THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

A CONSPICUOUS feature of the Alaska-Yukon Pacic Exposition, to be held at Seattle, Wash., next sumer, will be the entire absence of intoxicating liquors, an unprecedented experience for American exposions. The buildings are located on part of the camus of the University of Washington, and there is State law which forbids the selling of liquor within two miles of the college grounds. The managers the proposed exposition assert that they anticiate no loss by the absence of liquor on the grounds. hey believe that the better elements of the nation will e heartily in favor of the proposed plan and give it eir united support.

FOLLOWING closely upon the departure of Cipriano astro, the President of Venezuela, to take medical eatment at Berlin, Germany, comes the announceent that Juan Vicente Gomez, the "Acting" Presient, has taken charge of affairs, and has now supanted his former chief as President of the Republic. was a "bloodless revolution" that brought about is change of presidents, but it is hailed with deght by the various nations, interested in the adjustent of claims held by their respective subjects. Heretofore it was impossible to secure settlement of gal claims, which, it is hoped, will be remedied under ie new administration. Already Holland has withrawn its war fleet from the coasts of Venezuela, ith this assurance. Due recognition is being acorded the new President by the various nations rough their representatives at Caracas.

IN adopting various features of civilization, Japan lso introduced the jail and other penal institutions, ut the prison system of Japan has worked no better an here. It shuts a man behind the bars, degrades im most of the time of his incarceration, and frequently turns him out again worse than when he ntered, to be branded with the mark of a criminal n his forehead, and to be shunned and hated by his ellow-men. While a few charitable persons endeavor o help released convicts, society, as a rule, turns a old shoulder. Not so Japan. It has amended its enal code by providing that punishment shall be full xpiation and, when the convict has served his term f confinement, his offense is wiped out. No one ay ostracize him because of his crime; he cannot e refused employment because he has been a convict; e is not to be discharged except for other cause. No one is to refer to his crime to bring reproach upon him or his family. Christ urges upon us gentle treatment of prisoners, to visit them, etc. Well might we imitate the Christian spirit incarnated in the laws of Japan.

RENEWED hostilities against the Jews have broken out in Finland. Influenced by the Russian authorities, the Finnish legislature has issued a proclamation, according to which Jews are prohibited from slaughtering animals according to their ritual. At many places the Jews are turned out of their homes, which, at this time of the year, when the country is covered with snow and ice, inflicts unusual hardships upon the people. It seems to be the settled policy of Russia to exterminate the Jews in all parts of the empire. They are partially restrained from carrying out this plan by the watchful care of the leading powers, which are determined that outrages and attacks upon the Jews must cease.

IN some things, perhaps, the heathen can teach us much needed lessons. Sir Robert Hart, an Englishman who has spent his life in China, and who has a thorough knowledge of the field, says there is no such thing as a "yellow peril," that the Chinaman does not dream of conquered provinces. Mr. Hart says that the despised Chinaman has the old-fashioned sentiment that the question of right should decide all differences of opinion. Taking this as the basis of settling international difficulties, why should any country be willing to fight? Mr. Hart believes that if China is ever "westernized," it will not be to overrun the world. On the contrary she will be so much opposed to militarism as to do everything to satisfy the aggressor, in the aim to put an end to wars.

A MOST disastrous earthquake,—accompanied by enormous tidal waves that inundated the cities along the seashore,—overwhelmed part of the island of Sicily, and most of the province of Calabria, in the southern part of Italy, Dec. 28. At date of this writing (Dec. 29) the loss of life has not been fully computed, but is estimated as being 20,000 or more. The island of Sicily, southwest of Italy, and separated from the mainland by the narrow Strait of Messina, was perhaps most severely affected, most of the disturbances seemingly radiating from the noted volcano, Mt. Etna. The city of Messina, with a population of 150,000, was overwhelmed by an immense tidal wave, which swept away three-fourths of the place. Other cities both in Sicily and Calabria also suffered severely, but accurate details cannot be given until later. The King of Italy is giving his personal attention to the work of relief and rescue.

AFTER all, the best orphans' home is not the large, imposing structure that shelters hundreds of unfortunate waifs and outcasts, but it is the humble home of large-hearted and loving people who take in the little strangers and rear them to noble and useful lives. In this field of child-saving the Emigration Branch of the Children's Aid Society, of New York, has done a marvelous work of practical benevolence. During the last twenty years 50,000 children have been transferred from the charitable institutions of New York to comfortable homes in the West. Most encouraging is the report that nearly ninety per cent of the children have done well in their new homes, and many of them are filling responsible positions. Work of this kind is already in practical operation,—though on a small scale,—in the various districts of our church. It should be encouraged. "God setteth the solitary in families." We cannot improve on that plan.

IT is hoped that much good may result from the new, two-cent postage rate between Germany and the United States, which went into effect Jan. 1, 1909. While there will be a considerable saving to the millions of Germans in this country, it is expected that there will be, also, a considerable increase in the amount of correspondence, so that there will not be any great loss in receipts, because of the lower rate. Better than all else will be the added business and social relations, doubtless developed by the low rate of postage. Anything which has a tendency to bring about a better understanding between men and nations, will eventually result in cementing ties of mutual respect for each other, and the bringing about of world-wide peace.

EVEN secular papers are sweepingly condemning the "five-cent theaters," now so prevalent everywhere. These places of cheap entertainment are springing up like mushrooms in the various cities and towns, and "the people have become nickel theater crazy," as one paper puts it. The papers everywhere deplore the low tone of the pictures in the average show. Amusement and not uplift seems to be the controlling idea of the picture makers. Sometimes the tendency to immoral thoughts is very pronounced, and many of the recent convictions before our police courts can be readily traced to these moving picture shows. If secular papers feel constrained to voice a note of alarm, it is high time for professing Christians to bestir themselves. Let there be clear-cut utterances against this growing evil!

EMPEROR WILLIAM, of Germany, has been living in close retirement since his indiscreet utterances, some weeks ago, for which he was so severely censured by the people of his own country, as well as by surrounding nations. The lack of definite information, on the part of the officials in touch with the Emperor, has suggested all sorts of rumors, not the least of which is the one that the monarch is no longer mentally sound. On the other hand there is a well-authenticated announcement, direct from the court officials, that the Emperor, owing to ill health, has given up the use of alcoholic stimulants. This is, undoubtedly, a wise decision, tending to his personal benefit, as well as furnishing a splendid example for the beer-drinking German nation. Likely his naturally buoyant nature will eventually restore the Emperor to his usual health again. He will, however, never forget the disciplinary lesson impressed upon him. It will have a restraining influence upon him and all his successors.

ONCE more the scientist has been making his calculations on the available coal supply. Casting his trained eye over the Pennsylvania coal lands, he concludes that the supply of anthracite, or hard coal, will be exhausted before the close of the present century. Heretofore mining and consumption of coal have been carried on with a total disregard of economy. A reckless waste has characterized the utilization of many of our choicest national resources. Forests have been depleted, and oil and natural gas have been used extravagantly. Either a different course must be pursued, insuring wise conservation and preservation of the available resources, or the temperate zone will become depopulated, and industries will cease. However, it is thought that the further development of electricity, in its varied applications to the industries, the home, etc., will prove an excellent substitute, when once we have learned fully to utilize the large amount of unused water power, by harnessing it to produce the needed electric current for light, heat and power.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE NEW YEAR.

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope, and the labor of love.

Our life is a dream; our time as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.

O that each in the day of his coming may say,
"I have fought my way through;
I have finished the work thou didst give me to do."
O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into my joy and sit down on my throne!"

—Charles Wesley.

STAND FAST IN THE FAITH.

BY OTHO WINGER.

If one compares the present drift of current theological thought with that of a generation ago, there does seem, indeed, real cause for grave apprehension and gloomy forebodings of what the future may bring. A great majority of theological schools are thoroughly in sympathy with "higher criticism." It is no uncommon thing for the pastor of some prominent congregation to announce to his flock his disbelief in some of the cardinal doctrines of Christianity. This is becoming so frequent that we are not so much surprised as we were some years ago. But lately this matter has been brought home very forcibly to certain of our own members, whose children have gone to popular schools where evolutionary ideas hold sway. Many of these children have taken up with the new doctrines and have drifted away from the faith of their fathers.

The question has been asked, why it is that such teaching so affects young men. Having spent several years in study with men of this kind, the writer has observed a few of the insidious means whereby a young man is led astray. Our modern university study is claimed to be on strictly scientific lines. "My faith goes just as far as my eyes can see," is the way the president of one of the largest universities in the United States once put it. A little observation, however, shows that even scientists do not adhere to this method strictly. Evidently scientists do not all see correctly, for the greatest of them contradict each other. The conflict between Darwin and Weisman, on hereditary transmission, is well known; and just recently a great scientist declared that Darwin's reasons for the variegated colors of animals was all wrong. A book on science that is popular today is likely to be entirely out of date by another decade. Even the greatest scientists only catch glimpses of the most profound truths and, in order to make their theories complete, they fill in with speculative material that requires faith to accept. It seems to me that it requires more faith to accept Darwin's explanation of the origin of nature, than to accept that simple yet grand declaration, "In the beginning God created the heaven and the earth."

The young man, who falls under the influence of evolutionary philosophy and higher criticism in theology, is asked to drop faith out of the question. Then he is led from one point of speculation to another, but he finds no rest for his weary feet. In any line of investigation he can go so far and then, if he is honest, he must admit that human reasoning has its limitations. Happy, indeed, is that person who preserves his honesty and good common sense, for a thorough realization of the limitation of man will bring him back to a greater faith in God. As Bacon once declared, "A little learning tendeth a man toward atheism but depth of philosophy bringeth him back to religion."

The sad truth, however, is this, that most young men who have been brought up in the simple, trusting faith of the Gospel, when once stung by the artful deception, never get back to their moorings, but drift about as hopeless wrecks on the sea of speculation and doubt, with no anchor for the soul, and no peace of mind. Hence the great importance of young men and women being under the guidance of those who are rooted and grounded in that faith that clings to the eternal truths of God's Word.

This is not the first period when skeptical teachings abounded. Thomas refused to believe in his Lord's resurrection until he could see the prints of the nails, and thrust his hand in the pierced side. Paul told Timothy that perilous times would come; that men would not endure sound doctrine but rather listen to fables. The early church fathers battled heroically against heresies concerning Christ's divinity, his immaculate conception, the efficacy of the atonement, the work of the Holy Spirit, the immortality of the human soul and the resurrection of the body.

During the mediæval era many prominent churchmen denied one or more of these important teachings. Europe, during the eighteenth century, was well supplied with men, who not only denied the divinity of Christ, but even the existence of God. Voltaire is said to have declared that, within a century, the Bible would be a thing of the past. We all known how false his prophecy was.

So, you see, it is a mistake to think that the world has never before experienced such periods of skeptical teachings. While there does appear much that should cause Christian men and women to be alarmed, it is not the alarm to doubt and fear, but to a realization of the truth that Satan never rests and that we must awake to renewed zeal and energy. Scientific research and discovery along some lines have given alarm to the faint-hearted and have caused many to doubt and fear. The pendulum has seemingly swung to the opposite of true Christian faith, but be not afraid,—it will swing back.

"Truth forever on the scaffold; wrong forever on the throne;
Yet that scaffold sways the future and behind the dim unknown
Standeth God within the shadow, keeping watch upon his own."

What were best to be done under the circumstances? Let Paul answer the question, 1 Cor. 16: 13. "Watch ye, stand fast in the faith, quit you like men, be strong." Never show the least sign of discouragement for "if God be for us, who can be against us?" "Bring up the children in the nurture and admonition of the Lord." Show to the world and to ourselves that we are the children of God by manifesting brotherly love for one another. Such faith in God, such devotion to duty, such love for mankind will do more to defeat the attacks of the skeptics than all the scholarly defenses that can be set forth. It is the practical Christian life that is weak today, instead of a weakness in the evidences of Theism and Christianity. When that is strengthened, the masses will regain their faith in the church, and Pentecostal outpourings of the Holy Spirit will be experienced, together with Pentecostal results in the conversion of men and women.

North Manchester, Ind.

SALVATION GAINED AND KEPT.

BY ANDREW HUTCHISON.

In Four Parts.—Part One.—Am I in a Saved State?

First, am I in a saved state? If I am, I am an heir of God, and if an heir of God, I am a joint-heir with Christ. And if a joint-heir with Christ, then Rev. 3: 21 will apply to me. It says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This will apply to every one who shall overcome. Acts 10: 35 says, "But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Now let us see how he managed to overcome. When the tempter came with his strong temptations, Jesus would cite him to the Scriptures, saying unto the tempter, "It is written." When Christ was hungry for bread, the enemy would tempt him on that line, saying, "If thou be the Son of God, command that these stones be made bread." But Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 3, 4. And finally, when Jesus said, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, then the devil leaveth him, and, behold, angels came and ministered unto him." Matt. 4: 10, 11. Christ overcame, and gained a grand victory.

Second. His method of warfare is doubtless the best that has, or can be, employed by any one. Is it not a fact that we, too often, try to justify self, in case we make a mistake, by citing what some else has done? This is no victory over the enemy, but simply self-justification. And still we cling to our idol, only because somebody else has made a similar, or worse, mistake. That is just as good a trap as the enemy cares to get us into,—for that is sufficient proof that we are still holding on to our pet. Let each one study Rom. 8: 9, 10, which says, "Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

In this case it is plainly to be seen that the enemy has gained the victory. Just here is one of the very dangerous pitfalls, into which many precious souls are being drawn. Think of it, ye who indulge in privileges contrary to the wishes of the church. Are you not occupying very dangerous ground? Jesus says, "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18: 17. This may be said to apply to personal offenses. True, but why must we obey the church, in case of trespass between member and member, and not when we trespass against the counsels of the church?

Paul says, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13: 17. The failure to submit may be very dangerous to any member. Even in the days of Moses they were not allowed to take their own way. Deut. 12: 8, 9 says, "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord giveth you." Rom. 15: 3 says, "For even Christ pleased not himself." He said, "Not my will, but thine, be done." Luke 22: 42. Let us submit.

THE COLLEGE MAN'S SABBATH.

BY JOHN W. WAYLAND.

The following may be regarded as a homily upon Matthew 12: 1-12 and related passages of Scripture. It is the substance of an address, made recently at the University of Virginia before the midweek prayer meeting.

The Sabbath of the college man ought not to differ in essential character from the Sabbath of any other man, that man being a Christian man. The college man's Sabbath ought to be, however, fuller of meaning and richer in experience than the Sabbath of the average man. Since the college man has a much better chance than the average man, to make the most of life, so also he ought to make more out of the Lord's Day than may reasonably be expected of the average man.

But this difference is one of degree, rather than of quality. The Lord's Day, in its true character, is essentially the same to every follower of Christ. But the college man has special responsibilities in reference to the Sabbath. To him much is given; of him the Lord makes great demands.

I believe that, in the first place, God expects and requires that every college man,—every educated man,—give the Sabbath an intelligent and earnest consideration. In other words, he should give it thoughtful attention and study; for God himself has given the Sabbath a great meaning. I believe, also, that, in the second place, God expects every educated man to perceive and appreciate at least a part of that great meaning; that is, to discern somewhat of the essential significance that inheres in God's holy day, and to acknowledge, in due measure, what the Sabbath, as

institution, has already meant to the world. To college man, of all men, the Sabbath should be red and holy. At the very least, its utility to the e should solicit his philanthropic interest. The found scholar, who grows enthusiastic over Plato Dante, or who trembles with awe before a great th of science just unveiled, does himself credit, only does his duty, in bowing down with full heart l reverent head before his Maker every Sabbath y.

The college man's Sabbath is not only a day to be elligently studied and reverently regarded; but it and also should be, a day of rich opportunity,— a day of suppression, but a day of larger life l larger communion. During the six days of the ek the industrious and conscientious student is sy with the exacting duties of routine work. He es round in a beaten track, with scarcely time to se his head; but on Sunday, at least, let him enjoy e chance for an uplifted countenance, a lighter step, freer view, a throwing off of burdens, a grateful art, and a fuller enjoyment of normal life. A fuller e means fuller communion; that is, a fuller appro- ation of what others can give to us, and a fuller ving of ourselves to others; a fuller realization of e possibilities that exist in the vital and many-bonded ationship that binds us man and man, man and ture, man and God.

The Jewish Sabbath, in its essential character, em- died at least two related ideas: (1) Rest for orship; (2) worship pointing to rest. Funda- ental to these was the authority of God's law, de- aring the Sabbath holy, hence the worship enjoined as properly worship of God; but the later practice of e Jews had made it chiefly worship of the Sabbath elf. The rest, properly to have been sought, was the st that comes of God's approval, not the delusive ace that attends man's own self-righteousness. The ngry disciples, walking through the corn, violated e ceremonial law by, what may have seemed, a rash t; but the Pharisees violated the law of mercy and ve by a rash judgment.

In the great old church of Verona, long ago, was beautiful image of Christ in bas-relief,—a master- ece of art of the fifteenth century. In the course time it was covered over with plaster and cement, d, being lost to sight, was forgotten for a hundred ars. In 1630 came an earthquake. It shook the d church to its foundations. The walls were made sway and quiver. Down came large portions them with a terrifying noise. Those who heard e crash of falling materials said, "The church is ined; the walls have given way." But after awhile, hen men ventured in, and the light again flooded e interior of the great structure, it was seen that nly the plaster and cement had fallen,—the walls ere still firm and strong. More than that, the people held what they had not seen before,—the beautiful age of Christ that had been hidden so long.

The Pharisees, no doubt, regarded much that Christ nd his disciples said and did as iconoclastic; they often ust have thought that the foundations of the holy mple were being shaken and that the walls were fall- g; but in the succeeding calm,—in the fuller light,— e things that were cast down were found to be nly the misapplied and outworn additions of human ands; and among the figures, before hidden, ap- eared, among many others, the Son of Man as ord of the Sabbath.

The Pharisees had exalted the Sabbath to such a egree,—and for so long,—that they had obscured, if ot destroyed, its real meaning. Christ said it was ade for man. They thought,—before it had ceased be a matter of thought,—that man was made for

We, fortunately and unfortunately, have gotten ar away from that error of the Pharisees. Fort- nately, because we no longer worship the Sabbath or its own sake; unfortunately, because we are often n danger of going to the other, and even more dan- erous extreme, of not regarding it at all. We avoid ne heresy of Christ's critics, that man was made for ne Sabbath; but we often fail to appreciate the full ignificance of Christ's words: "The Sabbath was ade for man." We feel and act, too often, as if man had also made it. This is a disposition that is characteristically modern. It is too much a disposition that is characteristically American. Liberty has so long been our watchword, in religion as well as in politics, that many crimes are committed in that dear name every Sabbath Day.

It is a fact that may as well be acknowledged, that, along with the special responsibilities and opportunities that the college man has, in respect to Sunday, he also has some peculiar temptations. He has the temptation to uncouth and aimless idleness,—falsely called rest. He has the temptation to continue his regular work, because he is hard pressed for time. There is also presented to him the temptation to immorality and dissipation, because, from Saturday evening to Monday morning, he will not be penalized for cutting lectures. Then, too, there is the temptation offered by the painted face of the Sunday newspapers. We must admit, to be sure, that in these Sunday portfolios there is much that is elevating and appropriate for reading on the Lord's Day; yet it will also be agreed, I think, that it is generally not because of the Sunday pieces that men buy and read Sunday papers. Occasionally it seems necessary for a fellow to show his college spirit on Sunday in a way that is hardly appropriate for that day. Such temptations, which are the more dangerous because prompted by a good motive, might be avoided by more thoughtful prevision on the part of those who manage the college sports. They, being always men with the best interests of the college uppermost, could not fail to appreciate the importance of such a policy, in its moral influence upon the student body.

Quiet deportment, church-going, and Bible-reading, are not necessarily the accompaniments of morality and piety; yet laxity on the one side is apt to beget laxity on the other. Disregard or misuse of the Sabbath is apt to beget indifference or contempt for its sacredness and its religious claims.

Jesus of Nazareth was not a college man, so far as we know; yet his teaching and example in reference to the Sabbath may serve well for college men. Moreover, in applying the case practically to our conduct, we need not stop to make fine distinctions between the old Sabbath and the new Sabbath,—between the seventh day and the first day.

Jehovah, through the lawgiver, had said: "Remember the Sabbath Day, to keep it holy"; and Jesus kept it so. But Jehovah, through the prophet, had also said: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." It was this lesson, in its practical meaning, that Jesus was trying to teach. He desired the fault-finding Pharisees to learn it, rather than to be ceremonially perfect without it. They had not yet grasped the great fact; they had not yet appreciated the double blessedness of mercy, and hence they condemned the guiltless. We keep the Sabbath aright only when we keep it in the spirit of Christ; negatively, by not adoring it for its own sake; positively, by using it for our own sake and for the sake of others; especially for the sake of others. We are not free to do anything we please on the Sabath, but we are free to do anything that is needful or helpful. Christ said, in so many words: "It is lawful to do well on the Sabbath Days." By doing well he did not mean merely keeping out of mischief; but he meant what he himself did.

At Nazareth, where he grew up, it was his custom to go to church on the Sabbath, and to take part in the services; at Capernaum, on the Sabbath Day, we find him combining the two great elements of true religion: reverential worship and benevolent work: teaching the people in the synagogue and casting out devils. The same day we find him in the home, as well as in the synagogue; and there, too, we find him combining worship and work, with the emphasis upon the latter. At Jerusalem, by the Bethesda pool, he healed the cripple on the Sabbath, and justified his act by saying, "My Father worketh hitherto, and I work."

So at Nazareth, at Capernaum, at Jerusalem,—everywhere,—he taught by word and act the same lesson: "It is lawful to do well on the Sabbath Days." With him the time-honored service of sacrifice was good, but sacrificing service was better.

Thus Jesus has given a new and fuller meaning to the old sabbath-day commandment, as he has to everything else in law and in life. The law, as he fulfilled it, is love: love is the Christ spirit at work. "Under the law men labored first, then rested; but under grace we first find rest in Jesus, and then work."

The college man's Sabbath may well be patterned after the Sabbath of the Man of Nazareth. His Sabbaths, in modern phrase, were days regularly devoted to church-going; to the reading and teaching of God's Word to the people; to curing man's bodies, and to healing their souls; to unselfish service rather than to self-enjoyment. In short, Christ's Sabbaths were a wholesome and intelligent combination of the worship of God and benevolent work for humanity. May such be the Sabbaths of our American college men.

Charlottesville, Va.

A DUAL PERSONALITY.

BY PAUL MOHLER.

I HAVE always been very careful about accepting stories of marvelous things. Whenever I read a newspaper account of a dual personality, I think that the paper is running out of genuine news and is accepting fake stories, and now, here I am telling a marvelous story myself.

One evening, after the Bible class at Cedar Rapids, when I returned to the home of Bro. J. K. Miller, with whom I was lodging, I found a Quaker lady, a Mrs. Andrew Tow, of Norway, Iowa, with the family. Having been told something of her peculiarity, I observed her closely. She was a plain, sweet-faced, motherly woman, appearing to be between fifty and sixty years of age. When I met her, she shook hands with me and spoke very pleasantly. We all sat there, talking, for some time, and I could see nothing unusual about her. She conversed intelligently and with Christian dignity. It may be that her eyes did not look natural, as Bro. Miller afterward said, but I could not know that. She talked of the events of the day, of her family, and of my work. If I had not been told of her peculiarity, I should never have suspected it.

The next morning, when I met her again, she did not know me, nor did she remember a single thing that had taken place during the evening. Bro. Miller introduced me to her again, telling her that she had met me before. She laughed and remarked that I did not meet many people like her. We talked freely of her habits, and what I now give is from her own statements, corroborated by Bro. Miller, who, by the way, is our Sunday-school superintendent in Cedar Rapids, and one of the well-known business men of the city.

From their statements, it seems that each evening at 7:30, regularly, she suddenly drowses off for a few moments, no matter where she is or what she is doing, but immediately recovers and looks around her in surprise. She knows no one whom she sees, not even her own husband and children, until she has touched them. She, herself, told me that she must be another woman then; but that can hardly be possible. Yet they say that when this first became a regular experience, about ten years, she made a great change in appearance, expression of countenance, etc., each evening, so much so that her youngest child, then about eighteen months old, refused to go to her, and has ever since slept apart from her mother. During this period,—from 7:30 P. M. until morning,—she knows no one except by touch; but she never forgets any whom she has once touched. She can call their names as soon as she has touch them but not till then.

She does her housework, or waits on the sick at night as well as by day. Generally she reads a chapter from the Bible and talks to her children of the righteous life before retiring; then goes to bed and wakes up her natural self, but without recollection of a single thing that has transpired during the previous, or, indeed, any preceding night, since this came upon her. In the daytime she cannot recognize any one by the touch, any more than I can. All that she told me, of what occurred at night, was, of course, mere hearsay, and was spoken as of another woman. Could it be that

she is right? Can she be really possessed? If so, is it not good that the second self has always borne the same Christian character that the real woman has?

Perhaps I should say, still further, that Mrs. Tow attributes the beginning of this trouble to her having become overheated when about twenty-two years old. Its further development may be due to the practice of the family of talking to her and questioning her when she first showed apparent delirium.

This phenomenon became more pronounced when, soon after her marriage, she and her husband moved to Iowa, where she suffered from homesickness. In those days, she often walked abroad at night, sometimes dressed as for a journey, and sometimes in her night clothes. Only once, however, did she come to herself away from home.

Happily for her, however, she had nothing of this while she was bearing her family of seven children, nor does a single child show any sign of inheriting this disposition. Mrs. Tow has tried to overcome this, consulting physicians and any one else who, she thought, might help her, or might solve the problem of her dual existence.

I know, of course, the risk that the man runs who relates such a strange story as this; but I have given it to the MESSENGER readers as I received it; and will say further that I am, myself, convinced of the truth of what I have told or I would not have repeated it. Can you explain it?

188 Hastings Street, Chicago, Ill.

CREEDS OF THE PRESIDENTS.

OF late considerable inquiry has been made regarding the religious beliefs and affiliations of the Presidents. A late issue of the St. Louis *Christian Advocate* contains the information that many are seeking on the subject. It would appear that very few of our Presidents were at any time zealous church workers. They, of course, had their beliefs, but their religion was largely on general principles. With them politics, and not religion, was the specialty. We read:

"Washington was an Episcopalian, and one of his biographers says he was a communicant, while another declares that although he was a regular attendant on the services of that church, he was no more than an adherent and sympathizer. John Adams was a Unitarian, having been brought up in that faith and adhering to it all his life. Thomas Jefferson was repeatedly charged with being a free-thinker, some even said an atheist of the French school, but after his death his friends and family asserted that he was a believer in God and divine revelation, the immortality of the soul, and a future life, their statements being sustained by certain letters and documents found among his papers. Madison and Monroe were both members of the Episcopal church, remaining in that connection all their lives. John Quincy Adams was a Unitarian and for most of his life was connected with the same congregation which bore on its rolls the name of his father. For the greater part of his life, General Jackson had no religious affiliation whatever, but in the evening of his days, and mainly through the influence of Mrs. Jackson, he attended the Presbyterian church, and after her death became in fact, as well as form, a member. On his estate he built a Presbyterian church and spent much money in contributing to its support.

"Martin Van Buren was not a member of any church, but was a regular attendant on the services of the Dutch Reformed church near his home in Kinderhook, N. Y. William Henry Harrison was a communicant and for a time a vestryman in the Episcopal church. For a long time after his death his pew in Christ church, Cleveland, Ohio, bore the silver plate indicating its ownership. In his inaugural address, he made what he called 'a confession of faith,' testifying to his religious belief. Tyler, like Harrison, was an Episcopalian, and personally a very devout man. Polk was not a member of any religious denomination, though in deference to Mrs. Polk, he generally attended the services of the Presbyterian church. During his last illness he was baptized by a Methodist clergyman, a friend and neighbor, and formally received as a member of the Methodist church. President Taylor was a regular attendant on the services of the Episcopal church, and although the testimony is somewhat conflicting, it seems probable that he was a member. Millard Fillmore was a Unitarian, born and raised in a family belonging to that denomination. President Pierce was a Trinitarian Congregationalist, and his religion is described as 'more of the head than of the heart.' Buchanan was a very acceptable member of the Presbyterian church.

"President Lincoln, although described by his biographers as a man of deep religious convictions, was not a member of any denomination, although he often attended the Presbyterian church. Andrew Johnson was not a church-member, although during his residence in Tennessee, he generally attended the Methodist church. General Grant never connected himself with any church; though, when he attended services at all, it was generally those of the Methodists. It is said that, shortly before his death, he became a member. Hayes was for many years a member of the Methodist church. Garfield was the only President who ever officiated as a preacher and pastor. After leaving the pulpit for the platform, he remained a member of the Disciples of Christ. President Arthur was prominently connected with one of the leading Episcopal churches of New York City. President Cleveland was a regular attendant and, in his later years, it is said, a member, of the Presbyterian church. President Harrison was a Presbyterian and for many years an elder of a church in Indianapolis. President McKinley was a Methodist. President Roosevelt is a member of the Dutch Reformed church. President-elect Taft is a Unitarian."

DON'T FORGET TO REMEMBER THE POOR.

BY H. W. STRICKLER.

"Now the winter has come, with its cold, chilling blast,
And the verdure has dropped from the trees;
All nature seems touched by the finger of death,
And the streams are beginning to freeze,
When playful young lads over the river may glide;
When 'Flora' attends us no more;
When, in plenty, you sit by a good fireside,
Sure, you ought to remember the poor."

YOU, who are now sitting at your ease, in comfortable apartments, cheered by the fire's genial warmth, while the north winds sweep around your dwelling, should reflect upon the unfortunate children of poverty, who are suffering the accumulated miseries of cold, penury and disease.

"When the cold-feathered snow does in plenty descend,
And whitens the landscape around,
When the keen, chilling winds, from the North do attend,
Congealing and freezing the ground;
When the hills and the dales are all mantled in white,
And the rivers congealed to the shore,
When the bright, twinkling stars proclaim a cold night,
Don't forget to remember the poor."

Happy is the condition of those who, in the rigors of winter, have good shelter and clothes enough to keep them warm; who are refreshed by wholesome food and cheered by well-ripened fruits. Reposing on downy pillows, they enjoy sweet slumbers and pleasing dreams. But miserable is the lot of those to whom poverty denies a shelter, who have no home, no clothing to protect their bodies from the rude blast; who are unable to make their necessities known, and have not a friend to cheer their drooping spirits, or soothe their afflicted souls with the consoling language of hope.

"When the poor, harmless hare may be traced to the wood,
By her footsteps indented in snow,
When the hills and the dales are spotted with blood,
As the marksmen their missiles bestow;
When the poor robin redbreast approaches the cot,
While the icicles hang at the door;
When we've food in abundance, reviving and hot,
That's the time to remember the poor."

I desire to awaken in the hearts of my brethren a sense of the miseries to which the lowest classes of society are subject. I wish to call attention to those pitiable cases which arouse our sympathy. How many poor creatures are seen feebly crawling along the streets, with haggard countenance, hungry and cold, and hardly to be recognized as human creatures. We have seen men venerable in years, sparsely clothed, and obliged to expose their hoary heads to the severity of the storm, while begging alms. Then there are those who are sick, and destitute of the commonest necessities of life, lying on some miserable pallet in a dark, damp cellar, or perhaps in a cold garret, passing away their last moments in anguish and hopeless despair.

"When a thaw shall ensue, and the waters increase
And the rivers all insolent grow;
When the fishes from prison obtain a release,
When in danger the travelers go;
When the meadows are hid by the proud swelling flood,
And the bridges are useful no more;
When in life you enjoy everything that is good,
Can you murmur to think of the poor?"

Winter, by increasing all the wants of the poor, renders our charity to them doubly necessary and indispensable. It is a time when nature herself is wild and destitute, and, surely, by distributing our benefactions reasonably, we very much enhance their value. If we have been enriched by the fruits of summer and autumn, is it not that we may be enabled to share these blessings with our less fortunate brethren? As the cold increases, so should we be the more disposed to administer unto the needy a portion of the comforts arising from our superabundance. Indeed, we ought to consider it a high privilege to aid in relieving the suffering poor.

"Soon the day will be here when the Savior was born,
All the world should agree with one voice,
All nations unite to salute the blest morn,
All ends of the earth should rejoice.
Grim death is deprived of his all-killing sting,
And the grave is triumphant no more;
Saints, angels, and men, hallelujah shall sing,
And the rich shall remember the poor."

Let those, then, who enjoy the gifts of fortune, remember the sufferings of the poor, and learn that it is their duty and noblest privilege to feed, clothe and console the distressed. Let those, who taste the sweets of independence, and revel in the pleasures of luxury, impart a portion of their great abundance. Then there are those who are blessed with a medium supply; they, too, can give. Let us remember that, however limited our income, it is within our power to do some good. Then, why not enjoy that part of life,—supplying, in part, the essential needs of our less fortunate brethren? Who can deny himself the consolation of raising a fellow-being from the bed of sickness and the depths of misery? What more grateful incense can be offered up at the shrine of virtue than beneficence for suffering humanity! It is well to overcome our own passions and desires, in order to administer to the needs of the poor.

Loraine, Ill.

WE ARE CHRISTIAN WORKERS.

BY FLOSSIE E. KNIEF.

IT is right, and in accordance with God's will, that we should be workers,—definite habitual, consistent and spiritual Christian Workers.

As we have enjoyed another season of Christian Workers' meetings, and finished the work of another year, can it be said of us, as of the woman of old, "She hath done what she could"? God requires no more of us than we are able to do. Although our lot may be to perform the little duties, let us not shrink from doing them, for only thus are we prepared for greater work.

Many, who try to be Christian Workers, make a great mistake. They work to exalt self, thinking that they will receive the honor, when, instead, they should work to hide self and exalt God. To do this we must keep close to the Word of God and work to honor the Master.

Our light as Christian Workers shines brightest for Christ when we are the least conscious about our shining. The very word or deed we do unconsciously, perhaps, makes a deeper impression upon some poor, helpless soul than the things admired by all.

Did you ever stop to think that just as we work, so will we be rewarded? To be a genuine Christian

Worker, first crucify self, doing the thing next to you. It is folly to think of a wider sphere unless you more than fill the one now occupied. Be Workers in the home, in the Sunday school and the church! Find your place! With Bible in hand go to the suffering and sinning, imparting the great message of love! Lift up your eyes and look! Look until you cannot see for the tears that blind you, for both home and other fields are needing more and better workers.

As youthful laborers in the Master's service, may we not lose the companionship of the older ones, for we need their counsel and guidance. Ruth was never more beautiful than when she clung to Naomi, saying, "Entreat me not to leave thee." Never was she more blessed than in fulfilling her vow, "Where thou goest I will go, thy people shall be my people and thy God my God."

We cannot be Christian Workers on Sunday and something else the other six days. May the Lord help us to be true, devoted Christian Workers seven days out of every week, every week in the year, and every year of our life! Great will be the recompense of the Workers who labor thus.

People who appear to be religious on Sunday, but who give no evidence of it on any other day of the week, lack the essential elements of true godliness. If we lack this important feature of Christian living, let us get in possession of it now. In whatever we are called to do, may we not forget that it is a call from God. Remember Jonah's refusal and the consequences. Ask God early and earnestly concerning your mission in life. Then follow strictly that calling, ever being guided by the Spirit. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

Bellefontaine, Ohio.

THE BEST INSURANCE.

BY WM. MOHLER.

Has God forsaken his people? Has he not been faithful to them that put their trust in him? What has come to pass that we, who profess to be his followers, are asking the church to give us the privilege of going to the worldly organizations for protection for our loved ones? Or have we been looking after material things so closely that we are blinded to the great truths of God's Word.

The poor man of the world buys cheap life insurance to protect his family from want. The worldly rich man takes out "old line" insurance for the same reason. Well and good,—for what better have they in which to trust? I, too, would be carrying life insurance if I had not sufficient faith in God to accept him as my Protector. Israel, in asking for a king, like all the nations, rejected the God of heaven as their King. In asking for life insurance, like the men of the world, are we not rejecting God as our Protector?

When we reject God, who knows so much better than we do what is best for those depending on us, I fear we are taking upon ourselves a fearful responsibility. Instead of leaving our children a goodly heritage, we may have taken them away from the care and blessings of a God of whom David says, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psa. 37: 3. The Lord says, "Cursed is the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord." Jer. 17: 5.

Many quote 1 Tim. 5: 8 in support of life insurance. In so doing, I fear, they are wresting the scripture to their own hurt. Paul was not writing about life insurance nor about anything connected with insurance. The people to whom Paul was alluding were those who had the means to support the dependent ones, but did not do so. I am not certain but what Paul's language applies with equal force to churches that, while able to do so, do not look after the poor as they should.

We are told that the church permits its members to insure against loss by fire. Why discriminate against life insurance when the principles of the two are so near the same, that if one is permissible, the other should be? In granting the privelege of fire insurance the church may not have had God's sanction to shift its responsibility to institutions of the world.

If the members of the church were so full of the spirit of God willingly to practice the teachings of Christ, there would be no need of either kind of insurance. In such a church the hungry would be fed, the thirsty given drink, the naked clothed, the sick visited, and its fatherless and widows cared for.

Our love for each other should be so fervent that we would bear one another's burdens. A church of this kind would be the best insurance company in the world. Out of love it would care for those needing its help, both temporally and spiritually.

One great wrong in granting the privilege of taking out insurance is, that this would place the church in a position whereby its members would look to worldly institutions, rather than to the church of the living God for help and protection. There would be the temptation for the poorer members to take insurance in the cheap, ungodly fraternal orders. It would be a wrong of no small importance. When I hear that members are asking for life insurance, I am made to feel that the church is losing some of the most vital and essential principles of Christianity.

When a man takes out life insurance, he proclaims to the world that the church to which he belongs is not living out the teachings of our Lord Jesus Christ. May this never be said of the Church of the Brethren!

Walton, Kans.

ONE THING THOU LACKEST.

BY ELIZABETH MILLER.

The rich young ruler, possessing all earthly treasures, comes to Christ, and asks what he must do to inherit eternal life,—to obtain that which money cannot buy. Christ tells him, "One thing thou lackest." He was to sell his possessions, and give to his needy brother. The ruler's life had been one of selfishness, hoarding up for self alone, thinking not of Christ nor of others, crowding out that which was most important to his life, for all time,—charity and all other heavenly possessions,—failing to make that sacrifice by which all can obtain eternal life.

I once knew a friend whose life was beautiful. He lived in a beautiful home and possessed all the luxuries and pleasures that one might wish in this world, yet "one thing" was lacking, in that life and in that home. It possessed all earthly joys and luxuries that would fade, and crowded out Jesus Christ, thus spoiling the beauty of that life and home. When sorrow came, it had no comfort; when tired, no haven of rest beneath the shadow of his wings; when trouble came, no one to ask for help; when death came, no Pilot to guide that soul to its haven of rest and peace.

The rich man in this world accumulates great wealth. He lives for his money, he has a beautiful home and family, and all goes well. He has all pleasures and luxuries, and wants for nothing. Death finally comes. What then? On his deathbed he hears God and the angels whisper, "One thing thou lackest." He stops in his last moments, and thinks. It all comes to him, that he has lived all these years for self, and forgotten God,—the most important now. He never thought of eternity. He wonders where he is going, whether to another beautiful home, like the one he left, or to one of misery and punishment. As he dies he endeavors to make his peace with God. Then he hopes that the angels will take him to that beautiful home not made with hands. Well might the Savior say, "It is harder for a rich man to enter the kingdom of heaven than for a camel to pass through the eye of a needle."

The worldly young man goes about enjoying himself. Every night he goes among his friends, to the saloons and various places of worldly enjoyment. He spends his years as the prodigal son,—in riotous living,—until he feels he can stand it no longer. He turns and looks back over the crooked path that he has trod, and sees the error of his way. His conscience whispers, "One thing thou lackest." He thinks of home and Father. He turns and goes back repentant to the Father, who has been standing at the heavenly gate, watching and waiting for him. Thus the Father receives him with great joy and takes him with him into the feast, prepared for those that love him. The Father has said, "Return unto me and I will return unto you."

"One thing thou lackest." This little thought comes to all of us, sometime in our lives. We have an opportunity of possessing this all-important treasure. If we do not, we are lost forever, for there is no other way by which we can obtain eternal life, for Christ says, "No man cometh unto the Father but by me."

Trebeins, Ohio.

WERE THEY DEAD WITH CHRIST?

BY DAVID M. ADAMS.

In our evangelistic work we occasionally meet with certain individuals who desire fellowship with the church, but refrain, as they say, on the ground that they cannot conceive the necessity of a burial in baptism. They do not like the idea of going into the water to be baptized.

Now, some of my brethren think it exceedingly strange that such an attitude toward Christian baptism should ever be assumed by persons under conviction, but I think their position is self-explanatory. I never knew a man who, during life, failed to entertain a strong antipathy toward the grave; nor have I ever heard a corpse protest against its burial. We have no trouble burying *dead* men, but if a man is alive and you were to suggest burying him, it would be natural for him to revolt against it.

Paul says: "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, ... for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." If "the old man" is *crucified* and *dead*, he should be buried, and I assure you that you will have no trouble in doing so. He will ask no questions in regard to the grave, neither will he, in any way, resist a burial. Paul did not only say, "We are dead with Christ," but he also said, "Ye are buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Now, if a man is dead with Christ, it is not within his province to fight against being buried with him. If he opposes his burial, it is *prima facie* evidence that the "old man" has at least a little life in him yet,—not entirely dead. If he is yet alive, like the two thieves, he is not yet ready for burial. But if he is in the state that the Roman soldiers found Christ,—already dead,—he ought to be taken and buried with him in baptism.

I will let the reader decide whether the persons alluded to were dead with Christ, or whether they, like the thieves, were yet alive.

Klahr, Pa.

KANSAS CITY, KANS.

Our work at the Armourdale Mission seems to be progressing nicely. The attendance at the Sunday school, preaching services and the industrial classes, has, for the past two months, been steadily on the increase.

In our Sunday school, especially, we find our hardest work is not that of increasing our attendance, but the difficult task of taking the raw material of untutored, uncultured children from ungodly homes, and so to reform them as to make of them courteous, thoughtful and moral young men and women.

Our Christmas program was quite well attended, about 150 being present. The children did their part quite well.

We are receiving a liberal response to the call made for clothing, for which we are truly grateful. Some may wonder why we receipt bills of lading and often fail to receipt for the clothing itself. It is this: In the majority of cases we are unable to identify the sacks of clothing. The tags are generally torn off in handling. It would be a great help if each sack had, in it, a slip giving the name and address of the sender. We have been able to put good shoes on at least thirty-five little feet. Most of those helped are Sunday-school scholars. The response to our appeal has been generous, because some have pitied the poor. The Navarre church sent us dressed chickens for our Thanksgiving baskets.

A sister recently took a little baby, three weeks old, to Peabody, Kans., and a letter in today's mail tells how wonderfully happy the fosterparents are over their new treasure. Are there any childless homes willing to give parental shelter to these sweet, homeless children?

As cold weather comes on we find more needy ones than ever. May the Father bless those who have already shown a helping hand, and may their liberal giving prompt others to come to our assistance! E. F. Sherfy.

719 St. Paul St., Dec. 23.

THE ROUND TABLE

NEW YEAR.

BY MARY P. HABECKER.

We are fast approaching the end of nineteen hundred and eight, and soon another year will be ushered in. If we look back over the past year, we may well ask ourselves the question: "How stands our account with him who looks upon sin with no degree of allowance?"

Let us take a glance and what do we discover? Duties neglected, a large record of idle words, misspent moments, and many hours sacrificed to the god of this world. Frequently we were too easily persuaded to follow the lust of the flesh and the pride of life.

But we cannot improve upon that which is in the past. The old year is past and gone, and with it goes our record, to remain until that great and notable day, when all records will be brought forth. As another year is spreading out before us, let us try to keep ourselves unspotted through the mercy and grace of God.

Many who commenced the year, just closing, with fair prospects before them, are no more on earth. Some families must say, "The angel of death looked in, and thinned our little band." Some passed away in a sudden flash, while others went after lingering day by day. Those that went in the Lord, how much happier they are, this New Year's Day, than they could possibly have been here upon earth.

Other family circles remain unbroken and can say, "We are all here, father, mother, sister, and brother." But we do not know how long this may be said of us. Soon we may be numbered with the dead, and another circle will be found at the place we now call our home.

Let us form new resolutions and try, by the help of God, to live them out during the coming year, so that, if the Lord should see fit to take us out of this world, before another new year, we can exclaim, like Paul, "I fought a good fight; I am ready to go."

R. D. 3, Quarryville, Pa.

A SUGGESTION.

BY A. HUTCHISON.

I suggest that, in our communion service, the brother who serves, when he gives thanks for the bread, confine himself in his thanksgiving to the bread alone. Let him do the same way with the cup. When we consult Matt. 26: 26, 27; Mark 14: 22, 23, and Luke 22: 19, we find nothing that Jesus did, more than to bless and give thanks, and gave to the disciples. My mind has been called to this by those who are "not of us." They think, as I do, that to offer thanks for other things at that time, detracts from the sacredness of the service. For the supper we offer thanks, and ask a blessing, before and after eating. Then, before dismissing, we have a general thanksgiving and prayer.

I have been present at such services, when the brother who served had so many other things, for which he thanked the Lord, that I began to think he was likely to forget to thank the Lord for the bread and cup at all. It is all right to give thanks for all things, but there are other times at which to do so. We aim to follow the example of Jesus in other things, and my suggestion is that we do so in the use of the bread and cup of the communion. Brethren, will you think about it?

ROTTEN AT THE HEART.

BY JOHN WOODARD.

While passing through an orchard, the other day, I saw a fungous growth, where a limb had been cut from a tree. It did not seem to be dangerous. Most people would have passed it by without a thought, but I know that this little bit of fungus was merely the fruiting part of a plant, the mycelium of which had penetrated the trunk of the tree. It is a parasite and destroys the wood of the tree, causing rot. I had been by that tree many times, and had seen no signs of this parasite, for it was not then fruiting time.

Some people are like that tree. Outwardly they appear to be all right. They are considered upright citizens, good Christians, but all the time they have that disease, which is destroying their moral fiber. Some day the fruit of that parasite will appear, and people will know that the man is not what he was supposed to be.

I saw another tree in the same orchard. It had fallen. The heart was rotten. Some day the first tree will fall, for it is rotten at the heart. So it is with people. The sin in the heart destroys the moral fiber, and, if not driven out, the man will, in time, fall like the tree, because he is rotten at the heart.

Columbia, Mo.

ARE YOU FRAGRANT?

BY GEO. F. CHEMBERLEN.

Just a few days ago, while on an interurban car, away out in the sage brush, near the San Gabriel River, I fancied I was in a confectioner's store. My, how good things seemed to smell! When I looked out of the car window, I could hardly believe my eyes,—nothing but sage brush! No bakery in sight anywhere!

While I mused upon the matter a man, sitting just in front of me, turned his head a little, and then the whole mystery was suddenly solved. I was in the car with our baker,—the man who makes "topnotch" bread!

You know in the Canticles it is said of the Master: "All his garments smell of myrrh." Our Master carried this fragrance of healing wherever he went. The perfume of his presence passed upon all. Men were attracted to him by the sweetness of his heavenly odors.

Are you fragrant? Or have you the right name, but the wrong smell? Remember, the only likeness "Havana" bears to "Heaven" is, that it begins with an "H." Right there all similarity ceases.

Covina, Cal.

THE BRETHREN HYMNAL.

BY J. H. MILLER.

Since the death of Bro. George B. Holsinger, I am made to think more of the sacred music written by him. Whenever I see one of his musical compositions, I am wondering how many selections we have in the Hymnal, written by Brethren. There was a time when we felt that our people were not able to write music. Now I feel that we have about as good musical writers among us as can be found anywhere.

Bro. Holsinger has fifty-eight compositions in the Hymnal; Bro. J. Henry Showalter, forty-two selections; Bro. Beery, ten; the other Showalters, eleven; Bro. C. G. Lint, seven, and Sister Marguerite Bixler Garrette, one, making a total of 129 compositions by our people. There may be others with whom I am not acquainted.

In places where our Hymn Book is practically new, the music is considered fine. Good music is like good preaching, it has a telling effect. In most of the congregations we have good singing, as well as able leaders.

Goshen, Ind.

ANOTHER INSTANCE OF GOD'S CARE.

BY EMRA T. FIKE.

During the Civil War the ministers from this congregation, who had appointments beyond Cheat River, had to ford the river because the floor of the bridge had been torn up. This river, however, was very dangerous and deceptive.

On one occasion Eld. Aaron Fike was going to fill the regular appointment and tried to ford the river at the usual place. The waters had been up very high, and still were muddy. The horse went into the river as usual, but, coming to a certain point, stopped and refused to go farther. He tried to spur the horse on, but he would not go forward. He then dropped the rein and the horse turned around and went home.

On his next trip the waters had receded and cleared. He went to the same spot, and, to his surprise, there was a channel washed out at this point, about ten feet deep. No doubt, if he had gone on, he would have drowned. Does not God care for his own? Can we not trust Him?

Oakland, Md.

SALUTING ON THE STREET.

BY JAS. A. SELL.

During the Annual Meeting at Bristol, Tenn., two young men,—clerks in a bank,—were boarding at the home where the writer lodged, and one evening they were overheard in a conversation about the meeting. Said one, "I saw one of the most beautiful and touching things today that I ever saw in my life." When asked what it was, he readily replied. "Why," said he, "I saw two aged men, with gray beards, on the street shake hands and kiss each other." This was something new to him, and made a deep impression upon his mind.

It is ours to carry out the requirements of God's Word and he will take care of the results. The Psalmist says that "out of Zion, the perfection of beauty, God hath shined." He shines out of his truth, out of the lives of his people, and out of the proper observances of his ordinances.

Hollidaysburg, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 10, 1909.

FLAMING TONGUES.

Acts 2: 3-11.

Song.—"Breathe Upon Us, Holy Spirit."

I. Fire is a Symbol of

1. The Holy Spirit. Isa. 4: 4; Matt. 3: 11; Acts 2: 3, 4.
2. The Word of God. Jer. 5: 14; 23: 29.
3. The zeal of saints. Psa. 39: 3; 119: 139.

II. Speaking With Other Tongues

1. Was predicted. Isa. 28: 11; 1 Cor. 14: 21.
2. Was promised by Christ. Mark 16: 17.
3. Existed in the early church. Acts 10: 46; 19: 6; 1 Cor. 12: 10, 28.

Note.—1. "The fiery sword barred the gates of Paradise (Gen. 3: 24); the fiery tongue restored the gift." St. Cyril.

2. The fire spoke to the eye; the tongue to the heart.
3. With the fiery tongues let us ever recall the Spirit-symbol of the Dove, with its innocent, gentle love.
4. Do you take part in the meeting? What part?

Let there be much prayer in this meeting. Pray for the Spirit's help to use the tongue in spreading the glad tidings of salvation.

Song.—"Come, Holy Spirit, Heavenly Dove."

PRAYER MEETING

For Week Beginning January 10, 1909.

THE VICTORIOUS LIFE.

Luke 4: 1-13.

1. A Life that Rises Above This World.—"Man shall not live by bread alone." Verse 4. All that this world can give will not supply the longings of an immortal soul. The soul that is "born from above" must also be supplied from above. 1 Peter 2: 1-3.

2. A Life of Absolute Faith.—"By every word of God." God's Word is spirit and life, and so becomes food for the inner man. John 6: 63. While we feed on the Word of God, faith itself will be fed, for "faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17.

3. A Life of True Worship.—"Thou shalt worship the Lord thy God." Verse 8. All the kingdoms of the world were no temptation to Christ, neither should the allurements of the world today be the least temptation to us, as Christians, to render homage to Satan. If Christ controls our heart, we crown him "Lord of all." Col. 1: 27.

4. A Life of Service.—"Him only shalt thou serve." Verse 8. "One is your Master, even Christ." Matt. 23: 8. Are we conscious, in our daily life and calling, that we serve him only? Doing all as for Christ, will change the most menial task into a work most holy. It gets rid of a grumbling spirit and the prevailing sin of discontent. 1 Cor. 10: 31.

5. A Life of Humble Obedience.—"Thou shalt not tempt the Lord thy God." Verse 12. Israel in the wilderness tempted the Lord ten times by not hearkening unto his voice. Num. 14: 22. Our unbelief and disobedience sorely tempt the loving-kindness of our God. Heb. 3: 12, 13.

6. A Life of Victory.—"The devil departed from him." Verse 13. Victory by the Sword of the Spirit,—the Word of God. Following the example of the Master, we may, as confidently, use the same weapon against the enemy of our souls. Rom. 8: 37. We have the promise of victory through our Lord Jesus Christ. 1 Cor. 15: 57.

HOME AND FAMILY

IN THE EYE OF THE STORM.

BY ADALINE HOHF BEERY.

The whirlwind of God's majesty compels
The wreck of navies and the crash of woods,
And titan splinters on the furious rim,
While at the tranquil center, unabashed,
A wee bark rides, a reckless robin sings.

Whatever stress or gale my life shall strip
Of fortune, friends, or health, I hold but still,
And safely sing beside thee in the midst!

Huntingdon, Pa.

BROKEN STAIRWAYS.

BY ELIZABETH D. ROSENBERGER.

BARBARA was exploring an old house that stood on the outskirts of the town. She went through it slowly, half afraid of rotten timbers and falling beams. As she went to climb the stairs, she held fast to the banister and it was well that she did, for one of the steps crumbled beneath her feet and she would have fallen, if she had not clung to the banister and so regained her footing. "A broken stairway like that is a thing to be avoided," said Barbara. And, truly, a stairway should be safe and strong, so that no one will suffer harm by its use. Longfellow writes of our building structures with the todays and yesterdays. He asks us to build strong and sure and use the materials which are at hand.

"Else our lives are incomplete,
Standing in these walls of Time;
Broken stairways where the feet
Stumble as they seek to climb."

Is my life like a broken stairway? Have the feet of those who strove to ascend, stumbled and gone downward because of the broken promises and purposeless living of the past year? Has my own gloom and discouragement been the means of bringing despair to my sister, whose footsteps were lagging for lack of inspiration and hope? If so, let me forget these failures in the unfaltering purpose of this new year, to make a right beginning, and then press forward to better things.

And what about the building of the days that are to come? No, we are not going to put in brittle promises, neither will we have room for half-hearted intentions, nor for deeds prompted by malice. These things make a building with broken stairways, which must finally be condemned by the Master Builder.

There is no circumstance in life that may not have a place in this building. There is no event so trifling or so adverse but that the Master Builder has designed a niche for it. In this structure, which you and I are building, every test, and every hopeful thing, with reverses and earthly glory, with failure and loss, as well as success and gain, shall find its appointed place as in a building fitly framed together.

To be satisfied with the old year is to fail in the new. If the owner of an old, poorly-built house is contented in it, and lives there from day to day, without even a desire for a better house, he is likely to be its tenant so long as it stands. He is untroubled by the broken stairways, where strangers stumble and fall.

If the old year, just gone, is the greatest year of your life, it is small, as compared with what God will help you to make of the new year. The dying year always brings to our thoughts the brevity of life. When we were children, it seemed such a long time between the New Year's Days. Now they come and go with dizzy rapidity, like milestones watched from the window of a swiftly-moving train. In the year that is gone, each day brought its trial, its temptation, its test, for us. Sometimes we yielded and failed; at other times we stood the test, and thus became stronger in the power of his might. The old year has had its day and use, and another year will tell another year's story. The new year, at least, gives promise of strength and advance upon that which has been.

Through all the past centuries certain individuals have found it easy to gain the heights, but the slow-moving multitude are on the plain, bowed under the weight of heavy burdens. During this year we want to rise to higher levels. Perhaps that is not so difficult if we go about it in the right way.

First we must get rid of that feeling of hatred, of envy, of malice. All of these add to our burden. Let them go. And after you have once got rid of the envy and jealousy, with which you regarded your friend, and given a kindly thought to the brother you hated, you will be surprised to find yourself happier and younger than you were a year ago. You will see that the world is a beautiful place and you are free to enjoy God's blessings.

In your building of the closing year you may have placed some poor material. Shattered ideals and wasted energies make untrustworthy lumber; broken promises and wasted time help to bring about many a broken stairway. Today we can build better, and although we cannot change the past, it is possible partially to redeem it. We must recognize our weaknesses, mistakes and sins, and note where we have failed and come short.

Then let us, resolutely and hopefuly, turn our faces towards the future. We have learned that God's plan is best, and when we build according to his design, the result is harmonious and enduring. Mistakes and failures simply mean: Don't do that again; leave out those things that injure the structure of your character.

Let us heed the voice of God on the danger of prosperity: "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, and all that thou hast is multiplied, thou say in thine heart, My power and the might of mine hand have given me this wealth." If you have built up a character which may be compared to a "goodly house," praise God for it. God gives the power to do good. He has blessed you that you may be a blessing to others. The strong are those who make the most of life as it comes to them, who yield to neither difficulties nor disappointments; their deeds are woven into every progress. The weak are those who crumble like sand ramparts at the first test. They are willing to forego all the honors of life if they can thus escape the striving that precedes the honors. Let us all strive lawfully for life's best things.

"Oh, New Year, welcome! It may be
Your hands are full of gifts to crown
Our hearts with gladness, and to drown
The voice of yearning memory."

Covington, Ohio.

A PIONEER SISTER.

BY GEORGE C. CARL.

SISTER MARY HARDMAN was the first member of the Church of the Brethren to cross the Rocky Mountains, so far as the writer has been able to learn. She was born July 10, 1823, near Oxford, Butler Co., Ohio,—the daughter of Seth and Elizabeth Backus. Her early life was spent in Ohio, and Portage Prairie, Ind., near the town of South Bend. When nineteen years of age she was married, Sept. 8, 1842, to Samuel Hardman.

After six years of married life, blessed with two sons and two daughters, they decided to go to the Far West. Oct. 9, 1848, their ox team was directed towards the setting of the sun. After nine weeks of travel, crossing the Mississippi River at Burlington, Iowa, they stopped for the winter in Andrew County, Mo. There Bro. Hardman was confined to his bed with a severe illness for about two months. It was a hard, cold winter and brought to them no little hardship.

They remained in Missouri for some time, in order to make more complete preparation for the long journey across the plains. By this time seven families, numbering twenty-three adults and fourteen children, joined their company. They crossed the Missouri River in the early spring of 1850. Bravely facing the many dangers of such a journey, they moved slowly westward, among large herds of wild buffalo, antelope, and other wild game of the plains. The crossing of rivers, and dangerous places in the mountains, the long, tedious drives, the difficulty of securing suitable camping grounds, where water could be found,—all this furnished to the weary travelers a great variety of experience, with plenty of hardships to endure.

Sister Hardman relates that in places ropes had to be tied to the wagons so that the men, women, and children, could hold the wagons from going over the mountain side, while the oxen slowly crept forward, until the place of danger was passed.

The Indians had to be watched day and night. Sister Hardman says that sometimes in the evening, when they stopped for the night, only a few Indians were around, but by morning hundreds of them would be around their camp, and sometimes would follow them all day. With much watchfulness, and by treating the Indians kindly, they managed to escape any serious clash with them, only losing one of their horses.

After months of hard traveling, amidst many dangers, they reached, what is now known as Albany, Oregon, Sept. 20, 1850. They at once set about to build up a home in the Golden West. Four sons and one daughter were born to Brother and Sister Hardman in Oregon. Bro. Hardman was soon able, after their arrival in Oregon, to develop a good farm, where he resided until his death some years ago. Sister Hardman is now living on the old farm, with one of her sons. She is strong and vigorous for one of her age. The writer called to visit her in her old home, about two months ago, and found her busily engaged in picking geese. She said that work was a pleasure to her.

Sister Hardman was baptized in the Church of the Brethren sixty-five years ago last May. She is much loved and honored by all, who have formed her acquaintance. May her remaining days on earth be joyful, and her departure the death of the righteous!

Portland, Oregon.

THE impress that man makes on mankind depends upon what he believes—upon what he loves, and men of pure thought shine like stars and make others purer by being purely shone upon. One of the benefits derived from poetry is that it fills a mind so full of beautiful thoughts that there is no room for impure imaginings.

SISTERS' AID SOCIETIES

NETTLE CREEK, INDIANA.

The sisters' aid society was organized at the White Branch house Nov. 12, 1908. Sister Jane Allen is president; Lizzie Bowman, vice-president; Jennie Moore, treasurer. Much interest is shown in the work.—Letha Bowman, Secretary, Hagerstown, Ind., Dec. 15.

LIBERTY, ILLINOIS.

The aid society of the Liberty church was reorganized April 18, 1908, with Sister Adda Robinson, president; Sister Anna Wolfe, secretary, and Sister Milly Wolfe, treasurer. We held fifteen meetings with an average attendance of eleven. We made and sold fifty yards of carpet, which netted $18.70, and by other means we received $27.50, having now in the treasury $51.10.—Anna Wolfe, Box 54, Liberty, Ill., Dec. 10.

COVINA, CALIFORNIA.

The sisters' sewing circle met at this place Nov. 12, for an all-day sewing. The business meeting was opened by devotional exercises. A response to roll call was given by Scriptural verses. The collection amounted to $6.70; $3 was donated for a worthy sister. About thirty-two were present, all of whom greatly enjoyed the day. We believe much benefit was derived from associating with one another. We accomplished considerable work. Some sewing was done for a sister, and a Christmas box of clothing was prepared for the Vernon church in Los Angeles. Several garments were also made for a poor family.—Laura Brubaker, Secretary and Treasurer, R. D. 2, Covina, Cal., Nov. 28.

McCUNE, KANSAS.

Since our last report, three months ago, the sisters' aid society of the Osage church held six meetings, with an average attendance of ten. We pieced quilts, served lunch at one sale, prepared two sacks of clothing, containing 157 garments and bedding. The amount of cash collected during the quarter is $31.16; amount expended for benevolent purposes, $14.55; for church supplies, $18.81; other expenses, $6.25. Total amount of money paid out is $39.61. Amount of cash on hand, $24.96, also material valued at $5.50. We recently reorganized, with Sister Mary Ulery, president; Sister Susie Nicholson, vice-president; the writer, secretary and treasurer.—Mary Neher, McCune, Kans., Dec. 17.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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THE recent revival at Bagley, Iowa, resulted in five young people being added to the church by confession and baptism.

BRO. W. E. WEST held a revival at South Keokuk, Iowa, and eleven persons came out on the Lord's side and were baptized.

BRO. A. J. WINE writes us that Bro. P. R. Wrightsman, of Saginaw, Texas, is still a very sick man and that his recovery is doubtful.

THE members at Ingalls, Ind., have remodeled their meetinghouse and expect to have it completed, and ready to dedicate January 24.

DURING a Bible Institute in the Sunfield church, Mich., conducted by Bro. J. Edson Ulery, seven confessed Christ and were baptized.

THE meetings in the Richland church, Ohio, still continue. On Christmas Day seven were baptized and others seem to be near the kingdom.

DURING the late revival in the Longmeadow church, Maryland, five put on Christ in the holy rite of baptism, and two were restored to fellowship.

DURING a series of meetings in the Johnstown congregation, Pa., at the Benschoff Hill house, thirteen made the good confession and were baptized.

BRO. H. C. CRUMPACKER closed his meetings at Lanark last week with fifteen accessions. His next point was Shannon, near by, where he devotes five days to a special Bible term.

BRO. J. W. LEAR closed his revival work in Milford, Ind., on Christmas, with twenty accessions to the church, three being reclaimed, sixteen baptized and one awaiting the initiatory rite.

ON the evening of Jan. 23 Bro. S. Z. Smith closed evangelistic services in the Upper Stillwater church, Ohio, with eleven coming out on the Lord's side. One is to be restored to fellowship.

COMMENCING Nov. 29 and closing Dec. 20, Bro. J. W. Fidler, of Dayton, Ohio, delivered twenty-four discourses at White, Ind. Eleven persons were baptized and two returned to the fold.

THE Brethren at Enders, Nebr., find their present place of worship too small for their growing congregation and Sunday school, and have decided to build a new house with necessary conveniences.

BRO. ALBERT HOLLINGER held a series of meetings at the Mingo house, in the Mingo congregation, Pa., and eleven were added to the church by faith and the acceptance of baptism. One is yet to be baptized.

BRO. EMRA T. FIKE, of Maryland, devoted nearly two weeks to evangelistic work in the Pleasant Valley church, W. Va., and had the pleasure of seeing ten enter the fold through the door of Christian baptism.

A SERIES of meetings in Decatur, Ill., closed on Christmas eve with five accessions by faith, repentance and baptism, and one awaits the initiatory rite.

BRO. I. B. TROUT left here last week for New Carlisle, Ohio, and is spending this week, at work in the Sunday-school Teachers' Institute at that place.

BRO. WM. LAMPIN did some effectual evangelistic work at Wichita, Kans. There were thirty accessions, and seven of the fourteen men, who accepted the conditions of pardon, have been members of secret orders.

NORTH MANCHESTER COLLEGE, Ind., is out with an interesting program of a special Bible term, beginning Jan. 4, and closing the 15th. Good instructors have been secured and something helpful and uplifting is promised.

CHRISTMAS passed off very pleasantly in Elgin. A program, in which children took the more active part, was rendered at the church, after which they were treated in the usual way and sent home full of good cheer. The attendance was unusually large.

THE Brethren at Mt. Morris will begin their Special Bible Term next Monday and promise much that is interesting and instructive. We hope to hear of a large attendance, especially from Northern Illinois. Most of our people do not appreciate these Bible terms as they should.

THE BIBLE INSTITUTE, Juniata College, Huntingdon, Pa., begins Jan. 15 and closes the 29th. Brethren A. H. Haines, W. M. Howe and T. T. Myers will be the instructors. Brethren M. G. Brumbaugh and W. J. Swigart are booked for several addresses. Beginning on the evening of Jan. 18, Bro. Howe will conduct revival services. Some good things are promised those who attend.

BRO. JOHN WOODARD, of Columbia, Mo., who has done some acceptable writing for the MESSENGER, called on us the day following Christmas. For a number of years his parents made their home near the Manatee River, Fla., and were probably the first members to locate in the State. Bro. Woodard is taking the Agricultural Course in Columbia College, and is to graduate in another year.

A STRONG effort will be made to complete the meetinghouse in Kansas City, Mo. It will be remembered that only the basement portion of the building has been finished and made ready for services. Northeastern Kansas and Middle Missouri are especially interested in this work, and it seems to us that the necessary funds for completing the house ought to be raised without much difficulty. A united effort, with a willingness to give, will produce the necessary results.

ON page 14, this issue, Bro. S. Z. Sharp tells us about a congregation of one hundred members, that has little trouble in raising all the money needed to build churches and carry on the Lord's work. It is to be presumed that all these members have learned to give willingly and liberally, and when that is the case, they can raise money, and not make much stir about it. We are not told about the method, but members who give freely and often, need no ingenious methods. They simply give and that is all there is of it. They do not need to be hired to give, or coaxed, either.

CHAS. WESLEY, the famous hymn writer, was born in England in December, 1708. This was the year that Alexander Mack and his comrades began their reformatory work in Germany. Chas. Wesley was a man of fine scholarship, a fluent preacher, and perhaps the best hymn writer who ever lived. He is said to have written not less than ten thousand hymns, 5,000 of which were published. In 1735, or sixteen years after the Brethren settled in America, he visited Georgia, and in company with his gifted brother, John, did some mission work. He retired from active work in 1756 and lived in London until his death in 1788. At this time Alexander Mack, Jr., was still living, and Eld. Geo. Wolf, of Far Western Brethren fame, was eight years old.

JUST before Christmas a number of the Bethany students called on us. And while we do not recall all their names, still it afforded us pleasure to meet them. Some of them were here for the first time and they greatly enjoyed being shown through the Publishing House. It usually takes a full half hour to go through the House and visit all the departments.

FOR a Christmas present Bro. D. L. Garver, of Hart, Mich., sends us a copy of his interesting book, "The Devil's Trinity, War, Rum and Secret Societies." These subjects, and a few others, are treated in 198 short, interesting and pointed articles. Any of the articles may be read in from one to three minutes, and each has for its object a well-defined purpose. The work is certain to do good.

OF late we have received a number of contributions to the Poor Fund, a fund used for sending the MESSENGER to the deserving poor. We are very grateful for these contributions, as we are thereby enabled to respond to the earnest calls of a number of poor members. Some of our patrons remit two dollars, saying that the $1.50 is to renew their subscription to the MESSENGER, donating the rest for this fund. Occasionally a church takes up a collection for the purpose. We hope those who feel to do so, will continue to remember the poor with their contributions. If they could see some of the letters we receive from poor members, who have been permitted to read the MESSENGER because of the liberality of others, they would feel more than compensated for all they have contributed.

AT the morning services in Elgin, last Sunday, special attention was given to the Sunday-school interests. An address was given on the importance of Sunday-school work, and the necessity of consecration and a thorough preparation upon the part of the teachers and officers. This was followed by the installation of the officers and teachers for the ensuing year. It is our custom to select members only for every department of our Sunday-school work, and, before entering upon their duties, they are told of the importance of preparation, efficiency and faithfulness to the church in their work, and are asked to signify, by standing, their willingness to accept their appointment in good faith, and pledge themselves to give the Sunday-school interest their very best efforts. Then follows the earnest consecration prayer. Before leaving the house, one of the Sunday-school scholars was led into the water and baptized.

WE call special attention to what is said on page 14, this issue, concerning mission work in the South. There can be no question about the Southern fields being neglected by our people, and this applies to the blacks as well as to the whites. Over forty years have gone by since an end was put to slavery in this country, and yet we do not have more than one congregation of colored people in the whole United States. We have done better by the whites, but we are not doing what should be done. We ought to have a dozen or more missionaries in the Southern States. There is room for more than a thousand, but a dozen will do to start with. Before anything can be undertaken in this direction, there must be an active coöperation of the District Mission Boards of the South with the General Mission Board of the Brotherhood. The territory assigned to the District Boards of Tennessee and North Carolina takes in all the States south of Virginia and east of the Mississippi River,—too much for two boards. The Southern States west of the Mississippi are divided between the two boards of Arkansas, and Texas and Louisiana. By these four boards coöperating with the General Board, we feel confident much might be accomplished. These boards should plan their work so as to cover as much territory as possible, see what the respective districts themselves will do, and ascertain what assistance can be secured from the General Board. Then they will be in a position to act. Some boards in the South have already done this, and we can expect good results. It is now up to the others to fall into line, and in the course of a few years we may be able to report a score of active missions in the Southern States.

THE special Bible term at Elizabethtown, Pa., begins Jan. 18, and closes Jan. 31. A number of efficient instructors have been secured, and those who attend are promised the best there is in store. Jan. 26 and 27 Mr. A. Forder, of Jerusalem, has promised to deliver a few addresses. He will be remembered as the gentleman who furnished the upper room in Jerusalem for the love feast held by a small group of our people, a few years ago. See further notice on another page.

IT is a mistake to rate the value of a protracted meeting by the number of accessions to the church. True, we work in these meetings for the salvation of others, but sometimes churches need to be converted. Jesus at one time said to Simon Peter: "When thou art converted strengthen thy brethren." There are churches that do not have spirit enough in them to move their own membership to action, let alone others. They remind us of the engine that cannot get up steam enough to turn its own wheels. Surely, such an engine could not be expected to move a long train of cars. Just so with some congregations; they are cold, indifferent and weak. They need reviving, and it may be well, sometimes, to send for a preacher who knows how to put new life into an inactive church, so as to prepare the members to aid in the conversion of others. In some of our protracted meetings it might be good to have this as the only object in view.

BEGINNING ANOTHER CENTURY.

WITH this, the beginning of one more volume of the MESSENGER, we enter upon the first year of another century in the history of the Brethren church. Two hundred years ago a band of earnest men and women undertook the reorganization of the church of Christ on earth. They did not believe that true Christianity had disappeared from the earth, but since they knew of no organization, whose faith and practice embraced the whole Gospel, they felt it their privilege as well as their duty, under the circumstances, to come out from the churches with which they had been worshiping, and take their stand for the New Testament order of worship, as they at that time understood the Word of God to teach.

Their first step, after examining the Scriptures carefully, was to discard all creeds and confessions of faith, and agree upon the New Testament as their rule of faith and practice, with the understanding that they would accept additional light as it came to them. For the apostolic form of baptism they might have applied to some of the ministers of their day, for trine immersion was still extensively practiced both in Asia and Europe, but they chose to place themselves under obligations to no man or set of men, so, aiding each other, the New Testament form of baptism became their rule, without any regard whatever to the claims of those who believed in apostolic and organic succession.

With the New Testament as their creed, they had a clear track and went everywhere preaching the whole Gospel. They not only preach the Word, but, so far as they understood it, they practiced it, and at the same time came out from the world and remained a separate people. Considering the opposition, met on every hand, their growth was marvelous, and had it not been for persecution, the Church of the Brethren, with Alexander Mack as the first minister, might have become one of the strongest religious bodies in Europe. But persecution made it necessary for them to flee into the wilderness of America, and that is why the main body of the church is now, at the beginning of her third century, on the west side of the Atlantic instead of the east side.

The beginning of our second century, 1809, found the Brethren unusually active in what was then considered the spreading of the Gospel. Bands of them emigrated southward and westward. They had already reached as far south as North Carolina, Tennessee and Kentucky, and as far west as Missouri. Not a year went by without churches springing up here and there. At their own expense the ministers traveled and preached, and wherever they went they received a hearing. It was a period of wonderful awakening, and if the church would have had a religious paper in those days, with a wide-awake editor, some interesting and encouraging missionary news would have been published,—not the kind of news that we print these days, but such as was looked upon as genuine missionary news by the pioneer fathers and mothers.

We end the second period of our history with churches, Sunday schools and colleges scattered from the Atlantic to the Pacific, and several missions and churches in foreign countries, and enter upon the work of another century with conditions entirely different from those confronting the fathers one and two hundred years ago. But the same book they had for their creed is still looked upon as the infallible rule of the church. True, we have several books, filled with decisions of our Conferences, but these books are not creeds, and they have never been so regarded. Their sole purpose is to help unify the church, to aid us as much as possible to understand the Gospel alike, and to help us to adjust our manner of living and worship to this understanding. Viewed in this sense, the minutes have helped us, but in time we are likely to become so thoroughly unified as to have practically little use for most of our Conference decisions.

But we are never to dispense with the New Testament as our standard of faith and order of worship. Every move upon our part should be to get still closer to the Written Word, having for our object the purpose adopted by those first in our reformatory movement in Germany,—the restoring of the New Testament order of faith and practice. Regarding this purpose, the Brethren are still well united. True, we have our differences, but these differences do not involve principles, but rather methods and contingencies. In fact, we have always stood united on gospel principles.

We enter upon 1909 as solid as a rock on the gospel principles, but we differ regarding the methods for carrying out some of these principles. These differences, respecting methods, do not affect any of our accepted fundamentals unless it be the dress question. Just now there is considerable unrest among us on this question and sooner or later it will come to the front for special consideration, but with the experiences of the past, and aided by the Holy Spirit, we ought to be wise enough to handle it so as not to jeopardize either the church or the spiritual life of any of the well-meaning members. The unrest is regarding the method of maintaining New Testament simplicity in the Christian attire, and it is to be hoped that the principle itself will not become involved.

There are other methods now before us as open questions, to be considered at the approaching Conference, and while they may give rise to some exchange of views through the MESSENGER, as well as in the open Conference next June, they are not likely to disturb the peace and harmony of the body in the least. The most serious question, and the one that must be handled with more than ordinary skill, in order to strengthen the bond of fellowship, and at the same time duly respect the gospel principles, is the one referred to in the preceding paragraph.

But without losing sight of these conditions, we need to put forth extra efforts to bring about a higher order of spirituality among our people. We have not reached the spiritual plane contemplated by the New Testament writers. We have given much attention to the externals of Christianity, but we have not always emphasized the importance of the deeper work of grace in the heart as we should have done. And while laboring more earnestly than ever before in defense of the whole Gospel, with the purpose of becoming still more separate from the world, we need, during this year of grace, 1909, deeply to concern ourselves about the spiritual side of life, for it must be evident, to any observing member, that we have not, heretofore, given as much attention to the spiritual side of our religion as we have to the external side.

OVERLAND.

THE doctor said, in answer to an inquiry, "Yes! a trip to California may be helpful to you. Go and settle down in a quiet, restful place, spend the winter outdoors, in the sunshine, among the flowers, and it will do you good." An Oriental proverb says, "The wise man first finds out the kind of advice his friends want and acts accordingly." A good rule if you want your advice taken, but not up to the standard of Christian ethics. The Doctor's advice was in accord with our desires, therefore easy to take. Result, this writing finds us quietly resting in the beautiful college town of Lordsburg, Cal., in the land of sunshine and flowers.

And the sunshine and flowers are here. Our generous hostess, Sister Thos. Keiser, has just brought in a great handful of large, beautiful chrysanthemums, such as Eastern florists sell at this season of the year at two dollars per dozen, and in the dooryards about here hundreds of them are in full bloom. And the roses and sweet violets, and the carnations and geraniums are doing their best in vying with each other in beauty of color and sweetness of fragrance. Then, too, the orange groves are laden with a great burden of fruit, already taking on the color of gold, and very soon pickers and packers will be busy getting the fruit ready for the market. Also, the days, and days, of bright, warm sunshine are here, and it all seems like a fairy land, when compared with the pitiless ice and snow of the Northwest.

It is said that the world is smaller now than it used to be. Perhaps it were nearer the truth to say that we have learned the secret of annihilating distances, and have brought remote places closer together, in point of time. Some of our readers will easily remember when the journey from the Mississippi River to the Pacific Coast took from four to six months of weary ox team work, and of watchfulness against hostile Indians. Now you may take the Los Angeles Limited in Chicago, via the North-Western, Union Pacific, and San Pedro railways, and in seventy hours reach Los Angeles. These seventy hours you may spend in a first-class hotel on wheels, passing over as fine a road bed as is to be found in the country. You have a comfortable bed, a library and reading room, with all the latest papers and best magazines, your meals served regularly, or, if you prefer, you may enjoy the luxury of a well-filled lunch basket *en route*. And this run is not exceptional. Every day in the week, and every week in the year, one of these Limited trains arrives in Los Angeles on time, no unavoidable delay preventing.

Kindly indulge me in a bit of prophecy. Within the experience of many who are now living, Chicago and Los Angeles will be less than fifteen hours apart. Then the air-ship, now in its first stage of crude development, will have been brought to a high degree of perfection, then will the great aero-motor navigate the air, crossing the continent as the crow flies, from New York to San Francisco, in twenty hours or less. Passengers will be carried with greater safety and more comfort than now. There will be first and second-class berths and a dining room for the one or two meals necessary on the trip. One may then eat an early breakfast in Chicago and a late supper in Los Angeles, making the entire trip by daylight.

If you are in doubt as to the coming of the air-ship of the future, call to mind how, fifty years ago, the horseless carriage was thought to be the wildest fancy of a disordered brain, and how, nowadays, a record of seventy miles an hour is not an unusual thing for our best automobiles. Then look over the Congressional Record, and read the speeches, made by eminent statesmen, when the Union Pacific Railway bill was under consideration, who said it would be impossible to build an engine powerful enough to carry water and coal, in sufficient quantity, to run it across the Great American Desert. Also call to memory how, when Fulton was applying steam to navigation, an English statesman of renown said, ironically, that he would agree to eat the first engine that propelled a boat across the Atlantic.

The last half of the nineteenth century witnessed wonderful discoveries, and all these are to be surpassed in the first half of the twentieth. We are on the very threshold of some of the most important discoveries the world has known.

And what remarkable changes in railways have taken place in the last half century! Then the first line across the continent,—the Union Pacific,—had just been opened and it belonged to the Rough Rider

class of roads. Now there are half a dozen or more transcontinental lines, and more are building, and you will find no better roadbeds in the country.

When the first road was constructed, engineers and builders sought the line of least resistance. Great curves were made to avoid tunnels, cuts and fills, and the line materially lengthened. And little wonder, for Uncle Sam generously aided the company to the extent of twenty thousand dollars per mile,—a sum in excess of the cost of that part of the road laid across level plains, and through the great valleys. So the curves were made, the cost of construction lessened and the miles of road increased. In these modern days of railway combinations more money has been spent in taking out the curves, and in the betterment of the line than was spent in its building.

The Great Salt Lake cut-off is a striking example of improvement. When the road was built, the track was laid around the end of the lake. A few years ago Mr. Harriman determined to run the line across the lake, and this great feat of engineering has been accomplished at a cost of multiplied millions of dollars, and now, in going to San Francisco, you cross the lake and save an hour or more in time. So the curves have been taken out of the old road bed, tunnels have been bored through hills and mountains, deep cuts opened, valleys filled and the line made shorter and better.

But to reach Los Angeles from Salt Lake, one had to make the trip to San Francisco, a distance of eight hundred miles, and then travel south five hundred miles, before reaching the land of sunshine and flowers. This distance of five hundred miles has been cut out and a road has been built from Salt Lake to Los Angeles, following a valley of easy grades and slight curves, thus making it possible to reach Los Angeles from Chicago in a little more than three days by this route.

It is popular, these days, to berate the railroads and to belittle the good they have done. The writer believes in giving them full credit for what they have accomplished in opening up and developing the country. Without the aid of the roads, the American Desert would be a desert still, and our Great Western Empire, undeveloped, would be the home of the buffalo and the savage. Honor to whom honor is due, and a square deal and just treatment to all alike, is what is asked for, and every just and righteous man will accord this. If wrongs have been done in the past, let these be righted, as far as possible, and the avenues for wrongdoing be carefully guarded in the future, but do not let us fall in with the clamor against one of the greatest factors in the development of our country.

Our colored porter on the sleeper was, in a way, a character worth studying. It was noticed that he spoke the English fluently and correctly. One would have taken him for an educated man anywhere. Upon inquiry we learned that he was born in British New Guinea. When a lad he was taken into the home of a good missionary. These people educated him and he lived with the family until it was broken up by death. He lived in Africa and in India, where he learned to speak the Hindustanee fluently. Later he came with the missionaries to Europe, where his benefactor died. He then found his way to Chicago, where he graduated from the Illinois Dental College, working his way through the school. He is now serving as a porter, in order to secure money to open a dental office among his own people. Here is an illustration of what the genuine colored man can do if given an opportunity.

And by contrast here is what white men may become by choice, if they follow the ways of sin. At Barstow our train stopped in the early morning to take water and fuel. A half dozen tramps, who had been riding all night on the rods and bars underneath the cars, crawled out from their perilous riding places, and a harder looking lot of human beings one seldom sees in this world. The night had been cold with frost and snow, their clothing was covered with frost crystals and when they came out of their uncomfortable quarters, they were so cramped and stiffened with cold that they were scarcely able to walk. One felt, at the first, inclined to pity these young men, but then they are tramps from choice, and choose this life rather than a life of honesty, and of helpful service, so that one feels they are only getting what they bargain for. The educated colored man, working as a porter inside the car, is far in advance of the white tramp, stealing a ride on the railway, and stealing his living and more.

At this writing we are at Lordsburg, Cal. The Bible Term is in session now and we are having interesting meetings. Yesterday, Lord's Day, Bro. James Gilbert preached in the morning, and Bro. E. T. Keiser in the evening. After the evening services two came forward, determining to leave the world and its allurements, and to unite with the people of God. D. L. M.

A LOOK FORWARD.

THE past year, to the Church of the Brethren, has been a year of looking back. There never was a time, since our organization as a church, in her present organized form, that her past history has been so carefully and fully set forth, before our own people and the world, as during the present year. By means of the addresses made during the Bicentennial exercises, at our late Conference, and then having them published in book form, a large opportunity has been given to let the world know, more than ever before, about our past history.

And what should afford us much satisfaction is, that in our past there is nothing of which we need to be ashamed. When we say this we have reference to our early history, the things which led up to our beginnings and organization. Of the progress made it is not our purpose to speak. That we are not now, where we should be, in progress, influence and power, we all feel and are ready to admit. There should be a continuing of the rolling and enlarging of our ball. While it has continued to roll, its enlarging, its growth, has not been at all in proportion to the greatness of the demand and purpose.

If we expect and desire the Christ kingdom to come in our day and generation, there must be a mighty stirring up of dry bones,—a grand rally for Jesus and the salvation of souls. The church of Jesus Christ was never intended to stand still. It was to be, and is, a soul-saving institution, and as long as there are souls to save there is work to do. Paul had the true Christ spirit, when he was made to say: "Forgetting those things which are behind, . . . I press toward the mark." We are always, in a special way, impressed with the use which Paul makes of the word "press." In his use of it he puts a meaning into it that makes us feel his earnestness and see his push. He is running a race to save a perishing soul. Souls must be saved because Jesus died to save them.

When a man is found, ready to perish in a burning building, or helplessly drowning, we don't stop to ask him what he will do if rescued. It is enough for us to know that he wants to be saved, and we put forth every effort to save him, and so we should feel and do when we see souls perishing in sin.

But we have now, perhaps, been looking back over our past history sufficiently long to give us the needed preparation for the forward step, and it is time, yea high time, to take the forward look and make the forward move. And what shall be seen? How shall we do? If we wish to take the forward look, and see the forward things, we must turn our faces, our feet, and our minds, in the forward direction. And before doing this we must know what we want to see,—what we want to do.

We have in mind the church of Jesus Christ. It is the church through which God is pleased to save the world,—save souls. Therefore our church must be the church of Christ. What shall we do to find it? Where shall we go to see it? Some would say, Go to the different sects, as we now have them. Go to their confessions of faith, to their written creeds. Others would say, in a narrower sense, Go to the Church of the Brethren,—to their decisions. No, not there, not to any of these places. The church of Jesus Christ was never found in this way. The eight souls at Schwarzenau did not find the church in this way. Blot out, or burn, all the confessions of faith and all the conference decisions in the world today, and the church of Jesus Christ would be as readily and easily found without them.

Jesus Christ, by the will of God, is our only source of salvation. He has reached his plan of salvation through his Word, as revealed to us by his chosen apostles, which is the power of God unto salvation to all who believe and accept. Therefore those, who believe and accept this Gospel, are the children of God, and form the church of Jesus Christ. Hence, as long as we have the Scriptures, the Gospel, the Bible, we can find the church of Jesus Christ. About this there can be no doubt.

We have always been glad to know that, for the first seventy-five or more years, after the organization of the church in America, no printed copies were kept of their Conference decisions,—not because we would not like to know what they did, but because of the spirit of carefulness which caused them to refrain from having them printed. Their fear was that, in a short time, when troubles would arise, instead of going to the Scriptures, in evidence, they would refer to these decisions and make them the law for settlement, instead of the Gospel. This would have been a serious violation of the profession which they had made, that the Scriptures alone should be their rule of belief and action, and that was right. And so we believe yet, and so we profess. While decisions, thus made, may be helps and advice, they should be nothing more.

Then, what is it we want and wish in our forward look? We want the church of Jesus Christ, as founded on his Word, untrammeled and free from the opinions and decisions of men. The Bible always has been and must continue to be the "Open Book" for the church of Jesus Christ and for the ages.

The question may be asked: Were not the Christians of a hundred years or more, better able to rightly interpret the Scriptures than they are today? The answer must be, No. It could not be otherwise. Again, we may ask: Could they do it as well? We may answer, Yes. And we may answer, No, and not be far wrong in either way. They could do it well enough for their time and generation. The sincere seeker after truth can always find his need and God's will by asking. We are told, "Ask and ye shall receive." Therefore we are to pray: "Give us this day our daily bread." This means our spiritual as well as our physical needs. God's people always, in days and generations past, got their needs day by day. But they could not so well, then, look forward and get the needs for the generations that would follow. Changes come, and we must meet them with the things that the changes demand. These things can be known only by those who are connected with the changes. They can only be supplied by him who causes the changes to come. This one is God, through Jesus Christ. He, and no one else, is a very present help in time of need.

The salvation of souls depends upon three things: God, his plan for saving souls, and the attitude of the sinner towards the other two. God, through the Spirit, awakens the sinner. Christ calls and receives the sinner, and saves him on the condition that he accepts and carries out the plan. He also gives the needed wisdom when asked for, so that, in the Gospel, through the Trinity, we have everything that is needed to save the soul.

And finally, in the Gospel-made church of Jesus Christ, we see a power high enough, low enough, broad enough, wise enough, and simple enough, to save, in all times and under all conditions, all peoples, in all nations, all tongues, all conditions and all grades, from the highest class down to the very lowest.

This is the kind of a church we want in our forward look,—a church whose messengers shall go out only with the Sword of the Spirit, which is the Word of God, into all the nations, into our cities, into the highways, into the hedges and compel men and women, through the pleading love of Christ, to come in to the banquet of love.

We close with the words of the Apostle Paul: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Yes, brethren, let us stick to this and we never need to be ashamed. H. B. B.

MISSIONARY DEPARTMENT

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The Tithe Law a Thermometer.

Only recently we saw the following terse paragraph on the question of tithing: "The tithe law of the Old Testament is simply a thermometer, to be put under the tongue of the New Testament Christian, to see whether he is in grace or not. If the mercury does not measure up to the tithe mark, he is not in grace, but in disgrace." Well, there are many who are wondering as to their giving,—whether they are giving enough or not,—who will probably be glad to have a reliable gauge on this most important matter. There need not be the least doubt. Give along the line of the Lord's planning, and there will be no question about his approval. Your own conscience will testify to your consecration in giving.

The Midweek Prayer Meeting.

Perhaps the average church has yet to learn the spiritual uplift, to be gained from a real live prayer meeting. It is an hour in which to pause awhile in the mad whirl of life's activities, and turn one's thoughts to eternal things. Without this spiritual help, one may fail to notice many things in his religious life which are out of repair, and which, if neglected, will lead to a general collapse. An overworked man seldom realizes how near the breaking point he has been until he calls a halt, and takes his bearings. The prayer meeting is an opportunity to take an inward look,—to determine our real status. It also clears the vision for the upward look, that we may, in full assurance, approach the Father for new strength and vigor on the Christian pilgrimage. By all means, let us sustain the prayer meeting.

The Noble Choice of a Hindoo Lady.

The native Christians sometimes put us to shame by their great devotion to the newly-found faith. A Hindoo lady, belonging to a high-class Indian family, heard of Jesus Christ, and his offer of eternal life, and chose to follow him. It meant to her the loss of friends, and wealth, and position. Her friends offered her ten thousand rupees ($3,000) if she would renounce Christianity. If she refused, she was threatened with various kinds of dire persecution. But she remained unmoved and said, "If you were to give me ten million rupees, what good would they be to me in the end? I want the forgiveness of my sins, and Jesus Christ as my Savior and King. You may kill me, but you cannot kill my soul." Shall we, as Christians, choose the easy path of self-indulgence with its bitter end, or the Christlike service and reward,—no matter what the cost?

How Tracts Were Used by the Malay Merchant.

There are various ways of using tracts, and distributing them to the best advantage, but probably the most peculiar way was that of a Malay merchant. He asked a New England sea captain for a supply of tracts and, when interrogated concerning their use, since he could not read them himself, he replied, "True, but I have a use for them, nevertheless. Whenever one of your countrymen or an Englishman calls on mé to trade, I put a tract in his way and watch him. If he reads it soberly and with interest, I infer that he will not cheat me. If he throws it away with contempt or with an oath, I have no more to do with him; I cannot trust him." The merchant unconsciously struck the keynote of Christian integrity when he applied the test he did. The man who has right principles because of his religion, will honor his profession. He may be depended upon to show his colors and own his allegiance to the Great King.

Grit as Well as Grace.

Twentieth-century Christianity in many places has become too easy-going and flabby. As the engineer on the railroad never allows himself to get out of sand, that he may be sure to have it at the critical time when the slipping wheels refuse to move the load, so the Christian must have grit as well as grace to face the struggles to be encountered. "Courage is half the battle," is an old truism, but it is not saying enough,—it is more than half. Those who flunk in the Lord's battles are generally those who are strong enough to fight, but "who won't," or "think they can't." "Let us, then, be up and doing," is a good motto for each of us, as we start out in the new year. Such a spirit knows no failure. There is a good point in the story of the old slave who was telling how he got his liberty. He prayed for it, and then, going to the riverside and seeing a boat with a paddle in it, he jumped into it and "paddled as well as he prayed." Praying is good, and we ought to do more of it, but we must also "paddle our own canoe," if it gets paddled at all. Be sure you have plenty of "grit,"—the Lord will help in the matter of grace!

From Umalla, India.

Another Thanksgiving day is upon us. Let every heart be full of joy and gratitude for all the good things the Lord has given us the past year! From Sunday until today Sister Lichty had been in bed with pain and fever. This afternoon we are especially thankful that she is again able to be up and about, apparently none the worse for having entertained so unwelcome a visitor. Since the past two weeks we have had unusually cool November weather and it has caused a good deal of sickness among the people, while there are deaths quite a few. In our own village we are kept quite busy, giving out medicines and caring for the sick. We are especially interested in saving the children, for in them rests our hope for good church workers in the future. Among the Bhils it is not plague or pestilence that kills off the greatest number, but the many common ailments peculiar to all people in the absence of the simplest of medical aid. Likely many of the Bhils drink enough liquor to kill all the germs of infectious and contagious diseases, but, in turn, the same agent has caused ruin within, and he is not able to resist the more common diseases which are sure to come to all bodies, containing wasted tissue and disorganized members, so that death occurs very quickly.

To the Hindoo, three rivers of India are counted sacred—viz., the Ganges, the Godavery and the Narbudda. Each river has its own special places for pilgrimages and shrines. For the putting away of sin and the gaining of a pure heart, drinking or bathing in these rivers is of importance. Even the sight of their waters is supposed to be quite efficacious. At Sukal Tirat, on the north bank of the Narbudda, only a few miles from Jhagadia, occurs one of the largest yearly religious gatherings in Gujerat, but one finds precious little religion connected with the affair. If religion ever was the main feature, it has degenerated into nothing else than a money-making scheme for the hundreds of priests and fakirs who haunt the place at the time, as well as for the many greedy shopkeepers, managers of places of amusements and bad houses. Comparatively, few of the pilgrims take time to bathe their dirty outside, let alone the filth within. Of course they all drank of the water, but that was of necessity, in the absence of well water. Likely the mere sight of the sacred stream sufficed to take away the few (?) sins they had committed within the past year, so we ought to excuse them from the more rigorous penance of bathing.

In company with Bro. Eby and a number of our native workers we spent four days and nights most profitably at the last Jatra, held at this place, just recently. Daytime was most profitable for selling books and rest, while from early evening on, till past midnight, we had continual preaching to large and attentive crowds on one of the principal streets of the temporary village. We had little opposition except from the Aryia Samajists, whose religion consists mostly of ridiculing and quarreling with those of other religious beliefs. They tried constantly to break up our crowds of listeners, but when any of them interrupted the speaker, one of our number was ready to engage him in a discussion, outside of the main crowd, so that the story of God and his love could be told without much interruption. Some who opposed us on the streets, afterwards came to our tent for private conversation, and we are glad to say that they went away with a greater respect for the Truth. The booksellers got in their work too, having sold about eight rupees' worth of tracts and Scripture portions. We hope that the seed sown may spring up and bear much fruit.

The rice harvest is now over. It was a good one and the price of this great food grain is considerably lower, which is a great boon to the poor people of India.

There are many poor people over here, as we are told in one of the items in No. 43 of Gospel Messenger. It is also true that certain classes of the people are overtaxed, and there is no doubt but that European officers receive higher salaries than is for the good of India. But it is, perhaps, a mistake to say that in all parts of India "the English Government exacts a tax of $2 or six rupees per year, from even the poorest." Now I personally know of hundreds of poor day laborers who simply live from hand to mouth, and from whom the Government could not exact six rupees in six years if they tried. The fact of the case is that there are millions in India who pay nothing more than the trifling tax imposed by the Government on salt. The average laborer eats about fifteen cents' worth of salt annually. Compute the slight rate of tax on this amount and you have the amount of tax paid by millions of the king's subjects in India. I do not know just what the average daily income per capita is in India. The above item says that it amounts to about two cents a day, which, perhaps, is true. But when we remember that this is an estimate, based on the average, and that the average includes millions of men who are religiously too proud and many others who are too lazy to work, especially at manual labor, it can readily be seen that those who are willing to work get considerably more than two cents per day, and it is fair to say that most of the workmen get all they earn. This is not an expression of satisfaction at the poor man's condition in India, nor is it a defense of English rule. There are two sides to the question, and there are two parties concerned, England and India. The former must do her part but the latter yet needs to know that "the permanent remedies for the poverty of India rest with the people themselves" and that "there may be circumstances in the habits of a people sufficiently powerful to defeat the most benevolent views of its rulers." These are not merely conditions of government, but we find them in our mission work, in our attempt to establish a self-supporting and self-propagating church on Indian soil. True, we are saved by grace, but only in proportion as we make use of the blessing of grace. Religiously and politically, India is passing through a critical time and she needs the prayers and sympathy of every enlightened nation and people on the globe and we, as missionaries especially, need your prayers, so that we do our part faithfully and well.

Nov. 26. D. J. Lichty.

One Reason for Opposing a Salary, or a Salaried Ministry.

For two hundred years we have for the most part believed in and striven for a free ministry; and by free we have meant a ministry independent of the membership financially, free to preach the whole doctrine of Christ without feeling that if the feelings of some persons were hurt the support would be less. In a good many instances this has been hard on the ministers and their families—they have been burdened to excess while the laity went almost free of burden. It has been an unequal struggle so far as financial gain and the comforts and luxuries of this life are concerned.

But we believe that most of those who were deprived of many of the things enjoyed by their brethren did not complain, did not envy, did not greatly desire an easier time or more of this world's good. They had ever before them the words of their Leader: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." And those words were sufficient to carry them through times of trial and discouragement and privation. Their eyes and minds were directed toward the heavenly home and its glories, rather than toward the earthly and its poverty. What they saw on the other shore was more than compensation for what they lacked on this side; and they rejoiced that they were counted worthy to suffer and to labor for their Master.

Times have changed. Ministers are demanding and receiving enough to support them and enable them to devote their time to their congregations. The age and its conditions seem to demand a change from the old way. Whether this need is real or apparent, it is not our purpose to try to decide. Our business is rather to learn our attitude toward the new conditions, our reasons for it, and to see whether the reasons are good. We are not all of the same mind on this question. Our beliefs are largely due to our training and surroundings. In many localities it would be impossible to see the need—for there is none—of supporting the ministers, since the ministers are the ones who possess the wealth. In other places the minister is alone and poor. He must provide for the physical needs of himself and family as well as the spiritual needs of the congregation. In the latter instance it is not hard to see the need of doing something to help.

Those who have opposed a salaried ministry have been called stingy and covetous. It is possible—even probable—that some have taken this stand because it would be cheaper for them. But that is not true of all of them. There is another reason which prompts some of them, They want to see a ministry free from obligations to men, dependent only upon God. They have watched the effect of the salary on the preacher, and they have seen a great host of preachers become subservient to the will of the man or men supplying the salary. All of us say this is an evil which should not be tolerated: none of us want that kind of a ministry—not yet. Will we ever want it? Can we do as others have done and yet pursue a course different from the one they pursued? Or will like causes produce like results?

The problem is before us, and must be solved. In the two methods that have been pursued, the results have not always been good. Is there a middle ground, some other way of meeting the issue now before us as a church? The preacher is to be pitied—and the congregation more—who must utter words pleasing to those who furnish him food and raiment and a home. He cannot be free, he cannot yield himself to the leading of the Holy Spirit, for he is a man-pleaser. God pity the man who must get his inspiration for his sermon from any man. As soon as he is placed in that position he has no right to stand behind the sacred desk and profess to teach the Bible.

And the desire to avoid this condition is the real reason, almost the sole reason, why some of our people are opposed to the salaried ministry of today. They do not want to deprive their brother of what he needs or of the pleasures they enjoy; neither do they want him to become a creature of theirs, doing their will. These are not to be classed with those who are too stingy to give their dues. They may reason something like this: What kind of sermons would we have if we could dictate what

the preacher should say?" Very few persons—no true Christian—would want to come in as the inspirer of the minister, leaving the Spirit out. His usefulness depends upon his close relation to God; and anything coming between deprives him of his power, in part at least.

Instead of calling each other fast and slow, we need to look at the problem carefully and seek to avoid the pitfalls into which other churches have fallen. C. M.

From the Mission Field.

Bro. George Stryker, of Minot, one of our district evangelists, has just completed a series of visits to the southwestern part of the district. The points visited were: Sentinel, Butte, Heart, Moffit, and Hazelton.

He reports good interest and an awakening to the work of the Master in most of these places.

We are glad to mention the fact that our mission points are beginning to contribute to mission work in our district.

We also wish to express our thanks to the churches who so promptly responded to the request of the Mission Board to remember the needs of our home field in their offerings this year. Englevale, Carrington, Fessenden, Wells County, Turtle Mountain, and Deeter, are either aiding materially in the work, or are under the care of an elder or some congregation. While Mayville, Mohall, new Rockford, and a few others are beginning to arouse our attention. These points, together with the work at Minot, are most of the places which your Mission Board asks you to remember in your prayers and offerings this year.

At last report from our president, Bro. Lands, we had not succeeded in securing a worker for the Minot Mission. Pray for God's blessings on his work and workers in the mission field, and especially for the Minot Mission.

Zion, N. Dak., George C. Long,
Secretary District Mission Board.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley.—We had the pleasure of having with us, Dec. 13, Brethren E. M. Cobb and Isaiah Wheeler. Bro. Cobb gave us two profitable sermons.—Mrs. E. M. Wolfe, MacDoel, Cal., Dec. 15.

Long Beach.—The First Brethren Church of Long Beach met in regular council Dec. 18. We had a very pleasant and profitable meeting. Quite a large amount of business was transacted. The following officers were elected: Elder, Wm. Trostle; Pastor, B. F. Masterson; Superintendent of Sunday school, Harvey Snell; president of Christian Workers' meeting, Sister Whitmer. The work at this place is progressing very nicely.—Harvey Snell, 236 Pacific Avenue, Long Beach, Cal., Dec. 19.

Lordsburg.—The District of Southern California and Arizona has just closed, at Lordsburg College, the most interesting and helpful special Bible session of her history. Two weeks were spent in Christian research in a selected variety of live subjects: The Life of Christ, How to Work for Christ, Bible and Hymn Reading, Revelation, Secret Societies, Bible Characters, Anointing, Sermon on the Mount, Sunday-school Pedagogy, Evidences of Christianity, Nonconformity, Leading of the Holy Spirit. A lecture on Egypt and China was also given. One-half day was devoted to a Sunday-school program, one-half day to a Lordsburg College program, one day to a Christian Workers' program, one day to a missionary program. Brother and Sister D. L. Miller, of Mt. Morris, Ill., rendered much helpful service. Bro. Miller preached a number of times, including a missionary sermon on the last night of the meetings. Two young men, who are in college, were received by baptism.—D. Warren Shock, Lordsburg, Cal., Dec. 23.

Reedley church is glad to report that eight souls have been added to our number by baptism during the two weeks' revival, conducted by Bro. Wm. Platt, closing Dec. 6. Our love feast was held the 5th, preceded by a service at 10 A. M. and one at 3 P. M., of the same day. At this meeting one was restored. Nine were received by letter. The feast was well attended by both members and others. We could scarcely accommodate all who came. Bro. Platt labored earnestly, and endeared himself much by his earnest Christian life.—Mrs. Walter Dull, Reedley, Cal., Dec. 20.

COLORADO.

Fruita.—After the close of a series of meetings in the First Grand Valley church, Eld. Moses Beardorff and wife came to Fruita for a week's visit, until the church at Palisade should be ready for him to begin meetings there. He preached every evening while with us,—eight sermons in all. The attendance at these meetings was good, and the interest more than ordinary. We feel that the church has been much edified and strengthened, and impressions made upon many that will yet bear fruit.—Salome Sharp, Fruita, Colo., Dec. 21.

ILLINOIS.

Bethel church met in council last Saturday, with Bro. Amick presiding. We reorganized our Sunday school, Bro. Charles Barkdoll being reëlected superintendent, and Sister Laura Netzley, secretary. Bro. L. H. Eby was also with us and gave us much good counsel. He preached for us on Sunday morning. In the evening Brethren Rittenhouse and Throne, of Elgin, were with us, the former being here in the interest of the Christian Workers. We have arranged for a Christmas program to be held on Wednesday evening. Instead of giving a treat to the children, as is customary, we have asked them to bring donations which will be sent to the poor and homeless.—Lana Sollenberger, 351 Center St., Naperville, Ill., Dec. 22.

Pine Creek church met in council Dec. 17, with our elder, C. C. Price, presiding. Bro. Price Heckman was reëlected Sunday-school superintendent. Our Thanksgiving offering amounted to $45. The Sunday-school and Christian Workers' Union meeting, held in our church last Sunday, was a marked success, and full of inspiration.—Grace G. Price, Oregon, Ill., Dec. 21.

Shannon.—We held Thanksgiving services Nov. 26, after which a missionary offering of $82.30 was made. Our quarterly council was held Dec. 19. Sunday-school officers were elected for the coming year, with Bro. J. W. Fox as Sunday-school superintendent. Last evening the Christian Workers' meeting gave a very interesting Christmas program. We expect Bro. Crumpacker to be with us during the Holidays, to give us a Bible Normal during the day and preaching services in the evening.—Etta Kreider, Shannon, Ill., Dec. 21.

Sterling.—Our series of meetings, conducted by Bro. Nicodemus, and lasting three weeks, ended on the evening of Dec. 20. The best of seed was sown and fruits are sure to follow. Our members are much refreshed. Our brother has endeared himself to the little band at Sterling, and has strengthened their faith and love for God and his Word.—Mrs. G. E. Whisler, Sterling, Ill., Dec. 24.

INDIANA.

Beech Grove.—We have been remodeling our churchhouse this fall, and it is now about completed. We expect to dedicate it about Jan. 24. Further notice will be given in the Messenger.—P. A. Spearman, R. D. 38, Ingalls, Ind., Dec. 20.

Bethel.—Dec. 13 closed a very interesting three weeks' meetings at the Chapel, conducted by Bro. John Kitson, of Syracuse, Ind. Three were received by baptism. On Thanksgiving Day Bro. Kitson gave us a very impressive sermon, after which a collection of $7 was raised.—Martha Smith, Syracuse, Ind., Dec. 22.

Bremen church met in council Dec. 12, our elder, J. S. Kauffman, presiding. We were pleased to have Brother and Sister Levi Hoke, of Goshen, with us. One was received by letter. Sunday-school officers for the two houses were chosen for the coming year.—Monroe Martin, Bremen, Ind., Dec. 26.

Buck Creek.—We had services on Thanksgiving Day, after which a collection of $6.30 was taken for the work at St. Joseph, Mo. Nov. 28 Bro. S. C. Miller, of Chicago, began a series of meetings for us, which he continued until Dec. 20, preaching twenty-six sermons. Two were received by baptism.—Phebe E. Teeter, Mooreland, Ind., Dec. 23.

Cedar Creek church met in council Dec. 19, with Bro. David Hoover presiding. Two letters of membership were received, and one was granted. Bro. Merritt Hanson was chosen Sunday-school superintendent. A teacher-training class has been organized, with Sister Sadie Ober in charge. We expect Bro. W. R. Miller with us some time during January, to give us some of his stereopticon lectures. A Christmas program will be given Wednesday evening prior to Christmas, by the Christian Workers.—Mary I. Hanson, Laotto, Ind., Dec. 21.

Goshen church met in special council Dec. 16, to reorganize our Sunday school. Milton Wysong was elected superintendent. A Christmas program was given by the Sunday school on Christmas eve. The attendance was good and the program well rendered. One was received by baptism since my last report.—Emma Garver, 720 South Main Street, Goshen, Ind., Dec. 26.

Goshen (West Side).—The church at this place enjoyed a very pleasant love feast on the evening of Dec. 12. The tables were nearly all filled. Bro. Frank Kreider officiated. At a called council meeting, Dec. 19, for the purpose of electing officers, Bro. J. H. Miller was again elected to serve the church as elder for another year. Our Sunday-school superintendent is Bro. Amos Bigler. Brethren Frank Kreider, Hiram Roose, Wm. Bussard and Bro. Frederick were assistants at this meeting.—Mrs. Osie Brumbaugh, 317 Dewey Avenue, Goshen, Ind., Dec. 21.

Lower Fall Creek church met in council Dec. 19, with Bro. Shepherd presiding. Our elder, Frederick Fesler, is with us again and gave us an interesting sermon on Sunday. Bro. Greenhalgh resigned as Messenger agent, and Bro. Albert Krall, of Pendleton, was chosen to take his place.—Laura Chamberlin, R. D. 12, Anderson, Ind., Dec. 18.

Mississinewa.—Our series of meetings at the Union Grove house, conducted by Bro. John M. Smith, of Woodland, Mich., closed last night. Bro. Smith preached twenty-six soul-cheering sermons. At our recent council three letters were granted. Bro. Edward Smith was elected church trustee, to fill the vacancy caused by the resignation of Bro. Frank Wallar. Our deacon brethren have organized, by electing a foreman, secretary and treasurer, to care for our destitute members in a systematic manner.—John F. Shoemaker, Shideler, Ind., Dec. 21.

Nettie Creek.—The church met in council Dec. 12. The following Sunday-school superintendents were elected: Brick, H. H. Johnsonbaugh; White Branch, Chas. Bowman; Locust Grove, Chas. Miller; Olive Branch, Mollie Replogle. We had a good congregation on Christmas Day.—Levi S. Dilling, Hagerstown, Ind., Dec. 26.

Pleasant Hill church met in council Dec. 12 to elect Sunday-school officers for the next six months. Bro. Geo. L. Studebaker, of North Manchester, being with us, preached three very good sermons. One decided for Christ. Two letters of membership were granted and one was received.—Zeno Bosler, R. D. 1, Laotto, Ind., Dec. 18.

Salem church convened in council Dec. 5, with Eld. Frank Hendricks in charge. Bro. John L. Kline was with us. Bro. Alonzo Hagel was elected Sunday-school superintendent. Our Thanksgiving collection is to be used for home mission purposes. One letter of membership was received.—Bro. James Morris, a minister in the second degree. Two letters were granted. Bro. John L. Kline came to our midst Nov. 21, delivering thirty-six very helpful sermons. Two accepted Christ in baptism. He did much house-to-house visiting. Our Sunday school will give a program Dec. 27. Bro. James Morris will be with us.—Julia Joseph, Culver, Ind., Dec. 21.

Salamonie.—Bro. W. R. Miller, of Chicago, came to us Dec. 14, and gave us six very interesting Bible Land lectures, showing his views in connection with the lectures. On Sunday following Bro. Miller gave us two very inspiring sermons. Bro. Miller's labors with us were certainly appreciated.—Millie Wike, Huntington, Ind., Dec. 23.

Santa Fe church met in council Dec. 17, Eld. D. B. Wolf presiding. Bro. Calvin Eller was with us. One letter of membership was granted. Nov. 14 Bro. Silas Fisher commenced a series of meetings in the Copper Creek house, laboring earnestly for two weeks. The meetings closed with a good interest and much good seed sown. Nov. 28 Bro. Calvin Eller began meetings at the old churchhouse. One was added to the fold by baptism. The meetings closed Dec. 20, with good interest.—John E. Miller, Loree, Ind., Dec. 23.

Upper Fall Creek.—Bro. Henry Fadely preached for us at Middletown last Sunday. Bro. Hoover preached for us the third Sunday in November, also the first Sunday in December. Bro. Hoover also preached our Thanksgiving sermon, at the Honey Creek church, east of town, after which a collection of $13.65 was received. Our council will be held on the 26th.—Florida J. E. Green, Middletown, Ind., Dec. 23.

Walnut congregation met in quarterly council Dec. 19, with Bro. Sanger presiding. One letter was granted. Bro. Jacob Rohrer was chosen trustee to fill the unexpired term of Bro. Fred Rohrer. Bro. J. P. Hoffman was reëlected church treasurer. Bro. L. Puterbaugh was elected president of Christian Workers. We decided to organize a sisters' aid society. Bro. S. E. Sanger was chosen presiding elder for one year. After the regular business of the day was disposed of, an ordination service and an election were held by Brethren I. D. Parker and Henry Wysong. Brethren J. S. Dickey and D. W. Hostetler were promoted to the eldership, and Brethren Howard Dickey and Levi Puterbaugh were elected to the ministry. Dec. 20 a collection of $11.50 was taken up, to furnish Christmas dinners for the poor at the St. Joseph Mission. Bro. Sanger is conducting a ten days' revival at this place, after which Bro. Henry Wysong will take up the work.—Susan Puterbaugh, Argos, Ind., Dec. 21.

White.—Nov. 29 Bro. J. W. Fidler, of Dayton, Ohio, began a series of meetings at this place. He labored earnestly for the cause, delivering, in all, twenty-four sermons. The meetings closed Dec. 20, with eleven baptized and two reclaimed.—Willard Anderson, Darlington, Ind., Dec. 21.

IOWA.

Coon River church met in regular quarterly council Dec. 19. Much business was pleasantly disposed of. The Sunday school was reorganized. Bro. Samuel Fitz was elected superintendent, and Sister Mabel Fitz, secretary. The meetings at Bagley, conducted by Bro. Buckingham, closed last night with good interest. Five were received by baptism. Bro. Brower, who was stricken with paralysis in the church at Bagley on the evening of Dec. 12, called for the elders and was anointed. He was much comforted and is improving, with fair prospects of recovery. Bro. Paul Mohler commenced his Bible Normal work here today. May it be richly blest!—J. D. Haughtelin, Panora, Iowa, Dec. 21.

Curlew church met in council Dec. 4. Bro. Pyle, of Franklin County, was with us. He remained and delivered nine good sermons, with the aid of our pastor, Bro. J. C. Auker. Last Sunday a collection was taken up to aid in feeding the poor children on Christmas Day.—Mrs. Grace Prentice, Curlew, Iowa, Dec. 22.

Grundy County church met in council Dec. 23. Our elder, J. H. Cakerice, being sick, Eld. Silas Gilbert had charge of the meeting. We expect to have Bro. McCann with us some time in January, to give us Bible lessons.—Eliza Cakerice, Whitten, Iowa, Dec. 26.

Pleasant Prairie church met in council Dec. 17, Eld. D. T. Dierdorff presiding, assisted by Eld. Tobias Myers, of Pennsylvania. As Bro. Dierdorff will go to other fields of labor in the spring, Bro. J. Shechter, of Worthington, Minn., was chosen elder for the ensuing year. Bro. J. A. Eddy and the writer were elected to the ministry, and with their companions, were duly installed. Brethren Myers and Dierdorff gave us a number of interesting sermons.—E. E. Rilea, R. D. 2, Ireton, Iowa, Dec. 21.

Salem.—Our series of meetings, conducted by Eld. D. P. Miller, of North English, Iowa, closed on Sunday night. Bro. Miller labored faithfully. One sister was received by baptism, while others were almost persuaded. Our Sunday school will begin the new year with Bro. Chas. Wray as superintendent, and Cora Wray, secretary. One letter of membership was recently granted.—Mamie Sink, Lenox, Iowa, Dec. 23.

KANSAS.

Conway Springs.—At our Christmas services Bro. B. B. Whitmer gave us a good talk on the important event of the birth of Christ, our great Redeemer. A collection of $3.03 was taken for the Child Rescue and Orphan Society. A few weeks ago we took up a collection of $8.26 for the St. Joseph, Mo., Christmas dinner for the poor.—J. J. Bowser, Conway Springs, Kans., Dec. 26.

Eden Valley church met in regular quarterly council Nov. 21, with Bro. G. W. Weddle presiding. The following officers were elected for the coming year: G. W. Weddle, elder; W. H. Beaver, clerk; E. P. Metz, treasurer; Sadie Crissman, Messenger agent; Lena John, solicitor; O. O. John, Messenger correspondent; Ernest Fry, president of Christian Workers' meeting. We took up a collection for our elder. Six letters were granted.—T. J. Miller, St. John, Kans., Dec. 21.

Fredonia Brethren church met in quarterly council Dec. 26, Eld. E. E. Joyce presided. Business was disposed of in a satisfactory manner. Bro. W. B. Sell was elected foreman of the church; Sister Nora Hunter, Sunday-school superintendent; Sister Katie Sell, city missionary; Bro. A. K. Sell, church correspondent and Messenger agent.—A. K. Sell, R. D. 2, Fredonia, Kans., Dec. 26.

Larned.—A drive of forty miles brought the writer to Nekoma, Kans. About four miles from this place there had been an appointment made for preaching at 7:30 P. M., on Saturday evening, Dec. 19, also at 11 A. M. and 7:30 P. M., Dec. 20. These services were well attended, and the best of attention was given. At Nekoma live three members who have been isolated for three years. They have, during the last two months, organized a Sunday school and young people's meeting. Both are well attended. This is the first Brethren Sunday school in that part of the country. The people are anxious to have the Brethren preach for them. They want to know more about our church and our faith. Should any of our ministers go through there, they are invited to stop. Drop a card to Sister Tixmer, and arrangements will be made for you. Why not open up more preaching points among our isolated members?—J. R. Wine, Larned, Kans., Dec. 22.

Neosho church met in council Saturday evening, Dec. 19, Bro. Geo. Eller presiding. An election for deacon was held, resulting in calling Bro. A. Wellar to the office. Bro. Wellar was duly installed. On account of sickness his wife could not be present, but was installed after services today. Bro. O. O. Kirkham and wife were received by letter. The Sunday-school officers were reëlected. Bro. Kirkham preached for us today. We heartily welcome our brother and his wife into our midst.—Jake Halloway, Chanute, Kans., Dec. 20.

North Solomon members met in council with Eld. I. S. Lerew presiding. Considerable business was before the meeting, in preparation for district meeting next fall. We are looking forward to showers of blessings at that time. Our district meeting will close with a love feast and a series of meetings. Our work at Portis is progressing nicely. We have four services each Lord's Day,—Sunday school, preaching, Christian Workers and Bible class.—J. E. Small, Portis, Kans., Dec. 12.

Ramona church met in regular council Dec. 18. Church and Sunday-school officers were elected for the coming year. The present officers were all reëlected. Bro. O. O. Button continues as our elder in charge, and Bro. R. J. Shirk as superintendent of our Sunday school. At our Thanksgiving service a collection was taken for the St. Joseph and Kansas City Missions. Since then another collection, amounting to $9.50, was sent to St. Joseph for their Christmas dinner.—J. H. Saylor, Ramona, Kans., Dec. 22.

Wichita Mission.—Bro. Wm. Lampin began our revival meetings Nov. 29 and closed Dec. 22. This was the most profitable meeting to the members and the mission since the beginning of the work here, three years ago. Thirty accepted Christ, and of the fourteen men who came out, seven had been members of secret orders. Bro. Lampin is a powerful evangelist. Our church is entering upon a new era of prosperity. Much sickness among the poor is giving us a great deal of concern and work this winter. A few days ago we were called into a home to take charge of some almost destitute children, who are to be turned over to our Orphanage Society. We would be glad for children's clothing, bedding, and money to buy fuel and provisions. We are receiving into the church a very substantial class of members, and we have a hopeful outlook for the cause of Christ in this city.—Jacob Funk, 1105 Wabash St., Wichita, Kans., Dec. 24.

MARYLAND.

Longmeadow.—Nov. 29 Bro. L. J. Flohr began a series of meetings for us. He delivered twenty-one sermons, and preached the Word in its purity and power. We feel greatly revived. Five put on Christ in baptism and two were reclaimed. Others are near the kingdom. Sunday, Dec. 6, Bro. D. R. Petre and wife were forwarded to the second degree of the ministry. Bro. S. N. McCann gave us a very edifying sermon today. We have decided to have an evergreen Sunday school.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Dec. 20.

Meadow Branch members met in council Dec. 12, with our elder, Bro. Bixler, presiding. Four were received by letter. Much business was transacted in a pleasant manner. Brethren Frank Garner and Noah Albaugh were elected superintendents for the Meadow Branch Sunday school, for the coming year. The Sunday-school children were given a special Christmas treat on the 19th. Our next love feast will

be held May 1, beginning at 2 P. M. A special Christmas sermon was delivered to a large and attentive audience, in the Westminster church, on the morning of the 20th. Jan. 4 is the day set for reorganizing the Sunday school.—W. E. Roop, Westminster, Md., Dec. 20.

MICHIGAN.

Black River.—On the morning of Dec. 20 the Sunday-school children had their Christmas exercises. In the evening our two weeks' series of meetings, conducted by Bro. J. M. Lair, closed. The attendance and interest were good. Much good seed was sown.—Selma Johnson, R. D. 2, Bangor, Mich., Dec. 21.

Bronson.—Nov. 28 Bro. J. Wm. McKimmy, of Beaverton, came to this place and began revival services, giving us twenty-four sermons. He also officiated at an anointing service. Four were baptized, two of whom were aged persons, one being seventy-two and the other seventy-six. The members were greatly strengthened.—Martin Hardman, Bronson, Mich., Dec. 25.

Sunfield.—Bro. J. Edson Ulery came to us Dec. 3, and conducted a ten days' Bible institute. The church was greatly strengthened. Seven decided for Christ, and were buried with him in baptism. The church met in council Dec. 19. Considerable business came before the meeting, and was disposed of in a Christian spirit. Three letters of membership were read,—Bro. J. C. Harrison, wife and son. Bro. Harrison is a minister in the second degree. Beginning with the new year we will have preaching every Sunday at 11 P. M. Bro. Harmon Towns was chosen as superintendent of our Sunday school.—Mary E. Hoover, Sunfield, Mich., Dec. 24.

MINNESOTA.

Winona Mission enjoyed a visit from Bro. Samuel Fike, of Waterloo, Iowa. Bro. Fike is president of the District Mission Board of Northern Iowa, Minnesota and South Dakota. He not only went into the homes of those connected with the Mission, but called a meeting at the church, in order to become acquainted with as many as possible. We much appreciated his visit. On the evening of Dec. 23 a Christmas program was rendered in the church, after which a treat was given to the Sunday-school scholars. Bro. H. J. Baker has been elected superintendent of the Sunday school for 1909. The birthday offerings for 1908 amounted to $9.15, which was given to the Old Folks' Home at Marshalltown, Iowa. The first of the year we expect to start our teacher-training class. Bro. Olin Shaw, of Adel, Iowa, will be with us the middle of January, to begin a series of meetings.—Martha Hilary Keller, 552 West Seventh Street, Winona, Minn., Dec. 26.

MISSOURI.

Walnut Creek church met in council Dec. 19, with our elder, Bro. E. E. John, presiding. All business was pleasantly disposed of. We, as a church, are very much in need of a resident minister, or an elder, to preach for us. Our present elder lives twenty-five miles away, which makes it very inconvenient for him to be present at all of our meetings. We need preaching oftener than once a month. Any one desiring to make a change in location might do well to consider this field. Farms can be bought at reasonable prices, handy to the church. We have a large churchhouse, six miles to railroad, in a good neighborhood of churchgoing people. We have thirteen members at present. Who will be the first to give us a call?—W. B. Maxwell, R. D. 9, Montserrat, Mo., Dec. 23.

NEBRASKA.

Enders.—At our last quarterly council we elected a building committee to erect a new house of worship in this congregation. Our present quarters are uncomfortable and too cramped to invite regular attendance on the part of the average church-goer. Our Sunday school has grown until it is no longer a small task to handle the various classes, necessary to the best work. We will need some assistance from outside. Bro. Edwin Flory is our treasurer. We also organized a Christian Workers' meeting. The outlook for the coming year is good.—David G. Wine, Enders, Nebr., Dec. 19.

Sargent.—On account of the distance of twenty-five miles from the Arcadia church, where we properly belong, we decided to work at this place. Last May Bro. C. S. Garber, of St. Joseph, Mo., labored in a three weeks' series of meetings here, and baptized five. We then organized a prayer meeting and worked together until the following August, when Bro. H. C. Collyer, of St. Joseph, began preaching for us. But on account of the sickness of his wife, he was with us only one week. In September we held our love feast, having several of the Arcadia members with us. Twelve surrounded the Lord's table, some for the first time. The following October Bro. H. C. Collyer and family located here, and we now have regular preaching services and prayer meeting. We are going to make a strong effort to have a churchhouse as soon as possible. Twenty-five acres of ground has been rented and sown in wheat, the sale of which will go towards a church fund. Any one, desiring to locate where he can use his talent in song service, is invited to come this way. We are few in number, but willing to work for the Lord.—Mary Miller, Sargent, Nebr., Dec. 23.

South Beatrice church met in council Dec. 19, Eld. Jacob S. Dell presiding. All business was disposed of pleasantly. Bro. Samuel Terwilliger was reëlected Sunday-school superintendent. A collection of $18 was taken for the widow of a deceased elder. Our Sunday school is well attended and interesting. We meet again on Christmas Day, the Lord willing.—Lydia Dell, Beatrice, Nebr., Dec. 21.

OHIO.

Beech Grove met in regular council Dec. 12, Eld. Samuel Blocher presiding. A very pleasant meeting was had. Bro. Geo. Deardorff, of Michigan, who began a series of meetings Dec. 8, and Bro. Bagwell, of Bremen, Ohio, attended the council, and rendered valuable service. Four letters were granted. Bro. Irvin Royer was chosen as Sunday-school superintendent. Bro. D. A. Keener was chosen president of our Christian Workers' meeting, and Bro. N. E. Royer secretary of the same. Our series of meetings closed on Sunday evening, Dec. 20, with good interest. Our church has been much strengthened. Bro. Deardorff labored earnestly.—Andrew A. Petry, Hollansburg, Ohio, Dec. 26.

Bellefontaine Mission reorganized their work Dec. 19, with Sister Bessie M. Kaylor, Sunday-school superintendent; Bro. A. B. Horst, prayer meeting leader; Bro. C. Crim, leader of Christian Workers' meeting; Sister Kaylor, leader of teachers' meeting; Sister Louella Swank, Messenger correspondent. Bro. Arthur Workman, of North Manchester, Ind., will begin a series of meetings here Jan. 23.—Bessie M. Kaylor, Bellefontaine, Ohio, Dec. 24.

Black Swamp church met in quarterly council Dec. 19, Bro. Uriah Garner presiding. The work was all disposed of in a pleasant manner. Bro. George Garner was reëlected Sunday-school superintendent. Bro. Thomas Crago was elected solicitor for home mission funds.—Ella E. Garner, R. D. 1, Walbridge, Ohio, Dec. 22.

Canton.—Our council was held at the Center house Dec. 19. One was received by baptism. One was received at the same place a few weeks previous. We also held a series of meetings at the same house during December. Our home ministers did most of the preaching. Bro. William Bixler, of East Akron, Ohio, also preached a few sermons, but, on account of sickness, was unable to continue the meetings.—George S. Grim, Louisville, Ohio, Dec. 23.

Eagle Creek church met in council Dec. 19. All business was disposed of in love and union. Church and Sunday-school officers were elected for the coming year. Bro. Paul Spacht was chosen as Sunday-school superintendent. Bro. J. J. Anglemyer was chosen president of our Christian Workers' meeting for three months. Our spring love feast is appointed for May 22, at 10 A. M.—Lois Rodabaugh, Williamstown, Ohio, Dec. 22.

Fostoria.—Dec. 20 we closed a two weeks' series of meetings, conducted by Bro. C. L. Wilkins. Our attendance was good. One dear one was reclaimed. On Christmas, services will be held at our little church.—Jennie Sellers, Fostoria, Ohio, Dec. 23.

Maple Grove.—We have just closed a most interesting series of meetings, held by Bro. Aaron Heestand, of Smithville, Ohio, who labored earnestly. Two were born anew. We held an all-day meeting Nov. 26. A Thanksgiving sermon was preached by Bro. Heestand in the forenoon, and in the afternoon the sisters' aid society held their services. They packed two barrels of clothing and food, which we sent to the Chicago Mission.—Mrs. G. A. Cassel, Ashland, Ohio, Dec. 20.

Red River.—On Sunday evening, Dec. 20, Eld. I. J. Rosenberger closed a three weeks' series of meetings here. Several day meetings were held. At one of these meetings Bro. Ephriam Longanecker was reëlected Sunday-school superintendent. One children's meeting and four Christian Workers' meetings were also held. Bro. Rosenberger labored earnestly, making many calls, and giving us many instructive and practical sermons. The membership was revived and placed on a better working basis. At the close he gave an address to the young people, with a full house, composed largely of young people. Bro. Charles Flory will begin preaching at Pitsburg Jan. 2.—Levi Minnich, Greenville, Ohio, Dec. 21.

Richland.—Our church met in regular council Dec. 19, and transacted much business in a spirit of meekness. Sister Kathryn Porter is our Sunday-school superintendent. We decided to secure an evangelist to hold a series of meetings the coming year. Eld. Reuben Shroyer is now with us in a series of meetings. Attendance and interest are good. Five have expressed a desire to unite with the church. Three were recently received by letter.—Ira E. Long, R. D. 1, Mansfield, Ohio, Dec. 21.

Trotwood church met in council Dec. 23, Eld. L. A. Bookwalter presiding. Three letters of membership were received. Brethren Thomas Karns and Ira Eby were reëlected Sunday-school superintendents. Arrangements were made for Bro. Chas. Flory to hold a series of meetings next November. The church renews her call for the next district meeting. A love feast will be held in the near future for the benefit of our own members. On the morning of Dec. 20 Bro. Noah Beery broke to us the Bread of Life; in the evening our aged elder, John Smith, gave us an excellent address on the subject of peace.—Sarah E. Minnich, Trotwood, Ohio, Dec. 24.

Upper Stillwater.—The series of meetings, held at this place, conducted by Bro. S. Z. Smith, closed last evening, Dec. 23. Besides the members being greatly strengthened, eleven came out on the Lord's side, eight having already been baptized. The others will be baptized on Christmas Day. One was reclaimed.—Jerry Hollinger, Versailles, Ohio, Dec. 24.

West Milton.—We have just closed a very interesting and beneficial ten-days' Bible Institute at this place, conducted by Bro. N. E. Baker, of Bethany Bible School. He did some very earnest work while with us, and we shall be glad to have him with us again. We met in council Dec. 22, Eld. J. K. Brumbaugh presiding. Four were received by church certificates.—R. C. Wenger, R. D. 1, Union, Ohio, Dec. 23.

West Dayton church met in regular quarterly council on Thursday evening, Dec. 17. Eld. D. S. Filbrun presided. Church and Sunday-school officers were elected for the ensuing year. Sister Florence Tyday was appointed missionary worker. We expect Bro. D. M. Garver to preach on Sunday, Dec. 27.—D. W. Knelsly, 19 Baker Street, Dayton, Ohio, Dec. 19.

Wyandot church met in council Dec. 19, with Bro. J. L. Guthrie presiding. Solicitors were appointed for the coming year. One letter of membership was granted since our last report. Any brethren, desiring to change location, are invited to visit our country, or write us before locating elsewhere. There are farms for sale near the church. Bro. C. L. Wilkins, of Middleton, Mich., gave us a soul-cheering sermon last evening.—Laura A. Cook, R. D. 2, Box 61, Nevada, Ohio, Dec. 23.

OKLAHOMA.

Big Creek.—We had a very good meeting on Thanksgiving Day. A collection of $4 was raised for home mission work. Bro. A. C. Daggett, of Covert, Kans., came to us Nov. 28, to conduct a series of meetings. He delivered eighteen soul-cheering sermons. Two were baptized and one restored. Sister Susie Kinzie conducted the song service for the meeting. Our love feast of Dec. 12 was well attended. Bro. Daggett officiated. Dec. 17 was our council. Eld. A. J. Detrick presided. Bro. Harvey Fillmore was reëlected Sunday-school superintendent.—Mrs. Mollie Fillmore, Cushing, Okla., Dec. 17.

Cement church met for worship as usual. Eld. M. M. Ennis gave us a Christmas sermon, which was very interesting and impressive, after which the church decided to give their surplus Sunday-school money to St. Joseph and Kansas City Missions. It amounted to $3 each. We now have a membership of 28.—Mrs. Jennie Joy, Cement, Okla., Dec. 20.

Turkey Creek church met in council Dec. 19, at the home of Bro. J. D. Bashor, with our elder, J. H. Gordon, presiding, who also preached two soul-cheering sermons. All business was pleasantly disposed of, although there were but few members present. We would be very glad to have a minister locate with us, as we are few in number and very much isolated.—Mary Craik, Tonkawa, Okla., Dec. 20.

PENNSYLVANIA.

Fairview church closed a series of meetings Dec. 13, conducted by Bro. Edward Wenger, of Little Swatara congregation. He has preached seventeen very interesting sermons. One made the good choice. Since my last report two were added to the church.—Adam G. Fahnestock, R. D. 4, Manheim, Pa., Dec. 22.

Mingo.—Oct. 31 the Mingo church enjoyed a love feast at the Skippack house, with a number of visiting brethren from surrounding churches. Next day Bro. E. N. Wenger, of Fredericksburg, Pa., commenced a series of meetings there, continuing for two weeks. Three made the good confession and were baptized. Nov. 28 Bro. Albert Hollinger, of Gettysburg, Pa., began a series of meetings at the Mingo house. There was an excellent interest throughout, and twelve came out on the Lord's side. Today eleven were baptized and one awaits the ordinance. Dec. 5 we met in regular quarterly council, with our elder, Jesse Ziegler, presiding. One member was received by letter. Business passed off harmoniously. The prospects for the Lord's work seem quite encouraging.—Harry H. Ziegler, R. D. 1, Royersford, Pa., Dec. 20.

Norristown.—On Tuesday evening, Dec. 8, Bro. A. L. B. Martin, of Harrisburg, Pa., began a series of revival services at the Norristown church, which closed with a love feast, Sunday, Dec. 20. We had indeed a season of refreshing. Two were received by baptism. Our feast was well attended. About seventy-nine communed. After the feast a few of the members engaged in a communion service at the home of Sister Rittenhouse, who, because of illness, was unable to attend the service at the church.—Carrie W. Ellis, R. D. 2, Norristown, Pa., Dec. 21.

Quemahoning church met in council Dec. 19. Eld. D. H. Walker was with us to assist in the electing of two deacons. The lot fell on Brethren John E. Kauffman and H. A. Rummel. One letter of membership was granted. Bro. Walker remained with us over Sunday, and gave us two very instructive sermons. Our series of meetings are to begin Jan. 2, at the Maple Spring house. Bro. H. C. Early is expected to be with us. Our Sunday school was reorganized. The attendance is good during the winter months. Our teachers' meetings are interesting.—J. W. Rummel, Holsopple, Pa., Dec. 21.

Schuylkill.—We held our council on Dec. 19. Our elder, E. M. Wenger, presided. All business was pleasantly disposed of. Bro. Michael Stump was chosen Messenger correspondent and as agent. We decided to build a house of worship some time in the future. Bro. Samuel Witmer, of Lancaster, Pa., began a series of meetings in the Struphar house. He preached twenty-five sermons in all, full of power. Eleven souls came out on the Lord's side. Eight were baptized on Sunday, Dec. 20.—Wm. Z. Kintzel, Pine Grove, Pa., Dec. 24.

TEXAS.

Nocona.—Eld. A. A. Sutter, of Louisiana, visited our church Dec. 11, preached until the 15th, and held council Saturday. Business passed off pleasantly. Two letters were granted, and one received. Bro. Sutter preached the dedication sermon on Sunday. He gave us six sermons in all. One applied for baptism the last night, and as Bro. Sutter had to leave very early next morning, baptism took place that night. We have a good Sunday school started in our new churchhouse, with sixty or seventy scholars and good interest.—Maggie Molsbee, R. D. 5, Box 2, Nocona, Texas, Dec. 21.

VIRGINIA.

Trontville.—In my communication of Dec. 15, from this church, I neglected to give the amount of Thanksgiving collection. The amount is $61.66.—Pearl Kinzie, Troutville, Va., Dec. 19.

WEST VIRGINIA.

Beaver Run.—Eld. Jonas Fike, of Eglon, W. Va., began a series of meetings in the Beaver Run congregation at the Welton schoolhouse Dec. 12, and remained at that point till Dec. 20, preaching twelve sermons. The attendance was good and the attention excellent.—R. B. Leatherman, Williamsport, W. Va., Dec. 24.

Mt. Union church met in council Dec. 17, with Eld. Jasper Barnthouse presiding. Four letters of membership were received. We decided to hold an election for a minister at our next council. Church officers were reëlected for the coming year. Our Gospel Messenger correspondent was reëlected. Sunday-school superintendent, Bro. J. M. Pletcher. Bro. Barnthouse preached a very interesting sermon on Thursday evening after the council. Our free-will offering amounted to $31.40.—Kate Pugh, R. D. 3, Box 24, Morgantown, W. Va., Dec. 21.

Pleasant Valley.—Eld. Emra T. Fike, of Oakland, Md., came to this place Dec. 8, and commenced a series of meetings, which he continued until Dec. 20, preaching, in all, fourteen sermons. We had a good meeting and the best of preaching. We baptized ten applicants. Bro. Fike is a good reasoner and preached with the power of the Spirit.—M. C. Czigan, R. D. 1, Auburn, W. Va., Dec. 22.

WISCONSIN.

Worden.—Thanksgiving Day we met for worship. Both old and young gave words of praise for the many good things enjoyed. In the evening a number of us met at the home of Bro. J. Henderson for services, also a Thanksgiving supper, which was served from well-filled baskets. Our aged brother has not been able to get out to services for months, and he greatly enjoyed the occasion. Dec. 12 we met in council. Bro. Eli Ulrey was chosen church clerk. We decided to have a series of meetings some time during the coming year. Bro. Byer conducted the funeral services of Sister Cassie Jones, of Michigan, this being her former home. In the evening Bro. J. Patten preached an interesting sermon.—H. E. Stryker, R. D. 2, Stanley, Wis., Dec. 17.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

OUR VISIT TO BRISTOL, IND.

Sunday, Dec. 20, wife, daughter and myself visited Bristol, Ind., a small town of 800 inhabitants. The Brethren, to my knowledge, have never held any meetings at this place until about six months ago, when Bro. E. J. Swartz, of Wakarusa, a minister, located on a farm near the town. Brother and Sister Swartz, with Brother and Sister Barthal, and other members near the place, held a meeting in the town of Bristol. Through the kindness of the Presbyterians, our people have the use of a small, yet comfortable, house in which to conduct services. Here we met a good congregation of members, and others, fully alive in the work. Good attention and interest prevailed. Our remarks for the occasion were based on 1 Peter 3: 15. These brethren and sisters have the cause of Christ at heart. Bro. Swartz is certainly doing a good work. They have a Sunday school every Sunday, and preaching every two weeks. This is one of the many places where mission work might be opened. We need brethren and sisters who have the cause of Christ at heart, as do the members already residing near Bristol. Peter Huffman.

Elkhart, Ind., Dec. 21.

FROM KANSAS CITY, MO.

Jan. 1, 1909, our year expires, during which we received one-half support, and devoted the other half of our time to the work on the Missouri side.

During the year we built a good church basement, in which we held our first meeting April 5. Since then we have had a small but growing Sunday school; also a prayer meeting, held each Thursday evening. The writer held three series of meetings, of two weeks each; nineteen were baptized, and one was reclaimed. Wife and I made one thousand and twenty visits among the homes, in many of which we held prayer services.

Recently the building committee met and decided to make a strong effort to raise a sufficient amount of funds to complete the churchhouse next spring. The Mission Boards of Northeastern Kansas and Middle Missouri met in our city and, by a united agreement between the two boards, we will continue the joint work another year. By the help of the Lord we will do what we can.

I. H. Crist.

14 N. Ferree St., Kansas City, Kans., Dec. 23.

SOUTH ST. JOSEPH MO., MISSION.

We held our regular quarterly council Dec. 19, with our elder, I. H. Crist, presiding, assisted by Eld. D. F. Sink, of Lenox, Iowa. A great deal of business came before the meeting, which was transacted in a Christlike spirit. Three letters were granted and one received.

All officers for the year 1909 were elected. Eld. G. W. Clemens, of Stet, Mo., was elected elder in charge. The writer was advanced to the second degree of the ministry, and elected pastor. Bro. E. O. Lowe was re-elected Sunday-schoo! superintendent, to be assisted by Sister Margaret Stolwell. Sister Millie Stolwell is our secretary.

Dec. 18 Bro. D. F. Sink commenced a series of meetings. The interest is good. Two of our Sunday-school boys confessed Christ at the close of the service last evening. We have baptized one young lady since our last report. Four more await the rite.

Our mission work of ministering to the temporal needs of the many poor in our midst is being well supported by our members. Many hearts are made glad when the gifts of food and clothing are received. The fruits of your generous work, dear brethren and sisters, is manifesting itself. The poor are having the Gospel preached to them, and some are receiving the Word in good and honest hearts. J. W. Garrett.

315 Massachusetts Avenue, Dec. 19.

FROM REEDLEY, CAL.

Dec. 6 closed a very interesting series of meetings at this place, conducted by Bro. Wm. Platt, of Princeton. He labored earnestly for two weeks. As a result, the church was strengthened and sinners converted. The day of our love feast, Dec. 5, eight were baptized. One, who had been out of the fold for nearly a score of years, was received back into fellowship. Nine others were received by letter.

At our love feast 116 communed, including eight or ten visiting members. Dec. 7 Bro. Platt and family left for the Imperial Valley, accompanied by the prayers of the church. They will labor for the Master in that field for some months to come. Bro. Platt is also secretary-treasurer for the Old People's Home of Northern California,—a project set on foot at our late district meeting.

The new colony, soon to locate in California, under the auspices of the Coöperative Colonization Company, have selected a location in this valley, which will mean another church organization for this district. Brethren, seeking new locations in a mild climate need not go into isolation, and lose their identity, when, by settling together they may have church and social privileges from the first.

A few years ago more than the entire State of California was required for one State District. In a few years more there will likely be three districts instead of the two, as at present. With the increase in numbers may there also be a corresponding increase in spirituality and zeal for the Master's cause. D. L. Forney.

Reedley, Cal., Dec. 10.

FROM THOMAS, OKLA.

Nov. 22 our new churchhouse in Thomas was dedicated. Bro. J. M. Crouse, of West Virginia, delivered the dedicatory address, assisted by Bro. A. J. Smith, of Texas. The house was full of attentive listeners. Besides a light and comfortable audience room, we have two Sunday-school class rooms. The house and lots cost about $2,000,— all paid for.

On the evening of November 22 Bro. Smith began a series of meetings, which lasted two weeks. Six of our Sunday-school children were baptized. One was restored. We regretted very much to close these meetings while there was still an increasing interest. Bro. Smith consented to return in January to conduct a class in vocal music, and give us more meetings. We had services on Thanksgiving Day. The offerings from the young people's and children's classes amounted to about $40, which amount will be sent to the Chicago Sunday-school Extension Fund. A general collection of $40 dollars was taken, $5.40 of which is to be sent to our District Mission Fund. The remainder is to be used to pay off the indebtedness on the churchhouse.

Dec. 3 our council convened, preparatory to the love feast, at which time the report of the annual visit was made. Dec. 4 we met for our love feast. About fifty-three members surrounded the tables. Bro. Cook, of Billings was with us, and assisted in the services. We had many visitors that evening. We had excellent order and attention. Dec. 6 Grandma Fisher who had come from an isolated point to attend the love feast was anointed at the home of Bro. Appleman. The service was very impressive.

Nov. 24 Bro. Smith was called away for two days to visit and anoint his aged and afflicted father. From here he goes to visit his father again, and then to Lake Arthur and Clovis, New Mexico, to conduct a series of meetings. The work here is progressing nicely and we feel very much encouraged. Last month our average attendance at Sunday-school was 70. Our Christian Workers' meeting is increasing in interest and attendance. Just now we are having delightful weather. Our bountiful crop is being gathered in. Elsie K. Sanger.

Thomas, Okla., Dec. 9.

A TRIP TO KANSAS.

At the earnest request of the members and the elder of the Larned congregation, Kansas, we left home Nov. 12, to conduct for them a Bible Institute. On our way we stopped at Rocky Ford, Colo., noted for its far-famed cantaloupes and its million dollar sugar factory. Here is a live congregation of the Brethren, under the leadership of Eld. David Hann, who is also a member of the District Mission Board. We were glad to notice both the growth of the city and of the church, since our last visit.

Our next stop was at Garden City, Kansas,—another waymark and place of note to the traveler going west. Here, also, is a live church in the care of Elder. S. E. Thompson. When we reached Larned, we found that this church has been blessed, for the past seven or eight years, and the well-filled granaries and large corn cribs attest to the blessings received this year. This church tries to have its religious work in keeping with its temporal blessings, for, besides paying $3,000 for a commodious churchhouse, five miles out in the country, a house and lot, costing $2,100, was recently bought in town, for a mission station. On this is to be erected a $3,000 churchhouse, making, in all, $8,000 devoted to religious purposes, which this congregation assumes, and says nothing about it, but this is not all. Soon after the house in town was bought, an active missionary was placed into it, and the church will see to it that his family will not suffer, while he gives his entire time to the work of the Lord. When we remember how long it took an entire State District with its thousands of members, and its millions of money to raise $8,000 to build a church in a city within its limits, and then see how readily this congregation of a hundred members could so quickly raise this sum, we were made to wonder, and are still wondering, what makes this difference.

The members of the Larned church took a deep interest in the Bible Institute, about eighty per cent being in attendance. All the various means of grace, found in our church, including a junior Christian Workers' band, are well sustained by an active laity, under the efficient eldership of Bro. Michael Keller. One thing impressed us especially. The members observed the "order of the church." We have always observed that the churches most in order always make the greatest progress in divine life.

The Brethren at Quinter, learning of our being in Kansas, gave us a pressing invitation to hold a Bible Institute in their congregation before returning home. We accepted the invitation. We found that this congregation had passed through some severe ordeals since our last visit, twenty years ago. During the years of the terrible drouth, when more than a hundred thousand land owners in Kansas went under, financially, this church suffered with the rest, and its numbers were decimated, but, with the return of prosperity, the church grew until it now numbers 245. There is a large number of quite young members, among whom are many bright minds. A deep interest was manifested in the study of the Bible. Elder D. A. Crist has charge of this church, which is kept in good order. S. Z. Sharp.

Fruita, Colo., Dec. 26.

MISSION WORK IN THE SOUTH.

In reading a book about a little paper, a short time ago, I was made to think how much more is said and done for work in foreign countries than for portions of our own home land. We have earnest, consecrated brethren and sisters, offering their services for foreign mission work, where they have to learn new ways and languages, while in our own home land, where language and customs are practically the same, little work is attempted. All that needs to be done here is to go to work and stick to it.

The question comes to me: Why is the Church of the Brethren neglecting this great home field? There are thousands of people in Alabama and Mississippi who have never heard of the Church of the Brethren or its doctrine. Why is it? Whose fault is it? Are we obeying the commands in our own home land or not? It seems to me that something is wrong somewhere. The point is to find where the trouble lies, and rectify the mistake.

I sometimes wish I could have pictures made of the homes and people of the backwoods country here, and use a stereopticon at Annual Meeting, to show the Brethren how things are in this part of the South. I also wish that some of the brethren, filled with the mission spirit, could come down here, to let us take them out into the back country, to see for themselves.

Five years ago Bro. M. M. Ennis, wife and myself, assisted by some members, living twenty-eight miles northwest of Fruitdale, held a love feast,—the first ever held in that country by our Brethren. Two united with the church at that time, and are still faithful. In March, 1908, Brethren A. E. Nead and M. Wine organized the Wayne Mission, three miles above there. Bro. Wine has filled an appointment at that place the first Sunday in each month, whenever possible.

We decided to hold a love feast for them this fall. Dec. 4 and 5 thirteen of our members went to the Wayne Mission. Six of the members belonging there had moved thirty-five miles below there, so could not come, leaving only four members there. This made seventeen to take part in the love feast. There was a large attendance from the outside world, and other churches. They gave us the best of attention.

On Sunday some told us that the love feast was the most touching sight they ever saw. They said, "You claim to observe all things, and you surely do it. We see nothing left out." They asked us to come again in the spring, and hold another love feast. With characteristic Southern hospitality they said their doors were always open to us, and they would do all they could for us. Some talk of coming to our church soon, and I believe they will, for we have had evidence of it this fall.

Sunday, Oct. 4, I received a letter from a brother west of State Line, Miss., saying that his wife was very sick and wanted to be baptized. He desired me to bring some minister to attend to it. I was crippled in my arm and could not go, so Bro. Wine and some of the brethren and sisters went. They found that the applicant had not set up five minutes in the day, but she desired baptism. They put her in a chair, carried her to the water and administered the rite. She commenced improving almost immediately. Five weeks from that time another man said that he and his wife wanted to be baptized. Bro. Wine, together with self, wife and daughter, went to the same place to perform the rite. At that time this woman, that had to be carried to the water five weeks before, walked three-quarters of a mile to the water, and the same distance coming back. Then, too, she had to climb a very steep bluff going home. Now, Brethren, what is it? Is the Lord blessing our efforts at this place? We are not gathering in great numbers yet, but we have baptized three native members into our church this year. Are they worth the effort? The Bible says that one soul is worth more than the whole world. We have more calls than we can fill for preaching, having only two ministers here,—Brethren M. Wine and John Jordan. Bro. Jordan is nearly seventy-eight years old, and does not feel able to go to these outlying places, so it falls on Bro. Wine.

We have some members at Citronelle, Ala., that are worthy of attention, but our hands are so full that we cannot get to it, and, again, we are not out of debt with our church yet. Being poor people, we have to save every cent we can in order to pay our indebtedness. Some of us do not even take the Messenger, in order to pay off our church debt.

At our last Annual Meeting $22,000 was given for mission work, but was there a dollar of it given for the South? Will there be any of it used in our own home land?*

It is surely needed here, if anywhere. It appears to me that it certainly is not for the best that so many offer themselves or their money for foreign mission work, to the neglect of the southern States of our own country. Can we expect a very great blessing from such neglect? I may be a little severe in my talk in regard to this work, but I feel that some of the burden should be lifted from our shoulders. Can this one little church, at Fruitdale, Ala., be expected to carry the Gospel to the entire South, or Alabama and Mississippi, either, for that matter? Brethren, come and help us. Who will be the first?

I do not know if you will feel like printing this, since I am not subscribing for the Messenger, but it is not because I do not want it, or on account of carelessness, but because I am a poor man and much of the deacons' work falls on me. I have to give a great deal of time to church work, and every cent I can spare I apply on the church debt. I felt as if I could not keep still, but must write something to try to stir up some one in regard to the work in this part of the South.

Fruitdale, Ala., Dec. 16. F. M. White.

*Some of the money raised at Des Moines, in the form of appropriation to district boards, is helping with the mission work in our own country. We feel quite sure that the General Mission Board would be glad to appropriate money for carefully-conducted mission work in the vicinity of Fruitdale, or other parts of the South if the money should be called for by the District Board of Tennessee, to which district Alabama belongs. All appropriations for help in home lands are made through the district boards. While Fruitdale is considerably isolated from the other churches of the district, there being nearly 500 miles between them, still the needed aid, according to the rule governing other districts, must be asked for through the Tennessee board. Had a call of this sort been in, when the General Board met Dec. 2, help could have been secured. As it is, no appropriation can now be made until the Board meets in April. The General Board is quite willing to appropriate money for mission work in the South, if the call for aid can be made in the regular way, and assurance is given that the work will be taken up and pushed with intelligence and vigor. We have never known the General Board to refuse a regular call for aid in carrying on mission work, when there was money on hand. The only reason more money has not been sent to the South for mission work is, because it has not been called for with a view of being used in that way. Let those interested in spreading the Gospel in the South send to the General Mission Board, Elgin, Illinois, for instructions regarding the proper use of money at isolated points, and how to call for assistance when needed.—Ed.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Clark-Kentner.—At our home in Garden Grove, Iowa, by the writer, Dec. 16, 1908, Mr. Ralph W. Clark and Sister Maud Kentner, both of Decatur Co., Iowa. L. M. Kob.

Nolt-Myer.—By the undersigned, Dec. 12, 1908, Mr. Jonas H. Nolt, of Ephrata, Pa., and Sister Mary W. Myer, of Bareville, Pa. I. W. Taylor.

Standafer-Free.—By the undersigned, Dec. 9, 1908, at the home of the bride, Bro. A. I. Standafer and Sister Bessie Free, both of Worthington, Minn. Joshua Schechter, Jr.

Wolff-Free.—By the undersigned, Dec. 9, 1908, at the home of the bride, Bro. Charles E. Wolff and Sister Jessie Free, both of Worthington, Minn. Joshua Schechter, Jr.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Baker, George, born near Union, Montgomery County, Ohio, April 22, 1831, died Dec. 15, 1908, at his home near Greenville, Darke County, Ohio, in the bounds of the Palestine church, aged 77 years, 7 months and 23 days. He was married to Susanna Pitsenberger Aug. 15, 1852, who preceded him three years ago. To this union were born five sons and three daughters, three sons and one daughter having preceded him. He united with the Church of the Brethren in 1856. He served in the deacon's office for thirty-six years. He leaves two sons and two daughters. Services conducted by Elders Jesse Stutsman and David Hollinger from Rev. 14: 13.
Grace Baker.

Bookwalter, Wm. K., born in Juniata County, Pa., Oct. 30, 1832, died in Donnals Mills, Pa., Dec. 3, 1908, of paralysis, aged 76 years, 1 month and 3 days. He came to Darke County, Ohio, with his parents, in 1855. He was married to Esther Baker, to which union eleven children were born, the mother being called to her reward Oct. 20, 1880. He united with the church in 1856, and spent his latter days in Donnals Mills, Pa. The body was brought to Greenville, Ohio. Services by Eld. Jesse Stutsman, from the West Branch church.
Levi Minnich.

Calderwood, Sister Barbara Ellen, nee Baker, born near Bakers, Darke County, Ohio, Dec. 4, 1847, died at her home in Dawn, Ohio, Oct. 30, 1908, aged 60 years, 10 months and 26 days. She was a devoted mother and faithful sister. Husband, one son and three daughters survive. Services at their home by Eld. David Hollinger. Interment at Versailles, Ohio.
Catharine Hollinger.

Groves, John, son of Philip and Jane Groves, born Sept. 25, 1844, died at his home at Hartford City, Blackford County, Ind., Dec. 11, 1908, aged 64 years, 2 months and 16 days. He was married three times, his first wife being Carrie Harte, to which union two children were born. The wife and one child preceded him. His second marriage was with Annie Dougherty, to which union three children were born. Wife and one child preceded him. His third marriage was with Sarah C. Rogers, to which union two children were born, one child having preceded him. Wife, three sons, one daughter, four brothers and one sister survive. After his last marriage he and wife united with the church April 10, 1887. In 1891 he was called to the ministry, advanced to the second degree a few years later, and in 1900 was ordained as elder. Services at the M. E. church by Bro. J. F. Spitzer from Job 14: 14. Interment in the Olive Branch cemetery.
Annie Rogers.

Heiny, Bro. Christian, born April 5, 1824, in Lancaster, Pa., died at his late home in Clarksville, Ind., Dec. 14, 1908, aged 84 years, 8 months and 9 days. He remained with his parents until at the age of twenty-one. He was married to Barbara Heiny, daughter of Samuel and Anna Heiny, Jan. 18, 1846. To them were born four sons and three daughters. In 1864 they moved near Noblesville, Ind., where they lived until the death of his companion, April 21, 1889. Later he married Julia Huffman, and then moved to Clarksville, Ind. In October, 1869, he united with the Church of the Brethren, in the Stony Creek church. Shortly afterwards he was elected to the deacon's office. During his illness of two weeks he was anointed, and passed away six days later. Services by Bro. Joseph Spitzer in the Christian church at Clarksville.
Grace B. Stern.

Ibach, Clara Ellen, daughter of Andrew and Amanda Kreiser, died at Enola, Pa., Dec. 9, 1908, aged 31 years, 4 months and 26 days. She is survived by several small children. Services by Brethren John H. Witmer and Thomas Patrick, from Isa. 38: 1. Interment at Hanoverdale.
John J. Shiffler.

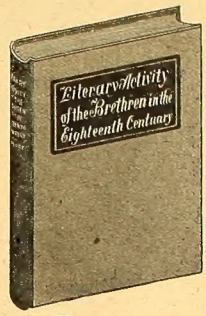
Kitterman, Sister Sarah, wife of Eld. Gabriel Kitterman, born in Maryland, May 30, 1839, died in the Prairie Creek church, Ind., Dec. 15, 1908, aged 69 years, 6 months and 15 days. She came to Wayne County, Ind., in 1842. In 1858 she was married to Gabriel Kitterman, after which they moved on to a farm in Blackford County, Ind., where she resided until death. To this union were born five children, four of whom are living. Husband, three sons, one daughter, two sisters and two brothers survive. She united with the Church of the Brethren in 1861. Services at the Sugar Grove house, by the writer. Interment in the cemetery near by.
Lewis Huffman.

Rexroad, Sister Mary M. died at her home in the Beaver Creek congregation, Va., Dec. 7, 1908, of heart trouble, aged 66 years, 8 months and 7 days. Sister Mary was a faithful church worker for a number of years. Her first marriage was with Bro. John C. Miller, who died in 1890. Her second husband, Daniel Rexroad, died about five years ago. Seven stepchildren survive. Services by Bro. H. G. Miller, assisted by Bro. A. S. Thomas. Text, Rev. 22: 14.
Delphia S. Click.

Smith, Jennie Adeline, daughter of Brother and Sister Ezra Smith, of Lower Paxton Township, Dauphin County, Pa., died Dec. 10, 1908, aged 13 years, 6 months and 12 days. Services improved from Mark 13: 33 by Brethren A. J. Shope and John A. Landis, at the Paxton house. John J. Shiffler.

Wetzel, Sister Susan, of Waynesboro, Pa., died of acute indigestion Dec. 16, 1908, aged 66 years, 6 months and 9 days. She was sick less than two days. She united with the Church of the Brethren about twenty-nine years ago. At the time of the division she went with the Old Order Brethren. Four years ago she returned to the church. She was a whole-hearted, faithful servant of the Lord. Having no home of her own, her body was taken to the home of Bro. D. B. Mentzer, where services were conduced by Bro. Isaac Riddlesberger. Text, Matt. 25; 13. Interment in graveyard adjoining Price church. She is survived by one brother and one sister. Sudie M. Wingert.

Younker, Sister Arabella, nee Berkebile, died at her home in Shade Creek congregation, near Windber, Somerset County, Pa., Dec. 7, 1908, aged 43 years, 8 months and 21 days. Deceased was a member of the Church of the Brethren for a number of years. She is survived by husband and a large family. Services at the Berkey church, by Bro. Brice Sell. Text, 1 Cor. 15: 26. Interment in the church cemetery.
Sadie E. Faust.



Literary Activity of the Brethren in the Eighteenth Century

By Prof. John S. Flory, Ph. D.

An intensely interesting volume dealing with the history of Educational Work and Literary Endeavor in the Church of the Brethren during the first century of their existence as a denomination. Owing to the careful and conscientious research on the part of its author, this book will be referred to as an authority on the subject for years to come. This book should find its way into 20,000 Brethren homes before the Holidays.

Here are two of the many testimonials we have received:

One of the Most Interesting.

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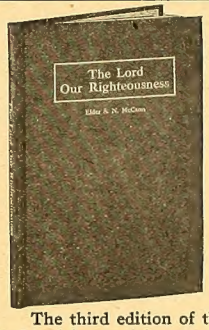
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NOTES NOT CLASSIFIED

Chicago church met in council Dec. 26. A great deal of business was transacted. Elders Galen B. Royer, C. C. Price and D. S. Filbrun were with us. Sunday-school officers were elected for the coming year. Brethren Elmer Metzger and Benjamin Wolf were called to the deacon's office. Bro. James M. Moore was chosen as our elder for a short time. We are hoping soon to secure some one to take up this work permanently, as pastor and elder. A number of other officers and committees were appointed. Bro. Price preached for us on Sunday morning, after which Bro. A. F. Wine was advanced to the second degree of the ministry. Last Tuesday evening a Christmas program was rendered. Our little chapel was crowded to its utmost. A number had to be turned away from the door. We are closing the year 1908 with an encouraging field before us for the coming year, in which we hope to do much and better work for the Master.—Minerva Eisenhour, 663 S. Ashland Avenue, Chicago, Ill., Dec. 28.

Johnstown.—We have just closed another splendid meeting in our congregation at the Benschoff Hill house. Thirteen were added to the church, ten of the number being heads of families. Seventy-seven have been added to our congregation since the beginning of our meetings. We expect to begin a series of meetings in the Morrellville house, the latter part of January.—J. H. Cassady, 46 Sell St., Johnstown, Pa., Dec. 25.

Bethel church has great reason to rejoice and to be encouraged. Nov. 22 a series of meetings began at Pleasant View chapel, three miles east of Milford, in which Bro. John Kitson did the preaching. The crowds and interest grew to the close of these efforts. Several were added by baptism. We have one applicant for restoration and others are convicted of sin and made to feel the need of a Savior. Bro. Kitson did his part well. Dec. 2 Bro. J. W. Lear assisted the Brethren in Milford in a series of meetings, and closed Dec. 25, preaching in all twenty-eight sermons, not only full of truth, but truth itself. Sister Lear accompanied her husband and they did much personal work. Early in the meetings one was baptized and on Christmas Day fifteen more received the holy rite of Christian baptism. Among this number were the two sons and two grandsons of the writer, rounding out our family in the Church of the Brethren. The prayers of twenty-five years have been answered. Two were restored at this meeting and one more awaits restoration. Still others promised to come soon. Bro. Lear preaches the Word without fear or favor. No church makes a mistake that secures the services of either of the brethren referred to above. —W. R. Deeter, Milford, Ind., Dec. 27.

South Keokuk.—Bro. W. E. West, of Ankeny, Iowa, closed a very successful series of meetings. Dec. 24 eleven were baptized. Bro. West is a splendid revivalist and did much toward strengthening the church spiritually. Bro. Anthony Senger preached an inspiring sermon on Christmas Day, after which a collection was taken for the Old Folks' Home.—Bertha Shelly, Ollie, Iowa, Dec. 27.

Decatur Mission.—Bro. Geo. W. Miller, of La Place, Ill., began meetings Dec. 6, and continued until the 24th. Five were received by baptism, and one more awaits the holy rite. Others are near the kingdom.—M. Flory, 1332 N. Warren Street, Decatur, Ill., Dec. 28.

Roanoke church met in council Dec. 26. Eld. A. A. Sutter presided in the absence of Eld. J. C. Minnix, who was sick. Two letters were granted, and one letter was received. We decided to have our love feast Feb. 6. We also decided to have midweek prayer meeting in our homes each Wednesday evening, which will give the mothers and small children the privilege of a prayer service. Church, Sunday-school, Christian Workers' and sisters' aid society officers were elected for 1909.—J. I. Miller, Roanoke, La., Dec. 26.

SPECIAL BIBLE TERM OF MARYLAND COLLEGIATE INSTITUTE.

Beginning Jan. 24, and continuing until the 31st, the Special Bible Term of Maryland Collegiate Institute promises a week of good things. Bro. T. T. Myers, of Juniata, will conduct the preaching services each evening, and each day will give a lesson from both Acts and Romans. Bro. Bonsack, of Washington, D. C., will assist in teaching, taking up various subjects of personal problems. Other subjects to be taught are Philippians, the Gospel by Luke, and "The Four Gospels" in Sunday-School Normal work. Besides these classes in regular work, a number of miscellaneous topics will be taken up and discussed by various speakers. The week promises much to those who will take advantage of these means of grace, and we trust that the work may result in much good to God's glory.

Dec. 26. Anna M. Hutchinson.

BIBLE TERM AT ELIZABETHTOWN COLLEGE, PA.

The ninth annual Bible Term of Elizabethtown College will begin Jan. 18, and close Jan. 31. Daily program: Bro. I. N. H. Beahm, Special Doctrine; Bro. S. H. Hertzler, Book of Hebrews; Bro. J. Kurtz Miller, the Epistles; Bro. E. E. Eshelman, Study of Missions. Afternoon: Sister L. Margaret Haas, Teacher-training; Bro. B. F. Wampler, Music; Bro. J. Kurtz Miller, the Acts. Evangelistic services each evening by Bro. J. A. Long, preceded by song services, couducted by Bro. B. F. Wampler. This will be a great spiritual feast. Make your arrangements to come!

Special Programs: Educational Day, Jan. 23; Missionary Day, Jan. 30; Sunday-school Day, Jan. 31.

Dec. 22. M. A. Good.

LORDSBURG COLLEGE, LORDSBURG, CAL.

At the last meeting of the trustees of Lordsburg College it was decided to send Eld. D. A. Norcross throughout the entire Pacific Coast field as solicitor for the Lordsburg College. He may be relied upon as one who will set the facts and conditions squarely before the people and the district. We hope that all will lend their hearty coöperation to the educational work now started. The outlook is encouraging. Every brother and sister who desires an education, or fathers and mothers who wish to leave to their sons and daughters the inheritance of a Christian education, should remember the great advantages of Lordsburg. Here is a quiet little village, beautifully situated amidst the flowers and orange groves, in a land of sunshine, and away from the alluring evils of a great city. Here the greatest possible good may result from the acquirement of an education.

San Gabriel, Cal. W. E. Trostle, Sec.

FROM LOGANSPORT, IND.

Logansport church closed a three weeks' meeting on last Sunday, conducted by Bro. Felthouse, who has just lately moved into our congregation. The meetings were well attended, and the sermons full of inspiration. The people seemed anxious to hear the plain Word of God spoken, and we have reason to believe that in the near future there will be a great ingathering at this place.

The last evening of the revival our brother conducted a Bible reading. Those having Bibles would respond to the reading of references as named, while he would follow with an explanation to each scripture as read. Bro. Felthouse places much emphasis on the necessity of each member carrying a Bible to all the services. He is to begin a protracted effort at our churchhouse at Adamsborough the first week in January.

Our Sunday school is improving nicely, and is to give a Christmas program next Sunday evening. Several have been received by letter during the last few months, and we feel greatly encouraged with the outlook for the future. Bro. Crosswhite, accompanied by his wife, recently spent a Sunday with us. He gave us an excellent sermon.

R. D. 3, Dec. 14. May Duddleston.

BIBLE INSTITUTE AT JUNIATA COLLEGE.

We ask the special attention of the readers of the Messenger to the Bible Institute program, beginning Friday, Jan. 15, and continuing until Friday, Jan. 29, 1909. The regular class work will be confined to Brethren Howe, Haines and Myers. One period each day (4: 15) will be occupied by Dr. M. G. Brumbaugh, Eld. W. J. Swigart and other members of the faculty, in the discussion of such subjects as will be of interest to Sunday-school and mission workers, and to all who wish to do service for the Master in any way. It is the purpose of those connected with this work to make this session of more than usual interest and helpfulness.

Bro. Howe will commence a series of evangelistic services Monday evening, Jan. 18. With our strong force of instructors we have no hesitancy in asking all our friends to our coming Bible Institute. Come for the spiritual uplift that a two weeks' study of God's Word will give you; come for the encouragement and help that touch with fellow-workers will give you; come that you may be helped to do more efficient service for the Master in your respective fields of labor, and for the furtherance of your peace and joy in Jesus our Lord. The expenses are light and you cannot afford to miss the opportunity offered. Please notify us of your coming at as early a date as possible. This is necessary because of the crowded condition of our college buildings. Read carefully the following program:

Daily Program.

9: 15 A. M., Chapel Exercises.
9: 45 A. M., The Books of Ezra and Nehemiah.—A. H. Haines.
10: 30 A. M., The Book of Revelation.—W. M. Howe.
2: 00 P. M., The Book of Job.—W. M. Howe.
2: 45 P. M., The Acts of the Apostles.—T. T. Myers. (This part is planned for the benefit of the Sunday-school teachers.)
4: 15 P. M., Special Discussions on Bible, Missionary and Sunday-school Themes.—Conducted by different members of the College Faculty.
7: 30 P. M., Special Programs; or Evangelistic Sermons.

Huntingdon, Pa. J. B. Brumbaugh.

SPECIAL BIBLE TERM OF MANCHESTER COLLEGE, IND.

For two weeks, from Jan. 4 to 15, 1909.

Program.

I. Studies in Romans. II. Studies in Galatians.—P. B. Fitzwater. No one can have a proper conception of the plan of redemption, who is ignorant of the teachings of Paul in these two epistles. Come and study with us these great books.

III. Lectures on Acts. IV. Lectures on Hebrews. V. Lectures on China, India and Japan.—S. N. McCann. Bro. McCann's lectures on the Book of Acts will be given with the special object of aiding the Sunday-school teacher in the right understanding of the lessons for 1909; also to quicken the spirit of missions in our people. In his lectures on Hebrews the superiority of Christianity over Judaism will be shown, followed by its practical bearing on Christian life and activity. In his lectures on China, Japan and India he will tell of what he saw on his trip around the world, and especially of his experience in India as a missionary.

VI. Sunday-school Economy. VII. Evangelistic Services.—I. N. H. Beahm. Bro. Beahm will give daily lectures on the principles of pedagogy as applied to Sunday-school teaching. He will also conduct revival services each evening in the College Chapel.

VIII. Drill in Sacred Music.—Sadie I. Stutsman.

IX. The Young People's Meeting and Teacher-Training in the Sunday School.—I. Bennett Trout. Bro. Trout has promised to spend the last two days, Jan. 14 and 15, with us. His aim will be to deal with the problem of the Young People's Meeting and with Teacher-training in the Sunday School.

Expenses: Enrollment fee, $1.00; board in dining hall per week, $2.25; furnished room, heat and light, per week, $1.00.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. Elgin, Ill., January 9, 1909. No. 2.

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AROUND THE WORLD

FOLLOWING the plan, already in successful operation in Belgium, Holland, Germany, Switzerland and England, the State of New York is planning to establish farm colonies in which tramps, habitual drunkards, and other vagrants may be instructed in agriculture, horticulture and the various activities of life. It is thought that by this plan most excellent results will be attained. The experience of Europe, in this field of reform, has been most satisfactory, and there is no reason why the farm colony should not be successful in this country. Placing a man in the healthy surroundings of the farm will arouse the best that is in him, and often work a reform where the jail and its associations would utterly fail.

AT various times we have referred to the danger of placing books and papers of a questionable character before our children, while in the most plastic and impressionable period of their life. Prof. Wedekind, of Germany, who has made a study of the increasing suicide mania among the children of that country, is certain that it is largely, if not altogether, due to the sensational literature they have been reading. He claims that they are getting wrong and perverted views of life, and, acting upon the impulse of the moment, while surcharged with the highly imaginative scenes portrayed, they do not fear to lay hands upon themselves. He advocates better parental training, and the most scrupulous care in the selection of appropriate literature for the expanding mind of youth, while in the formative stage.

THE late "Federal Council" of the various Protestant churches, during its recent session in Philadelphia, declared that "it is the duty of the church to provide religious instruction for the children, as well as the duty of parents to see that such instruction is given in the home." This recommendation,—so frequently emphasized for years by our own ministers and school workers,—ought to be put in practice more generally. It is a well-known fact that, in too many places, the religious instruction of the children in the home is almost entirely neglected. The old-time family altar too often gives way to the intensity of twentieth century rush and activity, or the pursuit of pleasure and entertainment of various kinds. Undoubtedly we also need more of the right kind of teaching in our Sunday schools,—that which will make them what they are intended to be,—important auxiliaries to the church.

OUR postal arrangements with foreign countries frequently are much more liberal than those enjoyed at home. Beginning with Jan. 1 a parcels post agreement with Austria becomes effective, according to which parcels, weighing eleven pounds, can be sent for twelve cents a pound. No such favor is granted to our own citizens. The utmost limit we allow is four pounds, and the rate is sixteen cents a pound. Why this and similar inequalities should be allowed to exist, seems strange indeed. If we remember, however, the strong and almost overwhelming influence of the various express companies upon Congress, and especially the Senate, we need not wonder. It is deplorable, in church and state alike, when the few are protected at the expense of the body at large. Justice to all, without fear or favor, will always bring about the most satisfactory conditions everywhere.

THE camp of the liquor element has been thrown into a state of excitement since President-elect, Wm. H. Taft, has come out so boldly in favor of temperance, both by example and precept. His would-be critics say he is "narrow-minded" and "desirous of catering to the wishes of the anti-saloon element." The very fact that he has taken the stand he has, proves his intelligent grasp of the situation. Taking into consideration his exalted position and great responsibilities, his decision on the question of temperance means much to the country in every way. A powerful influence for weal or woe is exerted by the occupant of the White House. What he says and does has its bearing upon the people at large. By the stand he has taken, Mr. Taft has placed his distinct disapproval on the drink habit, and many will profit by the precedent he has thus established. Perhaps liquor will be banished from many tables where it was hitherto used.

THE Mormons are making strong efforts to regain possession of the historic sites in the village of Nauvoo, Ill., where once stood their temple and other buildings. Ever since driven out of the thriving village in 1846, they have fondly cherished the hope of returning, and once more rebuilding, grander than before, the structures that were destroyed during the days of persecution. *Providentially*, they say, the way has now been opened. St. Mary's Academy and Spalding Institute,—involved in financial difficulties to the amount of $1,500,000 by the defalcations of P. J. Keiran, a Catholic banker,—are to be sold on a foreclosure, and the Mormons, by ample means, are preparing to purchase the property. Nauvoo, in the palmiest days of Mormon possession, was a flourishing town, exceeding, by far, the population of Chicago at that time. It is the plan of the Mormons to make Nauvoo the center of future activity in the State of Illinois.

THE young Queen of Spain, an English lady of refinement and culture, has an invincible repugnance to the Spanish national sport of bull-fighting, and is likely to lose her popularity in consequence. Urged by the King and the palace officials, she has again and again lent her presence to the brutal contests, but every such appearance has been an agonizing ordeal, ending in illness and depression. Upon a recent occasion, marked by uncommon ferocity, and resulting in pitiful carnage of men, horses and bulls, she almost lost control of herself, and finally retired from the place. To the Spanish mind Queen Victoria's detestation of these scenes of carnage is an exhibition of timidity, marking her as one without the hardihood which becomes a queen, and the mother of future Spanish rulers. To our mind she exhibits a tenderness and refinement that might well be emulated by the Spaniards, and gradually win them away from the ferocious sport, so clearly a relic of barbarism.

AT midnight of Dec. 31, all saloons in the State of Alabama closed their doors. Already the liquor interests are preparing to test the constitutionality of the law. Unlimited amounts of money and the best legal talent are to take the matter to the highest courts. Brewers and distillers are conscious of the fact that they must make a vigorous fight, in order to preserve at least a remnant of their traffic. The people of Alabama, while fully determined that the saloon must go, are facing the problem of securing adequate means to support their schools which, hitherto, were maintained by the proceeds of saloon licenses. They will likely settle the question as readily as the one already disposed of when they eliminated the saloon. Mississippi and North Carolina, also, enter the list of prohibition States with the new year, and there is abundant reason for the friends of temperance, everywhere, "to thank God and take courage."

ANOTHER country has been opened to civilization, since the old-time restrictions, concerning the admission of foreigners into the various cities of Tibet, have now been entirely removed. The Chinese Government has deprived the Delai Lama,—who formerly ruled Tibet,—of all power, at one time so rigidly exercised. He has pledged himself to carry out whatever reforms may be demanded by China. Not the least surprising is the tolerant spirit, to be maintained towards foreigners hereafter. It will afford the opportunity, so often wished for by missionaries, of entering every part of what was once called the "Forbidden Country." The Delai Lama, who left his capital, Lhassa, upon the approach of the English army, a few years ago, and who has since then been living in China, at the expense of that country, has been ordered to return to his capital, to introduce at once the various reforms, such as banks, schools, etc., demanded by the Chinese Government.

LAST week we could only give some of the early reports concerning the great calamity that overwhelmed the island of Sicily and the south part of Italy. Later information shows a far greater loss of life than at first anticipated, though, obviously, it will be impossible to secure accurate returns for some time. Some authorities place the number of lives lost at 150,000 and perhaps more. In Sicily there were at least nine cities destroyed, of which Messina was the largest, with at least 50,000 killed. In Calabria (the province embracing the southern portion of Italy) six or more towns were destroyed, the largest of which, Reggio, was completely wiped out, only a few of its 50,000 inhabitants escaping. Much suffering is being experienced among the survivors, but the entire world is coming to the relief of the unfortunate people.

THE Christmas message of "good will to men" was probably never more fully exemplified than it is just now, in responding so generously to the needs of the suffering survivors of the calamity that overwhelmed the Italian cities. Everywhere, in all lands, there is a spontaneous expression of sympathy and brotherly love, and, remembering that "brothers all are we," all minor differences are buried. Warships of the various nations are aiding in the work of relief, by transporting refugees and needed supplies. The navy department of the United States has already sent the supply ship *Celtic*, with a million and a half of navy rations; also clothing, shoes, etc. Evidently the new year is going to be a year of kindness instead of a year of battles. Who shall say that the pitiful scenes in the ruined cities and towns, near the Strait of Messina, have not aroused a humanitarian sentiment so broad and deep that it marks a distinct advance in the history of the human race?

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

EBENEZER.—8s and 7s.

BY JAMES A. SELL.

Hitherto hath the Lord helped us.—1 Sam. 7: 12.

Hitherto the Lord hath helped us,
And our hearts with joy we raise,
And to his dear name we offer,
Adoration, love and praise,
His great goodness makes us trust him,
Though dark clouds our sky o'ercast,
And when all the storms are ended,
We will reach our home at last.

There with hearts of rapture thrilling,
We will join the heavenly throng,
And with robes, made white and spotless,
Sing the great redemption song.
From the heights of dazzling glory,
We can trace our wandering way
Through this world of sin and sorrow,
To the realms of perfect day.

Jesus, blessed Lord and Savior
Give us freely of thy grace,
When our way is dark and lonely
May we see thy smiling face,
Do thou still sustain and guide us,
While upon our pilgrim way
Help us then across the river,
Bring us home to perfect day.

Hollidaysburg, Pa.

"THE BREAD WHICH WE BREAK," AND "THE CUP WHICH WE BLESS" AND "DIVIDE."

BY JNO. CALVIN BRIGHT.

THE holy communion is the most simple, the most solemn, the most profound institution in the world. No wonder! It represents the death of the God-man for the salvation of each and all the race.

One of the questions agitating the Brotherhood at present is, how best to distribute the emblems. The texts referred to in our caption teach that most clearly. If each one breaks the bread to his brother or sister, if each one passes the cup to his brother or sister, if each one takes part in giving thanks and invoking a blessing, there can be no question of its literal and complete fulfillment. In any other way there is at least a doubt.

In blessing the cup, all take the same part. Each and all pray, hence we can say with Paul, and the church in his day, "The cup of blessing which we bless." And so may we, so should we, in breaking the bread and dividing the cup.

In all other parts of the fellowship services we all do as the other—WE ARE ALL ONE IN CHRIST JESUS. We take the same part in feet-washing, we take the same part in the Lord's supper; we take the same part in the holy salutation; we take the same part in blessing the bread and in blessing the cup. Why not take the same part in breaking the bread and dividing the cup? Why make a distinction where God has not made any? The only distinction God has made is that the woman should be veiled, while man should not be. And man has no right to make any,—NO RIGHT TO ADD TO.

In Luke 22: 17, 18 the Master says, "Take the cup and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God is come." That this is the cup of blessing, or the cup of the New Testament, is evident from the fact that the same language is used by Matt. 26: 27-29, and Mark 14: 23-26, in describing the cup: "I WILL DRINK NO MORE OF THE FRUIT OF THE VINE, UNTIL THAT DAY I DRINK IT NEW IN THE KINGDOM OF GOD." Either the Master had two cups for the same purpose, one at the supper, and one at the communion; or Luke mentions the same cup twice. If the Master had two cups, so should his followers. If he had but one, we should divide it among ourselves as did his apostles at the first communion.

It is well known that Luke does not always give events in the order of their occurrence, but rather gives them in a classified order. This is such an instance. He first speaks of the cup and bread, giving a brief account of them, and how Jesus prepared them for his disciples. Then he gives an account of the act of imparting them to the disciples, and of the ceremonies attending each, saying of the bread: "This is my body which is given for you. This do in remembrance of me." Likewise, also, at the imparting of the cup, saying: "This cup is the New Testament in my blood, which is shed for you."—*Teeter's Commentary.*

As testimony of Luke's disregard for the order of events see Luke 3: 20, 21, where he speaks of John the Baptist being cast into prison before the baptism of Jesus.

The conclusion, then, that Luke mentions the same cup twice is simple, natural, reasonable, and scriptural. To claim that the Master had two cups and then not follow his example, is neither wise nor consistent. To insinuate that the cup that Luke first speaks of was one of the passover cups that the Jews had added to their feast, is saying that our Blessed Master was under the influence of a degenerate, Pharisaical, Judaistic, Talmudic spirit; and mixed some of the unhallowed traditions and ceremonies with his service. O shame! where is thy blush! O sophistry! where is thy victory! He who said all along the way, "I came not to do mine own will but the will of him that sent me," certainly did not mix the tradition of men with his sacred service! This only needs to be mentioned to be despised and condemned by every lover of the Truth.

The commentators usually introduced on this question are as much confused on the passover and the Lord's supper as they are on this. Hence we can not accept their speculative theology instead of the Master's own declaration, when he uses the same words to describe the cup as given by all the synoptical Gospels. The biggest trouble any person or church has, to accept the plain and settled meaning and teaching of the Word of God is when it condemns their theory or practice.

Then the idea of one breaking the Bread to all and dividing the cup to all, points toward papal Rome and corrupt ecclesiastical hierarchies, as early manifested in the Christian churches, and so largely copied as the centuries have passed.

Few, if any, would or could follow the historians on this question in their irregularities, eccentricities, and pomposity. None can point or have pointed back to the command of the divine Head as they can and do in reference to trine immersion.

As, in feet-washing, the Master washed his disciples' feet, and then gave direction to wash one another's feet, therefore the administrator now administers by teaching and directing the service and each one takes an equal part in the service. In the holy communion the Master gave thanks and broke the bread, and gave it to them, and likewise the cup, saying to them, "Divide it among yourselves." In the Apostolic church, Paul writing "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord," says, "The bread which we break" and "the cup of blessing which we bless." Therefore the administrator should now administer by teaching and directing, each one taking an equal part in the service.

We are all priests under the Christian dispensation (1 Peter 2: 5, 9). We are one body (1 Cor. 10: 17; Eph. 1: 22, 23; Col. 1: 18). We are all one in Christ Jesus (Gal. 3: 28). Hence the body, or church, can better represent the Master in the administering of the ordinances in the church than any one man. And when this is done, we can all say, "The bread which we break" and "The cup of blessing which we bless," and "divide."

The practice of the Church of the Brethren, for the first fifty-four years in America, was in full accord with that of the Apostolic church. The faithful fathers, in the early days of the church in America, so practiced it, the Alexander Macks, senior and junior, Peter Becker, and Martin Urner. Conrad Beissel, the instigator of the first division in the church, was the first to lead away from the Apostolical practice. "Brumbaugh's History," chapter XIII, "Is it strange that these facts were not known by our strong men in the Nineteenth Century? Let him that remembers the controversy on the mode of feet-washing, in the sixties and seventies, of this same century, answer."

Then, why should the administrator desire to break to all or pass the cup to all, when it is more than doubtful whether the Master did? "The disciple is not above his Master, nor the servant above his Lord." Why should one seek to be honored above his fellows in a service in which "we are all one"? Or why should any one have so much labor placed upon him? Or, again, why spend so much more time in a communion just to honor the bishop? Do you say, "Have several administrators"? You are coming over to the side of reason and revelation. Come all the way over, please, and we will all speak the same thing and do the same thing in our communion service.

I conclude with the following words from our dear brother, C. H. Balsbaugh, to one of our sisters: "Your pleas are reasonable and scriptural. There is not a syllable in the Bible that warrants the exclusion of the sisters from equal rights with the brethren, in partaking of the emblems of the atonement. The sooner the church abandons her unscriptural custom, the more will she glorify God. To find out how much woman had to do with the crucifixion, we should not go to Calvary but to Eden. Her hands are as red with the blood of the cross as those who drove the nails or thrust the spear. Perhaps she had no part whatever in the literal crucifixion, but the death of Christ rests on a *moral* reason, in which *we are all alike involved.* I challenge the whole church to gainsay this fact. I hope the whole sisterhood in the world will rise up, and claim their rights at the Lord's table, and persist in their plea until the divine order prevails. The present order is one of the gravest and most baseless inconsistencies in the church. The least sin demands the cross. Every sinner breaks Christ's body and every believer should break the bread that represents that body. And so with the cup."

I therefore move a substitute to the answer of the committee. I move that the sisters break the bread and divide the cup as the brethren do, in the holy communion, in harmony with the specific instruction and statement of Luke 20: 17 and 1 Cor. 10: 16, in full accord with the general account of Matt. 26: 26, 27; Mark 14: 23; Luke 22: 19, 20; 1 Cor. 11: 23-25, and emphasized by the great basic doctrine of equality of fellowship, as taught in Gal. 3: 28; Col. 3: 11.

R. D. 4, Dayton, Ohio.

SANTA CLAUS.

BY J. L. SWITZER.

IT is said that perhaps 40,000 letters are sent by deluded little children to "Santa Claus," and go to the Dead Letter Office in Washington, every year. No Christian ought ever to be found fostering such deception. Why not teach the children of him who "led captivity captive and gave gifts unto men"? Why not tell them of the angelic choir, and remind them of the annual return of the day when the singers of heaven came down and sang for the shepherds of Judea?

It is well enough to give appropriate gifts one to another, and to have suitable festivities to remind the children of that most glorious song that ever was heard upon earth.

It may not be amiss to remind the children that the shepherds were awed by the angels that appeared so suddenly, and made them "sore afraid," but it is all wrong, in this connection, to terrify children with the lying story that every year, on the same night, an old man creeps down the chimney and fills their stockings with toys. What is the use of the lie? What is the sense of teaching your children such falsehoods? Why endeavor to perpetuate this delusion? Parents should be ashamed to do so. Never deceive a child! Never deceive any one! Tell your children the truth, the whole truth, and shame the devil! The old adversary puts you up to deceive the children, for he is the father of deception,—a deceiver from the beginning, and the father of it.

Don't start your children, in their young and tender years, upon the road of believing the devil. They will have enough to do, in after-years, to avoid his subtilty and deceptions, with all the helps you can give them when young. Warn the children, instruct them, and entreat them to beware of this and other decep-

tions, originated by him who lieth in wait to deceive, and who "goeth about as a lion, seeking whom he may devour."

It is a sad thought that children are being taught to love, fear, look for, long for, and in a manner, worship a heathen myth, a mysterious nonentity! So faithful are they in their devotion that they write letters, containing their innocent little prayers to him, for help. It shows how earnestly their little, trusting hearts are in this heathen devotion. Shame on the parents!

Carthage, Mo.

THE LIQUOR CURSE.

BY S. S. W. HAMMERS.

If you would know the full extent of the destructive powers of liquor, read the history of the past. Count, if you can, the slaughtered victims that found their last resting place in a "drunkard's grave." So numerous are these graves throughout our land and nation, that it is, as it were, a national potter's field of drunkards. Travel over our country, enter every home, and watch the tears of anguish and sorrow,—the expression of affectionate hearts, broken by the fierce rum curse of this so-called Christian nation! See them, old and young, floating, as it were, in a mighty river,—going down to everlasting ruin!

This great river of intemperance is sufficient to drown the rising generations of strong and able-bodied young men. Just hearken to the wail of widows and orphans, full of anguish, and terrible enough to startle even the myriads of hell, and cause them to cower before the storm of anguish. Oh, why cannot all the so-called Christian people pray and vote that this curse of rum may pass away!

Drink destroys the best of our sons and should be wiped from the face of this nation. The great distilleries of our land and nation should be turned to a better use. Why not turn them into manufactories of implements to turn the sod, and prepare it for the seed, which, at harvest, shall present to man the bounties of nature? Would not this be a happy, glorious epoch in our nation's history? Oh, Lord, hasten its consummation! That, Christian friends, will be our most glorious triumph.

Christian men and women, let us work with might and main to wipe, from the face of the earth, this liquor curse, so that darkness shall retreat, and that a grand morning of moral "independence" may dawn. Then shall earth be like heaven, and our grand old United States will be a Garden of Eden. Then we will be able to hear great rejoicings break out, even in our deserts and barren lands, while the ancient fertility will bless the earth, as when Adam first sang his morning hymn in Eden. Then the sons of God will shout for joy, as in the morning of a young creation.

Give us the money that has been spent by, and through, the liquor curse of this nation, and we could purchase the whole globe. We could clothe every man, woman and child in such attire that kings and queens would be proud of. We could build a schoolhouse upon every hillside, and in every valley upon the globe. We could supply every schoolhouse with a competent teacher. We could build an academy in every town and endow it. We could build a college in each State, and fill it with able professors. We could crown every hill with a church, and fill each pulpit with able preachers of righteousness. On each Sunday morning the voice of prayer and the song of praise should ascend, like a universal tribute of adoration, from earth to heaven.

Oh that all distilleries might be closed, and the rum curse removed from our fair land, that King Alcohol would no more stalk over the earth, trampling under his giant foot all that is lovely in our sons and daughters! It is the darkest chapter of our history that our government upholds a curse that destroys her young men,—the bone and sinew of this fair land.

Gettysburg, Pa.

THE SUNDAY-SCHOOL LESSON-TEXT QUESTION.

BY L. W. TEETER.

After years of careful study and observation, and most prayerful consideration, I now venture to express my views on this, the greatest and most important of all Sunday-school questions. I thus emphasize this question, because the lesson-text is the heart and soul of the Sunday school. As the lesson-text is, so is the Sunday school; hence, the better the lesson-text, the better the Sunday school.

When we consider how generally the Sunday school work has been accepted, throughout our great Brotherhood, and the zeal, enthusiasm, and perseverance manifested everywhere, by all classes, from the little child to the most aged, in its promulgation, we are forced to conclude that the Sunday-school work may possibly become the most powerful agency of all others, to impart and inculcate, most effectively, the Divine Mind, as given to us in the Sacred Scriptures. Think, for a moment, that possibly in the Church of the Brethren, alone, ten thousand teachers, fifty-two times each year, stand before their respective classes, possibly a total of one hundred thousand scholars, and in a studied effort, do their utmost to impart the exact meaning and purpose of the lesson of the hour, and urge its acceptation! May we not reasonably expect a wonderful achievement by the Sunday-school effort for the church?

But if the Sunday school shall accomplish any real, great, lasting good for the church, it must do so as a servant of the church. As such, it must be wholly under the supervision of the church. It should be directed, governed, supported, and protected by the church. Even the character of the lesson-text should be carefully guarded, together with its exposition in Sunday-school literature, and by the teachers,—just as necessarily so, as the preacher's texts and sermons should be guarded. Now, so far as I have observed, the management of our Sunday schools is in harmony with our Conference regulations, throughout the Brotherhood. This is encouraging, and as it should be, but as to the lesson-text to be used, our Conference has never directed, nor even suggested any lesson-text system, or course. Each Sunday school is allowed full liberty to adopt any part, or parts, of either the Old Testament or the New Testament, as its lesson-text. Likely the only condition that would ever induce an interference of the church or Conference, would be the discovery of a perverse, or heretical, or partial teaching of God's Word in the Sunday school.

In 1868 the Nettle Creek congregation, where I still live, permitted Sunday-school organization in her territory, and we have had Sunday schools ever since. For about thirty-nine years we have had from three to four separate organizations.

The New Testament was adopted at first as our lesson book. We began with the second chapter of the Gospel of Matthew, using, for each lesson, an entire chapter, regardless of its length. Later, lengthy chapters were divided into several lessons. The great advantage of this method was, that the entire New Testament text could be studied and read in the classes.

When the International Lessons were introduced in our schools there was, at first, much opposition to their use. Many still preferred the New Testament as the lesson book.

As to the International Lesson System, we all shall admit that it is possibly as well adapted for the general use of the several denominations as any *one* system could be. Its Old Testament lessons can be safely accepted by all denominations, but its New Testament lessons are not well adapted for the Sunday schools of those denominations which accept the entire New Testament as their rule of faith and practice, because much of the New Testament text is omitted in its lesson arrangement, from year to year.

Now, since the Church of the Brethren has always considered the *entire* New Testament as the only standard of her faith and practice, she will, most surely, be greatly handicapped, if she will suffer the use of any lesson system, in her Sunday schools, that does not embrace the study of the entire New Testament text.

The reader will most likely have observed that about one-half of the "International Series of Lessons" is composed of Old Testament extracts, and about one-half of New Testament extracts; and that the New Testament lessons are usually confined to the four Gospels,—rarely, to the Acts of the Apostles; and that much of these first five books of the New Testament is omitted. Besides, with comparatively few exceptions, the rest of the New Testament is never used as lesson-text.

Now, is it not a fact, that all those portions of the New Testament text, which are omitted in the International System, are also records of some "of those things which are most surely believed among us"? If so, are we not, as a church, helping to create a defective faith in our children, and others, in our Sunday schools, if we continue their use? And are we not really helping to garble our own standard of faith and practice, if we permit their use in our Sunday schools? If such portions of the New Testament text are omitted in our Sunday-school lessons, which teach and support the peculiar ordinances and principles of *separateness from the world*, as are given to us in the New Testament, and accepted by the Church of the Brethren, we may expect to reap an abundant harvest of indifference as to the necessity of many of those particulars, in the coming membership of the church. And the worldward tendency of some of the present membership may be attributed to the *absence* of those subjects in the Sunday-school lessons of the past years, as matters of no importance.

How rarely, if ever, have we an "International Lesson" treating on nonconformity to the world, in reference to secrecy, oathtaking, going to war, using the law, worldly amusements, vain dressing, wearing jewelry, etc. How rarely do we have lessons on the communion, the holy kiss, anointing the sick, kneeling in prayer, the prayer veil, and its design? Is it not true that the absence of these subjects in our Sunday-school lessons forms the basis of putting a low estimate upon them?

It is a fact that God has committed to the church his Word, as we have it in the New Testament volume. Is not the Church of the Brethren capable, within herself, to receive that commission, and execute a faithful dispensation of God's Word? Surely she is. Will she be accounted faithful to her Divine Trust, if she will depend on any outside helps, to the exclusion of a part of that Word, from her Sunday-school lessons? Surely not. The Sunday school is her servant, and she must provide that her Sunday schools teach the same Word that her ministers must preach, teach *all* of it, most thoroughly. If the Church of the Brethren is competent to provide for the *preaching* of the Word, is she not also able to provide for the teaching of the same Word in her Sunday schools? If not, why not?

Here I will mention a few more disadvantages to the Church of the Brethren in following the International Lessons in her Sunday schools:

1. The use of Old and New Testament texts, alternately, as lessons, impresses the child that they are of equal importance and worth, which is not true, as we know.

2. Every lesson writer who desires to be impartial to the New Testament teaching, and true to the church, is compelled to revise some of those International Lesson forms, in order to take out of them, the popular complexion which the International Committee has put into them. For example: A lesson-text is selected that truly teaches the ordinance of "*The Lord's Supper*,"—a full evening meal. Between this title and the lesson-text is placed a Golden Text, referring to the *bread* and *cup* of the communion only. This, to the Sunday-school scholar, interprets the Lord's supper to consist of nothing more than the bread and cup, which is the *popular* notion of what the Lord's supper is.

To allow a lesson so arranged, on the Lord's supper, to go through the Sunday schools of the Church of the Brethren, would be extremely hurtful, because it would be contradictory to our preaching and practice.

Again; the lesson-text, teaching the institution of feet-washing is selected (John 13: 1-17). One time the title: "Jesus Washes His Disciples' Feet," is used. Another time the same lesson-text is entitled: "Jesus Teaches Humility." Now both these titles show a disposition to evade the importance of the ordinance. The latter, especially, caters to the popular idea of feet-washing. There is much more to that

occasion, than simply, *Jesus washing his disciples' feet* and *Jesus teaching humility*. A careful study of John 13: 1-17, justifies the following title: "JESUS INSTITUTES THE ORDINANCE OF FEET-WASHING IN HIS CHURCH."

If John 13: 1-17 is carried through our Sunday schools under the International titles, named above, it will result in compromising away the fundamental principles of the ordinance of feet-washing. Its real design will be lost sight of, and reduces the ordinances to a social performance only.

Now I shall approach a general lesson plan, after stating a few premises: It is abundantly proven in the New Testament that *it* is the fulfillment of the Old Testament, and the Old Testament as abundantly allows such proof to prevail. The New Testament being the fulfillment of the Old, it therefore supersedes the Old, and becomes our "Perfect Law of Liberty." In fact, it is our only religious Manual that can minister the "Water of Life," the "Bread of Life," and the "Meat of Life," to the soul dead in sin. The Old Testament cannot, now, do any of these things. It is no more in force, therefore the New Testament should always be held as superior to the Old, in all our studies of the Holy Bible, and especially in the Sunday school.

Hence my plan would be, if we have lesson quarterlies at all, to use only *New Testament lesson-texts*, and arrange a lesson course that would cover the entire New Testament text, including even the Book of Revelation, thus covering, in a series of years, all Gospel ordinances, principles, and church characteristics. This would also impress children and all with the fierce wrath, vengeance and terror of the Lord against those who disobey the Gospel. It would show the awfulness of falling into the hands of the living God, as well as impress them with the blessedness of heaven, and the felicity of the saints in light, that they might be stirred to flee the wrath to come. All this is too much neglected in the International Lessons.

In the proposed lesson plan, the Gospels of Matthew, Mark, Luke and John might be considered as one, and arranged consecutively, in chronological order.

In those lesson forms the Old Testament types, shadows and prophecies might be appropriately and plentifully assigned as Daily Readings, and copiously referred to in the "Explanatory Notes." In this way much of the Old Testament could be employed with interest and profit. The rest of the books of the New Testament could be arranged similarly into consecutive lessons, prefaced by an introduction, giving the particular conditions and circumstances under which each was written, the design, and how it can be helpful to the church of today.

To insure a more extensive use of the Bible, or at least the New Testament, in class, I would suggest that the lesson-text be not bodily printed in quarterlies, but that only citations of the lessons assigned, be given, and that only such portions of the text be printed with the "Explanatory Notes," as may be necessary for convenience in study.

Great benefit results from the constant use of the Bible, or New Testament, in class. The location of the books of the Bible becomes familiar, and even the location of chapters and verses, when the same Bible is used, and more references will be made and scriptures read, than in the use of the quarterly, during recitation.

In this way the entire New Testament will be impartially studied and impressed upon the mind of the student, as of the *greatest importance*, both to create, and develop in him, saving faith.

Hagerstown, Ind.

SALVATION GAINED AND KEPT.

BY ANDREW HUTCHISON.

In Four Parts.—Part Two.—Have I Submitted?

My last closed with the thought of submission. Now I want us all to review our life and spirit, and see if we have made a surrender of ourselves? And I am very sure that we have made a surrender. But to whom have we surrendered? I wish we could all grasp Paul's meaning in 1 Cor. 2: 12, which says, "Now we have received, not the spirit of the world, but the spirit which is of God." And we all ought to know whether we have submitted to the spirit of God, or to the spirit of the world. We cannot be in harmony with both at the same time. Gal. 5: 17 says, "For the flesh lusteth against the spirit, and the spirit against the flesh: And these are contrary the one to the other: so that ye cannot do the things that ye would."

If we are controlled by the Holy Spirit, then we are dead to the world, but if we find ourselves inclined to ape after the world, we may know that we are not directed by the Spirit of God, but that the carnal mind is controlling us, no matter what we profess. 1 Cor. 2: 14 says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."

Some time ago a young brother wanted me to tell him what I thought about young brethren wearing the fashionable necktie. I wish to know of him why he desired to wear it?

"Well," he said, "a man does not look like he was dressed, unless he wears a tie."

"Look," I said, "who is to do the looking,—the Lord, or man?"

Then he said, "How would I look, going into the city without a tie?"

"Well, I still wish to know whose eyes are to do the looking."

"Why, the eyes of the people," he said.

"Then, are you wearing the necktie to the glory of God?"

"No," he said, "I could not claim that."

"Very well, then, God is left out. But Paul says, 'Do all to the glory of God.' 1 Cor. 10: 31."

He replied, "A sister said, she despised the idea of uniformity."

"Well," I said, "that seems strange to me, because you have been contending strongly for liberty to be in uniformity with the world. This, surely, is not taking up the cross. And Jesus says, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' Luke 9: 23."

We may think this a small matter, but let us hear Christ a little further on this line. He says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14: 27. While we may look upon these things as being too small to notice, yet they may be the very things upon which the salvation of that person hinges. If the brother does not want to give up his tie, and the sister still wishes to wear her hat, these are the idols of their hearts, consequently, to give them up, would be a great cross, and therefore these would be the very thing, that Jesus requires them to give up, before they can be his disciples. What the heart is set on determines just where the cross comes in.

Let us notice Ezek. 14: 7, 8, "For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord."

Perhaps the reader is ready to say that I ought to quote from the New Testament. All right. Rom. 15: 4 says, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." And again, 1 Cor. 10: 11, 12 says, "Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

Now you can see a good reason why I call up those things as I do. God is so good to us, that he gives us the benefit of the examples of those who preceded us, therefore the question now, "Have I submitted to God?"

A REPORT OF THE SPECIAL TERM AT BETHANY BIBLE SCHOOL.

BY ALBERT C. WIEAND.

It seemed best, from a number of considerations, to change the time for holding our Special Term from January to December. The session is now in the past, and it has proven successful beyond the expectations of any of us. The enrollment was seventy-five. This includes only those who definitely enrolled for the work in the regular way, and does not include quite a number of persons who visited the classes occasionally. In this number there were twenty-three of our regular students who had been here during the Fall Term. The remainder had come specially for this work, some of them not to remain longer than a month; others seized the opportunity of making use of the short session to get them ready for the Winter Term, which begins Jan. 5.

In this number there were brethren and sisters from the following States: Pennsylvania, West Virginia, Indiana, Illinois, Ohio, Michigan, Missouri, Nebraska and North Dakota, and from Canada.

The interest was fine, and, taken all in all, it has been much the best Special Term we have yet had at the school. It has been demonstrated by this experiment that to have a month's Special Term, to begin the first of December, is a great accommodation to our brethren who have the care of farms during the summer and fall. By the first of December they are, in most of the country, free to a greater or less extent, and if they enter school at all, for the winter, they can enter just about as well at that date as later.

The plan has induced most of our brethren who have come, to remain for a longer time than they would likely have done otherwise; in fact, more than they have been doing in the years in the past. And this enables us to do more normal and solid work, and work more nearly worth while.

We had feared that perhaps our regular students would be discommoded by this arrangement, but it turns out that, on the whole, it is more suitable than any other arrangement. This gives a longer vacation—from Thanksgiving to the New Year—which is the most opportune time for various things, for several classes of students. In the first place, it has enabled a number of our more advanced students to go out among the churches in the various State Districts, to hold Bible Institutes, music classes and revival meetings at the time of year when the conditions in the country are most favorable to them. Bro. James M. Moore has been engaged in two revival meetings in Iowa; Bro. Lauver has gone to Portland, Oregon, to conduct a District Bible and Sunday School Teachers' Institute for Oregon, Washington and Idaho, to continue for four or five weeks. The report comes that it has developed the greatest of interest and enthusiasm. Bro. B. F. Heckman conducted a revival meeting and a Bible Institute in Northwestern Missouri; Bro. Paul Mohler has held two Bible Institutes in Iowa; Bro. H. M. Harvey is in charge of a District Bible Institute for Middle Missouri; Bro. N. E. Baker has conducted a local Bible Institute in Southern Ohio; Brother and Sister Geo. F. Culler conducted several singing classes in churches in Michigan; Bro. Roy Dilling a similar song service class in Indiana, just preceding a revival meeting; Sister Hettie Stauffer was called to hold a Bible Institute in the Bear Creek church of Southern Ohio; Bro. R. H. Nicodemus conducted a series of meetings in Sterling, Ill.; while the present writer is engaged to assist in the District Sunday School Teachers' Institute of Northeastern and Southern Ohio.

A second class of students have seized the opportunity of getting work in the large stores in the city, to help out during the Christmas rush. Wages are better, and opportunities far more plentiful than at any other season of the year.

It is a little remarkable what a new book the Old Testament has become to some of our brethren who thought that the prophets were totally impossible for us to understand, and to some who have rather gotten the idea that the Old Testament is altogether out of date and of no service to the church today. When we remember how Jesus and the apostles continuously used the Old Testament, and said that it was able to make

us wise unto salvation, and that it was the very word of God, that the Scriptures could not be broken, and Paul said that it was inspired of God and "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that God intended it to furnish the Christian worker completely unto every good work; and then, if we remember further, that it was the Old Testament only that was in existence at that time, and of which he therefore spoke more specifically,—it is a little remarkable, when one considers all these things, that any of us should neglect the Old Testament as much as we do. Without it, it is simply impossible to understand the New Testament. The New Testament is simply the full ripe fruit growing upon the fully developed tree of the Old Testament. The law was our schoolmaster to bring us to Christ, and without this schoolmaster we shall not be able to learn Christ thoroughly.

The life of Christ, studied from the standpoint of his character and behavior, as our example in everyday life, was also a revelation to many and an inspiration to higher daily living. If you have never tried it, set out to study the life of Christ as he mingled in the homes of the people and at dinner parties; Christ as our example in conversation, etc., etc.

Perhaps there is no subject in which the members of our church, both old and young, experienced and inexperienced, are more easily and intensely interested than in a thorough-going, scientific study of what the Bible teaches about the unique teachings and practices of the Church of the Brethren, which differentiates us from other churches. There is such a great demand for new light and thoroughly scriptural defense and exposition of these subjects, that it is practically impossible to omit them from the program of any of our Special Terms, whether here or in Bible Institutes among the churches.

The most distinctive special feature of this term might probably be said to have been the conferences with brethren on special subjects. There was, for instance, a conference on the Sunday school, on how to study the Bible, with ministers on their work, conferences about prayer, about the prayer meetings, Christian Workers' meetings.

The conferences with the ministers about their work, and for the purpose of stimulating a deeper consecration in the ministry, proved phenomenally helpful. One evening, when we met at 7: 30, the majority of those present were not willing to leave until a quarter to eleven. The meeting was dismissed two or three times, but they felt disinclined to go, and we all felt it was a time of decision in the lives of many. There are few subjects which so deeply stir the heart as does the consideration of such a consecration of ourselves to God in the name of Jesus, that the Holy Spirit shall have freedom to work in us mightily according to his infinite power and holiness—working in us to will and to do the good pleasure of God.

The Winter Term begins the first Tuesday of the new year. It now seems as if nearly all of the eighty-six regular students for the Fall Term would be present then, besides a large proportion who were here for the Special Term, with the addition of a few others yet to come. The present prospects indicate, therefore, that we shall have considerable more than a hundred, and so our resources and accommodations will be taxed to the utmost. Just how to take care of them is our most perplexing problem, for the only building we have is a two-story basement frame dwelling house about 20 by 40 feet, and this we must use for dining-room, offices, class rooms and library. It will be manifestly impossible for us to get along with this only, during the Winter Term; so we shall probably be compelled to heat up the church for chapel exercises and some of our classes. This will involve a rather wasteful expense of fuel, and so forth, but it is inevitable under present conditions.

We are growing exceedingly eager that we might be able to build upon our newly-acquired location. As the days and weeks go by, we feel more and more grateful that the Lord led us out and enabled us to secure that most desirable property. We have not yet,—nor have any of our friends, whom we have taken out to see the place,—been able to think of a more ideal location for our work anywhere to be had in the city, and without exception, so far as I know, those who have looked into conditions think that we have been exceptionally favored in securing so perfect a location for the work of the Lord, entrusted to our care.

The cost of that property is all covered by money already collected and subscribed by our generous-hearted brethren, and we have a nucleus, though rather small, towards the building. If we had $11,000, we could put up a building 34 by 40, three stories and a basement high, which would be barely sufficient to accommodate our work next year for dining-room, office, class rooms and chapel facilities, with capacity to room perhaps a dozen to fifteen students. This plan would compel us to have most of our students room out through the neighborhood, wherever they could find lodging. If we had $15,000, we could build a building 40 by 60. It would take $25,000 or $30,000 to build at all adequate for present necessities in every direction.

Whether or not the spiritual side of our work shall continue to be hampered and limited for lack of material equipment will depend upon how fully our brethren and sisters, who have in their possession, and under their control, the Lord's silver and gold, will rise to do their duty. That the Lord may lay this responsibility upon their hearts very heavily is our constant prayer. So far as we are concerned, we have been all along, so far as we are able to see it, endeavoring faithfully to do our duty to the utmost limits of our powers, sometimes almost to the breaking point.

188 Hastings St., Chicago, Ill.

From Ahwa, India.

When we decide going to Ahwa, in the Dang Forest, it means no little preparation. This because of the distance from the railway. Sixty miles inland, with Indian transportation, is considered a long and tiresome drive.

Nov. 6 Miss Dr. Roberts and myself left Bulsar for this long journey. Brethren Pittenger and Emmert had so kindly arranged for wagons and carriages that we found less difficulty in making the trip than some do and we were also enabled to make it in less time than is usually required.

Neither of us had ever been to Ahwa. Naturally the road was entirely new to us and our courage was greater, not knowing what was before us. On the evening of Nov. 6 we reached the town of Bansda, where lives the man who is king of the Bansda State.

He was not strict in carrying out the orders of higher officers in regard to our lodging place. On this account we fared not extra well. Bansda has no charms for us and we now say there is a better way to go than via Bansda.

Bro. Pittenger had sent one of the Christian men, namely, Heresing, to pilot us from Bansda. Next morning we were up early and away, just at daybreak. With fresh teams we made real good time except for the fact that our pity went out for the poor, lean, weak oxen. The king had given us a very poor team. In his possession he has the very best teams provided him for such purposes, but not being on friendly terms with Christians, no matter who they are, or how good they may be, he would give us his worst instead of best. To treat us fairly would be too much like helping Christianity.

With hills and stones, stony hills and hilly stones, the distance of ten miles was quite sufficient to tire these weak oxen, even to the "sitting down" point. Oxen sit down in this country,—so the vernacular would have it,—and we occasionally make the literal translation.

The hills continued. One descent we made, the wheel track was full of stones and the road exceedingly sidling. Here our water vessel became punctured, leaving out half the water. A paper cork was used to cover the hole but soon a similar leak occurred, this time breaking the vessel in two parts, and our drinking water was gone.

At 11 o'clock we reached the village Waghai, and glad, indeed, were we to see two teams of fine oxen brought and hitched to our two carts. At once we decided to go on and lose no time. Our lunch was eaten while on the rough road.

The forests in this section are most beautiful. The largest and most protected forests in India are those of the Dang State. Narrow roads, with the pretty bamboo arching them, are most pleasing to the eye, as well as affording splendid shade to those who are traveling through the heat and dust.

Not a few streams must be crossed, and with no bridges we were sometimes in deep waters. One time we failed to lift the lunch basket, which resulted in our bread getting wet. It was set in the sun awhile, to dry.

When Pimpri, our last stop, was reached, we were met by a boy and team of oxen from Ahwa, but having two carts, a tired pair had to go on, much to the disgust of the owner.

Thirteen more miles were yet before us, and at 3:30 P. M. Heresing said, "We must stay at Pimpri for the night, because I know damage will come if we don't. Tigers are very dangerous indeed, and darkness will come long before we get there." With a fearful pilot, and only one brave ox-driver, we had no little effort to win the day. Finally, however, they all consented, and off we were for the rest of the journey. The disgusted ox walla dared not go slow, for the other team trotted and, lest he be left, he too, must come along very rapidly.

He sat with his shoulders drawn in, as if he feared any moment a tiger would devour him bodily. Up hill, down hill, we went, and not a great deal of fun either, he must have thought. Altogether we needed something to spur us on. Thanks to Bro. Pittenger who was so thoughtful as to meet us on horses! I am sure we were never before more glad to see and meet people as those who came then, a few miles out from Ahwa. The darkness did not seem half so great. The drivers braced up and took new courage. Even the bullocks seemed to act differently. The last hill was reached and climbed, bringing us to Ahwa, where we met the dear ones.

Had we remained at Pimpri over night, they would have been greatly disappointed. We praised the Lord for a safe arrival, and sat down to eat our supper.

This is, indeed, a land for wild animals. Brother and Sister Pittenger have brave hearts and are doing a good work in the Dang State. It is gratifying to know that they have so endeared themselves to Mr. Hodgson, the Forest Officer, who is a splendid Christian man. Not often are government officials such wise men as he. Everything that was lost to the cause before, has been gained by Brother and Sister Pittenger, in winning a good man's heart. And this have they done in their true and firm friend, Mr. Hodgson.

Seventeen hundred feet above sea level gives one a splendid opportunity to take a view of their surroundings. As far as the vision will carry, one sees nothing but hills on every side. Ahwa is indeed as a city on a hill.

Since here, a tiger has taken from the compound a calf. Bro. John took his gun and we followed the tiger's track. Not far from here we found part of the calf's body, and farther on the remainder was nicely tucked away between large stones. He had his fill and left this part for a future feast. But ere he could get it, a Bhil found it and so one calf made a feast for a tiger and a Bhil family.

The people who live in these hill districts are simple and ignorant, but they have souls to save, and Brother and Sister Pittenger are working toward this as much as they can, each day.

Nov. 11 a little girl came to make her home with Brother and Sister Pittenger. Since her arrival she has demanded the attention of her parents day and night. At present she is doing nicely and the greatest desire her parents have is, that she may grow to be a useful woman, in helping to win souls to Jesus. May their every hope be fulfilled!

Some villages about Ahwa are quite large, and in two of these workers are located, to work and live among the people and show them the way to the kingdom. When once a foothold is gained, the people of the Dang State will be brought to the Lord soon. May the day speedily come, is our prayer! Sadie J. Miller.

DISTRICT BIBLE SCHOOL AT PORTLAND, OREGON.

The District Bible School of Oregon, Washington and Idaho, held in the Portland church, Oregon, closed Dec. 23. Bro. G. M. Lauver, of the Bethany Bible School, of Chicago, was with us about three and one-half weeks, during which time about two hundred hours of most excellent instruction was given by Bro. Lauver from the Book of Matthew and the Book of Acts; also the book of James. Special attention was given to the study of the Holy Spirit, the art of soul-winning, and the teaching of the parables. Doctrinal subjects, covering the ordinances, were given to the class in a most thorough manner, with many strong illustrations. Special lessons were also given to Sunday-school workers and all church officials.

There were about forty in regular attendance. Eleven ministers attended regularly, while four others attended part of the time only. During the last part of the Bible term, one hour each evening was used by Bro. D. M. Click, of Tekoa, Wash., in presenting his views of a tour around the world. One hour was spent at the close of the Bible School Institute, in short speeches by those in attendance, expressing their appreciation of the help given our district by the Bethany Bible School in the person of Bro. Lauver. Praise was given to our Heavenly Father for all the blessings received, with a fervent prayer to God, richly to bless the Bethany Bible School, and all the instructors in the Word of Life. Earnest entreaties were made for a Bible Institute next winter, the Lord willing. Thus closed the first District Bible Institute, ever held in the Northwest. Geo. C. Carl.

1125 Albina Avenue, Dec. 28.

THE ROUND TABLE

VAIN REPETITIONS.

BY PAUL MOHLER.

THE Lord says: "In praying, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking."

Well, that is easy, isn't it? Anybody ought to know better than to repeat a prayer over and over and over again, as fast as he can say it, and as long as his strength lasts. Anybody ought to see that it is just physical exercise, after it has ceased to be the thoughtful expression of the soul's desire. That is the heathen style.

But, say! how about our own prayers? How many prayers do we have that we can rattle off without thinking about them? Don't we have a lot of beautiful phrases, just ready to slip off the end of our tongues, whenever we press the button? There is the Lord's Prayer, too. A man can soon learn that so well that it will just about say itself. After a little practice, he can say it very quickly indeed, and be thinking all the time about what he is going to do after he is done praying. I know that I can. Isn't it fine to be so eloquent?

Yes, but—is that prayer? Will God give us what we want when we ask for it so thoughtlessly? If he will, how easy it is! And how much easier we could make it! If just saying the prayers will do the work—while we think of something else, why not have a phonograph to say them? Then we could go about our work, instead of stopping for prayers. That would be especially convenient at meal time.

Now, have I overdrawn it? Honestly and candidly, how many times have you caught yourself thinking about something else while your lips were saying your prayers? "Lord, teach us to pray."

Chicago, Ill.

GOD'S PROPERTY.

BY B. F. HECKMAN.

Know that Jehovah hath set apart for himself him that is godly; Jehovah will hear when I call unto him. —Psa. 4: 3.

THE enemies of David have been harassing him on every hand. They have sought vainly to turn his glory into dishonor. He has entreated them to cease following after vanity and falsehood, but it seems all his entreaties are in vain. As a last resort he reminds them that the godly man is God's property,—is God's man. God takes possession of the righteous man for himself.

If God is for us, who can be against us? That is where the Christian abides,—"under the shadow of the Almighty." As long as the Christian does his Master's will, he need not worry about proper protection. When the evil one knocks for entrance, or when he tries to gain entrance by storm, still the Christian is God's property. "Who can lay anything to the charge of God's elect?" If God spared not his only Son to deliver us, will he let us perish? God is willing to work mightily for us if we are only willing to place ourselves in such a position that he can do it. Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword, separate us from the love of Christ? God forbid that we should ever leave his protecting care!

One of the great joys of the Christian today is that he is God's, and that Jehovah will hear when he calls. May we never forget that we are God's property, not only for protection, but also for his use,—his service.

Bethany Bible School, Chicago, Ill.

HIS LAST MESSAGE.

BY MARTHA CLICK SENGER.

AFTER viewing the remains of our brother, Levi Trostle, who, on the Sunday before, attended all of the regular church services, I have been thinking about a little talk I had with him, just after the morning sermon, on the day referred to. A brother had talked strongly against the evils of drinking, telling how some of its results have impressed him.

Bro. Trostle commented on the good sermon, but said, that, since there are so many working at that evil, we, who profess to be a plain, simple people, should preach and work more against pride and fashion than we do. He said, "If we take pride, in all of its forms, with tight lacing, etc., the misery and untimely deaths will be found to be as great as those caused by drink."

Isn't it true? Who will rise up in his stead to cry against these evils that are sapping the life of the church? Can we afford to let this good, earnest soldier of the cross drop out with such a message, and no one to take it up and stand for the simple truths as he taught and lived them out?

Franklin Grove, Ill.

WITHHOLDING MATTER.

BY JOSEPH HOLSOPPLE.

REFERRING to item on page 822, second column, GOSPEL MESSENGER of 1908, the following scriptures may be studied with profit, viz., Judges 7, in connection with 1 Chron. 21: 1 and 2 Sam. 24: 1, together with their contexts, from which may be deduced the fact that the judgment of the people is not always in harmony with the design of God.

Again, referring to 1 Sam. 8: 19 and 15: 21, with their contexts, it is plain that the rulers are not always safe in yielding to the opinion of the populace, and that they should carefully study the question in hand and also the temper of the voting power, before submitting matter for discussion. Haste in these matters has often produced a great waste of time, and even loss of love.

We should not be too ready to criticise officials, who often give themselves to meditation whole nights, with tears pleading for the welfare and union of the church, and above all for wisdom. 1 Kings 3: 9-14.

Penn Run, Pa.

MATHEMATICALLY STATED.

BY GEO. F. CHEMBERLEN.

THE easiest thing in the world to be, is to be wrong. But sometimes this "easy" proposition gathers such real difficulties about it, that to be in error becomes very perplexing. I mean, the case is so clear that you just can hardly be wrong, and be right at all. When such is the case, some are so persistent that they will try to overcome the difficulties with extra effort.

It is simply astounding that men will work themselves out of breath and brains to be wrong, when they could be right without "sweating."

A cultured lady (a single immersionist) was trying to convince a Covina high school boy that the commission taught single immersion. He very patiently listened to her long, tenuous argument, a string of "dogmatic theology," until she had finished. Then he calmly replied: "So you believe that the Father, plus the Son, plus the Holy Ghost, equals the Father, do you? You couldn't *hammer* that into me."

Covina, Cal.

SOMETHING ABOUT SATAN.

BY J. H. MILLER.

THE devil never stays away from church on account of bad weather, but some people do. The devil may not, perhaps, be as anxious for a trip through water as *good* Christians are, but he goes, nevertheless. Sometimes evil spirits make a request that does not *fully* suit them. Those evil spirits that asked Jesus to enter a herd of swine for their home, found more water than they had bargained for. We are told that the swine were choked. Christians reach heaven by a water route. Jesus says: "When the unclean spirit goes out of a man, he walketh through *dry* places, seeking rest, and findeth none." A great many so-called Christians are looking for *dry* places also,—but what shall it profit?

Goshen, Ind.

SOME PRACTICAL QUESTIONS.—No. 10.

BY J. W. WAYLAND.

DOES Matthew 10: 19 justify a preacher in expecting the Holy Ghost to fill his mouth on Sunday morning, when he himself has made no effort to prepare a sermon? Does this language really have any reference to the ordinary preaching of the Gospel? Christ does not say, "When ye get up to preach;" but he says, "When they deliver you up;" meaning that when the apostles were brought before governors and kings for his sake, and put on trial for their lives, they should take no thought for their defense, but trust God for it. Is this the same as preaching the Gospel under normal conditions? When a preacher in the pulpit quotes these words to justify himself for neglect of study, is he not making a misapplication of the language?

University of Virginia.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 17, 1909.

FIRST ATTACK ON KINGDOM OF DARKNESS.

Acts 2: 38-41.

Song.—"Hear the Royal Proclamation."

I. Was Preceded by

1. Prayer. 1: 12-14.
2. Union among themselves. 2: 1.
3. An extraordinary outpouring. 2: 2, 3.

II. The Battle Cry,—"Jesus of Nazareth."

1. "Ye have slain him." V. 23.
2. "God has raised him."
3. "We all are witnesses." V. 32.

III. Results:

1. Stung with remorse and alarm. V. 37.
2. They cry for way of escape. V. 37.

IV. The Way Pointed Out.

1. "Repent." V. 38; Mark 1: 15; Acts 3: 19.
2. "Be baptized." V. 38; 9: 1, 18; 16: 33.
3. To be saved from past sins. V. 38; Mark 16: 16; Titus 3: 5.
4. Receive the Spirit whose manifestations you have seen.

Song.—"Pass Me Not, O Gentle Savior."

Note.—1. Three thousand are taken for Christ. V. 41.

2. "Fellowship" V. 42. They were like a loving family. No one can well be as good a Christian alone as he can in familiar intercourse with other Christians. "One is a sound, several is an anthem."
3. No one can grow in grace without praying in secret; but there are helps and blessings that come from united prayer (V. 42), which the other cannot give. When several pieces of wood are on the fire, each one burns brighter on account of the others.

PRAYER MEETING

For Week Beginning January 17, 1909.

"LAUNCH OUT INTO THE DEEP."

Luke 5: 1-10.

1. The Master's Command.—Verse 4. When Christ takes possession he also empowers. Fret not about your own weakness, but "launch out into the deep" of Divine strength. Don't despair over your own unworthiness, but launch out into the deep of God's infinite love. Eph. 3: 18, 19.

2. The Humbling Confession.—"Toiled all night and taken nothing." Are you ashamed to confess your failure in the past? Has your best effort been fruitless? Like Simon, confess it to Jesus. He has sympathy for your weakness and insufficiency. 1 Peter 5: 7.

3. The Faith-Inspired Resolve.—"At thy word." Verse 5. The way to victory is the pathway of faith. Simon's noble faith said, "Nevertheless." This was not a point to be "reasoned," but simply to be believed. Christian toiler, let not the past hinder the present, but, like Simon, make a fresh start on the authority of Jesus. Philpp. 4: 13.

4. A Wonderful Result.—"They enclosed a great multitude." They were more successful "out of season" than before "in season." Old "habits" and "forms" must yield, before the power of Christ can be manifested. Follow Christ and he will more than satisfy the dearest longing of your soul. 1 Tim. 6: 11, 12.

5. Brotherly Helpfulness.—"Beckoned unto their partners and they came and filled both ships." Coöperation brought splendid results, and much is lost today because it is so largely lacking in Christian work. What hinders? Pride and selfishness. Philpp. 2: 4.

6. Peter's Confession.—"I am a sinful man." Realizing Christ's goodness and greatness, he feels his own insufficiency. Do we? Philpp. 1: 20, 21.

7. A Complete Surrender.—"They forsook all and followed him." Earthly possessions were lost sight of in the one great and important work before them. Are we as wise? Why not follow Jesus fully? Philpp. 3: 7, 8.

HOME AND FAMILY

REST.

Rest is not quitting
The busy career.
Rest is the fitting
Of self to its sphere.

'Tis loving and serving
The highest and best;
'Tis onwards unswerving
That is true rest.

—J. S. Dwight.

THE REST ROOM.

BY OMA KARN.

On one of the busiest streets, in the business section of the city of Chicago there is a modest-looking brown building, bearing the sign, "Noonday Rest." It is a restaurant, managed by some of the wealthy benevolent ladies of the city, for the benefit of the working people. They occupy the whole building and in the center, on the second floor, located so that it is almost sound proof, is a room called the "Rest Room." Here, after their meal is over, the tired people may go and rest awhile. Lying back in one of its easy-chairs, with closed eyes, in the very abandonment of rest, it is hard to realize that the noise, and confusion, and strife of city life is just without. Tired, discouraged-looking people disappear within this room, to reappear after awhile, looking refreshed and strengthened, ready again to do battle with the outside life.

As we noticed the effect of this rest upon the faces that came forth, we found ourselves comparing it to that greater effect that is produced upon the one who has been in the secret place of prayer,—the "rest room" where we can retire and shut out the heat and confusion and turmoil of daily life, and in the heart's simplest language talk face to face with God. He who would grow in the spiritual life and keep calm and courageous amidst the heat and burden of the noon-day, must have this secret chamber.

No doubt there are precious moments of prayer where there is no secret chamber, with closed door and absolute silence. In the very busiest of a busy time, beneath the weight of engrossing care, or amidst the multitude, we can send upward glances and petitions, and receive the comfort of an immediate answer that will calm and strengthen us.

But the fullest joy and the greatest strength are found in the quiet "rest room," where we can be face to face with the Master, and where the Father waits to comfort us with his wonderful pitying love.

Into this holy presence distracting thoughts and cares must not intrude. When you enter it, lock the door, even if you are alone and free from the chance of interruption. That locked door does much toward barring out these distractions.

We need not tell him all our cares. He knows them all, and sometimes we are so tired that work will not come. We need only lay the burden down at his feet, as a weary child comes to its mother and rests upon her breast, and he will do the rest.

One is surprised at the power, the peace and the strength that come into one's life after these prayer-rests. The effect shines from our eyes, sounds in our voice, governs our actions, makes us strong, and willing to take up again the burdens that, a little while ago, seemed unbearable.

Covington, Ohio.

"YE ARE THE LIGHT OF THE WORLD."

BY NANCY D. UNDERHILL.

A certain Christian woman, whose whole life was consecrated to the Lord's service, was once told that she was "not needed" in a certain place, and was urged to stay away. Being almost crushed by the cruel words, she became a recluse, wearily dragging herself to her daily tasks, feeling that she might as well die, and be out of people's way, now that she was "no longer needed."

People, at one time, rejected Christ when he was upon the earth. Although he "went about doing good," some prayed him to "depart out of their coasts." The evil spirits never had any use for him, but always preferred that he should stay away, and leave them alone. We are told that when he comes again, some will cry for the mountains and hills to hide them from his presence. Even so *now* there are some who "love darkness rather than light, their deeds being evil." Such will try to destroy the good influence of the Lord's followers, claiming that they "are not needed," and will drive them out of their society, if possible. But the Lord says through his brave and faithful apostle Paul, "The eye cannot say to the hand, I have no need of thee, nor the head to the feet, I have no need of you."

God's children are all members of one body, and every member needs every other member of that same body. So, if any one dares say to a member of Christ's body, "We don't need you," it is evident that that person speaks falsely (and all liars have their place in the second death), or that he is not a member of the Lord's body, whether his name be on a church roll or not. If not a member of the Lord's body, he is a member of Satan's host, for which there is no place in the Father's home, where the many mansions are.

"Ye are the light of the world." It may be that we are not all called to be the dazzling lights of some organization. The Lord never said we should shine in any society, or be the lights of his people. He is the light of his church, but to his faithful followers he said, "Ye are the light of the world." How much larger our field, than if it were confined to some select circle.

The lighthouse upon the seacoast is usually placed in some lonely, isolated spot,—some barren, rocky promontory, upon some dangerous reef, to be a signal to the ships at sea. Such a lonesome spot! The light streams out,—away out, and ships glide safely into harbor. No one thinks about the lonely keeper of that lighthouse. No one comes to say, "Thank you," or "We love and appreciate you." No; they are strangers, and the lighthouse keeper toils on alone. Unappreciated? Yes, perhaps.

But what would become of those many mariners, sailing near the destructive rocks, if it were not for the living soul within the lighthouse? "Ye are the light of the world." Never mind those hypocritical pirates who would rather your light were put out. Never become discouraged and think you are of no use in this world because some smooth-tongued liar has dared to say so; or because your position is a lonely and hard one, upon a barren, rocky point. Maybe you are *not* needed in the gay and happy circle who constitute the little society of your nearest town.

There is many a poor, stumbling soul, out in the dark world, who needs the light of your consistent, faithful life of Christian service. The lighthouse keeper never knows how many precious souls are kept from perishing, and are guided into the haven, safely, because he or she faithfully climbed the winding stairs and kept the lights burning. So, the faithful Christian, living almost alone, and apparently without human love or sympathy, never will know, in this world, how many precious souls have been kept from falling upon the rocks of temptation, or guided safely into the harbor of eternal life, by the clear light that has been kept shining from day to day in all kinds of weather, and during the darkest of storms that ever beat upon a human soul.

That light, which is Christ shining in us, is *indispensable*. God's children need you, dear, discouraged soul, and *he* needs you just where you are. The *world* needs you, although it does not say so. *"Ye are the light of the world."* So let your light shine brightly every day, every hour. The stairs of faith may seem hard to climb, sometimes, when no one seems to think you are of any use, but the dear Lord knows your service is of inestimable value. *He needs* every one of his lighthouse keepers, and you and I are the keepers of the lighthouse in which his Holy Spirit dwells.

Collbran, Colo.

The Church, Sunday and Religion

BY DR. O. H. YEREMAN.

WHAT IS THE CHURCH TO YOU?

1. A place to go on Sundays?
2. A place to hear the latest theories of theology?
3. A place to take your Sunday morning nap?
4. A place to get the current news of the neighborhood?
5. A place to find a hired hand?
6. A place to hear good music?
7. A place where you inflict upon others your hobbies?

Or is it the place where you meet your God?

WHAT IS SUNDAY TO YOU?

1. A day on which to wear your new clothes?
2. A day on which to see how your neighbors dress?
3. A day to go visiting?
4. A day to enjoy in the park?
5. A day for reading the Sunday paper or the latest novel?
6. A day to show your neighbors how good a cook you are and how fine a table you set?

Or is it the holy day when you worship your God?

WHAT IS RELIGION TO YOU?

1. A thing of custom handed down from your fathers?
2. A cloak to cover up your sins?
3. The balm that quiets your conscience?
4. The medium through which you enter the society of the better classes?
5. A thing to wear on Sunday and put off the next morning?
6. The mechanical performance of certain set forms of worship?

Or is it that exercise of faith and works which satisfies the utmost longings of your soul?

417 Portsmouth Building, Kansas City, Kans.

THE KISS THAT CAME TOO LATE.

She showered him with kisses and tears. She told the people how good and kind he was. I thought if she had only given him two of those kisses per quarter for the last ten years, how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead. Old and poor, she young and rich. She had ten rooms, but no room for him to die in. He made room for her when he had only two, and welcomed her with kisses at life's beginning. He had fed and clothed her for twenty years at home and at college, until she had risen into more "refined and cultured society." The "old people were good, but their dress and dialect were too coarse." The last kiss was with a flood of ten years of tenderness. He was buried in a beautiful coffin, and is to have a monument of cold, white marble. "Dear Father."—*Wisconsin Postal.*

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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OUR correspondent at Midway, Pa., reports ten applicants for membership.

BRO. GEO. ELLER, of Kansas, changes his address from Moline to Grenola, R. D. 1.

BRO. D. C. STUTSMAN closed a series of meetings at New Carlisle, Ohio, with ten accessions by baptism.

WE are publishing a good program for the Bible Institute at Bridgewater, Va., beginning Jan. 11 and closing eleven days later.

BRO. D. F. SINK, of Iowa, is engaged in a revival meeting in St. Joseph, Mo., and when last heard from there were fourteen conversions and four restored to fellowship.

BRO. B. F. PETRY did some effectual revival work in the Salem church, Ohio. There were eleven accessions by confession and baptism, and one restored to membership.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, held a number of meetings in the Clover Creek congregation, Pa., and twenty-three were added to the church by conversion and baptism and one returned to the fold.

BRO. B. F. HECKMAN closed his work at Skidmore, Mo., on Christmas evening, with five accessions, four by baptism and one restored to fellowship. The meeting is said to have been very helpful to the church at Skidmore.

BRO. J. C. BEAHM, of Grantsville, Md., writes us that he is planning to spend a few months among the churches teaching vocal music. With him the spirit of song and hymn interpretation will be made a specialty. Those interested in his work can address him as above.

LAST Sunday evening we held in the Elgin church what might be considered the Teacher-training Commencement Exercises. A number had finished the teacher-training course, passed the examination and received their diplomas. Bro. A. C. Wieand delivered an excellent Bible address for the occasion, and was listened to with marked attention.

BRO. OTHO WINGER, of North Manchester, Ind., spent a few days in the House last week, looking over old volumes of our publications, with a view of collecting data for a biography of Bro. R. H. Miller, which he has in contemplation. He has been at work on the book for some time, and is making careful search for additional information.

WE have quite a time getting some of our correspondents to give the address of all newly-elected ministers. In their reports for publication they say that Bro. So-and-so has been elected to the ministry and was duly installed, but fail to give his address. In the absence of their addresses, the names of newly-elected ministers cannot be entered on the ministerial list, kept here in the House, and published in the Brethren Almanac from year to year, nor can these ministers procure the Gish books when their names and addresses are not on file.

AFTER spending a few months in the mission fields of Southeastern Missouri, Bro. Ira P. Eby has returned to his home at Omaja, Cuba, being accompanied by eleven others. He thinks the climate here is too cold for him; then he knows that there is plenty of work for him and a hundred others in Cuba.

SISTER TABITHA CRUEA, of Slater, Mo., writes us that during 1908 1,312 death notices appeared in the MESSENGER. This, of course, does not include all the members who died, for many passed away of whom no mention has been made. Also a number of those whose obituaries we published were not members. Some were infants. But 1,312 notices show that death is abroad in the land, and that a large concourse of loved ones has passed over the river into the eternal world.

THERE was one feature about the late Bible Institute at McPherson, Kans., worthy of special mention. Of the twenty-one congregations composing the home district it is said that twelve were represented in the institute. This speaks well for the district as a whole. But how is it in other districts? We hear of some where not one-fourth of the congregations are represented in their special Bible terms, and some congregations are never represented. There ought to be some way of inducing all of the active ministers to devote a few weeks each year to careful study in some Bible institute, conducted by our people.

THESE days our patrons are saying some good things about the MESSENGER, and we certainly appreciate words of encouragement and good cheer. One correspondent says, "May the MESSENGER live till Jesus comes." Well, why not the MESSENGER live till Jesus comes to reign over the nations of earth? What would be in the way of the MESSENGER being continued during the Millennium? During that period the people, then living, will enjoy good reading; they will want the news, and the MESSENGER is prepared to furnish the best news to be secured. May we not say that during the reign of Jesus on the earth, there will be more good news to publish than was ever before heard of?

A WIDELY known evangelist, of the popular sort, recently held a large revival meeting in a Western city, and there were hundreds of converts. He required all the ladies to leave their big hats at home and come to his meetings, wearing a heavy veil or a fascinator. During the services he had them to remove whatever they had on their heads and worship with their heads uncovered. While he pretended to preach the Gospel, and claimed to be directed by the Holy Ghost, still he persisted in having the woman part of his congregation violate the instructions laid down by Paul in 1 Cor. 11. We are wondering how one can sincerely claim to be directed in his work by the Holy Spirit, when he, in his teachings, goes contrary to the very instructions the Spirit prompted holy men to place on record for the benefit of believers? Does the Spirit teach differently in different ages? If we are to be governed by the work of some of the popular evangelists, and some others who are not so popular, it would seem that way.

BRO. P. R. WRIGHTSMAN, of Saginaw, Texas, died Dec. 29, age 74 years, 7 months and 13 days. Bro. Wrightsman had not been enjoying good health for some time, and his death was not unexpected. For a number of weeks he suffered intensely, but the last week of his life seems to have been spent without pain. Sixteen hours before his death he became unconscious and remained in that condition until the end. In the time of the rebellion Bro. Wrightsman figured somewhat prominently among the Brethren in Tennessee. He was a physician, a man of education and pleasant address, and passed as a man among men. In 1864 he was sent to Richmond, Va., to intercede for our people, and secure exemption from military duty. His mission was a success, and the Brethren in the South ever afterward showed an appreciation for his great kindness. He was born in Virginia in 1834, united with the church in 1854, and was called to the ministry in 1860. Next week we shall publish an exceedingly interesting account of his experience in the South during the rebellion.

WHEN members move into a new locality where we have no church, it is good for them to inquire after members, so as to become acquainted with them. It is wise for isolated members to keep in touch with each other, and anything that we can do in the way of bringing them together, will afford us great pleasure. We are here to assist members in their religious life in every way possible.

BRO. ISRAEL STEES, one of the elders in the Waddams Grove congregation, Ill., died very suddenly on New Year's Day, and was laid to rest last Monday. Bro. Stees was a good man, in full sympathy with the church and her principles, and in many ways made himself useful in the Lord's vineyard. While he did not undertake much preaching away from home, still he was always ready for his part of the work in his own congregation. He was devoted to the church and her work and never seemed to enjoy himself so well as when conversing on religious subjects. He was well read in the Scriptures, and few men in conversation knew better how to defend the principles of the church than Bro. Stees. He lived near the Waddams Grove brick meetinghouse, and his home was an ideal place for visiting ministers, for the hospitality shown by himself and family was of the highest type. He was about 68 years old, possessed a strong, vigorous mind and was usually very positive in expressing himself. The church of which he was a member will greatly miss him, and it will be difficult to find any one to fill his place in the community.

ON another page we are publishing an article headed, "Three Years of Pioneer Work," that makes exceedingly interesting reading. It shows how three members, well rooted and grounded in the truth, went into a large city, went to work in deep earnest and built up a church. They did not wait for the action of a State Mission Board or even a congregation. The brother being a duly-authorized minister of the Gospel, with a wife who knows how to help and encourage a preacher, moved by the Spirit, entered a wicked city, preached the Gospel, taught in Sunday school, distributed tracts and worked with his own hands to make a living. These members did not compromise with other denominations, nor did they fail to stand for the New Testament principles, as understood by the church. Work conducted on this principle, by earnest, consecrated members, will meet with success in any city in the land. The method is not only reasonable but it is apostolic. It shows courage, conviction, loyalty and a firm reliance on the power of God, to stand by and help his ambassadors. Churches built up on this plan will be made up of members that have come out from the world and mean to live the separate life.

SISTER MARY HOFF GRAYBILL, formerly of New Windsor, Md., but now of Union Bridge, same State, has been keeping a careful record of the number of accessions to the church, as reported in the MESSENGER from year to year. We have her report for 1908, in which she shows that, during the year, 6,366 were baptized and 431 reclaimed, making a total of 6,797. The following accessions by baptism are given for the different months: January, 502; February, 640; March, 571; April, 382; May, 371; June, 281; July, 299; August, 379; September, 561; October, 820; November, 739; December, 821. It will thus be seen that October, November, December and February are our best months for revival work. June, the most delightful part of the year for administering baptism, is the poorest month for conversions. The number of accessions is, by far, the greatest reported for years. Last year there were 4,979 baptized and 311 restored to fellowship. Generally speaking, the report for 1908 is encouraging, and shows that our people are moving forward, instead of going backward as some would have us believe. While we rejoice in the number added to the church, still we regret that it is not larger. We have one report, however, that gives the number baptized as 8,631, but it occurs to us that there must be some lapping over in this count, a thing that might easily occur. The report by our sister is certainly worth studying, and may form the basis for some future planning for evangelistic work.

This week Bro. John Calvin Bright has something to say about breaking the bread and passing the cup at our communion services. The question is an open one, and coming before the Annual Meeting next June for consideration, is sure to be discussed at considerable length. A few of our correspondents have expressed their views on the subject and, since we are likely to hear from others, we suggest that writers present their evidence and arguments, in support of their claims, without replying directly to each other, and thus, as much as possible, avoid the spirit, as well as the appearance, of controversy. We feel sure that this can be done without detracting in the least from the value of the exchange of views. It occurs to us that a Christian people ought to be able to exchange views on any religious question about which they differ, without engaging in sharp controversy. Every article offered on the loaf and cup question, or any other open question, should be prepared with the utmost care. Let there be no cutting remarks. Each writer can present the best he knows, in support of his views, but he must allow the one who differs from him the same privilege.

THE LORDSBURG COLLEGE BIBLE SCHOOL.

It was my privilege to attend a number of the sessions of the special Bible Term of Lordsburg College and from first to last the interest in the work was well sustained, and good work was done. The local attendance was good and there were also a number present from other congregations in the district. In round numbers the District of Southern California and Arizona has a membership of one thousand. Formerly the District took in the entire State, but a year or two ago the Northern District of California was formed, with a membership of some three hundred.

The work in the Bible school was in the hands of men of ability, and of a high spiritual character. The various topics discussed were full of interest and were helpful to all who were in attendance. During the term two young men came out on the Lord's side and were received into church fellowship by the rite of Christian baptism. Others were deeply impressed, and the good seed sown will, in God's own good time, bring forth fruit.

Among those who took an active part in the teaching, preaching and in giving addresses were Brethren D. W. Shock, J. M. Cox, L. J. Lehman, G. F. Chemberlen, J. W. Cline, W. E. Trostle, Wm. Wertenbaker, M. M. Eshelman, James Z. Gilbert, D. A. Norcross, W. F. England, E. T. Keiser, S. W. Funk, and others. Sister Teague, formerly of Mount Morris, also took part in the program.

Not the least interesting part of the program were the Sunday school, the Christian Workers' and Missionary Days. The topics presented for discussion brought out almost every phase of the several lines of the church's activities. Bro. J. W. Cline, District Sunday-school Secretary, presided at the Sunday-school meeting and Bro. Chemberlen gave a most interesting review of the Sunday-school work in the district. The first Brethren Sunday school in the State was organized at Covina twenty years ago and Bro. Chemberlen was the first superintendent. The District Secretary told us that ninety-two per cent of the members of the church in the district are in attendance in the Sunday schools. I am wondering how many State Districts in the Brotherhood can make as good a showing.

Bro. W. E. Wertenbaker had charge of the Christian Workers' meeting and a good meeting it was. Reports were given from a number of churches, but the most interesting report made was that of Sister Rose Hepner, of the Covina church. The meeting at that point was organized with five working committees doing active work. The Social Committee welcomes strangers to the meetings and promotes good fellowship among the members; the Correspondence Committee looks after absent members, writing them, and also writes encouraging letters to missionaries; the Finance Committee is responsible for the business of the work; the Lookout Committee looks after those who fail to attend the meetings, and notifies the leaders as to their time for taking charge of the meetings; the Missionary Committee is charged with the duty of making "a special study of the field at home and abroad, and to promote a missionary spirit among the members of the society."

The Missionary Day took up both the District Mission work as well as the work of the General Board. Bro. Trostle gave an interesting review of the work of the District, from which it appeared that good work is being done, and that the Board is pushing out as fast as it can obtain means to carry on the work. A review of the general mission work of the church was given, and the interest taken in the meeting showed that the missionary spirit is abroad in California. It would be good if such meetings were held in every church in the Brotherhood. The result would be a large increase in the missionary sentiment of the church.

D. L. M.

HELPING TO UNDERSTAND THE GOSPEL.

One of our readers says that since the Gospel is established for all time, and answers every necessary purpose, he sees no use whatever for the decisions of the Annual Meeting. He suggests that we look upon the New Testament as our rule of faith and practice and not depend on Conference decisions.

He is right in saying that the Gospel is established for all time and should answer every necessary purpose. He is also right in suggesting the New Testament as our rule of faith and practice. These views have been held by the Brethren church since the beginning of their reformatory movement in 1708. When our brethren organized their first congregation in Germany it was understood that the New Testament should be regarded as their only creed, and when they settled in the Western World they had no other mind so far as a creed was concerned. They studied the New Testament, and by that settled everything requiring the attention of the church.

But why have an Annual Meeting, and why make decisions? Simply to unite us on our understanding of the Gospel. The members in the time of the apostles differed in regard to a part of the law of Moses being considered binding on Christians. They discussed the question and reached an agreement, which has since been the rule. In these latter days good people may also differ regarding what the New Testament requires, and it is needful for them to get together, compare views and unite on what they understand the Gospel to teach. Were there no points of difference we would need no Conferences for the purpose of making decisions, and therefore would have no use whatever for decisions. Should the time ever come when we shall be perfectly joined together, and be of the same mind and the same judgment, and all speak the same thing, we shall have no use whatever for the minutes of the Annual Meeting, only as a matter of history.

So the real purpose of the Annual Meeting is to bring us closer to the Gospel. To enable us to understand the New Testament better and to understand it alike. If we understand our business we will make no decision that the Gospel does not require. And when we do unite on a decision, the purpose will not be to make a thing binding that the Gospel does not demand, for we are to study the Gospel, see what it requires and then make decisions in keeping with the written Word. Let it be borne in mind that a thing is not right merely because Annual Meeting says so. If right at all it must be right whether the Annual Meeting says so or not. If by investigation the Conference finds that a certain line of conduct is right, it becomes her duty to say so. As members of the church we should then comply with the decisions, not because the Conference has so decided, but because the Conference has found that to be the right thing to require of her members.

Viewing the decisions of the Conference in this light, it can be plainly seen that the purpose of the Annual Meeting is not to point out duties separate and apart from the Gospel, but to point out and urge upon the members the duties as they are set forth in the Scriptures.

The authority is not in the decisions the Conference makes, but in the Gospel that is back of the Conference. If the Gospel requires something of members, the Conference has a right to enforce such demands. And what is true of a Conference in this respect is true of any church in any age or any part of the world. The principles of right and wrong are in the Gospel, and it is the duty of individuals, churches and conferences to discover these principles, comply with them and make them known to others.

It will thus be seen that there is a legitimate line of work for a Conference, even in the making of decisions, and so long as the Annual Conference of the Brethren church does not transcend her authority and privilege, her work will certainly be sanctioned. Let it be distinctly remembered, however, that while the New Testament is our only divine rule of faith and practice, the Annual Meeting decisions are to help us understand that rule, and to unite us on this understanding.

THE MINISTER.—EVIDENCES THAT HE IS CALLED OF GOD.

The minister's need of conviction that he is called of God is the greatest, the most real, need of his life. It's at the foundation. All depends upon it. What he does, or aims to do, rests upon this conviction. Still back of this,—it is this conviction that *moves* him toward aim and effort.

A man, really convinced at heart that God called him, will appreciate the meaning of the ministry. He feels its weight as no other man can. When he believes as firmly that his ministry is of God as he believes that his being is of God, and that there is the same wisdom in the one as in the other, he goes forward; he is moved by an irresistible power; he gets down to business. He knows that something must be done, for God hath spoken. He allows nothing to hinder. It is settled that he is a chosen and called servant of the King, and "the King's business requireth haste." If there are hardships, he meets them; if there are sacrifices to be made, he makes them; if suffering is in the way, he endures it; if it costs life, he gives it. He "counts not his life dear," when the interests of the kingdom of God are at stake. But he must feel in his inmost heart of hearts that God has called him. This is the only sufficient prop in the ministerial emergency. And, certainly, no man having this conviction thoroughly settled can do less.

Paul, the typical minister, said, "Necessity is laid upon me;" further, "Woe is unto me, if I preach not the gospel"; still further, "If I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." With him the question was settled, for these are the words of settled conviction. He must preach, therefore, at whatever cost. Nero's sentence and the executioner's block stood not in the way. And not only so, but his ministry must be the first thing,—the chief thing,—the supreme thing of his life.

What's the matter, then, with the ministry of today? The indifference, the inactivity and the supreme interest in other things, how is it to be understood? Is it for want of more conviction on the point that God has called? What are some of the evidences that God has called?

1. There is the action of the church. Seeing the need of workers, seeing, also, the way workers were chosen in the primitive age, that the office sought the worker, not the worker the office, the church, assembled in council, and in prayer for the light and guidance of the Holy Spirit, holds a choice for a minister, and you are chosen. In other words, God has called you through the church, just like he called the seven in Acts 6. And shall it be said, like Matthias? Acts 1: 26.

Is the action of the church no evidence? Was it no evidence to the seven? Did they raise any question on this point? Don't you, my brother, have the same evidence in this respect that the seven had? Or is it that God no longer calls men through the church? Who would be bold enough to affirm the proposition?

2. There is the testimony of the Holy Spirit. His office is to bear witness to the Truth. When a man is born again, and born of God, he at once bears witness

to the great change. He says to the spirit of the individual, You are born again, you are now a child of God, and now strive. When the individual yields to the call of truth to be a child of God, he immediately gives his testimony. Just so when an individual is called to a special work in the interest of truth, he at once bears witness.

See how Paul had the witness of the Holy Spirit that he was chosen and called of God to the ministry of the Word. He, again and again, calls himself, "A servant of Jesus Christ, called to be an apostle." Go back to his conversion, Acts 9, and see how the Holy Spirit bore witness to his call, and read his addresses. Acts 22 and 23. See also how the other apostles and early workers had the testimony of the Holy Spirit.

Every minister should expect the Holy Spirit to witness to his call to the ministry of the Word. But when he gives his testimony, urging that God has called and that, therefore, the called should go forward in faithfulness, that should be the end of doubt and controversy; for this is the most unanswerable testimony that a minister can have. This inward, spiritual urging is a confirmation of the action of the church in the call; and remorse, when the called is unfaithful, is an acknowledgment that God has called.

3. There is the blessing of God upon you and your work. As the Lord blessed his workers in the primitive age, so he blesses still. On the day of Pentecost he gave the apostles three thousand souls. And so it continued. Souls were added to the church daily, and churches were established. Could these men doubt that God had called them? No, these things were God's open acknowledgment of them as his workers. Do they not count the same today?

And the early workers had opposition and persecution also. It was not all smooth sailing,—more obstacles then than now, probably. And this was as much an evidence that they were God's servants as the much prosperity. The prison walls, the pitiless lash, the execution of the death sentence, these were mighty witnesses. And so now. The very thing that has made doubters of so many ministers is the thing that should give the deepest conviction.

Now look back over your ministry and see how God has blessed the work in your hands, how he has made you a blessing to others, how he has made you the subject of persecution, without which no man can become strong, and be not faithless. Believe with all your heart that you are God's chosen servant.

4. There is the communication of the message. The Lord has given you something for the people, or, in other words, he has blessed your study, the Holy Spirit has graciously led you into the Truth and imparted wisdom, and in this way the Lord has given you your message for the people. When the Lord thus gives, is it not a confirmation of the call?

5. There is your talent. God gave it to you, and the kind it is. Yours is of that class fitted to the ministry. Are our talents to be used for God's glory? Or are they given as an ornament to men? See the parables of the talents and the pounds. Now, since God gave us talent fitted to the ministry, is it not an evidence that he would have all such to be ministers?

6. There is the ministerial instinct. From your earliest recollections you felt that you would like to be a minister, and you began preaching at once, using almost everything in the house, and about it, for your pulpit, the other children your hearers, sometimes the cattle, hogs, and chickens, etc., etc. What does this mean? It means that when the Lord laid the foundation of your life, he planned it that you should be a minister, and so he gave you an inward prompting from the very start.

I do not take it that all ministers had this instinct in the same measure; or that all have had it at all. When it exists, it must be regarded as a strong intimation as to what the life should be; while, on the other hand, its absence must not be construed to forbid a later and more definite call. To my knowledge men without this instinct have been called to the ministry, and the fruit of their work was an unmistakable evidence as to the divinity of their call. But its existence is always an advantage, and it must be counted among the evidences of one's call. H. C. E.

THE TAPEWORM HUSBANDS.

The tapeworm is a worm of considerable length that gets into the bowels of men and women, and then consumes the juices that are needed for the nourishing and growth of the body. How it gets there, we need not now explain, more than that it gets there in a way somewhat similar to the manner in which the human tapeworm gets into too many of our homes,—by carelessness, thoughtlessness and lack of good judgment, or, perhaps, we had better say, through ignorance, pure and simple.

When the holidays came upon us, we gave expression and action to our feelings, as awakened by the message announced by angels, "Peace on earth and good will to men." Perhaps we looked around us to see where and how we could best show this "good will" to our fellows, who do not have a sufficiency of this world's goods, to give them good cheer and gladness in this time of general rejoicing. And do you know that it is a very hard thing for God's children to have real joy, while surrounded by families living in squalid poverty,—hungry, unclothed and miserable because of the lack of things needed to bring joy and peace into their homes and around their firesides? There is something wrong about our manner of living. Some homes are too full, some are too empty. We feel it, we see it. But how to remedy it is one of life's problems that is hard to solve.

Some of our good brethren and sisters in our cities are trying to do missionary work by feeding and clothing the poor. They do it through a spirit of philanthropy and as an entering wedge into the families and into their hearts, that they may, in this manner, be enabled to feed them with the Bread of Heaven, and clothe them with the robes of righteousness. The intention, the purpose, is very good and, perhaps, on the whole, the means should be commended and are justifiable. But in the manner of doing it, in too many cases, there is a great waste. It seems like pouring food, clothing and money into a bottomless barrel. It passes through and wastes away without profitably reaching the purpose intended.

What is the matter with such homes? If they were to be examined carefully, in them would be found exacting, avaricious tapeworms, ready to devour the richest and best of the good things that are poured into these homes, by the charitably inclined, for the comfort and wellbeing of the poor mother and the needy children. This tapeworm would be found in the person of a full-grown, lazy, tobacco-chewing, whisky-drinking man,—a so-called husband, or man of the house, who boards and sleeps there, but spends his time lounging on the streets and in the saloons.

How to help a family afflicted with a tapeworm is a problem indeed. When a man or a woman is found to have a tapeworm, the physician is called, and he prescribes a dose for it that destroys and casts it out. But these human tapeworms cannot be treated in this way, because of their belonging to the higher class of animals. But it does seem that there ought to be some way of closing the home door against such husbands, and make them feed and sleep where they lounge and drink, and spend their money. This would be a square deal all around. It would save such homes from a drunkard's abuse, foul language and the expense of boarding him. It would also enable the charitable neighbors properly to help the worthy needy ones.

We were impressed with these thoughts as we noticed poor women pass our house, loaded down with great packs of soiled clothes, taking them home to wash them that they might earn enough money to feed and clothe their children and their tapeworm husbands.

Such women are to be commended, pitied and encouraged. But what can be done for those homes as long as they are afflicted with these tapeworms? The more you feed such men, the lazier and more worthless they grow. They ought to be taught, at least, enough Bible to make them understand that he that will not work should not eat. God never contradicts his own Word. Therefore, when he says that we are to be merciful to the poor and needy, he means the worthy poor, not those who are poor because of their laziness, worthlessness and bad habits, but those who are poor because of conditions over which they had no control. These are God's poor and they should have our sympathy and aid. But these tapeworms, that we are writing about, are not God's poor; they have given themselves over into the service of the devil. With their eyes open and their hearts seared, they are giving him all their service and cannot help but know that the only reward they can hope for is the reward of sin. And we are sometimes made to feel that if they could get a good dose of this reward while they are living, they might be made to see and feel the folly of the course in which they are going. They would turn from it and live the better life which our God would have all men live. If there is any way by which we can cause such men to see the wickedness of their ways and turn from it, we should be swift to do it. But for us to house, sleep and feed them, does not seem to be the right way.

But it may be asked, Why do our young women marry such men? The question is a pertinent one. They ought to have better sense and exercise better judgment. But, unfortunately for too many of them, they don't do it.

When we see some of our young girls walking the streets, linked arms, with young, irreligious men, who use foul language, smoke cigarettes and, sometimes, are even intoxicated, we are made to wonder what the harvest will be. They fall in love unwisely, get into trouble, marry to save themselves from disgrace, as they think, begin housekeeping, become mothers, lacking the spirit of true motherhood, soon, soon to learn, by bitter experience, that their ideal young men are being transformed into tapeworms, ready to take from them the very things that are essential to make homes, and the life in them pleasant and desirable.

As long as our young girls,—and sad to say it, some of our church members,—persist in making such young men their companions in their social and married lives, we will have undesirable and miserable homes, headed by tapeworm husbands. We, as preachers, teachers, husbands and wives, young men and young women, must labor to get rid of this tapeworm disease. This can be done only by the help of the Lord, in making better homes and raising better children. H. B. B.

HOW TO HELP THE PREACHER.

This is the way the pastor of one of our city churches says it may be done:

1. By always being at your post.
2. By prefixing and suffixing his discourses with hearty song service, in which all take part.
3. By inviting others to services, and, above all, to Christ.
4. By finding some regular place in the Sunday school.
5. By uniting your prayers in his behalf.
6. By meeting, generously and promptly, the benevolent enterprises of the church.
7. By being present at all council meetings.
8. By helping to maintain inviolate the "doctrines," "principles," and established "order" of the church.
9. By being as religious as possible, and as cheerful as religious.
10. Finally, by uniting your efforts in order that every local movement, that has for its ultimate aim and end the advancement of Christ's kingdom upon earth, may be carried to a successful issue.

The Editor of the *Herald of Gospel Liberty*, Dayton, Ohio, sends us a copy of his excellent book, "The Bicentennial of Religious Journalism," in which is set forth the history of his paper, the oldest religious journal in the world. The work not only contains the history of the *Herald*, but considerable is said about the history, doctrine, position and claims of the Christian church, along with much information regarding the editors connected with the paper from time to time. There is a selection of one hundred editorial gems that makes interesting reading. A number of photographs are given of men and women who have figured prominently in the church and her various lines of work. Some of the early sisters, with their plain caps, remind one of the sisters of the Brethren church. The printing, paper and binding are all first-class and the book is a credit to the editor, printers and the publishing interest it represents.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

Find a Way or Make One.

On the sword of an old warrior was inscribed the legend, "I find a way, or make one." The same words should be the war-cry of every true soldier of the cross. The primitive Christians "went forth and preached everywhere," proclaiming a message not taught in the schools, nor received from men, but from God. Hearts are aching, souls are hungering and thirsting, perishing sinners are longing for the words of life and salvation, and yet Christian men and women are sitting still. Neglected spots can be found on every hand,—nooks and corners unblest and uncared for are within reach of every one. He who has salvation in his heart and a Bible in his pocket can soon find a place of usefulness, if his heart is really in the work of God. Having found a place, get busy and keep at it! The Lord's workers will not be weary, for his joy is their strength.

Worldliness a Foe to Church Growth.

A young man attended prayer meeting. Though not a Christian, he was interested in the services, for it was a good meeting, well calculated to inspire to better things. The young man had not resisted temptation as he should have, in his past life, but now good influences were at work upon him. He felt that he ought to be a Christian; he was almost ready for the decisive step. But when the meeting was over, the first thing said to him was not about spiritual things. Unfortunately he fell in with the thoughtless ones who spoke of the latest football game, the attractions of the theater downtown, etc. As he made his way homeward he thought, "I don't believe those Christians are in earnest; they don't care whether I am a Christian or not." He became despondent, is still out of the church, and may never come. Meanwhile the members are drifting still farther worldward. As Delilah of old robbed Samson of his strength, so worldliness today is sapping the church of her vitality. Perhaps she has been sleeping. She must needs arouse herself, lest her enemies find her unprepared to meet the onslaught that is sure to come.

Make Yourself Known.

Why not? If your church is a good place for yourself, it is likely to help others, and why not let it be known? In secular matters we use a far greater amount of wisdom, to let it be known far and wide, by advertising of various kinds, what we have that people should buy. Why not advertise your religious meetings and church work by means of the daily and weekly press? You need not be ashamed of it, for it is the best possible thing to set before the people. A Chicago pastor uses one column each Saturday in a prominent daily of that city, to give the people a heart-to-heart talk on the great matters of religion, announcing also the meetings at his church for the day following. Presumably he considers it money well spent, for he finds many thoughtful people intensely interested in these weekly messages, and many are now attending services who never before came. Another pastor, in the East, reports his church attendance almost doubled, after a well-planned and judicious campaign of advertising by which his church work and services were appropriately set before the people. If your church is doing a good work,—and it surely is,—make it known still farther by any and every means possible.

A Mohammedan's Testimony.

Recently a young Turk, the son of a wealthy merchant in the interior of Turkey, came to New York on a visit, the guest of a business man who had previously sustained commercial relations with the Turkish merchant. In showing the young Turk the sights of the city, a hospital was reached. The young man seemed much interested and asked if it was really so that, when all the Christians who needed attention were cared for, Jews and even Mohammedans might be admitted to Christian hospitals. It seemed too good to believe. He was then told that Christian, Jew and Turk were given equal care, on the simple basis of their need. He had a talk with the only Turkish patient then in the hospital, then turned to the nurse and said: "He tells me you are an angel, Nurse! That you have done for him, Turk though he is, all that could be done, and shown him kindness and sympathy that he cannot understand. I, too, want to thank you for it." They left the hospital, —the Turk too much overcome, by what he had seen, for words. As they stood on the pavement, just outside the great entrance of the institution, the visitor, in Oriental fashion, spread his hands to heaven, and prayed such a prayer for blessings on the Christians as his host had never heard. In language and fervor, in beauty of petition, in acknowledgment of what he had seen, and in the invoking of blessings on the followers of the faith, hitherto hated and despised, the prayer was a marvel to the man who listened. By its fruits Christianity had made itself known that day to the young Turk. Old-time prejudices were swept away by the powerful logic of things visible.

Keeping the Day.

Leaving Sunday out of the question for the present, we have two days which we keep sacred; that is, they are supposed to be sacred. The two are Thanksgiving and Christmas. But on those days persons who profess to be Christians are sometimes guilty of spending the time in anything but a sacred manner. It is easy to see where others err, for our attention is given very largely to them and their affairs. Yet it will be well for us if we give some of our time to looking at ourselves and our actions; for it may be that the beam is in our eye and the mote in our brother's.

For purposes of illustration, however, we can better use what is not done by ourselves. In a community where most of the people were members of churches, there arose the question as to how Christmas should be spent. A program was made out. Some of those who were to take part conceived the idea of having a comic dialogue, in which two men should blacken their hands and faces so as to appear like negroes. But that was going too far, and the matter was dropped. We do not know whether those most concerned were able to see the reason for it.

We do not for a moment suppose that there was any intention of showing any disrespect to the day or to the event which it commemorates. It was simply a matter of drifting with the tide, of not considering the fitness of things before laying out a course of action. There are so many things done thoughtlessly, and a common excuse for actions that result in greater or less misfortune is, "I didn't think." But that is an excuse which does not excuse. God has given us minds, the ability to see the results of certain lines of conduct, and he holds us responsible for the use of what he has given. The man who acts without thought has no place, no right to live near others, for he is a menace to them in many ways. Any person should be ashamed to say he didn't think about results before acting.

But the day we celebrate as the anniversary of the coming of our Lord to the earth to seek and to save that which was lost,—how shall it be spent? Surely it is not a time for foolish and unbecoming mirth. The same may be said of Thanksgiving. How few of the hours of these days we spend in the way which we should! Perhaps we attend services, outwardly paying respect. But the greater part of the day, the main things to which we look forward, do not bring glory to God or good to men. It may appear to be a light thing to be careless and indifferent and frivolous and wicked. But it isn't. An account is to be given of every idle word and every sinful act.

Sometimes the same action is worse than it is at other times. For example, the act done on Sunday is wrong in itself and breaks the law of Sunday observance. This does not mean that we are to do wrong acts on ordinary days; but that days set apart for praise and worship should be kept especially sacred. To take part in or encourage a comic negro dialogue would, we believe, be wrong at any time; but we feel that to do so on Christmas or Thanksgiving or Sunday would make a bad matter worse. It would be desecrating instead of hallowing the day.

The tendency for many years has been to make the holy days holidays; and the Lord's Day is not kept as it was in the long ago, nor as the Master wants it kept now. One reason is that the laboring people have no other time, or very little, for recreation. We cannot blame workingmen for wanting to get a breath of pure air in the country or on the water when they have an opportunity. It was not intended that they should be shut out from these blessings. But they do not stop at that, and the workingmen are not the only ones who violate the Sabbath. If they were, there would not be so much harm done.

The sacredness of the day, the feeling of gratitude to God for what he has done for man, are lost in too many instances; and our days for religious observance become occasions for the gratification of the desires of the flesh, leaving the spiritual man poorer and less able to meet and overcome the soul's great enemy. It is for those who have taken upon themselves the name of Christ to set the right kind of an example, to show that they believe in keeping holy things holy. We have opportunity every week to do this. Let us not fail to improve it.

G. M.

Calling! Calling!

Another ringing call has come, not this time from over the sea, but don't you hear it just outside your front door? The South is calling, calling, and that is not one-third so far from home as India, China, Africa, and other places that are now being looked to with interest.

Read the timely article in last issue on "Mission Work in the South." Read it the second time and then the third time, analyze and diagnose it, until the full force of this alarming call burns through to the very bottom of your heart, then talk to the Lord about the matter. Do all of this at one sitting, even if it requires some midnight oil before the task (if task it may be called) is finished. It is a burning shame, indeed, to have it said of the Church of the Brethren, that, right at our own door, there are people living who know practically nothing about us as a church, our doctrine and principles.

Is it not true that the less heathenism, immorality, indifference, and all similar obstructions, we have to contend with, here at home, the easier it will be for us forcibly and effectually to teach the simple and glorious Gospel to those across the waters? The more mission work we do here at home, the more mission work we will be able to do on other shores, because both our number and means will be greater.

Think of the money (and the Lord's money, too, at that) that is spent lavishly in some congregations, in the building and furnishing of churchhouses, then think of the money that is required in the great amount of useless machinery employed to operate some church work, while there are so many, just near us, who are suffering for the want of only a little bit of our vast abundance! Think of the great inconsistency, then measure your missionary zeal!

Nowhere, within the lids of the Bible, are we commanded to withhold our money and effort until we have a full assurance that, to begin mission work in a new place, it will be a permanent undertaking. What did we know at the start, or even now, about the outcome in India, when it was decided to open up work in that field? What do we know about China? What assurance did we have about France? What assurance do we have of withholding our money and the Gospel from the thousands of people in our home land? Surely, our light and influence on other fields will not be the brightest when they are clouded here at home.

It is no use trying to make black white, or to cover up the truth of things, for the facts exist. We are sacrificing our own home family in trying to save those of our neighbors across the waters. What power will bring about an equalization?

Mina H. Bosserman.

Elgin, Ill.

An American Girl in China.

Dear sisters, you can never appreciate what Christ has done for the elevation of women until you set foot on heathen land. You cannot realize the great blessing of the liberty you enjoy. You are man's equal and are treated by him with the greatest courtesy. You are free to go where you wish, and when you wish, accompanied or alone, as necessity demands. These we consider our natural rights to such an extent that, if we were deprived of them, we would rise in open rebellion, and demand what we consider our rights.

Not so in heathen lands. Women are powerless slaves. This is the one great blot on the great educated nation of China. They have been kept in bondage so long that they know not how to use the blessings of liberty, but go to the extreme and use it to their own destruction. Christian teaching is the only thing that will save these women at this time, when western ideas of liberty are coming to their doors so rapidly.

In this city a government school has been organized for girls this year. Some of the girls in the school interpret equality of sex as meaning that they may wear men's clothing and smoke cigarettes, thus destroying the very purpose for which the school was organized.

This is why missionary women must be so very careful in conforming to many of the customs of their society. We are their leaders, and while they are not able to comprehend or enjoy the blessings of liberty, we must suffer with them, to some little extent, in their restriction.

Imagine an American girl, with all her fine ideas of liberty and woman's rights, dropped inside the four homely mud walls of a Chinese compound. The rooms are built around the sides, leaving a small court in the center. This is paved with rough bricks, so all you see of God's great, beautiful world is a piece of sky, where you can view the sun for only a few hours a day, and the stars at night. To do manual labor is a disgrace. Servants must do that. Any woman, unless she be old, must not leave the walls unless she be with her husband, or an old man servant. If she does, she is considered of a very questionable character. Indeed, a man's merits in heaven are counted by the number of days he keeps his wife within the walls.

Any missionary woman is restricted in China and a single one much more so. If she walks with a man and his wife, he is supposed to have two wives. She dare not go alone, and if she walks with a married man, she is not considered respectable. To be seen with a single man, anywhere, would be ruinous to mission work. You might as well go home. The only respectable way for her to leave the walls is to have an old man servant walk behind her, every place she goes.

After being in China but a few weeks, these are only several instances of the many heathen influences we have felt on our lives. But we rejoice that we are counted worthy to endure a little for the sake of those we have come to save.

Dear sisters in America, how do you think our sisters in China endure this burden? We feel it, under more favorable surroundings, with educated minds, plenty of studying and good books at hand, something pleasant to occupy our minds every hour of the day and with Christian duty to uphold us. How can they endure it? With bound feet that are never free from pain, with the intense jealousy which arises from polygamy, with the petty nothings that occupy their days, do you wonder that they consider their life so cheap?

It is common for them to commit suicide to spite some of their friends, or to end some petty trouble. To be born a man, next time, is their only salvation. Do you wonder they want to die soon? Do you wonder they want to be born a man?

O sisters, the need is so great and the workers are so few! It takes a long while to prepare for the work when once here even! We should have many, many more here just now, preparing, for the few of us, here now, will be able to do so little when we do begin. Who will come next year? Emma Horning.

Tia-Yuan Fu, China, Nov. 7.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Glendale church met in regular quarterly council Dec. 25. Our Sunday school was reorganized with Bro. F. H. Sine, superintendent, and Christian Workers with Bro. Ray Metz, president. Eleven have been received by letter since our last report. Our Thanksgiving collection of $10.60 was given to the "Associated Charities" of our own city.—Nellie Beaver, 733 Grand Avenue, Phœnix, Ariz., Dec. 25.

ARKANSAS.

Springdale.—Bro. Wm. Watts came to us Dec. 20 and delivered three good sermons, also anointed Sister Rachel Fiant. Her health has greatly improved, for which we are very thankful to our Heavenly Father.—Viola Wheeler, Springdale, Ark., Dec. 28.

St. Francis congregation met for council Dec. 26, Bro. W. T. Price officiating. All the work passed off pleasantly. Our Sunday school was reorganized with Bro. Luke Burnett as superintendent. Bro. Price came to us Dec. 24, and preached each evening while here, and on Sunday at 11 o'clock. The interest was good. We are still in need of a minister who will locate among us. There is a great field of labor in Arkansas that needs missionaries. Who will respond to the call?—Annie Burnett, Palestine, Ark., Dec. 29.

CALIFORNIA.

Butte Valley church enjoyed another splendid program given by the Sunday-school scholars on Christmas morning. A treat, consisting of apples, candy and nuts, was given to 230 people. The collection amounted to $33.06. We recently organized our aid society with Sister Etta Haynes, president; Sister Mikles, vice-president; Sister Lizzie Lore, manager and treasurer; Sister Laura Saul, secretary. During the six months twelve meetings were held. Four days' work was donated. The average attendance was nineteen. We have $8.71 in the treasury.—Mrs. E. M. Wolfe, Macdoel, Cal., Dec. 26.

Chico (First Church of the Brethren).—We met Saturday evening, Dec. 26, in our first regular council. Bro. Hiram Forney presided. A building committee, composed of Brethren Forney, Kline and Peebler, was appointed. The Sunday school was reorganized for six months, with Bro. Levi Fightner, superintendent, and Sister Grace Heisel, secretary and treasurer. Sister Kerr was elected president of the Christian Workers' meeting and Albert Bickett, secretary. Dec. 27 Bro. J. Harman Stover, of Odessa, Wash., and Bro. J. G. Miller, of Butte Valley, were with us. Bro. Stover delivered a very touching sermon on "Our Adoption." Bro. Miller spoke in the evening.—Clemma L. Peebler, Chico, Cal., Dec. 28.

Fruitvale church met in council Dec. 26, Eld. M. E. Andrews presiding. Church officers were elected for the year: Bro. Andrews, elder; Bro. J. N. Statler, clerk; Sister Margaret Statler, agent, and Sister Alice Myers, correspondent. Sister Margaret Statler was elected Sunday-school superintendent. Bro. Flory M. Gillett was elected president of the Christian Workers' meeting, and Bro. J. N. Statler, secretary.—Emma T. Whitcher, Bangor, Cal., Dec. 29.

Glendora.—Dec. 26 we met in council, with Eld. J. S. Brubaker presiding. Bro. D. A. Norcross, of Lordsburg, was present and gave several helpful talks to the members. Much business was disposed of pleasantly. Bro. J. S. Brubaker was chosen presiding elder for the coming year. Sunday-school officers were also elected. Bro. Percy Zug was elected president of Christian Workers' meeting and Dora Huber, secretary.—Lula Brubaker, Azusa, Cal., Dec. 27.

Lordsburg.—A most interesting and helpful two weeks' Bible term, held in Lordsburg College, closed last evening. The attendance was good from beginning to end. Last Wednesday evening we went to the churchhouse at 3:30, where two of the college boys were buried with Christ in baptism, Eld. D. W. Shock officiating. On Wednesday evening an offering of $38.25 was lifted to send to the workers at St. Joseph, Mo. Eld. D. L. Miller was with us in most of the sessions, and inspired us with his talks and counsel, seasoned with wide experience and simple, but inspiring and helpful, sermons. Elders M. M. Eshelman and J. Z. Gilbert, of Los Angeles, Cal., both took part in the program. Eld. W. E. Trostle, of Pasadena, was one of the instructors, besides a number of others. A report of Christian Workers' Day will appear in the columns of Our Young People. Eld. D. W. Shock, who had charge of the "Bible Term Program," is preparing a full report of that work for the Gospel Messenger.—Grace Hileman Miller, Lordsburg, Cal., Dec. 19.

Raisin City church convened in council Dec. 26, with our elder, Bro. Harvey Elkenberry, presiding. Seven letters were received. Officers for the church and Sunday school were elected. Bro. Charles Helfer was chosen superintendent of the Sunday school, and Maude Wilkenson, secretary. Sister Weaver was elected president of the Christian Workers' meeting. On Christmas eve a program was given by the Sunday-school scholars. Services were held on Christmas Day at 10 o'clock. A collection of $4.50 will be used in furnishing lights for the church.—Ida Flickinger, Raisin, Cal., Dec. 30.

Santa Ana church met Nov. 26 in a Thanksgiving service, conducted by Eld. J. A. Miller. A collection of $51 was taken, $23 of which was donated to the Berean Bible School, of Los Angeles, and $28 to the Mission Board. We met in council Dec. 26, Eld. J. A. Miller presiding. Church officers were elected for another year: Elder, H. A. Whisler; clerk, Hattie E. Rexroad; treasurer, John Pugh; correspondent, Lizzie Pugh. Five letters of membership were granted, and one was received. Brethren J. M. Wine and C. D. Fager were elected superintendents and Alfred Marchant, secretary. We need more workers at this place. Any one who is interested in mission work and a healthful climate can do no better than come to Santa Ana, as this is an ideal place.—Lizzie Pugh, 722 E. Pine St., Santa Ana, Cal., Dec. 28.

Tropico church met in council Dec. 26, with our elder, S. G. Lehmer, presiding. Sunday-school officers for the following year were elected. One was received by letter.—Clara B. Wolf, Tropico, Cal., Dec. 28.

COLORADO.

Fruita church enjoyed a very happy and inspiring Christmas service. In the morning we had the subject, "Immanuel," brought vividly before our minds in sermon, songs and prayers. Gifts were distributed to all present, and sent to the absent members of the Sunday school. In the evening a Christmas program, consisting of songs and recitations, of an elevating character, was given by the young people and children. On Sunday following, Bro. Jacob Betts, of Idaho, who, with his family, is visiting here, preached for us morning and evening.—Salome Sharp, Fruita, Colo., Dec. 28.

Goodhope.—Upon agreement of both the Sterling and Haxtum congregations, the Sterling congregation was organized into a separate church, by the coöperation of a committee from the late district meeting and the Goodhope church, in regular council. The Goodhope church, in its changed condition, met in council, three miles west of Haxtum, in Logan County, Colo., Dec. 28, with our elder, D. B. Miller, of Sterling, present. Elders Fitz and Love were also with us. This church now includes all of the old territory east of the Range line, dividing Townships fifty and fifty-one, running north and south through the old territory. There are twenty-one members, with two letters pending. The officers are as follows: Ministers, Bro. Joel H. Kinzie, second degree, and Bro. Lewis J. Hulse, advanced to the second degree at this meeting; deacons, Brethren John Murray and Henry J. Hulse; clerk, Bro. J. H. Kinzie; treasurer, L. J. Hulse. Sister Maud Kinzie was chosen president of Christian Workers' Meeting; Sister J. H. Kinzie, Sunday-school superintendent, and Sister Altha M. Hulse, Messenger correspondent. Eld. D. B. Miller was reëlected elder in charge for two years.—H. J. Hulse, Haxtum, Colo., Dec. 29.

Sterling church met in council Dec. 26. Much business came before the meeting. Eld. Love, of Denver, and Eld. Fitz, of Longmont, Colo., were present to divide this congregation and organize this part of the church into a separate congregation. We have thirty-three members enrolled, among them an elder, Bro. D. B. Miller, one minister in second degree, Bro. W. H. Greenawalt, and two deacons, Brethren John Bushong and Daniel Ikenberry. Sterling was chosen as the name of this church. All new church officers were elected. Bro. D. B. Miller was chosen elder for two years; Bro. John Bushong, clerk; Bro. R. J. Patterson, treasurer; Bro. Lawrence Miller, Messenger agent; the writer, Messenger correspondent; Brethren J. Bushong, D. Ikenberry and L. Miller, church trustees. The Sunday-school officers were elected for the following year: Bro. Charles Ullery, superintendent; Jacob Miller, secretary and treasurer. One letter of membership was received. We would be glad to have members move among us who are looking for a different location. We have a good climate and town and would be glad to answer all questions.—Ada Spohr, Sterling, Colo., Dec. 28.

ILLINOIS.

Batavia.—On Sunday morning, Dec. 20, there was a goodly number present to listen to an inspiring sermon given by Bro. S. S. Blough, our pastor. The Sunday-school children gave a well-prepared program on Wednesday evening, Dec. 23. The church was filled with people who listened attentively to the message of good tidings brought to us by the little ones. We are very glad that Bro. Blough's health is much improved and that he is able to take charge of his regular duties.—Kathryn Barkdoll, R. D. 2, Naperville, Ill., Dec. 26.

Dixon church met in council Dec. 16, our elder, John Heckman, presiding. Bro. O. D. Buck and wife were with us also. Bro. Peter Frantz was chosen church clerk, Brethren T. E. Hults, Chas. Boyd and William Hicky, church trustees, Sister Lola Collins, correspondent, and the writer, chorister. Sunday-school officers were elected for one year, with Bro. Peter Frantz, superintendent and Elmer Bowers, secretary. Since our last report three letters of membership have been received.—Mrs. T. E. Hults, 1509 W. Third Street, Dixon, Ill., Dec. 31.

Girard.—On Sunday, Dec. 27, at 3 P. M., we again met at the Home for worship for the benefit of those in the Home. All of the inmates were able to attend the services. Bro. Joel Vancil, of North Dakota, talked to us. All present enjoyed the services.—Kate Smeltzer, Girard, Ill., Dec. 28.

Lanark church met in quarterly council Dec. 22. All business was disposed of in an orderly manner. We have just closed a four weeks' series of meetings. Thirty-seven sermons were delivered by Bro. H. C. Crumpacker, of Mt. Morris. Fifteen were baptized. All but one were young people. Bro. Crumpacker is an earnest worker. The attendance and interest during these meetings were very good, although the weather was not so favorable.—Ada I. Wilson, Lanark, Ill., Dec. 26.

Oakley church met in quarterly council Dec. 26, with Eld. D. J. Blickenstaff presiding. Eld. A. L. Bingaman, of the Cerro Gordo church, was with us. Four letters of membership were granted and four received. Sister Mary Frantz was elected superintendent of Sunday school, and Bro. W. T. Heckman, president of Christian Workers' meeting. We also organized a midweek prayer meeting. Since our last report, eight more have been baptized and two reclaimed, making, in all, a net gain of fifty during this year. Our church feels much joy in seeing so many souls born into the kingdom.—Susie N. Nickey, Cerro Gordo, Ill., Dec. 28.

Silver Creek.—We held our council on Saturday afternoon, Dec. 19. In the absence of Eld. D. L. Miller, now in California, Bro. J. E. Miller presided. Several letters were received, including one elder and three ministers.—Chas. V. Taylor, Mt. Morris, Ill., Dec. 28.

INDIANA.

Beaver Dam church met in council Nov. 24, the Mission Board of Middle Indiana being present to consider the needs of the church. On account of some hindrances it was decided that Brethren Geo. E. Swihart and D. B. Garber, with Bro. John Neff, secretary, should meet with us again Dec. 26 at the home of Bro. A. Swihart. Much business was transacted. The writer was retained as church correspondent and agent for the Publishing House for another year. Bro. Edward Swihart was elected treasurer and Sister Celia Swihart, church clerk. Brethren Ed. Swihart and Jacob Amy were appointed as financial committee. Another committee, of three brethren, was also appointed to arrange a suitable place for a series of meetings. We have a partial promise of the U. B. house, in which we have been holding our meetings for the last six months. The writer is also to be responsible for the appointments the ensuing year, for which he is to receive some financial aid. We are glad for the step the Mission Board is taking. They have the money and the encouragement of the district, and more work for the Master is to be done in this part of the State. Last Sunday Brethren Garber and Swihart were with us in our morning services.—John L. Kline, R. D. 2, Akron, Ind., Dec. 28.

Elkhart Valley church met in council Dec. 26, with our elder, Bro. Frank Kreider, presiding. All business was disposed of pleasantly. One letter of membership was received. Two letters were granted. We expect Bro. J. W. Kitson to hold a series of meetings in the near future. We also decided to hold a week's meetings before our revival, to be conducted by Bro. Joe Miller, one of our home ministers.—William Brubaker, Elkhart, Ind., Dec. 27.

Howard.—Christmas night, Dec. 25, Bro. Jacob Cripe, from the Upper Deer Creek congregation, came to us, and preached four instructive sermons. His help was appreciated very much. The meetings closed Sunday evening, Dec. 27.—Goldie Henry, R. D. 2, Kappa, Ind., Dec. 29.

Huntington City church met in council Dec. 31, Eld. J. H. Wright presiding. Bro. Isaac Brumbaugh, secretary and treasurer, made his report, which was accepted. Four letters of membership were received. Sunday-school officers were elected, with Bro. John B. Bailey, superintendent and Bro. C. Hammel, secretary. Sister Effie Tuttle was elected president of the Christian Workers' meeting. Brethren Aaron Moss and D. B. Garber were with us in this meeting. Bro. Geo. L. Studebaker, of North Manchester, was chosen elder in charge. Bro. Studebaker will preach for us the first Sunday in January, at which time arrangements will be made for a minister.—John B. Bailey, 67 Guilford St., Huntington, Ind., Jan. 1.

Lick Creek.—We reorganized our Sunday school for the coming six months. Bro. Fred Andrew was elected superintendent and Mrs. Rosa Thomas, secretary. The Sunday school gave a Christmas program. Bro. Howard H. Keim, of Ladoga, preached three sermons for us Dec. 26 and 27.—Bessie Kieffaber, Coal City, Ind., Dec. 28.

Lower Deer Creek.—We met in council Dec. 19, to hear the report of the annual visit. Peace and harmony prevail among the members. Two brethren were elected to the deacon's office, but, on account of the absence of their wives, the installation was deferred. Elders A. G. Crosswhite, Henry Landis and Benjamin Wray assisted in the work. Our love feast, which was held Dec. 26, was an enjoyable occasion, although a midwinter meeting is unusual in this locality. Eld. J. V. Felthouse officiated in a very able manner. Eld. J. D. Rife preached for us the following morning.—L. J. Musselman, R. D. 3, Camden, Ind., Dec. 30.

Middlefork church met in quarterly council Dec. 26. Our elder, David Metzler, presided. All business passed off pleasantly. One letter was granted and three received. We enjoyed a series of meetings by Bro. H. A. Stahl, beginning Nov. 29, and ending Dec. 13. One accepted Christ and was baptized. Our Thanksgiving services were held in Rossville. On Christmas eve Bro. W. R. Miller preached in Rossville. Since last report Eld. D. Metzler held a series of meetings in Rossville, during which two came out on the Lord's side and were baptized.—Anna E. Gochenauer, Rossville, Ind., Dec. 27.

Muncie church met in council Dec. 31, with Elders I. E. Branson and D. F. Hoover to assist in the work before the meeting. Ten were received by letter, and one by baptism. One of those received by letter is an elder. Our Sunday school was reorganized with Sister Rachel Rarick as superintendent, and Sister Ruth Rarick, secretary. A committee was selected to help the Mission Board in securing a minister to assist Bro. J. W. Rarick in holding services here each Sunday morning and evening. The work here is improving, and, by the united work of the members, with their elder, we look forward to the time when we can have a strong working church, here in the city.—N. J. Paul, 117 South Council Street, Muncie, Ind., Jan. 2.

Salem church recently enjoyed a spiritual feast, with Bro. John L. Kline doing the preaching. Two applied for membership.—Melvina Mitchell, Culver, Ind., Dec. 26.

Second South Bend church met in regular council Dec. 14, Elders S. F. Sanger and George D. Zollers presiding. Sunday-school, Christian Workers' and church officers were elected for the coming year. Our series of meetings will begin Jan. 10, to be conducted by Bro. Kitson, of Syracuse, Ind.—Besse Ecker, 745 North Cushing Street, South Bend, Ind., Dec. 30.

South Bend (First Church of the Brethren).—Sunday, Dec. 27, we held the closing exercises of our Sunday school for 1908. At this time the yearly report was read, showing an enrollment of 311, with an average attendance of 160. We also opened the birthday bank, which has been a feature of also opened the birthday bank, which has been a feature of also opened the birthday bank, which has been a feature of

talk along that line. Bro. Hoover also added some good remarks along the same line. Bro. Fadely preached an able sermon for us today, followed by Bro. Howard Martin, of Fortville. The Home received some boxes of clothing, bed clothes and canned fruit.—Florida J. E. Green, Middleton, Ind., Dec. 27.

IOWA.

Coon River.—Bro. Paul Mohler, of Bethany Bible School, is in the midst of an interesting Bible Normal at the Panora house. Though a young man, he opens our eyes with astonishment at some things he digs out of texts which some of us used before he was born. We expect to be more astonished when we see Jesus as he is! Bro. Brower was anointed last Sunday and is improving and hopeful.—J. D. Haughtelin, Panora, Iowa, Dec. 24.

East Nodaway.—Dec. 27 we reorganized our Sunday school for the coming year. The writer was elected superintendent. After the election of all officers we reviewed the quarter's lessons. In the afternoon, at 2 o'clock, we met again and listened to a very interesting Christmas program, delivered by the children.—B. J. Bashor, Newmarket, Iowa, Dec. 28.

Greene.—Our meetings closed Dec. 19 with a glorious feast. One returned to the fold. Dec. 26 we met in council. Our elder not being present, Bro. J. F. Eikenberry presided. Four letters of membership were received. Officers were elected for the new year, with Bro. Will Flora, Sunday-school superintendent. In place of the quarterly review, last Sunday, a program was given.—Lydia Wyatt, Greene, Iowa, Jan. 1.

Indian Creek church expects Bro. Morris Eikenberry, of Dallas Center, to commence a series of meetings at the home church, Jan. 16, and will continue at Green Valley and isolated points for at least three weeks. Our Sunday school is progressing nicely. We have decided to hold midweek prayer meetings in the different homes.—Walter L. Troup, Maxwell, Iowa, Dec. 28.

Osceola.—We are still battling against the adversary of souls. Our Sunday school is growing in interest. After our supplies for the first quarter of 1909 were purchased, we had $4.50 left in the treasury, $4.10 of which was used for benevolent purposes. Our hearts rejoice to see the children coming into the Sunday-school room with bright faces, and a penny to give for the Lord's work. A Christmas program was rendered on Sunday, Dec. 27, in which about twenty children took part. Since our last report one has been received by letter. Pray for the workers at this place!—Homer F. Caskey, Osceola, Iowa, Dec. 28.

South Ottumwa.—The writer arrived here Dec. 16, to get acquainted with the Brethren and also with the city and its needs before taking charge of the work. I found here a congregation of about thirty members, with Bro. C. E. Wolf in charge. He came to Ottumwa Jan. 20, 1900. There was not a member in the city at that time. He has worked unceasingly during the nearly nine years, and has had the pleasure of seeing about sixty-six added to the church by baptism, reclaimed, or added by letter. During that time some have died and some have gone to other fields. They have about thirty members at present. Dec. 20 Bro. Wolf preached two farewell sermons. The people regret very much to have him and his family leave. He preached on Christmas morning, which was very much appreciated by all that heard him. He goes from here to Hutchison, Kans., to open up the work in that place. W. A. Sunday, the noted evangelist, closed his great evangelistic campaign in Ottumwa Dec. 16. About 3,400 people came to the front and many of them have since united with the different churches. The saloons were also closed because of the meetings, and by the united efforts of all temperance-loving people. There were about forty saloons in Ottumwa, which are all closed now, and we are praying and working that they may never be opened again.—Geo. Burgin, 223 S. Moore Street, South Ottumwa, Iowa, Dec. 28.

KANSAS.

Burr Oak church met in council on Saturday afternoon, Dec. 26, Bro. Jacob Sloniker presiding. Three letters were granted. The Christian Workers' meeting was dropped for the present. A committee on program for the Sunday-school convention, to be held at this place, sometime next spring, was appointed. Bro. J. C. Groff, of Calhan, Colo., who has been here this winter, aiding us in the Master's work, has returned to his home in Calhan.—Ray S. Wagoner, Burr Oak, Kans., Jan. 1.

East Maple Grove.—Bro. W. H. Miller, of Independence, came to us Dec. 5 and conducted sixteen instructive preaching services. Several were made to feel their duty in serving Christ, but lacked the needed courage to step out on the side of right. Dec. 19 Bro. A. D. Crist was advanced to the full ministry. He will soon leave us, and then we will be without a minister.—Jas. A. Miller, Edgerton, Kans., Jan. 1.

Larned church met in council Dec. 12, Bro. M. Keller presiding. Sister Stella Weaver was chosen as president of Christian Workers. Together with our junior band, the Christian Workers will give a program on the evening of Dec. 25. There were seven received by letter. Our solicitor reported $13.50. This was decided to be used in the Larned Mission. The church also met in a special council Thursday evening, to arrange things for the Mission. Bro. Jones and family arrived Dec. 9, and began their labors today.—Lala Hylton, Larned, Kans., Dec. 20.

Navarre.—Services were held at the church on Christmas Day by the home ministers. On Sunday following our Sunday school was reorganized. Bro. Elmer Hoffman was elected superintendent and Oren Rock, secretary and treasurer. An offering, amounting to $10.50, was taken for the Children's Home Society.—Elvina Cline, Navarre, Kans., Dec. 31.

Paint Creek church convened in quarterly council Dec. 27, with Bro. Crumpacker presiding. Not many were present, but the business was all satisfactorily disposed of. Two letters were granted. A collection was taken on Sunday before Christmas, amounting to $3.95, and sent to the St. Joseph Mission, to help in the Christmas dinner. Sunday, Dec. 28, we enjoyed two interesting sermons by Bro. Ruff, of Oklahoma. Other ministers, passing by, are invited to preach for us.—Annie Richard, Uniontown, Kans., Dec. 30.

Pleasant Grove.—Dec. 19 Bro. O. H. Yereman came to us and stayed until Christmas eve, when other engagements called him away. He gave us seven excellent sermons; also a half-hour lecture on "Life in India," before each service, which was very interesting and appreciated by all.—Martha Forth, Baldwin, Kans., Dec. 25.

Pleasant View congregation met on Christmas morning to listen to a discourse from our aged brother, John Wise, after which a collection was taken, half of which is to be given to the Denver Mission and the other half to the Child-saving Fund, of McPherson, Kans. Dec. 26 we met in council, Bro. A. F. Miller in charge. Bro. John F. Showalter was elected Sunday-school superintendent. We decided to hold our love feast May 1, commencing at 2 P. M.—A. W. Finfrock, Darlow, Kans., Dec. 30.

LOUISIANA.

Roanoke.—Sunday, Dec. 27, was a day of rejoicing among the members of our congregation. After the Sunday-school review we had our regular church services. Eld. A. A. Sutter gave us an inspiring sermon. It seemed as if the whole house was filled with the Holy Spirit. At the close of the services a husband and wife were restored. This event encourages us to pray more earnestly for the lost.—J. I. Miller, Roanoke, La., Dec. 28.

MARYLAND.

Mt. Zion.—On Thanksgiving Day Eld. Caleb Long preached a good sermon, after which a collection was taken for world-wide missions. Dec. 18 Bro. McCann came to us and gave a much appreciated talk on India. On Saturday evening he gave a strong sermon on Christian assurance, after which a collection was taken for missions.—Katie S. Grossnickle, Boonesboro, Md., Dec. 24.

Ridgely church met in council Dec. 30. Our elder, G. S. Rairigh, presided. Two letters were granted, one letter was received, and one member was restored. Sunday-school officers were reëlected for the next six months. Steps were taken towards organizing a teacher-training class in the near future. The semiannual missionary collections, which were taken in June and December, including the harvest meeting collection, amounting to $40.83, are to be equally divided between the world-wide and home mission funds; also our monthly Sunday-school missionary collections for six months, amounting to $22.31. The church decided to hold two series of meetings in 1909, one to be held in August and one in November.—Debora King, Denton, Md., Dec. 31.

MICHIGAN.

Harlan church met in council Dec. 26. Our elder not being present, Bro. Chas. Deardorff directed the meeting. Three letters of membership were received, and one was granted. We organized Christian Workers' meeting, with Bro. Charles Deardorff, president and Sister Lizzie Klinglesmith, secretary. Dec. 27 we reorganized our Sunday school, with Bro. H. A. Weller, superintendent and Bro. Alford Craven, secretary. We have an evergreen Sunday school, with an attendance of from fifty to sixty. We expect quite an increase in our school the beginning of the year.—Rosa Weller, R. D. 2, Copemish, Mich., Dec. 30.

Vestaburg.—Eld. Geo. E. Stone, of Crystal, came to us Dec. 12 and remained until Dec. 27. He preached seventeen sermons. We have one applicant for baptism. Three members had been received by letter previous to these meetings. We feel that his strong, forceful sermons will do all of us much good.—Lottie M. Bollinger, R. D. 2, Vestaburg, Mich., Dec. 27.

Woodland church convened on the last day of the old year in a Bicentennial meeting. The meeting was very interesting. Our elder, J. M. Smith, preached to us on Christmas. A collection of $5.50 was sent to the needy in Chicago. Our sisters' aid society also sent a box of bedding with the collection. We expect our home ministers to conduct a series of meetings for us in the near future.—Anna Christian, Woodland, Mich., Jan. 2.

MISSOURI.

Cabool church met in council Dec. 26. Our elder, F. W. Dove, being unable to attend, Bro. C. W. Gitt presided. All the business for the year was disposed of pleasantly. The following officers were elected: Brethren C. W. Gitt, J. J. Wassam and Peter Garst, trustees for the new church in Cabool; Bro. Roy Parrott, church clerk; Sister Jeannette Harris, chorister; Sister Addie Gray, Sunday-school superintendent; the writer, church correspondent. At the close of the meeting an offering of $32 was taken for the church fund.—Edgar R. Harris, Cabool, Mo., Dec. 26.

Oak Grove church met in quarterly council Dec. 26. Not much business came before the meeting. Since our last report we have had a good series of meetings, conducted by Bro. Hardy, assisted by the home ministers. Five were added to the church by baptism. The members were much strengthened.—P. H. Killingsworth, R. D. 2, Collins, Mo., Dec. 28.

Skidmore.—Our interesting meetings, held by Bro. B. F. Heckman, closed Christmas night. The attendance was good. Four were baptized and one was reclaimed. We feel that this meeting has been a great help to our church as well as to the neighborhood.—Ruby Crist, Skidmore, Mo., Dec. 28.

South Saint Joseph Mission.—Our meetings, now in progress, conducted by Bro. D. F. Sink, of Lenox, Iowa, have been well attended from the start. The attendance each evening is so large that we cannot seat all in our meetinghouse. Fourteen have been added by baptism and four reclaimed. Our district Sunday-school superintendent has made arrangements for a joint Sunday-school convention for North and South St. Joseph. The first session will be in North St. Joseph, on Saturday evening, Jan. 9, at 7 P. M. The second session will be Jan. 10, in South St. Joseph at 10 A. M.—J. W. Garrett, 315 Massachusetts Avenue, South St. Joseph, Mo., Dec. 29.

MONTANA.

Kalispell.—Bro. John Hartsough, of Perth, N. Dak., came to this place Dec. 18, and began meetings on the 20th, in the home of Bro. Milton Davis. The seven sermons which he delivered were soul cheering. The small flock here was greatly encouraged. This was the first opportunity that our neighbors and friends, in this part of the city, had, to listen to the Brethren. Bro. Early, who is our elder, lives nine miles east the writer, and was present also. He is getting old and feeble, but continues in the Master's service. We hope and pray that some minister may soon be prompted to come to this beautiful valley. Here is a great harvest field. From here Bro. Hartsough goes to Columbia Falls to begin a series of meetings. If any of our members should pass through this valley, we would greatly appreciate having them stop with us.—Mary C. Davis, R. D. 3, Kalispell, Mont., Dec. 25.

Medicine Lake.—Dec. 27, we had Sunday school at Bro. Cookson's home. School elected officers as follows: Bro. David Mootheart, superintendent; Sister Francis Cookson, secretary and treasurer. Our Sunday school is increasing in numbers. We had afternoon exercises, songs and recitations by the Sunday-school scholars, which were very much enjoyed by all. A treat was given the children.—Katie E. Keller, Enterprise, Mont., Dec. 28.

NEBRASKA.

Enders.—On Thanksgiving Day the church and her neighbors gathered for special services. The forenoon was devoteđ to expressions of praise and thanksgiving by those present, instead of the usual sermon. After dinner a fine program was rendered by the children. The day was very profitably spent. The church and community have been greatly blessed during the past year, and most of those in attendance were willing publicly to praise God for it.—David G. Wine, Enders, Nebr., Dec. 27.

NEW MEXICO.

Buchanan.—In this land of sunshine we are endeavoring to build up the cause of the Master. We have a union Sunday school, and use, in part, the Brethren literature. Nine members have taken up homesteads here during the past year. Today being Christmas, we met at the home of our elder for worship. Any members desiring to locate here and help build up the church, may address the writer with enclosed stamp, for information.—Otis Welmer, Buchanan, New Mexico, Dec. 25.

NORTH DAKOTA.

Cando church held her council recently, electing church officers for the ensuing year. It was also decided to have Eld. J. C. Seibert conduct a series of meetings in the city church of Cando. Bro. Seibert is spending the winter here with his children. Sister Emma Kesler will be the correspondent hereafter, from this church.—M. P. Lichty, Zion, N. Dak., Dec. 26.

Pleasant Valley.—Our meetings in York closed Dec. 20. Three made the good choice. We held meetings on Christmas Day at the Hill house. Bro. Thos. Allan preached. We expect to reorganize our Sunday school at the Hill house next Sunday, Jan. 3. Our Sunday school in York is progressing nicely.—Bertha Allan, York, N. Dak., Dec. 28.

Surrey church met in council Dec. 26, with Bro. D. M. Shorb presiding. Much business came before the meeting. Bro. C. E. Dresher was reëlected Sunday-school superintendent; Bro. Paul Dresher, Messenger agent, and the writer, corresponding secretary. We have decided to devote the hour preceding the church service of each Sunday evening, in song service, interspersed with Bible talks or readings, to be conducted by Sister J. M. Myers, the same to continue for the next three months. Our Sunday school continues to grow in interest. Bro. D. M. Shorb preached on Sunday, Dec. 27, both morning and evening, to interested audiences.—Manerva Lambert, Surrey, N. Dak., Dec. 29.

White Rock.—Christmas Day we met at the church for an all-day meeting. After an opening address by Bro. Luther Shatto, we had select readings, recitations, and songs. We closed by an offering for the China Mission. Sunday, Dec. 27, instead of the review, our Sunday-school superintendent had an appropriate program of character sketches of the Bible men.—Hannah Dunning, Denbigh, N. Dak., Dec. 28.

OHIO.

Maumee church met in council Dec. 26, with Bro. G. W. Sellers presiding. Bro. Sellers is to be our housekeeper for one year. Bro. C. S. Kintner was advanced to the second degree of the ministry. One letter was granted.—John Sponseller, Sherwood, Ohio, Dec. 26.

Mercer church met in council Dec. 19, Eld. B. F. Snyder, of Bellefontaine, presiding. All business passed off pleasantly. Bro. B. F. Snyder gave us three good sermons. He will be back in four weeks. Our Sunday school is moving along nicely.—Katie Shellaberger, Mendon, Ohio, Dec. 28.

Middle District church met in council Dec. 10. Brethren Samuel Snell, S. A. Blessing, Jesse K. Brumbaugh, L. A. Bookwalter, D. P. Sollenberger and Jacob Coppock, were present, the latter being chosen elder in charge for one year. Sunday-school officers were elected for six months, with Bro. O. C. Sollenberger as superintendent. Bro. John P. Miller was chosen clerk for one year.—Jos. H. Stark, R. D. 1, Tadmor, Ohio, Dec. 26.

Middle District.—Sister Hazel Coppock is president of the Christian Workers' meeting. Bro. L. A. Bookwalter came to us Dec. 20 to preach the dedication service; he also preached in the evening.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Dec. 12.

North Star church met in council last Saturday afternoon. Bro. David Hollinger presided. Business was disposed of agreeably. Church officers were elected for the coming year. Bro. C. D. Miller was elected Sunday-school superintendent. Bro. Dorsey Hodgden, of Huntington, Ind., began a protracted meeting on the evening of the same day.—Maggie Halladay, New Weston, Ohio, Dec. 28.

Richland.—Our meetings in the Richland church have not closed, as was recently stated in the Messenger. On Christmas Day seven were baptized. Others are counting the cost. The attendance and interest are most excellent.—Reubeu Shroyer, New Berlin, Ohio, Dec. 27.

Salem.—Eld. B. F. Petry, of Ohio, has been with us nearly four weeks, giving us thirty-seven spiritual sermons. His untiring efforts were greatly appreciated. One was restored to membership and eleven were received by baptism.—N. W. Sollenberger, R. D. 1, Union, Ohio, Dec. 26.

Silver Creek congregation gives the following as a report of the work done during the year 1908: One was received by baptism, three restored, two were taken from our midst by death, six letters of membership were granted, two deacons were elected and two series of meetings held. We now have one elder, three ministers, fifteen deacons and two widowed deaconesses. The total membership is 124.—Noah Long, Pioneer, Ohio, Dec. 30.

Wolf Creek.—Bro. David Stutsman, of Dayton, Ohio, held a series of meetings at the Eversole house, which lasted three weeks and closed with four baptized. The meetings commenced Nov. 22 and closed Dec. 13. We had a good attendance.—D. A. Landis, R. D. 4, Brookville, Ohio, Dec. 26.

OKLAHOMA.

Mt. Hope church met in council on Christmas and elected Sunday-school officers, with Bro. J. H. Keller, superintendent and Sister Clay Dillon, secretary. Some members have recently located near the church, which will enlarge the attendance at Sunday school. We expect a few more members to locate with us soon.—H. H. Ritter, R. D. 4, Crescent, Okla., Dec. 28.

Oak Grove.—Dec. 26 the members of the Oak Grove church met in council, with Eld. G. W. Landis in charge. Church and Sunday-school officers were elected for the ensuing year. Several letters were granted and some were received. We are weak numerically, but begin the new year with renewed zeal, hoping to accomplish something for the Lord. The services on last Sunday were well attended, about fifty being in attendance at Sunday school.—W. R. Brubaker, Chandler, Okla., Dec. 30.

Stillwater.—The members here feel much built up, as eight more members have moved here, one being an elder. We now have twenty-three members. One year ago we had only thirteen. Several families will move here in the spring. Stillwater is located in a good farming country. This would be a good place for some of our Brethren.—J. H. Cox, Stillwater, Okla., Dec. 29.

(Concluded on Page 32.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THE PORTLAND BIBLE SCHOOL.

Today, Dec. 24, we closed our first District Bible School. We have all been made to rejoice, and feel that it was good to be here. Bro. G. M. Lauver, of the Bethany Bible School, was in charge of the work, and gave us from five to seven lessons daily. The Bible was made to talk, and its divine truths were so illuminated that many of us could see their splendor and glory, as we never could before. Its power was felt, and will surely manifest itself in our future lives.

The attendance was fully up to the committee's expectation. About forty students were in regular attendance at the classes, besides the visitors. Bro. D. M. Click, of Tekoa, Wash., who recently made a tour around the world, was with us, and for six evenings, gave his interesting stereopticon views and lectures to a well-filled house.

Twelve churches were represented in the school, and we feel that the inspiration they will carry back to their fields of labor will be a power for good in our Master's

vineyard. Those who missed this Pentecostal meeting are urged not to neglect the next one. This has already been arranged for, to convene a year hence. It is the plan of the committee to make this District Bible School a permanent institution, as fast as the way may open, and the Holy Spirit direct. We hope and pray for this. It will mean the outlay of some of our means, but oh, what a happy, blessed privilege, thus, to spend our means, rather than suffer the lamentable loss of it all. James 5: 1-3. Brethren, let us think, pray and act on this now!

Olympia, Wash., Dec. 24. J. S. Secrist.

A "GIVING" CHRISTMAS.

For the first time, in the history of our Sunday school, here at the College, we had, what is called, a "giving" Christmas program, last Wednesday evening, Dec. 23. We had well-prepared exercises, and at the close of these, the "giving" began. It was announced beforehand that "everybody was expected to **give something**, and so come prepared to bring clothing, underwear, shoes, dress goods, toys, flour, potatoes, apples, soap, pin cushions, money,—anything that could be used among the poor," and then it would be sacked up and sent to the missions at Kansas City, Kans., Denver, Colo., and Wichita, Kans. Some things were also to be given to the poor in our own city. Among other things we got one dozen dressed chickens, which, with apples and potatoes, were placed in baskets, and distributed among the needy here at home. Some canned goods and eatables were boxed and sent to Wichita. One sack of clothing went to Wichita, three sacks of clothing were sent to the Kansas City Mission, and two sacks to the Denver Mission. We received $31.11 in cash, and distributed this among the above mission points. We are inclined to think that a "giving" Christmas **pays**. "It is more blessed to give than to receive." Perhaps some others will try it next year.

McPherson, Kans., Dec. 28. F. A. Vaniman.

FROM GANDY, NEBR.

The true Gospel was given to be preached everywhere. Here, in Nebraska, is one of the places where we greatly need it. A few of the Brethren have taken up homesteads in this vicinity, but are deprived of the joy and privileges of the Brethren services.

Kearney is our nearest place, and that is too far away for us to attend love feasts and council meetings,—the influence and help of which we so much need.

We are anxious to have some of our ministers conduct a series of meetings for us. A few weeks ago the Free Methodists held revival meetings here. Some were convicted of sin, who would like to hear the Brethren before they identify themselves with any religious body. There are many here who know practically nothing about the Church of the Brethren.

There is also a good opening for those of our people who are wanting homes. Come and investigate our country. We are in the homestead belt, opened under the Kincaid law. Each person, having a full homestead right, is allowed to take 640 acres. We will take pleasure in giving any information desired. J. H. Hardman.

Dec. 20.

THREE YEARS OF PIONEER WORK.

We have always believed and advocated that mission work in cities does not need to wait for emigration, but that good work, which ultimately brings about the establishing of churches, could and should be done in all large cities.

With this thought before us, and also with the hope of encouraging others, permit us to say, that Oct. 12, 1905, three members,—wife, little daughter Mabel, aged eight, and myself, arrived in Chico. The nearest congregation of the Church of the Brethren was about twenty-five miles away. We soon secured a home and began work, with the problem before us of making a living and to carry on mission work besides.

At first it seemed almost impossible to find a suitably located house in which to worship. The Missionary Baptists owned a small chapel in this part of town, and we secured permission to hold meetings in it. We held two series of meetings, with large and intensely interested audiences. By this time Brother and Sister Kline had returned from Kansas and were with us.

During the year 1906 we held meetings and worked in the Baptist Sunday school, the writer teaching the Bible class, and wife teaching one of the smaller classes, besides visiting from house to house and distributing tracts.

About Jan. 28, 1907, Bro. Jesse Overholtzer, of the Sacramento church, came to us and held a two weeks' series of meetings. These were glorious meetings, though it rained nearly all of the time. Feb. 10 two sisters were baptized. Some time previous to this the Baptists held out great inducements to us, if we would only join in with them, going so far as practically to promise me a salary of $900 per year. We thanked them, telling them that we had all the religion that they practiced and much more. When it became evident to them that they could not secure us, and that we were gaining ground, they refused to let us have the use of their chapel any longer, and made this fact known to us March 28.

We then cleared the front room of our dwelling, and began holding services in our home. April 10 a sister was baptized. About this time some of the adjoining brethren came, and assisted in our meetings. During the latter part of June we organized our Sunday school, with Sister Peebler, superintendent; Sister Ida Flickinger, now of Raisin, Cal., secretary and treasurer; Sister Lizzie Flickinger, teacher of the infant class, and the writer, teacher of the Bible class. At first we gave each child a penny for attendance, also one for each new pupil they brought into the Sunday school. Our Sunday school increased very rapidly. It soon became a question of teachers rather than scholars.

July 12 we moved our services into a house which a friend had built, with the understanding that our people and another denomination use the house for a year, at $10 per month. Our school continued to increase until in December, when we were having an attendance of from fifty-five to sixty-five. Up to this time we met most of the expenses ourselves, such as rent, fuel, oil, etc. Then the District Mission Board became interested in the work, and assisted in meeting some of the expenses. Bro. Flickinger also helped us a great deal while he was here.

About May 1, 1908, Bro. Hiram Forney, of Goshen, Ind., was sent here by the Mission board, to take charge of the work. Soon after his arrival he began a two weeks' meeting, and two more sisters were baptized. Later, two of the Sunday-school boys were baptized.

At the district meeting, in October, arrangements were made for organization; also for purchasing a lot on which to build a house. Dec. 7 we were organized into a church body. This closes our three years' experience in city mission work.

While our experience has required sacrifice and self-denial, and we have not increased in worldly goods as some, and possibly have been at a loss financially, yet we feel well repaid and believe that God will give us the blessing of having been humble instruments in his hands of doing a work that has led to the planting of a church in one of the largest cities in Northern California. In all of our experience in mission work, this has been one of the most interesting to ourselves.

And now, that the church is organized, and there is plenty of talent here to carry on the work, we feel that our work at this place is finished, and that perhaps the Lord has work for us elsewhere. Already we are looking around for another field of labor, hoping that the Lord will bless and keep us as he has in time past.

Chico, Cal., Dec. 20. A. J. Peebler.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Bobb-Spidel.—By the undersigned, at the home of the bride in Cerro Gordo, Ill., Dec. 13, 1908, Bro. Daniel M. Bobb, of Mayville, N. Dak., and Sister Sarah E. Spidel.
A. L. Bingaman.

Buckwalter-Myer.—Dec. 24, 1908, by the undersigned, Bro. Joel W. Buckwalter and Sister Lizzie A. Myer, both of Lancaster County, Pa. I. W. Taylor.

Dilling-Kestle.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Geo. Kestle, Dec. 15, 1908, Bro. Earl Dilling, son of Eld. David Dilling, and Miss Mae Kestle, all of White County, Ind. J. C. Murray.

Grossnickle-Black.—By the writer, Dec. 17, 1908, at 1607 Edmondson Avenue, Baltimore, Md., Bro. Roy C. Grossnickle, of Baltimore, Md., and Miss Tressa M. Black, of Carroll County, Md. J. S. Geiser.

Johnson-Vancil.—By the undersigned Dec. 24, 1908, at the home of the bride's parents, Thomas J. Vancil, Bro. Bertie E. Johnson, of York, N. Dak., and Sister Tena May Vancil, of Girard, Ill. J. H. Brubaker.

Kitzel-Snavely.—By the undersigned, at Lincoln, Nebr., Dec. 17, 1908, Mr. Oscar J. Kitzel and Sister Edyth Snavely, both of Alvo, Nebr. D. G. Couser.

Martin-Heinaman.—At the home of the bride, by the undersigned, Dec. 24, 1908, Bro. Ira Martin and Sister Edna Heinaman, both of Ephrata, Pa. David Kilhefner.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Armstrong, Friend John A., died in the bounds of the North Bend church, Ohio, Dec. 14, 1908, aged 65 years and 7 months. He was married to Keziah Horn. To this union were born seven children, six of whom and his companion survive. Services by Eld. C. J. Workman, at the North Bend church. Interment in the adjoining cemetery. J. E. Daugherty.

Arnett, Bro. John B., son of Jacob and Rachel Arnett, born in Montgomery County, Ohio, near Phillipsburg, Aug. 11, 1827, died near Potsdam, Ohio, Dec. 23, 1908, aged 81 years, 4 months and 12 days. Nov. 2, 1848, he was married to Margaret Arnold, to which union were born four sons and four daughters. Sister Arnett passed to the other world Dec. 14, 1887, since which time Bro. Arnett has been living with his children. He was a member of the Church of the Brethren for sixty years. He leaves two sons, two daughters, one brother and one sister. Services by Eld. Jesse Stutsman.
Levi Minnich.

Baldwin, William Thomas, born near Leesburg, Va., Aug. 15, 1832, died Nov. 25, 1908, in the bounds of the Hurricane Creek congregation, Ill. He suffered much from rheumatism. His death was due to heart failure. In 1852 he was married to Iva Bounds, who died Sept. 10, 1872. To this union were born seven children. One son and one daughter survive. Services by Bro. Henry Lilligh, of Mulberry Grove. Interment in the Noffsinger cemetery. Eunice Baldwin.

Barden, Clarence M., died of Bright's disease in Goshen, Elkhart Co., Ind., Dec. 2, 1908, aged 2 years, 11 months and 20 days. His father preceded him July 22, 1906. His mother survives him. Emma Garver.

Bechtel, Bro. David S., born in Bedford County, Pa., died Nov. 18, 1908, at his home near Shellytown, Pa., of heart trouble, aged 75 years, 1 month and 29 days. He spent the last fourteen years of his life in total blindness, but was always cheerful and pleasant. For many years, until blindness interfered, he served the church as deacon. Services by the writer from John 14: 1. Interment in New Enterprise church cemetery, at which place short services were again held. W. H. Holsinger.

Beetem, William, died Dec. 15, 1908, near his home at Huntsdale, Pa., aged 51 years, 3 months and 21 days. He was engaged in digging a well, when the heavy bucket became detached as it was about to be swung to the surface, and, dropping to the bottom, struck him in such a manner that life was extinct when he was reached by his fellow-workmen. He leaves a wife, two sons, two brothers and three sisters. Services by Eld. J. D. Garnes, assisted by Bro. W. I. Sheaffer, from Hosea 5: 9. Interment in the Huntsdale cemetery. A. A. Evans.

Brock, Bro. Adam, died in the bounds of the Rockingham congregation, Ray Co., Mo., Dec. 14, 1908, aged 83 years and 2 months. He was born in Rockingham County, Va. He married Catharine Van Trump. He moved to Carroll County, Mo., in 1872. He was a member of the church for thirty-five years. Sister Brock preceded him in death. Eleven children survive him. Services by J. S. Kline and the writer.
S. B. Shirky.

Brumbaugh, Sister Elizabeth, wife of Eld. John H. Brumbaugh, died in the bounds of the Fairview congregation, Pa., Dec. 21, 1908, of cancer, aged 42 years, 4 months and 2 days. She suffered much for about two years. She united with the Church of the Brethren early in life and remained faithful until death. The husband, four children and seven step-children survive. Services by Brethren A. B. Burget and James D. Brumbaugh. Interment in the Metzker cemetery.
W. H. Holsinger.

Claycomb, Esther Pearl, died at the home of her parents, Henry and Rebecca Claycomb, near Fishertown, Bedford County, Pa., Dec. 8, 1908, aged 19 years, 1 month and 11 days. She was a granddaughter of Eld. J. B. Miller. Services by the writer at the Stone church. Interment in the adjoining cemetery. Levi Rogers.

Conkle, Sister Sarah, nee Roof, born in Brown Township, Knox Co., Ohio, Dec. 15, 1832, died Dec. 26, 1908, at Danville, Ohio, aged 76 years and 5 days. Her husband, Wm. Conkle, preceded her about ten years ago. To them were born nine children, four of whom, with three sisters and one brother, survive. She was a faithful member of the Church of the Brethren for about forty-five years. Services by Eld. C. J. Workman. Interment in the Danville cemetery.
J. E. Daugherty.

Davis, Bro. Joseph, died very suddenly of heart trouble, at the home of his son-in-law, in the bounds of the Clear Creek church, Salem County, Mo., Dec. 18, 1908, aged 67 years, 8 months and 9 days. He was born in Belmont County, Ohio. In 1852 he, with his parents, moved to Indiana. In June, 1863, he was married to Caroline Dennis, and moved to Missouri in 1865. To this union were born one son and six daughters. He was a member of the Church of the Brethren for thirteen years, and a deacon for eight years. He leaves wife, one son, six daughters, one sister and one brother, one brother having preceded him just one month. Services at the Clear Creek church by Eld. Moses Cruea, from John 11: 25. Interment in the cemetery near by. Tabitha Cruea.

Detrick, Stella Grace, died at the home of her parents in the Beaver Creek congregation, Va., Dec. 16, 1908, after an operation for appendicitis, aged 10 years, 6 months and 11 days. She leaves a father, mother, two brothers and five sisters. Services at Beaver Creek church by Bro. J. D. Glick, assisted by Eld. H. G. Miller. Text, 1 Thess. 4: 14.
Delphia S. Click.

Drake, Bro. Moses, born Feb. 12, 1837, died Dec. 17, 1908, at his home in Elkhart County, Ind., five miles east of Nappanee, aged 71 years, 10 months and 5 days. He was married to Saloma Stump Dec. 27, 1860. To this union three sons and three daughters were born. Wife, one daughter, and two sons survive. Deceased united with the Church of the Brethren a number of years ago, to which he remained faithful till death. Services at the Union Center church by the undersigned, assisted by Eld. Joseph Hartsough, from Josh. 1: 9. Daniel Wysong.

Eby, Harold B., infant son of Harry and Macy Eby, died Dec. 25, 1908, in the Pleasant Valley congregation, Ind., aged 5 months and 1 day. Father, mother, three sisters and one brother survive. Services by the writer. J. H. Fike.

Evans, Bro. J. H., died in the Rockingham congregation, Ray Co., Mo., of tuberculosis, Nov. 24, 1908, aged 70 years. He was a member of the Church of the Brethren about twenty-five years. His last companion and seven children survive him. Services by the writer from Matt. 17; 1-5.
S. B. Shirky.

Funk, Bro. John, born in Washington County, Md., October, 1828, died at his home in Smoketown, Md., Nov. 6, 1908, aged 80 years. Bro. Funk was the oldest deacon in the Beaver Creek congregation, serving in that capacity over fifty years. He was twice married, his wives being sisters, daughters of Peter Fahrney. Three children survive him. Services at Mt. Zion conducted by Elders Caleb Long and J. O. Butterbaugh from Rev. 21: 25. Interment in cemetery adjoining.
Katie S. Grossnickle.

Gordon, Sister Caroline, died at the home of her son, Jacob, in Somerset County, Pa., Oct. 30, 1908, aged 81 years, 4 months and 27 days. Her husband, Bro. Jacob Gordon, preceded her some years ago. She leaves five sons. Services by Eld. J. B. Miller, at Helixville, in Bedford County. Interment in the adjoining cemetery. Levi Rogers.

Goshorn, Earl R., born in Coal City, Ind., July 15, 1883, died Dec. 18, 1908, at the home of his father, in Clay City, Ind., aged 25 years, 6 months and 3 days. April 9, 1902, he left school, home and friends, to enter the Brethren Publishing House, Elgin, Ill., as a valued worker. May 28, 1902, he united with the Church of the Brethren, remaining a faithful member to the close of his life. May 16, 1909, he was married to Sister Mabel C. Blough, who, with one son, survives. He also leaves father, mother, three sisters and one brother. After a painful illness of some months, he quietly fell asleep in Jesus. Services by Eld. Galen B. Royer from Psa. 116: 15.
* * *

Goughnour, Bro. David, born near Johnstown, Pa., July 30, 1836, died at Batavia, Iowa, Dec. 19, 1908, aged 72 years, 4 months and 20 days. He united with the Church of the Brethren about three months prior to his death. He was married to Lavina Haney, to which union eight children were born, three having preceded him. Wife, three daughters, two sons, two brothers and three sisters survive. Services by the writer, from John 14: 3. D. Holder.

Helmick, Sister Martha J., wife of Bro. Henry Helmick, born Oct. 3, 1869, died in the Sugar Lands congregation, W. Va., Dec. 19, 1908, aged 39 years, 2 months and 16 days. She was a member of the Church of the Brethren for twenty-two years. She leaves husband, five children, father, mother, five brothers and three sisters. Services by the writer in the Sugar Lands church. Text, Rev. 22: 14. Interment in the cemetery near by. Albert S. Arnold.

Holler, Robert F., died at his home near Cherry Grove, Va., Dec. 15, 1908, aged 31 years, 7 months and 18 days. Services by Eld. I. C. Myers. Text, "For the living know that they shall die." L. Katie Ritchie.

Hoover, Sister Elizabeth, died within the bounds of the Pleasant Valley congregation, near Middlebury, Ind., Dec. 20, 1908, aged 76 years, 7 months and 8 days. She was born in Richland County, Ohio. In 1851 she was married to Joseph

Hoover, to which union were born seven children. Her husband and three children preceded her. Four survive. She and Bro. Hoover were the first members of this congregation, being baptized in 1866. Services by the writer, assisted by Bro. D. D. Bollinger and others. Text, Philpp. 1: 23.
J. H. Fike.

Horning, Sister Maud, nee Hurst, died Dec. 7, 1908, at her home in McPherson County, N. Dak., aged 36 years, 5 months and 24 days. The body was laid to rest in the Willow Creek Brethren cemetery Dec. 9, the eighth anniversary of her baptism and consecration. Two little babes are left to the care of her husband. Her noble life goes on in the Sunday-school and church work as well as her exemplary home life.
Eva Heagley Hurst.

Idler, Mildred, daughter of Mr. and Mrs. Louis Idler, died in Royersford, Pa., of typhoid fever, aged about 6 years. She was a member of the Brethren Sunday school. Services at the house by the undersigned. A. J. Spacht.

Isett, Matilda, daughter of William and Hannah Isett, of Royersford, Pa., died Dec. 12, 1908, aged 14 years, 8 months and 25 days. She was a member of the Church of the Brethren and a faithful Christian. Services by the undersigned.
A. J. Spacht.

Keim, Verril Trostle, son of Brother and Sister W. H. Keim, born March 11, 1907, in Los Angeles, Cal., died at the same place Dec. 20, 1908, of congestion of the brain, aged 1 year, 9 months and 9 days. Services in the Glendora church by the writer, assisted by Bro. J. W. Cline. Interment in the Glendora cemetery. W. H. Wertenbaker.

Kemper, Isaac Milton, son of Bro. Samuel Kemper, born Nov. 7, 1877, died Nov. 8, 1908, at his home in Rossville, aged 31 years. He was afflicted with diphtheria when two years old, which left him an invalid. His mother preceded him. Services by Eld. David Metzler.
Anna E. Gochenauer.

Lehman, William, born in Lebanon County, Pa., Sept. 28, 1829, died at his home in Pioneer, Ohio, Dec. 25, 1908, aged 79 years, 2 months and 27 days. He came from Pennsylvania to Richland County, Ohio, in 1849. He was married to Barbara Fackler March 15, 1855. With his wife he came to Williams County, Ohio, in 1859. He united with the Church of the Brethren in 1872, and remained faithful. There were four daughters and two sons born to him, all of whom were present at the time of his burial. He leaves an invalid wife and six children. Services by the writer, assisted by the Brethren. Text, Heb. 11: 16. J. W. Keiser.

Miller, John Scott, died suddenly of apoplexy, at his home near Fishertown, Pa., Dec. 12, 1908, aged 55 years, 2 months and 4 days. He was a member of the Orthodox Friends. He leaves a companion and two sons. Services at the Orthodox church in Fishertown, by Eld. J. B. Miller and the writer. Interment in the Fishertown cemetery. Levi Rogers.

Neff, Bro. Jacob F., died at his home in the Green Mount congregation, Rockingham Co., Va., Nov. 29, 1908, aged 70 years, 6 months and 22 days. He had been in declining health since last February. Death was due to heart trouble. Bro. Neff united with the Church of the Brethren about six years ago. He was married three times. His first wife was Miss Catherine Myers. From this union are four surviving children. His second wife was Miss Catherine Holler. Seven children blessed this union. He is survived by his third wife, who was Sister Kate Landis. Services by Eld. I. C. Myers from Psa. 116: 15. Interment in the Green Mount cemetery. L. Katie Ritchie.

Park, Sister Lettie Ellen, born in Huntingdon County, Pa., died in the Fairview congregation, Blair Co., Pa., Nov. 5, 1908, of typhoid fever, aged 40 years, 8 months and 12 days. The husband and five children survive. Services by the writer, assisted by Bro. James Murray, of Sterling, Ohio. Interment in the Shelly cemetery. W. H. Holsinger.

Plum, Sister Mary, died at the home of Bro. J. A. Garber in the Green Mount congregation, Va., Dec. 19, 1908, aged about 50 years. Death was due to cancer of the bowels. She was a great sufferer for several months. Services by Elders I. C. Myers and J. A. Garber from Heb. 9: 4. Interment in the Green Mount cemetery. L. Katie Ritchie.

Prowant, Dale, son of Brother John and Sister Clara Prowant, died Dec. 18, 1908, near Continental, Ohio, aged 1 year, 10 months and 14 days. He leaves father, mother and one brother. Services at the Blanchard church by Bro. Lytle, of Deshler, Ohio. D. P. Wells.

Short, Sister Mary, nee Kessler, of Rosedale, Ind., was born Sept. 9, 1829, and died Dec. 25, 1908, aged 79 years, 3 months and 16 days. In 1857 she was united in marriage to Isaac Short. To this union were born eight children, five of whom survive. She united with the Church of the Brethren some years ago, and remained faithful. Services by Bro. J. C. Mitchel from 2 Tim. 4: 1-8. Lunette Mitchel.

Stout, Lettita, died near High Point, Iowa, in the bounds of the Franklin church, Dec. 23, 1908, aged 85 years, 10 months and 12 days. Deceased was the widow of the late Eld. Wm. J. Stout, and was the last of the faithful charter members of the Franklin church, organized in 1856. Services at the church on Christmas Day by the writer. Text, Psa. 23: 4; 1 Peter 1: 3. Interment in cemetery adjoining, by the side of her husband. L. M. Kob.

Stutzman, Bro. David, born May 24, 1836, at Johnstown, Pa., died at his home, near Wauseon, Ohio, Dec. 13, 1908, aged 72 years, 6 months and 19 days. He was married Nov. 1, 1860, to Mary Ann Nicodemus. This union was blessed with four daughters and one son, all of whom, with his wife, survive him. In 1870 he came, with his family, to Wauseon, Ohio, and located on the farm where he spent the remainder of his life. In 1861 he united with the Church of the Brethren, continuing faithful until death. Bro. George Sellers, assisted by C. J. Gurney (Evangelical) conducted the services. Text, Job 14: 14. Sarah Smith.

Trostle, Eld. Levi, died in the Rock River church, Lee Co., Ill., Dec. 17, 1908, aged 78 years, 4 months and 4 days. He was born in Adams County, Pa., Aug. 13, 1830. In 1853 he was married to Miss Isabel Spangler. To this union eight children were born. Two children and his wife preceded him in death. Bro. Trostle was a faithful member of the Church of the Brethren since thirteen years of age. After serving the church for some time as a deacon, he was elected to the ministry in 1862, and later ordained to the eldership. He was very spiritual, working faithfully for the Master. Services by Bro. Galen B. Royer. C. M. Suter.

Walters, Mary, daughter of John and Margaret Crull, born in Henry County, Ind., Aug. 26, 1825, died in Huntington, Ind., Dec. 17, 1908, aged 83 years, 3 months and 11 days. She was married to Daniel Walters Sept. 15, 1844. To this union were born four daughters and three sons, one daughter having died in infancy. She united with the Church of the Brethren in 1853, and remained a devoted member until death. She leaves three sons and three daughters. Her husband preceded her in 1861. Services in the Salamonie congregation at the Lancaster house, by Eld. O. C. Ellis.
Millie Wike.

Williams, Sister Alice A., born Dec. 9, 1853, died in the Johnstown congregation, Pa., Dec. 13, 1908, aged 55 years and 4 days. Services held by Eld. Abram Fyock and Bro. W. M. Howe. Ada M. Beeghly.

Yazel, Sister Nancy M., nee Hippert, born in Auglaize County, Ohio, March 3, 1856, died at her home in Marshall County, Ind., Dec. 16, 1908, aged 52 years, 9 months and 13 days. She was united in marriage with Jacob Yazel March 27, 1875, who preceded her one year ago. To this union were born six children, all of whom survive. She united with the Church of the Brethren early in life. She was anointed a short time prior to her death. Services by the writer, from Luke 8: 52. Samuel S. Keller.

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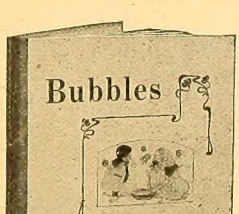
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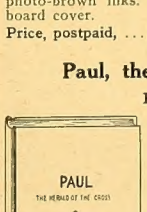


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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 29.)

Thomas.—We met in quarterly council Dec. 26, Eld. J. Appleman presiding. Five letters of membership have been received since last council. Bro. H. L. Hutchison was elected Sunday-school superintendent for the next six months. It was decided that our churchhouse in the country be sold and the proceeds used toward erecting another house of worship at such a time and location as the church may deem best.—Elsie K. Sanger, Thomas, Okla., Dec. 31.

OREGON.

Portland.—One was received by baptism recently, and two by letter. At the close of the Bible Institute, the District Mission Board held a meeting, but, on account of the absence of one of the official board, they could not finish all their work. Dec. 26 the District Board of Charities held their first meeting, and effected a complete organization. The Board is now an incorporated body, and will soon have some printed matter ready for distribution among the churches of the District.—Geo. C. Carl, 1125 Albina Avenue, Portland, Oregon, Dec. 30.

PENNSYLVANIA.

Ephrata church met in council Saturday afternoon, Dec. 12. One was restored to church fellowship and one received by letter. The Sunday-school officers were reëlected as follows: Superintendent, Geo. Weaver; secretary, William Kulp. Bro. Wm. Minnich, of Ohio, preached for us on Wednesday evening, Dec. 16. On Christmas morning the Sunday school enjoyed a short, informal service, consisting of talks, readings, songs and prayer, after which gifts were distributed. Sunday morning, Dec. 27, Bro. S. B. Fahnestock, of Manheim, preached for us. All our preaching services are very well attended.—Mazie Martin, Ephrata, Pa., Dec. 30.

Johnstown church met in council Dec. 31, with Eld. David Hildebrand presiding. All business passed off pleasantly. Two were received by letter. Officers were elected for the year. Feb. 28 Bro. Daniel Clapper will commence a series of meetings in the Moxham house. Our Sunday school and Christian Workers' meeting have been reorganized. Bro. George Wertz is the superintendent of the Sunday school, and Bro. Harvey Berkebile is the president of the Christian Workers' meeting.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., Jan. 2.

Midway.—Our church met in regular council Dec. 28, with Eld. John Herr presiding. Bro. Levi Mohler, of Dillsburg, Pa., who has just opened a series of meetings for us in Lebanon, was also present. One was reclaimed, one disowned, two letters were granted and one received. We received ten applicants for baptism. Bro. Emory P. Trimmer was elected superintendent of the Lebanon Sunday school.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Dec. 28.

Uniontown.—The members at this place met in called council Thursday night, Dec. 10, to elect our Sunday-school superintendents for the coming year. Bro. Chas. Livengood was elected superintendent; Layton Finnell was appointed Messenger agent for this part of the congregation. Special services were conducted on Christmas night. An excellent program was carried out by the Sunday school. They then received a treat.—Mary C. Barnthouse, 8 W. Craig Street, Uniontown, Pa., Dec. 28.

TEXAS.

Irving.—Eld. N. F. Brubaker preached three interesting sermons here. Then he left for Manvel, Texas, to hold a Christmas meeting and love feast. This is only a mission point. Wife and I are the only members here.—C. C. Derrick, Irving, Texas, Dec. 26.

Manvel church met in council preparatory to a series of meetings and a love feast. Business passed off pleasantly. We reorganized our Sunday school with Bro. J. M. Moore, superintendent. We have an evergreen Sunday-school.—Lydia M. Moore, Manvel, Texas, Dec. 21.

Portland.—We have no church at this place. It is a goodly country, just being opened to settlement. The cattlemen are giving up their holdings. Land is reasonable yet, considering its productive qualities. Portland is on the gulf coast, about 200 miles southwest of Galveston. We would gladly welcome any of our members who wish to investigate conditions here.—H. D. Blocher, Portland, Texas, Dec. 25.

VIRGINIA.

Antioch.—A coöperation meeting was held at Antioch, Franklin Co., Va., Dec. 26, in which the Antioch, Bethlehem, and Germantown congregations participated. They decided to continue their mission points in Pittsylvania and Henry Counties; also on Snow Creek in Franklin County. They also agreed to furnish the ministerial force at Spray, N. C., for the next three years. All other business passed off quietly.—J. Alfred Flory, Rockymount, Va., Dec. 28.

Bridgewater.—In my recent report of our council, held in Beaver Creek church, Va., Dec. 12, I meant to say that there were fifty-seven members transferred from Beaver Creek congregation to Bridgewater, instead of us having fifty-seven members left in the Beaver Creek congregation.—Delphia S. Click, R. D. 2, Bridgewater, Va., Dec. 28.

Pleasant Valley church met in council Jan. 1, Eld. S. D. Miller presiding. Everything passed off nicely. As the Sunday-school convention is held here this spring, several committees were appointed, to see to the necessary arrangements. Those wishing to come by railroad will write Bro. S. I. Cline, Weyers Cave, Va. Our missionary committee reported $100 spent in the home field, last year, and $20.52 in the treasury. The church beyond Black Rock Springs is completed. The indebtedness of about $22 was raised. Other collections were also taken. The Sunday-school superintendents for the year are Brethren D. A. Cline and B. F. Click.—Ruth E. Williams, Mt. Sidney, Va., Jan. 2.

Bedoak Grove.—Our elder, W. H. Naff, preached an interesting sermon for us Dec. 13. He also conducted our prayer meeting the same evening at 6:30. We had services on Christmas Day, conducted by Eld. M. I. Dickerson and W. H. Naff.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Dec. 28.

Roanoke.—At our regular Sunday-school meeting, Dec. 27, the Sunday-school officers were elected as follows: Superintendent, Homer E. Trout; secretary, Pearl E. Skegg. We have joy in our hearts this morning, because we can report the good news that our city of Roanoke went "dry" yesterday with a good majority. We praise the Lord for his help in this work. The saloon people are going to contest, but we feel no uneasiness on that account.—Homer E. Trout, Vinton, Va., Dec. 31.

WASHINGTON.

Wenatchee church met in quarterly council Dec. 26, with our elder, A. B. Peters, in charge. Considerable business was transacted and officers elected. One trustee, Bro. J. McMullen, was reëlected. Bro. H. Law was reëlected clerk. Our elders, Brethren A. D. Bowman and J. R. Peters, were chosen to select and purchase a library for the Sunday school. Bro. J. R. Peters was chosen Sunday-school superintendent, this being his third term. Bro. Ralph Bowman was elected secretary, and Bro. Chas. Ells, president for Christian Workers. Permission being given to hold meetings in the "Seventh Day Advent" church, in Wenatchee, services in private homes are recalled.—Maggie Myers, R. D. 2, Wenatchee, Wash., Dec. 26.

WEST VIRGINIA.

Shiloh congregation met in council Dec. 19, with Eld. Obed Hamstead presiding. A collection of $10 was taken up for church purposes. We decided to have a series of meetings at this place in the near future, conducted by Eld. Emra T. Fike. Bro. C. W. Guthrie, of Los Angeles, Cal., was with us on the evenings of Dec. 19 and 20 and gave us interesting talks on India and the Bible lands. A collection of $5 was taken for the India mission. The district meeting of 1909 will be held at the Shiloh church.—Arizona Arnold, Egion, W. Va., Dec. 28.

WISCONSIN.

Barron church met in council Dec. 26, with Eld. W. H. Byer presiding. All business was pleasantly disposed of. Bro. W. H. Byer was elected as our elder, with Bro. S. Baker assistant. Bro. D. Wolf was elected to the ministry. Brethren Marvin Williams and Geo. Tabor were elected to the deacon's office. Sister B. Lemler was chosen as church correspondent.—Mrs. B. Lemler, Dallas, Wis., Dec. 30.

BIBLE INSTITUTE.

To be held at Bridgewater College, Va., beginning Monday, Jan. 11, closing Friday, Jan. 22.

I. Opening session, 10 A. M., Monday, Jan. 11. (a) Scripture Reading and Prayer.—Eld. J. M. Kagey. (b) What the Bible Institute Has Done.—Eld. A. S. Thomas. (c) Place of the Bible Institute in College Work.—Prof. T. S. Moherman. (d) Its Place in the Church.—Eld. H. G. Miller. (e) How to Get the Most out of It.—Eld. H. C. Early.

II. Daily Programs: (a) Northern Palestine as I Saw It. (Ten lectures, with plans and maps.)—Prof. W. B. Yount. (b) Steps Leading to the Sermon, and Sermon Building. (Ten lectures.)—Prof. T. S. Moherman. (c) The Deity of Christ, an Inductive Study from the Gospel of John. (Ten lectures.)—Prof. W. I. T. Hoover. (d) The Sunday-school Conference. The Sunday School and Social Reforms. The Missionary Opportunity of the Sunday School, and Similar Live Questions. (Ten lectures.)—Prof. T. S. Moherman.

III. Special Periods: (a) Methods of Sunday-school Work. (Three lectures.)—Dr. J. S. Flory. (b) A Missionary Program.—By the Volunteer Band. (c) An Address.—State Sunday-school Secretary McIntosh. (d) The Study of Christ, an Inductive Study from the Gospel of John. (Ten lectures.)—Prof. C. W. Roller. (e) How the Home Prepares for the Church.—Mrs. J. M. Coffman.

IV. Alumni Day, Friday, January 22: (1) Forenoon Session, 10 to 12 o'clock. (a) Our College. (b) What our Trustees May Accomplish for the College.—S. M. Bowman. (c) What is an Equipped College?—Dr. J. W. Wayland. (d) How We May Equip.—Eld. D. H. Zigler. (2) Afternoon Session, 1 to 3 o'clock. (a) What our Alumni Are Doing.—Dr. Jno. S. Flory. (b) What an Alumnus Owes his College.—J. A. Hoover. (c) The Power there is in Organization.—Prof. J. A. Garber. (d) What We Can Do.—Prof. Jno. C. Myers.

V. Evangelistic Discourses each Evening.—G. W. Flory.

Board.—Our Ladies' Building is too full to receive additional ladies. A few men can be accommodated in our men's dormitories. Several boarding-houses in the vicinity offer opportunities for board and lodging. Write us on these matters. Tuition is free, and everyone interested is cordially invited to attend both the day programs and the evening services. W. B. Yount.

DEATH OF ELDER LEVI TROSTLE.

After a very brief illness Bro. Levi Trostle, an elder in the Rock River church, Lee Co., Ill., closed his labors on earth Dec. 17, 1908, aged seventy-eight years, four months and four days. He sweetly fell asleep in Jesus, to enter the rest awaiting the faithful.

Bro. Trostle was born in Adams County, Pa., Aug. 13, 1830, and early in life felt the need of a Savior. At the age of thirteen years he gave his heart to God, and united with the Church of the Brethren, of which he was a consistent and faithful member until his life's end. His was a service for the Master of over sixty-five years. He had four brothers and two brothers-in-law who all served as ordained elders in the church except one.

In 1851 he came to Illinois, securing employment in a flouring mill, the trade of miller being his chosen occupation at that time.

In 1853 he was united in marriage with Miss Isabel Spangler, of Adams County, Pa., who came west with him to the new State of Illinois, to make for them a home. This union was blessed with four sons and four daughters. Two sons and his wife preceded him in death. His children are all married. All of his sons and sons-in-law are officials in the church except one.

His early Christian life soon led the church to feel the need of his service. In 1859 he was called to the office of deacon, and in 1862 to the ministry. His service was so satisfactory to the church that he was soon advanced to the second degree, and in about 1889 was ordained to the eldership.

His work in the ministry was confined principally to the home church and a few surrounding churches. However he made a few extended preaching tours, which were much appreciated and effective. He did much personal work, helping those about him to a higher life. In his quiet way he did much good.

For a number of years he had oversight of several churches. He was not a great man as the world counts greatness, but what was said of Moses can be truly said of him, that he was faithful in all his house as a servant. He loved the church and sacrificed much for its interests. He never complained. Beautifully blended in his disposition were the principles of modesty, kindness, gentleness and charity.

He also was a man of strong convictions. In matters of importance he was always willing to give his opinion, but by the loving Christian spirit in which he spoke, contention was avoided.

He was in the ministry forty-five years. His preaching was appreciated, for he was loved and respected by all. He was a welcome visitor everywhere, because he was a good man.

As councilor he was conservative and prudent, and the church has lost an able and loyal supporter. He was one of the most spiritually-minded elders in Northern Illinois. He will be missed by all, but the spiritual life he has left was an example to help us in our journey through this present world. C. M. Suter.

Franklin Grove, Ill.

Golden Text Book

This popular little book contains the Sunday-school Lessons, Golden Text, Bible Readings, Beatitudes, Ten Commandments, Twenty-third Psalm, Apostles' Creed, Names of Books in the Bible, etc. In a large number of schools, these Golden Texts are given the pupils by the superintendents or other officers, and the blank space on the last cover is used to print some particular information regarding their school. Bound in a very handsome lithographed cover.

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are nearly all taken from the book of Acts and should prove exceedingly interesting and helpful. The book of Acts deals with the history of the early Christian church. In the January issue of the Brethren Teachers' Monthly Prof. E. B. Hoff gives a short, clear and pointed "Preview of Acts" that is of itself worth the cost of a year's subscription to the Monthly. Every Sunday-school teacher and officer should subscribe for the Monthly for 1909. Price, per year, 50 cents.

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This record affords space for the recording of 63 church officers; 714 members, over 6,000 pastoral calls; 42 communion services; 126 baptisms, 84 marriages, 105 funerals, 273 sermons; 63 addresses; 168 new members, besides ten other departments.

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You will find this an excellent little volume to carry with you at all times.

It contains neary 200 blank pages and is bound in black leather, size, 3⅜ x 5⅛ inches. Very convenient to carry in pocket.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

COLORADO is about to enact a law by which parents are made responsible for the delinquencies of their children under age, on the theory that "a bad child gets its start towards degeneracy from an ill-ordered home, or from parents who possess traits of character sadly in need of reform." Evidently it is the plan of the Colorado legislators to train the neglectful parent "in the way he should go." We doubt whether the proposed enactment will do all that is expected. Unless there is, in the parent, a realization of the solemn obligation incumbent upon him, according to God's Word, he will fail in the proper training of his children, and even a legal enactment will not fully supply the needed incentive.

EXPERTS in geology claim that the "faulting" of the earth's surface is responsible for earthquakes. The Italian peninsula lies in such a "fault" zone. The "slipping and sliding," there, have been noted for centuries. There is every reason for thinking that they will occur for centuries to come. If the place of "fault" is near the sea, the danger of disaster from tidal waves is imminent, involving the fate of hundreds and perhaps thousands. Geology offers little encouragement to those who deliberately persist in making their home and place of business within the limits of the danger zone. Everything considered,—the scientists say,—it might be the part of prudence to abandon the ruins of the lately prosperous cities, and seek other locations, less liable to awful disaster.

THOSE who have watched the prosecution of San Francisco's municipal grafters, and noted the final conviction of A. Ruef to a fourteen-year term in the penitentiary, are perhaps also aware of the fact that the city has always been notorious as a center of corruption. In fact it exceeds any other city of the United States in godlessness and immorality. As there are no effects without causes, so in the present case. The majority of the early settlers of San Francisco were dissipated and godless, and from the first the situation of municipal affairs was hopelessly bad. The godless adventurers, pouring through the Golden Gate and Emigrant Gap in 1849, shaped the life of San Francisco for years after, nor was it possible for the more godly stream of immigration, in later years, to check the blight resting upon the moral life of the city. The fact that California has the shameful distinction of being one of the few States of the Union without a Sunday law, is, perhaps, due to the degenerate influences at the start. It is apparent to all visitors that in many parts of the Golden State the sanctity of the Lord's Day has been largely lost sight of.

THE recent dismissal of Yuan Shi Kai, the great Chinese statesman, and a member of the grand council, has aroused much speculation among the foreign representatives at Peking. The deposed official was recognized as the ablest, most influential, and wisest of Chinese statesmen since Li Hung Chang. It is feared that reform measures so well begun, may be materially hindered, if those, who have been most instrumental in their enactment, are debarred from further service. All control of the telegraph system has been withdrawn from the foreign superintendents in the field, so that the legations are practically without direct communication with the outside world.

RECENT medical research has developed some wonderful things in regard to the importance of giving the lungs their full capacity of pure air, as a preventive of consumption. One physician asserts that persons, stricken with consumption, who begin at once to breathe as they should, eventually recover. Breathing, like eating, is a matter under control of each individual, and it is left to the option of each person to say how much or how little of life-giving air shall be taken into the lungs, and how thoroughly the noxious, devitalized air shall be exhaled. It will be obvious, from the facts above given, that an abundant supply of fresh air in our dwellings, and especially in our bedrooms, is an important factor of good health.

"THEY shall still bring forth fruit in old age," is the picture of a well-matured life, as given by David, and there are examples, now and then, that prove the correctness of his statement. The well-preserved life of President Angell, of the University of Michigan, who, at the age of eighty, is still active and useful, should be a rebuke to the many who persist in curtailing the usefulness of deserving workers, as soon as they reach the imaginary "dead-line," beyond which they are not supposed to exercise their professional duties. Prof. Angell attributes much of his vigor to his association with, and interest in, the young people of his school, as well as his active participation in the leading questions of the day. In helping others, he has helped himself. There should be inspiration to greater usefulness in the example of the noted educator.

THAT a church building should be converted into a saloon is somewhat unusual, but it happened a few days ago in Chicago. The building had been owned by the Norwegian Methodist church, and, after being disposed of by them, finally came into possession of a saloonkeeper, who at once installed the necessary fittings for a saloon. A large sign in front announces the change to the passerby. Where once the songs of Zion resounded, where once the prayers of the faithful arose to the Throne on high, where once the Word was preached from the sacred stand, there is now the ribald song, the foul oath, the clinking glasses, and bottles and barrels of liquid damnation. The former owners of the church, as well as the residents of the neighborhood, are justly incensed at what they consider a wanton desecration, and yet it is no worse than the sad fate of the man who, after having dedicated his body as the temple of the Holy Spirit, has departed from the faith, crucified to himself "the Son of God afresh, and put him to an open shame."

THE outrages and excesses of the "night riders," which culminated in the Reelfoot Lake tragedy, have met with a well-deserved rebuke by the authorities of Tennessee. Jan. 8 sentence was pronounced upon the persons connected with the murder, and it is hoped that the determination and promptness shown will have a wholesome effect upon the lawless element, not only in Tennessee, but also in Kentucky and other Southern States. To bring about conviction in a case like the one just terminated, is not an easy matter. Governor Cox, as well as the judge, prosecuting attorneys, jury and witnesses, had to face the threats and intimidations of those who had been, or are, implicated in the disgraceful excesses of the night riders, but they did their duty promptly and efficiently.

ANYONE who has traveled in the various countries of Europe has noticed the many old churches that, for centuries, have withstood the ravages of time and the sweep of storms. One of these, located in the village of Naix, Switzerland, collapsed Jan. 10, while hundreds of worshipers were assembled in the edifice. Nearly all were buried in the ruins, and while a large number have been already taken out dead, it is hoped that many are still alive. Sixty persons were saved immediately following the disaster, and others will doubtless be rescued. The church is one of the most interesting in Switzerland, and has been in constant use for years. The immediate cause of the sad occurrence was the collapse of the pillars in the underground crypt, which had, for centuries, faithfully supported the edifice, but which, like all things earthly, had to succumb to the decay that, sooner or later, destroys the fairest and best.

THE people of Italy are expressing their unbounded gratitude for the munificent liberality of the American nation in behalf of the survivors of the appalling earthquake calamity. Some estimates are now being made of the destructiveness of the disaster, as regards the loss of property. In Messina alone $400,000,000 is a conservative estimate, while at Reggio the amount is at least $200,000,000. Banks and commercial houses lost large amounts of cash and securities, much of which will never be recovered. The people in the ruined district will be compelled, practically, to begin life anew, and whatever assistance may be rendered by the nations of the world will be little enough to relieve their necessities. The Italians, in the midst of the dead, and surrounded by woe on every hand, make a strong appeal to human sympathy. Their appeal has been heard, and a generous response will cheer their hearts.

THE English Government is becoming thoroughly aroused to the importance of aggressively suppressing the threatened as well as the existing disturbances in India. Under date of Jan. 6 the report comes from England that 3,000 soldiers are being embarked for India, to aid in upholding British authority. The news has already caused a feeling of greater security throughout the districts where greatest danger impended. With commendable firmness the officials are enforcing the sedition act, applying it to all cases of insubordination or violation of law and order. Three of the Hindu secret orders have been compelled to disband, and others will doubtless follow. It has been found that these secret societies are veritable hotbeds of rebellion and insurrection. Under the guise of secrecy they have attempted to develop and carry out some of the far-reaching plans of opposition against British control of Indian affairs. With the total suppression of secret orders, and other gatherings of a doubtful nature, India officials hope to do much towards dissipating the prevailing unrest.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE LOVE OF THE SAVIOR.—8s and 7s.

BY JAMES A. SELL.

Christ, through love, came down to save us,
Bled and died upon a tree,
His compassion knew no measure,
It was love beyond degree.
In his blood we have our ransom,
All our sins are washed away,
The dark cloud that hung about us,
Swiftly melted into day.

Now he's gone to realms of glory,
Where no sin can e'er molest,
There he's pleading now for sinners,
Wants to give them perfect rest;
And in tones of loving kindness,
Speaks to every troubled soul,
Come to me and I will save you,
Cleanse your heart and make you whole.

In thy loving service ever
Will our souls take new delight
And our way is always changing
From the darkness into light.
We will follow in thy footsteps,
Learn to love thee more and more
And thy Spirit will go with us,
Till we reach the other shore.

Hollidaysburg, Pa.

THE BALKY HORSE.

BY A. G. CROSSWHITE.

We lived for many years on the main road leading from our county-seat to western North Carolina points. This road was good enough for average summer travel, but during the early spring months, and often through the winter, it was almost impassable at times. "The wusser the road, 'pears like, the more we're gwine this away," the Carolinians would often exclaim.

The very thought of those big, luscious apples, that they hauled in their muslin-covered wagons, almost makes my mouth water yet.

It was natural enough to compare the price of the big yellow "bellflowers," the brilliantly-striped "limber twigs," and other fancy varieties, with the condition of the roads, and then the wagons were unloaded in a hurry. The lighter commodities were often ginseng, chestnuts, raccoon hides and pine tar, but the apples were too fragrant to be affected by their surroundings.

Through those muddy roads they must be transported by teams,—good, bad and indifferent,—at any price, and it seemed to the observer that nine out of every ten of the Carolina teams had a balky horse.

When everything was going along smoothly, the caravan was not unlike a camp meeting procession. The drivers laughed and talked together, and sang good old mountain melodies, until one would have believed them perfectly sanctified, but all at once there would come a change in the tune, for the foremost mountain schooner struck a chuck hole. "Old Baulie" made one little effort and then gently gave it up. That stopped the procession, and now the fun began. Coaxing is the first resort; yelling and swearing the next; and, finally, the hickory gad, with the second remedy thrown in. The willing horse gets lick about with the balker, and still the load hangs in the mud.

What is the real trouble with that team, any way? In the first place both horses have been mistreated. The willing one in that he was hitched with one that would not do his part, and then abused for not doing double work.

The balker's abuse dates back farther than that trip. Horses have sense, and sometimes apparently more than their masters. He was not handled right, earlier in his life, and he has now reached that stage when he doesn't care whether school keeps or not. It may be that one day *he* was the puller and his partner the balker. But let things be as they may,—it's up-hill business with such a team. If you help them out once, they'll expect it the next time; and, as long as they are coupled together, the willing one must pull more than his share.

This is the natural conclusion and we have followed it out to the end. Now let's go back and try another course of reasoning. It may be that the harness doesn't fit him right, or that he is physically unable for the task, or that he has not had the proper food that was needed for his peculiar make-up. This horse is a study, rather than a target for oaths and blows from an inconsiderate master.

But do we have anything like this in social circles or in the church? A thousand hands go up. One says, "That old balker is just like one-half of our members. The willing givers carry the burdens and the balkers are left go scot-free, and yet have all the privileges that we enjoy. I don't blame the horse as much as the driver."

This brother wants the poor fellow whipped good, any way. Did you ever see the pulling horse lay back his ears, open wide his mouth and grab old balker by the withers and give him a good shaking? Well, that's you, brother, you've lost your grace when you go to biting or kicking the "other fellow." The better way is to pull the load up against him quietly, and by and by he'll get out of the way.

Another says, "I'd get rid of the old balker some way." Don't you know you can't turn him over to somebody else without a recommendation? What would you say in his favor? "Well, if that wouldn't do, I'd just turn him out and let him go." Would you now, seriously? What good would it do, either him or you, to let him die? He works all right in *some* places, and is valuable in a way. *He's* lame on giving; *you* may be lame on something else.

A man's standing in the church is too often governed by his willingness and promptness to assist in church finances, while along other lines he is a spiritual reprobate. The strong are commanded to "bear the infirmities of the weak." It has always been thus, and will be till Jesus comes.

We may make all the "eveners" we please, but the balky horse will be corrected only by gentle means. Proper teaching, "line upon line, precept upon precept," and a proper amount of God's grace in the heart will at last produce the desired result. The thoroughly converted man will do his share without either coercion or boasting and the one who can willingly do more, has just that much more of the spirit of the Divine Master.

But is this "whipping the horse that pulls?" Suppose that you keep up your side of the financial burden and yet spend a lot of time whining at the extra load, and planning some way to have the delinquent brought to terms, what reward have you in the end? The one grumbles because he is solicited or assessed too much,—the other because he pays too much. Jesus says, "Give and it shall be given unto you," etc. Now let the first one, that gives according to gospel requirements, and feels that he is damaged thereby, report through the columns of this paper and we will see what can be done in the case.

Flora, Ind.

BROTHER GEO. B. HOLSINGER'S EARLY LIFE.

BY EMMA A. REPLOGLE.

Bro. Holsinger breathed the air of song from his father in his babyhood and boyhood, and they united their voices in song as long as they were together. His father rocked him to sleep, singing old hymns, but he could not get him to sleep till he sang "Old Hundred."

H. R. Holsinger was a cousin of George's father, Joseph H. He says in his biography that "once, when George failed to prepare and to perform satisfactorily a duty in a literary society, it was suggested that he redeem himself by singing a song instead, which was so well received that, then and there, he resolved to make music his life-work. In a few weeks he was on his way to attend a musical normal. This was in 1881 and the same school was attended the next year, taking the first prize in musical composition both years."

"His first instrument was a German accordion, with which he spent many pleasant hours; then his father secured a reed organ. About this time, 1875, 'Gospel Hymns No. 1' was published, and a copy found its way into the Holsinger family. Every piece in that book was played and sung by George and his father."

His mother was Rebecca Blackburn, an excellent woman. He was named after his grandfather, Bro. Geo. Holsinger, a minister in the Dunnings Creek church, who was a colaborer with my grandfather, Andrew Miller in the old Wills Creek church, in the southwestern part of Bedford County, Pa. They labored away back in the thirties and forties. The first time my grandmother went over to their love feast, she got tired riding and said, "Does Bro. George live over all these hills?"

Our parents were coworkers and close friends. George's uncle, John, was a contractor and builder for my father at Buffalo Mills, and then a student at his school in 1852 and '53. (Holsinger's History.)

Bro. George's first going away from home was in the fall of 1876. He had met with an accident that year, so that he could not work on the farm. We wanted him to teach school in our township and also teach singing classes, but the directors employed home talent, so he was disappointed, and we more so. He came over to our school, part of the winter, as it was farther advanced than the one at his home, and boarded at my stepfather's home.

He was studious, and spent his spare time in singing. I gave him a music book for teaching one afternoon for me. He was very much pleased with it. I told him one day he should go on studying music and he could be a professor of music in one of our schools some day. I can yet see his look of surprise. Of course we had only an infant school then, but I had visited it several times and knew how it was growing. I attended it the next Spring Term. When George came over to our home, he brought fifty cents along, for spending money. He did not use any of it. Such boys are generally heard from later.

We exchanged letters several times in after years. The last letter he sent me was written while on his way to Waterloo, Iowa, where he took pneumonia. It was a long letter, referring, at length, to the early days, and he enclosed clippings concerning his work. Speaking of the conversion of our children in early life, he said, "How thankful we should be for the protecting arm of the church about our children!" How different from some who talk so disrespectfully about the church in the presence of their children, so often. Over a year ago we met unexpectedly in Altoona, Pa., at the same place for dinner, during the ministerial meeting there. We did not then think it would be our last meeting.

Huntingdon, Pa.

HOW GRENFELL WORKS IN LABRADOR.

BY JOHN W. WAYLAND.

A few weeks ago I had the privilege of seeing and hearing the famous medical missionary, Dr. Wilfred T. Grenfell, who, since 1892, has been doing work in Labrador that has revolutionized the people and the country. Although the fame of it all is world-wide, I must confess that, until very recently, I knew very little of it. May I dare to suppose, therefore, that some others are like I was? So it has occurred to me that a brief, informal sketch of the man and his work might be received with interest and profit by a number of the readers of the Messenger?

In the first place, Doctor Grenfell, though he himself would doubtless be the last one to boast of it, has a famous name, and comes of celebrated English blood. The name "Grenfell" seems to be a slightly modified form of Grenville; and he is a descendant of old Sir Richard Grenville, one of the daring sea-captains of Queen Elizabeth's time, who made voyages to the then newly-discovered America, in the effort to plant colonies. As told by Tennyson, Sir Richard was overwhelmed by the Spaniards in the Azores Islands, because he refused to make his escape and thus leave some of his men who were sick on shore.

"'I have only done my duty as a man is bound to do:
With a cheerful spirit I, Sir Richard Grenville, die!'
And he fell upon their decks, and he died."

Whether or not this story is true, of old Sir Richard, it certainly is true that such is the spirit that

moves in Wilfred Grenfell, of Labrador, today. He says, in a bit of autobiography:

"In 1883, while I was studying medicine at the London Hospital in Whitechapel, I was attracted by a huge crowd going into a large tent in the slums of Stepney. There was singing going on inside, and curiosity led me in. As I left with the crowd, I came to the conclusion that my religious life was a humbug. I vowed that in the future I would either give it up or make it real. It was obviously not a thing to be played with."

He made it real. He soon began in a boys' Sunday school in London. Later he worked among the fishermen of the North Sea; and, in 1892, he sailed out to Labrador in the hospital ship, *Albert*, as the only mission doctor on board. In the three months, spent at that time on the coast, he held religious services and treated 900 sick people.

The next year the work was resumed, with enlarged facilities, and has been continued ever since. Grenfell is the man in charge. He has done what he could personally; he has used the means and money given by others for the work; and he is superintendent of the other workers who have come in. He has a large territory in a bleak country,—what Dr. Henry van Dyke has called a "thousand-mile parish." Under his direction four hospitals have been built and supplied with trained nurses, from the United States chiefly; he has established five coöperative stores, where the fishermen get fair prices for their fish, and buy their supplies at reasonable prices, thus being delivered from the rapacity of unscrupulous traders; he has given surgical and medical care to thousands of patients; he has waged a successful war against the saloon; he acts as magistrate and justice, and has done much in preventing crime and vice; he has built saw-mills, thus aiding the people to become self-supporting during seasons of the year when their usual trades cannot be followed; he has introduced herds of reindeers from Lapland, and is preparing to introduce cattle; he has taught the people useful trades; and withal has preached to them the Gospel of Christ.

The King of England has given signal recognition to Grenfell's work; and in America the Grenfell Association, headed by some of the most prominent men of New England and the Middle States, has been organized to collect money and means for supporting the work. The first week in December Dr. Grenfell spent at Princeton University, where about 3,000 people heard him every night.

On Saturday and Sunday, Dec. 12 and 13, he was here at the University of Virginia; and on Sunday night such a crowd as is hardly ever seen here packed the great public hall, to hear him, and to see the maps and pictures he displayed, to give information of conditions in Labrador, and the work that is being done there. Every summer a number of students from some of the leading colleges and universities go up to Labrador and help Dr. Grenfell and his assistants. They drive wagons, plant gardens, nurse the sick in the hospitals, and do anything else they are told to do.

With all this honor and responsibility upon him, and with all this wonderful achievement to his credit, Dr. Grenfell is one of the most simple, modest, unassuming, and matter-of-fact men. He is of medium size, looks about forty-two or forty-three; is of compact and muscular build; and shows that he has not always been used to downy couches and soft raiment. His adventures and every-day experiences read like the inventions of fiction. Time and again he has barely escaped with his life. On last Easter Sunday he got a message to go sixty miles to amputate a boy's leg. The journey had to be made in a dog sled, and the way led partly over arms of the sea. The thaws were beginning to break up the ice; and in crossing a bay, some four or five miles wide, he, with his dogs and sled, broke through.

By hard work and repeated attempts they managed to get upon a piece of floating ice, about ten feet by twelve,—the one man and the eight dogs, with some of the rope and seal-skin harness with which the dogs had been hitched to the sled. One afternoon, one long night, and part of the next day, they floated on the crumbling piece of ice, drifting constantly toward the open sea. When the sun was down, the temperature fell; and to keep from freezing, Grenfell had to kill three of his faithful dogs, and wrap himself in their skins. His coat, gloves, etc., had been lost in the struggle, and every stitch upon his body was soaked with ice-water. Moreover, he froze the dead dogs' legs together for a flagstaff, took his shirt for a flag, and waved it as long as he was able to hold it up, in the hope that he might be seen from the shore, four or five miles away.

On the second day five hardy fishermen came out in a boat, through the rolling waves and the crushing blocks of ice, and took him and his five remaining dogs ashore. When the simple fishermen, their wives, and their children, learned that it was Grenfell who was out there in deadly peril, they were willing to run any risk to save him; and many who look death in the face every day amid the perils of the sea, all with unmoved and unflinching countenance, received him with tears of relief and joy.

Grenfell preaches a practical religion. He teaches the people how to be clean and healthy and out of debt; and, along with it all, teaches them to pray and to believe the Gospel of Christ. For example, their houses are often filthy,—he teaches them the value of cleanliness. Many have consumption, for want of pure air in their living and sleeping rooms,—he teaches them ventilation. Many have been using injurious and expensive food,—he teaches them how to economize and be the better off for it, in many ways. To people who never had a doctor before he came, or one to take their part against villains and scoundrels, he has been a veritable good angel. No wonder he is spoken of as the patron saint of Labrador.

He has been preaching the same sort of gospel to the people of Labrador that Booker Washington has been preaching to the negroes of the Southern States,—the practical gospel of a practical, every-day religion, that demands industry, independence, self-respect, good health, good will, charity, self-sacrifice, and the employment of all legitimate resources in science and government as a part—a sane and normal part—of itself. In a striking measure he has demonstrated the value and practicability of medical missions.

Charlottesville, Va.

SALVATION GAINED AND KEPT.

BY ANDREW HUTCHISON.

In Four Parts.—Part Three.—Submission.

No. TWO closed with the inquiry as to personal submission. If we have not submitted ourselves to God, why not? James 4: 6, 7 says, "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you." We need not think that the devil will flee from us, unless we do resist him. He will, more than likely, prompt people to join church, just so they do not submit to God.

When any one makes a full surrender to God, fully determined to obey God's Word, the enemy well knows that he has more than his match. Because of such an one it can be truthfully said, "He that is in you, is greater than he that is in the world." 1 John 4: 4. If we have not submitted to God, can we be saved? I can see no promise of salvation from our sins, till we abandon them. And a mere mouth surrender is not sufficient. Jesus says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15: 8. So we can see that a surface work will not meet the demands of the case. Even if the church would tolerate our course, when we violate the New Testament rules, we have no promise of salvation, because we have not submitted our will to God's will. Jesus himself could not make salvation possible to us, till he surrendered his will to the will of the Father. Luke 22: 42.

Isa. 1: 19, 20 says, "If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. Here the willingly obedient have the promise of a blessing. But, on the other hand, if we prove to be rebellious, the judgment must fall upon us, sooner or later. What benefit can we expect from being in the church, if we are not obedient to the church? The final end will be to be numbered among the heathen and publicans.

See what we have in Jer. 6: 16-19, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Truly, "The way of the transgressors is hard." Prov. 13: 15.

2 Pet. 2: 10 says, "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities." The great question is, What shall be done with such members? I can see no other way than to apply the gospel rule. 2 Thess. 3: 6 says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." This seems hard, but the church can do them no good as long as they stand in opposition to the church. Paul's rule says, "A man that is an heretick after the first and second admonition reject." Titus 3: 10.

PRIDE—WHAT IT IS.

BY HATTIE E. STAMM.

AND now abideth pride, fashion and extravagance —these three; but the greatest of these is pride, —simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while shooting at fashion and extravagance, as long as the root is alive. Some people say it does not matter how people dress. There are two passages in the New Testament, which speak explicitly on the subject of dress: 1 Tim. 2: 9, 10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Peter 3: 3, 4, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The first passage quoted says "modest apparel." The word "modest" means "not forward," or "bold," or "going to extremes." The Lord wants us to get the spirit of this into our hearts, so we should not want anything about us that would attract attention to ourselves, or make us appear bold. We want nothing that will hinder the effect of a meek and quiet spirit. Without these pure motives of the soul, plain dress would amount to nothing, but with them it becomes a precious privilege.

If the Spirit prompts us to modest apparel, we would naturally avoid all that tends to make us appear bold and proud. I refer to a few examples. Sometimes waists are so thin that the arms and chest are exposed to public gaze. Then there are the low-neck dresses, short sleeves, skirts with many unnecessary gores, embroideries, lace collars, shiny and showy dress goods, tightly-laced corsets, ruffles, unnecessary tucks, large, extravagant-looking bows of ribbon on the hair, fancy side combs, and broided or plaited hair.

Women of all ages have ornamented their hair. Today fashion requires a puffing, ratting and crimping of it, with many fancy side combs. The spirit of this command would forbid us dressing our hair in other than a plain, tidy manner. Would that every soul could see beauty in a meek and quiet spirit,—the opposite of fashionable outward adorning!

The heart that can see the real beauty in the humble and lowly Nazarene, will not see beauty in that which Dame Fashion displays. A meek and quiet spirit

loves meekness and loves to see the expression of it. The meek and quiet spirit is not moved by fashion, but finds satisfaction in plain, neat attire, which, of itself, bespeaks godliness, and which is in perfect accord with the lowly Nazarene himself. I am sure one could never imagine Jesus following the vagaries of fashion, or being decked with useless ornaments. Our lives, in every respect, should be an expression of the meek and lowly life of Christ.

Is it possible that a man can be found, at this advanced stage of refinement, who dares to preach or write against pride and its consequences? The large majority of that class of men died, and were buried some years ago. The pulpits have nearly all shut down on that style of preaching. The fact is, we are living in supposedly better times. They were good enough in their way, but, dear me, they would not do now!

People, in the days gone by, wore plain clothes, worshiped in plain churches, and sang old-fashioned hymns and tunes. They talked and acted like pilgrims that were looking for a better country, and when they left this earth, they stuck to it to the very last that they were going to a city where there is no night. And it is my opinion that the majority of them just went where they said they were going.

I know it is a little risky to speak out against pride in this day, because the church is full of it. Hundreds who occupy the pulpits in fashionable churches, whose duty it is to point out these evils plainly, are like dumb dogs;—they do not even bark at it. They just let it go, and go it does.

And as pride gains in the church, spiritual life dies out, for they will not and cannot dwell together. Churches that were once noted for their plainness, and whose discipline still rules against pride and fashion, are becoming powerless on the subject. All creation seems to be kept busy to furnish fashions enough to satisfy the cravings of the depraved heart. The religion of Christ is pure and the Christian's highest ambition is to honor God. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven or earth as a proud Christian; there never was, nor ever can be. Pride is of the devil,—it originated with him and he is managing it most successfully in destroying souls.

Pride, fashion and extravagance are eating the very life out of many. The rich lead the way because they can, while the poor strain every nerve to keep in sight, and the devil laughs to see them rush on.

Who will be responsible for these souls at the tribunal of God? Let us be faithful, always abounding in the love of Jesus, for we are passing through perilous times, which try men's souls.

May God's spirit so richly dwell in us, that we will always be adorned, not with fashion, but with that meek and quiet spirit "which is in the sight of God of great price."

Let us submit to him and allow him to purify us until he can see his image in us. "As the servants of Christ, doing the will of God from the heart."

Hagerstown, Ind.

MY WORK IN THE SOUTH AND ELSEWHERE.

BY J. HENRY SHOWALTER.

Nov. 23 I began a twenty days' session of my Normal School of Music at Hartsfield, Ga. This is a small town about thirty miles north of Thomasville, a noted winter resort for northern tourists. The land in that section of the State lays very fine—just rolling enough to drain well. It is quite productive, though not as much so as the best portions of Kentucky, Virginia, and the north central States. Our school at this place was a fine, working class, though entirely primary, this being the first school of the kind ever taught in that section of the State.

While teaching this school, I devoted all my spare moments to a study and write-up of the "Acts of the Apostles," which made every moment of my time rich in blessed experiences. It made my heart yearn for a larger field of usefulness, but never before did I realize so fully what it costs to be a full-fledged, conscientious servant of God,—one ready to lay his whole life, with all its aspirations, upon the altar of God, and suffer all things for Christ's sake and the Gospel's.

I found, as never before, how my heart loves ease, loves to meet only those things which make for present comfort and happiness. So often did I commune with my soul concerning the sacrifices which it was making. They were, and are, indeed insignificant. I have suffered some for the Truth's sake, even the loss of friends and worldly support and honor, but, when compared with those mighty heroes of the early Christian church, it is not worthy to be mentioned.

For years I have believed that East Tennessee, with the surrounding country, is one of the best home mission fields for our Brethren in the United States. In order to learn still more of the people and possibilities there, I arranged with the Brethren of the Beaver Creek church (eight miles north of Knoxville) to conduct a combined Bible and Music Class, or Normal, of ten days. On account of a severe cold in my head and lungs, I was only enabled to work with them about one week, but during that time I was more that ever impressed with the possibilities that lie before our church in that section, if the work can be judiciously handled.

A wonderful thirst for knowledge of the Bible is being developed and this is bringing with it a great demand for teaching,—real, genuine teaching, not of creeds and traditions, but of the real, life-giving truths of the Bible. I verily believe that it is through this medium of teaching that the work of the future is to be accomplished. The eagerness which I saw in this direction, while there, convinced me that we are neglecting one of the finest fields for work in the Brotherhood right here in this East Tennessee country. The Brethren who are there are alive to the work, but they need help,—teachers,—and that, too, men who will go there to live, labor and die with and for them. It is no spasmodic effort that is needed, but life-long, consecrated, persistent effort. Who will come to their help?

I had not thought of doing any more teaching this winter, but if some of our Brethren churches would like work of the sort which I did at the last named place,—combined Bible and music work,—I will take a limited number (two or three) of schools during the months of January and February, and the first half of March. I had thought of spending the rest of this winter in study and preparation for future work, but will accept work as indicated above.

Before closing this communication I want to thank our good, big-hearted brother, J. H. Miller, of Goshen, Ind., for the kind words which he has for the music composers of our church in the Dec. 2 issue of the MESSENGER. Such words of appreciation do our souls good. For twenty-five years I have devoted my best energies to the music work,—teaching, composing, and writing song books, books of theory, etc. Most of that work has been done among other than our own people. During this time I have taught something near eleven thousand pupils, and probably not more than one thousand of those have been from among our own people. The words of recognition and appreciation, accorded me by Bro. Miller, makes me feel good. I have worked where I found the work to be done, but now I should be happy, indeed, could I spend my more mature years among our own churches. However, as in the past, I shall work where I find the work to do, accepting it as the place where God would have me work.

West Milton, Ohio.

ELDER P. R. WRIGHTSMAN.

CONCERNING Bro. P. R. Wrightsman, whose death at Saginaw, Texas, was mentioned last week, we quote the following from "The Olive Branch," by Bro. Daniel Hays, pages 86-93:

Peter R. Wrightsman, who wrote the following account of the trials of the Brethren in Tennessee during the Civil War, was born in Montgomery County, Virginia, May 16, 1834. His father, Daniel Wrightsman, moved to Limestone, Washington County, Tenn., when Peter R., was seventeen years old. He united with the church in 1857 and was elected to the ministry in 1860. He was educated at the Laurel Hill Seminary, in East Tennessee. In October, 1867, he was married to Sister Elizabeth Witter, at South Bend, Ind., and in 1868 he graduated at the Eclectic Medical College in Cincinnati, Ohio. From Cincinnati he went to Dayton, Ohio, and in 1871 he moved to South Bend, Ind., and about four years later he was ordained to the eldership in the Portage congregation, near South Bend. In 1880 he moved to Kansas for his health; and for the benefit of a warmer climate he went to Atlanta, Georgia, in 1894. In 1901 he went to Saginaw, Texas.

In 1865 Bro. Wrightsman attended the Annual Meeting at Dixon, Lee County, Ill., and by invitation he followed Bro. D. P. Sayler with an impressive discourse concerning the trials of the Brethren in Tennessee during the Civil War, which had then just closed:

"Being a minister as well as physician, my business called me over considerable territory. In the spring of 1862 (while in Tennessee) Southern soldiers came to my house searching for firearms, none of which I kept except a plantation rifle. This they took without pay. They came from time to time for three years and took my crops and horses. When the soldiers came for the last horse they rode up with threats and curses. Their language and manner impressed me that they came with intent to kill me. Part of the squad went to the field for the last horse and part remained with me under their charge. I just stepped inside the stable, stood with my hands upward, and prayed to my Heavenly Father, saying, 'Dear Father, save me from these men. Have mercy upon them, and turn them from their evil course, and save thy servant.'

"I never exercised stronger faith in prayer than at that time. It seemed as if I was speaking face to face with my blessed Lord. When I stepped out to the soldiers, I felt that God had answered my prayer, for I felt I could see the Satanic look going down out of their faces like the shadow of a cloud before the bright sunlight.

"The soldiers then said to me, 'Mr. Wrightsman, can we get some bread?' 'Oh, yes,' said I, 'we are commanded to feed the hungry.' I went at once to the kitchen and requested my sisters to cut off a large slice of bread, and butter it for each one of them. They did so and I took it out into the yard and handed a slice to each. They thanked me for the bread, bowed their heads, mounted their horses and rode away, taking my last horse with them, however. Feeling sure the Lord had saved my life, I felt happy, 'thanked God and took courage.' This occurred in the summer of 1863.

"In framing an Act for the Relief of Nonresistants, the Confederate Government, upon the payment of a tax of $500 each into the public treasury, relieved our Brethren for the time; but in the latter part of the war when the South needed all the men in her borders, the local authorities arrested many of our Brethren and shut them up in prison and in the stockades in various places, even after they had paid the $500 penalty. This very much tried our Brethren in the Limestone church, and a petition was drawn up to send to the Confederate Congress, asking that our brethren be released from military service, as we were, and always had been, opposed to bearing arms. Nearly all the members of our church signed the petition. It then became a matter of anxious concern who would carry this petition to Congress and represent our claims. All our older brethren shrank from going to Richmond where Congress was in session. I was away at school; yet it was decided to send me, though a youth as I was. The deacon brethren came to see me and to report their mission. I regretted to leave school and pleaded with them that older brethren should go, but they replied that it was the act of the church. I replied that I was willing to do anything in my power for my brethren in prison. 'If you and the church will aid me in your prayers, I will go.'

"Accordingly I prepared myself with provisions for the journey and started from Limestone depot. I had not traveled far until a minister came on the train. I believed he was from North Carolina. After leaving Jonesboro, he came and sat down on the same seat with me. So far as I could see we were

the only civilians on the train, the remainder were all soldiers. He asked me if I were a minister, and I replied that I was. He then asked me to what church I belonged, our faith and practice, to which I replied. When I mentioned the fact that we were a peaceable people and opposed going to war, he said, 'Do you not think we all ought to fight for our glorious Confederacy?' I replied that Christ taught us not to resist evil. 'Yes,' said he, 'but this war is an exception.' I replied, 'Christ made no exceptions, but says, Love your enemies; bless them that curse you; pray for them that despitefully use you and persecute you.'

"Failing in this he tried another line of reasoning: 'Do you not believe General Washington was a good man; and that God used him to set up this government?'

"'Now,' said I, in return, 'do you believe God used General Washington to set up this government?'

"'Yes,' he replied.

"'Then, what do you think God will do with you for trying to tear down what he built up?'

"He never answered me, but arose and went into another car.

"During our conversation the soldiers were all around, eagerly listening. But when I put my last question to him some of the soldiers made some threats; but I felt the Lord was with me. I was not in the least alarmed, and continued my journey without further interruption.

"At the proper time I went to the House of the Confederate Congress, presented my petition and made my plea, stating among other things, 'Our people were always a peace people; it is no use to take them to the army, for they will not fight. They would be just in your way. They are the best subjects in your government, for they stay at home and mind their own business. They are mostly farmers, raise grain and your men come and take it. In this way we feed the hungry. Our people never molest your men, but are loyal and law-abiding citizens. If you will let us stay at home we will be loyal citizens to the powers that are over us. We humbly plead for your acceptance of our petition.'

"Alexander H. Stephens was then consulted; and finally my petition was accepted, and officially endorsed with the word 'GRANTED.'

"With a heart overflowing with gratitude to our dear Heavenly Father, I came on to my home at Limestone, Tenn. Bro. M. M. Bashor met me at the depot and urged me to continue on to Knoxville on the same train, as some of our brethren had been taken off while I was at Richmond. So I continued my journey eighty-four miles farther to Knoxville. I went to see Col. E. D. Blake, commander of conscripts and prisoners and showed him my papers. With an uncouth remark he told me to go out to the stockade and get my men. I went, entered the stockade, and got my brethren out of prison. We all went home like happy children. This was in the summer of 1863.

"In the autumn of 1864 our church at Limestone, Tenn., had prepared to hold a love feast, as all seemed to be quiet just at that time. So, on the fourth Saturday in September, we started for the church with provision necessary to hold the meeting. But, behold! there on our grounds, around and near the church, was a regiment of soldiers. Many of our members were frightened, and some of them urged the dismissal of the meeting. I told them, 'No, let us go on with the meeting. Perhaps the Lord has sent them to this place to hear the Gospel.' This delayed our decision. In the meantime the colonel heard of our dilemma and at once sent us word to go on with our meeting, that nothing should be molested, but that we should be protected. So we went on with the services, invited the soldiers into the church and our house was crowded. It proved to be one of the best love feasts that I ever attended,—the best of order and attention prevailed. Not a thing was molested, all behaved well, and many requests were made for us to come to their part of the country after the war and preach for them. But, alas! many of those poor men, no doubt, fell on the field of battle.

"Thank God for the Brethren church whose motto is, 'Peace on earth, good will toward men,'—who have all been born of the same Spirit, and walk by the same rule, and mind the same things."

UNWRAPPING THE MUMMIES.

G. Elliott Smith describes in the recent "Bulletin of the Egyptian Institute" what he discovered when he unwrapped, in the Cairo Museum, the mummies of five of the Pharaohs that were found at Babel-Molouk in 1898. These kings were among those who reigned in Egypt from about 1,000 to 1,300 years before the Christian era. At a period, believed to be not more than a century after the death of the latest of these royal persons, their elaborate tombs were broken into, for the purpose of despoiling the mummies of the precious stones and jewels in the form of amulets, charms and other objects that had been buried with them.

The work of unwrapping the royal mummies of Egypt is always a slow and careful process. Every stage of it is carefully described. Photographs are taken at every change in the process, as, for example, when different kinds of cloth or different widths of bandages are used. The detailed report on these five mummies has not yet been printed, and Mr. Smith confines himself to his notes of the mutilation and plunder of the royal dead. About three days were spent in the unwrapping of each of the mummies.

It would have been no easy matter for the plunderers to take off the wrappings and secure the jewels, if they had treated the mummies with care, but they were after the valuables and stopped at no mutilation that would help to get them quickly. Parts of the fine linen bandages, plastered together with resinous paste, were hacked off so brutally that bones of the mummies were broken, pieces of skin were cut out, arms, hands and ears were cut off, and teeth were knocked out. Fragments of the original wrappings remained glued to the mummies if it was evident that there was no jewel underneath, that would add to the stolen riches. The least damaged of all the mummies was that of Rameses V., which was completely stripped of all its wrappings, but the only mutilation was the slicing off of the finger tips of the left hand by some sharp instrument.

None of the other mummies were so badly maltreated as the body of Rameses VI., whose head and trunk were literally hacked to pieces. Jewels around the neck had evidently supplied the motive for cutting off the head. One of the forearms and the hand were not with the mummy, but, curiously enough, they had been replaced by those of another body, evidently of a woman. Mr. Smith discovered abundant evidence that, at a later period, during the reign of the priest kings, these outrages came to light and a very hurried effort was made to rewrap the bodies. The fragments of the old bandages were put around them and were then covered with new bandages, but the rewrapping was so carelessly done as to indicate great haste. When the body of Rameses VI. was rewrapped, it was necessary to obtain a board on which to tie the fragments, to give them some semblance of the form of a mummy.—*American Antiquarian.*

THE DEMOCRATIC SPIRIT.

BY H. M. FOGELSONGER.

Every epoch has its own difficulties to overcome and changes to make. Previous to the Civil War, "State Rights" with the "Slave Problem" were the things to be settled. In fact, as we look over the past century we see many old battle-grounds in Science, Politics, Religion and Philosophy, and one is compelled to inquire more deeply into our present conditions.

In my environment I hear much dissatisfaction with the general attitude of the various churches to modern conditions. There has been one characteristic of the Church of the Brethren that has always appealed to the writer and that is its democratic spirit. We have no priesthood, no absolutely fixed forms of worship, nor established prayers. When decisions are to be made, the whole church votes either directly or through its representatives. Furthermore, these representatives change from year to year. But there is yet a deeper significance to this spirit and one to which I especially refer. The individual does not get his religion ready made but he gets it himself, by his own struggles and growth. In worship each member has a part. Our music is not furnished by a choir, but it wells up from the very soul of the congregation. Through preaching, and other incentives, the members are led to read the Bible. We depend largely upon first-hand evidences as authority for Christian belief, and, by constant reading and meditation, there always come conviction and deep-rooted belief.

I do not mean to say that the Church of the Brethren is the only one that manifests the democratic spirit, nor that we are perfect examples, but I do think that we are blessed with a good share of it and the future power of the church, in meeting the needs of the day, may depend upon the manifestation of this same spirit. No one can deny that throughout the country there is a powerful and deep democratic sentiment developing; a desire that the individual be given freedom, or, in other words, a chance to grow. And history is full of illustrations where various churches tried to curb a natural development and lost their power. There will be more such cases in the future, if the churches do not meet the needs of the people. We cannot thrust eighteenth century interpretations of the Scriptures on twentieth century people, nor can we establish systems now that will be adequate two centuries hence.

Democracy makes well-rounded men and women. It is the result of, as well as fosters, intelligence. Our church started on that principle. Its founders read the Bible with open minds. The Church of the Brethren will do well to encourage the same spirit that led the early saints, that of study and meditation on religious subjects. Religion is not a thing to be manufactured in theological circles and editorial rooms. It is a growth from the hearts of men. Some things may have to be discarded if we encourage religious education but what of it? There are too many people dying in sin for us to close our doors. We must give up personal feeling and ask, "What does the world today need?"

802 S. Main St., Ann Arbor, Mich.

MINNEAPOLIS, MINN.

An excellent Christmas program was given by the Sunday school on the evening of Dec. 23. Most of the parents were present, all seemingly anxious for their children to be in Sunday school, but manifesting very little concern to set a good example in that direction.

Bro. Samuel Fike, of Waterloo, Iowa, was with us over Sunday. It is much encouragement to us to have the District Mission Board or any of its members with us.

We thank those who have so kindly and liberally responded to our appeal for help. May you still continue to remember the work here! This present year has opened with much encouragement. Last Sunday four new names were enrolled at Sunday school and the attendance was the largest, and the interest the best, since the present workers have been here. For lack of teachers our Sunday school has been hindered, especially in the adult department. Children's classes were so large as to require all our present teaching force. We are praying and hoping for workers, strong and experienced in the Brethren's church work, to locate among us, that we may have more help in the Sunday school. The present work on hand, and the opportunities in view, demand more special missionaries.

We have introduced the two-year course of Beginners' Lessons, and have planned supplemental work in connection with the International Lessons for the other classes. The "Twentieth Century Record System," furnished by the Brethren Publishing House, has been installed. Preaching services and pastoral work are also showing more encouraging conditions.

Recently a large number of the neighbors and friends, from more remote parts of our territory, gathered at the Mission Home with a fruit and vegetable donation, much to the surprise and pleasure of our pastor and wife. Pray for the further advance of the work.

Bertha Brunskill.

1210 Twenty-fifth Avenue, Jan. 5.

Nikola Tesla says: "Everyone should consider his body as a priceless gift from one whom he loves above all; a marvelous work of art, of indescribable beauty and mastery beyond human conception, and so delicate that a word, a look—nay, a thought, may injure it."

THE ROUND TABLE

HABITS.

BY C. W. GUTHRIE.

Since we are all forming habits of various kinds, we should make every possible effort to form good ones. I was peculiarly impressed, recently, regarding the tobacco habit. I entered a church and saw the members and others expectorating the juice of the weed on the floor. To my still greater surprise, upon reaching the rostrum, I found a receptacle, just back of the pulpit, for the convenience of the ministers. And, the worst of all, this was a house belonging to the Church of the Brethren. There the ministers, brethren, sisters, their children and almost every one in the neighborhood, had the tobacco habit to such an extent that they cannot be induced to let the stuff alone, even during the hour of service, in the house of the Lord. I know of churches that have been compelled to put up notices forbidding the use of tobacco in the house of God.

Then there are secret habits which our eyes do not see,—and sometimes our ears do not even hear of them,—that are even more defiling. O that we might more fully realize that the searching eye of our Heavenly Father is upon us. "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." 1 Cor. 28: 9.

While there are many evil habits to be shunned, there are many good ones to be cultivated and commended. One of the most needful acquirements is always to stand firmly for the Word of God, and for the church, in all her spiritual activities. May we be able, as was David, to say, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

Hovatter, W. Va.

FRETTING AND COMPLAINING.

BY J. H. MILLER.

Some people are never satisfied,—always complaining and looking on the dark side of life. Such people must be miserable. Many people borrow trouble. In the round of domestic duties, some people practically fret their lives away. Providence seems to have turned everything against them. The weather is never right, the seasons flit by too rapidly, the summer has been too dry, too much wind, dust, etc. When the rainy season sets in, there is too much mud, the crops will be destroyed, they become discouraged with the country and seek another location. Such people, indeed, are to be pitied.

The fretting man and woman make life very unpleasant; in fact they are the most unpleasant company in the whole world. An insect is much more sensible. The busy little bee spends life pleasantly; it only stings when disturbed, but some people grumble and fret under any and all conditions. Some people claim that hard work is killing them. This is not true. It is worry that wears their life out. We should learn how to live and conduct ourselves. Let patience have her perfect work. James 1: 4. No one can be a Christian and fret out his life by inches. Remember, "What cannot be cured, should be endured."

Goshen, Ind.

HOW HE WAS HEALED.

BY T. A. ROBINSON.

Bro. Philip Metz, of this place, is a man of some seventy-four years. Nov. 1 he was thrown from a load of hay, badly affecting his right side and head, which, soon after, resulted in a light stroke of paralysis. Dec. 11 he received the second stroke, from which even the doctor thought he would not recover. Being called to his home, I spoke to his wife about the anointing. She said that he did not know anything about it, as he could not read, and never heard any one speak about the service.

I told him what James says in 5: 13-15. He said he never heard it before, but he wanted to be anointed. So arrangements were made and the anointing was attended to by a deacon brother and the writer, as stated Dec. 18. For a time he grew weaker, but took a turn for the better, and today he is able to be up and about the house, having use of his paralyzed limbs. The doctor and nurse, with others, say that they never knew of a case of paralysis to improve so rapidly under such circumstances, considering the age of the patient.

We here see the good results following the anointing service, where the work is done by faith, as directed by the Word of God.

1311 Cedar St., Muscatine, Iowa.

WORK.

BY DOLLIE V. WILLIAMSON.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—John 9: 4.

Did you ever think of it that nearly all the great accomplishments of man were achieved by ceaseless toil? Who can look upon such stupendous structures as the Great Pyramids, the Temple of Karnak in Egypt, the Great Wall of China, or St. Peter's at Rome, without being impressed with the fact that they are great monuments of toil?

While toil is necessary to produce substantial architecture, it is also necessary in many other things, not the least of which is the spreading of the glorious Gospel of Christ. No one knew this better than the Apostle Paul. We find this manifested in his missionary journeys to Asia, to Greece, and finally to Rome, where he, though a Roman prisoner, dwelt in his own hired house, and continued daily to declare the Gospel, and to preach a risen Lord unto the proud, haughty inhabitants of Rome.

If we would make our lives fruitful, we must not be ashamed of toil, but make ourselves instruments in the hands of God for the enlarging of his kingdom in the hearts of men.

Cherry Run, W. Va.

AN UNCOMMON INCIDENT.

BY NELSON SHIRK.

We, the well taught, and abundantly supplied with opportunities, are often outdone by those of limited chances. The young hero of the following is not a minister's son, nor a deacon's son either. In fact he has to experience the misfortune of being without a father's care.

Two boys were coming down the street, talking as they walked. I could not hear what they were saying; in fact I was not trying to. When they were near me, something farther down attracted their attention, and they, as boys do, started to run to the object of interest. Just then one of them, speaking louder than before, said, "I didn't mean to say that. Pardon me, won't you?"

Such an expression is not often heard from a boy and I said then that he is ahead of a good many men and women who profess to be Christians. Well, it would make a great difference in this world if we would put into our words and actions a careful consideration of the feelings of one another. Why not bring the difference to pass?

Elgin, Ill.

LIFE'S MINISTRY.

BY IDA M. HELM.

Abel's life was the shortest in the first two thousand years of history, yet his was a rich life. Thousands of years have passed, yet his life speaks to us of sincerity, implicit trust in God, obedience, sacrifice and love. "He being dead, yet speaketh." Our lives, though they may be short, may be filled with these same virtues, and how much more should be expected of us, living in the light of the Gospel of Christ, and having his footsteps in which to walk? Though our tongues are silent, while our forms are lying rigid in the grave, naught can silence the witness of the life we lived.

Ashland, Ohio.

Now, forget your haste, just for a second or two, let go pushing the train you are riding in, stop trying to do all your work at once; and perceive how deliberate, how regal, your soul is, how indifferent to the petty chances of punctuality.

CONVENIENCES FOR BAPTISM.

BY J. L. SWITZER.

Would it not be well, in fitting and building our churches for the convenience of our church services, not to forget one of the most important of all things,—the comfort and convenience of the little, tender lambs that are to be received into the kingdom? It seems somewhat astonishing that, while we love to point to the early churches as models, this very reasonable example they gave us should be so generally ignored. Why not, in connection with our churches, have a convenient place for baptizing, and a comfortable place for the necessary change of apparel? This neglect often hinders the success of our winter revival work, and it seems to me to be an important matter for consideration.

Carthage, Mo.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 24, 1909.

WAYSIDE MINISTRIES.

Acts 3: 3-9.

I. Peter and John.
1. On the way to church. V. 1.
2. Interrupted by a beggar. V. 3.

II. "Fastening Eyes" is Characteristic of Christianity.
1. Science seeks out the secrets of nature.
2. Art fastens its eyes on the beautiful.
3. Christianity seeks out the ills that afflict man to remove them. Matt. 8: 3, 14, 15; Acts 3: 6; 5: 15, 16; 14: 10; 28: 8.

III. "Such as I Have, Give I." V. 6.
1. Peter wrought the miracle by the Holy Spirit. Acts 1: 8; 2: 4.
2. Because in himself had the miracle been wrought. Acts 2: 4; 10: 45.
3. We cannot kindle others unless we ourselves are on fire.

IV. Results:
1. The man walked, "praising God." V. 8.
2. "The people ran together." V. 11.
3. And Peter preached. Vs. 12-16.

Note.—1. The miracle was like a church-bell calling people to Jesus.
2. Peter as a fisher of men, used the cure and the "wondering" as his bait.
3. Lame men healed. Acts 3: 6-8; 14: 8; Matt. 11: 4, 5; Isa. 35: 6.
4. Salvation by faith. Matt. 9: 22; Mark 9: 23; Luke 7: 50.

Song.—"My Faith Looks Up To Thee."

PRAYER MEETING

For Week Beginning January 24, 1909.

GLEAMS OF HOPE FOR EARTH'S NEEDY ONES.

Luke 5: 12-15.

1. The Needy Leper.—"Full of leprosy." Awful condition! No hope! Thus sin blights the fairest life, and corrupts the heart, out of which "are the issues of life." Prov. 4: 23.

2. A Gleam of Hope.—"Seeing Jesus." The glorious dawn of the Sun of Righteousness! Like the poor leper, we can draw near to Christ in "full assurance of faith." Heb. 10: 22.

3. His Humble, Earnest Plea.—"If thou wilt, thou canst make me clean." He had (1) a knowledge of the power of Christ and trusted him fully. What an inspiring example to us! Heb. 11: 6. (2) He had just one desire,—to be made clean. He confessed his need and plead earnestly. No doubt about his sincerity! Do we know Christ as he really is? Is ours a living faith? Do we have an earnest desire to be really clean and pure in his sight? Isa. 6: 5-8.

5. Immediate and Perfect Restoration.—"I will: be thou clean." Every miracle is linked to an "I will" of Jesus Christ. Man's need is no greater than Christ's power to restore. We are told (1) that Christ "touched him," and instantly there was an outflow of Divine Power. (2) Not even the hosts of hell can prevail against the mighty words, "I will." (3) When Christ restores, there is complete deliverance,—"Immediately the leprosy departed from him." Is there a soul that feels the weight of sin and longs for "gleams of hope"? Trust fully in Christ, and he will prove himself the "morning star" that leads you to the joys on high. Rev. 22: 16, 17.

6. Man's Allotted Task.—"Show thyself," etc. The leper was to show himself to the priest, in attestation of his healing. Brother, sister, are you really healed? Have you thus showed yourself to others? Are you a living demonstration of a "needy one" that has seen "gleams of hope"? 2 Cor. 3: 2, 3.

HOME AND FAMILY

IN ANSWER.

BY LUCY E. HODGE.

"Madam, we miss the train at B—."
"But can't you make it, sir?" she gasped.
"Impossible; it leaves at three;
And we are due at quarter past."
"Is there no way? O tell me, then,
Are you a Christian?" "I am not."
"And are there none among the men
Who run this train?" "No; I forgot—
I think this fellow over here,
Oiling the engine, claims to be."
She threw upon the engineer
A fair face, white with agony.

"Are you a Christian?" "Yes, I am."
"Then, O, sir, won't you pray with me,
All the way long, that God will stay—
That God will hold the train at B—?"
"'T will do no good; it's due at three,
And —" "Yes, but God can hold the train;
My dying child is calling me,
And I must see her face again.
O, won't you pray?" "I will," a nod
Emphatic, as he takes his place.
When Christians grasp the arm of God,
They grasp the power that rules the rod.

Out from the station swept the train
On time,—swept on past wood and lea;
The engineer with cheeks aflame,
Prayed, "O Lord, hold the train at B—,"
Then flung the throttle wide, and, like
Some giant monster of the plain,
With panting sides and mighty strides,
Past hill and valley swept the train.

A half a minute! Two are gained!
Along those burnished lines of steel
His glances leap. Each nerve is strained,
And still he prays with fervent zeal.
Heart, head, and brain, with one accord,
Work, while his prayer ascends to heaven:
"Just hold the train eight minutes, Lord,
And I'll make up the other seven."

With rush and roar through meadow-lands,
Past cottage homes and green hillsides,
The panting thing obeys his hands,
And speeds along with giant strides.

They say an accident delayed
The train a little while; but he
Who listened while his children prayed,
In answer held the train at B—.

Kearney, Nebr.

FOR THOSE WHO LOVE FLOWERS.

BY ELIZABETH D. ROSENBERGER.

BARBARA was arranging her plants in the south window. "I am going to have a few less, this year, so I left out my lovely purple petunia," she said.

"I wish you would keep as many as possible," said her mother. "It isn't home without flowers in winter."

"I shall keep a good many, but we cannot darken the windows with our plants; we want all the sunshine we can get," answered Barbara. And she was right. I know homes where there is not a single available window in the family sitting-room. Every window is filled with plants. People who are, of necessity, confined indoors, much of the time, require brightness and sunshine. Leave at least one window empty and free of plants, for them to take in a little of the outer world. Pictures, furniture, plants and carpets become very monotonous to one who must remain in the house. When they can see God's great out-of-doors, the azure sky with fleeting clouds, the rain and the snowstorm, it is not so lonely.

"I do hope we will have some geraniums in bloom for Christmas," said Barbara. And it seems likely that those large lovely scarlet geraniums will be in full bloom by that time, for Barbara did not wait until frost threatened to destroy her plants, and then hastily take a few up that had blossomed all summer, and expect them to bloom in her window also. She started her plants over two months ago,—geraniums, petunias, heliotropes, fuchsias, oxalis, and the inevitable calla lily, made up her list.

Then she also had a few flowering begonias which she shaded from the direct rays of the sun by placing other plants in front of them. She also had a few rex begonias. These are a little more difficult to grow, but Barbara declares they are worth all the trouble because the leaves are so handsome. She keeps them out of the sun, but gives them plenty of light and moisture. They want no water or dust on their leaves. Indeed, these rex begonias are quite genteel and remind us of some ladies, who are very ornamental in the parlor but do not seem to take kindly to the homely, rough work of everyday life.

This is the season which finds every home florist deeply interested in and occupied with the winter window garden. Christmas will soon be here and everyone wants a few flowers or pretty plants for that joyous occasion.

Barbara was careful about watering her plants. She kept them free from insects and sprayed them often with pure water. Nearly all plants that bloom in winter are delicate and chilly indoors. A cold draught destroys them at once, and Barbara was careful to keep them in an even temperature. She sponged the leaves of her plants occasionally, and arranged the plants in such a way that those which grew best in the sunshine were placed there. Her flower-pots were clean, and her windows had the immaculate appearance of a greenhouse. The entire family helped her to care for the flowers.

A coleus deserves a place in our windows,—the newer varieties are so beautiful. Their bright-colored leaves form a pleasing contrast to the bare trees outside of the window. Grandmother had a wax plant which all the children loved. It was trained on a flat trellis. Amid the thick, glossy leaves, clustered the star-shaped blossoms, which we so much admired.

It is a common thing to see boquets of flowers in a sick room; but in many cases the patient cannot endure their perfume. As a rule it is better to give a small growing plant, with buds and flowers. The patient takes an interest in the unfolding of the plant life. One patient said, "Your pot of old-fashioned pinks proved such a blessing! I watched it grow and bloom and forgot my aches and pains." A pot of purple pansies kept hope alive in another sick room. If you have boys and girls, let each of them have a plant or two to care for. It will prove one thing more to keep them interested and happy at home. No matter how humble the house, if the windows are clean and a plant or two is growing there, the spirit of home dwells within.

You and I never shall understand the mixture of good and evil, found in the human heart, nor the awful fact that when we would do good, evil is present with us. Neither can we understand how weeds and flowers can be so closely related. The spring beauty and portulaca are sisters to the wild purslane,—they are all in the purslane family. Weeds do not care to be either useful or ornamental, so they become rank and common, and lose the power to beautify this earth. But, somehow, they never have any the less seed. They want to grow just as thickly as they can, and, however small and colorless their flowers are, the seed pods are always full to the brim. Tell your children, when they grow impatient of restraint and teaching, that almost any plant can become a weed if allowed to run wild and live in fence corners, like a tramp. Plants become prodigals then, like the son spoken of in the Bible. Once in a while they come back to the garden, as the prodigal son did, to become well-behaved and useful flowers again.

"And after it all, when all is past,
'T is the deed of love that alone may last
And the rest is chaff in the winnowing blast
In the garden of life,—a weed."

Covington, Ohio.

THE POWER OF A SURRENDERED LIFE.

BY ADALINE HOHF BEERY.

WHEN we see a man with a fine physique, tall, straight, broad-shouldered, with muscles like iron and nerves true as steel, with a mind broad and deep, capable of almost unlimited education, with a will-force creative in its intensity, we look on in admiration and say, "What power incarnate!" He can wrestle with a physical enemy and throw him in the dust, he can invent marvelous mechanisms, he can teach psychological mysteries. He is a lord, having dominion over all the earth.

Along the highway comes a Potentate, with heralds running before, proclaiming, "Clear the way, remove the obstructions, and bow the knee to Prince Jesus, the Son of God!" The Prince arrives, and, looking with kindly eyes on the man, asks him to be his subject, and turn over all his interests into his care, and give up all ambition other than loyalty to him. What! give up everything? Why should he surrender all these magnificent powers of his? How much he can do in the world! The Prince repeats his request for absolute capitulation.

Have you ever known such a man, who surrendered unconditionally? Were his powers of public benefaction curtailed? Rather, were they not augmented illimitably? The yielding of service is not to be merely on general principles, but the mainspring of all the casual, little things that sum up the day's work. As we give our hand to our Captain, and the key to our heart in his keeping, we shall feel the thrill of spiritual endowment that far outweighs the possibilities of bare muscle and bare intellect.

The wheels of our life are turning for the good of our fellow-men, for Christ has put on the belt. And if there is any one thing that we are specially fond of, and he asks us to give it up, he will give us something twice as beautiful and good. Is that worth while?

A life that walks along cheerfully, trustfully, not knowing where it is going, feeling only the magnetic finger-tips of the Lord Jesus, is a beacon to the world, an inspiration, a perpetual marvel. The trinity of man,—body, mind, and soul,—enlisted in the service of Prince Emmanuel, and infused into every profession and industry, alone will turn this world upside down, and convert it into a suburb of heaven.

Huntingdon, Pa.

"FROM YOUR HEARTS."

BY KATIE FLORY.

WE may have our offenders,—those who hate us, deceive us, and take the advantage of us, and in untold ways do harm and molest us, yet, if we do not forgive from *our hearts*,—our brethren who trespass against us, we need expect no forgiveness from our heavenly Father. And how much more have we sinned against him, than any brother or sister ever did against us! This thought should melt us, and at once lead us to pray for more of a forgiving spirit, if our hearts are getting cold toward any one. "Judgment is without mercy to him that has showed no mercy: mercy glorieth against judgment." The Lord not only requires of us to do justly, but to love mercy. To do this we should have a forgiving spirit.

Is there one such who professes to be a loving follower of Christ that will not forgive his offender? There are such, we believe, for the Scriptures seem to indicate the fact. We may be keeping all the sayings, be humble, zealous,—we may appear outwardly to have forgiven, but down deep in the heart, covered up, unseen to the human eye, may still be some feeling of malice, envy or ill-will toward some one. God sees and knows it, though others may not. You cherish that feeling, you keep it warm in your thoughts, you cannot quite get rid of that ugly feeling toward one. You know how it feels within you. But we should remember that even the smallest feeling of ill-will toward any one is enough to separate us from God's love and favor upon us.

How shall I get rid of such feelings toward others? Cultivate the spirit of love, and good-will for every one. Try to see all the good you can in others, and speak about those traits you see. You know it is so easy to see and find faults in those about us, and we are sure to find what we look for.

How can we pray, "Forgive us our debts as we forgive our debtors," if we cannot truly and sincerely forgive our debtors? You say to the Lord, "Forgive *me* as I forgive *my* debtors." You bring down a curse upon your own head, if you forgive not.

O, let us pray for a more forgiving spirit! Let us learn to endure and bear more for Jesus' sake. Think of Christ, who bore our offenses and who, with his dying groans, said, "Father, forgive them, for they know not what they do." Is there any one whom you cannot forgive?

R. D. No. 1, Union, Ohio.

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Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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THERE is a move on foot to build a new meeting-house in the West Johnstown congregation, Pa.

DURING a series of meetings in the Juniata church, Nebr., twelve accepted Christ and received the rite of baptism.

BRO. D. E. CRIPE, of Chandler, Okla., is now located in Stillwater, same State, and should be addressed accordingly.

BRO. C. B. SMITH closed a revival at Bethel, Nebr., Jan. 3, with twelve received into the church by confession and baptism.

BRO. J. EDSON ULERY is booked for a series of meetings in Chicago, beginning Feb. 4. While in the city, he has promised to give Elgin a call.

THE members at Greensburg, Pa., have reasons to rejoice on account of five recent accessions to the church. One awaits the rite of baptism.

BRO. GEO. W. VANSICKLE is holding a series of meetings in the Sandy Creek congregation, W. Va. Five persons have decided to live the better life.

A SERIES of meetings was held in the Black River church, Ohio, and five of the Sunday-school scholars applied for baptism. One was restored to fellowship.

DURING some evangelistic work in the Woodbury church, Pa., by Bro. Daniel Clapper, there were six accessions, three by baptism and three restored to fellowship.

SHOULD there be any members of the Church of the Brethren in or near Hayes, South Dakota, they will please communicate with Bro. W. S. Adkins, of that place, Box 56.

BRO. C. H. STEARMAN, of Kearneysville, W. Va., has arranged to devote all his time to evangelistic work after April 1. Those wishing to secure his services can address him as above.

THE Linville church, Va., begins the year with a membership of 500. This is certainly a large body of workers for the Master's vineyard, and still there is plenty for each one to do.

THE church at Ingalls, Ind., is now completed and will be formally dedicated Jan. 24. Bro. Jacob W. Rarick, of Muncie, delivering the address for the occasion. A series of meetings will follow.

BRO. J. L. THOMAS, of Coyle, Okla., has arranged to move, in February, to Seiling, that State, where only a few members are located at this time and where his services in the ministry are very much needed.

BRO. J. G. ROYER reached his home at Mt. Morris in time to spend New Year's Day with his family. It is said that he has not spent a Christmas at home for twenty years. All of these years he has had some engagements for the Holidays, either holding a series of meetings or conducting a Bible normal. At present he is assisting in the Bible Institute at Mt. Morris College.

BRO. WM. BEERY, of Huntingdon, Pa., skilled in the rudiments of music, is to devote some time to the teaching and training of classes in vocal music in the churches desiring his services. See his special notice in this issue.

BRO. J. EDSON ULERY, of Onekama, Mich., wishes us to say, on his behalf, that he can accept no more calls for Bible Institutes during the winter of 1909-1910. He is planning to give more of his time and attention to the work at Onekama.

IN a previous issue we announced the dedication of the church at Blue River, Iowa, for Jan. 17. The announcement should have been made for Indiana instead of Iowa. The dedication occurs next Sunday. The mistake in the announcement was ours.

WE have only recently learned that Bro. Levi Snell was selected in October to represent Nebraska on the coming Standing Committee. If there be others not mentioned by us, we should have their names. We make editorial mention of all such appointments.

BRO. JOHN E. MOHLER, formerly of Des Moines, Iowa, is now located at 841 Herkimer St., Pasadena, Cal., and may hereafter be addressed accordingly. In February he will return to Des Moines and close up his business, with a view of making California his permanent home. He makes the change on account of the health of his wife.

A LARGE congregation in the East sent a vote of thanks to some of the local newspapers for removing the liquor advertisements from their columns. That is one way of making the influence of the church felt. Local papers exert a wide influence and they should be encouraged to take their stand on the right side of every moral question.

LAST week we published, on page 26, a short editorial headed, "How to Help the Preacher," in which we said that the plan suggested was from the pastor of one of our city churches. We are now informed that the preacher in question is the pastor of one of our country churches. The rules, ten in number, are all good and will bear a second reading. They will, however, apply to city churches as well as those in the country.

BRO. I. A. BROWER, of Newville, N. Dak., a faithful and earnest elder in the church, was stricken with typhoid fever and passed away Dec. 27, being, at the time of his death, a little over forty years old. He was called away in the prime of life,—just at a time when much was expected of him. As a preacher he was not widely known, but he was a faithful shepherd and gave special attention to any church work that fell to his lot.

OUR patrons often send us local papers containing articles they think we should see. For their kindness we are very grateful, but many of them do not mark the parts to which they wish to call our attention. On the day we write this item we received two local papers from Kansas, with nothing marked, and, of course, we did not see what a few very kind people wish us to read. We are too busy to spend much time looking for some matter of interest in a local paper, but always have time to read marked sections. We cannot read one-twentieth of the printed matter coming to our desk, hence the importance of our patrons marking the parts of a local journal to which they desire to invite our attention.

ONE of the congregations in the East recently spent four hours in a council meeting, planning how best to enlarge the borders of the Master's Kingdom. We are wondering how many congregations spend even one hour in the interest of church expansion. Just think of 870 congregations all planning how to go to their limits preaching the Gospel! There would be something doing. In congregations where there is trouble, the members could do nothing better than to turn their council meeting into a missionary meeting to consider ways and means for the saving of souls. Let our people do more of this kind of work and we will then have plenty of ideal council meetings, and fewer troubles to settle.

BRO. JOHN H. TOPPER, of Butler, Ind., has also kept a record of the baptized and reclaimed reported in the MESSENGER for 1908. His count shows that there were 8,184 baptized and 447 restored to fellowship, in the United States, making a total of 8,631. In India 132 were baptized and three restored. In Canada three were baptized. One Chinaman was also baptized in the United States. It will be observed that the estimate is somewhat higher than that published last week, and probably contains some lapping over, a thing that might easily occur, where the same accessions are reported by different writers, as is sometimes the case.

THE historian who looks over the early volumes of our publications, *The Gospel Visitor, Christian Family Companion, Pilgrim, Brethren at Work* and GOSPEL MESSENGER, will find them a source of valuable information concerning the church and her work. No one could write a reliable history of the Church of the Brethren without a good understanding of the contents of these volumes. One of our college professors, who had occasion to spend several days looking over a number of these early volumes, some of them dating beyond his birth, said that he had no idea of the interesting and valuable history found stored away in them. He has not been saving his papers, but from now on he proposes to preserve all of them, and have them bound each year. There are others of our young brethren, who should follow his example and thus preserve, for use in later years, the history of the various departments of work in the church. The time may come when they will have use for some of the matter thus stored away.

LAST Sunday was a red letter day for the Elgin church. The weather was damp and cool, but that seemed not to dampen the ardor of any one. The attendance at the Sunday school and morning services was large, there being a number of visiting members present. In the afternoon the Sunday-school workers of Chicago, Naperville, Batavia and Elgin were together in a joint meeting. Some splendid and highly appreciated addresses were made. The proposed graded lesson system was discussed in an interesting and helpful manner. While most of those who spoke are favorable to a graded system, still no one sees his way clear enough to urge the adoption of any particular system. At the close of the afternoon session a free lunch was served in the basement. The evening services were in charge of the Christian Workers of the four congregations named. Most of the evening was taken up with a very able and impressive temperance address. We were glad to have so many visitors with us. A number remained over night and visited the Publishing House on Monday forenoon.

WE have before us the picture of a boys' brigade, representing a class in Sunday school. All the boys appear in the attitude of soldiers on drill. Some of them are too small to carry even small guns, and are provided with bayonets. Thus the Sunday-school boys, a few of them over ten years old, are taught to drill and handle arms as though they were being trained for war. Instead of these boys being taught to love and admire the peace principles, embodied in the teaching of the Master, they are to have their hearts and heads filled with the military spirit. They are to grow up to manhood, admiring the life of the soldier more than the life of the humble Christian who is opposed to carnal warfare. Sherman one time said, that "war is hell." Why should our Sunday schools be instrumental in training young boys to love that which ultimately leads to what the man, who has been in many battles, calls hell? Are our Sunday schools coming to this? They are, in some of the denominations, and that, too, with the approval of ministers. The boy who is large enough, carries a gun, possibly an air gun. Others are provided with bayonets, and then the maneuvers of the regular military drill are gone through with, from week to week, until the boys become quite proficient on the parade grounds. Why are Sunday-school workers drilling these boys? Surely not for the kingdom of heaven. Certainly not for the church, or for spiritual culture. They are drilling for the world, and that, too, contrary to the very spirit of Christianity.

TRANSFERRING MEMBERSHIP.

A VERY nice thing was done in Virginia, a few weeks before the close of 1908. There were fifty-seven members of the Beaver Creek congregation that lived much nearer the Bridgewater church than their own. By consent of their mother congregation, they were permitted to move their membership to the Bridgewater congregation. It may have been hard to give up fifty-seven members of the church family, but under the circumstances it was the right thing to do, and shows a fine Christian spirit upon the part of the mother church. Members ought to be permitted to hold their membership in the congregation having the most accessible place of worship. Church lines may be important, but they should not be regarded as all-important. For those living nearer some other Brethren house of worship than the one in their own congregation, our Annual Conference has wisely arranged for a transfer of membership, without the necessity of a change in residence, or change in church lines. Those entitled to a transfer of membership, under these circumstances, should not be denied that which the Conference grants them.

AN EXPLANATION.

AN explanation may be due our faithful and earnest correspondents, who keep us supplied with church news. They wonder why we so often cut down their reports, after they have made them as short as they know how. It is this way: A practical eye, accustomed to the business for years, can often see how a news report may be shortened even after the writer has done his best at condensing his matter. In order to find room for as many reports as possible, the condensing of matter becomes a necessity. Notice the news in this issue. Every inch of space intended for that class of matter is filled, and yet a number of reports must be held over, though we have cut down, more or less, nearly every item of news published. We cut out some excellent morals, some fine exhortations, and some beautiful sentiments, but the news remains. The Business Department of the House is entitled to three columns in which to advertise books and other matter deemed necessary. Excepting these three columns, all the space from the Missionary Page to the close of the paper is for news, obituaries, announcements, etc. It is only occasionally that we fail to have space enough for all of this kind of matter coming to our desk, and at such times our correspondents will please have patience. We have the Essay department, the Home and Family and also the Round Table for certain classes of matter, and we permit the news to encroach upon these departments as little as possible. We must have three pages for editorials, while the first page must be kept for a class of matter that is highly appreciated by our patrons. The right way is for our correspondents to send on their matter, resting assured that we will make the very best use of it possible. It is this abundance of good matter that enables us to bring out what hundreds of our well-informed readers pronounce the best and the cleanest religious weekly in America. So, again, we say, let us have your matter, trust it to our judgment and we will see that you get a paper worth, to you and to your family, every cent you pay for it.

THE PROBLEMS OF THE DENOMINATIONAL SCHOOL.

In Two Parts.—Part One.

THE denominational school has problems of its own, not known to schools of other classes. And our schools,—the schools of the Church of the Brethren,—have their full share. Some of them are already worked out; and they are no longer problems. But there are yet many things to be solved and settled. In fact, the time never comes when schools of this class are not pressed with perplexing questions.

That our schools are essential to the progress and welfare of the church, is conceded to be a settled proposition. In this age of advancement, and growing advancement, it would be difficult to see how much could be accomplished without trained workers. The cry is raised everywhere for better and stronger workers. The ministerial work demands learning as well as piety. The average man can accomplish but little without training. And it has always been so, but not so much so a generation or two ago as now, because of the enlightenment of the age. And, apart from these things, the New Testament lays upon the minister the duty of preparation, teaching that he should study to show himself approved. It furnishes the example also. Those whom Jesus called to be workers in laying the foundation, took special training under him,—a course of three years and more. Paul, when he was called, though a highly-educated man for his day, went into the desert of Arabia for a special course of preparation. It must not be thought that the early workers were ignorant, untrained men, though some of them were, at the time they were called.

The few men of extraordinary gifts will always be considered as doing well, even without special training. But how much stronger even this small class of men would be with training! And the fact must not be overlooked that this class is very small in proportion to the number of workers needed. About one man in how many may be counted in this class? You see that the main body of the workers must be men of ordinary gifts, who could not depend upon their natural talents for great things. There are great things to be done, and trained men are imperatively demanded.

On the mission field, particularly the foreign field, trained workers are more essential than on territory already possessed, even though it be but in part. The word from the workers on the field is saying constantly, "The missionaries should have the best training; for it is not worth while, unless the workers are well prepared." This pressure has raised one of the most serious questions with the Mission Board. Shall there be an educational standard set for our workers? It is clear that this question will have to be dealt with by the Conference before many years pass. And that will be a big question, for it will raise the question of an educational standard for our entire ministry. At any rate, whatever modifications may be placed upon the matter, as it relates to workers in heathen lands, some standard for all the workers of the church will be the final solution.

Then there are the publishing interests. Who would think of running a publishing house without trained workers? And who would think of doing without a publishing house? Almost as well think of dispensing with the ministry. In fact, there are people today who set more store by the press than by the ministry, and it is not a small class either. They have already prophesied that in another generation or two the press will have supplanted the ministry. Whether that is true or not, it shows the importance of the press, which is an appeal to our church for work of a high order in her publications. The very best talent and learning of the church should be employed in this department of work.

Besides, there are the professions. Already a goodly number of our people have entered them, and as the years come, a larger proportion will be found in these walks. So it is easy to see the necessity for higher education.

But can it not be had without our schools? Yes! And in the mere matter of sharpening the mental faculties, it is just as good, if not better than our schools can give. Why, then, should our small church take upon itself the burdens of the denominational school? That's the point exactly. Let's look at it.

The answer to the question is seen in the result of educating our children away from the influence of the church. Here it is all worked out and reduced to a practical result, and it is known only too well. If the shortest and quickest road to the extinction of the Church of the Brethren, as it is known today, is sought, this is the plan. Just send our young people off to school where the influence of the church is not felt, and in a generation or two the end is reached. It is natural to follow our training; it is what we expect. And since the training, thus received, is away from the church, not toward it, it is to be expected that those, thus trained, will be lost to the church. And it works out that way in most cases.

Those that will go to school represent, in the main, the flower of the rising generation, and if these are lost to the church, where are the strong workers to come from? Only those of ordinary talent, in the main, would be left, and without training. What could be expected of a class of workers of ordinary talent, without training, in this age and the ages to come? Isn't it clear? Don't you see? It is one of two things,—either maintain the schools, or expect to close up business practically by and by

Certainly, it is true, that not all of those going off to school are lost to the church, but it is the rule to a very great extent. And it entails a loss and insures a state of weakness, bordering on extinction in the near future, that the church cannot afford.

Of course, no one desires to close up business for the Lord. On the other hand, it is earnestly desired that his business may grow and prosper till it fills the whole earth, even as the waters fill the sea. Then it is a settled question that the burden of preparing workers must be borne. And it is well that this fact be fully understood. H. C. E.

AFTER THE HOLIDAYS.

WELL, it's all over, yes, all over! But is it all over? It is like clouds after a day of sunshine, as the day following a feast, as the stern, hot days after a glorious springtime, as the calm after the cyclone, after which we hear people say, as they come forth from their hiding places: "Thank God, it is all over." Yes, the storm is all over, but the effects of it are not over. In its trail is left a destruction and death that is seen and felt for years that follow.

We remember, years ago, while attending one of our Conferences in the Far West, that, during the meeting, one of these storms passed near by. On our return homeward we passed the place where this storm plowed through, in its mad fury. As we came alongside a large and beautiful tract of timber, we saw where the storm had swept through, as straight and much wider than a railroad track, having slashed everything down so that you could see the way made through the timber for miles. The storm was over and gone, but the trail left behind would be seen for years to come.

And so it is with many other things that are in the past. They have left their tracks. Our Holidays, with all their festivities, their givings and receivings, their joys and sorrows, are in the past, and the thought comes to us, What has it all meant? Has the world,—have we, as Christian men and women,—been made the better because of their coming, because of our participating in the things and exercises that were put in them? We measure the value of things by the fruitage that we get from them.

We enjoy the church and prayer meeting services, not so much because of the pleasure we get while being there, as that which we receive to take home with us. We feast on the spiritual food not merely for the enjoyment afforded us, while feasting, but because of the spiritual strength which we expect to receive, to take with us for our own growth and for the power thus received to do better work for the Master.

Anything that affords enjoyment only while we are partaking of it, and then sours in our stomachs, to give us distress and pain afterwards, is not the kind of food we want, neither is it the kind of enjoyment we need. The farmer has pleasure in his labors, though hard they may be, because of his hope and trust in the fruit that will follow. If our housewives, in their preparing of their feasts and entertainments, can labor, plan and harrass their minds in the same spirit and with the same trust, blessings may follow. But if it is all done for the mere gratification that is to attend the feast, and nothing better and more lasting to follow, it is labor and time spent in vain. Did you ever think of the day that follows the feast in many homes? Were you ever a member of such a family and did you notice the wreckage left, and were you one to help clean it up and set things aright? Was it a time of joy and gladness? How much? The day of feasting and trying to manufacture enjoyment and happiness is the day of outside life. The day that follows is the day of inside life, and often the two are as different as light and darkness.

It would be interesting to have written out the inside or the hidden lives of some families as they are lived, the day after some of these occasions are over. It would enable us to know the true inwardness of them, and measure, to some extent, their real value. While, in some cases, we might see and learn some things worthy of commendation, in others there would be revelations that would make sad hearts and demand commiseration and pity. O sad, sad is the thought that all things are not as they seem.

Now, it is not our purpose to set forth pessimistic views of our festive seasons, the antecedents, their participations and the fruitage that follows. But we ought to have a desire to look at them as they really are, what they should be, and then try to bring them up to the true standard.

The Christmastide ought to be a great day to the world because it commemorates the greatest and most gladsome day that ever dawned into this world of ours. It truly brought "tidings of great joy, peace on earth, good will to men." No greater joy can human mind conceive for this life than "peace on earth, and good will to men." Give us this and we have something better than Paradise. We have heaven on earth. At least some of this ought to be seen and felt during our Christmastide.

In this blessed season joy, peace and good will ought to be at full tide, because it is the time when our minds and hearts ought to be filled, in all possible fullness, with the Christ-love. To the measure that we are thus filled we will have on earth peace and good will. Having our minds and hearts thus filled, it is no strange thing that we should express our feelings in loving actions and in giving "gifts," not making it a time of merchandise exchanging, giving to each other in kind and value, as nearly as possible. It is this measuring of gifts that robs them of their true intent and sweetness.

How often are there heard such expressions as these, "The mean thing; had I known that he would send me such trash, I would not have sent him what I did. Because I am poor, people think anything is good enough for me. They send their good things to their rich friends." Could we see the sad hearts and wounded feelings of the poor, as we can see the joy and gladness of the well-to-do and the rich, we would be inclined to wonder whether, indeed, we, as a Christian people, are having right views of the Christmastide and the other festive occasions of the year.

There is a principle that circulates through these festivities that we fail to recognize. If we were all alike poor, it would not seem hard on the part of any. It is the contrasts that hurt. It is the bountifulness, the joy and the gladness of the rich that intensifies the poverty, the distress and the sadness of the poor. And it is these seasons of festivities and the giving of gifts that makes evident the distinction between the rich and the poor. If the joy of the giving, upon the part of the well-to-do, could be placed in the giving, and the joy of the poor be found in the receiving, without any feeling, on their part, that a return in kind should be made, it would be a gift of love and appreciation. Otherwise it is made a sacrifice in exchange, because it is a sacrifice, on their part, to make the exchange.

It seems to us that, in the Christmastide, there should be two leading thoughts. First, to show our appreciation of the Great Gift given to the world, in the birth of Christ, and what it means to the world and to us as individuals. Second, our giving of gifts ought to be a true expression of our feelings of good will to men, because of Christ's good will to us in giving us salvation which is the gift of God for all men.

H. B. B.

RESTLESS MEMBERS.

Some of our members, who locate in the West, and help to establish churches, are inclined to be a little too restless for their own good and for the good of the cause they represent. After a few years of residence in a new locality, they hear of some other place that seems to suit their taste better, so they sell out and make a second move, only to do the same thing over, a few years later. They keep on the go, all the time looking for something better, and never finding that which is perfectly satisfactory. In this way they may figure in building up a half dozen churches, and in like manner be instrumental in putting them out of existence. A dozen families of this sort, moving into a locality and then moving away again, in the course of a few years, may think that they are helping to establish churches, but they are not. It would be much better for these members, as well as for their families and the church, if they would settle down somewhere and help establish something. Some once flourishing churches in the West have been nearly ruined by this restless spirit. Even preachers in good circumstances have been persuaded to leave otherwise prosperous congregations, while they go "fishing" for more of this world's goods than they need. If some of our people in the West, and in other parts of the Brotherhood, would stay by the congregations they help to establish, we might have many more congregations than we now have.

LOOSE TEACHING.

A correspondent, who devotes all of his time to evangelistic labors, says that in these days there is so much "milk and cider" teaching that the man, who contends for the whole Gospel, has to work against both wind and tide. In this he is correct. It is amazing how thoroughly Christianity and worldlyism have become mixed. As a rule there is more world than Christianity, and more error than Gospel. It is no more a question of the true church in the world for the purpose of representing the interest of heaven on earth, but it is a question as to how much of the world can be gotten into the church and still have the semblance of a church left. Men cease to preach sound doctrine because the people, who furnish the money, refuse to pay for that kind of teaching. They have the money to pay for what they want, and there are plenty of men who are willing to deal out the Gospel, flavored to suit the taste of the people, if the pay is good. The man who will earnestly contend for the faith once delivered unto the saints has a difficult task, but no more so than did the apostles and those who took charge of the fields they left. Preaching the whole Gospel then required men of faith and nerve, and the same thing is true today. Only men of faith and nerve can withstand the opposing forces.

THE EIGHTY-FIVE THOUSAND DOLLAR CHURCH.

Some of the Messenger readers are receiving circulars about an $85,000 church that has just been erected, and are asked for a donation to help cancel the debt on the building. A communication comes all the way from Oregon, asking about the Brethren erecting $85,000 churches. The writer thinks that members should not be asked to help pay for churches costing that much money. So far as we know, there is no congregation in the Brotherhood even thinking about putting that much money in a church edifice. In fact, we have no congregation that needs a church costing $85,000. A congregation needing so costly a building should be able to pay for it themselves. These are days when a good deal of money is being wasted on church buildings, while the mission cause goes begging, and if our people understand their business, as stewards of the Lord, they will not put the Lord's money where it will be wasted. Some of the calls, for money to help pay for churches, are worthy of attention and some are not. But it seems strange that some one in Oregon should be asked to help pay for an $85,000 meetinghouse in one of the Middle States. The donation, by rights, ought to go the other way.

THE WISE MEN.

We have on our desk the Christmas issue of a leading religious journal, containing a picture of the three Wise Men of the East, following the star to Bethlehem, in search of the newborn King. The purpose of the picture, and the poetry accompanying the same, is to make it appear that the Wise Men reached Bethlehem the night that Jesus was born, when it is quite generally understood by Bible students that the visit of these men did not occur until several months later. The star probably appeared to the Wise Men in the East at the time the child was born. Some days would be required for preparation before beginning the journey, and not less than three months' time was spent on the long trip across the desert and down through Palestine. When they arrived in Bethlehem, they found the young child and his mother in a house. Matt. 2: 11. Joseph had taken his wife and the child away from the stable, where the shepherds found them, and placed them in a comfortable home. This was after the presentation of the child at the temple, and just before the trip into Egypt was undertaken. If Jesus was born on Christmas, the visit of the Wise Men did not take place until some time in the spring.

CHURCH OF THE BRETHREN.

The use of the name "Church of the Brethren" dates a good deal farther back than most of the Messenger readers think. In 1864 H. R. Holsinger established the *Christian Family Companion* at Tyrone, Pa., and a few years later, probably about 1867, inserted this clause on the title page of the volume, for that year: "Published by the Editor, by permission of the Church of the Brethren." At least the clause will be found on the title page of the volume for 1869. We do not happen to have the title pages for the volumes of 1867 and 1868. The volumes for 1866 and 1865 had no title pages, and only a few issues were put out in the fall of 1864. When the Brumbaughs began the publishing of the *Pilgrim* in 1870, this announcement appeared on the title pages of the early volumes: "Published for the Church of the Brethren." This traces the use of the present name of the church back at least forty-two years, and how much farther it may be traced, remains to be seen. The evidence offered would indicate that H. R. Holsinger, then a young preacher and editor in the church, was the first one to apply the name to the church. Still, the term may have been used before his day.

A SERIOUS NEGLECT.

Our attention has been called to a serious neglect in some parts of the Brotherhood. It is reported that there are churches in which a love feast is not held even once a year. The members of these churches, desiring to commune, must go to some of the adjoining congregations. A neglect of this sort should not long be tolerated in any State District. As means of grace and spiritual development the ordinances of the house of God should be observed at least once a year in every congregation in the Brotherhood, and where the custom is neglected, the matter ought to be looked into by the adjoining elders. When churches are out of line in the attire of their members, committees are sometimes sent to set them in order. But here is a matter that is of more importance than the raiment we wear or the food we eat. Jesus tells us in John 6: 53, that unless we eat his flesh, emblematically, and drink his blood, we have no life in us. Churches that fail properly to observe the ordinances cannot prosper either spiritually or temporally. The love feast institutions are essential to their very existence.

A DYING CHURCH.

A minister, who does a good deal of traveling, finds a church that he says is dying. The minister who conducts most of the services may mean it all well, but he is taking the very life out of his people. He preaches a little sermon about the opening hymn, then, after prayer, follows the regular discourse. The closing hymn furnishes an occasion for another short sermon. Three sermons at one meeting is more than his people can stand, and as a result very few attend the services. Many of the members absent themselves and, as a result, the church is losing. Of course, it is strange that a minister cannot see the mistake he is making, but that is the way it sometimes goes. Men can see the mistakes of others better than their own. It would be well, however, if some one could kindly tell this minister about the mistake he is making. Were this done, he might see the importance of changing his method of dealing out the Gospel. It is unfortunate that ministers should be permitted to fall into such habits, and thus injure the cause they mean to aid.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Washington, D. C.
J. J. Yoder, ...Conway, Kans.

Address,
General Mission Board, Elgin, Ill.

"Look to Your Marching Orders."

The great Duke of Wellington administered a well-deserved reproof to a young minister, who spoke slightingly of foreign missions. He told him: "Look to your marching orders? How do they read? You cannot evade the issue!" We all know our responsibility but many do try to "evade the issue." No excuses avail. "Some can go, most can give, all can pray." The marching orders must not be changed. "If the Lord wants you for a missionary," said Adoniram Judson, "he will send that word home to your heart. If he does so, you neglect it at your peril." Many life failures among Christians are due to the neglect of heeding the great missionary call,—the one thing that is to be sought first of all and yet is often subordinated to all else, to our great loss. David Brainerd, the noble missionary to the North American Indians, declared on his dying bed: "I would not have spent my life otherwise for the whole world."

Preachers and Politics.

When Christ refused to meddle with the affairs of this life, as a judge, he laid down a principle or rule of action which, according to Canon Fausset, carries a great lesson to all leaders of religious thought. Great, indeed, is the influence of religious teachers in the external relations of life, but only when it is indirectly exercised. If ministers interfere directly with secular and political matters, the spell of that influence is broken. If they take a side,—as in that case they must do,—those on the opposite side cannot help regarding them as adversaries, and this necessarily diminishes,—if it does not entirely destroy,—their possibility of usefulness. The Church of the Brethren has never deemed it wise to enter the political arena to the extent of becoming participants in the bitter struggles and disgraceful wrangles, so often indulged in by politicians. Her ministers have largely succeeded in abiding within their proper sphere, and, in consequence, have secured the respect of contending factions, and frequently mollified the most bitter feelings. It is safe ground to occupy.

"A Costly Thing to Forget Your Neighbors."

Jacob Riis, that indefatigable worker in the slums of New York, recently expressed himself in the words of our heading, and there is a world of truth in the statement. New York permitted a slum population of 2,000,000 to grow up as it could, not as it should, and woke up to find itself in the grasp of vicious influences, only to be curbed by aggressive evangelistic efforts,—if ever it is done. Thousands of dark and unwholesome basement tenements have been allowed to shelter the growing population of the eastern metropolis, when not even a plant would thrive in the unsanitary surroundings. Now there is a tuberculosis mortality of 10,000 deaths a year, half of which is clearly traceable to the dark and airless bedrooms. Undoubtedly there has been, and is, a great neglect of these matters in all of our large cities, and we shall have to reap the results that are sure to follow, unless something is done to change the deplorable conditions. Mr. Riis says: "There is much need of work,—intelligent work. No matter what the expense may be, our cities must be redeemed. Already we have paid an immense sum for our neglect. It is a costly thing to forget your neighbors."

The Things We Must Leave Behind.

When Lord Erskine, of England, was told that a certain man was dead, and had left $2,000,000, his lordship replied, "That's a poor capital to begin the next world with." He was right. Such a life is a flat failure. Such a man got no good out of his $2,000,000 in this world, and he certainly did not get himself ready for the next. What is the grand total of his life, of his toil, of his anxious days and sleepless nights? He raked together $2,000,000. What did he do with it? He kept it as long as he could. Why did he not keep it forever? He died. How did he dispose of it? He left it to those who came after, and to the squabbles of courts. How much wiser to rear a noble and endearing monument with the money entrusted to us! Not a monument of marble, for that will crumble; not of brass, for that will tarnish, but of noble achievements and a wise stewardship. The man who left his $2,000,000 had a chance for real usefulness, had he rightly employed the means at hand, but he refused. "Failure" is not the right word here,—it was a sin! It is a sin not to do good. It is a sin to bury money in the ground, to lock it up in vaults, to waste it on ourselves, when the Lord should be first of all. At the opening of this new year, brother and sister, better take a good look at the debit and credit columns, and see where you stand. Remember, too, that the best wish for the new year is easiest to realize,—a perfect balance-sheet, one that will stand the test of the Great Bookkeeper!

From Bulsar, India.

The missionary party arrived in Bombay on the afternoon of the 6th inst. All were well and happy. The old missionaries were glad to be back home, and the new ones rejoiced to be in the land of their hopes and prayers. Bro. Blough, Sister Quinter, and Sister Sadie Miller, met the party in Bombay. When Mrs. Johansen, who traveled with us all the way from New York, saw our missionaries, who came to meet us, she said, "How well they look." You would say so too, could you see Sister Quinter and Sister Sadie. This is the way the climate affects some of us.

This is the beautiful season in India. The evenings and mornings are cool enough to make one shiver. The nights are cold enough to make one draw up several blankets, and the days are not unpleasantly hot. This is the time for work.

Today the wife of the Governor of Bombay died. The Government schools are closed and our Orphanage school too. The Governor, with his wife, had been at Mahableshwar, the summer capital.

Bro. Stover and family went to Ankleshwer today, having been here at Bulsar a few days. The Bulsar people are always glad for visits from the Stovers, this having been their home for so many years.

Sister Quinter accompanied the two new missionaries to Jalalpur today. The two new missionaries will be at Jalalpur for language study. A nice quiet place they will have, and good assistants in the language with Brother and Sister Long. Let us pray that they may soon learn the language, quickly to enter upon the work they so much long to do, and in which they are so much needed.

The new church is growing rapidly,—rapidly for India,—and we hope to have it completed by the time of district meeting in March. We are anxiously awaiting its completion, for it is needed so much.

Bulsar, India, Dec. 11. Eliza B. Miller.

Why Ashamed?

A few weeks ago the Office Editor referred to some who are ashamed of the meetinghouses which our fathers and grandfathers built and in which they worshiped. What he said was to the point. We need more such things said, for it is to be feared that as a people we are becoming ashamed of some things in which we should rather take pride, and that we take pride in some things of which we should be ashamed. In this we do not differ from other denominations, nor indeed from those who stand entirely outside of all religious organizations. And so it will be until our minds and wills are conformed to the mind and will of him who created and preserves us.

We think a good many thoughts, we say a good many words, we do a good many deeds of which we should be ashamed; but it happens too frequently that we are not. Occasionally we are ashamed of that to which we owe most. How many young men and women are ashamed of their uncultured, horny-handed parents? And yet if it had not been for the hard labor and self-denial of these parents, the young men and women would not have had an opportunity to secure the culture which they think raises them to a higher plane than that on which their humble father and mother live. Pity all such, both the parents and the children, especially the children. Some day they will find out how foolish and sinful their thoughts have been. Fortunate will they be if they discover their mistake before it is too late to correct it.

And in the church this custom is not liked, and that one is out of date. Some persons have let the fault-finding habit grow upon them to such an extent that the one who listens to them cannot but wonder why they remain with the church if it is as far wrong as they say. They overlook the good, and lead others to do so likewise by always talking about what they consider bad or useless. But the church still stands—God's church will stand somewhere to the end of time; and it never will be without those who are finding fault with it. Even the Master himself did not please all his followers all the time while he was here on earth.

It is quite likely that the church is not perfect, that many and great improvements could be made in our methods. But at heart the church is right, acting each year as it sees, and each year stepping forward into greater light. That is the ideal condition for a church—and for all men and women. But when we can do little or nothing but condemn, when we refuse to use our strength to encourage the good as well as to discourage the bad, we come very far short of living up to our privileges. No one man or small body of men in the church possess all the wisdom in the church. The church lived before them—lived even though possessing some of the characteristics of which these self-appointed judges profess to be ashamed.

It is good to seek the reason for the faith that is in us. Why, and of what, are fault-finders ashamed? Is it because of the evil in the body? Is it because we come short of our duty? Or is it because some of our manners are not what the worldly-wise consider up to date? Our experience is that it is more often for the reason last given. We are called behind the times—and thank God that we are in many things. We have a record of a large number of such persons in the Bible. But they were the salt of the earth, and without them the world would have been much poorer. Just run over the line of the prophets and see how many of them would have been approved by the hypocritical of today. And was not the Christ himself considered behind the times when he refused to go forward with the traditions of men and clung tenaciously to the Word of God?

We must not, dare not, stand still. It is our business to follow our Captain, doing the work which he left for his church to do. He gave commandments to do some things of which the world is ashamed, unwilling to obey. It will be well if those who are ashamed of some things in the church would seek diligently and prayerfully to learn whether any of these things of which they disapprove are contrary to the will of God or hinder the advancement of his work among men. Only for these reasons need we or anyone be ashamed. The church must be kept pure and it must go forward if its mission is to be accomplished in the world. Whatever hinders this is evil. But the rest does not matter greatly. Sometimes men get so wise that they know not God. Some things have been hidden from the wise and prudent and revealed to the simple. Truth is truth and will stand forever, no matter how ignorant the man speaking it or how rude the building in which it is spoken. Let us be ashamed only of that which has hindered the progress of the kingdom. The rest matters little.

G. M.

First Impressions of the Chinese Language.

To the new missionary to China the language that he must learn, before he can deliver his message, forms an obstacle that, at first, seems to be insurmountable. To the student, in our schools at home, the study of German, Latin, and Greek, is a bugbear, from which we all shrank. And it takes a good deal of courage to attempt the mastery of the hardest language the world knows anything about. To give you some idea of what this means, I must tell you of what this language consists.

The great standard dictionary of China contains 41,000 characters, but the greater part of these are duplicates or obsolete. Dr. Williams, in his dictionary, gives 12,000 characters. The Chinese classics contain 4,754 different characters. There are, probably, not over 6,000 characters in general use at the present day. In the Mandarin (the language spoken in Shansi) there are about 4,000 characters. The average educated Chinese uses from two to three thousand. Chinese writing is ideographic and is, no doubt, derived from a hieroglyphic original.

The characters originally were supposed to be symbols that suggested the idea of an object without expressing its name. A great many of these characters have more than one meaning, as do some words in the English language. Chinese characters are concrete symbols, which are never modified for the purpose of inflection or conjugation, hence we have no case, number, mood, or tense, to contend with in the study of Chinese, although these would come quite handy, at times, when you wish to express yourself plainly.

The Chinese characters are incapable of being used as a means of oral communication, except in ready-made phrases. The spoken language is divided into different dialects, and sometimes the people of one village can be barely understood by their neighboring villagers. The written language is the same all over China, but the different pronunciation of the characters makes a great variety of dialects. The only dialect that can be understood, all over China, is the Mandarin or court dialect. This is understood only by the officials of each city, who must have passed an examination on the same before they can hold office under the Chinese Government. In several provinces in North China this dialect is spoken quite extensively, with, perhaps, a few variations. In the Mandarin dialect there are only about 400 separate syllables or sounds.

The use of tones (of which there are five in the Mandarin) increases these sounds to about 1,200. The words in common use are, of course, many more,—three or four times as many, hence the necessity of repeating the same sound in several different senses,—such as pear, pair, and pare in the English. This, of course, causes many mistakes on the part of beginners, of which the following are common examples: The word "ching" may mean please, pure, clear, great, the seven passions, to engage or hire, the capital, quiet, whole, just, the pupil of the eye, and many others. "Sheng" may mean to produce life, surname, sound or tone, sacrificial animals, a voice, a province, to save, and other meanings too numerous to mention.

One of our friends here, who was receiving callers, told her servant to bring a chair, and what she got was a piece of soap. Such complications make the language very difficult for beginners. Those without a good stock of patience had better not come to China.

The first thing necessary for the study of Chinese (and our pocket books became aware of this) is the purchase textbooks in Chinese and English, such as

dictionaries, primers, advanced Mandarin lessons, Chinese classics, the sacred edict, Pilgrim's Progress, and the Chinese Bible, costing from $10 to $15. Then you procure a teacher, who comes for an hour or two each day. He gives you the pronunciation of the most common characters. He simply takes a book and reads the characters, and you follow as best you can, sometimes puckering your mouth in a grotesque manner, as you try to say some aspirated sound after your teacher. Or perhaps you vary this by making Chinese characters with a paint brush made of a tuft of camel's hair, glued fast in the end of a piece of bamboo, about the size of a lead pencil. Your ink bottle is a stone dish with a basin at one end for a little water. Into this you dip your stick of India ink and rub it over the surface of the dish. This makes a very black ink and is also very cheap, as a stick that costs a few cents will last for months. We vary this, at times, by writing sentences out of the words we have learned, and by trying to talk Chinese with our teacher. It is quite amusing to listen to each other, as we try to say some new sound over, after the teacher, who often laughs at the mistakes that we make.

Then there are five of us, and we do not all hear alike and consequently do not always pronounce alike, and at times we cannot understand each other because of this difference. Of course, each one of us insists that his or her way of saying a word is the correct one, when, if the truth were known, I think we are all wrong, for when we try our Chinese on the natives, we find that at times we are not understood. We are getting hold of some of it, however, and feel confident that we shall come out more than conquerors in the end. A few missionaries have been unable to learn the language.

A certain sect started work in China who claimed the gift of tongues, but they found, to their sorrow, that they were not understood and some returned discouraged. Others got down to hard study, and succeeded in learning the language. Pray that we may soon have a working knowledge of the language, that we may proclaim liberty to those who are bound in bands of superstition and idolatry.

Geo. W. Hilton.

Tai-Yuen Fu, Shansi, China.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—Since writing my article of Dec. 16, 1908, I talked with a sister who lives near the State line of Mississippi, and she said that the colored people in her neighborhood want to hear our preaching. Who will carry the news to them? They have souls to save. I united with the Church of the Brethren at Monticello, Ind., in 1890, and many times after that I have seen, in various congregations, from three to five ministering brethren sitting behind the table, and I know it is the same in a great many of our churches. And as it does not seem possible to get the needed aid any other way, I wrote my article of a few weeks ago, hoping that I might be able to stir up some one's sympathies in regard to the work here sufficiently for them to say, "Here am I, send me!"—F. M. White, Fruitdale, Ala., Jan. 4.

CALIFORNIA.

Covina church met in special council Dec. 21, for the election of Sunday-school officers for the coming year. Sister Mary Nill is to be our superintendent. We expect to begin our series of meetings sometime in January, conducted by Eld. Moses Deardorff, of Yale, Iowa.—Margaret Brandt, Covina, Cal., Jan. 2.

Imperial Valley Mission today organized the first Brethren's Sunday school in this county, with Bro. Ellis Strickler as superintendent. We have four classes. Temporarily we occupy a schoolhouse a few miles south of El Centro. We are very much in need of a church in El Centro. Arrangements are being made whereby we hope to secure a lot and build an edifice of our own. The writer has recently been located at this place by the Mission Board of Southern California and Arizona. We feel much encouraged with the prospects. Although somewhat scattered, there are, at present, about twenty-one members. Brethren who are seeking for a new home in a new country, where they may also enjoy church privileges, are invited to correspond.—W. M. Platt, El Centro, Cal., Jan. 3.

Pasadena.—Last Sunday Bro. John E. Mohler, of Des Moines, Iowa, gave us an interesting sermon. Four letters were received. Two were added by baptism. In the afternoon of Jan. 3 a mission Sunday school was organized in East Pasadena, with forty-one present and nineteen new scholars. Bro. Hilderbrand was elected superintendent.—Fanny E. Light, 752 Herkimer Street, Pasadena, Cal., Jan. 5.

Reedley church met in council Jan. 2, with Bro. D. L. Forney presiding. Church and Sunday-school officers were elected. Bro. D. L. Forney is still our elder in charge. Bro. W. H. Johnson is Sunday-school superintendent and Sister Lela Beckner, president of Christian Workers' meeting. A teachers' training class has been organized with Bro. W. H. Johnson in charge. Raisin, Laton and Reedley churches expect to hold a joint meeting some time in February.—Edith Troyer, Reedley, Cal., Jan. 5.

South Los Angeles.—A large amount of business was transacted at our last council. There were few changes made in the officers for the new year. Bro. Wm. H. Wertenbaker was reëlected as pastor; also Bro. Wm. E. Trostle as elder. Sister Daisy B. Evans was also chosen as Sunday-school superintendent; the writer as president of the Christian Workers. A committee was appointed to select leaders for prayer meeting, and to make suggestions as to special meetings. A "Praying Band" has been organized; also a "Stranger Committee" of four, whose duty it is to greet strangers, and to keep a record of the attendance of members at services. Our work is progressing well, and seven have been added to our number during the last half year.—Ethel M. Church, 719 E. Jefferson Street, Los Angeles, Cal., Jan. 3.

CANADA.

Pleasant Ridge church met in quarterly council Dec. 26. All business passed off in a pleasant manner. We elected officers for our Sunday school. Bro. Lawrence Irwin was elected superintendent. Our Sunday school is growing. We now have twenty-six enrolled. On Christmas Day we met in our new house of worship, just completed. Bro. John L. Ebie addressed us.—Alsadie Mason, Milo, Alta., Canada, Dec. 28.

COLORADO.

Fruita church met in council Jan. 2. Much business was transacted. Several new church officers were elected. Sunday school, Christian Workers and Junior League were all reorganized. Bro. John Austin was elected superintendent of Sunday school; Bro. Oliver Austin, president of Christian Workers, and Bro. Daniel Horning, superintendent of Junior League. The Sunday-school collection for Jan. 3, and the birthday offerings for the last quarter, amounting, in all, to $5.12, was sent to the Denver Mission. At a previous meeting six letters of membership were received.—Salome Sharp, Fruita, Colo., Jan. 5.

Rocky Ford church held her quarterly council Jan. 2. All the church officers were elected for the year, and the Sunday-school and Christian Workers' officers for six months. Bro. D. Hamm was reëlected elder, Sister Emma Hamm was chosen Sunday-school superintendent. Sister Clara Hostedler was chosen president of Christian Workers' meetings. Bro. Chas. M. Yearout, of Morrill, Kans., began a series of meetings Jan. 5.—Emma R. Bjorklund, Rocky Ford, Colo., Jan. 7.

IDAHO.

Boise Valley.—We met in council Saturday afternoon, Dec. 19. Two were received by letter, and two letters were granted. Heretofore we have been conducting a union Sunday school in our church, but at this meeting it was changed to a Brethren Sunday school, with Bro. S. A. Rhodes superintendent for the coming six months. Bro. A. I. Mow, of Weiser, Idaho, came to our church and began a Bible Normal on Christmas Day, closing Jan. 2.—Naomi Brown Sandy, R. D. 1, Meridian, Idaho, Jan. 5.

Nampa church met in council Jan. 1, with Bro. J. C. Neher presiding. Three were received by letter, and one letter of membership was granted. All the church officers were elected for the year. The various Sunday-school and Christian Workers' officers were elected for six months. Bro. J. C. Neher is our presiding elder; Bro. C. V. Whallon, Sunday-school superintendent. On Christmas eve the Sunday school gave a good program, in which the children took much interest. At the close they all were treated. Three of our scholars have recently been received into the church by baptism. Bro. Williams, who has lately moved into our congregation, from Payette, delivered a very able discourse for us Jan. 3.—Emma I. Wine, R. D. 1, Nampa, Idaho, Jan. 6.

Payette congregation met Dec. 31 in council, Eld. L. E. Keltner presiding. Five letters were granted, and two accepted. Eld. S. F. Brower, of the Boise Valley church, was chosen as our elder. The writer was elected Sunday-school superintendent; and Sister Pansy Pratt, secretary. Bro. Albert Mohler was elected president of the Christian Workers' meeting; secretary and treasurer, Sister Jennie Gotham. Bro. E. W. Pratt was chosen to act as foreman in the absence of the elder. The Fruitland branch of our congregation expect to enjoy a series of meetings soon.—J. C. Himler, Payette, Idaho, Jan. 2.

ILLINOIS.

Allison Prairie (Ill.) church met in council Jan. 2, our elder, S. W. Garber, presiding. Bro. James Jellison was chosen church trustee; Bro. Adam Jellison, treasurer; Clara Douglass, correspondent. The Sunday school was reorganized for six months, with Bro. George Garber, superintendent. All business passed off pleasantly.—Clara Douglass, R. D. 5, Vincennes, Ind., Jan. 9.

Batavia church met in council Jan. 8. Bro. S. S. Blough presided in the absence of our elder, Bro. Jas. M. Moore. One letter was received and one was granted. All business passed off in a pleasant manner.—Kathryn Barkdoll, Naperville, Ill., Jan. 8.

Blue Ridge congregation met in council Jan. 2, Eld. S. Heitz, of Cerro Gordo, presiding. Church and Sunday-school officers were elected for one year, and Christian Workers' officers for six months. Bro. J. C. Lightcap was elected superintendent. The writer was chosen Messenger correspondent and agent. Sister Irene Hoover is president of Christian Workers. Our Sunday school opens with good attendance and good interest.—Cyrus Wallick, Mansfield, Ill., Jan. 4.

Cerro Gordo church met in council Jan. 1. Considerable business came before the meeting. Sunday-school officers were chosen for one year, Bro. Harry Leedy being reëlected superintendent. Officers for Christian Workers' meeting were also elected for one year. Eld. J. W. Lear was reëlected elder for three years, also as our pastor for one year. Several letters of membership were received, and a few were granted. —Mrs. Emma Wheeler, Cerro Gordo, Ill., Jan. 2.

Coal Creek church met in council Jan. 2, our elder, S. Buckley, presiding. Bro. J. H. Baker was also with us. We reorganized our Sunday school for 1909, with Bro. J. C. Cover, superintendent. We have had good attendance for the beginning of the year. Bro. Baker was with us over Sunday and preached two very able discourses.—S. Leslie Cover, R. D. 6, Canton, Ill., Jan. 7.

INDIANA.

Blue River congregation met in council Jan. 2. We had a pleasant meeting. Jan. 18, immediately after the dedication, Bro. Samuel Burger will begin a series of revival meetings for us.—Gertie Hire, Churubusco, Ind., Jan. 4.

Bremen district closed a series of meetings at the Riverside house with a crowded house. The meetings lasted two weeks, and were conducted by Bro. Eli Hoke, of Goshen. His wife assisted us in the song service. There were no additions to the church, but the members were greatly strengthened.—Monroe Martin, Bremen, Ind., Jan. 5.

Buck Creek church convened in council Dec. 26, with Eld. D. H. Replogle in charge. All business was disposed of in a Christian spirit. Brethren Abram and D. E. Bowman were with us, to assist in some church work. The Sunday school was reorganized with Bro. Jacob Swoveland as superintendent. —Phebe E. Teeter, Mooreland, Ind., Dec. 31.

Eel River church met in special council Jan. 1. One letter of membership was granted. Brethren Alpheus Ulrey, Charles Arnold, Quinter Brower and George F. Leckrone were elected to the deacon's office, and with their wives were duly installed. Brethren W. R. Deeter, D. Snell and A. J. Wertenberger were with us, and assisted in the work. Four were received by baptism. Bro. Deeter preached for us over Sunday.—Mary E. Miller, North Manchester, Ind., Jan. 8.

Fairview church met in council Jan. 2. Eld. David Dilling presided. Bro. E. S. Fouts was with us. Our Sunday school was reorganized, with Bro. J. W. Root, superintendent. One letter of membership was received, and two were granted. Considerable business came before the meeting, but all was pleasantly disposed of. Bro. E. S. Fouts preached for us on Sunday.—Anna E. Wagoner, Colburn, Ind., Jan. 4.

Mississinewa.—On Christmas Day Bro. Aaron Moss, of Huntington, Ind., preached at the Union Grove house. Last Sunday Bro. H. A. Studebaker, of Converse, Ind., preached at the Shideler house both morning and evening. In my report of the series of meetings, conducted by Bro. John M. Smith, of Woodland, Mich., which appeared in Gospel Messenger, Jan. 2, 1909, the following should have been added: Bro. Smith shunned not to declare the whole counsel of God and two precious souls were baptized.—John F. Shoemaker, Shideler, Ind., Jan. 3.

Monticello.—Bro. J. C. Murray, of North Manchester, came to us Dec. 12 and assisted in a two weeks' meeting. Dec. 26 we met in council with Eld. David Dilling presiding. Elders J. C. Murray, G. B. Heeter and S. G. Sites (the latter from West Virginia), were present. An election for a minister was held, and Bro. Roy Dilling was chosen. The installation service was appointed for Jan. 2, Brethren Murray and Heeter officiating. Bro. Ira Kauffman is president of our Christian Workers' meeting for the next six months, and Bro. R. G. Keever is superintendent of the Sunday school.—Mrs. R. G. Keever, Monticello, Ind., Jan. 2.

Mt. Pleasant church met in council Jan. 2, our elder, S. F. Sanger, presiding. Church and Sunday-school officers were elected for the coming year. Bro. Isaac Huffman is our Sunday-school superintendent. Bro. Oliver Miller is the president of Christian Workers' meeting. Sister Lina Stoner is the superintendent of the home department. Bro. Sanger remained until Wednesday, and preached five sermons for us.—Lera Huffman, New Ross, Ind., Jan. 6.

Noblesville church began a splendid revival Dec. 6, and continued for three weeks. Bro. Joseph Spitzer held these meetings. We were strengthened very much by his sermons. We had good attendance and good interest. Sunday we reorganized our Sunday school. Bro. John A. Stern is our superintendent, and Katie Baliff, secretary. Tuesday evening we organized a Bible Study class, with Bro. William Burcham, director. These meetings are to be held at Bro. Burcham's home at 7:30 on Thursday evening. We elected a new correspondent, Sister Lucy Heiny.—Grace B. Stern, Noblesville, Ind., Jan. 6.

North Liberty church met in regular council Jan. 2, at the house in town. Our elder, Daniel Hartman, presided. Officers were elected for the year, and all arrangements for church work were very satisfactory. We have two evergreen Sunday schools, with fair attendance and good interest. Two have been received by baptism since our last report. Sister Dorothy Foot was chosen corresponding secretary for the year.—Mrs. Elmer Heim, North Liberty, Ind., Jan. 4.

Ogans Creek.—Since our last report we have held a series of meetings, conducted by Bro. Geo. Swihart, of Roann. Bro. S. N. McCann held three very interesting meetings for us, beginning Jan. 2. On Sunday evening his subject was Religion in India, after which a collection of $5.80 was taken up for world-wide mission work.—Sallie E. Cart, North Manchester, Ind., Jan. 5.

Ridge Schoolhouse.—Dec. 3, following the Sunday school, Bro. Jacob Heistand, of Pine Creek congregation, broke the Bread of Life to us. He will return in four weeks.—Hattie Carbiener, Bremen, Ind., Jan. 8.

IOWA.

Coon River.—Bro. Paul Mohler, of Bethany Bible School, closed a ten days' Bible Normal today. Though the attendance was not what we thought it ought to have been, the interest was good from start to finish. The class was often surprised at truths dug out of such plain, practical and familiar subjects as prayer, reconciliation, treasure, etc. The closing hours were solemn and impressive.—J. D. Haughtelin, Panora, Iowa, Dec. 30.

Des Moines Valley.—We feel greatly refreshed and strengthened by our week of Bible Study, at the opening of the new year. The work was conducted by Bro. W. H. Lichty, of Waterloo. Four classes,—"Acts," "Life of Paul," "Sunday-school Pedagogy" and "Outline Normal Work" were given daily, and also a sermon in the evening. Young and old were interested, and much good seed was sown. Especially impressive were the closing messages on Sunday, "God Talking to Us," and "Walking with God."—Marie L. Jasper, Ankeny, Iowa, Jan. 7.

Dry Creek congregation assembled Jan. 2 in council, our elder, F. M. Wheeler, presiding. Church officers were elected for the coming year, also Christian Workers' officers. The Christian Workers gave a very spiritual Thanksgiving program. The Sunday school also gave an excellent Christmas program Sunday evening, Dec. 20. The work is moving along nicely, with good attendance at all of the services. Bro. Wheeler was with us over Sunday and gave us two inspiring sermons.—Minnie B. Mentzer, Robins, Iowa, Jan. 4.

English River.—We recently had Prof. Brunk, of Indiana, conduct a singing class for us. He is an able instructor, and his work had a telling effect upon our congregational singing. Our Sunday school was recently reorganized with Brethren W. F. East and Frank Brown as superintendents, and Sister Ollie Coffman, secretary. Our winter has been very mild, and our services have been well attended.—Peter Brower, South English, Iowa, Jan. 6.

Fairview church met in council Jan. 2, with our elder, Bro. A. Wolf, presiding. All business passed off harmoniously. Three letters of membership were received. Sunday-school officers were elected for the first half of the year. Sister Eva Bailey was chosen superintendent. The writer was chosen Messenger correspondent.—Sadie P. Whisler, Udell, Iowa, Jan. 5.

Franklin County church met in quarterly council Dec. 31, Bro. Wm. H. Pyle presiding. Much business came before the meeting and was disposed of in a Christian manner. Church and Sunday-school officers were elected for the coming year. Sister Hattie Allen was chosen as Sunday-school superintendent. The writer was chosen president of the Christian Workers' meeting. One letter of membership has been granted since our last report. Dec. 20 a collection was taken up to furnish Christmas dinners for the poor at the St. Joseph Mission.—Elsie A. Pyle, R. D. 5, Hampton, Iowa, Jan. 4.

Libertyville church met in council Dec. 26, Eld. W. N. Glotfelty presiding. Three letters of membership were granted. Dec. 27 we reorganized our Sunday school for six months. Bro. T. J. Looney was reëlected superintendent. Dec. 27 Bro. J. E. Keller preached at the Pleasant Hill church. Dec. 29 Bro. C. E. Wolf preached at the Batavia house, and Jan. 1 he preached for us. The meetings were well attended.—H. B. Johnston, R. D. 3, Batavia, Iowa, Jan. 2.

Notice to Churches of the Southern District of Iowa: By request of the Libertyville church the officers of last district meeting have consented to a change in the time of holding district meeting for 1909, from Oct. 22 to Sept. 24.—W. N. Glotfelty, District Clerk, Batavia, Iowa, Jan. 1.

South Ottumwa.—We are in need of clothing and other supplies to help the poor. Cold weather is here, and many of the men are out of work. Many mothers and children must suffer for want of the necessities of life. Then we find widows, with families to support, and we feel it our duty to help them. There is also much sickness in our town, and some have been afflicted for weeks and months. We appeal to the brethren and sisters to help these needy ones. Send all supplies to the writer. Please notify me when you send clothing. —Geo. W. Burgin, 223 South Moore St., South Ottumwa, Iowa, Jan. 6.

South Waterloo church convened in council Jan. 5, with Bro. A. P. Blough presiding. Considerable business was disposed of, including the election of church officers for the year, and business of a financial nature. Our Thanksgiving offering was donated to the Denver, Colo., church. Three members were received by letter, and five letters were granted. One of the Mt. Morris brethren will conduct a Bible term for us during this month.—S. Sweitzer, Waterloo, Iowa, Jan. 7.

KANSAS.

Garden City church met in council Jan. 2, Eld. J. E. Crist presiding. Eight letters were granted and ten were received by letter. Bro. S. E. Thompson and family leave us in the near future, to take charge of the mission work in Lincoln, Nebr. Bro. J. E. Crist, of the Prairie View church, was chosen as our elder. Bro. Thompson has had charge of the work here since its beginning,—now about five years. We feel our loss very keenly, as he has been a very efficient worker on the frontier. We reorganized our Sunday school. Bro. D. A. Sheaks was elected superintendent. Our average attendance for the past quarter was 71; average contribution, 76 cents.—Lillie Phillips, Garden City, Kans., Jan. 7.

Monitor church met in council Dec. 23. Two were received by letter. Officers for the coming year were elected: Bro. J. J. Yoder, elder; Bro. J. W. Mishler, Sunday-school superintendent; Bro. W. H. Yoder, president of Christian Workers' band. Our aid society reported goods sent out, during the past six months, amounting to $41. One day was spent in helping a widow with five small children. The Sunday-school contributions for the coming quarter are to be sent to the Kansas State Orphanage Society. A home department has been started during the year. At present we have enrolled twenty-five members, and not all our territory has been canvassed. The committee which had been appointed to draw up plans for a new church reported. The church decided to commence the work of building as soon as spring opens. We hope to have a house that will more conveniently accommodate our growing Sunday school.—Emma Yoder, Conway, Kans., Jan. 2.

Oakley.—Bro. T. E. George came to this place three weeks ago and delivered twenty-three sermons, closing last Sunday. One dear young sister accepted Christ by baptism. This makes six baptized during the last year. Eight years ago wife and I came to this place, then the only members for thirty miles around. Bro. George preached for us once each month, occasionally giving us a few weeks' meetings. Last spring Bro. C. S. Hoff located with us, and now fills our regular appointments. Two more moved in this winter, and we are expecting four more next spring, which will make sixteen in all. We are greatly encouraged.—R. S. Thompson, R. D. 1, Oakley, Kans., Jan. 4.

Overbrook church met in council Jan. 2, with Eld. Wm. Weybright presiding. Two letters were granted. Bro. Weybright was reëlected elder in charge, and Ezra Fishburn superintendent of Sunday school. Bro. Geo. A. Fishburn was chosen president of the Christian Workers.—B. O. Hoover, Overbrook, Kans., Jan. 5.

Scott Valley church met in regular quarterly council on Saturday morning, Jan. 2, our elder, Bro. Chas. A. Miller, presiding. Brethren E. E. Joyce and S. E. Lantz were also with us. The membership was unusually well represented and the spirit of the meeting was commendable throughout. Four were received and three dismissed by letter. Sunday-school officers were chosen for the ensuing year. Bro. J. S. Sherfy was reëlected superintendent. Our church chorister, Bro. J. C. Clark, having resigned and moved away, Bro. J. S. Sherfy was chosen to fill the vacancy. An election was held for help in the ministry and the deacon's office. Brethren F. R. Smith and J. S. Sherfy were called to the ministry, and Brethren H. C. Smith and J. O. Studebaker to the office of deacon. All, with their wives, were duly installed. The church decided to have preaching each Sunday morning and evening for three months. We also decided to have Bro. Miller begin our revival effort next Saturday evening, Jan. 9, to continue indefinitely. Bro. Miller has recently located among us and the members feel much encouraged. On Sunday following the council, Bro. Lantz preached for us in the morning, and Bro. Joyce in the evening.—Leona Sherfy, Westphalia, Kans., Jan. 3.

MARYLAND.

Middletown Valley congregation met in council Jan. 1, our elder, Geo. S. Harp, presiding. All business passed off pleasantly. We decided to hold our love feast May 22, to be preceded by a two weeks' series of meetings, to be conducted by Bro. Silas Hoover, of Pennsylvania. Jan. 3 we reorganized our Sunday school with the writer as superintendent.—C. N. Frushour, Myersville, Md., Jan. 4.

MICHIGAN.

Berrien church met in council recently, the writer presiding. Much business came before the meeting. On the following day, Sunday, one was reclaimed and one letter of membership received.—R. J. Shreve, Buchanan, Mich., Jan. 5.

Sugar Ridge.—Bro. Ira Wagoner, of Chicago, and Bro. Bruce Miller, of McPherson, preached to us, instructively, on several occasions during the Holidays. We feel the loss of Bro. J. Homer Bright and wife, who left us for Bethany Bible School. The birthday bank, cradle roll, and teachers' meeting are helpful factors in our Sunday-school work.—D. F. Warner, Custer, Mich., Jan. 4.

Thornapple.—Eld. John G. Rarick, of Eaton, Ind., closed a series of twenty-one sermons at the center house Jan. 3. Eld. Rarick preached the Word with earnestness and power. One letter has been received since our last report. We now have ninety-one members. The East Thornapple Sunday school decided to continue the support of an India orphan for the coming year. A Christmas offering was sent to the St. Joseph Mission; also one Sunday-school collection to the Chicago Sunday-school Extension Fund, which has so kindly remembered our scholars with books.—Grace E. Messner, Lake Odessa, Mich., Jan. 4.

MINNESOTA.

Root River church met in council Dec. 24, with our elder, J. F. Souders, presiding. Bro. Souders was chosen as elder and pastor. Sunday-school officers were elected, with Bro. John Ogg as superintendent.—Ella M. Ogg, Preston, Minn., Dec. 29.

MISSOURI.

Log Creek church met in council Jan. 2, our elder, J. E. Ellenberger, presiding. Church and Sunday-school officers were elected for the coming year: D. A. Moats, clerk; M. L. Moats, treasurer; J. R. Ellenberger, solicitor. Olen Hardman was reëlected Messenger agent; M. L. Moats, superintendent; Sister Bernice Stair, secretary. We decided to hold our series of meetings some time in August. At a council Nov. 28, Bro. D. A. Shirk was advanced to the full ministry.—Ada Moats, Polo, Mo., Jan. 4.

Prairie View.—The district of Middle Missouri has just closed one of the most spiritual and helpful Bible and Sunday-school Institutes ever held in the Prairie View church, conducted by Bro. H. M. Harvey, of Bethany Bible School. Bro. Harvey is an able instructor and did a good work for us. Bro. O. H. Yereman was with us and preached an excellent missionary sermon. He also lectured on "Teacher and Lesson." The Institute closed Jan. 2. Bro. Chas. Lentz remained with us over Sunday and preached two sermons. Our elder then continued the meetings for a few days. As a result, three came out on the Lord's side.—R. H. Lingle, R. D. 3, Versailles, Mo., Jan. 6.

NEBRASKA.

Afton church met in council Jan. 2. A trustee, a janitor and officers for our Christian Workers' meeting were elected. Bro. George Mishler was chosen elder for the coming year. We decided to have prayer meeting at the church each Wednesday evening. Bible Study, to be conducted by Sister Alice Garber, will follow the prayer meetings each evening.—Nellie Foster, Cambridge, Nebr., Jan. 4.

Beatrice church had a program on Christmas eve, entitled "Christmas Glory," after which all enjoyed a treat, and were also given a chance to bring gifts for the poor. In distributing these gifts, a few days later, we visited one old German lady, living in a small shanty by herself. She is almost a hundred years old. She gratefully received our gift. New Year's Day we held our members' meeting. Bro. Bosserman was chosen as our elder for another year. Sunday-school officers were elected as follows: Ralph Chamberlin, superintendent; Willie Hopkins, secretary. It was agreed to set aside the collection of one Sunday in each quarter for mission purposes. Sunday evening, at Christian Workers' meeting, new officers were elected for six months as follows: Mae Price, president; Forest Eisenbise, secretary. Committees on leaders and programs are to be appointed by the president. Each member of our congregation received a New Year's message from our pastor and wife, thanking us for helpfulness in the past, and praying God's blessing on us in the future. Such tokens of love bind pastor and members closer together in their work for the Master.—Allie Elsenbise, Beatrice, Nebr., Jan. 3.

Juniata.—Brethren J. D. and George Mishler came to this place Dec. 12, remained three weeks and preached each evening. Twelve souls accepted baptism. The church has been greatly strengthened and built up. A communion service was held during the meetings. We greatly appreciated the presence of Sisters Lizzie and Sarah Mishler. One young man awaits baptism.—Mrs. Amos Shattuck, Juniata, Nebr., Jan. 4.

NEW MEXICO.

Ione.—We have a good country, but, as yet, no Brethren have located here, or even visited our land. Our country is as good as any in New Mexico. At present we are thirty-five miles from the C., R. I. & P. R. R., and southeast of Union County. We have good water, fertile land and good American neighbors. We are 108 miles southeast of Springer, and have a Brethren settlement. Some good land may be had yet, also several good relinquishments. I am no land agent and have no land for sale, but if any of the Brethren expect to locate near here, we would be glad to have them come this way,—a few church workers at least. Write me with enclosed stamp and I will tell the rest. I will be glad to meet any one at the station, upon request, but must know at least a week or two in advance, as I live twelve miles from the postoffice.—H. N. Kerr, Ione, N. Mex., Jan. 2.

Miami church met in council Jan. 2. Nine members were received by letter, making our present number twenty-four. Our recent Sunday-school reorganization resulted in retaining the old officers. The attendance has been gradually increasing, and yesterday, Jan. 3, the one hundred mark was passed. The average attendance for the quarter just closed was sixty-five. Recently a cradle roll department was added to our school. Its present enrollment is twelve. Sister Susie Senseman is the superintendent. Bro. R. I. Troup was chosen president of Christian Workers' society, with Bro. Chas. Senseman, secretary and treasurer. Bro. Lapp is also chorister for the evening service and song service preceding. The outlook here is quite encouraging.—Cora Wampler, Miami, N. Mex., Jan. 4.

OHIO.

Black River.—Our elder, A. S. Workman, of North Manchester, Ind., conducted our series of meetings, beginning Dec. 12, and closing Jan. 3. Five of our Sunday-school scholars await the rite of baptism. Two sisters were restored. We reorganized our Sunday school Dec. 27, with Bro. Henry Kilmer as superintendent for the next six months.—Wm. P. Wertz, R. D. 2, Spencer, Ohio, Jan. 4.

Donnels Creek.—Bro. D. C. Stutsman closed his series of meetings at New Carlisle Dec. 27, with ten accessions by baptism. On Christmas Day, at the country house, we were favored with a splendid sermon by Bro. I. B. Trout; also on the Sunday following. We are hearing many good things at the Sunday-school Teachers' Institute, in progress at New Carlisle.—Hettie F. Barnhart, R. D. 4, Box 95, New Carlisle, Ohio, Dec. 30.

Little St. Joe.—A very interesting series of meetings, conducted by Bro. D. P. Koch, of Montpelier, closed Dec. 20. He delivered sixteen soul-cheering sermons. The members were very much encouraged. The attendance and interest were very good. We are having an interesting Sunday school this winter. In a council, held last November, Bro. J. W. Killian was ordained as elder. Brethren W. R. Deeter and David F. Hoover were present. Dec. 19 we held our council, with Eld. J. W. Killian presiding. We will have a singing school each Thursday evening for some time, beginning Jan. 7, conducted by Eld. J. W. Killian.—Mellie Kyser, R. D. 4, Box 50, Antwerp, Ohio, Jan. 4.

Loramie congregation held a term of Bible work, including instruction in music, commencing Dec. 25 and closing Jan. 2. The singing was conducted by Sister Sadie Stutsman, and the Bible work, based on the Ten Commandments, was given by Bro. H. H. Helman, both of North Manchester College, Ind. We had good attendance, and we feel that much good has been done through these meetings. Our protracted meeting will begin Jan. 31, to be conducted by Bro. Stutsman, of Dayton.—Allie Helman, Dawson, Ohio, Jan. 4.

Lower Miami.—Our Sunday school reorganized at the beginning of the year by electing Bro. Bruce Ruble, superintendent. A singing school is now in progress, conducted by Chas. Swope. Bro. Jesse Noftsinger, recently elected to the ministry in this church, preached his first sermon last Sunday to an attentive audience.—J. O. Garst, R. D. 6, Dayton, Ohio, Jan. 6.

Middle District.—Bro. John Elkenberry gave us one inspiring sermon today. He also led the song services in the evening. Bro. D. C. Stutsman, of Dayton, Ohio, began a series of meetings at this place on Sunday evening, Jan. 3.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Jan. 4.

Richland.—Our series of meetings, conducted by Bro. Reuben Shroyer, still continues, with good attendance and attention, in spite of stormy weather and bad roads. Two more decided for Christ, making seven to date. All were received by baptism on Christmas Day. We expect Bro. Shroyer to remain with us next week. Some are near the kingdom.—Ira E. Long, R. D. 1, Mansfield, Ohio, Dec. 26.

OKLAHOMA.

Elk City.—The outlook for this congregation is encouraging. We organized the first Brethren Sunday school, beginning with this quarter. Bro. M. M. Chambers is superintendent and Sister Stella Neher, secretary and treasurer. We have the use of the Advent churchhouse, where we have four preaching services each month. Eld. D. Chambers and wife, from Michigan, are here for the winter, and are giving us valuable assistance. Those desiring to locate in a mild and healthful climate, where there are good school privileges, and regular Sunday school and church services by the Brethren, will find these advantages at Elk City.—J. F. Neher, Elk City, Okla., Jan. 6.

Red River congregation met in council Dec. 31, at our new church, eleven miles southeast of Frederick, Okla. The entire day was spent in transacting business. Four letters of membership were received, and nine letters granted. The following are the church officers for the ensuing year: Elder, A. G. Fillmore; clerk, F. E. Marchand; treasurer, Otho Pobst; Messenger agent and church correspondent, A. B. Coover; insurance solicitor, Otho Pobst. Sunday-school officers were elected for six months, with Bro. Harry Murphy, superintendent.—A. B. Coover, Davidson, Okla., Dec. 31.

OREGON.

Coquille church held her quarterly council Dec. 2. Bro. J. S. Root was chosen elder in charge for the ensuing year. Bro. J. F. Stevens was chosen Messenger agent. The writer was reëlected church correspondent. Christian Workers' program committee: Sister Michael, Sister Naomi Root, and Bro. Wesley Barklow. The various items of business were disposed of in love and union.—Anne Barklow, Myrtle Point, Oregon, Jan. 7.

Mohawk Valley church met in council Jan. 2 with our Bro. W. H. Pullen presiding. We elected our church officers, and also reëlected our Sunday-school officers. A collection of $1.75 was taken up for home mission work. We meet in our next council the first Saturday in April. The writer was chosen church correspondent. We are glad to have Bro. Pullen locate with us, as Bro. Jacob Bahr is not able to preach for us on account of old age. Our elder, Philip Workman, has been sick for some time, and is still complaining.—Sarah Bricker, Mabel, Oregon, Jan. 3.

Newberg church met in quarterly council Jan. 2, with Bro. G. C. Carl in charge. A large amount of business was satisfactorily disposed of by the church. Eld. G. C. Carl, of Portland, was chosen as elder for the coming year, and Bro. P. S. Van Dyke as foreman. Sister Sarah Van Dyke is our Sunday-school superintendent; Sister B. King, president of the Christian Workers; Sister Rosa Dunlap, Publishing House agent; and the writer, correspondent. Nine members were received by letter. The sisters' aid society asked the privilege to build an addition to the church, to be used as a work room, which was granted. A free-will offering of $10 was taken. The church is in splendid working condition, but a resident elder, to take charge of the work, is needed.—John Barnhart, Newberg, Oregon, Jan. 4.

Portland (Oregon).—Husband and I attended the four weeks' term of Bible School, held in this city, conducted by Bro. Lauver, of Chicago, closing Dec. 23. He certainly is the man for this kind of work. He teaches the Bible from its own standpoint,—not man's views. It is the plan now to have a similar term each year, from now on, only a longer term if possible. What a glorious thing it would be, and how much our Brotherhood would be strengthened, if every one, within reach of these schools, could attend. This school was for the district of Oregon, Washington and Idaho. There were at least twelve churches represented, with about fifty students enrolled. The services of a cook were secured, and we all ate together as one family. It was held in the Portland church, and nearly everyone lived at the church during the month of school. Bro. D. M. Click, of Tekoa, Wash., gave some lectures and stereopticon views of the Holy Land, which were indeed very interesting.—Josie Garrett, R. D. 3, Box 61, North Yakima, Wash., Dec. 30.

PENNSYLVANIA.

Bolivar congregation met in council in the Robinson house Dec. 26, Elder A. Fyock presiding. The business before the meeting was pleasantly disposed of. Church officers were elected for the coming year. Bro. James Betts was chosen treasurer and the writer, secretary and correspondent for the church. Sunday-school officers were elected for six months, with Bro. Robt. T. Brendlinger, superintendent, and Sister Dean Betts, secretary.—Chas. D. Brendlinger, Box 5, Robinson, Pa., Dec. 27.

Chambersburg Mission.—Bro. Wm. A. Anthony preached a Christmas sermon at the new church, at our mission on Fourth Street, this city, Dec. 27. After the Sunday-school exercises in the morning the entire school was remembered by a treat. The school now numbers 110, with bright prospects. Bro. Anthony was presented with a purse by some of the brethren and sisters. The sisters' aid society is organizing to do more missionary work. The home department and the cradle roll will also be a great help to our Sunday school.—J. W. Crusey, Vine Street, Chambersburg, Pa., Dec. 30.

Clover Creek.—The revival meeting, at this place, conducted by Bro. Isaac Frantz, of Pleasant Hill, Ohio, which began Nov. 28, and closed Dec. 22, proved to be a very interesting as well as spiritual meeting. Twenty-three were added to the church by baptism, and one was reclaimed. Others are near the kingdom. Our church has been strengthened and encouraged. The attendance and interest were good through all the services. Sunday, Dec. 6, we had a children's meeting prior to the sermon. Bro. Frantz gave a very instructive talk to the many children present. On Christmas Day Bro. John Bashore preached for us.—Mabel E. Kensinger, Clover Creek, Pa., Dec. 28.

Fairview.—Our series of meetings, conducted by Eld. J. A. Murray, of Sterling, Ohio, closed Nov. 11. Since then two have been received by baptism. We have enrolled in our Sunday school 196 pupils. We also have a very interesting Christian Workers' meeting.—J. B. Snowberger, Shellytown, Pa., Jan. 6.

Georges Creek church met in council Jan. 1, Eld. Jasper Barnthouse presiding. Bro. Wm. Townsend was elected Sunday-school superintendent and Bro. F. F. Durr, president of Christian Workers' meeting. We decided to have preaching each Sunday, instead of every other Sunday. Bro. W. J. Hamilton, of Morgantown, W. Va., preached for us in the evening.—Wm. Playford Helmick, Masontown, Pa., Jan. 5.

Germantown.—Our Sunday school held its Christmas service on the evening of Dec. 30. An interesting program was given, mostly by the children, who did their part well. After receiving their usual treat, they went home happy. We also held a watch-meeting on New Year's eve. It was an interesting and impressive service. While on our knees in prayer, the clock struck twelve, which told us that the New Year was ushered in. After singing, "Abide With Me," we greeted each other with "A Happy New Year," and went home.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Jan. 4.

Greensburg.—The work at this place is progressing nicely. Bro. R. T. Hull, of Somerset, Pa., is filling our regular appointments during the winter months. Five were baptized Jan. 3. This makes eight since the work began at this place. One awaits baptism.—H. P. Galentine, 122 Washington St., Greensburg, Pa., Jan. 4.

Little Swatara.—An interesting series of meetings was held at the Ziegler house by Bro. Hiram E. Kaylor, beginning Dec. 5, and continuing until Dec. 20. One came out on the Lord's side and was baptized. Our council was held Dec. 14, Eld. E. M. Wenger presiding. All business passed off pleasantly. The Sunday-school officers for our five Sunday schools, with some few changes, were reëlected for another year. Bro. Israel Graybill came to us Dec. 24, continuing over Christmas. He gave us some very practical sermons. A series of meetings at the Union meetinghouse will commence Jan. 2. Bro. J. H. Longanecker is expected to assist in the meetings.—Henry M. Frantz, Cross Kill Mills, Pa., Dec. 30.

(Continued on Page 48.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

DEATH OF ELDER ISRAEL STEES.

Bro. Israel Stees was born in Mifflinburg, Union Co., Pa., June 6, 1842, and departed this life Jan. 1, 1909, aged sixty-six years, six months and twenty-five days.

Bro. Stees spent his youth and early manhood in his native State. He was united in marriage, June 19, 1864, to Sister Mary Diebelbis, who has proved a most devoted, Christian companion and mother, and is left sorely to mourn her loss. In 1879 they moved to Stephenson County, Ill., and in the bounds of the Waddams Grove church, in which church they lived and labored until his death. To them were born four sons and one daughter, all of whom survive him, and were present at his funeral. He also leaves eleven grandchildren.

Bro. Stees united with the Church of the Brethren in his native State in 1873, was elected to the deacon's office in 1882. Four months later the church saw fit to place him in the ministry, and ordained him to the full ministry in 1907. Bro. Stees was a most faithful serv-

ant of the church. He loved it as his own life. He believed in it most sincerely, and was ready, at all times, to advocate its cause, both by precept and example. His loss will be severely felt both in the church and the home. His presence and willing help could always be depended upon. His life was unique in that he filled places most needing his efforts. He was a most unassuming man, and his life was marked by the absence of envy that sometimes works so destructively in the ministry. He did not prefer himself above his brethren. He had the excellent quality of being willing to work where his efforts were most needed, and this characteristic makes his departure most keenly felt by the church. His funeral was held Jan. 4, 1909, in the Louisa meetinghouse, near his home. It was attended by one of the largest assemblages ever present on a funeral occasion. Bro. W. K. Moore, the writer, and others, conducted the exercises. P. R. Keltner.

Rockford, Ill., Jan. 4.

BRO. STUMP'S PROPOSITION.

I have spent several days in the Panhandle of Texas, Gray County, and wish to say a word about the offer made by Eld. Stump in a recent number of the Messenger.

I believe that the part of the Panhandle, represented by Eld. Stump, has a rich soil and sufficient rainfall to insure crops of corn, wheat, alfalfa, Kaffir corn, etc. The climate is good. The altitude is 2,700 feet. The winters are dry and mild. Eld. Stump is not offering something for nothing. His propositions are undoubtedly good, but it will mean some privations and some means with which to start. The same application to business, and good judgment, that wins success elsewhere, will, in my opinion, prove successful here. There is a splendid nucleus of a church here. They have about twenty-five members, and a fine lot of young people, some of them members. They need a local minister. Eld. Stump's proposition is a splendid opportunity for a young minister who has the right kind of metal in him.

McPherson, Kans., Dec. 30. H. J. Harnly.

SOUTH OTTUMWA, IOWA.

After almost nine years of ardent labor in the city of Ottumwa, we now say farewell to the good brethren and sisters, and scores of friends, to take up work at Hutchinson, Kans., about Jan. 15, 1909.

We came to Ottumwa in January, 1900, and began the work assigned us by the district. There were no members in the city at this time, but now we have about thirty faithful members, and have received sixty-six into the church since coming here. We have become closely attached to all.

While we have met with much opposition, yet these years have been the happiest years of our life. We preached 1,200 sermons; made 6,121 visits; distributed 11,621 tracts; have raised $800 in money for all purposes, and have put out over ten thousand pounds of clothing. It has been the joy of our life to be able to administer unto the poor and needy. As with Paul, we can say, "It is more blessed to give than to receive."

Eld. Geo. W. Burgin, of Kansas, has been secured for this work, and is now at the post of duty. We pray for him, and trust that the work may continue to grow. We hope that the membership will increase both in numbers and in favor with God and man. He preached his first sermon on Sunday morning. Eld. Peter Brower, secretary of the Mission Board, preached in the evening, and assisted in installing Bro. Burgin into the work.

Sister Julia Ellison and Katie Hubbart were elected superintendents of the Sunday school, and Sister Mary Burgin, secretary. Sister Burgin is also church clerk. Sisters Kate Sanger and Katie Hubbart are presidents of the sisters' aid society; Sister Julia Ellison, secretary; Sister Ella Bauchman, treasurer. C. E. Wolf.

Dec. 29.

MY TRIP TO OHIO.

Nov. 13 I started to Prairie Depot, Ohio, where I arrived the same evening, and was met by Eld. J. P. Krabill and conveyed to his hospitable home. The following day a love feast was held in the Portage church. Elders L. H. Dickey and Christian Krabill, as visiting ministers, were also present. At 2:30 P. M. we listened to a good sermon by Bro. L. H. Dickey on the higher life. The feast was held in the evening, and the meeting was highly spiritual.

The following day I began a series of meetings at the same place and continued for eighteen days, with good interest from the start. Several made the good confession and were baptized. Eld. J. P. Krabill is the only minister in the Portage church. The work is moving along and souls are being garnered for the Lord. This was the seventh series of meetings I have held here.

At Bradner I held two services, and then went to Fostoria where I began a series of meetings Dec. 6. Fostoria is a thriving city of about ten thousand souls. In and around the city there are about thirty-five members. Bro. J. C. Witmore is elder in charge, with Eld. L. H. Dickey and Bro. Charles Wright to assist him. The members here are very much in need of a pastor who can devote his entire time to pastoral work and, at their late council, a movement was placed on foot to secure one. I labored here for two weeks with fair interest.

Dec. 14, after services, a number of the brethren and sisters met at the home of Bro. Andrew Witmore, with Sister Mary Cook who, on account of impaired health, will spend some time in New Mexico. She called for the anointing, and the service was attended to. It proved to be a very impressive service. Sister Cook goes with the prayers and good wishes of the members of Northwestern Ohio. She has been one of the most earnest and consecrated workers in the district.

From Fostoria I went to Wyandot County, Ohio, and was with the Brethren and friends in one meeting. It was in this church that I held my first series of meetings. One peculiar phase about the Wyandot church is the number of ex-members that are living in the community where the church is located. Bro. Joseph Guthrie has charge of the work at present. I reached my home Dec. 24, after an absence of nearly six weeks.

Middleton, Mich., Dec. 31. C. L. Wilkins.

FROM DENVER, COLORADO.

Christmas for the year, with all its joy and happiness, is now a thing of the past. Eternity will reveal whether we have done all in our power to make others (less fortunate than ourselves) happy at this most joyous time of the year. How we rejoice to know that many of our people are learning that "it is more blessed to give than to receive."

A Sunday school in North Dakota; also one in Colorado, realized the fact when they decided to dispense with the usual Christmas treat, and send the money to the little Sunday-school boys and girls in Denver.

Several churches sent us boxes, barrels and sacks of supplies for the poor. If you could have been with us in delivering the good things, and if you could have seen the joy it brought, you would feel somewhat repaid for your giving. In each sack, containing the dinner, was placed a little roll of tracts and a Gospel Messenger.

One woman, the mother of a large family, told our Mission sister today that, had it not been for us, she didn't know what they would have had to eat for Christmas. The same woman, upon receiving the things given her the day before Christmas, fell on my neck, embracing me, and crying for joy. She invoked God's blessing upon us. I told her to "Give God the thanks, as it all came from him." May the dear Father abundantly bless all who have helped in this good work! Emma Root.

Jan. 1.

FROM SOUTH ST. JOSEPH, MO.

By request of the members here, we left Bethany Bible School Dec. 24, to take charge of the mission work at this place again. Preparation for Christmas Day was a busy time. Two large rooms were rented. In one we served dinner and the other we used for reception and devotional services. Our tables were arranged so as to seat, on the average, one hundred. We fed 450, besides sending baskets of provisions, containing bread, chicken, potatoes, fruit, etc., to the homes of the sick and crippled, who were unable to get out. It is estimated that 250 baskets were given away, averaging seven meals to the basket. This means that 2,000 meals were given to the poor of this city. Practically all this was contributed by the various churches of the Brotherhood. Words fail to express the gratitude these people owe to our dear Brethren for what they have done for this mission.

Bro. D. F. Sink, of Lenox, Iowa, is having good success in his series of meetings. Eighteen have been baptized, six were reclaimed, and several more await baptism. Brethren, pray for the work in this mission! There is so much to do, and so few of us to do it. Sister Anna K. Miller, of Kidder, Mo., will be with us awhile, and assist in the work. Our sisters' aid societies could do a good work by sending us prayer coverings and bonnets, even if they are secondhand goods. Up to noon, this New Year's Day, thirty-five persons have called at this mission for help. Our dear brother, C. S. Garber, will soon leave for Iowa, to begin a series of meetings. His time is engaged for several months. He will not be with us much this year. E. N. Huffman.

Station D, 502 Kentucky St., Jan. 1.

WHERE ARE THE REAPERS?

Yes, where are we, as ministers or reapers, in the great harvest field? Are we feeding or being fed? Here, within a few hours' ride of scores of ministers of the Church of the Brethren, is a field of great possibilities, waiting, pleading, suffering, dying, because of the lack of some one coming to their rescue. Here are three good churchhouses and no minister. Seventy, or more, sheep are exposed to the wolf, and precious little lambs are in great danger.

As I leave them, and their parting cries ring in my ears, my heart goes up to God in earnest prayer that he may send the many, who can easily be spared, to this great field. Who will heed the command "Go"? Come, minister, reaper, to the rescue of these dying souls. It is not far,—practically right at your door.

I have been here for nearly four months, at a considerable sacrifice of home duties. Now I leave these dear ones, but not without heaviness of heart, for I know their great need. Who will come? Surely you have not forgotten the burning call of Bro. H. I Buechley. While still inspired by the spirit of bestowing gifts, who will give his or her life for this field of labor? I have lived in the field for twenty years. Oh, that God would lay the burden of these precious souls upon the hearts of those who have enlisted in Christ's army! Scattered over this great field may be found many of the Brethren's children. Is it not worth while to come? A great and grand work may be done through consecrated efforts.

We sail about Jan. 2, and my future address will be Omaja, Cuba. Ira P. Eby.

Frisco, Mo., Dec. 28.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Black-Wolfe.—By the undersigned, at the home of the bride's parents, Brother and Sister William Wolfe, of the Beaverdam church, Md., near Union Bridge, Dec. 24, 1908, Charles E. Black and Sister Cora Lee Wolfe, both of Union Bridge, Md. D. O. Metz.

Fike-Luper.—By the undersigned, at the home of the bride, Dec. 2, 1908, Bro. Frank Fike and Miss Grace Luper, both of Nezperce, Idaho. B. J. Fike.

Flora-Butts.—At the home of J. W. and Salinda C. Needles, by the undersigned, Dec. 27, 1908, Mr. B. D. Flora and Minnie Butts, both of Cabool, Mo. J. J. Wassam.

Manners-Rasp.—At the home of the bride's parents, Alvo, Nebr., Dec. 24, 1908, by the undersigned, Mr. Fred Manners and Sister Emma Rasp. J. L. Snavely.

Roberts-Custer.—At the home of the bride's parents, in Johnstown, Pa., by the undersigned, Dec. 25, 1908, Mr. Cyrus W. Roberts, of South Fork, Pa., and Sister Dora R. Custer. W. M. Howe.

Stambaugh-Myers.—By the undersigned, at his residence in Lena, Ill., Dec. 30, 1908, Mr. Jesse L. Stambaugh of Carrington, N. Dak., and Sister Elnora Myers, of Nora, Ill. Enoch Eby.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Arnold, Sister Hannah, nee Fouse, wife of Bro. John Arnold, died in the Solomon's Creek church, Ind., Dec. 18, 1908, aged 87 years, 8 months and 4 days. She united with the Church of the Brethren forty-four years ago, and remained faithful until the end, serving for many years as deaconess. To them were born six children. Her husband and two children preceded her. Services by Brethren Wm. Bussard and Amsey E. Clem from Job 5: 26. Raleigh Neff.

Baker, Bro. John W., died at his home near Roxbury, Md., in the Manor congregation, Dec. 30, 1908, aged 52 years. He was a consistent member of the Church of the Brethren. His companion and six children survive. Services in the Manor church by Bro. John E. Otto. Interment in the Manor cemetery. M. Portia Rowland.

Baldwin, Sister Casada, born Aug. 21, 1832, died Dec. 18, 1908, in the bounds of the Berrien church, Mich., aged 76 years, 3 months and 28 days. One son and two daughters survive. She united with the Church of the Brethren June 22, 1895. Services by the writer from 1 Cor. 15: 19. R. J. Shreve.

Bishop, Sister Lydia, died Dec. 26, 1908, in the Germantown congregation, Pa., aged 93 years, 1 month and 28 days. While eating her supper on Monday evening, she was suddenly stricken, and remained unconscious until Saturday morning, when her spirit left this world. She was a member of the Church of the Brethren for seventy-five years, accepting Christ at the age of eighteen. She attended love feast services in the church in her ninety-first year. Services on Tuesday by Bro. M. C. Swigart. Text, Philpp. 1: 21. Anna Swigart.

Bobinmyer, Caroline, born at Seven Mile, Ohio, Nov. 15, 1833, died at Ventura, Cal., Dec. 22, 1908, aged 75 years, 1 month and 7 days. May 18, 1854, she was united in marriage to Wilson T. Cook, at Hamilton, Ohio. They moved to Fayette County, Ind., where she resided until 1906. To this union nine children were born. The husband and two children preceded her in death. She became a member of the Church of the Brethren thirty years ago. Her remains were brought to her old home in Indiana. Services at the Lutheran church, at Lyons Station, by Bro. S. W. Payton. Text, Matt. 15: 25. Interment in the Union cemetery. Clara A. Payton.

Brubaker, Eld. David, of the Loudonville church, Ashland Co., Ohio, born in Franklin County, Pa., April 11, 1821, died Dec. 31, 1908, aged 87 years, 8 months and 20 days. Dec. 14, 1843, he was married to Martha Palmer. To this union were born six children, four of whom are living. He and his wife joined the Church of the Brethren in 1867. In 1871 he was called to the ministry, and a few years later ordained to the eldership. He had charge of the Loudonville church when he died. Death came very suddenly. He was sick only one hour. He preached on the Sunday preceding his death. His counsel was always kind, but firm. He was laid to rest in the McFall cemetery beside his wife, who preceded him thirty-one years. Services by the writer from 2 Tim. 4: 6-8. A. I. Heestand.

Garber, Amanda, wife of Henry P. Garber, deceased, born in York County, Pa., Oct. 26, 1828, died within the bounds of the Portland congregation, Ind., Dec. 18, 1908, aged 80 years, 1 month and 21 days. She was married in 1852 and was the mother of four sons and four daughters, husband and two sons having preceded her in death. While young, she united with the Church of the Brethren, and lived a faithful and devoted life. To her children she leaves a great legacy in the memory of a noble life. Services in the Portland church by Eld. W. K. Simmons, of Union City, assisted by Eld. Daniel Byerly. She was laid to rest by the side of her husband, in Green Park cemetery. Mary Garber.

Garber, Sister Elizabeth, wife of Bro. Martin Garber, died in the Sangerville congregation, Augusta Co., Va., Dec. 7, 1908, aged 77 years and 9 days. She was a sister to Eld. S. F. Sanger. She was a consistent member of the Church of the Brethren for more than sixty years. She was united in marriage to Bro. Martin Garber in 1850, with whom she lived nearly fifty-nine years. An aged husband, seven sons, three daughters and two brothers survive. She was afflicted for about three years, but bore it all with patience. Services at the Sangerville church Dec. 9, by Eld. G. W. Wine. Text, Isa. 60: 19, 20. Annie R. Miller.

Geyer, Sister Nancy Jane, born July 16, 1876, died in the Johnstown congregation, Pa., Dec. 27, 1908, aged 32 years, 5 months and 11 days. Services by Bro. W. M. Howe.
Ada M. Beeghly.

Hechler, Bro. Basher Buckalew, son of Brother Stewart and Sister Amanda Hechler, born in Somerset County, Pa., Dec. 2, 1883, was killed very suddenly, while crossing a trestle on his way to work, near Seanor, Pa., Dec. 19, 1908, aged 25 years and 17 days. He was a faithful member of the Church of the Brethren for a number of years. He is survived by two brothers, two sisters and his father and mother. Two sisters preceded him. Services in the Berkey church by Bro. J. E. Blough. Interment in the church cemetery.
Sadie E. Faust.

Hoffman, Russell Blaine, son of Bro. Albert and Mary Jane Hoffman, died very suddenly at the home of his parents in Scalp Level, Pa., Dec. 26, 1908, aged 3 years, 1 month and 25 days. He is survived by two brothers and one sister. Services in the Scalp Level house by Stephen Yoder, minister of the Mennonite church, and Bro. J. J. Shaffer. Interment in the Berkey cemetery.
Sadie E. Faust.

Jones, Jacob William, youngest son of the late Henry B. and Elizabeth Jones, nee Kindig, of the Mt. Vernon congregation, Augusta County, Va., died in Charlottesville Hospital, Va., Dec. 19, 1908, aged 40 years and 7 months. Burial in the Mt. Vernon cemetery by the side of his father and mother. Services by a Disciple minister, of which denomination the deceased was a member.
E. H. Jones.

King, Sister Mary, died Dec. 29, 1908, in the Buffalo Valley congregation, Pa., aged 91 years, 1 month and 23 days. Services at the home of her son by the writer. Interment at the Brethren church cemetery.
Isaiah Beaver.

Miller, Simon B., born at Summit Mills, Somerset County, Pa., Oct. 28, 1848, died Dec. 5, 1908, aged 60 years, 1 month and 7 days. Dec. 4 he submitted to an operation for cancer of the stomach, which proved fatal. When a boy he came to Blackhawk Co., Iowa. He was united in marriage with Sister Lydia Fike, of Meyersdale, Pa. His companion and nine children (among whom are Sisters Eliza B. and Sadie J., missionaries to India), survive. Services at the South Waterloo church by the writer, assisted by Bro. J. S. Zimmerman. Text, 1 Sam. 20: 3, selected by Sister Miller.
A. P. Blough.

Mosier, Sister Mary, nee Weimer, born in Stark County, Ohio, Dec. 16, 1821, died while visiting at the home of her son, Wm. Anderson, in Tippecanoe County, Ind., Dec. 29, 1908, aged 87 years and 13 days. She was united in marriage to Isaac Anderson Jan. 24, 1841, he having preceded her in death Sept. 5, 1864. To this union were born eleven children, of whom five are still living. In 1876 she was married to John Poorman, who died about twelve years later. In 1893 she was married to Christian Mosier, who passed away Dec. 14, 1905. She then made her home with her daughter, Sister Susan Kauffman, of Monticello, Ind., within the Monticello church. She united with the Church of the Brethren in 1859 and lived a consistent life. She leaves five children. Services at the home of her son, William, by Eld. David Dilling from Rev. 14: 13.
Mrs. R. G. Keever.

Myers, Silas T., died in the bounds of the Rockingham congregation, Ray Co., Mo., Dec. 25, 1908, of heart failure, aged 64 years, 5 months and 24 days. His first companion was Annie Hogan. His second companion was Mattie Martz, who survives him. Three children also survive. Services by the writer from Micah 2: 10.
S. B. Shirky.

Peters, Sister Sallie, died Dec. 26, 1908, aged 48 years, 10 months and 7 days. She died at her home within the bounds of the Germantown congregation, Franklin County, Va. Deceased was a loyal member of the Church of the Brethren. She is survived by her devoted husband and twelve children. Services at the home by Brethren J. W. Barnhart and H. Ikenberry. Text: "Why will ye die?" Interment in the cemetery near the home.
Edith Barnhart.

Pruett, Elizabeth Hoop, died at the home of her son, Robert Pruett, in the bounds of the Mt. Pleasant congregation, near Shellsburg, Iowa, Dec. 10, 1908, aged 73 years, 10 months and 2 days. Services by the writer.
Wm. Long.

Ream, Willis N., son of Noah and Mary Ream, born Dec. 17, 1881, in Somerset County, Pa., killed very suddenly while crossing a trestle, on his way to work near Seanor, Pa., Dec. 19, 1908, aged 27 years and 2 days. Willis is survived by his parents, three brothers and two sisters. Services in the Scalp Level house by Stephen Yoder, minister of the Mennonite church. Interment in the Weaver cemetery near Scalp Level, Pa.
Sadie E. Faust.

Reichard, Bro. David W., of Fairplay, Md., died Dec. 23, 1908, in the Washington County Hospital, where he was taken to be operated upon for appendicitis, aged 68 years. He was thought to be doing nicely, when he suddenly contracted pneumonia, which caused his death in a few hours. He was a son of the late Jacob Reichard. He was a devoted member of the Church of the Brethren for a number of years. He will be greatly missed. His companion, one daughter, six sons and one sister survive. Services in the Manor church, in which congregation he resided, at Fairplay, Md., by Bro. W. D. Keller. Text, Psa. 23. Interment in the Manor cemetery.
M. Portia Rowland.

Ruff, Sister Sarah Marguerite, daughter of Bro. Jacob and Sister Jane Concofe, deceased, died of dropsy and heart trouble in the Sangerville congregation, Augusta Co., Va., Dec. 21, 1908, aged 52 years, 5 months and 4 days. She united with the Church of the Brethren at the age of fourteen. Jan. 13, 1897, she was married to Jacob Ruff, who, with a stepmother, one brother and one sister, survives. She was an earnest church worker. Services at the Sangerville church Dec. 22, by Eld. A. S. Thomas. Text, Prov. 4: 18.
Annie R. Miller.

Whitmer, Bro. Samuel S., son of Bro. J. S. and Sister S. B. Whitmer, born Jan. 5, 1870, in Virginia, died Dec. 20, 1908, in Kansas, aged 38 years, 11 months and 15 days. He was afflicted with tubercular laryngitis. Last September he went to Phœnix, Arizona, hoping that the climate would help him. Growing worse, he returned to his home in Kansas, and a few days later death came. He was a consistent member of the Church of the Brethren for eleven years. His early boyhood days were spent in Virginia. He came to Iowa in 1899, where he lived until 1906, at which time he went to Kansas. In 1894 he was married to Mary Farris, of Winterset, Iowa. This union was blessed with two sons and one daughter, who, with their mother, an aged father, mother, four brothers and three sisters, survive. Services by Mr. Moore, of the Christian church. Interment in the Yates Center cemetery.
Laura R. Whitmer.

Wiley, Christopher, died at his home near Wellsville, in the bounds of the Lower Conewago church, Pa., Dec. 25, 1908, aged 75 years, 3 months and 9 days. He leaves a wife, two sons and two daughters. Interment and services at the Latimer church by the writer and Eld. Hezekiah Cook, from Amos 4: 12.
Henry Beelman.

Woulard, Friend John, born March 17, 1844, died Dec. 10, 1908, in the bounds of the Monocacy church, in Thurmont, Md., aged 64 years, 4 months and 23 days. He leaves a wife (a sister) and four children. Services by Eld. J. S. Weybright. Interment in the cemetery at Thurmont.
Samuel Weybright.

Zigler, Sister Sallie, wife of Bro. John Zigler, died at her home in the Beaver Creek congregation, Va., Dec. 25, 1908, after a severe illness, aged 62 years, 3 months and 24 days. She leaves husband, one son and three daughters, all members of the church; also three brothers and two sisters. Sister Zigler was a faithful member of the Church of the Brethren for many years. She will be greatly missed. Services at Beaver Creek church by Eld. H. G. Miller, assisted by Eld. A. S. Thomas, from Philpp. 1: 21.
Delphia S. Click.



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NOTES FROM OUR CORRESPONDENTS.

(Continued from Page 45.)

Lost Creek church met in council Jan. 1, with Eld. Geo. Strawser presiding. Our elder, Andrew Bashore, asked to be relieved of his office, and Eld. C. G. Winey was chosen to serve one year. Bro. Norman Shellenbarger was appointed church treasurer to fill the unexpired term of Bro. John Hart, who is in feeble health. Bro. John Corney was reëlected Sunday-school superintendent at the Goodwill house. One letter of membership was granted.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., Jan. 2.

Perry.—Bro. Wm. H. Miller came to us Dec. 31. While with us he preached five sermons. One was baptized and one restored. We thank God that we are gaining ground under the management of our relief committee.—I. Cripe, Honey Grove, Pa., Jan. 3.

Philadelphia (First Church of the Brethren).—Dec. 29 we held our Christmas exercises, in charge of our superintendent, Bro. J. A. Myers. Songs and recitations were rendered, after which each one present received a box of candy. The Sunday-school room was crowded.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 3.

Pittsburg quarterly council was held Dec. 31. One letter was granted. New officers were elected as follows: Treasurer, A. O. Horner; secretary, E. G. Bowman; corresponding secretary, the writer. Christmas exercises were well attended. The program was mostly given by the children. Bro. S. W. Ball favored us with a short address and a reading. He has favored us with a number of selections during the past week. The Sunday school has an enrollment of 120. The home department and cradle roll numbers 116. A number of our home department members have been enrolled in the main school. We trust that many more may join the main school during the coming year. Bro. B. M. Hedricks, one of our deacons, has left us to go to Virginia. Sister Grace Gnagey will come into our midst, as a worker, Jan. 4.—Amanda Weaver, 1120 Greenfield Avenue, Pittsburg, Pa., Jan. 1.

Upper Canowago church met in council at East Berlin, Jan. 2. Eld. E. S. Miller was with us and assisted in the work. The writer and Bro. J. B. Bechtel were reëlected Sunday-school superintendents for the ensuing year, at East Berlin. Our love feast will be held in the Mummert house May 1 and 2, commencing at 1:30 P. M. Sunday morning, Jan. 3, Eld. E. S. Miller preached for us at the Mummert house, and in the evening of the same day Eld. Andrew Hutchison, of Kansas, began a series of meetings at East Berlin. We expect him to be with us two weeks. We held services on Thanksgiving Day at East Berlin and Latimore, and collections were taken for missionary and benevolent purposes. The congregation has been solicited for the Chambersburg house, which was recently dedicated. On Sunday afternoon, Jan. 3, we met and reorganized our Sunday school at East Berlin.—Andrew Bowser, East Berlin, Pa., Jan. 6.

Woodbury.—We closed a three-weeks' series of meetings Jan. 3, conducted by Eld. Daniel Clapper, of Meyersdale, Pa., who faithfully preached the Gospel. As a direct result of the efforts, three were added to the church by baptism, and three reclaimed. The interest was good to the close. In my report of the Snyder meeting, in Gospel Messenger of Dec. 12, it was stated there were three additions. This is a mistake. There were no additions.—J. C. Stayer, Woodbury, Pa., Jan. 6.

West Johnstown congregation met in council Dec. 31. Much business came before the meeting. For the Roxbury Sunday school Bro. N. W. Berkley is superintendent; Morrellville, Bro. D. Blocher; Benshoff Hill, Bro. Lemon Findley; Yoder Hill, Bro. Wm. Rummell. A movement was set on foot to build a new house of worship in our congregation this year. When a congregation spends three or four hours in work pertaining to the enlarging of the kingdom, we may expect results. Our series of meetings will commence at the Morrellville house the latter part of this month. Jan. 28 a special council will convene at the Roxbury house. Christian Workers' meeting was organized at each of the four houses, with the following as presidents: Roxbury, Bro. Vernon Dietz; Morrellville, Bro. Wm. Strayer; Benshoff Hill, Bro. Waldo Rhodes; Upper Yoder, Bro. Johns.—J. H. Cassady, West Johnstown, Pa., Dec. 31.

Yellow Creek congregation recently enjoyed a series of meetings at the Bethel house, conducted by Bro. James Murray, of Sterling, Ohio. One was baptized. Bro. Murray also preached the two following weeks at the Steel house, in the same congregation. Brethren H. E. Border and Harry Burket are superintendents for the Bethel Sunday school for 1909.—Levi E. Greenawalt, R. D. 7, Everett, Pa., Jan. 4.

TENNESSEE.

Limestone.—Dec. 28 closed a very interesting series of meetings at this place, conducted by Bro. A. M. Laughrun. Three were baptized and another young man will be soon. Bro. Laughrun preached thirty sermons, which were instructive and well attended.—Anna Arnold, Telford, Tenn., Dec. 31.

VIRGINIA.

Bridgewater.—We met in council Dec. 19, Eld. E. Long presiding. We received fifty-seven members from the Beaver Creek congregation. They live much nearer to Bridgewater than to Beaver Creek. By mutual consent the change was made. Among them are four deacons, one minister in the first degree, and Eld. H. G. Miller. They were all gladly received by our congregation. Aside from these there were five members received by letter, and one letter granted. On Christmas Day Bro. Geo. W. Flory gave us a very interesting sermon. An offering of $16.55 was taken.—Ida Fry, Bridgewater, Va., Jan. 4.

Dulany.—In my report of work done in Carroll County, by Bro. Jesse Boothe and myself, in November, it should have been stated that we went to an organized congregation, in care of Bro. Spangler, instead of saying that we organized a congregation. The Coulson church is quite an old organization.—N. S. Mannon, Dulany, Va., Jan. 2.

Fairfield.—I live in Rockbridge County, Va. It is one of the valley counties, and is noted for its fine water and healthful climate. We have four churchhouses here, and at each place the interest seems to be growing. New Concord, our home congregation, has about fifty members and three deacons. We have no resident minister. Eld. E. D. Kindig is in charge, and preaches for us once a month. We are also supplied with preaching by some of the young brethren from Bridgewater College. Bro. J. H. Morris was with us last year, and Bro. Oscar M. Miller will assist us this year. We would be glad if some good brethren would come and locate with us. There are some good homes for sale, near our church. We have fine water and good land that can be bought on easy terms. For furter information apply to Eld. E. D. Kindig.—J. L. Heslep, Fairfield, Va., Jan. 1.

Germantown congregation met in council Jan. 2, with Eld. H. J. Woodie presiding. Three letters of membership were received and five granted. Bro. J. A. Fisher was elected as Sunday-school superintendent; Bro. H. C. Ikenberry is president of Christian Workers' meeting and also church chorister. Brethren H. J. Woodie and G. A. Barnhart were given charge of the mission point in Pittsylvania County. Our member of the sub-district mission board, G. A. Barnhart, was reappointed. Bro. H. W. Peters was appointed as church clerk. Our solicitor, D. B. Neff, was reappointed for the following year.—Edith Barnhart, Wirtz, Va., Jan. 5.

Green Mount congregation convened in council Dec. 26, with Eld. J. A. Garber presiding. Considerable business was very pleasantly disposed of. The financial report of the church was very encouraging. Sunday-school superintendents are Brethren J. W. Myers and D. R. Miller. Bro. J. W. Wampler was elected president of Christian Workers' meeting. A permanent change was made in the hour for regular meeting. These will begin hereafter at 10:30 A. M. The writer and Sister Katie Kline were chosen correspondents. Bro. A. B. Miller, of Bridgewater, was with us, and on the following day preached an excellent sermon.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Jan. 6.

Sangerville.—We met in the Sangerville house on Christmas Day. Bro. W. K. Conner preached for us. We met Dec. 26 to organize a Bible class, conducted by Bro. Conner. This continued each day (excepting Sunday) until New Year's Day. The interest was good throughout. Bro. Conner also preached for us on Sunday, Dec. 27. He met with the Emanuel Sunday school in the evening. They decided to continue through the winter. A collection was taken on Christmas Day, amounting to $22.55. It will be applied to the indebtedness on Laurel Gap church, one of our mission points.—Annie R. Miller, R. D. 2, Bridgewater, Va., Jan. 1.

Topeca church met in council Jan. 2, Eld. Harvey Weddle presiding. Four letters of membership were granted. Officers were elected for the next year. All of the old officers were retained, except that Sister Maggie Hylton was elected clerk, and the writer, Messenger correspondent. The treasurer's report was read and accepted. The church decided to hold meetings on the first and fourth Sundays of each month. Bro. Geo. Weddle, of Larned, Kans., began a series of meetings Dec. 27, and will continue for a few days yet. The prayer meeting each Sunday evening is very well attended.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Jan. 4.

Valley Bethel.—We met in council Jan. 2. One letter of membership was granted. Bro. Josiah Beverage preached for us on Christmas Day, and from here he went to one of our mission points and delivered several sermons. One was reclaimed. Our next council will be held on Saturday before the first Sunday in March. Our Sunday school was reorganized for the coming year, with Brethren C. B. Gibbs and N. W. Bussard, superintendents.—Vena S. Bussard, Bolar, Va., Jan. 4.

WASHINGTON.

Centralia church convened in council Dec. 29, Elder Stiverson presiding. Two letters of membership were received and three were granted. Bro. Stiverson was chosen presiding elder for six months. All church officers were elected: Sister Alice Rothrock, superintendent of the Sunday school. Bro. Ezra Whisler was reëlected president of Christian Workers, and Bro. Fred Stiverson, secretary. We had preaching services at the church on Christmas Day.—Anna Myers, Centralia, Wash., Jan. 2.

Eltopia.—Bro. Enoch Faw preached another soul-cheering sermon for us today. He will continue to preach at this place twice a month. We are few in number, but greatly appreciate our brother's efforts.—Ira C. Wakefield, Eltopia, Wash., Jan. 3.

North Yakima church met in regular council Jan. 2. All business was adjusted in a pleasant manner. Our elder, Bro. Wise, having resigned, Bro. Faw was chosen to take charge of the church for one year. The writer and Sister Early were elected Sunday-school superintendents. Bro. R. A. Wise is president of Christian Workers' meeting. We expect to begin a series of meetings Jan. 12, to be conducted by Bro. Faw, of Pasco, Wash.—J. Hollinger, 16 S. Third Avenue, N. Yakima, Wash., Jan. 2.

WEST VIRGINIA.

Alleghany.—We met in council Dec. 26. The weather being very inclement, not many were present. Our dear brother, W. P. Nine, formerly of this congregation, but now of Macdoel, Cal., was with us and took charge of the business, all was settled in a very pleasant manner. Bro. Nine also preached on Sunday to an attentive audience. We were glad to have our brother with us again. Our Sunday school has closed, but will be resumed again April 1.—Lillie C. Moore, Bismark, W. Va., Jan. 6.

Maple Spring.—The German Settlement congregation met at the Maple Spring house on Christmas morning, at 9:30 A. M., for the opening exercises of the second annual Bible term, which continued until Saturday, Jan. 2. The program for the day was both interesting and instructive. Eld. E. T. Fike gave a twenty-minute talk on spiritualism each day. Various other subjects were very well discussed. Each evening we listened to a God-given message from Eld. T. S. Fike. One was reclaimed. Seven different States and sixteen counties were represented at the meeting. Six of these counties belong to West Virginia. The average attendance was about 150 persons.—Maggie E. Crow, Eglon, W. Va., Jan. 4.

Sandy Creek congregation met in council at Salem Jan. 2, Eld. Jeremiah Thomas presided. All business passed off nicely. Four of the sisters were elected missionary solicitors, and Chester A. Thomas as correspondent to the Messenger. Our church is in good working order. Christian Workers' meeting and Sunday school are progressing nicely. We decided to hold our love feast July 3, preceded by a two weeks' series of meetings. At this writing one of our ministers,—Bro. Geo. Vansickle,—is holding a revival at the Vale. Five have decided to live a better life, and others are halting between two opinions.—Calvin R. Wolfe, Cuzzart, W. Va., Jan. 4.

WISCONSIN.

Maple Grove church enjoyed a very pleasant council Jan. 2. The business passed off pleasantly. We reorganized Christian Workers' meeting with the same officers in charge. Our Sunday school and Christian Workers' meetings are encouraging. We have good attendance and good interest. The attendance at preaching services is very good.—Mollie C. Wine, Stanley, Wis., Jan. 6.

Willard.—Our Sunday school was reorganized Jan. 3, and all the old officers reëlected. Superintendent, A. L. Clair; secretary and treasurer, Samuel Long. We have a live, active Sunday school, and our attendance is increasing.—A. L. Clair, Willard, Wis., Jan. 7.

IN THE INTEREST OF CHURCH MUSIC.

A little more than a year ago I resigned my position as teacher of vocal music, voice and harmony, in Juniata College, to take up field work for the Pennsylvania State Sabbath-school Association. I have enjoyed the work and feel that I have accomplished good in it, but will probably not continue in this field much longer. My preference is always to labor directly in the interest of the Church of the Brethren, and I have about decided to take up again the teaching of singing. This, I know, is an important work, and there seems to be some demand for it in the Brotherhood. It is my conviction that if we mean to maintain good congregational singing in the church services, the teaching of vocal music will have to be kept up incessantly.

I take this way of announcing my desire to correspond with those who are looking for a teacher of singing classes. I can be ready to take up the work at most any time. This is the time of the year that it is most convenient for the Brethren in many sections of the country. I should be glad to hear from all desiring my services, as soon as possible, so that I can arrange to the best advantage, in the way of getting from one place to another.

Wm. Beery.

Huntingdon, Pa., Jan. 4.

The Bible History

By Rev. Alfred Edersheim, D. D.

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AROUND THE WORLD

AMID the many discouraging instances of unfaithfulness in stewardship among those amply able to give, it is really refreshing to note that during last year the vast sum of $90,452,000 was given for benevolent purposes. The largest amount, $39,729,691, went to the relief of the needy. Educational institutions came next with $36,052,039. Museums, galleries, libraries and public improvements got $10,246,131. Religious organizations, at the foot of the list, received $4,413,959. Andrew Carnegie led the givers with $7,437,600, and John D. Rockefeller came next with $2,934,000. And yet these liberal givers,—and probably all of us,—have yet to learn the lesson of consecrated giving as shown by the poor widow of old, who gave the two mites that were "all her living."

JAN. 12 and 13 were red-letter days for the cause of prohibition in Tennessee, for on these two dates important bills were passed, first by the senate, and later by the lower house. Bill No. 1, passed by the senate, provides for the prohibition of the sale of liquor within four miles of any schoolhouse in Tennessee. The lower house, by a good majority, passed a bill absolutely prohibiting the sale of liquor within the State. This, with victories in other States, is encouraging. It should not, however, cause the least relaxing of effort, along the line of future achievements. The advocates of the liquor traffic are "very much alive," and watching every opportunity to score a victory. Friends of temperance must needs be continually on their guard to retain the ground already gained.

AT a recent convention of Jews, comprising the middle western States, held in Chicago, the movement to make Palestine the legally-secured and recognized home of the Jews, was given considerable attention. From reports submitted it appears that Jews throughout the world recognize the feasibility of carrying out the plan,—long a cherished dream of Jewish enthusiasts. There are now 100,000 Jews in Palestine, and of this number 10,000 have emigrated from Russia and Roumania during the last few years. Now, since the old-time Turkish restrictions have been removed, many more will seek homes in the land of their fathers. The early completion of a Jewish university in Palestine is now practically assured, as large donations have been made to guarantee the success of the project. Jacob Schiff, the New York financier, has given $100,000 for the purpose, and others have also been quite liberal. An "Arts and Crafts School" is now in operation at Joppa, to give industrial training to Jewish children, with a view of aiding the future industrial development of the country. While it is altogether unlikely that the Jews *as a body* will ever return to the land of promise, undoubtedly enough will be found to reëstablish the throne of David when the opportunity for such a move is given by a relinquishment of Turkish claims on Palestine.

ANOTHER argument in favor of temperance is found in the declaration of medical experts that drinking men are more susceptible to pneumonia than any other class of people, and, when they are attacked by this dangerous disease, not many of them recover. At present pneumonia heads the list of fatal diseases in our cities, and for some reason, as yet unexplained, it is more dangerous than it was ten years ago. Dr. Babcock declares that in case of a hard drinker there is almost no hope whatever. The system is weakened by the continual use of alcoholic drinks, and unable to withstand the attack of disease at a time when strength is most needed.

GRAVE apprehensions are stirring the ecclesiastical circles of Germany, because of the increasing number of people severing their connection with the state church. We are told that during last year at least 10,000 persons have thus withdrawn. At the special office, now open in Berlin, to receive applications from those desiring to withdraw, sometimes as many as four hundred applications are received in a single day. These withdrawals affect the Lutheran church mostly; very few are leaving the fold of the Roman church. It is claimed that the church has lost touch with the people, owing to the lack of real pastoral work. If so, the condition of the church is a most lamentable one,—a flock without real shepherds.

AFTER lying buried in the ruins of the consulate at Messina, Sicily, for eighteen days, the bodies of Arthur S. Cheney, the American consul, and his wife, were recovered Jan. 15, by a detachment of soldiers from the battleship "Illinois." The bodies will be returned to Hartford, Conn., as soon as needed arrangements can be made. The work of searching the ruins of the earthquake area for possible survivors, is still being pushed, aided by the men from the different battleships. At places where people are imprisoned in rooms and cellars, not completely demolished, and within reach of food supplies, there may be a possibility of life still existing, and it is the aim of the rescuers to reach all these. Slight earthquake shocks in the stricken area and farther north, during the last few weeks, have thrown the people into a state of terror and apprehension.

THE mining industry continues to demand its toll of human lives. In the Lick Branch colliery, Bluefield, W. Va., where fifty lives were lost by an explosion several weeks ago, another disaster of a similar nature has snuffed out over one hundred lives. In the early morning of Jan. 12 there was a mighty rumbling in the earth, much like the sound of thunder, which reverberated throughout the miles of corridors and air passages of the mine, crowded with those who work there. The mouth of the mine suddenly belched forth a mass of soot, dust and debris, together with lurid flames, portending death and destruction. Immediate arrangements were made for the rescue of possible survivors, but there is no doubt that by the force of the explosion, as well as by the noxious gases, the lives of the entombed miners have been ended. It seems that even the best of care cannot entirely prevent these sad accidents.

"WORK, peace, and progress," is the motto of the new Turkey, according to Hussein Kiazim Bey, first Turkish ambassador to the United States, and first envoy of a constitutional Ottoman Empire to this country. According to the ambassador the people of Turkey were so well prepared for the constitutional form of government that the ease, with which they are adapting themselves to the new order of things, is astonishing the world. The most encouraging feature of all is the pleasant relations now existing between the hitherto discordant elements of the empire. Now Christians and Mohammedans, Jews and Armenians are dwelling side by side in perfect union, looking forward to a season of peace and prosperity by means of the united efforts of the entire nation. This, certainly, is a hopeful outlook.

FOREMOST, among the benefactions of the world, stands the liberality of the United States in behalf of the Italian earthquake sufferers. The donations in money and provisions aggregate, it is said, nearly $4,000,000, up to the present, and will likely exceed that amount. President Roosevelt has decided to use $500,000 of the funds appropriated by Congress in the construction of 2,500 or 3,000 substantial, but necessarily very plain frame houses, to afford needed shelter from the elements for the unfortunate survivors. The Navy Department is in charge of the work, and will transport the necessary materials, as well as skilled mechanics, to the scene of the disaster immediately. While this wholesale construction of houses for the sufferers is a decided innovation in international relief measures, it is probably a most practical plan to help the needy ones.

AGAIN war has been happily averted. While it is often said that "the pen is mightier than the sword," in this case it was the still more powerful influence of gold. The Turkish government, rather than engage in an expensive and perhaps fruitless war, has decided to accept the $10,800,000 indemnity, offered by Austro-Hungary for the annexation of Bosnia and Herzegovina. In addition to this pecuniary compensation, Austria makes various concessions, demanded by Turkey, and it now looks as if the vexed Balkan question is at least partially settled. Turkey and Bulgaria have not yet determined, as to the amount of indemnity to be paid the Ottoman Empire, but they will likely agree. Servia and Montenegro remain as the two puzzling problems in the European family of conflicting interests. In their case, a lack of resources,—the needed sinews of war,—precludes the sudden outbreak of hostilities.

TOO often the apostolic injunction, "Be courteous," is lost sight of, even by professing Christians. In this respect the Japanese can teach us, perhaps, some much-needed lessons. Preparatory to the visit of the American fleet, the Governor of Kanogawa, a town on the Bay of Tokyo, where the fleet was to anchor, gave extensive directions concerning courteous treatment of these and other visitors: "Loungers must not crowd around foreigners. Merchants must not charge them excessive prices. No ironical remarks are to be made upon their dress, their religion, or their doings. No coarse or insulting remark is to be addressed to them. They must not be looked in the face, or stared at impertinently. Foreign missionaries must be as much respected as Japan priests." We also learn that even the Chinese are included in the courteous treatment to be accorded. So far does this courtesy extend, that all cartoons, in any way ridiculing the affairs of any other nations, are rigidly suppressed. Japan may not be as much enlightened as the western nations, but the people endeavor to show good manners.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

RESIGNATION.

BY J. O. BARNHART.

"Leaves have their time to fall:"
First Autumn revels in her wealth of gold,
Then, like a prodigal, she scatters all,
To canker and to crumble in the mold.

"The flowers wither at the north wind's breath:"
In early spring or in late summertime:
The cold dew kisses, but its kiss means death,
And grace and beauty perish in the rime.

"Stars have their time to set:"
No more through the tall windows of the skies
Their light streams, and in darkness we forget
That sometime, somewhere, they again must rise.

"Thou hast all seasons for thine own, O death!"
The reaper with the sower side by side,
In flowery vale or upland wandereth,
And in the selfsame cot at night abide.

All seasons,—for the Father knows
When we are ready for the angel's call,
And out of summer sun or winter snows,
Into the heavenly garner gathers all.

His will,—not ours,—be done!
He is the Husbandman, and he can tell
When through enough of clouds, enough of sun,
Our time is ripe; he doeth all things well.

When into fields of earth,
To gather in God's sheaves, the angels come,
With songs of joy they bear them from our hearth,
But our ears are dull, our lips so dumb.

Oh, it is sweet to die
When fields are green and song fills all the air,
But sweeter still 'mid golden sheaves to lie,
With summer flowers, that fade and perish there.

And some are glad to go
When fields are bare and autumn leaves are turning
All brown and gold, and in the sunset glow,
With heavenly light the western skies are burning.

But God's own time is mine,
And when I hear the call I shall not grieve,
And if I may not bide till autumn time,
I would be gathered with the summer sheaves.

Arcola, Ill.

GODS HUMAN.

BY GRANT MAHAN.

Despite the command given through Moses more than three thousand years ago,—"Thou shalt have no other gods before me,"—man has always had gods. Sometimes they have been the forces of nature, sometimes a great man, and sometimes a spirit, as the Great Spirit of the American Indian. It would be rather difficult to say from which class of gods most evil has resulted; but it is probably safe to say that at the present time, and for some generations, the worship of man has led many from the right way.

And this worship has not been, and is not, confined to any one country or sect. The great man—in war, in council, in church, in learning—has always had, has, and doubtless always will have his followers, the number of them depending largely on what he has done. It is not always bad to be the follower of a truly great man. He is the ideal for the majority, and to reach the position occupied by him is the greatest good that can be hoped for. The desire to be like him has lifted many a man from a lower to a higher plane; and that was good for him and the world.

But the trouble is that the worshiper looks no higher, sees nothing greater above and beyond the man; and that is bad, for no man can be a pattern for another in all things—all have sinned and come short of the glory of God. Anything that stops us short of our highest possible aspirations is not desirable. If all men were like Paul, and advised others to follow them only so far as they followed Christ, following leaders would not result in very much harm; but some seem to take a pride in having followers who have no will or mind of their own.

In history we learn that evil has come from man-made creeds and schemes: God was left out, men set themselves in the place of God, and great loss resulted. But the loss still goes on; and some of us of the Brethren church seem to love to have it so. We are not worse than others; we may even stop short of them in our honor to our leaders. Yet there are among us not a few who are slow to express an opinion unless they know what some influential brother thinks about it. They have not the moral courage to differ from another who holds high positions; they do not trust their own judgment.

And that is bad when the leader goes in the right way: it is fatal if he goes in the wrong way. By looking back over our history—and not very far back at that—we can see where mistakes were made that resulted in great harm to the whole church. And at the present time the decisions of the church are as they are because of what a very small number of persons say in the open conference. The great majority sit silent, influenced by what the others say. This must always be so to a very great extent, for the average man will not do his own thinking and deciding. But this way of doing our business does not result in the best or highest development of the members.

It pleases our vanity, to be sure, to have others look up to us and be guided by what we say. And we forget that we are weak and fallible. In time we may come to think of ourselves as infallible, and insist on having our own way: it is our judgment that is to be depended upon, and ours alone. Men have been known to take such a stand as this even when their stand was in direct opposition to the teaching of the church. The result was the throwing down of the bars and the letting in of evil. What else could be expected, how could it be otherwise, when man insisted on being honored as though he were the Lord?

We would take nothing from the honor due to man; we would not look upon our ablest men with distrust; but we would, rather, direct the mind to God; we would have men learn and do his will instead of seeking to learn the opinions of their fellows in order to be guided by them. Thus only can we walk in safety: thus only can the church be kept in the way that leads to life eternal. The wisdom of man is foolishness with God; and both he who is set up and they who set him up as a human god are not wise. There is only One who is able to guide us all the way; there is only One who never makes a mistake; and he is not a man worshiped by his fellows. May our desire be to be guided by him in all things.

Omaja, Cuba.

A SKETCH OF THE LIFE OF ELD. THOMAS CLARK.*

BY DANIEL HAYS.

Some men are great in intellect, others are great in action, and others are great in achievement. Rarely do we find these three elements of greatness united in one man. Possibly Paul possessed them to a greater extent than any other man. He was great in intellect, great in action, and great in achievement, though he considered himself "less than the least of all saints" (Eph. 3).

Some men stand out singly and alone, prominent, with a marked individuality. Others become so, because of place of residence and association with other distinguished persons. Some become famous in self-forgetfulness, by the performance of a "golden deed," while others, like Isaac, the patriarch, are enrolled among the honored few through the even tenor of a well-spent life. Last, but not least, by far the greater number are of the no less fortunate class, who, amid many difficulties and discouragements, have done what they could, with no thought of reward nor desire for station in this life, but who live and labor on, happy in the hope to be numbered at last among the least of the servants of Christ, with the assurance: "Be thou faithful unto death and I will give thee a crown of life." Rev. 2: 10.

Elder Thomas Clark was born April 15, 1786, and died at his home, "Rich Hill," on Alleghany Mountain, Grant County, W. Va., March 12, 1868. His father, William Clark, was born in Ireland and came to America when a boy, with William Gilmore, a relative of his, about the year 1765. He and his wife Ann, who was an American by birth, were married May 18, 1785, and settled on Mill Run, Hampshire County, Va. (Now West Virginia.)

They had five children,—Thomas, William, Daniel, Hendricks, and Jane. They owned a farm on Mill Run, on which was located the woollen mill. Thomas, the oldest son, and the subject of this sketch, was raised on this farm, and his father prospered in business. Thomas' life was an active one, and about the time of his majority he became a classleader, and an earnest seeker for the way of truth. Living not far from Beaver Run, where ministers of the Brethren held regular services, it was but natural that he should be impressed with their doctrine, and the way of duty became of such intense interest to him that he and his associate, William Welch, held prayer meeting between themselves. His prayer was that the Lord would open the way for him, and make him just what he would have him be. The result was that he decided to join the Church of the Brethren, and he often referred to his experience at this time as the turning point in his life. Like Moses he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

He married Hannah Rinker, daughter of John Rinker, June 25, 1811, and was elected to the ministry about the year 1831. During this time he lived in the Beaver Run congregation on the road along Mill Creek, or Mill Run, near its junction with the Romney (N. W.) turnpike. While here, he preached at the regular appointments, going as far west as Greenland and Alleghany.

During these visits he formed the acquaintance of Bro. Michael Lyon, who lived near Greenland. Their attachment was mutual and continued through life. They held meetings jointly at Solomon Michaels', Nicholas Michaels', and at Pickaway, where Wm. Stingley lived, about five miles south of Greenland. On Alleghany they held meetings also in dwelling houses, where preaching was desired. They both were attracted by the climate, the productions, the people, and the opportunities that opened before them, and in about the year 1836 they, with their families, moved to Alleghany, and settled within about three miles of each other. This was then within the limits of the Beaver Run congregation. Here Bro. Clark made his home.

He raised a large family,—six boys and four girls,—three of his sons,—Thomas, jun., Hendricks, and Felix, became ministers. His family government was almost patriarchal. He kept his sons with him in opening and improving his large estate, even after four of them were married and had families of their own. His home was a kind of "Three Taverns," or half-way station, for the Brethren on their way to the West from the East.

As a minister Bro. Clark seemed to be adapted to frontier life. He was at his best in the face of opposition, and even where ridicule put in its unseemly appearance. His rebuke of sin and misbehavior was unsparing, while his eye was quick to take in the first symptoms of disorder. He did not fail to present the Scripture, terse and strong, bearing on retributive wrath and Divine justice, yet, in his exhortations, he gave encouragement and invitation to the sinner. One of his favorite hymns was,

"Life is the time to serve the Lord
The time t'insure the great reward,
And while the lamp holds out to burn,
The vilest sinner may return."

His Field of Labor.—Alleghany Mountains, where Bro. Clark lived, is not the treeless, grassless, streamless region to be seen in the Rocky Mountain section of our country. On the contrary, if you ascend its eastern slope from Greenland, at its base, a distance of five miles, along the graded road, will bring you to the "Top of Alleghany," where you pass over a comparatively level scope of country, undulating with streams, timber and pasture land, meadows and pine groves, a distance of twenty miles, crossing Stony River and the North Branch of the Potomac, along the northwestern turnpike, before you ascend the Backbone of the Alleghany, when, from its top, you behold a stretch of level land "the Glades," and beyond for miles to the west, skirted on the south by the German Settlement congregation, to the north

*Note.—In this sketch the writer is indebted, for some of the data, to D. C. Arnold, Elk Garden, W. Va., Mrs. Sarah V. Odwolt, Piermont, W. Va., and to James L. Park, Johnson City, Tenn.

Oakland and Deer Park on the B. and O. Railroad, while far away, to the northwest, dipping the horizon at a distance of thirty miles, once lived Eld. Jacob M. Thomas, in the Sandy Creek congregation. A half day's journey, still farther on, brings you to George's Creek church, Fayette County, Pa., once the home of Bro. James Quinter.

In this large and interesting field, Bro. Clark was not the only pioneer preacher. Bro. Jacob M.Thomas, and later Bro. Samuel A. Fike, "sons of thunder" and with untiring zeal, did much to break down the barriers of opposition, and paved the way for others to follow, and reap the harvest.

Bro. Thomas generally brought another minister with him on his preaching tours, and as early as 1842 Bro. James Quinter, of Fayette County, Pa., visited Bro. Clark's neighborhood east of the Backbone, on Alleghany, for the first time. During this visit of a few days, he baptized four of Bro. Michael Lyon's family, viz., Polly Hays (the writer's mother) in her twenty-third year; Thomas D. Lyon, aged twenty-one; Wm. S. Lyon, aged 18; Martha Lyon, in her fifteenth year; also Catherine Hendrickson. This baptism occurred in the clear waters of the North Branch, just above where Gormania now stands. During the sacred rite a few bright drops from a passing summer shower fell upon the scene, and this was the occasion of a few touching and impressive remarks by Bro. Quinter at the conclusion of the service. To follow the results of this baptism would make interesting history.

Bro. Clark's family record is brief. His brother, William Clark, moved to Tennessee at an early date. His sons, Thomas Clark, jun., and Felix Clark, married Michael Lyon's daughters, Martha and Anna, respectively. Their descendants live on Alleghany and in the Greenland congregation. His daughter, Mary, married Thomas D. Lyon, and their descendants live at Hudson, Ill., and further west. Hendricks Clark moved to Kansas after the Civil War, and James Hilkey, who married one of Bro. Clark's daughters, also moved to Kansas.

But all things earthly have an end. The old homestead, with its magnificent stretch of pasture land, sugar maple groves, and forest, is now in the hands of strangers. The remains of its former owner, Eld. Thomas Clark, and his faithful wife, lie buried upon the top of the hill, in an open field, with nothing to mark the graves save the tall trees skirting the brow of the hill and the blue sky above it all.

Broadway, Va.

CHRISTIAN EDUCATION.

BY LIZZIE W. HOOVER.

At the present day and age, we, as a people, think very highly of education. In fact, we know that our government by the people is maintained permanently by education,—our free public schools. We like the spread of it, so as to guard against anarchy or foolish experiments in the way of government, and in this our pushing, educational system has already accomplished wonders.

While we believe it is a national safeguard, yet we should not idolize it and look to it for results which it cannot accomplish. When we expect of secular education that it will make men righteous or moral, we are making a great mistake.

A man may be educated in art, and may even become an artist, or a man may be educated in science, and be an expert along that line, but all this cannot make a man good. It will not keep men from intemperance or being immoral.

It takes a religious training to keep man from indulging in evil, and it is the Christian education that I wish to describe as the highest, because it points to the highest destiny in life. It will teach every one that there are higher things to live for than anything that may be obtained in this world. It will teach men to put themselves under self-restraint, and to act nobly towards their fellow-men.

These, and many more, is the special province of Christian education. It is the most important for the good of humanity as well as the good of the nation. It is this, in which people should be instructed and schooled. The teachings of Christ are the only cure and prevention of men becoming immoral, dishonest, grasping, tricky and generally self-seeking at heart. To be true citizens of the New Jerusalem, will make men prove true citizens here below.

This training should be implanted into the hearts of children when they are young. Some fathers and mothers are very anxious to have their children go to school every day of the week, but when Sunday morning comes, they seem to be somewhat indifferent, and care not whether they get to Sunday school and church services, or not. Why is this? Is it because Christian training is of less importance? No, surely not. But some one might say, It is because the law of the State requires it. Does not the law of Christ teach even the same, and request each parent to see that their children receive a Christian education?

A certain father, devoted to his children, made the following remarks, a few weeks ago, at a Sunday-school convention: "I have three boys in my home and they have never learned anything else but to spend a part of every Sunday in Sunday school." Were more parents to practice this same example, we would have more of our young people grounded in the great truths of Christian faith. For this purpose God has given the Bible and instituted the church. For this purpose we have Sunday school, Christian Workers' meeting, schools and colleges.

It is from the young that the greatest usefulness is attained, for then the mind is strong and active, and the life can show vim and vigor indicative of a life spurred on by a noble purpose. Solomon made no mistake when he said, "Remember now thy Creator in the days of thy youth." It is he who accepts the call of Christ while he is young, and continues all his day, that will fill up the measure of service which the Gospel ideal really presents. The parents, the teacher, the minister and coworker in the service of Christ should try to impress upon the young people that a man or a woman is not truly educated who has not learned the great lesson that Christ came to teach. It would be better, in fact, to have a good Christian education than the best secular education procurable.

Maugansville, Ind.

RIGHTLY DIVIDING THE WORD OF TRUTH.

BY JESSE D. MOHLER.

The Gospel of Jesus Christ "is the power of God unto salvation, to every one that believeth," and it has pleased our Heavenly Father "by the foolishness of preaching to save them that believe." This makes man an instrument for the salvation of his fellowman, and puts into his hands a part that can be done by no other than man.

A part of the work of salvation was reserved to himself when Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." John 12: 32.

Again in John 6: 44 he tells us that no man can come unto him except the Father draw him. Christ has been lifted up, the Gospel is the all-powerful means at hand, and the Holy Spirit has been sent to draw men; but no means is provided for carrying the plan of salvation to others except as faithful followers teach the Word as it was delivered. God's part now is not to teach, but to put life in the teaching of his servants, and, so far as that teaching is in accord with the words of Jesus Christ, is that power applied.

The Church of the Brethren fills a special mission among the numerous branches of Christian organizations. It is set for the defense of the *whole* Gospel, as compared with a *part* of the Gospel taught by others. This very claim brings upon our church a greater responsibility than would rest on us otherwise. The older the organization, the greater its numbers, and the more it is recognized as a force by others, the greater is the need of correct and faithful interpretation of the Word by the ambassadors for Christ.

From the interest awakened by others, at times, from the zeal displayed and the bubbling over of religious enthusiasm, seen in connection with work in other churches, one is made to feel that God is laboring together with him; and some wonder why we may not do as they. It can not be denied that the Spirit of God assists and draws men, insofar as the Word is taught by others; but when men are moved to accept the Word, so far as taught, what a serious thing it is to neglect a part of the teaching, and fail to assist in the drawing to a full acceptance.

The Word is in man's care. A part of it is taught, the Spirit strives, and men accept as much as is brought to them. Their understanding of the Word is darkened by human interventions. Many who might have been saved, are lost. The ministry is often responsible. It is a fearful thing to fall into the hands of the living God!

Do you know that the mind must depend partly on the assistance of others to understand clearly the plain language of the Scriptures? We may read the Word, but there are so many angles of view that, without assistance, we may not get the true meaning. Only by laboring together do we get the benefit of a multitude of counsel. We understand largely as we are taught, and others understand largely as we interpret. Many faithful souls are teaching amiss because they were taught amiss and had their understanding turned from the plain truth.

As a church we put heavy stress on what our fathers emphasized, not because we get no further understanding, but because we are satisfied with what we once received, and fail to reach out for new light to add beauty to what we have. To illustrate: How slow has been the church to accept and preach the service of feet-washing as anything more than an example of humility and simple obedience to the commands of our Savior! It has largely left in the dark the spiritual lesson of the ordinance; and yet that was strongly advocated, years ago, in "Doctrine of the Brethren Defended," pages 166 to 172. How many ministers hold forth that idea as an inducement to accept the ordinance of feet-washing?

In teaching the principles of peace, we have noticed a very common error in the understanding of Matt. 26: 52. A common belief is that Jesus taught that users of the sword should perish by the sword. The fact that only a part of such do so perish, has been a stumbling-block, and, in order to excuse it in some way, it is practically argued that Jesus did not mean all his words might imply. In that our church has failed, just as others have failed on other points, and from the same cause,—lack of better teaching.

The interpretation of the words is correct, but the sense of such interpretation is not correct, nor is it consistent with other teaching on the same subject. Rightly dividing the Word gives true interpretation of meaning as well as of forms. That meaning must often be gathered from other portions, and from the general teaching of the Scriptures. Make the Bible its own interpreter when you can.

As to the matter of the sword and its use, Jesus also says, in John 18: 36, "My kingdom is not of this world; if my kingdom were of this world then would my people fight." Philpp. 3: 20 says, "Our citizenship is in heaven." From 2 Cor. 10: 4 we learn that our weapons are not carnal. Again, we learn of means whereby we need not die. John 6: 50. Here we find numerous contrasts between Christ's kingdom and the worldly kingdom. His is a spiritual kingdom which, with its subjects, shall not perish.

Those who use the sword are not spiritual but are carnal. As perishable as is the sword, so perishable are those who depend on it for defense, for they are not of Christ's imperishable kingdom. He who uses the sword belongs to the carnal. Carnal weapons and carnal men are under condemnation together, and must perish together.

But, thanks be to God, that many who, in the time of their ignorance, did use the sword, have renounced the things of darkness, and made allegiance with the kingdom of light. Such are now spiritual. Having died to the things of this world, they are alive to Christ, and their weapons are spiritual. Together with those who have never taken the carnal, they now wield the Sword of the Spirit, that piercing, dividing, discerning weapon of warfare that can never perish. Nor can the faithful users of such again be brought into condemnation except by our own retrogressions.

May the sword be waved aloft by the sons of God, rightly dividing the Word of Truth, bringing salvation to the sons of men, and honor and glory on earth to him who sitteth in heaven, to whom is due all honor and glory, and the praise of hearts and lips forever. Amen.

Warrensburg, Mo.

SALVATION GAINED AND KEPT.

BY ANDREW HUTCHISON.

In Four Parts.—Part Four.—Discipline.

No. 3 closed with the idea of dismissing, from fellowship, members who rebel against the rules of the church. In administering discipline in the church, the dismissing of members from the fellowship of the body should be the last resort. It is the most painful of all disciplinary measures. This, however, as Paul found, is necessary when members absolutely refuse to be governed. Such members cannot be saved in the church, as long as they live in disobedience, and through their influence others receive damage. Many, in fact, have been brought to repentance by having their fellowship severed for a while.

Discipline should never be administered except with a view of benefiting such as are under the discipline. We are so closely related to each other that Paul says, "So we, being many, are one body in Christ, and every one members one of another." Rom. 12: 5. And being thus related to each other, it is painful to have one member severed from the body, because it is well known, that when one member suffers, the whole body suffers with it. Bro. Quinter once said, "We can exercise forbearance with a member of the church, as long as he or she does not set up rebellion against the church. But if they rebel, then it is time to act in the case." 1 Cor. 12: 27, 28 says, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

Here we see clearly, that no one is the body of Christ, but only a member of the body. Therefore no one can afford to set himself against the body. Paul continues by saying, "Are all apostles? are all prophets? are all teachers? are all workers of miracles?"

Now let us see 1 Cor. 12: 8-11, which says, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

Here were nine persons to whom the gifts were given, all differing. Was there any confusion? See verse eleven, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Singers make melody by every one trying to be in harmony with the written music. So there will be harmony in church work if each member tries to be in harmony with what is written in the Scriptures. Let us try it!

GOOD TIDINGS OF GREAT JOY.

BY PAUL MOHLER.

And the angel said unto them, Be not afraid; for, behold, I bring you good tidings of great joy, which shall be to all the people.

THERE is so much of sorrow in the world, so much of dreary, monotonous toil, so much of push, and rush, and striving, that we are likely to forget that there is anything else. How much real joy is there? Not much, I fear; even our pleasure-seeking is a serious business, and its joy is gone when it is over. Just think what it must be to be happy all the time: fully, enthusiastically, joyfully happy! What must it be to have a joy so deep and strong that it can't be chilled; so great that no matter what may happen, we are just happy anyhow. Just to have something so bright to think about that no dark and gloomy thought can live in our minds: to have a possession so precious that we feel rich, no matter what else we lose.

What must it be, I say, to live each day rejoicing? Can you think of something that would give such joy, if you only had it? Would success in your work do it? It has not done so with other men. Would great wealth do it? It does not make others happy. For the more a man has, the more he has to worry about. Would success in love and marriage? Ah, but that is a joy; and parenthood, what a joy that is! But will that overcome every grief? Will it ease the guilty conscience? What will it do when bereavement comes, and the husband is taken, or the wife? What will it do when the children sicken and die, or, worse yet, when they grow up to lives of sin and shame or folly? Will this joy fulfill all demands? We know it will not; nor will any other thing which the men of the world have. Earth has no joys that earth itself cannot destroy.

Where, then, can we look for joy? To God alone! It is with him and from him that we receive it. And it is his good pleasure to give it to us. He has always yearned to bless us, and to fill us with joy. How many prophets did he send to call us to him for blessings?

How many beautiful and good things did he lavish upon us, just to make us happy; but we would not. But each of us forgot his blessings in striving with his neighbor, and in inventing abominations that surely work unto death. What, then, can the Father do? He sends his Son to be our joy! His own precious and Only Begotten One to be our Savior! Is that joy? Oh what joy! That we should be saved! That all that numberless host of sins and shortcomings should be blotted out; that every day we might be strong through his Spirit that strengthens us, and that, every day, we might be forgiven by his grace. And what joy that death is no more; that the grave is not the end, but the beginning of life; that old age does not take us farther from joy, but nearer the supreme joy; the joy of seeing him face to face—the one who loves as no man loves.

What joy to know that he careth for us, that even the hairs of our heads are numbered; that he knoweth our needs and is abundantly able to supply them; that nothing, not even the greatest calamities known upon earth, can snatch us out of his hand; that there is no affliction but shall abound to the great and eternal profit of those whom the Lord loves. Will all these things give us joy? They will, if we accept them and hold to them. They are ours by grace, and ours for our rejoicing. It is wrong not to rejoice; it is folly to be glum. What man can know these things and not be glad? Only he who loves the darkness.

And this joy is for all the people; just think of that. Has everybody been told? How, then, can they have joy? Oh, Brethren, how can we rejoice in this joy, and keep it to ourselves? How can we hold back our hands from giving ourselves, our children, and our money, to carry the news! Oh Christians, what will he say to us when he finds that we have not fed his little ones with the Bread of Life? Will it be, "I never knew you?" Oh Father, give us grace that we may rejoice and be a joy unto others even to thy little ones!

Chicago, Ill.

BROTHER WAYLAND'S "BIT OF HISTORY."

BY EMMA A. M. REPLOGLE.

I WAS interested in this sketch, because it fits so well at this end of Mr. Janney's journey. This Quaker settlement is not far from Bedford, Pa., and for years and years, every first Sunday in June, people,—mostly young folks,—come twenty miles or more, from all directions, to "Quaker Quarters."

In a late "History of Bedford County, Pa.," by Mr. Howard Blackburn, a member of the Friends at Dunnings Creek (their churches are now at Fishertown), he gives his paper, prepared in 1903, for the one hundredth anniversary of the establishing of a monthly meeting at this place. There had been families of Friends living here earlier than 1790. The writer can not trace the date of their coming here. With Mr. Blackburn's history is a picture of the old log church, built by the Orthodox Friends in 1831.

Before their organization in 1803, they were under the care of Menallen monthly meeting, in Adams County, where most of them came from. While belonging to this meeting there was seldom a monthly meeting in Adams County without representatives from Dunnings Creek. A mother would often ride on horseback a hundred miles distant, having a child on the saddle with her. Mr. Janney says, "The new quarterly meeting was opened, a committee of the yearly meeting being in attendance." This, no doubt, was reorganizing after the separation here, in 1831. After this, the Orthodox and Hicksites, each had their own church. The Baltimore Yearly Meeting passed a decree to separate in 1828.

We don't realize what a power for good these pioneer ministers were. There were no free schools then. The first log schoolhouses for the free schools were just being built. The meetings in the first log churches in the country were all the people had, besides their daily toil. These ministers were civilizers, educators and spiritual advisers, and they never thought of pay. It was Christian fellowship,—work for God. We hear a lot about "taking the world for Christ." If we had a host of men like Mr. Janney, Bro. John Kline, and others, they would storm the battlements of Satan, while the athletic ministers are playing match ball games.

Huntingdon, Pa.

SOUTHERN OHIO SUNDAY-SCHOOL TEACHERS' INSTITUTE.

BY LEVI MINNICH.

THE seventh Sunday-school Teachers' Institute, was held from Dec. 28, 1908, to Jan. 1, 1909, at New Carlisle, under the auspices of the Donnels Creek and Hickory Grove congregations. This place is not as centrally located, among our membership, as the places where former institutes were held. For this reason many predicted a smaller attendance than usual, but when the morning trains and street cars had arrived, and the first morning service began, it was found that several hundred Sunday-school workers and ministers were present, representing nearly all of the fifty-six Sunday schools in the district, and filling every nook and corner of the church building. This was characteristic of the attendance all through, as was also the beautiful weather. The greater part of those present had learned the value and efficiency of these institutes, and had come to remain the entire time. They were present at the opening of every service.

This shows the great contrast to prevailing conditions a half dozen years ago, when our institutes first began. Then irregular attendance and tardiness were much more common. According to the register 477 people enrolled their names. Among these were thirty-three Sunday-school superintendents, fifty-two advance teachers, twenty-nine intermediate teachers, twenty primary teachers, many assistant teachers and officers and about fifty ministers and elders.

The program was one of the strongest we have yet had. Brethren I. B. Trout, A. C. Wieand, and John S. Flory were the instructors. For them it was a sort of home-coming as the first two are natives of Ohio and the latter got his wife in Ohio. The institute was held in Bro. Trout's former congregation, where he spent his boyhood days, followed by ten years' teaching school and his early ministerial life. All this led to the renewing of old memories and old acquaintances, even among some of the colored people, who, at times, formed a part of his audience. Every address, given by each of these instructors, was helpful, practical and inspiring.

Bro. Trout was with us three days, giving us eight addresses. In these he discussed the most important phases of "Sunday-school Management and Problems," "Elements of Power in Teaching," and the "Comlict of Early Christianity with Heathendom."

Bro. Flory was with us two days, giving us five addresses. Among the subjects he discussed were "God's Choice of a Leader," and "Some Principles in Teacher-training." He closed with a masterly and very instructive address on "Teaching Boys."

Bro. Wieand was with us on NewYear's Eve and on New Year's Day, giving us three very helpful and

highly spiritual addresses on "Source and Secrets of Efficiency and Power in Sunday-school work," "Soul Winning," and "Conversion," and "The Fundamentals of Success for Primary and Advanced Teachers." His addresses were illustrated from some of the Sunday-school Lessons for 1909.

All present seemed greatly pleased with spending the close of the old year, and the ushering in of the new, in trying to improve their efficiency in Sunday-school work. This high standard of instruction ought to have a telling effect for good, in every school represented.

Among those present from other State Districts were Sister Emma Miller, District Sunday-school Secretary of Southern Indiana, and her husband.

The people of Hickory Grove and Donnels Creek, and especially the citizens of New Carlisle, are to be commended for their generosity and hospitality in caring for our people.

Greenville, Ohio.

DRIFTING.

BY EMMA J. MODLIN.

ONE has only to study the early history of the church,—from its organization down to the present time,—to form an idea as to whether we are drifting worldward or not.

The more we study the ways and spirit of the church during her early years, the more we are convinced that those who organized the church understood what they were doing. The founders surely were men, fully guided by the Holy Spirit, to be able to grasp every principle and command, laid down in the Gospel. They found no nonessentials there. They simply took the "counsel of God" and organized the church on that "Solid Foundation,"—the Word. They did not try to broaden the foundation to make room for the world. They believed in him who said, "No man can serve two masters." They obeyed the Lord fully.

Do *we* believe the same today? Do we believe as fully in being "a peculiar people," as we do in baptism? Do we believe as fully in being "honest in the sight of all men," as we do in feet-washing? Do we believe as fully in the nonwearing of gold and fashionable dress, as we do in the Lord's supper? If not, why not?

There seems to be a tendency, on the part of some, to criticise those who think that the church is drifting worldward. They think we should go on and hope for the best. Hope is a grand thing, but to be "unmoved from the hope of the Gospel, we must be grounded and settled in the faith." Col. 1: 23. Otherwise our hopes might be in vain. So, while we are "looking for that blessed hope," let us also watch and pray! May God help us to be wide-awake, that we may not be *blind* watchmen. Isa. 56: 10.

Has the time come when we, as a church, are actually afraid to advocate the plain principles of the Gospel, for fear of being called fault-finders, unjust judges, etc? Let us stand for the whole Gospel, as our fathers did. If, in the time of Christ and his inspired apostles, they were to "observe all things that he had commanded," can we get through in any other way? True, on some questions the church has moved along in a commendable way, especially in the missionary work, helping to build churches, and providing homes for our aged members, etc. All this is good, but in our zeal on these questions many of us, both old and young, have laid aside the nonconformity principles.

Pride and fashion are to the church what strong drink is to the world,—its worst foe. It is sad to see so many of our dear brethren and sisters, who ought to be a power for good, taking the stand they do on this question. Whenever we surrender the principles of nonconformity, either as a church or as individuals, we lose our spiritual power over the world. Nor does this departure from gospel plainness rest with the laity alone. It is found in the official body as well. That "outward adorning" and the wearing of gold, etc., are to be found in too many families,—even of officials. We are not justifying the laity, for "he that knoweth to do good and doeth it not, to him it is sin." But it would be folly to expect the laity (and especially the young members) to live closer to the Gospel than those who "are to take care of the church of God." 1 Tim. 3: 5.

We have been present on several occasions, where young people applied for membership. They were asked the usual questions, such as not to conform to the world in following the fashions and not to wear gold, when they had only to look to the right or to the left, to see those things on both brethren and sisters. "Christian! Let your light shine!"

"But," says one, "why should God forbid the wearing of as pure an article as gold? There are many things we do not understand, and that is one of them. But we *do* know that he forbids it, and that seems to be a part of his great plan, and "belongs to the hidden wisdom of God." "The silver is mine, and the gold is mine, saith the Lord." Hag. 2: 8. If he says we shall not *wear* it, and yet does not prohibit us from using it as a medium of exchange, that is his way; and we should "trust and obey."

"But," says one, "plain clothes will save no one." No, neither will baptism *alone*. Neither will the communion alone. It takes obedience to the *whole* Word that we may be able to stand before "the judgment seat of Christ,"—and hear that welcome plaudit, "Well done."

Burr Oak, Kans.

THE ASCENSION OF CHRIST.

BY NOAH LONGANECKER.

Some Reasons Why Christ Ascended to Heaven.

1. IT was one of the proofs of his divine nature, and completed his mission in this world. "Immanuel, God with us, God manifest in the flesh," implies his incarnation, death, and resurrection. "When he ascended up on high, he led captivity captive, and gave gifts unto men." Hence Paul further says: "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Christ attaches a world of meaning to the clause, "*Because I go unto my Father.*" His ascension crowns his redemptive work. Without it he could not be the Savior of all men.

2. If Christ had not ascended, he would either have always to remain on earth, in his body, or like Lazarus, die again. In either case, Rom. 1: 4 and 1 Peter 1: 3-5 could not be accomplished. The Bible reveals three dispensations: (*a*) The dispensation of God the Father. (*b*) God the Son. (*c*) God the Holy Spirit. If Christ had not ascended, the dispensation of God the Spirit could not have come, and consummated all things. Christ truly said, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

3. The ascension of Christ links this world with the spiritual world. It assures us that we have an *ever-living* Savior in heaven. "Death hath no more dominion over him." Hear him: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen." Again: "Because I live, ye shall live also." We have a lively hope, because we have a living Savior.

4. Through his ascension Christ appears before the Father as our Advocate, Intercessor, Mediator, High Priest, etc. That God the Father accepted of him as such, is apparent, hence the Holy Spirit has been sent into the world to consummate the work of redemption. It all proves that Christ's sacrifice was accepted in heaven. Much might be added to this line of thought.

5. When Christ gave his last commission to his disciples, he said, "Lo, I am with you alway, even unto the end of the world." "Amen" adds Matthew. Christ could not have been an *omnipresent* Savior, as here promised, if he had not ascended into heaven. Truly it ever will be to the advantage and profit of all men, of all ages, that Christ ascended into heaven. This is not the *least* consoling thought of all foreign missionaries. That Christ can be with all men, in all ages, in India as well as in America, has been made possible through his ascension.

6. Christ ascended that he might prepare a place for his people, as well as to prepare his people for said place. This does not imply that God's house and its many mansions must all be changed. If space is God's house, and each world a mansion, then at least *this* world must be renovated before Christ's promise of Matt. 5: 5 will be fulfilled. "Blessed are the meek for they shall inherit the earth." Christ says, "Elias verily cometh first, and restoreth all things." Peter, in referring to Christ's ascension, says, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." No. 4 is in place here.

7. It is the universal belief that at Christ's ascension his natural body was changed to a glorified spiritual body. Of this change we have a glimpse on the Mount of Transfiguration. Paul had a view of Christ's glorified state. Ananias said to him, "That thou shouldest see that Just One." Paul says, "I saw him saying unto me." Acts 22: 14-18. Well could Paul write of this glorified state as he does in 1 Cor. 15: 36-54. This great change is made possible through the ascension of Christ. "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Philpp. 3: 20, 21. What a contrast between the earthly and heavenly! "Joy unspeakable."

Hartville, Ohio.

BIBLE INSTITUTE AT PLATTSBURG, MO.

Bro. B. F. Heckman, of the Bethany Bible School, came to this place Dec. 26, and began his work as instructor in Bible study. The following evening we arranged for the work. That evening Bro. Heckman addressed us on "The Fundamental Principles of the Brethren Church."

During the week we were in session five hours each day. Our morning study was that of Acts, Psalms and the Epistle of James, while the night session included personal work and prayer. Each was a feast to our souls. The class unanimously decided that our prayer lessons appealed to us as never before, and that God heard and answered our supplications in behalf of these meetings.

Surely, each one has a much better insight into the Word, and we are made to feel even more the duty and responsibility we owe. The interest remained good throughout, yet it was regretted much that sickness hindered many. May Bethany Bible School prosper, and send forth many more such teachers that God's name may be glorified in it all!

Sudie E. Hoover.

Jan. 8.

DEATH OF ELDER I. A. BROWER.

The subject of this notice may not be so well known to the Brotherhood as were some others whom we might name, but, like a faithful shepherd, he did his duty in caring and feeding the flock of God. In passing through his short period in life, he did many a noble Christian deed well worth our imitation.

Bro. Brower was born in Wabash County, Ind., Aug. 1, 1868, and accepted Christ as his Savior while yet in his teens. Feb. 22, 1891, he was given in marriage to Sister Mary Louisa Swihart, daughter of Eld. Geo. Swihart, of Mayville, N. Dak.

In 1895 Bro. Brower and family moved to Mayville, N. Dak. In 1896 he was called to the office of deacon, in which he faithfully worked until two years later, when he was called to the ministry. In 1902 his responsibilities were still increased, and in 1903 he was ordained to the full ministry.

One year ago Bro. Brower decided to locate in the Salem congregation, they having no resident elder, and he took charge of that congregation, the year being crowned with great success. The membership looked forward into the new year in anticipation of still greater work. But Bro. Brower's family was stricken with typhoid fever, Sister Brower being the first to yield. About the time she became able to leave her room, her husband fell victim to the fever. Notwithstanding the skill of physicians he grew weaker and weaker, and, Dec. 27, his spirit took its flight. At this time three of the children were struggling with the same disease, and one is still lingering.

Funeral services were conducted in the Salem church by the home ministers, from Rev. 14: 13. Our brother has been removed from a life of activity to the realms of bliss, prepared for those whose faithfulness will permit them to enter. A loving wife, one son, three daughters, a mother, two brothers, three sisters, and a congregation without a shepherd, survive his untimely death.

Minot, N. Dak., Jan. 6. Geo. Strycker.

THE ROUND TABLE

IS THERE ROOM AT THE TOP FOR ONE OR FOR ALL?

BY M. M. ESHELMAN.

THERE is a universe of difference between being one among the ALL at the top, or being one at the deeps of the sea. Matt. 18: 1-6. Not only are the proclaimed principles of "disciple-becoming" and "disciple-abiding" tremendously set forth in every expression of Jesus, but in each his methods stand out in great heaps. It is useless to search the earth for *methods* to teach his principles, when, in the Book of his principles, the *methods* are inbedded with the principles. What means all this agonizing, all this voicing in meetings, all these essays on methods, all these plannings for ways to apply Truth when Jesus, with every dialogue, with every teaching, put the perfect method with the perfect principle? Study them, search for them, enjoy them.

In the text, what is it to change and become AS a little child? What difference between the disciples' idea,—room for one at the top,—and Jesus' idea of room at the top for ALL? Do you get the range between the two? How far apart are the two ideas? Which one must get out of the way of the other? Which one do you want? As a little child. As a LITTLE child. Get the idea. Put it where it will stay and work.

Is a little child shy, humble? Is it docile? Is it trustful? Is it open,—receptive to truth? Is it believing? Has it a burden of doubts? Is it forgiving? Is it graceful? Or do you only see it after all these traits are squeezed out of it? Is the little child asking for the top, all for itself? No, not until it has been crammed with selfishness. Does a little child look for gradations? Is it seeking selfish dignity? Really, what has been lost in the minds of the disciples? What is astray in many hearts? Is it humility, healthy awe, docility, trust, modesty, a longing for true fitness for the kingdom? Is submissiveness keeping down desire for authority over others? Really, what *is* wrong? Have you your eyes on the millstone or on the throne? Which shall be the greatest?—is the bane of unbelief. It is the poison of division, the asp of dissension. The cure is the heart that wants room for all at the top.

207 Manitou Ave., Los Angeles, Cal.

ACQUAINTANCE WITH GOD.

BY JAS. A. SELL.

A STORY is told of a man at a certain prayer meeting who was praying in rather a cold and formal way, when an eccentric preacher interrupted by saying, "Let Bro. Jones pray; he is better acquainted with the Lord." Too many prayers lack the freedom and familiarity that grows out of the intimacy of a soul that clings closely to the One who pities as a kind and loving Father. One of the disciples, after enjoying companionship with Christ, asked him the very suggestive question: "How is it that thou wilt manifest thyself unto us and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14: 22, 23.

From a thorough acquaintance there will follow sweet fellowship, delight in communion, fervency of devotion and an assimilation of the nature. "Acquaint now thyself with him and be at peace."

Hollidaysburg, Pa.

A NECESSITY.

BY J. I. KAYLOR.

IN attending the Sunday-school Teachers' Normal of Northwestern Ohio, every one was impressed with the great importance and scope of the work in this field. Bro. Flory told us of the 12,000,000 children, in this country alone, and of the 200,000 people who are in direct touch with the Church of the Brethren, all needing the Gospel taught them, thus impressing us with the great need of *trained* teachers and workers, to reach this great army who are now, and will be, the membership of the church, and will be the nation's citizens and leaders. Bro. Fitzwater impressed us with the importance of some inherent qualities that a Sunday-school teacher must have to insure success.

The burning cry comes to us, "Who is ready?" Very few answer. Then the question is "How may we get ready?" These very Sunday-school Teachers' Normals constitute one of the avenues through which the preparation comes. Here we, who are teachers and workers of the various districts, receive knowledge from our able instructors, both in Sunday-school Pedagogy and Bible Truth, and we are made to feel our absolute weakness, our littleness, our inability along these lines; and I truly believe that, when we get to this condition, we are just ready to begin to learn.

Now what we need is more of these Normals and Institutes, so as to impress more workers as to their direct personal responsibility of reaching their part of the many who need the Truth, and not only the *duty*, but, by the Grace of God, the privilege of every Christian being a soul winner.

North Manchester, Ind.

THE GRACE OF HEARING.

BY GEO. F. CHEMBERLEN.

WILLINGLY, gently he yielded himself to faithful service, giving his deep, broad shoulders to the burdens imposed by the reasonable demands of his master. I was caught by the grace of his carriage,—tall, stately, mighty monarch of the field that he is! Perhaps a thousand, who regarded him as beneath their compliment or caress, were fed by his daily diligence.

With no one of his resolutions was I more impressed than with his resolution of silence. Could he speak? What would he say if he addressed himself to the civilization of this present age with its intense pace?

He continued to labor on in silence, though a single sentence, spoken by him, would have caused even the wisest among men to strain their ears. He seemed to be unmindful of everything else save the simple duties of his daily toil.

Back and forth, seemingly to some silent harmony that attuned his nature, he moved his auditory—plumes. What dignity! What an air of importance the graceful movement imparted to the owner! Ah, there is the lofty lesson for everyday use,—a virtue unexcelled by even the masters of oratory. Is he not a forceful exponent of those sound words: "Let every man be swift to hear, slow to speak"? James 1: 17.

Really now, could not this thought be stated thus: "Work your ears more and your tongue less"?

That is what the mule seemed to say to me, as I attentively watched him.

Covina, Cal.

THE NARROW WAY.

BY ESTELLA B. M. ERB.

WHY is it that so many of our churches have so few nonmembers attending the services? Comparatively speaking, few people, who have never been familiar with the belief of the Brethren, ever become members. Why is it? Simply because our road to heaven is not paved as smoothly as many would have it.

The road to fame is rough and stony, and filled with, what sometimes seem to be, insurmountable difficulties, but courage and persistency will win the day at last. Just so it is in the Christian life.

In many churches the way is broad instead of narrow, and paved so smoothly that any one, without much effort, can become a so-called Christian. He is led to think that he will reach the pearly gates as readily as those who labor harder, and travel a road that is narrow and filled with obstacles.

Christ knew what weak creatures we are. In order to test us and make us worthy of that "haven of rest," he gave us work to do which seems difficult at times, but if we persist we will win the day.

Then, too, some say, "How can you do some of the ordinances of your church?" We *can* do them, and *must* do them if we would enter the kingdom. It takes strength and faith to win the fight,—but what a reward in the end!

Naperville, Ill.

JESUS AND LITTLE THINGS.

BY J. H. MILLER.

THE Savior worked with little things, to show his power in greater things. He healed a little daughter or, rather, brought her to life. Mark 5: 41. He paused to notice the little ones who had died. There are but three persons, named in the New Testament that he brought to life again,—Jairus' daughter, the widow's son and Lazarus. He called a little child and "set him in the midst of them," and from this he preached conversion and salvation to those of older years. Matt. 18: 2, 3. Having but "little faith," troubled Peter, so he called for Jesus to save him. Matt. 14: 31.

Goshen, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 31, 1909.

AN ASTONISHED COUNCIL.

Acts 4: 8-14.

I. Peter and John.

1. Galilean fishermen. Acts 1: 11; 2: 7.
2. Unlearned and ignorant. V. 13.
3. Bold, but not school-bold. Vs. 8-12.

Note.—Their prisoners became their Nathan. 2 Sam. 12: 7.

II. The Basis of Courage is

1. A firm conviction that we are right.
2. Implicit faith in Mark 11: 22; John 6: 29; and Rom. 15: 13. The most unlearned may have these.

III. "They Had Been with Jesus." V. 13.

1. In communion with him.
2. In sympathy with his plans.
3. He was the lamp in the fisherman's hut. John 1: 4; 8: 12.

Song.—"Lo, a Gleam From Yonder Heaven."

Note.—Many of the greatest things in the world have been done by those who have not had a formal education in school. But in all cases they have been faithful students elsewhere. Name examples.

2. The apostles were trained in the school of Christ and the Holy Spirit,—free tuition, school open to all. Matt. 11: 28; John 6: 37; Rev. 22: 17.
3. The apostles did not pray to be delivered from persecution, but for courage and for the power of God in good works (4: 23-30). The answer came. V. 31.

PRAYER MEETING

For Week Beginning January 31, 1909.

THE WONDERFUL POSSIBILITIES OF FAITH.

Luke 5: 17-26.

1. Faith Knows No Hindrances.—Verse 19. Those who really believe in Jesus will, some way or other, bring their burdens to his feet, as those four men brought the helpless paralytic. The need of others should inspire us to do our best,—to bring them to the Great Physician. Luke 13: 24; 1 Tim. 6: 12.

2. Christ's Ready Response.—"Thy sins are forgiven thee." Verse 20. Wonderful healing is freely given to fallen man! Christ is ready to take away our iniquity, and pardon abundantly. Acts 10: 43.

3. Christ's Recognition of Faith.—"When he saw their faith." Verse 20. The faith of the four men who carried the paralytic, as well as the faith of the poor sufferer, was a mighty power in the sight of Christ. He recognized their faith and was willing to bestow an ample blessing. He is just as ready today. Are we willing to take him at his word? Rom. 5: 1.

4. Perfect and Immediate Restoration.—"He rose up before them, and departed to his own house, glorifying God." Verse 25. The Lord's work is perfect. No man will ever be able to add a finishing touch to the saving work of Christ. The work of healing and forgiving was done suddenly and completely. The best evidence of a complete cure is found in the fact that he could now "rise up" and "go to his own house, glorifying God." Man today is not beyond the reach of Christ's loving power. Wonderful, indeed, are the riches of his grace! John 14: 15.

5. Marvelous Triumphs of Faith.—"They were all amazed and glorified God." Verse 26. Praise may well be rendered to the Lord for the many wonderful manifestations of grace to the children of men. The grateful heart breaks out in praise and thanksgiving. Rom. 11: 33-36; 1 Peter 4: 11; Rev. 1: 5, 6. Read the "record of the faithful" in Heb. 11.

HOME AND FAMILY

FOR ONE GONE HOME.

Sometimes the Master takes a human life
And clothes it with the beauty of his grace,
And sets the radiance of his peace to shine
With its clear light on some beloved face.

And hand in hand with his own saints we stray,
While day by day their voices tenderer grow;
Till, sudden at the parting of the way,
His chariot meets them and they smile and go.

So she passed on—the loving and the loved—
We know not where—we could not see for tears—
But in some realm from doubt and fear removed,
She wears the beauty of unfading years.

Smiling she waits, serene and undismayed;
For lo! her eyes in clearer light behold
The hosts of God, in shining ranks arrayed,
The angle-guard the prophet saw of old.

Onward with them her tireless footsteps press;
Her soul takes up their strong, exultant call,
And knows the truth our hearts but dimly guess,
How God's great purpose folds about us all.

With us, with them; unseen, yet near at hand;
Not loving less for that sweet, heavenly birth,
She has but joined the glad immortal band
Who do the Master's will in heaven or earth.

Who knows what nobler errands of his grace
In ways untried her eager hands fulfill?
Or if her feet, with swift, unwearied pace,
Tread the familiar paths before us still?

When strength is small and courage almost fled
It may be hers to whisper at our side:
"O faint not! fear not! since the Master said,
'All power is mine, and I with you abide.'"

IN THINE HOUSE.

BY OMA KARN.

KING HEZEKIAH had been sick unto death, but the Lord heard his piteous prayer. He had compassion on his crying and healed him, adding fifteen years to his life. When the King of Babylon heard that Hezekiah had been sick, he sent messengers with presents. These Hezekiah received, and then took the messengers into his confidence, and showed them his house and all that had been gathered together by his fathers,—of treasures rich and costly.

To Hezekiah, after the departure of the messengers, came Isaiah, the prophet of Jehovah, asking sharply: "What did they see in thine house?" It was a rebuke, because Hezekiah, in receiving the messengers into his confidence, had practically made an alliance with a heathen power, contrary to the command of Jehovah.

We have wondered what the thoughts were that these heathen guests carried away from this house. No doubt the fame of King Hezekiah's recovery and the power of Israel's mighty God had impressed them very much. Perhaps they had a longing to know more about this mighty God. With what a feeling of disappointment they must have viewed the things shown them. After all, they were only treasures rich and costly, gathered together by the hand of man.

We wondered, too, if the prophet's reproving question could not be very appropriately fitted to many of the Christian homes of today. God places no restriction upon receiving the heathen or any one else, into our house today, but he does hold us responsible for what they see and hear within that house. Many homes can show treasures rich and costly, wealth, and culture, and refinements, yet it is a sad fact that many of these same homes can show no evidence that the Lord is a familiar dweller there.

That this lack is quickly felt by those who come within its influences, is plainly shown by the following incident that recently came under our notice:

A little girl spent some weeks with a girlhood friend of her mother. On her return the mother made inquiries as to who composed the family. After naming the different members, she said in a hushed reverent voice, "And Jesus was there." On being asked how she knew he was, she replied, "Because they talked to him."

Then she added, pleadingly, "Why can't we have him too?" Further inquiries revealed the fact that the child had received this impression from seeing the family gather at the family altar.

Beautiful thought! Beautiful plea for an old-time custom, so often neglected and allowed to drop out of the home life. One does not wonder that parents find their children drifting toward the world, or that the influence of the home life is on the decrease, when one sees so much disregard of this,—the foundation stone of true Christian character.

Love and reverence for God, and respect for his Word, learned in childhood at the family altar, are the lessons that remain through life, and the ones that influence life's actors most, holding them fast to the faith of their fathers where nothing else could.

"I fear we made a mistake! We paid too much attention to the culture of the intellect and not enough to the culture of the soul," cried an almost heart-broken mother, on hearing that her son had deserted the faith in which he was reared, and allied himself with a prominent secret fraternity.

All that abundant means could do had been lavished on him in the way of a secular education. He had been a Sunday-school student and a church attendant from childhood, but there had been no family altar. There had been none of that deep heart instruction, received only in childhood, in a home where Jesus' presence is ever seen and felt.

Yes, it is fully worth while to observe this old custom. To the young man or the young woman it is an inspiration and source of strength that serves them better than any college education possibly could.

Covington, Ohio.

SISTERS' AID SOCIETIES

ROCKTON, PA.

Our sisters' aid society has finished the first year's work of the kind. We had a very small beginning. We have $25.15 to our account in the Savings Bank, and a number of articles are yet to be made. We aim to meet once a month, and are trying to help build a churchhouse at this place. We thank our dear sisters of the Johnstown aid society for their remittance, to be applied on the cost of the new building.—Libbie Hollopeter, Pentz, Pa., Jan. 4.

LOGAN COUNTY, OHIO.

Our sisters' aid society closed another year of pleasant work. We had $55.33 in the treasury, and, after paying out $45.27, the amount of $10.06 remains. We gave $25.67 for a carpet for the Bellefontaine Mission church; gave two comforts to the Brethren Home at Fostoria, Ohio; sent a box of clothing to the Kansas City Mission; also did one day's sewing for a sister.—Ella M. Neer, Secretary, R. D. 1, Box 80, Bellefontaine, Ohio, Dec. 31.

YALE, IOWA.

During the last six months, ending Dec. 31, the sisters' mission circle, of the Coon River church, held thirteen meetings with an average attendance of twelve. We pieced quilts, knotted comforts and made garments. We sent out 445 pieces of bedding and clothing; fifty-six yards of new material; eight pairs of shoes; eight pairs of overshoes; two barrels of canned fruit, and one barrel of apples. We received $43.35 and paid out $39.49, leaving in the treasury a balance of $3.86.—Clara Barcus, Secretary, R. D. 2, Yale, Iowa, Jan. 5.

MANSFIELD, ILLINOIS.

During the past year our sisters' aid society met thirty-five times, with an average attendance of five. We make new garments, mend old ones, sew carpet rags, piece and quilt quilts, and knot comforts. Ten sacks of clothing were sent to the Springfield Mission, and three sacks to the Kansas City Mission. The amount of $23.91 was collected during the year; expenses amounted to $21.15, leaving a balance of $2.76 in the treasury. Officers for the ensuing year are: Sister Kate Hawbaker, president; Sister Mary Cripe, vice-president and the writer, secretary and treasurer.—Luella Burton, Mansfield, Ill., Jan. 10.

MIDDLE FORK, INDIANA.

Our aid society in this congregation was reorganized Dec. 26, 1907, with Sister Mary Beydler, president; Sister Lucinda Metzler, vice-president; Sister Cora James, treasurer; the writer, secretary. During the year thirteen meetings were held, with an average attendance of fourteen. Collections, amounting to $18.08, were taken. Amount in the treasury from last year, is $11.77; expenses for the year amounted to $7.98. We sent $5 to Muncie in January, also $5 in November; $5 to Indianapolis in November, also a box, valued at $26. Other articles were given out at home. The amount of $6.87 remains in the treasury.—Lillie Hufford, Rossville, Ind., Dec. 31.

MEYERSDALE, PA.

The sisters' mission circle met for special business Jan. 5, at 7 P. M., with twelve members present. At this meeting we reorganized for another year's work. As a result of our work during the past year we are able to donate $10 to the Bicentennial Fund; $15 to the Brooklyn church; $16 to support an orphan in India; $25 to a brother and sister; also $10 to another brother and sister. The needy of our own community have also been helped. Let us all go forward in this good work with a united effort; then the results will be greater. These meetings bring us in touch with each other and the feelings of good will and ties of love are strengthened.—Linda Griffith, Meyersdale, Pa., Jan. 4.

FOSTORIA, OHIO.

Our sewing circle was reorganized a little over a year ago with a membership of thirteen, and an average attendance of seven. A donation of $3.56 was made to the Old Folks' Home; $4.50 was given towards nursing sick at the Home, and last summer we bore the expense of getting the old people to the park for an outing, which they greatly enjoyed. We made and sold thirty aprons, thirteen sunbonnets, and many other garments, besides quilting a quilt and finishing several comforts. We received $35.65 for work done; expenses amounted to $28.89, leaving a balance of $6.76 in the treasury. We started a church fund, and already have over five dollars. We look forward to the time when we will enjoy the comforts of a new church at this place. Sister Diana Newhouse is our president, and the writer, secretary.—Ella Sellers, Fostoria, Ohio, Jan. 7.

CEDAR LAKE, INDIANA.

The sisters' aid society of this congregation met at the home of Sister Lydia Haynes, Oct. 29, 1908, for reorganization, as follows: President, Sister Sarah Holman; treasurer, Sister Lydia Haynes; secretary, Sister Verda Haynes. We held seven meetings since last March, with an average attendance of eleven. The average collection was ninety-four cents, and total collection, $16.35. Besides a comfort, which we made, several pieces of clothing were donated and all were sent to the destitute in Kansas. We have $11.79 in the treasury. Our work consists mostly in making quilts, comforts and aprons. We also respond to calls for sewing, charging five cents per member present, besides the collection, all of which goes to the society. We are glad for the work the various aid societies are doing.—Sarah Holman, Avilla, Ind., Dec. 30.

APPANOOSE, KANSAS.

Dec. 18 we reorganized our sisters' aid society, with Sister Martha Kinzie, superintendent; Sister Catherine Michael, president; Sister Hannah Wright, vice-president; Sister Maggie Shoemaker, secretary and treasurer. During the past year eighteen meetings were held, with an average attendance of eighteen. We made 150 garments, eleven comforts, twelve quilts and twenty-five prayer coverings. Collections amounted to $29.13. We received $14.95 for articles sold, and $6.55 for work done. We began the year's work with $16.05 in the treasury, and paid out $27.44. We gave $16 for the support of an orphan in India. The amount in the treasury now is $23.24. We donated 217 garments, three quilts, six comforts, twelve pairs of shoes and some papers to the Kansas City Mission. We also donated a day's work to the needy; two prayer coverings and a quilt to a dear sister. May we all do better work this year.—Maggie Shoemaker, R. D. 2, Pomona, Kans., Jan. 4.

GOSHEN, INDIANA.

The sisters of the Rock Run church met Dec. 26, 1907, and organized their first aid society. Twelve regular meetings and one called meeting were held. The average attendance for the year was seventeen. We made quilts, comforts and other garments. The total collection for the year was $15.76. For the garments sold, we received $10.69. A box of goods was sent to the Kansas City Mission, amounting to $41.55; a donation in the way of chickens, amounting to $10, was sent to the St. Joseph Mission, for the Christmas dinner, making a total amount of $77.89. The amount of $22.92 was paid out for expenses, leaving a balance of $54.97 in the treasury, besides one comfort and quilt which we have on hand. We had our meetings of sunshine and good cheer, but also of sorrow, when one of our number, Sister Emma Cripe, president of the society, whose soul was in the work, was called from labor to reward. The society begs the coöperation of all those who are interested in charity work.—Mary A. Heeter, Secretary, Goshen, Ind., Jan. 6.

"There is so much in almost everyone's experience that is pleasant and ought to make one happy, that it would seem very hard to find one's self in any position where the bright spots do not far outnumber the dark ones. In other words, 'there is nothing so bad that it might not be worse,' and in every situation there is more to be thankful for than to grieve over."

THE GOSPEL MESSENGER

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THE Brethren at Anderson, Ind., closed a revival with fourteen accessions to the church.

SOME revival services were held in the Pleasant Hill congregation, Tenn., and five applied for membership.

BRO. J. EDSON ULERY is booked for a ten-day Bible term in the Auditorium at Middlebury, Ind., beginning Feb. 28.

BRO. JOHN C. ZUG, of Elizabethtown, Pa., is booked for a series of meetings at Mechanicsburg, Pa., beginning Feb. 13.

IN the Springfield church, Pa., there are said to be twelve applicants awaiting baptism, one having just recently received the rite.

THE special Bible term of Botetourt Normal, Daleville, Va., begins Feb. 15 and continues two weeks. The program will appear next week.

BRO. MANLY DEETER held a revival in the Union Center congregation, Ind., and eighteen were added to the church by confession and baptism.

BRO. D. F. SINK closed his evangelistic labors at the St. Joseph Mission, Mo., with twenty-five baptized, eight restored to fellowship and four awaiting baptism.

BRO. CHAS. M. YEAROUT is engaged in a revival in the Rocky Ford church, Colo., and writes us that he is having some interesting meetings. He is likely to continue another week.

BRO. H. B. BRUMBAUGH'S editorial this week, entitled, "Under the Juniper Tree," reads very much like a sure cure for the blues. The remedy costs nothing and it will hurt no one to try it.

THE Brethren at Mt. Etna, Iowa, say that the Lord has been helping them recently. They are in the midst of a revival, conducted by Bro. C. S. Garber, and eleven have signified their purpose to walk in the Lord's way.

UNDER date of Jan. 15, Bro. Andrew Hutchison writes us from East Berlin, Pa., saying: "This is my birthday. I am seventy-three years old." He is still preaching, though by no means strong. During the winter months it is necessary for him to receive the very best of care in order to keep going.

BRO. S. Z. SMITH, of Sidney, Ohio, believes in giving invitations at the close of the regular services. He mentions two invitations, recently, and says that five came forward and are now members of the church. In all probability, at most of our churches, the invitation is not extended as often as it should be.

SOME of the congregations, as well as a number of individuals, are making a fine use of the MESSENGER in the interest of mission work. On the fifty-cent proposition the paper is sent into families where there are no members; week after week it goes on telling its gospel story, and the results cannot be otherwise than far-reaching for good.

WE are just in receipt of the minutes of the district meeting of Northeastern Ohio, and notice that Bro. Noah Longanecker is to represent the district on the coming Standing Committee. We discover no papers intended for the Annual Meeting.

A NUMBER of our readers, in their communications to this office, are expressing their high appreciation of Bro. L. W. Teeter's late article on the "Sunday-School Lesson-Text Question." Bro. J. L. Switzer, of Joplin, Mo., says that he hopes we will at least accord him the privilege of saying, "A loud Amen! Amen!"

BRO. S. C. MILLER, of Chicago, called at the MESSENGER sanctum. He has prepared a very instructive chart on trine immersion traced to the apostolic age, which he thinks of having published. He is known to some of our readers as the author of a very good illustrated chart on the Lord's Supper and the Jewish Passover.

ONE of our correspondents has a good many things to thank the Lord for. He is even thankful for the wastebasket in the MESSENGER sanctum. Accompanying a well-prepared article, which will appear on the Round Table next week, he says: "If this is printable, it may strengthen some one's trust; if not, it will do no harm in the wastebasket. I have had occasion to be thankful that there is such a thing as a wastebasket."

SOME think that the MESSENGER, while opposing the saloon, should not say much about brethren voting on the question. They think that to vote or not to vote, should be left to the conscience. But it so happens that the MESSENGER believes in brethren voting in support of the temperance cause when politics can be eliminated, and out of the abundance of the heart we speak. We do not argue the question of voting, we simply state our convictions when the saloon is the issue.

THE church at Seattle, Washington, was dedicated Jan. 3, making the first house of the Brethren in that part of the State. We are looking forward to the time when we are to have a large and flourishing church in Seattle. This city is the gateway to the mission fields in China, and will be the stopping place for our missionaries both going and coming. The house is small, suited mainly for present needs, and it may not be many years until a larger building will be required.

BRO. L. W. TEETER has this to say of the prayer meeting subjects and outlines published in the MESSENGER from week to week: "I heartily approve of it. I believe in whole New Testament text-study. I think a consecutive arrangement of the text and subjects has advantages, especially in this,—the study of the preceding prepares the way to, and creates a desire for, the next subject, and thus it becomes more interesting and edifying as well, which is really the purpose of the prayer meeting service."

BRO. LANDON WEST, of Pleasant Hill, Ohio, well known to many of our readers, has not been in good health for some years, and though quite weak at this time, and unable to leave his home, he seems to be hopeful and cheerful, feeling that he may yet regain his health. He writes us quite frequently, and always has something to say on religious questions. He is deeply interested in the welfare of the colored people, and wishes that he could still preach the Gospel to them as he did in the years gone by.

IT looks as though Ohio will soon become a temperance State, out and out. Out of the eighty-eight counties in the State, sixty-two have already voted dry, and eight others will likely go the same way. County after county in Indiana is also voting dry, and inside of a few years only a few counties will continue to tolerate the saloon. Wabash County, in which Manchester College is located, went solid against the liquor traffic. With as many members as we have in that county, it ought to be impossible for it to go any other way. When it comes to a conflict with the saloon, our people know how to stand by their guns.

THE name of Bro. John H. Utz, R. D. 2, Taneytown, Md., was, in some way, dropped from the ministerial list after the list was in type and proof-read, and the mistake was not noticed by us until our attention was called to it, a few days ago. We can hardly understand how such a mistake could occur, but it did happen in this instance. Let those wishing to have the list complete, turn to page 51, in our late Almanac, and enter the name where it belongs. Should there be other mistakes, we would like to be apprised of them.

THIS week a sample copy of the *Inglenook* is being sent to all our patrons who are not readers of that periodical. We ask you to give it a careful reading and compare its contents, as to quality, with those of other magazines with which you are acquainted. The *Inglenook* aims not only to give its readers interesting and valuable reading matter on world-wide subjects, but it endeavors to guard carefully their moral welfare. We urge you to prove its value in these respects by sending in a year's subscription. All it asks is a fair trial.

BRO. NICHOLAS MARTIN, a well-known elder residing in the vicinity of Hagerstown, Md., after a brief illness, died Jan. 6, being, at the time of his death, eighty-one years old. He is reported to have been a very efficient and devout elder, and presided over the Broadfording-Welsh Run congregation with such fatherly care and faithfulness as to make of it one of the most loyal congregations in the State. It is said that twenty-one ministers were present at his funeral, and that he was followed to his resting place by a very large concourse of deeply-affected people.

FROM the *Harrisonburg Daily News* we learn that Bro. J. W. Wayland, one of our interesting and instructive correspondents, has been elected to the chair of History in the State Normal School. Of Bro. Wayland as a man and a scholar the *News* has this to say: "Dr. Wayland, who was offered the chair of History, is a native of Shenandoah County. He was educated in part at Bridgewater College, and later, at the University of Virginia, made an exceptional record for scholarship. He has taken practically every prize offered at the University and is at this time connected with its History Department as an instructor. He is thirty-six years old and is regarded as one of the most talented men in Virginia."

IN a communication to this office Bro. C. S. Garber says, that, during the year 1908, he held thirteen meetings, delivered 335 sermons and had the pleasure of seeing 302 souls enter the church. His entire time has been devoted to the ministry, and where he labored the members ministered to his necessities, and yet he would have fallen $160 short of meeting the expenses of himself and family, had not a few open-hearted persons, who heard of the situation, made up the deficiency. Possibly his experience, in this respect, is measurably the experience of other evangelists, who devote their time and energy to revival work. There are very few of them who have anything left over at the end of the year. The support of our evangelists has never been considered with sufficient care.

WHAT is known as "An Ancient Prayer," written on a postal card, and sent to some Christian friends, is still on the go. Each one receiving a card, containing the short prayer, is asked to send it to nine others, and not break the chain. The chain business, with this prayer, has been going on for several years, and we have broken several chains, for we make it a rule never to fall in with this kind of superstition. It has been said that the postal cards used in sending this prayer have cost the people of this country a half million dollars. Millions of cards have been used, to say nothing of the thousands of letters that have been written. We have exposed the scheme several times and scores of other papers have done the same, yet people go right on spending their money for that which helps no one. Instead of spending money for cards, to be used in this way, let those receiving the prayer drop into their mission box the money that the cards would cost, and in that way some good may be accomplished.

This week we are publishing ten reports for sisters' aid societies, and have several left over for next week. These reports show that our sisters are not idle. We believe, however, that it would prove helpful to them if some suggestions were published regarding the best methods of carrying on work by the aid societies. Our sisters have a great, open field before them, and the best ways of reaching out, and doing the most good ought to be carefully considered. We shall be pleased to hear from some of our sisters on this subject, especially from those who have had some experience in the lines of work that our sisters may readily take hold of.

UNDER THE JUNIPER TREE.

Bro. Jones is a baptized member of the church, attends the regular meetings and pays his financial dues, but his religion don't seem to make him happy. He is out of cog with life's machinery and spends much of his time sitting under the juniper tree, leaning his head on his hands, propped upon his knees. Though the sun shines, the birds sing, the soft breezes gently blow, and the grass and the beautiful flowers grow and bloom at his feet, they strike no chord in his heart, and develop no feelings of joy and gladness in his soul.

Jezebel, in some form or other, has made a threat that has touched his inner life, and taken out of it all of its normal sweetness, and overshadowed him with dark clouds. Wherever he goes, the cloud follows, and a look of sadness spreads over his face, taking from it that attractiveness that the sunshine of a happy life always shows and gives.

The other Lord's Day morning the sun shone out brightly and all nature seemed gladsome. Bro. Jones, as usual, went to church, and, as the different brethren came up to him with their friendly greetings, they would say, "Good morning, Bro. Jones. This is a pleasant day, and how are you?" "Yes, the day is pretty enough, but it is only a pet. The snow is all melted and leaves the late sowed wheat bare, so that what little did come up, will freeze out, and for the coming summer, I fear, we will have a poor harvest. And should it freeze up before the ground is soaked, water will be so scarce that there will be much suffering for stock. No, I am not feeling good. Indeed, I am not at all well, and things all around are very discouraging. I don't think I'll live long."

Most of the worshipers had caught the warmth of the sunbeams into their hearts and the spirit of cheerfulness. But Bro. Jones, even at church, sat under the shade of the juniper tree, and nursed his fears that something was going to happen.

Once, a little girl in the Sunday-school class said: "Teacher, what was wrong with Elijah when he sat under the juniper tree?" She had been told about Elijah, how he bantered the four hundred and fifty priests of Baal at the test altar, how they failed to have the fire come down and consume their sacrifice, how Elijah succeeded and then slew them all, and how, at his asking, the rain came. The question in the child's mind was, "Why, after all this, was Elijah afraid of the threats of this woman Jezebel, and why should he be sitting under the juniper tree, all out of sorts?"

Do you suppose that the teacher could explain and give a satisfactory answer? The reason why Elijah was found under the juniper tree is not hard to find. He simply forgot himself. He became selfishly human, at the threats of Jezebel. For the time being he saw no help outside of his own wisdom and strength, and in that he saw no escape from her anger, but to take to his heels. How fast he ran, and how far, the narrative does not say. But he fled as one possessed. He fled when no one pursued. He was excited, discouraged and affrighted without a cause. He simply left God out of his life at the time he needed him most. Like Bro. Jones, he was enveloped in a dark cloud of his own making.

As the little girl asked, "What was the matter with Elijah?" so you may ask, "What was the matter with Bro. Jones," and with his brethren and sisters, to be found all over the world?—because his is not an isolated case. You meet such men and women almost everywhere. They have taken a seat under the juniper tree; they are listening for the footsteps of the cohorts of Jezebel. They have put on their blue glasses and through them see everything tinged with blue. Even the bright sunshine looks blue and dingy. The outward look is blue, the inward look is blue, the look everywhere is blue. What is the trouble? Why the downcast look, the sad expression and the soul bitterness? "Well," some say, "we have people born this way; they get it from their parents as a physical heritage." Others say it comes from disordered livers, an inactive stomach, chronic dyspepsia, bad blood, and, unfortunately, when we get under the juniper tree, we are in a good state of mind to believe that we are subjects of about all the ills that human kind are heir to.

Now, if this is so, if these things come to us as family inheritances, or if they come to us independent of our own volition, without our own choosing, who is responsible? Suppose we eliminate the "if" and exonerate our parents of the charge of such an undesirable heritage, and take the position that we bring upon ourselves these ills that take us out of the sunshine of life into its shades, who *then* shall be the responsible party? Adam said, I didn't take the apple. The woman that thou gavest me, she took the apple and gave it to me, and all I did was, I ate it. That is all I did. And, do you know, the Adams have been harping on the mistakes of the Eves ever since?

Who does the cooking, makes the cookies, the pancakes, the plum puddings, the mince pies, and a hundred and one other good things that we might name? The Eves. They do it, then take it to the Adams, and what do they do? They eat these good things; of course they do,—that's all. What else could be expected? Are they not the weaker vessels? Sure! Then follow disordered livers, dyspepsia, headaches, pains in the stomach, rheumatism, etc. Look out under the juniper trees. Who are there? The men who ate what the Eves gave them. A sad crowd indeed. As you think of them you are reminded of the crowd that went out to David at the cave of Adullam.

But who is to blame for all this trouble and misery? The women, of course, because they make all these things and give them to the men. But why do the women make such things? Because the men want them. And again, Why do the men eat such things, knowing that so much misery is to follow? Because they are the weaker vessels. Would it not be well, in some cases, to reverse the recommendation of Paul and veil some of our men as a sign of power? There is something needed to show that they have power to take care of themselves, and let the women alone.

But, after all, where is the trouble that so many of our otherwise good people are so continually sitting under the juniper tree? Or, in other words, is it possible for a man, whose soul is filled with the love of God, whose feet are solidly fixed on the solid rock of God's Word, who believes that all things work together for good to those who love Jesus, and whose very present help in time of need is God, we say, Is it possible for such people always to be abiding under the shade of the juniper tree, fearing eternally that something dreadful is going to happen to themselves, their children, or that the church is going to ruin? No, the religion of Jesus Christ, has been the light of the world and the sunshine of all trusting hearts, from the day when the angel of the Lord said to the watching shepherds, "Behold, I bring good tidings of great joy which shall be to all people," and when a "multitude of the heavenly host was praising God, and saying, Glory to God in the highest and on earth peace, good will toward men,"—down through the ages to the present. Even those who are afflicted with torpid livers and abnormal stomachs may have an inward joy and a sweetened life that will lift them above human frailties and the lash of physical scourgings. It is only when we lose our grip with God, take our hand out of his hand and measure our human strength with human strength that we become growlers, cowards, and take to our heels for the juniper trees, there to lie down to sleep our fear and misery away.

What all such need is the touch of the angel to awaken them from their sleep, and to point them to the loving Christ who has promised to be with those who are his always, even unto the end of the world.

H. B. B.

THE PROBLEMS OF THE DENOMINATIONAL SCHOOL.

In Two Parts.—Part Two.

It is clear, as already shown, that our schools must be maintained and kept going; for the church workers must be educated and trained under the church's influence, in order to the highest success. Look, then, at some of the problems in the way.

The greatest question of the hour is a closer relation between the church and the schools. The conditions of dependence between the two imperatively demand the closest relations. On the one hand, the schools are the church's most powerful instrument in working out her mission, and, on the other hand, the schools' resources are in the church. The church cannot succeed well without the schools, and the schools cannot run without the support of the church. Each is essential to the highest success of the other. Obviously, each should labor to the highest interest of the other, and the closest relations and the greatest confidence should exist between the two. Love and confidence will make each helpful to the other in the greatest possible degree.

The schools should be true to the principles, doctrines and mission of the church. These should be faithfully taught and practiced in the schools. The teachers and managers should be personal examples of what the church holds sacred, and each school should have, as its ultimate aim, the advancement of the church's interest. The church interests should be held even above the school interests. Nothing should be countenanced in the schools that reflects unfavorably upon the church and her councils. If corrections are needed in the church work, now and then,— and no one would say they are not,—there is an honorable way provided to do that, without reflections and insinuations.

The church should give the schools her full moral and material support. As a parent receives and protects and provides for a child, so the church should stand for the schools. Her strength in all things good should be freely extended to the schools, and their interests should be jealously guarded and directed.

The Brethren's children should, of course, be educated in our own schools. The fact that it costs more than it does in some other schools does not count. Our schools cannot be expected to compete in price with the schools heavily endowed and those supported by the State. And it is not a question of dollars and cents, as to where our children shall go to school. Moral and spiritual interests should be considered first; other things second; for it is almost a crime against a child to jeopardize its highest interest by placing it amid unhealthy influences for the sake of a few dollars. It is too bad that some of the Brethren do send their children to other schools, taking the risk, and neglecting their duty to our own schools.

In addition to supporting the schools with the patronage of the children, the church should understand that it is her duty to *give* to them. No school can make its own way and grow into much strength. The big, established schools of our country, if they had to support themselves, would be forced to close their doors. If these schools, with their excellent equipment, cannot run without endowment and appropriations, how do you expect the little church school to live and grow by its own hand? There is the constant need of better equipment, stronger teaching force, etc. These things require money, and where is it to come from?

The kind of school answers the question. It's a church school, and therefore, the money will have to be furnished by the people of the church. And this is right; it is as it should be. The schools are for the church's benefit, and, of course, the burden of support should rest here. We can no more expect other people to give to our schools than we are disposed to give to theirs.

All our schools should be well endowed. There is sufficient means in the Brotherhood to do it, if schools are not unnecessarily multiplied, and it can be secured if the schools faithfully support the church's interests.

Want of faithfulness, in this respect, alienates interest and support. There are many brethren with means and without immediate heirs, that want to set apart a portion of their holdings to the schools. They believe this to be the best use to be made of their money. Besides, those having families, and many of them large families, have imbibed the teaching that they are but stewards over the Lord's goods, and they will give. They would be very unhappy not to give. This teaching should be wisely continued, good judgment should be exercised in soliciting, and all the schools can be endowed.

There are some,—and not a few,—who think that the schools, after they get a fair start, should cease soliciting, that their wants are all supplied and for all time. Not so. In school-life, as in everything else, there are constant and growing needs. Life is a growing principle everywhere and in everything, with needs corresponding to the stage of its growth. Look around you and see examples wherever your eyes fall. There is no such thing as getting supplied and fixed. To-morrow brings new needs. The fact that the schools are constantly crying for help, is the best evidence that they are alive and growing. This cry will cease only when they are dead and buried, and the funeral expenses paid. Would you like that? Then don't expect the cry for help to cease.

The financial interests of the schools involve, it seems to me, the question of church ownership of the school properties. I don't believe that the proper conditions will ever be fully realized until this is done. There may be local conditions, in a few cases, that would seem to make it impracticable, but I believe that even these can be managed if only the highest interest of the church is held in view.

Without the church really owning the schools, she can never fully realize the responsibility of successful management, on the one hand; nor can she rightfully exercise controlling authority, on the other. Both are highly essential. In the very nature of things, it is impossible to understand the burden and meaning of managing an interest without being responsible for results. And it is not right for one to interfere in the management of another's business without responsibility for results. This is the situation exactly with the church and schools, where the school properties are owned by individuals. And church management in such cases cannot, and should not, go very far. Only when the full burden of responsibility rests with the church, can she direct and control.

Then, too, there is no reason why individuals should bear the burdens of a church enterprise. In the merit of the question, the schools are purely a church enterprise. They are really a part of the church apparatus; they are very essential to the success and welfare of the church. The fact is, the church cannot do without them. Then the church should take the whole matter in hand, with the burden and responsibility of full control and management. There is where these things belong.

The several schools, the Educational Board, and all the forces at work in the church's educational field, should labor to generate sentiment in favor of the church ownership of the schools. This proposition lies at the very base of church control, and when this question is worked out, it will be one long step in the right direction, and the solution of a number of questions.

H. C. E.

CALLING FOR MONEY.

For carrying on work at a number of mission points there is a good deal of calling for money through the Messenger. We cut out a number of these calls, but still there are not a few left. Just how much money is sent in response to these calls, no one knows. It runs up to thousands of dollars each year, and no report is made of the same,—not that the workers are unwilling to report, but there seems to be no one to receive and pass on such reports. All of these missions, calling for money, are in State Districts, presided over by District Mission Boards, and we should think that all such calls should be endorsed by the board having charge of the work in the district where the mission, making the call, is located. Then the call, when published, should be so worded as to apply to the members of that particular district only, and not to the general Brotherhood. This does not apply to calls for clothing, and other things, needed among the poor in city mission work, but it does apply to calls for money.

Our attention has been repeatedly called to the way general appeals for money are made through the Messenger, and through letters sent almost broadcast over the Brotherhood. Of course we have no control over the calls made through letters, but we suggest that no calls of this kind be recognized unless fully endorsed by the District Mission Board having charge of the territory in which the money is to be used. But as for the general calls though the Messenger, for local mission work, we shall endeavor to run our pencil through all such calls. The missions can report their news, speak of their needs, so far as clothing and other supplies are concerned, but should not call for money. If money is needed, let the missions make their wants known to their respective Mission Boards. If the District Boards cannot furnish the money required, they can confer with the General Mission Board.

Then we suggest another thing. We have mentioned it before: Let the District Boards require a report of the receipts and expenditures of money at each mission point, with the understanding that these reports, in a condensed form, be published in the Messenger at the end of each fiscal year. Do this; then we will know how much money we are using at the different points. It might open the eyes of some of our patrons, could they see how much money has been required to carry on the work in some cities. Then, on the other hand, it would be surprising to learn how little is actually employed at some of our mission points. The suggestions we make in this article are not only reasonable, but they are in keeping with the approved methods of doing business in the Brotherhood.

SENSATIONAL REVIVAL WORK.

For a revival meeting, as well as for a series of discourses, it may be well and proper to announce, by posters or otherwise, the subjects to be treated at the different meetings, but these subjects should be announced in keeping with the religious principles represented. All efforts at imitating the sensational methods adopted by the theaters, and other worldly gatherings, should be scrupulously avoided. The New Testament religion is a sensible religion, and only that which appeals to good sense and taste should be encouraged in printed or oral announcements. The evangelist, who announces sensational subjects, in a sensational way, does that which fails to appeal to sensible and spiritually-minded men and women. There may be those in the community who will smile at the way such announcements are put, and even go out of curiosity to hear what the speaker has to say, but, in the estimation of the better class of people, the cause of Christ always loses. The preacher who publishes sensational subjects on which to discourse, and then preaches sensational sermons, may draw large crowds, and even increase the membership, but he invariably lowers the church in the community where he does his work. When he returns home he may leave more members in the church than he found when he began his revival, but he leaves on the hands of the local pastor the very difficult task of raising the church to its former standing in the community.

Among some of the denominations this sensational method of evangelizing is becoming quite common, and, judging from some of the circulars and other printed announcements coming to our desk, it would appear that a few of our ministers are adopting the same methods, much to the regret of the more devout members among us. He who reads the New Testament will find nothing sensational in the preaching of Christ or any of his early followers. With the apostles and others of the first century, the saving of souls was regarded as a serious matter, and the preaching done was in keeping with the spirit of the religion taught by the Master. Not only so, but this sensible and earnest preaching produced much greater and more lasting results than the sensational preaching of the day. If we mean to teach the people as they should be taught, and keep up the standard of the church, we must see to it that this detrimental, sensational preaching is not only discouraged, but not even allowed among us.

UNOCCUPIED MEETINGHOUSES.

We understand that, on account of a lack of ministers, there are, in Southeastern Missouri, three unoccupied meetinghouses, with a sufficient number of members near by to hold services. These members are left without a shepherd, and, to a great extent, the cause must be neglected in this part of the Lord's vineyard. It is unfortunate that regular services cannot be held in these houses, as well as in other unoccupied houses, in different parts of the Brotherhood. It is not because we do not have enough ministers, for we have at least three ministers for every house of worship, belonging to the Fraternity, but it is because our ministerial force is not properly distributed. What is the remedy for a neglected church? There are three remedies. One is to select a minister from the members remaining in the community. He may not be a brilliant man, but he may be faithful, and will cheerfully do what he can, to feed and care for the flock. A shepherd of only ordinary attainments is far better than no shepherd at all. A second remedy is for the District Mission Board to secure the services of an efficient evangelist to take charge of a few isolated points and build up the cause again. A third, and the plan is a good one, is for a minister of some means to move into a neglected locality and look after the interest of the Master's flock. This, of course, would mean some sacrifice on the part of the minister, but no more than was endured by the pioneer fathers who built up, from little, isolated groups of members, the strong churches now found in most parts of the Brotherhood.

WHEN JEALOUS.

If, in a congregation, there are two ministers jealous of each other, why not the members get their heads together and decide that these two preachers must stay out of the pulpit until they are able to show, by their conversation and conduct, that they love one another fervently. The very worst thing that can happen to a church is for two of the home ministers to get jealous of each other, and go to talking about one another. It generally means the death of the church in their community, and if they do not know it, and will not adjust themselves accordingly, for the good of the cause they represent, the case should be taken into hand by the church. Two ministers may be so constituted that they do not work pleasantly together, hence the danger of trouble between them, but if they are wise they will not permit any trouble between them to reach the danger point. Like Abraham and Lot, they will separate and seek separate fields of labor. Every now and then we hear of a congregation where the cause is suffering because of jealousy between a couple of preachers. It is painful to know that such a condition should exist in a community where the united effort of all the members is a matter of so much importance.

NEGLECTING THE FLOCK.

What would be thought of the shepherd who would leave his own flock unprovided for and go up the lane a half mile and help his neighbor look after his well-fed flock? He would be censured by every right-minded person in the community. Well, how about ministers neglecting the flocks over which the Holy Ghost has made them overseers, while they give attention to other flocks that have every need supplied? Are they to be censured? We hear of shepherds who do this very thing. They go to other fields where there are plenty of ministers and leave their home flocks to suffer for the want of the Bread of Life. It is said that charity begins at home. Why should not faithfulness begin there also? If a shepherd does not faithfully care for the few sheep and lambs of the Master in his own neighborhood, we are wondering if the Chief Shepherd will want to trust him with a larger flock? He who is faithful over a few things is the one who has the promise of promotion. The Lord wants shepherds who will take as much interest in a small flock as they would take in a large one.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

One Way of Settling Church Troubles.

A good elder was once approached by a brother who wished to tell him of the wrongdoing of a weak brother in the church. The elder turned to him and asked, "Does anybody else know this but you?" "No, sir," was the answer. "Have you told it to anybody else?" Again the answer was, "No." "Then," said the good man, "go home and hide it away at the feet of Jesus, and never speak of it again until God clearly shows you how to speak to the man himself. If Satan is bound to bring scandal upon the church, let him do it, but don't you be his instrument." There is good common sense, as well as gospel authority, in settling troubles by this method. "Gain thy brother,"—that is the great aim and object of the true child of God.

Save the Boys.

It is claimed that wrong methods in handling boys in the Sunday school are responsible for the fact that many young men stay away from church altogether. It is said that there are 13,000,000 women in the Protestant churches of the United States, while there are only a few millions of men. It is an admitted fact that, in some way, the church is not reaching the young men. As already stated, perhaps there is a lack in the Sunday school, for at the most impressionable period of his life the boy is often lost to the Sunday school, when, by tact and spiritual power, he should be won for Christ and the church. We must, in some way, get a better grip on the boys,—win them by "the love that never faileth." By all means, take good care of the boys and train them to be useful workers in the church.

Living as Jesus Would.

About 10,000 persons at Cleveland, Ohio, recently promised to try to "live as Jesus would," for two weeks or more. They pledged themselves to gauge all their actions by the standard laid down by Christ. Now, while it is altogether likely that many of these will fail in their endeavor, yet it is commendable to make an effort, at least, to draw nearer to him. Modern environments and human limitations of body, mind and powers are, perhaps, not conducive to "living as Jesus would" unless we determine to overcome all these, and live a life of consecration. To strive with unabating zeal for the highest and finest in life, will eventually bring about improvement, self-betterment and higher ideals. Such an endeavor is always worth while. It will pay in its direct and indirect results, however often it may have to be repeated, and quite regardless of the shortcomings, so painfully apparent from time to time.

Missions and Athletics.

A London pastor, who is much given to golf-playing, recently made the frank admission that the people of Great Britain spend on "golf balls alone,"—besides the keeping up of links, etc., at great expense,—"as much as they do upon foreign missions." Think of it,—more for golf balls than gospel blessings! But are we, in the United States, more consistent than our English friends? We are assured that the cost of athletics,—including football, baseball, etc.,—is TEN times more than we spend for foreign missions. In other words, we value health of body ten times more than we do health of soul. While it is all right to take proper care of our bodies, remembering that they are temples of the Holy Ghost, it is manifestly improper to spend as much as we do along that line. Wise stewardship does not permit the neglect of the highest spiritual interests, in order to gratify a love of pleasure and recreation.

How Missionaries Help the Government.

In a recent address before the ministers of Augusta, Ga., President-elect Taft spoke forcibly of his experience in the Philippines, of the work that has been attempted in the way of secular education, etc. In eloquent language he referred to the fact that all these efforts are of no avail unless persistently aided and supported by missionary activity. He said further: "It is by looking at the marvelous results of missionary efforts that we are made to realize the immense importance of maintaining the church and its influences at all hazards. We need it at home, but we need it as much,—and more,—in our island possessions." Missionaries, evidently, have a warm friend in our future President, and he has not been slow to place himself on record. Too often men in the higher walks of life take no interest whatever in religious work, often speaking of it disparagingly. An example in the right direction is, therefore, all the more encouraging and commendable.

What the Church Owes to Missions.

There have been times when an especially strong man offered himself for the foreign mission field, but no sooner had he made known his decision, until there were strong objections. The cry went out: "We need you at home." Is it really a lawful objection? Is it the Lord's plan that the church should seek to keep her best men and women to build up the work at home? In the apostolic times that resolve would have kept Paul and Barnabas at Antioch. It would have kept Livingstone, Moffat, Carey and Hudson Taylor at home. Let us get rid of the selfish idea that the best talent must stay at home. In fact, the very best we have is none too good for the great mission field of the world. About the best thing that could happen to the Church of the Brethren would be the voluntary offer of at least a fourth of our younger ministers, to go at the disposal of the General Mission Board, wherever it may be deemed best. According to Paul we are all debtors to the great world need. Will we continue to be debtors without making due effort to discharge the great obligation? Can we afford to be indifferent?

How They Receive It.

It has been a matter of some interest to me to notice the general interest our people are taking in Bible study. When I got to Bethany, and saw how the doctrines of the Gospel were driven home,—how necessary it became for us to either change our lives for the better, or live in conscious disobedience, I wondered how the churches would receive such teaching. I am glad to report from one church,—Cedar Rapids.

Of course I could not give the work here as it is given at Bethany, but I gave about forty lessons in Cedar Rapids during the time I was there as thoroughly as I could. I aimed for each lesson to reach the conscience and quicken the spiritual life of the class, and I drove them in as hard as I could. If they had not been of the right disposition, these people would have either ignored the teaching, or opposed it. But you ought to have seen them drink it in,—just like thirsty ground! It just does a man good to see such a response to the Word.

Now, this is a city church, too. You need not tell me that the church is lost when I see such things. May God bless the people who love his Word!

Chicago, Ill. Paul Mohler.

Giving for Mission Work.

We often hear our people say that they believe in missions, and would be willing to give of their means for the spread of the Gospel, if the mission boards would always use the money to the best advantage,—where it will do the most good. These would-be critics think that the funds are not always used where they themselves think they should be used.

I wonder how many of our best business men they could find who have not, at some time, made a mistake in their investments,—who would afterwards see that their venture was not a profitable one. These same critics can look back over their own lives and see that their own investments did not always prove as satisfactory as they expected. Do they cease investing because of this? Their motto is, "Try again," hoping to do better next time. The person who will cease to try, after one failure or two, will never make a success in life. The person who continues trying, with a determination to win amidst failures, and with the resolve not to be stranded on the same obstacle the second time, will finally succeed.

I am surprised that the different mission boards have been as successful as they have been, in using the means intrusted to their care. Very seldom is any money misapplied. The different boards are generally wide-awake, and use more care with mission money, than they do with their own, so that it is very seldom that they actually misapply any funds.

It would be manifestly impossible for each donor to designate how and where his contribution should be used. More especially is this true of the district boards. It is supposed that each board is familiar with their own field of labor,—much more so than any one individual, who never gets over the territory at all.

I have been in touch with this work for a number of years and I have been surprised how painstaking and careful most of the boards are. More commendable is their great care, when we remember that most of this work is done without any compensation whatever. Let us rally to the standard, and keep all mission boards,—the General Board included,—well supplied with funds to carry on the work in their respective fields. We should have confidence in them that they will use everything to God's honor and glory. I am sure that all mission boards use the utmost care to apply the means, dedicated to the Lord, for the spread of the Gospel, and the salvation of never-dying souls. Peter Brower.

South English, Iowa.

From Naples to Port Said.

Our stay in Naples was a day longer than we had planned. Some of us went sight-seeing. Our ticket had been arranged by way of the Italian General Navigation Company's line. The steamship "R. Rubattino" was to sail at midnight of Nov. 19, which is the beginning of the 20th. We had arranged with Thos. Cook's man to come to Pension Poli at four o'clock and take us and our baggage to the steamer. We thought it best to place ourselves fully in his hands, and thus avoid the many sharks who prey on passengers. There were seven of us,—five in our own little group and two missionaries of the Scandinavian Alliance. Cook's man got us from the steamship "Hamburg," through the Custom House, to the Pension Poli, back to the piers and on the steamship "R. Rubattino," including cooley hire, carriages, boat hire and all, for Lires 41.90 ($8.20). Without this man's help it would have cost us at least $20.

One of our party did not like the idea of getting on a little boat, but the most of the steamers are not allowed to come to the piers, so we had to go out to the steamer in a little boat. Soon after we got to the steamer, it began to rain and kept it up all night. We were a little concerned about our baggage, as it took the man a long while to load it. Some of the trunks did get wet, and some of our clothing was spoiled. The Italian ships start from Genoa. The passengers who were on the boat from there reported a rough sea. We left Naples about two o'clock Nov. 20, about two hours late. We had a rough sea and arrived at our first stopping place late. Hearing that the sea was bad in the Mediterranean, our captain did not venture out of Messina Harbor that night.* In the morning we went and encountered a very rough sea. It was well that our captain waited, for a steamer that was leaving as we arrived, was later on reported as having gone down.

We had a rough sea on the Atlantic, but that was nothing. Now everybody was more or less sick and we had a hard time of it. Our trunks and valises tumbled around in every cabin. I strapped some of mine to the bedpost. We had to hold ourselves in bed. Saturday night very few of us slept. Had we gone to sleep, we should have tumbled out of bed.

Saturday was a very trying day. Below everything was shut and on deck we were in danger. We desired to be out on deck. In the cabins and in the saloons it was so close we could hardly breathe, and one wants to breathe when he is seasick. About noon, Saturday, some of us thought we would be better off below, and so we went down. Others staid on deck. Chairs were lashed to the railing. A heavy "roller" turned the ship on its side and the railing gave away. Chairs and occupants slid to the side of the boat in a huddle and before the people could recover themselves they were thrown back against the iron wall, again thrown to the iron railing at the side, and again back to the wall. Some got hurt and everybody was more or less bruised. That was on the right side of the boat. On the other side the chairs did not break loose but the passengers slid off and were thrown against the iron railing and back to the wall again. One of the ladies had her head jammed. Fortunately no one was dangerously hurt.

The "R. Rubattino" is a small steamer and rocks much. It is old and out of date. It is hardly seaworthy anymore. Rumor says it is soon to be placed on the retired list. It is only through the mercy of our heavenly Father that we were spared. He guided us in a safe way, although it was rough and unpleasant. Blessed be his name!

There are nine American missionaries in second class, four German missionaries, eight Roman Catholic fathers, five officers of the Italian navy, one officer of the English army, and nine others, two of them natives of India, and two are children. Only seven of us pay full fare. We American missionaries get ten per cent off. The German missionaries get a reduction. The Roman fathers get a large reduction, some paying only for their food. The military men also get a reduction. People travel over this line because it is cheap, and we found it "cheap indeed." The food is cheap. It got so bad, one time, that we sent a petition to the captain, signed by nearly everyone in second class. Then there was some improvement, but yet some of our number go hungry from day to day. Nevertheless we are thankful that it is as well with us as it is, and do not feel like complaining, for the Lord has been very good to us all the way. We are led to expect too much, sometimes, and it may be for our good to find out how some other people have it.

In third class there are about eighty young men of the Italian navy. They are going to Pekin, China. The Italian officers are bound for the same place.

We find it very hard to read or write on this boat because of the continual trembling motion. We are well at present. Adam Ebey.

Arabian Sea, Dec. 3.

*This is the city destroyed five weeks later by the earthquake.—Ed.

Sunday-school Institute of Northeastern Ohio.

The third annual Sunday-school Institute of Northeastern Ohio was held at Smithville, Ohio, Dec. 28 to 30. Prof. A. C. Wieand, of Chicago, and Eld. T. S. Moherman, now of Bridgewater, Va., were our instructors. The work was a success, even excelling that of one year ago. The attendance was good. Two-thirds of the schools of the district were represented. Bro. Wieand took up the work along the line of pedagogy. What the teacher should be, what he should know, what he should do, were properly set forth. His lecture on "The Source

and Secrets of Efficiency and Power in Sunday-school Work and Soul-winning" was a masterful and powerful effort. Bro. Moherman's work was, "The Sunday School," "Missions," and "Social Reforms." He handled his subjects in a most practical way, that will make Northeastern Ohio do things. Bro. Moherman's lecture, "What's the Use?" proved to be a winner, and, as one put it, "A sticker that will stay stuck." Prof. John Basinger, of Columbiana, Ohio, was musical director. The power and Spirit of God were manifest throughout all of the work.

We hope that, not many years hence, every district in the great Brotherhood will provide institutes for their Sunday-school workers. Indeed, without special training we are not able to meet the demands of the day.

Ashland, Ohio, Jan. 6. Mrs. G. A. Cassel.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley.—The Gospel Messenger makes its weekly visit into forty homes in this Valley. The average attendance at our Sunday school, for last year, was 98. Eld. Harvey Ikenberry, of Raisin City, is with us in a very interesting series of meetings. Regardless of unpleasant weather, rain and snow, the congregations are steadily increasing in number.—H. W. Allen, Macdoel, Cal., Jan. 8.

Covina church met in council Jan. 2, our elder, G. F. Chemberlen, presiding. Election for officers for the year resulted as follows: Presiding elder, G. F. Chemberlen; clerk, Frank Ebersole; treasurer, C. J. Brandt; correspondent, Mary E. Anderson. Officers were elected for Christian Workers' meeting for six months: H. M. Brubaker, president; Rose Hepner, secretary. Bro. D. L. Miller gave us a good gospel sermon the following Sunday, and in the evening the Christian Workers held a special missionary meeting, which created a greater missionary spirit among us. Brother and Sister D. L. Miller gave very interesting talks on the work in India, referring also to the missionary, Sister Gertrude Emmert, whom we are helping to support there. A collection of $19.30 was taken at the close of the meeting, for the World-wide mission.—Mary E. Anderson, Covina, Cal., Jan. 11.

Lordsburg church met in council Jan. 4, at 7 P. M. Our elder, Bro. E. Forney, being out of town, his assistant, Bro. W. F. England, presided. The regular business was transacted pleasantly. The following Sunday-school officers were reëlected: Superintendent, J. M. Cox; secretary, Ernest Hoff. We decided to take up a collection next Sunday for the Italian sufferers. Several committees reported. On Christmas we had exercises by the Sunday-school children. Instead of treating them, they brought gifts for the poor. On Christmas morning Bro. J. M. Cox preached for us. Last Sunday morning, at the close of services, a man and his wife were received into the church, the former by baptism and his companion by letter. Eld. W. F. England officiated.—Grace Hileman Miller, Lordsburg, Cal., Jan. 6.

Los Angeles.—Some great blessings have recently come to this church in the anointing. Sister T. K. Watkins was anointed, and prayed for because of cancer, and is now having great joy. Sister Anna E. Dawson received the same service, for asthmatic difficulties, and now she also is full of godly praise. We are glad to see quite a number of visiting members with us from other parts of the country.—Hiram Smith, 3207 Manitou Avenue, Los Angeles, Cal., Jan. 9.

Macdoel.—I have been a reader of the Messenger for a number of years and must say that it is continually getting better. I have read the Inglenook since its first publication, but had not been a subscriber during the last year. It has grown to be a splendid weekly magazine and contains just the kind of reading that is profitable for all classes, and especially the young. We are pleased that it is to be continued. We regret that there is not some way of holding the land advertisements in check so that they do not overdraw things so largely, and make such extravagant statements.—O. M. Moore, Macdoel, Cal., Jan. 7.

Redondo.—Though we are but few in number, we have regular services with good interest and encouraging attendance. Some are earnestly seeking the Truth, and seem near the kingdom. We earnestly desire an interest in the prayers of God's children, for the success of the work at this place.—Oscar Mathias, Redondo, Cal., Jan. 10.

Sacramento Valley church met in council Jan. 2. Church and Sunday-school officers were elected. Bro. C. E. Gillett was chosen elder, with Bro. J. Overholtzer, foreman; Bro. M. N. Overholtzer, Messenger agent; Sister Laura Calvert, church correspondent; Sister Celia Custer, Sunday-school superintendent, and Bro. Clarence Overholtzer, president of Christian Workers' meeting. The members have decided to meet once a week for the study of the Classified Minutes of Annual Meeting. The outlook for the Lord's work here is quite encouraging.—Laura Calvert, Butte City, Cal., Jan. 5.

COLORADO.

Denver church convened in council Jan. 5, with Eld. A. C. Daggett, president of the Mission Board, presiding. At this meeting the Denver church was given over into the hands of the Mission Board, they annually selecting, with the consent of the church, the foreman and pastor. Bro. Arthur Rust was chosen Sunday-school superintendent; Sister Alma Hertzler, president of Christian Workers' meeting, and Sister Root, superintendent of the West Side school. Bro. Daggett preached two very interesting sermons for us on Sunday, Jan. 3, and will remain with us over Jan. 10. The writer is to remain in charge of the work another year, as pastor.—A. C. Root, 1109 South Washington, Denver, Colo., Jan. 7.

First Grand Valley church met in council on New Year's Day, Bro. H. H. Mohler presiding. Church officers were elected for the coming year as follows: Elder, H. H. Mohler; writing clerk, Henry Weaver; treasurer, Roy Mohler; the writer, correspondent. We also elected Sunday-school officers for the coming six months. Brethren Frank Weaver and Owen Click are the superintendents. Bro. Homer Wenger was chosen president of the Christian Workers' meeting. Officers were also elected for our active mission Sunday school in Grand Junction, with Brethren Roy Mohler and Homer Wenger as superintendents. Bro. Weaver is to do the preaching at that place for the next six months, and Bro. Bryant is to go to the White Water Mission every two weeks. One letter was granted.—Pearl Coffman Heiny, Grand Junction, Colo., Jan. 6.

St. Vrain church met in council Jan. 10, after our regular services. Though few in number, our little band is not discouraged. We have a membership of between twenty-five and thirty, scattered over a vast scope of territory. Only about a dozen of our members reside in vicinity of Longmont and attend services. Bro. Abram Myers expects soon to leave for Iowa. This leaves our elder, Bro. Fitz, as the only minister of the Church of the Brethren in all Northwestern Colorado. Will not some minister (or even some faithful laymembers), among the crowded churches of the East, come to this land of sunshine, and work for the upbuilding of the church?—Blanche A. Long, Longmont, Colo., Jan. 11.

DISTRICT OF COLUMBIA.

Washington City church met in council Jan. 5, our elder, C. D. Bonsack, presiding. All business passed off pleasantly. One letter was granted and three received. The treasurer reported that $2,311.61 was received during the year, from various sources, which includes a contribution of $536.85 for repairing the church. During the past year the membership has increased from 142 to 160, not including about twenty-five whose letters have not been given to the congregation. It has been a prosperous year for the work in Washington, for which we have reason to be thankful. Our progress is due, in a large measure, to the untiring efforts of the pastor and the assistance rendered by faithful members. The Sunday school has continued to grow, both in numbers as well as interest, and we begin the new year with the hope of accomplishing still better results. Eld. I. N. H. Beahm is expected to be with us in March for a series of meetings.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., Jan. 14.

IDAHO.

Clearwater church convened in council Jan. 2, with our elder, N. S. Gripe, presiding. Sunday-school officers were elected for the year. Bro. John Harlacher was chosen superintendent and Bro. Earl Harlacher, secretary. Considerable other business came before the meeting.—Mollie Harlacher, Teakean, Idaho, Jan. 4.

Nezperce church met in council recently. In the absence of our elder, Bro. Johnson, Bro. B. J. Fike presided. Three letters of membership were read and accepted, and one was granted. The Sunday school was reorganized by electing Bro. Ivan Jorgan, superintendent; Sister M. Johnson, secretary; Bro. Ralph Thomas, treasurer. Our Christian Workers' meeting was reorganized by electing Sister Nora Brallier, president. We also decided to hold a Bible school and a series of meetings during the year.—Wm. H. Lichty, Nezperce, Idaho, Jan. 4.

ILLINOIS.

Hudson church met in council Jan. 6, Eld. J. H. Neher presiding. Bro. W. D. Neher was also present. Bro. J. H. Neher was chosen elder for another year. Brethren F. H. Lyon and Noah Blough were elected Sunday-school superintendents for the year. The church decided to hold a series of meetings in the near future, if we can secure a minister.—Ida L. Thompson, Hudson, Ill., Jan. 7.

Lamotte Prairie church met in council Jan. 9. Two letters of membership were granted, and two were received.—Mary E. Weller, R. D. 2, Palestine, Ill., Jan. 9.

Oak Grove.—A collection of $2.38 was sent to the St. Joseph Mission, to help in the Christmas dinner. Our Christian Workers are doing some excellent work. The Gospel Messenger is now in homes where it never was before.—Myrtle G. Miller, R. D. 1, Box 51, Minonk, Ill., Jan. 11.

Rock River.—Dec. 10 Sterling and Dixon met with us at Franklin Grove in a union Christian Workers' meeting for the first time at this place. It proved very successful. A children's program was given during the Holidays. The interest shown by the children was surely an encouragement to the work. Jan. 24 we expect Bro. H. C. Crumpacker to be with us in a Bible Normal.—Lulu Trostle, Franklin Grove, Ill., Jan. 15.

West Branch church met in council Dec. 16, with Eld. S. S. Plum presiding. Officers for the year were elected as follows: Sunday-school superintendents, Bro. Ira Butterbaugh and the writer. Bro. L. Sollenberger is president of the Christian Workers' meeting. Our yearly report shows that our Sunday school is on the increase. Today our elder gave us an excellent sermon on "The Spirit of Christ in Us."—Cleora E. Yohn, Maryland, Ill., Jan. 10.

INDIANA.

Anderson.—We began a series of meetings in this city Dec. 19, continuing until Jan. 10, conducted by Eld. Isaac B. Wike. Fourteen were added to the church. Ten were baptized, three reclaimed, and one remains to be baptized. The interest continued until the close of the meetings. The membership has been greatly strengthened.—Chas. E. Johnsonbaugh, Anderson, Ind., Jan. 10.

Arcadia church met in council Saturday, Jan. 2, with Eld. Elias Smeltzer presiding. Sister Zeruah Hill was chosen superintendent of the Sunday school; Sister Katie Mosbaugh, secretary; Bro. Henry Martin, president of Christian Workers' meeting; Sister Ethel Martin, secretary. Bro. Merton Holsinger came to this place Dec. 26 and delivered fifteen interesting sermons.—Mary Martin, Box 301, Arcadia, Ind., Jan. 11.

Bachelor Run.—Bro. I. N. H. Beahm, of Elizabethtown, Pa., gave us, on New Year's eve and New Year's evening, a lecture on the Holy Land, which was much appreciated. Our elder, A. G. Crosswhite, continued the meetings each night until Jan. 10, with good interest. Our young brother, Fred Myers, who was elected Sunday-school superintendent for the house in town, took charge Jan. 3. At this meeting Bro. Crosswhite seated all the Sunday-school officers and teachers in front seats, and gave them an earnest talk on consecrating themselves to Christ.—Mattie Welty, Flora, Ind., Jan. 11.

Beach Grove.—Our churchhouse is about completed. Jan. 24 is the date decided on for the dedication service. Bro. Jacob Barnhizer, of Muncie, will have charge of the service, and will conduct a series of meetings immediately after the dedicatory service. We decided to have dinner at the church, and have an all-day meeting.—P. A. Spearman, R. D. 38, Ingalls, Ind., Jan. 9.

Bethel congregation met in council Jan. 9, with Eld. W. R. Deeter presiding. One was restored to fellowship. Three letters were granted. Eld. W. R. Deeter asked to be relieved of the oversight of this congregation, which request was granted. He will, however, retain his eldership for three months, when an election is to be held for a presiding elder.—M. Smith, R. D. 5, Syracuse, Ind., Jan. 9.

Fountain church met in council recently, Bro. Hoppis presiding. On New Year's Day Bro. W. I. Kintner, of Bellefontaine, Ohio, came into our midst and preached for us on Saturday evening. On Sunday morning Bro. Kintner and the writer drove about ten miles, to one of our mission stations, at the Union church, at Antioch, where our brother preached both morning and evening. His sermons were well received. We believe that a great work could be done in this territory if some good minister would come and help us. At present Bro. Hoppis and the writer are the only ministers to do all of this work. Each of us has a family to support, and not much of this world's goods.—Luther Bedel, R. D. 1, Nebraska, Ind., Jan. 4.

Indianapolis.—We have not yet been able to secure the regular services of a pastor. Brethren G. W. Hahn and S. A. Hylton, our home ministers, conducted the services during November and December, Bro. Hahn having charge of the work. Nov. 22, in the evening, Bro. Norris, our former elder, preached for us. Bro. Hoover, president of the Mission Board, recently visited our church twice, and arrangements were made by which Brethren Norris and J. W. Rarick should exchange charges, thus giving Bro. Rarick oversight of the church here and also at Muncie. He will preach at each place on alternate Sundays. Bro. Rarick was our pastor during the years 1905 and 1906. The other appointments, here, are to be filled by our home ministers. Sunday evening, Dec. 27, Bro. Grover C. Thompson, of Mt. Morris, Ill., favored us with a talk on "The Portraits of Christ," which was greatly appreciated. We met in council Saturday evening, Jan. 2, Bro. Rarick presiding. He also preached for us on the following day. At this council our church officers were chosen as follows: Bro. T. M. Bowers, church clerk and treasurer; Bro. R. W. Weeks, trustee; Bro. T. P. Hoffert, Messenger agent; the writer, church correspondent. Bro. S. A. Hylton is our Sunday-school superintendent, and Sister Naomi Hahn, secretary. One member has been received by letter since our last report. All goods sent for distribution at this point, should be addressed to Geo. W. Hahn, Corner of Tibbs Avenue and Vermont Street. We acknowledge receipt of one box of clothing from Hagerstown, also one from Rossville.—Bertha E. Hahn, Corner of Vermont Street and Tibbs Avenue, Indianapolis, Ind., Jan. 9.

Ladoga.—On account of age Eld. Wm. R. Harshbarger resigned the office of elder of this church, and at our autumn love feast Bro. E. N. Goshorn was chosen as bishop in his place. He accepted the position at our council today. The church, by action, expressed a desire to assist Bro. Goshorn in bearing the burden, materially as well as spiritually.—John A. Harshbarger, Ladoga, Ind., Jan. 9.

Little St. Joe (Indiana).—We met with the members at this place Dec. 5, remaining with them over three Sundays in a series of meetings. Regardless of bad roads and extremely dark nights during the last week, the meetings closed with very good interest and a well-filled house.—D. P. Koch, Montpelier, Ohio, Jan. 5.

Pleasant Valley church met in council Jan. 9. Four letters of membership were granted. We decided to organize a home department in the Sunday school. Bro. J. Edson Ulery will hold a ten-day Bible term for us, beginning Feb. 28. The meeting will be held in the Auditorium at Middlebury. We have recently organized a teacher-training class.—J. H. Schrock, Middlebury, Ind., Jan. 9.

Plevna.—Dec. 27 the Sunday-school officers were elected for six months, Bro. Henry Lorenz, superintendent. Bro. L. W. Teeter will conduct our next series of meetings. An offering of $15 was raised for home mission work.—Jacob H. King, R. D. 2, Greentown, Ind., Jan. 15.

Sugar Creek church met in council Jan. 9, with Eld. E. O. Norris presiding. Two letters of membership were granted and two received. We expect to hold a series of meetings in the near future.—Zella Fuqua, Fortville, Ind., Jan. 11.

Union Center.—This church has just concluded a successful revival meeting. Bro. Manly Deeter, of Milford, Ind., did the preaching. He plead earnestly with sinners to forsake their ways, and accept salvation, as offered on the easy terms of the Gospel. Eighteen were added by baptism. Bro. Deeter was accompanied by his wife, who also greatly assisted in the work of the meeting.—Ellen Roose, Nappanee, Ind., Jan. 14.

IOWA.

Coon River.—After the close of our Bible Normal one young man was received into fellowship by baptism.—J. D. Haughtelin, Panora, Iowa, Jan. 10.

Iowa River.—I was recently called to this place in regard to some business. I also visited the Old Folks' Home and found Brother and Sister Wolf busy in their work caring for the Home and its occupants. Grandmother Murray is improving nicely. The physician says the broken bone is doing well, and that she has good prospects of getting up again. The rest of the old people are in usual health, and all seem contented and happy. It affords me great pleasure to visit the Home. It is certainly a righteous work. God's blessing seems to be upon it.—J. D. Haughtelin, Panora, Iowa, Jan. 14.

Mt. Etna.—The Lord has been with us in our meetings. Up to this time eleven have expressed a desire to live for the Master. Bro. C. S. Garber, of St. Joseph, Mo., assisted by Bro. S. A. Pollock, of McPherson, Kans., has been doing the preaching. The meeting is still in grogress, and we hope for still greater blessings.—Fannie Brower, Mt. Etna, Iowa, Jan. 14.

KANSAS.

Burr Oak.—Jan. 11 Bro. D. A. Crist, of Quinter, began a series of meetings for us. In the afternoon of that same day our aged brother, Eli Renner, who has been in ill health for some time, was anointed, Elders Crist and Sloniker having charge of the service. About twenty members were present.—Ray S. Wagoner, Burr Oak, Kans., Jan. 14.

Independence church met in council Jan. 9, our elder, Bro. E. E. Joyce, presiding. Two letters of membership were granted. Bro. Page was chosen church treasurer; Bro. Alva Goff, clerk; the writer, Messenger correspondent. Bro. Alva Page is also Sunday-school superintendent, and Bro. Albert Carn, secretary and treasurer. Bro. Elkenberry was chosen solicitor of funds to pay off our church debt. Brethren Eller and Andrew Neher were also with us and gave us good assistance, the former preaching two sermons, one on Saturday evening and the other on Sunday morning.—Rebecca Miller, 1100 W. Chestnut Street, Independence, Kans., Jan. 12.

Parsons church met in members' meeting Jan. 7. Our elder, Bro. W. H. Leaman, being absent, our pastor, Bro. J. S. Clark, presided. All business passed off pleasantly. We decided to hold a series of meetings some time after the middle of February, at a date suitable to Bro. C. S. Garber, who is to conduct the meetings. Our Sunday school was reorganized recently. Bro. J. A. Campbell is our superintendent.—Jennie Franks, 2519 Clark Avenue, Parsons, Kans., Jan. 11.

Verdigris church met in special council Jan. 5. Brethren E. E. Joyce and C. A. Miller had charge of the meeting. Bro. R. W. Quakenbush, of Madison, Kans., was elected to the ministry, and Bro. G. E. Shirky was elected as our deacon. Bro. Miller also preached for us on the same evening.—Ellen Quakenbush, R. D. 4, Box 42, Madison, Kans., Jan. 13.

MARYLAND.

Brownsville.—Dec. 25 the Sunday school at this place held the usual Christmas services. An appropriate program was rendered. In the afternoon of the same day similar services were held at the West Brownsville church. Both schools are in a prosperous condition. Dec. 24 Bro. S. P. Early, of Union Bridge, began a ten days' Bible term in this congregation. Two sessions were held each day, with good attendance and interest.—Geo. W. Kaetzel, Gapland, Md., Jan. 6.

Fulton Avenue.—Friday, Jan. 8, we convened in council with Eld. E. W. Stoner in charge. Eld. John A. Smith and Bro. Jesse Yingling, of Woodberry, assisted in the work. Bro. Stoner was reëlected presiding elder for another year. One letter was granted to Bro. R. T. Angle, who moved to Rocky Mount, Va., with his wife, where he is now engaged in business. Bro. Angle's leaving necessitated the election of another trustee, a president for Christian Workers' meeting, and a church finance secretary, which offices he faithfully filled. We regret the loss to our working force in his departure. Bro. Walter D. Ashmore was elected to fill the vacancies. May 9 is the time of our love feast, beginning at 5 P. M. We rejoice to report that a goodly number were present, and the most kindly Christian spirit prevailed in this, another business council. Our work in general is increasing in interest and attendance and 1909 will doubtless result in more efficient work for Christ and the church than any previous year. A gift of love, $9.50, from the Lewistown, Pa., Sunday-school Convention was very gratefully placed to their credit, just before Christmas. Gifts in the form of clothing, eatables, etc., from other places have gladdened the hearts of some of God's workers at this place. Sister Dove L. Sauble is continued as our missionary and Messenger agent. She has done most excellent service in our church during the past year. Sister Sauble has been in this field for about twelve years, and we are planning still larger work for her this year. Any donations of clothing, etc., will be most thankfully received by addressing Sister Sauble at 1607 Edmondson Avenue, Baltimore, Md.—J. S. Geiser, Baltimore, Md., Jan. 12.

West Point church met in council Jan. 3, with Eld. John Weybright presiding. Sunday school was reorganized, with Bro. Harvey Walter reëlected superintendent, and Bro. C. Smith, secretary. The writer was chosen church correspondent. We expect to have a series of meetings to begin March 20.—John M. Pohlman, Reisterstown, Md., Jan. 11.

MICHIGAN.

Bair Lake congregation met on Christmas Day for services, conducted by Bro. Joseph Sala, who talked to us on the divinity of Christ. Jan. 2 the members met in council with our elder, Samuel Younce, presiding. Considerable business came before the meeting. Eld. Younce will continue as our housekeeper. Bro. W. E. Young was reëlected clerk for one year; Bro. Stephen A. Mufford, treasurer; Bro. Joseph Sala, trustee; Bro. F. E. Cochran, Sunday-school superintendent. Bro. Joseph Sala was advanced to the second degree of the ministry. We expect to hold a series of meetings in the spring, closing with a love feast, the date to be announced later.—W. E. Young, Clarion, Mich., Jan. 11.

Coleman.—We met in regular council Jan. 9, Eld. Geo. E. Stone presiding. Business was disposed of pleasantly. We are enjoying a series of meetings, conducted by Bro. Stone. They began on the evening of Jan. 9, and will continue two weeks. The interest, so far, has been very good.—Forest R. Riley, Loomis, Mich., Jan. 11.

Crystal church met in council Jan. 6, our elder, C. L. Wilkins, presiding. Church officers were elected for the present year. Bro. Wilkins was reëlected elder for another year; Bro. W. H. Roose, secretary; Bro. J. Brillhart, agent for publications, and Bro. J. Bollinger, treasurer. Arrangements were also made for our district meeting, Bro. Geo. E. Stone was elected foreman of the committee of arrangements. We had an all-day meeting on Christmas Day, Bro. G. F. Culler having charge of the forenoon service. After dinner Sister Culler told us about her visit to the Jewish Synagogue in Chicago. Next we had declamations by the children. The music class also met in the last session of the term, with Sister Culler in charge. Brother and Sister Culler are both fine music instructors. Our Sunday school was reorganized the first Sunday in January, with Bro. R. B. Noll, superintendent. The officers and teachers held a consecration meeting in the evening.—Jennie Witter, R. D. 1, Vickeryville, Mich., Jan. 13.

Harlan.—Bro. Charles Deardorff filled the appointment at Mavilla last Sunday, and Bro. Morphew spoke at the new church. In the evening the Christian Workers' meeting was led by Sister Morphew, following which we had a Bible study on personal work, conducted by Bro. Deardorff. We are much encouraged to see such an increase in our Sunday school at the beginning of the new year, our enrollment being over 100. After expenses, for the first quarter of 1909, were paid, we had a balance of $9.68 in the treasury, which the school decided to invest in one dozen more Hymnals, etc., for the new churchhouse. We also have the free-will birthday offering in our Sunday school, which adds much to the treasury.—Rosa Weller, Copemish, Mich., Jan. 11.

Riverside.—The members met in council Jan. 2, Eld. C. L. Wilkins presiding. Much business came before the meeting. Church officers were elected, with Bro. C. L. Wilkins elder for another year; Sister Mary Van Meter, clerk; Bro. Frank Good, Messenger agent; Bro. E. B. Weirick, church correspondent. The following are the trustees: Bro. Harvey Good, one year; Bro. John Van Meter, two years; Bro. E. B. Weirick, three years. Brethren E. B. Weirick and Frank Good are our superintendents; Sister Clara Pollington, president of Christian Workers for nine months. Eleven were received into this congregation by baptism, and one reclaimed during the past year. Our teacher-training class has an enrollment of ten, and is in fairly good working order. Eld. Wilkins preached four sermons while with us. We now have preaching every Sunday at 11 o'clock and Christian Workers' meeting in the evening at 7 o'clock.—E. B. Weirick, McBain, Mich., Jan. 4.

MINNESOTA.

Morrill church met in council Jan. 2 with Bro. I. N. Wagoner presiding. All business was pleasantly disposed of. We decided to hold a series of meetings, beginning about Feb. 1, Bro. Eikenberry, of Barnum, to assist us. Any one wishing to visit this place will find a welcome.—I. C. Mansfield, Ramey, Minn., Jan. 14.

Worthington.—Bro. N. J. Baker, of Winona, Minn., closed a successful term of singing at this place Jan. 9. Our elder, C. S. Hilary, who has been very poorly for some time, is improving slowly.—Minnie Schechter, Worthington, Minn., Jan. 16.

MISSOURI.

Bethel church met in council Dec. 19, our elder, J. B. Hylton, presiding. As our last district meeting gave us the privilege to solicit our own district for funds, through the Messenger, to aid us in building a churchhouse, the necessary committees were appointed, and a plan may soon be presented. Bro. Noah Oren, of Carthage, will be our elder for 1909.—F. L. Baker, R. D. 2, Conway, Mo., Jan. 11.

Fairview church met in council Jan. 9, Eld. J. B. Hylton presiding. Two letters of membership were received. Bro. J. B. Hylton will be our elder for the coming year; Bro. Frank Robertson, secretary; Bro. C. Cline, treasurer; the writer, Messenger agent and church correspondent.—Maude Hylton, Idumea, Mo., Jan. 14.

Glendale.—Bro. John H. Argabright, of Mountain Grove, Mo., came to this place Jan. 9 and preached two excellent sermons. On account of bad weather there was no preaching on Sunday evening. Bro. Argabright visited Sister Noah Davidson on Sunday night, as she was not able to be at preaching.—Nannie A. Harman, R. D. 2, Mountain Grove, Mo., Jan. 10.

Mineral Creek.—Our Bible Normal closed Friday night. Bro. H. M. Harvey, of Bethany Bible School, conducted the meetings. The attendance was not so large, on account of inclement weather, but we had a most interesting and instructive meeting. Eld. Ira Witmore, of Adrian, Mo., the district solicitor for the new Kansas City, Mo., churchhouse, attended the Bible school a few evenings, and solicited our members for this work. All responded quite liberally, and a neat little sum was raised.—Zilpha Campbell, Leeton, Mo., Jan. 11.

Shelby County church met in council Jan. 2, at the home of Bro. N. C. Folger, he not being able to come to the church on account of ill health. Bro. J. S. Kline, of Hardin, our elder, was here and presided. Five letters of membership were granted. We reorganized our Sunday school, with Bro. G. S. Lapp, superintendent. Bro. Kline preached for us on Sunday, both morning and evening.—Lovina E. Lapp, Hagers Grove, Mo., Jan. 7.

MONTANA.

Kalispell.—Bro. Hartsough, of North Dakota, gave us one week of soul-cheering sermons, beginning Dec. 18. This is a city of 7,000 inhabitants. He left Dec. 26 for a point about eighteen miles from here, near Columbia Falls, Montana, where there is but one brother and one sister. At that place he preached seven sermons, which greatly encouraged not only the members, but stirred the whole community. He received pressing invitations to return at a later date. The meetings closed with a love feast, held at the home of our elder, nine miles from that place; also the same distance from Kalispell. The people around here are anxious to hear our doctrine, but there is no one here to tell it to them. We continue in our prayers for a minister to locate here. We now have a membership of twenty-two.—Mary C. Davis, R. D. 3, Kalispell, Montana, Jan. 6.

NEBRASKA.

Bethel.—Our meetings, conducted by Bro. C. B. Smith, of Red Cloud, were closed Jan. 3. Twelve united with the church by baptism. We enjoyed three weeks of wide-awake meetings, and feel that the church has been greatly built up. We decided to repair the church.—Sudie Flory, Carleton, Nebr., Jan. 7.

South Loup church met in council Jan. 9, our elder, W. P. McLellan, presiding. Two letters of membership were received. Bro. W. P. McLellan was chosen elder for another year.—Susie McLellan, R. D. 3, Box 77, Litchfield, Nebr., Jan. 9.

NEW MEXICO.

Buchanan.—A good frame schoolhouse, 24 x 30 feet, is now being erected in our town. The outside is nearly completed. After the building is entirely completed, we expect to hold our Sunday school and preaching services in it. The town of Buchanan is located on the Santa Fe Cut-off. Any of our eastern Brethren going to California over this route, or when returning, are invited to stop off with us. Please inform the writer, and you will be met at the station. At present we have nine members at this place. The weather is beautiful, and has been so for some time.—Samuel Weimer, Buchanan, N. Mex., Jan. 6.

Clovis.—Owing to failing health, the writer was advised by physicians, to change climate, hence we left our home in Northwestern Ohio and came to this place, reaching Clovis Dec. 17. We are well pleased with this land of sunshine, and we praise the Lord for the faithful little band of God's children. The workers here are encouraged by the coming of Eld. F. H. Bradley, of Surrey, N. Dak., who has decided to locate here with his family. Bro. W. H. Simpson, and family, have also recently located here, from the Panhandle of Texas. Monday afternoon, Jan. 4, we met in special council, when Bro. James M. Neff was ordained to the eldership, and, with his wife, duly installed, the ordination service being conducted by Elders C. H. Brown, of Lake Arthur, and A. J. Smith, of Ware, Texas. Bro. Neff was also chosen as elder in charge of the church here. Bro. Smith preached an excellent sermon on Monday evening, after which he and his wife left for their home. Bro. Brown remained with us and is now in the midst of a series of meetings. The first communion at Clovis will be held Jan. 14. Bro. W. H. Simpson was chosen treasurer; Bro. A. J. Rodes, Messenger agent; the writer, secretary.—Mary L. Cook, Clovis, N. Mex., Jan. 9.

Dexter.—Bro. A. J. Smith, of Texas, began a series of meetings at this place Dec. 20. On Christmas Day we had a spiritual sermon. Sunday afternoon, Dec. 27, Bro. Smith conducted an instructive Sunday-school meeting. Jan. 1 two were baptized. Jan. 2 we met for council. Four were received by letter. Officers for Sunday school and Christian Workers' meeting were elected. Sister Jennie Blough is superintendent of Sunday school, and Sister Letta Bahney, president of Christian Workers' meeting. The church decided to hold an election for deacon. In the afternoon one was baptized, and in the evening of the same day we held our love feast. There were thirty-nine communicants. We now have our churchhouse completed and Sunday morning, Jan. 3, Bro. Smith preached the dedicatory sermon to a large and appreciative audience. Immediately afterward Bro. J. L. Jones and wife were installed into the deacon's office. In the evening the Christian Workers gave a special program, after which Bro. Smith preached his farewell sermon.—Emma M. Bowers Wolfe, Dexter, N. Mex., Jan. 9.

NORTH DAKOTA.

Egeland church met in council Jan. 2. Elders J. C. Seibert and J. H. Brubaker were with us. Two letters of membership were granted, and seven were received. Sunday-school officers were reëlected for six months. Brother and Sister Menser were installed into the office of deacon. A series of meetings is to be held at this place the latter part of January or the early part of February, to be conducted by Bro. J. H. Brubaker. Christian Workers' meeting is progressing nicely. Bro. T. J. Barnhart is president.—Emma Deardorff, Egeland, N. Dak., Jan. 4.

Ellison church met Dec. 31 in council, with our elder, J. H. Brubaker, presiding. Much business came before the meeting, preparatory to district meeting, which is to be held in the Ellison church in July. Church and Sunday-school officers were elected. Brethren J. S. Fike and C. E. Wells have been chosen trustees; Bro. C. A. Noaks, Messenger agent; Bro. A. B. Miller, clerk; Bro. Joseph Burkholder, Sunday-school superintendent; Sister Winnie Miller, Sunday-school secretary and treasurer. One letter of membership was granted.—Clare Wells, Ellison, N. Dak., Jan. 7.

Kenmare church met in regular council with Eld. J. C. Forney in charge. All business passed off pleasantly. Officers were elected for the year. Bro. Schwartz is our Sunday-school superintendent; Sister Dora Michael, president of Christian Workers' meeting; Bro. Ray Harris, Messenger agent; Bro. G. I. Michael, correspondent. Our attendance is small, yet very regular. May the Lord increase our devotions in the cause of the Master!—G. I. Michael, R. D. 3, Kenmare, N. Dak., Dec. 26.

OHIO.

County Line.—Bro. J. L. Guthrie came to this place Dec. 20, and gave us eleven excellent sermons. We were greatly encouraged.—A. M. Baker, R. D. 1, Lafayette, Ohio, Jan. 9.

Donnels Creek church met in deferred council Jan. 9, at the New Carlisle house. Considerable business was pleasantly disposed of. Four were received by letter and one letter was granted. The reports of several committees were given and accepted. The treasurer made a report of the last six months. Cyrus Funderburg was reëlected Sunday-school superintendent for the country house. Bro. Ezra Frantz is our superintendent for New Carlisle. Both schools reorganized yesterday. Last evening we met at the country house to organize a Christian Workers' meeting. Bro. Roland Leatherman was chosen president. We expect Bro. Reuben Shroyer to assist in a series of meetings, beginning Jan. 14.—Hettie F. Barnhart, R. D. 4, Box 95, New Carlisle, Ohio, Jan. 11.

East Dayton.—Jan. 3 we organized our Christian Workers' meeting, with Sister Alice Tippy, president. One was received by baptism recently, and one by letter. We want to thank the various churches of the Southern District of Ohio for so heartily responding to the call for clothing and money, which has been the means of bringing many into the Sunday school.—Elizabeth Grove, 126 McLain Street, Dayton, Ohio, Jan. 11.

Fairview church met in council Dec. 27, with our elder, Perry McKimmey, in charge. We reorganized our Sunday school, which is progressing nicely during the winter months. Two letters of membership were received.—C. W. Stutzman, R. D. 17, Metamora, Ohio, Jan. 14.

Newton.—We greatly enjoyed the instructive Bible lectures and views given by Bro. W. R. Miller during the past week. He also gave us two interesting sermons last Sunday. Our revival meetings will follow the Bible lectures. Bro. Isaac Frantz, one of our home ministers, will do the preaching.—Mary West, Pleasant Hill, Ohio, Jan. 11.

Sidney.—Our experience in city work has established the fact in our minds, that where two services are held each Lord's Day, there should be an invitation given, and especially so in the evening. Since we have made it known, it is expected; it would now seem that a link is missing to close without the invitation. Recently an invitation was given and two young men accepted Christ, and were baptized. At another time upon invitation, three confessed Christ by baptism. Our series of meetings will begin Jan. 27, conducted by Bro. Geo. L. Studebaker.—S. Z. Smith, Sidney, Ohio, Jan. 11.

Upper Stillwater.—We met in a deferred council Jan. 9, Eld. D. D. Wine presiding. Owing to the remodeling of our churchhouse we have not had a council for seven months, but everything has been in fine working order, and all business for the day was disposed of pleasantly. In connection with our present regular services we decided to have preaching every Sunday evening, and Christian Workers' meeting every two weeks, for one-half hour before preaching service. Bro. J. C. Inman was elected president of our Christian Workers. Bro. S. S. Wise was elected church trustee for the term of three years. The writer was chosen church correspondent for this year. Bro. E. B. Bagwell was present at our council. He remained with us over Sunday, and gave us two soul-inspiring sermons.—W. C. Detrick, Bradford, Ohio, Jan. 11.

West Dayton.—Bro. W. R. Miller, of Chicago, was with us Jan. 3, and preached both morning and evening. His sermons are always interesting and acceptable. The Sunday school is making progress, the average attendance of the last quarter of 1908 being 140, and for the entire year, 132. The average offering for the last quarter is $3.54; for the year, $3.77.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, Jan. 9.

OKLAHOMA.

Seiling.—Bro. J. L. Thomas, assisted by Bro. A. L. Gorham, conducted a week's meeting at this place. One young sister accepted Christ. Bro. Thomas will locate near Seiling some time in February. He is also expecting a number of Brethren to come with him. We have no church here, but there are those here who are in sympathy with our faith. We also have a number who, at one time, did hold membership with us. Seiling is a prosperous little town, though we have no railroad, yet one is in contemplation. The surrounding country is good. We would be glad to have some of our Brethren investigate for themselves. Information may be secured by addressing T. F. Holloway, R. D. 1, or the writer.—R. R. Rogers, R. D. 2, Seiling, Okla., Jan. 7.

Washita church met in council Jan. 2, with Bro. John R. Pitzer presiding. Bro. A. L. Boyd was chosen as our elder for another year; Bro. H. E. Wiltfong, treasurer; Bro. L. A. Vandiman, clerk; Sister Bertha Boyd, correspondent. Sunday-school officers: Bro. B. L. Dawson, superintendent; John Merkey, secretary and treasurer. Our Sunday school has been doing good work for a number of years, and is in a healthy, growing condition.—Bertha Boyd, Cordell, Okla., Jan. 9.

OREGON.

Talent church met in council Jan. 2, Eld. C. C. Root presiding. The following officers were chosen for the coming year: Bro. George Hoxie, presiding elder; Sister L. B. Minear, clerk; Bro. Webster, solicitor; the writer, church correspondent. Five letters were granted. All business was disposed of in a pleasant manner. Bro. S. Decker, of Ashland, gave us some good thoughts on the Bible school, in progress at Portland.—Clara M. Shideler, Talent, Oregon, Jan. 7.

PENNSYLVANIA.

Germantown church met in council Jan. 4, Eld. A. L. Grater presiding. Considerable business was transacted. Sunday-school and Christian Workers' officers were elected for the year. The writer was chosen church correspondent. Sunday evening, Jan. 10, a brother was received into the church by baptism. Sunday, Jan. 24, at 2:30 P. M., a tablet will be dedicated in the Old Mother church, in honor of Peter Keyser. Bro. M. G. Brumbaugh, a great-grandson of Peter Keyser, will deliver the address.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Jan. 12.

Hanover church met in council Jan. 6, with Eld. D. H. Baker presiding. One letter of membership was granted and three letters were received. Bro. S. H. Baker was reëlected Sunday-school superintendent. Bro. Wm. H. Miller will remain with us for another year.—W. B. Harlacher, 429 Walnut Street, Hanover, Pa., Jan. 9.

Ligonier Valley.—Our council was held Dec. 26. Eld. R. A. Nedrow presided. Much business was transacted. A Christian Workers' meeting was organized, with Sister Genetta Wolford as president.—C. W. Kibel, R. D. 2, Ligonier, Pa., Jan. 5.

Mountville.—Bro. Henry Ober, of Elizabethtown, began meetings at the Salunga house Dec. 26, continuing until Jan. 7. Each evening he gave a fifteen-minute talk on the Gospel of John, before preaching. He spoke much about real living, which was quite helpful.—M. G. Forney, R. D. 8, Lancaster, Pa., Jan. 16.

(Concluded on Page 64.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM CHESAW, WASH.

Dec. 19 our little band of worshipers met in council. On the following day, Sunday, we met for Sunday school and preaching service, both well attended. In the evening we met in a communion service. A goodly number of our neighbors were present, who gave the best of attention. The meeting was a season of spiritual refreshment to the few members present.

We have been laboring under discouraging circumstances, since we are so few in number and so far from any adjoining church. In the spring of 1902 a few of our members located in this vicinity. Others followed in the autumn of the same year, increasing our number to about one dozen. A few meetings were held in the homes of the different members, where we studied the Word of God. Later these meetings were removed to a schoolhouse. A union Sunday school was organized, with Bro. L. E. Fainter as the first superintendent.

Isolated as we were, it was difficult to secure the needed help to effect an organization of a church until October, 1903, when Bro. D. B. Eby came and assisted in the organization. The writer was the only minister and Brethren W. R. Rash and Geo. East, deacons. Bro. J. Harman Stover, of Tekoa, Wash., was chosen as elder. Up to the present time, he has made us but two visits, the last being in June, 1906.

We have been sadly disappointed, three or four times during the last year, in our plans for a series of meetings. Our dear brethren and sisters in the East know but little of the longing desires of our members, to have the Bread of Life broken to them. Coming, as most of us did, from churches where we had the privilege of attending several love feasts and series of meetings each year, it is very trying to be deprived of these means of grace which are so precious to every child of God.

There are evils, too, in a new country which are unknown in older, settled communities. As a sample of these evils, we might mention the fact that in the schoolhouse, where we met to worship, dances were held regularly, the fiddler's platform being directly behind the minister's stand. Thus the powers of light and darkness met in the same place.

Notwithstanding these adverse circumstances, God has

answered our prayers. The dance has been driven out, and our Sunday school, prayer meeting and preaching services have been carried on with increased attendance and interest. We appeal to our brethren, ministers, deacons and laymembers to gird on the armor and come over into Macedonia and help us.

We have distributed tracts and Messengers, which have brought inquirers after the truth and unanswered calls for preaching. We have a goodly country, a rich soil, a most healthful climate and water and timber in abundance. Our country offers unusual opportunities for the fruit grower, the grain farmer, the stock raiser and the dairyman.

B. E. Breshears.

Chesaw, Wash., Dec. 24.

FROM CLARENCE, IOWA.

The Cedar church has again been privileged to enjoy some excellent gospel instruction. Eld. James M. Moore, of Bethany Bible School, Chicago, came to us Dec. 21, and remained until Jan. 2. During this time we had Bible work at 10 A. M., on the Acts of the Apostles, and lessons on the prayer life of Christ in the evening, followed by a sermon along evangelistic lines.

Bro. James is an earnest worker, a painstaking student, and a capable instructor. He has left with us many good things to think about. Though absent, yet he speaketh.

We could hardly realize that this was the boy we learned to know, some years ago, at Mt. Morris, Ill., and later at Elgin. He was the first linotype operator in the Brethren Publishing House, and, later on, became an expert at the business. Now he is a faithful and efficient minister, an elder and wise counselor, and an apt instructor in the Word of God.

We would like to say that what Bro. James has accomplished many, many boys might attain unto, if they only had the true spirit of work, as the men of Israel had in the days of Nehemiah, when they builded the wall of Jerusalem, as it is written, "So built we the wall, and all the wall was joined unto the half thereof, for the people had a mind to work." Neh. 4: 6. True manhood and womanhood demands a noble, active and useful life, and those who fill well the lower seats will soon be invited up higher. We take pleasure in saying (without solicitation), that Bro. James has won a place in our hearts, and those needing his service will be blessed in securing him.

The Cedar church met in council at 1 P. M., Jan. 9, and elected Sunday-school officers for the coming year. Bro. David E. Yeater was chosen superintendent, and Sister Minnie Long, secretary and treasurer. This school has been evergreen since its organization. Two church letters were granted and five have recently been received. Considerable routine church business was harmoniously transacted in the few hours thus spent together. While the attendance was good, we hope the day will hasten when, in each congregation, every member will feel the need of attending these business meetings of the church, as much as the revival or love feast occasions, and will make as strong an effort to be there. Excepting unavoidable hindrances, all should be present at council meetings. Our attendance is an evidence of the amount of church life we have. So let us work till Jesus comes!

Clarence, Iowa, Jan. 11. John Zuck.

FROM NORTHWESTERN OHIO.

The Sunday-school Teachers' Institute of Northwestern Ohio, the best yet held, convened in the Rome church Dec. 31. Preparatory to a two days' session, Bro. G. A. Snider was chosen moderator. We were fortunate to have with us Bro. P. B. Fitzwater, of North Manchester, Ind., and Bro. J. S. Flory, of Bridgewater, Va., as our instructors. The work of each of these brethren proved both interesting and instructive.

Bro. Flory first spoke on "The Most Interesting Book in the World." The Bible is a wonderful book, the best book of all. It is one person's work,—God's book. Bible influence is wide and its circulation is great, because it covers every field.

Bro. Fitzwater then took up "The Studies in the Book of Acts," showing the relationship of the Gospels to this book, and referring to the design of the Book of Acts. Its theme is, "What the risen and ascended Christ continues to do by the Holy Ghost through his disciples." The speaker handled his subject in an able manner.

Bro. Flory then treated the subject "How to Have Good Sunday-school Teachers." He said: "Make them!" He emphasized the fact that many teachers fail to recognize the divine importance of their work. A teacher must love her work, and come in close touch with her pupils. Two hundred thousand people, practically, belong to us, as a church, and are demanding religious instructions at our hands, and who is going to teach them? That is the burning question. It must be done by trained teachers. The Sunday-school teacher teaches more by what she is than by what she says. The real purpose of the Sunday school is to train workers for the church.

In the evening we were favored with an address by Bro. Fitzwater on "Qualifications of a Sunday-school Teacher." Many helpful hints were given.

New Year's morning we met in special service, to prepare us for the blessings of the day. Brethren J. J. Anglemyer, A. B. Horst and D. G. Berkebile presented many beautiful thoughts.

The excellent address was given by Bro. Flory on "The Psychology of Sunday-School Teaching." And thus the work by the different speakers was continued.

The Sunday-school Institute of Northwestern Ohio was a decided success. As we enter upon the various duties of 1909, our prayer is that every Sunday-school worker may have a greater anxiety for souls, and a burning desire to do more and better work for Jesus.

Nevada, Ohio, Jan. 5. Laura A. Cook.

PORTLAND CHURCH, IND.

We have passed through some severe trials. Seven years ago my father, Henry P. Garber, the only minister here, was called from his earthly labors, and since that time we have had no resident minister. The brethren who have been laboring for us since then, have done all they could do to build up the cause, but we needed a minister located here. Now Bro. Wm. Hatcher and family, of Marion, are with us for a year at least. We feel very much encouraged.

Our little band has again and again been reduced in numbers by death, until but few of us are left. Fifty-seven years ago two young sisters, with their families, settled near Portland. The husbands were not members, but these faithful sisters called for meetings, and kept calling, until a church was organized, a Sunday school started and finally a churchhouse was built. At one time this little church numbered nearly eighty members.

The other day, when my mother was laid to rest, the last of those two sisters passed away from earth. The other one preceded her about two years ago. The burden of mother's heart was the church. It had been her burden all these years. She was a faithful helpmeet to my father, who gave himself, his means, and all his years in the ministry, to the little church here at Portland.

Scarcely known outside of their own little circle, these two, assisted by the brethren and sisters, did more than they knew. They builded for themselves a monument more lasting than marble. The beauty of their lives has been engraved on the hearts of the people.

Portland, Ind., Jan. 6. Mary Garber.

DEATH OF ELD. NICHOLAS MARTIN.

Eld. Nicholas Martin, a well-known elder of the Church of the Brethren, died Jan. 6, after a brief illness of two weeks, from Bright's disease and pneumonia, about five miles west of Hagerstown, Md., aged about eighty-one years.

Eld. Martin was born near Mercersburg, Pa., received his education in the common schools, and spent nearly all his life in farming. He married in 1858, Miss Barbara A. Neibert. To them were born seven children. Surviving are his wife and five daughters. Shortly after marriage he united with the church, and in 1863 was called to the ministry. He was a consistent and faithful member until the end. He loved the church of his choice and its cause, and made many sacrifices of financial interests and home comforts in the work of the ministry. Many were the times that he rode horseback forty and fifty miles in one day, over the mountains, to attend or officiate at a funeral or religious services. He was elder in charge of the Broadfording-Welsh Run congregation for about twenty-five years. With the assistance of his colaborers it is now one of the most loyal churches of the East.

Services were conducted in the Broadfording church by Elders Rowland, Foltz and Hicks, his colaborers (the other ministers of the congregation are relatives). Interment in the cemetery adjoining. There were twenty-one ministers in attendance at the funeral. Nearly six hundred persons viewed the corpse in the church before burial, giving evidence of the high esteem in which he was held.

A. B. Barnhart.

Hagerstown, Md., Jan. 10.

FROM REEDLEY, CAL.

Recently the statement was made in the Messenger that at the love feast at Reedley about ten visiting ministers were present. We had that number of visiting members,—not ministers. There is by no means an oversupply of ministers in this part of California, especially at Reedley.

We have with us, at present, the aged veteran, Eld. Samuel Haldeman, once an active elder in Northern Illinois, later of Morrill, Kansas. He is now in his eighty-ninth year, but his mind is as active and clear as many minds at forty, though his power of speech is impaired. During the past ten years he has been able to preach but little. He and his companion have journeyed together upwards of sixty-seven years, and we realize that they cannot be with us many years longer. In their presence and life is a real benediction. God bless them!

Another veteran of the cross at Reedley is Bro. Jacob Holderman, who is not as active as in former years, but preaches occasionally.

Among those of us, younger in years, our colaborer, Eld. I. F. Betts, has moved a distance of twelve miles from Reedley, which leaves the greater part of the ministration in our two preaching services, each Sunday, devolving upon the writer. Another monthly appointment, six miles distant, is also sustained. The two adjoining churches, at Laton and Raisin, twenty-five miles distant, have only a fair supply of active workers in the ministry. But the field is large and it can well be said, "The harvest is great, the laborers few." Shall we not pray the Lord for more workers in this harvest field?

Reedley, Cal., Jan. 7. D. L. Forney.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Kennedy-Haynes.—By the writer, at the bride's residence, DeKalb Co., Ind., Jan. 6, 1909, Enoch L. Kennedy, of Eldora, Iowa, and Clara E. Haynes, of Garrett, Ind.

J. W. Kitson.

Kinzie-Fry.—At the home of the bride's parents on the evening of Dec. 24, 1908, by the undersigned, Bro. Frank Kinzie, of the Burr Oak congregation, Kans., and Sister Della Fry, of the Belleville congregation, Kans. J. C. Groff.

Ridenour-Mummert.—At the home of the bride's parents, Brother and Sister E. M. Burns, by Bro. Thos. Allan, Dec. 27, 1908, Mr. Willard H. Ridenour, of Logansport, Ind., and Sister Lottie A. Mummert, of York, N. Dak. Bertha Allan.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Alders, Sister Martha, died in the bounds of the Green Mount congregation, Va., Dec. 23, 1908, aged 57 years. Services at the Pine Grove church by Eld. J. A. Garber, assisted by Bro. B. B. Miller. Text, 2 Cor. 5: 1. L. Katie Ritchie.

Bardell, Sister Catharine E., nee Brown, wife of Bro. Chas. I. Bardell, born in Julian, Center Co., Pa., Aug. 6, 1871, died Dec. 27, 1908, in the bounds of the Lost Creek congregation, near Pfoutz Valley, Perry Co., Pa., of pneumonia, aged 37 years, 4 months and 21 days. She is survived by husband, five sons and four daughters. The eldest son and daughter are members of the Church of the Brethren. The family has been afflicted more or less for some time. Sister Bardell was anointed. Services by Bro. Wm. E. Zimmerman, from Rev. 21: 9. Interment in the Oriental cemetery.

John S. Showers.

Bashore, Sister Mary, nee Hittle, born in Miami County, Ohio, Sept. 9, 1833, died near Pleasant Hill, Ohio, aged 75 years, 3 months and 14 days. She was married to John Bashore, and was a Christian mother of five sons and five daughters. She was preceded by her husband and one son. Services by Brethren D. D. Wine and George Mohler at the Pleasant Hill church. Text, Psa. 35: 14. Interment in Pleasant Hill cemetery.

Mary West.

Beshoar, Sister Susan, nee Lawver, born at McAlisterville, Pa., Nov. 14, 1831, died suddenly of heart trouble at her home in Lena, Ill., in the Waddams Grove congregation, Dec. 28, 1908, aged 77 years, 1 month and 14 days. March 5, 1863, she was married to Bro. Wm. Beshoar, after which they came to Illinois, settling on a farm near Nora, in Jo Daviess Co., at which place they resided until the death of the husband, in 1899. Sister Beshoar then moved to Lena with her two daughters, who survive her. Her husband and three sons preceded her. She was an active member in the Church of the Brethren since 1864. Services by Bro. Peter Keltner, of Rockford, in the Chelsea church. Interment in the Chelsea cemetery.

Albert Myers.

Bishop, Sister Tennie, born in Grainger Co., Tenn., Jan. 2, 1886, died of lung trouble at the home of her brother, in Bent Co., Colo., Dec. 26, 1908, aged 22 years, 11 months and 26 days. One sister survives. Funeral at the cemetery by Bro. C. A. Shank, from Rev. 14: 13. W. D. Harris.

Crummet, Bro. Henry, of the Elk Run congregation, Va., died at the home of his daughter, Sister Delilah Diehl, near Staunton, Va., Jan. 3, 1909, aged 76 years, 11 months and 29 days. He was a consistent member of the Church of the Brethren for more than fifty years. He was the father of fifteen children, of whom eleven survive. His wife preceded him almost eight years. Services at Rocky Spring Presbyterian church by Bro. D. C. Zigler from 2 Kings 20: 1. Interment in cemetery near by.

Sarah C. Zigler.

Fisher, Fanny Lucile, daughter of Bro. Wm. D. and Sister Ida Fisher, of Baltic, Ohio, born Oct. 30, 1903, died Nov. 6, 1908. She leaves father, mother and one adopted sister. Services by the writer. M. H. Shutt.

Garst, Sister Sarah, died near Salem, Va., in the bounds of the Peters Creek congregation, Va., Dec. 20, 1908, aged 84 years and 11 months. Deceased was a zealous and devoted member of the Church of the Brethren for a number of years. She is survived by three sons and one daughter. Services at the home by the writer from Psa. 119: 71. D. C. Naff.

Hathaway, Lucian, son of Nathan and Hannah Hathaway, born in Lake County, Ohio, Aug. 3, 1835, died at his home, Garrett, Ind., Dec. 27, 1908, aged 73 years, 4 months and 24 days. He was married to Elizabeth Swanders Sept. 27, 1866, who died July 7, 1893. To this union were born eight children, five of whom survive. He was a member of the Church of the Brethren for many years, and received the anointing some time before his death. Services by Eld. D. E. Hoover, from Isa. 3: 10, 11. Interment in Union cemetery.

Verda B. Haynes.

Hershey, Bro. ——, born in Pennsylvania, Feb. 11, 1828, died in Arkansas Jan. 1, 1909, aged 80 years, 10 months and 20 days. When six years old he moved, with his parents, to Ohio, where he lived sixty-one years, and then removed to Arkansas in 1895. He was married twice, his first wife being Miss Rachel Gilbert, to which union was born one son and one daughter, the latter preceding her father in death. His first wife died Jan. 16, 1864. His second marriage was with Rachel J. Wassam. To this union were born two sons and two daughters, the entire family being members of the church. Bro. Hershey became a member of the Brethren church about ten years ago. His companion and four children survive. Services by the writer, from Isa. 64: 6.

W. S. Watts.

Hire, Catherine Ann, wife of Leonard Hire, born in Montgomery County, Ohio, Nov. 23, 1830, died in the bounds of the Blanchard church, Putnam Co., Ohio, Sept. 22, 1908, aged 77 years, 9 months and 29 days. She was married to Leonard Hire Sept. 11, 1856. To them were born two sons and two daughters. She leaves husband, two sons and one daughter. She was a faithful member of the Church of the Brethren. Services from the South Poplar Ridge church by Bro. John Flory, assisted by the writer. Interment in the South Poplar Ridge cemetery.

Harry Fuller.

Hostetler, Bro. George, died in the bounds of the Middle Creek church, Pa., Dec. 29, 1908, aged 75 years. He was mar-

ried twice, his first wife being Mary Spicker, to which union six children were born, all surviving him. His second wife was Leah Shaulis, to which union three children were born, two having preceded him. He was a member of the Church of the Brethren for a number of years. Services in the Sipesville church. Interment in the cemetery near by.
Silas Hoover.

Machamer, Libbie, died Oct. 29, 1908, after an illness of some months, at the home of Samuel Koffman, where she had been living for several years, in the bounds of the Warriors Mark congregation, Huntingdon Co., Pa., aged 71 years. She was a consistent member of the Church of the Brethren for many years. She loved the church and the people of God. She will be greatly missed by the church. She was anointed a few months before her death. Services by Eld. W. J. Swigart, of Huntingdon, assisted by Bro. C. O. Beery, of Tyrone, and the writer. S. S. Gray.

Meyers, Sarah Ellen, nee Whitemore, born Feb. 19, 1860, died at Des Moines, Iowa, Jan. 4, 1909, aged 48 years, 10 months and 15 days. She was married to John Meyers Aug. 16, 1888, to which union were born three sons and one daughter, the daughter and one son having preceded her in death. She has been a constant sufferer for five years. Services at the Indian Creek church by Mr. L. N. Day of the Evangelical church, assisted by Bro. Flora. The text, Matt. 11: 28-30, was her own selection. Husband and two sons survive. Walter L. Troup.

Minnich, Bro. Jacob, born in Franklin County, Pa., Feb. 5, 1822, died at the home of his son David, near Lightsville, Ohio, Jan. 1, 1909, aged 86 years, 10 months and 26 days. When he was twelve years old, he emigrated with his parents to Ohio. Dec. 26, 1847, he was united in marriage to Anna Longanecker. To this union were born twelve children. Three sons and two daughters preceded him. He, with his wife, united with the Church of the Brethren in the spring of 1849. After his wife's death, in 1882, he spent his latter years with his children. He leaves one brother and seven sons. Services by Brethren B. F. Sharp and S. W. Blocher, at Poplar Grove church. Interment in the Snell cemetery.
Cora Bollinger.

Mosholder, Sister Rose Ann, wife of Jonathan Mosholder, deceased, died near Berlin, Somerset Co., Pa., Dec. 30, 1908, aged 65 years, 5 months and 15 days. She was a consistent member of the Church of the Brethren for forty-seven years and remained firm to the end. She was found dead in her bed. Services in the Berlin Progressive churchhouse by the writer, assisted by David Flora, Progressive. Interment in Berlin cemetery. D. H. Walker.

Pennypacker, Bro. Norman, son of J. Stauffer and Katie Pennypacker, died of typhoid fever Jan. 3, 1909, at his home at Parkersford, Pa., aged 23 years and 10 days. He was an earnest church worker and one of our Sunday-school teachers. Services Jan. 7, by the writer, assisted by Eld. J. P. Hetric. Text, John 14: 2. T. R. Coffman.

Pierson, Bro. James H., born in Miami County, Ohio, July 7, 1857, died in the bounds of the Mississinewa congregation, Delaware Co., Ind., Jan. 5, 1909, aged 51 years, 5 months and 28 days. March 6, 1878, he was united in marriage with Amanda Gump, to which union one son and two daughters were born. In June, 1879, he united with the Church of the Brethren. In June, 1884, he was elected to the office of deacon. Feb. 26, 1908, he was stricken with paralysis, as he was leaving the Union Grove church. From this he never fully recovered, and was smitten by another stroke a few days before his death. He received the anointing. He leaves wife, one son, twin daughters, mother, one half-brother and two stepsisters. Services by Eld. John G. Rarick, assisted by Eld. J. W. Rarick. Text, Job 14: 14.
John F. Shoemaker.

Ridenour, Lydia, wife of Bro. Geo. Ridenour, near Maurertown, Va., died Dec. 29, 1908, aged 56 years, 3 months and 25 days. She is survived by her husband, six brothers and one sister. She had been ill for about six weeks. Services in the Valley Pike church by Mr. D. H. Rhodes, of the Christian church, of which she was a member for a number of years. Interment in the church cemetery. S. J. Shaver.

Roberson, Showalter, died in the Mill Creek congregation, Rockingham Co., Va., Dec. 23, 1908, aged 73 years, 5 months and 5 days. He became a member of the Church of the Brethren twenty-four years ago. He leaves wife, three sons and one daughter. Services by Brethren Joseph Pence and C. E. Long. Text, 2 Cor. 5: 1. J. P. Diehl.

Rohm, Bro. Hiram F., born in Fulton County, Pa., in 1823, died in the Everett congregation, Everett, Pa., at the home of his daughter, Mrs. Mary E. Knisley, Jan. 8, 1909, aged 85 years, 6 months and 6 days. Jan. 21, 1845, he was married to Charlotte Ensley. To this union nine children were born. Deceased united with the Church of the Brethren a number of years ago, and remained faithful until death. Services at the Bethel church by Eld. J. S. Hershberger and Bro. Wm. Steele. Interment in the cemetery near by.
H. W. Simmons.

Shattuck, Annie Elizabeth, stepdaughter of Bro. John Cones, and daughter of Sister Luanna Cones, of Norwood, Mo., born April 25, 1903, died Jan. 5, 1909, of typhoid fever, aged 5 years, 8 months and 10 days. Her father preceded her to the spirit world. Services by the writer at the home of Brother and Sister Cones, from James 4: 14. Interment in the Thomas cemetery, one and one-half miles north of Norwood.
N. A. Duncan.

Stoneburner, Eld. Jesse W., born in Hocking County, Ohio, Feb. 9, 1850, died at his home in the bounds of the Pleasant Dale church, Ind., Jan. 9, 1909, aged 58 years and 11 months. Bro. Jesse suffered for eleven long months with a complication of diseases. He was married to Sarah R. Kisler Aug. 27, 1874. To this union were born ten children, of whom three preceded him. He leaves a beloved wife, three sons and four daughters. Bro. Stoneburner united with the Church of the Brethren Oct. 2, 1893, was elected to the ministry Sept. 28, 1894, advanced to the second degree in February, 1897, ordained to the eldership May 23, 1899. He lived a devoted Christian life. Services by Eld. D. B. Garber. Interment in the Pleasant Dale cemetery. Murl E. Fulk.

Warner, Christine, wife of Louis Warner, born in Oakland, Md., died at the home of her cousin, in the bounds of the Fairview church, Southern Michigan, Dec. 22, 1908, aged 56 years. Services at the M. E. church by Mr. J. T. Pope, of Metamora, Ohio, assisted by Bro. Perry McKimmy. Text, 2 Tim. 1: 12, "I know whom I have believed."
Lulu McKimmy.

Wilson, Dora Fay, daughter of Isaac Wilson and wife, born Dec. 19, 1907, died Dec. 29, 1908, in the West Goshen church, Ind., aged 1 year and 10 days. She leaves father, mother and three brothers, two sisters and two halfsisters. Services by Bro. Calvin Huber, at the West Goshen church. Text, Matt. 18. M. Mitchell.

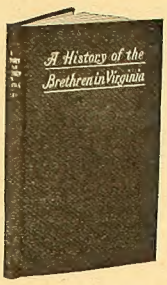
Workman, Sister Amanda, nee Whistler, died of heart trouble Jan. 4, 1909, in the North Bend church, Knox Co., Ohio, aged 56 years, 8 months and 14 days. She was married to Eld. James Workman April 7, 1875, to which union were born three daughters, who with the aged father survive. Services by Bro. A. I. Heestand from Heb. 11: 16 at the churchhouse. Interment in cemetery at North Liberty.
U. C. Workman.

Ziegler, Sister Sallie, daughter of Brother and Sister Daniel Ziegler, of Denton, Md., in the bounds of the Ridgely church, died Dec. 25, 1908, after a short illness of typhoid pneumonia, aged 14 years, 9 months and 5 days. She united with the Church of the Brethren at the age of eleven. Father, mother, six sisters and two brothers survive. Services at the Bethel church by Eld. G. S. Rairigh, assisted by the home ministers, from 1 Cor. 13: 12. Interment in Denton cemetery.
Debora King.

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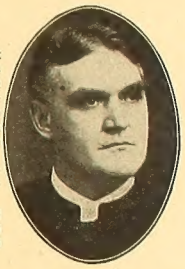
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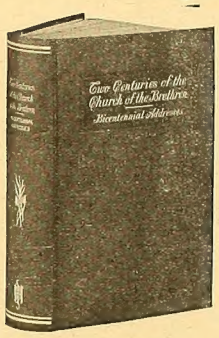


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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 61.)

Philadelphia Bethany Mission (3255 Kensington Avenue).—On Christmas Day a number of our young people made thirty calls among their Sunday-school scholars, the aged and the sick, giving them a few words of greeting. They also sang and had prayer. Most of those who made the calls have been Christians for only a short time, and in this experience they have been made to realize that it pays to be a Christian. We have organized a young people's meeting, in which these young members are taking an active part. They are also taking a deep interest in their Sunday-school classmates, endeavoring to bring them to Christ, and, to a gratifying extent, they are succeeding. Our hearts are filled with joy because of their earnestness.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 8.

Reading.—On Monday evening, Jan. 11, we met in council, with Eld. Edward Wenger presiding. A large volume of business was disposed of. Bro. Jacob Neff was elected a solicitor for Brethren publications. A new corps of officers for the Christian Workers was elected for the ensuing quarter.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., Jan. 13.

Springville church met in council on the afternoon of Jan. 4. Eld. John Herr presided. Sunday-school officers were elected. Bro. Reuben M. Hertzog is our superintendent. All business passed off pleasantly. Three letters were granted and two received. Jan. 13 one was baptized. Twelve applicants await baptism. A series of meetings will commence Jan. 30 at the Springville house to be conducted by Bro. Henry Sonon.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Jan. 13.

Tyrone church met in council Jan. 7, with our elder, C. O. Beery, presiding. Sunday-school officers were elected, with Bro. W. F. Bilger superintendent. Since our last report one was received by confession and was baptized. We expect Bro. Frank Bilger to hold a series of meetings in the near future. Our Sunday school is progressing nicely.—Clara Stapleton, Tyrone, Pa., Jan. 11.

Upper Cumberland church met in council at Huntsdale Jan. 9. Eld. John Garnes presided. Bro. Harry Miller was re-elected superintendent of the Sunday school. We have an evergreen school. One certificate was granted and six received.—A. A. Evans, Carlisle, Pa., Jan. 12.

West Greentree.—We recently held a series of meetings at Rheems. Bro. William Minnich, of Ohio, was with us, and preached for us every evening for two weeks in the English language. During these meetings one confessed Christ. Dec. 26 a protracted meeting was opened at Greentree, and continued two weeks. Bro. Alfred Gingrich, of the Spring Creek congregation, preached every evening in the German language. Four came out on the Lord's side, while some seemed almost persuaded. In both places the attendance and interest were good.—S. R. McDannel, Elizabethtown, Pa., Jan. 12.

TENNESSEE.

Pleasant Hill.—Eld. Jesse D. Clark, of Jonesboro, came to this place and began a series of meetings, being assisted by Bro. J. C. Jones, of Bristol; also the home ministers. The meetings continued with two services each day until Jan. 4. Three were received by baptism, and two await the rite. The church is greatly strengthened spiritually.—Samuel H. Garst, Blountville, Tenn., Jan. 11.

Pleasant View church met in council Jan. 9, with J. S. Clark as elder. Brethren Daniel Bowman and A. M. Laughrun gave us some very good admonition. Bro. Thomas Bell was reëlected as church clerk, and the writer was also reëlected as church correspondent.—N. T. Larimer, R. D. 3, Jonesboro, Tenn., Jan. 9.

TEXAS.

Manvel.—Bro. Noah Brubaker began a series of meetings on Christmas Day, and closed Jan. 3. Good interest prevailed and much good seed was sown. Bro. Brubaker left here for Ganado, Texas, where he will preach for some isolated members. We expect bro. John Stump, of Miami, Texas, to preach for us Jan. 7 and 8, while on his way to Cuba.—Lydia M. Moore, Manvel, Texas, Jan. 6.

VIRGINIA.

Linville Creek church met in quarterly council Jan. 2. Five letters of membership were given. During the year twenty-six members moved their membership, seven of whom died. Six were restored to membership; nineteen were received by baptism and sixteen by letter. We now have a membership of five hundred to begin work in the new year. The Thanksgiving offering of $26 was divided. We sent $10 to the Gospel Messenger poor fund, and the remainder to the District Mission. A collection of $16 was taken up to help pay the debt on a new church built in West Virginia at a preaching place called Bores schoolhouse. We sent a vote of thanks to the daily newspapers for removing all liquor advertisements from their papers. Two Sunday schools in this congregation, Bethel and Linville Creek continue through the winter. There is a growing sentiment among us in favor of evergreen Sunday schools.—Catherine R. Kline, R. D. 1, Box 3, Broadway, Va., Jan. 7.

Mt. Vernon.—Dec. 15 Bro. Andrew Hutchison, of McPherson, Kans., began a series of meetings for us, continuing until Dec. 31. He gave us fifteen inspiring Bible feasts. Jan. 4 we met in council, Eld. J. R. Kindig presiding. Two were received by letter. Bro. G. B. Flory was appointed solicitor for the Home Mission Board.—L. J. Loving, R. D. 1, Fishersville, Va., Jan. 5.

Pleasant Valley.—Eld. S. P. Reed, one of our home ministers, began a series of meetings at Duncans Chapel (a Methodist church), in the limits of the Pleasant Valley congregation, Nov. 26, and closed Dec. 6, after having preached thirteen sermons with one accession to the church. Dec. 6 Eld. A. N. Hylton and the writer commenced a series of meetings at the Reedville church, another preaching point in this congregation, and closed Dec. 13. Nine services were held, with one conversion. We met in council Dec. 19. The business of the meeting was pleasantly disposed of. Dec. 20 we listened to a well-directed discourse, delivered by Bro. S. P. Reed. Eld. Wyatt Reed preached on Sunday night. On Christmas we distributed presents to our Sunday-school pupils. This was much enjoyed by all.—Michael Reed, R. D. 3, Box 31, Floyd, Va., Jan. 4.

Bedoak Grove church met in council Jan. 9, Eld. J. F. Keith presiding. Five letters of membership were granted. The amount of $2.15 was raised for our part of some subdistrict mission work. Brethren C. E. Williams and S. G. Spangler preached for us on Sunday morning.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Jan. 11.

WASHINGTON.

Mt. Hope church met in council Dec. 26, at the home of Bro. G. R. Hixson, with Bro. J. O. Streeter presiding. Bro. D. M. Click, of Tekoa, is to be our elder for the coming year, with Bro Streeter to act as foreman in the absence of Bro. Click. We expect Bro. Smith, of Nebraska, to conduct a series of meetings in Chewelah, some time during the summer. The writer was chosen Messenger correspondent. We reorganized our Sunday school Dec. 27, with Bro. Arthur Roper, superintendent. Bro. J. S. Secrist, of Olympia, will come to us about Feb. 15 and hold a few weeks' meetings.—Pearl Hixson, Chewelah, Wash., Jan. 6.

Seattle church met in council Jan. 2. Much business relative to church erection and equipment was disposed of. Bro. J. A. Gump, recently from Indiana, was chosen as elder for one year. Other church officers were reëlected. Our Sunday school reorganized with Bro. W. H. Kensinger, superintendent. The last quarter's report showed an average attendance of twenty-five, with a total contribution for the quarter amounting to $64.15. One class, with an average attendance of four scholars, contributed $22.08. Since our last council nine have been added to the church by letter.—F. F. Dull, Station B, Seattle, Wash., Jan. 6.

Sunnyside church met in regular council Jan. 2, with Eld. D. B. Eby presiding. All business passed off pleasantly. Bro. Eby was chosen elder for the ensuing year. Sunday-school officers were also chosen. At the close of our business session Bro. Jacob A. Eby and wife were advanced to the second degree of the ministry. Bro. J. U. G. Stiverson and wife, of Centralia, Wash., were with us. Jan. 3 Bro. Stiverson commenced a series of meetings, to continue indefinitely. The interest and attendance have been good, and we hope to accomplish much good through these efforts.—Maude Eby, Sunnyside, Wash., Jan. 7.

WEST VIRGINIA.

Sandy Creek.—We met in council Jan. 2, our elder, Jeremiah Thomas, presiding. Considerable business came before the meeting. Missionary solicitors were appointed for the year, and the writer, church correspondent. Besides the regular work in the different departments, we have had some special services. The Thanksgiving offering was turned over to the Brooklyn Mission. Our Sunday school is evergreen this winter for the first. Christian Workers' meeting is progressing nicely.—Chester A. Thomas, Clifton Mills, W. Va., Jan. 9.

Spruce Run church met in council Jan. 9. Bro. L. C. Coffman was with us. He remained with us over Sunday and gave three good sermons,—Saturday evening, Sunday morning and Sunday afternoon. Bro. Hutchison is again able to be at church.—Lena B. Fleshman, Lindside, W. Va., Jan. 12.

FROM SOUTHEASTERN KANSAS.

Grenola church convened in members' meeting Jan. 3. Sister Ida Logsdon was chosen as Sunday-school superintendent. Sister Grace Schul is president of the Christan Workers' meeting. We decided to give our Sunday-school collections to missions, one-half to go to the world-wide fund and the other half to home mission work.

The district Bible Normal, held here by Bro. W. O. Beckner, was a grand success. It was a great help to all in attendance. These Bible schools ought to be attended by every elder, minister and Sunday-school worker in the district in which the school is held. They are of untold value to local churches.

Besides conducting the study of Acts, Bro. Beckner taught a Teacher-Training Class. He also gave lectures on Sunday-school work and other subjects, among which was the temperance question. This alone was worth the entire cost of the school.

The committee is ready to receive applications from churches desiring the Normal next fall or winter. Send your applications either to Bro. F. G. Edwards, Chanute, Kans.; Bro. C. A. Miller, Westphalia, Kans., or the writer. Please state the time preferred, and whether board and lodging will be free or not. Let us not delay to take up this matter, so that we can arrange for the next Normal at an early date. Let us begin to plan NOW to attend the next Normal. The applications for the term for 1910 must be made to next district meeting. (See Minutes of last district meeting.)

Grenola, Kans., Jan. 12. George Eller.

SOUTH ST. JOSEPH, MO., MISSION.

Eld. D. F. Sink, of Lenox, Iowa, came to us Dec. 18, and began a series of meetings, closing on Sunday, Jan 9. He preached twenty-one sermons to large congregations. The interest was good from the first.

Twenty-five were received by baptism, eight restored, and four more await the rite of baptism. Of this number about half are fathers and mothers; the others are young people. Our members have been much built up.

On Friday evening, Jan. 7, we held a communion service especially for our new converts. Seventy-two members assembled around the Lord's table. Elder Sink officiated, assisted by Bro. A. Leedy, of N. St. Joseph, he being the only visiting minister present besides Bro. Sink. This being a special communion, our adjoining churches were not represented, but with our small body of members we enjoyed a feast of love.

Friday evening, Jan. 1, we held a special council. As Bro. Geo. Clemens, our elder, for this year, is now in New Mexico, and will not return for some time, Bro. I. H. Crist of Kansas City, Kans., was reëlected as our elder in charge. Brethren E. N. Huffman and E. O. Lowe were elected to the deacon's office. Brother and Sister Huffman have returned to this place, and are now assisting in the mission work. Sister Noah, our Sunday-school missionary, is doing a good work. Our workers, as a whole, are laboring in the spirit that is bound to bear fruit in season. J. W. Garrett.

315 Massachusetts Avenue, Jan. 10.

UNVEILING OF TABLET, GERMANTOWN, PA.

At the old "Mother Church," Germantown, Pa., there will be unveiled Jan. 24, at 2:30 P. M., a tablet in memory of Bro. Peter Keyser, a leading minister of Germantown and Philadelphia, from 1815 to the time of his death, in 1849. This tablet is the gift of Mrs. T. R. Alexander, of Brooklyn, N. Y., a granddaughter of Bro. Peter Keyser. The presenting of the tablet to the church will be done by Thomas A. Alexander, a great-grandson of Bro. Peter Keyser, and received, on behalf of the church, by the present pastor of the old "Mother Church." Dr. M. G. Brumbaugh will give an address on the life of Bro. Peter Keyser. M. C. Swigart.

6611 Germantown Avenue, Philadelphia, Pa., Jan. 11.

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AROUND THE WORLD

ITALY'S recent calamity, as well as the lesson taught to America direct by the San Francisco earthquake, has emphasized anew the importance of having relief reserves on hand in every country, for immediate use. Ernest P. Bicknell, national director of the American Red Cross, is now organizing a department of domestic relief. It is planned that by this means efficient workers, as well as needed supplies, may be at once sent to any community stricken by fire, flood, railroad accident, mine explosion, or other sudden affliction. Already a number of the States have agreed to cooperate in this matter, and will thus be prepared to render immediate relief in any emergency.

PRESIDENT GOMEZ, of Venezuela, is making earnest efforts to settle the various demands and claims, that have been urged against that country, not only by citizens of the United States, but also by those of other nations. As an indication of his willingness to do right, the President has already returned a fine of $5,000,000 wrongfully collected from the French Cable Company. Friendly relations with France are now reëstablished. Gomez is saying to the nations, whom his predecessor insulted and estranged, "Let us have peace," and his evident desire for amicable relations with other countries is backed up by the promise of fair dealing. There is no surer way of maintaining peace than a disposition to give a "square deal" to all concerned.

THE responsibility of the United States to that section of its laboring class which is under fourteen years of age, was set forth vigorously and uncompromisingly at the opening session of the fifth annual conference of the National Child Labor Committee, in Chicago, Ill., Jan. 21. Representative men and women of wide reputation addressed the gathering, and all were unanimous in their declaration that American children of school age must be protected from the mine and the factory. The fact was pointed out that the Government is amply protecting our dumb animals, our commerce, and our "natural resources," and that the time has come when the well-being of our children must also be looked after. It may not be generally known that one out of every twenty children between the ages of ten and sixteen is working in a factory, coal mine or some other industry,—deprived of the advantages that are the God-given right of every child. Then, too, children are thus forced, in many instances, to associate with vile and evil companions. It is proposed to establish a bureau which will endeavor to bring about needed National and State legislation in behalf of the children, assuring to them ample school privileges, and freedom from oppressively confining labor up to the age of sixteen.

IN this land of many churches, and various creeds and beliefs, almost anything, no matter how absurd, may be expected, but the recent report that a church has been started at Baltimore, Md., composed of one hundred saloonkeepers, is somewhat astonishing. Fred P. Kurtz, the minister of this unique congregation, explains that their chief aim will be to oppose prohibition and kindred issues. Of all strange, contradictory and incongruous things, this is, perhaps, the most preposterous. How very far from the true idea and conception of a church such an organization must be, when it deliberately espouses the exaltation of the liquor traffic, and discourages the efforts of others in behalf of temperance. "Woe unto them that call evil good, and good, evil."

MANY of our readers who have listened with keen delight to the whaling experiences of Bro. George D. Zollers, will perhaps be interested in the fact that whaling as a business is practically a thing of the past. This year the Arctic whaling fleet will not sail out of San Francisco, and it is hardly likely that it will ever sail again,—so we are told by those familiar with the situation. A plentiful supply of whalebone on hand, and the numerous substitutes invented, make the demand for whaling products less active from year to year. At best the profits of whaling are no longer sufficiently large, in comparison to the risk and labor involved. With the passing of the old-time whaler, another of the picturesque chapters of our industrial life is closed, but not a few of the old seafarers will sincerely regret it.

THE town of St. Albans, near London, England, is using a novel system for generating electricity, and incidentally it illustrates the possibility of putting the town refuse to practical account. The generating station uses no fuel except the refuse gathered throughout the town, and enough of this is secured to supply the plant with sufficient material to produce the desired current for light. As a result St. Albans has secured two important ends,—clean streets and an abundance of light. It shows what may be done by an intelligent administration of municipal affairs, and it affords a practical object lesson to the many cities and towns of this country which are struggling with a constantly increasing indebtedness. Corporations as well as individuals have yet to learn the lesson of making the most out of the,—too often despised,—resources at their command.

A MUCH-NEEDED work for ex-convicts has been accomplished by the Salvation Army, in establishing what are called "Hope Halls," where they can find a temporary home, protected from the curiosity of the idle and the attack of the vindictive. These "Halls,"—there are three of them,—are big farmhouses, and one is near Chicago, one near New York, and one near Columbus, Ohio. To many of these men it is the first home they ever had, and just what that means, our readers, perhaps, can hardly imagine. The men who live at Hope Hall are happy in the simple life afforded them. They do their own housework, and tend to farm and garden. Coming directly from the penitentiary to the Hall, they avoid the many chances of relapsing into the old life of sin. The Hall simply means an excellent chance for a better life to them, and nearly all are determined to make the most of it.

THE old saying that "birds of a feather will flock together," is being verified by a movement on the part of cigar and cigaret makers, to join in with the liquor dealers' associations in opposing further prohibitory legislation. It appears that in the States that have most effectually closed the saloons, there has been a most pronounced falling-off in sales of tobacco products, resulting in a general outcry of the dealers. It is the old story of the "craft in danger," and there is an attempt to arouse action all along the line. Even those who *raise* tobacco are urged to join the crusade against prohibition. It appears that the liquor and tobacco interests are closely related and must, necessarily, help each other.

THE religious head of Mohammedanism is Sheikh-ul-Islam, who resides at Constantinople. In a recent proclamation, issued, no doubt, in conformity to the new order of things in Turkey, he admits the former atrocities of Turks against Christians, but says it was all due to a lack of proper understanding. He says that the Koran does not authorize the term "infidel" to be applied to Christians, as had been done so generally. Instead of all that, he says, Christians should be called "Nazarenes" and considered as friends. He further says that while, in times past, political reasons might have led to excesses against Christians, all this is now done away with. He urges that all citizens of Turkey, irrespective of religious affiliation, work unitedly for the best interests of the country. The great leader's advice is commendable.

CHICAGO obtains its water supply by means of tunnels, constructed below the bottom of the lake, and far enough out to secure pure water. A construction company, in its work on one of these tunnels, had erected a wooden structure far out on the lake, from which they had sunk a deep shaft, and then pushed the tunnel work shoreward as well as in the opposite direction, farther out into the lake. A large force of men was quartered in this wooden structure, or crib, toiling by shifts, night and day, to dig beneath the surface, when, on the morning of Jan. 20, fire suddenly broke out in the crib, leaving the unfortunate workers with scarcely a chance of escape. Before relief could reach them, and save a few of their number, more than three score had perished in the flames, or found a watery grave in an endeavor to escape. The sad occurrence emphasizes the great need of providing more adequate protection for the many toilers who, at best, are in dangerous occupations. In some way there should be due provision made for them and their dependent families.

WIRELESS telegraphy has again proved its great value in summoning assistance on the high seas. While several hundred miles from New York, Jan. 23, the White Star line steamer *Republic* collided, during a heavy fog, with the Italian steamer *Florida*. Serious injury was done to the *Republic*, and help was immediately asked for by means of the wireless telegraph on board. Meanwhile the passengers were safely transferred to the less damaged *Florida*. Later in the day the *Baltic* succeeded in reaching the disabled ships, and took on board all the passengers,—1,600 in all. They reached New York on Monday, Jan. 25. So perfect was the discipline throughout the various experiences, that, with the exception of the six lives lost during the collision, no further lives were lost during the transfer and the final rescue. The *Republic*, after a gallant attempt at salvage by officers and crew, finally sank beneath the waves. The Italian steamer will likely be able to reach port for needed repairs. Taken as a whole, the incident is said to be one of the most remarkable sea dramas of modern times.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE DARK RIVER OF DEATH.—8s and 7s.

BY JAS. A. SELL.

On the banks of Jordan's river,
We will meet the boatman pale,
He will come to take us over,
To our home within the vail.
All our earthly joys now fail us,
And the turbid waters roar,
But the cheering prospect greets us,
Soon we shall reach the other shore.

Chorus.

Meet us, Savior, at the river,
Drive the darkness all away,
Take us up to light and glory,
Where the night is turned to day.

Though the night be dark and heavy,
And we fear to launch away,
Christ, our Savior, will go with us,
Turn the darkness into day.
Let us trust him, wholly trust him,
While upon our pilgrim way,
He will meet us at the river,
Take us home with him to stay.—Cho.

Then we'll sing the song of triumph,
With the loved ones gone before,
And with palms of victory waving,
Our Redeemer we'll adore.
There, beside the crystal river,
In that land of light and song,
We will find a home with Jesus,
While the ages roll along.—Cho.

Hollidaysburg, Pa.

THE JOY OF SALVATION.

BY J. E. MILLER.

Life is full of joys. Some are small, others are large. Some may be shared in private, while others are of a public nature. In the nation there is joy when freedom is declared and secured, when war is followed by peace, when plague gives way to sanitary conditions again. There is joy when lovers are betrothed, when they stand at the altar and, making their vows in public, become husband and wife, when they begin housekeeping, and when children come to bless their home.

Perhaps the greatest joy comes when one is saved. You were on the train and there was a serious accident, but you were not hurt; there was joy. You were seriously ill, but recovered, and there was great joy in the home. When Sicily was being rocked in the cradle of the earthquake, many were lost, and the sorrow was great; but more were saved and the joy was equally great. But to be saved,—not from sickness, not from accident not from an earthquake, not from present death, but to be saved from eternal death—that brings supreme joy. That was the joy that David was seeking in the fifty-first Psalm. That is the joy that you and I should seek.

Before there can be joy of salvation, there must be salvation itself, from which the joy may spring. According to the Gospel we secure salvation by believing in Jesus Christ, by repenting of our sins and by being baptized into the triune Godhead. Or, to put the whole process into one word, it is to obey. Not all who are saved experience this great joy. Paul speaks of some who may be saved as if by fire. Job had a very narrow escape when he says, "I am escaped by the skin of my teeth."

David had once experienced the joy of salvation and had lost it. That was why he asked the Lord to restore to him that joy. His experience was that once rejoicing in his Master did not make him immune against sin. Once in grace did not always keep him there. If salvation, or the joy of salvation, may be lost, it will be worth our while to see how it may be retained. A good thing is always worthy of retention.

Regular, daily Bible reading and study will do much towards assuring this joy. Especially if with it there goes a desire to do what the Word teaches. Frequent and continued lingering at the throne of grace,—earnest prayer,—will bring you into this joy. Attendance at the church services,—all of them,—has been a source of joy to not a few. Especially attendance at your own services is desirable. While it is well to attend elsewhere, when your own church is not accessible, still you may rest assured that you are losing much when you prefer other services to your own. To associate with one's own people,—those of like precious faith,—will strengthen mightily. We should be kind and sociable to all, at all times, but there is a strength that comes only to those who regularly mingle with others whose faith and practice are their own.

In religious matters choose wise, spiritual advisers. It will be easy to find those who will find fault, who will criticise, who will grumble, but such neither possess joy in their religion, nor can they beget it in you. If you would experience the joy of salvation in full fruition, be sure that you observe the ordinances of God's house. Let not the love feast find you absent or indifferent, as to whether you are present or not. Such a condition indicates a sad state. Be assured that when Jesus has given to the church anything as a memorial, we make a very serious mistake when we disregard it. And for that matter, whenever he speaks it is not wise for us to fail to obey.

David was unselfish in his prayer for the restoration of this joy. There was nothing small in him at this time. He cared not for himself but for others. It may be a question whether the selfish man could really have joy in salvation. Why did David long for this joy? Let his own tongue tell: "Then will I teach transgressors thy ways: and sinners shall be converted unto thee." It was that he might reach others. The burning impulse of a saved soul is to save others. He who finds joy in God's service cannot be content until he brings others into this same rich experience. If the desire to save others is not burning in your breast, there is cause for fear. In such a heart the spiritual thermometer cannot rise high. God saves for service. And when he saved you, he saved you that you might serve others and so be instrumental in saving others. The joy that he begets in your soul is not to gratify your own pleasure, stop there and die out, but you are to increase that joy by sharing it with others.

If God's children really experience rich joy in salvation and then lived so as to make this manifest to the unconverted, there would be a mighty awakening among sinners. And since the Christian life alone is the best life, its joys must be deeper than aught else. As fire begets fire, as love begets love, so joy in your religious work will turn even the thoughts of the thoughtless to religion, and they, too, may be made to experience its joys.

Mt. Morris, Ill.

THE FAITH OF OUR FATHERS.

BY JUSTUS H. CLINE.

It will not be necessary, in this discussion, to define the religious faith of our fathers in detail. Most of the readers of this article are more or less intimately acquainted with it. It is rather the purpose of the writer to discuss the attitude of the one, who has enjoyed the privileges of modern education, and who has come in close contact with modern thought, toward this faith. It is a well-known fact that many of us, of the younger generation, have often made ourselves obnoxious by trying to urge upon our fathers and elders the adoption of ideas that may work in some community but are entirely too revolutionary for a people with an ancestry such as ours.

What is the purpose of our modern educational activity anyway? Why have we founded colleges, and why are we spending the best years of our life at study in the great universities of this country and of Europe? It is certainly not that we may improve upon the almost perfect and childlike religious faith of our fathers. How many are there of us who would not exchange Christian characters with many of our fathers who rode across the hills, carrying the message of the simple truth to the simple folk of the mountains? These men now loom up in the past, almost Abrahamic in their moral and religious proportions. I once had the honor of visiting one of the greatest philosophers in America, in his home. He knew that I was a member of the Church of the Brethren. He began to talk about the old-time Brethren preachers. I shall never forget how he summed them up as "grand old characters."

We dare not lose the spirit of the simple faith of our fathers. We cannot improve upon the result of a simple belief in God's Word in their own lives. We may have different ideas as to the length of the days of creation, or of the extent of the flood, etc., but we cannot afford to miss the end they evidently achieved,—absolute faith in God and in Jesus Christ, the Savior of the world.

The fellow who spends a few years at some university, and in that brief time loses all regard for the simple beauty of genuine religious character, that is our heritage from our ancestors, has certainly squashed in his life the very fundamental element of greatness there, if he ever had any. It seems to the writer that it is the end of study and education to reduce complexity to simplicity, to render that which is unknown and mysterious, in the form in which it can be known and understood by all. That was the purpose of revelation and for that same purpose Christ came into the world. It is far from our mission to confuse the simple and effective beliefs of men, but it is rather to strengthen and to widen and to deepen that simple faith of our fathers that made them peers among men in the height of religious character that they achieved.

1430 Benson Ave., Evanston, Ill.

TRUE HAPPINESS.

BY NATHAN MARTIN.

"There are three kinds of happiness," says Lyman Abbott,—"pleasure, joy and blessedness. Pleasure is the happiness of the animal nature; joy, of the social nature; blessedness, of the spiritual nature. Pleasure we share with the animals; joy, with one another; blessedness, with God. These three types of happiness are not inconsistent. One may have them all."

All men seek happiness. The desire to be happy is as natural as the love of life itself. The brute creation testifies that its normal attitude is one of happiness. Only so far as the ravages of sinful men have invaded its domain does it depart from its divinely-ordered condition. This in part argues, but does not prove conclusively, that man's natural condition should be such. The full proof is found in the fact that our Savior, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 2.

Whether or not the individual finds his goal, whether his pursuit of this great Godsend to humanity shall be rewarded, depends entirely on his ideals of what constitutes happiness and his methods of attaining to it. Some men seek it in wealth, others in position, others in honor, others in truth, others in citizenship, others,—a comparatively small number,—seek it in the quest of goodness and of God. Of all this list, comprising approximately every avenue that man has ever searched out, it will be evident that only the latter can reward his toil. Scientists tell us that ninety-nine per cent of all the energy stored up in a ton of coal is lost before it reaches the bulb of the electric light. Perhaps this would compare favorably with the scattering of effort, so conspicuous in the lives of men and women with wrong ideals and wrong methods, or an entire lack of method, in pursuing that which is not to be found.

That position does not yield happiness, is the testimony of the ages. Look around you. The fruit-seller along the street is in many instances happier than the banker who hastens to his place of business to see whether fortune has shown favor or a frown.

Pharaoh, on one of the highest eminences of power of his days, is in trouble because his subjects have wearied of brickmaking. Haman, prime minister to the king of Persia, high in authority, is miserable because one of his subjects will not bow to him. Ahab mopes because his wealth will not buy his neighbor's vineyard. Darius is more miserable on the throne than Daniel in the lions' den. Nero, the builder of the Golden House, ruling his millions, is constantly haunted by dreams of coming trouble, while Paul, his prisoner, is happy in the dungeon with a stone for his pillow. Herod finds the birth of an infant suffi-

cient cause for much uneasiness. Felix trembles when righteousness, temperance and judgment are discussed.

Napoleon, the great Napoleon! The man who, with a great army, marched down into Egypt and then, returning, crossed the continent of Europe, losing his men by thousands,—what is the testimony of his illustrious life? In his last moment he asked one of his attendants to put his military boots on him, that he might have one last taste of the only thing he ever considered worth striving for. Voltaire, accomplished, witty, eloquent, dealing out to nations that which is worse than poison, in his dying hour says to his flatterers, "What a wretched glory is this which you have produced to me!" His associates very carefully guarded his door that others might not see how awful is the death of an infidel. His nurse declared that for the wealth of Europe she would not see another infidel die. With these two men, prominent in profane history, in their respective spheres, contrast him who determined to know nothing save Jesus Christ and him crucified. Insignificant in person, scourged by evil men, hounded like a wild beast, he says triumphantly, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me."

The lives of a number of present-day rulers testify to the old adage, "Uneasy lies the head that wears the crown." Emperor Francis Joseph, of Austria, is today in the last years of a life that has been one continuous tragedy. From four o'clock in the morning until ten at night, his daily routine is such as requires the very closest application. Added to this, must be considered the amount of family trouble that has clouded his life. His brother was the ill-fated Maximilian, shot in Mexico after failing to institute a new dynasty there. His only son, after a short life of extreme recklessness, committed suicide. His wife was assassinated by an anarchist at Geneva. Simplicity of living, regular habits and a passion for hard work,—these alone make possible the endurance of his life.

Czar Nicholas II., of Russia, is another example. Ruler over a country of eight million square miles and a population of one hundred and thirty millions, perhaps no other ruler except the Sultan of Turkey has lived in such constant fear of his subjects. His salary is $4,800,000; his private income about three or four times as much as his official salary. His servants, on his hundred or more estates, number thirty thousand, his horses five thousand, his cattle fifty thousand. The peril surrounding his life is not his greatest burden. In a desperate effort to maintain the most complete autocracy in the world, he fills, at the same time, the role of soldier, sailor, statesman, pope and judge. This requires contact with things of every variety. Every week day, on an average, five hundred papers pass through his hands for signature.

At our nation's capital, rank is not unmingled with burden and care. Our own President, a hard worker, while not meeting personally the one hundred to one hundred and fifty callers every day, is in close touch with the work of the executive staff of the White House,—secretaries, clerks, messengers, telegraph operators,—forty in all. His hours are from seven in the morning until after midnight,—considering social functions. That he wearies of it is best evidenced by his own words, "Such ostentation. I don't like it a bit, but I suppose I shall have to put up with it a few more years, when I shall be able to move about alone, unnoticed, and without interference."

Neither is environment a guarantee of happiness. Happiness is not measured by the size of a man's house. Two rooms may constitute a heaven; a house of twenty may be a perfect pandemonium.

Just before the expiration of President Jackson's second term, a man called at the White House and asked to see the President. After the second and third messages, Jackson came out in a rage, and said, "Gentlemen, people envy me in this White House, and they long to get here; but I tell you, at the end of the second term, I am glad to get out of it, for it is a perfect hell."

Solomon succeeded his father as ruler over a territory of about sixty thousand miles, extending from the Nile to the Euphrates. While he feared the Lord, he was blessed: when he forsook the Lord, the curse came upon his rule and his kingdom. Happiness is not in environment. Paul and Silas, in the Philippian jail, prayed and sang praises at midnight. Their recognition of true happiness and its source became the salvation of the jailer and his house.

Happiness is not in wealth. Solomon was a millionaire many times over. He had at his command gold to the amount of six hundred and eighty millions of dollars. He had more than a billion dollars' worth of silver. The present given him by the Queen of Sheba was worth about seven hundred and twenty thousand dollars. Hiram, King of Tyre, gave him a present of about the same amount. For services and material for the temple Solomon gave him twenty cities in Galilee. When the Good Book says that all the king's drinking vessels were of gold, none of them of silver, it adds that this was counted as nothing in his time. He made silver to be as stones in Jerusalem. His throne was of ivory, overlaid with gold. His chariot had pillars of silver and a bottom of gold. He spent seven years in building the temple and thirteen in building his own house. Once in three years his ships brought from Tarshish gold, silver, ivory, apes and peacocks. His horses were brought from Egypt and other lands. While he slept, sixty men stood guard over his person. For the daily rations for his court there were required ten fat oxen, twenty out of the pasture, one hundred sheep.

Happiness is not in learning and science. Solomon was one of the foremost contributors to the scientific knowledge of his day. He studied birds, beasts and fishes. He knew plants, from the hyssop on the wall to the cedar of Lebanon. He wrote one thousand and five songs. His proverbs numbered three thousand. Notwithstanding, he cried out, "Vanity of vanities; all is vanity." Knowledge, like any other accomplishment, without God, cannot be more than vanity.

Happiness is not in worldly pleasures. The cry of the voluptuary is always the expression of dissatisfaction. Worldly pleasures cannot satisfy. All grades of vice and wickedness bring only one result, the amount of disgust varying generally with one's devotion to them. Street-lounging, gossiping, gambling,—all bear one united testimony.

Where, then, shall we find that which truly satisfies? It is to be found in God's service. The man of the world is the slave of his surroundings. His enjoyment, meager as it is, is dependent entirely on circumstances. He is buoyed up by worldly successes. Wealth, position and friends usually flee in one train. These gone, he becomes miserable. Why? He has followed the mirage. He has sought happiness where it is not. In the midst of life's shifting scenes, he cannot entirely drown the voice of conscience. He is reminded by everything he beholds that, even though the time shall come when the heavens shall be rolled up as a scroll, and the elements shall melt with fervent heat, yet the soul is immortal. The soul is ever longing for trees of life, fountains of living waters, and stars that will shine when the lights of this earthly firmament have gone out forever. That aching void in his being nothing but the benediction of heaven can supply.

The Christian has heaven's resources to depend on in time of trouble. Out of every disaster he gains advantage for his soul. When his apparel is threadbare, he depends upon the garment of righteousness. Money is valuable to him only for its use: he has a title to the universe. When friends forsake him, he knows that he has angels for his bodyguard. Jesus Christ is to him all in all.

Elizabethtown, Pa.

THE MOTE AND THE BEAM.

BY B. B. GARBER.

FAULTFINDING may not, in itself, be a sin. The old Levitical Law said, "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Under the New Testament law of love there is the exhortation: "Reprove, rebuke, with all long-suffering and doctrine," but, as some one has well said, "A duty may become a sin if wrongfully done." The spirit of the Christian is the spirit of love and gentleness, yet there are times when he must rebuke sin, and take an uncompromising position in the presence of evil. There are a few things, however, to be said about "mote-pulling" and "beam-pulling."

Take care that you get these two processes in the right order. "Beam-pulling" comes first. "First cast out the beam that is in thine own eye." Following that simple direction would do away with a lot of "mote-pulling." Physician, heal thyself." "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Next bear in mind that "mote-pulling" is dangerous business. In judging others we invite judgment upon ourselves. A Spanish proverb says: "If our faults were written on our foreheads we should have to go with our hats pulled over our eyes."

"Mote-pulling" is often the unconscious result of an unforgiving spirit. If we do not forgive others, God cannot forgive us.

"Mote-pulling" is frequently a very hypocritical performance. If we have studied ourselves carefully, most of us have found that, in proportion as we are quick to discern the faults of others, we are less liable to see our own mistakes. Frequently, when we have found faults in others, they were reflections of our own faults. Therefore, "mote-puller," take care! It is a delicate matter to pluck a mote out of an inflamed eye. Take care how you do it. Be sure your hands are clean.

Take care that you do your "mote-pulling" very tenderly and gently. It requires tact and tenderness to help a brother while pointing out his faults to him. Before you begin, mentally change places. It is best to begin that way, for you will have to change places before you get through. "For with what measure ye mete, it shall be measured unto you again."

Waynesboro, Va.

THE FARM OR THE CITY, WHICH?

BY A. V. SAGER.

OVER forty-five per cent of the population of the State of New York lives in the cities of New York and Brooklyn, or, what is known now as "Greater New York." Over thirty per cent of the people, included in the States east of the Mississippi River, and north of the Ohio and Potomac Rivers, reside in towns and cities with a population of over ten thousand. It is said that in sections of some of those States, above described, farm values have decreased one hundred per cent, or more, in the last decade. In sections of New England farms have been actually abandoned, while on other farms the old people are attempting to eke out a living as best they can, all because of the influx of the young people into the towns and cities. Where once lived happy, thrifty, contented families, now all is lonely and desolate,—a sad picture of human ingratitude.

Without enquiring into, or discussing, the cause or causes of such a state of affairs, it is fair to assume that many of these young people, who have deserted the old home of their childhood, were qualified, by nature, for a wider range of usefulness than the farm alone can offer. But how about the multitude who leave prosperous and happy homes? Pitifully unfitted by nature and experience, they must face the conditions that await them. Some are willing to gnaw at a bone when, by some effort, they can have pots of flesh. They eat of the husks, when the corn is in sight.

There is scarcely a section in all the great Atlantic Coast country, where, with prudence, diligence and forethought, a few acres cannot be made to yield richly, nearly all the necessaries of life. Then, why all this rush to the cities, where there is so much corruption, crime and suffering, where life is so artificial, where often thousands of human beings are crowded into a small area, where dirt and filth and rags and starvation are in evidence on the one hand, while great wealth, display, extravagance and waste are seen on the other?

However, aside from the standpoint of material or other gain and loss, that may affect the life of the individual, either in the city or country, is there not something else that appears to differentiate between country life and city life? God seems to have recognized this in many instances. We, perhaps, have observed this in our own short experience. Is there not some encouragement to the rural boy or girl that, when there is some great work to be accomplished, the Infinite Mind, through some process, often finds the man to do that work from the lowly walks of life or from some obscure corner of the earth?

Scores of really great men of our own nation have come up from just such conditions,—men who have been brought up near the soil. This is a lesson hard for us to learn, and harder still to heed, after we have learned it.

Take the familiar Bible incident of the Prophet Samuel when God sent him down to the shepherd's home in Bethlehem to seek a ruler for his people, after the disgraceful failure of Saul. No doubt Samuel had a picture in his mind of the sort of man that should rule over Israel. When the stalwart Eliab passed before him, Samuel could not refrain from betraying his feelings: "Surely this must be the Lord's anointed." But no, "Look not on his countenance nor on the height of his stature." "For the Lord seeth not as man seeth." After they had all passed before him, and all were rejected, there was still a greater surprise. This was a most notable event, especially to those who were participants in the ceremonies. In the excitement of the occasion one who afterwards proved to be the central figure, had been momentarily forgotten. The prophet asks: "Are here all thy children?" "There remaineth yet the youngest *and behold he keepeth the sheep.*"

Is there any significance in the choice of David, a shepherd lad, as a leader and ruler of a nation in its embryotic state of development, at this critical juncture when all was chaos and demoralization? Here was a lad, fresh from the pure air of the hills and vales, with no taints of the city's moral and social atmosphere clinging to him.

But to what can we attribute this wholesale exodus of our young people to the cities? Is there any remedy? Perhaps the farmer takes life too strenuously. Instead of making of his work a joy and pleasure, he becomes its slave and drudge. In his haste to be rich, he makes all else subservient to that one thought. He denies all comforts to himself and family, and, instead of being the most free and happy people on the earth, they are mere machines to do the most work at the least possible cost. If money making, in any vocation, is the central object, then our hopes and aspirations are indeed sordid, our life is a drudgery and our work is a daily grind.

Children brought up in such an atmosphere are apt to become spiritually and mentally dwarfed, their minds soured to the best things of life, and perhaps disgusted with their environments. Above all others the husbandman and his family should get the most enjoyment out of their work and their surroundings, because they live near the source of all other material things. If they will open their eyes and ears, they can see the finger of God and hear his music in all around them.

Then, too, the churches might take vigorous action along the line of inducing the people to stay away from the cities. It is conceded that city people, as a whole, are much harder to reach than country people, and, because of the enticements and temptations, they are much more liable to drift away from the paths of rectitude. So it is plainly the church's function to do some active educational work.

City churches have ample buildings, missionaries, fresh air funds, and other auxiliaries, but I know of no direct effort to persuade their people to stay away from the temptation.

And, again, there is an alarming tendency of the spirit of sport growing upon us. This, too, with the implied, if not the direct, approval of parents, teachers, and sometimes ministers. Fun, frolic and pleasure are a wedge that will split asunder the most sacred tradition of the fathers. Organized fun and competitive games are engaged in not as a diversion or an incident in the threads of life, as they are gathered up to make the completed fabric, not as the salt and pepper that we eat with our food, but as the whole dish, such as would make our fathers wonder with amazement. We have international, interstate, intercollegiate, and other leagues, designated as the "*professionals.*" We know of but few colleges and schools that are not affected by this. It is made a prominent feature.

I submit the question: Do these things have a tendency to lead our boys to the farm or to the city? Is it not probable that, after having engaged in these fascinating and exciting games for a few years, the farm will prove a very tame and monotonous place?

Those of us, who are older, may perhaps be pardoned if we view these matters with grave apprehension. We pray and hope that, in some inscrutable way, through an allwise Providence, all will work out for the best.

Manassas, Va.

OUR GOOD RESOLUTIONS.

BY JOHN W. MILLER.

Some of us have made good resolutions for the new year. Some will keep them, and some will not. We start out with intentions to serve our Heavenly Master with a greater purpose than last year. We seek more earnestly his will and guidance in all things. We desire to follow and obey him, who alone is our Guide, and not set at naught his intentions and directions. But whether or not we have the strength to hold to those good intentions for the year, or whether or not our frailty mars and breaks them, those resolutions of ours have done us and the world a service. We have had and held, even if for but one moment, a good thought, which is something. We have had the sweet savor of the plans we formed for the happiness of others. No good resolution was ever made that did not contemplate the good of those about us. If the thought, because of our weakness did not have the strength to bear and bring forth fruit of better deeds, it is not likely that we shall be judged too harshly by the only power that has a right to sit in judgment on us. We are something better for having had and held, for that brief moment, the thought.

No good thought ever perished; no good intent ever went against us; nor did good thought or good intention, whether carried to full fruition or lacking accomplishment, ever take the thinker or intender backward, or result to his detriment.

Let us, therefore, think our good thoughts and make our good resolutions for the new year. If we keep them but for the moment of their making, we and the world shall not lose. If, however, we keep them to the end, we and the world shall be the gainers.

Portland, Oregon.

HOW SHALL I PREPARE FOR MY LIFE-WORK?

BY CORA R. PRICE.

Different trades and professions require preparation along different lines, and so we understand that this question does not refer to special preparations for a particular life-work, but to general preparation for any life-work. Such preparation does not end when the life-work begins, but continues each day as long as life lasts.

Luke 2: 52 reads, "Jesus increased in wisdom and stature and in favor with God and man." He grew physically,—"increased in stature." He grew mentally, "increased in wisdom." He grew spiritually,—"increased in favor with God and man." This corresponds to the trinity of body, mind and spirit, making the complete man. Our development should be like his, for God wants us to measure up to the full stature of the perfect man.

The physical is the basis of all life. Special attention should be given, therefore, to the physical preparation, no matter what one's life-work is to be, for its success will depend much upon a sound mind in a sound body. Only those, who have physical weakness to contend with, can appreciate what a hindrance a lack of strength is to them, and perhaps even they cannot fully appreciate how much more they could accomplish, or how much more effective their work would be, did they have perfect health. Ye fathers and mothers, who want your children to be useful citizens and a crown of glory to you, see that you give them a heritage of good health as a basis for their life's work.

Lev. 11: 17 reads: "The life of the flesh is in the blood." The blood is made from what we eat and drink, and purified by the air we breathe. Good blood can not be made from poor material. The body is eighty per cent oxygen. Oxygen is found principally in air and water. Plenty of fresh air, day and night, plenty of pure water, externally and internally, good, nourishing food, with a proper amount of work and rest, are important items in building and preserving a good, strong body,—one fit to be the temple of the Holy Spirit.

The life of the man at the head of our nation, the man who does things,—Theodore Roosevelt,—is an illustration of the truth stated. By just such hygienic living he has built up, from a puny, weak youth, a vigorous manhood. And by the same means he preserves the strength that enables him to lead a strenuous life. By such preparation any one may greatly increase the usefulness and success of his life-work.

By the mind we mean that part of man that reasons, that plans,—the part that thinks and conceives. This is part of the Divine in us. It is higher than the physical. Careful attention should, therefore, be given to its development. We will mention three ways in which the mind may be developed and trained for the work of life,—ways which should be pursued throughout life.

1. Manual training. This is the earliest means of mental development, and the chief one during the early years. We are apt to think most of the physical development in the motions and play of the child, but still greater is the mental development, achieved by the activity of the hands. The driving of a nail, the sawing of a board, the turning of a hem, require perception, calculation, coördination, and thus exercise the mind. But any kind of manual labor becomes mechanical when constantly repeated, and causes no mental development. Children need, therefore, a variety of exercises with the hands, and the children of older growth can gain much by learning to do new things. There are so many things to do! Even if one never uses the knowledge gained afterward, the resulting mental development from learning how to do something we never did before will be helpful.

2. The mind is developed through language. Language is the principal medium of thought. "Thoughts are things," but they are intangible and useless until expressed. Just as muscles are undeveloped unless used, thought-power is undeveloped without expression. It is noticeable that the mental development of a blind child is greatly in advance of that of a deaf child. The blind child hears the expressed thought of those around him, and learns to express his own thought, while the deaf child hears nothing and learns no speech. The influence of language in mental development is marked in cases like Helen Keller or Tommy Stringer. These, deprived of sight and hearing, were simply lumps of flesh until given language, a medium of expressing and receiving thought, and then, how quickly and wonderfully the mind developed! The study of language and the best expression of thought should not cease while we have thoughts to express. Grammar, etymology, rhetoric, literature are all helpful, but perhaps the best way to learn a language is by hearing the words and reading the writings of those who know it well. In this connection let us not forget that the King James' translation of the Bible was one of the two leading factors in establishing the English language, and the storing of the mind with the words of Holy Writ is one of the best things to do in this connection.

3. The mind is developed by meditation,—thinking, comparing, analyzing, exercise the highest mental faculties. Without meditation the mind cannot be fully developed. By it, the mind develops its greatest power.

In some of the new schoolhouses in Philadelphia there are three mottoes on the walls. In the Primary departments, "We Learn by Doing," in the Sec-

ondary departments, "We Learn by Studying," and in the Grammar departments, "We Learn by Thinking." In these three ways,—doing, studying, thinking,—should our minds be prepared for our life-work.

While the body, mind and spirit form a trinity that can not be separated while life lasts, the highest and most important is the spirit. Heredity and circumstances may prevent us from having the physical preparation we desire; heredity and circumstances may prevent us from obtaining the mental development we desire; but what can hinder the development of the spiritual in us, but our own wills? The spirit comes in closest touch with God, for he is a Spirit, and since it derives its life from him, the supply is inexhaustible.

How shall the spiritual life be developed? Communion with God means that he shall talk to us and we shall talk to him. The Bible is his Word to us, prayer is our word to him. Knowledge of the Word of God, prayer and exercise of the Christian graces are the means of developing the spiritual life. Exercise or service for God does not only mean preaching, teaching, or winning souls, but the manifestations of sympathy, kindness, love, patience, gentleness and helpfulness to others.

Daily prayer, daily reading of, and meditation upon, God's Word, and daily acts of love toward our fellowmen,—these are the most important part of our preparation for our life-work. As the spirit is the highest of the trinity in man, it has an influence upon the mind and body. They will, therefore, become better prepared by this preparation of the spiritual.

Thus, following the example of Jesus in growing physically, mentally and spiritually, we shall obey the injunction in 2 Tim. 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed," and Eph. 4: 13, "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Lancaster, Pa.

"THE BREAD WHICH WE BREAK," ETC.

BY JESSE STUTSMAN.

Is it not marvelously strange that the peace and power of our beloved Brotherhood must be so much disturbed by somebody's opinions, instead of letting well enough alone, and employing our energies in saving a lost world?

I do not intend to burden the columns of the Gospel Messenger with a lengthy article on the above subject, but desire to call the attention of the readers to the fact that the blessing or curse depends upon the *eating* and *drinking*, and not upon the *dividing*. See 1 Cor. 11: 26-29, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Luke 22: 17, 18 records the Savior's language: "Take the cup and divide it among yourselves," but neither Luke nor any of the other evangelists gives the slightest hint as to *how* the *dividing* is to be done. This matter, therefore, is not so important, and may well be submitted to the judgment of the church.

The eating and drinking is done very much alike by the brethren and sisters at the communion services. Then, why should anyone intimate that sisters are deprived of a *single right* or *privilege*, that has any blessing depending upon it? And, since the church has flourished for nearly two hundred years, and since so many thousands of saints have finished their course under the present custom, even if it did not meet my *opinion*, I would be afraid to call it "unscriptural and baseless inconsistency," lest I might have to meet such an assertion in the judgment.

Why should our Brotherhood be disturbed over 1 Cor. 10: 16? Do we not, as a body, break the bread and bless the cup? And if we want to apply the "all one" of Gal. 3: 28 and Col. 3: 11 so strenuously in the above case, where can we stop? Why not elect sisters to the ministry? Why not have them officiate in the anointing service? Why not have them solemnize marriages, administer baptism, serve on Standing Committee, etc.? Where can we stop?

So far as I know, the sisters in Southern Ohio are well nigh universally satisfied with the favor conferred upon them in the time-honored custom of the church. As it is true that there is no evidence to show that woman's hand had anything to do with driving the nails, or thrusting the spear, why should she not be exempt from representing herself as being an accomplice in the terrible tragedy, by breaking the mystical body and passing the mystical blood?

The strong men of nearly two centuries,—Brethren Kline, Saylor, Price, Quinter, Garber, Smith, and hosts of others, were content with the custom as we now have it. Why should "giants" now rise up, in the beginning of the twentieth century, and defy the "army of Israel"?

Inasmuch as there is no Scripture violated, but great honor deservedly conferred upon woman in the present practice of breaking the bread and passing the cup at communion services, I therefore suggest that we make no change from the time-honored practice in use at present.

R. D. 4, Arcanum, Ohio.

REBAPTISM.

BY DAVID METZLER.

(The accompanying article is written in view of the following query and answer to be considered at the Annual Meeting, which convenes at Harrisonburg, Va., June 1.—Ed.)

"We request the Annual Meeting to decide that persons who have been baptized by trine immersion and who are satisfied with their baptism, may be received into the Church of the Brethren by the laying on of hands, provided they are willing to accept the doctrines and principles of the church.

"Answer by district meeting: Request granted with the understanding that it does not apply to those baptized in infancy.

"Sent to Annual Meeting."

It seems strange, according to our practice, that the Scriptures say nothing about the qualifications of the one who administers the rite of baptism. According to our practice one would expect some very clear and specific statements, but, strange as it may seem, there are none. Listen to the Scriptures: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "He that believeth and is baptized shall be saved." "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The only thing the Scriptures say about the administrator is, "ye," "Go ye . . . teach . . . (and) baptize." Who will say that the teacher is not qualified to do the baptizing?

In our missionary efforts we apply the "ye" to each individual member, but in baptizing we restrict it to "authorized" ministers. The administrator is told *how* to baptize: "In the name of the Father, and of the Son, and of the Holy Ghost." The applicant is informed as to the prerequisites of baptism: "He that believeth . . . repent;" also what he is to be baptized for,—"For the remission of sins."

Three things are very clear,—the mode, the qualifications of the applicant, and the design. Each bears directly upon the applicant, hence he is the prime factor in baptism. It is evident that Judas baptized, for "Jesus himself baptized not, but his disciples," and "Jesus knew from the beginning who they were that believed not, and who should betray him," and that he was a devil, and who will say that those who were baptized by him had not a valid baptism? The Scriptures do not say a word to the contrary.

Paul found certain disciples who had not a valid baptism. They had "not so much as heard whether there be any Holy Ghost," consequently could not have been baptized in his name. These were rebaptized, evidently because they were not baptized according to the commission, and all such are subjects for rebaptism. But what scriptural passage gives authority for baptism for the administrator's sake?

"For by one Spirit are we all baptized into one body . . . now ye are the body of Christ, and severally members thereof." 1 Cor. 12: 13, 27. "His body . . . which is the church." Col. 1: 24. The "one body" which is "the body of Christ, . . . which is the church," is formed by the Holy Spirit baptizing each member into it. It began on the day of Pentecost and will continue until Jesus shall descend from heaven, and call his saints, sleeping or awake, to meet him.

The conditions upon which one becomes a member of this body is by the baptism of the Holy Spirit, which is promised and received by a valid water baptism. Acts 2: 28; 19: 1-6. If one has been made a member of this body by a valid baptism, and sees any advantage in leaving one body of believers and uniting with another, on what grounds can rebaptism be demanded? It is a barrier, placed unscripturally in the way, only to make it harder to reach desired advantages. To say that this body "which is the body of Christ, . . . which is the church," is a human organization, is unscriptural, and to make baptism, which is the means of receiving the Spirit's baptism, which associates one with the spiritual body of Christ, his church, a formal service and a means of associating one with a human organization, is perverting the design of baptism.

Faith is a prerequisite of baptism, but to say that a knowledge of all the ordinances and doctrines, and thereby exemplifying our faith in them, is necessary to a valid baptism, is saying too much. Suppose the Lord's supper, feet-washing, or any other ordinance or doctrine is not fully understood. Does that disqualify for, or invalidate, baptism? The Christian develops. Few of us believe just as we did when we were baptized, but our developing faith has not invalidated our baptism. When one believes in Jesus as the Son of God, the Savior of the world, and is willing to forsake sin, and follow Jesus as fast as the light comes and the way opens, he is a fit subject for baptism.

The commission implies an incomplete knowledge and practice at baptism, "Go . . . teach . . . (them) . . . baptize . . . (them) . . . teach . . . them to observe all things, whatsoever I have commanded you." After baptism, as the light comes, and it is seen that Jesus can be followed more closely in another organization than he can be followed in the one in which the start was made, and which is now outgrown, he can then seek fellowship in the organization where he can follow Jesus more closely.

On what grounds can rebaptism be demanded? Baptism is not a means of identifying the believer with a human organization. When it is so used, a holy ordinance has been misused. When one has received a scriptural baptism, and thereby the baptism of the Holy Spirit, there is no occasion, under any circumstances, for rebaptism.

We conclude, therefore, that those who have repented and believe in Jesus as their Savior, and have been baptized by trine immersion for the remission of sins, in the name of the Father, and of the Son, and of the Holy Ghost, by an administrator who comes under the conditions of the "ye," has a scriptural baptism and ought to be recognized and accepted by any Christian organization.

Rossville, Ind.

SEATTLE CHURCH DEDICATED.

On Sunday, Jan. 3, the partially completed church-house in Seattle, Wash., was dedicated. It was an occasion of much rejoicing, and will long be remembered by all present. This will, no doubt, be welcome news to those of our members in the East who have helped us, and to whom we owe thanks.

Bro. J. A. Gump delivered the dedicatory sermon, which was especially appropriate, practical and impressive, and was enjoyed by all. A number of visiting brethren and members from a distance were present. Our chapel is small, unequipped for Sunday-school purposes and meets only our immediate needs. We praise God for a small house, but are impressed continually with the need of a larger and better-equipped house, which, at present, is not possible on account of a lack of funds. A collection was held, which was applied on the indebtedness against the building.

Prior to this time services have been held in private residences, which impeded our progress. There is much to be done. Pray that the light may be turned on, and that the work may be carried forward. F. F. Dull.

Station B, Seattle, Wash., Jan. 5.

THE ROUND TABLE

GODLY SORROW.

BY J. S. FLORY.

Not unfrequently, in our experience in church work, have we come in contact with persons who seem to worry, unnecessarily, over past sins,—fearing that God had not forgiven them. Especially is this the case with sensitive Christians, who have been taught to make a confession to men for past errors of life, pertaining to things which occurred in their youthful days, and that they now feel more fully the remorse of conscience, so that scars seem to be indelibly printed on the tablet of their memories.

We should be a comfort for all such, by having them fully realize the precious promises of a dear Savior, —that his teachings fully cover all sin, where there is a possibility of a feeling of remorse. "The blood of Christ cleanseth from all sin," is a positive promise to all of God's children who can feel sorry for sin. The confession is to be made to God and not to man, in cases where there is not a public offense, and where the matter concerns ourselves alone, and our God.

David earnestly sought God in fervent prayer for his secret sins. Godly sorrow is a sorrow of a God-like nature. There must be love, tenderness of feeling and a willingness to confess our wrongs, because of our reverential fear of God, and because we want peace. Such sorrow brings about the fruits of true repentance after a godly manner, as Paul says: "Godly sorrow worketh repentance to salvation, not to be repented of."

Notice, further, what the eminent apostle adds, by way of reasoning on this godly sort of sorrow, "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7: 11. There is no regret in such sorrow, and we should not worry about such past sins, but go on trusting in the promises and having a care for the present, that we might live better lives and grow as time passes, that our last days might be our best days.

The future rewards depend not so much upon what we have been, as upon what we now are, and how faithful we continue to the end of life.

Pasadena, Cal.

THE COMMUNION SERVICE.

BY E. B. HOFF.

I like Bro. John Calvin Bright's article on breaking the bread and passing the cup at our communion services. As a member of the committee, appointed by the Annual Meeting, I have given the subject a careful study in the three phases in which the Conference called for an investigation, and I have found that the preponderance of evidence is on the side of the members breaking the bread to each other, and also passing the cup one to the other. A very careful exegesis of the New Testament will convince any one that this conclusion is correct.

Ancient church history does not always speak very plainly on the subject, but what it does say, most assuredly points to the fact, that the Bishopric and the Papal, hierarchical spirit monopolized this as well as other lines of services.

It is also evident that our own beloved Fraternity, in its early practices, observed these sacred services in the simple, apostolic way. The church under Mack did not accept any of the many changes mentioned by the church histories of the early centuries. They analyzed the Word carefully and correctly, regarding the breaking of the bread and passing of the cup, and made no distinction between the sexes in the communion services.

To have the officiating minister break the bread and pass the cup to all the members, would, in my judgment, be to take a step backward. Rather than take this backward step, I believe that our sisters would prefer to have the present inconsistency continued.

After due consideration and careful study, in the light of history, as well as in the light of the New Testament, I am, however, in favor of the brethren continuing their present practice, while we grant the sisters the privilege of breaking the bread and passing the cup in like manner.

Bethany Bible School, Chicago, Ill.

"SING IT OFF."

BY A. S. HERSHEY.

At first sight, this appears to be a peculiar title,—"Sing it off!" If your heart is burdened with sorrow and care, "sing it off." If things all go wrong, and everything seems to be contrary, "sing it off." If you feel sour and all "out of sorts," "sing it off." When the children are all cross and crying, "sing it off." When passion and anger take you unawares, "sing it off."

Did you ever try this? If you didn't, do so the next time you notice any of the above symptoms, and notice the results. Why, it is marvelous! How the fretting child is hushed by the wooing, simple song of its mother. Even the wild beast is calmed by the sound of music. How often have I listened to my mother, who has now gone to "sing with the angels," softly but sweetly singing a "favorite" song, while knitting a stocking, keeping perfect time with the swinging of the old armchair. While at the churn, every revolution of the old churn-handle would constitute a "beat." Thus she would sweetly sing as the burdens of the day passed one by one.

What would this world be without music! Did you ever stop to think? But sometimes we hear someone say, "I can't sing." To such I would say, Better begin to practice, loosen the chords, cultivate your voice, because, when you get to heaven, you will surely be expected to take part in singing that "new song" with the angels on high, as it reverberates through the dome of heaven,—grand and glorious.

York, Pa.

ARISE AND GO.

BY H. N. KERR.

Arise, and go into the city and it will be told thee what thou must do.—Acts 9: 6.

We never will know what God has for us to do, as long as we are unconcerned and sit at home. We must do as Christ told Saul,—Arise! We will not know what we can do, until we place ourselves in a position where God can use us.

As we read the Messenger from week to week, we observe that a number of Brethren are calling for help, most of them being members who live in isolated places, who have not attended a Brethren church service for six months or more. We believe that in some of these places, where a small band of workers are located, a live, working church could soon be built up, if it were possible to procure the services of an active minister. There are souls to save in these places, and that is why the call is made.

There is a greater reward promised to those who work for Christ, than to those who work merely for self. Where these isolated members live, will be found the seed of faith, but unless it is cultivated it will not grow. Hence the force of the text, "Arise, and go." Spend a part of the winter months with those who are hungering and thirsting for the Bread of Life. Do not wait for the last call, but cheerfully respond to the first. There are a number of good places in the western country,—Kansas, Nebraska, New Mexico, Texas and Oklahoma.

Ione, N. Mex.

ANOTHER INSTANCE OF GOD'S CARE.

BY G. WILFORD ROBINSON.

It occurred on the Chicago, Rock Island & Pacific Railway from Rock Island to Peoria. Just two hours' ride brought us to a large bridge spanning a chasm about two hundred feet wide and forty feet deep. No. 318 was a little late and running very fast. Approaching the bridge was a long, downward grade, which did not tend to slacken the speed of the train as it neared the bridge.

Onward we rushed toward the spanning structure, which was hid from view because of a sharp curve at the foot of the grade. When the engineer reached the curve, he saw a sight which made his nerves quiver for sometime after the danger was past. The bridge was on fire! He could not stop in time. To shut off steam was dangerous, so he pulled the throttle open wide. The train seemed to fairly leap across the burning space, but if it did, every wheel came down on the rails again. Eighteen ties were burnt. About twenty-five feet of rail were without support. A plunge forty feet downward would have been the result had the train been derailed. Surely the hand of Providence did bear us up, or we would have been cast down.

This is only one of several such experiences for us, one of which was on water. All these incidents show that the Unseen Power is everywhere, and ever ready to deliver those whom he wishes to help. Let us seek the favor his Will!

Muscatine, Iowa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, February 7, 1909.

SATAN AGAIN IN EDEN.

Acts 5: 1-11.

I. To Stop the Progress of Christ's Kingdom.

1. Satan tries persecution (4: 3, 17); this advertises the Gospel. 4: 33.
2. He tries to destroy the church from within, by false disciples. 5: 1, 2.

II. Ananias and Sapphira—their object.

1. They coveted popularity. 4: 36, 37.
2. Were unwilling to pay the price.
3. Tried to secure it by means of hypocrisy. 5: 2.

III. The Evil was Compelled to Work Out Good.

1. A wholesome awe,
   (a) Among the Christians;
   (b) In the community. V. 11.
2. The unworthy kept out. V. 13.
3. Great numbers of sincere ones added. V. 14.

Note.—Men often fail now of becoming true Christians, because they are guilty of this bringing "a part of the price." They will obey some of God's commands, and do some good works; they will avoid some sins, but not all. They bring part of the price and ask God to accept it as the whole. Seeming disciples are hindered in the same way. They save something out for themselves; they give up everything except some special reserve. It is true of churches as of individuals.

Pray God to use us as examples, not as warnings.

Song.—"When the Harvest is Past," etc.

PRAYER MEETING

For Week Beginning February 7, 1909.

BLESSINGS OR WOES—WHICH?

Luke 6: 20-26.

I. Four Conditions of Blessedness.

1. The Poor in Spirit.—"Yours is the kingdom of God." Verse 20. When a man is really sensible of his personal destitution before God, he has entered into a blessed state, for "to this man," saith the Lord, "will I look, that is poor and of a contrite spirit, and trembleth at my word." Isa. 66: 2. Though poor in this world's goods, we may be rich in faith and heirs of the kingdom. James 2: 5.

2. Those Who Hunger.—"Ye shall be filled." Verse 21. Not "goods," but "goodness" alone can fill the hungry soul. Psa. 107: 9. Spirit hunger is the cry of real need, the silent appeal of a soul in distress. Luke 1: 53.

3. Those Who Weep.—"Ye shall laugh." Verse 21. "Unto them that mourn in Zion he shall appoint beauty for ashes, and the oil of joy for mourning." Isa. 61: 3. There is blessed consolation for suffering ones. 2 Cor. 4: 1-7; Rev. 21: 4.

4. Persecution.—"Your reward is great in heaven." Verse 22. Persecution is a part of the Christian's heritage. Mark 10: 29, 30. It brings us into close fellowship with Christ. John 17: 14. The early disciples rejoiced to suffer shame for Christ's sake. Do we? Acts 5: 41.

II. Four Conditions of Woefulness.

1. The Rich.—"Ye have received your consolation." Verse 24. There is danger, in the rush of life, to think more of earthly treasures than of heavenly things. If so, we are paupers in God's sight. Luke 12: 21. Ponder the rich man's fate. Luke 16: 25.

2. The Full.—"Ye shall hunger." Verse 25. Worldly pleasures and possessions do not satisfy. The iniquity of Sodom was pride and fulness. Ezek. 16: 49.

3. The Riotous.—"Ye shall mourn and weep." Verse 25. The mirth of the ungodly dies away into everlasting mourning. Christless mirth brings tears of eternal shame. Eccl. 7: 6.

4. Applauded by Man.—Verse 26. The world's friendship means enmity to God. James 4: 4. If you have been chosen out of the world, the world will hate you. John 15: 19.

HOME AND FAMILY

DEAR LITTLE HEADS IN THE PEW.

In the morn of the holy Sabbath,
I like in the pew to see,
The dear little children clustered,
Worshiping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave, and sweet,
They look in the congregation
Like lilies among the wheat.
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

Clear in the hymns resounding
To the music's charming chord,
Mingle the fresh young voices,
Eager to praise the Lord.
And to me the rising anthem
Has a meaning deep and true;
The thought and the music blended,
For the dear little heads in the pew.

When they hear "the Lord is my Shepherd,"
Or "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home,
A place of their own with his people.
He cares for me and for you;
But close in his arms he gathers
The dear little heads in the pew.

So I love in the great assembly,
On the Sabbath morn, to see
The dear little children clustered
And worshiping there with me;
For I know that the gracious Savior,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

—Margaret E. Sangster.

LET WELL ENOUGH ALONE.

BY ELIZABETH D. ROSENBERGER.

And he said unto the king of Israel, Smite upon the ground. And he smote thrice and stayed.—2 Kings 13:18.

The city missionary came in, and sat down on the nearest chair without removing her wraps. "You look so tired; has anything gone wrong?" asked her fellow-worker.

"Oh no," was the answer, "only on a cold morning like this I am appalled at the destitution among the poorest people, and the incompetency of those a little better off. What is to become of them? They all say they are willing to work, and when I think of some place or position for them, and suggest it, it seldom comes to anything." Her district lay in the lower end of the town, among ugly, black streets and alleys, among dirt, and ignorance, and obstinacy.

No wonder she was discouraged. She was giving herself to help these people, but saw no results. Incompetency is a relative term, poverty reveals it and wealth conceals it, but wherever it is, it can be removed only by the individual himself. But so long as Mary is willing to bake sour, coarse bread, and broil steak that no human stomach can digest, without making any effort to improve, she will lose her place and be out of work a good deal of the time. Sometimes men are incompetent because they are not doing the work which God designed to do. The hewers of wood are not expert because they would rather be drawers of water. They would be more skillful and more earnest, if they were drawers of water. It has been well said that time develops all things and time sometimes evolves a solution for the incompetent person. He gains enough courage to take up the work which appeals to him, then, turning his back on everything else, he does all in his power to make it a success.

We know of one man who was going to dig a well close to his house, because it was too hard for his wife to carry the water up the hill to the kitchen, from the spring below. His little boys heard him talk about it. They hurried away from home when they were about fourteen, because their mother thought they might do better. And they did succeed far better. But it was fifteen years before the one boy came back to the old home, and the first thing he saw, as he came near the house, was his mother carrying a bucket of water up the hill. "Pa" talked of digging a well that year, too, but he 'lowed that, as they had got along right well without it so far, he didn't "believe he'd bother." One of his favorite sayings was, "Let well enough alone."

It is the application of these trite sayings and proverbs that does much harm. "Let well enough alone" is unusually well known and very extensively put into practice. Suppose a railroad time table, just printed, has errors in it, and the company should conclude not to have it reprinted correctly, because it was too expensive,—just "let well enough alone," and trust to luck,—what would happen and who would be responsible for the railroad accidents? Accuracy in work means advancement, accuracy in thought means a successful life.

The common result of education, regardless of a particular name by which a branch may be called, resolves itself simply into an improvement in judgment. In other words, a person's opinion in his chosen calling becomes of value. It is essential that a respect for accuracy should be so incorporated into our mental fibre, as to be first, rather than second, nature.

It takes years for the average individual to acquire even an approximate idea of the value of things. We fritter away our time on trifles. People of very decided notions, concerning every trifle of their existence, are rarely broadly successful. There should be a determination as to what particular thing you are called upon to do. Then the work must be done thoroughly, promptly and at the sacrifice of trivial matters.

Uncle Henry described some people whom he had always known as "goodish people." They did not break the commandments neither did they get excited and do things which might cause talk. They were too careful to get into any scrapes. "Let other people fight their own battles and get along to the best of their ability that's what we do," they said. No one approves of the idea of making every quarrel your own, but when there are wrongs to be righted, these people let their neighbors attend to that; they also let their neighbors champion the cause of the weak, and those, who strive to make things better, never count on them as active helpers. They resemble driftwood, water-soaked, soggy and useless, and nothing but divine grace can quicken their dead souls to life. Every student of sociology knows that innate physical and moral weakness is much harder to overcome than the positive acts and effects of strength. It is not enough simply to be charitable and help a poor man. It should be done in the right way, at the right time, and with the right motive. The pilot at the wheel pays attention to tide, atmosphere, chart and compass. All are consulted, in order that he may steer his boat into a safe harbor.

We shall find more thoroughness, more success, more purity in the ways and doings of men, when they do, whatever task they have, heartily, as unto the Lord. It is God's work. Shoddiness and tinkering could no longer exist, if each one's words to his neighbor would be, "We are working for God." The spirit of the builder would no longer be shown in the erection of houses fair enough to look at, but unsafe to abide in. We would do our work well, each minute and unseen part, because we feel that God must approve of our day's work.

Such living and working for God would drive away all unhealthy discontent, now lingering with us. It would make us skilled workmen, too, so the army of incompetents should be decreased to that extent. Instead of the musician in the pulpit, or the artist at the bookkeeper's desk, each man would find his work, and the opportunity to do it.

There is picturesque pathos in the unsung songs and the building that was never built except in the mind of the architect, but so often they are left undone because the worker has not learned to make the most of what he has. Intelligence in every stroke may make the meanest work great.

"Not in the clamor of the street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

That was a strange scene in the bedchamber of the prophet Elisha, when he was sick and not expected to recover. In those last days of his illness, the entire nation was concerned about Elisha. One day the royal chariot of King Joash stopped at his door and Joash, the King of Israel, came himself to see Elisha. We are told that the king, coming close to Elisha, wept over his face and said, "O my father, my father, the chariot of Israel, and the horsemen thereof."

Elisha had been his guide and counsellor for many years. When Israel was at war, Elisha told the king where the enemy was located, and thus the armies of Israel were proof against being taken by their enemies unawares. The king thinks of all that Elisha has done for them and he feels helpless and lost, since Elisha is going away. Then Elisha briefly directs the king to take bow and arrows and shoot from the window eastward. Then Elisha put his own hands upon the king's hands, and he shot, and, I suppose, the arrow flew straight, for Elisha said it was the arrow of the Lord's deliverance from the Syrians in Aphek,—a complete deliverance in that case.

Then Elisha told the king to take the arrow and smite upon the ground. This time the prophet did not put his hands on the king's hands,—the king had to act alone. And oh, the pity of it, he smote thrice and stayed. He was weak of will, infirm of purpose, slow to understand, or he would have realized that, since the first symbol was full of vital significance, this must mean even more, and so he must smite with all his strength. But no; he took the arrows and smote but three times.

His incompetency aroused even Elisha, for he was wroth at the king. He gave him this short, scathing rebuke, "Thou shouldest have smitten five or six times. Then hadst thou smitten Syria still thou hadst consumed it, whereas now thou shalt smite Syria but thrice." That was his farewell message to the king, an assurance of only a partial success. It was a true prophecy, for in three battles the King of Israel was victorious, and recovered the cities of his fathers.

We wonder why it was, when Elisha's eyes were upon him, eager to see him victorious, that he feebly struck but three times and then paused. How anxious Elisha was to see him smite hard and often, but the symbolism held good. The king was weak and incompetent, and his lack of purpose and initiative was revealed by his poor efforts, when left to depend on his own resources.

When you really know what you are here for, and how to take hold to do it, it is grand to live. Spend yourself on the work before you, and the next task will be easier.

"It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on!
Tomorrow comes the song."

Covington, Ohio.

SISTERS' AID SOCIETIES

PEARL CITY, ILLINOIS.

Our aid society is now two years old. We are scattered too much to do what we would like to do, but do not feel discouraged. We do all kinds of sewing. We go into homes and do family sewing for $1 per day. We also make comforts and garments and prepare second hand clothing. On all occasions each sister furnishes her own lunch. The spirit of our meetings is excellent. Some of our sisters, who cannot meet with us, remember us with donations of both money and clothing. One of our number passed away within the last year.—Lydia Bryan, Pearl City, Ill., Jan. 11.

DARLOW, KANSAS.

The sisters' aid society of the Pleasant View congregation was reorganized Dec. 3, with $3.55 in the treasury. Paid out during the last six months, $5 to the Oklahoma orphanage; $10 to the Denver church; sent two sacks of clothing to Kansas City, Mo.; gave $5 to a friend at home, who met a loss by fire, also $3 to a brother who suffered from the same misfortune; 275 pounds of provisions to St. Joseph, to help feed the poor on Christmas, freight charges on same being $1.78; two sacks of clothing to Kansas City, Kans., and $10 for those who suffered from the destruction of the flood. Sister Minnie Rexroad has been elected president; Sister Mary Schisler, vice-president; the writer, secretary and treasurer.—Kate Finfrock, Darlow, Kans., Jan. 16.

THE GOSPEL MESSENGER

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BRO. J. F. REAM, of Pennsylvania, changes his address from Windber to Quakertown.

BRO. J. W. LEAR is having a good interest in his meetings at Greenville, Ohio. Eighteen have applied for membership.

AT Shiloh, W. Va., Bro. Emra T. Fike gave fifteen well-planned discourses, and seven persons accepted Christ as their Savior and were baptized.

THE meetings at Mt. Etna, Iowa, continue with unabating interest. Seventeen have signified their purpose to become Christians and live for their Master and his service.

A THREE weeks' series of meetings, conducted by Bro. Rufus P. Bucher, was held at the Millbach house, Tulpehocken congregation, Pa., and twenty-three were added to the church.

BRO. I. B. WAGONER, of Red Cloud, Nebr., but for the present with Bethany Bible School, was with us last Sunday, and delivered a very interesting discourse at the morning service.

THE members at Topeka, Ind., were very much helped and encouraged by a series of meetings, held for them by Bro. J. Edson Ulery. Five persons applied for membership and will be baptized soon.

THE district board of Nebraska announces that Bro. M. R. Weaver, of Boise, Idaho, has been secured for the mission in Omaha, and will enter upon his work about the first of March. See notice under Nebraska news, on page 76.

THE Brethren church at Greenspring, Seneca Co., Ohio, is to be rededicated Feb. 14, with Bro. P. B. Fitzwater, of North Manchester, Ind., delivering the address for the occasion. It would seem that a large attendance is expected.

BRO. M. M. ESHELMAN, of Los Angeles, Cal., writes us that the Berean Bible School opened Jan. 5, with an encouraging attendance, there being among the number nearly one dozen ministers, counting the evening and day lessons.

BRETHREN A. F. Wine and M. R. Myers, of Chicago, are holding revival services at the Ogden Mission. They have entered upon the work with a zeal worthy the cause they represent and are seeing some of the fruits of their earnest efforts.

WE have just published another edition of "The Lost Brothers," by Bro. Jas. A. Sell. It is in pamphlet form, and tells a touching story concerning the two lost boys who wandered from home and were finally found after they had starved to death. Price, ten cents.

DURING a late revival in the Lebanon church, Pa., ten persons decided for Christ. A part of the preaching was in English and a part in German, but the Gospel preached proved to be the power of God unto salvation to all who believed, both to the English and to the Germans.

UNTIL further notice Bro. Levi Minnich, of Greenville, Ohio, should be addressed at Glendora, Cal., where he expects to spend two months. Speaking of his forthcoming Bicentennial Sunday-school report, he says it is going to make the best showing of any one yet published.

BRO. I. B. TROUT, who spent two days at North Manchester, Ind., during the late Special Bible Term, reports some interesting meetings and much very helpful teaching. Those in charge of the Special Bible Term proved to be zealous and efficient in their respective departments.

BRO. A. H. DUNCAN, of McMinnville, Tenn., under date of Jan. 13, writes that he is now eighty-one years old, has been preaching the Gospel for forty-three years, can still preach, that he is a missionary at home or abroad, first, last, and all the time, and that he has preached to, and taught, the colored people for four years.

THIS week we are publishing on the Missionary page, a newsy report from the Mission Board of Southern Illinois. It will enable the members of that district to understand just what their board is doing. Why cannot the boards in other States follow this splendid example, and thus keep their patrons posted regarding their work?

LAST Sunday we had the pleasure of worshiping with the Brethren at Batavia, where we met an interesting, wide-awake congregation. Bro. S. S. Blough is in charge, and is doing a good work. He can count on ninety per cent of his members at the regular services. The attendance at the prayer meeting is also encouraging.

WHEN a writer tells us to print his article, but omit his name, it means that the article is not to be printed at all, for if it is not already known, it should be, that the name of a writer must appear in print with his article. It is useless for correspondents to ask us to omit their names when we print their articles. That is something that we cannot consent to do.

WE have over one dozen reports from the Sisters' Aid Societies which we hope to publish next week. It is encouraging to observe the interest which our sisters are taking in their work. When they once get to discussing better methods, they are going to find many ways of helping the needy and making themselves eminently useful in their respective communities. Various avenues will open up to them and they will find caring for the needy a labor of love rather than a burden.

WE have a copy of the "Brethren Annual for 1909," issued by the Progressives. In addition to the usual almanac information it contains a number of reports regarding their work and finances, in addition to a list of their ministers, and then a separate list of their churches and pastors. The number of ministers listed foots up to 287, or ten more than were reported for 1908, as well as for the year previous. We also have a list of the ministers for the Old Order church, the number being 230.

A BOUND copy of *The Missionary Visitor*, for 1908, has just come to our desk. It is a neat volume of over 500 pages, and is full of interesting missionary news and missionary sentiment. The illustrations constitute a very interesting feature of the publication. It would be well for the patrons of that journal to file the different issues, and have them bound, and thus preserved for future reference. The day is coming when the early volumes of our publications are going to be highly prized.

BRO. DORSEY HODGDEN closed a very successful meeting in the North Star congregation, Ohio, with eleven additions, nine by confession and baptism and two restored to fellowship. From evening to evening Bro. Hodgden discoursed on the teachings of the New Testament in an interesting and helpful manner. In so doing he confirmed the members in the faith, and also properly instructed the new converts. He is one of the evangelists who believes in preaching plenty of good sound doctrine in our revival meetings.

The Clinton County Democrat, Plattsburg, Mo., for Jan. 8, publishes a very good write-up of Bro. Daniel D. Sell, who moved from Blair County, Pa., to Missouri, in 1866. In that year he assisted in organizing the church near Plattsburg, and has been preaching for the congregation ever since. It is not often that a man preaches for one church forty-two years, but this is what Bro. Sell has done, and his people still listen to him with interest.

BRO. P. H. BEERY, of Covington, Ohio, dropped into the MESSENGER sanctum a few days ago. We had a very pleasant interview with him. He is especially interested in colonization work in Southwestern Texas, and if our people continue to settle in that part of the country it will not be long until we shall have at least a score of good working churches in the Lone Star State. Personally, we are not concerned about any of the colonization projects, only we would like to see our people capture a good part of Texas as well as a goodly portion of a score of other States in the West and South.

BRO. N. F. BRUBAKER, of Missouri City, Texas, wishes to say to our readers, that two articles in our issue of Jan. 16, "Salvation Gained and Kept," by Andrew Hutchison, and "Pride—What it is," by Hattie E. Stamm, are worth to him the price of the MESSENGER for one whole year. That being true, he gets the rest of the matter, for the year, free. This is certainly a good bargain. Well, we are glad to have our patrons appreciate some of the splendid things we are giving them from week to week. There are others articles just as highly prized, only nothing is said about them. We are sure that many of our people would get more good out of the MESSENGER than they do, if they would read at least a part of the contents with greater care.

BRO. D. L. MILLER seems to be enjoying his sojourn in Southern California. He writes about the charming climate, the beautiful flowers, his associations with the members and the prosperity of the country. Referring to his health he says, "I am feeling about as usual. Sometimes I feel good for a time and then worse." Under date of Jan. 21 he has this to say: "The much-needed rains are falling here now and it is pleasant to hear and see the water come down. There is no wind, and the generous bounty of heaven falls to the earth quietly and gently, soaking the dry earth and assuring plenty of hay and potatoes. And, by the way, the hay and potato crops in this State last year were worth more, in dollars and cents, than all the gold and silver mined in the State."

SOME of our correspondents are exchanging views regarding the New Testament methods of passing the loaf and cup at our communion services. We have published several articles on the subject, have a few in this issue and have on hand some others that are to appear later. We are also in receipt of a few essays on the "Rebaptism" question. Possibly we may not publish all the matter that comes to our desk, on these as well as other open questions, but we are certain to make room for the articles that come to us in good form, and, at the same time, reserve the right to say when a subject has been sufficiently ventilated. This exchange of views is not permitted for the sake of controversy, but rather for the purpose of instructing our readers and enabling them to do some thinking for themselves. We aim to grant about as much liberty as is usually accorded speakers at the Annual Meeting, but we are not to be held responsible for any of the views expressed. In an exchange of thoughts on subjects, like the ones under consideration, the readers will occasionally meet with some strange ideas, for which due allowance must be made. Should the MESSENGER ever be opened up for a general exchange of ideas on points of differences in the church, this will be one of the problems with which the editorial management will have to deal, and it is by no means an easy one.

DEATH OF BRO. BALSBAUGH.

BRO. C. H. BALSBAUGH, of Union Deposit, Pa., has left this earth and gone to the realms beyond.

He died Jan. 19, and all that is mortal of his frail body was laid to rest three days later. Bro. Balsbaugh has been writing for our different papers for over fifty years, and at one time was looked upon as the most scholarly and forcible writer in the Brotherhood. In the sixties and seventies the depth of his thought, and the logic and force of his communications were remarkable. He employed the English language in a masterly manner, and at times seemed to have the whole working vocabulary of the language at his command. He wrote rapidly, made few mistakes, and contributed largely to other journals as well as to our own. He was born in 1831, and was therefore seventy-seven years old, when he closed his earthly pilgrimage. He has been a bookworm all his life, and read nearly everything he could get hold of, having collected, mastered, and disposed of, not less than three libraries of choice books. In early life he was favored with a good education, taught school some, slept little, and studied until he became a physical wreck at the age of twenty-two. Then followed years of intense suffering, and for twenty years he seldom spoke above a whisper. In a hygienic institution he learned for the first time how to live, regained his health in part, and then, with the utmost care, managed to keep up enough strength to continue his studies and writing. He was never called to the ministry, but designated his work as "The Pen Ministry," with the world as his field, and magnified his office. His letter-writing was prodigious. We have published hundreds of his scholarly communications, and hundreds had to be returned to him, or to the parties to whom they had been addressed. We are likely to have more to say about him in other issues.

LIVING AS JESUS WOULD LIVE.

It is said that on Jan. 3 more than 10,000 Christian people met in Epworth Memorial church, Cleveland, Ohio, and resolved that, for two weeks, they would live as they believe the Savior would have lived. This was a fine resolve, but it ought to have been for life instead of two weeks. But we are wondering if any of the ten thousand lived, during the two weeks, as Jesus lived while on the earth, or as he would live now, were he here with us in person. Jesus went about doing good. Then he said: "My meat is to do the will of him that sent me, and to finish his work." John 4: 34. He came down from heaven not to do his own will but the will of his Father (6: 38). Those who do as Jesus did, will keep his commandments. He then says: "He that hath my commandments, and keepeth them, he it is that loveth me." John 14: 21. Are the people referred to obeying the commandments? If not, then they fail to do as Jesus did. On the day of Pentecost 3,000 were converted. They believed, repented and were baptized. They did what Jesus said his followers should do. After entering the church, it is recorded (Acts 2: 42), that they "continued steadfastly in the apostolic doctrine and fellowship." They obeyed the commandments, in spirit as well as in truth, and thus lived as Jesus would have done. Most of those who claim to live as the Master did, pay little attention to the commandments. They may believe and repent, but how about being baptized? They practically ignore the rite. They do not obey the ordinances as Jesus instituted them, claiming that they cut no figure in the scheme of human redemption. Thus one command after another is discarded until but little of the Gospel is left. Can people thus set the New Testament aside and live as Jesus lived, or as he would live, were he here with us? Most assuredly not.

True, these people may have been honest, truthful, cheerful, pure and hopeful. They may have lived clean lives, may have abstained from intoxicants and tobacco in all of its forms. They may have fed the hungry, clothed the naked and visited the sick and those in prison. They may have attended all the church services, may have had a kind greeting and an encouraging word for everybody, but some of them at least set the commandments at naught. If we can depend upon the teachings of the New Testament, there is more to do than merely living a good moral and honest life. All of the moral traits and personal graces are necessary in order to live the Christlife, but more is demanded. He who would live as Jesus did must obey the commandments. Jesus obeyed the Father and we in turn must obey Jesus, and this we will do most cheerfully if we are filled with the Holy Spirit.

ADVERTISING.

On the old principle, that when we have things that are for the general good, we ought to let the world know it, advertising, during the last decade or more, has come into vogue, in a degree that was never known before. Of course, a very large percentage of the advertisements, found in our common newspapers and low-priced magazines, is not for the general good, but, contrariwise, demoralizing and dangerous. But this should not argue against the legitimate and helpful kind, because where good is, the devil always is present and pushes, with vigor, his business and wares. What is necessary, in a case of this kind, is clear discrimination and the using of good common sense.

Christians, when they want good, lawful and useful things, ought to be willing to pay a fair and reasonable price for them. And those who want and expect to get things at cost, or less, or for nothing, deserve to be swindled because the desire, to get things in this way, is wrong, and so no honest person should correspond with such advertisers, because their own good judgment ought to tell them that no honest man, or firm, can make and advertise goods of any kind, and then sell them below cost. Fraud is plainly written on the face of all advertisements of this stamp.

But we are glad to say that, while there is much bogus advertising, there is also much that is legitimate and often greatly to the advantage of the general reader. Indeed, there are a number of our first-class magazines and papers, in which reading the advertisements affords both pleasure and profit,—more, they are artistic, instructive, and develop taste and culture.

In looking over the advertisements of one of this class of magazines, we counted over three hundred distinct advertisements, representing almost every phase of business, profession, calling, and the different activities of life. And we did not notice a single one that could be considered a fraud. They were all intended as square deals for the persons to whom they were adapted.

But why all this talk about advertising? Because it shows that we have a large number of people in this world, that mean business, are in earnest and have faith in what they know and do. It is fulfilling the scriptural injunction: "Whatsoever thy hand findeth to do, do it with thy might."

While many men may be selfish in making their wares known to others, in some cases, at least, it may be a justifiable selfishness. When a man spends time, brains and money in inventing a labor-saving device or machine that will be greatly helpful to others, saving them time and money, it is a justifiable selfishness that he should feel that he has a right, not only to be well paid for his labor in the construction of his invention, but, further, that he should also share in the profits that it makes for others. And, further, it is a justifiable pride, on the part of any man, that he can be helpful to his fellow-men, so that the idea of advertising a good thing is a laudable one. It shows the right spirit. A man that has no desire to make himself felt for good in the world, is a man without a purpose,—a back number and a blank.

There are very few men and women but what have the spirit of advertising more or less developed in their lives. And, as we fixed our mind on this subject, the thought came to us with considerable force, "What kind of stuff many of us are really advertising." Some people have done something worth while. They know it and feel that it could be beneficial to others, and, therefore, it becomes a duty, as well as a pleasure and a profit, to tell it to others. Others have done things of less importance and are, therefore, or should be, more modest in their advertising.

There is still another class who have never done anything in this world but to talk, scheme and plan for others. They feel and act as if all wisdom, knowledge and perfection centered in their big selves, and, therefore, their advertising is all self, self, self! Self is their stock in trade, and therefore they have nothing else to advertise. And their greatest surprise is, that people cannot see their greatness. They are like the minister who was always anxious to know what people thought of his preaching. One Sunday morning he noticed an aged lady come in, who took a seat back of the middle of the house, and seemed to give very close attention to his preaching. As soon as the services were ended, he went back to speak to the lady and said: "My sister, I am very glad to have you with us this morning. How did you enjoy the sermon?" "Well now, mister, it was this way," she said. "You see all those rich folks were crowded in front of me, and, with wide open mouths, they took it about all in, so that what little got back to me was poor stuff, mighty poor stuff." And so it is with all self-centered people,—that which they advertise is generally poor stuff.

As a last thought, what are we, as God's children, advertising? If we have nice farms, houses, barns, horses, cattle and fine-growing crops, we advertise them, not in magazines and papers, but in talking about them to our neighbors and brethren, and that, too, sometimes on Sunday. And so with our other belongings. We advertise regularly and freely. But don't we have something that is better than all these? We surely have. We have found Jesus precious to our souls. We have received the new life. We have found it a preciously good thing, and we are sure that it would be equally good for others. What are we doing about it? Are we making out of it a square deal by advertising to others, as do our wide-awake business men, that others may know, get and enjoy? Let each one of us ask ourselves, What are we doing in advertising to others the best thing we have ever found—the religion of Jesus Christ? We ought to do it by all means. H. B. B.

THEREFORE GET MONEY.

The wise man said long ago that wisdom was the principal thing, and that therefore men should get it. But the present age, in practice at least, has changed it to, "Money is the principal thing; therefore get money"—honestly if you can, *but get money.* That people living for this life alone should bend all their energies to the accumulation of this world's goods is not strange; for money, and what it will buy, are the main things in the life of the great majority.

It does seem strange, however, that men who look beyond the transitory things of this world to a house not made with hands, eternal in the heavens, should consider the accumulation of wealth of so great importance as to risk the salvation of their souls in order to secure it. They do so because they have let the spirit of the world get some control over them, and have been led to value the temporary at much more than its real worth. And, this spirit once in control of them, it is easy for them to make the great mistake which is so common nowadays. The man of wealth is the man of influence. This is true in too many instances in the church.

And it is true not only of the individual member but of the body. In how many cases have we found the body sanctioning unrighteous methods of getting gain? We can, perhaps, see this most clearly illustrated in the oldest of all denominations. If we read church history we shall find almost every kind of unrighteousness tolerated—sometimes even encouraged—in order that more wealth might come into the coffers of the church. But there came an awakening: the people, aroused by religious leaders to a sense of the iniquity of indulgences and other evils, demanded a reform; and there was a change. The church lottery had its day until the evil of it was realized. The schemes, adopted by churches in various places and at different times to increase the church revenue, are too many to name.

But, even if there has been advancement, the church is not yet free from money-making schemes of more than doubtful propriety. Some denominations are worse than others, less careful to provide things honest in the sight of all men. One common way of securing revenue is by holding property and renting it. And there have been instances of a church rent-

ing its property for a saloon or some other evil purpose, because more rent could be had from persons engaged in the wicked traffic. It mattered little that the money received was devoted to missions in heathen lands. God will not bless a church whose revenue is secured in such a way.

Some of the churches have their publishing houses; and we are among the number. Here there is danger of looking at and being concerned about the money-making power of the plant rather than at its power to sow the seeds of truth. That has been experienced by those who have been in the business much longer than we have. Its success, its value to the church, the reason for its existence—all these are too often judged by the financial returns. But the main reason for having a publishing house is not financial, but educational. It affords the means for spreading the truth—and that should be its use. The money earned comes good, for there are many places in which money is necessary, if the Lord's work is to be carried on successfully. But, in spite of the judgment of the age, in spite of the lives that are ruined in order that money may be secured in abundance, money is not, with the Lord, the main thing, and it never will be.

After some money has been secured, its value is quite likely to be overestimated. And so publishing houses have been led to do work which should never be allowed in a Christian institution, all because it paid in dollars and cents, made it possible to show a good profit at the end of the year. There is the great danger. No business manager likes to be considered a failure; and the only way he has to avoid it is by making the business he manages pay a good dividend. But the main purpose of a church publishing house should not be to make it pay as much as possible financially. The church has doctrines, principles, and the teaching of them, the putting of them before the largest possible number of people in the most convincing way, is the main reason for the existence of a printing establishment owned and controlled by the church.

Most churches seem to have caught the spirit of the age, and are diligently striving to lay up large sums of money. To have money is a good thing, for the church and for the individual, if it is rightly used and if one is satisfied when he has what he needs. We believe that we are living in the last days, that in the not distant future the Lord shall come to earth the second time; and yet we rarely live as if we believed it. Our effort is to heap up treasure—of which when the Master comes there will be vast sums in the hands of individuals and corporations. What excuse will be given for having on hand so much unused treasure, no one is able to say. But the one with whom they will have to do in the last day said while upon earth that treasure should be laid up in heaven, and not upon earth; and these words apply to the church as well as to the individual.

We value some things too highly and others not highly enough; and we seem to have placed money in the former class. Christ said to seek first righteousness and the kingdom; but we seek money, professing to want to use it to bring the world to Christ. It is not well to change the divine order, and it is not safe to change the values fixed by the Son of God. We can do better than we have been doing with the money question; we ought to do better. If the individuals do better, the church will do better. What will we do?

G. M.

IN THE RUSH OF LIFE.

Does our manner of preparing for Christmas promote personal happiness? Do we really enjoy the approach of this, the most noted day of the year? As we meditate on the day, and plan for the sacred festival, are our hearts filled with joy? Or do we not dread the ordeal through which we must pass and then have a keen sense of relief when it is all over? In front of the curtain we see only that which pleases and delights, but how is it behind the curtain? The editor of *The Independent* offers this view of the real situation, a view that is true to life:

"A few days before Christmas a busy professional man took half a day off and went shopping. Through the hurrying multitudes he made his way, selecting here a book and at another place an article still more valuable. Returning to his office he said something that made others think. 'I have seen today,' he said, 'some thousands of human beings, and not one unmistakably happy face. What does it mean? I have seen men who looked worried, and men who looked bored. I have seen women who looked irritated, and women who looked ready to drop with weariness. I have seen children who looked spoiled, and children who looked hungry. I have seen saleswomen who could barely distinguish one tag from another, and who had long since ceased to know where any particular thing could be found. I have seen floor-walkers, who looked hopeless and helpless, and drivers to whom arrest and imprisonment for killing would apparently have been a relief, and nowhere have I seen the look of joy, or even of satisfaction.'"

But, are we not all rushing through this busy and excited world about the same way? The one picture of hurrying humanity is seen on the farm, in the home, in the shop, in the office, in the schoolroom and every place else. It is not the hurry for Christmas alone. We even rush our preparations for Sunday school, then rush to and through the Sunday-school exercises and through the preaching service. Then it is hurry home, hurry during the afternoon, so as to take in as much as possible. All of this we do to get ready for another week of hurry and anxiety.

Is this the way to accomplish the most good and to get the most out of life? But it is the way we are doing, whether it is the best way or not. Are we to go on at this rate? It looks that way, for we have got to going and it seems that we cannot stop, or even slow down. The world and the church are on the run, and with every human being who accomplishes anything it is hurry from the time the boy starts to school until he gets ready to enter the grave. In fact, some men and women go to the grave on the rush.

But this is what we call the latest and highest order of civilization. It may be the best and the highest, but, candidly, are we to keep up this rush, push and hurry throughout all eternity, or are we to be regulated and timed in the other world as the great Creator has set in order and timed the heavenly bodies, so that each one may fill his heavenly mission regardless of the duties assigned to another?

OUR SCHOOL MEN.

In the States where we have Brethren schools it is a mistake to hold the ministers and others, connected with such schools, at arm's length. It is not good either for the schools, or for the school men, nor is it good for the State District where it is done. If our schools are to be run in the interest of the church, the school men must not be held off at arm's length. They must be brought right in among our other workers and made a part of the district force.

We have found the great value of this plan here in Illinois. To see us all together at a district meeting, or some other district gathering, the stranger could not, for the life of him, tell who is the most honored, the farmers, the mechanics, the school men, the physicians, the supported pastors, the business men or the editors. We have them all with us and no one class seems to feel more important than the other. We mix up and work together and are all made to feel the responsibility of the work, and then we learn to respect one another. When electing officers for a district meeting, we sometimes select farmers, sometimes school men, sometimes business men, and, now and then, editors or pastors. Then, again, we mix them. We have two schools. Sometimes we select an officer from one school, and then again from the other. One time we took the presidents of both schools and a pastor and placed them in charge of the meeting. That is the way we do here in Northern Illinois, and we find that the plan works well. It destroys jealousy and partyism. We may not all see alike, still there are no parties, but there would be friction if the school men, or any other class, were held off, and not permitted to enter the inner circle of our work.

In some of the districts where we have schools, some of the young brethren, connected with the school work, ought to be utilized at district meetings as clerks. The training would be good for them, and, in the end, good for the church. Thus coming in close touch with the church and her work, would enable them to understand the spirit and the genius of the church much better than some of them do. Those who are proficient in the ministry and possess the New Testament qualifications, should be ordained to the eldership. Then it would be wise for a number of those, thus ordained, to have some experience on the Standing Committee. Let a policy of this kind be adopted, regarding the use and training of those, connected with and educated in our schools, and the school problem will come wonderfully near solving itself.

CHURCH STATISTICS.

Each year *The Christian Advocate*, New York, publishes the religious statistics of the different denominations in the United States. The information thus published is collected and arranged by Dr. H. C. Carroll, who has been doing this kind of work for years. The report shows 34,282,543 church communicants. This includes all religious persuasions in the country. The Roman Catholics claim 12,094,656. This, of course, includes the children. The Baptists, fourteen branches, give as their number, 5,413,945. This does not include children. Count the children as the Catholics do, and the Baptists would outnumber them. There are eighteen branches of Methodists, and they claim a membership of 6,838,779, including a few children. The Disciples are credited with 1,295,423 members. This year the denomination is 100 years old. There are over 2,000,000 Lutherans and nearly that many Presbyterians. The Church of the Brethren numbers practically 100,000. This year we are classed under our official name, followed by an explanation that places us in the right light, so far as the name is concerned. For all denominations the report shows a gain of 720,647, of which the Baptists claim 100,000, the Catholics, 340,000 and the Methodists, 149,000. There are 3,372 more ministers than were reported in 1907, and 5,200 more churches. As a whole the report is both interesting and instructive, though only approximately correct.

UNIFORM INCONSISTENCY.

There are Sunday-school workers who strongly favor uniforms for the Boys' Baseball Sunday-school Class, the Boys' Sailor Sunday-school Class, or the Boys' Military Sunday-school Class, but when it comes to something like a uniform for Christians, they oppose it to the last minute. They are quite willing to have the boys in Sunday school look like soldiers or sailors, or to even resemble those who belong to worldly baseball clubs, but when it comes to Christians adopting a garb expressive of simplicity, they see nothing in it. With them it is all right to have the boys in Sunday school dressed like those who belong to the world, and make no profession, but they cannot bear the idea of Christians dressing like those who endeavor to come out from the world and live a life of holiness. It is strange to us that such people cannot see their own inconsistency. Should they stand opposed to worldly uniforms for the boys in Sunday school, there might be some consistency in their opposition to the simplicity in attire, recommended and encouraged by the Brethren. But when they favor a military uniform for the boys' Sunday-school class and then oppose a Christian uniform for the converted, they certainly betray an amazing lack of sincerity as well as a lack of consistency.

WHAT THE SALOONKEEPER MADE.

It is said that a prosperous liquor dealer was boasting to a group of men, standing near his saloon, of the amount of money he had made. "I have," he said, "made $1,000 in the last three months." "You have made more than that," quickly remarked a listener. "What is that?" was the quick response. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than that, I reckon, but you'll get the full account some day!" Why all of this? Because the professed Christians of the country have, by their votes, legalized the saloon business, and in this way have become a party to the evil that whisky is doing. They, too, are to have a day of reckoning.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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J. J. Yoder, ...Conway, Kans.

Address,
General Mission Board, Elgin, Ill.

England Invaded by Buddhists.

On good authority we are now assured that Buddhism is to be introduced into all parts of England at an early date. Bikuqua Amanda Mettegya, the advance guard of the movement, who is now at work in England, declares that the people of the United Kingdom are ready for conversion to Buddhism. It is planned, by a systematic effort, to gather in the various available converts to the eastern cult, and organize them for further aggressive work. It seems almost incredible that a land of culture and enlightenment,—such as Great Britain is supposed to be,—would afford an opening for the erroneous teachings of Buddha, which, compared with the exalted teachings of Christ, are simply of no value whatever. Most peculiar of all is the fact that the movement is finding most of its adherents among people of wealth and refinement, who, seemingly, have departed from the faith of their fathers, and given a willing ear to "seducing spirits" from far-off India.

The Sad Condition of the Russian Church.

That the state church of Russia is practically dead and ineffective, as a power for good, has been an admitted fact. Father Petroff, a popular preacher and member of the Douma, has, for some time, been struggling to bring about better conditions, and a higher spiritual life, but, as is the lot of all reformers, his pathway is beset by many difficulties. At present he is languishing in a place of confinement, because of his insistence on church reform, but even from there he issued the following: "The great Russian nation, like the traveler in the gospel parable of the Good Samaritan, lies robbed, beaten, bloodstained, while the clergy, the earthly shepherds of the church, pass by unconcerned. They are hurrying forward to the service of the ruling and possessing classes. We need more of Christ's truth to put new life into the dead formalism of our church, and to make it what it ought to be,—a power for truth and righteousness." It is to be hoped that Father Petroff will succeed in stirring up new life and vigor among the members of his church. They certainly need new power and inspiration.

How the Korean Christian Memorized Scripture.

We have referred to the zeal of Korean Christians in previous issues. A recent occurrence, at one of the mission stations of that country, is worth thinking about and putting the teaching thereof in practice. A sturdy native Christian came to the station from his home, a hundred miles away. When asked the purpose of his visit, he replied, "I have been memorizing some Bible verses, and now wish to recite them to you." He thereupon recited the entire Sermon on the Mount in Korean. The missionary was much pleased with the attempt made, but admonished the Korean that it would be far better to practice the teachings of that wonderful sermon than merely to memorize them. The native's face lighted up with a smile as he promptly replied: "That is the way I learned the sermon. I tried to memorize it, but it wouldn't stick, so I hit on this plan: I would memorize a verse, and then find a heathen neighbor of mine, and practice the verse on him. Then I found it would stick." Can it be possible that the poor Korean has learned the secret of making himself a living embodiment of gospel truth, while many Christians in America are vainly endeavoring to enter into the inner recesses of the higher spiritual life?

The Modern Pharisee.

Christ said, "Woe unto you, Pharisees, how can you escape the terrors of hell." It was the only bitterness that Christ ever showed toward any class, but his language was none too strong. They claimed to be the reputable people of Jerusalem,—the good people. They seemed to hold a mortgage on the respectability of Jerusalem. They held a patent on the strict observance of ceremonial law and tradition, and Christ was killed for infringing on that patent. Outwardly fair to behold,—inwardly they were full of corruption. The Pharisee has not become extinct, for he is with us today. He moves in the most respectable circles of society and, sad to say, frequently figures as a leading light in the church. Through such a one Satan can work to a finish, for does he not appear as "an angel of light"? A judge in an eastern city sent a girl to jail for stealing a pair of cheap gloves. The "modern Pharisee," who stole a franchise, rides in an automobile, and we take our hats off to him. No punishment for him, though he virtually stole entire streets. True, he is a church member and gives liberally. He is pointed to as a shining example of success, and many a boy resolves, then and there, to become,—like his pattern,—a successful grafter. Does Christ look with greater leniency upon the "Modern Pharisee" than upon his predecessor? Can he escape just retribution?

Heathen Religions Afford No Comfort.

"Oh, Sahib," said a Hindu to Dr. Jacob Chamberlain, can you tell us how to get rid of the burden of sin? I have made long, weary pilgrimages to the sacred shrines of our gods, sometimes crawling all the way in the dust like a worm. I have given all my money to the temples. I have repeated a thousand times, without resting, the passages from our sacred books, but the burden is here on my heart. Can you tell me how to get rid of it?" This is the problem before men of every tribe and nation. There is no need of argument to prove to earnest, thoughtful men and women, in heathen lands, that they are sinners and need forgiveness and cleansing. The African, as he makes his offering to the fetish, is seeking to soften the anger of the spirit, that he may escape the penalty of evil deeds. The Hindu, lying on a bed of spikes, or swinging, head downwards, over a fire of coals, or buried, up to his neck in the earth,—the masses who bathe in the sacred rivers and drink the foul waters of holy pools, —all these are trying to escape from the burden and penalty of sin. But how useless are these efforts! Only as the Christian missionary comes to them, proclaiming the "glad tidings of great joy," do they find a balm for their sin-burdened souls. Are you, brother, sister, doing your part of the "Go ye," either by going or helping some one else to go?

Special Bible Term at Bethany.

It was the privilege of wife and I to attend the special Bethany Bible term in Chicago, where we met a band of most earnest Bible students. Seventy-eight were enrolled, and about one-half of this number will continue in the work with the regular students, upwards of eighty, who will return after the special term vacation, to say nothing of new students who may enter.

Many problems came up for consideration, but few of them are harder to solve than how Bethany shall room and care for her growing band of students. There are classes, including work in Prophecy; Life of Christ; Epistles; Acts, including the Sunday-school lessons for 1909; Doctrine, embracing the Ordinances, Lord's Prayer, Christian Adornment, and other lines, Bible and Hymn Reading and Song Service.

Three sessions of ministerial conferences were held and enjoyed most profoundly. A more unified spiritual center is hard to find on earth. Among the many things that pleased us, one thing more than some others was, that every student feels greatly established, as the faith of the Gospel is being taught by those in charge.

Bible teaching at Bethany, as at other points, is by no means a lucrative position. It means hard work and a great deal of personal sacrifice upon the part of the managers and the teachers. L. H. Eby.

Michigan City, Ind., Jan. 5.

The Texas Mission Field.

The writer left his home in Fruita, Colo., Dec. 6, for the mission field of Texas. Our first place of meetings was in the northern part of the State, near Weatherford, where we continued nearly two weeks, with increased interest and attendance.

My next place was Irving, near Dallas, where I held some meetings. At this place Brother and Sister Derrick live. I then passed on to Dallas, where Brother and Sister Crumrine live, but here no meetings were held. From here I went to Southern Texas, to Manvel, and began meetings Dec. 25, continuing until Jan. 4, conducting, in all, thirteen meetings, including a love feast. At this writing I am at Ganado, with Brother and Sister Thompson, at which place I will hold some meetings. From here I intend to make my way to eastern points, and will visit Northern Louisiana.

The Texas field is truly great, but the workers are few. It does seem strange that in this broad homeland there are not more of our Brethren at work, especially in the fine climates. I am writing these lines in a room in which there is no fire, and the windows and door are open. Out in the yard the roses are in full bloom. Strawberries and other berries are being gathered and sold. The orange and fig industry is very promising here. Those of our Brethren who are living in the cold North should look this way for a pleasant home, and where their help in the Master's vineyard is so much needed.

Ganado, Tex., Jan. 9. N. F. Brubaker.

Mission Work in the South.

We have noted what the writers have said, recently, concerning mission work in the South. We believe in foreign missions, and have given for this good work as the Lord has prospered us, but these writers are correct about the South being neglected. The South is not receiving the attention it deserves. True, the South is full of churchhouses, but much of the preaching is of the popular brand,—part Christian and the balance world.

I will tell of a recent experience. Some miles from here is a settlement, somewhat noted for the wild character of its young people. A Baptist minister had just dismissed a protracted effort because, as he said, the people behaved so rudely, that he felt he was doing no good. Jan. 10 the writer and another brother went to this very house, and broke to the people the Bread of Life and, at their earnest request, we held two more meetings. At the last service the house could not hold the people.

We preached no "mourner's bench" doctrine. We made no compromises with the so-called popular religion, yet, strange to say, we saw no rudeness. To our certain knowledge the people went away calmly, talking about the thoughts presented, regretting that we could not stay to continue the meeting. Having a family to support, I was compelled to come to my place of business and look after my temporal affairs.

Now, dear Brethren, this is not a call for money. Our first need is the man; then money to help him, if he needs it. True, we are far behind the Northern people in many of the conveniences that make life pleasant. A young minister from your locality might feel that he was sacrificing his life, to live down here, yet we know that Jesus gave his life that others might live. For those willing to put up with our inconveniences, there are opportunities here for doing a great deal of good. Down in the lowlands, toward the coast, there are many negroes in a state of ignorance and sin. Their souls are perishing. They are calling for spiritual food but are not receiving it.

O young ministers of the North, do you have the love for souls that the Master intended you should have? If you do, then come down here and help us save these people! The field is already fully ripe for the harvest.

Dresden, N. C., Jan. 15. D. P. Welch.

Special Bible Term at Mt. Morris, Ill.

It was my privilege to attend several days of the special Bible Term of Mt. Morris College. Several States were represented, and the interest, which was good at first, steadily increased as the term progressed. Many of the students, although their time is closely taken up by their work, managed to attend several sessions of the special work. This was especially noticeable in Bro. Crumpacker's talks on "Child Study and Missions."

How to influence the child and youth of the land is a vital question, and Bro. Crumpacker's talks on this subject were both interesting and instructive.

I noticed some interesting features in the Bible studies, conducted by Brethren J. G. Royer, H. C. Crumpacker, and M. W. Emmert. One was unity of purpose and spirit in both teacher and student. They came there to learn more of God's Word, and to get a spiritual uplift, and they achieved their purpose. Another feature was a spirit to investigate the Word, in order that they might get a better working knowledge of the Bible.

The teachers did not stop to theorize while studying the Word. Teachers and students seemed to be filled with a desire to know what God said upon the subject under consideration, and they seemed willing to accept God's decisions and explanations as the best and final ones. To the preacher the study on "Practical Homiletics," by Bro. J. G. Royer, was interesting, instructive and profitable. To the Sunday-school teacher and Christian Worker the studies on "Sunday School and Christian Workers," by Bro. H. C. Crumpacker, were especially helpful.

If each member of the Brotherhood could attend a series of special Bible studies, conducted by some able member of the Church of the Brethren, at least once a year, a noticeable effect in a better knowledge of the Bible, and an increased spirituality of the members would be the result. G. L. Fruit.

R. D. 2, Viola, Wis., Jan. 18.

The Work in Southern Illinois.

The Mission Board of Southern Illinois met Dec. 29 at the home of Eld. D. J. Blickenstaff, near Oakley. The two new members were present, and took a deep interest in the work of the day. Bro. G. W. Sensenbaugh, one of the oldest members of the community, is in California for the winter months, and could not meet with us.

The usual routine of business came before the meeting. Just at present we have several very needy fields. We are hopeful that our plans for the Adams County Mission will soon materialize, and that a minister may be located to take the place of Bro. T. A. Robinson, who has moved from our district.

The Board will render some assistance to a minister who will locate in the bounds of the Spring Run church, and preach for them. The church, no doubt, would assist some also.

Bro. D. E. Eshelman continues his work at Oak Grove. One was baptized recently.

No material change is noted in the work at Springfield. The sisters continue their silent ministry and Sunday-school work with considerable interest. The preaching is being supplied by adjoining ministers. We should like very much to locate a minister at this place.

The members of Decatur are now worshiping in their new and commodious house, which was dedicated Nov. 8. Eld. J. W. Lear conducted the dedicatory services. Bro. G. W. Miller has recently held a series of meetings of seventeen days' duration, resulting in five additions by baptism. The members here request that a sister worker be located here. This, we believe, is a move in the right

direction, and we will gladly grant the request, providing the necessary support can be arranged for, outside of the regular funds. Eld. M. Flory will continue as pastor until Aug. 1, under present contract.

Eld. M. L. Hahn continues his labors in the Camp Creek church, having regular services at several places. He reports a hopeful outlook for his work in the town of Colchester and also at Laymoin, where he preaches in the United Brethren house, and is, at the present time, in the midst of a series of meetings.

We have an earnest request from Bro. J. R. Snyder to open up mission work in the town of Paris. Here are located some six or eight members, and it is thought to be a good opening, but the committee was compelled to turn this call down, along with others, for the lack of means to carry forward the Lord's work.

We again appeal to the churches of the district to remit the amount of their apportionment, one-half of which is now past due, that we may be able to meet our present obligations. See minutes of district meeting for full amount. Send all money to the undersigned.

Virden, Ill., Jan. 14. W. H. Shull, Sec.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—We held our love feast Dec. 19. Thirty-three members communed. All seemed to be built up. Bro. M. Wine officiated. Jan. 9 we held our council. The writer was chosen corresponding secretary and church secretary. The mission Sunday school, started over a year ago, is self-supporting and the interest continues. Bro. James White was reëlected superintendent for another year. Since my article in Jan. 2 issue we have made arrangements to open up another mission Sunday school in Mississippi. Some have, since reading my article in Messenger of Jan. 2, remembered the cause in a financial way. The money thus received we decided to turn in on our church debt. One brother sent $5. Twenty such donations would place the church out of debt.—F. M. White, Fruitdale, Ala., Jan. 19.

CALIFORNIA.

Glendora.—Jan. 3 we held our Bicentennial Sunday-school program. Our District Sunday-school secretary, Bro. J. W. Cline, of Los Angeles, conducted the services. We had a very interesting meeting. A number of good suggestions were made for the coming year's work. In the evening, in place of the Christian Workers' meeting, we discussed the Round Table. Our Christian Workers have begun a great work for the new year, in supporting one of our young brethren in the Lordsburg College.—Louese Whitmer Brubaker, Azusa, Cal., Jan. 10.

Los Angeles.—We held our love feast Sunday evening, Jan. 10, commencing at 6 P. M. Bro. D. L. Miller had charge of the service. About 150 members, besides a number of visitors were present.—Hiram Smith, 3207 Manitou Avenue, Los Angeles, Cal., Jan. 16.

CANADA.

Sharon church met in council Jan. 2, with Eld. G. A. Shamberger presiding. Four letters of membership were granted. Sunday-school officers were elected for the next six months. Brethren Harry Rupert and O. C. Tigner are the superintendents, and Sister Lizzie Shamberger, secretary. Bro. Percy Shamberger is president of Christian Workers' meeting.—John J. Shamberger, Nanton, Alta., Canada, Jan. 18.

COLORADO.

Mt. Garfield church met in regular council for the first time in their new church, Dec. 26, at 2 P. M. By request of our elder, Bro. Moses Deardorff presided, and the long-prayed-for conditions, viz., that we once could hold our meetings under our vine and fig tree, were greatly enjoyed by all present. We are sorry that some of our members, under the hand of affliction, could not enjoy the meeting with us. All present were edified. We hope soon to see the fruits of a determined and combined effort to build up a church here and to bring souls to Christ. Officers for the ensuing year were elected as follows: Bro. Rose was reëlected elder; Bro. W. R. Hornbaker, secretary; Sister Marie Hornbaker, treasurer; Bro. H. H. Winger, corresponding secretary, and Bro. S. H. Baughey, music leader. Bro. W. R. Hornbaker is our Sunday-school superintendent, Sister Clare Clark, assistant, and Sister Marie Hornbaker, chorister. We are few in number and we invite others of the faithful ones to share with us in the work and enjoyment of a genial and fruitful country. Our meetings, conducted by Bro. Deardorff, are promising good results, as indicated by the good attendance and attention. Our Sunday school begins next Sunday. Pray for the work here.—H. H. Winger, Palisade, Colo., Jan. 3. (The above report should have appeared last week. It was unintentionally delayed.—Ed.)

IDAHO.

Boise.—The church met in regular council Jan. 12. Business was disposed of in a Christian-like manner, and all are very hopeful. The attendance at all our services is steadily on the increase. Bro. L. E. Keltner, who has charge of the work here in the city, presided, and was still retained as elder. Bro. D. I. Stover was chosen as superintendent of our Sunday school. Those who contemplate moving to a city should not fail to investigate the advantages of Boise, where work is plentiful and where your services in the Lord's work are much needed.—I. Barklow, R. D. 2, Boise, Idaho, Jan. 17.

Fruitland Mission.—Sunday, Jan. 10, we elected our new Sunday-school officers. We reëlected Bro. E. B. Sargent as superintendent, and Bro. Henry Bowers as secretary and treasurer. We are looking forward to a series of meetings, to begin Jan. 16. Bro. E. D. Steward, of Kansas, is to conduct the meetings.—Marvel Bowers, R. D. 1, Payette, Idaho, Jan. 11.

Nezperce church closed a very good three weeks' Bible School, with Bro. J. S. Secrist, of Olympia, Wash., as instructor. This is the fourth Bible School for the Nezperce church. They are very inspiring, and give us more zeal for the Master's cause. About forty took part in the Bible study.—Wm. H. Lichty, Nezperce, Idaho, Jan. 19.

ILLINOIS.

Mt. Carroll church met in called council Jan. 13, for the purpose of organizing our church, as we are now divided from the Arnolds Grove congregation. Considerable business came before the meeting. Bro. J. G. Royer was chosen elder for another year, and Bro. Israel Cripe, foreman, in the absence of Bro. Royer. The three deacons, Brethren Noah Blough, W. R. Bratton and J. H. Rohrer, were elected trustees; Bro. J. H. Rohrer, treasurer; the writer, clerk. The Sunday school was reorganized, with Bro. Noah Blough, superintendent. We feel encouraged with the outlook.—Ella Wiler, Mt. Carroll, Ill., Jan. 18.

INDIANA.

Antioch church met in quarterly council Dec. 12. Elders present: John Wright, Aaron Moss, I. B. Wike, and Noah Fisher. Eld. John Wright presided. Our regular elder, Noah Fisher, having returned from Virginia, he has again taken charge of the church. He is also pastor of the Antioch congregation. Two have been restored into church fellowship. Jan. 10 a collection was taken for an aged couple in very feeble health.—Lydia Duncan, Andrews, Ind., Jan. 16.

Courter.—Jan. 2 Eld. Daniel Wysong, of Nappanee, Ind., came to us at the Courter house, in the Mexico congregation, and preached the Gospel with power for fifteen days. Three put on Christ in baptism, and others were much impressed.—C. F. Reed, R. D. 4, Peru, Ind., Jan. 18.

LaPorte.—Since Jan. 3 we are in a series of meetings at our east house, Rossburg. The attendance and interest are good, considering the surroundings. Some souls seem to be convicted of sin, and we are earnestly praying for them. Bro. S. Gregory, of Chicago, spoke for us in the first service of this series.—L. H. Eby, Michigan City, Ind., Jan. 18.

Nappanee.—The teachers, officers and others, of the Sunday school, met Jan. 12 to organize a teacher-training class, with Bro. Irvin Buker as leader. We have an enrollment of eighteen to begin with.—B. J. Miller, Nappanee, Ind., Jan. 16.

Portage church met in council Jan. 9, at the north house. Two letters of membership were granted. The writer was reëlected clerk and correspondent for one year. Jan. 16 Bro. W. W. Gibson began a series of meetings at the south house.—H. S. Bowers, R. D. 4, South Bend, Ind., Jan. 18.

Spring Creek.—Bro. S. N. McCann was with us and gave lectures on India on the nights of Jan. 16 and 18. On Sunday, Jan. 17, he gave two spiritual sermons. These were all listened to by good crowds. A collection of $14.04 was taken for world-wide mission.—Nora A. Ross, Sidney, Ind., Jan. 20.

Sugar Creek.—Bro. Geo. D. Zollers, of South Bend, came to us Dec. 26 and began a series of meetings, closing last evening. The crowds were large most of the time, and the interest excellent. Three young souls were willing to give up sin and follow Jesus. Bro. Zollers also preached one funeral sermon while among us. May God's blessing follow him wherever he may go.—Dora Bollinger, South Whitley, Ind., Jan. 18.

Topeka.—Bro. J. Edson Ulery, of Michigan, came to this place Jan. 2, and preached ten days. He left with us many good impressions. Five expressed a desire to walk with Jesus, baptism to be administered later on.—Michael Bowman, Topeka, Ind., Jan. 19.

IOWA.

Mt. Etna.—The interest at our meetings is splendid, despite the very bad weather and the muddy roads. Up to this time seventeen have taken a stand for the Lord. If the interest keeps on as it has, the meetings may continue for another week. We feel that the efforts of Bro. Garber and his helper, Bro. Pollock, have been appreciated. Bro. Garber's next meeting will be in the Osage church, near McCune, Kans. We feel that the Lord has blessed us bountifully in these meetings.—Fannie Brower, Mt. Etna, Iowa, Jan. 21.

KANSAS.

Notice.—The district Mission Board of Southeastern Kansas wants a wide-awake, energetic minister, who is qualified to do mission work, to go into active work as soon as convenient. Do you want an opportunity to save souls? We believe we have a good field for a brother who wants to do something for the Master. Address all inquiries to the writer. Give references when writing.—L. H. Root, Secretary, Box 804, Fredonia, Kans., Jan. 18.

Ottawa church met in council Jan. 8. A committee was appointed to arrange for a Bible Normal and a series of meetings. A stronger effort will be made this year in home mission work, the sisters' aid society and the Sunday school. The Thank-offering of $27, by the church, was given to the aid society. The Sunday school still grows. The cradle roll has done a wonderful work. Sister Grace Eshelman, superintendent of the work, will leave March 1, and Sister Fred Anderson will take charge of that department. Sister Shombers, superintendent of the home department, reports sixteen enrolled. Bro. Roy Horner is president of Christian Workers' meeting.—Lois G. Throne, Ottawa, Kans., Jan. 17.

Prairie View.—The members of this congregation met in council Friday afternoon, Jan. 1, Bro. John Crist presiding. Church officers were chosen for the year; also Sunday-school and Christian Workers' officers for six months. Bro. John Roesch is our superintendent, and Bro. Edward Weaver, president of the Christian Workers' meeting. A teacher-training class has been organized. Bro. D. S. Clapper recently conducted a series of meetings for us, giving, in all, thirteen sermons. The attendance was not very good, owing to the inclemency of the weather. He expects to be in the Larned congregation during the month of February. He seems not to preach the whole Gospel.—Katie Roesch, Friend, Kans., Jan. 18.

Vermillion church met in council Dec. 26. Sunday-school officers were elected for six months, with Bro. Clarence Schrock, superintendent, and Sister Elma Dellenbach, secretary and treasurer. We use all of our collections for missionary purposes; we also have birthday collections. One was received by church letter.—Lizzie Dellenbach, Beattie, Kans., Jan. 18.

West Creek.—Bro. J. F. Campbell and wife came here Jan. 3, from Altamont, Kans., and held meetings during the week. The weather being so unpleasant, the meetings were closed on Saturday evening. We have one applicant for baptism. Bro. Campbell and wife left Jan. 11.—Jennie Swann, Neal, Kans., Jan. 16.

MARYLAND.

Meadow Branch church reorganized her Christian Workers' meeting in the Westminster churchhouse, with Bro. Harvey Price, president and Sister Mary Royer, secretary. Bro. Price was also elected Sunday-school superintendent for the ensuing year. Our elder, Bro. Bixler, recently preached a very acceptable New Year's sermon. The work of the church seems to have taken on new vigor, and we look for many encouraging reports throughout the year.—W. E. Roop, Westminster, Md., Jan. 23.

MICHIGAN.

Lakeview.—Bro. I. C. Snavely began a series of meetings at this place Dec. 26, closing Jan. 11. He preached each evening and conducted a class in Bible study during the day. Bro. Snavely's work calling him to other fields of labor, Bro. Geo. E. Deardorff preached three sermons for us. The interest and attendance were good during all of the meetings. Thirty were received into the church by baptism; two await the rite and one is to be reclaimed. We have organized a class in Bible study, to meet one evening each week.—Ella Keith, Brethren, Mich., Jan. 17.

MISSOURI.

Fairview congregation met in council Jan. 9. Two letters of membership were received. Officers for the ensuing year were elected. Bro. J. B. Hylton is our elder, and Sister Amanda Hylton is agent for the Publishing House, also church correspondent, instead of the writer.—Lizena Hylton, R. D. 1, Box 17, Macomb, Mo., Jan. 12.

South St. Joseph Mission is a very busy place during the winter. Many men are out of work, and their families become almost destitute for food and clothing. They are constantly appealing to us for help. We have received some supplies from our brethren and sisters, but still we are unable to help all. We again say to those who send us contributions, Plainly mark your name and address on all packages sent us, so that we can give you a receipt for the same. Our Sunday school is progressing nicely, with an attendance of about 125. We could get more if we were able to clothe them. We have services of some kind almost every evening in the week. One was baptized last night, and two more await the rite. There are so many needy ones. Our membership numbers ninety-seven at present.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., Jan. 18.

NEBRASKA.

Beatrice.—Last Sunday evening we enjoyed a sermon by Bro. A. J. Smith, of Ware, Texas. We all miss Sister Bosserman, who left us this week for California, to spend a few months for her health. Our Sunday school has decided to support an orphan in India, by means of our birthday offerings.—Allie Eisenbise, Beatrice, Nebr., Jan. 20.

Exeter church met in called council Jan. 5, our elder, E. S. Rothrock, presiding. The writer was chosen clerk and treasurer, to fill the place of Bro. L. C. Klinzman. Letters granted to two of our members.—Ida E. Foster, McCool Junction, Nebr., Jan. 20.

Omaha.—The Mission Board of Nebraska is pleased to announce that we have secured a worker for the city of Omaha, Nebr., in the person of Bro. M. R. Weaver, of Boise, Idaho, whom we hope to have located, and ready for work, by the first of March. If any of the readers of the Gospel Messenger have relatives or acquaintances in Omaha, they will please write me, giving name and address. This will enable the minister to look them up with much less delay, than to have to hunt them up otherwise. Omaha is one of the principal gate-ways to and from the West. Many of the brethren pass through that city during the year, and we hope to have many of them stop off, and give encouragement and assistance.—J. S. Gabel, 1840 South Seventeenth Street, Lincoln, Nebr., Jan. 17.

NEW MEXICO.

Clovis.—I have just closed a short series of meetings at this place, having had fair interest. By request of the elders of the district, the writer, assisted by Eld. A. J. Smith, in session with the members, ordained Bro. James M. Neff, of this place, to the full ministry. Bro. Neff was then chosen housekeeper, thus relieving the writer of this care. A very spiritual love feast was held here on the evening of Jan. 14. This afternoon I leave this place for a point about five miles distant, to conduct some meetings.—C. H. Brown, Lake Arthur, N. Mex., Jan. 18.

Lake Arthur.—Sunday was our regular appointment for preaching. During the absence of Eld. C. H. Brown, Bro. H. B. Mohler will fill the appointments. His topic Sunday was, "The Foursquare Man, and the Parents' Conduct toward Children." We reorganized our Sunday school Dec. 27, with Sister Nora Brown, superintendent, and the writer, secretary and treasurer. We have an average attendance of thirty-two scholars.—Anna Bowers, Lake Arthur, N. Mex., Jan. 19.

NORTH DAKOTA.

Snider Lake church met in council Jan. 9, with our elder, Bro. John Deal, presiding. All business was disposed of in a Christian spirit. Six letters of membership were received. We reorganized our Sunday school with Bro. Geo. Deardorff as superintendent. We decided to discontinue our Christian Workers' meeting until spring. We also decided to have a series of meetings this coming summer.—Jennie Eckman, Brumbaugh, N. Dak., Jan. 10.

OHIO.

Casstown church was very much encouraged by the coming of Bro. W. R. Miller, of Chicago. The Bible lectures were so full of interest and so impressive that the people of Casstown said they were the best our town ever had. We welcome him back.—H. B. Weddle, Casstown, Ohio, Jan. 23.

Greensprings.—Feb. 14 has been set as the day of our rededication. Eld. P. B. Fitzwater, of North Manchester, will preach the sermon. Trains will be met at Watson on the Big Four R. R. as follows: Trains from the South at 8:44 A. M. and 1:48 P. M. From the North at 2:36 and 5:41 P. M. Those coming at other times, or to other places, will inform E. R. Cramer, Old Fort, Ohio.—L. J. Miller, Tiffin, Ohio, Jan. 19.

Jonathan Creek.—Bro. W. Bixler, of East Akron, is booked for a series of meetings in this congregation, beginning Jan. 31.—I. S. Leckrone, Somerset, Ohio, Jan. 23.

Middle District.—At our series of meetings, conducted by Bro. D. C. Stutsman, we had fair attendance and attention, in spite of stormy weather and bad roads. Two were received by baptism. Some are near the kingdom. Bro. Stutsman preached the Word with earnestness and power. The church decided to have preaching every Sunday morning.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Jan. 18.

North Star.—Bro. Dorsey Hodgden, of Huntington, Ind., closed a three weeks' series of meetings Jan. 15. Each evening he was greeted by an interested audience. We feel to recommend Bro. Hodgden's method of teaching church doctrine. Instead of devoting whole sermons to "church ordinances," they were nearly all treated upon in the opening exercises of the meetings, with suitable scripture readings, followed by a short, pointed explanation of the same. There were nine baptized and two restored to fellowship. The membership is much strengthened and encouraged.—Maggie Halladay, New Weston, Ohio, Jan. 18.

West Dayton.—Bro. J. W. Beeghly preached for us on Sunday morning, and our pastor in the evening. One made the good confession and was received by baptism.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, Jan. 13.

OKLAHOMA.

Bright Star.—Christmas morning our little band, nine brethren and six sisters, met at our churchhouse at 11 A. M. for worship. Fifteen members, thirty-five children and others were in attendance. We had a good meeting and all seemed to rejoice.—P. S. Hortman, R. D. 2, Reed, Okla., Jan. 17.

PENNSYLVANIA.

Hyndman church met in council Jan. 9, with Eld. E. K. Hostetler presiding. Church officers for the ensuing year were elected: Bro. J. B. Settle, secretary; Bro. E. T. Lewis, treasurer; the writer, writing clerk. Sunday-school officers were elected for one year, with the writer, superintendent. Since our love feast, Oct. 17, one has been baptized and one reclaimed.—Edward Harden, Hyndman, Pa., Jan. 17.

Midway.—Dec. 26 Bro. Levi Mohler, of Dillsburg, Pa., opened a series of meetings for us in the Lebanon church, and remained with us until Jan. 14. Our elder, John Herr, then continued in German until Jan. 17. The brethren spoke the Word fearlessly. Ten have decided for Christ. On the evening of Jan. 18 we had a special council in Lebanon. Elders J. H. Longenecker and E. M. Wenger were present. All business was quite satisfactorily disposed of.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Jan. 19.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—We met in council Jan. 4, Eld. J. T. Myers presiding. Three letters were granted and one was received. We are now in the midst of a blessed revival, which began Jan. 5, when our elder gave us a very spiritual address. On the evenings of the 6th and 7th the missionaries gave us a talk on their work and experience. On the evening of the 8th Bro. A. J. Culler, of Chester University, gave us a very scholarly and instructive talk on "The Family and the School." On Wednesday afternoon our churchhouse was packed with children, to see the stereopticon views on Pilgrim's Progress. We expect to have Bro. Alva J. Spacht, of Royersford, with us from the 11th to the 24th to continue

r services.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, iladelphia, Pa., Jan. 14.

Reading.—On Thursday evening, Dec. 27, we celebrated the rth of our Savior by rendering an informal program of ngs, select readings and recitations. On Christmas morn- g a number of the brethren and sisters gathered at the urchhouse to take part in distributing well-filled baskets to number of poor families in the city. Thus we have again en permitted to take part in the work which was originated our dear Bro. Weaver, when he came from the Lancaster ty congregation to take charge of this church. On Sunday orning Bro. Weaver was permitted to preach for us, after ing quarantined for a few weeks on account of scarlet fever his family. All have now fully recovered.—Henry H. oyer, 834 North Sixth Street, Reading, Pa., Dec. 27.

Ten Mile.—We met at the Brick church in council Jan. 13, d. Jasper Barnthouse presiding. Bro. J. C. Swihart was tained as Sunday-school superintendent. He is also our legate to district meeting. Bro. S. W. Bail is delegate to nual Meeting. We have preaching every Sunday by Bro. W. Bail. The Sunday school convenes at 10:30, followed preaching at 11:30. We decided to do some repairing on r churchhouse. Our next council will be in May.—Emily Swihart, R. D. 2, Scenery Hill, Pa., Jan. 19.

Tulpehocken.—Twenty-three souls were added to the church baptism today as an immediate result of the three-weeks' rles of meetings, conducted at the Millbach house by Bro. nfus P. Bucher, of Quarryville, Pa. Others are near the ngdom. Bro. David W. Weaver, of Reading, Pa., will open r last series of meetings, at Myerstown, Jan. 24.—F. L. eber, Myerstown, Pa., Jan. 19.

SOUTH DAKOTA.

Willow Creek.—Our church met in council Jan. 2. Our embership being so scattered makes it impossible for many our members to assemble, but those who could be present eposed of a great deal of business in an earnest way. Our ork is quite well organized for another year. We have anned on normal and revival work this winter, but find it ry difficult to secure help. The presence of Bro. Horning, vanced in years, who, for the past year, has been at Fruita, lo., recalled past struggles and reverses, experienced in ilding up Willow Creek church. When we think of the es who have been blessed through the effort, we thank God d take new courage.—Eva Heagley Hurst, Wetonka, S. k., Jan. 4.

Wolsey.—Three of us, as members, are living eight miles uthwest of Wolsey, about seventy-five miles from the urch of the Brethren. The only organized congregation of e Church of the Brethren in the State is in Brown County. e came to this place from Iowa last spring. With the aid a few other workers we started a union Sunday school, nich we continued for six months, closing with the last uarter. The school sent $4 to the Orphans' Home Society of is State. We hope to continue the Sunday school in the ring. Our faith is practically new to the people here. We ould like to have other members locate near us. We have a ealthful climate, and had good crops last year. We invite ose of our members, who are looking for a place to do good ork for the Master, to come to this place. The Chicago & orthwestern and the C., M. & St. Paul railroads cross here. y of our ministers passing through here, are invited to op.—Mrs. May Breneman, Wolsey, S. Dak., Jan. 17.

TENNESSEE.

Nashville.—I am here at this place visiting relatives. To y knowledge there are no members of the Church of the rethren living in or near this place. If there should be any ving near here, I would be pleased to hear from them, ad- essing me as below, and we may possibly arrange for some eetings. I do not know just how long I will be here, but ill spend some time yet, at least.—Daniel Rothenberger, ashville, Tenn., Jan. 20,

Pleasant Valley church met in council Jan. 16. Bro. S. W. eals gave us a good lesson from the sixth chapter of Daniel. n Sunday two letters of membership were granted. Our nday school was reorganized Jan. 3, with good prospects.— ffie E. Miller, Jonesboro, Tenn., Jan. 19.

VIRGINIA.

Fairfax congregation met in council Jan. 9, Eld. I. M. Neff residing. All business was disposed of very pleasantly. lders S. A. Sanger and J. M. Neff gave us very instructive octrinal talks. Three letters of membership were granted, nd one received. Brethren R. J. Miller and J. F. Wilcox ere reëlected Sunday-school superintendents for this year. ster Annie E. Flohr was succeeded by the writer as church orrespondent for the year.—Maggie Miller, Oakton, Va., Jan. .

Mt. Joy.—Eld. H. J. Woodie of Franklin Co., began a series f meetings at this place Jan. 9, continuing for nine days. e labored earnestly and faithfully to win souls for Christ. hree were baptized and one was reclaimed. Others were eeply impressed.—A. F. Pursley, Mt. Joy, Va., Jan. 20.

Peters Creek.—Dec. 25 we met to reorganize our Sunday hool. Bro. C. F. Webster was chosen superintendent. The nday-school work is growing quite encouragingly. Only few years ago our school continued but two quarters in e year; now it is evergreen. We also reorganized our hristian Workers' meeting, with Bro. Levi Garst, president. hese meetings are proving to be very helpful in developing lent in our young people. At 11 A. M. of this same day ro. C. E. Eller talked to us on "The Birth of Christ and His ission in the World." Jan. 3 our Sunday school at the Oak rove house was reorganized, with Bro. J. H. Garst as super- ntendent, and Sister Mary Koffman, secretary. One year go we had no churchhouse at this place, but held our Sunday chool in a schoolhouse, during the summer months. We ow have a house of our own, also an evergreen Sunday hool, with growing interest and attendance.—Sina L. Garst, alem, Va., Jan. 12.

Pleasant Hill church met in council Jan. 9, Eld. S. P. Hylton residing. The business of the church was disposed of very leasantly. The report of the treasurer was read and ac- epted. The following officers were elected for the present ear: Bro. E. E. Hylton, clerk; Bro. E. H. Marshall, treas- rer; the writer, Messenger correspondent.—Ava Ratliff, R. . 1, Willis, Va., Jan. 16.

Shipman.—Bro. U. S. Campbell was with us over the second unday in December and preached two very interesting ser- ions. Last Sunday Bro. W. A. Myers, of Trevillian, was with s, delivering three sermons. We expect to begin work on ur new churchhouse as soon as the weather is favorable.— laggie Cunningham, R. D., Shipman, Va., Jan. 15.

WASHINGTON.

East Wenatchee church met in special council Jan. 9. As ur elder, A. B. Peters, is away on a trip east, Eld. Jesse eters presided. A building committee, which had been ap- ointed at our previous council, to consider plans and costs or a churchhouse, were ready to report. A plan was ac- epted by the church. Solicitors were appointed, to ascertain sufficient funds could be raised to begin the work. At the eginning of the year new officers for Sunday school and hristian Workers' meeting were elected. Bro. Howard Bolen as chosen Sunday-school superintendent, and Bro. Ellsworth untain president of Christian Workers. Since our last re- ort two have been added to the church by baptism. These ame out by means of the strong efforts and good teachings f Bro. J. U. G. Stiverson, while with us in the early part f the winter.—Jennie Frantz, R. D. 3, Box 9, E. Wenatchee, Vash., Jan. 15.

Sunnyside.—Jan. 9 and 10 were days of spiritual feasting for the Sunnyside and North Yakima churches. On Saturday evening we held our communion, Eld. J. U. G. Stiverson, of Centralia, Wash., officiating. Quite a number of brethren and sisters from North Yakima were with us. On Sunday we held our Sunday-school and Christian Workers' convention. Several topics of interest and importance were discussed. These meetings, together with our series of meetings, being conducted by Bro. Stiverson, did much toward strengthening the work here. Two were made willing to acknowledge their Savior.—Maude Eby, Sunnyside, Wash., Jan. 15.

WEST VIRGINIA.

Ghent.—Bro. E. L. Clower, of Gatewood, came to our place Jan. 10, and gave us a splendid lesson on Faith. As this is an isolated point we greatly appreciate visits from our ministering brethren, who come this way.—M. P. Snuffer, Ghent, W. Va., Jan. 18.

Shiloh.—Eld. Emra T. Fike, of Oakland, Md., came to this place Jan. 9, and began a series of meetings. He continued until Jan. 18. He delivered fifteen instructive and convincing sermons and labored earnestly for the salvation of souls. Seven were baptized. On account of unfavorable weather our attendance was not as large as it should have been.—Dora Auvil, Valley Furnace, W. Va., Jan. 19.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

SPECIAL BIBLE TERM OF MANCHESTER COLLEGE.

We do not overrate this Special Bible Term when we say that it was the best ever held here. The attendance was good through the term, and the interest was most excellent. The College Chapel was filled each day with an interesting congregation of Bible students.

This "Special Term" of two weeks began Jan. 5, and closed the 15th. Bro. S. N. McCann gave lectures on the Book of Acts, which will greatly aid the Sunday-school teacher in his work during the year. Evidently the many ministers present were impressed with the mission work of the church as they never were before. He also gave instructions each day from the Epistle to the Hebrews. His lectures on China, India, and Japan, were received with more than ordinary interest.

Prof. P. B. Fitzwater taught the class from the Epistles to the Romans and Galatians. These books, no doubt, will be studied with new interest. Those who availed themselves of this rare opportunity certainly have a better understanding of the plan of redemption.

Elder I. N. H. Beahm gave daily lectures on the principles of pedagogy, as applied to Sunday-school teaching. He emphasized the qualifications of Sunday-school teachers, and showed the important position held by them. The church should exercise greater care in the selection of Sunday-school officers and teachers. He also conducted the evangelistic services in the College Chapel. He preached several sermons on the distinctive principles of the church in his logical way. There were two conversions.

The success of a series of sermons is not to be measured by the visible results. Our own people need Bible instruction about the unique principles of the Church of the Brethren. There is a growing demand for scriptural proof for our faith and practice. Bro. Beahm gave no uncertain sound, and we believe that the good accomplished during these services will be manifested in the life and character of the members.

Sister Sadie I. Stutsman gave daily drill in "Sacred Music and Hymn Reading." Special attention was given to the old hymns, and the spirit of song was emphasized.

Elder I. Bennett Trout was present, according to program, during the last two days, and gave inspiring talks on Young People's meetings and Sunday-school work, including Teacher-training. He urged upon all to be systematic in their work. His lectures will evidently prove helpful to Sunday-school workers.

The interest in the meeting was unabating to the last. There was a general expression of satisfaction with the instructors and the instructions given. May we, who availed ourselves of this rare privilege of attending this most excellent Bible Session, be better prepared to do service for the Master!

The school in general is enjoying a steady growth. A promising class of young people are in attendance, and a general satisfaction seems to pervade the entire school. George L. Studebaker.

North Manchester, Ind., Jan. 20.

BIBLE STUDY IN THE NORTHWEST.

The great Northwest is a vast territory, extending from the ridge of the Rocky Mountain range to the Pacific Ocean, and from the northern bounds of California, Nevada and Utah north, to Canada. It comprises a great table-land, of 254,500 square miles, and the Pacific Coast slope, 51,500 square miles, or 306,000 square miles, in all.

This is the district of Oregon, Washington and Idaho. It includes a part of Montana. This is more territory than is included in Illinois, Indiana, Ohio, Pennsylvania, Maryland, Virginia and West Virginia. There is a skirmish line of Brethren on the Snake River from the Falls to the Canyon, an advance guard on the Clearwater, and several pickets on the Columbia and the Coast. There are many things the church, in those other States, enjoys, which we do not enjoy here. But we are coming on slowly with the most important. The pursuit which brings the best dividends to the church is Bible study. In this we have made some beginning.

In 1905, from Dec. 25 to Jan. 7, the church at Nampa held a Bible school. The course comprised study and interpretation of the Sermon on the Mount, Bible Geography, Life of Christ, Bible Outline and Sunday-school Normal work. In Northern Idaho the members also engaged in Bible School work the following year.

In 1907, after the Nampa church was divided, the Boise Valley church again conducted a Bible Institute from Dec. 23 to Jan. 1. During this term the work was confined to the development of the Israelitish people, the Sermon on the Mount, Life of Christ and Doctrine.

During our late Holidays the Boise Valley church began a Bible Institute on Christmas Day, continuing until Jan. 3, studying the Life of Moses, the First Epistle of Peter, and The Acts, giving special attention to methods in Sunday-school teaching.

It is much to the credit of these churches, early to have begun this good work, and they are zealously continuing in the same. It is telling powerfully in their church work, especially in the Sunday school. The writer has not seen a better attended, better equipped and better instructed Sunday school in the West. The children come into the church early, and zealously live out the doctrine of the Great Teacher.

During the month of December, 1908, the Brethren west of the Cascades convened at Portland and had a very encouraging Bible School. Our observation is, that these institutes bear better fruit than revival preaching. Perhaps they do not immediately reach as many, but those who are reached are put into shape to reach others. These terms of Bible study can be made very convenient and there need be but little expense attached to them. They can well be regarded as the greatest factor in Christian profession. The institution which makes the knowledge of the Bible a preliminary to the study of other branches, and which subordinates the branches to the better knowledge of the New Testament principles and spirit, will be sure to merit the patronage of unfolding humanity, and the beneficence of heaven.

Considering that the State is bountifully supplying secular education, and has effectually regulated Christianity out of her schools, why cannot, or do not, the churches, at once convert their schools into institutions which will train their people for their own needs? Thus, by supplementing what the State gives with Bible training, they would utilize all available energy to the speedier development of Christ's kingdom. A. I. Mow.

Weiser, Idaho.

THE BIG LARAMIE RIVER VALLEY, WYOMING.

Albany County, Wyoming, may be described as a broad basin, forming the beautiful and productive Big Laramie River Valley. It is surrounded by a chain of mountains, and is watered by the Big and the Little Laramie Rivers, and their many tributaries, being fed by the numerous never-failing mountain creeks and springs. A large portion of the land is in natural meadow. The abundant supply of water, its good roads, the rich chocolate loam, together with a climate second to none, combine to make it a most favored land, situated on the Union Pacific R. R. Two families of members of the Brethren have bought and will locate there this spring. If there are others who have bought we would be glad to hear from them. This valley is fast being settled. Over 1,500 families will settle there this spring. The land was opened for settlement Oct. 6, 1908. B. F. Stover.

R. D. 1, Dunkirk, Ind., Jan 22.

SPECIAL BIBLE TERM OF BOTETOURT NORMAL COLLEGE.

We make announcement of our Bible school program, beginning Feb. 15, and continuing two weeks. Eld. J. G. Royer will be our special help this year, and will enrich us with many ideas and thoughts which he has gleaned from a life experience in school and pulpit.

Daily Program.

9:35, Chapel Exercises.

9:50, Acts of the Apostles.—Eld. J. G. Royer.

10:30, Christ's Teaching on Greatness (three lessons).—Emory C. Crumpacker. Prophecy Relating to Christ (seven lessons).—Prof. D. N. Eller.

11:10, Homiletics.—Eld. J. G. Royer.

11:50, Special lectures and discussions on the following subjects: The Call, Qualifications and Preparation of the Ministry.—Eld. J. A. Dove. The Minister's Work—(a) As a Preacher. (b) As a Pastor.—Eld. P. S. Miller. Institutions of Worship—from the Altar to the Church.—Prof. C. S. Ikenberry. The Bible on Marriage and Divorce.—Eld. C. D. Hylton. The Church a Social Factor.—Prof. J. C. Flora. The Lord's Prayer.—D. P. Hylton.

7:00 P. M., Lectures on the Sunday-school and Christian Workers' Meetings.—Eld. J. G. Royer.

7:30 P. M., Evangelistic Services.—Eld. J. G. Royer.

There will be a special Educational Day on Saturday, Feb. 20, and a Missionary Program on Saturday, Feb. 27.

The Mission Study Class will render a special program on Sunday afternoon of Feb. 28.

We extend a special invitation to our ministers of the various congregations and the Sunday-school teachers and superintendents of the Sunday schools of the district.

Our Ladies' Hall is full. A few gentlemen can be accommodated at the Young Men's Hall. Arrangements can be made in the community for all who will come, if you will apply for a place before coming.

Tuition is free. Single meals, 20 cents; board and room, $2.50 per week. C. S. Ikenberry.

Daleville, Va., Jan. 16.

FINANCIAL REPORTS

During the month of November the Brethren's General Mission Board sent out 79,892 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of November, 1908.

WORLD-WIDE.

Pennsylvania—$548.88.
Eastern District, Congregations.
Coventry, $23.43; Bareville, $20; Spring Grove, $8.09. ..... 56 58
Individuals.
Estate Annie Evans, deceased, $361; George Miller, $2; Timna Reuscher, $1; Samuel W. Taylor (Marriage Notice), 50 cents, ... 364 50
Southern District, Congregations.
Codorus, $27.09; Waynesboro, $20. 47 09
Individuals.
"A thankful family," $8; Martha Martin, $3.50. ..... 11 50
Middle District, Congregation.
Spring Run, ... 5 36
Individuals.
Hannah Puderbaugh, $2; D. C. Summy, $1; J. D. Sayster, 50 cents, . 3 50
Western District, Congregation.
Meyersdale, ... 15 85
Individuals.
Harriet Reed, $20; M. W. Reed, $10; J. L. Vought, $8; Mrs. Geo. E. Reitz, $1; Mrs. A. Peck, $1; Jonas Yoder, $1; I. M. Schrock, $1; Geo. E. Reitz, $1; Mrs. C. A. Walker, $1; W. E. Wolford, 50 cents, ... 44 50
Virginia—$142.12.
First District, Congregations.
Roanoke City, $50; Topeco, $5.50, Individual. 55 50
Mrs. F. D. Kennett, ... 1 00
Second District, Congregations.
Linville Creek, $23.86; Pleasant Valley, $21.45; Beaver Creek, $17.48; Sangerville, $10.91; Harrisonburg, $8.84, ... 82 54
Aid Society.
Elk Run, ... 5 00
Individual.
Samuel Shiflett, ... 08
Illinois—$96.05.
Northern District, Congregations.
Mt. Morris, $48; Pine Creek, $20.88, 68 88
Individuals.
Mrs. W. S. Sanford, $25; Mrs. Eliza Wieand, $1, ... 26 00
Southern District, Individuals.
Conrad Steffen (Marriage Notice), 50 cents; J. J. Harshbarger (Marriage Notice), 50 cents; Rebecca Scrogum, 17 cents, ... 1 17
Kansas—$76.99.
Northeastern District, Individuals.
Mrs. G. Jolitz, $10; I. H. Crist (Marriage Notice), 50 cents; Mrs. Phebe Slater, 17 cents, ... 10 67
Southeastern District, Individuals.
N. E. Sowers, $12; Susan Cochran, $1; W. B. Sell (Marriage Notice), 50 cents, ... 13 50
Northwestern District, Individuals.
D. H. Gish and family, $10; B. M. Peterson, 8 cents, ... 10 08
Southwestern Dist., Congregations.
Garden City, $33.24; Pleasant View, $9, ... 42 24
Individual.
W. Weddle (Marriage Notice), 50
Missouri—$71.64.
Middle District, Congregation.
Mineral Creek, ... 51 39
Northern District, Congregation.
Mound City, ... 20 00
Individual.
I. P. Hollar, ... 25
Texas—$61.25.
Congregations.
Manvel, $55; Saginaw, $1.25, ... 56 25
Individuals.
N. Bowman and wife, ... 5 00
Maryland—$54.93.
Eastern District, Congregations.
Maryland Collegiate Institute, $19.53; Monocacy, $7.80, ... 27 33
Individuals.
W. E. Roop (Marriage Notice), 50 cents; Thos. E. Albaugh, 8 cents, ... 58
Middle District, Congregations.
Welsh Run, $17; Long Meadow, $10, ... 27 00
Indiana—$49.00.
Middle District, Congregation.
Salimonie, ... 18 50
Individuals.
Levi L. and Florence Ulrich, $10; Leander Pottenger (Marriage Notice), 50 cents, ... 10 50
Southern District, Individual.
John Heliman, ... 20 00
Ohio—$30.89.
Northeastern District, Congregation.
Chippewa, ... 4 21
Individuals.
Luther Fetry, $5; Mary A. Shroyer, $3; "A Brother, New Bedford," $2; Amanda Sollenberger, $1; Catharine M. Hochstetler, $1; Amanda Winters, 25 cents, ... 12 25
Southern District, Congregation.
Oakland, ... 4 42
Individual.
J. E. Guagey, ... 10 00
Iowa—$23.08.
Northern District, Individual.
A. P. Blough (Marriage Notice), .. 50
Middle District, Congregation.
Cedar, ... 8 00
Individual.
S. M. Goughnour (Marriage Notice), 50
Southern District, Congregation.
English River, ... 11 00
Individuals.
C. E. Wolf, $3; Ward Folger, 8 cents, ... 3 08
Nebraska—$17.70.
Sunday school.
Bethel, ... 17 70
West Virginia—$5.00.
First District, Individuals.
E. F. Wratchford and family, ... 5 00
Colorado—$5.00.
Congregation.
Denver, ... 5 00
Tennessee—$2.00.
Individuals.
Jacob and Elizabeth Wine, ... 2 00
Oregon—$2.00.
Individual.
Anna Reed, ... 2 00
Michigan—$1.00.
Individual.
Mrs. Emma Vernier, ... 1 00
Minnesota—$0.50.
Individual.
J. F. Souders (Marriage Notice), 50
North Dakota—$0.50.
Individual.
D. F. Landis (Marriage Notice), 50
Canada—$0.50.
Individual.
John L. Eby, ... 50
New Mexico—$0.50.
Individual.
Jacob Wine, ... 50

Total for the month, ...$1,202 43
Previously received, ... 4,522 73

Total for year so far, ...$5,725 16

INDIA ORPHANAGE.

Pennsylvania—$34.90.
Eastern District, Individual.
Estate Annie Evans, deceased, ... 28 50
Southern District.
Annie M. Hollinger's Sunday-school Class, ... 5 00
Middle District, Individual.
G. W. Kephart, ... 1 40
Nebraska—$30.16.
Sunday school.
Bethel, ... 10 16
Individuals.
J. E. Young and family, $15; Mary H. Hargleroad, $5, ... 20 00
Kansas—$22.48.
Northeastern Dist., Aid Society.
Appanoose, ... 16 00
Southwestern Dist., Sunday school.
Slate Creek, ... 6 48
Idaho—$13.00.
Sunday school.
Fairview, ... 8 00
Individual.
"A Brother," 5 00
Indiana—$12.00.
Middle District.
J. L. Cunningham's Sunday-school Class, $6; A. G. Crosswhite's Sunday-school Class, $6, ... 12 00
Illinois—$9.00.
Northern District, Individuals.
"A Sister," $8; Eld. Michael Claar, $1, ... 9 00
Maryland—$1.50.
Middle District, Aid Society.
Brownsville, ... 1 50
Virginia—$1.38.
First District, Sunday school.
Pleasant View, Home Department, 1 38

Total for the month, ...$ 124 42
Previously received, ... 809 07

Total for year so far, ...$ 933 49

INDIA MISSION.

Virginia—$26.00.
First District, Congregation.
Roanoke City, ... 25 00
Second District, Congregation.
Sangerville, ... 1 00
Kansas—$7.50.
Northwestern District, Individuals.
D. H. Gish and family, ... 7 50
California—$4.00.
Southern District, Individual.
Belinda, ... 4 00
Michigan—$3.12.
Congregation.
Saginaw, ... 3.12
Pennsylvania—$1.00.
Middle District, Individual.
G. W. Kephart, ... 1 00
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00

Total for the month, ...$ 42 62
Previously received, ... 480 69

Total for the year so far, ...$ 523 31

CHINA MISSION.

Pennsylvania—$12.23.
Southern District, Sunday school.
Mechanicsburg, ... 11 23
Middle District, Individual.
G. W. Kephart, ... 1 00
Virginia—$10.00.
First District, Congregation.
Roanoke City, ... 10 00
Kansas—$7.50.
Northwestern District, Individuals.
D. H. Gish and family, ... 7 50
Nebraska—$5.15.
Individual.
Mary H. Hargleroad, ... 5 15
Ohio—$3.95.
Northeastern District.
Mrs. H. H. Helman's Sunday-school Class, ... 1 50
Individual.
Amanda Sollenberger, ... 1 00
Northwestern District, Individual.
J. W. Krabill, ... 1 45
Illinois—$5.00.
Northern District, Individual.
"A Sister," 5 00
North Dakota—$3.10.
Congregation.
Perth, ... 3 10

Total for the month, ...$ 46 93
Previously received, ... 146 28

Total for year so far, ...$ 193 21

BROOKLYN CHURCHHOUSE.

Idaho—$5.00.
Individual.
"A Brother," 5 00
Iowa—$5.00.
Middle District, Individual.
"A Brother," 5 00
California—$2.00.
Southern District, Individual.
J. L. Minnich, ... 2 00
Ohio—$2.00.
Northeastern District, Individual.
Mary A. Steele, ... 2 00
Maryland—$1.50.
Middle District, Aid Society.
Brownsville, ... 1 50

Total for the month, ...$ 15 50
Previously received, ... 210 02

Total for the year so far, ...$ 225 52

CHURCH EXTENSION.

Ohio—$3.00.
Northeastern District, Individual.
John A. Trackler, ... 3 00

Total for the month, ...$ 3 00
Total previously received, ... 12 58

Total for year so far, ...$ 15 58

CUBA MISSION.

Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00
Pennsylvania—$1.00.
Middle District, Individual.
G. W. Kephart, ... 1 00

Total amount received, ...$ 2 00
Previously reported, ... 23 03

Total for year so far, ...$ 25 03

COLORED MISSION.

Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00

Total for the month, ...$ 1 00
Previously received, ... 7 00

Total for year so far, ...$ 8 00

DEDICATION FUND FOR BROOKLYN CHURCH.

November 29, 1908.

Canada.—Abram and Sarah Bock, $4.
Colorado.—Elizabeth Robinson, $1.
California.—S. D. Anderson, $2.50.
Iowa.—M. W. Elkenberry, $5; W. Boylock, $5; D. M. Shook, $2; D. M. Dierdorff, $5; Mrs. J. H. Royer, $2.
Illinois.—Lizzie Hummer, $2; J. J. Swartz, $5; J. Z. Bechtold, $5; L. A. Wagner and family, $56; Roy Roberts, $10; Barbara M. Culley, $2; W. Ditsworth, $1.
Indiana.—Jane Boone, $3; I. D. and Mima Parker, $50; Dorothy and Thurman Geyer, $2; Mrs. James Hopper, $2; J. R. Miller, $5; D. A. Mertz, $6; Euphamia Grafton, $6; L. H. and Edna Eby, $5.
Kansas.—A. A. Patterson, $1.
Michigan.—"Bronson" $2.65; Thornapple church, $16.50.
Montana.—Margaret M. Swank, $1.
Maryland.—Dan'l Baker, $5; Maple Grove church, $9.25; Prof. S. P. Early, $3; C. L. Rowland, $1; Pleasant View Sunday School and Friends, $22.25; "Mt. Airy," $5; Eld. Geo. Rairigh, $20.
Nebraska.—Grace Miller, $2.
North Dakota.—J. S. Culp, $10; Joseph Reish, $5; Anna M. Gault, $1; Chalmer Berley, $5; Ruth Shorb, $2.
Pennsylvania.—Eld. J. T. Myers, $4; Mr. and Mrs. E. Jay Egan, $5; Amanda Weaver, $1; Mrs. J. W. Rummel, $1; W. C. Reahm, $2; Verna A. Bashore, $5; Mrs. Lewis Berkebile, $1; E. P. Hoffman, $1; S. G. Graybill, $5; Eld. H. A. Stahl, $3; Elmer and Katharyne Emigh, $1; C. J. Foreman, $1; Lizzie B. Becker, $5; "Berlin Brother and Sister," $10; G. W. Replogle, $2; Mary J. Miller, $10; Chickies Hill Sunday School, $5; S. E. Balsbaugh, $5; L. B. Harshberger and wife, $5; Roaring Springs Sunday School, $5; Mary E. Kinsey, $5; Susan Trimmer and G. Stauffer, $4; Emma K. Benner, $1; Sarah Guyer, $2; Elizabeth Mock, $1; D. C. Burkholder, $1; Cyrus B. Replogle, $2; Prof. C. C. Ellis, $5.
Ohio.—J. H. Cook, $1; S. Bock and wife, $10; J. Kurts, $10; Logan church, $15.
Virginia.—Jesse Lee, 50 cents; Harriet Broadwater, 50 cents; Wm. E. Gochenour, 50 cents; Mr. and Mrs. J. Gochenour, $2; Fairview Sunday School, $10.33; W. H. Coneway, $1; F. H. Harvey, $1; D. S. Wampler, $1; Maggie Beeghly, $1; Annie and Mattie Roller, $2; B. F. Mininger, $25; A. J. Miller and wife, $5.
Wisconsin.—W. H. Byer and wife, $10.
South Dakota.—Mr. and Mrs. E. S. Breneman, $5.
West Virginia.—Mary Frush, $2; Sarah Shillingburg, $1; Brookside church, $10.24; Thanksgiving offering sent by J. Thomas, $12; E. W. Baker, $1; S. F. Burgess, $1; Laura Baker, 50 cents; Milton Baker, $1; Ella Baker, 50 cents; Garfield Nine, $2; E. Mungold, 25 cents; Ada Amtower, $1; Lillian Moore, $1; Eld. John A. Arnold, $1; C. E. Arnold, $1; Two Brethren, $1.25; Arzena M. Cosner, 25 cents; E. M. Reall, 25 cents; Friends, $2.60; D. Cassady, $1; Fannie Burgess, $1; A. Johnson, $1; C. Hesse, $2; F. Summons, $1; D. Clark, $2; N. Ebert, $1; Daisye Grapes, $1; Tearcoat church, $4.85; Mrs. G. Haines, 50 cents; Letitia Buckiew, 50 cents; Mrs. C. Martin, $5; J. D. Beery, $2; Calvin Rodgers, $10; Minnie Saville, 50 cents.

J. Kurtz Miller.
358 Sixtieth St., Brooklyn, N. Y.

OUR MEETING IN SOUTH ST. JOSEPH.

I have just returned from St. Joseph, Mo., where I engaged in a series of meetings lasting a little over three weeks. While the report of the meeting, conversions, etc., will be given by the correspondent from that congregation, I feel like adding a few words in behalf of the work and workers at that place.

A more wide-awake, and earnest band of members it has never been my pleasure to meet. Bro. J. W. Garrett is their pastor. He is ably assisted by a number of missionary workers, among them Brother and Sister E. N. Huffman, Brother and Sister Garber, Sister Anna Miller and Sister Noah. They are doing a wonderful work among the poor. If every reader could see the homes of some of the needy people, I am sure there would be a greater desire to reach out a helping hand.

Some of those who accepted Christ at this meeting, and are now our brethren and sisters in the faith, had not enough clothing to be baptized in, and have a change.

Brethren and sisters, do not be afraid to send of your abundance, provisions, clothing, etc. I assure you it will be properly distributed. To be sure, one sometimes finds a family where the father spends his wages for drink, instead of providing for his family, but should we let the poor mother and children starve?

It was our privilege to attend the Christmas dinner for the poor. Over two thousand of the poorest people of the city enjoyed a good meal. This work was accomplished by a public meal and also by sending out baskets of provisions to families who could not come to the dinner.

It is quite likely that some of these had not enjoyed a full meal since last Christmas. Remember, too, that this was only such a meal as some of you sit down to every day.

D. F. Sink.

Lenox, Iowa, Jan. 14.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Angle, Bro. Aaron, died at Wirtz, Va., Jan. 4, 1909, aged 75 years, 8 months and 3 days. In 1857 he was married to Mary J. Burnet. To this union ten children were born, seven of whom survive. In 1887 his wife preceded him in death. In 1888 he was married to Mrs. Martha Peters. To them two children were born. His companion and one child survive. Deceased was a member of the Old Order Brethren church. Services at the home by Elders Wm. Peters and H. Ikenberry.
Edith Barnhart.

Beigh, Eliza Ann, born July 4, 1856, died at Weiser, Idaho, Dec. 27, 1908, after a long and distressing illness, aged 52 years, 5 months and 23 days. She united with the church at the age of seventeen. A week previous to her death she was anointed. She leaves husband and nine children. Services by Bro. Andrew Peterson.
Anetta C. Mow.

Binkley, Sister Mary, wife of Harry Binkley, died near Ephrata, Pa., Jan. 9, 1909, aged 74 years, 1 month and 15 days. She held her membership in the Springville church. The husband and six children survive. Services by the writer and Brethren Schlosser and Johns. Interment at Steinmets cemetery, near Schoeneck.
Aaron R. Gibbel.

Brumbaugh, Bro. Andrew, born in Huntingdon Co., Pa., Dec. 29, 1834, died at Duquesne, in the Pittsburg congregation, Alleghany Co., Pa., Jan. 6, 1909, aged 74 years and 8 days. He was the father of seven children, of whom four are living. His companion died twenty-three years ago. He was a member of the Church of the Brethren for thirty years. Services by Bro. M. J. Weaver from Zech. 14: 7. Interment in the Devansburg cemetery.
Amanda Weaver.

Brumbaugh, Bro. Joseph, died of old age in the Flat Rock congregation, Shenandoah Co, Va., Dec. 24, 1908, aged 92 years. Services by Bro. B. W. Neff.
Frank Wakeman.

Cripps, Bro. Willis, son of Brother Allen and Sister Hannah Cripps, born July 23, 1889, died at the home of his parents, near Poplar Bluff, Mo., Nov. 8, 1908, aged 9 years, 3 months and 15 days. He united with the Church of the Brethren in June, 1906. Father, mother, three sisters and two brothers survive. Services by Eld. Wilson T. Price, assisted by Bro. I. Dalton. Text, I Cor. 15: 19, 20.
Eve G. Price.

Crow, Sister Celia Ann, of Williams Co., Ohio, daughter of Mr. and Mrs. Simmons, born in Carroll County, Ohio, Jan. 21, 1842, and died of acute pneumonia at her home, near Waldron, Ohio, Jan. 15, 1909, aged 66 years, 11 months and 24 days. She united with the Church of the Brethren in early life, and was a faithful and exemplary member. She was united in marriage to Townsend Crow in 1870. To this union were born two sons and one daughter. She leaves a husband, two sons, one daughter, one stepson, one stepdaughter, two brothers and one sister. Services by the writer, assisted by Bro. E. M. Rittenhouse. Interment in Walnut Grove cemetery.
J. W. Keiser.

Dooly, Bro. David A., died at his home, near New Enterprise, Bedford Co., Pa., Jan. 8, 1909, aged 46 years, 5 months and 6 days. Bro. Dooly was a consistent member of the Church of the Brethren. He leaves a wife and five children. Services in the New Enterprise church, conducted by Elders D. T. Detwiler and C. L. Buck from Isa. 38: 1. Interment in the cemetery on the Hill.
W. H. Mentzer.

Eby, Bro. Jacob M., born in Path Valley, Franklin Co., Pa., May 9, 1833, died Jan. 9, 1909, of heart trouble, at the home of his son, Peter Eby, Mason City, Iowa, aged 75 years and 8 months. Deceased was a brother of Eld. Enoch Eby, of Lena, Ill., and a member of the Church of the Brethren for over fifty years.
James A. Eby.

Fair, Mary Weaver, of Brighton, Ind., born in Pennsylvania July 14, 1823, died Dec. 23, 1908, aged 85 years, 5 months and 9 days. She was united in marriage to Samuel Fair Aug. 5, 1841, to which union ten children were born, six of whom survive. Her husband preceded her several years ago. Services by Eld. N. H. Shutt, at the English Prairie church. Burial in the Brighton cemetery.
Mary M. Rowe.

Grim, Bro. Samuel, son of Nicholas and Susana Grim, born in Preston County, Va., July 16, 1832, died in Howard County, Ind., Jan. 5, 1909, aged 76 years, 5 months and 16 days. He came from Virginia to Indiana at the age of about eight years. He lived on the farm where he died about thirty-seven years. He was an invalid about four years from paralysis. He was married to Rachel Tibbets, Aug. 4, 1859. To this union were born nine children. Six died in infancy. He was a member of the Church of the Brethren for about twenty-five years. He was anointed a few months before his death. He leaves a wife and two children, one sister and two brothers. Services by Bro. Amos Kendell. Text, Job 14. Interment in the Spangle cemetery, near Greentown, Ind.
Ada Rudy.

Kimmel, Sister Nancy, wife of Bro. John M. Kimmel, died in the bounds of the Middle Creek congregation, Somerset Co., Pa., Jan. 3, 1909, aged 75 years and 10 months. She was a life-long and consistent member of the Church of the Brethren. Four children survive. Services at the Reform church by Eld. D. H. Walker, assisted by the writer. Interment in the Reform cemetery at Lavansville, Pa.
Robert T. Hull.

itch, Henry K., born in Columbiana Co., Ohio, Nov. 19, , died at his home in the Sugar Creek congregation, Ind., 29, 1908, aged 70 years, 1 month and 10 days. Feb. 3, , he was married to Mary A. Pressel, to which union ten dren were born, five of whom preceded him in death. He ed with the Brethren church in 1874. Wife and five chil- survive. Services by Bro. Geo. D. Zollers, of South d, Ind. Dora Bollinger.

aprad, Alice R., daughter of Harvey and Clara Laprad, in Miami Co., Ind., Oct. 16, 1905, died near South Whitley, Jan. 3, 1909, aged 3 years, 2 months and 17 days. Serv- by Bro. I. M. Bollinger. Dora Bollinger.

artin, Eld. Nicholas, died of catarrhal pneumonia, at his e near Cearfoss, Md., Jan. 6, 1909, aged 80 years, 11 ths and 6 days. He was born near Mercersburg, Pa., 30, 1828, but lived in Maryland nearly all of his life. was a minister of the Church of the Brethren upwards of y-five years, and did much traveling on horseback during early years of his ministry to the different places of ship in his home congregation. He was bishop of the sh Run-Broadfording congregation for a number of years. ing the latter years of his life he called to his assistance he bishopric Eld. D. M. Zuck, of Mercersburg, Pa., and F. J. Neibert, of Broadfording, this county. His early s in the ministry were active in the Lord's service. His in regular church service was seldom vacant. He anointed a little over a week prior to his death. He a son of David and Catherine Newcomer Martin, and married to Barbara Neibert Jan. 7, 1858, who, with five ghters, survives. Two sons died in infancy. He was a sin of the late Eld. Henry Martin, of Lanark, Ill., and D. B. Martin, of Larned, Kans., both of whom recently ed away. Barbara Showalter.

artin, Bro. I. G., died at his home in Earl township, Pa., he bounds of the Spring Grove church, Jan. 9, 1909, aged years, 5 months and 10 days. Services at Blue Ball, thren John M. Mohler and I. W. Taylor officiating. Inter- t in the adjoining cemetery. His wife and two daughters eded him. His second wife and one son of the first mar- e survive. His sickness, which was heart failure, was of t duration. He was a faithful member of the Church of Brethren for twenty-eight years and served in the dea- s office eleven years. He also served as treasurer and as day-school superintendent for many years. Our congre- on feels that it has lost a strong pillar.
Mary Buffenmyer.

cCormick, Mahala, born in Kentucky, Dec. 16, 1824, died r Laporte, Ind., Jan. 7, 1909, aged 84 years and 21 days. was the mother of nine children. Husband and six chil- preceded her. Three sons survive. At one time she d identified with the Baptist church, but for the last ty-five years she enjoyed faith and fellowship in the rch of the Brethren. Services by the writer from the ds of Paul, "To live is Christ, but to die is gain."
L. H. Eby.

cDonelson, Sister Julia, died of pneumonia in the Mill k congregation, Rockingham Co., Va., aged 54 years and days. Husband, seven children and one brother survive. vices by Bro. Joseph Pence. J. P. Diehl.

iller, Edith Mary, daughter of Bro. A. M. and Sister Mary ler, died at Bridgewater, Va., of pneumonia Jan. 12, 1909, d 10 years, 3 months and 24 days. She is survived by e sisters, two brothers and her father and mother. Serv- by Bro. Geo. W. Flory, assisted by Eld. H. G. Miller. t, 2 Sam. 12: 23. Ida Fry.

auser, Martha A., nee Deitrick, born at Adeline, Ogle Co., Oct. 28, 1846, died at her home in the Mt. Carroll church, of cancer of the stomach, Jan. 16, 1909, aged 62 years, 2 ths and 18 days. When but a child her parents moved n Ogle County to Carroll County, Ill., where she lived l death. Dec. 21, 1865, she was united in marriage to istian G. Rauser, to which union seven children were born. y 30, 1900, she united with the Church of the Brethren. was a sufferer of cancer for fully eighteen months. Hus- d, six children, two brothers and one sister survive. Serv- by the writer, assisted by Bro. Wm. Eisenbise, in the rch in Mt. Carroll, Ill. Text, 2 Cor. 5: 1. I. B. Trout.

ice, Katie, died near Manheim, Pa., Jan. 4, 1909, of in- mmatory rheumatism, aged 20 years, 11 months and 29 s. Father, mother, three brothers and two sisters sur- e. Services at the Mastersonville River Brethren church. erment in adjoining cemetery. Henry S. Zug.

osenberger, Cloyd Emery, son of Mr. and Mrs. Eli Rosen- ger, of Honey Creek, Ohio, was accidentally shot and in- tly killed, at the home of his uncle, John Rosenberger, r Perryville, Dec. 26, 1908, aged 13 years, 4 months and days. At the age of ten he gave himself to God's service, baptized and received into the membership of the Breth- church. Services at Bethesda Chapel, S. W. Snavely, of land, officiating. Deceased leaves father, mother, two ers, two brothers and a loving grandmother.
Lena L. Jennings.

heets, Samuel D., born in Rockingham Co., Va., died of plexy in his home near Cartersville, Cumberland Co., Va., . 27, 1908, aged 38 years, 4 months and 12 days. His par- s moved to Cumberland County when he was quite young. . 20, 1893, he was united in marriage with Miss Cora L. ker, to which union seven children were born, one little having preceded him about two years ago. He leaves brother, wife, two sons and four daughters. Short serv- s in the home by Mr. Gee, of Cartersville M. E. church, ginia. Mrs. E. J. Johnson.

wihart, Eld. Geo., born in Stark County, Ohio, Dec. 26, 2, died Dec. 23, 1908, in the Red River Valley congregation, Dak., aged 65 years, 11 months and 27 days. When he s but four years old he, with his parents, moved to Han- k County, Ohio; later he moved to Putnam County, where, 1866, he was married to Maria Louisa Wolfe, to which on four sons and five daughters were born. He and his panion united with the Church of the Brethren in 1879. 1881 he and family moved to Marshall County, Ind. He s chosen to the ministry in 1885; in 1890 he was advanced the second degree of the ministry. In 1895 he and his ily moved to North Dakota, where, in the same year, the l River Valley congregation was organized. In 1898 he s advanced to the full ministry. He leaves a wife, three s and four daughters, one son and one daughter having ceded him. Services by Bro. Myers from Psa. 23.
E. C. Swihart.

ipton, Sister Minnie, died Jan. 4, 1909, in the bounds of Brummetts Creek church, North Carolina, aged 28 years 5 months. She was married to Bro. Joshua Tipton, to ich union were born four children, three of whom and her panion survive. She was anointed by Elders S. M. Laugh- and H. M. Griffith. She was a member of the Brethren rch for about fifteen years. Services by S. M. Laughrun. t, "In my Father's house are many mansions; if it were so I would have told you." Dora Laughrun.

Wells, Bro. Edward E., died suddenly at his home in the nds of the Cowanshannoc congregation, Armstrong Co., . Jan. 8, 1909, aged 62 years and 8 months. He united h the Church of the Brethren early in life, and served church faithfully in the office of deacon for a number of rs. He leaves wife and one daughter. Services by the ter, from John 19: 30. Interment in the cemetery near home. H. S. Replogle.

Yarnall, Sister Sarah E., wife of William W. Yarnall, born North Coventry township, Chester Co., Pa., Jan. 27, 1838, d within the bounds of the Coventry congregation, Pa., Jan. 1909, aged 70 years, 11 months and 12 days. She was rried Jan. 1, 1861, to Wm. W. Yarnall. Three children ssed their union, two of whom are still living. Services the writer from 1 Cor. 15: 22. Interment in the old ceme- y near the Coventry church. Ira C. Holsopple.

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NOTES NOT CLASSIFIED

Larned.—We have four applicants for baptism, Jan. 24, at Nekoma, Rush Co., as the immediate results of a number of sermons preached by Brethren S. P. Weaver and J. R. Wine. If there are any members living in Rush or Barton Counties, Kans., or if there are members having friends there, the writer will, if informed, be glad to call on them.—Michael Keller, Larned, Kans., Jan. 22.

Butte Valley church enjoyed a soul-cheering series of meetings, conducted by Eld. Harvey Eikenberry, of Raisin City, Cal. On account of bad weather and roads, the congregations were not as large as they would have been, with good weather. We believe that much good was accomplished. The meetings continued two weeks. Eld. Eikenberry was called home on account of the sickness of his daughter.—H. W. Allen, Macdoel, Cal., Jan. 19.

White Rock church met in council Jan. 2. Eld. Wyatt Reed was chosen elder for the next year, and Bro. Michael Reed, assistant. Bro. H. M. Reed was chosen clerk. There have been two deaths in this congregation,—one being Bro. Allen Dulaney, aged about seventy years, and the other Sister Elizabeth Burnett, aged about sixty-three years.—Martha S. Alley, Carthage, Va., Jan. 23.

FROM WETONKA, S. DAK.

In October, 1907, wife and I moved to Willow Creek, S. Dak., and have since lived in, and labored with, that congregation.

Late in the fall of 1907 the church decided to open up a new preaching point in Wetonka, a small town in the eastern part of McPherson County, about eighteen miles northwest of Aberdeen, on the M. & St. L. R. R. Since then meetings have been conducted every other Sunday in a schoolhouse. The intervening Sunday the Presbyterians occupied the house. There being three Brethren in the ministry,—two elders, and the writer in the second degree,—each of us took his turn in preaching.

Dec. 21 my family and myself moved to town, and have now charge of the work at this place, under the eldership of Brethren Grant Tooker and George A. Heagley, who are caring for the Lord's work in the country. There are but four members residing in town.

We expect to have Bro. J. F. Souders, of Preston, Minn., with us sometime in February, to conduct a Bible Normal and do some preaching. These meetings will be held at the country place of worship, two and one-half miles east and eight miles north of town.

It was the writer's intention to locate among the Brethren at Selby, but, owing to financial circumstances, was not permitted to do so. There are seven members at and near Selby; four at and near Bowdle, two near Hoven, and two near Eales,—all within a radius of twenty-five miles from Selby. We spent one week in August among these members and found them hungry for the Gospel. We would be glad to have an earnest minister locate among them.

The Messenger and Visitor are welcome guests in our home. J. E. Moore.

Wetonka, S. Dak., Jan. 18.

AMONG THE CHURCHES IN KANSAS.

Jan. 1 I started to the Scott Valley church. Bro. C. A. Miller, who met me at Burlington, and took me out to his pleasant home, was chosen elder over the congregation last spring, and has just recently located there. According to previous arrangements, Bro. S. E. Lantz arrived in due time.

Jan. 2 we met with this church in council. The elder having called for help in the ministry, and the deacons asking for help, Bro. Lantz and the writer took charge of the meeting. Taking the voice of the members, we found them willing to hold a choice for a minister and two deacons. The scripture was read and commented upon. After taking the voice of the members, we reported to the church, that the decision was to install two into the ministry instead of only one. The lot fell on Brethren Frank Smith and John Sherfy, Jr. We then took the voice for deacons, which resulted in electing Brethren Harry Smith and Jacob Studebaker. They were all duly installed into their respective offices.

Sunday morning we attended their interesting Sunday school, after which Bro. Lantz preached in an earnest and impressive manner. In the evening the writer addressed a very interesting congregation.

Jan. 4 Bro. C. A. Miller and self accompanied Bro. Lantz to his home congregation, there being a call there for help in the ministry, and also in the deacon's office. Jan. 5 we met with them in council. The voice of the church resulted in calling Bro. Ralph Quakenbush to this responsible position, and Bro. G. Shirkey to the deacon's office. They were duly installed. Thus these three promising young brethren, in the very prime of life, have been called to preach the Word of God. May the Lord bless them in their life work. These brethren, who have been called to the deacon's office, have a responsible position. As the success of the church depends largely upon the deacons, may they be filled with the Holy Spirit.

Jan. 6 Bro. Lantz took Bro. Miller and myself to Maddison, from where Bro. Miller went to his home. I went on to Fredonia, thence to Neodesha, where I remained over night with our dear brother, J. C. Stevens. From there I went to Independence to attend their council Jan. 9. After a very pleasant meeting I returned home.

Altamont, Kans., Jan. 10. E. E. Joyce.

ST. JOSEPH SUNDAY-SCHOOL CONVENTION.

Through the efforts of Bro. D. W. Crist, our district superintendent, a Sunday-school convention was held in St. Joseph Jan. 9 and 10. Bro. Sink, of Centerville, Iowa, was chosen chairman in the absence of the president. The writer acted as secretary pro tem. Jan. 9 the meeting convened in North St. Joseph. Many visiting brethren and sisters from the neighboring churches enjoyed the meeting with us, and assisted on the program. The topics were ably handled by the regular speakers, after which a spirited general discussion developed an interest and enthusiasm edifying to us all. The topics of greatest interest were, "Preparation," "Teacher-training" and "The Old Ruts."

The second session convened in South St. Joseph on Sunday morning, Jan. 10. The discussion of the topics was continued, after taking up the regular Sunday-school lesson. The meeting was interspersed with songs by the little folks of South St. Joseph. On account of the length of the program, we will not attempt to give a list of all the topics and the speakers who handled them. We enjoy having these meetings come to St. Joseph, and we hope we may have the pleasure of entertaining many more. They are a great factor in educating our young workers in the city, who never have a chance to attend one of the regular conventions. Both churches in this city have young people who would make excellent workers, with a little instruction along the lines of intelligent and progressive Sunday-school work. W. H. Senger.

St. Joseph, Mo., Jan 18.

SUNSHINE MISSION, RIVER BEND, COLO.

In March, 1908, the writer came to this vicinity to hold some meetings. About eight members were already located here. Three others came later. Seeing the need of these dear members, and a favorable opening for a mission, and also an opportunity to secure a home in the land of blue skies and bright sunshine, I decided to avail myself of Uncle Sam's benevolence, and so filed on a claim before returning to my home in Kansas.

In September last the exchange was effected and our experiences began on the "lone prairie." A short time previous to our coming, a Sunday school had been organized near our new home. A Sunday school had also been in successful operation at a schoolhouse, about five miles southwest, where the meetings, above alluded to, were held during all the past year. This school was conducted by the members and friends of that vicinity, making two Sunday schools in this section.

Shortly after our arrival here, in September, arrangements were made to hold preaching services at these two points, alternately, twice a month.

Having lost one of my horses, I could not drive to the appointment at the farther point. It has, therefore, been suspended until spring opens up. Regular services are held at the near-by point twice a month, and Sunday school is held each Sunday. We have a most excellent little Sunday school which, with the preaching services, seems to be growing in interest. The prospective interest in these services for the spring and summer is very bright. We look for other members to move into this section of country in the spring, and we flatter ourselves with the hope that we may be able to organize in the near future.

Now this is not Paradise, Eden, nor the land of Canaan, but a land of welcome to all good citizens and loyal Christians. Come and see it or address us with stamp enclosed, and we'll tell you more about it.

River Bend, Colo., Jan. 23. B. E. Kesler.

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That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

THE farmer's prosperity is shown clearly by recent Government reports. We enter 1909 with about eight billions to the credit of the farmer,—a billion more than the crop value of five years ago. The annual gain is nearly twenty per cent. Our export trade in farm products runs to many millions. Experiment stations and agricultural schools are doing much to revolutionize the work of the farmer, and it is confidently predicted that improved methods will practically double the output heretofore produced. During the recent financial disturbances, the farmer's prosperity was unbroken. Talk as you will, the life of the nation depends largely upon the tiller of the soil. Moreover the profit of the earth is for all; the king himself is served by the field."

THE cause and cure of the growing tendency to crime is occupying the attention of the foremost specialists of the country. The great army of crime is ever increasing, and is declared to be double now what it was fifty years ago, simply because its evil ranks are constantly being filled by recruits whose mothers and fathers have transmitted to them the weakness for crime. Dr. Brower, in a recent address, said: "Never will we start practically to deplete the quadrons of vice, until we pass laws forbidding the marriage of criminals." Several States are seriously considering the segregation of *habitual* criminals by means of penal colonies, patterned somewhat after those in Holland and Denmark, thus effectually preventing possible marriages of such degenerates.

THE German Emperor rounded out a half century of his existence Jan. 27, and of that period of time he has spent twenty-one years on the throne. Whatever may be his failings, it must be conceded that he has devoted himself systematically and successfully to the development of German commerce and industry. He sought everywhere for new openings for German trade, and much of the nation's prosperity is due to his paternal interest in its welfare. Most commendable of all his unique characteristics is his strong faith in evangelical Christianity, his intimate acquaintance with the Book of books, and his great desire that its precious truths might prevail more universally. Amid the many evidences of rationalistic and ultra-liberal theories, so prevalent in Germany, the Emperor stands as a solid rock in defense of the Old Book, advising his people to cling to its teachings.

WHILE China is waging its battle against opium, the United States, also, has a problem of its own. In Honolulu, Sandwich Islands, there are ninety-eight public places for opium smoking. Besides the twenty-five hundred Chinese, addicted to the drug, there are also many American men and women in that city, who are similarly enslaved. Then, too, the habit is spreading among the islanders, and now the question presents itself, What is the responsibility of the United States concerning the Sandwich Islands? As our Government assumed jurisdiction over these people in all good faith, their best interests must be looked after, and this will include the total eradication of the opium curse.

NINE more counties in Indiana joined the ranks of the anti-saloon forces during the recent local option elections under the new law. In every county the victory was more decided than the advocates of local option had expected, and the rout of the liquor forces comes with crushing effect, because such overwhelming results were not at all anticipated. Much of the success, attending the recent elections, is ascribed to the earnest efforts of the women and children, who did much to mould public sentiment in the right direction. Women and children have, hitherto, suffered most from the effects of the liquor curse. It is but right to give them a respectful hearing when they speak.

THOSE of our members who, during their travels in Bible Lands, have come in contact with Turkish restrictions, under the old order of things, will appreciate the many changes towards liberality, now so apparent everywhere. The oppressive censorship on newspapers, books, and other printed matter, is practically removed, typewriters are allowed to be imported, and all restrictions on the importation of electrical apparatus, of all classes, have been rescinded. The telephone, heretofore rigidly excluded from all parts of the Turkish empire, is now not only admitted without question, but the Government is making preparations to install a complete telephone system in all sections of the empire.

IT is encouraging to note that nations are learning, more and more, that there are better ways to settle international differences than by the sword. A few weeks ago we spoke of pending difficulties between Turkey and Bulgaria, because the latter country had declared its independence, and refused to acknowledge the sovereignty of the Ottoman Empire. While Turkey demanded an indemnity of $24,000,000, Bulgaria offered but $16,400,000. Through the kind offices of Russia, Turkey has now agreed to accept the amount offered, and thus another war cloud has been happily dispersed. In return for the amount paid, Turkey, as well as the other European nations, agrees to acknowledge the Kingdom of Bulgaria as an independent nation.

THE oldest body of Jews is found in Toledo, Spain, and their claim is well founded that they are descended from a colony which settled there at the time of the dispersion and the Babylonian captivity. When the terrors of the Inquisition, in 1494, threatened to expel all unbelievers from Spain, the Jewish colony in Toledo was granted exemption by showing proof that their ancestors had nothing to do with the crucifixion, and had not been in Palestine for generations before the advent of Christ. A decree was then issued, permitting them to remain in a certain part of Toledo, but not to leave those limits. A tax of thirty pieces of silver was also collected annually from every man, woman and child. The archives of the Vatican Library at Rome attest to the truth of the facts above stated.

THE Japanese prime minister and the minister of foreign affairs say that their country desires to maintain peace with the United States and all the world. There is at least *some* degree of sincerity in their promise, since Japan is the only power reducing its military expenditures, while the other powers are continually adding to theirs. The Japanese Government is doing its best to stop emigration of laborers to the United States, so that, according to Secretary Strauss, more laborers are now leaving than are coming. It would seem that there has been much needless agitation about a Japanese war scare that never really existed, except in the imagination of unscrupulous politicians. Neither Japan nor the United States can justly claim any occasion for war, and consequently the relations between the two countries should be most pleasant.

IN our last issue we referred to the undoubted utility of the wireless telegraph system, in securing needed assistance for disabled vessels in midocean. The readiness and ease with which the *Baltic* located the disabled *Republic*, shows the wonderful possibilities of this marvelous scientific discovery. There is a strong pressure, now, that all passenger steamers be equipped with wireless telegraphs, thus being able to communicate with approaching vessels that, during a heavy fog, might not be seen. It is also proposed to install the Mundy submarine telephone on all steamers. This is an underwater, wireless mechanism, the bells of which may be heard, by a corresponding apparatus, at a distance of even six miles. It is claimed that with this device a vessel lost in the fog, may be accurately located, and collisions absolutely avoided. By the indefatigable labors of the scientist, ocean travel will doubtless be largely freed from the dangers hitherto attending it.

AMID great rejoicing the Cubans once more assumed the reins of government Jan. 28, with Gen. Jose Miguel Gomez inaugurated as President. It remains to be seen whether the people have made sufficient advancement along the line of self-government, to steer the ship of state safely through the treacherous waters, so thickly beset with the rocks of revolution and the shoals of dissension. Shortly after their first attempt at self-government, in 1902, internal disturbances arose, that made the intervention by the United States, in 1907, a necessity. Much devolves on President Gomez, as to whether the future of the country is to be one of progress and prosperity. A strong government will be an assurance to Americans and Europeans that the capital, which they may invest in developing the agricultural and industrial resources of Cuba, will be in no danger. Cuba, if so minded, can be a country of peace and plenty.

FRANCE, as a nation, has been, perhaps, more given to the love of pleasure,—as shown by their many theaters and other places of amusement,—than any other nation. While many of their best men and women have deplored the nation's growing laxity in morals, the evil influence of the stage is especially manifest in the increasing looseness of the marriage relation. Though the divorce evil is, perhaps, not as great as might be expected, it is curbed only by the restraining power of the Catholic church upon those who still claim allegiance to that body. The greatest danger to the French nation, according to recent reports, is the growing tendency to "*free union*,"—a very loose agreement to live as husband and wife, without the formality of a marriage ceremony, or the burdens imposed by such a covenant. It is a direct blow at the sanctity of the home. Unless there is a speedy change for the better, France will reap a woeful harvest of ruined homes and perverted morals.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

SOW BESIDE ALL WATERS.

BY J. O. BARNHART.

Sow beside all waters, by stream, or lake, or sea,
At morning, noon or evening, oh, never idle be!
And all thy work shall prosper if you in Jesus' name,
Go everywhere and scatter the precious, golden grain.

Take the Savior with you, and everywhere you go,
Within his holy temple, or haunts of sin and woe,
Sow seeds of loving-kindness and gentle deeds of love:
They shall be precious jewels in your bright crown above.

In hearts of little children who gather day by day,
Around the family altar, to speak or sing or pray,
To neighbors and companions, tell the Christ story too;
To the wayfaring stranger, and God will prosper you.

Go forth, go forth believing, it is the Master speaks,
And he will e'er be with you, when wandering souls you seek,
And though you go with weeping, yet with great joy some day
You'll count your gifts in riches that never fade away.

Chesterville, Ill.

THE ANTIMASONIC PARTY.

BY OTHO WINGER.

THE occasion for the rise of the Antimasonic party was the abduction and murder by the Masons, in 1826, of William Morgan, a bricklayer, of Batavia, New York. Morgan had been a member of the Masonic order, but had become dissatisfied. Being slighted, as he thought, by the local lodge, he determined to seek revenge by writing a book revealing the secrets of Freemasonry. He made a contract with a local printer to publish his book, but some radical Masons determined that it should never appear.

A few days later the printing office was set on fire and the same night Morgan was arrested on a false charge and placed in jail at Canandaigua.

On the night of Sept. 12 a man, who claimed to be Morgan's friend, appeared and persuaded the jailor's wife to accept his offer to pay Morgan's fine and release him. When just outside the jail, Morgan was seized by a number of men and hurried to a closed carriage, which was driven rapidly away. He was taken westward toward Lewiston. Many Masons along the route assisted in the diabolical affair, and even the sheriff of Niagara County was implicated.

Morgan was brought to Fort Niagara and here all traces of him forever disappear. A year later a body, thought to be that of Morgan, was found on the shore of Lake Ontario, but it was proven to be that of another man. Many years afterwards a dying man confessed that he was one of three men who took Morgan out in the Niagara River at midnight and, having tied heavy weights to him, threw him overboard.

Such is a brief account of the Morgan episode which, while of great importance in revealing the spirit of Masonry, is merely incidental to the student of political history. But the account of the political movement, which has generally escaped the notice of historical writers, forms one of the most interesting pages in American history.

When no further trace of Morgan could be found, his friends appealed to the public to vindicate the majesty of the law. An investigation was begun, and when this was made known, great excitement prevailed. The people appealed to the governor, who issued an idle proclamation, calling on the civil authorities to spare no means to arrest the offenders. Later he offered large rewards for information, either concerning Morgan's whereabouts or the names of his abductors. The grand juries, which were more or less under Masonic influence, made a few indictments, some of which received but a light sentence. The greatest of indignation prevailed. In the eyes of the people, the whole Masonic fraternity was in league to shield the murderers.

In the spring of 1827 the excitement took a political form. Morgan meetings were held, and people declared they would not support any Mason for office. Francis Granger introduced a resolution into the New York State Legislature, petitioning that body to interpose its authority, since the courts in a single county were not adequate for the emergency. The Legislature refused, and the excitement of the people arose to the highest pitch. Antimasonic nominating conventions were held all over Western New York, and so successful were the candidates that the election of 1827 was a great surprise even to the Antimasons themselves.

The party now gained rapidly. Masons left the order in large numbers, and many charters of Masonic organizations were given up. In the spring of 1828, the Jackson men became alarmed and tried to conciliate the people by appointing a commissioner to investigate the death of Morgan. The Adams men also saw the importance of winning the Antimasonic elements before the coming election, and as Jackson himself was a High Mason, while Adams was opposed to the order, the movement was more favorably inclined toward the latter.

Thurlow Weed, whose magical wand was to control most of the future operations of the party, now tried to line up all the Antimasons on the side of the National Republican party. In this he was only partly successful; for, while they supported Adams on the national ticket, they refused to support the Adams men for State officers. They nominated candidates of their own and showed such strength in the election of 1828, that it was fully recognized that the party was a real political power.

After the disastrous defeat of the National Republican party in 1828, it was thought that the rising Antimasonic party would take its place. Ambitious leaders, like Thurlow Weed and Francis Granger, at least hoped for this. They adopted the principles of the old party and did everything possible to make the new party a national movement. By so doing they largely lost sight of the Morgan affair, but presented strong opposition to the Jacksonian policy and regency. Many of the party, however, were against drifting away from the old object of opposition to Masonry. They thought that, while they might not gain so many votes by standing on the one great principle, yet, ultimately, it would gain predominance.

In Pennsylvania, the conditions were very favorable for the growth of the Antimasonic party, because of many religious bodies that were opposed to the taking of oaths and to secret societies. In 1829 Jos. Ritner, the Antimasonic nominee for governor, received a very large vote. In 1832 he was again in the race and was defeated by only a very small majority. In 1835 he was again nominated and was elected by an overwhelming majority. He regarded his election as a triumph for Antimasonry, and recommended an investigation of Freemasonry. Thaddeus Stevens was appointed chairman of the committee on investigation, and promised to make great revelations, but after much excitement the movement came to nothing.

Thus in Pennsylvania, as in New York, the original motive was soon gone. In 1838 Ritner was again nominated for governor, but was badly defeated. Both the Antimasons and National Republicans were now merged in the new Whig party. The Antimasonic spirit, however, did not die out in the State at once, but continued to live in the western part, where it was connected with Temperance, Antislavery and Anticatholic movements as late as 1855.

In Vermont, the Antimasons elected a governor; and reelected him for three successive terms. In Massachusetts John Quincy Adams made a strong race for governor on the Antimasonic ticket but was defeated. In Rhode Island the Antimasons elected J. B. Francis governor for five successive terms. In Ohio, Michigan, Connecticut, New Jersey and several other States there was considerable Antimasonic agitation, but the movement soon died out.

Antimasonry, considered in connection with national politics, presents an interesting chapter. Through the efforts of the New York leaders, a national convention met at Philadelphia in 1830. Here it was arranged that a second national convention should meet at Baltimore in September, 1831, to nominate candidates for president and vice-president. It was composed of delegates equal in number to the representatives in both houses of Congress from each State, and to be elected by the people opposed to secret societies. This party has the distinction of originating the "national convention" system as we have it today.

The convention met at the time and place appointed. No platform was adopted but a long address was issued to the American people. William Wirt, of Maryland, and Amos Ellmaker, of Pennsylvania, were nominated for president and vice president, respectively. Wirt did not prove a strong leader. He was not seriously opposed to Freemasonry, and was not very enthusiastic in the campaign. He received the electoral vote of Vermont only. The Antimasons did not bring out a presidential candidate in 1836 but, acting with the Whig party, they were strong enough to secure the nomination of Harrison over Clay, the former being opposed to secret orders, while the latter was a strong Mason.

As a summary it may be said that the Morgan episode was merely an occasion for the Antimasonic movement. The real causes lay in the conditions of the times. As Freemasonry claimed to have a religious basis and as it included in its ranks men of every faith, men became alarmed and thought that the final outcome would be the union of church and state. Masonry was also held up as an Antidemocratic institution, the object of which was to benefit the few at the expense of the many, by creating a privileged class in the community where equal rights and privileges should prevail. It is interesting to note that Antimasonry was strongest in rural districts and in New England.

Pure Antimasonry had only a short existence. The greater part of the movement was a complex of political, religious, and social discontent, guided by skilled leaders. Its chief importance in American political history is that it furnished the first solid basis for the Whig movement, and inaugurated the plan of national conventions for nominating presidential candidates. It had for its active leaders such men as Thurlow Weed, Thaddeus Stevens, Wm. Seward. Millard Fillmore, and, as ardent sympathizers, Daniel Webster, J. Q. Adams, J. C. Calhoun, and Edward Everett.

North Manchester, Ind.

WHAT CAN THE CHRISTIAN WORKER DO?

BY GEO. W. MILLER.

IT is really amazing when we stop to consider what is in the power and province of the Christian Worker, relative to the large field of possibilities before him. What is the cause of this lack of interest or indifference? Perhaps it is brought on from the fact that too many of us have never stopped to realize the great work that lies at the door of every Christian Worker.

In this day and age of the world, when there is so much false teaching, when hundreds of people disregard the Sabbath Day, when even professed (?) Christians grow careless, and are seen in the church service only once in a while, the above question comes to us with redoubled force.

In 2 Peter 3: 1, 2 the author says, that he writes his two epistles "to stir up your sincere minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and the commandments of the Lord and Savior, through the apostles."

Then, by studying God's Word, the Christian Worker, like the tender plant growing into a strong tree, can grow from a tender lamb into a strong worker for the Lord. By study and meditation upon the Word, and by daily prayer and communion with the Father, the heart will be filled with the love of God, and then the Christian Worker can *mold sentiment* for good. The place to begin is in the home, where our dispositions, habits and characters are better known than anywhere else. We should notice Paul's instruction to Timothy, in regard to the children and grandchildren: "Let them learn first piety towards their own family and to requite their parents; for this is acceptable in the sight of God." 1 Tim. 5: 4.

In far too many homes there is no one who encour-

res prompt and regular attendance at the Sunday hool, the prayer meeting, the Christian Workers' eeting, or preaching service. My dear young other or sister, can't you do this? Father and other will try harder to get there "on time" if you e anxious about it.

Home means more than four polished walls of ick, or stone, or wood. When weary, it is to the me we want to go, to rest; when afflicted, to be red for. Does the sunshine of God's love enter the me, or is it as some one has said, "A place where u are treated best and *grumble* most"? You can ake it better. In the home the child gets its first hooling. Solomon says: "Train up a child in the ay he should go, and when he is old he will not epart from it." Prov. 22: 6.

Christian Worker, are you careful as to this, or re you simply allowing those little ones to grow up ithout instruction? If such is the case, it is all the ore necessary that the Christian Workers of the rethren church mold sentiment for good in the eighborhood. It has been said that the only Bible me people read is the lives of Christians. If this be ue,—and I am led to believe it is,—then the Chris-an Worker can be a "living epistle, known and read f all men." He can "let his light shine" by being erfectly honest in all his dealings.

A dealer once said to me, "I thought your people ere *all* honest, but one of your brethren owes me a ill and though I have repeatedly sent him a state-ent, he seems to pay no attention to it." Now this rother was making a mistake by not going and mak-g satisfaction. He could have explained conditions id asked for more time, or given a note. Then, o, he might have paid a part of the claim and the alance later on. It was hurting his influence as well s the influence of the church. Here, again, the hristian Worker can live an upright life seven days ach week. By his deportment and appearance he an show to the world that he is endeavoring to lead thers to a higher standard of living.

In the church is another place where the worker an develop his talents and also encourage others. t is a duty as well as a privilege to act in the va-ous lines of church work, such as teaching in Sun-ay school, assisting in the song service, leading in rayer and speaking in the Christian Workers' meet-g. But let us remember that we should be subject o the will of God in all things. Whatever we do, t it be for the honor and glory of God.

A few weeks ago a young man came into one of our ervices. He said afterwards, "It seemed to me every alk that was made, every song that was sung, and ven the sermon of the evening, were all aimed direct-y at me and intended for me." One can never know n this life whose heart is open for the truth, so let our ords be edifying, as Paul says in Eph. 4: 29, "Let o corrupt speech proceed out of your mouth, but uch as is good for edifying as the need may be, that may give grace to them that hear." Let the aim of ne Christian Worker be to make homes better, to ake the church better, by living more consecrated o him and to bring souls to Christ!

La Place, Ill.

LYING.

BY PAUL MOHLER.

THE other day I was down town, in one of the ores. While waiting at the meat counter, I saw a dy buying a chicken from one of the salesmen. She idn't like the looks of the chicken very well, so he ook some pains to make the sale. Instead of getting chicken that suited her, he told her three lies, and cted one, about the chicken he had. Finally he sold for sixty-eight cents. I was really astonished to ee so much lying for such a small stake, and it has ut me to thinking. The more I think of it, the orse it is. Lying is certainly one of the most con-mptible of faults, and, at the same time, one of the ost common. God hates a lie, and so do all honor-ble men; yet how many of us are there who can y that we never lie in either word or deed, under any rcumstances? What weak, miserable creatures we re!

The first punishment I can remember receiving, was for lying. I had done something forbidden, and then tried to lie out of it and got caught. As I grew older, I was carefully taught how wrong lying is; but I was quite a lad before I could muster up courage to confess a fault when that confession meant punishment. Naturally I expected to be truthful when I should be "grown up." Well, it isn't always easy yet; every once in a while I catch a little untruth slipping off the end of my tongue; and I don't always catch it in time. May God forgive me for my weakness! To speak the truth absolutely, in word and in deed, is my ideal and my sincere desire. May God help me to reach it!

It is so easy to lie without thinking of its being a lie. It is so easy to say the things that sound nice; the pleasant words, and the little compliments. Saying these things makes one so agreeable, that it is quite a temptation, sometimes, to say what we don't really mean. A lie is a lie even when it is told to bring someone pleasure. We cannot afford to do evil in order that good may abound.

No church member, who really cares for his church standing, likes to be found at fault in even so common a failing as neglecting to attend the public services. So, when we are giving our "reasons" for being absent (when we have no real reason, except that we didn't care enough about it to make the necessary effort), it is so easy to think of something else, a headache, or a bad cold, or a tired horse, or a fear of rain, or anyone of a hundred things that can be passed off as an excuse. But what is it to give such an excuse; is it not a lie? A lie is an abomination to the Lord; and those that make lies, little or big, can not enter into the Holy City.

One time I saw one of the older Brethren,—one who was very zealous in his insistence that all the forms and ceremonies should be kept,—on trial in a church council. Several charges were preferred against him, and he denied each of them. Thereupon each charge was proved by a number of witnesses. What was that but lying? Someone lied, and not to men, but to the church of God! Have you ever seen anything like that? What a lot of Ananiases there will be for the Lord to judge!

Lying is, indeed, a contemptible thing; it comes from a cowardly, or a dishonest heart. Lies are from the devil. In nothing is there a greater contrast between God and Satan than in this one thing. God is truth, and he cannot lie; the devil is a liar, and the father of all lies. How, then, shall a Christian lie? How can he serve God and deal falsely? May the Father grant us the Spirit of Truth to lead us into all truth!

But lying is such a common sin. Since all men are liars, are we to be thought so evil if we lie a little sometimes? Yes, indeed we are! All sins are common; and the worst sins seem to be growing more common. Shall we, therefore, do them because others do them? Oh that we might hate sin! Oh that we might see sin through God's eyes and hate it as he hates it! Then would we guard our lips and watch our actions and choose our words; that not under any temptation, not for any reason, not in obedience to any pressure from the enemy, might we move a hair's breadth from the truth. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

188 Hastings Street, Chicago.

SLOT MACHINES.

BY GEO. F. CHEMBERLEN.

I DETEST the "slot machine." The whole principle upon which it rests, is wrong. I regard it as the enemy of the boy and youth. To me it has not a single point of recommendation, yet they are quite popular. Everywhere we see them. I am fearful that the boy who has learned to listen to the rattle of his nickel, as it drops into the "slot's" coffer, has learned a damaging lesson. The phrase, "Drop a nickel," has a bad ring to me. The dealer with the machine is said to "work" it. I think it "works" the customer.

I took a little close study of one of these public imposters a few days ago. Like all of its predecessors, it was beautiful outwardly, and revealed skilled intelligence inwardly, a piano and a player of music as well as a money collector,—all in one,—serving the somewhat docile public.

A "worker" came up. He was easily read, and read street signs easily. He and his companions, I dare say, enjoyed the "white-light" far more than they did sunlight. Selecting his piece, he dropped in the price, and all had music whether they wanted it or not. Moreover there was no choice as to selection, save to the "knight of the white-light," who furnished the price.

Dozens of feet began to move to the ragtime strains. The waiting room was transformed into a sort of a "merry-go-round." A few pious souls demurely sat through the enforced preformance and took it all in. Finally the music ceased and all was quiet.

During the performance I had restrained my lower extremities but my upper extremities were doing business with rolled-up sleeves. A startling announcement to my inner consciousness was suddenly revealed to me along the line of our ministerial problem. It is said, "We are in the transformation period of the ministry." Are we not in danger of an awful transformation! Now just a word, and you do the rest.

There are some very good people who seriously object to the word "salary," who, if their plans were carried out, would turn the minister into a "slot machine." There he would stand,—poor but polished,—full, ready with a message, and they wanted to hear something, they would go very quietly and drop something into the slot, and he would be presumed to "go off" that instant.

Now, really, that would just suit some, but listen! The minister has been chosen to a high calling. He should not be "worked" by the public. He *belongs to God*. It is simply crushing to make a beggar of him! Neither can he depend upon your mood and temper for assistance with which to feed the "slots" of the "tots" about him. Their needs are regular, while our beneficent moods drift with the tide,—the current of how the minister *personally* pleases us.

Covina, Cal.

OUR TONGUE.—James 3: 1-5.

BY RICHARD ARNO DASSDORF.

THE poet expresses a beautiful thought upon this subject in the following words:

"The cruel and bitter word—
That wounded as it fell,
The chilling want of sympathy,
We feel, but never tell,—
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unfading record kept,
These things shall never die."

We all know that the tongue is but a little organ placed in the mouth. It looks *very* innocent and harmless, but we find that its activity belies its appearance. It is the most dangerous of all created things.

Did you ever think you were daily carrying a weapon far more deadly than any instrument of destruction ever made by human power? You may not know it, but it is the truth nevertheless. It is the only thing man has never been able to bring into subjection and be its complete master.

Perhaps this statement seems strange to many, but read James 3: 7, 8 and it will bear me out. We should be careful to keep our tongue under perfect control. God has provided us with the means. The tongue is bound by wisdom's chain, and there are two strong doors placed in position, effectually to guard it. Wisdom closes these securely, and as long as she is allowed to have control, all is safe. The eye has well been called the window of the soul, and the tongue its messenger. "Out of the abundance of the heart, the mouth speaketh."

How do your words harmonize with your profession? Does your conversation pertain to heaven and

heavenly things? Very seldom we hear a word mentioned about such things. Often, when we try to speak to some of the professing Christians about their soul's salvation, they quickly tire of it, and drift back to the farm, store, money, etc. Then they become fully alive to their subject. Is it not true? Do we not see it on every hand? Are the affections of such set on heavenly things?

These questions come close, I know, but they will come closer to us on the day of judgment, when even our inmost thoughts will be revealed. How can we hope to stand at that time, when we cannot face these questions here now? Paul says: "Let your conversation be such as becometh saints." Again, "Our conversation is in heaven." Is it? Is Paul wrong or are we?

You may think it is easy for me to write this. It is not, however, for I strive to make this the rule of my own life, and therefore I know the difficulties attending it. I know I often come short of this standard and fail because of the weakness of the flesh.

Why not use the tongue to God's glory? Can you not get time to tell some sinsick soul of the *blessed love* of *Christ?* Does your tongue bear the message of hope to some longing heart, or does it convey messages of hate and strife?

There is another thing in which we are very prone to offend. This is our light and careless conversation. Here the tongue errs most grievously, at times. How very often do we, as Christians, engage in light and trifling remarks, when we should be engaged in the strengthening of our brethren. The most cherished of your careless expressions, derived from foreign languages, are, in reality, oaths. Scott is right when he says:

"Oh many a shaft at random sent,
Finds mark the archer little meant;
And many a word at random spoken,
May soothe or wound a heart that's broken."

Carlyle says: "Cast forth thy act, thy word, into the everliving, everworking universe; it is a seed-grain that cannot die. Unnoticed today, it will be found flourishing as a banyan grove—perhaps alas! as a hemlock forest—after a thousand years."

How have we derived our knowledge of the sciences and of religion? It has emanated from the wisdom of past centuries. We, in this distant age, derive the benefit. Let us watch our words! We are master of our words as long as they remain unsaid, but after they are once spoken, they are ours no more. They will grow and increase in size until the judgment day. All after-repentance cannot change it, and with woe and shame we will meet our Savior face to face. Longfellow says:

"Truly shape and fashion these;
Leave no yawning gaps between,
Think not, because no man sees,
Such things will remain unseen."

Is this not a solemn thought? How very many of us fail to live a life after our perfect pattern,—Christ. All is caused by allowing the tongue more freedom than it should have. Are you satisfied with this? I am not. I find that I often come short, and feel my weakness and dependence on my Savior.

"Think truly, and thy thought shall the world's famine feed,
Speak truly, and thy word shall be a fruitful seed.
Live truly, and thy life shall be a noble creed."

In conclusion, let us take to heart the advice that Jefferson gives us on this subject: "When angry, count *ten* before you speak; if very angry a *hundred*."

Jones Mills, Pa.

GOD'S OMNIPOTENCE AND MAN'S INSUFFICIENCY.—Isa. 40: 12.

BY GEO. D. ZOLLERS.

We admire men possessed of select gifts, and often parade their choice qualities before our mental vision, as our fancied ideals of greatness. Then, in the event of more intimate acquaintance, we are disappointed because of their disproportion and unequal powers. They are strong in some lines and very weak in others. But no such disappointment is experienced in scrutinizing our Maker. His works disclose his rounded-up sufficiency and self-existence.

"Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" What a wonderful description of equipoised forces! I have explored the wild sea in her raging, and have witnessed the agitation of immense volumes of water under furious storm pressure, and wondered as to the limitation of wasting power. But Job, the tested and balanced patriarch of ancient date, explains: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Job 38: 11.

What a sense of security to dwell beneath the auspices of such limitless power, when the watery world is in such hideous agitation! The balancing of forces renders the material world secure. All atoms are weighed by the Great Architect of the universe, so that the vast "Sahara Desert," no doubt, becomes a necessity in the organized plan of equipoised elements. The mountains, in towering grandeur and symmetrical form, harmonize with the planetary construction. The heavens, as a sublime portion of the "handiwork" of God, are "meted out with a span." The azure dome, together with the countless stars, "declares the glory of God."

The exquisite design evinces the rounded-up proficiency and sufficiency of the Designer, his Omnipotence, Omniscience and Omnipresence. But puny man is impotent and helpless without his Creator, God. As God designs that we should develop in the "divine nature," we should study proportion and harmony by the gospel rule, and the ideal Christ life.

But I fear that our stronger gifts are too often paraded before the populace, while our weaker faculties are lost sight of. Consequently there is disproportion, rather than a rounded-up growth, and malformation is the sequel. Thus we deceive ourselves and others.

Since the fall we are disproportioned, but we must gain our lost equilibrium by effort. To examine our deficiencies often, will be conducive to proportionate strength. It may effect a slower, but also a more solid, growth. King Belshazzar, in royal eminence, failed to round up in judgment, for "with all his getting, he failed to get understanding." He was "weighed and found wanting."

Some are sadly wanting now, though there have been quick transitions, mushroom growth, and abnormal strides. Oratorical powers often fail, and are devoid of the solid character they should maintain. Let us study God and his balanced power, and learn to proportion and balance our lives.

South Bend, Ind.

SISTERS BREAKING BREAD.

BY A. MOCK.

I have been wondering why some of our leading men are worrying so much about the sisters not breaking the bread, the same as the brethren do. Is it not possible that we may lose the "spirit," if we are too much concerned about the "form"?

Jesus, in introducing the ordinance, broke the bread himself and gave the broken bits to the disciples, and said: "Take, eat; this is my body." Matt. 26: 26. If the act of breaking bread had been so important, he could easily have given the whole loaf and told the disciples to break it.

Indeed, nowhere in the Scriptures does there seem to be much importance attached to the act of simply *breaking* the bread, nor does it say who is to do the breaking. But there is much importance attached to the *eating*. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6: 54. The blessing is in the (worthy) eating,—not breaking,—of the bread.

Again, we read, "Verily, verily I say unto you, Except ye eat the flesh of the Son of man (not break) and drink his blood, ye have no life in you." Again, the blessing is in the eating and the drinking.

Paul says, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 26. So it will be seen that we show his death by *eating* this bread, not by *breaking* it.

Again, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. 11: 27. Here, too, it is shown that the great importance is in the *eating* and not in the *breaking*. The Scriptures do not say, "Except a man *break* this bread, he has no life in him," neither, "If you *break* this bread unworthily, you *break* damnation to yourself," but Paul does say, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." So it is shown that the danger is in *eating* unworthily.

Now, if Jesus and Paul regarded the simple act of breaking as being unimportant, what is the use of us placing so much importance upon the act, and by our agitation keep the Brotherhood in confusion? There is perhaps, no church on earth that has carried out the example of the Master any nearer than the Church of the Brethren, in the breaking of the bread. Jesus said, "I have given you an example," and if the importance, attached to the act of breaking the bread, is of any value, then the brethren, in breaking the bread to the sisters, follow the example of Christ exactly.

But, as already said, the importance is not attached to the breaking, but the *eating* and for this act we are held responsible. We are to watch as to how we eat it. For this act we are to examine ourselves, —fit and prepare ourselves, so that we may eat and drink worthily, and thus obtain eternal life. Dear sisters, do not worry because you are not breaking the bread. The life-giving principle is not in the breaking, but in the *eating*. The thrill of its sacredness never passes through us until we pass the sacred emblem to our unworthy lips. You, no doubt, have all had this experience.

Then, again, let me say, Why trouble the Brotherhood and get the members to worrying about something of no special importance? If, by this agitation, you succeed in getting Annual Conference to adopt the change, it will only satisfy the agitators. For many years the beloved brethren and sisters,—many of them having gone to their reward,—have practiced as we do now, and who would venture to say that they will be rejected simply because they did not break the bread as those, who now ask for a change, want us to do? Then, if they are not rejected, we will not be, on that account.

There is always something to disturb the peace of good brethren and sisters. Why not avoid all unnecessary agitation? I hope, if Annual Meeting acts on this question, it will respectfully return all papers bearing on this subject. If this is *not* done, then let the matter be decided as was the single and double mode of feet-washing.

Now, as this breaking of bread is only a *part* of the service at our love feast, there is *another part*, practiced on these occasions, which I would rather see agitated.* The Scriptures plainly teach that we must neither add to nor take from. I have seen some officiating brethren, who were so particular that, during the service of feetwashing, while some brother would read John 13: 4, "He riseth from supper," they would simultaneously begin to take off their coat,—the brother pausing in his reading while each consecutive act was being performed,—"taking a towel and girding himself," etc. But when some other part of the service was being observed, he failed to read any scripture touching upon that part of it.

I refer now, especially, to the salutation of the kiss. There is no one more in favor of practicing the salutation of the holy kiss, at its proper time and place, than I am. But I do think it becomes vain repetition and is adding to the Scriptures when we practice it as I see it done sometimes. To illustrate: I was present at our home love feast, on a certain occasion, and, just before services began, a brother from an adjoining congregation stepped up to me and we

*Below this star our correspondent mentions several points that are not, at this time, open questions in the Brotherhood, to be discussed in the Messenger, though we permit him to express his views in part. This we do without inviting or encouraging any agitation. Most of these questions have been settled by the Conference, and cannot, again, be taken up until done so by queries from some of the district meetings. The breaking of the bread is, however, an open question, and may be considered fully in the Messenger columns. What our correspondent says about the spiritual side of the love feast is to the point, and is in order at all times. While observing the New Testament forms, let us give more heed to the spirit.—Ed.

reeted each other with a kiss. During the service so happened that this same brother occupied a seat the table beside me, and I washed his feet before ipper and again saluted him, and before we left iat table the "ring" salutation was passed and I gain saluted him.

How about this? Isn't this adding to the Scripires? We often boast of our following the literal Vord, and lay much stress on the "girding with the owel," "the pouring of water," "the rising from ipper," "singing a hymn," "going out," etc., but ere we deviate from the example of the Master. If iere ever was a time when the disciples should have hown their love and fidelity to Jesus, and to one nother, it was then, but the Master did not see fit o say a word about it at this time.

So, I repeat again, Is it not possible, yes probable, iat we sometimes pay more strict attention to the orm than to the spirit? True, forms are necessary, nd indeed must be, but the precise nature of the orms is not always so important. We ought to reiember the small things (mint, anise and cummin), ut we must not neglect the weightier matters. The etter killeth, but the spirit giveth life.

On one occasion, when only about twenty-one years of age, I was engaged in helping to serve the tables t a love feast. It being in June and a very warm evening, I laid aside my coat. The work at the tables being completed, I took my seat by the side of an lderly deacon, who instantly reminded me of the act that I did not have on my coat, which I had taken off while at work. He said I could not lay aside my "garment" if I had none on to lay aside. I suggested hat I had my vest on, but that would not do. Being oung, I quickly heeded his instruction, but I wondered whether the form was so very important, and whether here was not danger in placing more importance on the form than on what the form pointed to, or, n other words, the spiritual design. This brother never thought about the sisters, who very seldom ay aside any garment. I really consider this matter of very small importance, yet of, perhaps, as much importance (if any) as the breaking of bread by hem.

I repeat, *some* form is necessary, but we sometimes seem to pay more attention to forms than to the spirit. But as it is possible that no two persons ever ived who were exactly alike in every respect, physically or mentally, how can we expect them to see and understand everything alike? It, therefore, behooves us, above all things, to put on charity. Let us "follow righteousness, faith, charity and peace." 2 Tim. 2: 22.

Stanley, Wis.

SOUL SAVING.

BY J. LLOYD NEDROW.

When we look over our past lives, we are made to feel sad, because of our negligent living and failing to win souls to Christ. When we see so many young men and women living outside the pales of the church, I am pressed to think that we have not done our best to bring them into the fold.

In noticing the heedlessness of the rising generation we can clearly see a lack of care on our part. People today seem to be more dilatory in attending to the sanctuary privileges than was the case in former times.

As the old veterans of the cross pass away, who will take their places? The rising generation must put forth a stronger effort in building up the church. When I attend the sanctuary and see so many, once filled, seats vacant, I am made to wonder what the cause is. Perhaps we have not been as faithful in scattering beams of sunshine along our pathway, and sowing good seed into the hearts of those with whom we associate.

May we sow seeds of kindness wherever we go, and may we put forth stronger efforts in building up Christ's kingdom, here upon earth.

If we cannot preach the Word of God as Paul preached it, we can point souls toward the Lamb of God as best we can. May we all try to do our best!

Jones Mills, Pa.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 1.—Introductory.

I. Importance.

This book is of perennial interest to the Bible student and Christian worker, because of its practical bearing upon church life and activity. The title of these articles was suggested by the circumstances gathering around the founding of this church and Paul's method of dealing with the difficulties which arose within it. It is here that we see Christianity in conflict with heathenism,—the church established in the midst of a refined and corrupt people. It was natural that under such circumstances questions touching the relationship of Christians to the surrounding heathen should arise. In this epistle are unfolded principles which relate to the proper discipline of the church, the correct basis of social intercourse, the rights and claims of the marriage relation, the proper decorum in the public assembly, the origin and exercise of spiritual gifts, and the nature of the resurrection body. Here, then, the foreign missionary can learn the proper method to use in the founding of the church, even in the midst of a cultured heathen people. He may never have to deal with the identical problems, but the principles involved in Paul's acts and decisions are of universal application and will answer as guides in all ages. The church can expect to have to deal with party spirit, to administer discipline, to correct the social relations of her members, to maintain church order, to set before the people the true significance of the Lord's supper, to exhibit to the members the nature of the body of Christ as an organism, to instruct as to the origin and right use of spiritual gifts, and to emphasize the truth of the resurrection of the body. Thus we see that the teachings of this book have a practical bearing on the establishing of the church in heathen lands, as well as the direction of its affairs in Christian lands, becoming a manual for foreign missionaries and Christian pastors at home and abroad.

II. History of the City of Corinth.

In Paul's time it was the largest city in Greece. The Roman general, Mummius, destroyed it in 146 B. C. It lay in ruins for one hundred years, being rebuilt by Julius Cæsar in 46 B. C. Its situation determined its greatness. It was located on the Isthmus of Corinth, which had an important seaport on each side, through which the commerce of the world flowed. Because of its situation it could impose toll upon all goods passing through, resulting in the piling up of vast wealth. Its population was of a mixed multitude. Traders from all parts of the commercial world met there.

As Corinth increased in wealth, it increased in wickedness. It was a veritable hotbed of all sorts of vice, being notoriously licentious. A word was coined to express this condition. To play the "Corinthian" meant to be guilty of the deepest immorality. "The vice of the East and West met and clasped hands in the work of human degradation." Religion itself was turned into prostitution. A great temple was erected there, where thousands of fallen women ministered as priestesses in this odious worship. This temple was dedicated to the goddess Aphrodite, corresponding to the Roman Venus. "Greek philosophy in its decay showed itself in endless discussion about words, nonessentials, a tendency to set intellectual above moral distinctions, and a denial of the future life for the sake of an unlimited enjoyment of the present." This gives us some idea of the conditions which Paul had to meet when he entered upon his work there, about the middle of the first century.

III. History of the Founding of the Church at Corinth.

This is recorded in the eighteenth chapter of Acts. Coming from Athens to Corinth, on his second missionary journey, Paul was joined by Timothy and Silas. Acts 18: 5. Being a stranger in this city, and without the means of support, he associated himself with Aquila, a Jew, who with Priscilla, his wife, was banished from Rome by Claudius' edict. While lodging in this house, he joined with them in the making of tents, for he was of the same craft. Thus we see that a business tie as well as a natural one joined these people together. Every Jewish boy was taught some trade, regardless of the social and financial standing of his father. One of their rabbis said that he who failed to teach his boy a trade, taught him to steal. This would be wholesome advice for this age. Society and business would not be infested with so many parasites, then.

On the Sabbaths, Paul would reason in the synagogue and persuade Jews and Greeks. His preaching of the doctrine of the Messiahship of Jesus aroused bitter opposition, whereupon he shook the dust from his feet and went to the Gentiles. Instead of the synagogue, he now made the house of Justus the center of his teaching. Here his work was attended with great success. Crispus, the ruler of the synagogue, with many prominent ones, believed and was baptized. A vision from the Lord, showing him that he had much people there, caused Paul to remain in this city one year and six months. The remarkable success, attending his ministry in this city, so incited the enmity of these Jews that they arraigned him before the Roman Governor. As soon as the Governor learned the nature of their charge against him, he dismissed them in a disgraceful manner. This gave encouragement to the bystanders, and they beat Sosthenes, the ruler of the synagogue. Paul still remained many days.

From Corinth Paul, in company with Aquila and Priscilla, sailed to Ephesus. After a short stay there, he left his friends at Ephesus and sailed to Cæsarea, and went from there to Jerusalem. Soon after his departure, Apollos came and preached at Ephesus. He was eloquent and mighty in the Scriptures, but needed more accurate information concerning the Truth, for he only knew the baptism of John. Perceiving this defect, Priscilla and Aquila instructed him in the way of the Lord more perfectly. This done, they gave him letters of introduction and sent him to Corinth. Here he "powerfully confuted the Jews, publicly showing by the Scriptures that Jesus was the Christ."

Paul returned to Ephesus and remained for three years. While there he heard of the state of the church at Corinth. The commercial interests of the two cities brought them into close contact. Besides, the church addressed some letters of inquiry to him concerning some matters. Then, too, the household of Chloe had given him some information concerning the party spirit which was arising in that church. He seems to have written a letter to them which is no longer in existence, and likely he visited them. Most assuredly, he sent Timothy to them, 1 Cor. 4: 17; cf. Acts 19: 22.

IV. The Occasion of this Writing.

This was: (1) The existence of rival factions, contending against each other. (2) Their failure to carry out church discipline. (3) Their going to law with each other. (4) Indifference to the gross immoralities of the Corinthians. (5) Letters from them, requesting information as to (a) marriage and divorce; (b) food connected with heathen sacrifices and festivals; (c) spiritual gifts, 7: 1; 8: 1; 12: 1. (6) Disorders in the public assembly, consisting of the women appearing unveiled and the abuse of the Lord's supper. (7) Denial of the resurrection of the dead.

North Manchester, Ind.

THE ROUND TABLE

TEACHING THE WHOLE TRUTH.

BY B. M. BOOZ.

We, as a peculiar and separate people, believe in the doctrines, as they are laid down in the New Testament, no more and no less! And while the Sunday school is the nursery of the church, can the children be taught these principles by means of the lessons suggested by the International Sunday-school Lesson Committee?

Some time ago the writer happened to ask a member of the Seventh Day Adventists if they, as a church, teach the International Lessons. "Oh no!" was the prompt reply, mingled with a tone of surprise, "we have our own lessons and are studying prophecies."

Here is a church only about sixty years old, but 100,000 strong, simply because they keep aloof from the popular idea of Sunday-school lessons.

Suppose the International Lesson Committee would suggest "The Holy Kiss," "The Prayer Veil," or "Nonconformity," as lesson-texts, would our popular churches accept such lessons? It would be presuming about as much as to say that their salaried ministry should preach on these topics, and urge compliance with these commands. It would be detrimental for the Sunday-school Committee to suggest such lesson-texts, because they wish to suggest only those that are appropriate for *all* Protestant creeds, hoping that, in course of time, by and through the Sunday-school world, all Protestant churches may be unified into one great body.

Shall we be rocked in the cradle of popular Christianity until we are finally lulled to sleep? If the popular churches would not accept and teach such lesson-texts as mentioned (and many more such, pointed out in Bro. L. W. Teeter's article, in Gospel Messenger of Jan. 9) because it would be detrimental to their flocks in number, why shall we, as a church of believers and doers, accept lesson-texts for our children, by which wrong ideas are implanted within them? Doctrines are taught by some of our popular churches that are destroying the very heart of Christianity.

Shall indifference prevail along this line? Do we not have competent men, of strong Bible character, to suggest to us suitable lessons? May the sentiment of the "Church of the Brethren" be centered on this one great need!

Souderton, Pa.

THE MINISTERIAL LIST FOR 1909.

BY EDGAR M. HOFFER.

The ministerial list for 1909 contains the names and addresses of 2,938 ministers of the Church of the Brethren; 447 in Pennsylvania, and 346 in Indiana. There are some strong congregations in Pennsylvania and Indiana. This does not mean that the other States have no strong congregations. We have active churches in nearly every State. Virginia comes third with 295 ministers. Ohio has 263; Kansas, 211; Illinois, 196. There are quite a number of our ministers in Chicago, Ill., attending Bethany Bible School. West Virginia comes next, with 126, while Iowa follows closely with 122. Maryland has 109, Missouri, 93.

There are 47 ministers in foreign countries. Quite a number of our ministers have gone to California during the last few years, that State having 91 now. We have 11 ministers in Texas. As this is the largest State, we should have more ministers there. We have one minister in Wyoming, and only one in the New England States, that one being in Connecticut.

But with 2,938 ministers we should accomplish something. Think of the many sermons they preach, the prayers they offer, and the kind words they utter! We have quite a number of aged brethren in the ministry, some of them being superannuated, and soon they will leave us for their long home.

For the last seven years I kept a record of our ministers who passed away. Every year quite a number close their earthly pilgrimage, and other brethren are called to fill the vacancy. We should respect our ministers.

It would also be a good thing if every minister would look over the ministerial list, and see if his name and address are correct. The list should be correct, and free from errors. It is increasing, and this is right. May it continue to increase until the Gospel has been preached to the ends of the earth.

Before another century arrives, the ministers now enrolled on the list will have fallen asleep, while other brethren will fill their places and labor on until our Redeemer comes.

Elizabethtown, Pa.

LIKES AND DISLIKES.

BY CHRISTIAN KRABILL.

I am glad that there is a people whom the Lord recognizes as his own. I believe that the very best people in all the world are found in the Church of the Brethren. Both men and women, filled with the Holy Ghost, are ever contending for the whole Gospel, and looking after the best interests of the church, but with all this, error creeps in and the best conclusions are not always arrived at. I am glad that the Gospel Messenger, a very welcome visitor, comes to us every week, brimful of good, sound teaching. A lady,—a member of another church, who is a reader of the Messenger,— said to me, "In no other paper can I find so much good, sound, logical reading."

As I read in Gospel Messenger, No. 2, "The Sunday-school Lesson-text Question," by Bro. L. W. Teeter, my mind is fully expressed. Bro. Teeter certainly struck the key-note, when he said that even "the character of the lesson-text should be as carefully guarded, together with its exposition in Sunday-school literature, and by teachers, as the preacher's text and sermon."

Again, Bro. John Calvin Bright's article on the holy communion has the right ring. May the question be so decided at our next Conference! So much for likes; now for a dislike.

What will be the fruits of sending, through our publications, the pictures of members, missionaries, Sunday-school teachers, ministers, etc., who do not strictly conform to gospel plainness and the order of the church? I believe the greatest question that confronts the church today is the Christian's attire.

Edgerton, Ohio.

WHY IS IT?

BY D. H. BAKER.

I notice in Gospel Messenger, page 38, in an article headed, "Habits," that the writer states that he once entered a Brethren church where the tobacco habit was indulged in to an alarming extent. The floor was polluted, and on the pulpit was a receptacle for the convenience of tobacco-using ministers. Why is it that elders will install, advance and ordain brethren who use tobacco? (See "Revised Minutes," page 165.) Is there no way of putting an end to the disregard of the Conference decisions, and the desecration of the church of God? Then, as members of the church, we are the temple of the Holy Ghost. How can the Holy Ghost dwell in a polluted temple?

Hanover, Pa.

HOW IT STRUCK ME.

BY JACOB WINE.

I am no writer and not much of a talker, but that does not keep me from thinking. When I read about a churchhouse being converted into a saloon I was made to think that the better plan would be to do like the Brethren in Lee County, Virginia, did. A deacon brother and myself started to Kentucky to hold some meetings. The man, with whom we stopped for the night, told us that we would have meetings in a still house. The Brethren, you see, had bought the still house and converted it into a churchhouse. When we got there, the Brethren told us how it came about. So we had some good meetings and went on our way.

Dandridge, Tenn.

The true sage is he who seeing farthest has the deepest love for mankind. He who sees without loving is only showing his eyes in the dark.

COMPLIMENTING THE PREACHER.

BY JAS. A. SELL.

The writer once conducted the dedicatory services of a new church in a large town. The subject was, "The Profitableness of Godliness." At the close of the service, a stranger pressed his way through the crowd to the stand, and, with a hearty, warm grasp of the hand, proceeded to compliment the sermon in strong terms. Upon inquiring it was found that he was an infidel,—perhaps an honest doubter. It was curious to note that perhaps the only unbeliever in the large congregation was the one person to give the preacher a word of encouragement. Preachers may study, and deprive themselves of many pleasures, in order to instruct and inspire others, and hardly ever receive a word, to be assured that their effort is appreciated. They may not expect it, or specially care, or feel discouraged if it is not given, but when it comes, it has an uplifting effect. Christians should not, to say the least, allow infidels to outdo them in this.

Hollidaysburg, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, February 14, 1909.

OPPOSITION TO THE GOSPEL BY THE LEADERS.

Acts 5: 17-23.

I. Reasons For It:

1. The great success of the Gospel;
2. Drew away their followers;
3. Condemned their conduct,—past and present;
4. And made the apostles the real leaders. V. 29; 4:19.

II. Their Complaint.

1. "Ye have filled Jerusalem with your doctrine." V. 28.
   (a) "Glad tidings" and "good will to men" (Luke 2: 10, 14); "well pleased" and "hear ye him." Matt. 3: 17; 17: 5.
   (b) The blessings which the Gospel was bringing. Acts 2: 3, 4, 41; 3: 8-10; 4: 33; 5: 5.
2. Jerusalem had been full of Matt. 23: 14, 15, 23, 25, 27, 29, 37, 38.

Note.—1. The leaders were driven either to accept Jesus as the Messiah, or put a stop to the progress of the Gospel. They refused the first, and failed in the second because they were fighting against God. V. 31.

2. The apostles rejoiced. Their work continued more earnestly than ever. That which was meant to trouble and shame them, brought its own peculiar joy.

Let the yearning prayer of this meeting be for more of the fruit of the Holy Spirit as an internal witness to the Gospel. Rom. 8: 16; Gal. 4: 6; 1 John 3: 24.

Song.—"Come, Holy Spirit, Heavenly Dove."

PRAYER MEETING

For Week Beginning February 14, 1909.

"IN HIS STEPS."

Luke 6: 27-38.

I. What Christ Would Have Us Do.

1. Follow Him in Loving.—"Love your enemies." (Verse 27.) Love to our "friends" is easy, and requires no sacrifice, but loving our enemies means a love like Christ's, when he died upon the cross, that all might be saved,—even those who were his enemies. Rom. 5: 6-10.

2. Follow Him in Blessing.—"Bless them that curse you." (Verse 28.) Good for evil is Christlike,—after the divine pattern. 1 Peter 2: 23. Paul lived out this blessed precept. 1 Cor. 4: 12; 1 Peter 3: 9.

3. Follow Him in Prayer.—"Pray for them that despitefully use you." (Verse 28.) To pray for our enemies in the spirit of Christ is a notable triumph of Divine grace. Christ, on the cross, prayed for the Father's forgiveness upon his persecutors. Luke 23: 34. Stephen, likewise, prayed for his enemies. Acts 7: 60.

4. Follow Him in Giving.—"Give to every man that asketh of thee." (Verse 30.) Christ gave himself for our redemption. Our duty to the world's perishing millions requires our best,—our most consecrated giving. Heb. 13: 16.

II. Blessed Promises.

1. **Our Reward Shall Be Great.**—(Verse 35.) It will be a great reward in this life because the Divine nature will rule our being. It will be great in the life to come, because, in the midst of a wicked and perverse generation, we have glorified our Father in heaven, and have been light-bearers for him. Matt. 5: 16.

2. **Children of the Highest.**—(Verse 35.) "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. High and blessed privileges are ours, if we are faithful to the Divine calling. 1 John 3: 1-3.

HOME AND FAMILY

WAIT THOU ONLY UPON GOD.

BY EMMA HORNING.

Vait only on God, my soul, be still,
nd let thy God unfold his perfect will,
hou fain wouldst follow him throughout this year,
hou fain, with listening heart, his voice wouldst hear,
hou fain wouldst be a passive instrument
ossessed by God, and ever Spirit-sent
pon his service sweet,—then be thou still,
or only thus can he in thee fulfill his heart's desire.
O, hinder not his hand
rom fashioning the vessel he hath planned.
e silent unto God, and thou shalt know
he quiet, holy calm he doth bestow
n those who wait on him; so shalt thou bear
is presence, and his life and light e'en where
he night is darkest, and thine earthly days
hall show his love, and sound his glorious praise.
nd he will work with hands unfettered, free,
is high and holy purposes through thee.
irst on thee must that hand of power be turned,
ill in his love's strong fire thy dross is burned,
nd thou come forth a vessel for thy Lord,
o frail and empty, yet, since he hath poured
nto thine emptiness his life, his love,
lenceforth through thee the power of God shall move
nd he will work for thee. Stand still and see
he victories thy God will gain for thee;
o silent yet so irresistible,
hy God shall do the thing impossible.
h, question not, henceforth, what thou canst do;
hou canst do naught. But he will carry through
he work where human energy had failed,
Vhere all thy best endeavors had availed
hee nothing. Then, my soul, wait and be still;
hy God shall work for thee his perfect will.
f thou wilt take no less, his best shall be
hy portion now and through eternity.

SISTERS' AID SOCIETIES

SUNNYSIDE, WASH.

The sisters' sewing society reorganized at this place Oct. 31. Sister Mate Oswalt was elected president; Sister Brooks, superintendent; Viola Eby, treasurer. During the year we held fifteen meetings, with an average attendance of seven. The collections amounted to 16.05, of which amount $13.90 was expended for various purposes. We sent $1 to the St. Joseph Mission; a box of clothing to Portland, Oregon. Some sewing was also done for the needy of our number.—Orpha E. Eby, Secretary, Sunnyside, Wash., Jan. 7.

LOS ANGELES, CALIFORNIA.

The sisters' missionary aid society of the East Los Angeles church, during the past year, held eighteen meetings. We made over one hundred garments and collected $44.20. The garments donated to the society were valued at $43.90. We gave out garments to the amount of $42.30, and have on hand goods to the amount of $45.70, with $8.20 in the treasury. Many poor families have been supplied with clothing and other necessities, and many hearts have been made glad. The officers for the coming year are: Sister Anna Bashore, president; Sister Pforr, vice-president; the writer, secretary and treasurer.—Julia B. Wall, 140 N. Johnston St., Los Angeles, Cal., Jan. 19.

EVERETT, PA.

We reorganized our aid society Jan. 7, with Sister Rebecca Burket, president; Sister Ella Mowery, vice-president; Sister Dessa Simmons, secretary; Sister Katie Diehl, treasurer. During the twelve months sixteen meetings were held, with an average attendance of six. The amount of $9.29 was left over from 1907; the amount of clothing collected during the year 1908, was $38.27; the amount of $14.80 was received as dues; $3.65 as donations; $19.82 by other means. The amount of $5.02 was used in purchasing clothing for the poor besides the donations. We gave $22 towards supporting a minister this summer; $11.01 for other expenses, and have $9.53 on hand.—Dessa Simmons, Everett, Pa., Jan. 11.

PANTHER CREEK, IOWA.

Our aid society was reorganized Jan. 1, with Sister Sarah McNutt, president; Sister Hannah Badger, vice-president; Sister Maggie Simpson, secretary and treasurer. During last year we held twenty-one meetings, with an average attendance of nine. We made clothing for children, did some sewing for older ones, pieced comfort tops, and also knotted comforts, etc. We sent one sack of clothing to Des Moines; one sack to Kansas City; two sacks to Chicago; two sacks to St. Joseph. In all these were 281 garments and ten comforts. The amount of $45.55 was received; $41.17 was expended for materials, etc., leaving a balance of $4.16 in the treasury. We have two comforts, also some garments and material on hand, amounting to $10.—Sarah McNutt, Adel, Iowa, Jan. 18.

PLEASANT HILL, OHIO.

Jan. 14 we reorganized our aid society, with Sister Mary Beery, president; Sister Elsie Minnich, vice-president; Sister Malinda Sease, secretary and treasurer. Last year we met in thirty-seven meetings, with an average attendance of nine. The society made fifty-two bonnets, about thirty prayer coverings, quilted several quilts, knotted comforts, and sewed for several parties, to the amount of $54. We began the year's work with $5.70 in the treasury. We paid out $39.57 during the year, leaving over $20 in the treasury. We gave $5 to a mission, and bought some furnishings for our own church. Two barrels of clothing were donated,—one to Kansas City and the other to East Dayton.—Elizabeth Flory, Secretary, Pleasant Hill, Ohio, Jan. 21.

GREENCASTLE, PA.

The sisters' sewing society of the Shanks church held nine meetings during last year, with an average attendance of seven. We have an enrollment of fourteen members. We made and donated one comfort and one counterpane to the Old Folks' Home. A thank-offering of $5 was sent to the Annual Meeting and we gave $5 towards the building of the Chambersburg church. We are supporting an orphan in India, which is $20 a year. The amount of collections for the year was $21.37; received for articles sold, $12.93; paid out, for the year, $26.23, leaving a total of $8.07 in the treasury. Sister Francis Leiter is president; Sister Florence Johnson, vice-president; Sister Rebecca Kuhn, treasurer; the writer, secretary.—Mary F. Johnson, Greencastle, Pa., Jan. 19.

SUMMITVILLE, INDIANA.

The home mission circle, of this congregation, has held thirty-two meetings during the past year, with an average attendance of six. Our work consists mostly in making quilts, aprons and bonnets, for which we received $13.25; $25 was donated by a friend. The total amount received was $61.35. We sent $16 to India; $2.25 to Chicago for the Sunday-school Extension Fund; fifty-five garments and $5, to the Minneapolis Mission. We also donated some clothing and groceries at home. We paid out $28.41 during the year, leaving a balance of $32.94 in the treasury. Sister Dessie Ribelin is president; Sister Mary Dair, vice-president; Sister Fannie Inglis, treasurer; the writer, secretary.—Grace Hiatt, Summitville, Ind., Jan. 15.

UNIONTOWN, KANSAS.

The sisters' aid society of the Paint Creek church was organized three months ago. We have held three all-day meetings, made several new garments, pieced and tacked ten comforts. Four comforts and fifty-one garments were sent to St. Joseph; six comforts and sixty garments to Kansas City. The amount of $8.75 was earned by serving dinner at a sale, the same used toward church expenses. We have received sufficient money donations for linings for comforts; also shipping expenses. A few of our friends have helped us in this work. During these meetings we have had an average attendance of eleven. Our solicitor, E. L. Crumpacker, has received $16 for the India orphan, whom we have been supporting for three years.—Annie Richart, Uniontown, Kansas., Jan. 18.

CERRO GORDO, ILLINOIS.

During the six months, ending Dec. 31, our society convened in twenty-nine meetings, the total attendance being 228, with an average of ten. The collection at our regular meetings amounted to $18.13, the average being 62 cents. We donated 156 garments and twenty-two yards of calico; made and sold sixteen yards of carpet; quilted two quilts. The goods which we sent out were valued at $92. For work done, also articles sold, we received $16.05. The Christmas collection amounted to $29.15; extra donation, $4.70; received for rent, $7, making a total of $75.03, besides $19.98 on hand at beginning of year. We paid out $46.98, leaving a balance of $49.90 in the treasury. The reorganization resulted in electing Sister Wheeler, president; Sister Florence Mohler, assistant; Sister Alice Huffaker secretary and treasurer; Sister Lizzie Hendricks, assistant secretary; Sisters Amanda Metzger and Martha Lear, lookout committee.—Mrs. Anna Cripe, Cerro Gordo, Ill., Jan. 15.

NAPPANEE, INDIANA.

The sisters' aid society of the Nappanee church was reorganized Dec. 8. The following officers were elected: Sister Anna Light, president; Sister Mary Ulery, vice-president; Sister Ann Pfeiffer, superintendent; Sister Etta Brown, assistant superintendent; the writer secretary and treasurer. Forty-three meetings were held during the year,—all half-day meetings except one, which was continued the entire day. The average attendance was nine. We sold 15 aprons, 5 stocking-bags, 1 scrap-bag, 2 handkerchief-bags, 2 clothespin aprons, 30 bonnets, 2 dusting-caps, 1 quilt, 1 comfort, 1 quilt-top. We paid out during the year for material, $41.29; received for articles sold, $17.45; collections, $16.48; donations, $2.20. Clothing, comforts and money were given to the needy at home, valued at $24.50. We sent to mission points goods and money to the amount of $55. Money in the treasury, $8.67. —Mrs. Rosa Miller, Nappanee, Indiana, Jan. 20.

WASHINGTON, D. C.

Our helping hand society closed a year's work Dec. 31, during which time thirty-seven meetings were held, with an average attendance of seven. One hundred and eleven pieces were made, consisting of aprons, comforts and quilts. Donations, in money, received from different individuals, amounted to $22. Five boxes of clothing and two barrels of provisions were received. We received $64.40 from the sale of articles made by the society. We distributed 133 pieces of clothing, 25 baskets of provisions, and expended for shoes, clothing and sewing materials, $62.50. We reorganized our society with Sister Lulu Sanger, president; Sister Effie Shaver, vice-president; Sister Maud Hollinger, secretary and treasurer.—Carrie A. Westergren, 123 Sixth Street, S. E., Washington, D. C., Jan. 10.

LANARK, ILLINOIS.

From August 1, 1907, to Jan. 1, 1909, our aid society held thirty-seven meetings, with an average attendance of eight. We make sunbonnets, do quilting and make clothing for the poor. Since our last report we have received, from donations and work, $82.34. We gave $10 to Bro. Neff for the Clovis, New Mexico, church; $5 to the Bible Society; $5 to the church treasury; $5 to the Chicago Mission; $10 to the Kansas City church; $2 to the Bethel Mission; $6 to the Bicentennial offering; $1 to a needy sister; $10 to the Denver church; $5 to a needy brother; three barrels of clothing to the Chicago Mission, and two barrels of clothing to the St. Joseph Mission. We had on hand from the last report, $60.14, leaving a balance of $50.64. Mrs. Emma Spanogle, Secretary and Treasurer, Lanark, Ill., Jan. 12.

FRANKLIN GROVE, ILLINOIS.

The "sisters at work" met Jan. 7 and reorganized for 1909, choosing Sister Matilda Buck, president; Sister Mollie Lahman, vice-president, and Sister Mollie Zarger, secretary and treasurer. We made an effort, last year, to sew for those about us who needed such help. Some quilts were donated for quilting; also comforts for tacking, which were afterwards sold. Some clothing was made and donated to the poor of our district. Clothing was gathered, repaired and sent to Chicago, also some to Kansas City. The writer visited Kansas City during the month of December, and while attending their services, and listening to the earnest singing of the children, I was most deeply impressed with the fact that it does pay to help support these worthy causes. The money, paid out during the year, was distributed among the different missions and Bethany Bible School.—Lulu Trostle, Secretary, Franklin Grove, Ill., Jan. 15.

TIMBERVILLE, VIRGINIA.

Our society met Dec. 10 and reorganized for the coming year, with Sister Rachel A. Ulrey, president; Sister Rebecca Garber, vice-president; Sister Lida M. Zigler, secretary and treasurer. Twenty-five meetings were held during the year, with an average attendance of ten. The amount of $154.12 was received for work done, donations and fees. Our expenses amounted to $50.87, besides paying out $8 for a sewing machine and $39.35 toward repairing a room in the basement of the church in which to hold our meetings. We gave $5 towards the mission work in Humeston, Iowa; $5 to Lawrence, Kans.; $14.75 as a Bicentennial offering; $5 to the Denver Mission; $5 to Kansas City; $10 to the Second District of Virginia; $5 to the Old Folks' Home. One sack, containing four comforts, one quilt and 140 garments, was sent to the Brooklyn Mission; also one quilt, two comforts, two blankets, two sheets and pillow cases, and a sofa pillow, to be used in one of the Brooklyn Mission rooms. We have $6.15 on hand. We make garments, comforts, bonnets, prayer coverings, etc.—Effie F. Zigler, Secretary and Treasurer, Timberville, Va., Jan. 11.

WATERLOO, IOWA.

This has been a year of labor and pleasure for the sisters of our sewing circle. They have worked that they might give. Ninety-nine comforts, amounting to $26.45, were knotted for the merchants and others of our city; thirteen quilts, at $37.54, were quilted. They gave $30 towards bearing the expense of tinting the church and procuring two dozen kindergarten chairs for our primary rooms. The Brooklyn building received $10 towards furnishing a room, and the Seattle church, $10 towards raising its debt. Five homes have received the Messenger, and others of our city have been helped in time of need. Sister Eliza Miller's furlough was a blessing to us. The country and city circles purchased and made, under the direction of Sister Miller, seventy suits of clothing for her orphan girls. Our annual amount of $16 was sent for the support of an India orphan. The Minneapolis Mission received two barrels of clothing, and the needy ones at Humeston, Iowa, a sack of clothing. The total amount of money received during the year was $105.54, and the amount expended for various purposes, was $103.26. Sister Sarah Lichty is president of our society; the writer, treasurer.—Eva Lichty, 1133 South St., Waterloo, Iowa, Jan. 11.

THE GOSPEL MESSENGER

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As the fruits of some meetings, held at the Wiles Hill Mission, W. Va., twelve have been added to the church by baptism.

IN the First Brethren Church, Philadelphia, Pa., six persons were brought into the fold as the fruits of some recent revival efforts.

A FRUITFUL revival was held in the First Church of the Brethren, South Bend, Ind. Nineteen were baptized and one reclaimed.

BRO. ANDREW HUTCHISON is preaching in Shrewsbury, Pa., this being the first series of meetings held in the town by the Brethren.

THE Bethlehem church, Virginia, seems to be in a growing condition. During the last year there were sixty accessions by baptism and otherwise.

BRO. L. H. EBY held revival services at the Ross house, Laporte congregation, Ind., and six applied for membership. Five of the number were baptized and one awaits the rite.

OUR correspondent of the South St. Joseph church, Mo., reports that thirty-seven have been received into the church by confession and baptism since the last district meeting. Eight were restored to fellowship, making a total of forty-five additions.

LEAVING Elgin on Saturday, Jan. 23, Bro. Virgil Finnell, of the Publishing House, spent a few days with the members at Canton and Astoria, Ill. He reports a pleasant visit with the members and some very enjoyable meetings.

IN a communication, dated at Ankleshwer, India, Jan. 1, 1909, Bro. W. B. Stover speaks of five natives, who were baptized during the months of November and December. Among the natives the work is slow and fully as much teaching is required after baptism as before. In this country we know little of this kind of patience.

DURING the late Bible Institute at Bridgewater College, Va., Bro. Geo. W. Flory held one of the most successful revivals of the season. There were ninety applicants for membership, and fifty-three of the number had been baptized when our correspondent sent us his report of the meeting. This shows that the Gospel, when clearly presented, is still the power of God, in calling sinners to repentance. An excellent report of the meeting will appear next week.

THIS week the sisters take possession of the Home and Family Department, and thus have the whole page to themselves. They have something to say about their work, and we take pleasure in giving them a chance to be heard. If it could be so arranged, we would like to see this page filled with short and pointed communications from the sisters, not altogether about their aid society work, but about everything in which they are interested, regarding their work in the home, in the family, in the church and in the community.

BRO. H. L. FADELY delivered twenty-six discourses in the Clear Creek congregation, Ind., and six came out on the Lord's side and were added to the church.

SOME one will please inform Sister Dove L. Sauble, 1607 Edmondson Avenue, Baltimore, Md., whether we have any members living in Albany N. Y. She is anxious to secure information regarding members, as well as members' children residing in that city.

THE members of Omaja, Cuba, are now at work on their new meetinghouse, and expect to have it ready for services inside of a few weeks, but they do not have money enough to pay all the bills. They have permission of the General Mission Board to call for aid, and a call is to appear next week. Let those interested in the work in Cuba be prepared to respond to the call. It might also be borne in mind that this will be our first house in the West Indies.

ON another page the Denver church, Colo., is repeating its earnest call for money to complete the meetinghouse that has already been commenced. The General Mission Board has granted permission for this call, and it ought to be responded to quite liberally. At present the Brethren are holding their meetings in a basement, and while this is far better than nothing at all, still it is not what we should have in the capital of a State like Colorado. Let those who think of helping to complete the Denver house send their liberal offerings now, so that the work on the house may be pushed.

A CURIOUS mistake found its way into the April calendar page of our Almanac for 1909. Under the head of "Important Events," for Tuesday, the 13th, will be found this: "A. M. Harrisonburg, Va., 1909." Just how this mistake happened, and slipped through without being detected, is one of the mysteries of a printing office. The error was first discovered by a brother in Michigan, who seems to have the knack of finding mistakes. We would like to put out all of our publications without any mistakes in them, but, since that seems impossible, we are grateful for a few keen-eyed critics. It is understood, of course, that the Annual Meeting at Harrisonburg convenes June 1, and an announcement to this effect is in the calendar page for June.

THE Botetourt church, Va., is reported to have 639 members, eight of the number being elders, twenty ministers and twenty-two deacons, making a total of fifty officials. The preachers are by no means idle, for they have twenty-one preaching places, to say nothing of the number of sermons they must deliver each month. This is a congregation where all the elders are on the same footing, and no one, for the life of him, can tell which one is in the lead. The church is prosperous, is doing a good work, and does not seem to be handicapped by the supposed restrictions about which some people do so much talking and writing. It was probably within the early bounds of this congregation that your Office Editor, for a brief time, held his membership as a member of the "cradle roll," of sixty years ago. In a limited sense we always think of the Botetourt church as our mother church.

HUNDREDS of our older readers will remember P. J. Brown, of Congress, Ohio. Thirty-five years ago he was looked upon as one of our strong preachers, though he was not always in perfect accord with some of the views held by the Brethren. When the Annual Meeting was at Lanark, Ill., in 1880, he served as a member of the Standing Committee, and did some preaching during the Conference week that is still remembered by those who heard him. In the unfortunate movement of 1882 he went with the Progressives, and became a pillar among them. He was born in Somerset County, Pa., in 1827, united with the church in 1851, was soon called to the ministry and rose rapidly. He died at his home Jan. 25, 1909, at the ripe old age of ninety-two. We have always felt that if Philip J. Brown could have thought the matter over a few years, before making a final decision, he would have remained with the mother church.

BRO. JAS. Q. GOUGHNOUR, who is spending the winter at Mt. Morris, went into a schoolhouse, five miles south of the town, and began a revival meeting. When we last heard from him he had been preaching each evening for three weeks, and still had a good interest. There were several conversions, and the people were listening to the preaching of the Word with much more than ordinary concern. What a fine thing it would be, for the cause we represent, if our ministers would get out and do more preaching in the schoolhouses. In that way they could carry the Bread of Life to more people than can be reached in any other way. In the generations gone by our faithful ministers made a specialty of preaching in schoolhouses, and thus accomplished a work that told for good. We ought not to neglect the schoolhouse.

BRO. MOSES DEARDORFF is still preaching in Colorado, and is doing a very acceptable work wherever he goes. He recently held a revival at the Brethren's new house at Mt. Garfield, and some who attended his meetings said they never before heard so much Gospel. "Uncle Moses,"—as his friends always call him,—understands his Book, and makes it his business to preach the Word. The man who does this, every evening for three weeks, is sure to tell people more about the Bible than they are in the habit of hearing, and, by the way, this is the kind of preaching that leads to genuine conversion. Deathbed stories, fine-spun theories, and pathetic oratory, may bring people into the church, but they are not going to amount to much as valiant soldiers of the cross until they are fully converted.

BRO. LEVI D. MOHLER, of McPherson, Kans., died in the hospital at Wichita, on the evening of Jan. 29. He visited the city on business, and while there had a severe attack of pneumonia, which resulted in his death as stated. Bro. Mohler was looked upon as one of the most efficient and faithful elders in the West. While not a fluent speaker, he was nevertheless a preacher who could think clearly, and could help others think. He was a little over forty-eight years old, and had reached a point in life where he could make himself especially useful to the church. He was loved and respected wherever known, and those who came in contact with him had the utmost confidence in him as a man and a Christian. As agent and director of the Brethren Orphanage work of Kansas, Oklahoma and Colorado, he was helping to build up and maintain a splendid enterprise, and in his death the society will suffer a great loss. He leaves three motherless children, his wife having died one year ago last May. The Brethren in many parts of the West will greatly miss Bro. Mohler.

IT has been arranged for the Educational Board to visit the schools of the Brotherhood during the present month and the early part of March. Brethren Frantz, Bright and Early will visit the schools in the East and Brethren Wieand, Holsinger and Early, those in the West. The Board wishes to become as intimately acquainted as possible, with the working of our schools, to learn much concerning the methods and needs of the schools, and will do what it can to bring about closer relations between the different schools and the church, and thus establish confidence. The Board is to deal frankly with the schools, and, of course, the schools will be frank with the Board. The Educational Board will carefully outline its policy to the managers of the schools, and then give these managers every possible opportunity to express themselves regarding the policy of the Board, and also to present their problems, and make suggestions. The idea is to have a mutual exchange of views until the real situation can be fully mastered. With a good understanding upon the part of the Board and those conducting our educational institutions, the schools may be helped in many ways. The young people of the Brotherhood, as far as possible, may thus be turned to the Brethren schools, money may be secured for our educational work, and in the end the doctrines and principles of the church can be more fully maintained. With such mutual arrangements the schools and the Board should be able to work together in perfect harmony.

Bro. I. H. Crist, of Kansas City, Kans., chanced find a good opening for some evangelistic work out one mile from his regular place of meeting, d went to preaching the Word to the people. As result he now reports eight conversions, making, in s field of labor, twenty-six accessions since Nov. 1, d most of them are from other churches. After ving the Gospel somewhat fully explained to them, ese people decided to attach themselves to a church at aims to obey the "all things" taught in the ew Testament.

MORE CONSECRATION.

A correspondent is puzzled. The congregation in hich he holds his membership has employed a pastor, ho is to give his time and attention to the needs of e flock. But this pastor persists in buying and read- g the Sunday newspapers. His wife is interested in e latest dress patterns found in the fashion depart- ent, and the children like to look at the pictures. So e whole family is being trained up to love and lmire the Sunday paper, and children brought up fter this manner will not likely depart from the way ie paper leads them. This preacher will sometimes op at the village store, purchase cigars and smoke iem on the public highway, as well as in his own ome, and thus he becomes a smoking preacher, read nd known of all men in his community. Our cor- espondent does not know what his duty is towards minister of this sort.

Years ago some of our gifted writers had a good eal to say about the consecrated minister, who would ive all of his time and attention to preaching the Gospel. We already have scores of men who are evoting their best energies to the work of the min- stry, being employed by the churches they serve. Will hese consecrated men spend their precious time read- ng Sunday papers? Will they spend their money for hat sort of reading? Will they set that kind of an xample for the members of their flock? Will they e seen walking the streets smoking cigars?

Candidly, do any of our churches want that kind f pastors? Most assuredly not. And since churches, hat employ pastors, can decide for themselves what kind of men are desired, let them draw the line at he points named by our correspondent. Since many f our churches are to turn the work of the ministry ver to pastors, let us have consecrated men; men who will oppose the things that are evil and set good examples for the members of their flocks. Men who encourage the Sunday newspapers, spend their money for cigars and set a bad example by smoking them, nay look like Christians, but their influence is on the wrong side. They need more consecration.

But what should our correspondent do? What we say to him, should apply all along the line. When a minister is seen doing things unbecoming his profes- sion, admonish him in a Christian spirit, for his good and for the good of the church. Do not try to destroy his influence, but help him to a higher plane of living. If he will not heed wise counsel, but persists in his worldly course, let him be called to account. Let churches, that employ pastors, support them well, then demand of them a high grade of spiritual liv- ing. No church can afford to keep a pastor who, along with his family, does not live an exemplary life. Intellectual ability in the pulpit is of great value, but cannot atone for a lack of purity and a high order of spirituality.

THE MINISTER—HIS QUALIFICATIONS.

In Two Parts.—Part One.

All through the Bible, both the Old and New Testaments, constant reference is made to the essen- tial qualifications of the minister. In many cases they are stated with much emphasis. Paul, in 1 Tim. 3: 1-7, in giving personal instruction to Timothy, who was then a young man and a young minister, gave a sort of a summary of the ministerial qualifications. He did not, in this connection, specifically mention them all, but he gave the sum and substance of them all. He mentioned sixteen, and if the desire for the office, named in verse 1, is counted, there are seven- teen. According to strict interpretation, the desire for the office does not belong to the list here given, whatever may be thought or said, as to that, as a qualification.

The qualifications here named are applied to the bishop, who is an overseer and presbyter (Acts 20: 28; 1 Tim. 4: 14), the highest rank in the gospel ministry; but all ministers, of whatever rank, should possess the qualifications of a bishop in some measure, and they should all strive to attain unto the quali- fications that will entitle them to ordination to the bishop's office, by and by. Therefore these qualifi- cations apply to all ministers. Let us, then, look at them carefully.

1. *A bishop, then, must be blameless;* a man of un- impeachable character, having not only a good repu- tation; but being, in fact, what a good reputation stands for; not a hypocrite; above reproach in faith and conduct.

2. *The husband of one wife;* a married man, but not a polygamist; not necessarily married, but neces- sarily no polygamist. The weight of the reasoning is that it is better for all ministers to be married men, because the married understand life better than the unmarried. Marriage ripens men and adds weight to character, and it shields from the temptation to flirt with women, and thereby bring shame upon the holiest calling; but in no case is it allowable to have more than one wife at a time.

3. *Vigilant;* watchful, diligent. A minister must watch *over* the flock and *for* it, as one that must give an account.

4. *Sober;* having a sound mind and good under- standing, with self-control; dispassionate, prudent.

5. *Of good behavior;* orderly, of correct habits; grave in appearance and dignified in bearing; not a rude, boorish man, given to jesting,—low, coarse, vulgar. Nothing is more out of harmony with the office of a minister than bad behavior.

6. *Given to hospitality;* literally, a lover of stran- gers. He who loves God loves men, and he, whose office stands for the love of God, is expected to prac- tice love to men. Then, too, it is a means to the end in view; for all men are moved by hospitality, and some are moved only in this way; not because their hearts are always back of a good meal or a comfortable bed, but the minister's hospitality is an unanswerable proof of his love. Loving men is the only argument that always wins out.

7. *Apt to teach;* one capable of teaching, having knowledge and the indescribable gift to impart in- struction in such a manner as to persuade men to re- ceive it; a man of wisdom, representing the best among the people in thought and learning; a constant student and constantly in contact with the best minds and literature of the age; a wise leader of the peo- ple.

8. *Not given to wine;* not a drunkard, not a wine- bibber, not even a tippler; and entirely free, of course, from the results of wine in insolence and abuse.

9. *No striker;* not a fighter with either hands or tongue; not quarrelsome; not contentious; not dis- posed,

> "To prove his doctrine orthodox
> By apostolic blows and knocks."

10. *Not greedy of filthy lucre;* that is the minister's appetite should not be excessive, ravenous; nor should he use base or questionable methods to increase his income. Much that passes as honorable in business among worldly men would be discreditable to a min- ister. Inordinate love of money corrupts and de- stroys the ministerial spirit.

11. *But patient;* enduring with submission; waiting without fretting.

12. *Not a brawler;* not noisy, not disposed to wrangle, but quiet and peaceable.

13. *Not covetous.* The word "covet" is used in both a good and bad sense. In such passages as 1 Cor. 12: 31; 14: 39, and the like, the sense is good; but in the text before us, and such like, the sense is bad. The word means the strongest kind of desire; that which is far beyond the ordinary, or the common rule. Such desire for gain is corrupting in itself, be- sides it constantly urges the employment of unlawful means, in order to secure gain. Such a desire in a minister soon steals his heart and life away from the ministry of the Word.

14. *One that ruleth well his own house.* The home, being God's first institution to man, it becomes the first test of men. The home is to be under rule; the husband is, by nature and appointment, its ruler; and if he fails in this, the first trust, how shall he be ex- pected to take care of the church of God?

15. *Not a novice;* not a beginner, just converted to the faith. In such a case the chances are that the result would be disastrous both to the church and the individual. Without the wisdom and faithfulness of experience he would almost certainly mislead the church; while his premature advancement to an office of such trust would fill him with pride, and he would fall into the condemnation of the devil. This is the way it goes with most young, inexperienced men, un- less they have more wisdom and grace and strength of character than the average man.

16. *A good report of them which are without;* that is, to be held in esteem even by worldlings; a good reputation. It is needful not only to have good charac- ter, as shown in qualification 1, but it is equally need- ful that this good character be valued at what it is worth, not only by the believers, but by sinners as well.

H. C. E.

HOW READEST THOU?

This is an age of reading. At no time, in the history of the world, was there so much matter to read, and so much reading done. Truly did the wise man say: "Of making of many books there is no end." If this saying was true at that time, what might not be said of conditions prevailing today, when reading matter is being issued by the ton and carload every day of the year, on every topic and subject that can be thought of or imagined, so that the reading, which we now have, is adapted to all kind of readers,—good, indifferent and decidedly bad? All kinds of inducements are held out to have people read. The habit is formed and we are a reading people.

There is not only a great variety of reading matter offered, and a great many kinds of readers, but the manner of reading is as varied as we have kinds of matter to read. We have the word reader, or those who only see and say the words, as they have learned to pronounce them. This class of readers is largely composed of children. But it is surprising to know how many large children belong to this class, who can say the words as they see them, but do not know their meaning. As a result they get no impressions and develop no connected thinking.

Then we have the surface readers, or those who, to some extent, understand the words which they read, but do not get beneath the mere surface mean- ing of the words they read. An apple, a boy, a dog or a wagon are distinguished, the one from the other, by such readers and the name of each given, but they do not think of them relatively, and fail to get from them an intelligent line of connected thought. They read as school girls read their lessons in the primary readers,—get enough from their reading to slightly interest them, but fail to get the instruction that should come from reading.

Again, we have the skim readers. They take up a book to get out of it what they think to be the cream, and let the milk for the more careful reader. But, unfortunately for such readers, the cream of most books,—often the best of them,—don't all rise to the surface as the cream in milk does, but is so inter- mixed that the one cannot be had without taking the other. From some of our books, such as the better class of novels, romances, biographies and descrip- tive works, a sufficient amount of the cream may be had to satisfy skim readers by using this process. But in most cases the real lessons, intended to be taught by such writers, are lost by the skimmers.

In most books of this kind there is a special line of thought given, with its different characters, to make it sufficiently interesting to be read by the gener- al reader. But the helpful lessons to be given are only found in the study of the characters given and their relation to the practical activities of life. The line of thought, or the apparent story given, in many of our books written, might be given on a half dozen pages and this is about all that the skim reader gets. But

to get the substance, the lessons and truths intended to be taught by the writers, all the figures and illustrations must not only be carefully studied, but thoroughly digested and assimilated. The side lights and the guide-posts must not only be seen and noted, but must also be understood.

The answer to "How Readest Thou?" has a much wider signification than most of us think. Indeed, much of the reading done is little more than a waste of time. Such books as Milton's "Paradise Lost," Bunyan's "Pilgrim's Progress," "Ben Hur," "The Prince of the House of David," all books of travel, biographies, histories, the Bible,—and in fact all books that are worth reading, require careful reading and intelligent study, that we may get from them the thought and spirit of the author.

To get from a book the fullest measure of the information, which the author intended to give, we must not only get as near as possible to him, but we must try to see as he saw, know as he knew, and make ourselves familiar with his environments, and be acquainted with the spirit of the age in which he lived. This is what the true reader does. And because so many do not care to do this, we have a world of poor and bad readers.

Of all the books that have been published, the Bible is the one that has been, and is, the most poorly read. First, because of the manner in which it is read. Second, because of the purposes for which it is read, and third, because of the knowledge that is necessary to read it intelligently. We have those who read the Bible merely as a matter of duty, as they eat their meals, as they go to church, and as they do anything else,—as a matter of duty. Some form the habit of opening the book at random, and read a few verses or a chapter at the chance opening, without any purpose whatever except their sense of duty to read from the Bible. Others read in order to read the Bible through.

We remember of an aged brother who said he read the Bible through five times in one year. But seemingly the only purpose he had in his reading was to see how often he could read it through in a year. And, with all of his reading, he knew surprisingly little as to what the Bible contains. He failed to grasp the great truths which it contains, neither did his reading give him the spiritual food which his soul needed. He was not the only one who reads the Bible in this way. Of course, it is better to read it in this way than not to read it at all. But even a few chapters only, prayerfully and understandingly read, would be very much more profitable. In all of our reading we should endeavor to get the sense and meaning of the author.

The most objectionable of all the different ways of reading is to try to force our own wishes into the author's words, and make him say, not what he means to say, but what we want him to say, or to so construe his language as to make it say or conform with our accepted views. Church people sometimes study and read the Bible to make it harmonize with the interpretations of their church, or, in other words, their church has made and written out certain rules and regulations to be observed. To give them needed force, they must have some show of a Scriptural basis, and to do this the Scriptures are read and studied,—not to get the mind of Jesus, or that of the writers of the Scriptures,—but to find something that will witness for the thing that they want witnessed. In doing this the Scriptures are wrested from their true setting, and thus diverted from their true interpretation and meaning.

The indiscriminate quoting from the Old Testament, concerning the severity of God's dealings with his people, is taking passages from their true setting, because we sever from them the promised Christ sacrifice and love. Such quotations as this one from Isaiah are often used: "Judgment also will I lay to the line, and righteousness to the plummet." This has reference to the old law, by which, Paul declares, "no man can be saved." We cannot be saved through any righteousness of our own doing, but only through grace. If we expect to be saved through our strict obedience and right doing, we must expect to be better than Paul. Indeed, it is a dangerous ground on which to stand, and before we take it we should seriously ask ourselves, "How readest thou?"

There is a time to hear the church, and that is only when the church hears God speak. So, when we go to read the Scriptures, we should go, not to hear what man speaks, but to hear what Jesus says. We can afford to change our ways to Jesus' ways, but we cannot afford to try to change, what Jesus says, to correspond with our ways. In the last day we will be judged not by what any church may say, but by my words, saith the Lord. As in the presence of God, let us all ask ourselves, "How Readest Thou?"

H. B. B.

THE SO-CALLED "GIFT OF TONGUES."

Some months ago we gave in these columns some facts concerning "The False Gift of Tongues." This religious craze had its run in this and in foreign lands, and a number of innocent, but ignorant people were deceived by the claims of the leaders of the movement. Even some of our own people were disturbed by this "strange doctrine." Now we have the story of one who was led to believe in the claims of these deceivers. Mabel Collins tells the story of her experience, and that of others, in the *Evangelical Messenger* (Cleveland). Quoting from the *Literary Digest* we give the story in the girl's own words as follows:

"We were driven from New York. We were members of the Holy Ghost sect and we had the gift of tongues and went out to teach the rest of the world the real Christ. We decided to sail for London. We escaped a great shipwreck, but they would not receive us there. Then six of us got a call to go to India. We went from London and reached Calcutta in July. Mr. McElroy, who led us, thought we could do great things in India.

"Besides me there were three girls from New York and two from Philadelphia. We nearly starved in Calcutta and went to the north. We reached Benares a month later. There two of our girls disappeared. They were very pretty and there were some Indians we met, who liked them very much. We were destitute, and the girls—well, they just vanished. We didn't complain to the authorities, because we knew pretty well where they had gone. They are now in harems and I cannot blame them much. We did not have the real gift, and life was far more terrible than I can tell you.

"Again we went north to Lucknow. Another girl, Mabel Charles, was taken from us one night after we had camped for the night. There were some wild hill men who rode down and stopped at our camp. Next morning all were gone. There were only three of us left,—Mr. McElroy and Lillie Thomas and I,—and we went back to Calcutta. From there we sailed to Buenos Aires to join others. We had even harder times in Argentina than in India. Then my parents succeeded in getting me home. Our gift of tongues was not from God. It was from some devil."

This sad recital of disappointed hopes, of suffering, of loss of faith in all that is good, and of a fate worse than death should be a thunder-tone warning to those, ready to take up with every religious crank that comes to the fore. These poor dupes, innocent but ignorant, felt called to go to India to convert the heathen. They doubtless believed they had the gift of tongues and that miraculously they would be able to teach in heathen tongues. Instead of this they suffered every privation, starved, lost faith in God and some of them chose a life of shame, a life worse than death, rather than to live on in disappointment. Hundreds of self-deluded people are to be found in heathen lands today, claiming they have been called there by the Lord. They go out, independent of church or mission board. They suffer, beg, and finally disappear, having wrought harm and not good for the cause of missions. The Lord in mercy save us from all religious cranks and fads.

D. L. M.

GIVING,—BUT HOW MUCH?

One of our aged and earnest readers, who reads the Messenger with care, and wishes to do the right thing, cannot understand why he should be required to give one-tenth of his income for the support of the Gospel, when he can just barely make a living for himself and his aged wife. He gives, and loves to give, but he cannot afford to give one-tenth, as some insist upon. Under the circumstances he wishes to understand more about his duty in this particular.

It so happens that our brother, being a Christian, is under the Gospel and not under the law of Moses. The latter requires the giving of one-tenth, while in the Gospel each man is asked to give as the Lord has prospered him. 1 Cor. 16: 2. This may mean one-tenth, or less. Then it may, in some instances, mean more. Our brother is to give as the Lord has prospered him. Whatever he can give, will be pleasing to his Master, and he may rest assured that, when he has done his best, he will receive the blessing of heaven.

We have members who give one-half of their income to the Lord. They can afford it, and for their large gifts they are to receive no greater blessing than the poor man, who can give only one-fifth of a tenth. The duty of giving consists in Christians doing what they can and what is reasonable, for the support of the Gospel and helping the poor. This may be one-half of their income, or it may be a great deal less than one-tenth. It all depends upon how the Lord has prospered his people.

One thing sure, if all the members of the Brethren church would give as the Lord has prospered us, we would be doing fully five times as much for the spread of the Gospel and for charity as we are now doing. Thousands are giving too little, but we hear of no one who is giving too much. Let each man examine himself and then give as he has been prospered by his Lord and Master.

SERIES OF DOCTRINAL SERMONS.

At one of the district meetings, last fall, it was advised that a series of well-prepared doctrinal sermons be preached in each congregation in the district. The plan is a good one, and may well be recommended to all the State Districts in the Brotherhood. And yet, we have been wondering why it should become necessary for a matter of this kind to be urged upon the churches. Ministers who do not shun to preach the whole Gospel will certainly not neglect the doctrine. But we have heard of ministers who pride themselves in the fact that they have never preached a doctrinal sermon. Men of this kind may build up large congregations, but they never build up strong ones. Get a lot of people into the church who know practically nothing about the doctrines of the New Testament, and you have a body of members, who may be blown about by every wind of doctrine. And the ministers who pride themselves in this non-doctrinal preaching are usually of this class. We once knew an elder who made it a point to give his congregation one good, strong, doctrinal sermon a month. This made twelve doctrinal, or fundamental, discourses a year, thus enabling him to cover the doctrinal field quite well in two years. This congregation needed no district meeting to plan for a series of doctrinal addresses.

THE NON-CATHOLIC POPULATION.

In 1890 the Catholic churches of the United States had 6,257,871 members, including children; now they claim 12,374,731, an increase of a little less than one hundred per cent in eighteen years. This increase is to be accounted for in part by the heavy Catholic immigration from Italy and other European countries. The Methodists, all branches, had 2,589,284; now they claim 6,838,779, an increase of much more than one hundred per cent, and no help by foreign immigration. The Baptists, several branches, had 3,717,769 communicants, and now they number 5,413,945,—no infants included. This is an increase of less than one hundred per cent in eighteen years. The Disciples have also doubled their number during the same period. The numerical strength of the Methodists and Baptists combined, nearly equals the number of members claimed by the Catholics, and counting their children, as the Catholics do, they could easily outnumber them. It will be observed that of the 34,000,000 religious people in the United States, 12,000,000, in round numbers, are Catholics, thus leaving 22,000,000 non-Catholics. Counting the children of those not of the Catholic faith, we have about 40,000,000 against the 12,000,000 claimed by the Catholics, or nearly three and a half to one, in favor of the non-Catholic religious population of the country.

ISSIONARY DEPARTMENT

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Korean Christians Are Workers.

n Syen Chyun, a town of Korea, there is an average at least one Christian to every family. Ten year ago re was but one Christian in the place, and only five the entire province. Today there are one thousand Chris-ns in this town of three thousand inhabitants,—a show- far better than that of some American cities, be it d to our shame. At their Wednesday evening prayer etings, an attendance of eight hundred persons is re-ted, which is an average far in excess of that in most ierican churches. Koreans are great Bible students. one time, when the supply of Bibles ran out in Syen yun, and a new lot of five hundred Bibles was se-ed, the new stock was closed out before the after-on of the same day. Such interest in the study of the ord is sure to make itself felt.

Hindrances to Missions.

A recent writer, referring to obstacles to the progress missions, declares that prejudice and indifference are eatly to be feared, but that ignorance is the mother of h, and, therefore, to be guarded against most of all. old and experienced missionary, conversant with con-ions both at home and abroad, recently said: "I have hesitation in saying that the greatest single obstacle to speedy evangelization of the world is to be found in the me church, in the hearts of individual Christians, who prejudiced or indifferent because of ignorance con-rning the missionary movements of the day." Many ner missionaries have practically arrived at the same nclusion, and it is fairly well established, now, that the eatest obstacle is not the deadly climate of tropical ntries; it is not the difficulty of learning hard languages, the Chinese and others; it is not the hopelessness of athenism in general; but it is the "hardness of heart" individual Christians, that makes them dumb to the thetic appeals of countless millions who say: "Come er and help us!"

Much Work Still Needed in Japan.

While Christianity has obtained a firm foothold in pan and has reached the higher classes of society, it ist be noted that there are less than 200,000 professed ristians in the empire, even including with the Prot-tants the members of the Greek and Roman churches. must also be remembered, however, that, according Dr. Nakashima, a professor of the Imperial University, ore than a million Japanese are now ordering their lives the teachings of the Bible, though as yet unprepared make a public confession of their faith in Christ. A ddhist editor says: "Look all over Japan; more than ,000,000 people have, in the teachings of the Gospel, a gher standard of morality than they have ever known. ir ideas of loyalty and obedience are higher than ever, d when we inquire as to the cause of this great and oral advance, we can find it in nothing else than the ligion of Jesus Christ." Truly, Japan presents a field white for the harvest." Here is a nation, wide-awake d intelligent, willing to give respectful attention to e earnest presentation of the Gospel. Why should the urch of the Brethren, with her earnest plea of a whole spel, fail to reach our Japanese friends? "Go ye into the world!"

Why Giving Is a Privilege.

A Christian man, once prosperous in business, but now or, recently said, "The only money I really saved was at I gave." Another man, with an income of $7,500 year, lived on $500 a year, and gave $7,000 to reli-ous and benevolent objects. He said he never felt hap-er in his life. A wealthy New York merchant, whose come is $10,000, lives on $1,000 and gives the rest to issions. He thus reverses the law of tithing by keep-g one-tenth and giving nine-tenths, but that is his priv-ge under the Gospel, just as it is the privilege of any e else who feels so inclined. We, as a church, have yet learn the mighty power of consecrated giving, and its spiring influence on all around us. Count Zinzendorf and s wife decided to forego the pleasures of a bridal tour, at others might be blessed by the money thus con-crated to the Lord. As a result of their devotion they d a joyful bridal tour all through life. Mary Hosmer, poor factory girl in Lowell, Mass., saves enough from r scanty earnings to support a foreign missionary. A or scrub woman in New York has for some years, by r own effort, kept a missionary in India. When we ad of these instances of consecrated giving, and then ok at ourselves, and what we have failed to do, it might well to come down to a very personal question, "Lord, hat wouldst thou have ME do?"

What the Medical Missionary Did.

It was a hot summer afternoon in West China. There came a tap at the missionary's door, and at the command to "come in" there stood a Chinaman in great distress. His wife was very sick. They had tried all the Chinese doctors, and they had come, both great and small, with the needles, and their curious medical preparations. They had pounded drums and made hideous noises, to drive out the evil spirits, but all was of no avail. Now he wanted the "Jesus doctor" to come. The missionary was tired, and the road was dusty and hot, but she got into her chair and was taken to see the sick woman. She found the sufferer in a stuffy little room, and proceeded at once to apply the needed treatment. By the time she had succeeded in getting the woman on the fair road to recovery, the house and yard were full of people. Here was an excellent opportunity to reach the people, and the missionary made the most of it. They had seen the healing of the body; now she could speak concerning the healing of the soul. The people listened eagerly and thus "the good seed" was sown.

Try and Achieve!

You can't fell trees without some chips,
You can't achieve without some slips;
Unless you try, you'll wonder why
Results oft seem to pass you by.
Success is not for those who quail,
God gives his best to those who fail
And then with courage twice as great
Take issue once again with Fate.
'Tis better far to risk a fall
Than not to make attempt at all.

—Record-Herald.

Home Mission Work.

"New York City has a German population which is greater than any city in Germany, except Berlin, and which is larger than the native element in New York. It has twice as many Irish as Dublin, more Italians than Naples, and two and one-half times as many Jews as Warsaw. It is the chief Jewish capital of the world, having 800,000 Hebrews. Sixty-six languages are spoken, fifty newspapers are published in foreign languages, and in one school in Mulberry Bend twenty-nine nationalities are represented."

Doubtless many readers of the Gospel Messenger have already read the above clipping in that most excellent paper,—the Sunday School Times. A far greater number have not, hence I wish to use it as an introduction to this article. In numerous cases we have had appeals made to us by different writers in the Messenger to prepare for more home mission work. Never before, I feel, have the appeals seemed so forcible to me, as since I read the article from Mr. Stelzle's pen.

With such splendid opportunities for effectual mission work in our own dear, healthy, free, native land, with the language at our tongue's end that the hungry foreigner craves, and such splendid material for future strong and solid citizens, what more could any missionary, Spirit-filled worker, desire? Then, too, the conditions in New York are duplicated, more or less, in all the other large cities of our country, thus making a vast field for endless numbers of workers.

It does seem to me that much more might be done by us as a church, toward encouraging and awakening interest in the many opportunities at hand. It may not be so romantic to spend one's life in the nearest large city, doing the Master's work, as it is to cross endless miles of the deep, dark blue sea, but surely these souls in the homeland are as valuable as souls in unknown lands.

O brethren, sisters, all you, who are thinking of giving your precious young lives to the work of the Master, neglect not these fields of need at your own door!

Lordsburg, Cal. Flora E. Teague.

When in the South for the Winter.

"From what State did you come?" This is one of the first questions I ask people when I travel through the South and Southwest.

The answer, as a rule, is, "From some Northern or Eastern State." A little observation brings to view some, or all, of the implements, or types thereof, used in their native State. The crosscut saw, maul and wedge are seen, if they came from a State where trees are in abundance. In the new locality, if a prairie country, those utensils would not be needed,—for awhile at least.

Coming south, a few weeks ago, I was wondering whether the methods of Christian warfare, used in our home churches, are not often useless in a new locality, —especially where the Brethren are not known.

Then, too, instead of one family going to one locality to spend the winter, and another family to another, with our maul and wedge (methods), would not the individuals of two or more families, as well as the community where they locate, be more benefited?

I think but one copy of the Gospel Messenger comes here to this city of 100,000 people.

Bible study, a Sunday school, and other good meetings, could be held by the laity, and thus get others interested, so that a nucleus of our faith could be formed, at least, that, in future years, might bring fruit.

I know of a brother and sister spending the winter at Victoria, Texas. Another family is at Corpus Christi. We are from 100 to 150 miles apart. There may be others scattered around. Are we, thus separated, doing for the Master all that our responsibility demands? Are not our pleasure-fostering winter resorts sometimes used as a talent-burying ground?

This is my second winter in San Antonio and I have often been made to wonder why the Church of the Brethren is not more interested by practically taking hold of the work in the south, and establishing churches among the kind-hearted southern people. I prefer the climate to California.

The people in South Texas know so very little of our people that they frequently ask wife and I: "To what order do you belong?" Some class us with Catholics; others as belonging to the Salvation Army. I do not believe that the Brethren get into a new country, colony or town soon enough. Have you ever noticed how successful the Methodists are in a new country? They are, as a rule, the first to organize a church.

J. William Miller.

912 Howard Avenue, San Antonio, Tex.

More Activity in Home Missions.

Mention was made editorially, in the Messenger of Jan. 16, of a congregation spending several hours planning how to do effective home mission work. I hope that we, as a church, may spend more than a few hours in prayer, and consider well how we can improve upon our present methods of home mission work.

I have been told of people who are looking for a church (and would not join any other) that "keeps the faith once delivered to the saints." I found that they had made a study of the Bible, and would not affiliate themselves with the denominations that surround them, as these do not obey God's commandments.

This is, more or less, the case everywhere, and it shows to me that there are those who are hungering and thirsting after righteousness. They want a church that takes Christ as its example. In many cases these people do not even know that there is a church that loves God enough to obey his Word. Shall we take this Gospel to them? Or shall we sit at ease in Zion and occupy our time in finding excuses for staying at home?

Do not say that your time is fully occupied, and that there are no means to carry on this work. These are poor, flimsy excuses here, and will not be worth offering in that great and notable day of the Lord.

Please turn to page fourteen of the Messenger, current volume, and notice the statement in the editors' note, at the bottom of page, that the Fruitdale, Ala., church is nearly five hundred miles from any other church in that district. That means that there are thousands of people, scattered over a large section of country, that have, in all probability, never heard the Gospel of Jesus Christ in its purity. These are men whose souls are as precious, in the sight of God, as that of your nearest relative or dearest friend. Unfortunately we have neither workers nor means to send men out into fields like this. Is it not alarming when we look at this fairly? Here are people who have the same language as we have. Here are people who live right among us, hence we need not leave friends and kindred, and helpful influences. No large expenditure of funds is needed to go and come from the home field. There is real economy to have the work as close to the base of supply as possible.

Now as to resources. Have we the material to do more than we are doing in the home mission field? Are we bending every energy to obey the command "Go"? Matt. 28: 19.

Speaking of the church, as a whole, we are quite negligent in this respect, for we have congregations of the Brethren who consider themselves unable to pay more than the janitor's wages. Then there are dozens of brethren who are able to maintain a mission point alone and not miss the expense. We have brethren who are able to buy farm after farm, and have abundant energy to cultivate their magnificent farms, and yet they plead poverty, when it comes to the Lord's work.

We have ministering brethren who are zealous, who are really looking for an opportunity to work. These could do excellent work if they would consecrate their lives to mission work, instead of staying in the home congregation, where there are now more ministers than can be used to advantage. I know one such congregation where there are thirteen ministers, with only three or four weekly appointments.

Yes, brethren, we have the means, and we have the men. What we really lack is the desire to save these souls. We are too busy laying up treasures for a "rainy day." Does not God care more for us than for the fallen sparrow?

Our Master started the work of bringing sinners into the fold, and left the work to his followers. "Go" is the command to each of us. To whom are we told to go? To all. What for? To bring them to Christ.

Supposing Christ, after he arrived at the cross, had decided that the effort was too much, that his followers, in after-years, would be so unappreciative of his offers of mercy and love as to grow cold and indifferent to his commands and entreaties, what would have been our fate?

What is our real relation to the sinner? We are to carry to him the fact that there is an atonement made, and we are to impress upon him the importance of accepting it. If we neglect this matter or think the effort too great, then we are condemned with him.

Now, if this command to go is imperative, we are in a dangerous position if we do not go. It is the will of the Father that all shall come. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely."

Christ said, "Go," and he made no exceptions. He spoke no idle words. He said, "Go," and he meant "Go." God does not ask impossibilities of us, but he certainly does ask what we really are able to give. If we give ourselves to the Lord and his work, we must preach. If it is our money that we consecrate to his service, we must give it to send the preacher. We can inspire others with the importance of the work. Such encouragement,—if that is all you are able to give,—may, in its results, be far in advance of what you would like to give, if you could go yourself, or give your money towards sending others.

Now, brethren, let us awake to this home mission work! Let us do with our might what our hands find to do. Roosevelt says, in substance, that "it is not the man who does what no other man can, that makes a mark in this world, but the man who does what every other man could do, but does not do." Let us not rob God of the part of our lives that we owe him, but let each of us do all we can, for God is not mocked.

I do not wish to discourage foreign missions in the least, but to every foreign missionary we should have a hundred home missionaries. We do not want to decrease our foreign work, but let us increase the home work far beyond what it is now.

Will those that can, give us an insight as to the present methods of home mission work, so that we may improve, as much as possible, on our present efficiency?

Heaton, N. Dak. F. E. Pobst.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

De Beque.—Since our last report we have changed our appointments. Beginning next Sunday, Jan. 31, we will hold meetings in De Beque, in the M. E. churchhouse every two weeks, both morning and evening. Beginning Feb. 7, we will have meetings at our new churchhouse, Mt. Garfield, between Palisade and Clifton, every two weeks, both morning and evening, also on Saturday evening previous. At the latter place there will be preaching by the Brethren every Sunday morning and evening. Here is where Bro. Moses Deardorff closed a very successful meeting a week ago. Three were baptized. Many said they heard more Gospel during these meetings than they had ever heard before. At this place, the third Sunday after the organization of Sunday school, there were eighty-one in attendance.—Salem Beery, De Beque, Colo., Jan. 25.

Mt. Garfield.—We just closed a most interesting and instructive series of meetings, conducted by Bro. Moses Deardorff of Yale, Iowa, which resulted in four coming to the church. Bro. Deardorff made many friends while here. His friendly face will be remembered.—Forest Ullery, Grand Junction, Colo., Jan. 27.

Rocky Ford.—Bro. Chas. M. Yearout came to us Jan. 2, and continued meetings each evening until Jan. 24. Bro. Yearout proclaims the Gospel truth boldly. Three came out on the Lord's side and we hope others will be influenced to come.—Emma R. Bjorklund, Rocky Ford, Colo., Jan. 27.

IDAHO.

Fruitland Mission.—Bro. Ed. Steward, of Kansas, came into our midst Saturday, Jan. 16, and began a series of meetings the same evening. He is giving us some splendid sermons, and the attendance is increasing. Sunday, Jan. 24, three of our Sunday-school scholars were baptized, two of them being the writer's little girls. The meetings will continue for a week or two yet, and perhaps longer.—Marvel Bowers, Payette, Idaho, Jan. 25.

Midvale.—We have a good country, but as yet no Brethren have located here. Bro. J. U. G. Stiverson, of Weiser, has visited this place several times, and preached some interesting sermons. Our country is as good as any in Idaho. We are thirty-five miles from the Weiser church, and, of course, do not get to attend the Brethren services. We are three miles from Midvale, a station on the P. I. & N. R. R. We have good water, fertile land and good American neighbors. Good land can be had at reasonable prices and on easy terms. —G. W. Canary, Midvale, Idaho, Jan. 23.

ILLINOIS.

Decatur Mission.—Our united efforts prove the adage true, "United we stand." The attendance is very encouraging. The Sunday school has installed the Twentieth Century Record System, and we hope that our attendance will increase in every department of the work, especially in the way of bringing Bibles into practical use in the services. Two have been added by baptism since our last report, and others are near the kingdom.—M. Flory, 1332 N. Warren Street, Decatur, Ill., Jan. 23.

Hurricane Creek.—Last Lord's Day we went to Sunday school on sleds, but on the following Thursday the snow disappeared again. Today we went through mud that was so deep that it took a good team to pull through, nevertheless we had a fair turnout at Sunday school. Eld. Henry Lilligh gave a soul-stirring sermon, from the words of Paul to the Romans: "For I am not ashamed of the Gospel of Christ." We feel thankful, and greatly rejoice, that there are some ministers and members who have enough courage to go through mud or cold, to meet in the sanctuary of the Lord.—Cornelius Kessler, R. D. 1, Box 7, Smithboro, Ill., Jan. 24.

Sheller.—This is a mission point in the southern part of the State, in the bounds of the Mt. Vernon church. Among the eight members, living at this place, there is one minister, Bro. Daniel Ulery, who is fifty-four years old, also one deacon. It was my privilege to be with them in a series of meetings, lasting two weeks. The interest and attendance were good. In this neighborhood a union Sunday school is conducted, one-half mile from our church, in the United Brethren house. In this Sunday school three of our members were teachers last Sunday. The superintendent, when elected, was a member of the U. B. church, but now is a member of the Church of the Brethren, having been reclaimed during the revival. A father, forty-six years old, was also baptized during these meetings. A Christian Workers' meeting was organized. With this little band of workers, in a thickly-settled community, there is great opportunity for Christian work, and the right kind of living and teaching is sure to bring results for the Lord.—Geo. W. Miller, La Place, Ill., Jan. 29.

INDIANA.

Clear Creek.—We have just closed a very pleasant series of meetings. Bro. H. L. Fadely, of Middletown, Ind., came to us Jan. 2, remaining until Jan. 24. Twenty-six sermons were delivered. Six precious souls were made willing to accept Christ and were baptized. One was reclaimed. Bro. Fadely goes from here to Beaver Creek, a mission point in Middle Indiana.—B. F. Emley, R. D. 2, Roanoke, Ind., Jan. 25.

Laporte.—This church has just concluded a successful revival meeting at the Ross house, conducted by our pastor, Eld. L. H. Eby. Bro. Eby preached twenty-six sermons, including the funeral sermon of an aged sister. Bro. Stanley Gregory, of Bethany Bible School, preached the first sermon of the series. The membership was much strengthened. Six came out on the Lord's side, five were received by baptism, one awaits the rite.—Rachel C. Merchant, R. D. 9, Box 94, Laporte, Ind., Jan. 26.

Logansport.—We are in the midst of a very interesting series of meetings, conducted at Adamsborough by Bro. J. V. Felthouse. Sister Emma Fisher, of Mexico, Ind., is leader in song. Her help is very much appreciated. The prospects for renewing the cause at this place are very good.—Sarah G. Felthouse, Logansport, Ind., Jan. 28.

Pleasant Dale.—Bro. Andrew Kreider, of Arcanum, Ohio, assisted us in a two weeks' series of meetings, closing on Sunday night, Jan. 24. He gave us nineteen excellent heart-to-heart talks. His last sermon was from Luke 12: 20, "The Last Night." We had a good attendance throughout the meetings, with the exception of a few nights of unfavorable weather. One made the good choice. Eld. Jesse Stoneburner whose name appeared in the "Fallen Asleep" column of the Messenger, is missed very much.—Murl E. Fulk, R. D., Box 35, Decatur, Ind., Jan. 25.

Pyrmont.—Bro. S. C. Miller came to this place Dec. 25 and preached five good sermons. Bro. E. M. Crouch was with us Jan. 24 and preached three excellent sermons, all of which we greatly appreciated.—Hester Wiggs, Pyrmont, Ind., Jan. 26.

Topeka.—Bro. J. Edson Ulery held a ten-days' Bible study class and revival at our church, beginning Jan. 2. Four came out on the Lord's side. Our own members, as well as the members of other churches, who attended, were much revived and strengthened in the spirit of our meetings.—J. C. Miller, Topeka, Ind., Jan. 17.

IOWA.

Indian Creek.—Bro. Elkenberry came to us Jan. 17 and preached one week. The weather was very inclement, and several families were sick with the measles, so our crowds were not so large. We, as a church, feel greatly built up, and we hope and pray that the cause may continue to prosper.—Walter L. Troup, Maxwell, Iowa, Jan. 24.

Prairie City.—Our church is moving along nicely. Bro. Earl Brubaker and Sister Kate Alexander are our Sunday-school superintendents. Sisters Nora Alexander and Lova Brubaker are presidents of the Christian Workers' meeting. Bro. Amos Moomaw preached an excellent sermon yesterday at eleven. Twenty-eight years ago he preached his first sermon. Yesterday his text was from 1 Kings 18: 21,—the same as he used in his first sermon. There were but two in the audience yesterday who were present on that memorable day. Our brother is quite an old man and does not preach much any more. He is much loved by the congregation and friends, and we are always glad to hear the dear old saint talk. We are wondering in how many congregations such old soldiers of the cross may be found. They certainly are a blessing to us. Let us cheer them with a kind word!—Jennie Alexander, R. D. 2, Monroe, Iowa, Jan. 25.

KANSAS.

Dodge City.—There are ten members living in Ford County, south of the Arkansas River, with Bro. Perry as minister. If there are any members living north of the river we would like to hear from them, as we are planning to organize a church here in the spring. If there should be Brethren going west for cheap homes, they will find a warm welcome here. We believe we have as good a country as can be found in Western Kansas. We have good union Sunday schools and preaching every Sunday at the different schoolhouses in the neighborhood. Bro. J. N. Perry, of Dodge City, or the writer, will answer any inquiries.—Malinda Ott, Dodge City, Kans., Jan. 21.

Newton Mission.—Bro. J. J. Yoder, of McPherson, came to us Dec. 28, and labored earnestly with us in a short series of meetings during the Holidays. Four were made willing to forsake the ways of sin. All are scholars from our Sunday school. Our Sunday school was reorganized the first of the year with Sister Root, superintendent. We also have a teacher-training class of eleven scholars, with Bro. E. D. Root as teacher.—Leora M. Wales, Newton, Kans., Jan. 29.

MARYLAND.

Pleasant View church, East Brownsville congregation, just closed an interesting series of meetings, conducted by Bro. Caleb Long, Boonsboro, Md. He preached seventeen sermons in all. While there were no immediate accessions, much interest was manifested and the church strengthened.—Mrs. J. S. Bowlus, Burkittsville, Md., Jan. 27.

Upper Codorus congregation met in council at the Black Rock house Jan. 16. The Sunday-school officers were elected for the ensuing year, Bro. Amos M. Wolf being chosen superintendent. Our spring council will convene April 12, and our love feast at the Black Rock house, May 22 and 23, beginning at 10 A. M.—E. S. Miller, Lineboro, Md., Jan. 25.

MICHIGAN.

Coleman.—Our series of meetings closed tonight. Bro. Stone preached seventeen sermons at one place and two at another. His sermons were powerful and to the point. While none were made willing to accept Christ, we feel that some are counting the cost. The members feel better prepared to do the Lord's work.—Forest R. Riley, Loomis, Mich., Jan. 24.

MINNESOTA.

Winona.—So far, Bro. Olin Shaw, of Adel, Iowa, has not been permitted to be with us in the contemplated series of meetings. Bro. Grant Tooker, of South Dakota, was with us over Sunday, and preached two very interesting sermons, which were much appreciated. Sister Maud Thompson, of this place, has been assisting in the mission work, giving half of her time to the work.—Martha Hilary Keller, 552 W. Seventh Street, Winona, Minn., Jan. 26.

MISSOURI.

Cabool.—Today we met at the home of Bro. C. W. Gitt, with a small number of members and, after a short service, we went to the waterside, a distance of about twenty rods from his house, where a husband and his companion were baptized. Bro. David Neher, wife, and two sons, have recently located in Cabool, giving us three more members. Oscar, one of the sons, is a promising young minister, and we trust he will be a great help to the church here in Cabool. Our churchhouse will soon be finished. We expect Dr. Yereman, of Kansas City, to be with us at the time of dedication. —J. J. Wassam, Cabool, Mo., Jan. 24.

Kansas City (Mo.).—About one mile east of our regular place of meeting a Gospel Mission is being conducted. During a series of meetings which I held at the church in November, some of these people attended, and two from the Mission were baptized. Upon request I preached each Friday evening in the Mission, and baptized one more. Jan. 17 we began a revival and up to this time eight have accepted Christ, seven of them being heads of families. We have good prospects for others to come. Since Nov. 1 we have received twenty-six into the church, twenty-two being heads of families, and most of them members of other denominations. The Mission Board has secured the service of Sister Prudence Miller as a mission worker, who will begin work Feb. 1. We expect to hold another series of meetings in the Norton Avenue Mission in the near future. All the services on the Kansas City side are in good condition.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans., Jan. 28.

Little Brushy.—Saturday, Jan. 23, we went to Oak Hill, ten miles north of Poplar Bluff, where one dear soul desired to unite with the people of God. We preached three sermons. Baptism was administered on Sunday afternoon. A large crowd witnessed the threefold action of baptism for the first time. We left an appointment for each fourth Sunday.—Wilson T. Price, Poplar Bluff, Mo., Jan. 25.

Peace Valley.—Our brother, J. Deleplain, was kicked by a horse on Christmas, so we had no preaching service until last Sunday. Wife and I were on a visit among relatives in West Virginia, Maryland and Pennsylvania, and had the pleasure of being with the brethren and sisters in their Bible term in the German Settlement congregation. We are but few in number here, and would be glad to have some good members move among us, either of the ministry or of the laity. We are in need of a good elder, as we have no resident shepherd. We expect to have a Sunday-school meeting here the second Sunday in February, and Bro. Bowman, our district secretary, is to be with us then, and we hope others will come. Please notify us when to meet you at the station. —Phineas L. Fike, R. D. 1, Box 63, White Church, Mo., Jan. 25.

South St. Joseph.—Since our last report four more have been added to our number by baptism,—a mother, two young sisters and one young brother, making a total of thirty-seven received by baptism, and eight restored, since our district meeting in September. Our meetinghouse is too small for the large congregations on Sunday evenings. The morning congregation is also on the increase.—J. W. Garrett, 315 Massachusetts Avenue, St. Joseph, Mo., Jan. 25.

NORTH DAKOTA.

Berthold church met in council Dec. 26, Eld. H. C. Longanecker presiding. Officers for the previous quarter were retained with the exception of the librarian. It was decided to hold a series of meetings in June or July, and a committee was appointed to arrange for the same; also to secure the services of a minister. The church is in a prosperous condition, spiritually and financially. The members are taking an active interest, in spite of very severe weather. We have been having prayer meetings and preaching services Sunday evenings. The Sunday school is well attended. On Christmas eve the school gave a program, and a treat was given to the little folks. Services were also held on Christmas Day. Peace Sunday was observed, Eld. Longanecker giving a sermon on the great blessings of peace in all things.—Hattie Cox, Box 78, Berthold, N. Dak., Jan. 23.

Cando.—Eld. J. C. Seibert, of this place, and Bro. J. H. Brubaker, of Ellison, N. Dak., recently held a short series of meetings in Cando. On account of extremely cold weather the meetings were closed after twelve days. The work in Cando has revived, during the last few months, and seems more hopeful.—Mrs. Mary L. Miller, Cando, N. Dak., Jan. 24.

Carrington.—The members met in council Jan. 21, Eld. A. C. Young presiding. Owing to a number of our members being absent for the winter, the attendance was not large. We hope that when they return they will bring others with them to help us in the work here, for the field is large and the laborers few. Our Sunday school has been in session all winter, with good interest and quite regular attendance, though few in number. Brethren J. S. Sheaffer and S. L. Young are the superintendents, with Bro. Enfield Shiflet, secretary and treasurer, for the next six months. We have song services and Christian Workers meeting each Sunday evening.—J. S. Sheaffer, Carrington, N. Dak., Jan. 25.

OHIO.

Lower Stillwater.—Eld. Samuel Horning, of New Lebanon, gave us an interesting sermon at Ft. McKinley Jan. 17. Jan. 24 a helpful local Sunday-school meeting convened at Happy Corner church, at 2 P. M., and for two hours discussed topics pertaining to this important work. These meetings are held jointly by the Sunday-school workers of Lower Miami, Bear Creek, Trotwood, Ft. McKinley, and Happy Corner. They are held quarterly, alternating in these different churches. While they prove helpful in discussing our local problems and obstacles, they also bring out the latent talent of our schools, in the assignment of topics on the programs. Feb. 6 we expect Bro. B. F. Petry to begin a series of meetings at Happy Corner.—L. A. Bookwalter, Trotwood, Ohio, Jan. 26.

Ludlow.—Bro. Charles Flory, of Union, Ohio, began a series of meetings at the Pitsburg house Jan. 2, and closed Jan. 24. Bro. Flory labored faithfully. The meetings were well attended. Two were received by baptism.—Martha Minnich, R. D. 2, Greenville, Ohio, Jan. 25.

Middle District.—Bro. Elmer Brumbaugh, of Tippecanoe City, gave us an interesting sermon on Sunday morning at 10:30 A. M. One letter was granted since my last report.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Jan. 28.

Palestine.—We began a series of meetings Jan. 6, continuing until Jan. 24, conducted by Bro. B. F. Petry, of Eaton, Ohio. Bro. Petry labored earnestly for us, preaching twenty-one inspiring sermons. Good interest was manifested, and we feel that our church has been greatly strengthened.—Grace Baker, R. D. 3, Greenville, Ohio, Jan. 26.

Special Notice to all the Sunday-school Workers of Southern Ohio and especially the Superintendents: We urge you to take up a special quarterly collection at your schools for the benefit of the Orphanage of the Brethren's Home, as recommended by district meeting at Hickory Grove of 1907. We are sure that, if you make the proper explanation to your schools, and give them an opportunity, they will give liberally. Remit all collections to the secretary.—A. B. Miller, Secretary, Eldorado, Ohio, Jan. 29.

OKLAHOMA.

May.—A few of us members, located near May, Okla., are having Sunday school at the Manella schoolhouse; also preaching services every two weeks. We have a very good country here, and land is reasonably cheap. We would like to have more of our Brethren locate among us, and help in the good work.—Emma A. Root, May, Okla., Jan. 26.

Taupa.—Bro. M. M. Ennis, of Cement, came to us Dec. 28 and preached one week. We were very much encouraged to do more and better work for the Master. We would be glad to have more of our ministers come and preach for us. We are few in number, and there are souls about us to be saved. The Church of the Brethren is not known by most of the people. Who will come over and help us?—Mrs. J. V. Rariden, Taupa, Okla., Jan. 15.

OREGON.

hland congregation met in a Sunday-school convention 3. Elders G. W. Hoxie and C. C. Root, of the Talent regation, were present, also other members of Talent Sams Valley. We had a soul-inspiring meeting. Many talks were given on the work of the Sunday school, how to train the children and the parents to take a er interest in the Sunday school. Jan. 17 one letter of bership was read.—Cora B. Decker, Ashland, Oregon, 18.

PENNSYLVANIA.

toona church met in quarterly council Jan. 8. Our pas- W. S. Long, presided. One paper was sent to the Annual ting. The other business before the meeting consisted earing reports, election of officers, and arranging for re work. The reports show an increase in membership orty-one, while the financial standing is very gratifying. the treasuries show a balance in their favor, while the btedness on the parsonage is rapidly decreasing. The itual standing of the membership is evidenced by the ity and quantity of the work done. The Christian Work- meeting has grown in interest and power, while the Sun- school has made splendid progress in all of its depart- ts. The Sunday school, besides bearing all its own ex- ses, has given $125 toward the support of missions and r purposes. There has been unusual interest manifested he teacher-training department. A class of sixteen hav- completed the teacher-training course, as recommended he State Sabbath-School Association, held their graduat- exercises and received their diplomas, Dec. 6. Most of e have taken up advanced study along the same line of k, while a class of twenty-nine has been organized to sue the regular course. We praise God for his blessings he past year, and pray that he may still continue to bless work in the present year.—B. F. Ranck, 608 Bell Avenue, ona, Pa., Jan. 30.

eils Cross Road church began a series of meetings Jan. eld. David Stayer, of Hopewell, in charge, closing Jan. He delivered eighteen soul-inspiring sermons. The hren and sisters have been strengthened in the faith. ny good impressions were made. Our brother does not n to declare the Truth. The meetings were well attended good interest given.—A. L. Simmons, Henrietta, Pa., 25.

armersgrove.—Eld. B. F. Lightner came to this congre- on Jan. 21, and preached five soul-cheering sermons. It our desire that he remain with us longer, but it was the e old story, "I have business at home to look after, and st neglect my Father's business."—I. Cripe, Honey Grove, Jan. 25.

untingdon.—At our January church council, on the even- of the 5th, an election for deacons was held. Bro. Homer Sanger, head of the business department of Juniata Col- , and Bro. Thomas Long, were chosen. The following day morning they, with their helpmates, were installed. feel that they will make a substantial addition to our rd of deacons. On the evening of the 15th our annual le Institute was opened, with a sermon by Bro. William ve, of Johnstown. After a week of assiduous and highly eresting study, the sessions came to a close on Saturday enoon, the 23rd. The Bible students were enthusiastic r their teachers, Brethren Howe, Amos Haines, and T. T. ers. This included a goodly number from abroad. Satur- afternoon there was a joint public meeting of the two sionary societies of this congregation,—the "Sisters' Mis- n Band" and the "Whatsoever Band." Evangelistic meet- s will be continued for another week, conducted by Bro. ve.—Adaline H. Beery, Huntingdon, Pa., Jan. 25.

ittle Swatara.—The series of meetings, conducted by Bro. H. Longanecker, of Palmyra, closed Jan. 17. The meetings e very interesting, and well attended. Bro. Longanecker d forth the Word with power. Our next series of meetings l be held at the Merkey house Feb. 20, where Bro. James ssler is expected to conduct the work.—Henry M. Frantz, ss Kill Mills, Pa., Jan. 29.

Norristown church met in regular quarterly council Thurs- evening, Jan. 21. As we are still without a pastor, and a very great desire was expressed by the church to have . A. L. B. Martin come as pastor, it was decided to send a call. We are now anxiously awaiting his reply. The rch also decided to reorganize our missionary sewing cle. This has now been done, and the following officers re been elected: Sister Laura Johnson, president; Sister Lettie T. Ellis, vice-president; Sister Ella M. Harley, asurer; the writer, secretary. We hope that much good y be accomplished by this society.—Carrie W. Ellis, R. D. Norristown, Pa., Jan. 30.

Reading.—On Sunday morning we were agreeably sur- sed by Bro. Amos Kuhns, of Union Deposit, Pa., coming o our midst. He preached for us both in the morning and ning service. In the evening Bro. David Weaver, of this ce, commenced a series of meetings at Myerstown, Pa. . 14 Bro. Andrew Hutchison is expected to begin a series meetings at this place.—Henry H. Moyer, 834 North Sixth reet, Reading, Pa., Jan. 26.

TENNESSEE.

Beaver Creek church met in council Jan. 2, with Bro. John Bowman presiding. Eld. Jos. B. Bowman, of Washington unty, was also present. Business was disposed of very asantly. The writer was chosen Messenger corresponden. nday school was reorganized with Bro. Noah Griffith, su- rintendent, and Bro. Hiram Bailey, secretary. Bro. A. E. ad began a series of meetings on the evening of the above te, continuing until the 17th, preaching about twenty- ht gospel sermons. We feel that the cause has been great- built up by his efforts. We are a little band of workers, ring to hold up the banner of King Jesus. Brethren, pray us, that we may conquer the hosts of sin in this part the South.—Tennie Bowman, Fountain City, Tenn., Jan. 25.

VIRGINIA.

Bethlehem church met in council Jan. 23, with Eld. George wman presiding. One letter of membership was received, d six were granted. Brethren Preston Peters and S. A. wman were appointed to take charge of the ministerial rk at Snow Creek. An election was held for Sunday- hool superintendent the writer being elected. Our congre- tion increased about sixty in number during the past year, baptism, letter, and restoration,—most of the increase be- g by baptism. The majority of those uniting with us were nday-school scholars.—N. C. Peters, Boone Mill, Va., Jan.

Manassas congregation met in council Jan. 9. Our elder, Conner, being absent, on account of a trip to Cuba, Bro. E. Blough presided. All business was very pleasantly dis- sed of. Bro. J. J. Conner and Sister Alice C. Blough are r Sunday-school superintendents. Bro. H. L. Lam is presi- nt of the Christian Workers' meeting, and Sister Mary arley is president of the sisters' aid society. Though few number, the aid society did a good work during the past ar, having a balance of $13.25 in the treasury at the close the year. We sent $5 to the St. Joseph Mission for the ristmas dinner, and the remainder was sent to the Home ission Board.—Mrs. E. E. Blough, Manassas, Va., Jan. 27.

WEST VIRGINIA.

Wiles Hill Mission has been doing some excellent work. uring the past year we have had two series of meetings. he first was conducted by Bro. Hull, of Somerset, Pa.; the cond by Bro. Nedrow, of Jones Mills, Pa. As a result of ese meetings twelve have been received into the church by aptism. During the year four members have moved into the congregation, and eleven have moved away. The total enrollment in our Sunday school, including the home department and cradle roll, was 300,—218 of this number being enrolled in the main school. The average attendance for the year was eighty-five, the largest attendance on any one Sunday being 128. The greatest hindrance in our work here is a lack of room. We, however, have purchased a lot and expect to build as soon as possible. The churches of Western Pennsylvania are asked to consider the propriety and importance of building a churchhouse at this place, and to help us along in the good work of the Master.—J. K. Hamilton, 354 Over Hill Street, Morgantown, W. Va., Jan. 23.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

MARYLAND COLLEGIATE INSTITUTE.

Our Bible term, beginning Jan. 24, in its results and influences, will continue to go on, and tell for eternity.

It has, indeed, been a pleasant, instructive and inspiring week to all present. Brethren T. T. Myers and C. D. Bonsack were with us and gave us helpful and inspiring lessons each day. Bro. Myers brought out treasures "both new and old" from "Acts" and "Romans," and each evening dealt out to us the "Wonderful Words of Life." Bro. Bonsack, in his characteristic, impressive way, gave us addresses daily on "Practical Things in the Christian Life and in Bible Study." Prof. Early made us feel the joy and sweetness of the Christian life, as he took us through "Philippians."

During the week special addresses were given on the following subjects: "Decision Day," "Prayer," "Pioneers of Our Church in Pennsylvania, Maryland, and Virginia," "Building for Eternity," "Home Mission Work," "The Church of Tomorrow," "Woman's Work in the Church," "Church Government," "The Bible," and "Essentials of Successful Sunday-school Work." These talks were given by the following speakers respectively: Lizzie Hoover, Walter Englar, C. Ausherman, Caleb Long, Tobias Fike, W. D. Keller, Mrs. W. D. Keller, G. Rairigh, T. T. Myers, and Jacob Hollinger. Saturday afternoon, Jan. 30, a program was given by members of the "Mission Study" class on the subject of "China."

One, thus far, has made the "good choice," and others are thinking, who, we feel sure, will decide, ere these meetings close, as did Joshua of old. Day after day the chapel has been fairly filled with visitors from a distance, and with people from the immediate vicinity.

Union Bridge, Md., Jan. 30. Anna M. Hutchison.

FIRST GRAND VALLEY CHURCH, COLO.

The First Grand Valley church has completed another round of time. We look back over the results of the year with cheerful hearts, and thank God for his protecting care over us, and for the blessings we have enjoyed.

Eld. H. H. Mohler has been our pastor. With him as our leader we have been able to keep love, peace and harmony within the ranks. Our kind heavenly Father has kept us all in good health, and death has not been permitted to enter any of the homes of our members during the year 1908. Eld. D. M. Click, of Tekoa, Wash., stopped with us on his return from the Annual Meeting at Des Moines, Iowa, and gave a few of his interesting Bible Land talks, which were greatly enjoyed.

During the early part of the year we put up a mission church in Grand Junction, and at once began a mission Sunday school; also regular preaching services. Eld. J. E. Bryant was given charge of the preaching service, and Bro. Frank Weaver was chosen as superintendent of the Sunday school. Together they have worked up a lively interest in our new mission. Eld. A. A. Weaver has had charge of the mission point at Whitewater and vicinity, during the year. At the home church one was restored to fellowship, which brought joy to the church. Two pleasant love feasts were enjoyed during the year.

Nov. 7 Eld. Moses Deardorff, of Yale, Iowa, came to us and preached, all told, forty sermons. He held forth the Word in a most interesting manner. Twenty precious souls decided to follow Jesus, and many others were very near. May God richly bless our dear brother, as he goes to other fields of labor. We can never forget the glorious meetings we had while he was with us. D. M. Click.

Grand Junction, Colo., Jan. 20.

REPORT OF MISSION BOARD OF NORTHWESTERN KANSAS AND NORTHERN COLORADO.

Jan. 1 we left our home for Denver, Colo., arriving there at 12: 15 P. M. Jan. 2 we were met by Bro. H. F. Caylor, secretary of building committee, and Eld. L. F. Love. On Sunday, at 10 A. M., we met with them in Sunday school in their nicely-finished and arranged basement. It is not a very large school, but an interesting one. All seemed to know their place, and keep in it. A few more were in attendance for preaching at 11 A. M.,—some with whom we had often bowed around the altar of prayer, thirteen year ago. With others we met for the first time. The Denver church is doing as well as could be expected. It is a new place in the city, and has only basement accommodations for the people, hence not many were in attendance, as they have better places to go to. The house will be completed in the near future. When this is done, there will be an inducement for people to come in, to hear the Gospel preached in its purity. At 3 P. M. we visited their mission Sunday school. It being their missionary day, we enjoyed their excellent program. It was an incentive to do more for the Master.

There seems to be bright prospects for the Denver church this year, with Bro. A. C. Root as pastor, assisted by his devoted wife and Sister Lena Swank as helpers, with Eld. L. F. Love as foreman. They have made glad many a heart by supplying the needs of the unfortunate with the goods that the dear brethren, sisters and friends have sent them. Bro. Root has distributed some tracts, and preached at a Colored Old Folks' Home. We spent some time profitably in a "Bible Reading" at that Home, together with Brethren Root and Bare, and in the presence of the Master, and it seemed that he verified his promise of Matt. 18: 20. It does seem that here a grand opportunity presents itself to our district, to do missionary work among the colored race.

There are seventeen boys and girls in the above Home. Why not teach them the whole Gospel, so that, when they are grown, we would have seventeen missionaries to go to their own race? Why could not the Brethren own the Home, with a tract of land, so as to make it self-supporting, and continue to take in children, and train them for the Master, then sending them out as workers among their own race? Let us give the Gospel to the colored race in our own land. He who said, "Go ye into all the world" (Mark 16: 15), said also, "Teach all nations" (Matt. 28: 19). Shall we not teach those in our homeland as well as those abroad? May God, who knows the hearts of all men, help us to do that which would be an honor to his name!

Jan. 11 I went to Colorado Springs and called on the dear ones at that place, who are resident members. There were others in the city whom we did not see. As soon as a place for preaching can be arranged for, arrangements will be made for preaching twice each Sunday, conducted by adjoining ministers. A sister will also be placed in the field to work up a Sunday school.

Jan. 12 I went to Calhan. Between trains I stopped at the home of Brother and Sister N. O. Conger. From there I went to Arriba, Colo., where I met Brother and Sister Homer. While there, I learned that ten members from Nebraska are moving to that section of the country. Around Arriba is a beautiful country. They have splendid water. The land ought to be taken by the Brethren.

The people are exceedingly anxious for the Brethren to locate there. The following offer has been made by the Colorado Land and Investment Company: When the Brethren buy of them not less than six thousand acres, they will deed free, to the Church of the Brethren, a meetinghouse not to cost less than two thousand dollars, built according to any plan submitted to them by our members. The house is to be built when four thousand acres have been sold, and the deed is to be made when the balance is sold.

Jan. 13 I went to Flagler, and stopped at the home of Bro. L. J. Reeding. The same evening I started for Belleville, Kans., where, on Jan. 14, the Mission Board met at the home of Bro. D. S. Kuhn, to consider plans to push the work of the Master in our district. Two series of meetings have been held at mission points in the Quinter church. Arrangements were made for the following points, twenty-five miles southeast of Calhan and Flagler, Colo., and mission points in the following churches: Burr Oak, North Solomon, Dorrance, Saline Valley, and Victor, Kans. The work of the Master at the various mission points in our district seems to be prospering. To the brethren and sisters of our district we wish to say that, in order to carry out the above plans, it will require some of your dollars. Send all money for all mission points, as well as for the Denver work, to Chas. Sloniker, Burr Oak, Kans., secretary of board. A. C. Daggett, Pres.

Covert, Kans., Jan. 28.

FROM DENVER, COLO.

We now have the architect working on plans for our church, and trust that we may be able to let the contract inside of ninety days. In order to do so, however, we must have more money, as we, positively, will not incur debt. We believe that many readers of the Messenger, who as yet have not made their donation will be glad to assist.

Will you not, dear reader, help us to complete our building, and do so now? We have heard it said, "As long as those people are in a basement, we will not attend their services." Now, stop, think! What would you say or do? Would you attend services practically unknown to you, in a basement, when there are commodious churches to go to? If you would go to the basement, would it be for the good you expected to receive, or would it be out of curiosity?

Our brother, who visited us recently, said, that in the country where he was raised they would call a basement building, like ours, a colored meetinghouse. If our people say that, what must others say or think? The brother who made that remark was well pleased with our plans, but said, "By all means complete the building as soon as possible." This is what we want to do, but we must have your financial assistance.

Those who have given pledges which are due and un-

paid, will kindly make remittance. All remittances should be made to H. F. Caylor, secretary-treasurer of B. & F. committee, 165 S. Clarkson Street, Denver, Colo.

165 S. Clarkson Street, Jan. 24. H. F. Caylor.

JUST ACROSS THE RIVER.

While I sit near the banks of the Mississippi River, in silent meditation, somehow my mind and thoughts are directed to the State and place of our nativity,—Illinois. When I look across the stream,—one mile wide,—and think of the many on the Illinois side, whom we have learned to love by Christian fellowship, and others who are close to our hearts by nature's tie, the thought comes, Why are we here? My companion remarked (after we had decided to accept the Muscatine Mission), "If only we were not going out of the State of Illinois, I would not care so much."

But when I look to the southeast, I say, "The river only divides us. Just over the river are those whom we were loath to leave,—those whom love seemed to link to our hearts as an unbroken chain." Then we also think of another river. Just across that river of death we all have loved ones. Perhaps they may wonder why we are on this side of the river so long. Then, too, we may wonder why they passed across the river, when we loved them and needed their help so much here below.

But we are made to feel that there are kind hands and loving hearts on both sides of the Mississippi River. They need us and we need them and their prayers. It does us good to get messages of encouragement, almost daily, from both sides of the river. These messages remind us of the kind hearts and hands in our midst that do not forget us.

Just now I call to mind an instance where a minister and his family, was kindly remembered by two brethren, with about twelve bushels of potatoes; also the sister who sent in one dozen cans of fruit. What would you think of members who drive seven miles to church on short days, and slip into the minister's rig a dressed chicken, some sausage, buckwheat flour, or some other much appreciated article?

Then think of a brother, past seventy years of age, whose eyes are so dimmed with age and care that he cannot see to read the Messenger, but who loves the truth so well that he will walk over eight miles, when the roads are too rough to drive, that his soul may be fed on God's Word. Today this same brother drove through the cold to church, and left four nice fowls with the mission workers, as a token of appreciation.

Soon such kind hearts will be called over the river. Then, indeed, we will miss them. Such deeds speak more than the worth of the gifts, which are so heartily appreciated, and the actions tell more than words can express. Do you wonder, then, why we are just over the river, where there are so many precious souls to save, and so many who have never heard the Gospel preached in its purity? Men and women have said to me, "We like to come to your meetings, for you preach the Bible, and we do not like to go to the popular churches."

Let us all labor and pray to win many souls to Christ. Then, when we are called to cross over the river of death, we may all meet in that land of fruition, where our present anticipations will be more than realized, for that land is just across the river! T. A. Robinson.

1311 Cedar Street, Muscatine, Iowa, Jan. 5.

AMONG THE ISOLATED.

Dec. 18, accompanied by wife and son, I left home early in the morning and reached Canton, Okla., at 5 P. M. Here we were met by Bro. Frank Holloway, a brother to my wife. The next day Bro. Holloway took us about twenty-eight miles northwest, to Seiling, a town of about 600 people. This is a thriving town, located in a rich and beautiful country, where the land produces bountiful crops of all kinds. It would be a good place for those of our Brethren who are looking for new homes and a good place to build up a church.

Here we met Bro. James Thomas, of Coyle, who had been holding a series of meetings at the Friends church. After my arrival he assisted in the work for a few days and then returned to his home on the 22nd, while we continued until the 23rd. One accepted Christ. Bro. Thomas is soon to locate here and take charge of the work. The outlook is encouraging.

On the 24th we went eight miles southwest, to J. E. Holloway's, a brother of my wife. Here arrangements were made for preaching in their schoolhouse. I preached four sermons. No members are living here, and I used all doctrinal subjects. The house was crowded each evening, the congregations being made up of adherents of many different denominations,—the Holiness People, Methodists, United Brethren, Saints, Christian Baptists, and those who made no profession at all. They expressed a strong desire for more meetings. Bro. Thomas will hold meetings here during the coming year, and there are those who desire to unite with the church then.

We then went to South Canadian, visiting members and relatives for two days. Next we were with the Brethren at Thomas over Sunday, delivering two sermons while there. On the following Tuesday we went south into Washita County, through Weatherford, to Colony, another inland town. Here we visited with Stewart Humbarger and wife, at one time members of the Brethren church. He is a son of Bro. John Humbarger, of Abilene, Kans.

We arrived home Jan. 8 and found Bro. Daniel Mohler, an aged deacon, quite sick. He may not recover.

A. L. Gorham.

Cushing, Okla., Jan. 13.

FROM HUTCHINSON, KANSAS.

My family and I left South Ottumwa, Iowa, Dec. 29, 1908, for the Batavia church. Here I preached at 8 P. M. to a good-sized audience. This church, like many others, needs a good shepherd. From here we went to Fairfield, visiting with one of my sisters, and then to Libertyville, the 31st, to visit my brother, J. A. Jan. 1 I preached at 11 A. M. in the old Libertyville church, where we had enjoyed many pleasant meetings in heavenly places. Eld. W. N. Glotfelty is in charge at this place.

Our next place was in the Fairview church, Udell, where I preached on Sunday at 11 A. M., to a large assembly. My father, Eld. A. Wolf, has charge of the church. They are well supplied with ministers, having three elders and one minister in the second degree.

Wife and daughter remaining at Udell, Jan. 9 I returned to South Ottumwa, to settle up all business matters, and to be with the dear members over Sunday, Jan. 10. I preached in the evening at 7:30. I desired to spend my last Sunday with them before leaving for the new field of labor. Here I began the work nine years ago, and have seen it grow to a thriving congregation.

I left Ottumwa on Tuesday evening for Hutchinson, Kans., arriving here at 6 P. M. Wednesday. Here I was met by Bro. F. W. Gaskins, who took me to his home, at which place we are now staying.

On Thursday morning I began a search for the members, to know how many there are in the city. My arrival was announced in the daily papers, and by Friday evening we had located seventeen members in the city. They all knew of my coming, though not the exact time. The homes of the members and friends were thrown open for Sunday services (there being no house of worship of the Brethren here). We announced services for 11 A. M. and 7:30 P. M. for Sunday, at private homes. We had a large attendance. I never saw people so hungry for the preached Word of God as these people are.

A few years ago quite a congregation was built up here, but it has since been neglected. We are here now for the purpose of reëstablishing the Church of the Brethren in this city of 16,000 souls. Remember us in your prayers!

705 F. East Avenue, Jan. 20. C. E. Wolf.

EXTENSION No. 2, CHICAGO, ILL.

We are in the midst of a glorious revival,—the first in the history of this Mission,—conducted by Brethren M. R. Myers and A. F. Wine. Our house is almost full each evening. Parents of our Sunday-school pupils are attending these services. Some have been present each evening.

One mother, whose life is full of sorrow, said, "If I had to pay to attend these meetings I would sacrifice my meals, rather than miss them." Another one said, "I am glad God sent Bro. Myers here." One Catholic business man said, "Keep the good work going on in this neighborhood, and here is $1.00 to bear expenses."

In this community there is no church. Many, for the first time, are attending services. Since we have opened our mission here (two years ago), we have gathered in many children, but few adults. Later we may be able to do more with the fathers and mothers. Within the two years several precious souls have made the good choice. One is a mother whose faithful life is a light to this neighborhood. Another is a boy of fourteen years of age, for whom we bespeak a bright and useful life. Last night a Catholic man made the good choice. Many more seem near the kingdom.

We want to thank all who are sending in boxes of clothing for the poor and needy. If you could see the joy that comes to those who receive this clothing you would feel repaid for your noble work.

840 S. California Avenue, Jan. 19. C. May Manners.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Gauss-Pearson.—By the undersigned, at the residence of the bride's father, Bro. John O. Pearson, Ft. Worth, Texas, Jan. 17, 1909, Bro. Charles M. Gauss, of Centerview, Mo., and Sister Augusta Marie Pearson. A. J. Wine.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Balsbaugh, Christian Hervey, born April 16, 1831, died Jan. 18, 1909, in the bounds of the Big Swatara church, of Eastern Pennsylvania, aged 77 years, 9 months and 2 days. He lived in this congregation all his life. Services Jan. 22, at Hanoverdale, Pa., by our elder, John H. Witmer, assisted by Brethren David W. Weaver, of Reading, and Amos M. Kuhns, of Union Deposit. Text, 2 Tim. 4: 6-8; Psa. 37: 37. John J. Shiffler.

Buechley, Sister Bella, died at her home in Berlin, Brothersvalley congregation, Somerset County, Pa., Jan. 22, 1909, aged 27 years, 9 months and 4 days. Two little daughters and a husband survive. She was a faithful member of the church. Interment in the Pike Brethren cemetery, Jan. 24. Services by Eld. D. H. Walker and the writer. Galen K. Walker.

Cline, Sister Feelyanne, nee Barnthouse, died of cancer of the bowels Jan. 9, 1909, in the Markleysburg congregation, Pa., aged 42 years, 5 months and 5 days. She united with the Church of the Brethren about twenty-six years ago. Husband, four children, father, mother, four sisters and one brother survive. Two children preceded her in death. She was a sister to Eld. Jasper Barnthouse. Services by Eld. Jeremiah Thomas from 1 Cor. 15: 35. Elijah Umbel.

Coon, Ora E., daughter of Brother and Sister T. N. Watt, died in their home, in Clark County, Iowa, Jan. 20, 1909, of consumption, aged 22 years. Jan. 1, 1905, she was married to Fred Coon. Her companion, little son, father, mother, six brothers and two sisters survive. Services at the Methodist church in Hopeville, Iowa, Jan. 22, by the writer. Text, "Let not your heart be troubled." Homer F. Caskey.

Craun, Sister Mary, nee Glick, widow of Bro. John Craun, who died several years ago, born near Bridgewater, Va., Dec. 8, 1834, died at the home of her stepson, Bro. P. J. Craun, of Mossy Creek, Va., Jan. 6, 1909, aged 74 years and 28 days. Aunt Mary, as she was called by many, was a consistent member of the Church of the Brethren for about half a century. Services by Eld. D. C. Flory, assisted by Eld. Peter Garber. Interment in the Summit church cemetery. P. B. Williams.

Crofford, Sister Eliza, nee Berkey, born in Somerset County, Pa., Feb. 15, 1824, died at her home near Duncansville, Pa., Nov. 11, 1908, of cancer, aged 84 years, 8 months and 26 days. She was married to David Crofford, who preceded her to the spirit world April 30, 1889. She was a kind mother and a devoted Christian, having united with the Church of the Brethren in her early youth. She is survived by three sons and five daughters. Interment in the Vicksburg cemetery. Services by Eld. L. B. Benner. J. H. Crofford.

Crull, Lizzie, nee Moore, daughter of Benjamin and Christina Moore, born Jan. 5, 1874, near Hagerstown, Ind., died Jan. 8, 1909, at Richmond, Ind., aged 35 years and 3 days. About eighteen years ago she united with the Church of the Brethren. Dec. 24, 1894, she was married to Frank Crull. About two years ago she began treatment for an affliction, and later was removed to East Haven, near Richmond, Ind., for treatment, at which place she died. Husband, daughter, mother, one brother and three sisters survive. Services held at the Brick church by Eld. L. W. Teeter, from Rev. 14: 12, 13, assisted by Eld. A. Bowman. Chas. W. Miller.

Crull, John W., died in the bounds of the Salamonie church, Ind., Jan. 20, 1909, aged 67 years, 6 months and 29 days. Services at the White church, one mile north of Toledo, by Eld. Aaron Moss, assisted by Bro. D. B. Garber. Text, 1 Cor. 3: 21, latter clause. Sarah A. Heaston.

Dillon, Bro. David W., died at the home of his son in the bounds of the Howard church, at Kokomo, Ind., Jan. 15, 1909, aged 70 years. He united with the Church of the Brethren about twenty-five years ago. Services by the writer. Daniel Bock.

Dix, Sister Eliza, born at Portershead, England, died in California, Jan. 13, 1909, aged 74 years, 7 months and 5 days. She was a member of the Church of the Brethren for sixteen years. Services by the writer from Acts 20: 24, assisted by Brethren E. B. Lefever and M. M. Eshelman. S. G. Lehmer.

Duncan, Bro. Jesse, born Oct. 22, 1833, died Jan. 14, 1909, at Georgetown, Miami Co., Ohio, at the home of his daughter, Mrs. George Weisenbarger, aged 75 years, 2 months and 24 days. He was married to Margaret Kuble Dec. 31, 1863. To this union one son and one daughter were born. His wife and son preceded him. He united with the Church of the Brethren when a young man, and ever lived a faithful, devoted life. One daughter, one sister and one brother survive. Services at Georgetown by Brethren Jesse Stutsman and Newton Binkley. Martha Minnich.

Eby, Mrs. Mary A., wife of Friend Jacob Q. Eby, died at her home, 225 Seventh Avenue, Altoona, Pa., Jan. 13, 1909, aged 69 years, 7 months and 15 days. Death was due to a cancerous tumor of the stomach. She was born in Juniata County, Pa., July 28, 1840, and resided in Altoona for a number of years. She was a faithful member of the Disciple church. Services by her pastor, Richard H. Sawtelle. Interment in the Oak Ridge cemetery Jan. 15. B. F. Ranck.

Geiman, Abraham, born Dec. 4, 1823, died Jan. 12, 1909, in the bounds of the Codorus congregation, near the Black Rock meetinghouse, Pa., aged 85 years, 1 month and 8 days. He leaves wife, one son and two daughters, one daughter having preceded him. He was a member of the Church of the Brethren for many years, and served as deacon about forty years. Services by Eld. Uriah Bixler and the home brethren. E. S. Miller.

Getz, Sister Mary, widow of Samuel Getz, died at her home near Reamstown, Pa., in the bounds of the Spring Grove church, Jan. 16, 1909, aged 70 years, 3 months and 28 days. Services by the Brethren. Mary Buffenmyer.

Grabill, Sister Sarah, born at Sterling, Ill., March 23, 1863, died of cancer Jan. 17, 1909, at Roseland, Nebr., aged 45 years, 9 months and 25 days. Early in life she united with the Church of the Brethren, in the Silver Lake congregation, and lived a consistent member. She leaves an aged mother, four brothers and four sisters. Services by the writer. C. P. Hargleroad.

Heath, Leta Violet, daughter of Friends Stephen and Ellen Heath, died in Portland, Oregon, Jan. 17, 1909, aged 6 years, 10 months and 14 days. Little Leta was a regular attendant at the Brethren Sunday school, and was very eager, even in her last hours, to read the little letters and papers. Thus a sweet and tender flower has dropped and faded from our school as well as from the home. Services at their residence in Portland by the writer from Job 10: 20, 21. John W. Miller.

Hibshman, Sister Annie, nee Bollinger, died at her home in Myerstown, Pa., Dec. 24, 1908, aged 53 years, 7 months and 4 days. In 1877 she married Joseph G. Hibshman, who preceded her in death five years ago. Two sons and one daughter survive. Services at the Heidelberg house by the Brethren. Interment in the adjoining cemetery. F. L. Reber.

Hoover, Eli D., son of Geo. B. and Susan Hoover, born Oct. 14, 1856, near Hagerstown, Ind., died Dec. 1, 1908, at his home near the place of his birth, aged 52 years, 1 month and 17 days. He was married to Catharine E. Mahoney, to which union were born three sons. In the spring of 1885 he united with the Church of the Brethren. He was afflicted with spinal trouble. A shock from a stroke of lightning also seemed to affect his mental powers. He leaves wife, three sons, five brothers and two sisters. Services at the Brick church by Eld. L. W. Teeter from Rom. 8: 28. Burial in the cemetery near by. Chas. W. Miller.

Kinsey, Sister Leah, widow of the late Isaac Kinsey, died of pneumonia, Jan. 5, 1909, in the Chiques congregation, Pa., aged 81 years and 24 days. Deceased, with her husband, united with the Church of the Brethren in May, 1858. Services in the Mastersonville River Brethren church by the writer, assisted by Eld. S. R. Zug (of the Brethren) and C. Lehman (of the River Brethren). Text, Job 16: 22 and 17: 1, her own selection. Henry S. Zug.

Long, Sister Maria, daughter of Bro. William and Sister Hannah Byrd, born near Cross Keys, Rockingham Co., Va.,

at the home of her daughter, Mrs. Lee Proctor, at amsburg, Va., Jan. 11, 1909, aged 78 years, 9 months days. She was united in marriage May 24, 1849, with Samuel Long, who died eleven years ago. She was the of her father's family. She is survived by three sons three daughters. She held her membership with the ant Valley church. In the fall of 1907 she came from amsville, Ill., to make her home with her daughter, but ss than a year she became afflicted with cancer of the t, from which she was a great sufferer for six months. remains were taken to Illinois and interred by the side r husband.
Cora Byrd Garber.

ck, Bro. Joseph, died at his home in Uniontown, Fayette Pa., Jan. 15, 1909, aged 80 years. He was a faithful ber of the Church of the Brethren for many years. He a great-great-grandson of Alexander Mack. He was ied to Miss Rebecca Fouch Nov. 29, 1855. To this union sons and a daughter were born. The daughter pre- him several years ago. His wife, three sons and one er survive. Services at the home by Eld. Jasper thouse, assisted by Alpheus Deholt.
Mary C. Barnthouse.

ller, William Deatrick, eldest son of Geo. M. and the Sister Anna J. Miller, died of epilepsy at the home of ather in Westminster, Md., Jan. 17, 1909, aged 26 years 14 days. Services were held at the house by the writer Eld. E. C. Brown, from 1 Sam. 20: 3. Interment in the ow Branch cemetery, beside the grave of his mother, died in April, 1907. His father, one brother and one r survive.
W. E. Roop.

ller, Margaret, wife of Friend Henry S. Miller, died in ounds of the Dunnings Creek church, Pa., Jan. 13, 1909, 71 years, 10 months and 11 days. She was a member ne Evangelical church. Her husband is a minister of River Brethren church. She leaves two sons and three hters. Funeral in the River Brethren church at Spring by Frank Brown, of the River Brethren church, and vriter. Interment in the Shellsburg cemetery.
Levi Rogers.

hler, Daniel W., born in Ashland County, Ohio, Feb. 28, died in the Big Creek church, Okla., Jan. 13, 1909, aged ears, 10 months and 15 days. He leaves a wife, four and two daughters. He was anointed Jan. 5. Feb. 22, he was united in marriage with Barbara Ann Plank. eptember, 1882, they moved to Missouri, and united with Church of the Brethren in 1888. He was elected to the on's office in 1894, moved to Oklahoma in October, 1903. ment in the Brethren cemetery, of the Big Creek church. Job 14: 14. Services by the writer. A. J. Detrick.

ff, Allen, son of Brother and Catharine Neff, born near hester, Preble Co., Ohio, Dec. 2, 1829, died at his home of Germantown, Ind., Jan. 3, 1909, aged 79 years, 1 h and 1 day. Aug. 25, 1853, he was married to Caroline e, to which union were born three sons. He united with Church of the Brethren about thirty years ago. He was ted more or less for a number of years. About one before his death he was anointed. Services held in the eran church at Germantown, by Eld. L. W. Teeter. l in the cemetery near by. Chas. W. Miller.

irigh, Geo. B., born in Pennsylvania, in 1839, died near rt, Wyoming, Dec. 23, 1908, aged 70 years. He was k by a train and killed. Feb. 25, 1854, he was married annah Fetter, to which union nine children were born. vas a member of the Old Order Brethren church. Serv- by Bro. A. J. Ellenberger, assisted by M. E. Horst (Men- e), from Heb. 4: 9. His remains were brought to Pea- for burial and laid beside his wife. Katie Yost.

plogle, Sister Virgin Mary, died at the home of her hter, Mrs. Geo. Curtis, five miles west of Middlebury, Jan. 14, 1909, aged 66 years and 10 days. Services by vriter from Rev. 14: 13. Interment in Oak Ridge ceme- J. H. Schrock.

yer, Bro. Jonas, son of Samuel and Annie Royer, died e Tulpehocken congregation, Pa., Jan. 11, 1909, aged 72 , 4 months and 3 days. He is survived by his wife and children. Interment at Royer's meetinghouse cemetery. ces by Elders John Herr and Jacob Nissley.
F. L. Reber.

gley, Sister Barbara, wife of Bro. John Seigley (de- d), born in Lancaster County, Pa., Nov. 14, 1833, died 18, 1908, in the bounds of the Chippewa church, Ohio, 75 years, 3 months and 4 days. Deceased was the er of three children, all of whom survive. Services by A. I. Heestand. Text, 2 Tim. 4: 6. Interment in Chip- cemetery by the side of her husband.
Mrs. D. R. McFadden.

lters, Adaline, born in Holmes County, Ohio, Aug. 7, died Jan. 15, 1909, in Kalamazoo, Mich., aged 72 years, nths and 8 days. Only a few weeks ago she moved from en, Ind., to Michigan. Her death was due to a complica- of diseases. Her remains were brought to the Rock church, Goshen, Ind. Services by the writer from Psa. 5. I. L. Berkey.

land, Bernice E., nee Reeves, wife of Allen Weland, in the bounds of the Turkey Creek congregation, Okla., Dec. 20, 1908, aged 25 years, 6 months and 1 day. ices by the writer from John 11: 25. J. H. Gordon.
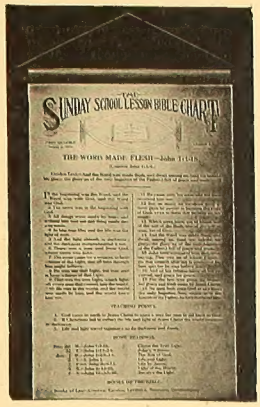
herley, Bro. Ed., born in Adams County, Pa., Sept. 13, died at Astoria, Ill., Dec. 28, 1908, in the bounds of Woodland church, Ill., aged 40 years, 3 months and 15 . He, with his parents, came to Astoria at the age of years, at which place he resided until death. Sept. 16, he was united in marriage with Sister Susan Burgard, hich union were born seven sons, all of whom are at . Aug. 7, 1904, he united with the Church of the Breth- Besides his companion and seven sons he leaves an father, two brothers and three sisters. Services at the h Fulton church of Astoria by Bro. S. G. Bucher. Text, 7: 13-16. Interment in the cemetery near by.
Fannie Stambaugh.

rightsman, Bro. P. R., died at Saginaw, Texas, Dec. 29, aged 74 years, 7 months and 13 days. Services at the e by Bro. K. G. Tennison and the writer from Matt. 5: 8. rment in the Saginaw cemetery. A. J. Wine.

der, J. K., born Oct. 7, 1862, in Berks County, Pa., died he Peabody congregation, Kans., Jan. 10, 1909, aged 46 s, 3 months and 3 days. April 22, 1900, he was united marriage with Miss Lissie Sinex, to which union two ren were born. Besides his wife and two children he s four brothers and two sisters. He and his wife united the Church of the Brethren May 28, 1905. Services at home, by Bro. Wm. Mohler, assisted by Bro. A. J. Ellen- er, from Matt. 24: 44. Interment in the Brethren ceme- Katie Yost.

rtman, Maria, nee Balsbaugh, born Sept. 18, 1828, died 12, 1909, in Palmyra, Pa., within the limits of the g Creek church, aged 80 years, 3 months and 24 days. was a model Christian mother and possessed a strong acter. She was a diligent reader and a profound thinker. loved to talk of the goodness of God and his many ious promises. She was married to Bro. John Zortman one years ago. Thirteen years ago he died, also one and one daughter. Two sons and one daughter survive. life was exemplary in all respects. She was a sister ro. C. H. Balsbaugh, who died just six days later. Only brother remains. Her life will long be remembered by who knew her. Services at Hanoverdale, Pa., by Elders I. Longanecker and J. H. Witmer. Text, Philpp. 1: 21. son from Idaho arrived at 2 P. M., on the day of the ral, when another short service was held around the casket. Interment in the cemetery near by.
John J. Shiffler.

Sunday-School Lesson Bible Chart
for 1909



¶ The accompanying cut shows a reduced facsimile of one page of our 1909 SUNDAY-SCHOOL LESSON BIBLE CHART. Size 13x20 inches, 56 pages. When hung on the wall the large print can be read at a distance of 10 to 15 feet.

¶ The Golden Text, Memory Verses, and some of the headings are printed in red—the rest in blue.

¶ It contains all of the Sunday-school Lessons for 1909.

¶ Each page contains the full text of one of the lessons—The Golden Text, The Home Readings, Three Teaching Points, Subject and Scripture Reference.

¶ The Books of the Bible are arranged in Groups, for memorizing.

¶ There are 4 pages of songs. Four songs to a page. One page for each quarter. Sixteen soul-stirring songs printed in regular song sheet size.

Reasons Why You Want It.

1. It keeps the lesson before you the entire week.
2. The Teaching Points are suggestive and will start you to think about what the lesson is to teach you and others.
3. It is attractive to old and young and gives you a decidedly favorable impression of the lesson.
4. If hung in the dining room it will lead you to talk about the lesson while you eat.
5. It will awaken a relish for further study.
6. It presents the lesson through the eyegate.

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Number Three

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"Could I Tell It."	**"Tell Mother I'll Be There."**
"Somebody."	**"The Name of Jesus."**

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NOTES NOT CLASSIFIED

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Jan. 24 we were very glad to have with us Eld. James B. Shisler, of Harleysville, Pa. He gave us a very helpful and edifying sermon, which was much appreciated.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 27.

Mt. Garfield.—Our four weeks' series of meetings closed with four additions,—three by baptism and one by letter. One awaits the rite of baptism. We held communion service on Saturday evening, Bro. Moses Deardorff officiating. This being the first meeting of the kind in this vicinity, and the people not being familiar with our customs, few outsiders were present. The entire service was concluded at eight o'clock,—the usual hour for regular services,—and by that time the large house was well filled with people. Bro. Deardorff, while with us, preached the Word with such power and simplicity, that everybody was anxious to see and hear all the Truth. Considering the muddy roads and the dark nights, the attendance was all, and more, than was expected. We regret that our brother and sister could not remain with us longer. We feel much encouraged with the future outlook here. Last Sunday was the third session of our Sunday school; eighty-four took part in the lesson. The preaching service, which followed immediately, was in charge of Bro. Salem Beery, and the attendance was good. Bro. Deardorff preached his farewell sermon in the evening. We now number twenty-seven, and are scattered over a large territory, but have a very dense population in close proximity to our church, there being over 140 families living within two miles. We invite those seeking new homes near a church, or in a congenial climate, to come and help us build up a good strong church. Pray for us in our work!—H. H. Winger, Palisade, Colo., Jan. 20.

Upper Canowago church has had a season of great spiritual refreshing since our last report. Jan. 3 Eld. Andrew Hutchison began a series of meetings at East Berlin, Pa. He dealt out the Bread of Life in his forceful and convincing manner, continuing until Jan. 22. Next day Bro. W. H. Widder continued the meetings until the 26th. Saints were encouraged and built up, and sinners were warned to "flee from the wrath to come."—Andrew Bowser, East Berlin, Pa., Jan. 26.

Philadelphia, Bethany Mission (3255 Kensington Avenue).—Jan. 17 Bro. A. J. Culler gave us an instructive doctrinal sermon, after which six souls were buried with Christ in baptism. The Lord has graciously blessed our Mission, in this neglected part of the city. Pray for us!—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 23.

South Bend (First Church of the Brethren).—We have just closed a most interesting two weeks' series of meetings, conducted by our pastor, Bro. M. Clyde Horst. He was assisted by Sister Marguerite Bixler Garrett, of Bluffton, Ind., who conducted the song service. She also gave us two of her lectures on her "Trip to the Holy Land with her Hymn Book." The attendance and interest at all of the meetings was the very best. Nineteen were received into the church by baptism and one was reclaimed. Our congregation is in a very flourishing condition, and we all feel very much encouraged with the work of our pastor during the past year.—Pearl Wenger Jackson, South Bend, Ind., Feb. 1.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad).—Jan. 10 we had a blessed and joyful experience. In the morning and evening a missionary gave us touching and inspiring talks, having a large after meeting in the evening, when about forty reconsecrated themselves to the Lord's service. In the afternoon Bro. Maurice Mower, from Camden, N. J., only eleven years old, gave us a very simple but interesting talk. The church was crowded. All seemed very much impressed with his childlike sincerity. We had hoped to have Bro. Alva J. Spacht, of Royersford, Pa., with us for some time, but he could stay no longer than a week,—from Jan. 11 to 17. He preached every evening with much earnestness, and his efforts with us were very much appreciated. The meetings still continue, our pastor, Bro. Charles A. Bame, preaching each evening. His sermons are very spiritual and uplifting. We expect the meetings to close this week. Last Sunday, Jan. 24, six were buried with Christ in baptism. May the work continue to prosper!—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 27.

Beaver.—Our two weeks' series of meetings, conducted by Bro. J. W. Brubaker, of Prairie City, Iowa, has now closed. As members we feel much built up in the faith. There were no accessions, but we feel sure that some were almost persuaded.—Belle Ruth, R. D. 1, Grand Junction, Iowa, Jan. 25.

Burnetts Creek church met in council Jan. 7, with Bro. G. B. Heeter presiding. Two were received by letter,—Eld. S. G. Sites and wife, of Petersburg, W. Va. Bro. Marion Hanna was elected Sunday-school superintendent. An election for two deacons fell on Brethren Perrin Judy and Albert Tobias. On account of the sickness of Bro. Judy, installation was deferred until Jan. 21. One has been received by baptism since our last report.—Bessie Mertz, Burnetts Creek, Ind., Jan. 30.

Mulberry Grove.—Bro. I. D. Heckman, of Oakley, Ill., began a series of meetings at our country church Jan. 24, and closed today. Stormy weather and muddy roads compelled us to close sooner than intended. All seemed pleased with the meetings. The members were greatly benefited, and others seemed much interested.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Jan. 31.

South Los Angeles.—Jan. 17 the Christian Workers held a special program, entitled, "The Church: her needs." Short talks were given on the different departments of the work at this place. Bro. J. W. Cline, of East Los Angeles, has had charge of the services for the past month, while Bro. Wm. Wertenbaker was holding revival services at Pomona.—Ethel M. Church, 719 E. Jefferson Street, Los Angeles, Cal., Jan. 25.

SUNDAY SCHOOL IN A TOURIST SLEEPING CAR.

To avoid Sunday travel, we had planned to start on our trip to California early in the week, but circumstances, not controlled by us, necessitated the postponing of the trip a few days, so wife and I left on Friday morning and, at Chicago, boarded a tourist sleeper, scheduled to arrive at Glendora, Cal., on the following Tuesday morning, without change. There were fifteen in the car, about all being strangers to each other. As usual, on such long journeys, we had become fairly well acquainted with each other before the close of the first day. Among the passengers was a very sick lady, accompanied by her husband, en route to Prescott, Arizona, in search of health.

Knowing that Sunday would be included on our journey, we had taken with us some Sunday-school literature. All who were interested had access to this literature on Saturday. Our suggestion, to conduct a Sunday-school service upon the following day, was thought, by one of our friends, to be impractical, as a few of our tourists seemed to enjoy card playing more than a religious service.

We were not a little surprised to see the general response by these people to our invitation to participate in this informal Sunday-school exercise, and the freedom manifested in the lesson discussion. About half of them were accustomed to attending Sunday schools using the International Lesson Course. Among the number was a fifteen-year-old boy, who had with him a Bible which he received from his teacher for regular attendance in Sunday school.

The make-up of the class was peculiar in many ways. States represented were: New York, Michigan, Ohio, Illinois, Montana, California and Canada. Denominations represented were: Methodists, Church of the Brethren, Episcopalian, Evangelical and Catholic. Some were not identified with any church. A few different nationalities were also represented. The exercises were closed by singing "The Glory Song" by E. O. Excell, which is very familiar to the Sunday-school world, and in which a part of our number engaged who had not taken a part in the lesson discussion.

Just how much good has resulted, or will result, from this service, we may never know, but we were pleased to learn afterwards that our song service was greatly appreciated by the lady who was in bed sick, at the other end of the car. The absence of card playing, the remainder of our trip, was very gratifying.

Our colored porter, one of Booker T. Washington's former pupils, and a very refined and obliging gentleman, added greatly to the pleasure and comfort of our trip.

At this time we are at Glendora, in Southern California, where Bro. J. W. Cline is the district Sunday-school secretary. We learn that he is doing a splendid work in inspiring the Sunday-school work of the district.

Glendora, Cal., Jan. 18. Levi Minnich.

FROM BOTETOURT CHURCH, VA.

At the regular church council of the Botetourt congregation, held Jan. 23, the following report was made showing a summary of the work of the church for the year ending Dec. 31, 1908: The total membership consists of 639 members including eight elders, twenty ministers and twenty-two deacons. There are twenty-one preaching places, fourteen of which are mission points, having a minister in special charge. This plan has been operative in our congregation for four years, and the results are quite satisfactory. Of sixty-seven members, received during the past year by baptism, forty-nine were baptized at these mission places.

There were held, during the year, eight series of meetings. Two of these series of meetings were conducted by home ministers. Eighteen series of meetings were conducted by our ministers in other congregations. Sermons preached in the congregation by the home ministers were 260; in other congregations, 319; total, 579. Eighty-one sermons were preached by visiting brethren.

There were eight organized Sunday schools, only three of which continued all year. Three Christian Workers' meetings were conducted. We also have one Mission Circle, supporting Brother and Sister Ross, of India. The total offering for the year, for all purposes, was $2,848.69.

While these items show, in most cases, an increase of work and seeming results, yet there remains much room for better organization and concentration of forces. The pastoral work falls below the previous year, which is much regretted. The providence of our Heavenly Father has blessed us, and with greater strength from him may we do more and better work during the coming year!

Jan. 23. C. S. Ikenberry.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, $1.50 per annum.

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It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

More and more is the value of coöperation being ognized everywhere. President Roosevelt has in- d the Dominion of Canada and the Republic of xico to send representatives to a North American nference for the preservation of the natural re- rces of the continent, and this conference is to be d in Washington Feb. 18. The President calls ention to the fact that the preservation of our for- , and other natural resources, is of vital interest very citizen of the respective countries, and that, ause of its importance, the work should not be limit- by State lines. Undoubtedly the conference will ve the purpose of bringing about the most happy ations between the countries concerned.

The one hundredth anniversary of the birth of raham Lincoln, on Friday, Feb. 12, calls renewed at- tion to the many sterling qualities of the great eman- ator. So perfectly did he grasp the true situation affairs, that his life is frequently pointed out as illustration of the fact that Providence shapes the velopments of history. He was an orator of ability, celling in clearness of statement and aptness of stration. As a statesman his career was character- d by courage, wisdom, and unbounded patience. It been thought by many that it was fortunate for the rth as well as the South that, at the most critical iod in the history of the nation, he was in charge affairs, for his heart was large enough to love the ve owner, while bitterly opposing slavery with its endant evils. Generations yet to come will revere memory of the wise and great man, whom Provi- ice plucked out of obscurity to free a race, and fill the task allotted him.

Feb. 8 King Edward and Queen Alexandra, of En- nd, started on their long-contemplated trip to Berlin, ere no British king has been for a number of years. ich importance is attached to the meeting of the wned heads, who, though uncle and nephew, have always been on the most intimate terms, owing to ernational differences. Much is hoped for, from the sent conference, in the interest of European peace, ough unfortunately, the British nation, at present is a state of intense excitement, bordering on actual nzy. A theatrical play, entitled "An Englishman's me,"—first produced several weeks ago, and depict- vividly the horrors of an invasion of England by a eign army,—is said to have wrought the excitement the people to the highest pitch. The *Daily Mail*, at suggestion of Lord Esher, has organized itself as a ruiting office, and everywhere there is a cry for litional forces and armament, to repulse the im- pending foe. Thus it appears that a sensational melo- drama at the theaters is largely responsible for the present deplorable clamor for defense when, perhaps, there is no real danger of war, and least of all with Germany.

New York having passed a law to regulate lobbyists in their influence upon legislators, A. J. Clark, a minis- ter, was the first man to be sworn in under the provi- sions made. According to his statement he does not be- lieve that it is right to "legislate the people into being Christians." He claims that a man may attend the the- ater on Sunday, that he may attend to business on that day if he so chooses, and that he may even drink on Sunday, provided he does not become intoxicated. Ac- cording to this minister's logic, a man ought to have the right to do whatever he thinks proper, according to his faith, or way of looking at things. If that were true, why have any laws at all, regulating morals? Every man could be a law to himself.

Whatever may be said by the opponents of prohibi- tion, *facts* speak for themselves. This, the first school year since Kansas City, Kans., closed her saloons, finds six hundred boys and girls, between the ages of twelve and eighteen, able to attend school for the *first time*. In former years these children were unable to attend because they were compelled to assist in sup- porting their respective families,—all because of a drunken and dissolute father. Missouri is also waking up on this question of prohibition. Petitions were presented to both branches of the legislature Feb. 2, prohibiting the manufacture and sale of intoxicating liquors within that State. On the same day, also, a strong local option bill was introduced in the lower house of the legislature of Pennsylvania.

A bill has been introduced in the Illinois legisla- ture which aims to make it unlawful for a public school pupil to join a secret organization. The pro- moters of the proposed bill are hopeful that, by an early enactment of that statute, the question will be settled,—so far as Illinois schools are concerned. Of late there has been considerable friction between school authorities and the pupils and parents, be- cause of the school fraternities. It has been shown, again and again, that the best interests of the schools were interfered with by the secret organizations, and yet many parents were foolish enough to side in with their children against the restrictions of the school boards on this important matter. With the legal pro- hibition against societies of the kind referred to, it will be the duty of school officials to insist upon its enforcement.

Switzerland has largely solved the problem of dealing with the "tramp" and "loafer" in a practical way. Vagrants are not allowed to beg while pretend- ing to look for work. Begging is construed to be a crime, and so is vagrancy, and in some cantons a special fee is given police officers for every vagrant they arrest. If a man is out of work in Switzerland, he must try to find work speedily, for if he does not, the authorities will find it for him, and of a kind not at all to his taste,—tiring and badly paid. He cannot refuse; if he does, he is committed to the penal work- house, an institution with military discipline. Here he is compelled to labor to the extent of his strength, for these institutions are self-supporting, and he must earn what he receives. It is but just to add, in this connection, that Switzerland makes most abundant provision for its *respectable* unemployed who are in need of help. For these there is an abundance of pub- lic as well as private relief, and it is said that no one has ever been permitted to suffer who is really deserv- ing of help, and anxious to work when opportunity offers.

The little Republic of Liberia, on the west coast of Africa, was founded in 1822, to afford a refuge for liberated slaves from the United States. Since then the country has been under the protection of the United States, but its prosperity has never been very great, and even now its inhabitants number but fifty thousand. Surrounded, as they are, by barbarous blacks, they are having a hard time to maintain a national existence. The United States Congress has been asked to send a committee of investigation to view the situation and devise means of relief. There is also a strong move- ment to have the colored people make use of the oppor- tunity to establish an active mission station in Liberia, from which as a base to reach out to the many thousand of negroes, as yet outside of gospel influences.

Italy, with its 200,000 or more persons, made home- less by the recent earthquake, has a prodigious problem on her hands in properly caring for them. The mu- nificent charity of the American people, as well as the liberality of the other nations, is doing much to help in bearing the burden, but nevertheless it is costing $100,000 a day to meet the bare necessities of the stricken people, and this is a sum which no country can long afford to pay. An eye-witness of the scenes in the earthquake area says that the condition of the peo- ple is truly pitiable. The destruction of their homes has left them almost penniless, and, to a large extent, the terrible experiences passed through have almost un- fitted them for the duties of life. However, the Italian Government is doing all it possibly can, and is planning to give employment to thousands in clearing away the wreckage, etc.

Devastating floods have long been recognized as a prolific agency in robbing the farmers of some of the choicest portions of his soil. Nevertheless it is most startling to read, in the recent report of the Secretary of Agriculture, that the rivers of the United States are annually pouring into the ocean not less than one billion tons of sediment,—the very richest soil; in fact, the very cream of it. He estimates that this annual loss exceeds, in its total amount, all the land taxes of the country, and the loss is steadily increasing rather than diminishing. Judicious planting of forests along mountain slopes and water-sheds, and especially near the headwaters of our rivers, will, in the opinion of the Secretary, be a valuable help in preventing much of the erosion so general at present. Then, too, since thousands depend upon our rivers for their water sup- ply, it is desirable that the streams be kept as free from pollution as possible.

One of our patrons sends us particulars concern- ing the offer made by Mr. Samuel Saucerman, of Des Moines, Iowa,—a man of wealth who is much interested in reform work. To any boy in Des Moines, Iowa, from nine to sixteen years of age, who will take a pledge to abstain from tobacco and liquor, and re- frain from gambling, profanity and slang, he will give $1 toward a bank account and contribute one cent a day for three years, and another dollar at the conclu- sion of the period. All this, provided the pledge is faithfully kept. At the same time he urges boys, who accept this proposition, also to save the nickels and dimes they would otherwise have spent for tobacco and liquor, and add them to their account. He figures that if the boys will do this, none will arrive at the age of twenty-one years without having enough to take them to college, or give them a good start in life. In hitting at tobacco, liquor, gambling, profan- ity, and slang, Mr. Saucerman is attacking the chief foes of a young man's success. He considers his money well spent, if it will do what he hopes it will,—save the boys from the vices of the day, and rear them to useful and honorable manhood.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

TOO LATE.

SELECTED BY RACHEL MANON.

"They do not love, that do not show their love."—Shakespeare.

You placed a flower in her hand today—
A pure white flower in her hand of clay;
I thought as I gazed on that blossom rare,
"How long is it since you placed one there?"

She lived by your side for many a year—
You forgot the flowers till she lay on her bier
Will it make her happier in that land on high,
To know your flowers in her dead hand lie?

You forgot a smile, a loving caress
Would lighten her burdens, make her cares less;
You may think of it now, when she's gone to rest,
With her poor, tired hand lying cold on her breast.

"You loved her," you say. Did you tell her so?
Then how, dear friend, do you think she could know?
While she lived was the time your love to make known;
She needs it not now—the dear soul has flown.

Gypsum, Kans.

THE CHRISTLIFE.

(By Corresponding Editor.)

It seems to us that a great question, a very pertinent question, with us should be, What is the Christlife intended to be for men and women while yet in this life? In the world today, among Christian people, there seem to be two schools of thought, as to how the religion of Christ should shape and direct the Christlife. The first is, that religion,—the Christlife,—points to sacrifice and to suffering. And, if these things do not come voluntarily, we are to court them,—to help to make them come. These people forecast religion to be cloudy, dark, blue and uninviting, and say that it bespeaks an ascetic life. The object is to make this life, here, as miserable as possible, feeling that, in proportion as this life is one of misery and sacrifice to us here, the one beyond, through comparison, will be a proportionately intensified one of enjoyment. This view obtains on the assumption that, as Christ suffered for us, and thus purchased our salvation from the Father, so we are now to suffer and sacrifice, to purchase it from Christ, which view, it seems to us, robs God of his free salvation and Jesus Christ of the glory of a free atonement.

Furthermore, it makes men selfish and uninviting. Such Christians,—no matter how sincere they may be, and how devoted they are to their religion,—seem to be, to their fellow-men, selfish, uninviting and repulsive, thus defeating the great purpose of Christ in dying to save the world. It is a mistake to take the position that, because Christ died for us, we must die for him. This would be an even exchange with the bulk of merit on our side, because, he being the Godman could sacrifice and die easier than we. And how could we sing, "He paid it all," when we are expected to pay it back in kind? It is true, that, because of the great love he showed in dying to save us, our love to him for the salvation of souls should be great enough to make us willing to make all necessary sacrifices for him, not thereby to merit salvation, but to express our loyalty and gratitude for the salvation already so freely offered and given.

We are not to court persecution, trouble and misery, and then offer it to the Lord as a sacrifice made for his sake. The announcement of the purpose of Christ's coming was: "Peace on earth, good will to men,"—a deliverance from a condition that is a synonym of all that can be catalogued under the terms "suffering and misery." The Christlife is to bring to us the state of mind felt by the prisoner who has been liberated from a lifelong sentence. And we can all have some idea of what kind of a feeling that would be.

The other view of the Christlife is the entering into a state of joy, peace and safety, escaping from the bondage of sin, made free from its power of servitude, its unbearable burdens. It is the accepting of the most gracious invitation ever offered to mortal man, "Come unto me, all ye that are weary and heavy laden, and I will give you rest. For my yoke is easy and my burden is light."

The yoke and burden of sin, or Satan, are hard and heavy. How ought it to make us feel to exchange the hard and the heavy for the easy and the light? Ought it to sadden our hearts and lives? Ought it to take the light from our eyes, the smiles from our faces and the sweet and gladsome words from our lips? Surely not. If it did, then, indeed, would the blessed Christ not get joy and glory for the great love that prompted him to suffer and die, to redeem us from the power of sin.

Jesus died to save us now, to liberate us, at once, from the power of sin, and enable us, at once, to sing the song of deliverance. It is a present salvation, and gives us a splendid foretaste of the eternal joys, to be given to the faithful at the close of this salvation. We are to have joy and gladness in our associations with each other now. And this joy and gladness is to shine out of our lives into the lives of those around and about us, that they, too, may see our joy, and, seeing it, may desire it and obtain it. Peter and the apostles became so filled with this joy that they could not hold it,—could not keep it to themselves. They were constrained to tell it. Their eyes, their faces, their tongues, their hands and feet told the gladsome story of the Christ-love. O, brethren, O, sisters, let us all get more of the Christ-love, the Christlife, into our hearts and we will then be a happier people, quibbling less about what we shall eat and drink, and the form we shall place on the clothes which we wear, and how our houses of service shall be made; but more as to how we can get people into the kingdom of heaven and keep them there.

Our watchword should be "Go ye!" Go out; go everywhere with the invitation of Christ. Invite the people to come,—compel them to come in. The Master has a large guest-room, and he wants it filled. He calls us to help him get the people in, and to feed them so lovingly and well that they will have no desire to go out again.

There is a great effort being made to get men and women into the kingdom. This is right, because so Jesus wants it to be. But when we get them in, we must make it a place for them where they can feed, grow, and enjoy all the blessings and liberties of the Gospel of Jesus Christ.

A few weeks ago a movement was started in Cleveland, Ohio, by a number of young people, about eighteen thousand in number, to live for two weeks, "in imitation of Christ," or to live as Christ would live, were he here. The movement has caused considerable comment, on the part of a number of ministers, and in different religious newspapers and otherwise. By some it is warmly commended; by others, criticised, and, by still others, ridiculed and condemned, especially in reference to the shortness of the time. A Catholic priest says, that instead of trying to imitate Christ by living as he would live, were he here now, it would be better for these young people to imitate him in living as he lived when he was here.

The trouble in this experiment in Christ-living will be the interpretation which is placed on how Christ would live were he present with us. During Christ's active ministry he enunciated a plan of right living by example and precept. In this precepted and exemplified scheme and plan he showed men how to get into the new kingdom or new life, and also how to live in it after getting there. Then he suffered and died to seal this plan by the shedding of his blood. With the blood-sealing we have nothing to do, but with his precepts and examples in living we have much to do.

And it is very interesting to think about,—just what kind of living we should do that we may most nearly live the Christlife. Indeed, it would be quite interesting for us to know just how these young people are living their ideal Christlife. It is a worthy desire or purpose, on their part, and it would be equally worthy on our part, not only for two weeks, but for all the time. To live the Christlife among men should be our highest purpose and desire. H. B. B.

CHRISTIAN BAPTISM.

BY C. D. HYLTON.

1. *Its Importance.*—The following reasons are given for believing that baptism is important:

(1) God sent John the Baptist into the world and he instituted baptism. Mark 1: 2-5.

(2) Christ thought it important for himself to be baptized and could not be dissuaded by his forerunner, John. Matt. 3: 13-15.

(3) In his personal ministry Christ taught, and his disciples practiced, baptism. John 3: 22; 4: 1, 2.

(4) After his crucifixion, burial and resurrection, Christ, in his last commission, commanded his disciples to go into all the world and baptize the nations. Matt. 28: 19; Mark 16: 15, 16.

(5) The apostle Peter regarded baptism as an important matter to the Pentecostians (Acts 2: 38); also for Cornelius and his house (Acts 10: 48).

(6) Ananias, in bearing the message from God to Saul, believed baptism important. Acts 22: 16.

(7) Philip, in instructing the Samaritans in the way of salvation, believed it important for believers, both men and women, to be baptized. Acts 8: 12. He also required it of the Eunuch. Acts 8: 38.

(8) Paul, the educated and great reasoner, believed baptism to be so important that the twelve disciples at Ephesus, who had not been properly baptized, were correctly baptized (Acts 19: 5), and then he laid hands on them, and they received the Holy Ghost. He also taught the importance of baptism to the Philippian jailer. Acts 16: 33.

Reader, can you afford to take issue with these men of God, and the Lord Jesus Christ himself? What thinkest thou?

2. *Its Design or Purpose.*

(1) For the remission of sins. Acts 2: 38. "Arise and be baptized, and wash away thy sins." Acts 22: 16. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Mark 1: 4.

(2) For the reception of the Holy Ghost. "And ye shall receive the gift of the Holy Ghost." Acts 2: 38.

(3) To get into the kingdom of God. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

(4) To get *into* Christ. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27.

(5) *To save us.* "The like figure whereunto even baptism doth also now save us," etc. 1 Peter 3: 21. "He that believeth and is baptized shall be saved." Mark 16: 16.

3. *Who is Eligible?*

(1) Believers. "He that believeth and is baptized shall be saved." Mark 16: 16.

(2) Penitents. "Repent and be baptized." Acts 2: 38. Thus irresponsible parties, infants and idiots are not eligible for baptism.

4. *Where Performed.*—"And were baptized of him in Jordan." Matt. 3: 6. "And they went down both into the water, . . . and he baptized him." Acts 8: 38. Nowhere in the Scriptures can we find an instance of baptism being performed without going into the water.

5. *How Performed.*—Since the applicant for baptism must, according to the Word, go into the water, to be in position for baptism, therefore Paul says, "Buried with him in baptism." Col. 2: 12. "Therefore we are buried with him by baptism into death." Rom. 6: 4. Again, Paul refers to baptism as a planting. Rom. 6: 5. In Heb. 10: 22 baptism is referred to as "having our bodies washed with pure water." In conversation with Nicodemus Christ refers to baptism as being "born of water." John 3: 5. In the above scriptures the words "buried," "planted," "washed" and "born" clearly indicate immersion.

6. *Forward Action.*—The Children of Israel were all baptized unto Moses in the cloud and in the sea (1 Cor. 10: 2) when they obeyed the order of the Lord to "go forward." We are planted [baptized] in the likeness of his death (Rom. 6: 5), and he bowed his head in death. John 19: 30. "At the name of Jesus every knee shall bow." Then, how becoming it is to bow upon our knees when baptized in the name and by the authority of Jesus Christ!

7. *Triune Action.*—While baptism is referred to about seventy-five times in the New Testament, we are told in one place only *how* it should be performed.

Matt. 28: 19 says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A very large majority of the Protestant church believes and teaches the triune action in baptism, on the authority of the above scripture.

Triune immersion is in perfect harmony with the above Scripture. It is sustained by history. It is practiced by the Greek Church. It is endorsed by every Christian denomination of any note. It is safe.

Troutville, Va.

RECEIVING ALIEN BAPTISM.

BY B. E. KESLER.

SHALL we receive trine immersion, administered by other churches, and shall the recommendation, coming before next Conference, on this subject, become the rule of the church?

I am glad of two things,—the Church of the Brethren, from its organization, has been a reformatory church. It has also been slow to move on questions, once settled as the rule of the church. It may also be said, with pleasure, that when the propriety of any change becomes apparent, the church is free to act, and *does* act promptly.

But this subject is an important one. The proposed practice will never become the rule of the church, if it ever does, until it shall first have been fully ventilated, and the necessity, if there is any, be made apparent, and the propriety, if there is a propriety, be fully demonstrated.

The main purpose of this paper is to ventilate the subject, rather than to take a definite stand in favor of any position. Several phases of the subject will be considered in the investigation.

The importance of the subject is seen in that it involves a principle of church government already established. So far, the church has seen fit not to accept any baptism except as administered by an officer, duly authorized by the church. This question, if it passes Conference, effects a radical change in our church government. The question, with its answer by the district that is sending it up to Conference, asks that *adult* persons, baptized by trine immersion, be accepted for membership by the imposition of hands,—laying on of hands after our custom at baptism.

So far, the church has said to such, "You cannot be received on your alien baptism, because you could have gotten trine immersion from us in the first place, as well as from some one else."

At this juncture it may be remembered that our first administrator, whoever he was, could have gotten trine immersion from some baptized person, but did not. The eight persons chose, rather than to accept alien baptism, to receive baptism from an unbaptized person to start with. Now this was a mere matter of choice with them. Were they right or were they wrong? Would alien baptism have been better than baptism by an unbaptized person?

So far the church has said, "No." For if we had started on alien baptism, why reject it ever after? It may be observed, at the same time, that the church, either in belief, teaching, writing, or preaching, has never held to the doctrine of direct succession by ordination, that is, that baptism, to be valid, must come down by a succession of ordained administrators. But, in our practice, have we not acted on that principle? When we reject all baptism, not administered by an officer, duly authorized by the church, do we not, in practice, declare in favor of succession? What else, logically, can we make of it?

Now, which is worse, to declare in favor of succession in practice, and reject it in faith and teaching, or reject it in faith and teaching, and *receive* alien baptism, and thus *prove* that we do not hold to succession by ordination?

Furthermore, the church declares in favor of succession by ordination, a thing it neither believes nor teaches, in its practice in the communion services. Illustration: An adult who has received alien baptism comes up and desires to commune with us and we say, "No, you have not been baptized by a legal administrator. You have only had an alien baptism. We must baptize you first."

Now, which is worse, to reject this *adult* person, thus declaring in favor of succession by ordination, or to accept his alien baptism and say to him, "You believe as we do. You have been baptized as we were. Now just enroll your name with us, and be one of us, and then there will be no question about your communing with us"?

This same principle applies to those who *wish* to unite with us on their alien baptism. Still, the paper to come before Conference, if passed, required the "laying on of hands." Now some who have received alien baptism, have also had "hands laid on them," while some have not. Shall we discriminate and lay hands only on those who have not received this ceremony, or shall we make no difference or discrimination? If the laying on of hands by an alien is not valid, how can his officiating in baptism be? If we can not receive his work in the laying on of hands, how can we take his work as an administrator of baptism?

From the foregoing it will be seen that the passage of the query in question means a very radical change in our church government, but if its necessity or propriety should indicate its expediency, why not change? If a change would mean a reformation, bringing us nearer the spirit of the Gospel, let us make it. If not, then let "well enough alone."

That our faith and teaching, and our practice on the succession question are out of harmony, must be apparent. If, by the change, we can harmonize these, without involving greater interests, let us do it.

Again; this is an important question because it involves alien baptism. By alien baptism is meant trine immersion administered by any church except our own. Of this there may be varied cases or kinds, as baptism into churches that practice only trine immersion for baptism; baptism into a church that practices single immersion as well as trine immersion; baptism into a church that practices affusion as well as immersion.

Now, while trine immersion may be had in any of these churches, some of them "lay on hands" and some of them baptize infants. If the paper passes Conference in its present form, then all who have received alien baptism on their admission to fellowship, will have to have "hands laid on them" by one duly authorized by our church, even though it may have been done previously at their baptism. But which is better, Alien baptism or alien imposition of hands? If one is valid, why not the other?

Furthermore, this paper excludes those baptized in infancy, which is all very well, but where shall we draw the line between infancy and childhood?

On this point it may be said: "Do not cross the bridge until you reach it. Wait until we meet a case." If there is a principle involved that will ever have to be settled, let us settle it at the outset, and then, when the case is met, it will have been settled already, and give no more trouble. To do this may require some change or addition to the paper under consideration.

As to receiving alien baptism, permit an illustration: There are churches known to be almost identical with ours, in faith and practice. Now these churches, by delegation, confer with us as to the propriety of a union. They are baptized as we are, and the few minor points of difference between us they are willing to lay aside, and adopt, in full, the Gospel as we understand it. Would we receive them into fellowship as a body? If so, why reject an individual who would apply on the same conditions? Do we, by virtue of our effort, to restore primitive Christianity in 1708, have an exclusive right to administer the ordinances of the Christian religion?

Then, too, this is an important matter because it involves the great principle of theological consistency. As seen already, there is manifestly an inconsistency in our teaching and practice on the question of "succession," which could be removed by the passage of the query under consideration.

"But," it may be said, "would it not be inconsistent for us, at this late date, to change an established principle of church government?" Not a bit, if it is in the line of a reformation. That is the fundamental principle of our existence,—reformation. Besides, once Conference settles on a principle of doctrine, or of church government, it is perfectly consistent to act in harmony with that principle; indeed, it would be inconsistent not to do so.

So far we have said, "We cannot receive alien baptism," and we have been consistent, so far as that point alone is concerned, in not receiving it, but suppose Conference sees fit to receive such baptism with the "laying on of hands," would it not, then, be perfectly consistent for us to do so? Would it not be inconsistent not to do so? So the consistency and the inconsistency turns or hinges entirely upon the ruling of Conference in the matter.

Some objector may say: "But those who have received this alien baptism were not baptized into the true faith. They did not believe in the whole Gospel as we understand it, when they were baptized." Well, have we not adopted some things, which, we fully believe, are all right, but which were not in the Church when organized in Germany, or even when we were baptized into the church? Must we be baptized anew to get into these properly?

Besides, when we baptize children from seven to twelve years of age, is it presumed that they comprehend and believe in the prominent doctrines of the church? Indeed, can they do so? If not, must they be baptized anew when sufficiently developed and instructed as to comprehend and believe them? In fact, does the Bible require that the applicant *must* comprehend and believe all doctrinal matters before he is ready for baptism? The church being the "school of Christ," must the pupil be a graduate before entering?

Another point raised is this: "But this alien baptism is administered by an unbeliever,—one who does not believe, though capable of doing so, the truths of the Bible as we understand them." Well, does the faith of the administrator affect the relation of the baptized? How many of us may have been baptized by men who did not, at the time, fully believe in all the doctrines and principles of the church, and, finally, either left the church or were expelled for this cause? Must such be baptized over? Still, this is an important matter, because of the varied cases to be met with, and here is where the greater difficulty lies in the case.

Here is a church that baptizes by trine immersion, lays on hands perhaps a little differently from what we do; and here is another that baptizes by trine immersion, but does not lay on hands; and here is another that practices single immersion as well as trine; and here is another that practices affusion and infant baptism, as well as trine and single immersion.

Now, to adjust the paper or query before us, to all these cases, brings up the question: Can it be done? Venturing a prophecy I will say, Not in the form in which it is coming before Conference, for if, in the former case, the baptism is valid, so is the laying on of hands. In the latter cases, infant baptism being rejected, the difficulty of drawing the line between infancy and childhood, confronts us. The paper does not attempt to locate the line. And if Conference does *not*, who will? Or who has authority to do so?

While no direct attempt has been made to take sides on this question, yet the careful reader will be able to locate the writer, and later on a more decided stand may be taken.

It is unfortunate to have questions of doctrine or church government come before Conference before they have, in some way, been brought to the attention of the church generally, and permitted a full discussion of the subject, before it reaches Conference. To this oversight may be traced nearly all perplexing and unpleasant experiences in open Conference, and the "continued" papers, held over from year to year.

To avoid things of the above nature is the only plea of this article. It may not be helpful, but the hope is entertained that it will arouse thought and investigation on this paper before it reaches Conference. If the paper is not in shape to pass in its present form, perhaps some can shape a substitute that will. Or if such papers cannot pass in any form, then, perhaps, some one will be prepared to show why it cannot be, and Conference will not be burdened with it, more than to give it a respectful consideration.

River Bend, Colo.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 2.—Preface. 1 Cor. 1: 1-9.

I. The Salutation. Vs. 1-3.

THIS greeting is from Paul and Sosthenes. It should not be taken that Sosthenes is of equal authority in office with Paul. Paul associates his companions with himself, but distinguishes himself as the apostle of Jesus Christ, while Sosthenes is simply "the brother." His companions are associated with him in the salutations, not in the epistles themselves. He asserts his Divine commission. V. 1. He belonged to Christ and was sent on a mission by him, having as the source of all the will of God. It was the consciousness of having been called to the ministry through the will of God that made him bold in his preaching and teaching. There is contagion in the message of the man who believes what he himself brings. If a man shows that he believes what he himself preaches, others will believe it also. No preacher, who has the consciousness of having been sent of God, will offer an apology for his preaching. Then, too, this consciousness impels one to go on in the faithful discharge of duty, knowing that he is working according to God's providential plan.

This epistle was directed to the church of God. V. 2. These messages were directed to those who had been brought into the fellowship of Jesus Christ, and therefore, were members of his body, the church. The statement "with all that call upon the name of our Lord Jesus Christ in every place," shows that, while the application was intended, primarily, for the church at Corinth and was, therefore, local, its underlying principles are applicable to the entire church for all time to come. That we may know the extent of its application, we note the distinguishing features of the church of God. With all their carnality, vices, and disorders, the apostle recognizes the Corinthians as belonging to the church of God. In the second verse of this chapter are set forth the prevailing characteristics of the true church. This is an unfailing test whereby one may know the people composing the body of Christ.

1. Consecration. "To them that are sanctified in Christ Jesus." The word "sanctify" here bears the primary Scriptural meaning, viz.: to set apart for a specific and holy use, to dedicate. This is God's act. No one can consecrate himself. This must be done by God. The utmost that one can do is to yield himself up to God's will. The very meaning of the word "church" is a called-out people,—separate from the world. It does not exist for a common purpose, but to witness for Christ, to be a light bearer to the world.

2. Holiness. "Called to be saints." To belong to the church of God is not only to be dedicated to God's sacred use, but positively to manifest God's holiness. The members of the true church are not dominated by the ambition and passions of the world, but constantly aim to show the Divine purpose in their calling and sanctification. This is the all-comprehensive purpose of God in man's redemption,—the exhibition of his own glorious excellence. The purpose does not terminate upon man, but upon God. The fact that we are called by the name of Christ ought to impel to a holy life. The one, therefore, who is really a member of the body of Christ will put away all filthiness of habit or conduct, and every act that does not positively enhance God's glory. If this were really believed today, by people professing godliness, all vile conversation, tobacco using, and attendance at worldly gatherings would be done away with.

3. Universality. "All that in every place call upon the name of Jesus Christ." The body of true believers is not confined to one nationality or race,—neither to one age,—but it is composed of some out of all kindreds and tongues, and out of all ages. One of the new songs in glory will be, "Thou art worthy to take the book, and to open the seals thereof; for thou wast, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation." Rev. 5: 9. This truth, if laid hold upon, will do away with much of the Pharisaism and selfishness so prevalent among professing Christian people.

4. Unity. "Both their Lord and ours." There must of necessity be unity where the true church is. Christ is the one head, and the members composing his body are not divided. By the one Spirit we were all baptized into the one body. Since that body is a united body, let us inquire as to what that unity consists of. Is it in the minutiæ of ecclesiastical polity? Nay, verily, for if that be true, it is evident that there is but a small body of true Christians in the world; for within denominational circles there are about as many views of the various details as there are members. Our mental proclivities are such as to prevent such union. Surely we must look elsewhere for the basis of true unity. Most assuredly that union must be in Jesus Christ and the great cardinal doctrines of God's Word. If we were to emphasize the principles upon which we are all a unit, we would be surprised how rapidly the small things would adjust themselves to a harmonious working condition.

II. The Thanksgiving. Vs. 4-9.

This was for the grace of God which was bestowed upon them, enriching them in utterance and in knowledge, causing them to wait for the coming of Jesus Christ. The apostle, in this preface, considers church character and church equipment. Being enriched in utterance, shows that the power of the church's testimony is from Christ and that it centers in him. Thus the church understood it. This shows that the church was not only intellectually equipped, but gave evidence of an experimental knowledge of him. Their utterance, no matter how eloquent, would be of no consequence unless it centered in Christ. It is seen today, wherever intellectuality and culture have taken the precedence of the preaching of the cross of Christ. Such preaching is devoid of power.

North Manchester, Ind.

A MEETING OF ELDERS.

A REQUEST came to the Huntingdon Brethren that a conference might be held there, to consider ways and means of promoting unity and harmony in the general Brotherhood. As there seemed to be no reason why such a conference might not be held, the same was called for Dec. 31 and Jan. 1, and an effort was made to notify all the elders of the Middle District of Pennsylvania.

While the attendance was fair, it was not as large as was desirable, under the circumstances. There were elders present from both the Eastern and Western Districts and their presence and wise counsel was much appreciated.

The meeting was characterized by a profound solemnity, and a remarkable unanimity of sentiment. And while all realized that it was not the time or place to make decisions, or set forth a declaration of principles, yet all felt that we are facing a crisis in the dress problem that calls for the best effort of the church to avert. And as the real intent and purpose of the meeting may not be understood, or may be misinterpreted, it was thought best, and only right, that a brief report of the meeting be published in the GOSPEL MESSENGER. The following may be regarded as expressing the sentiment of all the elders present:

We unequivocally and unreservedly avow our love for the church and loyalty thereto, and desire to see her harmony and unity preserved. In order that such may be accomplished, as we think, in the light of God's revealed Word and the example of our blessed Savior, we believe there must be forbearance exercised in the carrying out of legislative decisions. Our territory is so wide, the environments so different, the circumstances of life so varied, the occupations, family conditions, former congregational customs so dissimilar, that, for one locality, or class, to attempt to enforce its own views on the other, will result in discord and schism that will ultimately work internal troubles to the detriment of the cause.

It is a fact that in many of the churches plainness of dress or simplicity of life is not the issue. The houses and homes, their furnishings and appointments, the "turnouts," etc., are not questioned or taken into account in the matter. There is no attempt or pretense of keeping the men in "the order," or of enforcing Conference decisions on them, except for official occasions and then with forbearance,—patient tolerance which would be regarded as a grave and gross looseness, if so exercised towards the sisters. This fact makes the question difficult for the sisters to understand, and difficult for church officials to explain, that the whole thing might appear consistent or reasonable.

The rigid enforcement of Conference decisions on the dress question is an essential barrier to evangelistic work in cities and towns, and also seriously affects the winning of the children of the church into the fold. Good working talent is kept out, or is set back after it is in. Besides that, the effort to carry out decisions in rigid detail, takes up the attention and energies of the church, and figures so largely in the talk, and even the activities of the church, that other things suffer, spirituality wanes, and division will come. The members will drift off into other denominations and their children into nothing. Future generations will reflect with more pity than respect on the religious work of their fathers.

We desire union and harmony, and will advocate the order of the church, plead for it and urge it, yet, as we expect to meet our God in the judgment, and in the realization of the need of mercy ourselves, and in the realization of the value of the precious souls of the lambs of the flock, we only ask that we shall not be required to disfellowship and cast out those who cannot accept the recognized head-dress of the sisters, but are willing to dress modestly. When the principle of gospel plainness has been faithfully taught, and there is no inclination on the part of members to accept such teaching, then is Matthew eighteen operative.

We consider further that being in the order of the church in apparel should not be the main test of fitness and rightness for place in the Conferences of the church. We believe that, to preserve peace and harmony in the church, we should have the temper of the apostles in the first council at Jerusalem, as set forth in Acts 15. The efforts and plans for work should contemplate the gathering in and unifying of that which has been broken off, rather than provoking further division. The energies and forces of the church must be concentrated on the *gathering into the fold*, rather than getting *those out*, who are already in.

We believe that the scriptural doctrine of plain, modest and becoming attire should be emphasized in our pulpits, Sunday schools, periodicals and tracts more frequently and more directly than ever before:

First, because it is Scriptural.

Second, because the Brethren have identified this doctrine with themselves wherever they have been known, and

Third, because both with our own selves, and with the other Christian churches, and with the outside world, there is today a strong tendency toward the overdecorative and the foolish and expensive habit of following the rapidly-changing fashions, all very harmful to the growth of piety and simplicity in life, manners and habits.

JAS. A. SELL.
W. S. LONG.
J. B. BRUMBAUGH.

METHODS.

BY JAMES A. SELL.

PRINCIPLES and methods are becoming quite a fad among us, and the way the propositions are put, leaves but little, if any, room for dispute. Yet the statements are mostly made in a general way, and

t is very noticeable that, the more vital the point, he more careful the effort to keep away from it, nd each one is left to draw his own conclusions. The delicacy in defining positions smacks just a ittle of policy,—or, at least, a want of courage. Our nonconformity (principles or methods—which?) is shaking the Brotherhood as with a mighty wind. The storm has been gathering in the distance and the rumbling, muttering thunders are coming nearer and nearer, and, unless there are hidden forces to turn it aside, or neutralize it, sooner or later it will break loose in its fury, leaving scattered remnants in its train.

A general division in the church is not likely to result from divided sentiment on any *fundamental* doctrine. On the direct and positive teachings of the Scriptures we stand united. On *methods* we differ. And methods themselves differ, or change, as the changing vicissitudes of time or conditions may demand a different way of doing things. This, when understood, we all admit. But we do not always see the difference between the principle and the method. To some the method seems to be the principle.

There are those,—elders too,—who hold that the form of dress, as defined by Annual Meeting, is a principle, for they hold and enforce it as a test of fellowship. Others hold to the form as simply a method (though they rarely so state it). The argument is that the *principle* in nonconformity is humility and that the *form* in dress is simply a method and, therefore, subject to change and adaptation to times and conditions. This is admitted by our Conference in the fact that changes have been made from time to time. Now it seems we have come to a point where our loyalty to the church is questioned if the position of Conference is not accepted "without mental reservation." We have become simply afraid to discuss, or call in question, the correctness of our position.

The issue is upon us. Meet it we must. Our form of dress is either a principle or a method. A principle in unchangeable. It remains the same, regardless of our opinions or belief. If our form is a *principle*, it goes without saying that it must be upheld, even to the expulsion of members. If it is simply a *method*, then it is subject to change, and great care must be exercised, or we will *expel* members for things at one time that are approved at another.

It will not do to elevate a *method* into the dignity or importance of a *principle*, simply to uphold something that has become dear or sacred to us by long usage or associations. *Form* of dress is one of our problems. We must solve it, or exercise forbearance and charity, and pray, and trust, and patiently wait. Like many other questions, it will solve itself. Let us not fear or distrust one another in the discussion of the subject. Let us lay aside our preference and prejudice, and, as men of God, in the light of his truth, and the power of his Spirit, and the warmth of his love, and to the glory of his name, meet the issue!

Hollidaysburg, Pa.

BIBLE INSTITUTE AT BRIDGEWATER COLLEGE.

BY JOHN S. FLORY.

THE special Bible Term at the College, this year, was one of the most interesting we have yet had. A good variety of work was offered and the instruction seemed to be highly appreciated. The representation from the churches of the district was good, yet was not as large as it would have been if we had had accommodations for all who wished to come.

The work began Jan. 11, with a special program, in which the significance and value of these special institutes was considered. Brethren A. S. Thomas, T. S. Moherman and H. G. Miller were the principal speakers. The attendance was good from the start. In the afternoon the routine work began.

During one period each day we journeyed with Bro. W. B. Yount in his recent travels through Palestine. Many of the places with whose names we have been familiar from childhood, were invested with a new interest by the narration of personal reminiscences and the description of an eye-witness. The use of charts made the journeys easy to follow, and connected the places of interest in a helpful way.

Bro. T. S. Moherman gave a series of lectures on Homiletics,—much appreciated, especially by the young ministers present. He also conducted a Sunday-school Conference, in which the Sunday school, in its relation to missions, to social reforms, and the like, was discussed. The Sunday-school workers of the district were present in fairly good numbers, and found these discussions full of helpfulness.

The Deity of Christ, as shown in St. John's Gospel, was interestingly presented by Bro. W. I. T. Hoover. The way of evidence in this Gospel alone, amounting to incontrovertible proof of Christ's divinity, was something of a revelation to many present. Many of us do not appreciate the richness of these books of the New Testament until a careful, systematic study reveals their wealth.

Bro. John S. Flory gave a series of talks on Sunday-school work, chiefly along the line of methods. There was also some work in hymn music, conducted by Bro. C. W. Roller. The district Sunday-school secretary, Bro. J. W. Wampler, also gave a report of his work.

The last day of the Institute, Jan. 22, was specially provided for. In the forenoon the Volunteer Mission Band gave a program. "The College Man in Missions" was the theme of Bro. O. S. Miller, who showed that the men from the colleges are the mainspring of activity and enterprise in the great missionary movement of the world; that they, to a large extent, have organized the work; that it is they who are doing the actual work on the field, and are among the most liberal contributors to the cause. Sister Ellen Wampler read an excellent paper on the history and work of missions in the Church of the Brethren. Bro. A. B. Miller discussed, with considerable force and clearness, "The Need of the Day." Some of these were shown to be improved methods of work, fuller organization and better distribution of forces; also specially-trained men and women for the various lines of work. When young men and women like these, with talent and strength and college training, and the opportunities of the world before them, determine to devote their lives to the welfare of their fellowmen, we see some of the practical results of Christian education among us.

The afternoon session was devoted to "The College,"—what it has accomplished, and how best to develop it and to extend its work. The speakers were J. W. Wayland, D. H. Zigler, Jno. S. Flory, and J. C. Myers. This formed the natural climax of the Institute proper and was listened to by a large and interested audience.

But the most interesting feature of the Institute I have yet to speak of,—the evangelistic services conducted by Bro. Geo. W. Flory. Bro. Flory is one of our home boys, a graduate of the Bible department of the College, who, of late years, has done a good deal of evangelistic work with excellent results.

Beginning Saturday evening Jan. 9, he preached each evening during the Bible Term and twice on Sunday. The interest was good from the first, and increased as the days went by. The sermons were strong, and rang with no uncertain sound. The membership was united, and the Spirit manifested his presence with power.

It was intended that the meetings should close on Sunday evening, Jan. 24. At this time fifty-four had professed Christ. At the close of this meeting, however, the interest was so great, and so many seemed so near the kingdom, that it was thought best to hold one more service, on Monday evening. Bro. Flory chose as his text for this service, "Seek ye the Lord while he may be found, call upon him while he is near." From this he preached a powerful sermon, and as a result twenty-six more came out on the Lord's side.

This was the most remarkable meeting that the writer was ever in. It cannot be described. There was no excitement; all was perfect order and quiet. A common purpose and interest seemed to bind the hearts of the entire audience into one, and to fuse their thought and feeling into one great desire,—the salvation of souls. It was nearer a Pentecostal experience, doubtless, than most of us ever had the privilege of enjoying.

The meetings were continued two evenings longer, and ten more made the good profession, making a total of ninety during the meetings. Of these, fifty-three have been received by baptism, up to the time of this writing, Jan. 29, and one reclaimed. Others are awaiting the rite of the church. The majority of those received are students of the College.

These meetings have brought about a unique condition at the College. In the three dormitories on the campus, there is today not a student (or teacher) who is not a professing Christian. I wonder whether a similar condition has ever existed in any of our own or any other college in this country.

We praise the Lord for the good meetings we have had. We feel that he has been very close to us.

Bridgewater, Va.

GAMALIEL, DOCTOR OF THE LAW.

BY JOHN R. SNYDER.

OFTENTIMES the lives of men noted in history are so obscure that their very obscurity creates a desire to know more about them. There are many characters of this kind mentioned in the Bible,—briefly it may be,—but nevertheless sufficient to create that natural desire to know more of the unknown. Such a character is Gamaliel, who made such a noble defense of the apostles in the very beginning of their evangelistic career. Had it not been for his intervention,—and shall we not say divine intervention?—the most interesting part of the history of that intrepid and fearless apostle would not have been written; neither would the Book of Acts have that charm which makes it one of the most inspiring parts of the New Testament.

The name of Gamaliel is mentioned only twice in the New Testament and then but incidentally. The first time is when he calls upon his Pharisaic brethren of the Sanhedrin to use caution and patience with the new "sect" that was turning the world upside down, and to let the matter rest with God as the judge. If the work was of God, there was no use to try to stop it. The Jews were well versed in the doctrine of Divine Omnipotence. If the doctrine, preached by Peter and other disciples, was a false one, it would come to naught. His reasoning was sensible and had its effect. His noble intervention saved the apostles from an ignominious death, and shows that he was possessed with a spirit of tolerance, rare in that day, if not strongly inclined to the Gospel.

The second mention of this doctor of the law comes farther on in the same book, where Paul thought it a high honor to have been one of Gamaliel's pupils. Acts 22: 3. It was from contact with his noble spirit, and by the influence of his teaching that Saul was made such a zealous advocate of the Jewish law, and gave to the Apostle Paul that boldness of assertion. From Gamaliel he doubtless gathered many of the lessons of candor, impartiality and liberality which marked his later life, after he had "seen the Christ."

Gamaliel is said to have been the son of Rabbi Simeon, and the grandson of the famous teacher of the law, Hillel. The Talmudists gave him high renown, both as a teacher of the law and as a member of the Sanhedrin. He is said to have been a man of great influence among the Jews during the period in which he lived, and to have presided over the deliberations of the Sanhedrin during the reigns of Tiberius, Caligula and Claudius. The laws made and promulgated during his leadership, were noted for their humanity and liberality, despite the protests of the followers of the opposing school and austere disciples of Shamai.

Gamaliel died about 53 A. D., and with his decease the "glory of the law" is said to have departed from the temple. After his death the power of the Sanhedrin and the Jewish law began rapidly to wane. Seventeen years after he died, Titus and his hosts of Roman soldiers came upon the doomed city and the "glory of the temple," as well as the "glory of the law" were with Israel no more forever, until the "stone that was rejected" should be accepted and made a part of that temple.

(Concluded on Page 112.)

THE ROUND TABLE

IS IT A LITTLE THING?

BY ETTIE E. HOLLER.

Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel.—1 Peter 3: 3. In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair or gold or pearls, or costly array.—1 Tim. 2: 9.

HEREIN are several things forbidden, among them is the "wearing of gold." Why is it that so many Christians are adorning their bodies by the "wearing of gold" in its various forms, such as rings on the fingers and in the ears, bracelets, pins, chains, watches, spectacle frames, etc.? Why do they do it? Glasses for the eyes are a necessity, but the frames do not *need to be* gold. Is gold better for the eyes, or does it wear better than genuine German silver? I know that some people claim it is. I also know an optician who says, that silver is as good or even better than gold. True, gold shines more, and is more fashionable, without doubt, and also more costly. Is this the reason people want to wear gold?

Now, dear reader, do you know that many are offended because they see members of the church wearing gold, in some form? It causes sincere heartaches, because they believe it to be wrong to wear gold in any form. Paul says, "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." How would this be, for us to say: "If the wearing of gold make my brother to offend, I will wear no gold while the world standeth, lest I make my brother to offend"? We could then feel that there is no condemnation resting upon us, and that we are not offending our brother by the "wearing of gold." Blessed feeling!

Yes, some may say, there are other things much worse than the "wearing of gold." Indeed, that may be true. "But whosoever shall keep the whole law, and yet offend in *one* point; he is guilty of all." Surely the "wearing of gold" is *one point*.

Hagerstown, Ind.

A PLEA TO MOTHERS.

BY MRS. ALICE C. BLOUGH.

MANY a Sunday-school teacher has been almost discouraged with her work, disgusted with the children and full of righteous indignation at the parents. Why? Because the children come to Sunday school with such beribboned, belaced, beruffled and betucked clothes. These clothes on themselves and others take all their attention and absorb all their child-like sweetness and simplicity. They have eyes for nothing else. Sometimes their attention can scarcely be caught by calling their names. Then the question must be repeated. More likely, however, they do not know anything about the lesson, as mother was too busy and worn out with their clothes, to help or encourage them with the lesson.

My plea is, Have plain clothes for your children at least for Sunday school. It would only be doing justice to the children and the teacher, who has spent much time and prayer on the lesson. Perhaps you say, "You must make it so interesting that they will not want to think of anything else." That is hard to do when children hear appearances talked about so much, and, very likely, the last thing before starting to Sunday school. Perhaps only a few hurried instructions or admonitions were given about the lesson. Appearances seem to come first, and the Bible last. Plenty of time for perishable things, but only a few moments for eternal, soulbuilding things.

Manassas, Va.

THORNS AND NETTLES.

BY M. M. ESHELMAN.

DR. HATCH, of the California State Hospitals, officially states that there are over 6,500 patients in the hospitals conducted by the State. He informs the public that the chief contributing cause of these unfortunates is the nettles and thorns of alcoholic drinks. There is an average of one or more suicides, daily, in San Francisco, mainly from intoxicants. This is only a small spot on this globe, but how defaced with the debauchery of her thousands of saloons.

Dr. Hatch thinks that youth should be taught "the lack of necessity of alcoholic drinks." Surely! But how can youth be held still long enough from the brutal games, the alluring games, the leading-into-vice games, to put useful ideas into their heads? Many of them are bringing their parents *down* into misery, instead of their parents bringing them up into the realms of great, good, and solid, usefulness. It has come to pass in not a few places that the public suffers from a riot every time that drunkenness is to be barred out of the college campus. Drunkenness, brutal games, want of courtesy in public, ill manners everywhere, usually have their roots in lawless households and from deficiencies in school training in morals. The great battle between the good taught in Sunday schools, and the lack of true teaching in homes and in public schools, is ever on, all over the land. Certainly no ill could come if all youth were taught the lack of necessity for all excesses. In this way the number of suicides and hospital patients might be greatly reduced in coming generations.

Los Angeles, Cal.

CRUCIFYING THE SCRIPTURES.

BY JAMES M. NEFF.

IT was during a series of meetings. That night the subject was faith, and in emphasizing the importance of faith, the preacher quoted a part of 1 Cor. 13: 13, "And now abideth faith, hope, charity," and referred to the fact that, in the order here given, faith stands first and hence is first in importance. Had he quoted the rest of the verse, "but the greatest of these is charity," it would have turned his argument upside down, and spoiled the whole thing. But he only quoted a part and used that part in an effort to establish the opposite of what the whole verse teaches. I thought a little strange of it, but just "shelved" the matter in my mind, and for the time forgot it.

Next night the subject was baptism and in the course of his remarks the preacher quoted from Mark 16: 16, "He that believeth and is baptized shall be saved," and he referred to another preacher who had one time quoted that text as reading "He that believeth shall be saved." "That," said he, "I characterize as crucifying the Scriptures," and I thought so too.

But just then I took down, off the shelf, 1 Cor. 13: 13, as he had used it the evening before, and I thought, How much alike they look! Last night it was a thing quite proper to do. Tonight to do such a thing is to crucify the Scriptures! And when I remembered that my brother was a good man and *meant* to be honest and fair, I thought, How *very, very* careful we should be, in our handling of the sacred Scriptures! Brother preacher, are you sure you never crucify the Scriptures?

Clovis, N. Mex.

"ONENESS OF MIND."

BY FRED A. FLORA.

They were all with one accord in one place.—Acts 2: 1.

IN studying this lesson I was greatly impressed with the thought of unity. Unity of mind, heart and desire certainly does much in accomplishing good results in any undertaking. Even in business life this is fully realized, and how much more should it be emphasized in our spiritual work! The oneness of mind and heart, upon the part of the disciples, on this special occasion, resulted in a wonderful blessing. First came the outpouring of the Holy Spirit, following which the three thousand were born into the kingdom of Christ. If the church, today, would be so united in heart and desire, would it be too much to expect such results as were realized on the day of Pentecost? We should bear in mind that God cannot possibly do the greatest work through the church as a body, until unity prevails. Jesus prayed that the church might be one, even as he and the Father were one. Let us continue in that prayer until we place ourselves in a position to receive the Pentecostal blessing!

Twin Falls, Idaho.

TRESPASSES.

BY MARY Z. FRANCIS.

FEW men seeing another in danger of being swept over the Rapids, to meet certain death, would not rush to save him, at the risk of losing their own life. If we, as Christians, would go to our brethren that trespass against us, in the same spirit of saving their souls, forgetting self entirely, we would win more. "Offences must needs come, but woe to that man by whom they come." They must come because we are not altogether free from sin yet, and, in the second place, to test our love for the brethren. If we walk in love, as Christ also loved us, we will strive not to be so easily offended and thus shield our brother from the woe spoken of.

Lebanon, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, February 21, 1909.

NEW WORK DEVELOPED NEW MEN.

Acts 6: 8-15.

I. The Church at Seven Years Old.

1. At ascension 120 at least. Acts 1: 15.
2. Ten days later 3,000 added. 2: 41
3. A few weeks later had increased to 5,000. 4: 4.
4. Two or three years later. 5: 14.
5. As the years went on. 6: 1, 7.

II. Stephen.

1. Deacons needed. 6: 1-4.
2. Stephen the first named. 6: 5.
3. An "honest" man of faith and power. Vs. 3, 8; Luke 8: 15.
4. Was too much for the Libertines. Vs. 9, 10.

III. Brought Before the Sanhedrin.

1. Charged with blasphemy. V. 11.
2. People stirred up. V. 12.
3. False witnesses. V. 13.
4. "Jesus of Nazareth" again. V. 14.
5. Angelic in council. V. 15.

IV. Mobbed and Killed.

1. "They gnashed on him." 7: 54.
2. Heaven opened unto him. Vs. 55, 56.
3. Mobbed and killed. Vs. 57-59.
4. His prayer for his enemies. V. 60.

Note.—The growth of Stephen from "serving tables" to preaching and healing. He **practiced** the teaching. "Battles are not won by lectures on gunpowder." "He was full of the Holy Ghost before he did these miracles, as the wire is full of electricity before the light is turned on."

Song.—"Sweet are the Promises."

PRAYER MEETING

For Week Beginning February 21, 1909.

A TREE IS KNOWN BY ITS FRUIT.

Luke 6: 41-45.

I. Two Classes—Two Characters.

1. The Good Man Is Portrayed by a Good Tree.—A good tree has all the characteristics that you would expect to find. So with a godly man. Created in the image of God, there must be Godly attributes in his make-up. The goodness of a tree is the gift of God through nature; the goodness of a man is the gift of God through grace. The good man is in perfect harmony with the mind and will of God. His delight is the law of God. Psa. 119: 174.

2. The Evil Man Is Shown by a Corrupt Tree.—A rotten or obnoxious tree is useless, and so is the man who is wicked at heart. If the "gall of bitterness" is within us, our heart is not right with God. We may appear learned, courteous, and even religious, but if we are not right at heart, our life is a failure,—we are evil in God's sight. 2 Tim. 3: 1-9.

II. Fruit the Test of Character.

1. Good Fruit Indicates Good Heart Treasure.—Fruit is the visible outcome of inward character. It is a universal and unalterable law. The acts of a good man are an outgrowth of his Godly character; they are called "good treasure," because they are precious and go to enrich others. The fruit of the Spirit in us is love, joy, peace, etc. Gal. 5: 22, 23. Bringing forth "good treasures" out of the renewed heart is just as natural as to expect good fruit from a thrifty tree. 2 Cor. 4: 6, 7.

2. Corrupt Fruit Signifies Evil Heart Treasure.—The poisoned fountain of the carnal mind will never send forth the refreshing waters of spiritual thought. The evil treasure of the ungodly man is but the heaping up of wrath against the day of wrath, though such a man may delude himself by imagining he is the heir of precious things. The fruit shows the true condition of the tree. "Out of the heart are the issues of life." Prov. 4: 23.

HOME AND FAMILY

TELL HER SO.

Amid the cares of married life,
In spite of toil and business strife,
If you value your sweet wife,
Tell her so!

Prove to her you don't forget
The bond to which the seal is set;
She's of life's sweets the sweetest yet,
Tell her so!

When days are dark and deeply blue,
She has her troubles, same as you,
Show her that your love is true—
Tell her so!

There was a time you thought it bliss
To get the favor of one kiss;
A dozen now won't come amiss—
Tell her so!

Your love for her is no mistake—
You feel it, dreaming or awake—
Don't conceal it. For her sake,
Tell her so!

Don't act, if she has passed her prime,
As though to please her were a crime,
If e'er you loved her, now's the time—
Tell her so!

She'll return, for each caress,
A hundredfold of tenderness!
Hearts like hers were made to bless!
Tell her so!

You are hers and hers alone,
Well you know she's all your own;
Don't wait to "carve it on a stone"—
Tell her so!

Never let her heart grow cold—
Richer beauties will unfold;
She is worth her weight in gold!
Tell her so!

—Author unknown.

WOMEN WHO GRIND AT THE MILL.

BY ELIZABETH D. ROSENBERGER.

Our Lord beheld with especial sympathy the hard lot of the women of his day. He saw two women crouching over the heavy millstone, pushing it round and round in the big stone bowl, where it grinds or crushes the wheat into coarse flour. Their husbands or masters have left to them this wearisome share of the world's work, and day after day they toil faithfully, grinding at the mill. Was there no other way to grind this grain? Water power and wind power were as plentiful in Palestine as anywhere else, but why go to the trouble to harness either, when such willing slaves did just as well? So two women were grinding at a mill when Jesus was in Galilee, and today their condition is but little improved. In that land of Pharisaism, where men are honored as lords, the laws are designed to keep women in her place.

None of us are grinding out flour between an upper and nether millstone, yet our daily duties grow tiresome. We are caught in the trammels of routine, our hands are on the handles of the mill, pushing back and forth, back and forth. Ah, woe is me, we work so hard, we give up our pleasures, we give up our rest, we grind at the mill with the dull contentment of slaves, vaguely unhappy because circumstances have shut us out from affectionate service, such as we all delight in. Many girls, making their own living, grow weary of the daily grind and wish for a change. And some women, safe and sheltered as we are in our homes, grow weary of the daily round, and long for glimpses of a life which they imagine exists in cities, where women live in a round of social pleasures, and have no cares or trials.

The winter months are likely to become dull in the country, and it is possible the housemother will become despondent, and wonder why she should fill all her days with commonplace cares and homely duties. For the time being she is grinding at the mill. The landscape has taken on a dull monochrome color, the gray skies are depressing, even the house looks different in this weather. Outside it is weather-beaten, the paint has come off, the constant rains and melting snows have been too much for it. Within we are face to face with furniture that is wearing the scars of battle, with curtains that are soiled and dusty, and carpets of fading hues.

When this mood comes upon us, we are likely to have a fierce desire to go away somewhere, where we may have a chance to forget our worries, and see something new. We are tired of the sameness of our surroundings. We have been grinding at the mill, we have been working stupidly, drearily, without pausing to think what we are working for. Perhaps this is our greatest trouble,—we let work narrow us down and make us discontented. To my mind there is a potent charm in doing housework. Where simple ways prevail, life still holds some charms. A home is never made; it is always in the making. It succeeds or fails from one day to another. And every member of a home is, in a great measure, responsible for that daily success or failure. Home life is a flexible, changing thing. You cannot fix it once for all. Live in your home in a half-hearted, discouraged sort of way, and it will soon lose its charm. If you have only complainings because life is too dull, these winter days, it is time that you rouse yourself to see the joy that may be yours for the asking; the privilege of mutual service, the privilege of helping to make the home a place of mutual comfort and love.

We do not suppose that the women of the East find much joy in grinding at the mill, but a woman seldom has the regulating of her own life. She belongs so entirely to others that her individuality is lost. She thinks of her household necessities while grinding at the mill. Drudging at the task allotted her, she forgets all about the woman she meant to be, the plans she used to think over. The old ambitions and hopes, that once flourished in her heart, rise up now and then like shadowy ghosts of the past, but the present duty absorbs her. But if all this is done for those we love, then we count it all joy. It is easy to sacrifice for those we love.

One woman, who complained of the dull routine of her life, and mourned over her circumscribed lot, was told by a friend, "It isn't a wider life you want, dear, it's a deeper one." Many a restless and dissatisfied soul, longing for a larger sphere of development, only needs to strike deeper roots where it is. The ground ivy covers broad fields, and withers with the first frost; not so the oak. With every storm it roots deeper down into the earth and lifts its head higher. We find that the work at home is blessed work, it has helped to save a boy who was inclined to go wrong, a girl who was carelessly drifting. We should pray for more grace and patience and, as time goes on, we become firmly rooted and grounded in the faith. We trust God and do our best.

Changes are sure to come. One is taken and set free, but another is left grinding at the mill. Close to the Savannah River there stands an ancient tree. The trunk is covered with rankly-growing ferns, lichens and mosses. The limbs are wreathed and festooned with yellow jasmine vines. Every one exclaims, "What a beautiful tree!" But no one cares what sort of tree it is; no one ever notices the few green leaves it tries to give to the summer. And, sad to say, year after year there are more ferns, finer lichens, and greener mosses feeding hungrily on the life of the tree. The vines grow longer each summer, encroaching farther along the supporting branches. It has lost its identity, although it is beautiful. As a tree, the thing nature meant it to be, it is a failure. It is like the woman who permits herself to be altogether hidden in the lives of other people.

Sometimes it is an older sister who is buried beneath the household tasks, imposed on her by her brothers and sister. This is an injustice to herself, and a bad thing for the rest of the family. Some day, when the tree, down by the Savannah River, is a little older and weaker, when its burden is a little heavier, there will come a storm that will bring it to the earth. There will be not only a dead tree, but uprooted vines and crushed ferns and broken mosses. Such a day of destruction comes, sooner or later, to the family that has imposed upon the older sister. They are left helpless and ignorant. That there must be much giving, much yielding, none of us will deny. But the woman who yields herself to the weakness and follies of others, is likely to waste her life.

Covington, Ohio.

SISTERS' AID SOCIETIES

PLATTSBURG, MISSOURI.

Our sisters' aid society closed another year of very pleasant work. We held nine meetings, with an average attendance of eight. The amount of $4.88 remains in the treasury. We sent out eighty-five pieces of clothing and bedding,—one box to Kansas City and one to South St. Joseph, Mo.—Lucia Sell, Secretary, Plattsburg, Mo., Jan. 28.

GOSHEN, INDIANA.

The members of the sisters' mission at this place convened in thirty-seven meetings during the year 1908, with an average attendance of eleven. We received $54.95, and paid out, as expenses, $54.99. A box, valued at $18, was sent to Kansas City. A reorganization was effected, with Sister J. Stutzman, president; Sister A. J. Miller, vice-president; Sister I. D. Parker, secretary, and Sister Levi Tully, treasurer. Our work consists principally in making quilts, bonnets, coverings, etc. We also go out into homes to do some sewing, and look after the interest of the worthy poor. We ask an interest in your prayers in this noble work.—Mrs. Flora Gripe, Assistant Secretary, 605 Second Street, Goshen, Ind., Jan. 25.

ALTOONA, PENNSYLVANIA.

During the year 1908 our aid society made twenty-seven caps, ten quilts, twelve sunbonnets and nine aprons. We had $61.93 in the treasury at the beginning of the year, and received for work done, including dues, during the year, $75.83, making a total of $137.76. We paid out $26.60 for material; also $56.12 for benevolent purposes, making a total of $82.72, leaving a cash balance of $55.04 in the treasury. Aside from this $43.03 was collected and used for food and clothing, which we distributed among the poor. The officers for the ensuing year are: Sister L. A. Kephart, president; Sister Alice Long, vice-president; the writer, secretary; Sister Pearl Kauffman, treasurer.—Sadie L. Morse, 613 Bell Avenue, Altoona, Pa., Jan. 25.

TIPPECANOE CITY, OHIO.

The sisters' aid society of the Hickory Grove church met Jan. 7, 1909, for reorganization. Sister Nora Eidemiller was chosen president; Sister Fern Coppock, secretary; Sister Susie Coppock, superintendent; Sister Fannie Neher, assistant superintendent; Sister Dollie Funderburg, treasurer. At the close of 1908 we had $3.32 in the treasury. A number of garments and comforts sent to mission points were valued at $75.56. Many garments were donated by sisters and friends. The money sent to mission points amounted to $17. We had an average attendance of eleven, an average collection of $1.86, and the total collections amounted to $44.67. Twenty-four meetings were held during the year.—Ella J. Neher, R. D. 4, Tippecanoe City, Ohio, Jan. 25.

VIENNA, VIRGINIA.

The sisters' aid society of Fairfax was reorganized Nov. 27, 1908, with Sister Sue Jones, president; Sister Mertie Bowman, vice-president; the writer, secretary and treasurer, with Sister Iva Shifflet, assistant. During the year we held twelve regular meetings, with an average attendance of ten, also four special meetings. We began the year's work with $10.11 in the treasury. The amount of $28.02 was received during the year, and $34.02 was paid out. Four sacks of clothing were sent to the Baltimore Mission. We also did much work at home where it was needed. The Messenger was sent to one sister. Four sisters were appointed to visit the sick and the needy. Devotional exercises were conducted at each meeting following lunch.—Sallie E. Miller, Vienna, Va., Jan. 27.

WOODLAND, MICHIGAN.

The annual report of the sisters' aid society of the Woodland church shows that, during the year, we met in twelve regular and four special meetings, all of which were all-day sessions except three. The average membership is thirty-seven, and the average attendance, sixteen, visitors not included. The amount of $58.05 was received into the treasury by dues, donations and work done, and we now have in the treasury a balance of $7.07. We have quilted fourteen quilts, knotted fourteen comforts, besides doing piece work and responding to several calls for sewing. Four comforts have been sold, four given away, and the balance of work was hired. We gave $20 toward the support of an India orphan; $3 for sending the Messenger to poor families; $3 to the Iowa mission; $5 to assist a needy sister and family; $7 for the work in Chicago, and $13.50 for materials. We also send a charity box of goods each year. The officers for the coming year are: Sister Celia Townsend, president; Sister Martha Smith, secretary; Sister Mary Fisher, treasurer; Sister Kathryn Oaks, superintendent. We feel that our aid society has been one of real aid to those in need as well as to ourselves. God certainly has blessed our efforts.—Grace Potter, Woodland, Mich., Jan. 29.

THE GOSPEL MESSENGER

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FIVE were gathered into the Nicklow church, W. Va., during a late revival.

BRO. D. C. STUTSMAN is assisting the members of the Loramie church, Ohio, in a revival meeting.

BRO. NOAH V. BEERY held a series of meetings at Lexington, Ohio, and five made the good confession.

THERE are several applicants for baptism at Sidney, Ohio, where Bro. Geo. L. Studebaker is engaged in a revival meeting.

BRO. A. G. CROSSWHITE is holding a series of meetings at Nappanee, Ind. The attendance and interest are said to be good.

DURING some late revival efforts in the Owl Creek church, Ohio, five came out on the Lord's side and received Christian baptism.

A NEW congregation has been organized at Lowland, Colo., with Bro. L. F. Love, of Denver, as elder in charge. Lowland is seventeen miles south of Calhan.

A LATE series of meetings in the Eagle Creek church, Ohio, conducted by Bro. J. J. Anglemyer, the pastor, resulted in seven applicants for membership.

BRO. MOSES DEARDORFF and wife have reached Southern California, where they are to remain some months. When last heard from they were at Covina.

THE members in India will hold their district meeting in March. As the meeting convenes in Bulsar, an effort will be made to have the new church completed by that time.

LAST week Bro. J. E. Miller, of Mt. Morris, was with the Brethren at Waterloo, Iowa, in a special Bible Term. Bro. Miller knows how to make a meeting interesting.

BRO. F. GOCHENOUR, of 1464 Perkins Avenue, Joplin, Mo., says that he has made arrangements to give his time to evangelistic work. Those desiring his services can address him as above.

THE revival at Waynesboro, Pa., conducted by Bro. A. P. Snader, closed the last day of January with thirty-two being received into the church through baptism, and four restored to fellowship.

THE revival held at the Ogden Avenue Mission, Chicago, by Brethren M. R. Myers and A. F. Wine, proved to be a very fruitful meeting. There were nine applicants for membership, with indications of others. Bro. J. Edson Ulery is now conducting revival services at the Hastings Street church.

BRO. L. H. EBY, of Michigan City, Ind., gave us a very unexpected call last week. He was on his way home from Lena, this State, to which place he had been called on account of the sickness of his aged father, Bro. Enoch Eby. When he left Lena, his father was improving, and it is believed that in the course of a few weeks he may be around again. But he is growing old and feeble, being at this time over eighty years old.

BRO. JOHN F. APPLEMAN devoted two weeks to evangelistic work in the Elkhart City church, Ind., and eight persons applied for membership.

TWO weeks were devoted to revival work by Bro. Wm. Howe, in Huntingdon, Pa. Sixteen persons have been added to the church by confession and baptism.

REFERRING last week to the Botetourt church, Va., we said there were fifty officials. We should have said forty-two. The eight elders were counted twice, hence the mistake.

BRO. ISAAC FRANTZ delivered twenty-four addresses in the Newton church, Ohio, and seven came out on the Lord's side. Others, who have not yet made the start, seem near the kingdom.

IT will soon be time to announce the spring district meetings, there being at least nine of them. It is the duty of the clerks of the last meetings to see that these announcements are made.

THE little band of believers in Joplin, Mo., feels much encouraged over the results of their meetings now in progress. Seven have been added to the church by confession and baptism, and two are yet to be baptized.

BRO. ANDREW HUTCHISON is now preaching in Reading, Pa. For some weeks his wife, who remains at McPherson, Kans., was quite ill, and it was feared that she might not recover. She is reported to be improving very satisfactorily, much to the relief of her husband.

THIS year Easter falls on Sunday, April 11, the date being one week earlier than last year, and yet not as early, by two weeks, as it will be in 1910. Those wishing to favor us with some articles for the Easter issue of the MESSENGER will let us hear from them in good time.

BRO. S. P. WEAVER did some effectual evangelistic work four miles northwest of Nekoma, in Rush County, Kans. There were ten received into the church by confession and baptism. He reports a wide-awake body of members in this part of the West and a splendid country.

ON the Home and Family page, this week, there is a poetic selection that has a special mission. If there is a husband among the MESSENGER readers who has permitted himself to become indifferent to her whom he promised to cherish to the end of his days, let him read the verses again and again, and profit by the pathetic lines. The time will come all too soon when you can but shed bitter tears for neglected opportunities to cheer the companion of your youth.

BRO. JOHN R. SNYDER, of Paris, Ill., formerly an employé in our office, who has done a good deal of writing for our columns, and is also in the newspaper business himself, has a good word for the MESSENGER. Under date of Jan. 23 he says: "The MESSENGER seems to get better each issue and as we do not get to hear the Brethren preach, we have to depend on it for our food along this line. Especially is the 'News from Churches' appreciated, as we are thus kept in touch with the Brotherhood at large. May success continue to attend your labors!"

MANY of those who call for our correspondent's outfit fail to give the name of the congregations for which they are the duly-authorized correspondents. This relates to a matter of importance, as we keep a list of all the correspondents and churches thus supplied. We desire one good correspondent in each church, to be appointed by the church or the elder in charge. Where there are several self-appointed correspondents in a congregation, the reports sent in by the different writers often make confusion. When a correspondent is not appointed for a congregation, we shall be pleased to have some one take up the work and keep us supplied with the news of the church. Our patrons are anxious for the news from all parts of the Brotherhood, and we take pleasure in printing all the suitable and helpful news sent us.

WRITING under date of Jan. 15, Bro. A. W. Ross sends us an interesting report from Vyara, India, in which he makes mention of twenty-six natives recently baptized, with indications that as many more will soon be ready to enter the church.

WE are pleased, at all times, to receive communications or articles for the MESSENGER, neatly typewritten, with the proper space between lines. Occasionally, however, we receive typewritten matter that is even worse than matter written with pen and ink. We find the words run together, letters blurred, letters separated from the words to which they belong, etc., until much time must be spent to get it in proper shape. A typewriter, like any other modern convenience, must be intelligently used and properly cared for, to get the best results. Many of the typewritten manuscripts we receive are so well put up that it is a pleasure to handle them. Both editors and printers are grateful for the care exercised, and are longing for more of that kind of matter.

IT would be a good thing if some of our ministers, whose services are not needed in the congregations where they live, would look up the unoccupied meetinghouses in the Brotherhood and thus do what they can to reëstablish some of the congregations that have grown weak and inactive. We have a score or more of ministers whose circumstances are such as to enable them to undertake a work of this kind. True, it would mean some sacrifice, but nothing like the sacrifices made by the apostles and their families. In these days of ease and comfort it is difficult to get some people to make even a small sacrifice to carry forward the Lord's work. Last week we made mention of three unoccupied houses in Arkansas, and there are others in locations where a good work might be done, and where the efforts of ministers of even ordinary ability would be appreciated.

SOME of our earnest members who have recently settled in the South and West, and have said something in the MESSENGER about their highly-favored sections of the country, find themselves greatly burdened with letters of inquiry, and scores of these letters do not even contain a stamp. When our readers write members with a view of securing information regarding the country, they ought to enclose several stamps, enough to pay the return postage and in part for the time required to answer all their questions. One brother, who probably gets more than his share of letters, says, that letters of inquiry addressed to him should have considerable space between the questions, so that he may place his answer after each question, return the letters and thus save much writing. The suggestion is good enough to be passed along to all who are seeking information about new localities. And, by the way, let those who visit the new sections, where members are settling, not make themselves too burdensome. Some of these new settlers are poor, and not a few of them have changed location on account of the failing health of their wives.

WE have a few letters calling in question the title, "The Beginnings of the Christian Church," for the Sunday-school lesson of Jan. 17. Some think that the title favors the theory of the church being set up on the day of Pentecost. Such is not the meaning of the title. The church had its beginning with Jesus, the head. There were incidents of importance connected with the establishing of the church from the baptism of Christ down to years after Pentecost. These incidents belong to the beginnings, and the occurrences on the day of Pentecost also belong to the beginnings. We are not certain that any church was organized, or set up, on the day of Pentecost. Not a word is said in the Acts of the Apostles about the establishing of a church on that day. If any church was set up, it was the church at Jerusalem, and not some other church, or the general church. Jesus had a church on earth before his crucifixion, and during his public ministry made frequent reference to it. This is the view the Sunday-school editor himself takes of the subject. Those who are further interested can address him here at the Publishing House.

In different parts of the world there are some very old people, ranging in age from 100 to 130 years. In modern times a few men have reached 150 years. Several years ago there was a man living in Philadelphia at the age of 125 years. Texas claims a woman 114 years old, and Jan. 10 a man, residing at Liberal, Mo., celebrated his 110th anniversary. His name is Henry Dorman; he is quite well, eats and sleeps well and is cheerful at all times. He has been a hard worker all his life, and says it is not hard work that kills people, but it is worry. According to his theory, hard work and cheerfulness are conducive to old age.

"Biblical and Historical Research" is the title of a splendid, paper-covered book of 126 pages, by J. B. Wampler, of Apollo, Pa. The author treats a number of subjects, but devotes the most of his work to historical researches in support of trine immersion, the forward action in baptism and the post-apostolic origin of single immersion. It contains more historical information on these points than we have yet seen in a cheap book though the matter is not always as systematically arranged as it might be. Besides there is considerable repetition, but some repetition cannot well be avoided when thus treating several kindred subjects. Had the work been printed in larger type, well-classified and tastefully arranged, so as to give the pages an attractive appearance, it would have made a book of nearly 300 well-filled pages, but even in its present form it is a regular mine of valuable information, without any effort at the artistic.

We have just printed a book of 253 pages, containing the history of the churches in Southern Illinois and the minutes of the district meetings from 1866 to 1908. The collection of minutes, so far as we observe, is complete. There will also be found the programs of the ministerial, Sunday-school and other meetings, held from year to year. The history of The Home is given along with the history of the district mission work. The ancient documents, though few in number, are interesting. Considering the amount of material in existence, the history of the churches is brief, but interesting and valuable. The material for the work was collected and arranged by a committee composed of Brethren D. B. Gibson, J. W. Lear and J. H. Baker. This committee was appointed by the district meeting, and we printed the book for them. It may be ordered from Bro. J. W. Lear, Cerro Gordo, Ill. Every member in Southern Illinois should have a copy, in order to become fully acquainted with the history and work of the district.

THE MINISTER.—HIS QUALIFICATIONS.

In Two Parts.—Part Two.

After an exegetical study of the sixteen qualifications named by Paul in one list, which is the sum and substance of all ministerial qualifications, let us take a more general view of the subject.

But, first, it is significant that Paul, in approaching the subject, made the remark, "If a man desire the office of a bishop, he desireth a good work." It is no idle, meaningless saying. And yet Paul did not include it in the list of qualifications. Is it proper to count the love of the office as an essential qualification? It would not be, provided the highest attainments in those named were possible without it. But is that true? Hardly. It is the love of one's work that brings out of him his best. And without this, it is hardly possible for one to do his best. And the minister has not done his duty, until he has done his best.

The legitimate desire for the office is based on the condition that it is a work, a good work; not a mere ornament to one's life; but a work,—the best work in the world at that,—which affords the greatest opportunity given to men to glorify God and to be a blessing to others, though it is frequently accompanied with persecution, and danger, and death, and without emolument, as in the days of the apostles. It is illegitimate to desire the office as a means of seeking honor of men, or as a source of a livelihood; and it may be that there are those who have sought the office on these grounds. If so, they have their reward. But hypocrites do not counterfeit the genuine. There are good and sufficient reasons why men should love the ministry, and there are those who are in it because of the love of God and men; and not for honor and salary. And it is right that they should love their ministry; they should love it with a passionate love; for the love of one's work is a fundamental condition to success.

Of the sixteen qualifications that Paul named, but one of them is purely of an intellectual character, the seventh, "Apt to teach." One of the others may be regarded as partly moral and partly intellectual, the fourteenth, "One that ruleth well his own house." All the rest, and there are fourteen of them, are exclusively of a moral character. Fourteem purely moral, one partly moral and partly intellectual, and one purely intellectual. This classification is altogether remarkable, when we consider how much of the work of the ministry is purely mental, done through the intellect. If men were to set forth the qualifications, the intellectual would be brought forward and emphasized much more. But Paul placed the moral side infinitely in the lead. The way he did it places the most tremendous emphasis possible upon the value of moral character. It shows how men are wrong in their estimate of the ministry, and it shows also how essential moral character is to the work of the ministry. Of all that God values in this world, there is nothing to be compared with good character.

First of all, then, a minister must be a good man, sustaining right relations with God and man; in the sight of God, "blameless," irreproachable, a man of faith and godliness, walking in his integrity, "holding fast the faithful word as he hath been taught;" and, in the sight of the people, well spoken of, of a good reputation, having "a good report of them which are without," "a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned," "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

A man of pure social relations. If a married man, he must be married according to God's idea,—one woman for one man and one man for one woman,—the weight of the teaching thrown in favor of marriage, not celibacy, as some teach, because it is a condition of strength and also a protection against flirtation and lust. Not a few ministers yield to the temptation of sexual lust. It's a shame. The minister being a pure man socially, trains his children in the ways of good society and in the virtues of Christianity, having them in subjection with all gravity.

A man of temperance and self-control, having the appetites and passions of the flesh under subjection,—not one who would be guilty of drunkenness on wine or liquor, or who would fool with these drinks, or favor the business in any way that furnishes them; not one who would fight or quarrel, or even fly into a fit of anger; but meek, longsuffering, and yet very dignified in behavior.

A man who sustains the proper mental attitude toward commercial interests, not greedy of money or covetous. He allows that all men are but stewards over the wealth of this world, that these things shall pass away with the using, that they are valuable only as they are used to advance higher interests, and that the inordinate love of them is corrupting and belittling.

A man of talent and learning, one apt to teach. The teaching talent is of the highest order and the work of teaching requires the greatest learning. So it was God's intention that the very best talent and learning in the world should be used in the ministry.

The ministry is the highest human teaching force in the world. It is intended to lead all other forces and influences in the development of the interests of mankind. It is charged with this. God so ordained it. The very best minds, therefore, are imperatively demanded in the work of the ministry,—minds rich in natural gifts and well developed by careful training; such minds, and only such minds, can meet the demands made upon the ministry of this age, and every age.

Such a man meets the requirements of the ministry as given by Paul. Such a man is the New Testament minister. In morals, a man perfect in heart, having been born of God and knowing God, whose conduct is a safe pattern in all things good to follow. In mind, a man having the best natural talent with liberal training, representing the very best thought and culture of his generation, living in advance of the people in thought, and blazing the way for them,—a leader,—and all these powers consecrated to the glory of God.

But who is able to stand? Who is it that measures up to the standard? Are we not all short? Will we not make the effort of our lives to fill up the measure more and more? Be it so. H. C. E.

THE DRESS PROBLEM.

Two Articles.

On page 100 we are publishing two articles that will be read with far more than ordinary interest. One is headed "A Meeting of Elders," and the other "Methods." The latter is by Bro. Jas. A. Sell, an elder of considerable experience among us, and widely known over the Brotherhood, while the other is a report of a committee, with their names properly attached. Before reading any farther, we shall ask our patrons to turn to the two articles and read them carefully. After that is done, these remarks, regardless of their unusual length, should command equal attention.

Other Articles.

We have known of the conditions, referred to, for some time. With us the matter has quite a history. For years we have been urged to make the dress question an open question for consideration in the Messenger. We have on hand enough well-prepared articles on the subject to fill the greater part of an issue, to say nothing of a number that have been returned to their writers. These articles are from good thinkers, brethren and sisters, representing the laity, ministry and eldership. Some of the writers have served on the Standing Committee with credit and even distinction. They range all the way from the official body of the Standing Committee to the laity, and from the Atlantic States to the Pacific slope. By this it will be seen that the unrest is not a local affair, nor is it limited to schoolmen or any other class. The representation is general enough to command respect. Of course we could have turned the two articles down, as we have done a score of others, but we believe the time has come when something should be said, and, in order to get the matter properly before our readers, we have deemed it proper to publish the two articles under consideration. Our purpose is not to reply to what Bro. Sell writes, nor to what the committee has said regarding the meeting to which they refer. We wish to look at the question in a general way; then leave it for future developments.

United on Fundamentals.

As a body the Brethren are well united on the New Testament fundamentals. There is probably no association of people in America, more thoroughly united in this particular. We differ on many points, but we do not differ on the fundamentals, or the gospel principles, as we sometimes say, unless it can be shown that we are not united on Christian plainness as set forth in the teachings of Jesus and the apostles. This, probably, remains to be determined. Among us there are at least

Three Classes

on the dress question. One class would do away with all restriction and let members of the Brethren church dress as they please in every particular. In their minds there is no Gospel on Christian attire. We feel confident that this class is small, and yet there are more members of the sort than is good for the church, or the principles for which the church stands. A second class would lay down strict rules on the dress question, specifying the form of dress in many particulars, and make this form a test of fellowship, regardless of the consequences. This class is not as large as some have supposed, and is not likely to grow any larger. The first class may grow, but the second will not. There is a third class, representing

The Bulk of the Church,

and the real working part of the Brotherhood, probably including all the helpful church agencies among us. Those belonging to this class believe as fully in the doctrine of nonconformity as any other doctrine set forth in the New Testament, and hold that the doctrine should be defended and maintained by the church. They believe that all true Christians should and will attire themselves plainly and becomingly. They apply this doctrine of gospel simplicity not to dress alone, but to the houses in which we live as well as to the carriages in which we ride. And, in order to carry out this plainness in attire, they regard the uniform, or order, recommended by the church, as a wise, sensible and helpful provision. They do not look upon the order as the thing itself, but as a means to an end. They do not hold that the end cannot, under any circumstances, be attained without the order, but they look upon the order as a help, or an aid, that ought to be respected and encouraged. Generally speak-

ing, this order in most particulars has not been made a test of fellowship in many of the prudently-governed churches, but it has been urged as a test of official position. The coming together of

The Two Extremes

has given rise to the present state of unrest among us, and this unrest has reached a point when it cannot be safely ignored. We have probably reached a period in our history when the Annual Conference will have to take hold of the question and consider it in all its bearings. This cannot be done at one Annual Meeting, and possibly not at two. True, we can discuss the problem and pass a decision in a few hours, but we must have more than a mere decision. Our people must know just what the New Testament teaches regarding the nature, metes and bounds of gospel simplicity in our attire, as well as in our manner of living. We must get at the principle of plainness as well as at the best manner of carrying out and maintaining this principle.

Carefully Discussed.

Like the rebaptism and communion questions, it should be carefully, prudently, and reverently, discussed in the Messenger. Our readers should know what there is in the New Testament in favor of plainness and simplicity in the Christian attire. Truth loses nothing by investigation. As a body, the Brethren have never lost anything by investigation. We have had some grave questions before our Conferences and we have discussed some of them for years, but the truth did not suffer. The truth, as set forth in God's Word, can stand any test, and we are sure that the New Testament principle of nonconformity will stand any test to which it may be subjected in the Annual Meeting, in the Messenger or anywhere else.

Maintaining Plainness.

For years the church has been endeavoring to maintain plainness among the members by a prescribed order. In some localities this has succeeded and in others it has not. We have hundreds of members who, so far as the cut of attire is concerned, are in the prescribed order of the church, but otherwise they dress just like the fashionable world. We have hundreds of sisters who wear the bonnet, but in other respects they follow the very latest fashions out. There is no New Testament simplicity about this way of dressing, and the worldly people know it just as well as we do. Members who attire themselves after this manner,—looking just as much like the world as possible,—do not, deep down in their hearts, believe in the principle of plainness. All of this is evident to anyone who has given the matter the least consideration. We also have those,—and we have always had them, and they, too, can be numbered by the hundreds,—who give our prescribed order little personal concern, and yet they dress plainly, live the pure, simple life and at all times behave themselves like Christians should. With a little persuasion many of them have been induced to accept the order, but they needed no persuasion to get them to dress plainly. Then we have thousands who believe

The Order Is a Good Thing,

they admire it, carry it out in their lives, and throw all their influence on that side of the question, believing that this is the best known way of maintaining plainness. They not only believe in the uniform method, but they believe in the principle as well. They are in favor of the present order because, as they see it, it answers the purpose, and most of them feel confident that, if we once surrender the order, we must also surrender the principle itself. The plainest churches in the Brotherhood are those where the members believe in the principle of plainness, and have adhered to the order as a means of carrying it out. The most inconsistent churches are those accepting just enough of the order to show that they have some respect for the recommendations of the Conference, and then permit the members fully to conform to the demands of Madam Fashion in other respects. We are glad to know that the bulk of our people believe in

The Principle of Plainness,

and, at the same time, have due respect for the order. But we believe that, as a body, we have given too much attention to the means of carrying out plainness, and not enough attention to the principle. There is not enough preaching, teaching and writing regarding this fundamental doctrine, and, should the question ever be considered in the Messenger, this fact is likely to be brought out more forcibly than ever before. In the event of the question coming before the Conference, and being considered in the Messenger, our people are going to stand for the New Testament principle of plainness. They will be no more disposed to surrender this principle than they will be to give up feet-washing as a religious rite. But how maintain this plainness? That will be the real question to settle. We have been trying to settle it, in a measure, by prescribing an order of attire. Is that a feasible way? Does any one know of a better way? If there is a better way, and it can be shown to be a success, our people will be only too glad to accept it, but, until this can be shown, the rank and file of the members of the Church of the Brethren are going to be slow about giving up that which we have. Possibly an investigation would bring out some facts along this line that will be worth considering.

It so Happens,

however, that no one has yet presented a better way of maintaining plainness than what most of our people think we already have. It further so happens, that the churches, not in sympathy with the order, having practically set it aside, do not remain plain. If, without this order, the New Testament simplicity can be maintained, it has not been so demonstrated by any of the congregations known to this generation. We are not saying that it cannot be done, but, so far as we know, it has hardly been even attempted, let alone accomplished. When it comes to discussing the question, and agreeing on something practical, what we are here saying is going to have some bearing. We are all agreed that the principle of plainness, as held by the church, is right, and it may be that, in the main, our plan for carrying out this principle is as good as can be had. But our Annual Meeting decisions do not appear to be in the proper form. There are too many of them,—over one hundred. They are not understood alike, and the good Lord knows as well as we know, that they are not being applied alike. In some places they are enforced rigidly, in others they are practically ignored, while in others they are respected in only a half-hearted way. These decisions, and the manner of using them, in the hands of a prudent committee, might be so adjusted and simplified as to answer every purpose and avoid friction. Personally, we feel confident that the churches

In the Time of the Apostles

had no prescribed order in attire. They needed none. The members of those days with few exceptions had the gospel principle of plainness so thoroughly ground into them that they needed no aids in carrying out the principle. As a rule they dressed plainly, and that seems to have been all there was of it. This is probably true of the Brethren for a few generations after they began their reformatory movement in Germany in 1708. They understood the spirit of the New Testament in this particular, and they needed neither Conference, nor anything else, aside from the New Testament and their sense of right, to tell them how to dress plainly. Had all of us the same disposition, to do the right thing in the sight of both God and man, we might dispense with every Conference decision we have, on nonconformity, and still be a plainer people than we are. But would we do it? Were we to repeal all the decisions on the dress question, what would happen? Judging from some things that have happened in the past, we might be expected to swing right to the other extreme. When consistently carried out,

We Like the Order

of the church, but the way some are bringing it into disfavor, by combining with it as many of the late, worldly fashions as possible, we must confess that, in places, it is no credit to our plea for plainness. Then, on the other hand, we have those who dress plainly, and contend most earnestly for the order of the church in attire, but when it comes to the houses in which they live, the way they furnish their homes, the carriages in which they ride, and some other things, they are not one whit behind the most fashionable people in the community. We cannot consider this question without taking these facts into consideration.

Shall We Cut Loose

from our moorings because of all these adverse conditions? Certainly not. The better way will be to cast about and look for the remedy. We are not going to say what that remedy should be. We are for the best, and if we do not have it, we should not rest until it is found. As a people we have always been searching for more light, and it will be in perfect accord with our time-honored principles to seek for more light on this subject. The decisions of the Annual Meeting on the dress question have been differently understood and differently applied, until quite a feeling, in some parts of the Brotherhood, has grown up. The feeling against these decisions, and against some of our committee work, has become so intense, in the minds of some, that there is a good deal of talk about a division. Some of our readers may not think so, but we happen to know too much about this feeling to pass it by unnoticed. But now for

The Solution.

Division is the last thing we want to think and talk about. A people, as well united on the fundamentals as we are, ought never to think about separating. We want to do like the apostles and others in the first century did. We want to take up our differences and discuss them until we agree. This is the way the circumcision dispute was settled at the Jerusalem conference, and, for its day and time, that was a greater question than the dress question among us. In debating the question, the utmost liberty was granted, and much charity was shown in the decision agreed upon. Then men were sent out with the decrees, not to antagonize those who did not at first see as the apostles, elders and the church at Jerusalem had decided, but to explain the decrees and teach the people along right lines. If we take hold of this dress question, and exercise as much patience and wisdom as the apostles exercised, we can settle our question just as thoroughly as the apostles and the elders settled theirs. In order to

Get the Work Started Right,

for it must be started somewhere and sometime, since it cannot be held off much longer, let the districts interested bring the matter up to Conference. Then let our Conference take hold of the question wisely and carefully, and not try to rush it through with a view of reaching a conclusion without the question being considered in all of its bearings. It may be found well to place the question in the hands of a careful committee, to consider from year to year, like we did the school question, and some other questions. During these years of investigation the problem might be considered an open question, to be discussed to some extent in the Messenger. We ought not to be afraid of the question. Christian men and women ought not to be afraid to reason together. But

For the Present

we cannot editorially declare it an open question, for consideration in the Messenger. As we understand our duty and privilege, we have no right to do this. If the question once passes a district meeting, and is started on its way to Conference, it becomes an open question. Or if the Conference gets hold of it and takes it under advisement, then it is sure to be regarded as an open question, and will so remain until it is finally disposed of. In view of the two articles referred to in these remarks, and in view of the many essays and letters that we have received on the dress question, we have deemed it wise and proper to express our mind somewhat freely on the real situation. We have thought of doing so before, but it has been delayed until the present. We do not mean to agitate the question, or have the question further agitated in the Messenger. We think it sufficient to advise our people of the true situation, and urge them, if they think it necessary, to bring their case to the Annual Meeting in the best form possible. In the meantime we wish to urge moderation, forbearance and charity upon the part of those who are disposed to be more than ordinarily stringent in their views.

We Do Not Mean to Compromise Principles,

but we do mean to do more teaching and to labor more lovingly to bring those in line who have departed from the New Testament simplicity on the dress question. We need more wise teaching on the subject than we have ever had before. Our preachers, elders, and even the committees, who have cases of this kind in hand, want to teach the members the way of the Lord more perfectly. It took years for some of our members and churches to get out of line, and we ought not to grow impatient if it should require years to convert some of them from their mistaken ideas on the dress question. We feel sure that if we will all do our whole duty in teaching the New Testament principle of plainness, and take as much pains with the churches that are out of order, as the Lord took with the Seven Churches of Asia, we will come wonderfully near saving all of our members, to say nothing of the hundreds that may be won from without. We cannot afford to expel large bodies of members until every gospel means of saving them has been tried. This work of teaching, and bringing members back to their first love, must be placed in the hands of Brethren who have the confidence of those whom they are sent to help, otherwise all of our efforts will prove a failure. Love, kindness, confidence, tact and intelligence, upon the part of teachers, in converting people from the error of their way, count for far more than the exercise of authority and stringent methods. If there must be stringent methods, let such methods be applied to those who have been the means of leading the innocent ones astray. It is not right that the innocent should suffer because of the conduct of unfaithful leaders. Every possible effort should be made to

Keep All Our People Together,

whether we all happen to see just alike on a few points or not. By considering the few points of differences, for a few years, we may be able to walk together harmoniously. We cannot afford to separate, each generation, because of a few differences. An experience of that kind now will only pave the way for a like action upon the part of the next generation. Let those, in favor of our present methods, show all possible consistency and consideration, while attempting to convince others that the policy of the church, wisely applied, is right and fair. Then, on the other hand, let those who do not see their way clear, to accept these methods in good faith, show by their conduct that they can dress just as plainly without the order as others can by observing it; then there will be some show of us getting together in our views. Here is a point in our history where we can well afford to do our utmost to provoke one another to love and good works. And, while so doing, let the faithful everywhere teach, pray and exhort, with all long-suffering, and we will not only save many to the church, but we will increase sentiment in favor of our principles, as well as in favor of our methods, and thus strengthen the church, as well as strengthen our cause and plea in the estimation of all thinking people.

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Address,
General Mission Board, Elgin, Ill.

What the Bible is Doing in Spain.

Spain, like all intensely Catholic countries, has been slow to admit Protestant missionaries or Bible colporters. The early experiences of Pastor Fliedner, in introducing the Bible among the Spaniards, reminds one strongly of the intolerance of the Middle Ages. Better days, however, are dawning. Schools are being opened for the training of children, with the Bible as the principal textbook. Colporters are selling Bibles everywhere without serious molestation. Legally, there is now no prohibition barring the sale of the Holy Scriptures, but,—as is commonly the case in Roman Catholic countries,—the ignorant rabble, inflamed by the priests, frequently seeks to stop the colporter in his work. The Bible, faithfully distributed, will be sure to work a transformation among the people in course of time. Time and again there have been instances, where, unaided by the living missionary, it has proved to be the sole agency to bring about a new life.

China's Swarming Millions.

One of the striking facts about China is its vast population. Every third person on the globe is a Chinaman, and that third person is astute, patient, industrious and capable. But it is hard to realize just what a population of 407,337,300 really means,—the figures are too stupendous to comprehend them readily. Take your Bible and attempt to count the letters, and you will find 3,566,480, but you will have to add the letters in 114 Bibles to get somewhere near the population of China. If the Chinese people were to file past you, one by one, at a brisk pace, the interesting procession would never end. Before the last man of those living today had gone by, another and a new generation would have grown up, and so on, forever and forever. The United States, with 85,000,000 people, has 154,320 ministers of the Gospel. That is one preacher for every 554 people. China, with about 2,000 preachers, including native workers, has only one for every 219,000 people. Is there need for more workers? The figures speak for themselves. Study them as you will wish you had when the Lord calls for an accounting of your stewardship.

Work for Women in Egypt.

Missionary work in the Nile Valley, Egypt, is ushering in the dawn of a new day for womanhood in the land of the Pharaohs. Schools for girls have been started, by which at least 5,000 lives are reached. Bible women penetrate the inner recesses of the harems, and thus reach thousands of girls and women. If we remember the degradation of women, so noticeable throughout the East, and no less so in Egypt, the wonderful progress, now being wrought, is all the more remarkable. A missionary was recently asked to address a missionary society of native women. He was surprised to meet eighty women, apparently full of zeal and earnestness. Thinking that it might be well to call on several of them to lead in prayer, he asked the native pastor if there were any among the number, who might be relied upon to render this service. The pastor said, "Just call on any one of them." Where is there a congregation, in this, our land of enlightenment and unequalled religious privileges, in which the same statement would hold good? Is it not a fact that many of us are burying the God-given talent, instead of using it to God's glory, as is done by the humble and downtrodden women of Egypt? Let each of us look within!

What One Japanese Has Done.

The "Factory Girls' Home" at Matsuyama, Japan, has proved to be such a power for good, that it has aroused attention not only in the immediate neighborhood but also among sociologists of other countries. Mr. Omoto, the founder of the Home, had, when a young man, been banished from his father's home because of his drinking habits. One night he started to break up a service that a Christian missionary was holding in the city. He was attracted by the remarks of the missionary and ultimately became a convert to Christianity. He found employment in a factory, and soon rose to a responsible position. He at once noticed the dreadful conditions under which the factory girls lived. Aided by the missionaries, he started a home for these girls. Here they lived under immensely improved conditions and at very low rates. A night school for the girls was next started and proved equally successful. The "Home" has now grown to large proportions, with instruction covering every branch of learning, special emphasis being laid on instruction in religion and morals. The factory owners have been so impressed with the effect of the "Home," on both the health and the morals of the girls, that they are furthering the work by all possible means.

Gospel Progress in Manchuria.

Recent reports from Manchuria show that the "Old Story" has not lost its power to stir the people. We are told that many of the leading men are visibly changed, that their abhorrence of sin has brought about a life of devotion and filial trust. The members, as a body, are filled with an all-consuming zeal to go forth and tell their friends and neighbors about the great salvation,—full and free! School-boys are on the streets, preaching and selling books. The girls, under charge of some matron, spend their half-holidays in trips to outlying villages, where they gather the women together and preach and pray half the night. Old jealousies and frictions have been swept away, and the mission workers, once more, are a solid unit in the great work of the kingdom. Such reports are encouraging, and one is made to wish that a similar awakening might come to the home congregations in America. We must needs get rid of a great deal of jealousy and bitterness, as well as indifference, before the work will really prosper as it ought. Must we make the humiliating confession that the Manchurian Christians excel us in zeal and fervent piety?

From Omaja, Cuba.

Some days ago the church at this place met in council, Bro. Ira P. Eby presiding. A report of the money received for a house of worship at Omaja was made, as follows:

J. H. Keller and wife, Cherry Box, Mo., $5; Unknown, Ada, Ohio, $1; S. W. Smedley and wife, Blountville, Tenn., $5; S. Badger and wife, Dallas Center, Iowa, $25; John Arnold, Lintner, Ill., $10; Esther A. Macdonald, N. Yakima, Wash., $1?; Sisters' Sewing Circle, Lordsburg, Cal., $10; Ogan Creek church, Ind., per S. S. Ulrey, $7; Sugar Creek church, Ind., $52.01; Dave Bosserman, St. Louis, Mo., $2; Spring Creek church, Ind., $14; J. B. Groff, Carthage, Mo., $1; Riley Willis, Essex, Mo., $2; Jacob Swinger, Frisco, Mo., $1; R. W. Taylor, Essex, Mo., $1. Total to date, $147.01.

Other amounts have been promised by individuals and congregations in the home land; and we shall be very glad to have these sent in at an early date, for we have begun building. The members here have contributed very liberally, and we hope to be able to finish the church within a few weeks. We intend to see to it that it is dedicated without a cent of debt upon it.

In addition to what is being done by those whose membership is here, we are receiving substantial help from Bro. A. Conner, of Manassas, Va.; Bro. John Stump, of Laketon, Texas; Bro. Riley Stump, of Leeton, Mo.; and Bro. Ezra D. Kinzie, of Troutville, Va. Bro. W. Allen, of Iowa, and Bro. Amsey Price, of Nanton, Alberta, Canada, are also doing good work.

The church here highly appreciates and is grateful for the help rendered, whether it has been in money, material or labor. The house is needed if we are to push on in the work; and we dare not do anything else.

We were greatly disappointed when it was learned that Sister Lentz was to return to Elgin instead of coming on to Cuba; for we felt that the delay meant loss. Our hope is that the Brotherhood will soon awaken to the need and the importance of beginning mission work in this Island. Time is passing, and each day souls are passing out of the world untaught in spiritual things because we have not done what we could. There has not yet been the response there should have been to the call for assistance in Cuba. American interests here are large, American influence must always be greater than that of any other nation; hence Americans should take the lead in raising these people to a higher plane. The Brethren Church is doing practically nothing for the Cubans. How long must it continue so? The island lies at the door, the language is not difficult, the people respond to teaching, their souls are as precious as those of heathen people, the expense is less, there is not the feeling against foreigners that is found in so many places. What more favorable opportunity do we want? Why stand we all the day—many days and years—idle, when there is so great need?

Brethren, do not forget your privilege; do not tarry. The command is to go and work today, not next week, or next year, or when convenient. Will you arise and press forward in the great conflict with evil?

Omaja, Cuba, Jan. 26. Grant Mahan.

At Home Again.

On the evening of Dec. 9, 1908, our India train pulled into the station at Dahanu Road, and we stepped out of the car and looked upon the same familiar place where we had lived for five years. Now, after an absence of fifteen months, the place seemed changed but little. It was with glad and thankful hearts that we greeted the old friends of bygone days. Among these there was but one of our Brethren in Christ present. But even the dark heathen faces seemed to beam with a glad welcome to us.

Then we arranged for a horse carriage,—not the fine comfortable carriages we see in the homeland,—a shaky tonga with the seats looking in opposite directions. The driver whipped up his ponies. In a half hour we had driven three and a half miles, and we were at home again. We had not alighted from the tonga before a number of voices called out, "Salaam, Mama; salaam, Papa," and in a moment they were by our side. And this was really home; and this was our Christian household, bidding us welcome!

Brother and Sister Brubaker were at Bulsar, where they had gone on account of fever, but we went in and made ourselves at home. Things were much the same as when we left them, and we could hardly make ourselves believe that we had been away fifteen months.

The next day our heathen neighbors came in to bid us welcome. Several men came, then came some twenty women, with their babies astride their hips, and the larger children clinging to them, and all bade us welcome to their land and **ours.**

Since we came we have been going to the villages. In the morning we usually go in several parties. I have been going with one of the native sisters and her husband, and Adam with a native brother. They usually go further than we, and sometimes stop at five or six places to preach before they return. Sometimes they do not get home until one or two o'clock. We go to the nearer places to talk to the women. At several places they tell us that they believe in the Christ, and that they know their idols are nothing. They pretend to have cast them away and insist that they are ready for baptism. But they lack the necessary courage to declare themselves out and out for Christ. They fear that their landlords will turn them out of land and houses if they are once baptized. Brethren, pray for these people that they may have enough courage to turn soon, and find salvation.

One day we were returning home over the rough fields and through the woods. The sun was shining hot and we were getting anxious to be inside. We saw several women at work. We went to them. At first they said, "We have work today and cannot stop to listen." We told them that work would last all their days, and that we desired to tell them something good for their souls. Then they gathered in a little group, and spread a mat for us to sit on. We sang a hymn and told them about the true God and the beautiful home he is getting ready for all who will believe on him. When we arose to go, they called out heartily, "Come again, come again. Such good words we never heard even from our parents."

Sometimes the women ask us to pray with them and for them. They put their hands together, kneel on the ground, and, bowing their heads, apparently enter into the spirit of prayer.

We are hoping that soon many of these poor families may know our Christ in the pardon of their sins. Pray for the work at Dahanu this year. Pray for our dear Brother and Sister Brubaker, as they direct the work here during this year. We praise God for raising up our sister, and we hope that she may be able to join us, here in the home, in a few days, and take her part in the work she loves. Alice K. Ebey.

Dahanu, India, Jan. 1.

From Bulsar, India.

The Christmas season, carrying with it "peace on earth and good will toward men," and New Year's Day, bearing its many good wishes, have again come and gone. These days, bounding the intervening ones, comprised the usual Holiday season. These being the special Holidays for the Christians, makes it our desire to fill them with the meaning they bear, as they come to us. Christmas is the special day for which plans are formulated, for the joy and the benefit of the Christian community and those in our care, and those round and about us.

We try to vary our program each year, so that the one of last year may not be expected to be carried out this year. This we do to bring variety and new joy with Christmas. For weeks before Christmas we proposed new plans for this one day, but not until two days before the event did we settle on a plan for our people. The final decision read that baskets should be prepared for each family in the Christian community, and for those who would expect something from us. (We are in a land where people ask for presents, if they do not get them; and we knew the "dhobi" (washerman), "gheewali" (butter woman), "parniwali" (waterwoman),—all would be around to ask for their share.)

Accordingly, forty baskets were filled with potatoes, onions, cabbage, peppers, ginger root, garlic, bananas, guavas, egg plant, and cocoanuts. The basket and its contents were in proportion to the size of the family. When all were ready they looked tempting and we said to each other, "Who would not be glad to receive such a basket?"

On Christmas morning the boys and girls, in different groups, took the baskets to the villages where the different people live. All the baskets bore names so that each bearer knew just where his burden was to go. The custom for years has been for the orphan children to go out singing on Christmas morning. On this morning some stopped long enough, after delivering their baskets, to sing for those to whom they had gone. Outside of the missionaries' plan for making the early morning joyful, one of the native brethren had a daybreak tea-drinking at his house, to which he had invited the native Christians, treating them not only to tea but to "sweets" (candies). The orphan boys and girls, after their early outing, met in their respective chapels, to receive their Christmas clothes and other gifts prepared for them. Among other things there was a package of red handkerchiefs for the boys, sent by the Sunday-school boys of the

Waterloo and South Waterloo Sunday schools. Sixty-three dolls were sent by the girls of the same Sunday schools. When the boys were told that the handkerchiefs came from the boys across the sea, they gave a salute of thanks. The dolls were a complete surprise, and novel gifts for the girls. Never before had they had any dolls of their own. Often they had said, "Oh, get us some dolls," and now their wish was granted. True, the dolls are only a transient joy, but a joy, indeed, to girls who have never had any. If the Waterloo girls could see the India girls play with their American gifts, they would feel well repaid for having gone to the trouble to get them, dress them, and send them.

During Christmas week the boys and girls, on different days, took their usual outing to the sea. How they do enjoy the great beach for a playground, where they have just as much room as they want, and are not limited by walls or fences! They come home tired and weary with the three-mile tramp out, the day's romp in the sand and water, and the tramp back, but how refreshing is the food for supper, and how sweet the sleep that comes when darkness invites them to repose!

New Year's afternoon the church met in council to formulate its work for the year. Church secretary and Sunday-school officers for the year were elected. The church treasurers reported Rs. 262 collected in the Gujerati services and Rs. 40 in the English services. After paying the church expenses, and defraying the cost of a wall for the cemetery, Rs. 50 remained in the treasury. This amount was applied as follows: To the Bombay Bible Society, Rs. 10; to the Gujerat Tract Society, Rs. 10; to the poor, Rs. 30. The Rs. 40 of the other collection, is to be used in supplying a pulpit for the new church. A committee was appointed to formulate plans to entertain the district meeting, to meet in March. The Missionary Society elected its officers for the year and laid its plans through committees for the furtherance of its work during the year,—one committee for the opening of Sunday schools, one for the selling of Gospels and tracts, one for preaching the Gospel in the villages, and one to "compel" others to come to the services.

The new church is going toward completion day by day and it is hoped that it may be finished for the district meeting. At present the roof is being put on. The inside walls must yet be plastered, the floor laid, the windows put in, and the painting done.

Bro. Berkebile's spent the last Sunday of the old year with us. Bro. Berkebile preached for us in Marathi in the morning, and in English in the evening. From here they went, with Brother and Sister Blough and Brother and Sister Emmert, to attend the committee meeting at Vyara. Eliza B. Miller.

A Million Missionaries from New York City.

Were New York City to give to the mission cause the money which she spends for liquor, more than a million missionaries could be supported on foreign soil. Is that true? Here are the figures and you can judge.

Dr. Madison C. Peters says that it is estimated that New York City, in her ten thousand saloons, spends daily one million dollars for drink, or three hundred and sixty-five millions in a year. Should this sum be applied for missionary purposes, it would support one million missionaries at $365 each. If we could get men to go at $250 each, almost a million and a half could be supported.

Too many times we look at such a large sum and pass it by as such and do not, really, comprehend its meaning. Here are a few comparisons, or rough illustrations, which will, perhaps, mean more than the mere statement of the fact of three hundred and sixty-five millions.

Suppose that we ignore the aches and pains, the heart-rending scenes in the home and the awful future to the drinkers and consider it from a money standpoint only. If we had it in gold, it would weigh six hundred seventy-two and one-half tons. If in silver dollars, and we placed one against another, making a paved road ten feet wide, it would be eleven miles long. If in one dollar bills, and we place them, bill by bill, over the ground, they would cover one thousand acres. If you put the bills together, into crazy-patchwork, making dresses for them, you could make a dress apiece for four hundred and twenty-two thousand fourteen-year-old girls. Make the bills into bed quilts, and you have more than a million bedspreads for our city poor.

It means more than half enough to run our government; nearly twice as much as our tariff revenues; almost twice the amount of our entire gold output; six times the entire silver output of the world; and almost half of the capitalization of the banks of the country. It means more than twice the salaries of the country school-teachers. Every twenty months there is as much spent in New York City for drink as is spent in the whole country for building and loan associations.

The old argument, that it is a benefit to the farmers, is lost when you learn that of that five cents which is spent for a glass of beer, about twelve per cent of that nickel goes to the farmer for his grain, and five per cent is for wages, or about one-sixth, in all, goes to the farmer and workingman. Shall the New York saloons continue to take five cents from the workingman for a glass of beer and give him, in return, five-sixths of a cent money value? Is that a fair proposition? How do you consider it,—giving five cents and getting five-sixths of a cent in return? Shall we let such prodigal waste go on? Can we not help the cities to help themselves? James H. Morris.

Valparaiso, Ind.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Egan church expects to begin a series of meetings Feb. 21, to be conducted by Bro. G. F. Chemberlen, and to continue indefinitely. Communion services will be held on the evening of the 27th.—Mary Yoder, Hemet, Cal., Jan. 31.

Oak Grove church is enjoying an interesting Sunday school and regular church services. All are well attended. Bro. Weaver, of Raisin, Cal., was with us Jan. 31, in the evening service, and gave us an interesting talk. We enjoy our home ministers, but we also enjoy seeing a strange face in the pulpit, occasionally. The recent rains have put growing crops in fine condition. Many strangers are buying land in this locality.—Linnie Coffman, Laton, Cal., Feb. 1.

COLORADO.

Fruita Sunday school decided, with the consent of the church at teachers' meeting, to dispense with the usual morning preaching services on the fifth Sundays, and devote the hour exclusively to Sunday-school work. Last Sunday was our first meeting of this kind, and it seemed to be well received. Four speakers were chosen for the hour, and subjects were assigned them by the superintendent, John Austin. Appropriate songs were selected by the chorister.—Effie Gnagey, Fruita, Colo., Feb. 2.

Lowland.—Jan. 23 Brethren C. Fitz and L. F. Love came to this place, about seventeen miles south of Calhan to assist in organizing the Brethren into a working body. Sunday, at 3 P. M., the services were opened by Eld. Love, after which Bro. Fitz presided over the meeting. Nineteen letters of membership were read, and by spring we expect five more to be handed in. This was followed a short covenant service, when all the members were questioned as to their church relation. Each one promised to be true to the church. The following officers were elected: Sister Sadie N. Groff, church clerk; Bro. Elias S. Groff, treasurer; the writer, church correspondent; Bro. J. C. Groff, Messenger agent. It was decided to postpone, indefinitely, the election of trustees. Bro. Love was unanimously chosen as our elder for one year. The church line is located from Burlington, Colo., west, to Colorado Springs, the northern boundary between this church and Denver. The new congregation is to be known as "The Lowland Church." At the close of the service we had special prayer for one of our sisters, who came to this country for her health. Although we are but organized, we pray the Father to bless us all, to help us work together, and that the work may prosper. We earnestly pray for our minister whose field is large.—Hattie Netzley Conger, Calhan, Colo., Jan. 25.

IDAHO.

Egle.—On last Sunday Bro. M. R. Weaver, of Boise, again met with us and preached the Gospel with power, to a very attentive audience. The time will soon come for Bro. Weaver and wife to leave us, for which we are sorry. He goes in answer to the call from Omaha, Nebr. It is with pleasure that we recall the few times that he has met with us in this isolated place.—Ella Fisher, Egle, Idaho, Feb. 2.

Nezperce.—At a district union Sunday-school convention, held at this place Jan. 27 and 28, there were five denominations represented, the Brethren having the largest representation, and also the largest Sunday school in the district. Our average, during the last quarter, was seventy-seven. The school is growing to the extent that more room must be provided. Last Sunday ninety-eight were present. The Brethren Sunday-school work, here on the frontier, looks very encouraging.—Wm. H. Lichty, Nezperce, Idaho, Feb. 2.

ILLINOIS.

Woodland church met in council Wednesday, Jan. 27. Six letters were granted. We are sorry that a number of our members are moving to other fields. Our treasurer gave his report, and handed in his resignation. Bro. J. E. Bubb was chosen to fill the vacancy. Bro. W. Miller was chosen to take the place of Bro. Ruth, who handed in his resignation as trustee. Bro. R. C. Stambaugh, our Sunday-school superintendent, has moved to Astoria, and Bro. Ruth will fill his unexpired term. Our series of meetings will be held at the Woodland church in September, to be conducted by Bro. Geo. Miller. Our elder, C. Bucher, presided.—Fannie B. Stambaugh, Summum, Ill., Feb. 1.

Yellow Creek.—Our two weeks' series of meetings, conducted by Bro. J. G. Royer, closed Sunday evening. The services were well attended, considering the fact that the M. E. revival continued during the first week of our meetings, and the band fair during the last week. We also had some very cold and stormy weather. We had inspiring Bible readings and Sunday-school talks almost every morning, and Bible reading and preaching services in the evenings.—Lizzie Studebaker, Pearl City, Ill., Feb. 2.

INDIANA.

Eel River.—Bro. Frank Fisher came to this place Jan. 16, to assist in a series of meetings at the West house. The interest and attendance were good. Bro. Fisher did much visiting among the members. Bro. S. N. McCann was with us at our Brick house Jan. 9 and 10, and gave lectures on India, which were very much appreciated. He also lectured on the evenings of Jan. 19 and 20, at our East house.—Mary E. Miller, North Manchester, Ind., Feb. 4.

Elkhart.—Bro. John Appleman, of Plymouth, Ind., began a series of meetings at the Elkhart City church Jan. 16. He preached the Word with power for two weeks. The meetings were well attended and a good interest was shown by members and friends. Eight applicants await baptism, and one is to be reclaimed.—Gladie S. Miller, 127 Garfield Avenue, Elkhart, Ind., Feb. 2.

Newhope.—We closed our revival meeting Sunday evening, with a crowded house and good attention. One was buried with Christ in baptism, with two applicants awaiting the rite. The meeting was conducted by Bro. Arthur Hoppis.—W. L. Ross, R. D. 2, Seymour, Ind., Feb. 4.

Spring Creek church met in council Feb. 4. Elders S. Leckrone, Gabriel Ulery and Frank Neal were present. Five were received by letter and one was granted. Elder Daniel Snell handed in his resignation, which was granted by the church. Eld. J. D. Mishler was chosen elder in his place for one year. Church officers were elected for the coming year as follows: Aaron Mishler, secretary; John Ross, treasurer. The church decided to secure a minister to help in a series of meetings in the fall or winter; also to secure new song books for Sunday school and Christian Workers' meeting.—Nora A. Ross, Sidney, Ind., Feb. 4.

Upper Fall Creek.—Bro. Aldredge, of Anderson, preached at Middletown the third Sunday in January, and Bro. Hoover preached at the old church the fourth Sunday. A meeting was to be held at the Old Folks' Home, but, on account of snow blockades, only a prayer meeting was held. A prayer meeting is held at the Home once a week, in the afternoon, for the old people, and a sermon for the children in the evening. Next Sunday is our appointment for Middletown.—Florida J. E. Green, Middletown, Ind., Feb. 2.

IOWA.

Greene.—Since our last report one soul was buried with Christ in baptism. Officers for Christian Workers' meeting were elected, Bro. Ralph Russell being elected president. We have a live, active Sunday school and our attendance is good. Bro. Hood also preached on Sunday to an attentive audience.—Lydia Wyatt, Greene, Iowa, Jan. 29.

South Ottumwa.—About one month ago I made a call through the Messenger for clothing and other necessities of life, in order that we could help some of the poor. To date only four churches have responded to the call. Cold weather is on and the poor must suffer while you delay. During our recent blizzard I found a woman and five children, with no fuel to build a fire. The children were compelled to remain in bed. They were also in need of other necessities. I did what I could for them, but will you make it possible for me to do more for them by your helping hand? God will richly bless you. There are a number of poor people, and the men are out of work. At best it may be two months before they will be able to get employment. Send all supplies to the writer, and notify me at the time.—Geo. W. Burgin, 223 So. Moore Street, So. Ottumwa, Iowa, Feb. 1.

KANSAS.

Paint Creek.—We have been trying, for several months, to locate another minister in this church, but thus far have failed. Bro. Crumpacker has been preaching once each month, and we feel the need of another minister very much, so that we could have services on Sunday evening. It seems that we have not been able to continue our Christian Workers' and prayer meetings, and we feel that we are losing ground and our influence over the young people of the neighborhood is being lost. Just recently Bro. Crumpacker has made arrangements to move near McPherson, so Paint Creek church will be without a resident minister for the first time for years. If there are any ministers who would like to locate in Eastern Kansas, here is a place where the help of a faithful minister is greatly needed. The writer and family expect to locate in Miami Valley, New Mexico, in the spring.—Annie Richard, Uniontown, Kans., Feb. 1.

MARYLAND.

Monocacy church met in council Jan. 16, Eld. T. J. Kolb presiding. The business of the meeting was disposed of pleasantly. The report of the treasurer was read and accepted. Our love feast, at the Thurmont house, will be held May 8. Bro. A. P. Snader will begin a series of meetings at Thurmont, April 24, continuing until after the love feast. Our next quarterly council will be held at Thurmont, April 3.—Samuel Weybright, Detour, Md., Feb. 1.

MICHIGAN.

Battle Creek.—Bro. J. R. Reynolds and the writer are holding cottage prayer meetings with people not members of any church. We have a meeting for every afternoon during the week. There is much good coming from these prayer meetings. We meet each Sunday with some of our members for a Bible study. These prayer meetings are preparing the way, whereby some minister, in the spring, may reap a harvest. As we are all laboring people, without the needed means to buy tracts and papers for free distribution, we would be glad to accept all such matter that may be sent us to help prepare the way of the Lord. Please remember us with tracts.—J. W. Saunders, General Delivery, Battle Creek, Mich., Jan. 31.

Thornapple.—Jan. 21 we met and organized a sisters' aid society. We have nine workers, and all seem to enjoy the work. Our Sunday school in the West house is growing in interest. Each week we meet at the home of one of the teachers for a teachers' meeting. Here we make a study of our lesson, and discuss more effectual methods of conducting our Sunday school.—Mrs. D. E. Sower, Clarksville, Mich., Feb. 4.

Woodland church is in the midst of a series of meetings, conducted by our home ministers, Brethren John M. Smith and Isaiah Rairigh. The latter was taken sick, and Bro. Smith continued the meetings. Our brethren labored earnestly and the church feels strengthened by their earnest efforts. Bro. J. W. Fidler has promised to be with us in a series of meetings sometime the coming fall or winter. A collection of $11.50 was received and sent to the suffering ones in Italy.—Anna Christian, Woodland, Mich., Feb. 5.

MISSOURI.

Fairview.—Bro. P. B. Newman, of Cabool, was with us Jan. 23 and 24, delivering three very interesting lectures on Christian adornment and nonconformity to the world. He was also working in the interest of Bethany Bible School, of Chicago.—Maude Hylton, Idumea, Mo., Feb. 1.

Joplin.—There is rejoicing here. Seven were baptized by Bro. F. Gochenour at Castle Rock, in Turkey Creek, last Sunday, and two await the rite. Eld. Geo. Barnhart is still holding meetings with large and interested congregations. The sword of the Lord and of Gideon is going forth to victory. Our Sunday school is large, and increasing in efficiency, under the wise management of Bro. Gochenour. We have, on an average, thirty or forty verses recited by the little children every Sunday. We feel to rejoice in the hope that Joplin may also have representatives among the saints around the Great White Throne. Pray for us in our work here. We hope to have still better reports of the revival services now being held.—J. L. Switzer, 1215 Main Street, Joplin, Mo., Feb. 6.

Shoal Creek church enjoyed a soul-cheering series of meetings conducted by Bro. John Argabright, of Mountain Grove. He preached twelve sermons, assisted in one council meeting, and also delivered one missionary sermon. He preaches the Word with power, and presents the Truth in a plain and distinct manner. Unfavorable weather was very much against the meetings.—Henry Etter, Rocky Comfort, Mo., Feb. 1.

South St. Joseph Mission now has a membership of 101, four of whom are deacons and two are ministers. We have no resident elder. Our attendance at services is good, especially on Sunday evenings. Services are held almost every evening in the week, either in the church or in some of the homes. We have cottage prayer meetings. The home department of our Sunday school is bringing us in closer touch with the people. We have six services on Sunday in the churchhouse. The Sunday school is very well attended, the average being about 125. Many of our people are sick at this writing, there being eleven heads of families who are invalids and unable to make a living. Eight of these families are represented in our membership, which makes it a very difficult task for us to provide help for all. This mission is by no means self-supporting, and if it were not for the help received from the Brotherhood, we would have to abandon the work. Brethren, pray for this mission!—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., Feb. 4.

NORTH DAKOTA.

Twelve Mile Hill.—We are few in number. Good and cheap homes can be secured in this locality. We are located in Williams County, twelve miles from the county seat, and eight miles from the railroad station. Fuel is also plentiful. We would like to have several good, loyal members join us, for we feel that a great work can be done here. For further information address the writer.—E. C. Stratton, Truax, N. Dak., Jan. 31.

OHIO.

Charleston Mission.—Jan. 23 Bro. Samuel Snell came to us and assisted us in a week's meetings, during which he, together with our mission workers, Sisters Mina Hollinger and Ida Erbaugh, did a great deal of house-to-house visitation. Two young men gave their hearts to God. Jan. 27 we had our business meeting, Bro. Snell presiding. The work here is

moving along nicely. We reorganized our Sunday school at the beginning of the year. Our average attendance for the past year was seventy. We have just recently organized our classes, and started a cradle roll. Our motto for the coming year is, "More and better work for Jesus." We expect Bro. S. A. Blessing to preach for us over next Sunday, Feb. 7.—George Kempton, R. D. 6, Chillicothe, Ohio, Feb. 4.

Eagle Creek.—Jan. 17 we commenced our series of meetings in this church, conducted by our pastor, Bro. J. C. Angle meyer, this being the third series of meetings which he has conducted since with us. Seven souls expressed their willingness to follow the Savior, six of the number being baptized Jan. 30. The meetings closed Jan. 31. In all, eighteen sermons were delivered.—J. R. Spacht, Williamstown, Ohio, Feb. 2.

Lexington.—Bro. Noah V. Beery, of Brookville, began a series of meetings at this place Jan. 17, continuing until Jan. 31. The interest and attendance were good, considering the bad weather. Four were received into the church by baptism, and one awaits the rite. We feel encouraged and strengthened. Bro. Beery is young in the ministry, but he preaches the Word with much power.—Jennie Henry, Highland, Ohio, Feb. 4.

Newton.—Our series of meetings closed last Sunday night with good attendance. There were seven accessions to the church. Five have been baptized. Several seem near the kingdom. Bro. Frantz preached twenty-four sermons and labored earnestly for the salvation of souls. The members were strengthened and much interest was manifested, considering the stormy weather.—Mary West, Pleasant Hill, Ohio, Feb. 2.

Owl Creek.—Brethren I. C. Snavely and J. Edson Ulery, of Michigan, came to this place Jan. 13 and remained until the 24th, conducting Bible study each day and evening, followed by a sermon. Bro. Snavely did the preaching and did not fail to present the Word in its purity. Five were added to the church by confession and baptism. We feel that the brethren and sisters were very much strengthened. Our Sunday school is in a prosperous condition, with Bro. Oscar Bechtel, superintendent. We feel to encourage other churches to take up this line of Bible work. We have gained much that we could not have received otherwise.—Tena Whistler, R. D. 1, Frederickstown, Ohio, Jan. 31.

Science Hill.—Eld. Samuel Sprankel, of Massillon, came to this house, in the Freeburg congregation, Jan. 23. He delivered the Word with power in twelve soul-inspiring sermons. The interest was good, notwithstanding the unfavorable weather.—Jesse Minser, R. D. 2, Alliance, Ohio, Feb. 4.

OREGON.

Weston church met in quarterly council Jan. 30. Sunday school and Christian Workers' meeting were reorganized for the year with the following officers: Sister Ella Bonewitz, Sunday-school superintendent; Juanita Bonewitz, secretary and treasurer; the writer, president of the Christian Workers' meeting; Ora Morton, secretary and treasurer. We are badly in need of more workers here. Anyone wishing to locate in the West, where they can do missionary work, could find no larger field than right here in Eastern Oregon. We are located in the very center of the district, the nearest church being about one hundred and fifty miles away. We are in the great wheat belt of the Northwest. Our school privileges are excellent, one of the State Normals being located at this place. —Nellie Morton, Weston, Oregon, Feb. 2.

PENNSYLVANIA.

Huntingdon.—Bro. William Howe, of Johnstown, has been preaching for us over two weeks. Last night, after services, baptism was administered to nine souls. These included a man and his wife, in one instance; in another, a man and wife and two children, aged eleven and thirteen. What peace and joy in prospect in those families! On Sunday, Jan. 24, six were baptized from the Ardenheim congregation, a branch of this one. Monday afternoon, Feb. 1, a young man from the country was added to the church.—Adaline H. Beery, Huntingdon, Pa., Feb. 2.

Marsh Creek.—Bro. Albert Hollinger is engaged in a very interesting series of meetings at the Mummasburg house, in the home congregation. The house is filled each evening with eager listeners. Bro. Hollinger is holding forth the Word with power. Bro. A. Snader, of Maryland, will begin a series of meetings in the Gettysburg house Feb. 14.—B. F. Lightner, Gettysburg, Pa., Feb. 2.

Waynesboro.—Jan. 9 Bro. A. P. Snader, of New Windsor, Md., began laboring with us in a series of services, which were continued until the evening of Jan. 31. Ere he had labored long, a great spiritual awakening was manifested. As a result of these meetings thirty-two have been received into the church through baptism and four have been reclaimed.—Sudie M. Wingert, 203 S. Broad Street, Waynesboro, Pa., Feb. 3.

TENNESSEE.

New Hope.—Bro. A. M. Laughrun, one of our home ministers, commenced a series of meetings at this place Jan. 9, and continued until Jan. 24. Three came out on the Lord's side. Bro. Laughrun went from here to Pleasant View to conduct a series of meetings.—Laura Saylor, Jonesboro, Tenn., Feb. 1.

VIRGINIA.

Mill Creek church met in council Dec. 19, Eld. Joseph Pence presiding. All business passed off pleasantly. Two letters were received. Three little girls made the good choice. Eld. S. A. Sanger, of the Fairfax church, consented to take full charge of the Mount Carmel congregation. We are making an effort to maintain an evergreen Sunday school this winter. We will not reorganize our schools until April 1. Bro. Andrew Hutchison began our series of meetings, but became physically unable to complete the meetings. The people were well pleased with his preaching.—J. P. Diehl, Penn Laird, Va., Feb. 2.

Staunton church met in council Jan. 28, with our elder, E. D. Kendig, in charge. The elders, representing six different churches, met at this church today, at 11 A. M., to consider the matter of helping the Staunton church in the support of their next minister. It was deemed advisable to call this committee to our help, before taking any steps in the way of selecting a pastor. It was decided that this church should raise what she could; then the committee would consider the matter and report as to what they could do. Two letters of membership were received. Our Messenger agent, Bro. J. P. Jordan, was urged to push the work of soliciting subscriptions in and around Staunton. A committee was appointed to ascertain from each member the amount of money that could be raised for our church. Some of the business was deferred until the next meeting.—Esther P. Steffey, Staunton, Va., Feb. 6.

WEST VIRGINIA.

Buckhannon.—Eld. E. L. Lockard began meetings in this congregation Jan. 22, continuing one week. The meetings would have continued longer, but on account of a severe snowstorm we had to close. A good interest had been worked up, and large crowds gathered to hear the Word of Truth declared. Eld. David J. Miller has charge of this congregation.—J. W. Bosely, Bullitown, W. Va., Feb. 3.

Nicklow church enjoyed a soul-cheering series of meetings, lasting ten days, consisting of both forenoon and evening services. The meeting was conducted by the home ministers, being assisted by Eld. Obed Hamstead, of Eglon, who has the oversight of the Shiloh church. Nicklow is one of the four churches of this congregation. Considering the few members located here, the attendance was not so encouraging, averaging about thirty-two during the day sessions and about one hundred each evening. Five were made willing to accept Christ.—Edna Nicola, Nicklow, W. Va., Feb. 4.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ABOUT PALESTINE, TEXAS.

Jan. 15, 1909, we left our home for a visit to Brother and Sister J. A. Ehser, near Palestine, Texas. Our sojourn in that region lasted eight days. The purpose of the visit was to look into the prospect of securing a home, along with the possibility of doing some work for the church in that part of Texas. We were pleased with the outlook, but, upon our return home, we find that we must postpone, indefinitely, our purpose to establish a home there. The region is deserving of attention, on account of a genial climate and a productive soil. There is a long season to grow crops and vegetables, and to us this appears to be the easiest place we have ever seen, to get a living.

The work of the church is held back by the lack of a shepherd, as a number of people will likely unite with the church as soon as there is some minister settled there to keep them in the way. Lands are cheap. On most of the land there is a small growth of timber. Brother and Sister Ehser have a good proposition to make to the minister who will settle there with them, and do what he can for the Church of the Brethren in that region.

Sterling, Colo., Feb. 1. W. H. Greenawalt.

MISSION WORK IN NORTHERN CALIFORNIA.

Northern California is, perhaps, the newest district in the Brotherhood, with a membership of about four hundred, but with an almost unlimited territory for mission work. The work, thus far, has been done almost wholly by colonization. At least five of the seven congregations have been built up in this way.

The Chico Mission is the first effort made at city mission work. The outlook there has been most encouraging from the start, and especially so since the organization of a church, two months ago. The district has supported a worker for the past nine months, and also has purchased a lot on which to build a house of worship. It is very urgent that the house be built as soon as possible, for the lack of a suitable place of worship is a hindrance to the work. There is already some money on hand for the purpose, but about three hundred dollars more is needed to build sufficient for present needs. Practically all of the construction work will be donated, if the building can be erected yet this spring.

The members of the district in general, have responded nobly to the call for money, but, perhaps, some feel that we are undertaking too much for our strength.

But no undertaking is too great if we allow the Lord to control our hearts and also our pocketbooks. If he has prospered us, we should give liberally of our abundance. If we have not been prospered, we should at least bring the tithes that are due him, and thereby prove him, for we verily believe that "he will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

When we claim this blessing fully, no task will be too great, if we allow the Divine Hand to guide us, for whatever we lack, he will surely supply it.

As we survey our field, there open up to us boundless opportunities for mission work. The district comprises fully one hundred thousand square miles, with thirty million acres of tillable land, and nearly a dozen cities, ranging in population from fifteen thousand to three hundred and fifty thousand, besides a score or more towns, which are fast becoming cities. The country is, for the most part, sparsely settled on account of so many large holdings. But, as these gradually become opened up for settlement, there will be hundreds of opportunities for colonies of the Brethren. Then, as we increase in numbers and strength, we may storm the cities, one by one. E. C. Overholtzer,

Glenn, Cal., Jan. 28. President District Mission Board.

FROM CHINA.

[Writing from Tai-Yuen Fu, Shansi, China, under date of Dec. 23, Bro. Geo. W. Hilton, tells us about the remarkable religious awakening in China and sends a copy of a long letter recently received from the part of the country where our missionaries are likely to locate, when they have sufficient knowledge of the language to enter upon their work. The letter is a very lengthy one and we give only the more interesting parts.—Ed.]

Taiku, Shansi, China, Dec. 18, 1908.

Dear Friends:—

Our Taiku church has had a spiritual awakening of which you, with us, will be glad to know. We have long been praying for it and have been more encouraged to expect it since knowing of the wonderful times of blessing in Manchuria. Mr. Goforth, of the Canadian Presbyterian mission, was the leader of the revival there. Several of our church members, who attended those meetings, came home, telling of the wonderful outpourings of the Spirit. Other engagements prevented Mr. Goforth from coming to our city. But the time seemed to be ripe among our Christians for a special work of the Spirit.

There was a hearty response to the invitation sent to the members in the five out-stations, and over forty came to spend a week here. During the days previous, noon prayer meetings were held by the students of the girls' and boys' schools, the men and women and hospital assistants, to ask God to prepare all, who should be present at the meetings, for the new blessing for which we hoped.

All the usual activities in the schools and other departments, which could be interrupted, were stopped, and the forenoons and afternoons were given up to the meetings, while prayer meetings were held in early morning and evening. At each general meeting there was first a time for united silent prayer, and then an address by one of the evangelists or teachers. Various aspects of prayer, sin, repentance, pardon and confessions were presented. There were confessions and prayers for forgiveness. Among the first moved to speak was an assistant in our hospital, who told of a piece of cloth he had taken from the supplies, and had given it to a friend. He now returned double the amount. Several confessed to coldness and neglect of duties, confessing that they should have led friends and relatives to Christ. Others confessed that they had broken all the ten commandments. More than one old and trusted church member confessed having reviled and hated both native leaders and the missionaries.

Old friends were reconciled and asked pardon of each other, and of the church. One man confessed that, after a quarrel with his wife, he had beaten her and hung her up; another, that he had sold his wife and child as if they were animals. An exhortation had been given that each should examine his life in the light of the Holy Spirit, as before a mirror. Then followed confession to false witnessing, falsehood about contributing money to the church, the raising, selling and using of opium, drinking spirits, neglecting public and private worship, and joining the Boxers in 1900. One of the leading men confessed that, during the terrible ordeals of that year, he had become so weak as to hate and revile both God and men. Later, he had fallen into sins of self-sufficiency and self-seeking.

On Saturday, when it was thought the meetings would last only one day longer, the earnestness and longing for the blessing seemed to be still greater. All were urged to look to Christ as the only sufficient help, as the Israelites looked at the brazen serpent and were cured.

After testimonies by three of the students, their fathers, who had become indifferent and cold, also followed them by announcing their repentance. One of them stated that he was not sure that he could break off his bondage to opium, since he had become so weakened by it. One business man confessed that his greed had caused an accident in a coal mine, by which forty men lost their lives. Another man said that he had killed his child by gambling. Not a few times many were on their feet at the same time, to testify. During a season of prayer almost the entire congregation cried out and plead for a cleansing for themselves and their friends. There seemed to be no discord, but one great longing was expressed in unison.

The next day, Sunday, the forenoon was given up to praise and thanksgiving. It was a great relief to see peace and joy following upon the confessions and heart-breaking grief of the previous days.

During the month that has passed since the revival, the work of the evangelists and hospital assistants shows new enthusiasm. Bands of volunteer workers have been preaching the Gospel to crowds in the City Fair. A continuation of the awakening has been going on in the out-stations, especially in the two where Miss Heebner has been holding classes. Please pray that the work may go on!

Yours in the work,

W. A. Hemingway.

FROM SWEDEN.

The year 1908, with its trials and temptations, as well as its joy and gladness, is now in the past, but we remember it well, especially the goodness that our Heavenly Father has, through his grace, given us during the past year. It has filled our hearts with thankfulness unto him.

The anniversary of the glorious day when the angels of heaven sang their song of "peace and good will unto men" is gone, but we feel thankful to our dear Lord, Jesus Christ, for all blessings he has given us.

Christmas day we had a joyful time in the morning, here in my home. We had a sermon, attended by some of our members that came to us in the morning, to give praise to the Prince of Peace. We also had a meeting on the afternoon at 2 o'clock.

Dec. 26 we had a special meeting in our church home in Wanneberga. The same day, in the evening, we had a pleasant lovefeast. Twenty-one members communed. Three sisters who had not been with us at any feast before, were with us. One sister was the same day buried with Christ in holy baptism, though the thermometer stood many degrees below zero.

The above-named sister came to Wanneberga from a place ninety miles north of Wanneberga, and she came to the truth by means of a visit that Bro. P. Jönsson and myself made to that place, about the middle of December. She was asked if she could take such a step under such circumstances. "I wish to be baptized and I want to partake of the lovefeast," she answered. Our sister is very happy because she was permitted to follow Jesus in all his ways.

One brother, who was expelled from the church during last year, was restored to fellowship.

Dec. 27 the church had a special church meeting and decided to place Bro. Westdahl, who is a preacher in the second degree, in the great field of mission labor. He will give all his time to the Master's work. The members here are all willing to do all they can that the Gospel of Christ may be spread among our Swedish people.

A dear sister has decided to give to the church of Wanneberga Kr. 1,000 ($280). This money shall be used to buy clothes and other needful things for poor ministers of the church. Especially shall the means be so applied that Bro. Westdahl may be able to give his time for the Lord's work. He offers to give his time to the church for a "Krone" (28 cents) daily. This work the church should take hold of. May God help us that much good may be done with this donation, and that souls may be saved!

We are all glad to do what we can to keep the work moving. We thank our dear Lord and Father for all the good that he has bestowed upon us unto this present day. Our prayer is that Jesus, in this new year, may help us to rescue many souls that are now gone astray from our dear Father's house. J. M. Risberg.

Emmaljunga, Sweden, Jan. 9.

INDIA NOTES.

—In our letters home, I do not know just how much I said about the great turning from liquor which was apparent among the Bhil people in this taluka, in the month of November. One is a bit afraid to write some things at once, but concerning this it is now time to say that another great turning has come upon them, and that is to the drink again. For this we are all sorry. We see plainly that the battle against any form of evil is not to be won in a day.

—It all came about in this way: The people are weak, and ready to follow a strong-handed leader. They were called together and decided to stop the liquor,—the whole caste, 13,000 or more of them! Too good to believe really! And while I saw every step of the way, yet I could hardly believe. Next, a couple of their number took bribes to do so, sent letters to all the villages with a number of forged signatures, saying that now the prohibition was removed, and they should drink if they wanted to do so. The liquor sellers were eager to give a first free drink, and the thing was done! Now those who drank before are drinking again! The battle is yet to be fought!

—Now these people, under the hands of "Egypt" for years, are being compelled to make bricks without straw, not by the Government but by the people who live among them,—Hindus and Mohammedans,—and they resent very vigorously any attempt to elevate their serfs from the slavery in which they are. But we shall have the battle to fight, for more and more they appeal to us as the Israelites must have appealed to Moses when they were beneath the feet of their Egyptian taskmasters. They must be freed, if it takes a crossing of the Red Sea to do it. Pray for us and the poor people we tell you about!

—We are arranging to have one of the boys from Bulsar to go into one of these Bhil villages and live with them. Yesterday he and I went to the village, a large village of perhaps 400 Bhil houses, and we stayed all night there. With them we held a good meeting, and had many private talks. It is hopeful. We came back, and this morning I found a letter lying on my table. I let it lie there. Presently the young man came in again, and asked me if I read the letter lying on my table. I said, "No, I don't read letters I find lying around. Why?" Then he said he wrote it, and would I please read it. Then I began to read, and he skipped out. It read something like this: "I am ready for work, and will do anything for the Master. Why not? But several have told me that it is not good to go out as I am. So, as in this country fathers always arrange for their children, I come to you about the arrangements. Now I trust you won't get angry, but it would be so much better if proper arrangements were made." Do you understand? I did. He wants a wife, and is deserving of a good one. I do not know if he has one chosen or not, but will write to Bulsar, and soon there will likely be glad songs floating in the air, and two hands will be joined for life.

—The church at Ankleshwer,—it isn't very big yet, and we do not know how long it will be able to keep it up,—is now supporting one of the former orphan boys in the mission work. He and his wife are in a village, living among the Bhils, like Bhils, almost, but winning the people. Five from this place have been recently baptized. And more are near the kingdom. Lakha and Vali have no doors as yet to the little hut they live in, which is furnished free by one of the Bhil people of the village. We are arranging to have doors made for their house. A house is better if it has doors to it, I think. It is pleasing to hear the people at this place sing, and to see them work away in the night school,—when not interfered with by some higher class people, who delight to keep them down. The work among these Bhils is a work among the poor and needy. Not that they need, necessarily, be poor, but their drink habits and thriftlessness makes them so.

—Another letter was brought to me this morning from one of our Indian Mission helpers, whose work among the Bhils promises great good. This letter closed as follows: "Do not be concerned about the work, for night and day we will labor on to glorify our Master. And even if these opposing people beat me, I am ready to lay down my life for Christ, if need be, in the fight against Satan, but, rest assured, I will not give up. Pray for me."

—The matter of the unrest in India is a matter of the present time. Government continues to deal vigorously with offenders, and has made recent laws enabling special cases to be dealt with by special methods, from which there is no appeal. Newspaper editors are now and then brought under the ban, and sentenced according to their crime. One editor, recently, by a Jewish judge, was sentenced to seven years' banishment on each of three separate charges, the terms to follow consecutively. That means banishment, for twenty-one years, to the Andaman Islands! The recent Indian Congress held in Madras, was a success. Last year the Congress in Surat was practically a failure. With Tilak in the lead, it divided. Now Tilak is banished, and the Madras Congress has splendid reports. There is no doubt of the unrest, and there is no doubt as to the causes making for the unrest, but it is equally clear, in the minds of all thinking people, that anarchy and appeal to bomb-government will not give the desired relief. So, as far as we can see, good people of the conservative class are standing together in favor of the present Government, with some modifications, while extremists are flaming, here and there, with all kinds of cure-alls for the present troubles. Strength is always with the conservative position, while the extremist is to be feared. The conservative is constructive, and construction is what a country needs,—especially a country like India.

—In the little pamphlet that Bro. Galen B. Royer is sending out, "A Little Book about a Little Paper," is the statement that the church is giving about forty-six cents per member, throughout the year! This makes one feel sick at heart. Is this our Brethren church, for which we pray, of which we preach, and about which we tell the members here that they should be like the mother-church in America? Is this the church whose sacrifice for the Master is to be copied by the Indian church, whose love and whose simplicity are to be a pattern for the church that is growing up in a nonchristian world? Is this the church,—our church,—whom we, living in a very simple manner, so as to glorify the Master, and to make ends meet, financially, uphold and magnify and unceasingly praise? Many of our native members,—workers with us in the mission work,—live on $4 a month. They cannot be else than plain, almost naked-plain, on that support, and we, with them, are praying daily for our dear church in the home-land. And does this church, this "Church of the Brethren," give forty-six cents per member? Is this all that is given for the work of the Master? O I am glad not to have to tell this to the brother, whose letter I have quoted above, saying he is ready to die for the Master if need be, but he will not give up the fight. I am glad I do not need to tell it to the brother who is living among the Bhils, and winning them, while living in a house that has no doors.

—Our missionaries, on returning to India, say that things look hopeful in the churches at home, that the spirit of holiness is growing rapidly, that the spirit of missions is much above what it used to be, but one thing is exceedingly apparent everywhere: "Everybody is trying to be just as comfortable as he can possibly be, on the income he has! Thus luxury after luxury becomes a daily thing and a daily need,—luxuries that we poor missionaries over here never have thought of or dream about." It is not wrong to seek to be comfortable. There is no harm in enjoying the comforts of life that are available to us. But, O, brethren, if seeking the comforts of this life puts our dear church in that class of Christians whose gifts for the Master's work are just, all told, forty-six cents per head, we would better deny ourselves of some of the comforts for a little while! I would that we might make the month before next Annual Conference a "self-denial" month. I wish that we could spend every energy in getting together things for the Master instead of things for ourselves. I wish that we might make ourselves poor for a whole month in order that we might be made more rich unto good gifts for the good Master of our great store of blessings. W. B. Stover.

Ankleshwer, India, Jan. 8.

A CHINESE RECEPTION.

In order to get better acquainted with the Chinese pupils, the teachers of our Sunday school arrange to have pupil and teacher meet in a social way two or three times during the year, outside of the regular school work. Just since the Holidays, the pupils asked our superintendent if the teachers of our school would accept an invitation to a thorough-going Chinese reception. Knowing their good intention, he assured them of our presence. They began preparations and set the date for Saturday evening, Jan. 30, at the Bethany building. According to previous invitation, the Faculty of Bethany Bible School, the officers and teachers of the Brethren's Chinese Mission, and also the other Bethany students, who teach in other Chinese Sunday schools of the city, were present.

The pupils had arranged a program by which to entertain their guests. The program is given to show what they considered suitable for such an audience.

Song. "We Praise Thee, O God."—By the audience.
Books of Old Testament named.—Moy Way.
Song in English, "Work for the Night is Coming."—Frank Moy, Moy Mou.
Books of the New Testament named.—Moy Yoke.
Song in English, "Jesus, My Savior."—Moy Way, Moy Yoke, Moy Ping.
Reading, John 3: 16.—Moy Ping.
Song in English, "What a Friend We Have in Jesus."—Moy Way.
Reading, Psalm 23.—Frank Moy.
Song in Chinese, "Pass Me Not, O Gentle Savior."—Moy Yoke, Moy Way.
Quartette.—Bethany Bible Students.

At the beginning of the program the Chinese leader, Moy Way, gave a few words of welcome in which he thanked the teachers for their presence, and hoped they might enjoy themselves during the evening.

The program over, dinner was soon announced. It was prepared mainly by a regular Chinese cook, consequently the courses were practically Chinese. The courses enjoyed most were: Chop suey, rice, tea, Chinese preserves and Chinese nuts. Other dishes were fruit, cake, etc. In all the dinner showed Oriental hospitality and good will. Some of the Chinese were waiters, and they enjoyed seeing their teachers relish the food so much. At the close of dinner Bro. Wieand told of our appreciation of their kindness, in providing an evening of such good things, and hoped that the Chinese might enjoy the Sunday-school work still more because of this evening.

It did the teachers a great deal of good to see how well these sons of Old China could sing sacred songs and read the Bible so well. Though they were not cognizant of the fact, the program served as a sort of examination.

The Brethren's Chinese Mission in Chicago is just about one year old. From one pupil the average has grown to be some months as high as fifteen, with more than twenty enrolled. It takes individual, persistent effort to win these people, but we hope to help them live better lives, and finally lead them to our Savior. This reception has served to knit us together. It has given our Sunday school a new impetus. May we have your prayers for these foreign people? B. F. Heckman.

Bethany Bible School.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Cripe-Inbody.—By the undersigned, at his residence, two miles southwest of Goshen, Ind., Jan. 23, 1909, Bro. Norman C. Cripe, son of Eld. Calvin Cripe, and Miss Lydia A. Inbody, both of Elkhart County, Indiana. William Hess.

Garst-Garber.—By Bro. A. M. Laughrun, at his home, New Hope church, Tenn., Jan. 13, 1909, Bro. John A. Garst, of the Pleasant Valley congregation, and Sister Mae Garber, of the New Hope congregation. Effie E. Miller.

Marshall-Brumbaugh.—By the undersigned, at the home of the bride's parents, Eld. John H. and Sister Sophia Brumbaugh, Jan. 31, 1909, Bro. Ward E. Marshall and Sister Martha E. Brumbaugh, both of Brookville, Ohio. Stanley C. Wenger.

Price-Boots.—By the writer at the bride's home, Covina, Cal., Dec. 29, 1908, Charles Price, of Stockton, Cal., and Blanche Boots, of Covina. Geo. F. Chemberlen.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Boyd, Delmer Leroy, son of Brother Lewis and Sister Sadie Boyd, died at Stonington, Colo., Jan. 19, 1909, aged 1 year, 1 month and 18 days. He was accidentally scalded to death. Services by the writer, assisted by D. A. Maclean, of the M. E. church. Interment in the Stonington cemetery. Emanuel Leckrone.

Buck, Bro. Chilion, born at Warriors Mark, Huntingdon Co., Pa., died at his home in Franklin Grove, Ill., Jan. 13, 1909, aged 70 years, 2 months and 13 days. In 1864 he was married to Miss Mary K. Riddlesbarger, to which union six children were born. In 1865 he, with his wife, united with the Church of the Brethren, of which he remained a member until his death. Services by Eld. C. M. Suter, assisted by Eld. C. W. Lahman. Interment in the Franklin Grove cemetery. Lulu Trostle.

Castle, Joseph Sellers, born Feb. 3, 1830, died Jan. 24, 1909, in the bounds of the Lost Creek congregation, Pa., aged 78 years, 11 months and 21 days. He was a member of the Church of the Brethren for a number of years, and has been blind for some time. He is survived by two daughters. Services in the Goodwill church by Eld. Andrew Bashor, assisted by the writer. J. O. Smith.

Cook, Joel Marcus, son of Brother and Sister John E. Cook, of Dillsburg, Pa., died of pneumonia, Jan. 12, 1909, aged 1 month and 9 days. Services at the house by the writer from 2 Sam. 12: 23. Interment in the Dillsburg cemetery. Henry Beelman.

Deck, Sister Carrie, of Delta, Ohio, daughter of Sister Catharine Deck, died of consumption Jan. 15, 1909, aged 23 years, 9 months and 20 days. She was baptized Oct. 17, 1908. Services by the writer, assisted by Bro. Perry McKimmey. D. G. Berkebile.

Edwards, Julia Belle, nee Brower, born Oct. 27, 1882, in Erwin Township, Howard Co., Ind., died at her home in the same county Jan. 24, 1909, aged 26 years, 2 months and 28 days. She was the daughter of Jonathan and Angeline Brower. She was married to Claud Edwards March 22, 1908, to which union two sons were born. Her sudden death was a shock to all who knew her. She leaves husband, two little sons, father, mother and two sisters. Services at the home by the writer. Peter Houk.

Eggleston, Sarah Elizabeth, died Jan. 23, 1909, of paralysis and heart failure, in the Pleasant View congregation, Ray Co., Mo., aged 64 years, 5 months and 28 days. She was a

member of the Church of the Brethren about six years. Services by S. B. Shirky. John H. Mason.

Garst, Perilina Ann, was born in Sangamon County, Ill., April, 1851, and died in the bounds of the West Otter Creek church, Macoupin Co., Ill., Jan. 27, 1909, aged 58 years and 9 months. She was married to Elias Garst Jan. 4, 1876. To this union were born five children, three of whom, with her husband, preceded her to the spirit world. Two sons survive her. She united with the Church of the Brethren in 1895. Services at the Pleasant Hill house by Eld. I. J. Harshbarger, assisted by the writer. Text, 2 Cor. 5: 1. W. H. Shull.

Henney, Bro. Abraham, born near Cairo, Stark Co., Ohio, Jan. 5, 1846, died near the same place Jan. 24, 1909, aged 63 years and 19 days. In 1872 he was united in marriage to Sophia Royer, who preceded him eight years ago. He leaves one sister, two half-sisters and one daughter. He united with the Church of the Brethren in 1890. Services at the Brick church Jan. 27, by Eld. C. F. Kinsley, assisted by Eld. H. S. Young, from the words, "Let me die the death of the righteous and let my last end be like his." Num. 23: 10. Interment in the East Nimishillen cemetery, by the side of his wife. A. J. Carper.

Huffman, Bro. Jesse A., of Tekoa, Wash., son of Nathan Huffman, one of the pioneers of this country, born Aug. 13, 1885, in Whitman County, Wash., died Jan. 15, 1909, aged 23 years, 5 months and 2 days. He united with the Church of the Brethren in 1895. He was married to Miss Maude Zimmerman, of Tekoa, Wash., Nov. 2, 1905. He was always a strong and healthy young man. About four months ago he was taken sick. He went to Portland, Oregon, and submitted to an operation, which revealed a bad case of cancer of the bowels that could not be successfully removed. He called for the anointing, and was hopeful of getting well, even to the end, so that he could do more in the Master's service. He suffered intense pain. Services held at the Brethren church Sunday, Jan. 17, at 2 P. M., by Bro. G. C. Carl, of Portland, Oregon. Text, Rev. 14: 13. D. M. Click.

King, Sister Frances, nee Brubaker, born Nov. 24, 1823, died Jan. 21, 1909, in the bounds of the Lower Canowago congregation, Pa., aged 85 years, 1 month and 27 days. Services Jan. 24 in the Red Run churchhouse, by Brethren Hezekiah and O. W. Cook. She leaves two sons and one daughter. H. Cook.

Kirkpatrick, Anna, nee Flory, born in Keokuk County, Iowa, Sept. 12, 1859, died from acute Bright's disease, after one week's sickness, in the English River congregation, Iowa, Jan. 26, 1909, aged 49 years, 4 months and 14 days. She was married to S. H. Kirkpatrick Jan. 27, 1881. This union was blessed with seven sons and three daughters, two sons having died in infancy. Husband, five sons, three daughters, one sister, one brother, and the aged father, Eld. Samuel Flory,—nearly eighty-two years old,—survive. She united with the Church of the Brethren about fourteen years ago. She was anointed during her late illness. Services Jan. 27, at the Church of the Brethren, by Eld. D. P. Miller. Text, Rev. 14: 13. Peter Brower.

Lichty, Bro. William D., born in Somerset County, Pa., in 1843, died at his home in East Iowa City, Iowa, Jan. 22, 1909, aged 66 years. When but a boy he, with his parents, moved to Franklin Grove, Ill., and later, when a young man, removed to Waterloo, Iowa, where he started in business. In 1884 he went to Lanark, Ill., at which place he spent two years in business, returning to Iowa City in 1886. He was a prominent business man of this city for about twenty-five years, being at the time of his death, a director of the Citizens' Savings and Trust Company. About a year ago he was taken ill and suffered great agony of body. He was a man of strict integrity in all his dealings, and lived a beautiful and upright life. He was a member of the Church of the Brethren for thirty-four years. His companion, one son and two sisters survive. Services at the English Lutheran church by Mr. Martin (Lutheran), assisted by the writer. Interment in the Oakland cemetery. W. D. Tisdale.

Louthan, Gilbert, born in Shenandoah Co., Va., Aug. 14, 1903, died at the home of Bro. Perry Finkhouser, near Winchester, Va., Dec. 26, 1908, aged 5 years, 4 months and 12 days. His death was caused by quinsy. His mother and one brother survive. Services by Bro. N. D. Cool, of Winchester, Va. The body was taken to Fisher Hill, Shenandoah Co., for burial. Rosie E. Brown.

Mohler, Lavina Ellen, born near Pleasant Valley, Washington Co., Tenn., Sept. 7, 1881, died in Jonesboro, Tenn., Jan. 19, 1909, aged 27 years, 4 months and 12 days. At the age of fifteen she united with the Church of the Brethren. Services by Bro. A. M. Laughrun. N. T. Larimer.

Murray, Belle E., daughter of Brother John H., and Sister Ella Murray, died of scarlet fever Dec. 26, 1908, in the bounds of the Goodhope church, in the vicinity of Haxtum, Colo., aged 16 years, 11 months and 24 days. Mrs. J. H. Kinzie.

Murray, Ward M., son of Brother John H., and Sister Ella Murray, died of scarlet fever Dec. 26, 1908, in the bounds of the Goodhope church, in the vicinity of Haxtum, Colo., aged 12 years, 8 months and 6 days. Mrs. J. H. Kinzie.

Murray, Jessie E., daughter of Brother John H., and Sister Ella Murray, died of scarlet fever Jan. 1, 1909, in the bounds of the Goodhope church, in the vicinity of Haxtum, Colo., aged 15 years, 3 months and 18 days. These three children leave father, mother, three brothers and two sisters. No services were held on account of the contagious disease. Mrs. J. H. Kinzie.

Palm, Friend David L., died of pneumonia Jan. 24, 1909, in the bounds of the Farmers Grove congregation, Pa., aged 81 years, 5 months and 20 days. Services at the home of Wm. Noss, where Mr. Palm died, by Mr. Whitely. Interment in the Farmers Grove graveyard, by the side of his wife. I. Cripe.

Rhodes, Sister Sarah, nee Ziegler, born in Rockingham County, Va., died of pneumonia Jan. 18, 1909, in the bounds of the Rockingham congregation, Ray Co., Mo., aged 71 years, 6 months and 3 days. She, with her husband, Eld. D. B. Rhodes, came to Ray County, Mo., from Rockingham County, Va., in 1869. Her husband preceded her seven years. This union was blessed with three sons and five daughters, all of whom survive. Services by Bro. J. S. Kline. D. W. Sandy.

Snader, Bro. Abraham P., son of Jonathan and Catherine Snader, born near Voganville, Lancaster County, Pa., died Jan. 25, 1909, at his home in Ephrata, aged 47 years, 11 months and 24 days. Death was due to the effects of paralysis. He was first stricken April 11, last. In 1883 he was married to Sallie, youngest daughter of Jacob and Catherine Kilhefner. In 1891 the family located in Ephrata. Besides his wife he leaves four children, two brothers, one half-brother, three sisters and one half-sister. Services by Brethren I. W. Taylor and S. W. Kulp. Text, Psa. 119: 65-72. Interment in Bowman's cemetery, Ephrata. Mazie Martin.

Shope, Sister Sarah Margaret, of the Aughwick congregation, Pa., born Jan. 6, 1826, died Jan. 22, 1909, aged 83 years and 16 days. She was the mother of eleven children. She united with the Church of the Brethren in 1844, at the age of eighteen years, making her period of service for the Master, sixty-five years. She received the anointing a few weeks ago. Services by the writer in the Methodist church, at Saltillo. Interment near by. S. A. Norris.

Sterner, Bro. Norman, died of Bright's disease in the Markleysburg congregation, Fayette Co., Pa., Jan. 19, 1909, aged 40 years, 4 months and 9 days. He united with the Church of the Brethren about eleven years ago. His companion, four sons and two daughters survive. One daughter preceded him in death. He was anointed. Elijah Umbel.

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GAMALIEL, DOCTOR OF THE LAW.

(Concluded from Page 101.)

A tradition, but probably without foundation in fact, says that late in life this great teacher, at whose feet Paul esteemed it so great an honor to have sat and learned the law, became a convert of Christianity and boldly espoused the cause of the Christ. There is no history to authenticate this tradition, and the great honor, given him by early Jewish writers, does not bear it out. He has been sainted, however, by the Catholic churches, and his day is celebrated on August 3. Another tradition says that the bones were taken to Pisa, and found sepulture in the cathedral there.

But, whatever his later life may have been, or wherever his bones may rest, he was a great teacher. He did a great service for the early church. His words may well be weighed by us in these days, and taken as a guide of action. "For if this counsel or this work be of men, it will come to naught. But if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

Paris, Ill.

NOTES NOT CLASSIFIED

Batavia.—Jan. 31 Bro. A. C. Wieand, of Bethany Bible School, Chicago, preached twice for us. We are always glad to have him with us. In the morning he spoke on "Agreement in Prayer,—Its Importance." In the evening he gave us some splendid thoughts on "Missions," following a special missionary program by the Christian Workers. Bro. Wieand also told us of the aims, work and needs of Bethany Bible School. Here is an opportunity for all the members of the Brotherhood to place some of their means where the investment will mean much for the cause of Christ.—S. S. Blough, Batavia, Ill., Feb. 8.

Second South Bend (Corner of Cushing and Van Buren Streets).—Elder J. W. Kitson came to us Jan. 10, and began a protracted effort which continued till Jan. 31. His sermons were gracefully delivered, and the church realized a healthful uplift. Three were added by Christian baptism. Our council was held in the evening of Feb. 1. Peace and harmony prevailed. Sister Myrle Wilson was chosen as speaker for the Christian Workers' Union Meeting to be held at Goshen, Ind., April 4.—Besse V. Ecker, 745 N. Cushing Street, South Bend, Ind., Feb. 6.

South Los Angeles.—Nov. 13 the young people's class of this church met at the home of one of the members for the first class meeting. Since that time we have met on an average of once a month at the homes of the different members of the class. Our teacher, Bro. A. L. Davison, acts as president and has charge of the work, with the writer as secretary. We have a literary program in which the young people take part. The teachers and officers of the Sunday school are urged to be present. We believe that this work has developed the young people to the extent that it has done away with the restraint usually found in the Sunday-school classes of young people. Bro. Davison is an enthusiastic worker and has had charge of the class since it started, which was May 12, 1907.—Ethel M. Church, 719 E. Jefferson Street, Los Angeles, Cal., Jan. 31.

FROM WARE, TEXAS.

There are three families of Brethren,—nine members including two ministers,—located near this town. There is a union Sunday school that meets in the front room of the hotel at this place each Sunday afternoon. Owing to various hindrances, we have had no preaching here since we came, but have arranged to have preaching each Sunday afternoon, right after Sunday school.

We have not located here to engage in the real estate business for wealth, but have settled on the farm, to secure a home and build up a congregation of Brethren here. We have a mild and healthful climate and good soil, and a chance for brethren of limited means to get homes on easy terms. We find the harvest plenteous, but the laborers are few. Who will come and help us?

We expect another minister and his family in the spring. Each week one or more emigrant cars come in with families, to settle on these lands and secure homes.

Most of these families are from Iowa and Missouri. If we only had a few more workers and means to build a churchhouse, before other denominations get started, what a fortification the Brethren would have built! Who will come and help us? A. J. Smith.

Feb. 2.

FROM JALALPOR, INDIA.

Dec. 11 Sisters Himmelsbaugh and Ziegler came to live with us in the Jalalpor bungalow. After their arrival they spent a day or so in Bombay, and also several days at Bulsar; then came to Jalalpor. They are located and have begun in earnest to study the language. Already they are sure that they will be of little service in India without Gujerati. At this writing, Jan. 7, 1909, Sister Himmelsbaugh is in the Dangs, already in the work she came to do.

Last month we began our touring work. For various reasons I myself was able to be with our helpers all too little. Moreover, we know more truly that our men are worth lots less without the Sahib's presence. But with all the hindrances, last month, we got quite a lot of work done. Many people heard gladly. We went to some people who had never heard before. They especially liked the story. How could they help but like it? The very nature of the story of Jesus and his love invites appreciation. On the other hand, the people who last year gave us such wonderful receptions, this time paid no attention to us whatever by day; and at night, when we went into their streets and their children gathered to listen, the parents called them away from us. When the children would not come, they,—the parents,—would come and drive them away, as though we were contaminating and corrupting their children.

In the central village, where we camped, one Brahman seems to be a seeker. I believe he will join us. You will pray for him. He is a bright fellow and able to do much good, once he turns. But as quickly as the other people got the hint that we and he had become friends, they tried to keep him from coming to us. The future will tell the story. It is only the Spirit of God who is able to convince of sin, of righteousness, and of judgment.

Last year, on one night we went and had a meeting in the Brahman ward of this big village. It resulted in the people's making fun of us, and especially of our best helper. This time, by day, we went into the same ward. Moreover the Brahmans came to our tent, and in argument we beat them out. In our work here, at Jalalpor, we have one helper who is able, in many ways. I saw and heard him beat out all opposers in every argument, and this whether they talked about their religion or the Christian religion. His one contention with every man who comes to see us is, that only in Christ is there forgiveness of sins. They all admit it. Then, after he entraps the other fellow, he makes him confess that the Christian religion is true, and alone can save. The other fellow invariably says, "True, but what can we do? Our forefathers have always done as we are now doing."

This year we had a quiet but most enjoyable Christmastide. The joy was inner joy and peace. We are more and more learning of the love of our Savior in being born in the lowly state he was. "Be not afraid: for behold I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Savior, which is Christ the Lord." Truly, through his death he removed the stain of sin, and through ever living he saves all who fully trust him from the power of sin.

The last several days we have been to see our schools again. There are many hindrances in this work. Plague has again visited our Taluka. Many village people have left their homes and are living in arbors. One wonders that they do not die from other causes than plague, faster than they do; for how poor so many are, and how little clothing they have to wear this cool weather! The people of two of our school villages have fled for their lives. Hence one school is closed of its own accord. The second we closed. We may not reopen this second again. We are convinced that it does not pay to continue Hindu teachers. On the other hand, it is doubtful whether our Christian boys would enjoy living in those far-away villages.

The one school was inspected and made a very good showing. That evening the inspector, who is a high caste Hindu, and I, tarried in the same house. Fact is, we stayed all night in the same bungalow, he above and I down-stairs. That evening and next day we had very pleasant converse together, on the subject of religion, of course. He told me if he had been a Brahman that he could not have stayed with me that night as he did; for if his servants had mingled with my men, they would have been defiled.

In our second school the inspection showed poor work on the part of the teacher, consequently the help from Government will be far less than it ought to be. So it goes. Some of our work promises well, and some is very discouraging, but we labor on, knowing that our work in the Lord is not in vain. I. S. Long.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

IN one respect, at least, the people of Great Britain excel us,—the safety of their railroad travel. During the year just closed not a single life has been lost, and they have duplicated, in this respect, the record of 1901. During the intervening years there has been some loss of life,—not due to any failure of the mechanical equipment, but largely to a failure of employés to obey orders. Compared with this very satisfactory record of Great Britain, the annual loss of life on American railroads is deplorable indeed. We are told that it cannot well be avoided, because of the incessant demands of a busy age. Nevertheless the fact is admitted by railroad men that most of the accidents *could* be avoided if there were more care exercised, and if orders were strictly heeded.

THE astounding fact that during 1908 no less than fifty bank officials committed suicide to escape exposure, is indicative of a lamentable lapse in the standard of honesty and probity that should characterize officials handling public funds. There was a time when a "public office was a public trust." It should be now. Glancing over the papers, as they come to us, from day to day, we notice that too often a position of trust is made but a means of enriching the person who is supposed to administer affairs to the best interests of all concerned. If there is one lesson, that should have been especially impressed during the late anniversary of Abraham Lincoln, it is the rugged honesty and sterling integrity of the martyr president,—qualities that are deplorably lacking in many men of today.

THE novel spectacle of France and Germany clasping hands in peace and harmony, was presented to the world by the recent agreement concerning the difficulties over Morocco. Ever since the Franco-Prussian war the relations between the countries have been strained. Now the people and the press of both countries rejoice that an understanding has been reached, and that, hereafter, a better feeling will prevail. The value of the agreement lies in its concise definition of the principles whereby future controversies may be readily and satisfactorily settled. More than all this, there have been ample expressions given of the good will now animating both Governments. They have come to the point where they are willing to recognize that each nation has rights that should be respected. It is a sure way to maintain peace.

IN nearly every country the question of woman suffrage is receiving more or less attention, and long and loud is the clamor *pro* and *con*. In England the pressure for suffrage has been so strong and persistent, in recent times, that it is not at all uncommon to see the chief agitators confined in jails, because of their stubborn persistence, which often manifests itself in lawless acts. Carmen Sylva, the good Queen of Roumania, declares her position on this vexed question in a few terse words, with which our readers will heartily agree: "Women have rights! We are sure they have! We have the right to suffer, to be patient, to work, to help, to be virtuous and to make men so. What more do we want?" The home, with woman as its queen, affords perhaps a more far-reaching power for good than could possibly be achieved in the political arena.

"MAN has sought out many devices" to increase the general interest in religious work, and especially the attendance upon church services. Pastors of the popular churches have apparently exhausted their resources to introduce features that will draw the crowd, but the fact remains that churches are empty while places of amusement are crowded. One of the New York ministers ascribes the lack of pulpit power to the fact that the "*pulpit is out of touch with the times.*" Just what he means by that phrase, we do not know, but if he wants to imply that it is necessary to get still more worldlyism into the church, in order to interest the people, he is very much mistaken. The lamentable lack in our work today is the power of the Holy Spirit, to send the arrow of conviction with penetrating power. Henry Ward Beecher one time said: "Set the pulpit aflame with holy fire, and all the world will be there to see it burn."

WHILE the people of the United States have passed through a financial crisis that has not yet been fully overcome, the situation in many European countries is far worse. The depression seems to be especially severe in Germany, where the large number of unemployed is causing grave anxiety. With the large indebtedness of the empire, there is a strong pressure for a greater income by means of taxes, and as a result the burden upon the people is becoming almost unbearable. Prince Bülow is recommending retrenchment and a return to the old-time habits of economy and thrift, both in private life and public service. His advice is, undoubtedly, timely and practical. When, however, Germany's military expenditures run into millions, while the burdened tax-payer is groaning beneath the oppressive load, it might be well if the Government would ease his burden, and set a good example by a wise economy of national resources.

THE first sight that greets the immigrant approaching the harbor of New York is the statue "Liberty Enlightening the World," and even at night the flaming torch, upheld by the mighty arm, tells its story. It would be well if our influence, as a nation, could always be as enlightening as is symbolized by that statue. To a temperance worker it is humiliating that our Government should lend its influence, by means of the consular service, to aid the traffic of the brewer in foreign lands,—the very places which the missionary is trying to reach with the gospel story. No. 339 of the "Monthly Circular and Trade Reports," the official Government organ, contains "trade suggestions of special interest to brewers, regarding the outlook for beer trade expansion in various countries," and India is among those enumerated. Under the same glorious flag that insures the blessings of liberty to all, enterprises are thus fostered and nurtured that, by means of their products, cannot help but be enslaving. As it is, India has enough to contend with, in the way of strong drink, without adding American beer to the list, and furthering its sales by means of consular suggestions. "My brethren, these things ought not so to be."

MOST satisfactory results are reported from the recent conference of the British and German statesmen at Berlin. The various questions of interest to the respective nations were fully ventilated, and a basis of satisfactory relations agreed upon. King Edward and Queen Alexandra, of England, met with an enthusiastic reception at the German capital, and remained for four days. Apparently there are prospects, now, for a better understanding between the two crowned heads, who, as rulers of two leading nations, should be able to do much for the preservation of peace. It is to be hoped that the pleasant and harmonious relations, now existing between the rulers, may exert a most salutary effect upon the countries concerned. Latest reports from England indicate that, since King Edward's return, the sentiment of the people has overwhelmingly changed for the better.

WHEN Count Tolstoy, some time ago, raised his voice against "government by execution," in "reformed Russia," it was hoped by many that there might be a cessation of the horrible tortures and the hangings by the score. The ghastly record of 1908 shows that 1,957 persons were sentenced to death by courts-martial and other tribunals. Of these, 782 have so far been executed. In December the executions reached the maximum of 119. The Douma has been appealed to, in the hope that something might be done to stop this summary and unjust punishment of political offenders, but that body finds itself unable to resist the imperious demands of the autocratic ruler. With prevailing conditions, the breach between the people and those in authority is bound to become wider and wider. This makes the outlook for better conditions in Russia far from promising.

THE cost of the world-girdling cruise of the United States fleet, that is to end on Washington's birthday, is estimated by competent authorities at $27,500,000. Adding to this amount the proper share of the cost of *maintaining* the navy, the total runs well up to $60,000,000. Repairs of battleships are costly,—no less than an average of $109,856 per year being required to keep a ship in proper condition, with a still larger expenditure if extraordinary repairs are necessary. With all this enormous expense, there is still a clamor for more ships. Many of the secular papers, however, are now raising their voice against the continually increasing expenditures for navy and army equipment. They argue that international questions can be settled peacefully, and that the energy and enthusiasm now devoted to military affairs, might be profitably devoted to the betterment of domestic conditions.

THE noble and Christlike service of Italy's Queen, among the earthquake sufferers in Messina and Reggio, has been briefly mentioned in these columns. Undeterred by possible danger, and facing untold hardships, she bravely ministered to the needy ones with the skill of a trained nurse. Often she shared her meals with starving women by the roadside, and soothed the crying orphans as only a true mother can. The present need, of providing a special fund for the thousands of widows and orphans, is being responded to by many noble-hearted ones throughout the world, and the Queen has not only promised a large financial contribution to the work, but will also give her personal supervision to the adequate distribution of the funds. The noble example of Queen Helena is a stinging rebuke to the selfishness and lack of interest in the welfare of others, so lamentably prevalent today.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

IN MEMORY OF C. H. BALSBAUGH.

(8s and 7s double.)

BY JAMES A. SELL.

Like an angel sent from heaven
With a message kind and true,
He through years of toil and suffering,
Filled his mission and withdrew.
God had given him a talent,
Far beyond his fellow-men,
And he left a noble record
With his true and facile pen.

Though his life was one of suffering,
Yet he yielded all to God,
And his heart he gave to Jesus,
As life's thorny way he trod.
Through long nights of pain and anguish,
He reclined on Jesus' love,
And his soul was thrilled with rapture,
Looking to the world above.

By his life of self-denial,
From the world he lived apart,
And the message, sent from heaven,
He pressed closely to his heart.
Jesus was to him most precious,
As a Savior and a friend,
And he turned to him for comfort,
And lived with him to the end.

As his life on earth was closing,
And his strength began to fail,
Jesus' love to him was glorious,
As he neared the gloomy vale.
From the throne of light and glory
Angels came to take him home,
They conveyed him through the darkness,
To the light of heaven's dome.

Then his weary, trusting spirit,
Calmly passed from earth away,
And the darkness of the valley
Sweetly melted into day.
Now he sings with saints and angels,
In the choir of heaven above,
And he waves a palm of victory,
Trophy of redeeming love.

Hollidaysburg, Pa.

LOVE.

BY JOHN HECKMAN.

Love is the mount of transfiguration, standing out and up above the hills and vales of life, on which we of the earth may meet the representatives of Heaven, the Christ—the Son of God—being also present. Love is the key that unlocks and turns out the best that is in us. Love is the cream of the "milk of human kindness." Love softens our natures. Love overcomes evil. It is always master. Evil quails before its power. Sin and unrighteousness vanish before its conquering influence. Love wins all men. It wins them against their will. It vanquishes armies and turns the course of nations.

Love revokes anger and turns away wrath. The most bitter enemies become the best of friends because of love. Friends are bound together and do for each other those heroic deeds that grace the pages of history, both sacred and profane. These deeds of valor, out of a life of pure love, painted with pen and brush, have stirred the world to its very center.

This old world would be a hard place in which to live were it not for the beneficent influences of love, so abundantly manifested about us on every hand. Many is the stony pillow that has been softened by the caress of the hand of love. Many has been the heart that has been cheered, when everything seemed dark, by the tender sympathy of a loving friend. Many has been the tear that has been dried by the cheery word that gave hope when all hope had fled. Many has been the discouraged soul, hindered from self-destruction, and given a new grip on the things of life, by the help of a loving and interested friend. Love forgets itself.

Love endures the pangs of hunger and cold without a murmur. It endures the jeering and silliness, the emptiness and the fullness of a drunken husband.

Love causes men and women to endure excruciating pain without a murmur or complaint. Men and women have been lashed to the stake, to be burned to death, for no other reason than that they loved their Master, Jesus Christ, and did nothing worse than to tell others of the love. Hard-hearted men, who set the fiery fagot to the awful funeral pyre turned away in anguish and tears, because of the love manifested by those whom they were destroying.

Love is blind. It sees not the mistakes of those upon whom it bestows itself. It is as a cloak, to hide the faults of those we love. Husbands and wives may quarrel but, at the interference of a third person, they will immediately turn and defend each other and hide each other's faults. Love forgets itself, "seeketh not her own," but is always seeking the good of others.

Love is constant. Rivers may overflow and be dried up. They may change their course to the sea. Mountains may heave from the depths of the ocean and sink beneath the waves again. Cities may rise and flourish and build their massive structures till they almost scrape the sky, yet all these works of men's hand will eventually be leveled to the ground by the slow process of disintegration. Nations may be born, rise to their zenith, flourish in all their worldly honor and glory, become rich and wealthy, but finally they will decay, die, and pass away. Nothing will be left but a memory, but love continues. It abideth ever.

The Sphinx and the Pyramids remind us that a people lived, moved and had a being, whose breast heaved with the impulse of love. They ate, they drank, they married and were given in marriage. They rejoiced, they sorrowed, they loved. But do the Sphinx and the Pyramids outlive the love, that was contemporaneous with them? Our nature says, No. Our Book says, No. Our God says, No. All these, seemingly imperishable, things cannot abide beyond love.

Love moves in unison with the life throb of every soul. And through the life of Jesus, the Christ of God, every man is called upon to put his life in the body of this flesh, in harmony with that life throb. He knows us and he knows our needs and need not ask any man as to the "how" in the matter of our salvation. Our loving Father loves us and knows us and has given us the power to love in return, both him and our fellow-men, hence it is not within our province to dictate to him what shall be essential to the highest development of our souls in this life and necessary to our eternal life in the world to come.

Christ willingly suffered because he loved. We should be glad to be counted worthy to suffer for him because we love. To love is the highest ecstasy of the soul, and we have learned how only through the Master Teacher of love. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Polo, Ill.

A BIOGRAPHICAL SKETCH OF C. H. BALSBAUGH.

BY JOHN J. SHIFFLER.

[Note.—For the data, as herein contained, we acknowledge our indebtedness to Elder I. N. H. Beahm, of Elizabethtown College; Mrs. C. H. Balsbaugh; his only surviving brother, Samuel; and Bro. C. H. Balsbaugh's autobiography. Eld. Beahm's article would be sent as a whole, were it not for Bro. C. H. Balsbaugh's own express directions that his life-work should not be unduly eulogized.]

His Ancestry.

The great-grandfather, George Balsbaugh, came from Germany, from that part known as the Pfalz, adjacent to a beautiful stream or *bach*, from which was derived the original name,—*Pfalzbach*. How or when the name was changed to the present form "Balsbaugh," we have no means at hand to know.

The grandfather, Valentine Balsbaugh, was born in 1755 at Spring Creek, near the famous old Derry church, of revolutionary distinction, in Dauphin County, Pa., in an unpretentious stone house, still in excellent condition. This identical stone house has been occupied by members of our beloved church from that day till now. When his grandfather was eighty years old, in 1763, the family moved to Hanover, Dauphin County, Pa., where his father, Peter Balsbaugh, as well as all the rest of the family, even down to the only surviving member, were born and raised in a huge log house, still in good repair.

His grandfather was the elder in charge of the Spring Creek church, before it was confined to its present limits. Later the territory was divided, and the northern part became known as the Big Swatara church, deriving its name from a fine stream of water. The name "Swatara" is of Indian origin. Eld. Balsbaugh was not a strong expositor nor logician. His arguments were tears; hence he received the appellation of "the weeping preacher." Being a man of rare physical perfection, he lived to be nearly ninety-seven years old, dying almost instantaneously.

His father, Peter Balsbaugh, was a deacon, and so were three of his brothers. His mother's maiden name was Elizabeth Longenecker, and she was born near Manheim, Lancaster County, Pa. She was of a meek and quiet disposition, which, "in the sight of God, is of great price." She literally "prayed without ceasing," and "tears were her meat day and night."

To this family there were born the following children: Valentine, Abraham, Benjamin, Daniel, Maria, Christian H., Elizabeth, David, and Samuel. Of the boys, Abraham, Benjamin, and Samuel, were inducted into the deacon's office. Elizabeth and David died in youth, and Maria only six days before C. H. His brother, Daniel, was a highly educated man, taught school, and became the founder of Lebanon Valley Institute, now the United Brethren Lebanon Valley College, at Annville, Lebanon County, Pa.

Christian Hervey Balsbaugh was born April 16, 1831, and died Jan. 18, 1909, aged seventy-seven years, nine months and two days. His early life was spent on the old homestead farm, only about one-half mile east of the place where he died. To use his own expression, he was "mentally omnivorous." He devoured every fragment of literature he could lay hold of, and not having any one to direct him in the selection of books, he says, "I made many an intellectual repast on romantic carrion." He was an insatiable student. The more profound and intricate a study, the greater was its fascination. Many a time he would steal downstairs at night, when all the rest were wrapped in slumber, and study by the dim light of the burning embers, until his eyes felt like cracking.

He began to teach at the age of nineteen and taught for three or four terms. Between terms, and when physically able to do so, he studied at the Harrisburg Academy, Gettysburg College, and Freeland Seminary, Montgomery County, Pa. He read medicine in the office of Dr. A. D. H. Kemper and attended lectures in Philadelphia. Later he became a student at the Hygio-therapeutic College of New York City, of which the great medical reformer, Russell T. Trall, was the founder and president. Here he was studying with some interruption from 1854 to 1857. While here he became disgusted with drugs, and discarded them, believing that pathology was only disordered physiology, and that the laws of health are as efficient in restoration as in preservation. "This," he says, "is Divine philosophy for body and soul."

It was while attending Freeland Seminary that he was baptized by Bro. George Price, in the Schuylkill River, at Port Providence, at 3 P. M., June 13, 1852.

He lost his voice twice. The first time while in the office of Dr. Kemper. He remained speechless for seven years, slowly recovering his speech in 1860. In 1871 he became speechless again. He had to use slate and pencil this time for thirteen years. He was confined to his bed three years, but never quit studying and writing, but kept at it incessantly, with Webster, Bushnell, Winslow, Macduff, and the Bible, near by. He says that his sister Elizabeth, now with Jesus for a long time, was with him much of the time, reading and searching the Scriptures. His mother also came often to put her hands on his head and bless her poor suffering boy.

His desire and passion for writing was hereditary, as his mother's one great desire was to write. He says: "I have been born with a pen in my hand, and scribbling has become my pleasure and my mission."

At one time he was bewildered. He waded in the mud of Huxley, Haeckel, and others, over "his eyes and ears." The conflict between revelation and science he could not then reconcile. "Now," he says,

"the question is settled, and the truth is all the brighter for its encounter with the skeptics." When he first entered the church, he was a rigid legalist, not then knowing anything of the great central doctrine of justification by faith. But the longer he searched and studied, with renewed earnestness and prayer, he found the mind of God as expressed in Christ Jesus. Now everything was reconciled, and he saw clearly how we are "saved by grace through faith," and yet must "work out our own salvation with fear and trembling."

In the autumn of 1884 he wrote to Dr. Charles Cullis, the head of the renowned faith institution of Boston, Mass., stating his convictions, and confidence in the possibility of the restoration of his voice. His letter was answered by Dr. Cullis, stating that there would be an appointment at Boston, when prayer would be made for the recovery of his voice between three and four o'clock in the afternoon of Sept. 30, 1884. He says, "I went upstairs, entered my closet, closed the door, sank on my knees, and prayed one hour in concert with my supplicating friends in Boston. At 4 o'clock I came downstairs, using my voice, and have used it ever since." So he did, being able to speak distinctly and clearly to the end, or as long as consciousness remained.

His Religious Activity.

After the recovery of his voice, he became intensely active as a Sunday-school superintendent. It was to the great and lasting benefit of the writer that he could sit at his feet as an assistant, and, while memory remains, we shall never forget his helpful talks. His mind was truly that of a "Christian philosopher." His imagination was vivid and penetrating. His discrimination was exact. His scope of spiritual vision was almost equal to that of Saint Paul, revealing unto him the hidden mysteries.

The language yielded to his tongue and pen like an aspen leaf bends and bows to the gentle breeze. His rhetoric, logic and exposition of divine truth was masterly, yea, wonderful. His arguments were exhaustive, conclusive, and convincing. And whether he talked or wrote, he did it rapidly, and with a force and earnestness that his message bore conviction not only because of the truth, but equally because the audience felt that the great soul of the man burst out in its great earnestness; for always the great burden of heart, the longing of his soul, was for the salvation of souls. His theme, as well as that of the "Great Apostle," was "Christ crucified and resurrected."

His mind was a strange combination of beauty, simplicity, sublimity and mystery. His reasoning powers were developed almost beyond our power of comprehension. Being delicately organized in body and mind, he was capable of the intensest suffering; but, at the same time, he was also capable of the deepest and keenest spiritual enjoyment. He seemed to live, by his great and abiding faith in the Lord Jesus, in the very Shekinah of the "Holy of holies" and, notwithstanding his suffering, he lived on the mountain top of sunshine and serenity.

In personal appearance he was tall, straight, and stately, and moved with an ease and grace, remarkable indeed. His voice, when in normal condition, was marvelous for sweetness, melody, and intonation. His hair was heavy and strong, his eye was bright and penetrating, and radiant with beauty and gentleness.

He was a popular writer for scientific, literary and religious periodicals. His correspondence was world-wide. His "Glimpses of Jesus," a volume of 431 pages is now out of print. It was compiled by Eld. T. T. Myers, with an introduction by Elder D. L. Miller, and deserved a wider circulation than was given it in the one edition printed.

He was an ardent friend of education, and particularly so of Elizabethtown College, to which institution he donated a number of valuable books. The friends and faculty of the school were repeatedly encouraged by his inspiring and soul-refreshing letters.

To quote Bro. Beahm: "I have received many letters from Bro. Balsbaugh. It was my pleasure to visit the sainted home frequently. Unhesitatingly and without fear of hurting any living person, I venture the assertion that he had the most comprehensive view of spiritual truth, and the keenest conception of the spirituality of the Bible of any person I ever met. Surely Bro. C. H. Balsbaugh deserves a crown of glory, and the Lord will reward him with it, and put upon him even a 'weight of glory.'"

He was married twice. His first wife was Sister Harriet Gipe, whom he married on his forty-eighth birthday. She died January 8, 1887. His second wife was a Mrs. Shelly, from Franklin County, Pa. Her maiden name was Harriet A. Mackey. To her he was married May 1, 1890. She survives and was evidently, in our mind, a helpmate indeed, as she understood him fully, and acted in accordance. For many years he ate only two meals a day, and then only the simplest and plainest food to be obtained.

Our uncle and brother is gone, nevermore to return to us, but if we are faithful in the work to which Christ has chosen us, we have the blessed assurance of going to him. His life is an object lesson in the triumph of faith.

R. D., Union Deposit, Pa.

THE BREAKING OF BREAD, ETC.

BY L. D. BOSSERMAN.

I SEE no reason why time should be consumed in trying to make the Word speak wherein it is silent, or to disconnect scripture to favor some particular method, when the gist is the same, either way.

The breaking of the bread and the passing of the cup, or who should do it, is no essential feature. Life is in the *eating* and *drinking* of the *emblems*,—in the *partaking*. John 6: 53. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." How much stress is here laid upon the breaking and passing? What particular part receives the emphasis of Paul's mind in 1 Cor 11: 23-30? Is it the method through which it is divided and passed? No, indeed; it is in the eating and drinking of the body and blood of our Lord. They were to eat and drink emblematically, in "remembrance of Jesus," to "show the Lord's death till he come."

A few deductions might be drawn from different passages, whereby we might infer at least, a preference in the breaking and passing of the emblems in communion.

Luke 22: 19, 20, together with 1 Cor. 11: 24, 25, would teach us that the one officiating broke the bread and likewise passed the cup. Luke 22: 15-18 cannot, in my mind, be used in this connection. What is our conclusion? Simply that this makes essential the eating and the drinking,—the *partaking* of the *sacred emblems*,—while the breaking and passing are only subordinate or incidental.

The great commission says, "Go, . . . preach." Here "preach" is the essential and the "go" is incidental. In baptism, the place and the water are incidental, yet the incidental or subordinate is necessary to the principle. Likewise we must have some method of procedure in the communion service. The fact is this: We are to eat and drink of the emblems, representing to us the flesh and blood of Jesus, who atoned for our sins. We have before us three methods:

1. As it is now. The brethren break bread and pass the cup. The sisters have the bread broken, and the cup passed to them.

2. The brethren and sisters all break the bread and pass the cup.

3. Those officiating break the bread and pass the cup to all, both brethren and sisters.

I am liberal enough to partake of the emblems whichever method is employed, yet I, personally, prefer the last one mentioned, and why? Because the communion is a holy, sacred institution, a solemn, yet joyful, remembrance of a loving sacrifice for sin. What God has made holy, let us not make common. This plan, to me, is more sacred, solemn and holy, in its observance. If the time element would enter into the question, it would also favor this plan.

Therefore, without direct scripture on this point, in my judgment, if for no other preference than the sacredness of the occasion, let those officiating break the bread and pass the cup of communion to all.

Beatrice, Nebr.

"THIS DO."

BY D. E. CRIPE.

THE bread and the cup are especially precious to the believer because of the life-giving promise that our Savior attached to them. No other ordinance is held quite so sacred by the Christian of every age. It is no wonder that all should look with jealous eyes on every attempt to change or curtail the privileges and blessings of this rite.

Many faithful women have, for years, been dissatisfied because they were not allowed the privilege of breaking the bread and passing the cup. No Gospel reason ever has been, or ever can be, given why a woman, with the sign of authority on her head, has not the same right to break bread as the man has, since the Spirit declares that there is neither male nor female, but that all are one in Christ. This has been a man-made distinction, no matter at what age it was brought into the church.

Christ and the disciples, in that upper room, constituted the church on earth, of that day, and there the example was given to the church for all time. Christ has ascended to the Father, and the disciples have come down to the common level, where every child of God stands on the same plane. There is no high nor low, for the Founder himself said, "Let him who would be great among you be your minister." A minister is a servant and the servant can be no higher than those whom he serves. Wherever the church has lost this characteristic of oneness, of sameness, she has degenerated, and it has resulted in a falling away. The church is the body of Christ, each one is a member of this body, but Christ himself is the head to rule and direct. Therefore, when every member breaks bread, the body of Christ has broken it.

In Luke's record he says, "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." The term, "This do," does not refer only to the eating, but also refers to the taking of bread, of giving thanks, and of breaking it. We can follow this command decently and in order. The church prepares the bread for this purpose. All stand while one expresses thanks and asks God's blessing upon it, in which they all join by saying, "Amen." Then each one takes the bread, breaks it, and eats of it, thus fully complying with both the precept and the example. In this way the administrator, who supplies the members with the bread, and refills the cup, is only a servant, ministering to their needs. The members,—the body of Christ,—have broken the bread, and passed the cup.

In the proposed change, of having the administrator break the bread and pass the cup to each member, we see a departure from the commonness, the equality which has characterized the early church. It means to take one member from among those who are on one common level, and place him, for the time being, in Christ's stead, to break the bread to each member, and pass the cup to each one individually. It means to take, from each brother, the privilege which he has always enjoyed, of breaking the bread to his brother and of passing the cup, in the doing of which he has realized the blessings of following the Savior's example.

The result of this change would be to make this sacred service more formal to the laity, take away from them much of that personal interest they feel in it. And, instead of fostering the thought that they all stand on the one common level of Christ, they would begin to realize that they were little more than ciphers in the church's account. The faithful minister who is conscious of the true position he occupies in the church of Christ, would feel that, in breaking the bread and passing the cup to many who stood at least as high as he, in spirituality, he was placed in a position of which he was unworthy. On the other hand, the minister, who aspires to honor and leadership might, in a sense, feel exalted in his own mind, when set apart to perform the very service which Christ administered to his disciples in that upper room.

Stillwater, Okla.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
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10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.

I. The Fact Stated. 1: 10-12.

THE church at Corinth was divided into four parties,—some were for Paul, some for Apollos, some for Cephas, and some for Christ. Different men possess different gifts, and also, very frequently, emphasize different phases of truth. People are likely to fail to take into consideration that emphasis upon other phases is essential to a right understanding of the Truth—the one being complementary of the other. Doubtless this was the case at Corinth. Neither Paul, Apollos, nor Peter, posed as rival teachers and leaders. The fault was with the people. Then there were others who repudiated all human teachers and raised the cry of "Back to Christ." This party became perhaps, the most sectarian of all. Then, as now, those who repudiate all denominational affiliations were the most unyielding in their demands for party recognition. This condition the apostle most deeply deplores and severely rebukes them for their carnality. We are at no great loss to know why he should do this, for he knew full well that the devil has no surer way to break up a church than by turning men's eyes away from Christ to the men who preach him. Men are prone to be occupied more with the messenger than with the message. There can be no spiritual growth, only as the membership fix their eyes on Christ alone and are united in him. There were also some there who laid great stress upon the fact that they had been baptized by certain persons. So great did this danger become that Paul delegated that work to others, lest they should think of being baptized in the name of the man, rather than the Christ who instituted the ordinance. Many today need to be reminded that the virtue of baptism does not lie in the administrator, but in the faith of the baptized person in the blood of Jesus Christ.

II. The Cause of Church Factions.

All sectarianism can be traced to the same cause which broke the Corinthian church into factions.

1. An improper conception of the headship and authority of Christ. 1: 12-16. The church has but one Head and one Source of authority, that is Christ. To place anyone before Christ is the greatest disloyalty. That is just what one does who is controlled by the partisan spirit. The personality of the man soon eclipses that of the Christ.

2. A false conception of the Gospel. 1: 17 to 2: 16. The Gospel was given to save men, not to lift up their pride and furnish occasion for boasting. One reason for God's choosing the lowly and shameful way for his Son's advent into the world, and lowly and unlearned men to carry on his work, was that the whole matter might stand in his power and not in the wisdom of men. Paul, especially, defends himself against having sought to please men. Doubtless, with varying circumstances he varied his style, but we are assured that at Corinth, at least, his style was free from rhetorical embellishment. Though he was eminently qualified to reduce Christian doctrine to a philosophical system, so as to appeal to the judgment of the Grecian philosopher, he chose, like his Master, to announce it as good tidings of great joy. He best knew the utter despair of man apart from Divine aid and the effectiveness of the salvation which God had provided in his Son. His soul was so wrought upon by the Holy Spirit that he was impelled to announce, in the simplest way possible, the good news of salvation to a lost world.

This, by the way, suggests to us the spirit of the true preacher. He is not moved by outward constraint, but is impelled to the task. Like Jeremiah, the word of the Lord is in his heart "as burning fire shut up in his bones," and he cannot speak but in the name of Jehovah.

The world needs the same kind of preachers in this twentieth century that it did in the first. The drift of the church worldward is due largely to the absence of such preaching. We may affirm three things of the first century preacher: (1) He was a man with a message from God. The preacher today can and must come with the same message, he must get it from the same source, viz.: the infallible Word of God. (2) He was a man who did not doubt the authority of his message. The chief weakness of the modern pulpit message is the lack of positive convictions as to the Word of God. (3) He was a man who believed in the illumination of the Holy Spirit, which enabled the sinner to apprehend the love of God in Christ Jesus. The Holy Spirit alone can take the things of Christ and show them unto the people. The preacher who properly honors the Spirit will not spend his greatest energies in the rhetorical embellishment of his sermon. If ever there was a time when the church needed such preachers, it is now.

Paul assigns three reasons for his straightforward, unaffected style: (1) God's change of method of revealing himself. 1 Cor. 1: 21. Man failed to know God through creation. The utmost that the human intellect, unaided, has ever done is to get a very vague conception of God. Granted that here and there a philosopher did get a glimpse of God and immortality, it was confined to the few and then failed to have any sanctifying influence over their lives. The only effective knowledge that the world has ever obtained of God is through the cross of Christ. No one can know the Father, only as the Son reveals him. (2) He justifies his style by appealing to the standing of the members of the church at Corinth. 1: 26. "Not many wise men after the flesh, not many mighty, not many noble." Had he followed the style of the philosophers, doubtless many of the learned would have been attracted to him; but the common people would have been turned away. (3) He justifies his neglect of the "enticing words of men's wisdom" by the fact that if he had so done, many would have been attracted by that and would have lost the true essence of his preaching. Many of the adherents of our modern churches are held by the learning of the preacher. If a man's religion is simply in the personality of the preacher, as soon as his favorite preacher is gone, he is out and gone too. When a congregation has been united under the cross of Christ, and by his power, they will stand together when the preacher has gone.

3. An improper estimate of human teachers. The Pauline party doubtless contended that Paul alone was the true teacher, and soon the personality of Paul was all that was seen. When Apollos came, with his wonderful eloquence, another party arose, calling themselves after Apollos. In this way, today, many people are following men instead of Christ. Some are so engrossed with their party leader that, if the positive statement of Christ was placed alongside with the words of this leader, this leader's words would have greater weight.

III. The Cure for Church Factions.

Just as the cause of sectarianism can be traced to the same source as that at Corinth, so the remedy which Paul gave that church will be effective, in healing all partisan disorders, if reduced to practice.

1. A true conception of the headship and authority of Jesus Christ. Let it be settled, once for all time, that Christ is the only head of the church, and he alone is the sole dictator of the actions and service of his body. Let all human ruling be but advisory. Let no man, or ecclesiastical body, presume to take his place and to exercise his prerogatives.

2. The well-grounded conviction, that the only binding authority upon the conscience is God's infallible Word. We need to know that no creed or ecclesiastical decisions are binding upon the conscience, only as in strict harmony with the Word. The day was when the only question asked was, "What has the church decided?" But the shadow of that day is rapidly disappearing before the glaring light of intelligence. The proper estimate of human teachers,—the ministers of the Gospel: (a) They are but servants of the Lord,—instruments in his hands for the execution of his will. 1 Cor. 3: 5, 6. (b) They are one,—called by the same Spirit,—teach the same truth,—stand in the same relationship. 1 Cor. 3: 8, 9. There is altogether too much of the hierarchical spirit in the church today, even outside of Rome. Oftentimes one man's word is taken, his counsel is received, his advice heeded, not because he has the truth, but because of his official position. The question with me is not whether a man is in the first or second degree of the ministry or an elder, but whether he is a man of intelligence and sound judgment. We have some men in the first and second degrees of the ministry whose judgment may be far superior to that of some elders. (c) Every minister must answer to God for his work. 1 Cor. 3: 10-17. Sorrow and anguish will be to him who builds good material upon a false foundation, and, likewise, to him who builds poor material upon a good foundation. (d) Human wisdom and devices of the world have no place in the solemn work of building the church of God. 1 Cor. 3: 18-21. (e) Ministers are the property of the church. 1 Cor. 3: 22, 23. Not to be exalted, but to be followed as long as they follow Christ. (f) Ministers are but stewards of the grace of God. 1 Cor. 4: 1-5.

North Manchester, Ind.

RESOLUTIONS.

BY GEO. L. STUDEBAKER.

AT the beginning of the year many resolutions are made. At about this time, and even before, many of these resolutions, made in good faith, are broken.

Good resolutions are a blessing. The world and the church would be far better if the people would make more good resolutions, and have the moral courage to carry them out.

Resolutions are essential, and form a most important part in one's character. They give moral strength and religious convictions. They make the hero, the scholar, and in short, the successful men of every calling in life.

It is a part of weakness to make *no* resolution, or to make one and not keep it. A resolution kept prepares one for keeping the next. A resolution, prayerfully and faithfully carried out, is often the turning point in man's life and the forming of a man's character.

Perhaps many resolved, at the beginning of this year, to live the Christian life, but all such should remember that religious principles are sure to be tested. Our Savior, after his baptism, was assailed by the tempter, and overcame by the words, "It is written." Moses had to choose between the "pleasures of sin," and "afflictions with the people of God."

To prove the reality of gold, and to purge it from dross, it must be submitted to the fire. "Each man's work shall be made manifest. . . . If any man's work shall be burned he shall suffer loss; but he himself shall be saved yet so as by fire."

Religious principles are sure to be tested. Daniel's resolution, in regard to his diet, was one of the means of strengthening his character, and prepared him to meet the great conflicts in his future life.

Resolutions should be made with much thought and consideration. Rash resolutions are often both foolish and dangerous. We have an account of such in Acts 23: 12. The Jews resolved neither to eat nor drink until they had killed Paul. Saul resolved to kill David. Such resolutions are made through the influence of the evil spirit. And to carry them out would be worse than making them.

Resolutions should be directed to that which is right. We should pursue a right course. The prodigal, away from home, without food and raiment, resolved to go home, and his homecoming was a most glorious one. Esther resolved to go before the king, saying, "If I perish, I perish." To make a right resolution and keep it needs divine aid.

Peter resolved to follow his Master "even unto death," but depended merely upon his own strength.

What a miserable failure he made. He denied his Lord when confronted by a little servant girl. How ashamed he was when Jesus looked upon him, and what bitter tears he shed when he called to mind a broken resolution.

Here is where so many fail. They attempt to carry out resolutions made in their own strength. Some, before they come to Christ, try to break off from their old habits. Had the prodigal resolved to get new shoes, a robe and a ring, before going home, he never would have come. But he resolved to go home "just as he was," and all of these things, through Divine Love, were ready for him.

Such habits as using tobacco, swearing, lying, stealing, drinking intoxicants, gambling, etc., have been formed in youth, and it will take divine help to break the shackles of sin and to be made free. "If the Son therefore shall make you free, ye shall be free indeed."

David said, "He that trusteth in his own heart is a fool." Foolish, indeed, is the one who makes resolutions and endeavors to carry them out in his own strength. One may, occasionally, do so. Make your resolve, depending on divine help, and you will come out conqueror through Christ Jesus our Lord.

North Manchester, Ind.

WORLDLINESS IN THE CHURCH.

BY PAUL MOHLER.

Is the "world" getting into the church? We are told so carefully in the Word that "the friendship of the world is enmity with God," that we should not "love the world," and that we should keep ourselves "unspotted from the world." If, then, as some men say, the world is creeping into the church, and getting control of this, the Lord's own institution, organized by himself, and established at such great cost, to bring the world in subjection to himself; if God's enemy is getting control of this institution, it is high time his servants are awake. It is no time for idle discussion, or for weak wailing. It is time for action; for careful examination, for much prayer, and for heroic sacrifices.

I say, Careful, and prayerful examination should be made to see how much, if at all, the world is controlling the church. Since the congregations are scattered, it is clear that each congregation must conduct its own examination, and should do so if there is any evidence at all that it is drifting worldward. This is too important a matter to be neglected. Perhaps a few questions and suggestions will help. With a sincere desire to aid earnest shepherds, the following thoughts are offered.

To state broadly the question: If the church, as an organization, or the members of the church, as individuals, are refusing to be directed and taught by God, and are yielding to the thought and influence of the present age instead, the world is gaining control of the church. Whenever a church refuses or neglects to do what the Father intends and desires it should do, and does something else instead, it is no longer a Godly church,—it is at enmity with God, and therefore in agreement with the evil spirit which is in the world. Is that clear? Perhaps a little illumination will help. It means that if God wants that church to get to work and relieve the distress of the widows and the fatherless within its reach, to teach the ignorant, to comfort the distressed, to save the children, to spread the good news of salvation far and wide; and that church refuses or neglects to do this work, to the best of its ability even at great sacrifice, it is either selfish or lazy, and therefore, to that extent, worldly. For selfishness and laziness are not from the Lord but of the world. No length of face or cut of clothing, or sobriety or demeanor can cover up that kind of worldliness either. The wolf is sure to appear to any careful observer. Neither will brilliant public service, learned and eloquent sermons, good singing, or long, pretentious prayers save such a church. The church must DO GOD'S WORK ACCORDING TO HIS WILL, or it is not his church, but a church of the world. See Matt. 25: 35-45 and Luke 13: 6-9. Is your congregation worldly?

Again, if the Lord, by his Spirit, stirs up one of his ministers to cry aloud against the sins of the church and of the neighborhood, and to move mightily to bring the people to repentance, both within the church and without; and that congregation sits indifferent, and lets him carry on the fight alone, it is in that a worldly church and God will spit it out of his mouth, as utterly nauseating to him. See Rev. 3: 14-22. The same thing may be said if the church in general lets her missionaries, Bible teachers and ministers fail in their work for lack of proper support.

Personal ambition, envy, jealousy, stubbornness, and hatred are not of God but of this world. If these things,—any or all of them,—are controlling the activity of a congregation, the world is certainly in that church. The devil doesn't ask anything better than a quarrel between two factions in a congregation of Christian people.

The Lord plainly commands the church to follow and obey his ministers. See Heb. 13: 7, 17. Any church that remains indifferent to the teaching and exhortation of a Godly minister, and continues to ignore him, and to live in disobedience to the Spirit of God, as he speaks through that minister, cannot be God's church. It is a church of the world.

Again, as to the minister. God has seen fit to call certain men to minister in word and doctrine; to look after the spiritual life of the church. On them is placed the burden of the public work, and they are held responsible by the church for that work. But it is also God's plan that the church help them in any way possible, especially in giving them their food, and the necessities of life, so that they might give themselves to the special work to which he has called them. See 1 Cor. 9: 7-14; Gal. 6: 6 and Philpp. 4: 10. Any congregation that neglects or refuses to do the will of God in this matter, is not obedient to God, no matter how many ordinances it may keep. In that thing it is a worldly church, and in no position to throw stones at any other worldly church. It is remarkable,—the unanimity with which the various congregations of the Brethren have agreed to ignore this plain teaching of the Word in times past, and how many rich congregations disobey it yet, to their own great loss.

In short, whenever the church begins to pass by and disobey any indication of the will of God, whether it be a direct command, or not, it is to that extent becoming a church of the world, rather than of God. A doubling of zeal in the duties that are pleasing to the church will not save her from the charge.

I know that I have not touched upon those weaknesses of the church that are ordinarily accepted as signs of "worldliness"; this is because they are already in the mind of the reader, and because they are, as a rule, not weaknesses of the whole church as an organization but of the individual members.

There are a good many churches that will show some of these symptoms of worldliness. Let us hope that they are just in the first stages of the disease; but let us not delay the treatment. The sooner the healing is begun, the easier it will be. And oh, what a terrible calamity; what an awful loss; if the Lord's church should be taken! "If the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men." May that disgraceful end never overtake the Church of the Brethren! May every voice and hand be lifted to save it for the Lord!

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PRIVATE DEVOTION.

BY W. R. DEETER.

WHILE God, in all dispensations, wanted his people to assemble in *public* service, yet he was also well pleased with their *private* devotions. It is said "Isaac went out to meditate in the field at eventide." The marginal reading has it "to pray." It is well to note two points in this prayer. One is, "In the field," the other, "At eventide," showing that it was private.

David also speaks of private devotion. Referring to the man, who avoids improper counsel he says, "His delight is in the law of the Lord and in his law doth he meditate day and night." Psa. 1: 2. The words *meditate* and *night* would indicate that it is private.

Again, David says, "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches." Psa. 63: 5, 6.

Jesus also enjoins privacy in prayer. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret shall reward thee openly." Matt. 6: 6. Jesus gave this injunction in contrast to the hypocritical prayers of those who desired to be seen and heard of men.

When the devout child of God has no one but God and himself in his chamber, the door being closed to all intruders, and to the din and whirl of business, he has an excellent opportunity to pour out his deepest self to God in supplication. The selfish hypocrite, who desires the applause of men, would not seek a solitary retreat, to display his eloquence in prayer, for there he will neither be seen nor heard of men.

Jesus also wants our alms to be in secret, for, says he, "Thy Father, which seeth in secret shall reward thee openly."

How easy it is for us to sound a trumpet before us that we may have the applause of men! Jesus said that those who do so have their reward. When given in harmony with the teaching of Jesus, alms are a blessing to the one receiving them. A blessing also comes back to the donor.

Jesus also gives us lessons on fasting in Matt. 6: 16-18. The hypocrite has a sad countenance. He even disfigures his face that he may have praise of men. Jesus says, "They have their reward."

God's people are not to do so, but are to anoint the head and wash the face, that they appear not to men to fast, but to God, who seeth in secret and will reward openly. We may engage in private devotion while in the presence of others, as in the case of Hannah. 1 Sam. 1: 9-18. Because of her silent devotion, which was in the presence of others, Eli, seeing the movement of her lips, supposed her to be drunken, but she said, "No, my lord, I am a woman of a sorrowful spirit. I have drank neither wine nor strong drink, but have poured out my soul before the Lord." Anna also had her devotion in the presence of others. See Luke 2: 37.

Jesus spent a whole night in the mountain, in private devotion. He had a great work before him,—the selection of his apostles. See Luke 6: 12. If Jesus needed a whole night of devotion and prayer to God, to prepare him for choosing his ministers, how much more do we need the help of our Father in important work intrusted to us?

Perhaps no one ever enjoyed private devotion as John did, while on the Isle of Patmos,—banished, because of his fidelity to God, to that rock-bound island. Away from the fellowship of those he loved, but not away from God, he had the most wonderful visions and revelations ever accorded to man. He was alone, and yet not alone, for God was with him. Much real enjoyment comes to the child of God in these seasons of private devotion. David said, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with *joyful* lips: when I remember thee upon my bed, and meditate on thee in the night watches." Psa. 63: 5, 6. "My meditation of him shall be sweet." Psa. 104: 34.

Referring to private prayer, almsgiving and fasting, Jesus follows up his instructions by saying, "Thy Father which seeth in secret shall reward thee openly," showing that enjoyment, blessing and reward come to the child of God in these private services and devotions. It is a great comfort to the saint to know that, if he is deprived of the privilege of attending public worship, he can have, in his own home, the elements of acceptable worship. He has the altar, the priest, and the sacrifice all within himself, and can worship God with reverence and godly fear.

Milford, Ind.

IF a man can write a better book, preach a better sermon or make a better mouse trap than his neighbors, though he builds his house in the woods, the world will make a beaten path to his door.—*Emerson.*

THE ROUND TABLE

"BLESSED ARE THEY THAT MOURN."

BY ANNA BARNHART.

THERE are different kinds of sorrow. There is a godly sorrow and a worldly sorrow. There is a sorrow which works life, and a sorrow which works death.

Christ's people are a sorrowing people. One may do some evil from which he has much sorrow, and if he continues in his evil way, there is no repentance, but when the sorrow is a godly sorrow, it worketh repentance, or a change, which is unto salvation. By such repentance he is saved from the evil that is in the world. The sorrow of the world,—that which is selfish, and grieves over disappointments of worthless wishes, "worketh death."

"Rejoice with them that do rejoice, and weep with them that weep." Rom. 12: 15. One who has passed through trouble and affliction himself, and received comfort from God, is better able to give comfort to others who are in trouble. When we are injured and afflicted by our fellow-men, we should remember that our heavenly Father felt the wound first. If he is patient, and bears with the infliction, whatever it may be, we should be encouraged to do likewise. While sorrow is our portion, think of him who says, "Your sorrow shall be turned into joy." That bright morning cometh, when in one moment our sorrows will be forgotten. Every little rill of sorrow will seem to be flowing heavenward.

In the last words of Jesus to his people, when they were standing by the archway of glory, ready to enter on their thrones, he speaks of their joy as if it were all his own,—"Enter ye into the joy of your Lord." May this joy be ours! Jesus had his eyes on heaven when he added: "Your joy no man taketh from you."

Mansfield, Ill.

A GOOD TONIC FOR NEXT MEAL.

BY J. P. HOLSINGER.

WHERE is the next meal to come from? Will we trust to "potluck"? Any compromise with idleness will not fill the pot, unless we have a surplus supply to draw from. So, also, in spiritual things. Unless we attain to spirituality, we will grow into carnality.

Look around you, and you will see that the laxity of both the temporal and spiritual conditions of many is brought about by not being properly organized and well directed. Not one in a family should be so neglected that there is nothing for that one to do. So in the church. All who have been born again, should have something to do, to be responsible for. Why should they be permitted to be idle? Idleness is the devil's workshop.

The better we are equipped for work, the more work we can do. The more we do, the more there will be to do. Now, then, how much idle machinery can we afford to possess, without heaping a burden on that which we operate? How many idle church members can we afford to have hang on, instead of pushing? What are we doing in reference to Jesus' instruction to Peter, "Feed my sheep; feed my lambs"?

Now, if your spiritual pot is down to the dregs, get up and look around you and find something to do, and the pot will soon begin to yield a sweet scent, which will bring new inspiration. You will commence to glow with joy. Your muscles will gain strength, your step will be more alert, your eyes will shine brighter, your handshake will be more effectual. In the end you will set some one else on fire, and this will go on and on until, like a pebble thrown into a pond, the waves will touch the farther shore. Then the work will be done. Oh, no, but just begun.

Ridgely, Md.

"DO IT NOW."

BY JAMES H. MORRIS.

How fitting! How hard to observe! We would rather put it off until after dinner and then until tomorrow and then indefinitely, which means never. If it were a bad thing, well could we postpone it, but the things that should claim our serious thought and deliberation,—the things worth doing,—should never be neglected. All others should be cast aside, when found to fall short of the measure which Christ set up.

How many merchants would have been eminently successful, had they observed it? How many battles, which were lost, might have been won, had the general and his soldiers observed it! How different might the result have been, had Rall opened the note, when it was handed him, instead of thrusting it into his pocket, expecting to read it later, perhaps. He was awakened, however, to his duty by Washington's musketry.

How many men and women, who fill Christless graves, could have been numbered with God's hosts, had they observed this three-word motto, "Do it now"! They surely intend to repent some day. If not before, they expect to do it on their deathbeds. So many deaths come, however, while in the field, on the train, in the office, etc., without a moment's warning! We have a promise of "now," but of no other time. All other ground is slippery and we had better settle the greatest question of our life *now*.

Valparaiso, Ind.

"AND THE CITY LIETH FOURSQUARE."

Rev. 21: 16.

BY J. Y. HECKLER.

Is there anything remarkable about this? Yes, we think there is. When we examine the things of God's creation, here on earth, we find nothing made "foursquare." All seeds, nuts, fruits, and the eggs of insects, fish, birds, etc., are found to be either oval or almost round. But we cannot stop here; the sun is round; the moon is round; the earth and all the planets are round, or nearly so. The moon moves around the earth in an orbit which is almost round (elliptical). So also do the earth and all the planets move around the sun in orbits that are nearly round. When the astronomer points his large telescope to the fixed stars (their number being apparently innumerable, and all supposed to be suns), they also appear to be round.

But when we read about that fair city of pure gold, that Christ has gone to prepare (the mansions for the redeemed), we are told that it shall surpass everything else, and shall be foursquare. John, looking through the "telescope" of apocalyptic vision, saw this city, and has given us a description of the same. "And the city lieth foursquare, and the length is as large as the breadth and he measured the city with a reed, twelve thousand furlongs, the height and the breadth of it are equal."

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TIME IS FLEETING.

BY FLORIDA J. E. GREEN.

TIME is fleeting, never to return. As we reflect over our past lives, we see we have done but little in return for what the Master has done for us. We have rejected many opportunities that we might have made use of, and we can see where we might have done good, and yet have failed.

Now, as we begin with the new year, let us see what we can do for the good of the great cause of our Blessed Master, and our fellow-creatures. There is much to be done and as the time is drawing nearer, each day, when we will have to close our work here on earth, how important it is for us to be more earnest and persistent in our work for the Master.

We think, sometimes, that we cannot do very much, but if we do a little, and do it in the right way, the Master will accept it. If he only gives us one talent, let us try to gain another. According to the ability he gives us let us work.

Middletown, Ind.

OUR RESPONSIBILITY.

BY A. MITCHEL.

WE, as a church, claim to teach the Gospel in a more full and practical manner than do many of the other denominations. This, while a cause for rejoicing, also multiplies our individual and collective responsibilities, for to "whom much is given (gospel light) of him will much be required." As the church extends her influence north and south, east and west, in ever-widening circles, are we earnestly seeking to radiate a true light of our faith? Are we striving, by prayer and personal example, to maintain the solid foundation principles of the church as a secure basis for the growing membership? If not, and those members are engulfed in the yawning abyss of worldliness, with countless other converts to follow, who will be held responsible by God, for the loss of these souls? Will it be you? Will it be I?

Newburg, Pa.

THE BELOVED DISCIPLE.

BY MARY Z. FRANCIS.

ALL who ever spoke of the Apostle John, impressed me with the thought that Jesus loved him more than the rest. To me it always seemed that John had a keener sensibility of God's love for the world. Whenever he speaks of himself as the one whom Jesus loved, he does so, feeling his unworthiness to be so greatly loved by God's Son. He desires to draw attention to Jesus and his love for us, rather than to himself.

Lebanon, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, February 28, 1909.

AN EXAMPLE OF WORK DONE.

Acts 8: 4-8.

I. The Worker.

1. Philip the deacon. Acts 6: 5.
2. A soul-winner. 8: 5, 12, 35-40.
3. Had a faithful family. 21: 8, 9.

II. The Cause of the Work.

1. The death of Stephen. 7: 58-60.
2. The church persecuted. 8: 3; 9: 1, 2.
3. And the disciples scattered. 8: 1; 11: 19.

III. The Work Done.

1. Christ was preached. V. 5.
2. The people gave heed. V. 6.
3. They believed and obeyed. V. 12.

IV. The Results:

1. Great sinners became disciples.
2. Homes were made happy.
3. And great joy in the city. V. 8.

Note.—1. Those that really have the Gospel in their hearts, will show it in their travels (V. 4), as well as in their homes. "A religion that cannot travel" is not a true religion.

2. While many of the disciples, in addition to their bodily sufferings in the persecution, probably lost their possessions, none of them seem to have lost their faith. Wherever they went, they carried that with them.

Song.—"Onward, Onward, Men of Heaven."

PRAYER MEETING

For Week Beginning February 28, 1909.

THE DEBT WE OWE.

Luke 7: 41-43.

1. The Great Creditor.—God being an all-sufficient creditor, human need can be fully met only in him. God confides his best to our keeping, and expects appropriate returns. "How much owest thou my Lord?" Psa. 116: 12-14; 1 Peter 4: 10.

2. The Helpless Bankrupts.—"They had nothing to pay." The great and the little debtor were in the same insolvent condition. Just so it is with every sinner in God's sight. Our responsibilities to God may be different, but the hopelessness of our condition in his sight is the same. By nature all are alike,—"without strength." Payment is impossible. One of two things must follow,—a pardon or a prison. Rom. 5: 1-10.

3. The Happy Deliverance.—"He frankly forgave them both." (1) Forgiveness is God's gracious remedy for the sinner's debt. He is ever ready and willing to suit himself to our circumstances. (2) He forgave both of them. Both alike needed it. The self-righteous moralist and the respectable, church-going 50-pence debtor needs forgiveness just the same as the 500-pence "scapegrace." (3) He forgave frankly. In a free, liberal, loving manner, not grudgingly,—just as the father forgave the prodigal, with open arms and joyful heart. "He delighteth in mercy." "He keepeth mercy for thousands." When God pardons a sinner he does it as Jesus forgave his brethren,—with deep, unutterable compassion. (4) He forgave when they had "nothing to pay." It was when the prodigal had spent all that he had, that he came and was accepted. When Joseph's brethren had nothing to eat, then they were enriched by him whom they had despised. Gal. 1: 3, 4; 1 Tim. 2: 5, 6.

HOME AND FAMILY

OLD MOTHERS.

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessing over sleeping babes.
There is a something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy-shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers! as they pass with slow-timed step,
Their trembling hands cling gently to youth's strength;
Sweet mothers! as they pass, one sees again
Old garden walks, old roses, and old loves.

—The Century.

AN OBSCURE PHILANTHROPIST.

Living for Others.

In an humble cottage in Los Angeles lives our dear Sister Mary Pierson. She has been a toiler with her hands all the days of her life, working and doing well whatever her hands find to do. She is poor, and yet she has done, and is doing now, a work that may well put to shame many who have much of this world's goods. The Los Angeles *Times* of Jan. 10, has this to say about our humble sister:

"In the annals of humble philanthropy the name of Mary Pierson, of Los Angeles, should be writ in letters of gold. Mary would be very much surprised to find her name there, and she does not dream that any one would apply so long a word as philanthropy to her obscure endeavors to lighten the burdens of others; but philanthropy is no misnomer.

"Mary's hands are toil-worn, her face is wrinkled and lined, for she has lived sixty-five years, and has filled every day with hard work, but she has a smile and cheery word for others, and something to spare for those less fortunate than herself.

"No sitting down in a corner and folding her hands for this active, energetic woman. She works out by the day to earn her living, washing and scrubbing, and once in two weeks she spends all she has saved in materials for cakes and pies and other good things for the poor patients at the County Hospital to eat.

"She has no chick or child herself, and has always been Miss Mary Pierson, but she has selected the afflicted ones in the tuberculosis tents at the hospital for her special charges. For years she has been quietly going there with a bit of outside cheer, and a bite of something different to eat, to the hopeless ones dying of the great white plague in a public institution.

"Mary was a cook for years, and she has the secret of many a dainty in those hands of hers. There is a royal welcome when she makes her regular visit, and cuts the toothsome pies, and distributes the cookies of her own baking.

"'Some goes and has religious services,' says Mary, 'and they need religion, poor boys, but I have no time to talk, I am so busy when I go there. 'T is a fine place, too, for them, in the County Hospital, and they get good things to eat, but you know when you are in one place all the time and sick, how good something from the outside tastes.

"'They'd a good Christmas, too,—a chicken dinner and a box of candy and a handkerchief to every one for a present. No, it isn't much, but sick folks hasn't much to think about, you know. One poor soul in the paralytic ward has been in that chair for thirteen years. Now, you see, every little thing counts when you've so little pleasure.'

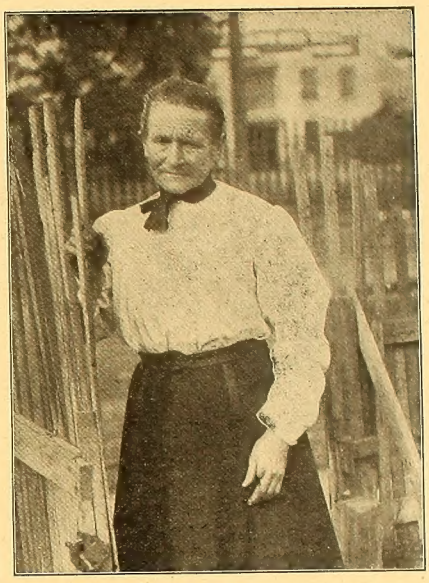
"Many a five or ten-cent piece does Mary slip into the empty pockets at the County Hospital, and once in a month she has a certain amount of car fare ready to pay for the guests she invites to dinner at her own home.

"One wonders how many people in Los Angeles give dinners and find their guests at the County Hospital, especially among the tuberculosis patients. But if you want to see the best dinner that was never reported in any society column, you should behold Mary and her friends at the monthly dining at No. 942 Alameda Street.

"A friend of Mary's,—a Mrs. Avery,—issues a similar invitation, so that two dinners a month are given. Sometimes as many as twelve are able to respond, but generally covers are laid for eight. Mary hopes that some one, who has a big house and an automobile, may decide to entertain once a month for these shut-ins. Just think what Mary would do if she owned an automobile! There would be no slipping of carfare into trembling hands.

"Mary's tiny house is out on Alameda Street. The railway trains thunder past day and night; a general atmosphere of dust and ashes prevails, but Mary's front yard is an oasis where every shrub or plant known to mankind, one might think, lives and flourishes. This garden was the scene of a Christmas party, not long ago, when forty-five children had the time of their lives. Mary's children's party is as much of an annual custom as the Ebell children's affair at Christmas season, but the guests are not the same. These small people on Alameda Street are sometimes hungry for cake and ravenous for the sweets that Mary knows how to concoct, and they look forward a whole year, and backward the same length of time, to the feast.

"This time there was a great cake with pink frosting, there were good bread and meat sandwiches, hot, steaming cocoa, cookies, and, last of all, each child had a piece of taffy to pull. Mary had been conducting a Santa Claus exchange for some time before, gathering toys from her wealthy friends, whose children had tired of them, and it was a sight to see the scramble for the treasures.



Miss Mary Pierson, an Obscure Philanthropist.

"The camera man caught Mary in her little garden, and she was willing to let the picture go, when she heard that other people might be induced to visit the poor and the afflicted, and the friendless, when they heard her story."

What a lesson of unselfish helpfulness is to be learned from the life of Sister Mary Pierson! How many of our readers will take it home to themselves? This sister is not so much concerned about church difficulties as she is about doing the good she can, as the days go by. "Inasmuch as ye have done it unto one of the least of these, my little ones, ye have done it unto me."

D. L. M.

CHILDHOOD'S EVENING PRAYER.

BY BERTHA M. NEHER.

A good deal has been lately said and written about the wisdom of teaching little children that time-honored little prayer,

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."

Some who, perhaps, try to look at every subject from a psychological standpoint, have taken the stand that the prayer is wrong, that it puts into the mind of the child a fear of death which ought not to be and, ordinarily, would not be there. Mr. Clark Bell, a New York lawyer, writing on this subject, says, "We are hypnotizing ourselves for early death if, in our daily prayers, we deliberately contemplate the fear of death as facing us constantly. Mothers seldom realize the enormity of their error by teaching their children that terrible prayer and thereby bringing to them a fear of death."

Such an article as this could scarcely have been written from any except a theoretical standpoint. For years and years, in good Christian homes, that little prayer has been lisped by baby lips, and we have yet to hear of the first instance in which it has worked harm. On the other hand, it has, times without number, led the little ones to rely, in trust and confidence, on the protection of that good Lord to whom they have prayed.

Children cannot be long in this world without learning something about death. But a horror or fear of death will find a thousand easier avenues into the child mind than through a prayer like this. Christian parents should make it a point to tell the little ones something about that subject, so that it will appear to them, not a thing to fear but rather a journey to a beautiful home where Jesus is and where papa and mama are going sometime, and where some loved one they know has already gone.

Instead of saying, as Mr. Bell does, that "Mothers seldom realize the enormity of their error in teaching their children that prayer," we think rather that "the enormity of error" is that mothers do not more universally teach their children to pray very early in life, either that prayer or some other, suited to the comprehension of little children.

Every Christian mother should teach her children to pray. As they grow to years of maturity, no sweeter memory can go with them than that of baby prayers, lisped at a good mother's knees, and, amid the storms of later life, those very prayers may be the anchors that will keep their souls from drifting onto some rock of scepticism or worldlyism.

It is not necessary to teach them this especial prayer, though to me it is fitting and beautiful. But teach them *some* prayer, and as they grow older, teach them another, more suited to their years, and thus lead them, step by step, until they are able to formulate their wants and feelings into their own words. Thus the foundation will have been laid for a broader faith, a deeper reverence, and a nobler Christian character than they would otherwise be able to attain.

The life of a little child is a very sacred thing. It comes into a world of sin and trouble as innocent as the angels, and few parents fully realize the weight of responsibility that rests upon them, when they undertake to set the little feet on the road that leads to eternal life. In this great task parents themselves need to pray often and they need to teach the children to pray.

Children are very impressionable and are easily swayed either for right or for wrong. If then, from early youth, they are taught to live close to Jesus, to love him as a personal Friend, in later years they will not be so ready to stand aloof from him. The lips that from babyhood repeat the blessed name of God in prayer, will not, later on, find it an easy thing to use that name in profanity. And though some, who are raised in Christian homes, may later go astray, the memory of early prayers and teachings will eventually come back and may be the means of finally recalling them from ways of sin.

Then, mothers, teach the little ones to pray. Let that be one of the first lessons they learn in life, and in the great eternity they will remember and shall "rise up and call you blessed."

The following are a few suggestive prayers for busy mothers, who may be at a loss to find what they want.

"Jesus, hear me while I pray;
Please to take my sins away.
Make me humble, make me mild,
Make me thine own little child."

"Jesus, tender Shepherd, hear me,
Bless thy little child tonight.
Through the darkness be thou near me,
Watch my sleep till morning light.
Let my sins be all forgiven,
Bless the friends I love so well.
Take me, when I die, to heaven,
Happy there with thee to dwell."

"Lord, bless thy little child tonight,
Keep me from harm and in the right,
Give me sweet sleep to make me strong,
And may my life on earth be long."

"Dear Father, whom I cannot see,
Look down from heaven on little me,
And teach me good and kind to be.
If in my work or in my play
I have done any wrong today,
Forgive me ere I sleep, I pray.
Oh, keep us all in peace tonight,
And let us wake at morning light,
To love thee more, and so do right."

Milford, Ind.

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We have on hand a number of aid society reports that are to appear next week.

Twelve young people were recently received into the church at Maysville, W. Va.

Bro. Wm. Lampin is engaged in a revival meeting at Mt. Morris, with a large attendance and a good interest.

On his return home from Chicago, last week, Bro. S. I. Newcomer, of Lanark, Ill., called at the Messenger sanctum.

Bro. Isaac Frantz is engaged in a series of meetings in the Baugo church, Ind. Five believers have been added to the Lord.

The Brethren have a mission point at Jericho, Kans., and, during a late series of meetings there, six applied for membership.

Bro. D. B. Mentzer writes us that the number of recent accessions to the church at Waynesboro, Pa., foots up to about forty-five.

Five were recently added to the Donnels Creek church, Ohio, as the fruits of a number of meetings held by Bro. Reuben Shroyer.

Bro. J. G. Royer gave us a short call last week. He was on his way to Daleville, Va., where he is to assist in the special Bible term at that place.

Through the efforts of Bro. E. D. Steward, in evangelistic work at the Fruitland Mission, Payette, Idaho, six persons were induced to enter the church.

Eighteen, mostly young people, recently entered the Mt. Etna church, Iowa, sixteen by baptism and two reclaimed. Some are to be baptized later.

At a revival, held in the Beaver Creek congregation, Pa., six young people decided to become Christians and all of them are soon to be numbered with the believers in Christ.

Bro. John Wise, of Conway Springs, Kans., one of the most aged elders in the church, received the anointing several days ago. He was quite feeble at the time of the service.

A fine series of meetings has just closed at Greenville, Ohio. Thirty-nine were baptized and four reclaimed. One awaits the initiatory rite. The preaching was done by Bro. J. W. Lear.

During a late series of meetings at Sterling, Colo., Bro. A. C. Root delivered sixteen addresses. There were thirteen added to the church by confession and baptism. Three are yet to be baptized.

Bro. A. C. Auvil, of West Virginia, changes his address from Arbutus, to Thornton, R. D. 1, Box 30. He writes: "While I am not needed in this congregation, I have reasons for locating here, and intend to do evangelistic work and also do some work among the Sunday schools of the district."

The Slate Creek church, Kans., seems to have a hopeful outlook. The members have under advisement the remodeling of their meetinghouse, as they feel the need of better accommodations for their growing Sunday-school work.

We have a very nice letter, bearing date of Feb. 8, from Bro. Ezra Flory, formerly of Sterling, Ill. He is now with his family at Union, Ohio. He expresses his gratefulness to his Heavenly Father for his restoration to health and to his loved ones at home.

One of our patrons calls for some good articles on the New Testament prayer veil, mentioned by Paul in 1 Cor. 11. Those, especially interested in the subject, should refer to our issues of Dec. 19 and 26, and read what Bro. S. N. McCann has to say. In the two articles the subject is treated with sufficient care to answer the purpose, we think.

Some time ago, when a number of Chinese were baptized in Hongkong, one of them uttered this touching prayer: "O God, this is your Book. I do not know much about it, but I ask you to teach me. Whatever you shall please teach me, I shall do in Jesus' name." If we had more of this kind of praying, we might well look for a better class of Christians than we now have. The earnest desire of the heart, thus expressed, lies at the very foundation of the successful religious life.

Bro. John E. Metzger, of Rossville, Ind., writes us that, at a recent election, Clinton County,—the county in which he lives,—went prohibition, and that for two years, at least, no saloon can be run in the county. This is good news for the members and others residing in that part of the State. With the liquor temptation removed, there is a good chance for the boys to reach manhood without being started on the road that leads to the drunkard's grave. State prohibition would be fine, but since we cannot have it in most of the States, for the present, county prohibition is the next best thing, and before the close of another generation we may expect fully four-fifths of the counties in the United States to declare against the saloon. There are, of course, other temptations, but with this one removed the world will seem much brighter.

A brother, residing in a section of the country where there are but few members, and where the saloon element is in the lead, wishes to know whether it would be proper for him to unite with a temperance league, whose constitution requires the enforcing of the law, in some instances. He further says that the few members in the community are divided in regard to the propriety of entering the league. As a rule, our members cannot become active members of any of these leagues without compromising some gospel principles, and for that reason the safe course is to stay out of such organizations. The few members in the locality referred to, as well as elsewhere, want to stand together, and if necessary fight the saloon evil single-handed. When we can consistently do so, it may be wise in us to assist others in the struggle for temperance, but we cannot, under any circumstances, afford to jeopardize any accepted gospel principle.

Some years ago a church was built near Peoria, Ill., and paid for largely by the revenues from dances. Of nights the young people danced and collected money. This money helped to build the church, which, to the surprise of many devout people, was accepted and dedicated by one of the leading denominations. It became known far and wide that the building was paid for mainly by unholy money, and some people wondered to what an example of the kind would lead. If a church may be paid for with money earned at dances, why not use the profits of a saloon or two for the same purpose? Why not play cards for money, and turn the proceeds over to the building committee, to apply on the new church? In due time, however, a cyclone came along and tore the building to pieces, thus putting an end to all disputes about the use of revenues from dances for religious purposes. The denomination, which accepted the property, set an example for evil that was far-reaching, and, after all, it was well that the cyclone made kindling wood of the example.

Bro. Reuben Shroyer, of New Berlin, Ohio, is planning to attend the Annual Meeting next spring, and would be pleased to spend a week among the churches in Virginia before or immediately after the Conference. Those interested can communicate with him.

About thirty-six miles south of San Antonio, Texas, is a 95,000 acre ranch, owned by Dr. Chas. F. Simmons, that is to be divided and sold to settlers. Some of our people have accepted the Doctor's proposition, and will, in time, become owners of some of the property. Bro. J. William Miller, of 912 Howard St., San Antonio, would be pleased to hear from all those who have purchased any of Dr. Chas. F. Simmons' land. He wishes to confer with them regarding matters of interest to the church.

Is there any whispering going on in your church, during services? If there is, endeavor to put a stop to it. Whispering in church is the worst kind of ill-manners, and should never be tolerated. If necessary, let the elder take the question up with his officials, and then with the members in council meeting. Get all the members interested as to proper conduct in church, and whispering can be done away with. In some communities there is more whispering in the Brethren congregation than may be found in other churches. This is no credit to our superior claims, but is decidedly against us. We do not believe in insulting people, because of their bad manners in church, but we do believe in training them until they learn how to behave themselves in the house of God. The teaching should commence with the children in their homes, and continue until they become proof against the rudeness that is becoming so common in some of the American churches.

There are two things that disturb us a little. One is for a church to have a duly chosen correspondent, whose duty it is to send us the news of the congregation, and then for somebody else to take it upon himself to send the same news. In this way we get two reports, where one should answer every purpose. The second is, for the duly chosen correspondent to be so slow about sending his or her report, as to give some one else a splendid excuse for sending us the news in order to get it into the paper early. Often, after getting this advance report in type, here comes the report from the regular correspondent. When it happens that way, we must print both reports, decline the last one received, or destroy the first one after being at the expense of putting it in type. What proves most helpful is, for each congregation to have an active correspondent, and for that correspondent to get the news to us so early that no one will be tempted to send the same news.

In these days we need institutions that will aid in developing the whole man,—soul, body and mind. Every strong mind needs a strong body, while every mind and body, whether strong or weak, needs a finely-cultured soul. Some schools develop the mind and sacrifice the body. Then, on the other hand, there are those who make a specialty of developing and training the physical powers. This is done where athletics are carried to extremes. Students in school, in order to make useful men and women, should have plenty of physical exercise with a view of making strong, healthful bodies. But this training should not be looked upon as the end in view. It is only a means to an end, and should have, for its purpose, the fitting of people for the hard and difficult tasks of a useful life. As a rule the American people do things by extremes, and just now the craze is for popular, physical games of some sort. The craze may develop a few of the more active students, but the rank and file are not being helped as they should be. More time and money must be devoted to the work than the training is worth. From some of the schools come young men whose legs and arms are better trained than their brains. In athletics they rate high, while in their studies they have low grades. But just how to develop soul, body and mind, systematically, is one of the problems of the age, and none of us know any too much about the process, however much we may pretend to know.

Under date of Feb. 4, Bro. J. Harmon Stover writes us from Dunsmuir, Cal., where he, with scores of others, was held up on account of high waters in the Sacramento Valley. He says that the water over the railroad track was four feet deep, and the Valley, at the time, was fearful to contemplate. While waiting for the flood to subside he wrote a very interesting article about his experiences and observations, and next week our patrons will have the pleasure of reading what he has to say.

Sister L. R. Brallier, of Johnstown, Pa., has presented to the Messenger a full set of *The Gospel Visitor*, neatly and substantially bound in half morocco. Pasted in front of one of the volumes will be found this note of presentation:

These volumes of The Gospel Visitor formerly belonged to my husband, L. R. Brallier, and now, with best wishes for the continued prosperity and success of the Department, I wish to present them to the Editorial Department of the Messenger, to remain the property of the Brotherhood as long as they may last. Sincerely,

January 25, 1909. Mrs. L. R. Brallier.

We are certainly grateful for this splendid addition to our office library, and we are sure that the work will long be appreciated by those entrusted with the management of the Messenger.

All over the country, among those of other denominations, as well as among those composing the Brethren church, there is a steady demand for practical and sensible sermons. As a rule people go to church to worship God and to hear the Gospel preached, and not to be entertained by that which is amusing and sensational. They may enjoy a little foolishness now and then, but they do not want anything of the sort in the pulpit. For them the church is a holy, sacred place, where godly men and women may worship God in spirit and in truth, and where they may hear sermons that will prove helpful to them in their religious experiences. God's house is a house of prayer, a place of devotion, and no effort whatever should be made to turn it into a place of amusement. The preacher who tries to say funny things behind the sacred desk, may think that he is adding to his popularity, but, in reality, he is lowering himself in the estimation of all sober-minded people. No man, who has any regard for his reputation, can afford to cripple his usefulness in this manner.

MAKING CONVERTS FOR OTHERS.

The minister who preaches the whole Gospel, and gives no uncertain sound in his revival work, is not going to preach in such a way as to make converts for all the different churches in the town or community where he holds his meetings. The Gospel, when properly presented, does not produce that kind of converts. After Peter had delivered his memorable address on the day of Pentecost, there was no talk about some of the converts taking membership in the church of the Pharisees, others in the church of the Sadducees and the rest in the church of Christ. They gladly heard the Word, were baptized, and added to the believers in Christ. The same thing may be said of the converts made during Philip's revival meeting, at Samaria, as well as of those made at any other meeting where the whole Gospel was preached. People who hear the Gospel presented in its purity are not induced thereby to attach themselves to churches that reject more than half of the New Testament commands.

Wherever the evangelists of the Brethren church go, they preach the Word. Some of them may not preach as much of it as they should, but they do not present the fundamentals in a half-hearted manner so as to win converts for other beliefs besides our own. Our plea is the whole Gospel, and nothing that the Gospel does not demand, and the moment we begin obliterating denominational lines, and preach so as to secure members for other religious beliefs, as well as for the Brethren church, we acknowledge by our conduct that there are no scriptural or reasonable grounds for our whole gospel plea.

We once heard of a brother who, during his revival work, thought to broaden out enough to take in the different denominations of the community, and attempt to make converts for other churches, as well as for the Brethren, but he was called to account so promptly that he never attempted it again. It is good that we have in the church substantial men and women, who have enough of humble boldness to call men to account when they give an uncertain sound in their preaching. Ours is and always has been a church of protest. We have for 200 years been protesting against ministers preaching only a part of the Gospel. We have protested against the policy of the churches that exclude much of the Gospel from their practice, and it will be a sad day for our plea when ministers of the Brethren church will be permitted to endorse and even encourage the very practices against which we have all these years been protesting.

WHO SHALL DECIDE?

Probably no congregation ever continued for a number of years without the membership of some being called in question. We know this was true in the apostolic church; it is no less true today. And one of the most perplexing questions for the church now is as to the attitude of the body toward the offenders. We must do all the good we can to the one who gets out of the way; we must try to win him back to loyalty; and yet we must do it in such a way as not to offend the loyal or lead anyone to think we are placing a premium upon unfaithfulness. If we show more consideration for the erring, if we honor them more than we do others, what will our actions mean to all who see and consider?

Sometimes our relation toward those who violate one or more of our principles must be decided. Time was when members were put in avoidance; but we do not like that way of disciplining them now. Then came the disowning as the common method. That seemed better, more in harmony with apostolic instruction. But that method has become less common, and we may well ask ourselves whether it is not for this reason that disloyalty has become more common.

It is suggested now that each one be allowed to decide the question of his membership. He can come in when he wants to and go out when he wants to; and it is not the business of the church to say whether he should be held as a member of the body. A strange perversion of the teaching of the New Testament! According to this view, the church has no means of protection, but is at the mercy of the individual, which is a very peculiar and a very mistaken view. The church has, and must have, the power to protect herself against those within: they are her worst enemies. All the persecutions of the Roman emperors could not destroy or weaken the body of Christ. But when there was a lack of faithfulness among the members themselves, then there was a great loss of power.

The enemies most to be feared by church or state are those on the inside. They are hypocrites, traitors; and they are the more to be feared because their word is not to be relied upon—they say one thing and mean another. It is with these inside enemies that we must deal. The question to be decided is whether we are going to let them remain in the body, corrupting it by their teaching and example. It is the individual against the body. And we need not consider very long to decide which is of the greater importance. The whole is greater than a part, and its welfare must come before that of the individual.

This is not saying that the welfare of the individual is not to be considered,—far from it. But, if we are to take Paul's word for it, the welfare of the individual may be promoted by separation from the body. To reward him for being untrue, to hold him as a brother when he is not one, is not doing him good. And it surely is a great harm to the body, endangering the spiritual health of every one in the body. By all means, help the individual. Lead him back to the right way. But do not go outside the right way and remain there with him, for in so doing two are lost instead of one. There must be loss: it is our business to make the loss as small as possible.

So it seems unwise, to say the least, to think of letting the erring one decide where he will remain. It is the duty of each one to protect the whole body; and when it is necessary to make a decision in such a case, no one should seek to avoid his share of the responsibility. It must be remembered that the one is not alone to be considered; but we are just as responsible for the safety of the others. If we are unwilling to take a stand when one is concerned, let us not forget that by so doing we take a stand against the many. Wrong teaching is bad when on the outside; it is much worse on the inside. Over the outside we cannot exercise much control; but with the inside it is different. That must be kept clean; and if we neglect to cast out the unclean we sin against the whole body and against him who is over all.

Let the rights of the one be respected; but when what he claims as his rights interferes with the best interests of the many, he is claiming more than belongs to him, and we must not be slow to tell him so in a Christian way. We cannot walk together unless we are agreed; and if agreement is impossible it is well to walk apart from the offender. We must love him and work with him and pray for him, but if his heart is not with us, if his life and words are against us, he imperils our highest interests. That we dare not allow. Let us say so kindly but firmly; and by so doing we shall help ourselves and our mistaken brother. G. M.

THE CHURCH FAMILY.

The church family, like the Christian family, or household, consists not in being all adult men and women, similar in size, development, education and culture, but different stages of growth and development, from the parents down to the smallest children. Such a family forms a mutual compact, having for its purpose the well-being and general good of the whole, and the special good of each member.

The first element in such a home is love. Without this there can be no home, because it is the essential principle. It is the unifying element that makes a home-life possible. There is a time prospective when the lion and the ox, the wolf and the lamb, can lie down and feed together in peace, fellowship and safety. But not till the fight-nature has been destroyed and the love-nature prevails.

The second essential is the development of the true Christian life in the heart and mind of each member of the family, the building up of a correct moral and Christian character. This, of course, anticipates teachers who are well up in the elements of the grammar of Christian living,—teachers who not only know the science of Christianity, but who also make it practical, who do not only say: "Do as I say, but do as I do, follow me."

Teachers and leaders in the church family must be large enough, in wisdom and good common sense, to sit down and reason with the educated, the cultured, the practical and the matured, as well as to get down low enough to meet with the youth and the children in the household of faith. They must be men who are thoughtful enough to remember that they, too, were once boys, and what *kind* of boys they were. They must remember that boys and girls, though equally good in mind and heart, see things differently from what men and women of maturer years and wider experience do. Such teachers know how to teach and to lead instead of to force and to drive. Brute force is not at home in the church of Jesus Christ.

A third element in the church home is government. No home can exist, be happy and prosper, without some form of government. Fortunately, for the church home, its Founder, Jesus Christ, the Great Teacher, has given his own form of government, which is our Alpha and Omega. To this we are not to add, and from it we are not to subtract. It was made so perfect, in all of its appointments, that it is adapted to all ages, all peoples, all nations. The Gospel of Jesus Christ is the power of God unto salvation to all who believe it. Let this great truth burn into the depth of our souls!

While this form of government is universal in its character, spanning the ages and unaffected by the changing conditions of place and time, it is within the province of the church home to make the application of this form of government. In doing so, however, we must never get away from the spirit, intention and purpose of the Great Teacher.

And right here is where the danger comes in. As long as the church held fast to the plain teaching of the Gospel, there was but little trouble. It is wonderful, even today, how well the Christian world stands united on the fundamental principles of the Gospel. Our multiplicity of sects and divisions has grown out of the different means and provisions studied out and adopted to make operative the principles. And it is not hard to see how divisions and troubles could be brought about in this way.

In the revealed will of Jesus Christ we have the expression of the Divine Mind. In the rules and regulations, made by the different churches, we have the expression of human judgment, which grew out of human environments. And no matter how honest and sincere they may be, they grew out of their home environments, and are made to meet the conditions as they are there found, and are necessarily mixed with a selfish spirit and purpose. Now the rules and regulations thus made, for the time being, may meet the conditions for which they were intended, and other places where similar conditions exist. But we all know that conditions differ and time brings changes, so that, what may be a good thing for one condition, place, and time, may be a bad thing for some other condition, time, and place. An old saying is, "Every pot must have its own lid." This saying is apt because pots are not made in molds, but are turned out by the hand, and, though there may be a general similarity, yet they are sufficiently different for each to require its own separate lid.

And so it is with human beings. They are not molded after man's devices, but created after God's purposes. And, because of this, men must be treated as human beings and according to their personalities.

A rule that would fit one home might not be at all suitable for other homes. Often the members of the same family require different kinds of treatment. Even tramps recognize this truth, before you get time to teach them.

Not long since a tramp came to my door, rang the door bell, and had his speech ready, to beg for some clothes. As I opened the door, he squared up before me and looked me over, from head to foot, and then took a mental measurement of himself. He was a short, broad-shouldered, pursy, heavy-weight man. He then turned around and started away, saying: "I guess you don't have anyhing that would fit me."

And so it is with different church homes. Men and women are molded morally and spiritually from the conditions in which they were born, raised and educated. They may be converted, regenerated and be made new creatures in Christ Jesus, but there is no amount of divine grace that can remold them and make them sufficiently alike, so as to enable the church to make one mold that will fit them all.

We remember of a good brother, years ago, who believed that family government should be conducted after the same order that the schools were then conducted,—with a set of ironclad rules, enforced with a liberal application of good hickory rods, kept in a convenient place behind the desk. Well, he had a good-sized family of boys and girls. But, rule as he would, and flog as occasion seemed to demand, his boys persisted in being obstreperous,—greatly to the distress of the father. He could not understand, and would frequently say: "I can't understand why it is that my children are so disobedient and bad. *I'm sure that I lick them enough.*" And he was right, because at every offense he made the dust fly. The trouble was, his rules were wrong, and his rod only made matters worse.

But these things have changed. The rules have been thrown into the fire, and good teachers and wise parents study their children and apply correction in harmony with their dispositions and temperaments. By giving due consideration to their environments they succeed to a very much greater degree. And why should not church home teachers, directed by the teachings of Jesus Christ and the leadings of the Holy Spirit, use equal, if not greater, wisdom in taking care of the children whom God has placed under their care?

The teachings of Jesus Christ are so simple and plain that a man, though a fool, may not err therein. On these teachings we, as a church, stand united. We are of one mind. It is not these things that are giving the church family trouble. No, it is the things that Jesus does not specifically teach that are making trouble in our family. What is the remedy? Let us teach and practice, as far as possible, the teachings of Jesus Christ, and let us, in our shortcomings, forbear with each other.

H. B. B.

REFUSING TO PREACH BAPTISM.

We once heard of a preacher, who said that he never preached on baptism and never intended to. Our readers may rest assured that this preacher was not the Apostle Peter, for in the very first discourse Peter delivered, after he had been filled with the Holy Ghost, he had something to say about people being "baptized in the name of the Lord Jesus for the remission of sins." This is the way preachers talk when they are helped and moved by the Holy Spirit. Later on Peter did some more talking about baptism at the conversion of Cornelius. Philip, an evangelist, approved of God, had something to say about baptism in the first discourse the Ethiopian eunuch had the pleasure of hearing about the Christian religion. In the first conversation Ananias had with Saul, after the Lord had appeared to him, he told Saul to "arise and be baptized."

These Spirit-filled preachers were not afraid to preach about baptism, nor did they go round the country telling people that they had never discoursed on the subject. Men who are filled with the Bible and the Holy Ghost never talk that way. The Holy Ghost has little use for the preacher, be he learned or unlearned, who advertises himself in that way. The Lord wants men of whom it can be said, they have "not shunned to declare all the counsel of God." And when we hear of a minister saying that he never preached on baptism, we are certain that while the good Master may, for the time, tolerate such a preacher, still he is not the kind of a man Jesus would send among the nations, to teach the people to "observe all things whatsoever he had commanded."

The man who will not preach on baptism, when information on the subject is needed, is not full enough of the Holy Ghost to prompt him to "contend earnestly for the faith once delivered unto the saints." He may teach some parts of the Gospel, and do it well, but he does not have enough Holy Ghost in him to preach the whole truth. We know that Peter, Philip, Ananias and Paul were full of the Holy Ghost, and we know that they instructed the people regarding the necessity of baptism as a New Testament rite. This being true, it must be evident to every one who thinks a moment, that the man who refuses to teach the baptism part of the Gospel, is not filled with the Spirit as were the holy men, who were commissioned to "go into all the world and preach the Gospel to every creature."

CHURCH OF THE BRETHREN.

In the month of June, 1886, Bro. Abraham H. Cassel, writing to our office, said, that the stone tablet over the church door in Philadelphia, contained this inscription: "The Church of the Brethren." A few weeks ago we wrote Bro. J. T. Myers for some information regarding the history of this tablet and the inscription. This we did to ascertain how early our people commenced using the present name of the church. Below we give a part of his letter, which bears the date Jan. 25, 1909. It contains some information worth preserving:

"About two hours after I received your letter I went down to the Marshall Street church, the church in question, to see for myself. The stone tablet to which you refer is below the window, in the gable end of the building, above the door of entrance, from the main street,—Marshall. The inscription on the above tablet reads thus:

Church of the Brethren.
1872.

"I give you the exact wording of the inscription. I had my home with Bro. Jacob Spanogle, right by the side of the church, when it was built. Bro. Spanogle was the prime factor in building the church, being a brother of means at the time. Bro. Spanogle and I frequently talked over the name to go on the tablet in question. He and I, together, helped to decide as to the inscription on the tablet. I took part in the dedication of the church, and preached the last sermon that was preached in the dear church. It was a sad occasion. Dissension and other church troubles, owing to the Progressive movement, made it necessary to dispose of the church property, which, by the way, was a good one, though in a large Jewish and Catholic section of the city.

"I shall never forget the prophecy I made in the sermon I preached on the occasion referred to. The membership, at the time, was in a state of disruption and discouragement. Some of the influential members even talked of disbanding and dividing the proceeds of the property. I knew, and understood, I thought, the situation and as a minister of God's Word and church, I tried, for once in my life, to discharge my duty behind the sacred desk. In the course of my sermon I made this prophecy: 'Let this church divide and disband, brethren, but I make this prophecy, that there will always be a "Church of the Brethren in Philadelphia."'

"It was at this time that our dear Sister Geiger once more opened her heart for another effort, and today, thank God, the Church of the Brethren has three church buildings, not counting the Germantown church, in the City of Brotherly Love! The 'First Brethren' and the 'Geiger Memorial,' are, without a doubt, the best church properties in the Brotherhood. The prospects are fair to build another church in the not distant future, provided another division will not overtake us in the church. God forbid such a calamity! But I have said enough. I hope the above will answer your purpose."

WHEN WITHOUT A PREACHER.

When a small group of members is left without a minister, it is a mistake for them to sit down on the stool of do-nothing and wait for some preacher, or some mission board, to come around and look after their spiritual interests. As living stones in the house of God they should do what they can for themselves, their children and their neighbors. They can, at least, keep their Sunday school going, and if they will all attend and take an active part, the school will grow and prosper without a preacher. Prayer meetings can be kept up, and, if deemed advisable, these meetings may take the place of the regular preaching services. For work of this sort let them organize themselves and all pull together, and the cause in their community will surely not be neglected. Above all things, they want to avoid being scattered among other churches. They should stand together and keep their children with them. This they can do until a shepherd can be secured, and, in order to secure a shepherd, and keep the Lord's work going, they may have to run their hands down deep into their pockets. It may cost something to keep up the interest of the kingdom of God, but it is worth all it costs, and a great deal more. It costs money to keep the Master's work going, but it costs a great deal more to serve the devil, to say nothing of the final loss of the soul. If our people, whether they be many or few, will, at all times, hang together as they should, the churches in every locality will be sure to prosper.

THE WASTEBASKET.

During the last few weeks some of our essay writers have been saying a good deal about the "wastebasket," nothing unkindly, however. One writer, referring to his essay, says: "If you cannot find room for this in the Messenger, there is plenty of room for it in the wastebasket." Another writer says: "If this is not up to the standard, throw it into the wastebasket." A correspondent, who does little writing for the press, endeavors to appeal to our sympathy thus: "Now, please do not let this go into the wastebasket." Another writer comes at us in this way: "This is for the Messenger. I have no time to write for the wastebasket." From another we have this promise: "If this escapes the wastebasket I will write again." A correspondent who writes much, and has little printed, keeps on the sunny side of the wastebasket, and accompanies his late essay with this remark: "If this does not suit you, let it keep company with some of my other articles in the wastebasket." One writer hopes "to escape the wastebasket," while another says: "I fear that wastebasket." A writer who never thinks of being offended, because all of his essays do not appear in print, makes it easy for us to decide on the merit of his articles, for he says: "If this is not good enough for the Messenger, it is good enough for the wastebasket." A good writer says: "I am glad for the wastebasket." Another puts it this way: "I have learned to appreciate the wastebasket."

MISSIONARY DEPARTMENT

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The Zeal of Native Christians.

Really, brother or sister, does your zeal measure up to the full extent of your advantages and opportunities? With generations of Christian parentage back of you, and sanctuary privileges all your life, what have you really done? We noticed, recently, that one native Christian in Japan led one hundred persons to Christ. Here we have a practical illustration of active work in behalf of the unsaved. Moreover we are told that this man was not especially gifted nor was he possessed of much education. He simply knew, by practical experience, the power of Christ and could not rest until he told others. From China there comes the news that a native congregation has so largely outgrown its building that more than half of the people sit outside in the courtyard. And yet, in that town there were only twelve Christians, in all, a few years ago. Somebody's zeal evidently must have brought about results,—and results we want everywhere, both in the homeland and abroad. We certainly can learn something from the native Christians and their consecrated zeal.

A Stereopticon Lecture in a Chinese Temple.

Recently a missionary was asked to talk to the people in a town near Hangchow, China, and show them his stereopticon pictures of Bible scenes. Upon arriving at the town he was told that the temple would be the place of meeting. Accordingly the idol, with its shrine, was dragged from its long-accustomed place, that the sheet might be stretched out, on which to show the touching scenes from the life of Christ. Then the temple was made ready for the largest audience of men, women and children that it had ever seen. Many of the people had probably never heard the Gospel, and would have been unwilling to enter a regular church or chapel. For nearly two hours they listened attentively while the Chinese preacher explained the pictures, and riveted the truths of the lessons upon the hearts of his hearers. It was a living illustration of truth triumphant, through Christ Jesus, over the powers of darkness. As they sang, "And crown him Lord of all," they could see how effectively the power of the Lord would eventually crowd aside all idols, just as had actually been done that day in the old temple.

Mormon Missionary Methods.

Whatever criticism we may offer on the misleading and erroneous teachings of Mormonism, they have a degree of push and enterprise truly astonishing. At a recent meeting in Christiania, Norway, four hundred persons united with their church. It is said that the chief value of the Mormon proselyting propaganda is found in their thorough organization,—a perfect system throughout. Every man knows his place and sticks to it. At the meeting referred to above, the president of the Scandinavian missions gave detailed instructions to the thirty-three missionaries under his care, insuring greater efficiency. Plans are now being made for active and extensive mission work throughout the entire continent of Europe. No less than 2,000 missionaries are already at work, endeavoring to teach Mormon doctrines. Hereafter Christiania is to be the headquarters of Mormon efforts in Europe. All Mormon missionaries go and come at the command of the official body. Cases have been known where men, engaged in profitable business ventures, were told to go to Europe as missionaries on only a few hours' notice. They went, never questioning the authority by which they were thus taken from their families and business. Then, too, they go for simply a mere support. Only their traveling expenses and very meager living expenses are allowed them. It is doubtful whether there is another church as well organized for work as the Mormons. The only thing to be regretted is the delusive doctrine promulgated by their untiring efforts.

What England Has Done for India.

There has been much criticism of England's stewardship of India, and much of it is wholly undeserved. Up to Nov. 1, 1858, the East India Company had control of Indian affairs, and much that was done during its administration is usually ascribed to England, though manifestly unjust. The fifty years of English control undoubtedly show marked progress for India, with its swarming millions,—one-fifth of the world's population. The three hundred miles of railway in 1858, have been increased to nearly thirty-one thousand. Nearly 50,000,000 acres of land are now irrigated by means of the well-directed efforts of British officials. Exports have been quadrupled and imports have largely increased. Educational work has been forwarded in every way possible, and still more is contemplated for the future. Upon the whole, England may well be proud of her stewardship. While it may not be all that could be desired, yet, undoubtedly, affairs in India have been administered much better than the people could have done themselves, considering their stage of development up to the present. Famines will prevail, no doubt, at times, even with the most comprehensive plans for their mitigation, but in the end much will be accomplished by additional irrigation systems. With a population as dense as that of India, it will always be a question to secure an adequate supply of food for all. Still more serious is the outlook when we take into consideration the large annual increase of population,—a ratio far in excess of the birthrate in Europe or the United States.

From Jalalpor, India.

We are having real cool weather for India,—so it seems to some of us. The fact is, we would enjoy a fireplace in the cool of the morning. Few of our bungalows are so arranged that we can build a fire. The other day I was riding with an unfortunate Englishman. He has become poor through sickness. In the course of our conversation, in speaking of the cold weather, he said: "It is very cold these days. Last night I had but one blanket, and I got real cold. This cold is different from the cold in the temperate zone. Though it is not so cold according to the thermometer, still one feels it more keenly, for somehow it goes right through one's clothes." This last expression was significant to me, so I did not forget it. Moreover, I feel just like that man does, about the weather, for whether one speaks of cold or heat, it is the same. India cold and India heat affect one far more than the same temperature would at home. One might sit in the sun at home, when the thermometer registers one hundred, and not be harmed, but it would be risky here.

Seven months ago a high caste man and his wife came to us, asking for baptism. We were glad, of course, that they were seekers, and eager to accept Christ. But, lest we be hasty, we told the man we would test him first, as to what he knows of Jesus, and as to his own work. He was put in a school, but in course of time we found that we were deceived, for he had run away with another man's wife. This shows how needful it is that we be careful. We regret the loss, but the school is now running in charge of another teacher, and we are teaching the Christian religion.

I. S. Long.

From Vada, India.

The touring season is now here, and at each of our mission stations special efforts are being made to carry the good news into new parts, or bring, to a point of decision, some that have often heard the Truth, but have not, as yet, openly accepted of the Lord Jesus.

Our first tour of nine days is now over. In some respects it was not all we had hoped for, but it is good to have before us a high standard, even though we fail to attain unto it. In the village where we pitched our tent, one caste has been asking for a teacher and preacher for some time, and we had hoped that, during our stay there, we might complete arrangements so as to locate a worker among them. Satan, however, is not idle and was not upon this particular occasion.

From the very beginning of our stay there the patelle (head man of the village) was against us. He tried to keep the poor people from bringing wood, water, milk, etc., to us, and also to prevent them from coming to the tent to listen to the preaching. This had its effect for a few days, but many were anxious to hear. They would come to us and listen well and gladly. The patelle, however, succeeded in intimidating them, so that they would not take any definite steps in getting a place ready for the worker whom we desired to have live and work among them. Some time ago they had promised to dig a well and help to build a house. They are still willing to help as much, but on a different plan.

The mornings were spent by our native preachers in going to the near-by villages, while I gave out medicines, and taught those who came to the tent. In the afternoon we all went around to the threshing floors, where the people were threshing out their rice by driving four or five oxen around a post planted in the center of the level spot of ground. We, without one exception, found eager listeners.

During the stay at this place we were glad to have Brother and Sister Lichty, and Sister Mamie Quinter, give us a short call. Bro. Lichty stopped with me at the tent, and the sisters went on to Vada. On Sunday morning Bro. Lichty and I walked home to attend the services. Having considerable luggage with us, we got a cart to haul it, and us too, if we got tired. As it was cold, we started to walk, about five minutes ahead of the cart. After we reached home (about eight miles distant) and had rested for one-half hour, the cart came. It takes some time to go even a short distance, here in India.

On Sunday morning Bro. Lichty preached for us in Gujerati.

The last night of our stay in Capri the devil was ready to sow tares, by having a "nautch" come to the village. We all worked hard to keep the people from going, and the Lord blessed the effort, for none of those, for whom we have great hopes, went. The "nautch," or dance, is one of the devil's most effective agencies with which to ruin India.

Pray that the way may open, in this and surrounding villages, so that many be saved! Pray for another promising young man who is near the kingdom.

Jan. 14. S. P. Berkebile.

First Christmas in China.

Although this sacred holiday was spent in a foreign land, among strangers, it was none the less enjoyable. Strange sights, queer customs, new and varied experiences partially compensated us for the loss of home circle enjoyments at this time of home reunions.

Our friends in the American mission, about forty miles south of here, invited us to spend the Holidays with them. So, eager for new experiences, and longing for the friendship and sympathy of American friends, we gladly accepted the invitation. If we locate at the place we now have in mind, we will be neighbors to these friends. Thus business considerations were not the least of our plans for the trip. Our business along this line was very fruitful, for we received much help from their methods of work in church, boys' school, and girls' school. Best of all, the leader of their mission, Mr. Corbin, will accompany us on our trip of investigation through the proposed territory in the spring.

The trip going was novel and interesting, as well as tiresome. The first part of the journey was made on the railroad. As we entered the train, at the dawn of the early morning, the clouds of smoke that arose from the numerous tobacco and opium pipes made the way almost impassable. However, we did manage to force our way through the smoke and crowd till we could find a seat and open the window. Here, between freezing and choking, we managed to exist till we reached our destination,—about an hour's ride. Here our friends had conveyances waiting to carry us across the country to Taiku, their central station.

A trip of twenty-six miles on American roads and in American carriages would have been a different thing. China never thinks of working her public roads. The ruts of ages still continue. Wind and water are their only cure and that is slow, I assure you, though the soil is extremely loose. Some of these ruts are chronic, I fear, or at least you would think so, if you were riding over them. Some of the roads are worn so deeply that you cannot see the fields on either side when you are sitting in the cart. The massive, springless carts are built for one. Two or three can manage to pack in them if they will take turns at sitting out on the shafts, just behind the mule, which, however, is an easier place to ride than in the cart, just over the axle.

The litter is a closed box, swung between two poles, the ends of which rest on two mules, one going ahead of it and the other following. Here you rock back and forth with the swing of the mules. Their step keeps time with the music of the bells placed upon them. Of course, even the mules never break Chinese custom in going faster than a walk. And one is very thankful that they have this characteristic on such roads. A small donkey, ridden in turns by several members of the party, completes our train. The men preferred to walk about half of the time. Drivers seldom ride, but walk beside their animals and guide them in a mysterious way, with a small whip.

At noon we stopped to feed at a Chinese inn. We had our lunch with us, and did not taste of the delicacies (?) of the inn. The inn will furnish you with a room for a few cents, and food is brought in if you wish it. The room is heated with a Chinese stove, a k'ang, which emits so much gas that one is compelled to go to the door, occasionally, for fresh air. There are several small tables, a mat on the k'ang, a pile of dirt swept behind the door, and plenty of antique cobwebs hanging from the ceiling.

On the way we had the pleasure of meeting Mr. K'ung, who was returning from a visit to Pekin. He is one of the best native workers of this American Board Mission, having spent six years in America, where he graduated from Oberlin and Yale. He has charge of the boys' school, and, being a direct descendant from Confucius, he has great influence with the people. He also speaks English very well, and in this he surprised us. He had heard that we were coming, so he came up and made himself acquainted, and offered to shake hands, which is an out-of-the-ordinary thing for a Chinaman to do. A great surprise it was, in the heart of China.

Time ends all things and as the sun was sinking behind the hills, we arrived at the "Flower Garden," where we received a royal welcome. We were entertained in the three homes, respectively. This compound, called the "Flower Garden," was the property of some wealthy merchants before 1900, who used it as a summer resort. This park contains many trees, rustic arbors, and anything that money could procure, to make it a delightful place. After the 1900 troubles the Government confiscated this place and gave it to the missionaries as partial indemnity for the Boxer outrages. One corner of the inclosure tells the sad story, for here are the graves of the martyrs. Here are the graves of many of Shansi's missionaries, as well as a number of the native Christians, who chose to suffer martyrdom, rather than to deny their Lord. As we stood a moment and quietly looked upon the graves of those heroes of the Cross, an old desire was rekindled within us, to give our lives to these people also, as a living sacrifice.

As we arrived, the native Christians were gathering in from their out-stations for Christmas services. Friday, Saturday and Sunday were mostly occupied with church services. The chapel was crowded and their eager attention showed that their hungry souls were being richly fed.

While here, we had three Christmas dinners,—Friday, a general Chinese dinner with the Chinese, Saturday a regular American dinner for the missionaries only, Sunday, a Chinese feast given by Mr. K'ung, above mentioned. It is really amusing to attempt the chop-stick method of induction.

Seeing these missionaries surrounded by so many happy faces, as a result of their untiring labor, gave us renewed inspiration to go back to our studies and prepare to do likewise.

When we returned home we found in the same day's mail our first Gospel Messengers since in China. We eagerly devoured their contents, feeling as if we had been miraculously dropped into America, to spend a part of our Holidays. But a second thought reminds us that we are still in China, which we are learning to love more every day. We are glad we are here. We are happy that we can live for the Chinese. Emma Horning.

Tai-Yuan Fu, Shansi, China.

From Vyara, India.

Since Nov. 1 I have been away from home much of the time, touring and locating men in villages. Twice I have been to Nunderbar, to administer the rite of baptism. These journeys, together with business trips to Surat and Bombay, and the always recurring work on the compound, have kept me on the go. For several days fever was master of the situation, and I had to content myself as best I could at home, unable to do anything other than direct the work of others. During this time Sister Ross has not been able to get out much, but has been kept very busy, some days. So many came for medicines, that she found it very difficult to attend to everything needing attention.

Dec. 1 Bro. Aziz called me to baptize some people. The father of one had come into the church several months before, and always seemed very happy and anxious that others might have the same peace of mind. At this time he brought ten of his village people with him, among them his own son. He sat down before me and said, "Sahib, this boy does not know so much yet, but he is in mine own hands to teach, and you need not fear. I want to see him in the church. And, more than that, I cannot rest till I see my whole family accept of the Savior." The manner and tone in which he spoke impressed me. It was given in childlike faith, such as more of us need. Oh, for simplicity, for humility! Let us never get away from it! As sure as we give up our simplicity, we will be swallowed up with the world, and not be known from it. The simple life, the simple faith, the simple Gospel, is what we want, is what the world needs. Let us not forsake it!

A few days later one of our workers and I went to a jungle village in English territory, where we built a house for him. The Mission is the owner of a large house there, free of cost, but it is not suitably located for our present needs, therefore we threw together a hut, at a cost of about $8. The village is not large, but the possibilities are good. Such land as can be gotten there, simply for taking possession of it, would be very hard to get here. We look forward to the time when we will have a Christian community at this place.

The time for Committee Meeting, here at our house, was nearing and, some things were needed, so next day we were off to Surat and Novsari. Oct. 28 fourteen of our dear brethren and sisters came to us, and we enjoyed their presence for two days. Getting settled in Gaekwar Territory has been a difficult matter and has been done in spite of the protests and disfavor of a number of officials and others. Now we are settled, and to have so many of our people come to us, causes fresh thoughts to arise in the minds of many. With some it is indignation; with others it is admiration.

Location of workers, reapportionment of funds, arrangements for a Bible term for our workers, employment for converts turned out of caste and home, were some of the questions, among the many, needing our attention. Questions, concerning which we ourselves are the interested parties, do not generally take much time, but when it comes to questions concerning the native church and people, of different habits, of different character, of different caliber, of different ability to appreciate conditions and spiritual requirements, we have to be very careful as to what decisions we make, lest we find ourselves in the wrong, and unable to retrace our steps. You have only to recall some at home, who are very quick to take advantage of loopholes, to appreciate our position, and to understand what I mean.

Perhaps one of the most interesting questions is that concerning industrial pursuits for new converts. It is a question continually confronting us, and one of no mean proportions and weight. It is no new thing for a new convert to be thrown out of house and home, and means for a livelihood, the same day he is baptized. Many times, because they are not able to see ahead, from whence they will get their bread and butter, they hesitate to take the step. Their present condition is a hard and unenviable one, and yet they get their bread and butter, and are able to keep themselves together, but to become a Christian and be ostracised is like jumping in the dark, to land, they know not where, so they prefer to stay where they are.

You ask, Where is their faith? I ask, How much faith would you expect so simple and unlettered a people to have? They have faith in the saving power of Jesus, but they are not expecting him to put the bread and butter in their mouths, so we, who are on the spot, and see conditions, can truly sympathize with them in their dire straits, and are trying to meet the conditions. For this a committee was appointed to take the matter in hand, and report at next meeting. Look out for further reports on the matter. They will interest you.

The same evening that our people left for home, I went to the station beyond Nunderbar, where I baptized twenty-six people, leaving the same number desiring the rite, but who are not ready yet. They are from the poor, downtrodden classes,—Bhils. On entering the village, the best hut at their command was turned over to Bro. Aziz and I. After a bit I thought I would go out and see how the upper classes were faring. On passing through the street, with their well-built houses on either side, I asked one whom I met how many people there are in the village. He replied that there are only about twenty-five houses. I understood the situation, and asked him if there were not some more. "Oh yes, there are a lot of those Bhils over there, but what are they?" This answer gives you a fair idea of the way the upper classes look down on the lower. I imagine that somewhat similar conditions existed in Christ's time, and it is no wonder that the common people heard him gladly, while the proud, haughty, self-righteous upper classes were not seeking his help or the Gospel he preached.

These twenty-six souls brought into the kingdom are largely the fruit of the labors of one poor, ignorant, uncultured man. What a lesson for us!

Dentists are few and far between, in this land, and so it became necessary for us to make the trip to Bombay, stopping on our way at Dahanu, for a day, with our dear brethren there. The second night in the city Bro. Berkebile and I were invited to attend the "Soldiers' Welcome," in charge of Mrs. Briggs, with whom we were stopping. In connection with the refreshment rooms is a small audience room, in which services of some sort are carried on each night for the benefit of soldiers desiring such. Until recently those boys who worked in the refreshment rooms, serving others, had received some compensation for their services. Often, when talking to their comrades about the better life, it would be thrown up to them that they were getting paid for it, and, of course, there were not the manifest results desirable. Consequently the more religiously inclined of the boys decided that they would remove that stumblingblock and give their services free. Now some are asking what it is that makes them work hard all evening for nothing. The results have been inspiring, and I must say that the evening spent in the "Soldiers' Welcome" was a pleasant one to me. I cannot help but admire the patient labors of the faithful few who are responsible for it. I thought about the Sunday schools at home which have gotten to the point of paying their teachers, etc. May it never be the case with us! I firmly believe that when we get to that point, we shall be on the way to failure. Money is not the reward we should be seeking for every kind of service.

Jan. 15. A. W. Ross.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—Last Sunday afternoon the ordinance of baptism was administered to a young woman from Pomona, who made the good choice during the meetings conducted by Bro. W. H. Wertenbaker (South Los Angeles). A young man from Colton, Cal., was buried with Christ in baptism also. He came to Lordsburg to be received into the fold. Not long since a collection of about $19 was lifted for the Italian sufferers. The election for Christian Worker officers resulted as follows: President, Anna McVey; secretary, Edith Lichtenwalter. On account of the inclement weather, Eld. D. L. Miller's lectures, which were to begin last evening, have been postponed indefinitely.—Grace Hileman Miller, Lordsburg, Cal., Feb. 4.

Pomona.—Jan. 31 we closed an interesting series of meetings at this place, conducted by Eld. W. H. Wertenbaker, pastor of the South Los Angeles church. One was added to the fold, and the church was much encouraged and strengthened. Recently our elder, Bro. S. E. Yundt, and wife, left Pomona, for an extended visit with their daughter at Bridgewater, Va. It has been decided to provide a regular pastor for the work at this place, so that we hope soon to be better equipped for more effective city work.—Nettie R. Brubaker, Pomona, Cal., Feb. 3.

COLORADO.

Sterling.—Bro. A. C. Root, of Denver, began a series of meetings Jan. 25, and continued till Feb. 7, preaching, in all, sixteen sermons. He labored hard while with us. As a result sixteen made the good choice. Thirteen,—all young in years,—were buried with Christ in baptism, and three more are awaiting the rite. This church feels very much encouraged, as it is just a new organization.—Ada Spohr, Sterling, Colo., Feb. 8.

IDAHO.

Clearwater.—Last night we closed a very interesting series of meetings and Bible lectures, conducted by Bro. J. S. Secrist, of Olympia, Wash. We feel much built up in the faith, by the earnest labors of our brother. Much interest was manifested. Four were born into the kingdom by baptism. Many others are halting between two opinions. Bro. Secrist is certainly an earnest laborer in the Master's vineyard. We were glad, also, to have Sister Secrist with us. May God bless their labors wherever they may go!—Mollie Harlacher, Teakean, Idaho, Feb. 8.

Fruitland Mission.—This evening closes our three weeks' series of meetings. Three were baptized today, making six in all, who have united with the church through the efforts of Bro. E. D. Steward. We feel that our brother has done much good in coming to us. The attendance in the beginning was not so large, on account of the bad roads, but an increase continued until the close. From here our brother goes to the Payette house. We expect to hold a love feast at the Fruitland house at the close of the Payette meetings. We met in council at this place yesterday.—Marvel Bowers, R. D. 1, Payette, Idaho, Feb. 7.

Payette Valley church has great reason to rejoice at this time. For about two years very dark clouds have been hovering over and around God's children at this place, the adversary striving mightily to conquer them. At a special council, held in the Fruitland churchhouse Feb. 6, over which Eld. S. F. Brower presided, all business and all difficulties were settled very amicably. Our former elder, L. E. Keltner, was also present. Bro. E. D. Steward, of Kansas, was also present and aided in the work, and has been engaged in a protracted effort at the Fruitland house. From this place he comes to Payette for a short series of meetings, after which a love feast will be held at Fruitland. Pray for us that we may continue in love and union in the Lord's service.—J. C. Himler, Payette, Idaho, Feb. 10.

ILLINOIS.

Mulberry Grove church met in regular council today. Not much besides regular routine business was transacted. It was decided to have a love feast at the town church May 1. If possible, a series of meetings will be held in connection therewith. Bro. Henry Lilligh was placed in charge of the church for the ensuing year.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Feb. 13.

INDIANA.

Blue River church was dedicated Sunday, Jan. 17, Bro. P. B. Fitzwater delivering the address. In the evening he also gave us a soul-thrilling sermon on "The Holy Spirit." Following the dedication began our series of meetings, conducted by Bro. S. J. Burger, of Lima, Ind., continuing three weeks. His sermons were so filled with truths that twenty-two were brought into the fold of God, most of whom are very young and have the prospect of a long and useful Christian life before them. One was also reclaimed.—Gertie M. Hire, Churubusco, Ind., Feb. 8.

Camden.—Jan. 31 Bro. Aaron Moss, of Huntington, preached for us both morning and evening. On account of the cold weather and the bad roads the attendance was not very large. Feb. 7 Bro. Murl E. Fulk, of Decatur, preached both morning and evening.—Eva L. Hummer, R. D. 1, Portland, Ind., Feb. 8.

Lower Deer Creek church met in council Feb. 6, with Eld. J. G. Stinebaugh presiding. Brethren Landis and Rae, of Flora, were also present and assisted in the work. Officers for the ensuing year are as follows: Bro. John Webster, treasurer; Bro. Moses Wagner, secretary; Bro. Wm. Musselman and Sister Mae Johnson, collectors, and the writer, Messenger correspondent. Brother and Sister Ora Spitler were installed into the deacon's office. On Sunday following three were received into the church by baptism.—Ella Dilling, Delphi, Ind., Feb. 8.

Pyrmont.—Bro. S. N. McCann came on Sunday, Jan. 31, and preached a good sermon. He also gave two lectures on India. His talks were listened to with the best of attention. A collection of $11.32 was taken for world-wide missions. Our Sunday school and Christian Workers' meeting are progressing nicely.—Hester Wiggs, Pyrmont, Ind., Feb. 13.

IOWA.

Grundy County church reorganized her Sunday school in January, with Sister Savilla Swab, superintendent, and Bro. Glen Shelley, secretary. Five letters of membership were granted. We are sorry to see our members leave us, but hope that other workers may be sent to take their places. Bro. McCann expects to begin a Bible Normal at Ivester, Feb. 6. We expect a good meeting.—Eliza S. Cakerice, Whitten, Iowa, Feb. 5.

Notice.—The mission board will hold its regular semi-annual meeting, for the Southern District of Iowa March 6. Any business that the different congregations desire to have acted upon, at this time, should be sent to the secretary immediately.—Peter Brower, Secretary, South English, Iowa, Feb. 11.

Special Notice.—The Sunday schools of the Northern District of Iowa, South Dakota and Minnesota will please note that last fall, at our district meeting, a committee of three, Brethren J. F. Souders, W. H. Lichty and D. H. Keller, was appointed to secure a district Sunday-school secretary for our district. We wish to announce that we have secured Bro. J. F. Souders, of Preston, Minn., to visit the different schools, and conduct Sunday-school Institutes for them, if so desired. It is expected, yea, urged, that these Sunday schools will call on him ere long and make the necessary arrangements for the summer. The expenses are to be borne by the Sunday schools that call for him. We suggest that perhaps several schools can coöperate in the institute.—W. H. Lichty, Waterloo, Iowa, Feb. 10.

KANSAS.

Larned.—The writer closed a series of meetings in the Pleasant Valley schoolhouse, Rush County, four miles northwest of Nekoma, Jan. 31. Ten were received into fellowship by baptism. Less than two months ago the first sermon by the Brethren was preached at that place. Sister Minnie Fixmer, with her family, has resided here for about three years. The membership now numbers thirteen, with a live Sunday school being superintended by Sister Fixmer, also a Christian Workers' meeting, with Sister Viola Fixmer, president. This little flock is without a minister. The nearest minister lives forty-four miles away. This is surely a good opportunity for a young minister to build up a church, also a home, as this is a good country and land is cheap yet, selling from $3,000 to $4,000 per 160 acres. Who will come and feed these lambs, and possess this goodly land? Brethren, when you see four or five ministers sitting around one altar, think of these tender lambs recently received into the fold, who so much need the Bread of Life dealt out to them. —S. P. Weaver, Larned, Kans., Feb. 4.

North Solomon.—Bro. C. F. Daggett, of Belleville, delivered sixteen inspiring sermons in a protracted effort at Crystal Plains Union church, a mission point ten miles from this church. Though there was no ingathering of souls at this time, we are hoping for good results. May the Lord bless our brother and encourage him in the Master's work. A singing school is arranged for at the North Solomon church, commencing Feb. 15, to be conducted by Bro. Martin Gauby, of Washington County, Kans. The work in the Master's field, in this vicinity, is growing.—J. E. Small, Portis, Kans., Feb. 9.

Peabody congregation met in council Feb. 5, Eld. J. J. Yoder presiding. All business was disposed of very pleasantly. Two letters of membership were granted, and three were received. We expect to have a love feast the first Saturday in May, commencing at 6 P. M., also a series of meetings next fall, commencing about the last of October. Bro. Yoder gave us one of his good sermons on Sunday morning. —Katie Yost, Peabody, Kans., Feb. 8.

Pleasant Grove church met in council Feb. 6. Our elder, I. L. Hoover, was with us and gave good encouragement. We decided to have a series of meetings, the same to begin Feb. 28, to be conducted by Brethren Hoover and Kinzie. Bro. Hoover remained over Sunday and gave us two good sermons. Bro. O. H. Yereman is to fill the appointment here in two weeks from today. Our Sunday school is growing in numbers and interest.—Martha Forth, Baldwin, Kans., Feb. 7.

Scott Valley.—Our series of meetings closed on Sunday night, Feb. 7. The first part of the meetings was somewhat interrupted by the storm, but toward the last the interest steadily increased. Though some were made to think very seriously and almost persuaded, we cannot report any accessions to the church as yet. Much good seed has been sown which will doubtless bring forth fruit. The meetings were conducted by Bro. Chas. A. Miller.—Leona Sherfy, Westphalia, Kans., Feb. 8.

Walton church closed a two weeks' series of meetings Feb. 8. The attendance and interest were good with the exception of a few nights, when it was too stormy. Bro. Mohler was called away by the illness and death of his brother, and Bro. Root, of Newton, preached during his absence. The members were encouraged, and sinners were warned to flee the wrath to come. The interest in Sunday school is good.—Alice M. Will, Walton, Kans., Feb. 11.

LOUISIANA.

Bolinger.—Bro. N. F. Brubaker, of Fruita, Colo, who is traveling through Texas and Louisiana under the instruction of the District Mission Board, came to our place Jan. 30 and held five meetings for us, which were greatly enjoyed. Wife and I are the only members of the Church of the Brethren at this place. Quite an interest is taken here in the Gospel Messenger. Bro. A. A. Sutter, of Roanoke, has been filling an appointment here once a month for a year. The congregations are quite large and interesting. We expect Bro. Sutter to preach for us this coming year.—M. F. Bolinger, Bolinger, La., Feb. 6.

Roanoke.—Saturday evening, Feb. 6, we met at the Roanoke church for our communion services. Twenty-one brethren and twenty-nine sisters surrounded the Lord's tables. It was a feast indeed to our souls. Quite a number were present who had never seen our people commune before. The best of order prevailed. When we sang the closing hymn, an invitation was given and two came out on the Lord's side. One was a girl only ten years of age, and one a young woman. On Sunday, at the close of our services, another young girl made the good choice. After the services two were buried with Christ in baptism, to walk in newness of life. One is awaiting the rite. We feel sure that some good impressions were made during our services.—J. I. Miller, Roanoke, La., Feb. 8.

MARYLAND.

Woodberry (Baltimore).—By request of the elders of the Eastern District of Maryland, and also the members of this church, I entered the work of the ministry at this place Nov. 21, beginning with a love feast the same evening. A series of meetings followed, continuing eighteen days. I was assisted part of the time by Eld. A. P. Snader. The Lord blessed the meetings with two accessions to the church. Two preaching services, Sunday school and Christian Workers' meeting are held each Lord's Day. Each Wednesday afternoon the sisters' sewing circle meets in the basement of the church. The same evening of each week a Bible study class meets at the church, with the writer as teacher. Much interest is being manifested in this work. The interest in all of the services is increasing, also the attendance, for which we thank the Lord. The members are loyal, and faithfully carry out the distinctive principles of God's people. We are not without hope of a united, praying and Spirit-filled ideal church at Woodberry. We earnestly desire the help and coöperation of all of God's people in the interest of the work here in the city.—T. S. Fike, 34-33 Falls Road, Baltimore, Md., Feb. 11.

MICHIGAN.

Harlan.—Bro. Charles Deardorff filled the appointment at Marilla last Sunday. He reports the Sunday-school work moving along very nicely, at present, and a good interest is being shown in the preaching services. One was received into the church by Christian baptism. The Sunday school at the new church was well attended last Sunday, about seventy-five taking part in the lesson. In the evening the house was well filled, despite the stormy weather. We are encouraged to see such an interest manifested by our neighbors and friends, as to go through the cold and snow twice a day, to enjoy the services in the house of the Lord.—Rosa Weller, Copemish, Mich., Feb. 11.

MISSOURI.

South St. Joseph.—The Lord is wonderfully blessing our labors at this place. One more has recently been received into the body of Christ by baptism, and a young man will be baptized later. We are having excellent attendance at our Sunday evening services, and I am sure that if those who have given to support the work here at this place, could be with us at these services, and see with what eagerness these people are striving for the whole Gospel, they would say with the apostle, "It is more blessed to give than to receive."—J. W. Garrett, 315 Massachusetts Avenue, St. Joseph, Mo., Feb. 11.

NORTH DAKOTA.

Pleasant Valley church met in regular quarterly council Feb. 6. With Bro. John McClane in charge all business was disposed of in a pleasant manner. Two letters of membership were granted. The report of committee, having charge of the locating of Bro. D. W. Shock among us, as our elder, was approved by church. Our Sunday school at the Hill house was reorganized with Bro. Eli Stauffer as superintendent. Both Sunday schools are progressing nicely.—Bertha Allan, York, N. Dak., Feb. 8.

Wells County church met in council Jan. 30. Regularly our council meets the first Saturday in January, but, on account of the death of our elder's father-in-law, the meeting was postponed. We had an all-day meeting on Christmas Day,—services in the morning, and in the afternoon a children's meeting. Bro. Strickler, our elder in charge, gave us four splendid meetings. Our council passed off pleasantly. We received $15 from the Zion church and $6.60 from the York congregation to apply on our church debt. We reorganized our Sunday school the first of the year, with Bro. J. R. Smith, superintendent and Sister Bessie Smith, secretary.—L. Smith, Heaton, N. Dak., Feb. 8.

OHIO.

Donnels Creek.—Bro. Reuben Shroyer began a series of meetings at the country house Jan. 15, and labored very earnestly until the evening of Feb. 7, preaching thirty sermons, and delivering one lecture on local option, in one of our villages. The attendance and interest were good throughout the meetings, with the exception of a few stormy evenings. Five were baptized. Others were almost persuaded. Bro. Shroyer visited in the homes of several of the afflicted and aged ones, who were unable to attend the meetings.—Hettie F. Barnhart, R. D. 4, Box 95, New Carlisle, Ohio, Feb. 9.

Lower Stillwater.—At our council meeting which was held Feb. 10, two letters of membership were received and three were granted. Bro. L. A. Bookwalter and the writer were chosen delegates to Annual Meeting; also to district meeting. A series of meetings, conducted by Bro. B. F. Petry, is in progress at the Happy Corner church.—A. L. Klepinger, R. D., Dayton, Ohio, Feb. 11.

Middle District.—Bro. John Gump, of Tippecanoe City, gave us an interesting sermon on Sunday, at 10:30 in the morning.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Feb. 9.

North Bend.—Brethren I. C. Snavely and J. Edson Ulery, of Michigan, held a very interesting Bible Term at this place, commencing Jan. 25 and closing Feb. 2. From 10 A. M. to 1 P. M. was spent in Bible lessons. In the evening Bro. Ulery conducted a forty-minute Bible lesson, after which Bro. Snavely preached a revival sermon. We feel that much good seed was sown. Three were brought to Christ.—Miss Libbie Daugherty, Danville, Ohio, Feb. 9.

Silver Creek church held a three weeks' series of meetings at the Hickory Grove house, conducted by Eld. Ira E. Long, of Mansfield, Ohio. Owing to the inclement weather and bad roads, many were hindered from attending the services. His sermons were very spiritual and uplifting. Bro. Willis Stutsman, of Metamora, Ohio, held a series of meetings at the Walnut Grove house. One was reclaimed.—Mrs. Ottie Fisher, Pioneer, Ohio, Feb. 8.

OKLAHOMA.

Turkey.—Bro. J. H. Gordon came to this place Jan. 24 and remained until Feb. 1, giving us sixteen soul-cheering sermons. The Lord was out on the Lord's side. Feb. 6 we met in council, Eld. J. H. Gordon presiding. Our love feast will be held April 24, at the home of M. Wealand, six miles east of Ponca City. We are few in number and would be glad to have others with us at that time. We would very much like for some minister to locate here.—M. Wealand, Ponca City, Okla., Feb. 8.

OREGON.

Ashland church held her regular election of church officers Jan. 1. Bro. S. E. Decker is continued as elder in charge; Sister Detweller is Sunday-school superintendent; Bro. Guy Barnett, president of Christian Workers' meeting. Since our last report one has been received by letter, also seven letters were granted. We expect to hold a series of meetings, commencing Feb. 14, to be conducted by Bro. J. G. Miller, of Macdoel, Cal.—Cora B. Decker, Ashland, Oregon, Feb. 5.

PENNSYLVANIA.

Antietam.—At our quarterly council, on the evening of Feb. 5, five wanderers were received back into the fold. It was decided to hold an election for a minister in the spring. A committee was appointed to solicit funds to build a church at Rouzerville, in this congregation. Four have been added to our number by baptism since our last report. The number received into the church, as a result of our recent meetings, is now forty-five. Thirty-three of these are brethren.—Sudie M. Wingert, Waynesboro, Pa., Feb. 10.

Chambersburg Mission.—The work at this place is moving on encouragingly. Our Sunday school is increasing in number and interest, and the church attendance is also increasing. On Sunday, at the close of the preaching service, as our custom is, we gave an invitation and three arose for membership, which caused rejoicing among the saints. Others are near.—Wm. A. Anthony, Chambersburg, Pa., Feb. 9.

Codorus church met in council Feb. 8, Eld. D. Y. Brilhart presiding. All business was disposed of pleasantly. It was decided to build a new church at Stumps, about one and one-half miles from Spry. The series of meetings, conducted by Eld. Andrew Hutchison, of McPherson, Kans., was held in the Evangelical church at Shrewsbury. The meetings began Jan. 24 and closed Feb. 10. Our brother preached twenty soul-inspiring sermons. The members were much strengthened spiritually, and the whole community was interested. The church was filled to its utmost each evening excepting when the weather was inclement.—J. L. Myers, R. D. 3, Glen Rock, Pa., Feb. 11.

Meyersdale.—Our Sunday school began the present year's work with Bro. B. B. Dickey as superintendent. At present our school has four classes, with an increased attendance. The home department numbers about forty, with Bro. D. K. Clapper as superintendent. During the last few months we have been conducting a cradle roll department, which at present numbers fifty. Sister Mary A. Imhoff is the superintendent of this department. The local Sunday-school meeting will be held at Elk Lick, Pa., March 7, afternoon and evening. These meetings are of very much benefit to the different schools represented. The meetings are held once each quarter.—Lulu E. Imhoff, Meyersdale, Pa., Feb. 10.

New Enterprise church met in council Feb. 6, Eld. C. L. Buck presiding. The attendance was unusually good. Quite an amount of business was transacted, but everything passed off pleasantly. May 2 was selected as the date of our love feast. The church decided to hold a public meeting on Saturday afternoon, Feb. 20, to arrange for additional ground for our cemetery, or start a new one. We also decided to hold a meeting in the Salemville house on Friday evening, March 5, to elect officers for a Sunday school at that place, beginning with the second quarter. Elders D. T. Detweiler and L. F. Holsinger were elected as delegates to the district meeting of Middle Pennsylvania, to be held at Everett, Pa., the third Wednesday in April.—W. H. Mentzer, New Enterprise, Pa., Feb. 8.

Roaring Spring church met in council Feb. 6, with Elders J. A. Sell and O. V. Long present, the former presiding. We decided to hold our love feast May 9, at 6 P. M. We send one delegate, Bro. Geo. W. Replogle, to district meeting, which is to be held in the Church of the Brethren at Everett. Bro. Levi S. Rhodes was reëlected treasurer for the church. Bro. Sell preached on Sunday morning to an interested audience.—D. S. Replogle, Roaring Spring, Pa., Feb. 9.

Shrewsbury.—Bro. Andrew Hutchison began a series of meetings in this place Jan. 24, and continued until Feb. 10. He dealt out the "Word of Truth" with power, preaching twenty uplifting sermons, defending the doctrine of the Apostolic church. He closed with his experiences of half a century in the ministry. This was the first series of meetings held in this place by the Brethren. It was a grand success from start to finish. The meetings were held in the Evangelical church, which proved too small to accommodate the large crowds that came out evening after evening to hear Bro. Hutchison. Frequently quite a number could not be admitted. The church was very much strengthened and an awakening was created among Christian people of other denominations.—J. H. Keller, Shrewsbury, Pa., Feb. 13.

Sugar Valley congregation met in council Feb. 6. All business was disposed of pleasantly. We decided to hold our love feast May 26. Those wishing to attend the feast can come via Whitedeer & Loganton Railroad to Carroll Station, where they will be met.—Ada Douty, Loganton, Pa., Feb. 8.

Tulpehocken church enjoyed a soul-cheering series of meetings at the Myerstown house, conducted by Bro. D. W. Weaver, of Reading, Pa. The meetings continued for nearly three weeks, and each night Bro. Weaver was greeted by large, attentive audiences. The interest was excellent, and ten souls have decided for Christ.—F. L. Reber, Myerstown, Pa., Feb. 12.

West Conestoga church has had a season of great spiritual refreshing since our last report. Jan. 2 Bro. John M. Mohler, of Lewistown, Pa., began a series of meetings at the Akron house. Though the weather was unpleasant, the meetings were well attended. Bro. Mohler dealt out the Bread of Life in his forceful and convincing manner, continuing until Jan. 19. Saints were encouraged and built up, and sinners were warned. A series of meetings, conducted by Bro. Amos M. Kuhns, of Union Deposit, Pa., will begin at the Lititz house Feb. 13.—S. N. Wolf, Akron, Pa., Feb. 5.

TENNESSEE.

French Broad.—Our church has secured the promise of Bro. A. M. Laughrun to begin a series of meetings April 2. Bro. Laughrun is a forceful preacher, and we hope much good will be done here.—Kate McCrary, White Pine, Tenn., Feb. 8.

Nashville.—This is a city or 135,000 inhabitants. I have been in and around the city now almost three weeks, and have not seen or heard of any members living near here. If there are any I should like to know. The people at this place know little, if any, about our doctrine. They are very kind and sociable. I preached in the M. E. church, ten miles from the city, yesterday, and had the very best of attention and well wishes of the people. The State has just passed the prohibition law and also a bill to prohibit the manufacture of liquor.—Daniel Rothenberger, Nashville, Tenn., Feb. 8.

TEXAS.

Saginaw.—About one week after the death of Bro. P. R. Wrightsman, Sister Wrightsman was taken sick and confined to her bed for one week, since which time she has been slowly improving. She, with her daughter, will go to Corpus Christi, Texas, for a month or two. The writer was at Irving for three meetings, over the fifth Sunday; at Kleburg last Saturday evening, and two meetings yesterday. I expect to accompany Sister Wrightsman and her daughter as far as San Antonio, and spend some time in the Southwest. We are expecting Bro. N. F. Brubaker to hold meetings at a number of places in the bounds of the Saginaw congregation.—A. J. Wine, Ft. Worth, Texas, Feb. 8.

VIRGINIA.

Antioch church met in council Feb. 6, with Eld. S. M. Ikenberry presiding. All business passed off quietly. Bro. Isaac Peters was elected Sunday-school superintendent for this year.—J. Alfred Flory, R. D. 1, Rockymount, Va., Feb. 8.

Barren Ridge church met in council Feb. 6, our elder, Geo. A. Phillips, presiding. Bro. J. H. Gochenour is continued as superintendent of the Sunday school, and Bro. L. C. Alley, president of Christian Workers' meeting. Eld. J. C. Garber was elected delegate to Annual Meeting, and Brethren J. H. Gochenour and S. F. Cox as delegates to district meeting. The church decided to hold a love feast May 1, commencing at 4 P. M.—Wm. H. Coffman, R. D. 2, Fisherville, Va., Feb. 8.

Beaver Creek congregation met in council Jan. 23, our elder presiding. Our series of meetings also began on this date, continuing until Jan. 31, conducted mainly by Bro. S. P. Reed, assisted by Brethren Wyatt and Michael Reed and the home ministers. Six young people were made willing to walk in newness of life, of whom four have already received the initiatory rite. Others have expressed themselves as being almost persuaded. At our recent love feast a young man decided for a better life and has received the baptismal rite.—Minnie Hurt, Dulany, Va., Feb. 9.

Jermans Gap church met in council Feb. 8, Eld. Geo. A. Phillips presiding. Much business came before the meeting. The Sunday school was reorganized, with Bro. W. H. Ross, superintendent.—S. F. Scrogham, Basic City, Va., Feb. 10.

Nokesville congregation met in quarterly council Feb. 6, Eld. I. A. Miller presiding. One letter was received and one was granted. All business passed off pleasantly. Bro. S. H. Flory was elected delegate to Annual Meeting, and Brethren J. T. Flory and S. J. Miller, delegates to district meeting. Brethren N. J. Miller and G. W. Beahm were elected superintendents of the Nokesville Sunday school. Brethren S. H. Flory and A. W. Long are superintendents of the Valley Sunday school. Bro. S. H. Flory was elected president of Christian Workers' meeting. We anticipate a special Bible Term of nine days, to be held in the Nokesville church, opening March 20 and closing March 28. Eld. S. N. McCann will conduct the work, assisted by Elders I. N. H. Beahm and S. A. Sanger.—Barbara J. Miller, R. D. 2, Nokesville, Va., Feb. 6.

WEST VIRGINIA.

Maysville.—We are rejoicing because twelve of our young people united with the church during the meetings, conducted by Bro. Dennis Weimer. This meeting was not planned by us, but we think that God was directing the work. There was more than the usual interest in missions among us, this year, which, no doubt, brought down a blessing upon the work here. We are thanking God and taking courage, and praying that our interest in missions may abound more and more.—R. T. Idleman, Maysville, W. Va., Feb. 11.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Eubank-Huffman.—At the home of Bro. Joseph Ross, in Arcanum, Ohio, Dec. 24, 1908, by Eld. Jesse Stutsman, Mr. Clifford H. Eubank, of Greenville, Ohio, and Miss Clara E. Huffman, of Arcanum, Ohio. Levi Minnich.

Delk-Oda.—At the home of the bride's parents, near Arcanum, Ohio, by Eld. Jesse Stutsman, Dec. 26, 1908, Bro. Henry Alvero Delk and Sister Edna Blanche Oda, both of Ludlow church, Darke County, Ohio. Levi Minnich.

Keller-Saul.—On the evening of Feb. 3, 1909, at the home of the bride's parents, Mr. and Mrs. F. C. Saul, Octavia, Nebr., by the writer, Mr. Harry Keller and Sister Lillian Saul. L. L. Meek.

Niswonger-Kepler.—By Eld. Jesse Stutsman, at his home, Jan. 27, 1909, Mr. William R. Niswonger and Mrs. Elizabeth A. Kepler, both of Pitsburg, Darke Co., Ohio. Martha Minnich.

Yohe-Landis.—By the undersigned, at the home of the groom's parents, Jan. 24, 1909, Alfred W. Yohe and Clara Landis, both of York County, Pa. S. K. Jacobs.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Armentrout, Yoe, died of scarlet fever, Feb. 6, 1909, at the home of her brother-in-law, Otis P. Snodgrass, in the bounds of the Killbuck congregation, Ind., aged 19 years. Scripture reading and prayer at the graveyard by the undersigned. Isaac E. Branson.

Berry, Bro. Jacob, died at his home in North Manchester, Ind., Jan. 26, 1909, after an illness of nearly one year. He was born in Noble County, Ohio, Nov. 8, 1832. He was a little past 76 years of age at the time of his death. His wife survives him. He was a member of the Church of the Brethren. Services by Bro. A. L. Wright at the Walnut Street church. Anna E. Bowman.

Bollinger, Gladys Viola, youngest daughter of Noah and Cora Bollinger, died near South Whitley, Ind., of diphtheria, Feb. 1, 1909, aged 2 years, 7 months and 16 days. Little Gladys leaves father, mother and two little sisters. Dora Bollinger.

Britt, Bro. Joseph M., died of paralysis in the Mill Creek congregation, Rockingham Co., Va., Feb. 1, 1909, aged 77 years, 7 months and 16 days. He was a Confederate soldier during the Civil War. Later on he went to California, where he lost his eyesight. He united with the Church of the Brethren about twelve years ago. He leaves one brother and one niece. He never married, but had his home among

FINANCIAL

During the month of December the Brethren's General Mission Board sent out 69,786 pages of tracts for distribution.

CORRECTIONS.

In the report for November the donations from Oregon credited to Anna Reed should be credited to the Coquille Valley congregation of Oregon.

In the same report the donation credited to the Pleasant Hill Sunday school, Wisconsin, should be credited to the Barron congregation, Wisconsin.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of December, 1908:

WORLD-WIDE MISSION.

Pennsylvania—$428.99.
Eastern District, Congregation.
Elizabethtown, ... $ 42 33
Individuals.
"Two Sisters," $6; Abram Fackler, $5; A. S. Hottel, $5; "A Sister in the Faith," $5; David G. Wells, $1.20; I. W. Taylor (Marriage Notices), $1; David Kilhefner (Marriage Notices), $1, ... 24 20
Southern District, Congregations.
Upper Codorus, $40; Pleasant Hill, $24, ... 64 00
Individuals.
John F. Sprenkel, $50; J. J. Oller, $30; D. E. Brown, $10; Amos P. and Lizzie S. Keeny, $5; H. J. Shallenberger, $5; Alice K. Trimmer, $5; "Receipt No. 9350," $3; Mrs. H. J. Shallenberger, $2; Jacob Beeler, $2; Rachel P. Ziegler, $1.50; H. C. Price, $1; Abba Winey, $1; "Receipt No. 9367," $1; Mrs. O. D. Brandt, $1; Ellen S. Strauser, $1; Dora M. Renner, $1; Vernon Stover, 25 cents, ... 119 75
Middle District, Individuals.
Mary A. Kinsey, $5; Annie E. Miller, $5; Marietta Brown, $3; John R. Stayer, $3; John H. Smith, $2; J. D. Ellinger, $1.96; T. T. Myers, $1.50; Phoebe Zook, $1; Geo. Myers, $1; Nancy Madison, $1, ... 24 46
Western District, Congregations.
Elk Lick, $35.85; Shade Creek, $25.40; Summit Mills, $25.20; Jacobs Creek, $6, ... 102 45
Sunday School.
Rayman, ... 26 50
Individuals.
S. J. Miller, $6; O. W. Reed, $5; A. C. Ober and Family, $5; Roda A. Brown, $3.50; Joel Gnagey, $3; Mrs. H. Clara Hibbs, $1.80; Samuel Brown, $1, ... 25 30
Ohio—$236.27.
Northeastern Dist., Congregations.
Black River, $22; Wooster, $18.37; Chippewa, $14.78; Owl Creek, $13.50, Individuals, ... 68 65
J. T. Workman, $25; Wm. Domer, $15; Mr. and Mrs. A. C. Thompson, $10; Mrs. Geo. Weidle, $6; Jacob Leckrone, $1.50; John Dupler, $1.20; Noah Horn, $1; Sadie Wertz, $1; J. H. Shideler, 50 cents, ... 61 20
Northwestern Dist., Congregations.
Fostoria, $5.95; Lick Creek, $5.10.. 11 05
Sunday School.
Lima, ... 5 13
Individuals.
Christena Leedy, $10; N. H. Barbara Newcomer, $3; Lydia Dickey, $1.50; David Berkebile, $1.20, ... 15 70
Southern District, Congregations.
Salem, $34.64; Trotwood, $10.71, .. 45 35
Sunday School.
North Star Primary Class, ... 79
Individuals.
J. E. Gnagey, $15; David Fultz, $3.50; Wm. Kleplinger, $3; Eliza Priser, $1.25; Philip R. Priser, $1.25; Eli Niswanger, $1.20; W. C. Teeter, $1.20; E. J. Weaver, $1; Levi Minnich (Marriage Notice), 50 cents; Eva Dillman, 50 cents, ... 28 40
Illinois—$219.11.
Northern District, Congregations.
Pine Creek, $40.41; Rock River, $29; Shannon, $27.55; Lanark, $20.50; Waddams Grove, $13.17; Polo, $8, ... 138 63
Christian Workers.
Lanark, ... 3 25
Aid Society.
Sterling, ... 5 00
Individuals.
Wm. Wingerd, $12; Mrs. Walter LeBaron, $8.28; Nelson Shirk, $5; Jacob F. Butterbaugh, $5; Joseph and Jane Arnold, $5; Mamie Buckingham, $5; Mary C. Fisher, $5; D. W. Barkman, $2.50; Daniel Barrick, $2; A. C. Wieand, $2; Geo. and Katie Boyer, $1.25; Phillip H. Graybill, $1.20; W. R. Thomas, $1; John M. Lutz, $1; E. B. Hoff (Marriage Notice), 50 cents; A. H. Stauffer, 50 cents; Reuben J. Farringer, 20 cents; Sarah E. Farringer, 20 cents, ... 57 73
Southern District, Individuals.
Eliz. Henricks, $10; Jacob Swinger, $2.50; J. W. Stutzman, $1; J. H. Brubaker (Marriage Notice), 50 cents; A. L. Bingaman (Marriage Notice), 50 cents, ... 14 50
Indiana—$218.25.
Northern District, Congregations.
Union, $12.30; North Liberty, $9.85, 22 15
Christian Workers.
Rock Run, ... 12 00
Individuals.
Susannah Schrock, $15; Levi Zumbrum and wife, $12; Mrs. Catharine Wenger, $11; Melvin D. Neff, $10; Samuel S. Keller, $10; A. C. Kindy, $3; Edythe Swartz, $2; Daniel Harley, $2; John Huntington, $1.50; Manly H. Deeter, $1.50; David Steele, $1.50; Clyde M. Culp, $1; Enos W. Bowers, $1; Noah H. Shutt, $1; Samuel E. Good, $1; I. L. Berkey, $1; Lanah Hess, 50 cents; R. Trimmer, 25 cents; F. C. Mishler, 8 cents, ... 75 33
Middle District, Congregation.
Pipe Creek, ... 25
Individuals.
Laura B. Reiff, $6.30; James K. Cline, $6; Mary Ann Ulrey, $4; Daniel Karn, $2.50; W. S. Ewing, $1.50; Louisiana Priser, $1.50; Bertha Clingenpeel, $1.20; Isaac S. Shultz, $1.20; Mrs. Priscilla Ohme, $1; John W. Hoover, $1; Susan Metzger, $1; J. G. Stinebaugh (Marriage Notices), $1; Mrs. Jos. Fisher, 50 cents; J. C. Murray, 50 cents, ... 29 20
Southern District, Congregation.
Nettie Creek, ... 18 15
Individuals.
"A Brother," $25; Samuel D. and Lina N. Stoner, $25; Daisy Smeltzer, $6.17; Roy S. Mishler, $1; John L. Childs, $1; Amanda Widows, $1; Mrs. David Miller, $1; Levi S. Dilling, $1, 61 17
North Dakota—$158.50.
Congregations.
Cando, $125; Williston, $30, ... 155 00
Individuals.
J. M. Fike, $3; J. W. Deardorff (Marriage Notice), 50 cents, ... 3 50
Maryland—$136.74.
Eastern District, Congregations.
Meadow Branch, $36.76; Sam's Creek, $35.73; Westminster, $16.10; Medford, $8.42; Monocacy, $5.83, ... 102 84
Individuals.
Annie R. Stoner, $25; Peter Biser, $1.20; W. H. Swan, $1; J. S. Geiser (Marriage Notice), 50 cents, ... 27 70
Middle District, Individual.
Jonas E. Flook, ... 1 20
Western District, Individuals.
John Merrill and wife, ... 5 00
Iowa—$121.95.
Northern District, Individuals.
Eph. Lichty, $34; J. S. Albright, $10; Ferdinand Zapf, $10; L. W. Kennedy, $10; Jacob Lichty, $6; Elizabeth Albright, $5; Edw. Zapf, $5; H. S. Sheller, $5; A. D. Nicodemus, $1.50; A. P. Blough (Marriage Notice), 50 cents, ... 87 00
Middle District, Congregation.
Des Moines City, ... 13 50
Individuals.
A. E. West, $5; Franklin Rhodes, $4; L. S. Snyder, $3; Ezra Fahrney, $2.50; Elizabeth Fahrney, $2.50; S. Schlotman, $1.50; J. B. Miller, $1.25, 19 75
Southern District, Individuals.
Jacob Keffer, $1.20; L. M. Kob (Marriage Notice), 50 cents, ... 1 70
West Virginia—$103.52.
First District, Congregations.
Maple Spring, $74; Seneca, $10.15; Glady View, $8.37, ... 92 52
Individuals.
Anna Boger, $5; Moses and Rebecca Fike, $4; Eliza Hilkey, $2, ... 11 00
Minnesota—$74.50.
Congregation.
Root River, ... 73 00
Individuals.
Mrs. Bernice Ashmore, $1; Joshua Schechter, Jr. (Marriage Notice), 50 cents, ... 1 50
Michigan—$64.07.
Congregations.
Woodland, $22.50; Sugar Ridge, $13.81; Chippewa Creek, $9.34; Crystal, $6, ... 51 65
Individuals.
S. B. Reppert and wife, $9.42; G. W. Teeter, $3, ... 12 42
Kansas—$50.88.
Northeastern District, Congregation.
Wade Branch, ... 2 70
Individuals.
C. A. Shook, $2; Mary R. Moler, $1, 3 00
Southeastern District, Congregation.
Osage, ... 8 18
Northwestern District, Individuals.
Mrs. M. A. Thomas, $1; Jacob Sloniker (Marriage Notice), 50 cents, 1 50
Southwestern District, Congregation.
Monitor, ... 33 50
Individuals.
Golda Ebbert, $1; Irvin A. Nettrouer, $1, ... 2 00
Missouri—$44.37.
Northern District, Congregation.
Bethel, ... 17 00
Individuals.
John C. Van Trump, $5; N. C. Folzer, $1.20, ... 6 20
Middle District, Congregations.
Prairie View, $10.25; Clear Fork, $4.42, ... 14 67
Individual.
O. Perry Hoover, ... 6 00
Southern District, Individual.
J. J. Wassam (Marriage Notice), .. 50
Virginia—$39.04.
Second District, Congregations.
Salt Pond, ... 7 84
Individuals.
David F. Long, $8; Samuel Glick, $6; B. W. Neff, $5; D. W. Wampler, $2; James H. Shipman, $1.50; P. S. Thomas, $1.50; John S. Flory, $1.50; Mrs. Susan Wine, $1.20; Hugh R. Mowry, $1; John S. Garber, $1; Joseph F. Driver, $1; Daniel M. Good, $1; Madison Kline, 50 cents, .. 31 20
North Carolina—$25.12.
Congregations.
Mill Creek, $10; Melvin Hill, $6; Pleasant Grove, $4.46; Flat Rock, $4.17, ... 24 62
Sunday School. Flat Rock, ... 50
California—$13.10.
Southern District, Individuals.
Andrew Shively, $5; "Three, Tropico, California," $3.50, ... 8 50
Northern District, Individuals.
T. N. Beckner, $2.60; Walter and Selma Stephens, $1; Sarah J. Beckner, $1, ... $ 4 60
Tennessee—$20.40.
Congregation.
Knob Creek, ... 8 00
Individuals.
B. Y. Harris, $10; Rachel Gorr, $1.90; James McIntosh, 50 cents, ... 12 40
Washington—$17.33.
Congregations.
Myers' Creek, $9.53; Spokane, $4.10, 13 63
Individuals.
G. W. Buntain, $1.20; Fannie V. Huffman, $1; S. Bock, $1; Sallie Hatfield, 50 cents, ... 3 70
Nebraska—$15.90.
Congregation.
Kearney, ... 14 40
Individuals.
C. J. Travis, $1; D. G. Couser (Marriage Notice), 50 cents, ... 1 50
South Dakota—$15.00.
Individual.
Frank Horning, ... 15 00
Idaho—$7.02.
Congregation.
Nampa, ... 2 40
Sunday School.
Nampa, ... 4 62
Wisconsin—$1.20.
Individual.
A. L. Clair, ... 1 20
South Carolina—$1.00.
Individual.
Mary Smawley, ... 1 00

Total for the month, ... $2,012 26
Previously received, ... 5,725 16

Total for the year so far, ... $7,737 42

INDIA ORPHANAGE.

Ohio—$49.60.
Northwestern District, Individual.
J. E. Roberts, ... $ 27 60
Northeastern District, Sunday School.
Wooster, ... 20 00
Southern District, Individual.
Jos. E. Etter, ... 2 00
Indiana—$35.80.
Northern District, Sunday School.
South Bend, First Church, ... 27 80
Middle District, Sunday School.
North Manchester City Primary Department, ... 8 00
Illinois—$26.00.
Northern District, Congregation.
Shannon, ... 6 00
Southern District, Reading Circle.
Cerro Gordo, ... 20 00
Iowa—$26.00.
Northern District, Sunday School.
Curlew, ... 20 00
Middle District, Individual.
"A Friend, Tipton," 6 00
California—$21.00.
Southern District, Sunday School.
Inglewood, ... 11 00
Northern District, Individual.
Anna Kline, ... 10 00
District of Columbia—$20.00.
Congregation.
Washington City, ... 20 00
North Dakota—$16.50.
Individuals.
Mr. and Mrs. Allen Hilton, ... 16 50
Michigan—$15.00.
Sunday School.
East Thornapple, ... 10 00
Aid Society.
Woodland, ... 5 00
Pennsylvania—$8.25.
Eastern District, Sunday School.
Shubert, ... 3 25
Middle District, Individual.
Elizabeth J. Carroll, ... 5 00
Colorado—$7.94.
Sunday School.
Rocky Ford, ... 7 94
Missouri—$5.00.
Northern District, Congregation.
Shelby County, ... 5 00
West Virginia—$4.75.
First District.
Class 2, Beaver Run Sunday School 2 75
Individual.
Eliza Hilkey, ... 2 00
Virginia—$4.25.
First District, Individual.
H. B. Clower, ... 4 25
New Mexico—$0.50.
Julia Wyne's Sunday-school Class, 50

Total for the month, ... $ 240 59
Previously received, ... 933 49

Total for the year so far, ... $1,174 08

INDIA MISSION.

Idaho—$100.00.
Individual.
Susan Fogle, ... $ 100 00
Ohio—$36.60.
Northeastern District, Congregation.
Canton, ... 36 60
Pennsylvania—$15.00.
Southern District, Individuals.
Samuel L. Seiber, $2.50; "Receipt No. 9367," $1, ... 3 50
Middle District, Individual.
Mary Murry, ... 5 00
Western District.
Class 7, Walnut Grove Sunday School, ... 6 00
Individual.
Mrs. Rachel Fox, ... 50
West Virginia—$7.00.
First District, Individual.
Eliza Hilkey, ... 2 00
Second District, Congregation.
Shiloh, ... 5 00
Illinois—$6.00.
Northern District, Congregation.
Shannon, ... 6 00
Iowa—$5.50.
Northern District, Sunday School.
Curlew, ... 3 00
Middle District, Individual.
Miss Rebecca C. Miller, ... 2 50
Canada—$5.00.
Individual.
"A Friend," 5 00
Nebraska—$1.00.
Individual.
Maggie Vanderkolk, ... 1 00

Total for the month, ... $ 176 10
Previously received, ... 523 31

Total for the year so far, ... $ 699 41

CHINA MISSION.

Canada—$25.00.
Individual.
J. Harry Rupert, ... $ 25 00
Illinois—$12.25.
Northern District, Congregations.
Shannon, $10.25; Elgin, $1, ... 11 25
Southern District, Individual.
George Trone, ... 1 00
Washington—$10.00.
Individuals.
S. Bock and wife, ... 10 00
Ohio—$8.50.
Northwestern District, Congregation.
Silver Creek, ... 8 50
Pennsylvania—$3.00.
Southern District, Individual.
Samuel L. Seiber, ... 2 50
Middle District, Individual.
Mary A. Kinsey, ... 5 00
Western District, Individual.
Mrs. Rachel Fox, ... 50
Kansas—$6.50.
Northwestern District, Individuals.
Mrs. Drusilla P. Rankin, $4; Mrs. Rebecca J. Rankin, $2.50, ... 6 50
West Virginia—$3.00.
First District, Individual.
Eliza Hilkey, ... 2 00
Second District, Individual.
Cora Shaffer, ... 1 00
Iowa—$2.50.
Middle District, Individual.
Miss Rebecca C. Miller, ... 2 50
California—$1.95.
Northern District, Sunday School.
Butte Valley, ... 1 95
Nebraska—$0.75.
Individual.
Maggie Vanderkolk, ... 75

Total for the month, ... $ 78 45
Previously received, ... 193 21

Total for year so far, ... $ 271 66

BROOKLYN MEETINGHOUSE FUND.

Pennsylvania—$28.10.
Eastern District, Congregation.
Spring Creek, ... $ 23 10
Southern District, Individual.
John F. Sprenkel, ... 5 00
Ohio—$13.70.
Northwestern Dist., Congregations.
Silver Creek, $10; County Line, $2.70, ... 13 70
West Virginia—$2.00.
First District, Individual.
Eliza Hilkey, ... 2 00
Indiana—$1.50.
Middle District, Congregation.
Pipe Creek, ... 1 50

Total for the month, ... $ 45 30
Previously received, ... 225 52

Total for the year so far, ... $ 270 82

CUBA MISSION.

Canada—$52.25.
Individual.
W. F. Hollenberg, ... $ 52 25
Pennsylvania—$1.35.
Southern District, Individual.
Mrs. Sarah M. Attick, ... 50
Middle District, Individual.
Rachel Rhodes, ... 50
Western District, Individual.
Mrs. Rachel Fox, ... 35
Illinois—$3.00.
Northern District, Congregation.
Shannon, ... 3 00

Total for the month, ... $ 56 60
Previously received, ... 25 03

Total for the year so far, ... $ 81 63

CUBA CHURCHHOUSE.

Illinois—$11.00.
Northern District, Congregation.
Waddams Grove, ... $ 11 00
Kansas—$5.50.
Northwestern District, Individuals.
Mrs. Drusilla P. Rankin, $3; Mrs. Rebecca J. Rankin, $2.50, ... 5 50

Total for the month, ... $ 16 50
Previously received, ... 4 25

Total for the year, ... $ 20 75

CHURCH EXTENSION.

Pennsylvania—$1.00.
Southern District, Individual.
"Receipt No. 9368," ..... $ 1 00

Total for the month, ... $ 1 00
Previously reported, ... 15 58

Total for the year so far, ... $ 16 58

AFRICA MISSION.

Illinois—$2.00.
Northern District, Congregation.
Shannon, ... $ 2 00

Total for the year, ... $ 2 00

BROOKLYN MEETINGHOUSE.

The amount received since our last report is, $148.72.—J. Kurtz Miller, 358 Sixtieth Street, Brooklyn, N. Y.

SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The total amount received since our last report is, $1,136.92.—Chas. W. Eisenbise, 860 South Clifton Park Avenue, Chicago, Ill.

DENVER MEETINGHOUSE.

Total amount received since our last report is, $380.68.—H. F. Caylor, 165 South Clarkson Street, Denver, Colo.

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the Brethren and friends. He died at the home of his great-nephew. Services by the Brethren. J. P. Diehl.

Clinebell, Sister Ida, nee Pursley, died in the Mt. Joy church, Va., Jan. 30, 1909, aged 36 years and 8 months. Husband and seven children survive. She was a daughter of Douglas B. and Annie Pursley. The body was interred in the family graveyard. No services have yet been held.
A. F. Pursley.

Dellenbaugh, Willie McKinley, son of Brother and Sister Grant Dellenbaugh, died at his home in North Georgetown, Ohio, Feb. 2, 1909, aged 12 years and 23 days. Father, mother, three sisters and one brother survive. Services by Bro. Joseph Heffner, from John 14: 2. Interment in the Reading cemetery. Rena Heestand.

Domer, Lillian F. L., nee Kaub, wife of Noah Domer, died at her home in Elkhart, Ind., Feb. 3, 1909, of tuberculosis, aged 37 years, 6 months and 24 days. She was a faithful and consistent member of the Church of the Brethren, having united with the church Nov. 11, 1886. She bore her long suffering cheerfully, hopefully and patiently, always showing great appreciation for every act of kindness shown her.
Mrs. Gladie S. Miller.

Elkenberry, Sister Rebecca, died Jan. 30, 1909, at the home of her daughter, Sister John Fouts, in North Manchester, Ind., aged 76 years. Her husband preceded her nine years ago. Three sons and three daughters survive. She was a sister to Bro. Miller, founder of the Old Folks' Home at Mexico, Ind. Brief services at her late home, after which the remains were taken to Mexico, Ind., for interment, where services were held by Bro. Frank Fisher.
Anna E. Bowman.

Fread, Sister Charlotte E., daughter of Brother and Sister Lorenzo Royle, of the South Loup congregation, Nebraska, died of typhoid fever Jan. 31, 1909, aged 17 years, 9 months and 18 days. She was born near Council Bluffs, Iowa. When young in years she, with her parents, moved to Nebraska. Feb. 16, 1908, she was married to Bro. Samuel E. Fread. She united with the Church of the Brethren Aug. 16, 1908. She leaves husband, father, mother, two sisters, nine brothers, and an aged grandfather. Services by Bro. A. J. Nickey, of Kearney. Text, Rev. 14: 9-13. Susie McLellan.

Garber, Bro. Daniel, born near Forestville, Shenandoah Co., Va., April 1, 1816, died near Bridgewater, Va., at the home of his niece, Feb. 4, 1909, aged 82 years, 10 months and 3 days. His wife, who was Miss Anna Jamina Judy, preceded him eighteen years. He leaves two sisters. Services at the Beaver Creek church by Elders H. G. Miller and A. S. Thomas. Ida E. Fry.

Glass, Sister Eliza, wife of Bro. Jacob Glass, died at her home in Chambersburg, Ohio, Jan. 27, 1909, aged 80 years. She is survived by her husband and eight children, one daughter having preceded her. She was a member of the Church of the Brethren for many years, in the Reading congregation. Services by Brethren Joseph Heffner and John Kahler. Interment at the Moultrie Chapel.
Rena Heestand.

Goehler, Sister Charles, nee Baker, born near North Manchester, Ind., Oct. 15, 1880, died at the home of her sister in North Manchester, Ind., Jan. 29, 1909, aged 28 years, 3 months and 12 days. She was a daughter of Bro. Jacob Baker. She was married to Charles Goehler Jan. 1, 1900, to which union two daughters were born, one dying in infancy. The father and one daughter survive. At the age of thirteen she became a Christian and lived an exemplary life. Services

by Bro. A. L. Wright, at the Walnut Street church.
Anna E. Bowman.

Gross, Sister Mary Ann, died Feb. 3, 1909, in Lower Cumberland church, near Newport, Perry County, Pa., aged 61 years and 9 months. Her husband, E. J. Gross, and seven children survive. Services at the house, by the writer, from John 11: 28. Interment at the Newport cemetery.
Henry Beelman.

Hildebrand, Sister Kate, died Jan. 19, 1909, at her home in Loganville, Pa., aged 49 years, 6 months and 11 days. She was married to Dr. Charles G. Hildebrand, to which union four children were born, two of whom and her companion survive. She united with the Church of the Brethren early in life. She was an earnest Sunday-school worker, having a large class of little boys in her charge at the time of her death. Shortly before her death she was anointed. Services at the Church of the Brethren near Loganville, by Bro. Geo. N. Falkenstein, assisted by P. C. Weidemyer, of the United Evangelical church. Text, Matt. 13: 43. Sallie N. Godfrey.

Holland, Catherine, daughter of Bro. John and Sister Anna Riddle, born in Virginia, died at her late home in Garden Grove, Iowa, Feb. 1, 1909, aged 83 years, 5 months and 29 days. She was married to Robert Holland in 1851, and came to Iowa in 1853. Services at the home by the writer, assisted by Bro. A. L. Sears. Interment in Garden Grove cemetery.
L. M. Kob.

Kime, Orville, son of Joseph and Dora Kime, of Roann, Ind., born near North Manchester, Ind., Sept. 13, 1895, died at his home Jan. 31, 1909, aged 13 years, 4 months and 18 days. He was the oldest child of the family. His little sister, Ruth, preceded him Dec. 8, 1904. He was of a very gentle disposition. Services by Eld. J. D. Rife.
Cinnet Arnold.

Miller, Bro. A. I., born in Seneca County, Ohio, Oct. 20, 1834, died at his home in the bounds of the Nevada church, Vernon Co., Mo., Jan. 28, 1909, aged 74 years, 3 months and 8 days. He was a minister of the Gospel for many years, and was an earnest advocate of the principles and doctrines of the Brethren church, both in precept and example. His wife, four sons and two daughters survive, two sons having preceded him. Services by the writer, from Psa. 17: 15. Interment in the Brethren cemetery, near Nevada, Mo. N. Oren.

Millspaugh, Bro. Peter, born Dec. 25, 1830, died Feb. 2, 1909, in the bounds of the Killbuck church, Ind., aged 78 years, 1 month and 8 days. He was a member of the Church of the Brethren since the year 1886. Services at the M. E. church at Gilman, Ind., by the undersigned.
Isaac E. Branson.

Mohler, Eld. Levi D., died at Wichita, Kans., of pneumonia, Jan. 29, 1909, aged 48 years, 7 months and 19 days. Deceased was born at Covington, Ohio, and later lived successively in Missouri, North Dakota and Kansas. He was a son of Eld. S. S. Mohler, prominent in the church councils of the last generation. He served twenty-five years in the ministry and for a number of years in the eldership. He was recognized as an able counselor, and his services in this capacity were much in demand. At the time of his death he was elder-in-charge of the McPherson church. He was also general superintendent of the Child Rescue Work of the church for the State of Kansas, the four districts of Kansas having recently united in this enterprise. This work of finding homes for homeless children, and children for childless homes, he was prosecuting with much vigor and success. By a strangely sad irony, he now leaves three orphan children of his own, their mother having died a little more than a year and a half ago. He leaves also a sister and five brothers, four of whom are active ministers in the church. Funeral services and interment at McPherson, Feb. 1.
Edward Frantz.

Neikirk, Sister Elizabeth, daughter of the late Henry and Mary Neikirk, died at the home of her brother, Samuel H., Sharpsburg, Md. (Manor congregation), Jan. 27, 1909, aged 63 years. Sister Neikirk was greatly afflicted for many years, but bore it with great Christian fortitude. She united with the Church of the Brethren early in life, and remained faithful. Two sisters and three brothers survive her. Services in the Church of the Brethren at Sharpsburg by Bro. John E. Otto. Interment at Keedysville. M. Portia Rowland.

Rial, William Lee, son of Newton Rial, born March 27, 1902, died of scarlet fever Jan. 9, 1909, in the bounds of the Killbuck church, Ind., aged 6 years, 9 months and 12 days. Scripture reading, song and prayer at the home by the undersigned.
Isaac E. Branson.

Rule, Bro. Eli, born in Seneca County, Ohio, Feb. 7, 1833, died of paralysis at the home of his son, J. W. Rule, in the bounds of the Sabetha church, Kans., Jan. 22, 1909, aged 75 years, 11 months and 15 days. He was married to Sarah Brown July 9, 1854, united with the Church of the Brethren in 1855, and moved to Iowa in 1858. In 1866 he was called to the ministry and moved to Kansas in 1881. He leaves a wife, two sons and three daughters. One daughter and one son preceded him. Services by the writer in the Christian church, in Oneida, Kans. Interment in the Oneida cemetery.
R. A. Yoder.

Sausman, Sister Rhoda, nee Yeater, born near Lewistown, Mifflin Co., Pa., died in the Lost Creek congregation, near East Salem, Pa., Feb. 1, 1909, of diabetes, aged 28 years, 2 months and 22 days. She was the daughter of Bro. Benjamin Yeater. She was married to Bro. Daniel Sausman, to which union was born one daughter. She is survived by her husband, father, four brothers and two sisters. She united with the Church of the Brethren early in life. Services by Eld. C. G. Winey, assisted by Bro. Harry Spanogle. Text, Heb. 13: 14. Interment in the East Salem cemetery.
J. B. Frey.

Shanafelt, Mrs. Lafayette, born in Kosciusko County, Ind., Jan. 14, 1856, died at her home in North Manchester, Ind., Jan. 28, 1909, after an illness of two weeks, aged 53 years and 14 days. In 1880 she was married to Lafayette Shanafelt, who, with two sons and one daughter, survives. Services in the Walnut Street church by Bro. W. W. Barnhart.
Anna E. Bowman.

Snodgrass, Ruth, daughter of Friend Otis P. Snodgrass, died of scarlet fever Jan. 18, 1909, in the bounds of the Killbuck church, Ind., aged 8 years. Scripture reading and prayer at the graveyard by the undersigned.
Isaac E. Branson.

Wellbaum, Mr. Wm., born in Montgomery County, Ohio, March 22, 1834, died Jan. 25, 1909, at the residence of his son in Pitsburg, Ohio, aged 74 years, 10 months and 3 days. He was united in marriage to Mary Ann Frick April 16, 1857. To them were born three sons and one daughter. The daughter and one son preceded him. His wife, two sons, two brothers and two sisters survive. Services by Eld. Jesse Stutsman and Bro. Newton Binkley.
Martha Minnich.

Wertenberger, Bro. William, born in Stark County, Ohio, Aug. 11, 1827, died at the home of his daughter, near Sidney, Ind., Dec. 11, 1908, aged 81 years and 4 months. He was married to Mary Flora March 11, 1849, and for nearly sixty years they journeyed together. He was baptized in 1873. To them were born seven children, three having preceded him. Services by Eld. A. L. Wright in the Eel River church, Ind.
Nancy Miller.

Wright, Sister Elsie Nora, died at her home in the Nokesville congregation, Prince William Co., Va., Jan. 30, 1909, aged 17 years, 4 months and 10 days. She was a consistent member of the Church of the Brethren for over six years. She was a daughter of Bro. Isaac J. and Sister Alice Wright, who, with four brothers and four sisters, survive. Services by Bro. S. H. Flory. Text, Philpp. 1: 21.
Barbara J. Miller.

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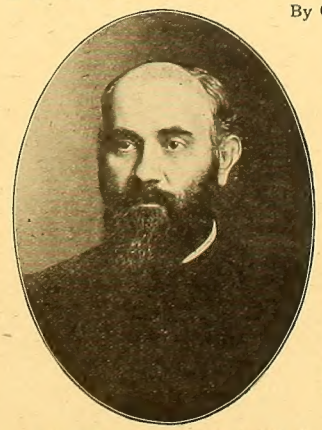
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NOTES NOT CLASSIFIED

Baugo church is in the midst of a series of meetings, conducted by Bro. Isaac Frantz, of Pleasant Hill, Ohio. He began preaching Feb. 7. Yesterday five were added to the church by baptism. Bro. Frantz is laboring earnestly for the salvation of souls. The meetings will continue.—Nora Schwalm, R. D. 1, Wakarusa, Ind., Feb. 15.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad).—Jan. 31 three young men were buried with Christ in baptism, and the following Wednesday evening, after our midweek prayer service, a young lady was inducted into the church by baptism. More are near the kingdom.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Feb. 13.

Bachelor Run.—One has been received by baptism since last report. Eld. S. N. McCann, of Lititz, Pa., came to Flora Jan. 29. He preached one sermon and lectured twice at the country house. He gave one sermon and lectured once at the house in town. Eld. John F. Appleman, of Plymouth, Ind., who is working in the interest of the "Home," at Mexico, Ind., came to us Feb. 6 and preached at the country house on the forenoon of Feb. 7, and at the house in town in the evening. These meetings were much appreciated by the members. A collection of $24.58 was taken for the benefit of the brethren and sisters in the Mexico Home.—Mattie Welty, Flora, Ind., Feb. 10.

Peace Valley.—Jan. 31 the Peace Valley Sunday school met and chose Sister Sarah Fike, of White Church, superintendent, as Bro. L. A. Moomaw, of West Plains has moved to Oklahoma. Bro. Detrick, president of Christian Workers' meeting, has also moved to Oklahoma, so we have decided to have singing on Sunday evening in place of Christian Workers' meeting.—Phineas L. Fike, R. D. 1, Box 63, White Church, Md., Feb. 13.

Olive.—Bro. D. S. Clapper, of Windber, Pa., came to us Jan. 27 and delivered fourteen sermons. Three were received by baptism, all young people of our Sunday school. This was the first series of meetings at this place. Bro. M. Keller, of Larned, preaches for us once a month, and we have an evergreen Sunday school. There are nine members in our family, so we have a nucleus of twelve members. We are in the bounds of the Larned congregation, eighteen miles from the church. Bro. Clapper is now at Larned, and goes to Darlow, Kans., Feb. 20, and to McPherson the 25th.—S. E. Hylton, Box 70, R. D. 2, Macksville, Kans., Feb. 13.

Jericho.—This is a mission point in the bounds of the Quinter congregation. The Mission Board sent Bro. J. S. Mohler to this place, to conduct a two weeks' series of meetings. Six united with the church, three being baptized and three awaiting the rite. Several more are near the kingdom. Bro. Mohler's services were very highly appreciated. He visited in many of the homes of those who are not members of the church, as well as in the homes of the members. We expect to do something in the near future in the way of getting a new church building. If there are those who are wanting good and cheap homes, we invite you to come to this country and we will do what we can towards helping you get located.—Ernest Albin, Jericho, Kans., Feb. 8.

Pleasant Grove.—Bro. O. H. Yereman will preach at this place Feb. 21, both morning and evening. Feb. 28 Brethren I. L. Hoover and Wm. Kinsey will begin a series of meetings to continue indefinitely. Our Sunday school is moving along nicely, with Sister Martha Forth, superintendent. This is where the Old Order Brethren Annual Meeting will be held this spring. Tents will be put up in a nice clover pasture of thirty acres, on the farm of Levi Flory.—J. A. Studebaker, Lawrence, Kans., Feb. 13.

FROM GREENVILLE, OHIO.

We have just closed the most glorious revival it was ever our privilege to attend. Bro. J. W. Lear and wife came among us Jan. 10, to assist in the work. Bro. Lear presented the Gospel in a forceful way, preaching, in all, thirty-nine sermons. Sister Lear helped much in doing personal work, and visiting in many homes.

As an immediate result of the meetings four were reclaimed and thirty-nine baptized. Twenty-two were fathers and mothers, comparatively young in years. Sixteen were young men who gave their hearts to Jesus and his service.

A communion was held at the close of these meetings. It was a very spiritual feast, participated in by nearly all of the brethren and sisters living in this congregation. Bro. Lear officiated. An informal members' meeting was also held, at which many expressed their joy and gladness in being helped into a new and divine life. Another dear soul has since expressed her desire to live a Christian life, while others are very near the kingdom.

We truly feel that our meetings closed too soon. Bro. Lear worked hard, but having promised his services for another meeting, he felt unable to remain longer.

Feb. 14. Catharine Hollinger.

FROM SOUTH WATERLOO, IOWA.

The South Waterloo church enjoyed another Bible Normal, conducted by Bro. J. E. Miller, of Mt. Morris, Ill. This is, as near as I can tell, our thirteenth Bible Normal conducted in this church. The following instructors were with us at the various terms: Brethren E. S. Young, S. Z. Sharp, J. G. Royer, I. B. Trout, E. B. Hoff, J. F. Souders and T. S. Moherman. Once the Normal was conducted by home talent. Some of these teachers were with us several times.

The following lessons have been taught: "Normal Outline." This was an introduction to the Bible and its books,—a good place to begin. "Bible Geography." Some say the Bible has become a new book to them since they have a better idea of the land of the Bible. "Old Testament History." This gave us a general view of the Bible from the creation to the close of Old Testament History. Of the Old Testament we considered the following books: Genesis, Kings, and the Major and Minor Prophets. In the New Testament we covered the following program: Life of Christ, St. John, Acts of the Apostles, Life and Travels of St. Paul, Romans, some of the pastoral epistles, and Hebrews. General Lessons: The Parables of Jesus, Angels, Doctrinal Lessons, Sunday-school Padagogy.

These lessons have been a great stimulant to our church. They gave us a better-informed ministry, a better corps of Sunday-school teachers, better officers, and a better-informed laity. They certainly have a tendency to make us more spiritual in many ways. One of our lessons during the last term, given by Bro. J. E. Miller, was, "Jesus, the Master Teacher." It certainly impresses us with the fact that Jesus is the model preacher. Every church in the Brotherhood, large or small, cannot help but be benefited by conducting one such Normal each year.

W. H. Lichty.

Feb. 10.

FROM TWIN FALLS, IDAHO.

Twin Falls church is still laboring with unabated zeal. Our Sunday school is growing in interest and numbers, and promises much for the future of our church. Our superintendent, Bro. J. S. Flory, presented to the school at the beginning of the year, a "Twentieth Century Record System." This is already proving its merit, as a decided improvement is seen in punctuality, bringing of Bibles and increased collections.

In our former report we omitted to state that at the close of our late series of meetings, held by Bro. Decker, one of our Sunday-school boys was received into the church by baptism. The ministers here are kept quite busy, preaching at different outside points, with more calls coming in for meetings than can be filled. Of late an urgent call is coming from Buhl, seventeen miles to the west, where Brother and Sister D. E. Myers have lived for several years, and where several new families of members have recently located. This is a promising field and a strong church should be built up there. The soil is of the best, and prices are, as yet, comparatively low.

Last Sunday Brother and Sister J. E. Steinour, of Murtaugh, were with us. Bro. Steinour preached for us in the morning.

S. S. Neher.

Feb. 6.

FROM MT. ETNA, IOWA.

The Mt. Etna congregation has just passed through a glorious season of refreshing from the Lord. During the past few weeks sixteen dear souls have been born into the kingdom by baptism, and two have been reclaimed. Some expect to be baptized later. They are mostly young people, and this gives us much encouragement, as young people are the life of any church.

The church here has had many difficulties and discouragements, but we believe a better day is dawning. It is one of the oldest organizations in the State, having been an organized church for over fifty years. The membership has always been considerably scattered which is a great hindrance to the work. Wife and I came here nearly three years ago, to labor with them. There were then about twenty-five members, mostly aged and living much scattered. The progress has been slow and we sometimes felt as though we might as well "give up the ship." But, bless God, the sunshine comes after the storm, and now we hope that the storm for this little church is over.

We find here many of the members' children that have grown away from the church. May we all rally around the standard, and be willing to spend and be spent for the Master, that souls may be gathered into the fold!

To help keep our young people busy and growing, we have organized a Christian Workers' meeting, and a sisters' aid society. We also have a teachers' meeting and a midweek prayer meeting. The members enter into the work with great earnestness, and we feel to press on with new courage.

J. D. Brower.

Feb. 10.

THE WORK IN ROCKFORD, ILL.

The work in Rockford is continually taking on new aspects, and much new interest is developing. The Sunday school is increasing. The most discouraging thing we have to meet is the fact that we dare not invite new scholars because we have now in attendance all that can be cared for unless we have more teachers.

The most urgent need, at the present time, is two or three efficient Sunday-school teachers. There is no reason in the world why we should not have a strong church in Rockford, in the near future, if we are to judge from the present conditions.

I hope that this may fall under the eyes of some person or persons who are thinking of changing their location to be of greater service to the Master. Persons are desired who may engage, during the week, in any honorable occupation, to be found in a manufacturing city of forty thousand population, and who, on Sunday, may do efficient work in the Sunday school, as teachers and otherwise, as may be needed.

Living expenses are about the same as may be found in any city of equal size, and wages are good. Nearly all lines of manufacturing are represented, and employment is not difficult to secure. Here is an opening for a number of persons to make a good living amid good church privileges, and, in addition, to work for the Lord where their labors will be appreciated.

Any one interested may write Elder P. R. Keltner, Rockford, Ill., for further information. John Heckman,

Polo, Ill., Feb. 4. Chairman of Mission Board.

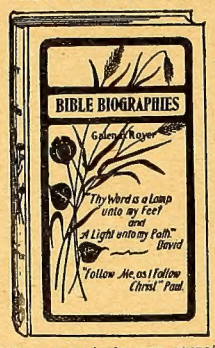
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Vol. 48. Elgin, Ill., February 27, 1909. No. 9.

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AROUND THE WORLD

NOT long ago an aged woman was taken to a New York hospital in a starving condition. Upon investigation it was found that not only was there plenty of food in her house, but also securities aggregating $14,000, and nearly $1,000 in cash. The woman, more than eighty years old, lived alone, and for some days was confined to her bed by illness, unable to help herself. When the neighbors finally came to her rescue, she was slowly dying of privation, and that, too, with more than $15,000 at her command. This case of starvation in the midst of plenty has its counterpart in the experience of many unfortunate souls, spiritually speaking. There is "bread enough and to spare" in the Father's house, and yet they perish with hunger.

GENERAL BOOTH, the veteran leader of the Salvation Army, who only recently returned from a tour around the world, seems to be as full of energy as ever. Though entering upon his eightieth year, he declares he has not outlived his usefulness, but intends to preach as long as the Lord extends the measure of his days. In connection with this record of his hoary-headed activity, it is interesting to recall the verdict of a doctor, whom Gen. Booth consulted when but a young man. He was anxious to devote himself to the ministry, but the doctor told him: "It would be sheer suicide. You would be dead in a year." It is said that the aged leader attributes his marvelous vitality to an *extremely careful and temperate life,*—a simple recipe of longevity, entirely within the reach of each one, and one that deserves more general attention.

THE arbitrary demands of labor leaders were perhaps never more forcibly illustrated than during the recent troubles in connection with the erection of the new $2,000,000 depot for the Chicago & North-Western Railway in Chicago. For almost a month all labor was suspended at the behest of the labor leader, who holds under his autocratic sway the destinies of the thousands of building trade workers. Laborers as well as contractors desired to go on with the work, but the leader's decision was law. He claimed that the railroad company was using nonunion labor on a part of its track elevation work, elsewhere in the city. Even the tearful pleadings of the wives of the workers, in a call upon the labor leader, failed to gain the desired permission. It was only when legal action was threatened that a reluctant permit was granted. Meanwhile evidence has been secured from various employers of labor, who claim that they were forced to pay large sums to this labor leader for the suppression of strikes, either actual or threatened. The grand jury is now arranging for a thorough examination of the matter, and it is expected that some very peculiar conditions will be revealed. Strangest of all things is the fact that workers voluntarily yield to the arbitrary demands of such leaders,—however unjust their requirements may be. After all, there are well-grounded reasons why the Church of the Brethren has hitherto discouraged affiliation with labor unions.

THE growing tendency in the United States to make the Lord's Day a time of pleasure and entertainment, is much to be deplored. From the larger cities it has now spread to even the smaller towns. In sharp contrast to our growing looseness, in this direction, is the recent edict of King Edward, of England, who, making use of an ancient prerogative of British rulers, has decided that there must be no further desecration of the Sabbath within his realm. In taking this step in behalf of the sanctity of the Lord's Day, the King has the support of not only the ministers but also most of the better element of the population. He considers the reverent observance of the Lord's Day of the most vital importance to his country.

"THE COUNTRY LIFE COMMISSION," appointed by President Roosevelt, to help the farming interests of the country, have taken a survey of the situation, and in their report they mention several things of importance. Effective cooperation among farmers is suggested, to put them on a level with other organized interests. Nature study schools are recommended for the country, specially to fit the children for outdoor pursuits, and best methods of doing their work. Better means of communication, including good roads and a parcels post, as well as better sanitation of farm residences, are also suggested. The aim of the entire effort is, to make farm life so agreeable that the large number of boys and girls, now rushing to the city, may be retained amid the healthful surroundings of the farm.

KANSAS will have one of the most comprehensive prohibition laws in this country, as soon as Gov. Stubbs signs the anti-liquor bill, passed by both the House and the Senate of the "Sunflower State." So strict is the new enactment that not even physicians may prescribe liquor for the use of patients. It is the special aim to stop all sales of liquor by drug-stores, as no permits will be issued hereafter. The language of the bill is concise and clear: "Any person who shall manufacture, sell, or barter any spirituous, malt, vinous, fermented, or other intoxicating liquors, shall be guilty of a misdemeanor and shall be punished as hereafter provided." The punishment is a fine of $100 to $500, and imprisonment from thirty to ninety days in jail. Kansas, undoubtedly, is wide-awake to her best interests.

WHEN the race-track gamblers of the State of New York were defeated in the legislative battle, fought in June of last year, it was known that the victory was due to the heroic, life-risking effort of a sick man, Otto G. Foelker, who, in casting his legislative vote, settled the matter for the right. Whether his effort would cost him his life, was not known at the time. He recovered, however, and, in a recent issue of *The Sunday School Times,* tells the story of the stirring events, for the first time. It is a recital of heroism that stirs the blood. After all, it is encouraging to note that we have men today who are willing to risk *all,* to help the cause of righteousness, without expecting the approval of men,—seeking no reward save that of a conscience void of offense, and duty honorably performed in the sight of God.

THE Congo Independent State was transferred to the sovereignty of Belgium in August last, but so far the United States has not formally recognized the transfer, for the reason that the promised reforms have not, as yet, been carried out. Promises were given to abolish the labor tax, restore the land to the natives, and educate them in agricultural pursuits. It was proposed to confer upon them the advantages of civilization and help them to get rid of barbarous customs. It is a burning shame that a nation like Belgium should continue the disgraceful practices of the notorious Leopold. It remains for the United States, Great Britain and Germany to insist upon the carrying out of the promised reforms.

DURING the recent conference, held at the White House, Washington, D. C., in behalf of "Dependent and Neglected Children," some good things were brought out. President Roosevelt said in the opening address: "There can be no more important subject from the standpoint of the nation, because, *when you take care of the children, you are taking care of the nation of tomorrow.*" Those earnest words, so tersely enunciated by our strenuous Executive, are good so far as they go, but not once in the course of his remarks did he even hint at the one great scourge of American childhood,—the open saloon, within the range and power of whose vicious environment millions of our boys and girls are compelled to live. Yes, by all means let us "take care of the children," but let us not forget to remove the snares and pitfalls that hinder their progress onward and upward!

UNDER date of Feb. 17, news has just been received, that the violent earthquake,—recorded Jan. 23 at almost every scientific observatory in the world, where seismographs are installed,—had its location in the province of Luristan, western Persia. Sixty villages in this district were wholly or partially destroyed, and the loss of life is placed at between 5,000 and 6,000 Lack of proper telegraphic facilities prevented an earlier report of the calamity. The province of Luristan is mountainous and sparsely settled. It is about 300 miles southwest of Teheran, and the only communication with the Persian capital is by courier. Earthquakes are also reported from Smyrna (Asia Minor), Porto Rico, and various other localities, involving more or less damage, though but slight loss of life. So universal are earthquakes, at present, that the term "*terra firma*" seems almost a misnomer.

WITH the many disastrous theater fires of recent years, it would seem that better care would be taken to protect the lives of the people, but still these distressing disasters continue. On the evening of Feb. 15 a theater in Acapulco, Mexico, 231 miles southwest of the City of Mexico, was set on fire by the inflammable films of a moving picture show. About one thousand people were in the theater at the time, and only by the most strenuous efforts could the rescue of a part of the audience be effected. It is thought that about three hundred persons perished in the flames, while many were injured. Deplorable as is the destruction of life in these disasters, there are greater dangers to theater-goers by means of the evil influences, so unfortunately exerted by the stage. Theater managers, throughout the United States, ascribe the falling off in attendance to a demand, on the part of the public, for a higher grade of morals in theatrical performances. At a recent meeting of managers, in New York, it was decided to make such improvements as would win even the church people, if possible. No matter what theater managers may do, however, in attempted improvements, the influence of the theater is bad, and diametrically opposed to a life of true, vital piety.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

PEACE AMONG NATIONS.

SELECTED BY C. J. HARRIS.

Oh, first of human blessings, and supreme!
Fair Peace! how lovely, how delightful thou;
By whose wide tie, the kindred sons of men,
Like brothers, live in amity combined,
And unsuspicious faith; while honest toil
Gives every joy; and to those joys a right
Which idle, barbarous rapine but usurps.

* * * *

Oh, Peace! thou source and soul of social life!
Beneath whose calm, inspiring influence,
Science his views enlarges,—art refines,
And swelling commerce opens all her ports.
Blest be the man that gives us thee!
Who bids the trumpet hush its horrid clang
Nor blow the giddy nations into rage;
Who sheathes the murd'rous blade; the deadly gun
Into the well-piled armory returns,
And every vigor from the work of death,
To grateful industry converting, makes
The country flourish, and the city smile!

* * * *

Far as the breeze can bear the gift of peace,
Till all the happy nations catch the song.

Greenville, N. C.

THE HOLY SPIRIT.

BY NOAH LONGANECKER.

THE Holy Spirit is the third person of the Holy Trinity. By this is meant God the Father, God the Son, and God the Holy Spirit. "*God is a Spirit.*" Spirit is indivisible. Christ makes this plain when he says, "Whosoever hath seen me hath seen the Father." If this were not true, how could he truly say, "And, lo, I am with you alway, even unto the end of the world. Amen"?

There are three dispensations given in the Bible: (1) The dispensation of the Father. (2) The dispensation of the Son. (3) The dispensation of the Holy Spirit. Under the first dispensation God manifested himself by way of "*Theophany.*" Under the second we have "*God manifest in the flesh.*" Under the third we have "*God the Holy Spirit.*" Since the Pentecost of Acts 2 we have the dispensation of the Holy Spirit. That the Holy Spirit is God admits of no doubt. In Acts 5: 3, Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost"? In verse 4 he says, "Thou hast not lied unto men, but unto God." So, then, the Holy Ghost is God. The dispensation of the Holy Spirit is the third and last dispensation, hence the blasphemy against the Holy Ghost is unpardonable.

This Trinity of the Deity is acknowledged in the baptismal formula, as also in the apostolical benediction. The Holy Spirit may be *grieved.* We read of him as *teaching, speaking, reproving or convincing, hearing, interceding,* etc. All such language carries with it the personality of the Holy Spirit. When the Son of God entered on his dispensation he said to the Father, "A body hast thou prepared me." When he died for our sins on the cross he said, "It *is finished.*" Here ends the second dispensation. It is the Spirit's work to quicken. Hence Peter writes, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Christ once said, "I have power to lay it down, and I have power to take it again." This also shows the indivisibility of the "Eternal Spirit." To quicken is the work of the Holy Spirit. Paul says, "And you hath he quickened, who were dead in trespasses and sins." Again, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Man is dead in trespasses and sins. It is the work of the Spirit to strive with the sinner, to convince or convict him of his sins. And when penitent, the Spirit will baptize him into Christ's death that his sins may be washed away through the blood of atonement. Christ being his life, he is made a new creature in Christ Jesus. He is born of the Spirit, hence born of God; renewed of the Holy Ghost. He is converted from a sinner to a child of God.

When Christ had finished his work, he gave his last commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." So Peter on Pentecost said, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Having been baptized by the Spirit into Christ, Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." While the Spirit *strives* with sinners, he *guides* God's people. "He will guide you into all truth," says Christ to his people. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it hath taught you, we shall abide in him." "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Some say that we need not obey what is recorded by the four evangelists. But Peter, through the Spirit, says of Christ, "Him shall ye hear in all things, whatsoever he shall say unto you." "*Hear,*" in this text, means "to comply with the demands or wishes of." What must I do to receive the Holy Ghost? When Christ was baptized in Jordan he prayed and the Holy Ghost descended on him. Here we have Christ's *example.* "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Here we have his *promise.* "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here he teaches in line with his example. Taken all together, we can not err.

The convicted sinners on Pentecost said, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here Peter gives the condition, followed with the promise. All this is in line with Christ's example and teaching. Ananias said to penitent Saul, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." He was to pray at his baptism as did his Master, that he might receive the Holy Ghost.

When Paul found twelve disciples at Ephesus he asked them, "Have ye received the Holy Ghost since ye believed?" They had not received the Holy Ghost. "Unto what then were ye baptized?" His language implied that if they had been properly baptized they would have received the Holy Ghost. Hence "they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them." Paul sums all this up by saying, "He saved us by the washing of regeneration, and renewing of the Holy Ghost." No one need be in doubt of God's plan as to how and when we receive the Holy Ghost. Reason would tell us that we should not expect to put on the new man before we put off the old.

Hartville, Ohio.

MEN AND WOMEN CONVERTED BECOME MISSIONARIES.

BY I. J. ROSENBERGER.

THE early record of the Pentecostal converts is: "They continued daily with one accord in the temple and in breaking bread from house to house, did eat their meat with gladness, . . . praising God, and having favor with all people." The early activity of these Pentecostal converts was manifest, and was followed with results, for "the Lord added to the church daily such as should be saved."

When Andrew found Christ, he at once sought his brother Simon. Philip, on finding Christ, at once bore the gladsome news to Nathanael. The Samaritan woman at Jacob's well is a marked illustration of my subject. When she found that it was the Messiah that was conversing with her, with such magic skill, she seems to have at once left the well and her vessel, and gone into the city, where she published the news with a most telling effect. It is said that "many of the Samaritans of the city believed on him for the saying of the woman."

It is said of the shepherds who found the newborn infant King that after the angelic anthem and their reverent worship, "they made known abroad the saying that was told them of the child." The man, living among the tombs,—the Gadarene,—out of whom Christ had cast a legion of unclean spirits, desired to be with Christ. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee." The Lord wants his cleansed ones to do the same today.

Mark gives an account of Jesus cleansing the leper: "Charging him to tell no man: but go and shew thyself to the priests. But so much the more went there a fame abroad of him." Have we not all met with those who said they had news that was too good to keep? Heaven intends that the early experiences of the cleansed soul,—the newborn saint,—shall be too good to keep. Their experience seemed to be that, in case of their silence, "the stones would cry out." After Paul's conversion it is said: "Then was Saul certain days with the disciples at Damascus. And straightway he preached Christ in the synagogues that he is the Son of God." How soon, how early, did Paul start to tell the newly-received, gladsome message! The Lord enjoined the good story to be diligently told to the children in Moses' time, hence I conclude, as I began, that converted men and women speedily make missionaries out of themselves.

Covington, Ohio.

RELIGIOUS CONDITIONS IN GERMANY.

BY D. WEBSTER KURTZ.

MY greatest surprise in Germany was, when I first entered a Lutheran church and found crucifixes, candles, altars, paintings and pastors in robes,—just as in a Catholic church. A little reflection reminded me that the Reformation did not touch these questions at all. The Reformation was quite as much a financial and national struggle as a religious one. The peace of Augsburg gave religious liberty to the Lutherans, Calvinists and Zwinglians, but all other sects were persecuted and banished. The Reformation did little for morals. Indeed, in the midst of it the morals of the Protestants were so low that many went back to the Catholic faith. In comparison with America, Germany had no Puritans, no Quakers, no Wesleyans. She banished her religious Pietists, and her wars made deep religious life almost impossible. This background may partly explain some conditions which we find existing today.

The American notices the great difference between Germany and America in the observance of the Sabbath. Women do their washing, sewing, ironing, etc., as on other days. Cobblers are busy at work; most of the stores are open, and the noise of business is heard on every side. Of course, amusements are continued and increased in number and variety.

The Germans are a nonchurchgoing people. In Berlin, if all the churches were filled, only one person out of forty could get in; and then, too, these churches are not full. Only two churches,—except the American church,—are usually filled. The others, as a rule, are very poorly attended. Every child of Protestant parents must be baptized by law, and also confirmed. But only twenty per cent of the confirmed ever see the inside of a church again; and a very small per cent of these can be called regular attendants.

The Lutheran church is the State church of Germany. It is supported by public taxes. The minister is a State official and entirely (?) responsible to the State. He is supposed to follow the beaten track,—the Augsburg confession, the "Christian Year" and the Prayer Book. If he wants to be advanced he must, like a politician, make a favorable impression with the authorities, that is, make no *new* impression. The services seem to be done by rote, with very little spiritual life. The minister need not be an evangelist, for the law compels all to be baptized and confirmed. He need not please his congregation, for he has a life

office, with insured salary from the State. Although there are happily splendid exceptions, yet the rule is, the minister performs his task in a perfunctory manner.

Every child is taught the Bible in the public schools. I have seen their text-books and they really cover most of the Old and New Testaments. Of course, many of the repetitions and such portions of Numbers and Leviticus, etc., uninteresting to children, are omitted. But the Bible course in itself is far beyond anything I have ever seen elsewhere. This is compulsory for every child. But, unfortunately, much of the teaching is done by persons who are, in my judgment, unfit to teach. Or rather, they teach the Bible as it was taught in the Middle Ages, and, therefore, the teaching is rejected as fast as it is taught. One must remember, too, that the pupils are, at the same time, studying other branches. If geology teaches them that the earth was in the making for millions of years, and their geographies and astronomies teach that the sun is the center of the solar system and not the earth, and their biologies teach that the vegetable and animal kingdoms developed from simple to complex forms, and the same day an old-time pastor teaches, or tries to teach, them that the first and second chapters of Genesis are literal history, of course they will reject these beautiful chapters, and all the rest of the Bible with them. So the fact is that about ninety per cent of all the school-children, when they have arrived at the age of sixteen, pay absolutely no attention to the Bible.

The religious indifference of the Germans may be illustrated by several experiences. While I was in Leipzig, I went to the *Nicolai Kirche* at 9 o'clock, Sunday morning, to attend the service. The house was packed. The boys' choir sang. Then nearly all the people rushed out, leaving about fifty to hear the sermon and the further services. No less than 600 people came simply for the music, then went away. On Saturday afternoon they fill the *Thomas Kirche*, to hear the famous Bach "Boys' Choir," but on Sunday morning, here and there, a worshiper is found.

A few days ago Prof. Riehl, in the philosophy class, was speaking about Karniades, the skeptic, who said, "The universal belief in gods is no proof of their existence, but is the *consensus of ignorance, rather than the consensus of wisdom.*" When the Professor said this, the students, about 600, applauded loudly, giving, thereby, their approval of the skeptic's remark. A teacher of the girls' gymnasium, who attends church and seems more favorable to religion than most people, said, nevertheless, "It is still a question whether Buddhism or Christianity is the better religion." Another Professor in the city schools is a worshiper of *Woden*, the ancient German god. This Professor is getting some followers. Many people say they think it is fine,—showing the richness of the German life.

A certain superintendent of schools tried to devote Good Friday to a service of the Greek gods and lacked but one vote from attaining his purpose. Last summer, at the German Y. M. C. A. conference at Wernigerode, about one-third of the time was given up to refute Monism. I inquired what the use was in spending so much time on that subject, and was told that ninety-eight per cent of the German students are Monists, that is, followers of Haeckel and Nietzsche, who are two of the greatest atheists that ever lived.

This indifference to religion is also clearly shown in their morals. Compared to other nations on the continent, the Germans have always stood high. But when compared with America, I am sure they are far beneath. We, in America, have a few heroic grafters, but here everybody is a grafter. Stores do not have fixed prices. They rob the living because they can't rob the dead. Every American, with whom I have yet spoken, has many experiences to tell of being overcharged and deceived. Happily there are exceptions. But those who have been here longest, trust the least. A prominent German professor said, "There are three things which are conquering the German Empire,—tuberculosis, vice and alcohol." This, too, can be said of America. But in America vice and alcohol are looked upon as moral issues, as well as economic. Here, as Professor Kaftan says, the moral side has never yet been mentioned. No one seems to condemn vice except as it affects the health. The German Army has the worst record in this respect of any in the world. Berlin is far worse than Paris. But the worst thing is, that people do not consider it a moral question.

The hopeful feature is, that many of the German people are awakening, and different movements are on foot to better present conditions. There is really an anti-liquor movement, a woman's movement that aims at bettering the family life and the position of woman. And, too, the purely religious condition is better today than it was a generation or two ago.

The causes for this indifference and hostility to religion have already been hinted at. First of all, the lack of a Puritan movement. Then, the change of authority from the church to the Bible, that is, from Catholicism to Protestantism, without intelligent support of the dogma.

When Copernicus proclaimed the Heliocentric Theory, the religious world was shocked. But in England and America people have all accepted that theory without having their faith shaken. When Darwin put forth his "Origin of Species," and "Descent of Man," the religious world was shocked again. But the English and Americans soon found that their religious faith was a real thing and could not be shaken by any theory. Although the educated people in America have swallowed both of these theories, they are more religious than ever. There is a higher and deeper religious spirit in the American colleges and universities today than ever in our history. But in Germany, when science taught these things, people accepted them and threw away their religion. Finally the scholars were forced to study their Bible critically,—to go back to the Source, and study it in the light of its history. The first real beginning was in 1835, when Strauss published his "*Leben Jesu.*" The search and study has been long and hard. The Bible that had lost its authority, has been brought back to us with new power and new beauty. It has stood the test of examination, and is before us a living power, to lead us on to God.

But why, you will ask, if Germany has made most progress in this scientific Bible study, do these sad conditions exist? I have already answered it,—because the masses do not know the results of this study. I have never yet found a single atheist who knew the modern point of view of the Bible. I have talked with scores of German students, and people of all classes, pupils in the schools, and workmen, and all have been taught a mediæval theology which they rejected as soon as taught.

The conditions of the church and school are such as to make it very difficult to change the old routine. Then, too, the percentage of people in Germany, who have studied theology, and know and feel the power of the Bible, is very small. I have heard the statement, that Higher Criticism is responsible for the religious condition in Germany. But this statement is absolutely false, because these conditions existed before Higher Criticism was born, and, as shown above, the disbelievers do not know anything about Higher Criticism or its results.

I am convinced that if the Bible is true, no amount of investigation can destroy it. I think that, today, among people who have studied it critically and scientifically, it has become more helpful, more real, more living and more powerful than ever before. Ignorance is the cause of superstition and fear. Enlightenment dispels these demons and shows us the path to a richer, fuller life. The real Bible, which we now have, is a *religious book*. Its moral and religious teachings, made effective through the power of Jesus Christ, can save Germany and every other nation. But without this living power, no amount of so-called culture will avail aught for righteousness.

Berlin, Germany.

"HELD UP."

BY J. HARMAN STOVER.

THIS is a familiar phrase,—here in the Northwest. When we hear it, we stop to listen. We expect to hear a detailed account of some bank or train robbery. But there are "hold ups" that possess virtues, just as there are others that evidence depravity.

We are today held up at Dunsmuir, Cal., not by highwaymen, but by high waters, and by high mountains, that seem, through the combined efforts of "weathering" and gravity, to seek a lower altitude. The railroad track happens to lie in its path. So all travel and traffic is "held up" in the little mountain-bound, whiskey-soaked, crime-ridden town of Dunsmuir.

Plainly in evidence was the dissatisfaction of the passengers of four long trains, the crude, coarse jest and pun,—all at the expense of the railroad, whose men were working in mud and water, night and day, to relieve the situation. Even the higher officials of the road were laboring incessantly for the comfort of the passengers, feeding and, in every possible way, administering to their comfort. Notwithstanding all that, there was an utter lack of appreciation on the part of the traveler. Human nature showed itself in its inhumanity,—contemptible in more ways than one. It afforded a subject for profound and serious meditation.

We need not weigh every phase of human nature to conclude that but little genuine improvement has been made in the human heart, apart from the *new birth*, since the day when "Lot chose him all the plain of Jordan," or when Joseph was sold into Egypt, to the murderous ruffians,—men after the make-up of the Kentucky and Tennessee night riders of modern times.

With the proper estimate of a state of vital piety, in contradistinction to a state of depravity, with what new force and meaning do we hear the words of the Redeemer to Nicodemus, "Ye must be born again!"

May it not be true that the cause for so much strong disciplinary force, in maintaining proper demeanor in the membership, may be due, in many instances, to a lack of this vital change?

As a rule men, who are really converted, do not need "holding up" in order to keep within the lines of Christian decorum and duty, but there are exceptions. Paul held up twelve men at Ephesus once, whom modern conditions of salvation would have passed with commendations. But they were "held up,"—*their* way was obstructed,—till they were established in the Lord's way.

Then we find that Apollos was "held up" in his insufficient teaching, and put upon the highway of Truth by Aquila and Priscilla.

These are scriptural examples of "hold ups" which possess virtue, both as to matter and manner. I think these two examples are sufficiently strong in the manner of restoring one overtaken in a fault. Had Paul started a neighborhood gossip concerning these twelve in error, they, no doubt, would have remained in error. Had Aquila and Priscilla gone to others to have a private chat or council about this zealous young preacher, who was disseminating obsolete doctrine, perhaps he never would have confounded the Jews, proving Jesus to be the Christ.

In the case of a "hold up," such as we are experiencing today, where it is absolutely impossible to get out, send out, or to hear from those at a distance, many ludicrous things happen. A fat, red-nosed saloonkeeper, who happens to wear a cap, is taken for a railroad official, and besieged by a dozen or more anxious ladies, who imperatively ask for information concerning the land slide. He gives them positive information as to when the train will leave, and off they go to tell their friends the good news, and to make preparations to depart.

As soon as a ticket window is opened it is besieged by anxious passengers. The first one asks about the prospect of getting the train through. Though fifteen to forty persons hear what is told the first one, yet more than half that number will crowd and elbow to the window, to ask the same question, and to receive the same answer.

One old lady hastily writes a letter, seals it hurriedly and thrusts it in the face of a negro bootblack, whom she takes for a mail clerk, and orders it mailed immediately. She insists that, if she does not get out for a week, she must have some things sent her from home.

When told that there is not likely to be any mail

sent out for a week, she bitterly berates the railroad and the poor accommodations of the town. "I cannot even get word to my friends as to my sad predicament."

Now, all this may seem ludicrous, happening among intelligent people, but things not ludicrous, but serious are transpiring even in the kingdom of grace. What would be ludicrous with natural things, and natural surroundings, would be serious and might be disastrous to some soul in a spiritual sense.

To the thinking ones it must be apparent that wisdom does not always prevail in attempts to restore those found in fault, or in applying Matt. 18, in an attempt to *gain the brother.*

We are not to apply Matt. 18 to a brother as a civil justice applies the law to an offender, but, when about to engage in prayer, the Master says we should forgive if we have aught against any, with the assurance that if we do *not* forgive, neither will our Heavenly Father forgive our transgressions. Whether the offender forgives or not, we are to forgive and use Matt. 18 *to gain*,—not to humble or punish. "Hold up" your brother for his good, but not to satisfy a personal grudge.

How often a brother's letter is held up because someone feels hurt concerning some trivial fault, arising from a weakness, which the Master would cover with charity! Remember the apostolic injunctions: "Forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the *spirit* of *meekness.*" Gal. 6. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2. Never "hold up" your brother but for his good.

Dunsmuir, Cal.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER

North Manchester, Ind.

IN ELEVEN PARTS

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2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
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11. The Resurrection of the Body. 1 Cor. 15.

No. 4.—Church Discipline. 1 Cor. 5.

THE church at Corinth was guilty of tolerating a man within her communion who was guilty of incest. This was immorality which even licentious Corinth was a stranger to. This did not even meet the disapproval of the church, for it seems that they were rather glorying in it. Perhaps this man was a rich and influential man. So glad were they to have him as a member of their church that they were willing to condone his sin. Neither is the Corinthian church the only one which has been remiss in discipline toward the rich, educated, and influential. Unfortunately, there is partiality shown in this respect in many places. Seeing the awful end of such remissness of discipline, Paul authoritatively demands that immediate and drastic measures be adopted in ridding the church of such scandal. This offender was to be excommunicated, handed over to Satan for the destruction of the flesh. This was more than simply withdrawal of church fellowship,—it was the infliction of Divine judgment.

There is an utter lack of church discipline today in all churches. This is one of the secrets of the ineffectiveness of her testimony today. In many places men and women may conduct their business affairs and live such lives as may please them, and yet be regarded as in good standing in the churches, especially if they are wealthy and somewhat clever. Members may attend the church services only occasionally,—may not even take part in prayer meetings, nor even have prayer in their own homes,—scarcely give a mite of their possessions to the Lord's work, yet, when they move away from our congregations, we give them letters certifying to their good standing. There ought to be an awakening along this line. In this fifth chapter of First Corinthians we have a precedent for church discipline which dare not be ignored.

I. The Authority of the Church to Discipline Its Members.

In many quarters there are those who question the right of the church to discipline its members. This is never done by those who have a proper conception of the Word of God and who are not longing to go after the world. The church has the inherent right to pass judgment upon its members. This right does not inhere in the officials merely, but the authority lies in the congregation as a whole. If the congregation has not this authority, Paul was in error when he held the congregation responsible for its administration. Paul was acting under the immediate direction of the Holy Spirit, and therefore his teaching was the will of God. (See ch. 14: 37.) If they had not the authority, then they were free from responsibility. He held them responsible, and censured them for not doing their duty.

II. The Necessity of Church Discipline.

1. To save the individual. The inspired direction touching the offender in this church was, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This discipline was for the *destruction* of the flesh but for the *salvation* of the spirit. The *flesh* means the evil passions. He does not say "for the destruction of the body," for in the fifteenth chapter he tells us of the glorious resurrection of the body. In all church discipline the good of the individual should primarily be kept in view. This dare not be neglected.

2. To keep the church pure. For the church to fail to pass judgment upon its members who sin, is to countenance the sin. To disregard sin in one, means to disregard it in all. Sin is a dreadful contagion. "A little leaven leaveneth the whole lump." Just as one rotten apple in a barrel of good apples may cause them all to rot, so one sinner in the church, undisciplined, may affect the whole body. The Lord cannot and will not bless that church which tolerates sin. Achan's sin and its disastrous consequences are a warning to all ages. Oftentimes a minister will be called to hold a series of meetings. He toils hard without results. He goes away poorly remunerated financially, and the people conclude that they have not had the right man. The real difficulty, many times, is that the church is tolerating some sin. Where the church is in proper condition, the humblest presentation of the Word of God brings results the most satisfying.

III. The Difficulties of Church Discipline.

1. The first difficulty arises from the consciousness of personal guilt on the part of the individual church members. Even those who are leaders in the church feel this. This causes them to shrink from bringing others into judgment when they themselves are guilty. Then, too, some use such circumstances as occasions to get even.

2. The second difficulty is human limitation. The imperfections of human knowledge render it extremely difficult to properly discipline members. Sometimes that which seems to be sin on the part of one does not seem so on the part of others,—and actually is not. While this is difficult, it is not impossible, for the Lord has said, "If any of you lack wisdom, let him ask of God." If selfish interests are left out, and the mind of God is honestly sought, there will seldom be a mistake.

IV. The Grounds of Church Discipline.

1. Licentiousness. V. 9. This should be strictly attended to, for we are in a very immoral age. Licentiousness is gnawing at the vitals of the home, society, the church, and the nation. Divorce is fearfully prevalent. "The records of the census bureau show that in the United States, during the last twenty years, there have been granted on the average, all told, twenty divorces per hour, and the average is rapidly increasing." The last year, in Peoria County, Ill., there has been more than one divorce for every five marriages.

2. Covetousness. V. 10. This, too, is a sin of widespread influence. All about us men and women are grasping after money. There are many in the church who are more interested in the accumulation of money than in the building up of the cause of Christ.

3. Extortion. V. 10. This has reference to the forceful taking of goods from another. It may be the taking of excessive interest, just because one is in a position to demand it. Or it may be the manipulation of affairs so as to bring about forced sales.

4. Idolatry. V. 10. This has primary reference to worship of false gods by the heathen, but has an application to conditions as they exist in many places today. Every man has his god. That which is uppermost in the mind and affections is one's god. Our activities constitute our worship. Various are the gods which Americans worship today, gold, pleasure, power, lust, beauty, dress, fame.

5. Raillery. V. 11. This applies to a slanderer and one who is abusive. Every such man should fall immediately into the judgment of the church. If he will not repent, he should be expelled from the church.

6. Drunkenness. V. 11. Every man who becomes intoxicated should be disciplined. This requires patient dealing, for many have inherited weaknesses along this line which require great efforts to overcome.

V. Salutary Effects of Church Discipline.

1. Upon the person disciplined. It seems from the Second Epistle to the Corinthians that the man disciplined in this case repented and was restored. While great care should be exercised, lest one of these little ones which believe in Jesus should be made to stumble, we should remember that if one is really a child of God, the discipline will have the effect of working repentance and reconciliation. It is said of a certain pastor, when, of necessity, a member was disciplined, that he earnestly remarked to the offender that his sin was of such a nature as to necessitate his being disfellowshiped, but that the church door was open for his return whenever he repented; and that if he was really a sheep he would come back bleating to get into the fold, and would not, as a pig, endeavor to root out the foundation of the church. The reason some parties try to destroy the influence of the church itself, when they have fallen into her judgment, is, because they were never Christians at all.

2. Upon the church itself. The best working churches are those where discipline is exercised. It is said of a certain church, where members were disciplined even for gossiping, etc., that scarcely a week passed by without conversions. What a happy effect it would have upon us if for gossiping, prying into other's business, dishonesty, lying, and all acts of immorality and evil conversation, members were brought into judgment! While we would insist upon rigid church discipline, yet we urge strongly that great care be exercised lest we transcend the limits of the infallible Word of God. We should most carefully distinguish between human and Divine standards.

North Manchester, Ind.

THE SERIAL STORY OF MISSIONS.

BY ADALINE HOHF BEERY.

TIME, from the year one on the earth to the daybreak of the last man's eternity.

PLACES, the intersection of every meridian of longitude with every parallel of latitude where two men look into each other's faces.

PERSONS, the family of Adam, to the youngest generation.

Scene I. An orchard in the plain of Babylonia, with a young man and his wife installed as horticulturists. They are God Almighty's first human children. Like a true parent, he explains their environment, their endowment, and the statute which is to govern the attitude of the one to the other. He tells them why he made them, and expects their interested

coöperation. Their mission is to prune, and cultivate, and raise apples and happiness for the glory of God. They also raise three boys. Lucifer gets hold of the gearing, a cog slips, and one of the boys, innocent and obedient, is thrust out of life, and buried outside the orchard wall. A blur is cast over the prospects of their posterity.

Scene II. God is tired of his first experiment, and decides to start over again, with another family,—a man and his wife, and three boys. For more than five hundred years this man goes in and out among his neighbors as a herald of righteousness. Blameless himself, yet his life and works are like a drop of water in a bottle of ink. God breaks the bottle, and washes away the stain with a colossal cloud-burst.

Scene III. A well-educated gentleman in the court of a Southern royal palace. The people of his own nationality are in serfdom. God commissions him to liberate them. After forty years of leadership, against tide, and desert, and famine, and complaint, and disloyalty, he at last sets them down at the doorway of their own country. His mission is ended, and God buries him high up in a mountain cleft.

Scene IV. A line of kings, deputies of the Almighty, on the supreme bench in the State of Israel. The scepter is handed from one to another, through a long succession. Their mission is to centralize and strengthen the government, to stand at the head of reforms and industrial enterprises, and to enhance the glory of divine worship. Some of them fail lamentably, but God suffers long. His work must be kept up, and he hopefully picks up another tool.

Scene V. A young president in the East, saying his prayers before an open window. Detectives report to their chief. He is thrown to the lions. They look at him in dumb astonishment, and he says his prayers again. At daylight, the chief, full of remorse, comes for him, and draws him up to safety and supreme dignity. He fills his mission by interpreting God in his own behavior.

Scene VI. An interregnum of four hundred years. The voices of the prophets, long unheeded, are silent. Out of idolatry, and treachery, and perverseness, and threats, and debauchery, and dependency, and captivity, is born an unrest, a fretfulness, a hope, an expectation, a longing. The horoscope of the heavens forecast the most stupendous event of the centuries.

Scene VII. A straw cradle in a rock stable. A Jewish infant crooned over by an adoring mother. An intensely brilliant star poised over the roof. Hovering above, a perfectly balanced choir of a thousand celestial singers, announcing the mission of the baby than cannot yet speak, "Peace and good-will to men."

Scene VIII. A lad of twelve on a visit to a theological seminary. His conversation with the doctors of divinity uncovers a rare spirit of investigation. The professors are amazed at his comments. In his absorption he forgets it is time to go home. His mother discovers him, her heart full of solicitude and mystery. On the way to their cottage, he gently reminds her of his mission—"Didn't you know that I must begin work for my Father?"

Scene IX. A traveling evangelist, stopping at village chapels and city churches, preaching the Gospel of love and helpfulness. He practices his own decalogue rigidly. He is at once stern, tender, thorough, compassionate, winsome, commanding, patient. He foregoes the comforts of a home, that he may teach others how to make happy homes. He interprets the law in such a way that he may cement the brotherhood of man. He personifies the spirit of sacrifice for the common good. "That all men may have life," is the spur of many a weary tramp and lake excursion and mountain vigil. His sincerity, his breadth, his intensity, invest the story of missions with a new color,—a startling clearness, an unearthly whiteness, a glimmer through the loop-holes of heaven's battlements. For the illumination of the men of his time, and all times, he pays the extreme price of his heart's blood.

Scene X. Fifty days later. At the close of a ten-day prayer meeting in the metropolis, there comes, in vivid response, the sound of power, and the apparition of speech. A bit of flame is distributed to each one present, and, with the soul afire, as many tongues begin discoursing in untaught languages, not of the decalogue of Sinai, but of the monologue of Olivet,—*love.* The throng in the open look at one another astonished. Every one understands, though they represent every known nation. The disciples eagerly accept the Great Permission to teach and baptize, and the seed of the Kingdom is carried around the compass. The rock foundation of the church is laid.

Scene XI. A tangled wilderness under the equator. A tribe of black barbarians, scarcely distinguishable in intelligence from the curious chimpanzee of the same forest. A white foreigner, with God's label over his heart, makes a long journey, beset with infinite perils, and sets up a prayer-tent in the jungle wilds. He effects the subjugation of the savages by the miracle of love. The dissuasions of friends at home prevail not. God has sent him to rive the clouds over a dark continent, and he loves God most of all.

Scene XII. A city in the center of civilization,—a vast aggregation of marble homes, steel sky-scrapers, brick flats, and wooden slums. The streets are aswarm with human beings. There are cathedrals and churches and temples up town, but down in the grime and racket and destitution of the wharves and sweat-shops, there are whole colonies that worship only Beelzebub. Picking his way carefully but firmly, a man in the livery of the Gospel, with an S on his coat-collar and one on his soul, gets to the heart of the congestion, engages with the prince of darkness, and with his captured scepter writes the name of Jesus Christ on the paving-stones. As the elbowing crowd spell out the magic letters, a light—that light which never was on sea or land—begins to burn in those faded eyes, and transmutes their sin-soaked bodies into houses for a Holy Ghost. God and one make the miracle easy.

Scene XIII. A merchant prince, with a thousand employés. He pays everyone a living wage, and manages to visit every department occasionally. With a kind word here, and an approving smile there, he leaves a trail of good feeling all over the store. If he meets one of his poorer clerks on the street, he does not hesitate to lift his hat, with a gracious courtesy. He provides a rest room, with library privileges, for the shop-girls, weary of the monotony of measuring muslin. He creates enthusiasm and warm coöperation in all his plans. His life is an object lesson in integrity, and as refreshing as the water in the shady spring under the willow.

Scene XIV. A cottage in the backwoods. No trains, no trolleys, no near neighbors. No brussels rugs, no lace curtains, no piano. No servants, no oil paintings, no bank account. A woman of thirty-five, with straight, brown hair which she has not time to crimp, a dark gingham dress of which there was not enough goods to make a flounce, and two hands neither white nor smooth. Her days, save the seventh, are all alike,—rise, work, eat, work, sleep, and work again. The weeks are all cut over the same pattern,—washing, ironing, cooking, mending, scrubbing, baking, with a little journey for the cow in the meadow-lot for recreation. But her tea-kettle sings, her baby laughs, and her husband kisses her when he comes in from plowing. She is queen of a home, by Divine appointment.

Scene XV. An upper room on a quiet street. The hangings are white, and the afternoon sun puts a golden glow on the plain furniture. On the wooden bed a woman has lain for an average lifetime, needing as much care as an infant. The Angel of Pain is almost constantly at her side. There is an aureole about her head, but it is felt rather than seen. Her chamber is a dispensary of blessings. Whether her pensioners bring business perplexities, or domestic problems, or sudden griefs, or long-lived discouragements, with serene face and gentle inflection she is ready with golden texts to fit, that warm, and clarify, and strengthen every soul. The rich are pleased to bring their bounty, that she may distribute to the poor. She is a ministering angel, and the only Savior some people know. She is kept on her pillow that she may have time to bind up, and heal, and comfort, and teach, and learn.

Scene XVI. This is a moving picture. A vast congregation of humans,—black, brown, red, yellow,—making idols out of their degraded imaginations, without conscience, without parental affection, without freedom, without knowledge, without sanitation, without a buoyant hope of a future existence. A message of emancipation, announced one expectant midnight on a starlit sheep pasture. A little group of white men and women in the stirring West, with a mighty conviction that this message ought to be carried beyond seas, looking up, and waiting for the church to give the word, "Go!" Another little group bind themselves together to make that word possible. By practicing the rudiments of self-denial, they are able to surrender an hour or two, a dime or two, a ribbon or two, a pleasure or two, occasionally, and by such cheerful economy provide transportation and a living to the called. The chain of God's plan has no longer any missing links. His church is awake, the tithes are coming in, the volunteers are sent, the heathen hear the throbbing Gospel story, and the ends of the earth are saved.

The story breaks off here, but the curtain does not fall yet. There are a million chapters to be added and acted, all over this planet, till Jesus comes. Shall we be collaborators with him, that the climax may be the superlative delight of the ages?

Huntingdon, Pa.

COUNTRY OR CITY?

BY H. M. HARVEY.

THE article by A. V. Sager in the MESSENGER for Jan. 30 is one of interest to us, as a church, and as a people, and there are a few things more about it that ought to be mentioned, while the subject is before us.

It was my good fortune to be reared on the farm and to know full well how the rural youth longs for the golden fancies of the mystic city; also to know how imagination tries to see things in that place which it has never before seen. Many of the stories that float out into the country and fall upon the ears of the lad there, are only told in part. The half, only, is told,—not the dark side either.

The occasional visitor to the city is not likely to see the miseries of the place. More probably he walks up State Street or Fifth Avenue. Perhaps he goes into a park or two and sees the gayety and beauty of the place, with somewhat of a glance into the commercial center. Thus he can tell a fanciful story, of course. It is not so often that the congestion of tenement and flat life is investigated, with their bad air and rickety stairs. A dozen and one other things, that are not agreeable, are, perhaps, not mentioned.

There is the "more money" idea that is so enticing to the hopeful youth. Likely it is true that wages are better in the city, but what about the car fares that must be paid each morning and evening? What about the greater expense of living in the city, and larger amounts spent for clothing? Then the rent, also, is an item.

"Yes, but it is not so monotonous in the city." Perhaps you think it is not monotonous to work at one thing all day. That is what the common laborer is compelled to do in the shops and factories, where most of that class finds employment. Modern piece manufacturing makes that necessary. One person does but a single thing to the article, and then passes it on to the next one, who puts another touch on it, and in turn passes it to the next. I would count that more monotonous than doing farm work, which is varying more or less, from day to day. Is there much variety in standing at a tall desk and working over a ledger or a journal day after day? To be penned in a small booth, and hand out merchandise, does not partake of the romantic as much as it seems to, at first sight.

"Then that freedom that the city affords! You can go when you want to. Nothing to hinder you. The street cars run to every part of the city. One always has good roads." That is true enough if you mean to speak of the people who have plenty of money and to spare, but for the man who makes his living by work, it is only one of the songs that the Sirens sing. The fact is that you can only go "when the boss says so." If you are a part of an establishment, and part of that establishment depends on

(Concluded on Page 140.)

THE ROUND TABLE

REBAPTISM.

BY J. Y. HECKLER.

In Eph. 4: 4 we read, "There is one body." 1 Cor. 12: 13 says, "For by one Spirit are we all baptized into one body." In Rom. 12: 5 we read, "So we, being many, are one body in Christ, and every one members one of another."

Of this body Christ is the Head. "And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead." Col. 1: 17, 18.

This is the body (the church) complete, with Christ, the head of the body. Now, to become a member of this body, there is but one way, and that is by baptism. "Know ye not that so many of us, as were baptized into Christ were baptized into his death?" Rom. 6: 3. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27.

But there are also numerous other bodies in the world. The different lodges are bodies. So, also, the different churches are bodies. In almost all instances there are members of these different lodges in these churches, but is Christ also the head of these bodies? "Is Christ divided?" 1 Cor. 1: 13. Christ told his disciples, "I have chosen you out of the world."

The lodge is an institution of the world. Thus the churches that harbor the lodge, harbor the world. Consequently they are bodies of the world.

The body that is governed by the laws of Christ has accepted Christ as its head, and is the body of Christ. The body that does not obey the laws of Christ, has rejected him as its head, and, consequently, is not the body of Christ, for "he became the author of eternal salvation unto all them that obey him." Heb. 5: 9. So, then, when any one, for any reason, feels dissatisfied with the body with which he is connected, let him go back to where he made the first mistake, and come and be baptized into the body that is the body of Christ. Then all controversy will be at an end, and the church will have a safe, open way for the future.

Alvo, Nebr.

THE PASSING OF BRO. C. H. BALSBAUGH.

BY D. B. MENTZER.

How painful is the loss of a man or woman, full of good words and good works! The world around us so much needs such divinely-consecrated souls that we may well mourn their departure. While we remember, with much gratitude, the great good they did, we are inclined to think of the good they might yet have accomplished, in making the world better, and furthering the saving work of the kingdom of our Lord. May we not hope and pray that their work, so well begun, shall be continued by others whom our Lord shall raise up in due time!

So enlarges my thought as I am meditating upon the loss of a personal friend and brother,—the late C. H. Balsbaugh, of Union Deposit, Pa., whose writings I so much esteemed.

I feel a personal loss. His passing is like unto a dream,—I can scarcely realize it as a fact. But we must learn the lessons of the Divine Teacher. Our Heavenly Father is gathering his elect children home. One after another is passing over the little river of death, and landing on the evergreen shore, amid the welcome plaudits of the blessed angels of God.

Brethren and sisters in the Lord, shall not our bereavements draw us still nearer the tender, loving heart of our Divine Savior? O that we were all beloved disciples!

Waynesboro, Pa.

ANGER.

BY J. H. MILLER.

Let not the sun go down on your wrath.—Eph. 4: 26.

Paul knew the dangers of a man whose angry passions overruled his better judgment. Many words have been said in anger, that have led to blows and perhaps death. James 3 gives a glowing picture of a fiery tongue. Some people are so easily irritated that they lose all control of themselves. Solomon has well said: "He that is slow to wrath is of great understanding, but he that is hasty of spirit, exalteth folly." A person with a vicious temper can overcome that disposition by asking God to help him and then be willing to apply the help.

Anger and temper are twin brothers. It does no good for any one to get angry; it merely shows the weakness of the individual. Anger, when kindled, will turn to wrath. James would have us to be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God. A passionate temper unfits man for business; it will rob him of his better judgment and destroy his influence in society. One angry word may result in blows, and send a man to the gallows. How careful and prayerful we should live! A bee, when angry, leaves his sting, but a man still stings on and on. He is not as wise as the little bee.

It would be a blessing to humanity if the lesson of the little bee could be applied to the life of each individual,—get the sting of sin down and out of the heart. It is a great pity that men do not study the peace principles more. Peter must have had a little of this spirit when he cursed and swore and denied his Lord. Later on, when he became fully converted, his better judgment came to him, as a true soldier of the cross.

Goshen, Ind.

UNIFORMS.

BY MERLE MEAD.

This is an age of uniforms. Every secret society has its own uniform and every member of the society is proud of its uniform, although the character of the uniform, as well as what it represents, makes it impracticable to be worn except upon special occasions. Baseball players have their uniforms; also football, tennis, golf, etc. These uniforms are made so as to readily identify those belonging to the same class. Every one who joins any of these organizations is anxious to obtain its uniform.

There is another uniform. It stands for a characteristic that is in place at all times and on all occasions. It is a great convenience to the wearer, as it is both comfortable and economical. It frees the wearer from the tyrant fashion and enables him to set aside a much larger per cent of his means for the glory of God. Some wear it because they have realized its utility and love it. Some wear it from a sense of duty and make it take the place of the characteristic which it is supposed to represent. Some wear it under protest, because their would-be friends demand it. Some wear it on the sly, hoping to share its benefits without radiating its light. It is admired when seen on those whose lives are in harmony with it. It is longed for by many who are oppressed by the tyrant fashion. It is respected by all, and is within reach of all.

Many do not wear it because it has never been brought to their attention. Others refuse to wear it because some who wear it have brought it into disrepute, giving out the impression of "wolves in sheep's clothing." Some would like to wear it, but fear the ridicule of those who understand not its worth.

Girard, Ill.

KEYS.

BY IDA M. HELM.

There are many kinds of keys, and they are used to open different kinds of doors. Cain used the key of anger, and it opened the door that sent him into exile and made him a fugitive and a vagabond on the earth. Saul used the key of self-sufficiency, and it opened the door from which he was hurled into destruction. Ananias and Sapphira used the key of avarice, and it opened for them the door of the grave. Judas used the combination key of greed and theft, and it opened for him the door of hell. Stephen used the key of righteousness, and it opened the door of heaven, for he said, "Behold, I see the heavens, opened, and the Son of man standing on the right hand of God." John used the key of love, and it opened for him the door of Jesus' love. He is called, "That disciple whom Jesus loved." What kind of keys are we using?

Ashland, Ohio.

THE POWER OF THE BIBLE.

BY JAMES A. SELL.

The power of the Bible can be plainly seen in the effects that it has left upon the people of the earth who have given any considerable heed to its teaching. It is almost sure to convert even the most skeptical who consent to read it, with a view of knowing its real import. It subdues the tiger passions of man, and changes his nature to one of mildness, purity and peace. It lifts nations from savagery, ignorance and superstition to enlightenment, intelligence and prosperity. And with all that it has done, in transforming either individuals or nations from a lower to a higher plane, it does not yet appear what it is capable of doing, for very few, if any, individuals, and no nations, have ever yet consented to its full sway or power, to do for them what is contained in its intrinsic worth. It goes with us into life's experiences, pointing out the way of duty, making our life useful, giving light in darkness, comfort in sorrow, defense in trouble, and joy and peace in the dying hour.

Hollidaysburg, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, March 7, 1909.

NEW LIGHT UPON OLD SCRIPTURES.

Acts 8: 32-40.

I. The Eunuch Reading the Scriptures.

1. About Christ in prophecy. Isa. 53: 7, 8.
2. We have a "more sure word of prophecy." 2 Peter 1: 19.
3. And we are commanded to read it. John 5: 39.
4. We should prize the privilege. Job 23: 12; Jer. 15: 16.

II. The Soul-Winner.

1. Hurried to the Eunuch. Vs. 29, 30.
2. Introduced himself. Vs. 30, 31.
3. Preached Jesus to him. V. 35.

III. Results:

1. He believed, confessed and obeyed. Vs. 36-38.
2. Went rejoicing. V. 39.
3. And Philip went soul-winning. V. 40.

Note.—1. Christ is the central figure of the Old Testament.

2. As soon as one becomes a true penitent, he desires to confess Christ.
3. No better, no simpler, no more expressive, and surely no more scriptural way of confessing Christ has been found than that of baptism. Mark 16: 16; Acts 2: 38; 22: 16; Titus 3: 5; John 3: 5.
4. Pray for grace to overcome the criminal neglect of reading the Scriptures. The Bible is to be our delight. Psa. 1: 2; 119: 16, 24, 47, 72, 97, 111; Acts 17: 11.

Song.—"Cling to the Bible," etc.

PRAYER MEETING

For Week Beginning March 7, 1909.

TESTS OF DISCIPLESHIP.

Luke 9: 23-27.

1. Self-denial and Cross-Bearing.—"If any man would come after me, let him deny himself, and take up his cross daily." (Verse 23.) Our sinful self is hard to overcome, and, if we are not very careful, it will cause us to reject Christ and all that his dear name implies. Self must be denied,—root and branch,—if we would follow the steps of him who "pleased not himself." We must ever "glory in the cross," and bear it gladly. It is not thrust upon us against our will, but is ours by choice, to take it up daily, for Christ's sake. We must bear the cross until it is no longer a cross, but a joy forever. 2 Tim. 2: 11, 12.

2. Earthly Loss and Heavenly Gain.—"Whosoever shall lose his life for my sake, the same shall save it." (Verse 24.) Only those who have spiritual discernment can see the full beauty of a life wholly devoted to Christ. Such a life counts. It means service for Christ amid the frowns of a scoffing world,—never despairing, but looking forward to eternal joys. Any life that does not strive to reach the highest ideals,—no matter what the cost to self and earthly joy,—is a loss,—an eternal loss. Philpp. 3: 7, 8; Luke 9: 25.

3. Standing up Boldly for Jesus.—"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory." (Verse 26.) Christ and his Word stand and fall together. We cannot trifle with his Word, without trifling with him. As his ambassadors we must faithfully represent both him and his Word. Christ left heaven and its joys that he might become "obedient unto death" for us. Shall we be found wanting in our allegiance to him who has done so much? Rom. 1: 16; 2 Tim. 1: 12.

HOME AND FAMILY

THE LOTOS-LAND.

BY ELIZABETH D. ROSENBERGER.

"In the afternoon they came unto a land
In which it seemed always afternoon.
A land where all things always seemed the same!
And round about the keel, with faces pale,
Dark faces pale against that rosy flame
The mild-eyed, melancholy lotos-eaters came."
—The Lotos-Eaters.

"I MUST say I never did see anybody that could take life any easier than old Aunt Viney. There we were all at work at the sewing, making clothes for her grandchildren. Poor things, they need 'em bad enough! And Aunt Viney couldn't come to the sewing to help. She said she had ironed in the morning, and she 'lowed the neighbors might be in, in the afternoon; so she stayed home just as comfortable. She has no more consarn for them children than if they belonged in the next county."

Here Sister Cleggett paused for breath, and Sister Roger took up the tale: "That's jest it, Aunt Viney will take things easy, an' her children, grandchildren an' neighbors has to suffer for it."

Another sister then remarked that Aunt Viney had learned how to live without working or worrying, and there the subject was dropped altogether.

Aunt Viney had found it easier to float with the stream than to row and pull oars for herself. She had never experienced the joy that comes to him who has dared fate to do her worst, and then given his best efforts to win success. In her dreams of easy content such effort and labor had no place; she only wanted to be left alone and she never could bear to be bothered and troubled with children. Hamerton says that life is much more vivid to some people than to others. To "make life vivid"—that is alive to men—is the duty of our teachers. In one sense we are all alive until we are ready for the services of the undertaker. But many of us, in the greatest things, and all of us, in some things, have a name that we live, yet we are dead.

As Aunt Viney could not be made to realize the claims of her grandchildren, so we are not alive to a sense of our duty. The lotos-eaters were pale and weary; their voices were thin as voices from the grave, and they seemed to be in a deep sleep even when they were awake. They wondered why life should be all labor. All they wanted was to be left alone in dreamful ease. Some of us know of the realities, to which we should be alive, only by report and hearsay. The deficiency of our life in spiritual things is seen in the way we shirk our common, every-day duties. When we do the work which lies nearest, the harsh struggle drives us nearer to God for help, and we understand then this saying of Jesus, "I am come that they may have life and have it more abundantly."

Do you remember the contest on Mount Carmel, when Elijah stood, one man against king, prophets and nation, and his splendid faith and courage won the victory? Are you surprised that, immediately afterward, he fled from his duty? God met him on Mount Horeb and asked, "What doest thou here, Elijah?"

When you come to think of it, he had nothing to do there. He was in an empty wilderness; he was alone. There were no persons within reach to whom he could carry comfort or help. Far away there were many people in Israel who could have been made better by Elijah's ministry, but he did not seem to be troubled about them. Elijah is tired of everything and has run away.

There are a few people who follow his example, even today. Perhaps they were trying to reorganize a Christian Workers' meeting, and as one name after another was called to serve on a committee, the answer invariably was, "I positively will not serve; do not count on me." Still they had only the flimsiest of excuses. They were anxious to rest; they wanted to remain in the Lotos-land, and dream peaceful dreams. The drudgery, the tiresome work, the little tasks, did not appeal to them.

"Some way I don't feel the interest in church and Sunday school that I once did," said a brother. The matter did not seem to trouble him. If he was not interested, he could stay at home from the services most of the time, and so his seat was empty. He was in the Lotos-land of religious indifference, and felt just as good when he remained at home, as when he went to church. Ah, but he forgot that we should assemble with the saints, whether we are interested or not. We really have no choice in the matter. If we are the servants of Christ, we shall go to church to learn more of our Master, and study his commands. The Lotos-eaters never left that land. They forgot home and daily duties. Their cry was,

"Let us alone,
What pleasure can we have to war with evil,
What peace in ever climbing up the yielding wave?"

God came to Elijah at Horeb and asked him, "What doest thou here?" Elijah had no duty, no errand at Horeb. But, after talking with God, he was ready to go back and take up his work again. Love is a living, active force; it is the impulse which urges to action. Man was made to love God and keep his commandments. The test of love is obedience.

A religion of personal love is ever buoyant with the impulse and touch of personal character. Many and many an evening Peter and James and John must have rocked in their boat on the lake, watching the sun sink below the hills that lay behind Capernaum, and wondering whether it would always rise on days as monotonous as those that they were living. But from the time that they looked up from the nets that they were mending, and saw Jesus, every new day was a new blessing to them.

The Master has something for us to do each moment. That door of "tribulation," whereby we enter the kingdom, stretches across every path. It does not open into the Lotos-land of ease and indifference. He who enters the door finds it strait, and the way is narrow, but it leads to life eternal. Fight indifference as you value your spiritual life. This careless ease is the most dangerous, insidious foe that confronts the Christian. Indifference drives you into that Lotos-land where men dream their lives away, idly waiting in dull content for whatever may come. They having a name to live are dead.

Covington, Ohio.

SISTERS' AID SOCIETIES

GLEN HOPE, PENNSYLVANIA.

Our sisters' aid society at this place met for reorganization Feb. 3, with Sister Ellen Kitchen, president; Sister Sarah Kitchen, treasurer, and Sister Amelia Kitchen, secretary. We have quilted five quilts and one comfort. We meet on Wednesday of each week, with an average attendance of seven. We bought carpet, matting and window shades for our church, amounting to $42.31; paid $1 for prayer coverings, and sent the Messenger to one family. We have a balance of $6.25 in the treasury.—Amelia Kitchen, Mahaffey, Pa., Feb. 7.

KIRKPATRICK, INDIANA.

The aid society of the White church congregation began this year's work with $10.80 in the treasury. During the last nine months we paid out $13.36 for repairing the church; gave $5 to a friend here at home; gave clothing, comforts, quilts and provisions to a family who met loss by fire; paid $2 for Messenger subscriptions; $4.80 for bonnets for the poor, and sent one box to Indianapolis. We go into homes and do plain sewing at ten cents each per day. We also make comforts, aprons, bonnets and anything in the line of sewing which we think we can sell. From March 18, 1908, to Jan. 1, 1909, we received $64.39.—Laura V. Myers, Sec., Kirkpatrick, Ind., Feb. 2.

PAINTER CREEK, OHIO.

Our sisters' aid society met Jan. 14 for the purpose of reorganization, with the following officers: Sister Martha Minnich, president; Sister Emma Fourman, superintendent; Sister Call Neff, treasurer; Sister E. Unger, secretary. During the past year we held thirty-one meetings,—sixteen all-day meetings and fifteen half-day meetings. Nine was the average attendance. We quilted, pieced comforts, made bonnets and clothing for the poor. We sent to the different missions six boxes of clothing, containing 311 pieces, valued at $115.30, and sent $5 to world-wide mission fund. We received $19 for work done, $12.66 as donations, and $14.21, the amount of collections during the year. At the close of the year we had $2.75. Emma O. Fourman, Sec., R. D. 2, Arcanum, Ohio, Feb. 1.

FREDONIA, KANSAS.

The sisters' aid society met Jan. 27 and reorganized for the present year, with Sister Almira Joyce, president; Sister Ellen Sell, vice-president; Sister May Sell, secretary and Sister Bowman, treasurer. Our average attendance during the year was seven. Our work was largely that of making quilts, comforters, caps, etc. Three sacks of clothing and five dollars in money were sent to the Kansas City Mission as a Christmas donation. Some of the money was turned over to our Sunday school for work here at home among the children.—May Sell, Fredonia, Kans., Feb. 10.

WAYNESBORO, PENNSYLVANIA.

The sisters' missionary circle of Waynesboro, Pa., held thirty-six meetings during the year 1908. Comforts, quilts, clothespin aprons, bonnets, etc., were made. Sewing was done for a few Sunday-school children. Groceries were given to some poor families. At Thanksgiving four barrels and two sacks of clothing and provisions were sent to Brooklyn, N. Y., and Washington, D. C. Furnishings, estimated at $75, were sent to our new Old Folks' Home at Mt. Holly, Pa. Our total receipts for the year were $87.56. Total expenditures, $79.51. Sister Emmert, mother of Bro. J. B. Emmert, is our new president.—Sudie M. Wingert, 203 S. Broad Street, Waynesboro, Pa.

NORTH LIBERTY, INDIANA.

The sisters' aid society of this congregation met, during the year 1908, in nineteen all-day meetings, with an average attendance of seven. We made 135 different articles, consisting of sunbonnets, aprons, dusting caps, etc., and received $75.37 from sales. The amount of $10.75 was received as donations, making a total of $86.12. We purchased carpet and wall paper for our churchhouse in town. Donations to the poor and for missionary purposes were made at different times. We decided to give $5 towards work on the Oak Grove house. At the close of the year we had $7.82 in the treasury. Sister Mary Lammedee is president; Sister Mary Early, vice-president; Sister E. Ebie, treasurer.—Mrs. E. N. Heim, North Liberty, Ind., Feb. 11.

FISHERSVILLE, VIRGINIA.

During the year 1908 the sisters' aid society of the Mt. Vernon congregation held thirteen meetings. We began the year's work with $6.51 in the treasury. Expenses amounted to $5.48. Received from fees, $11.56; $1.85 from donations, and sold goods to the amount of $14.36. We gave $5 to the minister's wife; $1.50 to the Old Folks' Home: $5 to the district meeting; $10 to Annual Meeting; sent one box of clothing to the Staunton Mission, and aided the poor some at home. At the close of the year we had $6.62 in the treasury. Our present officers are as follows: Sister Lula Loving, president; Sister Annie Bradley, vice-president; Sister Nora Kindig, treasurer, and the writer, secretary.—Myrtle Cox, R. D. 1, Fishersville, Va., Feb. 8.

CONESTOGA CHURCH, PENNSYLVANIA.

Our circle was organized six years ago. Since that time we have held monthly meetings, with a fair average, in at least twenty-five different homes. We are aiming to follow the example of the founder (Dorcas) of this work, hence look up the deserving ones,—such as the aged, the sisters with large families, those having sustained losses by fire, orphan and motherless children. Besides this we have been able to make annual shipments of ready-made garments, bedding, etc., to the missions of several of the larger cities. When we take into consideration that we are in a rural district, and have meetings as far as seven miles apart, we feel to thank God for the inspiration. Our object is to build each other up and to further God's kingdom. Sister Lottie A. Sheaffer is president; Sister Sallie Kulp, vice-president; Sister Theo. B. Myers, secretary; Sister Mary Kurtz, treasurer.—Lottie A. Sheaffer, Bareville, Pa., Feb. 10.

BRIDGEWATER, VIRGINIA.

During the year 1908, which closed Dec. 31, our aid society held twelve regular meetings and five called meetings, with an average attendance of twelve, the number enrolled being twenty-four. We made ninety prayer coverings, three comforts, one quilt, also forty-three other articles. We received $185.72 for work done, fees, donations, etc. Our expenses amounted to $85.80. A set of chairs for $4.75 was secured for our society rooms; $11.64 was paid for chairs for the churchhouse at home. We gave $8.71 to the needy at home; sent $16 to India for the support of an orphan; $15 to the mission at St. Joseph, Mo.; $5 to the church at Staunton, Va.; $10 to the Orphans' Home at Timberville, Va., and $15 to the Brooklyn Mission, leaving a balance of $13.82 in the treasury. We sent one box of bed clothing, etc., to the Old Folks' Home at Timberville; one sack of clothing, and literature, to Humeston, Iowa, and one box of eatables to a poor family in our own congregation. The following are the officers for the present year: Sister Sue Floyd, president; Sister Ella Flory, vice-president; Sister Lizzie Thomas, secretary, and Sister Ida Fry, treasurer.—Ella Flory, Bridgewater, Va., Feb. 9.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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BRO. S. S. BEAVER, of Shamokin, Pa., is planning to locate in the Maiden Creek church, same State.

THE district meeting of Southern California and Arizona convenes in South Los Angeles March 25, at 9 A. M.

As the fruits of a series of meetings, held by Bro. F. A. Myers, of Maple Grove, Wis., five united with the church.

DURING the late revival services at Bellefontaine, Ohio, conducted by Bro. Arthur S. Workman, five came out on the Lord's side.

BRO. ISAAC FRANTZ continues his meetings in the Baugo church, Ind., and when last heard from there were nineteen more applicants for membership.

THE Brethren in Southern Pennsylvania hold their district meeting in York, April 28, beginning at 8 A. M. The elders will meet at 10 A. M., the day before.

BRO. J. U. G. STIVERSON did some effectual evangelistic work at Sunnyside, Wash. Eleven were baptized, three reclaimed and three await the initiatory rite.

BRO. C. P. ROWLAND, of Lanark, Ill., who is spending most of his time in evangelistic work, commenced a series of meetings at the Barron church, Wis., last Sunday.

BRO. S. E. YUNDT and wife, of Pomona, Cal., are spending the winter at Bridgewater, Va. They are planning to attend the Annual Meeting at Harrisonburg the coming June.

IT is said that the preaching of Bro. Geo. L. Studebaker, during the late revival at Sidney, Ohio, had the gospel ring about it. Eleven believed and were added to the church by baptism.

WE would like to correspond with parties having copies of the Brethren Almanac for 1889, 1891 and 1900. We should also be pleased to secure a set of the Almanac from 1870 to 1885. Address MESSENGER, Editorial Department.

BRO. LEVI S. MOHLER, of Pennsylvania, changes his place of residence from Dillsburg to Elizabethtown, and should hereafter be addressed accordingly. He will now be at liberty to devote more time and attention to the work of the ministry.

FOR about thirty years the Brethren at Huntingdon, Pa., have been holding their services in the college chapel, but there is now a movement on foot to build a church, and it is hoped that the building will be completed before the close of another year.

BRO. EDWARD FRANTZ, of McPherson, Kans., gave us a very unexpected call, last week, on his return home from visiting some of the schools in the East. In company with Bro. John Calvin Bright, he visited the schools in Virginia, Maryland and Pennsylvania, and has much to say concerning the kind treatment accorded the committee. He spent the greater part of one day in Elgin, and we all enjoyed his visit.

BRO. JOHN STUMP, of Texas, is now at Omaja, Cuba, where he may be addressed until further notice. It will be remembered that he made a fine proposition to members wishing to settle on his lands in Texas. The proposition, we understand, is still open.

THE revival work in the Pleasant View church, Tennessee, conducted by Bro. A. M. Laughrun, still continues with a growing interest. Forty-three discourses have been delivered and the whole story of the Gospel has not yet been told. Fourteen have received baptism, three await the rite and four have been reclaimed.

WE were with the Brethren in Chicago last Sunday morning and had the privilege of addressing a packed house. Here we had the pleasure of meeting Bro. J. H. Neher, of Hudson, who is spending a few days in the city. We also noticed Bro. W. R. Miller in the audience. He has been in the lecture field the greater part of the winter, and is at home for a short time only.

ON page 144, this issue, will be found an important announcement regarding railroad arrangements for the Annual Meeting, to be held at Harrisonburg, Va., beginning June 1. It will be observed that in the Central Passenger Association the rate for the round trip will be practically one and one-half fare. This is as good as we had it when one-half fare was granted on the three-cent-a-mile basis, and is certain to insure a good attendance. We hope to be able in due time to announce similar rates for the West.

THE February issue of the *Children's Friend*, an interesting monthly published at Stillwater, Okla., and edited by Bro. D. E. Cripe, contains an excellent article on the work of Bro. Levi D. Mohler, whose death was mentioned in the MESSENGER a few weeks ago. The paper is published in the interest of the work in which Bro. Mohler was engaged. Any of our readers, who are interested in caring for homeless children, will do well to have Bro. Cripe send them a few copies of his splendid little paper. Do not fail to enclose some stamps. The price of the paper is 50 cents a year.

THE natural surroundings of the "Home for the Homeless," of Eastern Pennsylvania, at Manheim, have been found to be unfavorable for an institution of its size. Feb. 2 a vote of the donors was taken, resulting in the trustees being authorized to select a new site, and proceed to erect new buildings. A site has been selected near Neffsville, in Lancaster County, between Lancaster City and Lititz, along the electric line. Bro. I. W. Taylor and wife have been appointed to take charge of the institution, and will enter upon their duties April 1. After that date Bro. Taylor should be addressed at Manheim, R. D. 4, instead of Ephrata.

A CORRESPONDENT at an isolated point, where meetings are held once a month, says that the people of that community are losing confidence in the Brethren, because they so often fail to fill their appointments for preaching. For the few members, residing in the community, this neglect, upon the part of the ministers, is very humiliating indeed, and the neglect does more harm than the preaching does good. It is better to have no appointments at all than to disappoint the people even for a few times in the course of a year. When a minister makes an appointment, he should see that it is filled and especially so when it is in a locality where there is no other minister.

DURING the recent Special Bible Term at Bridgewater College, Va., Bro. W. I. T. Hoover gave ten lectures on the divinity of Christ that are said to have been both instructive and helpful. In view of the loose religious views held by hundreds of schoolmen, the lectures were timely, and put people to thinking along right lines. In a dozen of the theological schools in America and Europe the divinity of Christ is denied, and he is looked upon as little more than an ordinary man. When the people once cease believing that Jesus is the Christ, the Son of the Living God, they will have but little use for the New Testament and the doctrine it teaches. It might be well to have a few sermons on the subject in all of our churches.

AT Seattle, Washington, some things are done on a large scale. We are just in receipt of the *Seattle Times* for Feb. 14,—an anniversary issue, weighing nearly three pounds. We glanced over it, but can take time to read only a small part of the paper. There is too much of it for common mortals. It happens to be a Sunday issue, and there is enough matter in it to keep some professing Christians from church a whole month. Well, we admire enterprise. We are glad to learn of the success of the *Times* Publishing Co.; we congratulate the editors on their success in bringing out such a newsy paper, but we do wish the lack of demand for Sunday papers were such as to make it convenient for the publishers of the great dailies of the land to help remember the Lord's Day to keep it holy.

WE learn of a few more congregations that must be badly torn up, in order to build up other churches in new localities. This is done by members who insist on moving from one new country to another, never staying at any place long enough to establish a permanent home. We like the idea of building up churches by emigration, but if some of our members are not careful, they will get so in the habit of moving that they will move themselves poor. As much as possible let those, having good homes, make the best of them, and do what they can to build up the church in their part of the Lord's vineyard. We do not wish to discourage members who should change locations on account of health or to find a mild climate, or to better their condition, but they should not get so fixed in the habit of moving that they cannot find a country good enough for them. Then there are those who are continually looking somewhere else for an earthly paradise, while, with a little thought and care, they might easily make a paradise where they are living, and thus save the trouble and expense of looking elsewhere for one.

A CORRESPONDENT calls our attention to the report of certain eminent physicians of Europe, who claim that the heavy mustache, worn by many men, is the lurking place for thousands of dangerous microbes. Especially is this true when the mustache covers a part of the mouth. When receiving the salutation from a diseased member, having a heavy mustache, there is danger of also receiving into the system germs of disease. He offers this as a reason against brethren wearing a heavy mustache. He then adds that drinking from the cup that has been passed to a member whose mustache is long enough to get into the wine, is hardly decent, to say nothing about the microbes that may find their way from the mustache of a diseased person to the cup. He argues that those, who persist in wearing a mustache, should either keep it well cut back or stay away from the communion table. He would also have them salute their brethren just as little as possible. It may yet be shown that the custom of our ancient brethren, in shaving the upper lip, or keeping the mustache well cut back, was a very good policy, after all.

SOME of the members in North Dakota are not likely to be accused of disregarding the Scripture which says we should not neglect the assembling of ourselves together. We hear of a young sister walking nearly five miles to attend Sunday school, and a young brother, ten years old, walking the same distance, with mercury twenty-eight degrees below zero, in order to be present at a council meeting. It is a pity we do not have more members of this sort. Just think of a congregation of three hundred members, and every one of them going to meeting on Sunday morning! All of the neighbors would conclude that these members are so full of the Holy Spirit that they cannot stay away from church. Talk about a consecrated membership! Get all the brethren and sisters, young and old, so thoroughly interested in the religion of the New Testament that they cannot be kept away from the assembly of the saints, when they are able to attend, and the consecration problem will solve itself. It is difficult for the Almighty to consecrate a man while he is sitting still, but get him to move in the right direction, and there is a chance of doing something for him.

FINAL RESTORATION.

As a body, the Church of the Brethren has never been materially disturbed by the preaching of what is known as the "final restoration doctrine," but in some localities the peace and prosperity of congregations have been greatly affected. The doctrine seems to have been made somewhat prominent in the churches established in Kentucky, in the early part of the last century, and, along with other false teachings, finally resulted in destroying all the Brethren churches in the State. In time it became necessary to expel hundreds of members in Kentucky,—Bro. Abram Cassel says 1,500, but we think his estimate too large by one-half at least. They were not expelled solely on account of this belief, but one error led to another, and thus our work in Kentucky came to naught.

The final restoration doctrine resulted in the downfall of the first church established in Missouri. As early as about 1795 Brethren began settling in Cape Girardeau County, a little to the northwest of Cairo, Ill. The church prospered from the start and in due time had a very encouraging membership. But some of the ministers persisted in preaching the final restoration doctrine, along with the theory that there is no personal devil. It was but a step from this kind of teaching to Universalism, and those who accepted the teaching soon found themselves believing in no future punishment whatever. As a result the first church, established west of the Mississippi River, went down, and today not one member can be found in that part of the State. So much for the fruits of the restoration doctrine in Southeastern Missouri.

There are a few localities today where this doctrine is disturbing the churches. A few ministers have been preaching that there is no personal devil and that, in the winding up of all things, all, both good and bad are going to be saved. One strange thing about this doctrine is, that when a man once commences preaching it he never knows when to stop. He is constantly reminding the sinner of the fact, as he understands it, that he is going to be finally saved whether he is converted or not. As regards the devil, the sinner is taught that the only devil is the evil nature in man, thus making each man his own devil.

People who believe this kind of doctrine have very little anxiety about the future. They feel that they are going to be saved finally, whether they accept Christ or not. Were all of our ministers to make a specialty of this kind of preaching, and were all of our evangelists to tell the people that there is no personal devil and that the sinners, as well as the saints, will ultimately be saved, we would hear of very few conversions in the Brotherhood. We have letters from certain sections in the East where a number of discourses have been delivered in favor of these false doctrines, and we are told that it is useless to hold revivals in such communities. Scores have made up their minds that, in the restoration of all things, they will finally be saved, and so they take their ease while the cause of Christ weakens.

But this is the fate of our plea in every community where the nonpersonality of the devil and the final restoration doctrine have been preached. Indifference leads to neglect, and in the end the church ceases to exist. This has been the invariable result of the past, and like results will be observed in the future. In the few communities among us, where the final restoration doctrine is preached, our people can rest assured that the church has seen her best days. That kind of preaching must cease, or the church will come to naught before the close of the present generation. Our churches prosper on the preaching of the whole Gospel, but they weaken and die wherever the ministers are imprudent enough to tell the people that there is no personal devil, and that all mankind will finally be saved, even if the Gospel is not believed and obeyed. Experiences of the past have proved the exceedingly dangerous character of this line of teaching. It is well-nigh fatal, not alone because it is false, but because it is sugar-coated poison.

HERE AND THERE IN CALIFORNIA.

These beautiful, restful days pass away so quickly that we cannot realize that winter is over, and now, the last of the first month of the year, we are in the midst of garden making. The ground is being prepared, and peas, radishes, lettuce and the hardier vegetables are being planted. The much-needed rains came. Last year it was very dry in the Golden State, and it was a pleasure to see the water come down. There was no wind, and the generous bounty of heaven fell upon the earth gently, soaking the dry ground and assuring plenteous crops. Already the rainfall at Lordsburg is above the average and more will come later in the season.

And now the valley and hills, south of us, are putting on their spring robe of verdure, the mocking birds are making the air ring with their polyglot songs, and the sweet violets, at their best, are scenting the air with delicate perfume. In the north the rain turned to snow, on the mountain range, and "Old Baldy" and the twin Cucamongo Peaks are covered with mantles of white. Snow there, only a few miles away, and here the orange groves are laden with a great burden of golden fruit, ready in tempting juiciness and sweetness for the eastern markets.

These days, when the sun shines, in all its splendor, its rays fall on mountain and peak, and they glisten and sparkle like masses of burnished silver, set with millions of diamonds. The other evening we were called out to see the beauties of the setting sun. The western sky was all glorious with God's most beautiful colors, and in a most impressive way the heavens declared the glory of God. The afterglow of the departing god of day painted the silver crest of mountain peak in crimson and gold, and it was a sight once seen never to be forgotten. Surely those who live amid such surroundings ought to lead better lives and come closer to God than the denizens of the crowded city.

But it is not my purpose to write only of the beautiful scenery of this favored land. It is all fascinating enough, but there are other items of interest for our readers and we turn to these.

Recently we enjoyed several meetings and a love feast with the members of the East Los Angeles church. Elder S. G. Lehmer is in charge and the organization maintains two City Missions, one known as the Channing Street Mission and the other as the Santa Fe Mission. At present, as in the past, good work has been and is being done. The love feast was largely attended, all available space in the churchhouse being filled. The feast was an enjoyable one, and a deep feeling of spirituality pervaded the meeting. The absence of Elders Stephen Yoder and Peter S. Myers brought vividly to mind that death called away these two veterans of the cross since we last met with the church at this place. The several services, we had the privilege of attending, showed good interest in the work, as was manifest by the large and appreciative audiences present. A prosperous Sunday school adds interest to the church work.

Within the last few years a new organization has been effected in the city, known as the South Los Angeles church, with an aggressive membership of about one hundred, and with the largest Brethren Sunday school, I am told, in the State. Brother and Sister Wm. Wertenbaker are in pastoral charge of the work, with Bro. William Trostle as elder. They are doing a good work, and the Lord is blessing their efforts. Among the membership are found a number baptized in a series of meetings held in the city five years ago.

While in the city we attended one session of the Berean Bible School held in the East Los Angeles church. Bro. M. M. Eshelman is in charge, assisted by Sisters Lehmer and Hollinger. Sister Lehmer is a Mount Morris student and will be remembered by many as an earnest, spiritually-minded Christian. Sister Hollinger is from our old home church, Broadfording, Maryland, and it seemed good to meet one from the old home, although the difference in age is that of grandparent to grandchild. There were twenty-two students present and they were earnest in their endeavor to become better acquainted with the Book of God. Once a week a session is held at Tropico and another at the Santa Fe Mission.

A score of years ago we visited Covina for the first time. A church had just been organized,—the first Brethren church in the State,—a new house of worship was building, and there was not a Brethren Sunday school in the State. Now there are two State Districts, a large number of Sunday schools, and a total membership of not far from fifteen hundred. At Covina there is a large congregation, a flourishing Sunday school and an aggressive Christian Workers' organization. Bro. George Chemberlen, one of our regular contributors, is elder in charge of the church, and is assisted in the work by Brethren David J. Overholtzer and A. M. White. Bro. White is attending the Berean Bible School. At present Bro. Moses Deardorff is holding a series of meetings at Covina.

Lordsburg, like all our school churches, is blessed with a large number of ministers. Active and inactive, there are sixteen on the list, nine of whom are elders. A large number of ministers in a church is not always an unmixed blessing, especially when a few try to monopolize the work. Here the preaching, and the work in general, are so divided that each one knows his work and does it. There is no clashing, and all work together in peace. As a result the Brethren have the largest membership,—about two hundred,—in the place. The services are largely attended. A live Sunday school, a Christian Workers' meeting and a weekly prayer meeting give all who are inclined an opportunity to work for Christ and the church.

Temporally, this part of the State is enjoying a season of great prosperity. Covina and Lordsburg are in the center of the orange district, and the groves are among the best in the country, rivaling even the famous Riverside orchards. Ten years ago raw land sold here at about a hundred dollars an acre. The same land, planted at that time in oranges, is selling as high as two thousand dollars an acre. A brother at Covina sold his ten acre grove for twenty thousand dollars, and the purchaser sold seven thousand dollars' worth of fruit from it in one year. Near Lordsburg an eighteen acre grove, without buildings, sold a few weeks ago for thirty-six thousand dollars. These prices seem startling enough to the "tenderfoot" from the East, but they are the usual thing here.

A score of years ago Bro. Geo. L. McDonaugh, so well and favorably known among our people, took an active part in the colonization of this locality. Not all who came were pleased with the country and many discouraging reports were brought to the East from this locality, and some were severe in their criticisms. Those who invested and remained, are now enjoying the fruits of their labors. Moral,—Never be too hasty in condemning a new country. The spies sent over to Canaan made that mistake. Not all who came prospered, but those who bought land, planted oranges, worked with their hands, and took care of what they had, have prospered beyond their most sanguine expectations. The hope is expressed that, while they have prospered in adding to their store of earthly goods, they may also have prospered in spiritual things, for the earthly perishes with the using, but the spiritual and the unseen endure forever.

D. L. M.

THE CHURCH AT HUNTINGDON.

In the early days of Christianity the churches were named after the cities and towns in which they were founded,—the church of Jerusalem, the church at Antioch, Corinth, Ephesus, Colossus, etc. "Of Jesus Christ" was always understood to be a part of all these names, because there were no "churches," so-called, but the church of Jesus Christ. Today we have many different kinds of churches,—a large number of them being named after men, such as the Wesley church, Lutheran church, Calvin church, Winebrennerian church, Campbellite church, and to this list we might add even the Joseph Smith or Mormon church, the Mohammedans, and others that might be named.

The names of some of these have been changed, but their founders are still more or less associated with them, because the doctrines and principles held by them are still claimed to correspond with those held by their respective founders. And, as we speak of these different churches,—if acquainted with the tenets of these churches,—we are always reminded of the special doctrines, which they hold, as being essential to salvation.

But if we were to speak of "The Church at Huntingdon," of what would it remind us? To the world,

at large, it would be quite indefinite. If strangers were to come to our town and inquire for "The Church at Huntingdon," the answer would likely be, "I don't know what church you mean, as there are a number of churches in town." But suppose the inquirers, to help in being understood, would say, "It is the church of Jesus Christ at Huntingdon, to which we want to go," would this help in getting the desired information? No. It would probably make the question the more puzzling, and they would say, "We don't know of any church in town by that name."

Strangers, of two centuries ago, on entering a city of this size, on being told that there were a number of churches in it, and yet no church of Jesus Christ, would think it very strange indeed and would feel like shaking the dust off their shoes as a witness against it. But today, in our multiplicity of churches and names of churches, it would not seem strange at all, because we have no church of such name, though we have many churches, all claiming to be churches of Jesus Christ.

But as we think of this subject, the question comes to us: What kind of a church should the church at Huntingdon be, rightly to claim the name, "The Church of Jesus Christ"? No church has a right to claim so high an honor unless it can, at least as nearly as possible, reach the standard as taught and exemplified by the divine Founder, as set forth in the New Testament Scriptures. To determine this, we must carefully examine the nature and character of this standard.

First, we acknowledge and accept it as being "the power of God unto salvation unto all who believe and accept it."

Second, its teachings are adapted to all nations, all peoples, all conditions, all ranks and all standings in society. All changes needed to transform a child of sin into a child of God are embodied in this standard, the element of power to transform. This part of the work cannot be done by the church. If done at all, it must be done through the merits of the scheme made by God himself, as worked out through Jesus Christ, his Son. Because of this it was said by Paul, "I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth."

Third, in order that this Gospel, or standard, can become a power to us, we must believe it and accept the conditions therein contained. These conditions, in their order, seem to be: Faith, repentance and baptism. We must have faith in God, as the Father and Creator of all things. It is the loving Father's will that all men shall be saved. God so loved fallen man that he was willing to sacrifice his only Son to make redemption possible. We must have faith in Jesus Christ, as the Savior and Redeemer, through his willingness to sacrifice his own well-being and life that we might be saved.

Repentance is based on our knowledge of the goodness of God, the love of Jesus Christ, and the unworthiness and sinfulness of our own lives. It is our seeing the goodness of our Father, and understanding the fulness of the love of Jesus, that enables us to see our own unworthiness and sinfulness, or, in the words of the apostle: "It is the goodness of God that leadeth us to repentance." And true, genuine repentance brings about a change of mind and heart,—a gospel conversion. The things which we formerly loved, in action and thought, we now hate, and the things that were distasteful to us, we now love. We want to get away from our old fleshly and carnal life. We now take hold of the new, the sweeter, the more blessed life.

This new life,—this being born again of the water and of the Spirit,—is most beautifully symbolized in holy baptism,—"baptizing them unto the remission of sins, in the name of the Father, and of the Son, and of the Holy Ghost," being "buried with Christ in baptism, wherein we are also risen with him." "Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead, by the glory of the Father, even so we should walk in newness of life." By thus being baptized, we give the visible sign that we have become members of the church of Jesus Christ, whether it be in the church at Huntingdon or anywhere else.

Then, in evidence that we are members of the church of Jesus Christ, we have exercised in the fundamentals of his standard,—repentance, faith and baptism, or, as some would prefer to have it, faith, repentance and baptism. Faith is an element in which we need exercise, in the beginning, in the middle and in the end,—all the time. So, when our faith ends, our spiritual life ends. We live by faith. As we are now members of the church of Jesus Christ, we must do something to enable us to do the service that is expected of God's people. We must feed and grow, —grow and work.

To help us in this, we have given us the grace of love. "By this all men shall know that ye are my disciples, if ye have love one for another." The ordinance of feet-washing is a practical illustration of our willingness to do service for each other. The Lord's Supper we observe to show our oneness in fellowship. The communion represents Jesus Christ as our spiritual meat and drink, and the source from which our life comes, and by which it is perpetuated. Having these, and living out the Christ principles of the true church-life,—the simple, the plain and modest life, as was exemplified by the Master himself, it seems to us that we have fair grounds on which to claim that the Huntingdon church is the church of Jesus Christ.

Humbly, earnestly and prayerfully desiring, in our living, to love our neighbors as ourselves, and to do unto others as we would have others do unto us, we go forward from day to day, loving and laboring, enjoying and serving, hopefully and patiently waiting till Jesus comes. All this we try to do, not to merit salvation, but to get so close to the Master that his grace may reach us. H. B. B.

THE ANNUAL MEETING OF 1909.—THE TIME, PLACE AND ITS CONDITIONS.

NOTHING to prevent, the Annual Meeting of 1909 will be held at Harrisonburg, Virginia. The Standing Committee will meet on Thursday morning, May 27, and, after organization, will enter upon its duties. It will be in session till Tuesday, not including Sunday. On Tuesday morning, June 1, the Conference will begin its public sessions, to continue until the business on docket is disposed of, which usually requires three days. On Wednesday evening before Standing Committee meets, special Bible work will be introduced, which is to continue throughout the Conference, and probably longer. This work, with sermons and lectures on various lines of religious endeavor, will fill up the time from Thursday morning till Tuesday.

The meeting is to be held at Assembly Park, one and one-half miles north of the town. The Park is owned and controlled by a company of Christian men, and it is used for large gatherings,—chiefly, if not altogether, religious meetings. It is a beautiful ground, containing about twenty acres, sloping gently to the south, enough to give drainage, and is covered, for the most part, with a light growth of oak timber, which, at the time of the Conference, will afford abundant shade. The character of the soil is limestone, the treeless parts are covered with a thick sod of blue grass, which insures even a large crowd against mud. It would require much rain and much tramping to make disagreeable walking. Besides, there is a gravel walk from the entrance of the grounds to the Hotel and Tabernacle.

Assembly Park is right on the Southern Railroad. A large platform is to be built at the gate of entrance to the grounds, where all passengers for the Conference are to be delivered. All trains over the several roads, bringing people to the Conference, are to unload them right at the grounds. The passengers, when they step off the train, will be within a hundred yards, or more, of the baggage room and the Bureau of Information. Those coming over the Baltimore & Ohio, the Southern, and the Chesapeake-Western railways, will run direct to the place of meeting, while those coming over the Norfolk & Western will leave that line at Elkton, Virginia, and from that point to Harrisonburg will come over the Chesapeake-Western without change of cars. This arrangement will meet all demands of convenience.

There are already a number of buildings on the grounds, all of which are at the disposal of the Committee of Arrangements, except a portion of the Hotel, in which the Manager of Assembly Park lives. The Tabernacle is 100 feet square. It is to be enlarged a little over one-half its present size, which will bring it above the average-size building for Annual Meeting purposes. The floor rises from the platform back, which adds to the pleasure of the situation and, we think, to the hearing qualities. The Chapel, 24½ x 50 feet, will be set apart for the Standing Committee, and it will answer admirably for the purpose. The cottages on the grounds will be used for lodging, and it is planned to build a number of board tents, to be used for the same purpose. An effort will be made to accommodate as many as possible on the grounds. Besides these, the other necessary buildings will have to be erected, such as dining hall, lunch rooms, baggage rooms, offices, etc.

The lodging, for the most part, will have to be in town, which has between 4,000 and 5,000 population, with four or five good hotels. Its people are most generous and hospitable, anxious for the meeting, and will do their utmost to make it comfortable and pleasant for those who attend the Conference. Their doors will be thrown open and the stranger will be made welcome. The transportation from the town to the grounds will be over the Southern Railroad, and its officials have agreed to make the service equal to the demands of the occasion. They promise satisfactory service.

The grounds are to be supplied with electric lights and an abundance of the purest, best water in the world. It is brought from a large spring in the North Mountain, some miles away, and it is almost absolutely pure by actual, chemical analysis. It is soft, palatable and healthful, and can be used freely by the most fastidious stomachs without ill effects. Old Virginia, with her rocks and worn-out hills, can boast of her good water, for there is none better from Maine to Florida.

Harrisonburg, the county-seat of Rockingham County, is beautifully located in the heart of the richest agricultural county, not only in the Shenandoah Valley, but in the State. Naturally, therefore, it is one of the richest towns of its size; it is as rich as any other town of its size in the State,—probably the richest of those whose resources depend almost exclusively upon the tillage of the soil. Harrisonburg is noted for the high character of its citizens, its churches and schools, its enterprising spirit in business, its large stores for a town of its size, its splendid buildings, public and private. It has the honor of having the best courthouse in the Valley and also the best bank building. As the result of these conditions, and not least to be mentioned either, is the large deposit carried by the three banks of the town,—it being over $2,000,000. Besides, there are six smaller banks scattered over the county at convenient points, to pick up idle money. This appears only the more remarkable, when it is remembered that the depositors, in the main, are the citizens of the county, not those away.

Let it be known, also, that Rockingham County claims to have more people belonging to the Church of the Brethren than any other county in the world. It numbers nearly 3,000. It is the banner county of the Brethren church. And not only so, but the claim is modestly made that there are more people of the Church of the Brethren in the county than of any other one church. The membership is well distributed over the county. There are large churches here and there, some of them having as many as five hundred or more members. The churches are of easy access from the county-seat, and it will be expected that many of the Brethren will visit them before and after the Conference.

When arrangements to lodge people on the grounds have been completed, notice will be given in the MESSENGER. Those who are interested in this part of the preparations, will hold their correspondence until the above notice is given. Please follow this suggestion. The Committee can give no definite information at present. H. C. E.

MISSIONARY DEPARTMENT

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The Lord's Pocketbook.

The story is told of a business man who was asked, when giving a donation from a well-filled purse, "Whose pocketbook is that?" He replied, "Why, my own, I suppose." His friend said, "That depends upon something else. If you belong to the Lord, the purse is his also." That set the man to thinking as he never thought before. All of us might do well to ponder the question. If we could only look at our pocketbooks as being the Lord's, —not ours,—the world would soon be rescued from covetousness, and feel the power of the Gospel. Think of the wonderful powers that you might impart to all wherewith the Lord has blessed you, if you would practically say, by your life of devotion, "The love of Christ constraineth me." That love alone can lead you to a personal consecration that will not be an empty boast, but a "purse-and-all" consecration.

Bibles Better than Bullets.

In a recent address at Chicago, W. J. Bryan took occasion to do some plain talking concerning the value of missions. He declared that a large and well-trained corps of native missionaries, brought from "the land of the heathen," educated here according to Christian doctrines, inoculated with the love for Christian living, and sent back to their homes to preach by word and example the enlightenment of Christianity, would be a far more potent preventive of "dangers from without," than the whole United States navy. Then, too, it could be done at one-tenth the cost. Mr. Bryan praised the work of foreign missionaries, many of whose stations he visited during his journey around the world. In closing his remarks, he said, "There is more real helpfulness in the world today than ever before, and Christianity has brought it about. Go to the lands where Buddhism, Mohammedanism, or Confucianism reign supreme, and you will find that, except for a few things that they have borrowed from the Christians, they have stood still for two thousand years or more. Christianity has brought about the civilization of Europe and America. It alone has made nations great and influential."

A Great Opening in North Central Africa.

This part of Africa presents a mission field as large as the United States, and more densely populated, and yet is almost untouched by any Christian missionary effort. In the "Sudan" proper, there are estimated to be still 50,000,000 people who know no more of Jesus Christ, as the Savior of the world, than if he had never come. A few missionaries have, during the last few years, barely touched the border of this vast region. There is an unbroken stretch of fifteen hundred miles without a single missionary station. Here is a field "white unto the harvest," but no one has, as yet, entered the work. To carry out the "go ye," we must reach the black man of Africa just as willingly as the most enlightened races. Most of the European nations have regarded Africa merely as a means of exploitation. Instead of treating the natives fairly, and giving them the blessings of the Gospel, they have oppressed them, and, as in the case of the notorious King Leopold, of Belgium, in the Kongo, have wrung excessive profits out of their industries, at the sacrifice of thousands of lives. Christianity owes a debt to Africa, as yet unpaid. Each one of us is concerned in it. What are we willing to do?

The New Era in China.

The wide-awake student of developments in the Orient has doubtless noticed that the awakening of one country arouses each of the others in turn. Japan, doubtless, stirred India. Next we have important constitutional changes in Turkey, and, behold, staid old China is all aglow with new life,—a giant awakening from the sleep of centuries. While all the Asiatic countries are a puzzle and a problem to the Western nations, China, especially, is a mystery of the future. Will it be a bane or a blessing to the next generation of the world? One thing is sure,—China is entering the portals of a new era. In spite of obstructionists, new ideas of education are not only gaining ground, but are being pushed with the greatest vigor. Instead of the obsolete examination halls, there now arise the stately normal schools. Postal and telegraph systems are multiplying with amazing rapidity, so that even Tibet is now connected with Pekin by wire. Everywhere, throughout China, new railways are covering the country with a mighty network of tracks,—all built and managed by Chinese. New industries are opening up, infusing life and energy into the toiling millions, and opening wider vistas to their hitherto narrow lives. "Reform" is the new watchword of China, and it will mean more than many nations may think,—more than many will like to see. With a new consciousness of power, foreign control of her ports will undoubtedly cease. Most important of all, however, is the question: "Will China, with the adoption of new ideals, borrowed from Christian nations, also adopt the Christian faith?" Why not? There is a disposition to accord fair and full investigation to the claims of Christianity. The next ten years will largely decide the matter. Will the forces of the "Great Commander" help China in the battle for the right? It is a wonderful opportunity.

Christian Literature for Heathen Lands.

As the rain and sunshine start weeds and thistles into vigorous life, so the education and enlightenment, attending the proclamation of the Gospel of Christ, open the way for a vast increase of unhealthful and poisonous literature. Unless Christians are wide-awake and active, they will find the tares outgrowing the wheat, and briers of error choking out the Word of Truth. Look at India, with its 263,000,000 souls. There the native press is busy to an extraordinary degree. The shrewd native publishers no sooner see the schools opened, than they send the persistent book-peddler after the youth, with the packs filled with cheap, illustrated tracts or books, giving only that which is low, coarse and sensual. Now, the vigorous use of the press, on the part of the natives of India, can only be met by a more vigorous use of the Christian press. Satan is busy everywhere. Japan was flooded with infidel books before the New Testament was ready. There is not a country in Asia or Africa where there is not this danger of vicious or atheistic literature to be fought against. While all cannot go as missionaries, or speak in foreign tongues, there are but few who cannot, by a little sacrifice, contribute means to send the Bible and other good literature into the dark and benighted corners of the earth. "Lord, what wilt thou have me to do?"

The Hope that Cheers.

The world is growing better, no matter what they say.
And the light is growing stronger with a radiant, new-born day,
And the world is growing kinder, each day more plain I see
The great eternal purpose working out what is to be.

And I know that sin and sorrow from our earth will disappear,
And I know that joy and gladness will take the place of doubt and fear,
And I know that ere Death lingers, when a conscious soul cries, "Stay!
Even you, O Death, I fear not; I am Master, go your way."

And I know, as we grow wiser, we shall learn the law of life
That love brings all things to us. Nothing good can come through strife.
We are slowly, surely learning what the Master came to tell,
That the Kingdom is within us, in the heart where Love doth dwell.

Yes, the world is growing better, kinder, wiser, day by day;
And the weary, heavy laden, find more helpers on the way
Courage, then, O earnest worker, sow thy seed with lavish hand!
Wait the harvest! Hear the anthem! Peace on earth, good will to man.

—The Character Builder.

Something to Think About.

Dear reader, we have come before you time and again, asking your aid to help complete our churchhouse in Denver, Colo. Many of you have been kind to us, and we feel sure that others are still thinking about the donation they propose to give us. Now let us tell you what one poor sister in Pennsylvania sent us last week. It was part of a Christmas present, sent to her by a sister in Chicago. The donation was five cents in stamps. It was small, indeed, but the spirit of giving was with her. It was gratefully received. In acknowledging receipt, we did more than use a postal card, as is our custom. We wrote her a letter, showing how we appreciated her gift.

Dear reader, if this poor sister can send us five cents, cannot those of you, who have houses and lands, and can well afford it, send us $5 or $10? Think about it! Please help us financially to complete our building. All donations should be sent to the writer, secretary-treasurer B. and F. Committee, as indicated below.

165 S. Clarkson Street, Denver, Colo. H. F. Caylor.

Caring for Souls.

The Psalmist said, "No man cared for my soul." It was a sad condition for a man of God to experience, but how much more sad for men or women, who have lived in sin, and now come to the conclusion that something must be done for their souls! A few years ago an aged woman was asked if she did not feel like becoming a member of the church. "Yes," she replied, "I was just waiting for some one to ask me." She was baptized, and a month later she died.

Think of the millions out of the church today! Many stand outside just because no one cared for their soul. Let us pause a moment to think whether or not there might be just such persons near enough whom we could help. Yes, there is a man working beside you in the factory, or in the store, whose soul is calling for the Bread of Life. Feed him! Fathers, don't you know that your sons have souls as well as you have, or will you wait until a "more convenient season" to talk to them? Mothers, talk to your daughters before they are so deeply interested in the fashions of the world that they cannot be reached.

Brethren, it is high time that we awaken out of sleep. Are we going to give everything over to the ministers, and let those, who do not get to church, do without the Bread of Life? Or will we see that those, who do not attend Sunday school or church, have the Gospel carried to them in their homes? Are you sure of your soul if you neglect others? Read Ezek. 3: 17-19. When you are admitted into the church, you are thereby called into the Master's service. Remember, that without labor, there is no reward. Melvin A. Jacobs.

York, Pa.

Counting the Cost.

It is not well to undertake any work without first estimating its cost—in time and labor and worry, in wear and tear, in money and its equivalent. And if this is true of material things, it is just as true of spiritual things. Failing to do this is a most common cause of shipwreck on the sea of life. The Savior himself spoke of this in connection with building and fighting. And if we were more careful we should not so often be disappointed. Rushing headlong into any work may show zeal, but it also shows a lack of judgment. There is nothing worth doing which does not have its obstacles. To foresee these and find beforehand the best way of surmounting them is to minimize the chances of defeat in the undertaking.

The cases of failure in material things because the cost was not counted are everywhere around us: they thrust themselves upon our attention. How is it in spiritual things? Are there failures here? Do men fail for lack of consideration? Yes, undoubtedly. Ananias and Sapphira did not count the cost of their lie to the Holy Ghost, just as some time before Peter had not counted the cost of his denial of his Lord, and Judas the cost of betraying his Master. Three of these persons perished miserably, and we may well believe that Peter would have given almost anything in the world if he had not been guilty of denying Christ. The knowledge of forgiveness is sweet, but infinitely sweeter is that of innocence.

First of all, we do not count the cost of sin. We think of the present and its pleasure, and fail to look ahead to the reaping time, when our harvest will be according to our sowing. Not a man or woman who has arrived at mature years can look over his or her past life without regret, without wishing that some things in it could be blotted out; no one can look back even a year without seeing things which he wishes had never been. The wishing is vain, for what is done is done, and it must stand forever. There may be forgiveness, but the fact that the wrong was done cannot be changed. But that is something we too often fail to realize until the deed is done. Had we counted the cost beforehand, could we have known the remorse and bitter tears that would follow, perhaps long after, how differently we should have acted.

If we had known! If the rich man in torment had known while faring sumptuously every day that a saint in the person of Lazarus was lying at his gate, the dogs would not have been the only ones to care for his sores. If the Jews had known the things which belonged to their peace, if they had been willing to receive their Lord and King as he came to them, if they had realized what terrible suffering would come upon them for rejecting and crucifying the long-expected Messiah, there would not have been such a mob crying out that he might be put to death and a murderer released unto them. Both sacred and profane history are full of illustrations. Men did not know, did not count the cost, and so they and their children suffered the penalty of violated law.

Then it costs to do well. Much must be given up, self must be denied, the purely worldly amusements must not be engaged in. A good many, moved by impulse, overwhelmed by a sense of their guilt, earnestly desiring to do right, profess belief in and acceptance of Jesus. They failed to count the cost, they did not consider what it meant to be a Christian. And that is why there have been so many backsliders, and why the church does not have the reputation it should.

Some persons go to the other extreme, and take so much time to count the cost that they never reach a conclusion, never do anything good. Most of us have seen such. They are not bad people, as the word bad usually is applied. Neither are they actively good; and that is the trouble. They are negatively good, which quite frequently means not really good at all. Perhaps such persons are less desirable than those who take too little time to count the cost, for the latter do things and it is easier to get them into the right way than to get the do-nothings to work.

But we need not go to either extreme: There is a middle course which, as in most cases, is the safe and the right course. We need to take time to count the cost of all we do; but we must not spend so much time in counting the cost that there is no time left for work. To be sure, the thing of prime importance is to know that we are right, that what we contemplate doing is the will of God, is what he would have us do. That being settled, there is not so much need of considering, for the thing that God wishes us to do is the only right thing for us. But if the thing contemplated is of doubtful propriety, if we have any doubt as to its being the will of God, then to

act hastily is sinful, for we must be sure that we are acting in harmony with God's will in all that we do. Let us count the cost before acting, but let us keep moving, and that forward. G. M.

COUNTRY OR CITY?

(Concluded from Page 133.)

you, it is not an easy thing to get free. You are the man that is needed for that certain place and no one else can be picked up, for an hour or two, to take the work.

How about having more associates in the city? The people that any boy or girl, with ordinary country training, would want to be in company with are, as a rule, not easy to get acquainted with. Occasionally a formal acquaintance may be made, but that is so stiff and formal that it is poor food for a hungry country lad. The easiest place to make friends, for a beginner, and to find some one ready to associate with him, is the class of people among whom they would not care to cast their lot. No sane person would. For a sociable time and good associates no other place equals the country.

"Yes, but there are better schools there than in the small country places." So there are, and for those desiring a special course in most any line, the city will doubtless afford the best teaching. Only a very small per cent of those, entering high school or academy, continue long enough to need very special work. Doubtless the city does furnish greater opportunities to hear great speakers and lecturers.

The city depends on the country for her supplies. Why not live near the fountain, where the water is the purest? It must look to the country for vitality and nervous force. It cannot generate enough for its own use. So it must depend upon the country. If new vitality did not come from the country, the city stock would soon run down. The following rule is given by good authority: "The vital resistance of the body is always in inverse ratio to the time removed from the soil. God made the body, but man made the city. The two do not fit well together, just as a square plug will not fit a round hole. One or the other is defective. Perhaps the dearth of good air brings more people to premature death than any other one thing in the city. It is too bad that men have least of the thing that is the freest."

There are many people in the city who would like to be in the country and would be much healthier if they were there. Why do they not go? Many and most of them are not in the habit of laying anything by, and therefore do not have the wherewithal to go. Then, if they have a knowledge of one trade, or only a very small part of that calling, they are not able to take hold, successfully, of a business that is entirely foreign. It is fortunate that so many modern conveniences have come to the rural districts and it is to be hoped that the mad rush to the city will be restrained.

188 Hastings Street, Chicago, Ill.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Birmingham.—This is a city of 100,000 and, as far as I know, not a member of the Church of the Brethren is living here. What a pity that, in a city like this, we, as a church, are not known! This week the Presbyterians held a missionary meeting here, and on Thursday they raised $60,000 for mission work. This is a mining city, and one of wealth. I intend to start for the North soon. If I knew of any of our members living near the L. & N. R. R., between here and Louisville, Ky., I would stop with them.—Daniel Rothenberger, Birmingham, Ala., Feb. 20.

CALIFORNIA.

Butte Valley.—Bro. M. D. Early addressed us Feb. 7 on the subject, "What think ye of Christ?" The pulpit was filled in the evening by Bro. H. F. Maust. Feb. 14 the juvenile workers will give a special program. Our Sunday school has installed the "Twentieth Century Record System," and now we see many more Bibles in the school. Our last collection of birthday offerings was sent to the St. Joseph Mission.—Mrs. E. M. Wolfe, Macdoel, Cal., Feb. 11.

Notice.—The district meeting of Southern California and Arizona will convene in the South Los Angeles church, March 25, at 9 A. M. Upon arrival in Los Angeles take Hooper Avenue car, First and Spring Streets, or Central Avenue car, and on either line get off at Fiftieth street church, one block from car line. Ministerial meeting the day previous at 9 A. M.—W. E. Trostle, M. M. Eshelman, Secretaries, Los Angeles, Cal., Feb. 16.

ILLINOIS.

Hickory Grove.—Bro. Ezra Lutz, of Lena, held a revival meeting at this place, over a week ago. The attendance was good, considering the bad roads. The meetings could not continue longer on account of sickness.—Mrs. Lizzie Harnish, Mt. Carroll, Ill., Feb. 15.

Kaskaskia church met in council Feb. 14, Eld. D. F. Wagner presiding. Much business came before the meeting and was disposed of to the best interest of the church. We decided to hold a series of meetings early in the fall. We will not elect officers for the Sunday school till the school opens, so that all the school may have a voice in the election.—J. M. Claytor, R. D. 1, Beecher City, Ill., Feb. 17.

Notice to the Southern District of Illinois: The District Bible Institute will be held in the Astoria church, Astoria, Ill., during the latter part of August, 1909. The definite time, with program, will be given in Messenger in due time. We hope to make this Institute more along the line of a "Sunday-school Teachers' Institute" than in the past, therefore let every church in the district arrange to send representatives, who can give and gather good points, and take them back to their home churches, to inspire and instruct them.—S. G. Nickey, Cerro Gordo, Ill., Feb. 17.

INDIANA.

Beech Grove congregation has closed a two weeks' series of meetings, conducted by Bro. Jacob Rarick. The interest was good, and closed with a crowded house. Our Sunday school was organized, commencing the first Sunday in February, with Sister Landess, superintendent. Our meetings will be held, as usual, at this place the first and third Sunday of each month.—P. A. Spearman, Ingalls, Ind., Feb. 15.

Blue River.—One more was baptized yesterday, making twenty-three for this year. Others seem near the kingdom. Next Saturday evening Bro. Curtis Sollenberger will give us an address on the evils of intemperance. Our Christian Workers will begin work Feb. 28. The outlook here is favorable and we are greatly encouraged.—Walter Swihart, R. D. 1, Churubusco, Ind., Feb. 11.

Cedar Lake.—The members met in council Feb. 13, at 10 A. M., all business being disposed of nicely. The main object of our meeting was to appoint an elder for our congregation. Bro. John H. Urey was chosen. We decided to have a series of lectures by Bro. W. R. Miller, the latter part of April.—Verda Haynes, R. D. 3, Avilla, Ind., Feb. 15.

Eel River.—Bro. T. D. Butterbaugh, one of our home ministers, held a week's series of meetings at our West church, beginning Feb. 6. The attendance and interest were good. One was baptized and others seem near the kingdom. He also gave us some special Bible lessons every forenoon, which were very much appreciated. He was assisted in these by Bro. Noah Butterbaugh.—Mary E. Miller, North Manchester, Ind., Feb. 20.

Laotto.—Bro. W. R. Miller has just finished his splendid series of six lectures in the Wesleyan Methodist church, at this place. He talked to an overcrowded house each evening, in spite of snow and cold. We made every possible provision for seats, and yet from fifty to seventy-five people were compelled to stand every evening. Bro. Miller has made a special study of the fulfillment of the prophecies of the Bible. He has twice visited the Holy Land, and, with the infallible proofs of the truth of the Bible, which he gives in his lectures, it would seem that no one could long remain a skeptic. Edna Baker, Laotto, Ind., Feb. 15.

Nettie Creek.—Bro. S. W. Payton, of Connersville, came to our place Jan. 17, delivering twenty-one well-prepared sermons. The interest and attendance were good, considering the inclement weather. We pray that the impressions made will result in many souls being born into the kingdom.—Feb. 13 we met in council. Considerable business came before the meeting. Three letters were granted. We decided to have two communions,—one May 8, at 5 P. M., and the other Oct. 30, at 10 A. M., one mile west of Hagerstown. In order to do more effectual work and spread the Gospel, the church decided that the deacon body should serve as an outlook committee, in the way of looking up preaching points, where services can be held.—Chas. W. Miller, New Lisbon, Ind., Feb. 14.

Ogans Creek church met in quarterly council on Saturday afternoon, Feb. 13, our elder, S. S. Ulrey, presiding. Not much business came before the meeting. Our communion will be after harvest. A committee was appointed to secure a minister for our series of meetings this year. Two were dismissed by letter.—Sallie E. Cart, North Manchester, Ind., Feb. 15.

Osceola church met in regular council Feb. 13, with Eld. H. M. Schwalm presiding. All business was pleasantly adjusted. We decided not to send a delegate to Annual Meeting. The question of supporting our minister was considered. David Motts, Osceola, Ind., Feb. 18.

Solomons Creek congregation met in council Saturday, Feb. 13, for the purpose of electing one minister and one deacon. Bro. Raleigh Neff was called to the office of minister, and Bro. Milo Geyer to the office of deacon.—J. W. Rowdabaugh, R. D. 1, Box 59, Syracuse, Ind., Feb. 15.

Upper Deer Creek.—Our elder, Bro. Jacob Cripe, began meetings in our congregation, Jan. 24, continuing one week. He preached the Word with power, giving eight soul-inspiring sermons. The interest was good, notwithstanding unfavorable weather.—Bertha Bechtelheimer, Lincoln, Ind., Feb. 19.

IOWA.

Yale.—Bro. C. B. Rowe, of Dallas Center, continued his meetings at this place, with growing interest and attendance, until he was obliged to discontinue meetings, a number of evenings, on account of severe storms. Bro. A. Brower has, so far, recovered from the effects of paralysis that he can now dress himself and walk around unassisted. He has hopes of complete recovery soon.—J. D. Haughtelin, Panora, Iowa, Feb. 15.

KANSAS.

Ottawa church has just closed a two weeks' series of meetings, conducted by our home ministers. We had good attendance and a strong, gospel sermon each evening. Good impressions were made and the members feel greatly strengthened.—Lois G. Throne, Ottawa, Kans., Feb. 16.

Quinter.—Bro. J. S. Mohler held a series of meetings at a point about twenty miles south of here, with good results. Three were baptized, and three await the rite. Among the number were two Catholic friends. The interest was good. Bro. Mohler is much encouraged with the outlook.—J. E. Springer, R. D. 2, Quinter, Kans., Feb. 16.

Slate Creek church met in council at Conway Springs Feb. 13. The work consisted largely in that of official reports. The amount of $363 was reported collected, as taxes, public collections used for series of meetings, flood sufferers, mission points, for Christmas dinners to poor, etc. The home mission solicitor received $39.55; the sisters' aid society, $47.21, making a total of $449.76, besides our Sunday-school and Christian Workers' collections, a part of which goes for foreign missions. Eld. John Wise was anointed at this council, Elders J. J. Troxel and Benjamin B. Whitmer having charge of the work. Our dear brother had a sinking spell the night previous. We hope to be able to remodel our house of worship the coming fall.—J. J. Bowser, Conway Springs, Kans., Feb. 13.

Wichita church met in quarterly council Feb. 13, at 2 P. M., with our elder, J. J. Yoder, presiding. We decided to change the time of our services at the old church from the forenoon to 3 P. M. We will have a communion service at the mission church, corner Eleventh and St. Francis Avenues May 8, beginning with a sermon at 4 P. M.—Susie Jacques, 1708 Wall Avenue, Wichita, Kans., Feb. 20.

MARYLAND.

Peace Valley church was encouraged by the visit of Bro. R. F. Bowman, our Sunday-school secretary, of Carthage, also Brethren C. W. Gitt, F. B. Newman, I. L. Harris and Edgar Harris. On Saturday evening Bro. Gitt addressed us on the subject of "Fruit-bearing." On Sunday we met for Sunday school, when Bro. Bowman addressed the children, followed by a discourse by Bro. Harris. Dinner was served at the church, after which a Sunday-school meeting was held. On account of the inclemency of the weather we recalled further services. Eternity alone will reveal the results of these meetings. May we all be more earnest in the Sunday-school work.—Phineas L. Fike, R. D. 1, Box 63, White Church, Md., Feb. 15.

MICHIGAN.

Fairview (Michigan).—We met in council Feb. 13. All business was disposed of in the spirit of love. Bro. William McKimmy, on his return home to Beaverton, Mich., from the Bryan church, Ohio, stopped with us, and preached five sermons. One that had wandered away returned, and one was made willing to accept Christ. The brethren and sisters feel much encouraged. Bro. Nathan McKimmy will represent us at district meeting.—C. W. Stutzman, Metamora, Ohio, Feb. 18.

MISSOURI.

North St. Joseph.—We met in council Jan. 9. Our elder, Bro. Shamberger, not being present, Bro. Jesse Heckler, of Nebraska, had charge of the meeting. We elected officers for the Sunday school, with Sister Heitger, superintendent, and Sister Laura Grover, secretary. Sister Minnie Sells was chosen president of the Christian Workers' meeting, Bro. Chas. Deal, secretary and treasurer. Bro. Amos Leedy was appointed to solicit our home district and adjoining districts for needed funds to finish paying the indebtedness on our church building, which is $1,300. On the evening of Jan. 31 one sister was baptized. We are still in need of clothing and other supplies. Send all donations to Mrs. Mary Stouffer, 616 South Eleventh Street, St. Joseph.—Nannie Grover, 1104 Sixth Avenue, St. Joseph, Mo., Feb. 16.

South St. Joseph Mission enjoyed a visit from our elder, I. H. Crist, of Kansas City, who preached on Tuesday and Wednesday evenings of this week. We also enjoyed a visit recently from Bro. Joseph Burkholder and wife, of Ellison, N. Dak., who showed their appreciation of the work here by leaving us a donation for our poor, disabled brethren. We have twenty-five families who ought to take the Messenger, but are not able financially. We think our brethren and sisters could do a good work in helping get this paper into these homes of large families, where it may do much good. We wish our sisters of the aid societies, who send us clothing, would include prayer coverings, Brethren's coats, also women's clothing of extra large size. Many have asked us to tell what we need most. We should have more shoes and outside garments for men and boys. We will gladly meet any of our Brethren at the train, show and explain to them the work here, if they will notify us of their coming. We would like to show our people how well their help has been appreciated, and to see how the Lord's name is being glorified.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., Feb. 18.

NEBRASKA.

Afton.—Sunday evening, Feb. 7, Bro. Levi Snell, one of our home ministers, closed a very successful series of meetings at one of our mission points. He preached fifteen sermons and, as a result, seventeen accepted Christ as their Savior. Thirteen have been baptized, while four await the rite. Two years ago three families of our people settled at this place. The Sunday school, which is held in their schoolhouse, is growing. They are a busy little band of workers, with this addition to their number, feel that much more good can be accomplished. The Sunday school at Afton has decided to send the Messenger to their home department members, which now number about twenty-five. We have also added the cradle roll to our school, with sixteen infants enrolled.—Nellie Foster, Cambridge, Nebr., Feb. 12.

Beatrice.—Our Sunday school has been doing very commendable work. With our birthday offerings, from last year, we have decided to support an orphan in India. We now use the Christian Workers' topics, as they appear in Messenger, for our prayer meeting. These topics are thus made to serve as helps in the Sunday-school work proper, rather than for discussion at the Christian Workers' meeting. For that reason we changed about, using the Christian Workers' topic on Wednesday evening, preceding the Sunday for which it is the Sunday-school lesson. Then we use the prayer meeting outlines for the Sunday evening Christian Workers' meetings.—L. D. Bosserman, 1511 Grant Street, Beatrice, Nebr., Feb. 12.

High Line church met in council Feb. 13, at the home of Bro. Oliver Lapp, Eld. Geo. Mishler presiding. We reëlected our church officers for the present year: Bro. Mishler, elder; Bro. E. E. Lapp, secretary; Bro. Emory Lapp, treasurer, and the writer, Messenger correspondent. Our new churchhouse is almost ready for the plasterers. Bro. J. B. Moore will preach the dedicatory sermon, to be followed by a series of meetings, closing with a love feast.—Maria Lapp, Moorefield, Nebr., Feb. 14.

NORTH DAKOTA.

Egeland.—Bro. J. H. Brubaker, of Ellison, came here Feb. 1, and held meetings until the evening of the eleventh, giving us twelve soul-cheering sermons. Although the weather was quite cold, yet we had a good attendance, and excellent attention. Our Sunday school is increasing in number. It has grown during the winter until we had to add another class.—U. T. Forney, L. B. 162, Egeland, N. Dak., Feb. 15.

White Rock church met in regular quarterly council Feb. 13, with our elder, Bro. Luther Shatto, presiding. Love and union prevailed. A special council was set for March 6, to decide on some plan of raising funds for all local expenses. One member was received by letter. Our Sunday school is one of the most interesting schools we ever attended. Bro. Joseph Rush is our superintendent.—Hannah Dunning, Denbigh, N. Dak., Feb. 14.

OHIO.

Bellefontaine.—Eld. Arthur S. Workman of North Manchester, Ind., began a series of revival meetings at this place Jan. 23, and continued until Feb. 15. He preached the Word with power. The song service was ably led by Sister Kathryn Porter, of Mansfield, Ohio, and proved a great inspiration to the work. These evangelists have greatly endeared themselves to the people, and will long be remembered. Five made the good confession. Four were baptized. A brother, nearly eighty-seven years of age, awaits the rite. The workers in this Mission are much encouraged, and the prospects for the future are very bright. May the church arise to her opportunity!—A. B. Horst, Bellefontaine, Ohio, Feb. 16.

Blanchard.—Feb. 13 two more were added to the church by baptism, making three since my last report. One of those, taken in at the Eagle Creek church, is a resident of the Blanchard church.—D. P. Weller, Continental, Ohio, Feb. 15.

Donnels Creek.—The writer began meetings at this place Jan. 10 and continued three weeks. The attendance and interest were good from start to finish. Five were added to the church; others seem near the kingdom. I have been busy conducting a series of meetings each month since last September, and could arrange for a few more meetings yet, if any of the churches desire my services. May the good work move on, until the kingdoms of the world become the kingdom of our Lord Jesus Christ!—Reuben Shroyer, New Berlin, Ohio, Feb. 11.

East Dayton church met in council Feb. 11. Eld. J. E. Barnhart presided. Brother and Sister Fidler were chosen delegates to district meeting. Two letters of membership were granted and two were received.—Elizabeth Grove, 125 McLain Street, Dayton, Ohio, Feb. 15.

Hollansburg.—Until about fourteen years ago the doctrine of the Church of the Brethren was not heard from the pulpit in the city of Greenville, though a few members resided there. About this time, a man by the name of Hardman, expressed a desire to unite with the church. Then the ministers of the Palestine congregation took the matter in hand and the brother was baptized. He was afflicted with paralysis, hence requested the Brethren to hold meetings in his home, which they did, with a small attendance. At one of the meetings, which I attended, there were only six present. The church began here with only a few members. At the present time their membership is almost two hundred. If the seed is sown in the name of Jesus, the increase is sure to come. What has been done in this city, can also be done in many of our other towns and cities. Will we carry the simple Gospel to these people? The command is, "Go ye into all the world." There is a great scope of country, just west of this place, where many people have never heard the Brethren preach.—Peter Rife, R. D. 1, Hollansburg, Ohio, Feb. 16.

Jonathan Creek.—Bro. W. Bixler, of East Akron, came to this place Jan. 30, remaining with us over two Sundays. On account of the weather and the condition of the roads, the meetings were not so well attended. Bro. Bixler gave us a series of doctrinal sermons, which were much appreciated by the members. His sermons were handled with skill, and we believe that lasting good will be accomplished in time to come.—J. S. Leckrone, Somerset, Ohio, Feb. 15.

Lima.—Our series of meetings, conducted by our pastor, Bro. G. A. Snider, closed on Tuesday evening. We had seventeen earnest sermons. There were two accessions to the church. All feel greatly strengthened. Our Sunday school is much larger this winter than any winter before, which is very encouraging.—Mrs. Minnie Jacobs, 325 South Pine Street, Lima, Ohio, Feb. 19.

Loramie church closed a two weeks' series of meetings Feb. 14, conducted by Bro. David Stutsman, of Dayton, Ohio. The interest and attendance were good, with the exceptions of several nights, when the weather was unfavorable. Much interest was manifested during these meetings. Five came out on the Lord's side.—Allie Helman, R. D. 1, Dawson, Ohio, Feb. 19.

Sidney Mission.—On the evening of Jan. 27 we began a series of revival meetings, consisting of twenty-three sermons. We made sixty house-to-house visits. We were assisted by Bro. Geo. L. Studebaker. His experience in city pastoral work for nine years proved very helpful. The preaching had the Gospel ring and the earnest entreaties moved the unconverted to seek and find salvation. Sister Nettie Studebaker, of Shideler, Ind., assisted us in the song service. Her labors were very acceptable. Eleven accepted Christ in baptism. Others are near the kingdom. On the evening of Feb. 16, at 7 o'clock, we met for communion services. Seventy-two members commemorated the death of our Lord. Many of the best citizens witnessed the administration of the ordinances. We feel grateful for the respect and interest shown towards the work here.—S. Z. Smith, Sidney, Ohio, Feb. 11.

OKLAHOMA.

Indian Creek Church.—At the last council, held at Bro. Eikenberry's Dec. 26, they decided to have two councils,—the one at Bro. Millharn's, near Kingsly, about twenty miles northwest of Bro. Eikenberry's, March 27, the other at Bro. Silverthorn's, in Mooreland, April 3. This is on the Santa Fe Railroad. We urge all to be present. Should any one know of any isolated members that do not get the Messenger, they will please notify them concerning these meetings.—Tillie Wise, Tangier, Okla., Feb. 18.

PENNSYLVANIA.

Bethel.—Bro. D. M. Adams, of Klahr, began a series of meetings for us Jan. 10, in this house, closing the 23rd, delivering, in all, sixteen sermons. Two were baptized and the membership much strengthened.—R. H. Brumbaugh, R. D. 1, Grafton, Pa., Feb. 16.

Burnham.—We are glad to report that, after an interval of five weeks, our meetings have again begun. Bro. J. B. Shellenberger, who is doing the preaching, met with an accident, and was compelled to close the meetings. This is, comparatively, a new place. The house is well filled each evening, and good interest prevails.—Ida Filson, Burnham, Pa., Feb. 17.

Chambersburg Mission.—We are glad to say that three more have been added to the fold, and others are very near. We were favored with two sermons by Bro. S. E. L. Fogelsonger, of Shippensburg, Feb. 14,—morning and evening.—J. W. Crusey, Vine Street, Chambersburg, Pa., Feb. 15.

Clover Creek.—Sunday, Jan. 24, our Sunday school elected the following officers: Superintendents, Herman Sollenberger and Calvin Baker; secretaries, Dora Burget and Grace Brumbaugh. Our Sunday school is growing both in attendance and interest. Our church met in council Feb. 13, with Eld. J. K. Brown presiding. The business of the meeting was disposed of pleasantly. Eld. J. K. Brown will represent our church at Annual Meeting. Elders A. B. Burget and James Brumbaugh are our delegates to district meeting. It was also decided to hold our love feast Sunday, June 6.—Mabel E. Kensinger, Clover Creek, Pa., Feb. 15.

Elizabethtown.—Our series of meetings, conducted by Bro. I. N. H. Beahm, one of the home elders, closed Feb. 14. During this effort four persons expressed their desire to unite with God's people. The interest in the meetings and the attendance were exceptionally fine. These meetings were a continuation of those conducted by Bro. J. A. Long, of York, at the College, during the Bible Term. One young lady confessed Christ during the Bible Term.—Martha Martin, Elizabethtown, Pa., Feb. 17.

Huntingdon.—At our council meeting on the evening of Feb. 9, it was definitely decided where to locate the new church building, we have had in contemplation for so many years. Solicitors have already secured subscriptions for a comfortable sum with which to begin building operations, and we are hoping that, by another year, we may gather into a sacred edifice where Jehovah will delight to meet with his people. On Saturday, Feb. 13, the Educational Committee, appointed by Annual Conference, arrived at Juniata College. One member, Bro. H. C. Early, was prevented from coming. Another member, Bro. John Calvin Bright, was called home the same night by the unexpected tidings of his wife's illness. The remaining member, Bro. Edward Frantz, of McPherson College, remained until Monday noon. At the Saturday evening chapel exercises, Bro. Bright recalled the pleasant experiences of his own school-days here, thirty years ago, and the graduation of his son, twenty years later. The conference immediately following, between committee and school management, was most cordial and satisfactory. Bro. Frantz preached for us twice on Sunday, and his sermons were very much appreciated. Monday forenoon he was shown around the institution, and expressed great pleasure with his visit.—Adaline H. Beery, Huntingdon, Pa., Feb. 17.

Maiden Creek.—Eld. S. S. Beaver came to us Feb. 14, and preached a very forceful sermon from John 14: 6. Brother and Sister Beaver will move into our midst in the near future. We received a brother by letter since our last report.—Edwin S. Ernst, R. D. 2, Bernville, Pa., Feb. 14.

Middle Creek.—Feb. 14 Bro. Tobias Myers, of Philadelphia, preached a very interesting sermon on the subject, "A Tried Stone," in the Husband churchhouse. Bro. Myers is so well known throughout the Brotherhood that it is useless to eulogize. He is looking around for some ministers to fill vacancies in the East. Bro. Myers is past his eightieth milestone, but has good health, and his natural force does not seem to be abated. It is quite encouraging to the young ministers to meet with these old veterans of the Cross, who have served so many years in the Master's service, when they declare to us that it is a pleasant thing to wait upon the Lord, and show by their actions that they mean what they say.—B. B. Ludwick, Somerset, Pa., Feb. 16.

Plum Creek congregation met in council Feb. 13. Everything passed off pleasantly. Officers for 1909 were elected: Bro. Frank Ankeney, clerk; Bro. H. S. Replogle, Messenger correspondent. We decided to have a revival, beginning the latter part of April, and have our love feast May 8. Our Sunday school is active, with Bro. Howard Kimmel, superintendent. Our home department numbers about fifty. The writer was elected delegate to district meeting.—H. S. Replogle, R. D. 1, Shelocta, Pa., Feb. 17.

Reading.—Sunday evening, Feb. 14, Eld. Andrew Hutchison, of McPherson, Kans., commenced a series of excellent meetings at this place. He proves his position, as he goes along, by quoting scripture from memory, with wonderful correctness. This fact alone has been the means of spreading the news that he is a wonderful man of Bible knowledge. We visited many homes before the meetings opened, thus giving the people of this city to feel that the Church of the Brethren has something that cannot be found in any other church in the city. The interest and attendance are excellent. We are looking forward to having the house filled before these meetings are over. The Spirit of God is working upon the hearts of the people. We feel that there are great blessings in store for the Reading church, if we get right with God and take a firm hold of his promises with the living faith, that becomes practical in our daily lives.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., Feb. 17.

Rockton.—March 6, at 1 P. M., is our council. Brethren George Cleaver and Walter Brubaker filled our appointments, here at Rockton, this winter. Bro. Cleaver expects to distribute tracts, and in this way open up the way for preaching. House-to-house visiting seems to be the sure way of placing the Gospel before the people.—Libbie Hollopeter, Pentz, Pa., Feb. 16.

Springville.—The series of meetings at this place, conducted by Bro. Henry Sonon, of East Petersburg, commenced Jan. 30, closing Feb. 18. The meetings were well attended and much interest was manifest. The Word was preached with power. Sixteen were added to the church, which caused much rejoicing. They ranged in years from youth to old age.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Feb. 18.

TENNESSEE.

Pleasant View church is now having one of the best revival meetings that has ever been held here. Bro. A. M. Laughrun began meetings Jan. 24, and has, up to this time, delivered forty-three sermons. The meetings are still in progress with the best of interest. To date twenty-two have been added to the church, fourteen receiving baptism, four reclaimed, three await the rite and one by letter. This congregation is greatly strengthened and encouraged. This great ingathering will cause rejoicing to all those who read this report, and while you rejoice with us, breathe a silent prayer to God in our behalf.—N. T. Larimer, R. D. 3, Jonesboro, Tenn., Feb. 15.

TEXAS.

Winfield.—Bro. N. F. Brubaker, of Fruita, Colo., while on his missionary tour through Texas and Louisiana, stopped with us Feb. 3 and delivered three very interesting sermons on the 8th, 9th and 10th. We could not have the use of the house of worship on Sunday, as the Methodists, whose house we used, met for their regular appointment. Our friends were very much interested in the sermons which our brother gave us. They were also encouraging to the membership.—Henry Welch, Winfield, Texas, Feb. 15.

VIRGINIA.

Botetourt church met in council Feb. 13, at the Troutville church. Eld. T. C. Denton was moderator. We were all glad to have Bro. Anton with us again. For four months he has been confined to his room on account of sickness. Quite a lot of business was transacted at our council. It was decided to hold a special church meeting in August, at which time the visit is to be reported, so as to get a full attendance of the members. The election of church officers resulted as follows: Church clerk, Bro. D. P. Hylton; treasurer, Bro. Rufus G. Layman; mission treasurer, Bro. C. W. Kinzie. Two letters of membership were received. The special Bible Term of Botetourt Normal College will begin Feb. 14. Eld. J. G. Royer will be with us at this time. Bro. Royer has been with us before, and we know of his ability as a teacher. We pray that the church may be built up spiritually, and that her borders may be extended during these meetings.—Sue B. Shaver, Troutville, Va., Feb. 15.

Forest Chapel church met in quarterly council Jan. 22, Eld. N. Walter Coffman presiding. All business passed off quietly. Bro. W. F. Walter was elected Sunday-school superintendent for this year. Bro. J. Sam. Scrogham was chosen president of the Christian Workers' meeting. These meetings are progressing nicely.—S. F. Scrogham, Basic City, Va., Feb. 20.

Bridgewater congregation met in council Feb. 13, Eld. E. Long presiding. Brethren S. E. Yundt and A. S. Thomas were with us and assisted in the meeting. Two letters of membership were granted. The treasurer's report was read and accepted. We expect to have a series of meetings sometime during the summer, possibly about August. Our love feast will be held sometime during the spring. The Sunday school is progressing nicely. We expect to add the cradle roll and the home department to our school.—Ida E. Fry, Bridgewater, Va., Feb. 15.

Timberville church met in quarterly council Feb. 13, Eld. D. P. Wine, presiding. Ten letters of membership were granted and one letter received. We called for district meeting for 1910. One query was sent to district meeting. Delegates to district meeting, Brethren D. F. Zigler and Frank Good. Delegates to Annual Meeting, Elders J. Carson Miller and D. P. Wine. Our love feast was appointed for May 1. Elders D. Hays, J. F. Driver and D. H. Zigler, from Linville Creek, were present at our council and gave us much encouragement. Subject for discussion at next meeting: "What Were the Most Important Characteristics of the Apostolic Church?" We reorganized our Sunday school at the beginning of the year, with Bro. D. F. Zigler, superintendent. We have a cradle roll department with Sister Rachel A. Ulrey, superintendent. Since last report one was restored to fellowship.—John W. Grim, Timberville, Va., Feb. 15.

Summit.—Our council will convene the third Friday of March, at 10 A. M. We have the promise of Bro. A. S. Thomas, of the Beaver Creek church, to conduct a series of meetings at the Summit house, commencing the last week of August. Our Sunday school and Christian Workers' meetings are progressing nicely. Our young people, especially the young members, are taking an active part in church work. Our preaching services, twice each month, are quite well attended. Eld. Peter Garber, of Weyers Cave, preached for us last Sunday, assisted by Brethren John T. and H. N. Glick.—P. B. Williams, Bridgewater, Va., Feb. 17.

WASHINGTON.

Sunnyside.—The past five weeks have been seasons of refreshing for the church at this place. Brother and Sister J. U. G. Stiverson came to us Jan. 3, and since that time have been laboring earnestly for the salvation of souls. As an immediate result seventeen have been added to our number. Eleven have been received by baptism, three reclaimed and three still await baptism. For three weeks the meetings were held in the church at Sunnyside, and for two weeks in the hall at Outlook,—a small place, four miles up the valley. Good attendance and interest were manifested at both places, and we believe that the rich lessons which we received will not soon be forgotten. From here Brother and Sister Stiverson go to Seattle,—their next field of labor. —Maude Eby, Sunnyside, Wash., Feb. 9.

WEST VIRGINIA.

Mount Zion.—Bro. Emra T. Fike came to this place Feb. 8 and began a series of meetings, closing on the evening of the 15th, preaching, in all, ten soul-cheering sermons. The attendance was very good, considering the inclement weather. One has applied for baptism, and one has been restored to fellowship. The membership was very much strengthened. Bro. Fike has promised to be with us again in the near future.—Washington Phillips, R. D. 1, Box 29, Montrose, W. Va., Feb. 17.

Mountain Dale church met in council Jan. 22. All business was disposed of pleasantly. Bro. Jeremiah Thomas was with us and gave us three excellent sermons. He went from here to Hazelton on Sunday afternoon, at which place he preached at 3 o'clock.—E. F. Sisler, Hazelton, W. Va., Feb. 16.

Nicklow.—Sunday, Feb. 14, the funeral service of Sister Catharine Guthrie was preached by Eld. Z. Annon, of Thornton. The occasion had been postponed for some time, in order that her son, Bro. C. W. Guthrie, of Los Angeles, Cal., might be present. Sister Guthrie was past seventy-one when she passed away. She united with the church at the age of sixteen.—Edna Nicola, Nicklow, W. Va., Feb. 15.

WISCONSIN.

Stanley.—Bro. F. A. Myers and wife, of the Maple Grove church, came to assist us in a two-weeks' series of meetings. The attention and attendance were good, considering the fact that another denomination, about a mile distant, was conducting a revival part of the time. Bro. Myers is young in years, as well as in the ministry, and this was his first attempt in a series of meetings. He proclaimed the Word of God with great earnestness. Five were baptized last Sunday and one reclaimed,—all young people. We feel that we have been richly fed.—H. E. Stryker, Stanley, Wis., Feb. 18.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM KANSAS CITY, MO.

Since our meetings began in the Mission, in the east part of the city, twelve have been baptized and four more have made application for baptism. Feb. 22 we expect to commence another series of meetings on Norton Avenue, to continue two weeks. We are in need of clothing and other articles. Many are sick, and in need of clothing and something to eat. We especially appeal to Middle Missouri to come to our aid, with money as well as clothing and provisions.

We were called into a home, where the mother was very sick with lung fever, and where a little girl of eight was trying to keep the room warm by putting papers into the stove. This was the only fuel in the house. They had no money, and the cupboard (box) was also empty. The mother is better now, but still unable to work.

With few exceptions our members are well, and able to make their way. Sister Prudence Miller is now working in the interest of our services and finds much to do. Her work is being felt for good, and is the means of increasing our attendance.

We have appointed Sunday, April 18, for our love feast on the north side. Services will be as follows: Sunday school at 10 A. M., preaching at 11 A. M., basket dinner, Mission Sunday school at 2 P. M., preaching at 4 P. M., and examination services at 6:30 P. M., followed by the communion services.

I. H. Crist.

14 North Ferree Street, Kansas City, Kans., Feb. 20.

BREAKING THE BREAD AND PASSING THE CUP.

We hear much about the simplicity of the Gospel. Heathen worshipers ridiculed Christianity in early days, because it was devoid of pomp and display, claiming that their festivals were too simple, etc. Romanism tried to avoid this stigma, as it was regarded, and so tried to add display,—spectacularity,—to these simple festivals, but, as I think, at the expense of their real virtue.

Whether or not we know it, we are their offspring, and we still worry about the display part of these festivals, or manner in which we do or keep them. That they should be kept, there is no doubt, and so the manner of their keeping becomes a question. The moment we depart from the primary simplicity of these things, that moment somebody will want to become conspicuous therewith. If there is to be much ceremony, or ado, some one will think he is not made as conspicuous as he ought to be,—he will consider himself discriminated against.

Let us see. Jesus broke the bread, gave thanks for it, gave it to his disciples, and I verily believe that they simply passed the broken particles from one to the other. He likewise gave thanks for the cup, and they divided it among themselves. Such was the simplicity with which Christ did this thing.

But here we are talking about "honor" and "dishonor," "prerogative," etc. Why? Simply because we have not the simplicity which Jesus meant should characterize these observances. We have added a worded ceremony to this simple passing of the bread and cup, and at once some one thinks he is being discriminated against. Just such contentions will ever follow the departure from the simplicity of the Word.

Hence I conclude: Let the administrator break the bread, lead in the giving of thanks, and then let it be passed from one to the other, without further ceremony. Likewise the cup. Let the administrator pour the wine into the glass, or glasses,—if there must be two,—and lead

in the giving of thanks. Then let it likewise be divided among them all, making no distinction, and disposing with any ceremony. This obviates all cavil or contention,—just as Jesus meant it should be.

Then we will think of the eating, and not of the manner of breaking the bread; of the drinking and not the ceremony of passing it from one to the other.

Officiousness robs the sacred service of its best elements. Let us not forget that it is not a matter of honor, or prerogative, but that sins,—our sins,—were and are at the bottom of this thing. Forgetting this, we seek to make a display of piety which we do not possess. Above all things, let not this be done through a spirit of vainglory, trying thereby to attract attention to ourselves, for if we do, we will fail to discern the Lord's body, and how he was slain for our sins. So failing, we would eat and drink damnation to ourselves. J. Henry Showalter.

West Milton, Ohio.

LED BY GOD.

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us."

These are the words of a stubborn, rebellious people,—a people determined to slight the counsel of the man of God and also the will of God. God made known to them the issue of such a proceeding, but they continued rebellious. Then he permitted them to have a king, and a terrible catastrophe followed.

Out in the field a ruddy shepherd boy was tending his sheep. God was watching him as he was faithfully tending his charge, meditating on the goodness of God, and singing praises to the Most High. He was "a man after God's own heart." God had a great work for him to do. He led him to the throne, and all the opposing powers of the world were compelled to make way for him. Led by the Almighty Hand, he went steadily onward, upward, and what a splendid work he accomplished in the strength of God!

God has a work for each one of us to do? Are we submissive to his will? As he continues to look upon each of us, day after day, does he see "a man after God's own heart"? "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16: 9.

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front,
My Lord will have need of me;
But if by a still small voice he calls,
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go."

If he leads us into lowly, humble paths, to seek and to help uplift the downtrodden and fallen ones, or if he leads us on the highway of lords and kings, if we obediently follow him, it is a grand, a glorious work that he will accomplish through us. The harvest is great and the laborers few. It is his work, whether it be in the United States or in some foreign land. Shall the work in Denmark, Sweden, France, or in any country, for that matter, languish because of our negligence? "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10: 2. Prayer and work go together. Ida M. Helm.

Ashland, Ohio.

FROM JALALPOR, INDIA.

It is now nearly six weeks since we stepped on India's soil, and this short time has been full of interest, and many new experiences.

After spending a few days so very agreeably with the brethren and sisters at Bulsar, we came to this station, to the home of Brother and Sister Long, which is to be our home for the first year. In a few days we were ready to begin the language study.

Our teacher is not a Christian but a Hindu. Upon inquiry about their form of worship he said they repeat poems to the Almighty, and counts beads. Then, to show that they have worshiped that day, they place a daub of red paint on their forehead. What a cold, formal way of worship! We hope that, as he teaches us Gujerati, God may give us something to say to him that may lead him to Christ!

He is a fairly good teacher, but the writer has almost concluded that he lacks the gift of sympathy, or else has a different way of expressing it from our Western way. He comes every day and stays about an hour. He gives us a great deal of writing to do. We are soon ready for the second book and grammar.

As long as we are not able to speak, we do not visit the natives, but we learn a great deal through observation, when we walk out, and also from the other missionaries. The customs and costumes of the natives seem very peculiar. One custom, especially noticeable, and a very common one is for a native to meet you and ask you where you are going, even though it is none of his business.

The dress of some of the native women is to be admired. While it is true that the American woman can teach her native sister in a number of ways, it might be well for the women of the West to adopt at least the simplicity of the women of the Orient. Their dress consists of a short jacket, a skirt and a straight piece of goods called "sari," often of costly material, if they can afford it. It is worn around them and answers for a head dress as well. They have no difficulty in passing through a door with their head dress. There is another class of women, however, more fond of jewelry than of clothing. They have scarcely enough clothing to be decently dressed, but are bedecked with jewels. Their ears are covered, a piece of jewelry is fastened to the nose and extends down over the mouth, their wrists are full, and on their lower limbs some have as many as two dozen heavy brass rings on one limb. Some even have them on their toes.

Many women in the home land are trying to excel one another in a display of jewelry. It appears as though they had the same spirit here. Some of it is worn as a sign that they have husbands living.

We cannot expect anything else from these poor, benighted heathen women, but what about our enlightened Christian women of fair America? Their adornment should be as women professing godliness, concerning which Peter writes in 1 Peter 3: 3, 4, "Whose adorning let it not be that outward adorning of plaiting of the hair, and of wearing of gold or costly apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

One does not get away from home very far, until one meets some objects of mercy. There are some, however, that look for an easy way of living. A few weeks ago I was walking along a street in Bombay when I heard some one call out, "God bless you, God bless you." Could I have spoken Gujerati, I would have told him that God would bless him if he would get to work; he appeared well able. He had learned those few English words and generally found them a splendid way to beg. When we can speak the language, we can use the words of Peter, and say, "Silver and gold have I none; but such as I have give I thee." What a grand opportunity to teach them of Jesus and his love!

Brethren, pray for the missionaries that they may teach the Word with power, that the good seed, which is being sown, may bring fruit. Pray for the native Christians, most of whom are as babes in Christ. They need your prayers that they may be able to withstand the evils and temptations that surround them. Kathryn C. Ziegler.

Jan. 15.

FROM TENNESSEE.

The ministerial meeting for Tennessee was held at Bristol, Jan. 29 and 30. Bro. C. H. Diehl was chosen moderator; Bro. S. J. Garst, reading clerk; Bro. P. H. Reed, secretary. The meeting was well attended and a good deal of interest was shown in the various topics discussed.

The people of Bristol seem to have been delighted in having the Brethren meet in their city. They have thus learned to know us better and we have learned to love and respect each other.

The first topic before the meeting was, "The Relation of the Church to the Sunday School." Then we had another topic in regard to the loss to the church of so many of the Brethren's children. It would seem, from what was stated, that many of the children from Brethren families go into other churches. They are offered more privileges in these churches. Then the five-cent theaters and worldly pleasures draw them away from the church.

The temperance question was also discussed, and the importance of teaching temperance in our Sunday schools was thoroughly emphasized. It was not to abstain from intoxicants only, that we heard, but it was also insisted upon that we teach temperance in eating, in our disposition, and in other departments of our life.

At this meeting a resolution was passed to have the minutes of the meeting printed and sent to each congregation. The idea is to get a copy into the hands of each member, in order to arouse more interest in behalf of the Brotherhood in East Tennessee.

The meeting was a very inspiring one and proved helpful to the members as well as to the citizens of Bristol, who were in attendance. J. S. Good.

Jan. 30.

FROM THE HAGERSTOWN CHURCH, MD.

The Hagerstown church has again extended a call to Bro. W. D. Keller and wife, to labor with us another year. Feb. 14 closes his second year's pastorate. The church has been much encouraged by his labors, and has made marked growth and development. During the summer the church expects to make some improvements to her house, making it more commodious. The Sunday school has had a healthful growth during the past year. A special feature of the school is the men's adult Bible class, which is doing good work, and planning for more aggressive efforts to increase its membership.

Much interest is being manifested in the teacher-training class, in charge of Sister Keller. The talent of the young is thus being developed, which will prove very helpful to the Sunday school and church in future years. We have lost by death, this winter, four of our oldest members,—Sister Susan Thompson, ninety years old; Bro. George Valentine, ninety-six years old; Sister Martha Gallion, seventy years old; Sister Elizabeth Deardorff, sixty-nine years and seven months old. As the aged fathers and mothers pass away, the Lord is giving us other workers in his vineyard.

Quite a number have been received into the church during the past year by baptism and by letter. The Lord has been good to us, and blessed us in our labors. Our constant prayer is that the Hagerstown church, with the writer as elder in charge, may be a blessing.

Hagerstown, Md., Feb. 10. W. S. Reichard.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Hartsough-Myers.—By the undersigned, at the residence of the bride's parents, Brother and Sister Isaac Myers, Feb. 11, 1909, Bro. Frank Hartsough and Sister Grace Myers, both of Chatham, Ohio. S. M. Friend.

Miller-Fender.—By the undersigned Feb. 14, 1909, at the home of the bride's parents, Mr. Hiram Miller, of Charm, Ohio, and Sister Ella Fender, of Baltic, Ohio. Edward Shepfer.

Stambaugh-Horsh.—By the undersigned, at the home of the bride's parents, Brother and Sister J. C. Horsh, Lincoln, Nebr., Feb. 11, 1909, Bro. Elmer J. Stambaugh, of South Beatrice, and Sister Grace Mabel Horsh, of Lincoln, Nebr. L. D. Bosserman.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Armstrong, Jennie, born Oct. 7, 1835, died at the Old Folks' Home, Girard, Ill., Feb. 9, 1909, aged 73 years, 4 months and 2 days. She came to the Home Sept. 23, 1908, and was of a very kind and peaceable disposition. During her last sickness she was very patient, and often expressed a desire to go to her long home, where she might be at rest. She was the mother of two children. Her husband preceded her many years ago. She was a member of the Christian church. Services conducted at the Home by Mr. Kohl, of the Christian church. Interment in the Girard cemetery. Kate Smeltzer.

Ashmore, Keziah A., daughter of Joseph and Sarah Reeder, born in Bucks County, Pennsylvania, May 7, 1825, died at the Old Folks' Home, near Girard, Ill., of la grippe, Feb. 7, 1909, aged 83 years and 9 months. April 15, 1847, she was married to Jabez Ashmore, of the same State, to which union were born five sons and one daughter, three sons having preceded her. Her husband died in 1859. The daughter and two sons survive. She was a consistent member of the Church of the Brethren for thirty years. She entered the Home May 11, 1906. Short services at the Home by Eld. D. B. Gibson, after which the remains were removed to Mansfield, Ill., her former home, where services were conducted by the Brethren. Interment near by. Kate Smeltzer.

Bucher, Sister Catharine, wife of Eld. D. N. Bucher, formerly of Adams County, Pa., died of paralysis Feb. 4, 1909, in the home of Eld. J. A. Long, York, Pa., aged 85 years, 8 months and 4 days. Interment at the Mummert meetinghouse, near East Berlin, Adams Co., Pa. Services by Brethren Jesse Ziegler and D. B. Hohf from Psa. 116: 15. Abram S. Hershey.

Bucklew, Sister Elmina V., nee Fike, ninth child of Eld. Aaron and Sister Rebecca S. Fike, born Dec. 29, 1877, died Feb. 2, 1909, near Eglon, W. Va., aged 31 years, 1 month and 3 days. Feb. 6, 1907, she was united in marriage with Albertus H. Bucklew. She united with the Church of the Brethren in 1887. She was one of a family of eleven children. Husband, father, mother, brothers and sisters survive. She was afflicted with tubercular consumption for several years, and during her illness was anointed. She was a faithful follower of Christ, and a lover of the Sunday school. Services by Eld. Jonas Fike. Text, "She hath done what she could." Maggie E. Crow.

Chronister, Geo. W., born in Cumberland County, Pa., Oct. 11, 1833, died at the home of his daughter near Wabash, Ind., Feb. 6, 1909, aged 75 years, 4 months and 5 days. In the year 1850 he, with his parents, came to Indiana, and three years later was married to Harriet Hinsey, to which union two sons and four daughters were born. One daughter preceded him. Five children, a faithful and devoted companion, one brother and one sister survive. He was a member of the Church of the Brethren for eight years. Services by Eld. Noah Fisher, of Andrews. Text, 2 Tim. 4: 6, 7. Interment at Servia, Ind. Lydia Duncan.

Crickenberger, W. D. E., died of pneumonia at his home near New Hope, Augusta Co., Va., in the Middle River congregation, Feb. 5, 1909, aged 48 years, 7 months and 4 days. His wife, Sallie E., preceded him only about three days. Another member of the family is also afflicted with pneumonia. Five children survive, three of them being small. The funerals were both conducted at the same time, by Brethren Peter Garber and B. B. Garber, from Rev. 16: 15. J. F. Miller.

Crickenberger, Sister Sallie E., died of pneumonia at her home near New Hope, Augusta Co., Va., in the Middle River congregation, Feb. 2, 1909, aged 39 years, 9 months and 6 days. Her husband and one son are seriously ill with pneumonia. Husband, five children, mother, two brothers and one sister survive. She was a noble worker in the church in all of her phases of work. J. F. Miller.

Crouse, Edith, wife of Charles Crouse, died at her home near Panther, Iowa, of tuberculosis, Jan. 19, 1909, aged 19 years, 9 months and 11 days. She leaves husband and two small children. Services by Bro. O. F. Shaw. Interment in Panther cemetery. Nina Messamer.

Eby, Sister Pearl Vietta, daughter of Ira and Hettie Eby, born in Dayton, Ohio, July 2, 1892, died near Trotwood, Ohio, Feb. 2, 1909, aged 16 years and 7 months. She united with the Church of the Brethren in August, 1904, and remained a faithful and devoted member. The day before her death she called for the elders and was anointed with oil in the name of the Lord. She leaves father, mother, brother and sister. Services by Eld. D. M. Garver from Rev. 14: 12, 13. Interment in Kuns cemetery. Sarah E. Minnich.

Falkenstein, Sister Leah, wife of Henry Falkenstein, born Dec. 13, 1838, died Feb. 4, 1909, at the home of her son, Lewis Falkenstein, in Springfield Township, York Co., Pa., in the bounds of the Codorus church, aged 70 years, 1 month and 21 days. Her husband and one son preceded her, and three sons survive. Services in Bubbs Union church by Brethren J. M. Myers and I. M. Bowser. Text, Job 19: 25. Interment in Bubbs Union cemetery. J. L. Myers.

Hetrick, Bro. John H., died Jan. 24, 1909, near Loysburg, Bedford Co., Pa., of typhoid pneumonia, aged 56 years, 2 months and 13 days. He was a member of the Church of the Brethren for a number of years. He leaves a wife and

nine children. Two children preceded him. Services at his home by Elders D. T. Detweiler and J. B. Fluke. Interment in the Hetrick cemetery. Cyrus E. Bechtel.

Iginfritz, Friend Geo. W., born Dec. 10, 1850, died of pneumonia Feb. 9, 1909, at Greencastle, Franklin County, Pa., aged 58 years, 1 month and 29 days. His father, mother (who were members of the Church of the Brethren), three brothers and one sister preceded him. One sister survives. Services by the writer, from Job 14: 14. Interment at Cedar Hill cemetery. Wm. C. Koontz.

Knotts, Mary E., nee Trullinger, born in Indiana, died at the home of her son, in Garden Grove, Iowa, Feb. 9, 1909, aged 70 years, 4 months and 27 days. Deceased was an invalid for a number of years. She was a member of the Christian church. Services at the home by the writer, at her request. Text, 2 Sam. 14: 14. L. M. Kob.

Krape, Bro. John, Sr., died in the York congregation, Pa., Jan. 30, 1909, of heart failure, superceded by a slight paralytic stroke, aged 72 years, 6 months and 8 days. Services by Eld. Jos. Long, assisted by Brethren David Baker and D. Y. Brillhart. Text, Philpp. 1: 21. Bro. Krape was a consistent member of the Church of the Brethren for many years. Abram S. Hershey.

Kreider, J. Earl, eldest son of Bro. Harry E. and Sister Emma G. Kreider, died of pneumonia at the home of his parents, near Mechanicsburg, Pa., Feb. 4, 1909, aged 4 years, 4 months and 6 days. Services at the Bareville church by Brethren I. W. Taylor and John Graybill. Text, Job 42: 5. Sallie G. Prautz.

Layman, Ellen, nee Angle, born in Franklin Co., Va., died of neuralgia of the heart, at her home near Wirtz, same County, Jan. 18, 1909, aged 42 years. She was the daughter of Edward and Elizabeth Angle, deceased. She was married to Benj. H. Layman Jan. 1, 1902. She is survived by a husband, sisters, brothers and stepchildren. Services in the Methodist church at Flint Hill by her pastor, Mr. King. Interment in the Flint Hill cemetery. Daisy Layman Peters.

Leckrone, Bro. Benjamin, born in Lancaster County, Pa., March 21, 1830, died at his home in Perry County, Ohio, Feb. 10, 1909, aged 78 years, 10 months and 10 days. He was united in marriage with Elizabeth Boyer, in 1860, to which union were born one son and one daughter. His wife died May 24, 1864. He later married Mrs. Mary Leckrone, daughter of Samuel Shrider, who survives. Early in life he united with the Church of the Brethren, and served in the office of deacon for many years. He always took an active part in song service and was a useful church worker. Services at the Jonathan Creek church by Eld. C. J. Workman. J. S. Leckrone.

Loucks, Mrs. Eva, died Feb. 2, 1909, at the home of Bro. Daniel Gladfelter, of York, Pa., aged 83 years. Services by Mr. McKee and Eld. Jos. Long from Isa. 46: 4. Abram S. Hershey.

McFadden, Ida, nee Holdeman, daughter of Christian and Susannah Holdeman, died at her home in Ft. Collins, Colo., Feb. 9, 1909, of consumption, aged 37 years, 10 months and 29 days. She leaves a husband, one son, father, mother, two brothers and three sisters. One daughter preceded her. Anna Holdeman.

Neikirk, Sister Elizabeth, died from a complication of diseases at her home in Sharpsburg, Md., Jan. 27, 1909, aged 63 years, 1 month and 27 days. She was a sufferer from rheumatism for more than thirty-five years. She was a member of the Church of the Brethren for more than thirty-seven years. Services from the Brethren church in Sharpsburg, Md., Jan. 31, by Bro. J. E. Otto from 2 Tim. 4: 6, 7. She was the daughter of Brother Henry and Sister Mary Neikirk, and leaves three brothers and two sisters. Susie M. Hout.

Potters, Pauline E., little daughter of Brother James and Cora Potters, of West York, Pa., died Feb. 7, 1909, aged 4 years, 6 months and 9 days. In a playful manner she got hold of some matches while her mother was absent from the room. Hearing the little one's calls, her mother came to her assistance quickly, but it was too late. Serious burns ended the child's life in a few hours. Services at the home of the parents, by Eld. Long. Abram S. Hershey.

Riddlebarger, Bro. David H., of the Belleville congregation, Kansas, born at Waynesboro, Pa., Jan. 5, 1838, died at the home of his son, Elmer, Feb. 7, 1909, aged 71 years, 1 month and 2 days. In 1858 he moved to Illinois; was united in marriage with Elizabeth Garrison, in 1864. To this union were born three sons and one daughter, his wife and one son having preceded him. He leaves two brothers, three sisters, two sons and one daughter. In 1865 he and his companion moved to Iowa, and in 1882 to Republic County, Kansas, where he resided until the time of his death. He and his wife united with the Church of the Brethren in 1866. He served in the office of deacon for over thirty years. He was an earnest and exemplary Christian. He was confined to his bed for thirteen months, bearing his affliction without a murmur. Services by the writer, from 2 Tim. 4: 6-8, assisted by Bro. C. F. Daggett. A. C. Daggett.

Sprogle, Mrs. Nancy, born in Pennsylvania Sept. 13, 1829, died at the home of her nephew, Bro. S. M. Eshelman, Elgin, Ill., Feb. 14, 1909, aged 79 years, 5 months and 1 day. She was the daughter of David Eshelman, of Mifflin and Berks Counties, Pa. She was married to John L. Sprogle. They had four children. Father and daughter preceded the mother to the other world. Funeral services at the home of Bro. S. M. Eshelman. Interment in the family lot in Woodlands, Philadelphia, Pa. Galen B. Royer.

Studebaker, Bertha May, daughter of George Studebaker, born Feb. 15, 1901, died of pneumonia, in the bounds of the Clearwater church, Idaho, Feb. 4, 1909, aged 7 years, 11 months and 20 days. Services in the Clearwater church by Eld. J. S. Secrist. Text, Psa. 90: 12. Sherman Stookey.

Walter, Bro. Samuel H., died Jan. 19, 1909, near Loysburg, Bedford County, Pa., aged 66 years, 2 months and 4 days. Deceased was a member of the Church of the Brethren for about thirty years. He was also a veteran of the Civil War. He leaves four sons and four daughters. Services by Elders D. T. Detweiler and Herman S. Guyer. Interment in the Koontz cemetery. Cyrus E. Bechtel.

Weybright, Sister Joanna, wife of Bro. John Weybright (deceased), born in Baden, Germany, July 9, 1816, died Dec. 29, 1908, in the bounds of Solomon's Creek church, Indiana, aged 92 years, 5 months and 20 days. She was the mother of ten children, four of whom preceded her to the spirit world. She came to America, with her parents, in 1825, leaving their native land and property on account of religious persecution. They located at Baltimore, Md. In 1827 they moved to Indiana, settling near Goshen. She united with the Church of the Brethren in March, 1845. In 1851 she and her husband were called to labor in the office of deacon. Services by Brethren Henry Warstler and William Bussard. Raleigh R. Neff.

Wolford, Sister Mary Margaret, nee Petry, born in York County, Pa., Jan. 30, 1817, died in the bounds of the Prices Creek church, Ohio, Feb. 4, 1909, aged 92 years and 5 days. In 1842 she was married to Henry Wolford who preceded her to the spirit world March 6, 1900. Two daughters, one son and one sister survive. Services by Eld. Jos. Longanecker. Interment in the Castine cemetery. Orpha Miller.

Yule, Samuel, born in Ashland County, Ohio, Jan. 12, 1844, died at his home near Ollie, Iowa, Feb. 10, 1909, aged 65 years and 29 days. Early in life he united with the Congregational church, but in December, 1908, he united with the Church of the Brethren. He was married to Sarah Wagner Oct. 15, 1874, who, with four children, survives. Bertha Shelley.

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NOTES NOT CLASSIFIED

Egeland.—Bro. J. H. Brubaker began a series of meetings in the town of Egeland Feb. 1, and preached twelve sermons. The attendance was good, considering the weather and roads, and the interest was excellent. The Brethren can get a good hold here, if they will be satisfied to let well enough alone. —A. M. Sharp, Egeland, N. Dak., Feb. 17.

Bango.—Our meetings are still in progress. They will continue a few evenings yet. Since my last report nineteen more have accepted Christ. Sixteen were baptized today, and three await the sacred rite.—Nora M. Schwalm, R. D. 1, Wakarusa, Ind., Feb. 21.

Chicago church closed a two weeks' series of meetings Feb. 17. The attendance and interest were good. Two were baptized and others expressed a desire to unite with us. We trust that the good seed sown will, in the near future, bring forth its fruits. The meetings were conducted by Bro. J. Edson Ulery.—Minerva Eisenhour, 663 S. Ashland Avenue, Chicago, Ill., Feb. 21.

Modesto.—Wife and I, with our children, left our old home and friends at Hartford City, Ind., the latter part of December, last, and came to Modesto, where we have spent most of the time since. My wife has been a sufferer from stomach trouble for a number of years, and I have suffered more or less from rheumatism, but, since our arrival here, both of us are feeling much better. We feel compensated, in a measure, for the many sacrifices we had to make in the way of giving up old friends and the old home. If our health continues to improve, as it has been, we will make this our future home. The fine, mild weather, the green fields and flowers, with plenty of oranges on the trees, make this an attractive place to live. We expect to organize a church here in the near future. Several ministers are here now, and a number of other families of members are expected to come soon. My correspondents will please address me at Modesto, Cal.—Levi Winklebleck, Modesto, Cal., Feb. 15.

Notice.—The district meeting of Southern Pennsylvania will convene April 28, at 8 A. M., in the York church, on Belvidere Street. Elders' meeting on the 27th, at 10 A. M. in the churchhouse. A more explicit announcement, concerning the railroad arrangements, will be given later. All papers to come before the meeting should be in the hands of the elders on the 27th, before their session closes.—E. S. Miller, Writing Clerk, Lineboro, Md., Feb. 19.

ANNUAL MEETING RAILROAD ARRANGEMENTS.

Please announce in Gospel Messenger, that, on account of the Annual Conference of the Church of the Brethren, the Trunk Lines of the Central Passenger Association have agreed on a special fare as follows:

"One and one-half fare for round-trip from the territory of the Central Passenger Association; sufficient to be added, where necessary, to make round-trip fare end in '0' or '5.' Tickets to be sold on May 24th to 31st, inclusive, with return limit of July 15, 1909."

These special fare arrangements are also proffered to other Passenger Traffic Associations whose lines would naturally ticket through the territory of the Central Passenger Association.

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G. A. Snyder,
Member of Transportation Committee,
Central Passenger Association.

375 S. Pine Street, Lima, Ohio, Feb. 17.

FROM KANSAS CITY, KANSAS.

The clothing donations sent to us have been very liberal. We have been able to supply many during the severe weather. Some money was sent us, to be used for shoes. How glad we were for that! The dealers made a reasonable price on a bulk of "odds and ends," so we secured many good shoes for the needy ones.

Recently an aged lady came, with about half of her foot on the ground. I said, "Grandma, I am afraid we don't have any shoes for you." She hunted through our shoe box (which is hunted over and over many times). Finally she got a shoe which fitted her, but it had no mate. At last she found one of a different style for the other foot. She went on her way rejoicing.

Our Sunday-school attendance is about as large as we care to have it, under present conditions. Room and regular teachers seem more of a problem, now, than the swelling of our attendance.

During January, we were put to the test many times to supply the needy ones. Our hearts are made to ache, because of some of the conditions, incident to city life. Last Sunday one of our Sunday-school boys claimed he could not come to Sunday school. He said, "My sister wants to go down to the show and mama says I must go with her." The special inducements of the show generally come on Sunday, when there is a chance to draw the largest crowd. Such mothers, such men, will have to face an awful reckoning, when an account must be given of the souls of boys and girls that are ensnared.

Send clothing, or whatever you have to give, to E. F. Sherfy, 719 St. Paul, Kansas City, Kansas. We are in the Kansas Mission. There is one on the Missouri side also.

Effie Strohm Sherfy.

719 St. Paul, Kansas City, Kans., Feb. 16.

THE BELLEFONTAINE MISSION, OHIO.

After the Annual Meeting was held in Bellefontaine, Ohio, in 1903, the Brethren thought it the proper time to open a Mission at this place.

A building was rented and services were first held the fall of 1903. We had Sunday school each Sunday afternoon and preaching every two weeks. Bro. Hugh Miller was the first Sunday-school superintendent. The interest increased and we felt the need of a located worker. Thus far the work had been carried on principally by those living in the country.

The Mission Board of Northwestern Ohio then became interested in this point, and in the spring of 1906 they decided that Sister Mary L. Cook should come to aid in the work of the Master. It was then deemed best to hold our Sunday school and preaching services in the morning, and have a Christian Workers' meeting and preaching in the evening; also prayermeeting and teachers' meeting during the week. A teacher-training class was organized and has proved very beneficial.

In the spring of 1907 the Brethren of the Logan congregation decided to erect a church in Bellefontaine. This decision was carried out and Feb. 16, 1908, marked the day of the dedication of our new church in that place.

In November, 1907, Eld. A. B. Horst and wife came to take charge of the work. They are noble workers in the Master's vineyard and we hope they will continue to remain with us.

There have been eleven accessions and one reclaimed. Some seem very near the fold. We have an evergreen Sunday school, with an average attendance of fifty-three.

A noble band of consecrated, willing workers have very ably assisted those who were placed in charge of the work, thus making it a success. A very bright future seems to be assured. Pray for the work at this place!

R. D. 1, Box 82, Feb. 18. Louella Z. Swank.

BROOKLYN, NEW YORK.

Thirty-two bright, promising boys belong to the Boys' Band that meets every Tuesday evening at seven o'clock for one hour. What a delight to see them enter heartily into play, for that is what they do for a half hour, under the supervision of older ones. After that, the president,—one elected from their own number,—calls the house to order. The boys seat themselves on a circle of chairs. The minutes of the previous evening are then read, and occasionally there is some business. All this requires but a few minutes, and it lends dignity to the general atmosphere. The remainder of the time is occupied by reading to the boys, or telling some good story, and singing with them. The record is kept, and the voluntary offering received, as the boys enter the room. The Boys' Band, the Girls' Band, the cradle roll and the mothers are now contributing to a carpet fund, to carpet the aisles and rostrum of our new church. The carpet will enable us to have a more quiet Sunday school. The leader of the "Band" closes the hour with prayer.

Just now we are having typical winter weather. While the open winter has favored the poor, it has possibly induced sickness as well. During the past week we have given out a surplus of coats and jackets, as well as other clothing. We are grateful to all that have sent clothing. May the Lord bless them for their labor of love!

The picture books, sent us at Christmas time, proved a delight to many. While a large number were given into homes in our immediate neighborhood, others were taken to hospitals and orphans' homes. In the hospitals not only the little ones enjoyed them, but some adult patients asked for them. Then, too, the nurses were in sympathy with all. In going to the hospital, one should always secure permission from the head nurse to distribute any article; otherwise we may increase the burden of her helpers. A bright German girl, a patient, asked for a book, saying, "I will take it with me to Germany."

Our series of meetings, conducted by Bro. A. L. B. Martin, of Harrisburg, Pa., will begin March 21. Already our prayers for a revival are being answered. Will you join us in earnest prayer that the church may be strengthened and that the unsaved may accept Christ?

March 18 we expect Archibald of Jerusalem to lecture for us. He is a pioneer missionary to the Bedouins and Arabs of Moab, Edom and Arabia.

In the absence of Bro. J. Kurtz Miller, Bro. A. J. Culler, of Philadelphia, recently preached for us. Bro. D. H. Widder, of Harrisburg, Pa., will give us a sermon in the near future. Elizabeth Howe

358 Sixtieth Street, Feb. 18.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 25, 9 am, Southern California and Arizona, in South Los Angeles church.
April 28, 8 am, Southern Pennsylvania, on Belvidere Street, York church.

LOVE FEASTS.

Indiana.

May 8, 5 pm, 1 mile west of Hagerstown.

Kansas.

April 18, 6:30 pm, Kansas City.
May 1, 6 pm, Peabody.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.

Maryland.

May 1, 2 pm, Meadow Branch.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.

Ohio.

May 22, 10 am, Eagle Creek.

Oklahoma.

April 24, home of M. Wealand, 6 miles east of Ponca City.

Pennsylvania.

May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, New Enterprise.
May 8, Plum Creek.
May 9, 6 pm, Roaring Spring.
May 26, Sugar Valley.

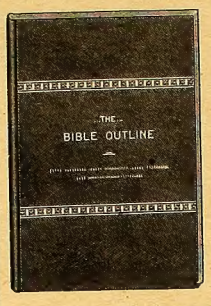
Virginia.

May 1, 4 pm, Barren Ridge.

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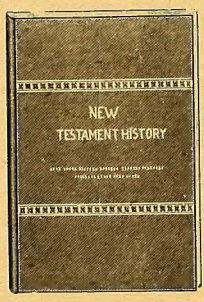


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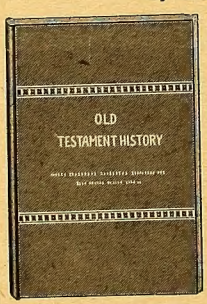


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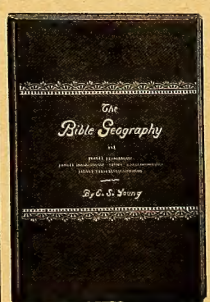


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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. **Elgin, Ill., March 6, 1909.** **No. 10.**

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AROUND THE WORLD

PRAYER at a place of election before the polls are opened, may be a new feature, but nevertheless it was deemed proper thus to usher in the work of the day, during the recent local option election in Gibson and Carroll Counties, Indiana, Feb. 26. When the election officers reached the polling places, and were about to open the ballot boxes, they were asked to join with the workers in prayer. Large crowds surrounded the polls, but all, standing by reverently, with uncovered heads, heard petitions for the success of local option. No disorder occurred at any precinct. Perhaps it might not be out of place to engage in prayer more frequently, while laboring for the success of any great plan for the world's betterment.

THREE years ago the authorities of Great Britain appointed a commission to study the condition of the English poor, and devise adequate means for their betterment. Their report, which has just been issued, fills twelve hundred pages, and much that is said applies to American cities also. Lord George Hamilton, chairman of the Commission, says: "The conditions of life in London and other large cities are such as to produce a degenerate race, morally and physically enfeebled." Any one who doubts the truthfulness of the language needs but visit the slums of our own cities, to be convinced. It is also a fact that the *business world* of our cities must continually be recruited by vigorous reënforcements from the *rural* districts, in order to maintain its vitality in the intense struggle of modern business life.

YEARS ago Bishop Heber, in his celebrated missionary hymn, spoke of the beauty of tropical countries "where every prospect pleases," but where, alas, "only man is vile." If he could have foreseen present-day conditions in Guatemala, Central America, with its imperious dictator, Cabrera, he might have made his description of man's depravity considerably more emphatic. Here is a country, blessed with every charm of nature. Greenclad hills and fruitful valleys, together with a mild and salubrious climate, make it one of the most charming countries on the globe. No wonder that at one time it was the center of the highest civilization of Central America. Guatemala, as it is today, however, presents one of the most woeful pictures imaginable. Cabrera's misrule and tyranny exceeds the worst atrocities of the Russian Czar, and has brought ruin to the country, so richly blessed by nature. Conditions, far worse than those prevailing in Cuba during the regime of the notorious Gen. Weyler, and which brought about the intervention of the United States, are everyday occurrences in Guatemala. The condition of the people is pitiable indeed, and the most discouraging factor is, that no immediate relief is in sight.

BRIBERY and corruption met a well-deserved rebuke in Pittsburg, Pa., recently, when bank presidents and cashiers were proved guilty of having bribed the City Council in order to be made depositaries of the funds of the municipality. Conviction, and the consequent penalty provided by law, has been meted out to the offenders, and it is to be hoped that a salutary influence will be exercised upon those, hereafter entrusted with positions of responsibility in city and country. There has been altogether too much laxity in matters of this kind, and it is well that the public conscience has become so thoroughly aroused as to insist upon unimpeachable honesty and integrity.

ACCORDING to the recent estimate of the total expense of the Panama Canal, the cost of the big waterway will not be more than $360,000,000, if constructed on the present plan of a lock canal. To complete the canal at *sea level,* as some have suggested, would not only largely increase the expense, but would also require much more time. Then, too, the constantly-increasing size of ocean steamers demands a canal of ample dimensions, which could not be well had in a sea level canal. Looking at the report of the engineers, who have recently inquired into the progress of the work, the outlook in general is quite encouraging. They predict that by Jan. 1, 1915, the traffic of the world will flow through this new artery of commerce.

W. H. STUBBS, the new Governor of Kansas, is heartily in favor of the prohibitory legislation, recently enacted in that State, as referred to in these columns last week. He displays commendable vigor along the line of promoting the cause of temperance, and declares that the warfare will be continued until every saloon is driven out of the State. The liquor interests know when a State is in earnest, and are gracefully accepting their defeat. One of their organs says: "Wholesale liquor houses and breweries of other States have abandoned, temporarily, their fight for open saloons and joints in Kansas, and are quietly moving all their bar fixtures and saloon paraphernalia from the State." It is good riddance of bad rubbish!

THE DOUKHOBORS, a fanatical sect of Russian refugees in Canada, have been previously referred to in these columns. It will be remembered that Canada offered them a refuge from Russian persecution, but had much trouble to keep them within bounds. However, the Canadian mounted police dealt with them firmly, yet kindly, and now the once wild and fanatical sect bids fair to become a valuable part of the Dominion. Under the wise and judicious leadership of Nastasia Veriguine, chosen from their own ranks, they have increased not only in worldly goods but also in wisdom. They still practice the "community of goods" principle, buying all needed supplies at wholesale, and distributing to each of their number as "he may have need." Schoolhouses and telephone lines are being built in their various settlements, and present prospects indicate that the Doukhobors,—now numbering nearly ten thousand,—will yet prove a valuable industrial factor in the building up of the great Northwest.

SOME weeks ago we referred to the effort of some of the young people of Cleveland, Ohio, to live for two weeks "as Jesus did." The experience proved so successful in every way, that, later on, they pledged themselves "to continue to live during the rest of their lives, as nearly as possible like Christ." While their endeavor is praiseworthy, it is no more exalted nor comprehensive than the baptismal covenant so solemnly vowed by each member of the Church of the Brethren. The crying need of the church today is not *additional* pledges for better or more Christlike living, but a return to the sacred promises, originally made, to which we vowed to be faithful each day of our lives. Such devotion will undoubtedly bring about the much-talked-of "living as Jesus did."

IF there were any fears that the progress of temperance sentiment in Indiana would be checked by the adverse attitude of some of its senators and legislators, they were effectually dispelled by the recent additions to the ranks of prohibition counties. Feb. 25 three more counties,—Fayette, Fountain and Hendricks,—declared themselves against the saloon, and Feb. 26 two more, Gibson and Carroll. This makes forty-three counties in the "Hoosier State" on the right side of the question. Much energy was displayed by temperance workers, and to this the large majorities of votes in most of the counties are due. The great enthusiasm and determination, pervading the temperance ranks everywhere, is causing much anxious concern to the liquor forces. It portends the final and complete extinction of the unholy traffic.

IT is a little unfortunate that, with the blessings of civilization, undoubtedly of great benefit to our Chinese friends, some things have been inflicted upon them that have proved a curse in the past, and will be a blight for some years to come. With opium forced upon them, years ago, at the point of the bayonet, by enlightened England, a dark chapter of history was ushered in for the "Celestial Empire." Now, while the country is bravely struggling to free itself from the terrible thralldom, and is making admirable progress, another danger is arising that is even greater than the opium curse. It is asserted on good authority, that American beer is being so fully introduced in China as to bid fair to be generally used. Thus China, after being prohibition territory since the fourth century, now becomes a promising field of exploitation for the American brewer. Unfortunately the forces of darkness are more aggressive than the children of light. The sale of beer will likely be pushed much harder than the evangelization of perishing souls.

THE treasury deficit which, unfortunately, is increasing until it amounts to, practically, half a million dollars a day, is not a pleasant experience for our lawmakers at Washington. Various expedients are offered, by which to meet the growing difference between receipts and expenditures. A graduated tax on yearly incomes of over $1,000 is being seriously considered. Another plan of revenue increase contemplates the levying of a tariff on tea and coffee, by which, it is thought, nearly $60,000,000 per year might be raised. This proposed plan has already raised a storm of opposition on the part of importers, wholesalers, and dealers in general. They say that it is a "tax upon the poor man's breakfast table," and the "*people*" are urged to work against the measure. On the other hand we are told that there is no reason why the *consumer* should pay the proposed tax on tea or coffee, since the wholesaler buys coffee at the average price of only eight cents per pound, and tea at about ten cents, thus being well able to pay the tax without increasing the cost to the consumer, at present prices charged.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

GOD IS LOVE.

BY W. G. WRIGHT.

OUR GOD IS LOVE! Yea, I would underscore
Such blessed words,—a thousand times or more.
I would my every power concentrate,
To think, to speak of God, his love so great.

In the grand council held in heav'n above,
A plan was so devised to show God's love
To fallen man. To take from him away
The curse of sin and death that on him lay.

The Lion of the tribe of Judah came
From the great courts of heav'n, to suffer shame,
And cruelty, and death, for foes to die,
And every man on whom the curse should lie.

Born of a virgin, pure and undefiled,
He knew no sin,—was ever meek and mild.
Though rich, yet poor; nowhere to lay his head,
He purchased us a home,—gave living bread.

He wept for those who for themselves should weep,
And while he sweat great drops for them they sleep.
He prays for them who for themselves should pray.
He prays while we in sinful slumbers lay.

The awful hour has come! He's led away,
And crowned with thorns, enrobed in mock array.
On Calvary's rugged mount was crucified!
As God he lived, and as a God he died.

'Tis done for us,—"the precious ransom's paid,"
For on his shoulders was our burden laid.
And now he lives that we with him may live,
For he alone eternal life can give.

Then may I every power concentrate,
To love the Father and the Son so great,
For GOD IS LOVE! Yea, I would underscore
Such blessed love a thousand times or more.

Atlantic City, N. J.

THE PURPOSE OF HUMAN LIFE ON EARTH.

BY JOHN E. MOHLER.

Thou hast created all things, and for thy pleasure they are and were created.—Rev. 4: 11.

THREE answers are usually given to the question, "What is the purpose of life upon earth?"

1. To glorify God.
2. To prepare for heaven.
3. To do good in the world.

While these answers are true enough, so far as they go, they do not reach back sufficiently to satisfy a critical philosophy of human life here. We must go back, back, back, to the beginning of each human life, or of all human life, for a clearer conception of the problem of life.

The first man's life came from the breath of God. In Eccl. 12 : 7 it is declared that "The Spirit shall return to God who gave it." In Heb. 12 : 9 God is called the "Father of Spirits." It all means that the spirit in man came from God, and that it was once a part of God himself, or, as nearly as we may apprehend it, God, in some way, sent a part of his spirit from his immediate self to live within a human form for a time, with the design that in time it shall return again to heaven. But it shall return, not as a part of himself, as in the previous condition, but as an individualized spirit with individual feelings, thoughts, loves, and tastes.

And this very individualizing of spirit is the purpose of human life upon earth. That is, the development of a portion of his Spirit, sent from him, in an individual, capable of thinking, acting, and walking as a distinct personage, with a nature fitted for God's society in heaven finally, is the purpose of human life here. God's "pleasure" is in individual development of this kind.

A little reasoning will impress us that existence, similar to an earthly life, is necessary to such an individualization of spirit. For the spirit, separated from God, begins "at the bottom of the ladder" in experience. It is first mere life, helpless and weak, as in the infant. Later it gets experience, which causes thought. It grows into a youth with petty trials, which gives it more individual experience, and opportunity for development. And through the stay upon earth, new opportunities are afforded for development, as an individual.

Inasmuch as our real home is in heaven, and we are here for the purpose of development, the character of heavenly inhabitants governs the character of proper development upon earth. Heaven's inhabitants are absolutely unselfish, kind, cheerful, generous, warm-hearted, and devoted to the "Father of Spirits." Many other characteristics they also have.

But development for their society absolutely prohibits selfishness, fault-finding, condemnation of others, despair, disinterestedness in others, etc. This means that we shall be generous, helpful, and hopeful in the world. We shall do good on every hand, as an unselfish act. All the gifts we may bestow, or kind deeds we may do, are absolutely profitless if performed selfishly. This is what made the difference between the widow's mite and the gifts of the rich men, cast into the Lord's treasury. The possessions of the rich young man, who desired treasures in heaven, were his curse, because they hindered his development.

This view of the purpose of human life enables us to place all persons upon an equality, as to their opportunities here. The man with his millions has no better chance to develop than the man who is penniless. In fact, the poor man has the advantage in his freedom from business worries, and the responsibility incident to great possessions. Therefore Christ said, "Blessed are ye poor, for yours is the kingdom of God." Luke 6 : 20.

This view enables us calmly to bear all deprivations except opportunities for development, and nothing and no one can rob us of these. We cannot be hindered from development, so long as we have the use of sane minds.

This view should overflow missionary collections and should supply the poor with life's necessities, for development is in giving and not in withholding. Christ meant this when he said, "It is more blessed to give than to receive." It is because of the spirit's development in unselfish giving that "The Lord loveth a cheerful giver."

This view should make the Christian's life a song and a poem amidst a worrying, striving, selfish world. It is a developing, individual life of this sort, of which it is said, "For thy pleasure they are and were created."

We are here in this world but temporarily. Heaven is our home, and we have been sent here to school for a time. This education is absolutely necessary that the Spirit of God may be individualized in us. And when our school days are over, we shall go back to our heavenly home. Incomprehensible as it may seem, God shall enjoy our society then, for Christ said, "I go to prepare a place for you, that where I am ye may be also."

And is not right development necessary that our society may be enjoyable to God? And does not this life seem too short for it? Oh how time flies when we look at it in this way! The task would be impossible in 1,000 years except for God's help.

He does, however, give us his own Blessed Spirit to accompany us all the way. We may have him as our own Guide and Comforter, in every step of the journey. We cannot develop so rapidly but that the Spirit is in advance of us, inviting us on.

In this advance, selfishness and doubts are as leaden weights to our feet, but faith and unselfishness are wings to us.

The purpose of the life on earth is the individualization of God's Spirit, and its development in us. This embraces the other three answers, for thereby we glorify God, we prepare for heaven, and our life is an unceasing flow of good in the world.

Park Avenue Station, Des Moines, Iowa.

ORDINATION OF ELDERS.

BY NOAH LONGANECKER.

1. APOSTOLIC PRACTICE: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts 14 : 23.

2. APOSTOLIC TEACHING: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Churches, *there* and *then*, were established in cities. Tit. 1 : 5.

These things Timothy and Titus had heard of Paul among many witnesses. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2 : 2. At least the Bible references show that the "faithful men," referred to, are the elders of each local church. The word "*ordain*" and the context show that these men were made elders by the rite of ordination.

The best interpretation of the Bible is the Word itself. Where we have the term "*elders*" in Tit. 1 : 5, we have "*bishop*" in verse 7. Can anything be plainer? So it is doubly plain that Paul and Barnabas ordained them bishops in every church. It is equally plain that Paul, about nineteen years later, told Titus to ordain them bishops in every church, or city, if you prefer. This being done, every church would have its elders, or bishops.

In 1 Peter 5: 1 we have the term "*elders,*" more than one. In verse 5 we have the term "*elder,*" also plural. But "*elders*" refers to office, while "*elder*" refers to age. So when we come to James 5 : 14, we can not doubt who the apostle means by the term "*elders.*" We always considered the following queries with their answers as scriptural. We here merely present them as history:

1850, Art. 30.—Who are the proper persons in the church, to administer the ordinance recorded by James (5: 14)? Ans.—Considered, the bishops, or ordained elders.

1865, Art. 4.—How is it considered when elders in different churches teach that it is not necessary to send for elders to anoint the sick, but that brethren in the first and second degree can do it as well as elders? Ans.—We do not consider it consistent with the Gospel for elders so to teach.

Art. 54, 1862.—Who are the elders spoken of by James, that are to be sent to anoint the sick in the name of the Lord? Ans.—The ordained elders, if they can be obtained; if not, the next in office.

The answer always has been, "*The ordained elders,*" but the last adds, "If they can not be obtained, the next in office" will do. The object of this essay is not to criticise the last answer to the above query, but to consider *why* said elders cannot be obtained. The teaching of the Bible and of the "Church of the Brethren" is not at fault, as shown above. But the *practice* of the "Church of the Brethren" comes short of her *teaching*. How about the teaching of the Bible? When the Bible says, "Ordain them elders in every church," we certainly should obey.

In the "Northeastern District of Ohio" there are nine or ten local churches without a resident elder. There are six local churches with but one resident elder in each church. Why do such churches not obey the Bible? Some churches may say, We have taken steps to ordain elders, but there were objections. In such cases, what does the Bible teach? What is the advice of Annual Conference? The first *teaches*, and the second *advises*, that the objection "*be removed.*" A Christian is no "*fault-finder,*" but a *fault-remover*. He is no *justifier* of wrong, but he certainly is a *corrector* of wrong. An applicant for Christian baptism is not rejected because of wrongs or faults. Steps are taken to have said wrongs or faults *removed*. So we *should* do in the election of church officers. So we *should* do in forwarding ministers. So we *must* do if we will obey the Bible, and "ordain them elders in every church." We, then, conclude that if a local church is without a resident elder, as a rule, she and her "*overseer*" are neglecting their Christian duty.

Hartville, Ohio.

REBAPTISM.

BY JAMES A. SELL.

BAPTISM supposes (1) a design; (2) a subject; (3) an administrator.

The design is a *condition of pardon*. Proof: "He that believeth and is baptized shall be saved."

The subject is a *penitent believer*. Proof: "Repent and believe the Gospel." "Repent and be baptized for the remission of sins."

The administrator is *one who has been appointed by Christ*, personally or through his church, to preach

the Gospel. Proof: "Go ye therefore, into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." "And he ordained twelve that they should be with him and that he might send them forth to preach."

The church is a compact of believers,—few or many,—who accept, unreservedly, the whole truth, as taught by Christ, the great Founder of the church. Proof: "He that hath my commandments and keepeth them, he it is that loveth me, and he shall be loved of my Father, and we will come unto him and make our abode with him." He that is sent of God speaketh the things of God, for God "giveth not the Spirit by measure unto him." "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Neither Christ nor his apostles, in their teaching or practice, ever recognized or accepted any work that was performed outside of their own organization. But when the apostles found persons who had accepted the Christian religion, but were not baptized by a proper administrator, they proceeded at once to baptize them in the name of the Lord Jesus,—*i. e.*, according to his instructions. Acts 19: 5.

John the Baptist, the harbinger of Christ, was himself not baptized. "He was sent from God." This qualified him. Alexander Mack and his associates covenanted with each other before God to accept and obey his Word, and by so doing they became his church, and could, with propriety, administer its rites. The same will be true of all people who are placed under the same conditions.

The rite of baptism is as sacred and important as any other ordinance of the New Testament, and there is just as much said about the administrator in the one case as in the other. If it is a matter of indifference in the *one* case, then it also is in the *other*. If the administrator conveys nothing, then it follows that we need not call for the elders to officiate in the anointing,—nor, indeed, for even a member of the church. Having accepted the baptism administered by those who are *not* in fellowship with the church,—those who incidentally baptized by the same mode, but in all other things may have held very divergent views and practices,—we can consistently call upon them to officiate at the anointing. The same is true of the communion and all other ordinances. There is no consistency in accepting the work of an administrator in baptism, and rejecting him when officiating at the communion table, or even to commune with him. Virtually, you accept his convert but reject him!

If we are going to recognize the work of others, so far as their work agrees with ours in *form*, we are making our work more formal than, perhaps, we are willing to defend, when we are called upon to meet the charge of being formalists. In 1 Cor. 12: 13 we are told, "that by one Spirit we are all baptized into one body." The Revised Version says "in" instead of "by." "In one spirit," etc. To paraphrase, we will say: "In the spirit of love, union, submission and obedience," etc.

Rebaptism may make it a little more embarrassing and difficult for some persons to get into the church, but it is better to be right than to have the way made easy.

If refusing to accept alien baptism logically binds us to accept the doctrine of Apostolic succession, it also logically follows that, if we *do* accept alien baptism, it matters not who administers the rites of the church, so far as he agrees with the church in the form and purpose of the rite to be administered, no difference what it may be.

It, therefore, also logically follows that the appointing of administrators in the church to watch over its interests and guard its purity, and administer its rites, is entirely useless, as any one may be secured who can perform the same ceremony.

If we accept alien baptism, it also logically follows that 2 John 1: 10 is shorn of its general application: "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your home, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds."

It is a rule of logic that when a thing proves too much, it proves nothing. We do believe in the Apostolic succession of doctrine, but not of men.

Hollidaysburg, Pa.

BREAKING THE BREAD AND PASSING THE CUP.

BY CHAS. M. YEAROUT.

I HAVE wondered for years why there should be a difference in breaking the bread and passing the cup of communion among the brethren and sisters. This is one practice in the Church of the Brethren, that I cannot defend, or give a satisfactory reason for.

The church is one body, not two. There is neither male nor female in the spiritual body of Christ. Sexual relationships pertain to, and exist, only in this world. Gal. 3: 27; Matt. 22: 30; Eph. 1: 10. Christ is the Shepherd of one fold, and the Head of one body,—the church. John 10: 16; Col. 1: 18; Eph. 5: 23. The church is the espoused bride of Christ. This being a fact, why break the bread and pass the cup of communion to a *part* of the bride, while, at the same time, the *other part* breaks the bread and passes the cup one to another? This practice is not sustained in God's Word, neither is it sustained in the practice of the primitive church. The brethren are baptized just like the sisters are. They wash one another's feet, eat the Lord's supper, and salute one another with the holy kiss, just like the sisters do. Then, why this difference in the breaking of the bread, and passing the cup of communion?

I have carefully investigated this subject during the past few years, and firmly believe that the recommendation of the committee, in their report to next Annual Meeting, is in harmony with the teaching of the New Testament, and the practice of the primitive church. It will certainly unify the practice of the church.

I desire to give some reasons why I favor breaking the bread, and passing the cup to the brethren, the same as is done to the sisters. I will here quote several texts, indicating how Christ instituted and practiced the communion: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. 26: 26, 27. "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it." Mark 14: 22, 23. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." Luke 22: 19, 20. "For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped (or after supper), saying, This cup is the New Testament in my blood: this do in remembrance of me." 1 Cor. 11: 23-25.

There are several things in the above scriptures, that are clear and plain. (1) Christ took bread, blessed or gave thanks for it. (2) He brake the bread. (3) He gave or passed it to the disciples. There is not an intimation that the disciples brake and passed the bread to one another. As regards the cup we have this language: "Likewise also the cup." "After the same manner also the cup," evidently means just what it says: (1) As he took the bread after supper, and gave thanks for it, and brake it, and gave it to the disciples, so, (2) in like manner, also, after supper, he took the cup, gave thanks for it, and passed it, or gave it, to the disciples, and they all drank of it.

Where we have such clear and unmistakable statements as those above given in God's Word, as to the institution and practice of an ordinance, why refer to the first or controverted cup of Luke 22: 17? Suppose we admit that this is the same cup mentioned in verse 20, is it wisdom to press the isolated statement, "Take this, and divide it among yourselves," so as to make it apply to the bread, and thus do violence to the clear cut statements of Christ, that conflict with that application? See above quotations.

Does the language in 1 Cor. 10: 16 conflict with the institution of the communion as practiced by Christ and his disciples? Nay verily; for Paul is here speaking of the church as one body, in unity, in contrast with the schismatic body of the old Israelitish church in the wilderness. He says: "For we being many are one bread, and one body: for we are all partakers of that one bread." "That one bread," verse 17, refers to Christ, and we all partake of him in the emblems of his broken body and shed blood. The "we" in verse 16, refers to the militant body, or church of Christ, and she breaks the bread of communion through her legally-qualified officiating ministers. This fact seems to be clearly indicated in the practice of Paul in Acts 20: 11, "When he (Paul) therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed."

We, as the church of Christ, preach the Gospel. We baptize all penitent believers that come to us. We anoint the sick with oil in the name of the Lord. The church does all this through her legally-authorized ministers and elders. The above application of the text is sustained in the practice of the primitive church, as well as in the practice of the church of today.

This beautiful service is carried on intelligently and understandingly by the legally-qualified ministry and eldership of the church. Many of the brethren and sisters could not intelligently administer in these things. They could not break the bread, and pass the cup understandingly,—using the proper words.

The present practice of breaking the bread, and passing the cup to the sisters seems to be in accord with the institution and teaching of Christ, and also in accord with the practice of the early Christian church. Brethren and sisters, let us set aside the present, seemingly inconsistent, practice, by adopting the simple, intelligent practice of having the officiating ministers break the bread, and pass the cup to all the members, and thus unify the administration of the communion service.

Morrill, Kans.

A GLIMPSE OF THE NATURE PSALMS AS SEEN FROM THE CLASS ROOM.

BY MRS. B. S. HAUGH.

To one whose inmost nature is touched and aroused by the beauties, grandeur and wonderfulness of the great God's marvelous creations, that we call nature, the psalms known as the nature psalms are thrillingly inspiring, as they reflect, over and over, the glory and power of God, as stamped upon the earth and heavens.

The author of these psalms, was no doubt one of those who could drink in, to the fullest measure, God's marvels of creation. He could hold communion with her various forms and be lifted into God's very presence through nature's speech to him. He could not, otherwise, ever have seen the revelation of God's majesty in nature so completely.

The Psalmist does not contemplate nature for its own sake alone, but, because of its wondrous beauty and variety, he is supplied with emblems and figures for the purpose of portraying God's attributes and workings and, through this delineation of God, he gives arguments, encouragements and appeals for all, to give praise unto Jehovah, to sing praises that are due his glorious name.

Psalm 29 is an outburst of appeals to praise, responsive to the picture of a storm, in which all nature, on land and on sea, is thrown into convulsion. Through this storm, David would tell us that the thunder and all the phenomena of the storm did but proclaim Jehovah's power and glory, yet, great as this Jehovah is, he ever gives strength and peace to his people.

Again, in Psalm 19, we have unalloyed praise, as David reveals the universal and unceasing testimony of the heavens as telling of the wonders of his works. He also suggests the comparison between God's two great volumes,—nature and his law,

—and teaches us that the power of this law is as perfect, in the transformation of men's lives, as are the heavens in the proclamation of God's glory.

Psalm 8 is another outburst of praise and reverent wonder. Here the psalmist refers to the infinite vastness of heaven, with its unlimited mystery and magnificence, and, by way of contrast, reminds us of man's insignificance, but as wonderful as nature is, in reflecting God's glory, *man* is still more wonderful.

Nature's gorgeous splendors are used as reproofs and rebukes to those people who would turn away from nature's Creator. In Psalm 95 David appeals to the people not to turn down nature's sublimity as they turned down the miracles in the wilderness. In Psalm 97, after another outpour of adoration over the declarations of nature, he rebukes the people who serve dumb representations or mere images of the great universal Sovereign, rather than the Creator and Preserver of the heavens and earth, as well as men's souls.

In Psalm 104 David seems to rehearse the whole plan of Jehovah's creation, his gracious care and loving protection of his creation. He seems overwhelmed, bewildered, dazed by the multiplicity of all God's works, and he utters the sigh, "O Jehovah, how manifold are all thy works. The earth is full of thy riches." Because of this realization, he seems to say to himself, "Let my meditation be sweet unto him." He then vows, "I will sing praise unto Jehovah as long as I live, I will sing praise to my God while I have any being."

Not being satisfied with his praise *alone*, to be rendered to God, he pleads that all opposers to God be put down, and then calls for everything and everybody to praise Jehovah.

As a *universal* call to praise Psalm 148 stands unparalleled. Here the psalmist would pull out all the stops of the mighty praise organ, and, with the voices of all nature, men and angels, stars and suns, seas and forests, would magnify their Maker and Sustainer. He would pile praise upon praise to the thundering chorus, magnifying, exalting, and singing hallelujah to the Majesty of the Eternal Sovereign, the God of nature, until we, who now read this psalm, catch the fire from the appeals, and feel to bow the knee in adoration, and add to this mighty chorus our little human praise song vowing, as with David, forever to laud and magnify Jehovah.

188 Hastings Street, Chicago, Ill.

PRIDE.

BY HENRY BASEHORE.

PRIDE is termed an overvaluing of one's self; it denotes an inflated spirit of inordinate self-esteem. The sinner's heart is compared to a habitation of Satan, filled with seven deadly sins. The peacock fitly represents pride. It is a large, beautiful gallinaceous fowl, with variegated, rich and elegant plumage, and a native of India.

Pride is the most predominant sin of the heart. It differs only in the means and manner of showing itself. Look at the ancient generation of Pharisees! Oh, how lofty were their eyes and their eyelids were lifted up! Where there is a high look, there is a proud heart. The tongue is said to be the index to the heart. Through it we can readily know that pride is in the heart. It manifests itself in the Pharisee's prayer; he used the proudest letter of the alphabet too often.

In anger there is pride. When people get angry, they make frequent use of the capital I. Pride also manifests itself in apparel. A well-meaning woman once asked a minister if it was right to wear a stylish hat. He answered her in the affirmative, and said, "It shows what is in the heart." He meant to say that pride belongs to the sinner. According to Christ's teachings, we cannot go where he is if we die in our sins. In the heart of the worldling there is not only pride, but there are also other deadly sins.

It is a lamentable fact to see some church members show pride in their apparel. As regards the bonnet, they have so reduced it in size that it hardly looks like a bonnet any more. The same might be said of the prayer covering. It, too, has been cut down until there is but little of it left. The apostle was displeased with the church at Corinth, as to the prayer covering. It seems that the women prayed with their heads uncovered, while in their church assemblies. The question may arise, in some minds, whether Paul would be pleased with the way some heads are covered at present. He would not call some of the caps a covering at all, because anything as small and as thin, as the caps worn by some of our sisters, will not cover anything.

It matters not so much whether men are pleased or displeased. There is a more serious thought connected with the signs of pride. Would the Savior be pleased? He is omnipotent,—knows our thoughts, hears our words, and sees our actions. We should pray that the Lord may direct our thoughts, suggest our words, and guide our actions, that we may be more humble.

We are taught in the Word to be humble. If we humble ourselves in the sight of the Lord we have the promise of being lifted up. The proud are not "lifted up"; they exalt themselves; for that reason they are abased. The humble and poor have the promise of being lifted up. The Lord "raiseth up the poor out of the dust, and lifteth the beggar from the dunghill." 1 Sam. 2: 8. Satan, for his pride and disobedience, was cast out of heaven. The proud will not have a part in the first resurrection, and be with the saints at the marriage feast of the Lamb, nor will they live and reign with Christ through the millennium.

Palmyra, Pa.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 5.—Litigation among Church Members.
1 Cor. 6: 1-11.

THESE Corinthian Christians were guilty of carrying their differences into the civil courts of the Gentiles for adjudication. Perhaps the case at hand was the carrying into the heathen court the matter mentioned in the previous chapter, viz., the man having his father's wife. The apostle, horrified at such practices, exclaims, "Dare any of you, having a matter against another, go to law before the unjust?" Bengel says that the word "dare" implies treason against Christian brotherhood.

The restraining influence of the apostle's teaching needs to be much emphasized today. The world would be ignorant of many a scandal which the devil has used to the detriment of the cause of Christ, if Christians had heeded the teaching of the apostle on this important subject. It needs much emphasis just now, for it seems that there is a greater tendency to disregard this instruction than in former days. Disputes are to be expected. The occasions for them are manifold. We are so differently constituted that we are liable to see things differently. Besides, with the growing complexity of social and business life, interests will more and more be brought into conflict.

I. The Scandal of It.—Verse 1.

The very fact that they went to law indicated that there was a bad spirit and a worse practice among them. For the "law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons." Going to law was bad enough, but when it came to going to law, brother with brother, the offense was aggravated. It is not only a disgraceful thing from without, but it mars brotherly feeling. There are few things which so effectually alienate fraternal affection as contention at law. Many, even brothers in the flesh, as well as in Christ, have elbowed each other for years without speaking, simply because of some litigation before a court. Further, this going to law was before the unbelievers, which would leave a bad impression upon the world. For those, who profess to be followers of the Prince of Peace to be quarreling, causes the world to believe their profession to be a sham. The scandal of such proceedings is seen from the following considerations:

1. It is treason against Christian brotherhood. It shows at once that our profession is a farce. If Christ be our head, and we members of his body, there can be no quarreling and contentions among us. There must be harmony in the one body. Going to law shows that our profession is a sham. It puts the lie to it.

2. It insults the dignity of the church. The church contains elements and forces within herself, equal to any emergency which may arise. To go before the courts with our troubles, is to exhibit the church's impotency.

3. It reproaches Jesus Christ. He is the Head of the church. For the members of that body, of which Christ is Head, to take their differences before the world, is to show that the Head is not capable of managing the interests of the body. All who are jealous of the honor of the name of Christ will take heed.

4. It dishonors God. Our being joined to Jesus Christ is through the plan and will of God, therefore the failure to bring about harmony throws reproach upon the One who designed it.

II. The Absurdity of It.—Verses 2 and 3.

1. It is not profitable. There is more lost in going to law than is ever gained.

2. It mars brotherly feeling. If people were to go together and adjust their difficulties privately, many wounds would be avoided which can scarcely ever be healed. It is easier to prevent a breach of the affections than to heal it when once made.

3. It is incongruous to the Christian calling and destiny. The Christian was called out of the world to be a light to the world. Those, then, who were called out of the world to be saviors of it, should not give the lie to their mission in this way. The saints shall judge the world. "If the world shall be judged by you, are ye unworthy to judge the smallest matters?" It is the height of absurdity for those, who are destined to be the world's judges, to carry their trivial matters to the people of the world for adjustment. Then, too, it is said that the saints shall judge angels. For those who have been exalted to such dignity, as judging angels, to take their difficulties before the heathen courts, is to show behavior that is inexpressibly absurd. Those who are disposed hastily to go to law, should ponder well these things.

III. The Remedy for It.—Verses 5 and 7.

The remedy proposed is arbitration. Matters which Christians can not agree upon should be submitted to capable brethren. Even the least and most ignorant of the children of God would come nearer doing justice to both parties than a heathen judge. Then, what cannot be adjusted by arbitration, lose. Rather than disgrace the name of the Lord Jesus Christ, it were better to suffer wrong. Further, from the standpoint of profit, it were better to take wrong, for generally, even when we gain our point, is the cost in time and money greater than the amount involved at first. Many a difficulty has arisen over a dog or a chicken which has cost a hundred times more than the worth of the whole affair. People should be aroused to right thinking along this line, for when we get them to thinking right their actions will come right.

North Manchester, Ind.

FROM THE STUDENT'S POINT OF VIEW.

BY IRA FRANTZ.

"YOU did well tonight, brother. You're improving. God bless you." It was only a bit of encouragement

spoken to a young student preacher by one not given to flattery and seldom, even, to praise. Its evident sincerity made glad the heart of the student. He had been faithfully laboring to become efficient in the ministry and to do something to advance the cause of the Lord.

Indifference, on the part of many, and prejudice on the part of some, had, at times, almost discouraged him. He had known of the feeling of distrust and fear, on the part of many, toward the colleges. He had been aware that a gap existed. But feeling the need of a better training for his work, he determined to have a college education. Perhaps he could help in bringing two people together. At any rate he would try hard to hold the confidence of his home congregation.

He spent his vacations at home, but every summer realized that, in spite of all his efforts, he was being held aloof farther and farther by many. He felt sometimes like giving up. He loved the church and her principles, but he loved her colleges too. He had been struggling hard, in his own little corner, to bring about better relations. The church seemed to be shoving him off, with all of his love. The college encouraged and helped him; the world offered great inducements. To be a popular preacher would be so much easier. Why not let go the church with her prejudices? The question had been forcing itself onto his mind continually of late.

But tonight,—he turned again. The people are interested in him after all. It seems too good to be true. The church he has been wooing for so long begins to respond. At least one brother is looking for something good from him. As the words keep ringing in his ears and he sees again the look of loving concern in the brother's eyes, he resolves anew to be the loyal, humble servant of the church he had purposed to be. One brother cares and he would not disappoint that brother for anything.

This same thing has happened often. But oftener it has failed to happen, because the word of encouragement was not forthcoming. Only God knows how many of the best and most talented of our young men and women are lost to the church, simply because of the prejudice and mistrust of some of the older ones.

Brethren, show us that you have confidence in us,—that you do not think us wholly bad. Whatever you do, *don't* let prejudice find a place in your heart. Give us the wealth of your love and give us your trust. Then, knowing that you trust us and expect us to be faithful,—that you feel only love toward us,—we will be bound to you by ties which all the attractions of the world can never break. Few will be so low as to betray a trust like that.

Brethren, are not we your sons and daughters still? Why, then, will ye be so fearful of us? We love the church of our fathers. It pains us to see her divided. It pains us to have you hold us away from you as though fearful of taking a snake into your bosom. Put your arms around us. Speak to us as loving parents should speak to their children. As we go on with our education, let the knowledge we acquire be hallowed with your love, your prayers and tears. Then it will be, not a poison, but a protection to us and you.

God speed the day when there shall no longer be a gap between the church and the schools; when all shall realize that they are laboring to a common end; when the educated shall know that his knowledge is only a trust and an added responsibility. When the educator shall see that the only true aim of education is the glory of God; and when the uneducated shall support, encourage, love, and faithfully labor with his brethren!

Then shall the Church of the Brethren take rapid strides toward the fulfillment of her mission in the world. Then shall the name of our God be glorified in us.

Mt. Morris College.

BAPTIZED AND RESTORED.

BY S. F. SANGER.

In Nos. 2 and 3, Gospel Messenger, present volume, there are several reports of the number of persons received into the Church of the Brethren during 1908. Sister Graybill reports 6,366 baptized and 431 reclaimed. Brother Topper reports 8,184 baptized and 447 reclaimed. While there is a variation in the numbers, reported by these two persons, it is doubtless due to incorrect tabulation, or to some overlapping of reports given in the Messenger.

Comparing the figures given in Sister Graybill's report with those given in the reports of the previous year's work, it shows an increase of about 28 per cent over last year, while the ratio between those baptized and those reclaimed is about the same. Nearly six per cent of the number received came from the ranks of the fallen ones.

While the number, reported restored, is not so large, when compared with the number baptized, yet I am made to wonder how this number compares with the total number who have gone back to the world, popularly called "backsliders." I wish this number would have been reported also,—not because of a mere gratification of curiosity, but that we might learn a much-needed lesson therefrom.

One cannot but wonder why so many fall away, after having made the good confession, as we trust, in sincerity. This declension is due, no doubt, to a number of causes, some of which I wish to point out.

First I shall mention what is probably one of the leading causes of the results in question,—inadequate or improper teaching. Jesus, in the "Commission," taught the necessity of instruction, both before baptism and after its administration, the one to make the sinner conscious of (1) his undone, sinful condition, and (2) God's love for the sinner. Both of these are necessary to a proper conversion. This fact, when fully impressed, will create a love for God, as well as a hatred for sin, without which the work of conversion is quite superficial, and is, no doubt, the cause of falling away so soon.

The after-teaching should be such as to increase the convert's love for God and his service, so as to become zealous of good works, with a desire for more knowledge, as well as an increase of holiness. Two great helps to the young convert, in addition to those named, are faithful attendance at all of the services of the church, and proper associations, without which it is both unpleasant as well as difficult to live as one should. These may not be absolutely necessary, but are very great helps to Christian growth and security.

Another important factor in holding the young, tender lambs securely in the fold is careful, judicious shepherding. Nothing taxes a minister more, or causes him greater concern, than to know how best to care for, and direct, the young convert. Diet and exercise, with plenty of sunshine, are the great factors of health to the physical body, and the same applies to the spiritual life. Jesus' repeated charge to Peter, "Feed my lambs," is quite significant, implying a need and a duty, both of which were well understood by the Great Shepherd.

The absence of sheep at feeding time always elicits the concern of a faithful shepherd. To him it means a diseased condition of the flock, or the invasions of the wolf, either of which is damaging to the sheep, especially the younger ones. The shepherd's business is to look after the welfare of the flock,—to care for and feed them regularly. To accomplish this work successfully, he will need the aid of other members of the church, both old and young.

Another helpful means in caring for and developing the younger members is to give them employment. It is the order of the kingdom: "To every man his work." Life is the gift of God, but the application of it is our work. Work is a means of growth and development. The more employment we can give to the members of the church, especially the young, the less "backsliding" there will be.

With our Christian Worker meetings, Sunday schools, prayer meetings and other church activities, every one should be encouraged to work, to do something that is helpful to others.

Then don't forget the sunshine. It is so cold and gloomy in some churches that it is a wonder how a young, tender plant can manage to live, much less to grow. Remember that the moment a plant ceases to grow it begins to die.

With the declension and falling away, indicated in the reports referred to, should not every elder, minister, deacon, as well as all the live, active members, work more earnestly to make a greater gain, as well as to more securely enfold and foster these who are giving evidence of weakness and declension, that we may have many more sheaves to lay at the feet of the Great Shepherd of the sheep, who loved us and gave himself for us.

South Bend, Ind.

THE CHURCH IN ELKHART COUNTY, INDIANA.

BY J. H. MILLER.

In this article I am to tell about the history and the growth of the Church of the Brethren in Elkhart County, Ind. In this County was the first church organized in Northern Indiana, and Goshen was the center of the congregation.

It is said that Bro. Daniel Cripe organized the church about 1830. Soon after that, another brother, John Miller, moved to this "northwestern land," as it was then called. I well remember of seeing both of those brethren and hearing them preach in German. They settled on Elkhart Prairie, and were from Montgomery County, Ohio. The first child of the Brethren, born in Elkhart County, was Rosanna Cripe. Those "newcomers," as they were called, held their first meetings in their log cabins.

There are now nineteen congregations in the county, some reaching out into adjoining counties. There are fifty ministers living in the county. Of the number of ministers who formerly lived in the county, twenty-four have died. There are twenty-three places of worship, and about 1,800 members, nearly as many as may be found in the other part of the State district. Among the number of ministers,—strong men in their day,—who have died in the county, were James Tracy and Amsey Puterbaugh. They were useful men, and did a good work.

Meetinghouses were built about 1850. Brethren, in their big wagons, would go through the mud, woods and cross streams, in order to reach the place of meeting. My father's turn would come about once in fourteen months. That was a big day for us children. All the ministers had a word for Jesus. Even the deacons were not excused, though there might be six or eight present. They had to bear testimony to the Truth preached. The deacons usually had the place on a bench in front of the preachers' table.

After meeting a big dinner was served at the expense of those who had the meeting for that day. After dinner, from two to three hours were spent in social visits. Much love and union seemed to prevail among those early Christian fathers and mothers. Our neighbors were from eight to ten miles away, and we were always glad to see them.

In 1852 the Annual Meeting was held in Elkhart County, five miles south of Goshen, in Bro. Jonathan Wyland's barn, 40 x 80 feet in size. It was estimated that there were about 4,000 people present. I remember of hearing my father speak of the large crowd. It is presumable that John Kline, of Virginia, was the moderator. It was thought by some that this was the first Annual Meeting held in Northern Indiana. The second, in Elkhart County, was held in 1868, in Eld. Jacob Berkey's barn. Henry Davy was moderator. In 1882 the meeting was held on Bro. John Arnold's farm. I have in mind three Annual Meetings in Northern Indiana, and all were held in Elkhart County. At the present time Northern Indiana must have nearly 4,000 members. Many have been added to the church within the last eight months.

In those days the faithful ministers would walk and ride for miles to the place of worship. I remember that Bro. John Leatherman, when ninety years old, walked from ten to twelve miles on Saturday, returning home on Monday. These faithful old brethren were full of the missionary spirit.

I was born in Elkhart County, in 1838, hence have a fairly good knowledge of the workings of the church here. My prayer is, that God may call many more faithful workers into his vineyard, and that many souls may be converted to Christ.

Goshen, Ind.

THE ROUND TABLE

BREAKING THE BREAD AND PASSING THE CUP.

BY JOHN RUDY.

I WILL endeavor to add some testimony to what Brethren John Calvin Bright and E. B. Hoff wrote on this subject. The more I study it, the more I am convinced that all the members should take part in the breaking of the bread and the passing of the cup.

Paul, in 1 Cor. 10: 16, says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Paul was a man of education. If he had intended that one person should pass the emblems to all the members, he would have said, "The cup of blessing which I bless," etc. Speakers and writers, in referring to themselves, do not ordinary use the plural form "we," where the singular "I" would be proper.

An examination of Acts 9, and the epistolary writings of Paul, shows that he never made use of the "we" in referring to himself. Webster, in the "Unabridged Dictionary," old edition, page 1499, states that it was not customary until King John, of England made use of it. Afterwards it was introduced into France and Germany. Appleton states in his "American Cyclopedia": "King John was born A. D. 1185, died in 1235, and was an egotistical man."

Looking at this subject critically, I am fully convinced that the sisters should break the bread and pass the cup, the same as the brethren.

It is affirmed that Jesus took the bread himself and gave the broken bits to the disciples, and said, "Take eat, this is my body." I have not noticed where any mention of this is made in the New Testament.

Paul in 1 Cor. 10: 16 says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" There is the plain direction given. We are told who is to break the bread and pass the cup. The apostle says "we"—the members,—not "I," as implying the officiating elder. What we are to do clearly implies that *all* the members should pass the sacred emblems.

Liscomb, Iowa.

VISITING THE POOR.

BY BARBARA M. H. SONAFRANK.

THE Savior reminds us that the poor we have always with us, implying that, no matter how prosperous a community, there are always some who are relatively poor, and less comfortably circumstanced than others. So far as I have had a chance to observe, this is noticeably true.

A great many people have formed the habit of giving of their means for the poor, but how many are there, who *give of their companionship?* There is a blessing, too, in this. Not many folks can get through the world without having a little attack of discontent, now and then. Visiting the poor is a specific cure for that malady.

It is surely impossible, after having had a chance to see the poverty, discomfort, and other disadvantages, surrounding some homes, not to return to our own with feelings of thankfulness for the things we have, that others do not enjoy.

Instead of making the conventional fifteen-minute call, we should stay longer and go often enough to get well acquainted with the members of the family and their several needs. This will place us in a position to render true assistance. It need not always be cash, or needed comforts, but that which self-respecting people most appreciate,—a human interest in their welfare.

Dumont, Iowa.

REBAPTIZING.

BY N. H. SHUTT.

WE have an account of twelve men being rebaptized in Acts 19: 1-8. Paul asked certain men whether they had received the Holy Ghost since they believed. They said unto him, "We have not so much as heard whether there be any Holy Ghost." When they were questioned unto whom they were baptized, they said, "Unto John's baptism." Then Paul had them more fully instructed, after which they were baptized in the name of the Lord Jesus.

These men were likely converts of Apollos, at Ephesus, who were not rightly or fully taught the Gospel of Christ by Apollos, who himself needed the Gospel taught more perfectly by Priscilla and Aquila. Acts 18: 26. Hence these twelve men needed to be more fully instructed, and also needed a rebaptizing.

From this circumstance we learn that those who have not the right or full instructions in the Gospel of Christ, should be rightly and fully taught, and then rebaptized. We are taught the importance of union of doctrine as shown in the Scriptures. "Walk by the same rule." Philipp. 3 : 16. We should have the same mind and same judgment, speak the same thing. 1 Cor. 1: 10.

The instructions of Paul here imply union in the church. If there is union in the church, it means union in baptism, and all those who enter into the church are taught and directed by the same Spirit, and are all baptized by the same spirit into one body,—the church. It is not likely that the Holy Spirit would direct the nations of the earth to be baptized into different bodies, and then, afterwards, bring them together into one body, without first all being taught the right way, and all baptized into one body,—the church, —by the same Spirit. 1 Cor. 12: 13.

Lima, Ind.

WHY THIS WASTE?

BY IDA M. HELM.

JESUS taught us an important lesson in economy, when he commanded the disciples to gather up the fragments, after the miraculous feeding of the five thousand. Every year God gives us abundant blessings. There is enough for all and to spare. Extravagant and wasteful living causes much of the want and misery in this land of plenty. Fashion's mandates make large demands on the income, but all this is gladly given in order to be in "style." Theaters, shows and lodges call for their share of money, and make large inroads on the pocketbook. The taste for strong drink, tobacco, cigars and cigarets must be gratified. Thus an appalling amount of money is far worse than wasted. Millions of bushels of grain, which God intended for pure, healthful food, are converted into poisonous, death-dealing drinks. All this waste causes want and suffering.

What must be the feelings of the loving, bountiful Giver, as he watches the fearful, sinful waste of the blessings he gives us? They are a million times worse than wasted, for both body and soul are robbed and starved. They are "set on fire of hell." Isaiah, the prophet of God, questions, "Wherefore do ye spend money for that which is not bread? Why do ye labor for that which satisfieth not?" He further says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Ashland, Ohio.

BURDEN-BEARERS.

BY J. D. HAUGHTELIN.

THE definition of burden is "a load." The Savior says: "My burden is light." Matt. 11: 30. A good fur overcoat may be heavy, even a burden, sometimes, but in time of need it is a great blessing. So every burden, enjoined on his followers by the Savior, is, in the end, a blessing, though sometimes in disguise. Paul says: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2. Every Christian is a burden-bearer, largely for others. To "fulfill the law of Christ" is to practice in our lives the Golden Rule, so often presented by our Savior, and by James called "The Royal Law,"—"Thou shalt love thy neighbor as thyself."

In Gal. 6: 5 the apostle says: "For every man shall bear his own burden." Skeptics have claimed that verses two and five contradict each other. Notice that verse two is in the present tense, while verse five is in the future,—"shall." *Now* we can visit the sick, feed the hungry, clothe the naked, assist the destitute, welcome the stranger, lift up the fallen, but when we come to the river of death, our friends can go no farther with us. Then "every man shall bear his own burden." "For whatsoever a man soweth that shall be also reap" (v. 7).

Panora, Iowa.

SEVENTY-THREE, AND AT WORK.

BY CORNELIUS KESSLER.

A SHORT time ago there appeared a note in the MESSENGER in regard to Bro. Hutchison being seventy-three years old Jan. 1, and still preaching. Well, I am seventy-three years old today, Feb. 12. I do some work every day. I do not know whether Bro. Hutchison could get out in the morning before daylight, when the temperature is near the zero point, to feed the pigs, groom the team, milk the cows, etc. I know that I can do it. One thing I feel sure of,—I could not do what he is doing, in the way of preaching the Gospel. May the Lord be with his servant, that he may be instrumental in turning many hearts from sin unto righteousness!

Smithboro, Ill.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, March 14, 1909.

GREAT WORK DONE IN JOPPA.

Acts 9: 36-44.

I. A Woman. Vs. 36, 37.

1. Rich in good works.
2. Full of almsdeeds.
3. Died in the midst of her usefulness.
4. And Peter was sent for.

II. He Raised Her.

1. Privately. V. 40; Matt. 9: 25.
2. By solemn prayer. V. 40; John 12: 41, 42.
3. By a quickening word. V. 40; John 6: 63; Heb. 4: 12.

III. The Good Effects of the Miracle.

1. It was known throughout Joppa.
2. Many believed.
3. Trade spread the news abroad.
4. "The word of God increased; and the number of the disciples multiplied." Acts 6: 7.

Song.—"Work, for the Night is Coming."

Note.—1. Good works are the blossoms and fruit that necessarily grow on "a good tree." Matt. 25: 34-40; James 1: 27.

2. Doing good works for the poor saves us from the dangers and the narrowness of worldliness. It is the way to lay up treasures in heaven.

PRAYER MEETING

For Week Beginning March 14, 1909.

MOUNTAIN TOP EXPERIENCES.

Luke 9: 28-36.

1. The Transforming Power of Prayer.—"As he prayed, his countenance was altered." (Verse 29.) Prayer is a mighty power. Even Christ felt its need, so that he spent whole nights in prayer. Prayer lifts us into close communion with God,—the mountain top of glory. Blessed are the experiences we get while upon our knees. Philpp. 4: 6, 7.

2. Heavenly Associations.—"There talked with him Moses and Elias." (Verse 30.) It was a gracious privilege to meet these representatives of "Law" and "Prophets," but a far greater privilege is ours. Every day of our life can we have the loving care of the Father, the strengthening power of the Son, and the guidance of the Holy Spirit. We can make this Divine association a real factor of our life. We can "sit together in heavenly places in Christ Jesus." Eph. 2: 6.

3. The Glorious Overshadowing.—"A cloud overshadowed them." (Verse 34.) In Peter 1: 17 this cloud is described as "the excellent glory,"—the visible symbol of the all-enveloping presence of God. Here there is safety and shelter. 2 Peter 1: 17. As they "entered into the cloud," by the cloud overshadowing them, so may we, by faith, enter into his marvelous light by the overshadowing of the Holy Spirit. 1 Peter 2: 9.

4. The Christ-Honoring Voice.—"This is my beloved Son; hear ye him." (Verse 35.) The "Divine Testimony" that acknowledged Jesus as the eternal Son of God, still speaks in our every heart when we honor the Lord by a consecrated life. 1 John 3: 1-3.

5. A Blessed Experience.—"It is good for us to be here." (Verse 33.) Where there is sweet communion and fellowship, joy fills every heart. There are times when the soul has heavenly experiences of which the world knows nothing. John 14: 27.

HOME AND FAMILY

PRAYER.

SELECTED BY RUTH LONG.

Prayer can calm the troubled breast,
And raise our thoughts on high,
Remove the fears that mar our rest,
And make our troubles fly.

Prayers with actions should accord,
Such prayers are seldom found;
We must,—to have God answer us,—
Obey the Gospel's sound.

When asking for obedient hearts,
We should obedience show,
God will not answer us unless
We do his will below.

Fruita, Colo.

SUGGESTIONS ABOUT AID SOCIETIES.

BY MRS. MARY REEVES.

In looking over the reports of the sisters' aid societies in GOSPEL MESSENGER of Feb. 6, we were made to realize something of the great and good work our sisters are doing for the Lord. There are, in all, fifteen reports, of which one failed to give the amount, either of money or garments donated. Of the fourteen the amount given, in cash, was $590.82; garments, 1,028; bedding, 39 pieces; clothing sent to mission points, nine barrels, seven sacks and one box. Besides this there was a distribution of money, clothing and bedding, not itemized.

Now I would suggest that the sisters' aid societies of each district elect a district secretary. Let each society report to the district secretary. Let the district secretary prepare a report of the entire district, at least once a year, the report to be published in the GOSPEL MESSENGER. In all of our church work it is an inspiration to be able to know what is being accomplished, but it would be out of the question for the MESSENGER to publish even a brief report from each individual society, as it would occupy too much space. By the plan suggested we would be able to know just what the societies of each district are accomplishing, and the reports would require so little space that the MESSENGER could readily publish them.

I would further suggest that our district meetings recognize the sisters' aid societies, and set apart a time at our district meetings to be devoted to the work of the societies, and that each society, if possible, send a delegate to the district meeting. The sisters' aid societies are certainly doing a great work, but due recognition has not been given by the church to them and their important work.

Moffit, N. Dak.

OUR PIONEER MOTHERS.

BY OMA KARN.

THEY have passed down the "corridors of time," and to their descendants their memory is fast becoming tradition,—these noble, courageous women, that shared the lives of our hardy pioneer fathers, walking hand in hand with them through the danger and privation that surrounded their lives, and possessing, to a high degree, those qualities of mind and heart that mark the true woman, the devoted wife and mother, the faithful Christian.

Pure, simple and fervent was the piety of our pioneer mothers. They indulged in no repining because of the hardship of their lot. While the fathers worked early and late to blaze the way to our present ease of life, or traveled through forests, over mountains or across trackless prairies, feeding the flock of God, the mother toiled on in their lonely homes, making the rude log cabin a dwelling place of love, radiant with good cheer,—its atmosphere one of intelligence, industry and godly fear.

Thoughts of God were associated alike with the sublime scene of nature and the humble blessings of daily life. The mountains, plains and forests that surrounded their primitive homes were a never-failing assurance of God's power and protection. In this they trusted, willing to suffer hardship, privation, and even bereavement, if it be the Divine will.

The principles of true living were valued above everything else. These principles they sought earnestly to impress upon the hearts of their children. Purity, unselfish service, humility and charity were taught and practiced as essential elements of true manhood and womanhood.

The light of the family altar was never allowed to go out. From earliest childhood their children were instructed in the Scriptures and taught sacredly to regard the claims of God. Neither was the culture of the intellect neglected. They were educated in the fact that their power belonged to God, and that all was to be improved and developed for his service.

Obedience and respect to parents was firmly enforced. Tender and affectionate as they were, they loved their children too wisely to accustom them to self-indulgence. They were taught to submit to control, yet to think and act for themselves. Quite early they were made to bear responsibilities, to endure hardship, to be guarded in speech and to understand the wisdom of silence.

Nor did their good works stop in their home life and the training of their children. They went miles through the wilderness to keep vigils beside sick beds, cheer the sorrowing, admonish the erring, lend assistance to the unfortunate, and, when filling the position of a minister's wife, look after the farm work and the home flock, while the shepherd was away.

Purity of life, unswerving diligence, firmness and truth, Christlike love and faith, characterized them, giving to the world a generation of men and women of noble principle, pure character and active intellect, guardians of the treasures of truth which God has committed to his people, to be given to the world.

Covington, Ohio.

SISTERS' AID SOCIETIES

PRESTON, MINNESOTA.

The sisters' mission circle of the Root River church held sixteen meetings during the year 1908, with an average attendance of eight. We received $76.65, and paid out $58.81. We sent $28 to the St. Joseph Mission; $10 to the Minneapolis Mission; $5 to the Winona Mission; $10 to the Old Folks' Home; $8.16 was used at home. We also sent bedding and clothing to the different missions. We reorganized for the year, with Sister Jane Finckh, president; Sister Mary D. Broadwater, vice-president; the writer, secretary and treasurer.—Ella M. Ogg, Preston, Minn., Feb. 16.

ENGLISH PRAIRIE, INDIANA.

Jan. 6 we met at the home of one of our sisters and there reorganized our sisters' aid society, with Sister Nora Burger, president; Sister Sophia Yoder, vice-president; Sister Addie Agley, treasurer, and the writer, secretary. This year has been one of labor and pleasure for the society. We held eleven regular meetings, and one special. The average attendance was twenty-four. Our expenses amounted to $40.35, which leaves $22.93 in the treasury. Some articles were given to the needy here at home; the Messenger was sent to some homes; some work was donated, and two boxes of clothing sent to the needy.—Mary M. Rowe, Brighton, Ind., Feb. 9.

DIXON, ILLINOIS.

Our sisters' aid society held twenty meetings during the past year, with an average attendance of six. Our work consisted in piecing and quilting quilts, gathering, repairing and making clothing for the needy. We contributed seventy-two garments to the St. Joseph Mission; 260 garments, also $8 in money (including freight on clothing) were sent to the Kansas City Mission. We contributed clothing and money here at home, as much as opportunity afforded. Dec. 31 we reorganized for six months, with Sister Hattie Hultz, president; Sister Lola Collins, vice-president; the writer, secretary and treasurer.—Lillie A. Frantz, 517 N. Crawford Avenue, Dixon, Ill., Feb. 19.

UNION DEPOSIT, PENNSYLVANIA.

Our sewing circle, of the Big Swatara church, closed the year's work Dec. 31, 1908. Thirteen meetings were held, with an average attendance of twelve. One hundred and eleven articles were made, consisting of aprons, comfortables and quilts. We received $50.99, from all sources, during the year; including the balance of $13.67 from last year, we had a total of $64.66. The expenditures amounted to $50.46, leaving a balance of $14.20 in the treasury. We made donations to the Baltimore church, also to deserving ones at home, thus making it possible to increase the attendance at Sunday school. The officers for 1909 are: Sister Elizabeth A. Balsbaugh, president; Sister Dorothy J. Aungst, vice-president; the writer, secretary; Sister Lillie B. Blough, assistant secretary; Sister Anna M. Bashore, treasurer.—Elizabeth P. Shiffler, R. D., Union Deposit, Pa., Feb. 8.

KANSAS CITY, KANSAS.

During last year, ending Jan. 1, 1909, our aid society held sixteen meetings, with an average attendance of eleven. We received $51.33 for work done, dues and donations; paid out $49.88 for material, carpet for church and donations, leaving a balance of $1.45 in the treasury. Jan. 21 we met and reorganized with Sister Ellen Kester, president; Sister Mae Hilton Harmon, vice-president; the writer, secretary and treasurer. May we ever be willing and ready to lend a helping hand to the poor and needy!—Ella McCune, 958 Pacific Avenue, Kansas City, Kans., Feb. 8.

BEAVER CREEK, VIRGINIA.

We have reorganized our sisters' aid society, with Sister Kate Glick, president; Sister Nannie Miller, vice-president; Sister Delphia Click, secretary, and Sister Vernie Ringgold, treasurer. Twelve meetings were held during the year, with $11 in the treasury to start with. The collections at our regular meetings amounted to $17.62. We received, as donations, $7.15; $36.11 for prayer coverings sold; $8 for comforts sold; $4 for worked counterpanes; $2.50 for the making of bonnets, and $2 for a quilt, making a total of $88.38. During the year we paid out $40.95. The amount given to different missions was $39. We have a balance of $8.43 in the treasury.—Laura Miller, Bridgewater, Va., Feb. 15.

MT. MORRIS, ILLINOIS.

Our sisters' aid society closed another year's work. Dec. 2 we reorganized with Sister D. E. Brubaker, president; Sister Lanah Shamel, superintendent, and the writer, secretary and treasurer. We enjoy this kind of work. The Lord saw fit to call one of our number to her long home. During the last year we pieced and tacked comforts, quilted quilts and sewed carpet rags. We held forty-seven meetings, with an average attendance of seven. As the result of our work we were able to donate $10 to the India hospital; $8 to a sick brother; $2 for turkey for the Old People's Home; $10 to the Rockford meetinghouse; $5 to the Brooklyn meetinghouse; $3 to Sister J. Kurtz Miller; $1 to Chicago Mission, and $3 towards a Thanksgiving dinner at the Chicago Mission. We have also helped some of the poor and needy of our own community. We feel that these meetings have been profitable and upbuilding. They bring us in touch with each other, and the ties of love are strengthened.—Elizabeth Price, Mt. Morris, Ill., Feb. 6.

FREDERICK, MARYLAND.

The sewing circle of the Frederick congregation makes another report, hoping to encourage others in this line of work. We have been quite busy, sewing, quilting and knitting, each one filling well her own office. By so doing we believe we can accomplish more. One of the greatest needs of our circle is helpers. We accomplish the greatest amount of work by each member doing for the cause what she can in her own home. At our meetings we make plans, cut out the goods for various articles, and assign the same to different members, each one selling all she can. In the same way we have most of our quilting done. We have made donations to our home mission, furnished a room at "Fahrney's Memorial Home for the Aged," gave toward building churches at different places, aided in furnishing our primary department in Sunday school, besides making other small donations. The money collected by sales, and then donated, amounted to $143.25; our expenses were, $137.32, leaving a balance of $5.93 in the treasury.—K. E. Fahrney, Frederick, Md., Feb. 9.

LINVILLE CREEK, VIRGINIA.

In 1899 the first sisters' sewing circle was organized in the Linville Creek church, the object being, and still is, the mutual and spiritual development of its members, helping the needy, and the cultivation of the church benevolence. The organization began with an enrollment of seven. From that time on it has grown in interest and number, until, at the close of 1908, the membership reached thirty-five. During this time many needs have been supplied, children brought into the Sunday school and the members themselves have been strengthened. During the summer months the meetings are held at the church, while in the winter we meet at the homes of the sisters. From April to December, 1908, fifteen meetings were held, with an average attendance of fourteen, and an average collection of ninety-four cents. We gave $65.76 for benevolent purposes, $45.26 of which was given to the Orphanage which is being erected by the Second District of Virginia. One box of clothing was sent to Brooklyn, and help was also given in our own congregation. Through the kindness of a friend the society has been supplied with traveling men's samples, which donation has helped materially in the work. Our congregation is large and the membership very much scattered, so two societies have been organized. Sister Barbara Roller is president of the one, with the enrollment of twenty, and Sister Zigler, president of the other, with an enrollment of fifteen. Now we start out with renewed energy for another year's work.—Sadie Zigler, Secretary, Broadway, Va., Feb. 9.

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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BRO. J. H. BAKER, of Astoria, Ill., will soon move to Quinter, Kans.

BRO. JONATHAN HOOVER has changed his address from Sidney, Ohio, to Union, R. D. 1.

LAST Sunday Bro. Moses Deardorff commenced a protracted meeting in Los Angeles, Cal.

DURING Bro. Isaac Frantz's revival in the Baugo church, Indiana, six were added to the Yellow Creek church.

BRO. C. S. GARBER held a series of meetings in the Osage church, Kansas, and seven conversions are reported.

BRO. D. L. MILLER and wife, who have been spending the winter at Lordsburg, Cal., are planning to return home the last of March.

THE special revival meeting in the Pleasant View church, Tennessee, closed with nineteen baptized, five reclaimed, and three awaiting baptism.

DURING Bro. A. G. Crosswhite's evangelistic labors at Nappanee, Ind., six professed faith in the Lord Jesus and were added to the church by baptism.

BRO. J. W. LEAR is in a revival at North Manchester, Ind. Eight persons have been made to feel the need of a Savior, and will soon be added to the church. Other accessions are expected before the meetings close.

AMONG the reports from the churches last week, mention was made of a meeting at Stanley, Wis. We are now requested to say that the meeting was held in the Worden church, though the correspondent's postoffice is Stanley.

DURING some special work on Ogden Avenue, Chicago, lasting three weeks, nine persons are said to have signified their purpose of uniting with the church, though only two of them so far have accepted Christ in the holy rite of Christian baptism.

BRO. J. G. ROYER is doing some effectual evangelistic work at Daleville, Va. When last heard from, there were six confessions, with strong indications of others. The meetings are well attended and considerable interest is taken in the subjects treated.

WE again call attention to the importance of writers placing on the upper lefthand corner of their essays the name of the paper for which they write. Essays, not thus marked, sometimes get into the wrong paper. Since the House is publishing the MESSENGER, *Inglenook, Our Young People, Teachers' Monthly, Visitor,* and other papers, this is a matter that should not be overlooked.

THERE is a small body of members at Willard, Clark Co., Wis., and a movement is on foot to build a house of worship at the place. The Mission Board of Northern Illinois and Wisconsin has endorsed the work, and members of the district are requested to lend a helping hand. See notice from Bro. John Heckman, chairman of the Board, among the "Notes not Classified" on page 160.

THIS week Bro. Andrew Hutchison is preaching at Ephrata, Pa., but on the 14th goes to Lancaster. He says churches should not write him for further engagements before the Annual Meeting. His time is fully taken up. See his notice on page 160.

THE members composing the Mt. Hope church, Okla., have met with quite a loss in the burning of their meetinghouse. The building was destroyed Feb. 22. As the church is not very strong, financially, it will tax the members very heavily to rebuild.

WE have for sale one set of the "Columbian Cyclopedia," thirty-six neat, cloth-bound volumes, practically as good as new. The set can be had for $16, boxed and delivered on board the cars here at Elgin. As we have but the one set for this price, the first order will get the books.

BRO. SAMUEL FIKE, of Waterloo, Iowa, president of the Mission Board of Northern Iowa, Minnesota and South Dakota, gave us a short call last week. He is very much interested in the mission work in his district, but finds it difficult, in some missions, to secure the workers that are needed.

DURING the winter considerable evangelistic work was done at different points in the Johnstown congregation, Pa., and as fruits of these earnest and well-directed efforts, ninety-nine members have been added to the church. This shows that the old Gospel, properly presented, still converts people.

IT will be remembered by some of our readers, that, while visiting Juniata College, Pa., as a member of the Educational Board, Bro. John Calvin Bright, of Dayton, Ohio, was called home on account of the severe illness of his wife. Feb. 24 the devoted sister died and was laid away in her last resting place.

BRO. H. C. COLLYER, a minister in the second degree, with a wife and three children, four of the family being members of the church, would be pleased to correspond with some congregation needing help in the ministry. He desires to give his entire time to the Lord's work. Address him at Burwell, Nebr., care of Ira G. Graham (Star Route).

IN the month of January the Johnstown congregation, Pa., decided to raise about $7,000 for church improvements. It took less than a dozen days to raise $5,000 of the amount, and the work of improving the meetinghouses will now go forward. This is one of the most active congregations in the East, and the members seem determined to have good accommodations in their houses for carrying on the Lord's work.

As the time of the Annual Meeting draws nigh, the public press will have some strange things to say about the business to be transacted. Already the *Manassas Journal,* Va., in its issue of Feb. 19 has announced that we are to determine at the Harrisonburg meeting, whether members, on account of Sunday-school work, may engage in the dairy business, when the fact of the matter is that no such a question has yet been booked for the Conference.

WE take this method of thanking those who have sent us appreciative letters concerning our long editorial on the "Dress Problem." It struck a chord far more responsive than was expected and has also put a number of people to thinking. A few would like to rush into print and thus precipitate a discussion, but the better way will be to meditate and pray. There are times when our people should do more praying than writing and talking. General Grant one time said there had never been a war that might not have been avoided. This is probably true of great church troubles, discords and divisions. Excited people often act before they think. So far as the MESSENGER is concerned, it will be wise to leave the problem rest, and then move forward only after the Lord has opened a path through the troubled waters and pointed out the way. Some people act hastily and then pray after they get into a trouble too great for them to see their way through. The wise man does his thinking and praying before he acts, and thus secures light from above to guide him as he proceeds.

Two years ago three families of members settled at Afton, Nebr., and went to work for Christ, as well as for themselves. Bro. Levi Snell recently held fifteen meetings for them and seventeen persons applied for membership. This is the way to do effectual mission work, and reminds one of the course pursued by the pioneer members in this country. A few of them settled in a new locality and then lived and talked their religion so thoroughly that the preacher, when he came, found a people ready to listen to sound gospel sermons. We hope to hear of some more of this kind of work.

BRO. W. A. DICKEN, of Buffalo, S. C., wishes to say to the MESSENGER readers that he thinks the Brethren are neglecting the South. He reminds us of the attention we are giving other lands, sending missionaries to the distant shores, while very little is said about the need of the Gospel in Southern fields. He also calls attention to what is said in Rev. 21: 13 about the gates on the east, west, north and south sides of the New Jerusalem, and wonders who will enter through the gates on the south side of the city if no efforts are made to convert the people who live in the South.

BRO. J. R. SNAVELY, who has been with us a few years, closed his connection with the Publishing House last week, and will hereafter be found on his farm at Scottville, Mich. Bro. Snavely's business was to open all the letters addressed to the House, make a record of all the money received, and distribute the mail, thus opened, to the departments where it belonged. While thus discharging his duities, he became acquainted with the contents of more letters than any other man connected with the House, and, by the way, his was no easy task. The man who opens and properly classifies from 200 to 600 letters a day, has no time to play. Bro. Snavely was one of our deacons, and we exceedingly regret to have him and his family leave us. The parents and children, four in all, are members of the church, and we trust their lot may be cast in pleasant places.

LAST year, what is known as the Lambeth Conference, authorized a committee to consider from a scientific standpoint and report, whether it is dangerous for members, at a communion service, to drink from the same cup. After a thorough investigation the committee reported that the danger of infection by the use of a common cup, at a communion service, is not great enough to demand serious attention. People often become needlessly alarmed over matters of this sort. Ordinary care and decency are all the precautions necessary. At the first love feast ever held, the apostles drank from the same cup without any thought of dangerous germs. As was the custom in those days, they reclined on broad couches at the table, and thus the cup could easily be passed from one to the other, eleven in all, and each one drank from the same cup. The custom of drinking from the same cup continued for more than 1,800 years, and there is no sensible reason why it may not still be the order at any communion service.

PEOPLE in this free America, as we are pleased to call our favored land, do some strange things. A few weeks ago Mrs. Alice Longworth, President Roosevelt's daughter, was invited to lay the cornerstone of a postoffice building in Michigan, but had to be elected a member of the labor union before being permitted to use a small silver trowel, with which to spread a little mortar. This is foolishness. But to carry things still farther, Mr. W. H. Taft, who becomes our President this week, had to be initiated as a Freemason before being inaugurated. There is nothing in the Constitution requiring a man to become a Freemason, in order to serve the people as president, but the influences are such as to practically bring about that condition. While the Government recognizes no religious denomination above another, still the Masons, or secret societies of some sort, are expected to lay the cornerstones for nearly all our government buildings. What are we coming to? Is this country to be ruled by secret societies, while the churches are relegated to the rear? It looks a little that way.

When the Master said, "The harvest is great, but the laborers are few," he uttered a truth that still remains true in every land where the Christian religion is known. There has never been an over-supply of efficient and earnest teachers for the mission fields. There is not a State in the United States, where we have half enough ministers to supply the demand for preaching the Gospel. Most of the Sunday schools are short of help, while the cause, at a number of the missions, has to be neglected, for the want of well-qualified teachers. We, therefore, not only want to pray the Lord to send more workers into the unworked fields, but we should help him send them. We can speak words of encouragement to those who might be induced to take up the work in addition to giving liberally for the support of the workers.

THE CHURCH'S AUTHORITY.

In Two Parts.—Part One.

The church is charged with the administration of the Word of God. The Word is to be faithfully preached to all nations, and its institutions and ordinances are to be administered. First in Jerusalem, then in Judea, then in Samaria, then unto the uttermost part of the earth. What the Word teaches to be done, the church is to enforce, and what the Word forbids, the church is to forbid. Where the Word begins, the church must begin; where the Word ceases, or is silent, the church must cease, or be silent. This is the church's charge and commission; her authority and power. If the church either adds to the Word, or takes from it, she forfeits her existence as the church of the living God.

Jesus charged the disciples, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Upon Peter's confession of Jesus, as the Christ, the Son of God, he said unto Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

A key is an instrument to open and close doors, and in rhetoric it is used as a symbol of authority. It is used here to indicate Peter's authority to open the Gospel to the nations. This he did at Pentecost, when he opened to the understanding of the Jews from the several nations, assembled at Jerusalem, the saving doctrines of the kingdom of heaven, when three thousand believed immediately and were added to the church that day, and also when Cornelius, the first Gentile convert, was brought into the church. Having the keys of the kingdom of heaven, means having the Word of God with the authority to administer it. That condition exists with the church today. She has the Word of God with the authority, the express charge, rather, to administer it. The keys of the kingdom of heaven, therefore, are still in the hands of the church, and they indicate her authority and power.

There is a plainer statement of the church's authority immediately following the giving of the keys to Peter, and it explains the meaning of the keys. It is this: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The same language is found in Matt. 18: 18, following the action of the church in holding him, who would not hear the church, as a heathen and publican. In this case the "binding" and "loosing" are by the church body, not by Peter only, which overthrows the notion that Peter was instituted as the head of the church, the first pope. It proves also that the keys, or the authority which they symbolize, are in the hands of the church.

The acts of the church in the earth in "binding" and "loosing," when it is done by the Word of God and in full accord with it, are confirmed in heaven. In other words, what is done in the earth is done in heaven; God sanctions and approves it. But it must be by the Word and through it, for the church has no power outside, or beyond, the Word; her power lies *in* the Word. She has full authority to the limit of the Word; but at that point her authority ceases. The Word of God is his power to the church. In things not determined by the Word, either positively or negatively, she is absolutely without authority and power.

All right governments are founded upon authority, and all authority has, in itself, the power of retribution. All governments, thus founded, therefore, have the power of penalty and reward,—the right to inflict punishment, on the one hand, and to confer happiness, on the other. To this there is no exception. It is true in the government of the family, the foundation; it is true in the state, it is true in the church. Its perfect form is seen in God's government of the children of men. Here all impenitent violations have their reward in hell, and all righteous endeavors and purposes have their reward in heaven. No government, based alone on moral suasion, can be maintained, and the unanswerable argument in support of this proposition is the eternal form of government, given by God himself. This is final.

That the church's authority, or her power to "bind" and "loose," reaches to the extent of excommunication, is clearly taught. At that point her authority ceases. Under the present dispensation the church has no authority to impose a penalty that deals merely with the body. This is the age of spirit, and all penalties must deal with the spirits and souls of men. Under Moses, when the temporal and spiritual interests of the church were administered under one form of government, penalties were inflicted on the body, even to the extent of death. But not so in our age, when church and state are separate institutions. "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Jesus taught that those who will not hear the church shall be held as heathens and publicans. Matt. 18: 17. These two classes, heathens and publicans, were held as the very worst people. The terms are proverbs for wickedness. The teaching, then, is that church members, who will not hear the church, within the limits of the Word, shall be held as the worst people. If so, they must be placed within the same relation to the church. No body would,—in the days of Jesus nor now,—think of holding the worst people as members of the church; and when the worst people, or those as bad as the worst, are found in the church, they must, if they persist in impenitent rebellion against the church, be placed with the heathen and publican, where they belong. This is a painful duty, but it is nevertheless a duty.

Paul instructed the church at Thessalonica to withdraw themselves from every brother that walketh disorderly, and not after the tradition that he had taught. 2 Thess. 3: 6. In practice this means expulsion, for it is impossible to withdraw from those with whom we live together in church fellowship. 1 Cor. 5 gives one of the most heinous cases of iniquity and transgression —one having his father's wife—and here it is that Paul cuts loose on wickedness in the most alarming manner. He authorizes the church to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. The authority here, for excommunication, is set forth in the most frightful form.

H. C. E.

RELIGION AND BUSINESS.

Somehow, or for some reason, there seems to be a notion prevailing, in the minds of the people, that the religion of Jesus Christ and business as it is commonly interpreted, are two separate and distinct things, and that they are about as unmixable as oil and water.

Whether this is an outgrowth of wrong interpretations of the terms, or whether the innate principles belonging to each, are necessarily different, and incompatible and irreconcilable to each other, or whether there are misunderstandings concerning their true uses and purposes, it seems to us, is a subject worthy of our very careful consideration.

That we must have the religion of Jesus Christ,—that we cannot do without it and attain to our highest development and good in this life, and meet our desires and God's purposes in the world to come,—is a question well settled in the minds of all God-fearing people.

And, on the other hand, that this world was intended by God as a place of business and that we, as human beings, cannot subsist, live, and do the work or business that is essential to our wellbeing, and meet the purpose that God has for us, is equally apparent. Then the question arises: "If we need the religion of Jesus Christ, and we also need, what is called the business of the world, and if the two cannot be somehow mixed together, have nothing in common, and will not mix, how can we enjoy and attend to them both at the same time?"

Now we do not suppose that any of us would like to say that we look at religion and business exactly in this light. And yet, do we not, in our actions and doings, say it somewhat in this way? When we say, —as we sometimes do,—we ought to, or we must, attend to our religion as well as our business, what do we mean, or what is the inference we give? Don't we say that we have two separate things which demand our attention, and that we must not give our attention to the one, to the disadvantage of the other? It would seem to look that way.

This reminds us of the story of the Quaker in whose religion were conspicuous the principles of peace, and whose sign of this principle was in his garments. He had a neighbor who did not like the Quakers, and, knowing his professed peace principles and his aversion to using physical force against his fellow-man, he was continually bantering him for a fight. So, at last, he grew weary of his continual goadings and banterings, and determined to end the matter then and there. He took off his hat and coat and laid them down at the root of the tree and said: "Quaker, thee lie there until I attend to my friend, and I will then come and get thee again." He then went to his neighbor and said: "Friend, as thee wishes to fight me, I am now ready for thee." And the Quaker gave him a good thrashing, went back to his garments, put on the Quaker again and went on his way in peace. In this case the Quaker, in the story, discriminated between his religion and his business, and therefore laid the one aside until he had attended to the other.

But, you may say, this was not a justifiable case. Perhaps not, but fully as much as it is for us to make the same discrimination by attending to our religion on the Lord's Day, and on special occasions, and then laying it aside to attend to our business the remaining part of the week.

This brings us to another question. Can we truly have any business outside or independent of our religion? Is there any kind of business that we, as Christians, should engage in that is not our Father's business? We know of none. From the beginning it was our Father's will and purpose that we should "till the soil," labor for the sustenance of ourselves, our families and for the poor. He that will not work, if he can do so, shall not eat. In all of the Master's teachings we have no religion outside of serving. We are to love one another by helping each other. The keynote of the religion of Jesus Christ is to do service, to get service and to give service. Be diligent, not slothful in business; fervent in spirit; serving the Lord. Our business may differ in kind, but if it be legitimate, it is the Lord's business, and while at it we are doing the religion of the Master. We are doing our religion as fully and as acceptably in our farming, our merchandising, our teaching, our housekeeping, our shops, offices, banks, or whatever we do, that is honest and right, as when we are attending church, preaching, hearing, praying and singing hallelujahs. God is just as well pleased with us when in our work-day garments, or in our shirt sleeves, as when in our Sunday-go-to-meeting clothes. Our religion is not affected by the putting off or putting on of proper garments, but by what we think, what we say, what we do, and the service we render.

What we want to get away from is the idea that our religion is one thing and that our business is another thing, and that the two cannot be mixed, therefore the one must be divorced from the other. They are not two separate and distinct things, but are one and the same thing. They don't need to be mixed, because the

Lord made them together. Business is religion and religion is business. When Jesus said: "Wot ye not that I must be about my Father's business?" he as truly said: "I must be about my Father's religion." The manner in which we do our business expresses the temperature of our religion.

According to James "pure religion and undefiled before God" is to do right things; to visit the widows and the fatherless, which means, for the purpose of helping them by administering to their necessities. This means that in our laboring we have, as an end, more than simply to provide for ourselves, and those of our own household. It means also the providing for our needy neighbors and those who may come to our gates for help. It means that in our business we are also to have in mind the helping along with the Lord's work, in having the Gospel preached, in having churchhouses built as places for worship and for work. It means that, in attending to our business, we are to see that the Gospel is sent to the ends of the earth. The "Go ye," comes to us, it comes to every Christian, and a part of our business is to hear this call and help to have it fulfilled. Yes, the business part of the religion of Jesus Christ fits into all of the legitimate callings of life.

It is like salt and sugar, it mixes in with everything we eat and with everything we do. From the railroad magnate down to the kitchen maid and the poorest washerwoman, there is a possibility of making our business the means of doing the religion of Jesus Christ. If the farmer, the mechanics, the merchants, the day-laborers, could get the true ideal of business into their minds and hearts, it would wonderfully elevate all the honest callings of life and greatly ennoble the most menial service in which God's children could possibly engage. H. B. B.

ANNUAL MEETING QUERIES.

Nov. 28 we published the papers, intended for the Annual Meeting, from the following districts:

Southern Missouri and Northwestern Arkansas.
Northeastern Kansas.
Northern Illinois and Wisconsin.
Northern Indiana.
Oregon, Washington and Idaho.

The following papers are published for the first time. They did not reach us in time to appear with the others:

Southern Indiana.

(Nettle Creek church.) When charges are preferred against a member, and he is tried by a church or adjoining elders, or other body, and is exonerated, has either tribunal the right to withhold the testimony, upon which he was exonerated, from those who preferred such charges? If not, what should be required of those who have done so? Ans.—No, not right. Sent to Annual Meeting.

Southern Illinois.

Since committees, sent out by Annual and District Meetings, are sometimes hampered in their work of setting things in order that are wanting, we, the Martin's Creek church, ask District Meeting to ask Annual Meeting to give committees the power to call back elders and teachers, to account, whenever the case so demands. Passed to Annual Meeting with the following answer: This District Meeting recommends that committees to churches can call offenders, as above, back to the church where the offense was committed, to be tried.

Northeastern Ohio.

We, the Canton congregation, ask Annual Meeting through District Meeting of Northeastern Ohio, that it require of local churches to furnish their delegates to Sabbath-school Convention with credentials, similar to those required of delegates to Annual and District Meetings. Request granted.

Northern Missouri.

To the District Meeting of North Missouri District: On account of the nature of the work, we, your Committee on Ministerial Distribution, respectfully request that this District Meeting ask Annual Meeting to decide that the District Committee on Ministerial Distribution report to Elders' Meeting of their respective districts, instead of to their District Meetings. Ans.—Passed to Annual Meeting.

If there are other papers, intended for the Annual Meeting, we have no information whatever regarding them. It required considerable time and some correspondence to get together what has so far been published. Some of the minutes of district meetings, held last October, did not reach us until January, and in only two of these minutes were the queries for the Annual Meeting marked. On receiving the minutes of a district meeting, we have to go over the whole proceedings of the meeting, in search of the papers intended for the Conference. This is no small task, and some of the queries may have been overlooked. If any have been omitted, we shall be pleased to have our attention called to the fact. But it would be a great help to us if the clerk of each district would plainly mark the Annual Meeting papers when mailing his copy of the minutes. This has been made his duty by the Annual Meeting, but more than nine-tenths of the clerks pay no attention to the decision.

There are two more deferred papers yet, to be heard from, viz: "The Sunday-school Field Secretary," and "Saving Homeless Children." The reports from the committees, to whom these papers were referred at the last Conference, must be published in the MESSENGER not later than April 15, otherwise they will be barred from the Conference of 1909.

IN THE INTEREST OF PLAIN ATTIRE.

A MINISTER of considerable prominence in one of the cities of the East, has become very much interested in the attitude of the Brethren regarding plain dressing. He is wondering if we could be induced to call a convention in the interest of the plain and simple life, especially in the interest of plain and sensible dressing by the Christian women of this country. He thinks that a meeting called by a body of people, who practice what they preach regarding New Testament simplicity, might result in a great deal of good among other churches.

Like other wide-awake ministers, he sees that fashionable dressing, even among the church members, has been carried beyond all reason, to say nothing of its disregard for health and economy. In the very face of what the New Testament says in support of modest apparel, the members of most religious denominations pay more heed to the unreasonable and unchristian demands of Madame Fashion than they do to the Word of God. For those who have the money, there is nothing too fine or too costly for them to wear. What the Gospel says against women wearing costly array or gold, as ornamentation, means nothing for the rich and fashionable church members. Not only so, but the popular churches, in most of our cities, are becoming the centers of fashion. If one wishes to study the latest fashions, he need only go to church on some beautiful Lord's Day to see the very latest thing out.

The preacher referred to may not admire our style of dress, but he does like our plain attire, and there are hundreds of others who would be only too glad to see their members dress as plainly as the members of the Church of the Brethren dress. Some of them, in their pulpits, now and then, refer to our gospel simplicity in a very commendable way. It will be a sad day for the churches of America when the Brethren, Mennonites, Quakers, and a few others, lay aside their plain Christian attire and fall in with the wild and senseless rush of the fashionable world. In their plain attire the Quaker church is not what it once was, and, the way things are going, the same may soon be said of the Brethren church.

We do not believe in demanding of our members anything that is unfair or unreasonable in the way of attire, but we do want to stand together in the interest of that nonconformity so plainly taught in the New Testament. When ministers of other denominations become interested in this part of our plea, in defense of the apostolic order of life and conduct, it is high time that we, as a people, become aroused from the Atlantic to the Pacific. We are not authorized to speak for the church, regarding the calling of a convention in the interest of simplicity in the Christian attire, but we are duly commissioned from heaven to teach and to emphasize the importance of the Brethren, as a people, letting their light, in this particular, shine with greater splendor, before the world, than it has ever been permitted to shine before.

ORDAINING ELDERS.

WHEN the elders meet at the district meetings, to be held in the spring, all necessary attention should be given to ordaining elders where they are needed. In some State districts this work has been neglected until the conditions have become serious. We learn that in several of the districts there are over one-half dozen churches without resident elders. There may be plenty of ministers, and some of them would seem to be men of ability, but they are not ordained. They are expected to feed the Lord's flock from Sunday to Sunday and to care for the church as best they can, under the circumstances, while a nonresident elder, who cannot often be present, is retained as elder in charge. We are not in favor of ordaining men, who fail to have the gospel qualifications for the eldership, and yet it is not wise to let churches suffer for the want of proper care. Possibly some of us place the standard for ordination too high, and do not consider that if the standard had been that high when some of our present efficient elders were proposed for ordination, more than half of them would still be in the second degree of the ministry. When we find faithful men, who possess the elements of growth, some things must be taken on faith. Many of our present elders had to be taken on faith, along with the promises they made, and for a number of our congregations it will be better to continue this policy than to depend on nonresident elders.

MORE OF THE SPIRIT.

AN earnest brother, now past 80, says that he would like to attend a feast where everything, pertaining to the Lord's supper and the communion, could be arranged on the tables before any of the members would be seated. Then he would have the services conducted without the reading of any Scripture, and also without the salutation between the supper and the communion. Immediately after passing the cup, he would have a hymn sung and the congregation dismissed. While this would please some, it would not prove satisfactory to all, hence the importance of charity upon the part of all the members. Where there is charity, members can continue to worship together until, in the course of time, they all see alike. It is wisdom, in any body of people, to make much out of their points of agreements, and as little as possible out of their differences. While thus doing, they should enter more and more into the spirit of the services in which they engage, and not insist too strongly on having their preferences regarding the incidentals. As a people we have, from time to time, given much attention to the forms in our religious services, but we have never cultivated the spirit as we should have done. While continuing to give loyal attention to the gospel forms, let us go on to perfection by cultivating the spirit, for, be it remembered that the New Testament forms, without the spirit, are of no value in developing the Christian life.

THE POOR MAN.

THERE is a paper coming to our desk that is filled with vigorous sentiment against the money-makers and the money-hoarders of the country. Every rich man, whether he be a saint or a sinner, comes in for his share of censure. It is thought that the rich should not remain rich and the poor should not continue in a state of poverty. The rich man is taken to task because he saves, piles up a big bank account and secures valuable investments. The poor man is pitied because he is poor, has to work hard and can accumulate nothing. There is much truth in a great deal that is said along these lines from week to week, but we notice that not one word is said against the saloon, which, today, is doing as much to make and keep the laboring class poor as any one thing that can be named. If the laboring men of this country would save and invest the money that they spend for tobacco and strong drink, half of them might soon be able to own comfortable homes. It so happens that many of those, who write and talk in the interest of an equal division of property, are in sympathy with the saloon business, and for that reason they fail to warn the laboring man against the very evil that has much to do in keeping him poor. While pointing out the evils of the great trusts, and the money-hoarders in general, the saloon element must not be overlooked.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

Another Argument for Plain Meetinghouses.

We read of a church, the other day, that decided to build a very plain, inexpensive house of worship, in order to have more abundant means to bestow upon Christian missions. Though not a rich church in this world's goods, they are now contributing an average of $5,000 a year to carry the Gospel to the unsaved. Some one, in commenting on this example of good stewardship, said, "It is sanctified common sense." We wish there were more of that spirit among our members in general. Too often we see money uselessly applied on mere ornamentation to please the eye, when the money, thus wasted, could do a wonderful work in preaching the Gospel to benighted souls. Yes, we do need more "sanctified common sense,"—or whatever you may call it,—to economize wisely, in order to help the great work of missions.

Keep Your Place!

Great troubles arise from things getting out of their place, and one of the worst things out of place is a man. And yet, nothing is more common than to see men who belong anywhere else rather than where they are. It is a great thing for a Christian man to seek to know his place, to find out where God would have him be, and what God would have him do, and how he would have him conduct himself. There is always some place in the world where we can be most useful, and, under Divine Providence, be a blessing to those around us. But if, through discontent or vain ambition, we leave that place of service, to strive after things beyond our capability or power, we may do ourselves and the cause lasting injury. It is the part of wisdom and true discipleship to find our respective place, and to keep it, doing the very best we can, as the Lord may grant us grace. Only thus can we fully fill the great mission allotted us.

Medical Missions in China.

The people of America, who have medical aid everywhere within easy reach, can hardly appreciate what medical missions mean to heathen countries, absolutely devoid of competent medical skill, so far as their own people are concerned. Dr. Dennis tells how one patient was cured of cataract at the Hankow hospital in China. Not content to enjoy the great blessing of sight, while others were shrouded in perpetual darkness, he had scarcely reached his native village until forty-eight blind men had been told of his cure, and desired the same blessing. Soon a trip to Hankow was decided upon. A procession was formed, with the restored man in the lead, holding the end of a rope, which was grasped successively by each man following. Thus in a connected, living chain, they walked 250 miles to Hankow, where nearly all were cured of their affliction. Better than all, however, was the fact that their spiritual eyes were opened to the wondrous vision of a new life,—wonderful possibilities undreamed of before.

Witnessing for Christ.

Every Christian is a witness for his Master,—or ought to be. "The victories of the church have been won over the graves of her members," said Ludwig Krapf, the missionary to South Africa. Thousands of Christian martyrs, since the days of Christ, have proved by their unmoved fidelity that their faith was real. With their blood they sealed the covenant that made them members of the white-robed throng. The early Christians in Rome and North Africa were crucified or thrown to wild beasts. Later on, in the Middle Ages, men and women were tortured and burned at the stake. In modern days there have been missionaries and converts in heathen lands, who did not count their lives dear to themselves, but faithfully witnessed for Christ. Ranavalona I, the cruel Queen of Madagascar, hurled the Christians over the edge of a high precipice. Mwanga, King of Uganda, mutilated and burned the young believers in Christ. Death is still the penalty for apostasy in some Moslem lands, and in China the Boxers, a few years ago, killed with fiendish cruelty all who refused to renounce their faith. But Christianity continues to have its witnesses. Missionaries and natives unflinchingly meet the spear, the tomahawk, and the war-club. Two missionaries were recently murdered in Uganda, but James Hannington at once offered to go to this "white man's cemetery." When he was captured, and taken out, to be shot by order of the king, his dying words were, "Tell Mwanga that I die for his people. I have purchased the road to Uganda with my life." Not all of us are called upon to give up our life as martyrs, but all of us can be, yea, MUST BE witnesses, no matter where it may lead us, or what the consequences. Have we given ourselves as living sacrifices?

The Real Mission of the Church.

Some of the city churches have been so fully "organized" along various lines of work, that it has become somewhat difficult to discover the real mission of the organization. There are clubs, bands, gymnasiums, military brigades, etc., until, amid the various forms of activity, the regular work of the church,—the legitimate services properly belonging to it,—are almost lost sight of. The cry goes out, "Our young men will go to places where they can have a billiard table or bowling alley. Why not provide such a place under the shadow of the church, and retain our young people amid the best of surroundings?" With that specious plea, the doors of the popular churches have been opened wider and wider, until even smoking rooms have been added. A recent writer pointedly says: "Is it the real purpose of the Christian church to transform itself into a lecture platform, a recreation ground, a social club, military training quarters, etc.? How may we escape from this peril of secularized and world-pleasing Christianity?" The Church of the Brethren has ever contended for the plain principles, emphasized by Christ and his apostles. It has always been our aim to preach Christ and him crucified as the sovereign balm for the sin-sick soul. This message, if faithfully lived out, will not be without good results, while man-made devices will be, at best, but failures.

Life's Mirror.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true!
Then give to the world the best you have
  And the best will come back to you.

Give love, and love to your life will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
  And honor will honor meet,
And a smile that is sweet will surely find
  A smile that is just as sweet!

Give pity and sorrow to those who mourn;
  You will gather, in flowers again,
The scattered seeds from your thought unborne,
  Though the sowing seemed but vain.

For life is the mirror of king and slave,
  'Tis just what we are, and do.
Then give to the world the best you have
  And the best will come back to you.

Meeting the Issues.

There are always issues; some of them are important, having a decisive influence for all time to come, and others are comparatively unimportant, being only of the present. States have had their issues, and will have them as long as time lasts. Failure to meet the issue has often brought grave crises and sometimes ruin. The United States has some issues to meet, and will have more. The one which has, perhaps, attracted most attention was the slavery question. There were to the very last men who sought to compromise and thus avoid the issue; and compromise was the rule for more than a generation. But the issue was not one which could be avoided indefinitely—it had to be met fairly and squarely—and we know the fearful cost of the conflict. We have the liquor issue still to settle. Other nations have had their times of trial; but we need not go into details.

Churches have had and still have their issues. Some were met boldly, in the fear of God; in some cases there was compromise. Students of religious history know at least some of the results. In the long ago compromises were made with heathens; part of their rites were brought over into the Christian church. The Protestant world is pretty well united in believing that seeking to win souls in this manner is not wise. At the first it may have seemed to be the best thing to do; but the advantage was only apparent, not real. It never pays to yield a principle, no matter what may be the inducements to do so.

The Church of the Brethren has had its issues to meet all along the line, beginning with the eight before they organized themselves into a church. For a good many years, much the greater part of our two hundred years of history, the fathers stood firm against what they knew to be evils. And worldliness in its various phases has always been considered an issue. They took to heart the words of the Master when he said, "Ye are not of the world;" and of the inspired apostle when he said, "Love not the world." Perhaps no body of men and women since the time of the apostolic church has come more nearly to living up to its belief.

But the end is not yet. The present time is most critical. There are important questions to be decided by the church; and they must be decided soon. On some questions we have really been unsettled, though all the decisions on record seem to indicate that we are of one mind. We have met year after year in conference; we have talked much about the great Brotherhood; we have pretended that we were at one when such was very far from being the case. We have tried to ignore the fact of difference of opinion on a very important question, and we have succeeded. But the difference still exists, and will exist until it is gotten out of the way in the proper manner.

And that is the problem to be solved now by the church. Instead of wasting our time in trying to appear at one on conformity or nonconformity, let us try to get at the reason for the difference of opinion, and remove it. We have experienced men, prudent men, godly men; and we should call upon them and pray earnestly to God for help to become perfectly united, having only one object in view—to do from the heart the whole will of God. It is very evident that of ourselves we cannot hope to be united in heart and purpose, in word and in deed and in truth.

This is not a time for thoughtless accusation, for heated controversy. Rather is it a time for solemn communion with ourselves individually and with the Lord. No one will doubt that mistakes have been made, for we cannot claim that the church militant is infallible. Let us look at our history; let us consider the whole law as given in the New Testament, and let us see in what respects we have come short of the teaching and example of the fathers or the teaching of the Christ and the inspired men whom he delegated to carry on his work. And this means, first of all, getting ourselves right. When that is done, when the Holy Spirit bears witness with our spirit that we are doing the will of God, then may we look at the actions of our brother and consider them.

There is no use deferring, or trying to defer, the solution of the problem; for it grows harder all the time. There is no other time quite so good as now for decided action. Besides, the matter has already been too long deferred. Let us be manly enough, let us be Christ-like enough to face the problem, grapple with it, and never give up until a decision is reached. We are in the world, but must not be of the world. The one thing to think about is doing the will of God in all things. Let us draw nigh to God, and he will draw nigh to us and help us solve the problem confronting the church.

We have entered upon the third century of our history. Are we to begin it by going backward or forward? Are we to care more or less for the world and its goods? Are we to let love rule? It is time now—not tomorrow or next year—to answer these questions: not in word only, but in deed and in truth. The tendency has been and is to depart from the simplicity of the Gospel—that is true of all churches. God forbid that it should be our history. The world passeth away, but the Word endureth forever. Let us obey it in all things. Then we are sure to be right. G. M.

From Jhagadia, India.

It was mentioned, in a recent issue of the Messenger, that one of our native workers had left the mission and returned to heathenism by joining a reform movement, known as the Aryo Somaj. It is no small pleasure to be able to announce that the information about our brother having joined that body was incorrect, and that he is now back at work with us again, with no thought of leaving the Christian religion. His only thought in leaving was to go and earn his own living, while still remaining a Christian. He did not calculate, carefully, all the difficulties in such a path, for secular work in a factory or on the railroad, and among heathen, is not a helpful atmosphere in which to develop Christian character. Moreover, we have far too few preachers as it is, and can ill afford to lose one, especially one of influence and character. So we are glad he is back in the work.

The new year has brought many blessings and bright hopes to us, in this station. Before it seemed that our work was counting for nothing. We could see nothing in the way of results. But from the first of this month the aspect has changed. Those who were once Christians, and who have backslidden on account of fear and persecution, are just now beginning to get over their fear, beginning to have confidence in the permanency of the work here, and are expressing a willingness to come back to us. Then, too, in an unlooked-for quarter fruits began to be borne for the kingdom of God. As a result of personal work by our Christian servants, a Bhil family in a village, some miles from here, has been converted to our faith, and has been baptized.

About the same time two boys, who were in our night school last year, and who have been in and out among us all the time, asked for baptism. They are both able to read. One is the farthest advanced in his school work of any Bhil boys in the community, and is a very good boy. Both were baptized, and are now happy in Jesus. The work done, during the past year and a half, has so influenced the Bhil community that the fact of their boys becoming Christians made but little stir, and the boys are living in their own homes, the same as before, but with a new power in their lives for good. We hope that they will be able, by the help of the Spirit, to lead their relatives and friends into the light of God.

Thus the first fruits have been gathered, and we pray that this may be but the beginning of a great harvest. The faithful example of these believers will tell powerfully among these people who can read only the "fifth Gospel,"—our daily walk as Christians.

The Lord used me, the other day, to save a man from death who had been bitten by a snake. The gratitude of these helpless people was pathetic. Try as I would, to get them to look up to our Savior and Great Physician, they could see no farther than the human agent, and I could only humbly pray that their trust in us may be lifted higher to him whose we are. May God add his blessing! His will be done! Amen. E. H. Eby.

January 22.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Springdale.—Bro. F. Gochenour, of Joplin, Mo., began a series of meetings at this place Feb. 8, continuing till Feb. 21, delivering, in all, sixteen sermons. Good order prevailed, and many seemed very much interested in the Word, as our brother presented it. We pray that the seed sown at this place will bring forth abundant harvest in due time. The little band of members are very much encouraged.—Viola M. Wheeler, Springdale, Ark., Feb. 22.

CALIFORNIA.

Butte Valley church enjoyed the presence of Bro. E. M. Cobb Feb. 22. He gave us two splendid sermons. Bro. Wm. Haines filled the appointment at Dorris the 21st. The work in this part of the Northern District of California is only a little more than two years old. Since the beginning there have been twenty-five received into the church by baptism.—Mrs. E. M. Wolfe, Macdoel, Cal., Feb. 22.

Glendora.—Bro. D. L. Miller preached for us in the morning of Feb. 14. After services a dear young sister was buried with Christ in baptism. The following Sunday another of our Sunday-school boys made the same good choice. Our Sunday school is increasing in number and interest, and we are compelled to provide more room. We will soon commence building an addition to the churchhouse.—Louese Whitmer Brubaker, Azusa, Cal., Feb. 22.

Lordsburg.—Sunday, Feb. 14, Bro. J. W. Cline, our district Sunday-school secretary, conducted a Sunday-school Institute. He was assisted by the general secretary of our Fraternity, Bro. Levi Minnich, and also by local talent. After opening exercises, the beginners' and primary classes adjourned to their class room, and Bro. Levi Minnich taught the lesson from the pulpit to the other classes. After that a program was rendered consisting of discussions on live Sunday-school topics. We adjourned at 12:15 P. M. A full report of this meeting will appear in the Teachers' Monthly.—Grace Hileman Miller, Lordsburg, Cal., Feb. 19.

IDAHO.

Fruitland Mission.—Sunday, Feb. 14, Bro. J. A. Weaver preached his farewell sermon, as he and his family soon expect to leave us for Bowbells, N. Dak., their former home. Feb. 21 Bro. Milton Weaver, of Boise, preached for us both morning and evening. On the evening of Feb. 22 we held our communion services. About fifty brethren and sisters surrounded the Lord's table, Bro. E. D. Steward officiating. This was a very impressive feast, as we bade good-bye to Brother and Sister Weaver. We have enjoyed their stay among us so much, and it seems hard to part. They left for North Dakota, Feb. 23. Bro. E. D. Steward also leaves us for Kansas this week.—Marvel Bowers, R. D. 1, Payette, Idaho, Feb. 24.

Nampa church is in the midst of an interesting revival, conducted by Bro. C. A. Williams,—one of the home ministers. Nine have already accepted Christ as their Savior.—Emma I. Wine, Nampa, Idaho, Feb. 21.

ILLINOIS.

Astoria church met in council Feb. 23, one week earlier than usual. Letters received, one; granted, nine. President for Christian Workers was elected. Delegate to Annual Meeting, A. H. Lind; alternate, Cyrus Bucher. The securing of an evangelist to conduct a series of meetings in the Astoria house was put into the hands of a committee. As our elder, Bro. J. H. Baker, expects soon to leave for Quinter, Kans., in the hope of benefiting his wife's health, it was necessary for us to elect another elder, so Bro. Hahn, of Colchester, Ill., was present to help in that work. He was also selected as elder of the Astoria church for one year. He remained and preached a sermon for us on the evening of Feb. 23.—Miss Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., Feb. 26.

Blue Ridge.—Bro. Grover C. Thompson, of Mt. Morris, was with us last Sunday. He gave a lecture on "Prosperity," one on the "Portraits of Christ," and two informal talks, all of which were appreciated.—Cyrus Wallick, Mansfield, Ill., Feb. 23.

Hurricane Creek church met in council Feb. 20, Eld. D. B. Gibson, of Girard, presiding. After serving the church as treasurer for over twenty-six years, the writer presented his resignation, which was accepted, and Bro. W. H. Ketring was chosen for the office. May 1 is the date of our communion. Our elder, Bro. J. W. Lear, is to conduct a series of meetings sometime this year. Eld. Gibson preached on Saturday evening, also on the Lord's Day, at 11 A. M.—Cornelius Kessler, Smithboro, Ill., Feb. 22.

Martin Creek church met in regular quarterly council Feb. 9. The regular business was disposed of pleasantly. Two letters were granted. Our series of meetings will continue from Sept. 18 to Oct. 3, with a love feast Oct. 2. Our Sunday school was organized for the ensuing year by electing Bro. J. J. Scrogum and Sister Mary Waddelow, superintendents, and Emma Waddelow, secretary.—Rebecca C. Scrogum, Fairfield, Ill., Feb. 25.

Pleasant Hill church met in council Feb. 13, with Eld. J. H. Brubaker presiding. Thirteen letters of membership were granted, and one was received. Bro. Otis Stutsman was elected president of Christian Workers' meeting for nine months.—Ada V. Snell, Virden, Ill., Feb. 22.

Salem church met in council Feb. 19, with Eld. J. W. Harshbarger present. All business was satisfactorily transacted. Sunday school was organized by electing the writer and Sister Sarah Courson, superintendents. We decided to have a series of meetings to begin Oct. 10 and close with a communion Oct. 23.—Jacob Hershberger, Salem, Ill., Feb. 22.

Waddams Grove.—We held our quarterly council Feb. 20, Eld. P. R. Keltner presiding. He gave us some excellent instructions at the beginning of the meeting, which proved helpful during the day. Bro. Ezra Lutz was chosen delegate to Annual Meeting, with Bro. George Masters as alternate. Our love feast will be June 19 and 20, beginning 1:30 P. M. We have secured the services of Bro. Isaac Frantz to conduct a series of meetings in the Chelsea house, to begin shortly after the Annual Meeting. Brethren John and Levi Eby, who came to care for their father, Bro. Enoch Eby, during his recent illness, each preached once for us. Bro. Eby is able again to be up and walk out when the weather is favorable.—Albert Myers, Waddams Grove, Ill., Feb. 23.

INDIANA.

Elkhart Valley.—Last evening closed a three-weeks' series of meetings at this place. Bro. Miller, one of our home ministers, delivered five sermons at the beginning of the meetings. Bro. J. W. Kitson, of Syracuse, came Feb. 6 and delivered nineteen uplifting sermons for us. Three souls are awaiting the rite of baptism, and others are very near. The church has also been greatly strengthened. Since our last report one has been received by letter.—William Brubaker, Elkhart, Ind., Feb. 23.

English Prairie church met in quarterly council Feb. 20. Elders N. H. Shutt and S. J. Burger were both present, the former presiding. Bro. Martin Hardiman and wife, of Bronson, Mich., were also with us. The attendance was good, and quite an amount of business was transacted, but everything passed off pleasantly. Two letters of membership were granted. May 29 was the time chosen for our love feast, beginning at 5 o'clock.—Mary M. Rowe, R. D. 1, Brighton, Ind., Feb. 23.

Huntington church met in her regular council last Saturday, with Eld. J. H. Wright presiding. Much business came before the meeting. A birthday offering will hereafter be taken at our Sunday school. The day following Eld. J. H. Wright gave the first offering. One letter was granted.—Rosella Shock, Huntington, Ind., Feb. 26.

Lower Fall Creek congregation met in council Feb. 21, Bro. Joseph Shepherd presiding. Eld. Frederick Fesler was also present. We had a very pleasant meeting. Officers for the ensuing year were elected. Eld. Fesler was chosen as our elder, with Eld. Joseph Shepherd to assist him. The old officers were reëlected. Bro. Walter Gustin has consented to fill the appointment at this place once a month during the spring and summer. This will be greatly appreciated, as we are without a resident minister. Bro. D. W. Bowman filled the appointment Feb. 7.—Laura Chamberlin, R. D. 12, Anderson, Ind., Feb. 23.

Muncie.—Friday, the 19th, we went to Indianapolis, where we found Bro. I. C. Snavely, of Michigan, in the midst of a revival meeting. The attendance and interest are very encouraging. Bro. Snavely is preaching the Word with power. Brethren G. W. Hahn and S. A. Hylton, who reside there, are assisting in the preaching, and are doing a noble work. They are greatly in need of a sister, who can give her time to the work in the city. Who will go? The few members there are consecrated and sacrificing. Their Sunday morning offering amounted to $11.87. We remained over Sunday. We were very much encouraged to learn, upon our return, that the attendance and interest at Muncie last Sunday, were excellent. Bro. D. W. Bowman, of Anderson, did the preaching, both morning and evening. Brethren J. G. Rarick and D. W. Bowman are assisting us in the preaching here. The attendance and interest are increasing.—J. W. Rarick, McCollough Boulevard, Muncie, Ind., Feb. 22.

Nappanee church enjoyed a soul-cheering series of meetings, conducted by Bro. A. G. Crosswhite, of Flora, Ind. He came to us Feb. 1, and continued till Feb. 21. Though the weather was not very favorable, the attendance was good. Bro. Crosswhite dealt out the Bread of Life in a forceful and convincing manner. Seven came out on the Lord's side. Six were received by baptism. Others are near the kingdom.—B. J. Miller, Nappanee, Ind., Feb. 23.

IOWA.

Grundy County.—Bro. S. N. McCann closed a two-weeks' Bible term Feb. 20. He gave us a number of lectures on India, also preached some very excellent sermons, which were appreciated by a full house. One came out on the Lord's side, and many are very near the kingdom. Feb. 21 our brother went to Grundy Center, where he will conduct a few meetings. May the Lord give him many souls for his hire!—Eliza Slifer Cakerice, Whitten, Iowa, Feb. 21.

Kingsley church met in council Feb. 24, our elder presiding. Three letters were granted and two received. Our church decided to hold a love feast this spring. As our elder, D. T. Wingert was unanimously chosen elder in charge. All business passed off pleasantly.—Mary F. Lehman, Kingsley, Iowa, Feb. 25.

Salem.—For some months we have been holding meetings every two weeks in a schoolhouse about five miles from our churchhouse, in a neighborhood where we have two families of members living. Eld. D. F. Sink has just closed a two weeks' series of meetings at this place. The first week doctrinal sermons were given. The second week Bro. Sink was assisted by Eld. J. D. Brower, of Mt. Etna, who led the song service and assisted in the preaching. While there were no additions to the church, we feel that good has been accomplished. We have just received three letters of membership. We now number forty members.—Mamie Sink, Lenox, Iowa, Feb. 22.

KANSAS.

Dorrance church met in council Feb. 23. Our elder, Bro. Dan. Crist, of Quinter, and Bro. A. Daggett, of Covert, were with us. Bro. Otto Feiler, of Quinter, is holding meetings for us one week. He commenced Feb. 21. Our love feast is set for May 1, commencing at 2 P. M.—Rebecca J. Rankin, Dorrance, Kans., Feb. 24.

Grainfield.—Bro. J. W. Jarboe, of Quinter, came Jan. 31 and preached for us at the schoolhouse, ten miles southwest of this place, delivering fifteen sermons. Four made application for membership, one being baptized and three await the rite. Others seem near the kingdom. The prospects for building up a church here are good. Who will come and help us? We are to have meetings once a month.—J. B. Sensenbaugh, Grainfield, Kans., Feb. 24.

Osage.—Bro. C. S. Garber, of St. Joseph, began a series of meetings at this place Jan. 31, continuing till Feb. 20. The attendance was good, considering the inclement weather during a part of the time. Seven were received by baptism, and others have expressed a desire to unite with us in the near future. May God early help them to make the good choice!—Lillie Miller, Monmouth, Kans., Feb. 22.

Paint Creek.—I have been requested to make a stronger appeal, through the Messenger, to locate a minister at this place. Several of the members have said they would help a minister financially, who would locate here and help the work along. We have an evergreen Sunday school, and if an earnest minister could be secured for the place, much good might be done. As I go in search of health, I leave the old home church with regret. I would like to see it grow in grace, and the members grow more united and do better work for the Master. Any one wishing further information, can address E. L. Crumpacker, Uniontown, Kans.—Annie Richard, Uniontown, Kans., Feb. 24.

Verdigris.—Our series of meetings commenced Jan. 23, and continued for two weeks. Bro. J. S. Kline, of Missouri, conducted the meetings. Though there was no ingathering of souls, much good seed was sown. Our meetings were well attended each night except one night when a severe storm interfered.—Ellen Quakenbush, R. D. 4, Madison, Kans., Feb. 22.

MARYLAND.

Beaverdam church has decided to hold its spring council March 27, at 9:30 A. M. Bro. T. S. Fike will hold a series of meetings for us in August. Considering the bad weather, we have been having good attendance on our regular preaching services. Our Sunday school, which was kept open all winter, was attended fairly well. Our superintendent, Bro. S. Longenecker, who has been with us many years, expects to leave us April 1. We will miss his faithful services very much.—Edith L. Potts, Johnsville, Md., Feb. 24.

MICHIGAN.

Lakeview church met in council Friday, Feb. 19, with our elder, S. M. Smith, presiding. Elder Wilkins was also with us. Six letters were granted and four were received. One sister was reclaimed. Brethren Aaron Swihart and Chas. Chumney, formerly deacons, were elected to the ministry. Eld. Geo. Deardorff was chosen elder for the coming year, and Bro. L. Eby, clerk. Bro. Aaron Swihart was chosen delegate to Annual Meeting. We decided to have a love feast June 12, beginning at 5 P. M. A Bible School was organized with Bro. Chumney, president. There are to be two meetings each week,—one evening at this place and one evening at a point about four miles east of here. Sister Fern Gilbert was chosen secretary for Lakeview, and Sister Alice Taylor, for the east school. The school is moving along nicely, with good attendance. Bro. Wilkins remained with us over Sunday and preached two interesting sermons. Bro. Lair was with us on Monday evening and preached.—Flossie B. Swihart, Brethren, Mich., Feb. 23.

Sugar Ridge church met in council Feb. 20. Elders John M. Smith, C. L. Wilkins and Geo. Deardorff were present. Bro. Deardorff presided. All business passed off pleasantly. Two letters were granted and one was received. We decided to hold a love feast on the evening of June 19. Feeling the need of more ministerial help, the church decided to call a brother to the ministry, resulting in the choice of Bro. David F. Warner, who, with his companion, was duly installed into office by Bro. Wilkins. Bro. Smith remained over Sunday and gave us three excellent sermons.—Mary E. Teeter, Scottville, Mich., Feb. 20.

MINNESOTA.

Winona.—Since our last report Bro. Barnhart, of the Minneapolis Mission, visited our city, and while here he delivered two very acceptable sermons. Bro. D. P. Schechter, of Worthington, is again with us. We gladly welcome members to our midst.—Martha H. Keller, 552 W. Seventh Street, Winona, Minn., Feb. 22.

MISSOURI.

Glendale.—Feb. 13 Bro. B. B. Hyiton came to this place and preached two splendid sermons to an attentive congregation. We are few in number, but invite any of the Brethren to visit our neighborhood.—Nannie A. Harman, R. D. 2, Mountain Grove, Mo., Feb. 23.

South St. Joseph.—Our elder, I. H. Crist, came to us Feb. 16. He gave us two soul-cheering doctrinal sermons. He also, with the assistance of Eld. J. Y. Heckler, of Nebraska, anointed Bro. Amos Leedy, one of our North St. Joseph ministers, who has been in feeble health for some time. Brother and Sister Burkholder, of North Dakota, gave us a call in passing through. We are always glad to have our Brethren stop with us, and visit our services. It is an inspiration to us to see the interest our Brethren have begun to take in this great mission work. At the close of the service, last evening, two more made application for baptism. One is the father of two of our young people, and the husband of one of our sisters; the other is a young girl.—J. W. Garrett, 315 Massachusetts Avenue, St. Joseph, Mo., Feb. 22.

Squaw Creek.—Our council was held Saturday, Feb. 13, Eld. S. B. Shirky presiding. Sunday-school officers were elected with Bro. Snell, superintendent. Officers for Christian Workers' meeting were elected, with Sister Flora Dyke president. Two letters were received. Bro. Shirky was with us over Sunday.—Lonnie Alger, Mound City, Mo., Feb. 22.

NEBRASKA.

Alton.—Yesterday, before the class division, the Sunday-school superintendent asked how many Bibles were in the audience. All those having Bibles held them up. Here is a school that is making an effort to have a large showing of Bibles, owned by the school and the church. The example is a good one for others to follow. Would not the tobacco, used in many congregations, supply Bibles for all, if that money were so appropriated for one year? Try it! The lesson for today was, "Stephen the Martyr." In review, the question was asked: "How many did their best today?" Stephen did his best that day, and, with the help of God, something was done. What a monument!—J. E. Young, Beatrice, Nebr., Feb. 22.

NORTH DAKOTA.

Cando.—Bro. J. C. Seibert recently preached a good sermon, here, on "Missions," especially emphasizing the "Colored Mission" of the South. The congregation raised $10 in behalf of that work. One sister has been reinstated into church fellowship.—Mary L. Miller, Cando, N. Dak., Feb. 23.

OHIO.

Black Swamp.—We met in council Feb. 20. Our elder, L. H. Dickey, was with us. Business was disposed of in a Christian way. We reëlected our church officers for another year: Bro. Thoma Crago, treasurer; Bro. George Garner, secretary; Sister Maggie Crago, clerk; the writer, correspondent; Sister Asenath Baker, solicitor for general mission work; Bro. Uriah Garner, delegate to district meeting. We decided to have a series of meetings and a love feast this fall. Bro. Dickey was chosen as our elder for another year. We have recently organized a home department in our Sunday school. On Sunday, Feb. 21, Bro. Dickey met with the Sunday school in Toledo, that has just been started by the members from this place. We earnestly desire the prayers of all of God's people, in the interest of the work in this city.—Ella E. Garner, R. D. 1, Walbridge, Ohio, Feb. 22.

Donnels Creek.—We were made to rejoice again today when three more were added to our number. Two were baptized at New Carlisle and one at the country house. March 13, Bro. B. F. Petry expects to begin a series of meetings at our church in Summerford, Madison County.—Hettie F. Barnhart, R. D. 4, Box 95, New Carlisle, Ohio, Feb. 21.

Hickory Grove.—Jan. 31 our elder, Bro. Coppock, began a series of meetings at the West Charleston house, which closed Feb. 21. He preached in all, twenty-six sermons. Although there were no accessions, we, as a church, feel spiritually strengthened by Bro. Coppock's earnest efforts.—Ella J. Neher, R. D. 4, No. 39, Tippecanoe City, Ohio, Feb. 24.

Ludlow church met in quarterly council Feb. 20, with our elder, Jesse Stutsman, presiding. Visiting ministers present were Brethren John Christian, David Hollinger, Wm. Minnich, Ira Blocher and Lester Heisey. Considerable business came before the meeting, but everything passed off pleasantly. Twenty-three letters were granted. Brethren Jesse Stutsman and Newton Binkley, with Brethren Lawrence Kreider and Wm. Royer as alternates, are our delegates to Annual Meeting and also district meeting.—Martha Minnich, Greenville, Ohio, Feb. 22.

Middle District.—Bro. A. S. Neher, of Tippecanoe City, Ohio, gave us a good talk Feb. 21, at 10:30 A. M. One letter was granted. The Sunday school is progressing nicely.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Feb. 23.

North Star church met in council Feb. 22, with Eld. David Hollinger presiding. Much business was disposed of and a union of sentiment prevailed. Bro. F. P. Cordier was elected delegate to Annual Conference, and Brethren C. D. Miller and H. J. Baker to district conference. We reëlected Eld. David Hollinger as our presiding elder for another year.—Maggie Halladay, New Weston, Ohio, Feb. 25.

Oakland church met in quarterly council Feb. 17, with our elder, J. H. Christian, presiding. One letter was received, and three were granted. Brethren Lawrence Kreider, S. D. Royer and John Eikenberry were with us at this meeting. Bro. J. H. Christian was elected delegate to Annual Meeting, and Brethren H. Z. Smith and S. S. Halladay, delegates to district meeting. The church decided to hold a love feast May 15. We also expect to hold a singing in the near future, conducted by Bro. Joseph Studebaker.—Maria Miller, Bradford, Ohio, Feb. 22.

Owl Creek.—We met in regular council Feb. 6, Bro. G. S. Strausbaugh presiding. Considerable business came before the meeting, which was disposed of in a Christian manner. Two were received by letter, and one was restored. On Sunday, Feb. 21, a dear young sister was received into the church.—Tena D. Whistler, R. D., Fredericktown, Ohio, Feb. 24.

Salem church met in council Feb. 18. Our elder, J. H. Brumbaugh, called for help, and Eld. William Minnich was chosen as assistant elder for one year. Two letters were received and a number were granted. Our missionary solicitor,

Frank Wenger, gave his report. Elders Jesse Stutsman, B. F. Petry, J. Longanecker and D. C. Hendricks were with us.—N. W. Sollenberger, R. D. 1, Union, Ohio, Feb. 22.

Silver Creek church met in council Feb. 13, our elder, Jacob Keiser, presiding. One letter was granted. We decided to hold a communion meeting June 12, with a week's series of meetings conducted by Eld. Ira E. Long, prior to the communion. Brethren Jacob Keiser and Geo. Throne were chosen as delegates to district meeting.—Mrs. Ottie Fisher, R. D. 1, Pioneer, Ohio, Feb. 22.

West Dayton.—Our pastor expecting to be away, Bro. O. S. Yount, of Troy, Ohio, preached for us on Sunday morning, and in the evening gave an excellent address on "The Passing of the Saloon." The Sunday school, Christian Workers' meeting, and midweek prayer meeting are growing in interest. The Sunday school has started a home department; also a cradle roll, and is arranging to start a teacher-training class. Bro. Filbrun is laboring earnestly, and his work is appreciated very much. Since last report four letters have been granted.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio. Feb. 23.

OKLAHOMA.

Ames.—The Hoyle congregation met in quarterly council Feb. 20. All business was disposed of pleasantly. One was restored. We reëlected Bro. Boyd as elder for another year. Bro. P. Hartman is engaged in a revival meeting near Lahoma, Okla., and has a good interest. He is booked for a series of meetings in Ames in the future.—E. M. Shenefelt, Ames, Okla., Feb. 22.

Big Creek.—Since our last report two more have been added to our number by baptism.—Mollie R. Fillmore, Cushing, Okla., Feb. 26.

Elk City.—I have just returned from an isolated point where I held meetings with good attendance and good interest. Recently three families of members moved into this congregation. Two of these are deacons. Another deacon brother has bought a farm here and will locate here in the near future. These are all good Sunday-school and church workers, and the outlook for the Oak Creek church is very encouraging. I am in communication with other members, ministers and elders, who are looking this way for a home.—J. F. Neher, Elk City, Okla., Feb. 26.

Mt. Hope meetinghouse was destroyed by fire today. While the members and neighbors were cleaning the churchyard and graveyard, the house accidentally caught fire and was destroyed. It is a heavy loss for the members, as there are but nineteen of us here at present. I hope we may be able to build soon again.—H. H. Ritter, R. D. 4, Crescent, Okla., Feb. 22.

Stillwater.—Feb. 7 Bro. Cripe filled the appointment at the U. B. church, with good attendance. Feb. 21 he was again called to fill the appointment at the same church, both morning and evening. Here is where most of our members attend services, and several of our members are teaching Sunday-school classes. This is the best we can do at present,—until we get a place of our own in which to hold services. We thought of renting a house for meeting purposes, but there are so many people moving into our town that it is impossible to rent a house suitable for services. We expect to organize a church, here in Stillwater, this spring, as we now have twenty-three members. This is a fine country, and we wonder why the Brethren in the East do not come here and secure homes while land is cheap. It would be a great help to the cause. At present our people are not very well known in this part of the country. A good work for the Lord can be done here.—J. H. Cox, Stillwater, Okla., Feb. 22.

PENNSYLVANIA.

Claar.—At our last council we decided to hold our spring love feast on Sunday, May 2. Examination services will be held at 10 A. M.; love feast proper will be at 5 P. M.—E. F. Claar, Klahr, Pa., Feb. 23.

Georges Creek.—Since our last report a dear sister, who had gone with the Progressives, returned to the fold. Her husband, formerly a member of the M. E. church, was baptized. Another applicant awaits baptism. We expect to have a series of meetings and our love feast, here in town, in June.—Mary Barnthouse, 8 W. Craig Street, Uniontown, Pa., Feb. 24.

West Johnstown.—Our series of evangelistic meetings, in this congregation, closed last Sunday evening. A wonderful interest has been manifested in the meetings since the beginning. There was a strong, united effort, upon the part of the membership, to bring souls to Christ. As a result of our efforts, we rejoiced to see ninety-nine souls brought into his kingdom, fifty-two of the number being fathers and mothers, —heads of families. Six weeks ago, at a council meeting, it was decided to raise $6,500 or $7,000 for church improvements in our congregation. Some thought this a large amount to raise, these hard times, but all said, "We'll try." Within ten days $5,000 was subscribed, and work began on the churches. What strength lies in a united body of God's people! I often think if every council meeting in the Brotherhood could spend a few hours at each meeting to discuss ways and means of extending the kingdom of God, what power could we look for in our church!—J. H. Cassady, 46 Sell St., Johnstown, Pa., Feb. 25.

White Oak.—On Sunday, Feb. 21, was our regular appointment in the Manheim house. After the morning services three were baptized. This was the result of a series of services held some time ago at the Longanecker house. Since Sunday we are having meetings each evening in the Manheim house, to be continued indefinitely.—Anna E. Shank, Manheim, Pa., Feb. 23.

Woodbury.—The Woodbury church assembled in council Feb. 20, Eld. J. R. Stayer presiding. Much business was before the meeting, but, we hope, all was disposed of to the honor and glory of God. Elders L. F. Holsinger and J. B. Fluke were invited to assist in the election of two deacons. Brethren A. K. Frederick and A. S. Brumbaugh were elected and duly installed. Bro. J. R. Stayer was elected presiding elder for two years. Elders F. C. Dively and J. R. Stayer will represent us at district meeting. Our love feast was appointed for May 23, at 6 P. M. We also decided to hold a series of meetings sometime in October or November. Eld. F. R. Zook was also present and assisted in the work.—J. C. Stayer, Woodbury, Pa., Feb. 22.

York.—Bro. Jesse C. Ziegler, of Montgomery County, Pa., just closed a two weeks' series of meetings in our East York house. He held forth the Word with power, and earnestly contended for the plain truths of the Gospel. Three came out on the Lord's side, and a number seem to be near the kingdom.—Abram S. Hershey, York, Pa., Feb. 22.

TENNESSEE.

Pleasant View church has just closed a most glorious revival meeting. Bro. A. M. Laughrun began the meetings Jan. 24. He presented the Gospel in a forceful way, laboring earnestly for the salvation of souls. He leaves the members strong in faith and in love with each other. Five were reclaimed, nineteen baptized, three await the rite, and one was received by letter. May the Lord bless our brother in his work, as he goes from this place, for he is strong in the faith of the Brethren. Bro. Laughrun visited in many of the homes. We hope to have him with us again.—Mrs. Mayselle Bacon, Jonesboro, Tenn., Feb. 22.

TEXAS.

San Antonio.—I have been here for two months in the Sanatorium, under treatment. Brother and Sister J. W. Miller are the only members of the Church of the Brethren, residing in this city. Their visits to me are much appreciated. I was also glad for a visit from Bro. A. J. Wine, of Ft. Worth. I would be glad to meet other members, passing through, during the next few months. My health is improving. I read the Messenger with more than ordinary interest. —Minnie B. Rodes, Box 52, R. D. 4, San Antonio, Texas, Feb. 24.

VIRGINIA.

Pleasant Valley congregation met in regular council Feb. 20, Eld. R. F. Akers presiding. Owing to the inclemency of the weather, the congregation was small at the January meeting, so the election of officers for the ensuing year was deferred until this meeting. The election resulted as follows: Bro. Wyatt Reed, elder in charge; Sister Mollie E. Reed, secretary and treasurer; I. A. Reed, Sunday-school superintendent; the writer, correspondent.—Michael Reed, R. D. 3, Box 31, Floyd, Va., Feb. 23.

WASHINGTON.

Eltopia.—We had a good sermon yesterday by our young brother, Howard Michael. His whole soul is in the work. He has a bright future before him. Brethren Michael and Enoch Faw conduct the services each alternate Sunday at this place. We feel greatly encouraged, and believe that a better day is coming for the Eltopia church. Pray for us that the efforts put forth here may not be in vain!—Ira C. Wakefield, Eltopia, Wash., Feb. 22.

Mt. Hope.—Bro. J. S. Secrist, of Olympia, Wash., has been with us during the past two weeks, holding a series of meetings. The home ministers held two meetings before Bro. Secrist came, beginning on the evening of Feb. 7. The meetings lasted until the evening of Feb. 21. We had splendid attention and attendance. Two dear boys came out from the world and put on Christ in baptism Feb. 22. We were sorry to see the meetings close, for we believe that many were near the kingdom. Bro. Secrist left the mountains on Sunday evening, for his home, from where he intends to start for the East before long.—Pearl Hixson, Chewelah, Wash., Feb. 23.

WEST VIRGINIA.

Klines Gap.—Brethren Frank and Garfield Nine came to this place Feb. 14, and preached nine sermons with good results. One made the good confession and was baptized. This is on the border of the Luneys Creek congregation.—R. T. Idleman, Maysville, W. Va., Feb. 22.

Smiths Chapel.—Bro. John Wimmer came to our place Feb. 13, and preached two sermons. He emphasized the fact that man cannot be saved outside of the church. We appreciated his efforts.—Cynthia J. Kahle, Littlesburg, W. Va., Feb. 24.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

BIBLE STUDY.—APPEAL NO. 2.

"I will read the Bible more," I hear some one say. That is good but you would better change the definite article "the" to the first personal possessive pronoun "my," and say, "I will read **my** Bible more." If you do not have a Bible, buy one. In our Sunday school we are encouraging every boy and girl to own at least a copy of the Book of Acts, if not more. Some own the Bible; others the New Testament, while many have the Book of Acts.

A few days ago one of our boys came to me, saying, "Sister Howe, I want you to buy a Bible for me. I earned enough the past week by working over time, to pay for a Bible." Now that boy is enjoying a Bible, paid for by his own earnings.

I know a large Sunday school where Bibles are kept for sale and sold to the scholars at cost. I visited that school. At the opening exercises the superintendent said, "How many Bibles do we have here this morning?" A great many Bibles were held up by the school. Many were seen in the primary department, which included the age of nine years. Scholars should be encouraged to carry their Bibles to Sunday school. Let the superintendent, teachers and officers set the example. Some one has said, "He who carries a Bible five miles under his arm, preaches a sermon five miles long." A lady, traveling on the railroad train, had her Bible in her hand. Said one that saw the Bible, "You do not believe that, do you?" "Certainly I believe it," was the reply. A conversation followed and when they separated, the friend said, "I shall purchase a Bible for myself this very day."

The boy owns his individual coat and hat, the girl, her dress and bonnet, and why should not each be the possessor of a copy of the Scriptures? One reason why there are so few Bibles owned by boys and girls is, that no one thinks of the matter. Even in a Christian home it may be that, because father or mother, or both, own a Bible, it is deemed sufficient for the household.

Of course it is not enough simply to own a Bible. It must be read and it must be lived. The more enthusiastic you and I are, the more nearly will this ideal be reached. A girl once said, "Oh, I am reading the grandest book! It's one of the latest. If you have not read it, you do not know what you have missed." This is the way the world talks, and when the world speaks of its enthusiasm, why should we not speak of ours? Let us read the Book of Acts until we are completely enthused with it, and there will be a similar outburst. You will find yourself saying, "I have read the grandest book! It is fine! If you have not read it yet, you do not know what you have missed."

Although you may have read the twenty-eight chapters, read them again and again. Finally the book will fall into sections. You will be able to trace Paul's journeys separately. You will be able to look here and there through the book and see the conversions, the great revivals, the beautiful sermons, the personal workers, the work of the Holy Spirit and the teaching on prayer. It will help you to become more familiar with the material of the book to name the chapters, giving to each some name that will suggest the contents of the chapter. Chapter one may be called "Ascension Chapter"; chapter two, "The Pentecost Chapter"; chapter three, "The Lame Man Chapter"; chapter four, "The Sanhedrin Chapter," and so on, through the book.

Do not hesitate to mark your Bible. Use it, and if it wears out, get another. Some most precious Bibles are wearing the third binding. Because of the markings, they are the more valuable as books of reference.

Elizabeth Howe.

358 Sixtieth Street, Brooklyn, N. Y.

CITY MISSION WORK.

That there is need for the Church of the Brethren to preach the Gospel in cities, is apparent to all who have the love of souls at heart. Many of our children are locating in cities, and many earnest seekers after the Truth would gladly accept the Gospel in full, had they an opportunity to do so.

Jesus commands us to preach the Gospel to every creature. Until we go into the cities and preach the Gospel there, we are failing in this one command.

That it is no small task to build up a church in a large city, is the verdict of all who have had any experience in the work. There is a floating element in every city, ready, without investigation, to take up with new religious doctrines. These, invariably, are easy to reach, and make it hard for the missionaries to build up a permanent organization. The lives of many such are disgusting to the better element, and even to our own children.

The missionaries should use great care, and see to it that those applying for membership "bring forth fruit meet for repentance."

There has been a Mission supported for a number of years in the city of Sidney, Ohio. It was my pleasure to assist the little band of city workers there, in a series of revival services. Sister Nettie Studebaker, my niece, was with me, and led in the song services. Good singing is a great factor in a series of revival services. Sister Nettie is an exemplary young sister and a good leader.

This Mission is in charge of Bro. S. Z. Smith and wife, who are fully awake to the great work to which they are called. They take great care in properly instructing applicants for church membership. In several instances, at least, they have requested applicants to show, by their life, some reformation, before receiving them into church fellowship. Very few of our members know some of the hard problems to be met in city mission work, and the great sacrifice that is being made by the city missionaries.

At this meeting Brother and Sister Smith furnished the home for the workers, and bore a large part of the expense of the meeting.

One of the converts of this meeting said that about seven years ago he renounced the churches because there were so many things taught in the Gospel which they did not do. He prayed the Lord to lead him to the church,—if there was one,—which obeyed the commands. He said, "The Lord has heard and answered my prayers." He is a man of good influence, well spoken of, and will be a great help to the Sidney Mission.

Those who were converted during the meetings were made a special object of prayer. The church held a week of prayer services at the homes of different ones, in various parts of the city, during the week prior to the revival services. We believe all the converts will be of use in the Master's vineyard, and a great help to the band of workers in the city.

To say that we enjoyed the work with the dear members in the Sidney Mission, is putting it mildly. Brother and Sister Smith know how to have a working body of members. Their work is being appreciated by the people of the city, as well as those who have found Jesus so precious to their souls and have the happy privilege of manifesting their love to him by keeping his commandments.

May God bless the faithful band of Christian Workers at Sidney, and our missionaries everywhere!

George L. Studebaker.

North Manchester, Ind., Feb. 17.

SOME BETHANY WORK IN CHICAGO.

In our personal work, here on Hastings Street, another sister and I came into the home of an aged lady. A daughter and her husband lived with her, but she seemed sad and lonely, because she had been bereft of her youngest daughter two years ago. She said she loved to sit at the window and watch the students and our members pass, for they appear so different from other people here. She said she became lonely for us during the summer, and thought that the time for Bethany to open would never come. It seemed as if the last few weeks would never pass.

Since Christmas she has been confined to her bed and cannot watch us pass, as she lies in a rear room, so we call and see her frequently.

One evening when I called, I met a grandson of hers, a young man, residing in another part of the city. While talking with him, I asked if he was a Christian. He dropped his head and replied, "Not what you call a Christian." A very interesting conversation followed and, as my time was limited, I made several attempts to leave, but he insisted on my answering his many questions.

Two hours thus passed before I left. He said he was an agnostic, but was willing to be taught, and that, if some one would come to him with the Bible, and teach him Jesus, he would believe as soon as he could understand it. He spends most of his time reading and studying, and says he is trying to find something satisfying. He seems hungry, and longs for something better.

We are now making an effort to help him. A brother in Bethany is arranging to meet him for Bible study, and answering of his questions, one evening a week. We pray for good results.

This is but one of our many experiences, here among the people of Chicago. The practical side of our work here,—a thing we could not have elsewhere,—is certainly mission training of itself. We are in the midst of hungry souls!

Winnie E. Cripe.

188 Hastings Street, Chicago, Ill., Feb. 21.

TWO BIBLE CLASSES WITHOUT A BIBLE.

Some time ago, in a certain town in Kansas, I was called upon to teach a Bible class. As I went before the class, I noticed that there was not a Bible in it, except the one I had. I remarked, "This is a queer Bible class, —without a Bible." Further I said, "Did you ever know of a company of boys going rabbit hunting, while one had the barrel of the gun, another the stock, another the hammer, another the trigger, and another the shell? They did not get many rabbits, did they? Now notice,— one has a lesson leaf, one a quarterly, one a journal, and one a newspaper. We should remember that it takes all of the 'Word of God' to be 'the sword of the Spirit.' A fragment will not answer. About ten years ago, in the district meeting of Nebraska, we decided to adopt the name of Bible school instead of Sunday school. Nevertheless we still go on saying Sunday school. The name has something to do with making the character. It is a great thing to be sure of your ground,—in morals and religion especially. How much stronger a boy feels with a good gun! How much stronger we would feel, as soldiers for the Master, with a good weapon in our hand!"

It made a strong impression on the class, as I proceeded with the class work. A wise teacher can make his class feel the need of a Bible, as well as a good general can make his soldiers feel the need of a good gun. The one is carnal, the other is not.

Today I met another class,—even a larger one,—in the same dilemma. It might be well to note how the apostles, in the Bible-school lesson of Feb. 14, depended upon the Lord. How many, who are in high positions, in the different denominations, are standing as those men did?

No man or body of men can claim a God-given right to put a sectarian cloak on any truth. It will enslave some one and make misty the way. "If the truth makes you free, then are you free indeed."

Will others meet similar conditions, in any of our Bible-schools, as I met in these two classes?

I am pleased to say that in my traveling among the various denominations for six years, I have found more Bibles in the Brethren's work for the Master than in any other. Still there are too few Bibles. Let us beware, lest man-made literature supplant the Bible, and we be weighed and found wanting.

J. E. Young.

Beatrice, Neb., Feb. 16.

THE OGDEN REVIVAL, CHICAGO, ILLINOIS.

For many months it had been laid on the hearts of the Extension Board, that a series of evangelistic services be held for the benefit of the fathers and mothers of the children, who meet with us each Sunday in Sunday school. To this end we united our prayers and our efforts, desirous that the work might be done just when and where, and by whom the Lord wished.

It was felt that a place should be secured, nearer their homes than the one in which we hold our regular Sunday school, which is three-quarters of a mile distant. Accordingly a little hall was secured within a few minutes' walk of most of the homes in which we have been working. The services opened Jan. 10, with the intention that at least a week's meetings be held. However, the interest from the very first evening was such that the meetings continued for more than three weeks, with a full house in attendance at the close. Practically we had a full house every night for more than three weeks.

Brethren Millard Myers and A. F. Wine, members of the Board, gave themselves over to the diction of the Spirit, with the result that the series of lessons on Christ and him crucified held the best of attention and made deep and lasting impressions on many in attendance. A number of these hard-working mothers were present nearly every evening of the services. I think that no protracted effort of this kind, since we have been in Chicago to observe, has been so blessed with such a large, continued attendance of "outsiders."

An announcement for the service of each evening was distributed during the day. At the close of each service a little card, bearing the principal thought of the evening, was distributed as the people left the room. These proved very helpful. These meetings were highly spiritual, and those who ministered, and visited, and helped so faithfully with the song service, have all been helped to a greater realization of the possibilities of the work here. The Lord has taken hold of this community for greater things for him. May we all labor to that end by the Spirit's guidance!

During the meetings nine came forward, expressing a desire to live for Christ. Not all of these have been baptized, for various reasons. Two, however, have been baptized, and others await the consent of their parents, while still others wish to learn more of our people, desiring to make no mistakes. We pray that the difficulties, still in the way of some of these, may be speedily removed, and that all, very soon, may be cleansed through the Blood of the Lamb.

This gives the Extension Work at Ogden four who have been received into the church since the work started. These are all sincere, and we look for steadfastness in them all. One of these is already doing a mighty work in her community. A little over two years of Sunday-school work and visiting in the homes, in which only the workers know how hard it was to gain an entrance, has opened the field for harvest. Nearly all of the average attendance, of about eighty, has come regularly across Douglas Park to attend the school. It means wonderful loyalty for city children, to walk three-quarters of a mile or more, through all kinds of weather, to hear about Christ.

If a hall in the immediate neighborhood of these people could be secured, that would be large enough, an attendance of several hundred could easily be had, but, alas, there is no such hall. Something will be done, however, for we believe the Lord wishes us permanently to possess this community.

Never, in the history of the Extension Work of Chicago, have the prospects been more bright, nor the needs more great than now. After the wonderful manifestation of his Spirit's presence and power, during these recent meetings, we press on with renewed energy and zeal. (This report has been delayed because of sickness of the writer.)

Chas. W. Eisenbise, Secretary-Treasurer.

860 South Clifton Park Avenue, Feb. 22.

FROM HEREFORD, TEXAS.

There are four or five more families of Brethren who are to locate at this place by March 1, and possibly others, making thirteen members here. A Sunday school is to be organized about April 1. We have no preaching service as yet, but Eld. W. H. Shull is expecting to locate here, also several other families, within the coming year, when we will have about twenty-eight or thirty members, —a nucleus around which, we hope and pray, may be built up a strong church.

We find a wide and excellent field here, for the Brethren to work and win for Christ. Who will come and help us? We realize that the field is already white unto the harvest, as the people in this village are very anxious for Sunday-school and church privileges. We welcome more brethren and sisters, who are alive in the work of the Lord, to locate among us.

We have a very mild and healthful climate, a rich loamy soil and good water. We are located in the shallow water belt. This is a good opportunity for Brethren to secure homes, as land is cheap and can be secured on easy terms.

E. E. Brubaker.

Feb. 16.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Ferguson-Lee.—At the home of the bride's parents, Brother and Sister E. E. Lee, Dec. 24, 1908, by the undersigned, Bro. D. E. Ferguson and Sister Elsie V. Lee, both of Nampa, Idaho. David Betts.

Snell-Jacobson.—By the undersigned, at the home of the bride, Feb. 3, 1909, Bro. John H. Snell, of Gordon, Wis., and Bessie M. Jacobson, of Stanley, Wis. F. A. Myers.

Wine-Weaver.—By the undersigned, at the home of Brother Ira and Sister Mary Martin, Feb. 10, 1909, Bro. James R. Wine and Sister Estella V. Weaver, both of Larned, Kans. G. W. Weddle.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Atkinson, Sister Alice, nee Smith, died of a complication of diseases, in Pittsburg, Pa., Feb. 10, 1909, aged 27 years, 5 months and 16 days. Husband and one son survive. She came here from Lancaster, Pa., in 1905, to do mission work. She was a member of the church for twelve years. After short services by Bro. M. J. Weaver, the body was shipped to Lancaster for burial. Amanda Weaver.

Bechtel, Bro. Andrew S., died in the Fairview congregation, Pa., Jan. 8, 1909, of heart disease, aged 73 years, 9 months and 1 day. He was married Jan. 17, 1856, to Catharine Smith, and served the church as deacon for twenty-seven years. At the time of his death he was away from home attending a Sunday-school meeting. As he was about to enter the home where he was stopping, he fell dead. A devoted wife, one brother and two sisters survive. The church has lost a great worker. Services at the house by Bro. A. H. Haines, of Juniata College. W. H. Holsinger.

Cohick, Sister Martha Elsie, of near Newville, Pa., died Feb. 1, 1909, aged 24 years, 6 months and 25 days. She was afflicted for a long time with tuberculosis. During her illness she became deeply interested in her spiritual welfare, and was baptized, one evening last September, in a near by creek. The scene was truly a sublime one. At her request our elder, J. D. Garnes, on the following day anointed her. She was physically weak, but after her baptism and the anointing she seemed to rally, and even attended church services ten miles from home. But the dread disease had a firm hold on her, and shortly before her death she realized that her time was near. As a result of the same disease her father preceded her some years ago. Her mother, five brothers and four sisters survive. Services held at her late home, improved by the writer. Text, Matt. 24: 44, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Interment at Council Bluff cemetery. John A. Miller.

Comer, De Witt, son of Brother John and Mrs. Finvolia Comer, born March 20, 1904, died Feb. 11, 1909, in the Mound City congregation, Mo., aged 5 years, 10 months and 21 days. Services by the writer, from Mark 10: 14. D. W. Crist.

Dobbins, Sister Eliza J., died of measles, in the Redoak Grove congregation, Floyd Co., Va., Feb. 16, 1909, aged 36 years, 2 months and 16 days. She united with the Church of the Brethren about twenty years ago. She was the daughter of Brother John and Sister Lizzie Bowman. She was married to Harvey Dobbins about eighteen years ago. Husband, four sons, one daughter, father, mother, five brothers and three sisters survive. Short services held at the grave by Eld. W. H. Naff. No funeral on account of sickness and contagious diseases. Ella Bowman.

Eby, Samuel, died of old age, at the home of his daughter, Mrs. H. M. Kinsel, in Huntingdon, Pa., early in the morning of Jan. 2, 1909, aged nearly 85 years. Bro. Eby spent his entire life in or near Huntingdon County. Early in life he lived near the old Germany Valley church in the Aughwick congregation. He was associated with and related to several of the old Brethren families,—the Spangler's, Eby's, Lutz's, Myer's, Garver's, etc., of that historic congregation. He united with the church in the Ardenheim congregation about fifteen years ago, and has since lived a devoted and helpful member. At the time of his death, and for a number of years previous, he was a member of the Board of Trustees of Juniata College. His wife died some years ago. Since then he has lived with his children. His life and death were very natural and normal. The functions of body and faculties of mind were preserved until the end. He was confined to his room only a few weeks. W. J. Swigart.

Emmert, Bro. Jonathan, born in Somerset County, Pa., Sept. 10, 1835, died at his home in Sabetha, Kans., Feb. 12, 1909, aged 73 years, 5 months and 2 days. March 18, 1856, he was married to Elizabeth Boulby. For many years he was an invalid. At times he suffered great pain. He leaves a wife, two sons and one daughter. His body was laid to rest in the Sabetha cemetery. Services in the Church of the Brethren Feb. 14, by the writer, assisted by Eld. R. A. Yoder. Text, Eccl. 9: 5. J. J. Hoover.

Ermel, Henry, born Oct. 3, 1859, in Lebanon County, Pennsylvania, died at his home in New Lebanon, Ohio, of consumption Feb. 13, 1909, aged 49 years, 4 months and 10 days. In 1860 he and his parents came to Ohio. May 15, 1881, he was united in marriage with Miss Urilla Lyday, to which union were born eight daughters and three sons, of whom three daughters and one son have preceded him in death. His wife, seven children, father, mother and two brothers survive. Services at Eversole house in the Wolf Creek congregation by Bro. D. M. Garver. D. A. Landis.

Forney, Abraham R., died from the effects of a paralytic stroke in Elizabethtown, Pa., at the home of his son-in-law, Bro. J. H. Eshelman, Feb. 10, 1909, aged about 82 years. He was, for a number of years, a consistent member of the Mennonite church. Four children survive. Services by the Mennonites. Martha Martin.

Green, Sister Elizabeth H., widow of the late William R. Green, one of the oldest residents of Pottstown, Pa., died Jan. 30, 1909, at the residence of her son-in-law, William Livengood, aged 92 years, 7 months and 29 days. She was a daughter of Abraham and Catharine Harley, and is survived by three children and one sister. Sister Green united with the Church of the Brethren when sixteen years of age. Services by the writer, assisted by Bro. Jacob Connor from Rev. 14: 13. Interment in the East Coventry Mennonite cemetery. Ira C. Holsopple.

Harshbarger, Bro. Henry, died of heart failure, in the Mill Creek congregation, Rockingham County, Va., Feb. 8, 1909, aged 78 years, 7 months and 26 days. He was found dead near the wood pile. He was a member of the Church of the Brethren for more than fifty years, served in the office of deacon since the year 1859, and was true to his calling. He was united in marriage with Sister Catharine Cline before the Civil War, to which union one son and two daughters were born, who survive him. His wife preceded him about six years ago. Services by Bro. Joseph Pence. Text, Rom. 8: 28, 29. Interment in the Mill Creek cemetery. J. P. Diehl.

Hill, James H., died of la grippe, at his home in the Cowanshannoc congregation, Armstrong Co., Pa., Jan. 31, 1909, aged 69 years, 4 months and 12 days. He is survived by his wife, two sons and two daughters. Services by the writer. H. S. Replogle.

Huffman, Sister Ellen, wife of Lemuel Huffman, after lingering ten days with pneumonia, died Jan. 19, 1909, in the Amwell congregation, New Jersey, aged 70 years. In her youth she identified herself with the Church of the Brethren at Amwell, N. J., of which she remained a member until death. Services at the Amwell church, Jan. 23, by the writer. Text, Psa. 90: 12. Interment in the Amwell burying ground. Husband, two sons, two sisters and one brother survive. J. F. Graybill.

Long, Bro. Conrad, died very suddenly in the Mill Creek congregation, Rockingham County, Va., Feb. 17, 1909, aged 71 years, 1 month and 22 days. On the morning of Feb. 17 he went to the top of the Blue Ridge Mountain to purchase some locust posts, and was found dead within one hundred yards of his destination. He was a consistent member of the church for about twenty years. He leaves wife, eleven children and one sister. Services by Bro. H. C. Early. Text, John 11: 25. Interment in the Mill Creek cemetery. J. P. Diehl.

Lyon, Thomas, born July 21, 1838, in Grant County, West Virginia, died at Kenmare, N. Dak., Feb. 10, 1909, aged 70 years, 6 months and 20 days. He was married to Mary S. Dolly Feb. 7, 1861. In April, 1870, they moved from West Virginia to McLean County, Ill. In the early years of their married life they united with the Church of the Brethren, of which they remained members until ten years ago, when he united with the M. E. church. To this union twelve children were born, of whom ten remain, also the companion. Two years ago they moved from Illinois to Kenmare, N. Dak. Services held at the home by the M. E. minister, from Num. 23: 10. Interment in the Kenmare cemetery. G. I. Michael.

Mathes, Bro. T. J., died at his home near Stillwater, Okla., Feb. 10, 1909, aged 69 years, 4 months and 24 days. Nearly two years ago deceased went to California for his health. There he met some of the Brethren. Soon after this he joined the Church of the Brethren at Los Angeles. In the fall he returned home without having received any benefit to his health. He has been sick ever since, and has suffered much. He was strong in the faith, and anxious to go to his Savior. The funeral was preached at the house by the writer from 2 Cor. 5: 1. He leaves a wife and eight children. D. E. Cripe.

McNett, Bro. David, died of a complication of diseases, in the Mill Creek congregation, Rockingham County, Va., Feb.

10, 1909, aged about 71 years. He united with the church many years ago. He married Miss Margaret Swartz, soon after the Civil War, to which union was born one daughter, who, with his wife, survives. Services by Bro. H. C. Early, from Psa. 90: 10. Interment in the Bridgewater cemetery. J. P. Diehl.

Miller, Bro. David M., died Feb. 18, 1909, at his home, near Lima, Ohio, aged 74 years, 6 months and 16 days. Bro. Miller lived in Rockingham County, Va., until 1871, when he, with his family, moved to Allen County, Ohio. He was married to Sister Rebecca Harshberger Oct. 4, 1857, who died March 29, 1905. To this union were born five children. He was married to Sister Lizzie M. Cupp Sept. 19, 1906, who, with two sons, three daughters, one brother and one sister, survives him. He united with the Church of the Brethren early in life, and lived faithful. Shortly before his death he was anointed. Services at his residence by Bro. David Byerly. Interment in Sugar Creek cemetery. J. W. Driver.

Osborn, Urias, died Feb. 13, 1909, in the bounds of the Slate Creek church, near Conway Springs, Kans., of erysipelas, three days after the disease took effect, aged 65 years, 9 months and 11 days. He was born in Ohio, in 1843. He united with the Church of the Brethren two years ago at Conway Springs. His wife and six children survive. Services by the writer, assisted by Bro. J. J. Troxel. Text, Rev. 7: 13. J. J. Bowser.

Quick, Sister Martha E., nee Stoops, born in Franklin County, Ind., March 21, 1836, died at the home of her son, Robert J. Quick, in the bounds of the Four Mile congregation, Ind., Feb. 8, 1909, aged 72 years, 10 months and 17 days. She was married to Milton E. Quick Sept. 24, 1857. To this union were born six sons and one daughter. Two of these children died in early childhood. Service at the Cottage Grove church by Eld. Cary Toney, assisted by Bro. S. W. Payton. Text, 1 Cor. 15: 57. Burial in Maple Grove cemetery, Brookville, Ind. Ethel Fitsimons.

Ritnour, Sister Martha E., born in Warren County, Virginia, Dec. 31, 1841, died at her home in the bounds of the Hickory Grove church, Carroll Co., Ill., Feb. 12, 1909, aged 68 years, 1 month and 12 days. Jan. 16, 1862 she was united in marriage to Bro. Wm. Henry Ritnour. She was a faithful member of the Church of the Brethren for seventeen years. The husband and twelve children survive. Services by the writer, assisted by Bro. H. Crouse, at the Hickory Grove church. Wm. H. Eisenbise.

Saylor, Sister Sarah Ann Rebecca, born Sept. 3, 1836, died in Frederick County, Md., in the Beaverdam congregation (now Monocacy), Feb. 9, 1909, aged 72 years, 6 months and 6 days. She was a daughter of the late David Myers, of Hunting Creek. She was the widow of Bro. Simon P. Saylor, and passed away at the home of her nephew, William Myers. Services at the Rocky Ridge house, Monocacy congregation, by Elders Thomas J. Kolb and David Stoner. Samuel Weybright.

Shaffer, Sister Nancy, wife of Peter Shaffer, died at her home, near Elderton, Pa., of paralysis, Feb. 2, 1909, aged 55 years, 5 months and 5 days. She was a consistent member of the Church of the Brethren for a number of years. She leaves husband, six sons and two daughters. Services by the writer, from John 19: 30. Interment in the Elderton cemetery. H. S. Replogle.

Shelly, Sister Nancy J., died in the Fairview congregation, Pa., Feb. 9, 1909, of pneumonia, aged 60 years, 6 months and 20 days. She is survived by her husband, one son and four daughters. Services by Eld. W. J. Swigart, of Juniata College. W. H. Holsinger.

Sherfy, Emra Almon, son of Joseph Sherfy and wife, of Avoca, Nebr., died Feb. 15, 1909, aged 26 days. Interment in the Avoca cemetery. Services by the writer. J. L. Snavely.

Smith, Bro. John, born in Greenville, Floyd Co., Ind., June 4, 1838, died at his home in Thomson, Carroll Co., Ill., Feb. 8, 1909, aged 70 years, 8 months and 4 days. He was united in marriage with Sister Mary Ann Dunn, in 1867, to which union were born three daughters, who survive. He was a member of the Church of the Brethren about thirty years. Services at the home by the writer. Wm. H. Eisenbise.

Sollenberger, Mary, nee Etter, died Dec. 9, 1908, at her home, near Lemasters, Franklin Co., Pa., aged 75 years, 4 months and 27 days. Services by Bro. W. H. Miller, of Hanover, Pa., assisted by the home brethren. D. A. Foust.

Toben, Sister Sallie, died at the home of her daughter, Sister Bettie Kemp, in the Mt. Zion congregation, Va., Feb. 16, 1909, aged 91 years, 9 months and 13 days. She was a consistent member of the Church of the Brethren for about fifty years. Her husband and daughter preceded her in death. Services by the writer in the Union church, at Hamburg. Interment in the family graveyard. Martin Rothgeb.

Trent, Bro. James S., died at his home in the Brothers-valley congregation, Somerset Co., Pa., Feb. 7, 1909, aged 62 years, 11 months and 5 days. He leaves a devoted wife (a sister) and five children. He was a member of the Church of the Brethren about thirty years. Services by the writer, assisted by Bro. S. U. Shober. D. H. Walker.

Voorhis, Sister Sophia, born in Allen County, Ohio, March 25, 1843, died at her home near New Waverly, Ind., Feb. 18, 1909, aged 65 years, 10 months and 23 days. She was united in marriage to John F. Wolf May 18, 1858, who died Nov. 30, 1877. Five children were born to this union, three of whom survive. March 6, 1900, she was married to Wilson H. Voorhis, who survives. While in her youth she united with the Church of the Brethren and lived faithful to the end. Services by Bro. Daniel P. Nead, assisted by A. C. Hoover, of the M. E. church, from Rev. 14: 13. W. B. Dalley.

Weber, Augusta, nee Funk, wife of John Weber (deceased), died at the home of her daughter, Mrs. Eben, near Dallas Center, Iowa, Dec. 21, 1908, aged 76 years and 1 month. She was a member of the Church of the Brethren thirty-one years. She leaves two sons, two daughters and four step-children. Services at the Church of the Brethren, by the writer. C. B. Rowe.

Weybright, David Melvin, sixth child of a family of ten children, born in Elkhart County, Ind., Sept. 4, 1854, died in Thomas, Okla., Feb. 7, 1909, aged 54 years, 5 months and 3 days. At the age of fifteen he became a member of the Church of the Brethren. Sept. 4, 1886, he was elected to the office of deacon. He served the church as treasurer for about twenty-five years; also treasurer of the State district ministerial meeting for about fourteen years. June 10, 1878, he was united in marriage with Emily C. Hinebaugh, to which union three sons and one daughter were born, all of whom are members of the church. He was one of the foremost men in starting the New Paris (Ind.) Telephone Company. His companion, three sons, one daughter, four brothers and one sister survive. Services by Bro. James Neff. Amsey Clem.

Wise, Harry L., of Glen Rock, Pa., died Jan. 14, 1909, aged 48 years and 4 months. He dropped over dead while sweeping snow in his yard. His companion (a member of the Church of the Brethren) and six children survive. Services by the writer in the New Freedom church, Jan. 17. Interment in the cemetery near by. J. H. Keller.

Zug, Sister Mary M., died of a complication of diseases Feb. 15, 1909, in the Chiques congregation, at Mastersonville, Lancaster Co., Pa., aged 80 years, 4 months and 23 days. She was received into the Church of the Brethren by baptism, fifty-nine years ago. She leaves an aged husband and two daughters. Services Feb. 18, at the Chiques house, by Bro. H. K. Ober (English) and Bro. S. S. Eshelman (German). Text, Rev. 14: 13. Henry S. Zug.

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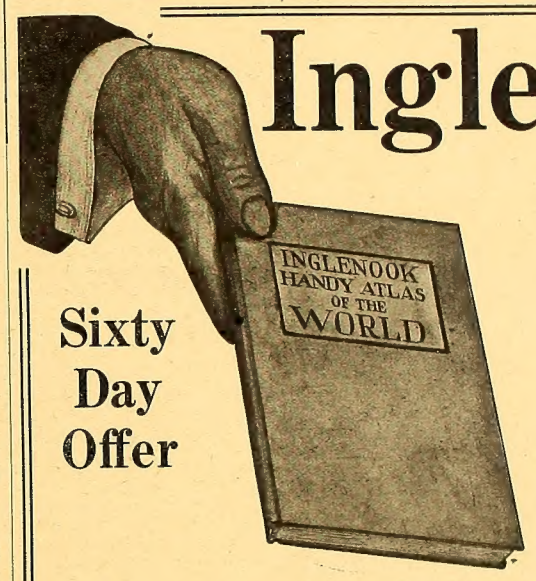
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Brethren Publishing House, Elgin, Illinois

NOTES NOT CLASSIFIED

Lordsburg.—Last Sunday morning Eld. S. W. Funk, of Glendora, gave an interesting object lesson to the children at the close of Sunday school. He used a magnet. He also preached for us. Both sermon and talk were highly appreciated. On Sunday evening the Christian Workers rendered a missionary program, at the close of which an offering, amounting to $8.25 was lifted.—Grace Hileman Miller, Lordsburg, Cal., Feb. 23.

South St. Joseph Mission.—The clothing, funds, etc., in this mission are nearly exhausted. The call is very great, and many poor souls are turned away every day because there is nothing for them. The sisters' aid societies could very materially assist us, if they are desiring to help where help is needed. All shipments of clothing should be sent to Mrs. C. S. Garber, 5317 Swift Avenue, St. Joseph, Mo.—C. S. Garber, St. Joseph, Mo., Feb. 26.

Willard (Wisconsin).—At this place, situated in Clark County, Wisconsin, a number of members have settled,—at no distant day to become an organized church. They are yet unorganized, so far as a regular organization is concerned, but they are organizing themselves for work already. With a regular Sunday school in a schoolhouse, and preaching services when possible, they are doing the right thing, as there are no other religious services, of any kind whatever, in the community. During the present year they are planning to erect a suitable house of worship. Grounds have been donated, on which to build the house, and a treasurer, to hold the building funds, has been appointed. The District Mission Board of Northern Illinois and Wisconsin has endorsed the work there as being a worthy one and has granted them the privilege of soliciting funds in the district. We recommend this place as a good one to those who desire to do good with their money, in building meetinghouses where needed, and where the donations will be appreciated. Bro. A. L. Clair, Willard, Wis., has been appointed treasurer, to whom all money for this purpose should be sent.—By order of Mission Board, John Heckman, Chairman, Polo, Ill., Feb. 25.

North Manchester.—Feb. 20 Bro. J. W. Lear and wife came to this church to assist in a series of revival meetings. He is preaching the Gospel with earnestness. Bro. Lear is one of our ministers that is not afraid to preach God's Word plainly, whether it hits the churchmember or the sinner. May he be spared to do much good, for we need many such ministers in our pulpits at the present age. At this date eight souls have felt the need of a Savior, and we are expecting many more to feel the weight of sin.—Anna E. Bowman, North Manchester, Ind., March 1.

Yellow Creek church met in quarterly council Feb. 27, our elder, Hiram Roose, presiding. Four letters were granted. Brother and Sister Martin were installed in the deacon's office. Bro. I. S. Burns is our delegate to Annual Meeting. Six were added to the Yellow Creek church during Bro. Isaac Frantz's meetings in the Baugo church.—Amanda Miller, Goshen, Ind., March 1.

NO FURTHER MEETINGS TILL AFTER CONFERENCE.

I wish to say to the Messenger readers: Do not write to me concerning further series of meetings before Annual Meeting. My time is all engaged. If you wish me to hold meetings for you, it will have to be between Annual Meeting and next December. If I am able to work, I do not expect to try to spend another winter in a cold climate. If you wish to have series of meetings after Annual Meeting, you can inform me by letter before Annual Meeting or at the Conference. From May 1 to June 1 you can address me at Dayton, Va., in care of J. M. Kagey. I have had to pass by a number of calls in Pennsylvania and Maryland, but I was busy all the time. I aim to reach Osceola, Iowa, by October, or not later than November, God willing. A. Hutchison.

Feb. 27.

OLD FOLKS' HOME OF IOWA.

In answer to many inquiries I will say that I visited the Home Feb. 18. Our new superintendent and wife are taking hold nicely. They find plenty to do.

The two previous days, with the help of brethren and neighbors, they had killed eight hogs, and cured the meat for summer use. These hogs were raised on the Home farm. In addition to this, there were hogs sold, amounting to about $200.

The inmates are enjoying a reasonable degree of health. Grandma Murray, who sustained a broken or dislocated hip, some nine weeks ago, is able to sit up part of the time.

In answer to inquiries from the sisters' aid societies, I will say, We have sufficient quilts and comforts for present needs, but, on account of sickness, we are short on sheets and pillow slips.

We would also be glad for material for sisters' aprons, caps, dresses and underclothing. Anything, by way of material or supplies, should be sent to the superintendent, D. A. Wolf, Marshalltown, Iowa. C. B. Rowe, Sec.

Dallas Center, Iowa, Feb. 20.

FROM LOGANSPORT, INDIANA.

The members of the Logansport church met in council at the Adamsboro churchhouse at 2:30 P. M., Feb. 20. Bro. Swihart presided, assisted by two other members of the Mission Board. Bro. Joseph Rife, of Roann, Ind., was also present and assisted in the work. Business of importance came before the meeting, and was disposed of very pleasantly.

The brethren then came to the city Mission Hall on Michigan Avenue, where we had council in the evening at 7:30. We had a very spiritual meeting. We decided to hold our love feast in the Adamsboro house May 22, at 4 P. M. A general invitation is extended, and we hope many will come to help us make the meeting one long to be remembered for its spirituality.

Bro. D. B. Garber preached for us on Sunday at 11 A. M., and Bro. Geo. E. Swihart in the evening at 7 o'clock. In the afternoon we had a little meeting at the home of Bro. Daniel Davis for the benefit of his father and mother, who were too feeble to attend any of these meetings. Mother Davis has not been able to walk for nearly a year owing to the effects of a fall.

The Mission here was much encouraged by the presence of our dear brethren who, while with us, gave us so many words of cheer. Sarah G. Felthouse.

21 Horney Street, Feb. 22.

AMONG THE CHURCHES.

At the beginning of the year I commenced a series of meetings at Mt. Etna, Iowa. The weather was very cold, ranging from ten to fifteen degrees below zero. This did not prove disadvantageous to our congregations. Twenty-six confessed Christ, sixteen of them being baptized, two reclaimed; the others await the rite. Baptism was administered in the creek, where the ice was fourteen inches thick.

From Mt. Etna I went to McCune, Kans., in the bounds of the Osage church, Jan. 31. At this place I was engaged in a three weeks' effort, closing Feb. 20. The inclement weather was against us much of the time. Seven were baptized, and at the last service, Saturday night, ten more applied for baptism. At this place others seemed near, but our nonconformity principles, seemingly, are a great barrier to many.

I came to Parsons, Kans., Sunday, Feb. 21, and am at present starting a three weeks' series of meetings here. The crowds are large and the outlook is promising. One soul has given her life to Christ. Parsons is a city of 17,000 inhabitants, and is greatly in need of a pastor to spend all of his time in the work here.

From Parsons, I expect to go to Litchfield, Nebr., to dedicate the new church there. April 1 I expect to commence a series of meetings at Hudson, Ill., and continue until May 1. Then I will be engaged at the Beaver Creek congregation, Va., until Annual Meeting time.

I have had several calls from Oregon and Washington. If I can secure sufficient calls I will spend next winter among the churches of the West, for the benefit of my wife's health, who needs a change of climate.

C. S. Garber.

5317 Swift Avenue, St. Joseph, Mo., Feb. 27.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 25, 9 am, Southern California and Arizona, in South Los Angeles church.
April 28, 8 am, Southern Pennsylvania, on Belvidere Street, York church.

Illinois.

May 1, Hurricane Creek.

Indiana.

May 8, 5 pm, 1 mile west of Hagerstown.
May 29, 5 pm, English Prairie.

Iowa.

May 22, 4 pm, Kingsley, East house.

Kansas.

April 18, 6:30 pm, Kansas City.
May 1, 6 pm, Kansas Center.
May 1, 6 pm, Peabody.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.

Maryland.

May 1, 2 pm, Meadow Branch.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.

Ohio.

May 15, 2 pm, Oakland.
May 22, 10 am, Eagle Creek.

Oklahoma.

April 24, home of M. Wealand, 6 miles east of Ponca City.

Pennsylvania.

May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, 10 am, Claar.
May 2, New Enterprise.
May 8, Plum Creek.
May 9, 6 pm, Roaring Spring.
May 23, 6 pm, Woodbury.
May 25, 26, 10 am, Codorus.
May 26, Sugar Valley.

Virginia.

May 1, 4 pm, Barren Ridge.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, $1.50 per annum.

It most earnestly pleads for a return to the apostolic order or worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

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The Virginia and Shenandoah Valley Route to Harrisonburg, Virginia, from Cincinnati, and Columbus, Ohio.

For the Annual Meeting of the Brethren at Harrisonburg, Va., one and one-half fare for the round trip has been granted. Tickets on sale May 24th to 31st inclusive with final limit July 15th, 1909. Through fare can be obtained from local agent. The Norfolk & Western will grant stop-over at any point on return trip between Elkton and Radford, Va. This will include Roanoke, Natural Bridge, The Grottoes (Weyer's Cave). The famous Luray Caverns can be conveniently reached from Elkton. The route of the N. & W. from Columbus and Cincinnati is unsurpassed for natural, mountain and Shenandoah Valley scenery. Regular and special train service will be announced later. Arrangements will be made for handling through coaches from any point to and from Harrisonburg either on special or regular trains, thus avoiding change. For detailed information apply to W. E. Hazlewood, T. P. A., 420 State Life Bldg., Indianapolis, Ind., or Allen Hull, D. P. A., 45 East 4th St., Cincinnati, O.

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Vol. 48. **Elgin, Ill., March 13, 1909.** **No. 11.**

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AROUND THE WORLD

A RECENT issue of *Mida's Criterion*,—a leading organ of the liquor trade,—in commenting on trade conditions, says: "Our retail trade in many States is '*sick unto death.*' Business is dull. We may whistle to keep up our courage, we may explain all we please, but the fact remains that very little buying is actually going on." From the Louisville, Ky., representative of the same journal we have: "Jobbers were just getting ready to replenish their stock, when Tennessee came along and *hit the business in the eye.*" The San Francisco correspondent assures us: "Liquor retailers everywhere are on the '*anxious seat.*'" It is evident that the dispensers of liquor are making some very unpleasant discoveries.

A BILL has been introduced in the Cuban legislature to put a stop to the buying of real estate by aliens. While their present holdings are not to be affected, it is the aim of the bill to prevent any such sales in the future. The present value of real estate held by foreigners is $2,000,000,000, of which one-fourth is owned by Americans. With the assurance of satisfactory governmental conditions, foreign capital has brought about a new era on the island, and it would be unfortunate indeed, should any action by the legislature hinder the commendable enterprises, now being carried on. Further investments of foreign capital cannot help but add to the wealth of Cuba, give increased employment to the people, and,—most desirable of all,—provide the needed revenues for public improvement.

MOST imposing inauguration ceremonies had been planned at Washington, D. C., for March 4, and everything was in readiness for the momentous occasion, when a terrific blast of ice and snow struck the city early in the day. So disastrous was the storm in its effects upon train and telegraph service that scores of trains were blocked *en route* to Washington, and nearly all telegraphic communication cut off. More than half of the telegraph poles along the various railroads, leading to Washington, were thrown down,—some of them carrying as many as seventy wires. It is estimated that months of time and hundreds of thousands of dollars will be required to repair the damage done to the telegraph systems alone. The thousands of people, who had come to Washington to witness the usual open-air inauguration ceremonies, were disappointed, as but few could gain access to the Senate Chamber, in which the President-elect was inducted into his responsible office, and where he delivered his inaugural address. The unpleasant experience of this year has given renewed emphasis to the demand, frequently voiced before,—to have the inauguration at a later date, when the weather is likely to be less unfavorable. April 30 has been proposed as a suitable date, and with others will likely be considered at an early session of Congress.

WITH the delivery of his inaugural address, President Wm. H. Taft began the duties of the office, confided to him by the American people. Not the least significant in his address is the frank avowal, "Our international policy is to promote peace." That is a good policy to espouse, and it is to be hoped that his desire for peace will lead him to a practical demonstration of its benefits at all times and with all nations. It is the peculiar privilege of a United States President to be a leading factor in the preservation of peace among the nations of the world. To that end the prayers of the people should ascend in his behalf, "that we may lead a quiet and peaceable life in all godliness and honesty."

WE are assured by good authority, that the bonded warehouses of the United States contain at present 225,000,000 gallons of distilled liquors, which it was planned to place on the market, last year, had there been the needed demand. Recently the owners of the liquor asked the treasury officials in Washington to endorse their warehouse receipts, so that they might be used as collateral. Though similar requests had been granted to cotton brokers, the officials refused. Considering the destructive power that these 225,000,000 gallons of whiskey would have wrought on the men and boys of our country,—our greatest and best national resource,—one cannot help but wish that a *continued lack of demand* might confine the liquor to the warehouses for years to come, and largely discourage further manufacture.

THE negroes of Georgia, we are told, own a million acres of land, and pay taxes on twenty million dollars' worth of property. This shows what may be done by a downtrodden and neglected race, when determined to better its conditions. The energy thus displayed will be of great value to the colored man himself, but it will be of immensely greater benefit to raise him in the estimation of the community at large. The South needs the labor of the blacks, but their value, in the development of the country, will be largely enhanced if men like Booker T. Washington, and others, are permitted to continue their excellent work of elevating the colored race to a higher plane. Such efforts, intelligently continued, will, in the end, settle the vexed race question by helping the negro to become a useful and respected member of society.

No more reliable thermometer of the nation's prosperity is to be found than the tide of transatlantic traffic. During last year's business depression there was a strong exodus of foreign-born laborers to their old homes in Europe. Now it seems that the current has turned westward again. In a single day, 7,258 aliens landed at Ellis Island, New York. Thousands are coming from the stricken parts of Italy, for word has gone out that prosperity is again smiling upon us. This report is confirmed by the fact that our imports for February aggregated nearly $19,000,000 *more* than for the corresponding month of 1908. We are told that $3,000,000 of the imports of the month are for diamonds, pearls, rubies, and other gems, which shows that the nation again has ample money for luxuries,—though one cannot help but wish that the money, thus spent uselessly, might be devoted to better purposes.

ONLY a few years have elapsed since the close of the bloody war in South Africa, which resulted in the defeat of the Boers, though at a terrible loss of life to Great Britain. Since the cessation of hostilities there have been strong efforts made along the line of reconciling the conflicting interests of the various nations concerned, and we are now to have the "United States of South Africa," composed of Cape Colony, Natal, the Orange River State, and the Transvaal. The English and the Dutch,—bitter enemies in days gone by,—have now joined hands to secure better government, and the protection and furtherance of mutual interests. If the expected reorganization is fully effected, the above States, by united efforts, will doubtless develop into a strong federation,—the beginning of a new epoch for that part of Africa.

THE recent discovery of the mummy of the Pharaoh whose "heart was hardened" against the Children of Israel, "so that he would not let them go," brought out some interesting facts. The mummy was found in the tomb of Amenhotep II. Prof. Elliott Smith unwrapped the body from its many coverings, and sent sections of the aorta to the Royal College of Physicians, London, the president of which exhibited them to the pathalogical section. Close examination showed that Pharaoh's heart was *hardened* in the literal sense of the word. The London *Lancet* says: "The sections show typical senile calcification of the aorta, the bony layers being perfectly preserved, and the interlamellar material thickly strewn with phosphate of lime." Thus, after the lapse of thousands of years, science has discovered that Menephthah, commonly known as the Pharaoh of the Bible, was an *old man* when he died, and that his heart was hardened physically as well as morally.

SEVERAL weeks ago we referred to the deplorable conditions prevailing in Liberia, the negro republic in Africa, largely settled by freed negroes from America and their descendants. Reports show that the country is rapidly lapsing into barbarism, and that bad management has plunged the republic into financial difficulties, from which there is seemingly no escape without assistance. A commission has now been appointed by the United States to help Liberia out of its disorganized condition. The men appointed are: Robert C. Ogden, of New York, Jacob Hollander, of Baltimore; and Booker T. Washington, of Alabama. They will go to Liberia at an early date, investigate fully the conditions as they are, and after consultation with the officials in charge make suitable recommendations. If success attends their mission,—as no doubt will be the case,—it will be another commendable contribution of the United States to the general welfare of the world, and Liberia in particular.

A NEGRO conference is annually held at Tuskegee, Ala., and at its recent session, presided over by Mr. Booker T. Washington, some good things for the benefit of the colored man were brought out. Emphasizing the value of prohibition to the 700,000 negro farmers of Alabama and the South, they were urged to work with might and main in the enforcement of laws against the liquor traffic. Sound advice against negroes flocking to the cities was given by Mr. Washington as follows: "Do not yield to the temptation of leaving the beautiful country. Think of the successful, independent, happy life you lead in the open air, and compare it with the cramped, miserable life that many of our people lead in the cities, and you will conclude you are a thousand times better off right where you are in the country." Better schools and a more attractive home life were also urged. There is an encouraging outlook for the colored people, when they take hold of their own improvement in so practical a way as they did at this and other conferences.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE FIRSTBORN SON.—8s and 7s.

BY JAMES A. SELL.

Happy day to the young mother,
When to her a son was given,
How she pressed him to her bosom,
Feeling bliss like that of heaven.
As the days and years were passing,
Her affection stronger grew,
And she smiled upon her darling,
In devotion fond and true.

And the prospect for the future
Was to her so bright and fair,
And she kissed his lips of sweetness
And smoothed down his silken hair.
In her home she had a treasure,
And its worth no words could tell,
And she watched above his slumbers,
While with praise her soul did swell.

But the Lord who gives the children
Sent an angel from above
And he took this little darling
To his home of peace and love,
And he left an empty cradle
And a bruised and broken heart.
Sad it was for the poor mother
And her angel child to part.

On the wings of light and shadow,
Many years have now gone by,
Since the angel came and took him
To the home beyond the sky.
But the day is fondly cherished
When the home by him was blest,
And the mother, now so lonely,
Soon will be with him at rest.

Hollidaysburg, Pa.

SOME OBSERVATIONS ON THE TEMPERANCE QUESTION.

BY JOHN W. WAYLAND.

TEMPERANCE, in its proper sense, is not total abstinence; yet total abstinence is generally a much wiser and safer thing, for the average man, than temperance. Temperance is a virtue, and should be exercised in all things; yet there is one thing in which this virtue is so generally lacking that the word "temperance," in common speech, has come to mean one thing,—temperance in the use of intoxicating liquors. Indeed, by a temperance pledge we usually mean a pledge to total abstinence. And this, as already remarked, is generally the wiser and safer thing. If a man never becomes a moderate drinker, a thousand chances to one he will never become a drunkard.

Many men claim they can take a drink now and then, but let it alone altogether if they choose; and some who say so can really do it; but it is like playing with fire. Rather, it is like playing with disease germs. If the habit of moderate drinking is indulged for a considerable length of time, the chances are that at the end of the period the drinker will find it very difficult, if not impossible, to stop. And there are scientific reasons for it. All habits become stronger by indulgence. Then, in the drink habit, while the appetite is growing stronger, the brain action and will power of the drinker are growing weaker. After a time the point of equilibrium is passed, and the balance is on the side of the appetite and against the power of resistance. Furthermore, not only does strong drink weaken the brain and will power, but it also ruins the stomach. If the man with a healthy stomach could compare it with what his stomach will be, after a period of even moderate drinking, he would hardly begin to indulge himself in the habit.

The fundamental thing in temperance is to get healthy men and boys to see the absurdity of intemperance. No amount of legislation or prohibition can take the place of this fundamental quality of character. Prohibition by law may help, as I shall try to show further on; but the main thing is to get the boy and the man to determine not to drink, and to get him to see the reasons why drinking is undesirable and foolish. Such should be one of the primary aims of every parent and teacher. The boy, and the girl, too, in studying arithmetic, should be led to figure up the expense of tobacco and liquor, if used only in moderate quantities, for a term of years. In physiology the ruinous effects of both these poisons may be clearly demonstrated. Political economy will show the expense and danger to good government of a large criminal class; and statistics are always at hand to prove that intemperance is a most prolific source of poverty and crime.

It is much cheaper to pay taxes in money direct, than through licensed barrooms; because for every barroom you must pay an extra policeman, build another cell in the jail, impanel an extra jury for the trying of criminal cases, enlarge the penitentiary, feed some orphans or widows at the almshouse, and make up the tax for the public treasury that the poverty-stricken drunkards are unable to pay. Besides all this, you increase the dangers that threaten the purity of every decent home.

Not all drinkers are repulsive sots at first. Many of them are brilliant, attractive, and wealthy young men. Such young men are frequently very agreeable to respectable young ladies. But there is danger. If intemperance were an isolated sin, it would be bad enough; but it is worse because it leads to so many other sins, especially the sins that destroy homes and characters. Young women are sometimes led to drink with fast company, and then their downfall is near at hand. A famous English writer once said that he was never much opposed to drinking until he saw, one evening, two young men and two young women, all half-drunk, stagger arm in arm down a dark alley.

It is said that the old Spartans would make a slave dead-drunk, in order to show their boys the beastliness of drunkenness, and to cause them to avoid like indulgence. Whether this was a wise policy may be doubtful; but every intelligent boy has a heart and common sense, that can be appealed to; and in most cases careful training can develop in him the strong desire to be a sober man and a useful citizen, rather than a sot and a burden upon society.

A taste for strong drink seems inherited from father to son, in some cases. If, therefore, every boy has a father and grandfather who were sober men, he has a good chance to begin with. Besides, he has a good family name that he ought not lightly to throw away. Heredity counts for a good deal in this as well as in many other matters.

I have lived in dry towns and in wet towns. I have also lived in one town that has gone dry since I have been in it. At the local option election, one of the last things the "wets" did was to spread broadcast a circular showing how much money the town would lose in taxes if the saloons should be closed. The "drys" answered this argument in ten simple words: "Let's pay our taxes in money rather than in boys." That was conclusive to me, and I think it was to a good many other persons.

It is often put this way by the wet element: "Such and such a town closed the saloons, but there was just as much drinking as before; so they voted the saloons in again at the end of two years."

Let us examine this argument. In the first place, I do not believe the assertion that there is as much drinking without saloons as with them, unless there is a wet town within two or three miles. Why? Simply because many of the habitual drinkers in every town are poor men, who very seldom have enough money at any given time to order liquor in quantity from a distance. On the other hand, with a saloon always convenient, they can walk in and take a drink whenever they have ten cents in their pocket. Again; with saloons at hand, many men get drinks that others pay for, by loafing around the barrooms.

But the absurdity of the argument quoted is yet to be pointed out. The town in question has had open saloons for, say twenty, thirty, or forty, years. Now is it a fair test to expect the closing of the saloons for *two* years to undo all or even half the mischief done by the open saloons in *twenty* or *thirty* years? Such an argument is ridiculous. Can you expect all the old habits to be broken and all the old drinkers to be cured in *two years*, when it took *twenty* years to bring them to such a condition! The liquor men are always willing for fair play, so they say. Then let us make the test fair,—keep the saloons closed as long continuously as they have been open, and then compare conditions,—see whether any difference can be noticed. If the town has had saloons for forty years,—as many have had,—keep the saloons closed tight for the next forty years. The chances are that that town will never again want open saloons,—or any other sort.

Habitual drinkers will get a good deal of whisky, no doubt, after the saloons of their town are closed; but here is the gain: Poor men, hard drinkers and moderate drinkers, will not drink as much as they did before, because they cannot get it. Moreover, the moderate drinkers, at least, being removed from a great temptation, will take a brace up, and often spend money for coal and groceries that before went for liquor. But here comes the greatest gain: Boys and young men who have never formed the habit of drinking, not having open saloons always at hand, will be far less likely to form the habit. In thirty years most of the old drinkers will be gone and fewer young men, in the meantime, will have become drinkers. This process, kept up for several generations, will bring about a great change. Yes, let us make the test fair. In every case keep the saloons out as long as they have been in, and then balance up the account.

Only a few words more. Instead of the twelve or fifteen saloons we had two years ago, we have as many more respectable places of business. The barrooms have been converted into butcher shops, groceries, drug stores, furniture stores, restaurants, hardware stores, etc. Is this a gain or not? When respectable ladies and gentlemen go along the sidewalks they do not have to elbow through a crowd of negroes and dirty-looking white men, hanging about the doors of saloons. Is not this worth considering? Men, whose business takes them along the streets late at night, tell me that the order is much better now than before. On show-days and court-days, when large crowds of people are in town, the disorder is much less than formerly, and there are fewer arrests for drunkenness, rows, and fights. Are not all these things worth considering?

But the fundamental thing is to get the temperance mind and will; then all the rest will come in good order. In the boys and girls, in the young men and the young women, is our hope and our field of work. The young women can do as much as the young men to solve the temperance problem. They can establish a moral sentiment strong enough to keep many a youth in the straight path.

University, Va.

"HAVE YOU A BOY TO SPARE?"

BY OMA KARN.

IN the great demonstration, given in the interest of the temperance cause, in the city of Chicago, last fall, there was presented, to all beholders, a striking illustration of the degradation and ruin to which intemperance can drag a human being. Following this, there was a delegation bearing a banner on which were the significant words, "Have you a boy to spare?" Still farther on there were several others, bearing pointed allusions to the home as the greatest factor in stamping out the saloon.

In the parade spoken of, several thousand children took part. In fact, children predominated. Among them different classes of life, and different kinds of homes were represented. It was a most pleasing sight, and as one looked upon the children, one could not but be impressed with the thought of the great possibilities bound up within these undeveloped lives.

What a mighty influence just these few hundred lives could be, against this evil, if all could be trained to see the necessity of using their united force against the drink evil! What good moral laws it would mean for that great city, if all these children could grow up clean and pure, developing into the strong men and women they might be.

We rejoice to see these latent possibilities, and these unfilled prophecies of power in the lives of young people. But what of the fulfillment? How many of these lives will come to a full development of their possibilities? "Not over one-half," some one answered when the question was asked. This sounded startling, and at first we were inclined to think the estimate somewhat overdrawn, but a close study of

facts caused one to think the answer to be about correct.

It is an established fact that the saloon is the greatest menace to civilization, and what makes it so is its tendency to ensnare, enslave and ruin the youth of our land. Just how many of these are caught in early childhood, is startling to contemplate.

Soon after viewing the above mentioned parade, it was my opportunity to behold a scene bearing on this fact. Having occasion to wait, near one of these dens of destruction, I counted, in less than twenty minutes' time, nine children,—boys and girls of from six to eight years of age,—carrying beer away from the saloon. What else can be expected, but that these will all become drunkards? Yes, and even worse. For is it not even worse when womanhood, too, falls into this snare, and sinks to the level of a beast? We wondered, too, how many more would be ruined through the influence, and the association with these.

Father, mother, have you a child to spare? Take care! So long as you are indifferent to this evil that is surrounding your child on every side, there is constant danger that your dear ones will be ensnared, whether you will it or not. True parents will defend their homes and their children, with no thought of their own danger and their own lives, yet many of these same parents will apparently close their eyes to the presence of this fiendish murderer that can destroy soul as well as body. We are quick to lend our sanction to laws that will punish crime in its later developments, but why are we so slow about giving aid to put down, and keep down, these places where the weak take their first step in crime?

Covington, Ohio.

DR. WATTS AS A PROPHET.

BY W. H. PRITCHETT.

JAN. 31 our services in the Trinity M. E. church were of a missionary nature, the text of the sermon being "Go ye," etc. The hymns were Dr. Watts' "Jesus shall reign where'er the sun," etc., and Mrs. Slade's "From all the dark places," etc., also Bowring's "Watchman, tell us of the night," etc.

The more I study Watts, who died 160 years ago, the more I am convinced that he was a great prophet, as well as a great poet. His aspirations breathe the spirit of the twentieth century, and their fulfillment may be realized ere many years pass by.

Would not the lofty sentiment of this hymn, in its literal sense, be one of the grandest victories for the Lord and Master of us all that the world has ever seen?

"Jesus shall reign where'er the sun
Does his successive journey run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

"From north to south the princes meet,
To pay their homage at his feet;
While western empires own their Lord,
And savage tribes attend his word.

"For him shall endless pray'r be made,
And endless praises crown his head;
His name, like sweet perfume, shall rise
With ev'ry morning sacrifice.

"People and realms of ev'ry tongue,
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name."

May the sentiment of this hymn be literally a fact? If every human creature, to whom this message shall come, will arise to show honor to our King, and to cede to Christ, the rightful owner, the dominion of this world, might we not expect to see heaven opened and angels descend with songs again, as once on the plains of Bethlehem? Might they not proclaim again, "Peace on earth, good will to men"? Is it by this power that the nations of earth shall beat their swords into plowshares and their spears into pruning hooks, and learn war no more.

This is an age of great gatherings. Why not have a universal gathering in honor of the dear Lord? Is it too much to do for him who has done so much for us? Let earth repeat the loud Amen!

508 Seward Square, S. E., Washington, D. C.

DECEPTION.

BY GEORGE W. HILTON.

TONIGHT is the last night of the old year. The Chinese "New Year" begins tomorrow. Tonight is the appointed time for the kitchen god to make his annual visit to heaven. All evening I have thought of his trip, and of the report he will have, concerning the behavior of the family during the past year. Will it be good or bad? There can be but one answer. The Chinaman, with his culture of centuries, has a mind capable of solving such problems as these in a satisfactory manner.

He will deceive the God of heaven. If the kitchen god cannot speak to tell of their misdeeds of the past year, how can the God of heaven know of them and be displeased? So today many a kitchen god in this city, and all over China, has had a very sticky kind of taffy candy smeared over his mouth, to keep him from making any report. Thus they deceive their gods concerning their behavior.

The Chinaman believes that the gods keep a sort of debit and credit system, and that, when anyone has done wrong, he must, in turn, do some charitable act to balance his account with the gods. Most of this charity consists in repairing some idol temple. A man decides that he has offended one of the gods and decides to give 100 taels for repairing his temple. He therefore puts down this amount on a subscription paper, to be presented to the god. Then, when the repairs are made, he pastes red paper over the idol's eyes so that he can not see how much is being done. He then gives twenty-five or at most fifty taels, and consoles himself with the thought that he has deceived the god. For will he not look at the paper and, seeing the figures there, give him credit for the same?

As I think of these things, I am made to wonder if this deception is not practiced by many professed Christians in the home land. For instance, here is a man who has been wonderfully blessed of the Lord and might do much for the work of the church. He has much of this world's goods, but he also has a large family, and he has found a scripture that says, "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an infidel." He seizes on this statement and thinks that he can deceive God and use this as an excuse for not doing more for the Lord's work.

Then there is another class,—many of them ministers,—who do but little, if any, preaching. They feel that they ought to be doing more for the Lord, but they have a knack of making money, and the clink of gold has many charms. They excuse themselves by saying that they can do so little preaching themselves, but that they can do more in a financial way. They suggest that some one else do the work. Then, from an income of $1,000 or more, a year, they give, perhaps, $10, or less, to the Lord's work. This is their excuse, but God is not deceived.

Then there is a third class, who will pledge money to the Lord's work when under strong spiritual emotion, but when the time for payment comes, the church collectors find that they do not have the money. Their crops were not as good as they had expected, or their business has fallen off, or their hogs brought a very poor price, and therefore they cannot pay the amount due. They do, however, pay that note which is due at the bank, or the bill at their grocer's. The pledge they made to the Lord remains unpaid, but God is not deceived.

The last class that comes to my mind is perhaps the worst of all. They take their baptismal vows, willingly to renounce Satan with all his pernicious ways, and all the sinful pleasures of this world, and covenant with God, through Christ Jesus, to be faithful until death. Then go on living just as they had lived before, making no real spiritual growth, but excuse themselves on the ground that they wash feet and take the communion. They profess Godliness, but deny the power thereof in their lives. They live the same old life as before, regardless of the scriptural teachings that the old man has been crucified. "We were buried, therefore, with him through baptism unto death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." But God is not deceived, and they can not escape his condemnation.

The Chinese may be able to deceive their gods of wood, clay, and stone, but the all-seeing eye of the Father of Lights looks deep into the heart of men, and there discovers the true motives that direct all his actions. Brethren, "God is not mocked, for WHATSOEVER a man soweth that shall he also reap." We may be able to deceive men for a time, but be sure your sin will find you out. You cannot deceive your God.

Tai Yuen Fu, Shansi, China.

A BIT OF HISTORY.

BY JOHN R. SNYDER.

THE preparation and celebration of the centenary of Abraham Lincoln brought to light many stories and anecdotes of Civil War days. Incidents, that had long been forgotten, of those bloody times, were resurrected and one event would bring forth another. Such is the cause of this story being written.

Not long since, in talking to an old gentleman, who is well versed in the history of the days of '61 to '65, he was telling of the bitter partisan spirit that obtained in this city, as well as elsewhere, and how, upon one occasion, it ran so high that a man, alleged to have been a southern sympathizer was shot by some soldiers who were at home on a furlough. The man died, as a result of these injuries, a few days later. The gentleman further said that a Dunker preacher, who happened to be in the city, just at that time, was called upon to preach his funeral. Of course, this aroused our curiosity, and we set out upon an investigation. From putting this and that together, and interviewing old-time residents, we were able to find the identity of the "Dunker preacher," who was none other than Eld. John Metzger, of Cerro Gordo, Ill.

It appears from the story, as we were able to get it together, that the accused man was suspected of supplying arms to a band of "bushwackers," who were encamped a few miles south of Paris. The soldiers had been at home for a few weeks, and they were anxious to show what they could do in their desire to "save the country," and there were frequent clashes between them and some who sympathized with the South. This feeling came to a climax on the day the soldiers were to leave for the front. It was reported that the man, who was later on shot, was in the city with a load of firearms. A raid was made on the place where they were concealed, and three men were captured, including the man referred to above.

Two were taken captive and taken with the regiment as far as Chicago, where, given the choice of enlisting in the Union Army or going to prison, they chose the former, and went to the front. As stated above, the other man died a few days later as a result of wounds received.

It seems that Bro. Metzger had been on one of his frequent missionary tours, in the course of which he stopped in Edgar County, where some members resided at that time. He held a few meetings. Some of the relatives of the dead man had heard him preach, and when they heard that he was at the hotel in the city, they immediately sought his services to preach the funeral of the murdered man. It soon got abroad that Eld. Metzger was opposed to the war, and, of course, it was thought he was a sympathizer of the southern cause. A large crowd gathered to hear his sermon, expecting him to give vent to his partisan feelings in his discourse. But they were greatly disappointed. Instead of preaching to the dead or mentioning the cause which led to the man's death, he delivered a most convincing sermon on the love of Christ. He never mentioned the war or the manner in which the man met his death. As one man, who heard it, said, "It was the best sermon I ever heard."

After the funeral Eld. Metzger went to another point in the county, where he had been invited to preach, and it is said that large crowds came out to hear him preach. It is said that he visited the county a number of times, and was a welcome visitor at many homes. Could his good work have been followed up, there would doubtless have been a church of the Brethren in the county now, instead of a long gap of about

a hundred miles, from north to south and east to west, without an organized congregation of the Brethren in the whole territory. I do not believe that the present generation rightly appreciates the efforts of these old pioneers who blazed the trail for us, of younger years, to follow. Although the events, here narrated, occurred almost a half century ago, the church is remembered and honored because of one of her pioneer veterans of the cross.

Paris, Ill.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER

North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 6.—The True Estimate of the Body. 1 Cor. 6: 12-20.

LICENTIOUSNESS was a common sin at Corinth. Among them it was not reckoned as sin, for it constituted a part of the worship of Venus. Christianity was diametrically opposed to such abominable practices. The Corinthians tried to defend this practice on the ground that, since God had made the sexual distinctions, it was right to indulge them. They placed it on the same basis as food. God made the digestive organs and also food. If to eat food is not wrong, then it is not wrong for the sexes to cohabit. This awful error, Paul seeks to correct. He leads up to the matter by laying down some general principles. Twice he declares, "All things are lawful." By this he meant that all actions, in harmony with God's primal purpose in creation, were, in themselves, lawful. Sexual distinctions were made for a high and holy purpose,—the procreation of the race. Any indulgence here, save in harmony with God's purpose, is criminal. "Under certain circumstances lawful things, even, may not be right for the Christian. First, lawful things may not be expedient; and, secondly, lawful things must not gain the mastery." In this section of Scripture, the apostle deals mainly with the sin of fornication, only making a passing mention of meats.

Paul's argument, in correcting this dreadful error, gathers around the true estimate of the human body. In these days, when everything is so completely under the sway of passion, when life itself is only estimated by the amount of pleasure or gain it will bring, it becomes us to take a sober look at what God says about the body. Human life is very cheap in men's eyes, in this age. The body is abused by overwork, by overeating, by overindulgence in pleasure, etc. In this Scripture, the Holy Spirit sets forth some facts clearly, touching the human body, which, if fully apprehended, will cause us to use our bodies properly.

I. The Body Belongs to the Lord. Verses 13 and 19.

The Christian's body, as well as his soul, is the property of the Lord; therefore he is not at liberty to use it for any purpose save to glorify the Lord. Some professing Christians have no higher conception of the body than that it is merely some old garment to be used till worn out and then to be cast aside. Such a view is utterly unscriptural. It is an illegal thing to use the property of others against their consent, and for purposes which are dishonoring to them. The Christian's motto is, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." This motto adhered to will bring a sanctity into the common relations of life. It will cause us to be just as sincere in our business, pleasures, and mutual relationships in life, as when sitting at the Lord's table. Holiness unto the Lord ought to inscribed on our banners, and reverently we ought to handle the so-called "common things" of life.

II. The Body Shall Be Resurrected. Verse 14.

In death there is a suspension of the relation between the body and soul, but it is only temporary. In God's own good time he will rebuild the house, which has been taken down, on a more glorious plan. That body rebuilt, becomes the dwelling place of the soul forever. That which God so honors, as not to allow it to remain forever in humiliation, but shall raise it up, should receive careful attention from us. This truth, touching the resurrection and glorification of the body, when rightly apprehended, has a transforming power over our lives.

III. The Christian's Body Is a Member of Christ. Verse 15.

The church is an organism, having many members, each performing separate functions, and all vitally related to each other, being vitally united to Jesus Christ by the Holy Spirit. Who is it that would not reverently handle the body of the Sinless One? The Christian's body is a part of his; then, why not as reverently use my body? In view of this, who is it that dares to practice sins of uncleanness, or abuse his body? This truth needs to be clearly set forth for the salvation of many who have never been taught.

IV. The Christian's Body Is a Temple of the Holy Spirit. Verse 19.

If the sinless Spirit is to dwell in my body, it must be kept clean. He will not abide in a filthy house. To defile my body is to treat with great disrespect the Spirit of God. It not only deprives us of the sweet companionship of the Spirit, but exposes us to his wrath. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 17. When once this truth possesses us, the question of licentiousness, the use of tobacco, and all abuse of the body is settled forever.

V. The Christian's Body Is Redeemed. Verse 20.

The redemption of our bodies costs much. We estimate things by what they cost. If we estimate our bodies by what they cost, we will be very jealous of their purity. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 18, 19. Things in our homes which cost but a trifle, we are careless about,—we allow the children to toss them about,—but that which costs much money, we are exceedingly careful with. Why not have the same care for our bodies, since they cost the precious blood of Christ?

VI. The Christian's Body Was Intended for God's Glory. Verse 20.

"Therefore glorify God in your body." The Revised Version omits "and in your spirit." This places the emphasis where the whole argument rests, viz., upon the body. There is a sense in which we may speak of a loss to God if we prostitute our bodies. The avowed purpose of God, in creation and redemption, is his glory. We should not rob him of the glory due him by being careless in the use of our bodies. This section of Scripture gives us the mind of the Spirit on this important topic, and should arouse us to the sense of our duty, as to our bodies.

North Manchester, Ind.

WHO IS RESPONSIBLE?

BY DAVID M. ADAMS.

IN a recent issue of the MESSENGER, under "Notes from our Correspondents," we find the following: "It was our desire that he remain with us longer, but it was the same old story, 'I have business at home to look after, and must neglect my Father's business.'"

This was given as a reason why a dear ministering brother could remain no longer in a certain congregation and continue to preach "soul-cheering sermons,"—it being said that he preached five such sermons during the limited time he was permitted to remain in said congregation.

This is but one of many concessions which prove to a demonstration that the cause of Christ is greatly suffering on account of his ambassadors being obliged, under our present system of gratuitous ministerial service, to seek a livelihood in the field of manual labor. A condition of this kind is certainly not in harmony with God's revealed Will, as "no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Evidently some one is responsible for the various congregations of our beloved Brotherhood not being able to enjoy the services of a minister who, on account of receiving a gospel support, need not "neglect his Father's business" nor "entangle himself with the affairs of this life," but is placed in a vantage ground whereby he can "study to shew himself approved of God, a workman that needeth not be ashamed, rightly dividing the word of truth; give attendance to reading; do the work of an evangelist; and make full proof of his ministry."

Who is responsible?

Klahr, Pa.

THE REASON OF OUR HOPE.

BY S. Z. SHARP.

THERE is hardly one Christian in a hundred, ready on demand to give a logical reason for his hope of eternal life, yet the command to do so is as imperative as any other in the New Testament. The reasons given below may be readily understood and easily kept in store, to be used when needed.

Hope is defined as "a desire of some good with the expectation of receiving it, based on some reasonable grounds." In the Christian's hope is the desire of eternal life and happiness, with the expectation of obtaining them. The ground or basis of this expectation is the mercy and goodness of God, his promises to bestow these blessings and and his almighty and unfailing power to confer them.

There are two kinds of hope,—a worldly and a Christian hope. Both are aroused by some desire, and are fostered by expectation. Both are based on some satisfactory ground and the only difference between them is, that worldly hope is based on something uncertain, while the Christian's is based on something firm, certain, and eternal.

The opposite of hope is fear, which may be defined as a dread and apprehension of something evil. Fear is of two kinds,—a godly fear and the fear of devils. "The fear of God is the beginning of wisdom." This is based on the love the soul has for God, and the desire not to do anything that would offend his Maker. The fear of devils is based on supreme hate, certain doom and expectation of everlasting punishment. The fear of the wicked, who do not love God, must be classed with the fear of devils.

The difference between worldly hope and its uncertain basis and the Christian's hope, with its eternal foundation, may be illustrated by the following:

W. J. Bryan hoped to become president of the United States. He desired to be president. He expected to be. He rested his expectation on certain grounds, which proved delusive, as worldly expectations often are. One of the grounds of his expectation was that his party was now united and he would receive its entire support. In this he was disappointed. He also thought that the last administration, under his opposing party, had made so many mistakes that the people wanted a change and many would be drawn over to him. In this he was also disappointed.

The farmer sows his seed in hope, and watches the growing grain with delight and fond expectation of a bountiful harvest, only to see his hope dashed to the ground by a destructive hailstorm.

The merchant or capitalist invests his money in an enterprise which seems certain of yielding a large profit, but, before the expected good is realized, there is a drop in the market, or some other calamity befalls him, and his hope is blasted. There is no earthly hope based on absolutely safe ground. That quality belongs only to the heavenly. The following four reasons for a heavenly hope are easily understood and remembered, and may readily be given with "meekness" whenever demanded:

1. "*The blood of Jesus Christ cleanseth us from all*

sin." "Without the shedding of blood there is no remission of sin." The shedding of the blood of Christ, the Lamb of God, is the means ordained to cleanse our souls and fit them for heaven. By faith, repentance, and baptism, this blood is applied to our souls. "Having our hearts sprinkled (with the blood of Christ) and our bodies washed with pure water," we have the hope of eternal life on a solid basis. "Ye are washed, ye are cleansed, ye are sanctified, ye are justified in the name of Jesus Christ and by the Spirit of our God." 1 Cor. 6: 11. The preciousness of this blood, its acceptance with God and the application of it to our souls, is one of the reasons we give for our hope of eternal life.

2. *The righteousness of Christ.* Human righteousness is but as filthy rags. No one, in his own righteousness, can stand before God, who is a consuming fire. When washed and sanctified, the Christian is ready to be installed into the eternal priesthood of God. As Aaron and his sons were washed and sanctified and clothed with the priestly garments, Lev. 8: 6, 7, so every true Christian is washed in the blood of the Lamb, and clothed with the righteousness of Christ, when installed into the heavenly priesthood, to serve in the eternal temple of God. Rev. 7: 13-15. Thus we are made priests of God (Rev. 5: 10), and this we offer as a reason of the hope that is in us.

3. *The promises of God in his Eternal Word.* That unchangeable Word, which shall outlast the wrecks of time and matter, and the promises therein contained, we offer as a reason of the hope that is in us. "Heaven and earth shall pass away, but my word shall never pass away." Mark 13: 31. The Christian who rests his hope on this eternal foundation, shall never be disturbed by any of the calamities which may upset earthly hope. He rests his feet upon the promises of this Word, and looks with complacency when he sees "the heavens rolled together as a scroll and the elements melt with fervent heat." Let the Christian obey this Word, trust its promises and his eternal happiness is secure.

4. *The intercession of Christ.* Not only did the sufferings of Christ atone for the sins entailed upon man by the disobedience of our first parents (what we lost in Adam we found in Christ), 1 Cor. 15: 22, but Christ is our constant and eternal High Priest in the holiest of all, on the right hand of the majesty of God, as our Advocate. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. All who have made this Jesus their Advocate, can rest in hope of eternal life, for "he ever liveth to make intercession for them." Heb. 7: 25. Wherefore "sanctify the Lord God in your hearts; and be ready with meekness and fear, always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Peter 3: 15.

Fruita, Colo.

TRANSFORMING POWER.

BY IDA M. HELM.

Be ye transformed by the renewing of your mind.—Rom. 12: 2.

We hear much about the power of the mind over the body, and some people hold extravagant ideas on this question. Nevertheless it is easy to tell, by the expression of the face, whether the message received by anyone brought good or bad news. When things go wrong, and we are discouraged and have the "blues," the expression on the face speaks plainly of the condition within. If jealousy or hatred, or a desire for revenge receives nourishment from the mind, it proves to be a continual worry. It exhausts the vitality, and causes one to age much earlier than when these things are guarded against.

Prof. Gates says, "For each bad emotion there is a corresponding chemical change in the tissue of the body. Every good emotion makes a life-promoting change. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent."

I once knew a woman who was worn and haggard looking. Her drawn face made her appear aged far beyond her years. Several years passed, during which time I did not see her. Then I chanced to meet her one day. There was a great change in her. The lines beneath her eyes had disappeared, and the worn, haggard look was replaced by one of contentment, peace and hope. I remarked to her, "You look younger than you did when I saw you five years ago." Her answer was, "I feel younger. Then I had so much trouble and worry on my mind all the time, but now things have changed. I have nothing about which to worry; the change has been a wonderful tonic for me."

If we would think only kind, pleasant, benevolent thoughts, and if we would practice charity and good will for every one, it would be much better for us, and we could do much better work for the Master.

Paul admonished the Romans not to think of themselves "more highly than they ought to think; but to think soberly." I have heard of people who thought more highly of themselves than they ought to think and it developed an annoying disease called "enlarged head." If the person affected would, on the first appearance of the disease, stand back and take a good look at himself, and do some sober thinking, he would see himself as he really is. It would go a long way toward effecting a cure.

Ashland, Ohio.

TACT—A DIVINE VIRTUE. WHAT IT IS BY WHAT IT DOES.

BY H. B. MOHLER.

W. Matthews says: "The crown of all the faculties is common sense. It is not enough to do the right thing,—it must be done at the right time and place. Talent knows what to do. *Tact* knows *when* and *how* to do it."

Tyron Edwards says: "Common sense is, of all kinds, the most uncommon. It implies good judgment, sound discretion, and true, practical wisdom applied to common life."

Christ lived and moved largely among the common people and applied this divine element in every detail and in every phase of his experience and teaching. "He was in all points tempted like as we are, yet without sin" (Heb. 4: 15), *i. e.*, every faculty that suffers in us has suffered in him. From sympathetic experience he was "touched with the feeling of our infirmities," and thus actuated and better qualified to "bear our griefs, and carry our sorrow." Isa. 53: 4.

Shakespeare, it is said, learned more about human nature than any other mortal. His sympathies enabled him to draw close to the universal heart. Sympathy is indeed the foundation of genuine *tact. Common sense,* in its broadest sense, is *tact* well applied.

Christ tactfully applied the Truth in various ways, always appropriating it to the peculiar needs of the individual, thus doing the most good in the quickest time.

Tact, like sympathy, emanates from the heart, and, to appropriate its greatest power, the "heart must be kept with all diligence; for out of it are the issues of life." Prov. 4: 23. *Tact* is not selfish, but large in spirit; not catering to the "works of the flesh," but contributing to the "fruit of the Spirit." It, then, becomes a benefactor.

As were the Jews in the days of Cæsar, so are false teachers today ready to sidetrack the truth, "having a form of godliness, but denying the power thereof." 2 Tim. 3: 5. To this class Jesus most tactfully replied, when they purposed to catch him in his words (Mark 12: 13). "He, knowing their hypocrisy," on this occasion, asked for a penny. His pointed, practical answer made them "marvel at him."

Tact wants to avoid trouble; it is diplomatic, evasive; it avoids personalities, slander, gossiping, etc.,—in a word it is self-preservative (Prov. 29: 11), but it thinks volumes, quick and fast. It can draw on others for information which it gets and keeps, and many times will answer a question by asking one, as did Jesus, when he was asked, "By what authority doest thou these things?" Mark 11: 28. His reply he put into a question (Mark 11: 30), which confounded their reason. Although his tact was delicate and sagacious, as it usually is, yet it was penetrating and effective.

Tact is not generally sarcastic, for its possessor keenly feels the lash of criticism, yet it can be forceful and executive, as indicated in Mark 11: 15. It can severely reprove where justice and obedience have been violated (Matt. 23). It very essentially aids courage and conviction, to say and do things that otherwise would mean defeat. It is a mighty power in helping to build Christian character.

Paul very tactfully and forcibly "reasoned of righteousness, temperance and judgment to come." Felix trembled (Acts 24: 25), and justified himself, saying, that he would call for Paul at a more convenient season. Tact rarely excuses itself, except as a matter of courtesy or apology.

Tact is sure and quick, defensive in times of danger, always doing the right thing at the right time; it is one faculty that God has given man, by which to protect and shield its members, and a lack of it often neutralizes every other good quality. You may have listened to a tactless sermon,—blunt, uncouth, and without much form, favor or Christ in it. Much remorse and humiliation is frequently suffered by the tactless person, because of the lack of knowing *what, how, when* and *where* to say and do. Many lives, possessing talent and beauty, have been blighted. God has, indeed, given to us diversity of gifts (1 Cor. 12: 8-10), and that, too, in different degrees of power (Matt. 25: 15), and indeed every conceivable gift, but the gift of power to *use* them must be innate.

John Brown aptly says to his students: "If you haven't grace, the Lord can give it to you. If you haven't learning, I can give it to you, but if you haven't common sense, neither I nor the Lord can give it to you." It follows, then, that tact is not a power belonging to the intellect. It is independent of and rules out judgment, reason and the will, but it is an essential auxiliary in the training of these elements, because it stimulates the perceptives, quickens and strengthens memory, deepens and broadens reason, and is the potent factor in revealing and unfolding scriptural truths.

To quicken tact is to broaden and deepen our sympathies, live more in the interests of others, feel more and sacrifice more for our Brethren. The closer we come in touch with the varied and complex life of human character, the more we forgive in the spirit of meekness, the more of self we sacrifice, "counting our brother not as an enemy, but admonishing him as a brother,"—the greater will be our blessings and influence as "living epistles." We need to feel and to show our appreciation of each other's weaknesses and faults, considering ourselves lest we also be tempted. This is bearing each other's burdens (Gal. 6: 1, 2).

Tact talks through the eyes. Emerson says: "The eyes speak all languages; they wait for no introduction; they are the books, arts and academies that teach, nourish and contain the whole world." How often one look of kindness, one look of love, as it beams through a mother's tear-stained eye, penetrates every receptacle of the soul, and starts life to moving for God without a word. The eye of reproof,—how penetrating! How very much sharper than the word is the look of a tactful person (Luke 22: 61), and, too, how much more effective! "Silence is golden," when the soul talks through the eyes. Tact is not looking for arguments or a quarrel; it follows after things which make for peace (Rom. 14: 19). It is as "wise as a serpent and as harmless as a dove." It has a congenial spirit, is full of optimism, is sometimes witty, then serious, is a Jew among the Jews, is weak among the weak, and among those under the law, like them; indeed, it is all things to all men, that it might appropriate its greatest power to the varied conditions, peculiarities and natures of men, in winning them to Christ (1 Cor. 9: 20-22).

The application of genuine tact, emanating from a "good and honest heart," deepens social interest and fellowship among brethren, and aids in producing unity of effort for the cause of Christ. It makes the very forces, that move others to duty and obedience, responsive and yielding. It is the very life-blood of society that gives it its heartfelt joy and happiness. It is the golden cord, which unites the universal heart, with a closer one of confidence and devotion.

Lake Arthur, N. Mex.

They should be first among all who contribute most to the good of all.—*Mazzini.*

THE ROUND TABLE

WOULD NOT BEAR ARMS.

BY EMRA T. FIKE.

DURING the Civil War a number of the Brethren were called out, and an effort was made to press them into service, or to compel them to bear arms. Along with the Brethren was a German Lutheran man, whose farm joined that of my father.

They were first taken to Rowlesburg, then to Grafton, where an effort was made to have them bear arms, but they refused. They were quartered in a Catholic church, and the Catholic priest was present when they were called in line. All who refused to bear arms were requested to step one step forward. Much to the surprise of the priest, the Brethren all stepped forward, and, along with the Brethren, the German Lutheran also stepped out.

They were threatened with death and threatened to be taken to Camp Chase, at Wheeling. They replied, they did not fear, and wanted to go to Camp Chase, as they were sure when they got before higher officers, they would be treated with respect. So arrangements were made to send them to Camp Chase the following day, but, as it happened, the General and his officers came to Grafton the following day, so those who had refused were called before them. Each one was questioned as follows, in turn:

"Have you refused to bear arms?"

"Yes, sir."

"What are your reasons?"

"My conscience does not allow me."

"To what church do you belong?"

"The German Baptist or Brethren" (now Church of the Brethren).

"Does your church teach nonretaliation?"

"Yes, sir."

"Well, you stand aside."

Finally the German Lutheran was questioned in the same way, till the General came to the teaching of the church. Then the Lutheran had to admit that his church taught war, whereupon the General said, "You are nothing but a coward, and if you don't bear arms you will be shot."

Then, turning to the officers who brought them in, he said, "You take these Brethren who *teach* as well as *practice* nonresistance. You can trust them anywhere. They will make you good cooks, teamsters, etc. You can trust them anywhere you wish, but don't compel them to bear arms."

R. D. 2, Oakland, Md.

BREAKING THE BREAD.

BY JOSEPH C. FLORA.

WHAT little I shall say on this subject will be especially concerning the committee's report. It seems to me that, if this report is accepted by Annual Conference, we will be farther away from the Bible on this subject than we are now, according to the present plan.

It seems to me that it would be just as consistent for the officiating ministers to wash the feet of *all* the brethren, as to break the bread to *all* the members.

Paul says, "The bread which *we* break" (1 Cor. 10: 16), from which we conclude that all had a part in the breaking. He doesn't say, "The bread which *I* break."

We are all one in Christ (Gal. 3: 28). Then, why should we not all, both brethren and sisters, break the bread to each other?

For my part, I believe this would be a little nearer God's Word than the present plan, but if we cannot, get it, I hope and pray that the Church of the Brethren will not take a step backward by adopting the report of the committee.

Quinter, Kans.

EMPTY PEWS.

BY J. C. BEAHM.

WHY this scanty attendance in our city churches and too often in the country? It is a modern evil and a menace to religious growth. A superficial desire to attend church may be easily crowded out by the ever changing tide of worldly attractions and worldly amusements. Orchestral performances and circus exhibitions at church may stir the curiosity of the people, and bring out great throngs, but the effect is only temporary.

All frivolous and sensational inducements fail to produce permanent church attendance. There must be something deeper. The spring which lies in the center of our hearts and natures, and directs our general course in life, must be touched. There must be a *hungering* for church going, and hunger forgets all, and overcomes all other interests. It makes clothing, friends and lands secondary, and says, "Life is dearer than all things else." "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

Men frequent the saloon to quench their thirst for liquor. Men, women and children throng the theater to see and hear those things which cater to human passions. "Wheresoever the carcass is there will the eagles be gathered together." It is the history of human passions and human desires, that the thing that has seized us most, permanently controls our course. We thank God that there are many, throughout the world, who are regular church goers for the simple reason that they know and feel they cannot afford to neglect this means of grace. "For where your treasure is, there will your heart be also."

Grantsville, Md.

WHAT I HAVE SEEN.

BY JOHN W. BLACK.

I HAVE seen brethren who violated the Gospel and the decisions of Annual Meeting, by following the filthy fashion of the world in the use of tobacco. They were, at the same time, very particular about brethren and sisters being obedient to the Gospel and the decisions of Annual Meeting in some things, but not in the use of tobacco. They favored nonconformity to the world, but not in the use of tobacco. They spoke about abstaining from all appearance of evil, but continued in the use of tobacco. They said we were not to befriend the world, but they were friends of the world in the use of tobacco. They said we were not called to uncleanness, but unto holiness, but still they continued to be unclean by the use of tobacco. They talked about laying apart all filthiness and superfluity of naughtiness, but did not lay apart the filthy tobacco. They seemed to think we ought to cleanse ourselves from all filthiness of the flesh and the spirit, but did not cleanse themselves from tobacco. They also claimed that, to have pure religion, we must keep ourselves unspotted from the world, but persisted in carrying the worldly spot of using tobacco. They used the apostle's language, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," but dishonored God in the use of tobacco. Some of these brethren would vote to expel brethren and sisters for some minor offenses. I have seen brethren who did not use tobacco, and yet would rather fellowship brethren that did use it, than to make themselves agreeable with members who happened to be out of line in some of our nonconformity principles. Is this consistency?

Auburn, Ill.

NOT SATISFIED.

BY ARTHUR HOPPES.

WHY not satisfy every one if it is within gospel bounds? If there is no Scripture violated in the form of breaking the bread and passing the cup, as it is now being done, would there be, should the sisters have that privilege? If all are one in Christ, where would we stop? Just where Paul did. Let the sisters pray and prophesy, and break the Bread of Life. If we have some sisters, who are faithful mothers in Israel, but who are dissatisfied with the present form, because they have received more light on the Scripture, is it not possible that we may offend them? In regard to this the Scriptures say, "Woe unto those by whom offenses come." I do not think that any great stress should be laid on form, but I do see the need of greatest freedom in Christ.

Again, let us be reasonable. Suppose that, at the time when we were converted and asked for the perfect form of baptism, that we might receive the Spirit without measure, some one would have said, "Any form will do." After knowing what the true form is, would we have been satisfied without it, when we knew that the blessing followed the perfect way given by the Master? Since Christ is our Example, and he broke the bread and passed the cup, is he not an example to each individual? If that be true, can we possibly follow his example by one individual breaking the bread? He says, in the example of feet-washing, "I have given you an example, that you should do unto one another as I have done unto you." Did he refer to feet-washing only, or did he also apply it to the breaking of the bread and the passing of the cup?

Holton, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, March 21, 1909.

PRAISE IN SONG.

Psa. 66: 1, 2; 100: 2; 105: 2; Matt. 26: 30.

Song.—"My Faith Looks up to Thee."

I. We are Told

1. Who shall sing. James 5: 13; Acts 16: 25.
2. What to sing. Eph. 5: 19; Col. 3: 16.
3. What for.
   (a) Speak to ourselves (Eph. 5: 19);
   (b) Admonish one another (Col. 3: 16);
   (c) "Minister grace" unto hearers. Eph. 4: 29.

Song.—How Sweet the Name of Jesus Sounds."

II. Singing is to be Done

1. Intelligently. 1 Cor. 14: 15.
2. As an act of worship. Eph. 5: 19.
3. By all present. Job 38: 7.
4. Each to come with a hymn. 1 Cor. 14: 26.

Song.—"Holy Spirit, Faithful Guide."

III. Singing is to Continue

1. While we live (Psa. 104: 33),
2. And take up "a new song" in heaven. Rev. 14: 3.

There will be no singing in hell.

The good old songs of Zion are a blessed help to God's children. They lead to penitence and submission, awaken gratitude and strengthen faith.

In times of affliction and the approach of death, they calm the troubled waves of the soul as Jesus calmed the troubled sea.

Song.—"Jesus, Savior, Pilot Me."

Which one of the four songs is your preference? Why?

PRAYER MEETING

For Week Beginning March 21, 1909.

WHO IS MY NEIGHBOR?

Luke 10: 30-37.

I. Christ's Parable of Man's Woeful Need.

1. Robbed by the Wayside.—Ever since the fall of Adam there have been experiences like this one of the parable. Man has been robbed by his fellow, but,—more deplorable still,—he has been robbed by Satan of his most precious spiritual treasures. He is poor indeed! 1 Peter 5: 8-10.

2. He Was Wounded.—Not enough to be robbed, he is also wounded. Man's puny strength, unaided, is an insufficient defense against the onslaughts of evil. All around us are wrecks of humanity,—wounded in the battle of life. Rom. 15: 1-3.

3. He Was Left Half Dead.—Oh, the pitiful distress of mankind, because of sin and Satan! Life almost gone, humanity sorely needs the compassion of some loving heart, and the kindly touch of some neighborly hand! Listen to the battle-cry of Heaven, "Rescue the perishing!" 1 Peter 3: 8-15.

II. Three Attitudes Toward the Sufferer.

1. Stolid Indifference.—"Priest passed by." Yes, he was so intent on the duties of his office that he had "no time" to help the poor sufferer. Like many people today,—he did not care! 1 John 3: 17.

2. Idle Curiosity.—"Levite looked and passed by." He showed a little interest, but had no compassion, even after he saw the man's misery. Too many are willing to "investigate"; then turn away and do nothing. James 2: 13-17.

3. Practical Sympathy.—"Samaritan had compassion." God's love in the heart recognizes no distinction. Black or white, friend or foe, are made recipients of heaven's bounty. The one great plea of "need" is the passport to the storehouse of blessings, of which we are stewards under the providence of God. "Occupy till I come," is the mandate of the Master. We cannot refuse to obey. Heb. 13: 16.

HOME AND FAMILY

LOVE ME NOW.

SELECTED BY JOHN C. RICHER.

If you're ever going to love me,
Love me now, while I can know
All the sweet and tender feelings
Which from real affection flow.
Love me now, while I am living,
Do not wait until I am gone
And then chisel it in marble—
Warm love words in ice-cold stone.

If you've dear, sweet thoughts about me,
Why not whisper them to me?
Don't you know 'twould make me happy,
And as glad as glad can be?
If you wait till I am sleeping,
Ne'er to waken here again,
There'll be walls of earth between us,
And I could not hear you then.

If you knew some one was thirsting
For a drop of water sweet,
Would you be so slow to bring it?
Would you step with laggard feet?
There are tender hearts all round us
Who are thirsting for our love;
Shall we grudge to them what heaven
Kindly sent us from above?

I'll not need your kind caresses
When the grass grows o'er my face;
I'll not crave your love or kisses
In my last, low resting place.
So, if you do love me any,
If it's but a little bit,
Let me know it now, while ling'ring,
I may own and treasure it.

North Manchester, Ind.

IN PRISON.

BY ELIZABETH D. ROSENBERGER.

I was in prison and ye came unto me.—Matt. 25: 36.

SHOULD you visit a prison in foreign lands, you would find a long, dreary room, through which are built two high iron gratings, enclosing a space about three feet in width. You will wonder for what purpose the iron grating is placed there, but should you be there on the day when the friends of the prisoners are allowed to enter, you will understand. The prisoners are brought into the small empty space, and their friends are on the outside of the grating. Then there is no danger of passing files or some weapons to the prisoners, by which they might make their escape. Any little gift that is brought for a prisoner is given first to the jailer.

It is one of the saddest sights in the world, to see the yearning love in the eyes of a wife, as she gazes at her husband through the grating and they talk of the children at home, who are growing up. Sometimes, alas, they talk of the little one who has died. Their tears are falling, and they long for a closer sight, for one embrace, but this is denied them. And yet, the meager comfort of seeing the faces of loved ones through the prison grating, has kept hope alive in many a poor convict's heart.

We trust that, as the world grows better, there will be found a more humane way of dealing with transgressors. It seems too awful to be true that thousands of our fellow-beings are shut up in the gloom and darkness of prison cells. And yet we hardly realize that there are also *invisible* gratings, and *unseen* walls which shut us in and we are fast, although we seldom complain of our chains. Law is merciless. An eye for an eye, and a life for a life, is the law's demand.

Nature never forgives, and when we transgress her laws we pay the penalty, as surely as does the convict in the striped suit, bearing the number of his prison cell. The habit of drinking will build a wall of separation between a father and his family, just as the prison-door shuts in the prisoner. The wife pleads with him to break the chains which are binding him so closely. She speaks of the children, his love for them and their future welfare. He struggles to make his escape, but the gratings which enclose him are too secure. And so, day by day, it becomes less possible to break the bars, and walk out into God's sunshine a free man. He remains in prison to the end of his days.

No law of mind or body can be transgressed without penalty. On every side of us and in everything we do we run up against laws which must be obeyed, or we must suffer the consequence. Place your hand in the fire and it is burned. You suffer, and that is the natural result. A man came to hate his friend of former days, and, as the days passed by, he saw new cause for hatred, and he grew more and more bitter. Like a wall his hatred separated him from his friend. There could be no loving intercourse. All the tender interest of former, happy years was forgotten or lost sight of, and it seemed as if this imprisonment was a life sentence because the prisoner made no effort to escape. His friends tried to help him but they, too, failed him at the last, for the awful wall of malice and hatred gradually shut him in, away from his friends as well as his enemy.

Do you remember how King Saul hated David? His jealousy was aroused when the daughters of Israel chanted, "Saul has slain his thousands and David his ten thousands." Saul hated David until it led to the murderous impulse of throwing a javelin at him while he was sitting at the table. This jealousy drove David away from the king's palace, to take refuge in the clefts of the hillside where he dwelt in mountain fastnesses. Then King Saul left his throne, and with his soldiers went out into the wild, unbroken country, to take David. Then we read that Saul's cause grew weaker and weaker while David's waxed stronger and stronger. It is almost impossible to break down the walls which Hate builds about a human soul. Only Love Divine can do that; the Savior's power is sufficient for these things.

In these days ambition rears more prison walls than anything else. The desire to get on in the world, to make money, to succeed, is universal. Men and women are tired all the time. They have more work to do in a year than they should do. Their lives grow cold and monotonous because they do not talk of things that might prove of mutual interest. The father has no time for the children; no time to listen to his wife's confidences, no time for anything but to make money. They should talk of occasions for helpfulness, where some neighbor is sick or some poor person is in need. They should refer to the kindnesses that have been shown them by neighbors and others.

These are questions that should be decided when the family are together. The children's hopes and fears should be considered. But where there is no time for all this, the children grow up hard, unimpressible, and unloving. The first years of their life have been spent in an uncheered silence and now they fail to respond to your anxious fears. A prison wall is not more cold and unresponsive than the hearts of a household where ambition rules.

Sometimes the mother builds the wall. She does not stop to consider, before she commands her children, whether her command is just, whether it be the best time to make it and whether she can explain its necessity. She does not take them into constant companionship in her interests each day,—the books she reads, the things she sees,—until they hold her as the representative of no more than discipline, clothes, and bread and butter. She does not warm and soften them in the inevitable sunshine of loving words and ways. And there is no colder prison wall than the barrier of separation in a family, be it ambition or indifference.

Sooner or later the day will come when most of us shall be walled in by some malignant disease. We shall make a strong effort to escape, and we may succeed. Then, how delicious will seem the free winds of heaven and the bright sunlight! We have been given our liberty and how we rejoice! But we have escaped only for a time and then "Death," the keeper, shall take charge of us,—we know not when.

We are not locked up at night, and counted in the morning, yet who of us is not in prison? But no man knows where his neighbor's prison lies. We do not break down the barriers of reserve and make him disclose the walls which shut him in. This is one of the sweet mercies of life that each heart knoweth its own bitterness, and does not willingly show it unto others.

"The brave man prates not to the world the woes
He has been given.
In silence and in solitude he shows
His hurts to heaven.
The brave man fronts his fate with fearless mien
And smiling lips.
None, save his God, knows when his stars are seen
In black eclipse."

There are unseen barriers between human souls which cannot be crossed and we stand dumb and blind before the mystery of their lives. But we can visit them and, without being intrusive, we can sympathize with them. Let us not forget that, in that marvelous picture of the judgment day, some were commanded to take their place on the left hand because they failed to visit those who were in prison. We can show a tender interest in their welfare, and take them some gifts to cheer their lonely days. Oh, we trust that not one of us shall face the Judge of all the earth and say, "Lord, when saw we thee sick and in prison?"

Covington, Ohio.

WITHOUT NATURAL AFFECTION.—2 Tim. 3: 3.

BY A. WAMPLER.

IT was a joy to the loving Jesus to take up little children in his arms, and fondle and caress them. Those bringing the children were rebuked for this, but he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

In these days, when reference is made to the little ones, they are called "kids" about as often as children. Now, if children are "kids," then their parents must be "goats," and these shall be told to go "on the left." Our opinion is, that children thus addressed are quite likely to call their father the "boss," the "governor," the "old man," and their mother the "old woman," the "madam," etc. All of this shows the lack of natural affection upon the part of parents. It is not likely that a kind father and a gentle, loving mother, who have natural affection for their children, will ever apply these cold, indifferent names to them.

Too many little girls of today are denied the joy of a mother's loving, natural affection. Instead of having a pretty, sweet-faced doll to fondle and caress, an ugly, shaggy teddy bear is forced upon them, thus depriving them of the essential development that naturally belongs to girl life. With her little doll the daughter may be taught to cut and fit garments for it, and to sew,—a training that is so necessary in the life of every girl.

No ideal mother will give her little ones over into the care and influence of a servant girl, and then devote most of her time and attention to the little "poodle" dog. But this is what hundreds of so-called mothers do. On the streets of a certain town a woman was walking, with a little dog pulling on the end of a cord fastened to her waist. A boy across the street, noticing the lady, called to his friend saying, "Look yonder at that blind woman!" "She is not blind," was the reply, in tones loud enough for the woman to hear. But the other little fellow said, "I know she is, or she would not have a dog leading her."

A woman who lives in Kansas City and owns five Scotch collies, admits that they cost her a good deal of time and money, but not half so much as five children would cost. Certainly not, but, surely, she is without natural affections, or else she would be willing to spend her time and means with children. Such a house may shelter a man, but not a father; a woman, but not a mother; it is but a barren place when the tender little feet and prattling little tongues are absent. A house without a child is like a house without a light. A house without children is as bad as a house without windows.

Would we want a village without a child, not even a school? Would we want a town without a doll, top, toy or ball? Imagine a Thanksgiving and no loved ones coming home. What must it mean to the aged, gray-haired man and woman, as the end of life draws near, to have never had the joy of a little child in their home, or, at the last hour, the comforting presence of a loving son or daughter. It is a pitiful sight for both man and God.

Miami, N. Mex.

LABOR is discovered to be the grand conqueror, enriching and building up natures more surely than the proudest battle.—*W. E. Channing.*

THE GOSPEL MESSENGER

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BRO. D. W. HOSTETLER, of Indiana, changes his address from Argos to Onward.

BRO. WM. LAMPIN is now engaged in a series of meetings in Sterling, this State.

BRO. H. C. CRUMPACKER began a protracted meeting in Rockford, Ill., last Lord's Day.

THIRTY years ago we had but one city congregation in Northern Illinois. Now we have twelve.

BRO. O. F. SHAW, of Adel, Iowa, the new pastor at Dixon, Ill., has entered upon his work in that city.

IN the Marsh Creek church, Pa., seven persons recently put on Christ in the holy rite of Christian baptism.

DURING the series of meetings at Baugo, Ind., held by Bro. Isaac Frantz, there were thirty-two accessions.

BRO. I. N. H. BEAHM devoted two weeks to evangelistic work at Ephrata, Pa., and six were added to the church.

BRO. CHAS. C. GIBSON, of Southern Illinois, announces that his address has been changed from Chatham to Virden.

BRO. ISAAC FRANTZ is booked for a series of meetings in the Mulberry Grove church, Ill., beginning Easter Sunday.

THE Brethren in the Second District of Virginia will hold their district meeting at the Middle River house, April 22 and 23.

BRO. E. E. JOHN, after residing in Missouri twenty years, has moved to Kansas, but we have not yet been advised of his new address.

BRO. J. F. APPLEMAN delivered ten addresses in the Berrien church, Mich., and seven persons applied for membership and now await baptism.

A COMMITTEE has been appointed in the Prairie Lake church, Oklahoma, to select a site and superintend the building of a meetinghouse.

DURING a revival season in the White Rock church, Va., there were ten who made the good confession and are now numbered with the Lord's people.

THE Brethren at Nampa, Idaho, have just closed a revival meeting, lasting two weeks, with fifteen making the good confession and uniting with the church.

WE are publishing the program of the Sunday-school meeting of the Second District of Virginia, to be held in the Pleasant Valley church, March 26 and 27.

THE following, taken from a letter written by Bro. Joseph C. Flora, of Quinter, Kans., shows how our work is appreciated in the West: "I enjoy the MESSENGER very much. I think it the best religious journal in the world." In the course of a year we get hundreds of testimonials like this, and it does us good to learn that our work is proving helpful.

BRO. E. D. ROOT, of Newton, Kans., has been chosen to take the place of Bro. L. D. Mohler, as trustee and manager of the Child Rescue Work, of Kansas and adjoining territory.

AFTER April 1, Bro. G. W. Minnich, of Trotwood, secretary and treasurer of the Sunday-school missionary fund, of Southern Ohio, should be addressed at Brethren Home, Greenville, Ohio.

BRO. I. H. CRIST, of Kansas City, Kans., says that during the three revival meetings held by him since Nov. 15, thirty-six have united with the church, some residing on the Missouri side of the city and others on the Kansas side.

LAST Saturday Brethren I. B. Trout, A. C. Wieand and Edward Frantz met in Chicago to perfect plans for a system of Graded Lessons for our Sunday-school workers. The matter has been under advisement for some time.

IN our issue of Feb. 13, page 109, under the heading of West Virginia, it was said that, during a series of meetings at Nicklow, the attendance was not encouraging. The report should have read: "Considering the few members located here the attendance was most encouraging."

THE special Bible Term, at Daleville, Va., proved to be one of the best, so far held in that part of the Brotherhood. During the term Bro. J. G. Royer did some helpful evangelistic work, and sixteen persons made a profession of faith in Jesus, but not all of them have yet received baptism.

THERE is to be a public debate in Wauneta, Nebr., beginning April 22, between G. W. Roberts, representing a branch of the Disciple church, and Bro. B. E. Kesler, representing the Brethren. The discussion is to last several days and promises to be full of interest. See notice on page 173 of this issue.

WE have a very encouraging report from the Buena Vista Mission, Va. Since last June seventy-nine have been received into the fold, and twelve of these were added during February. But this is a point where the congregation is larger than the house, and how to get a larger house to accommodate the growing congregation is the question.

BRO. GEO. WINAND, of York Springs, Pa., a very devout and aged minister, closed his earthly pilgrimage Feb. 17. While he preached the Gospel a number of years, and was regarded as a safe man in the pulpit, it is probable that he accomplished more for the cause of his Master by his manner of life than by the addresses he delivered. The life he lived was more eloquent than were the words he uttered.

BRO. JACOB GARBER, of Dayton, Ohio, died Feb. 20, being, at the time of his death, nearly eighty-eight years old. He was called to the ministry in 1863 and served in the eldership thirty years. He was looked upon as one of the most earnest, faithful and prudent elders in Southern Ohio. He was a fine-looking man, full of the Holy Ghost, believed in the whole gospel plea of the Brethren, gave no uncertain sound in his preaching and lived out the doctrine he preached. He will long be remembered on account of his faithful and consistent life.

IT will be found helpful to have each new convert read the MESSENGER from week to week, hence an effort should be made to get the paper into each family where there are recent converts. During the fall and winter there were thousands added to the church, and there is no better way of keeping them in touch with the work of the church than encouraging them to read our literature. These are days when people do much reading, and if they do not read our publications, they will read something else. We have several papers in addition to the MESSENGER, and when one does not suit the taste of the new converts, another may. We refer to the *Inglenook*, *Our Young People*, the *Missionary Visitor* and *Our Boys and Girls*. As for the *Brethren Teachers' Monthly*, everybody interested in Sunday-school work should read it.

BRO. J. D. LICHTY and wife, of India, are to sail the coming Monday, March 15, expecting to reach New York about the middle of April. Letters mailed as late as March 20 can reach them if addressed to Genoa, Italy, by outgoing steamer *Duca de Genoa*, care of Thomas Cook and Son. We have an interesting letter from Bro. Lichty for next issue. He reports several accessions to the church, with indications of many more later on. During the absence of Brother and Sister Lichty, Bro. Adam Ebey and wife will have charge of their station.

MANY of the churches are selecting their delegates early to represent them at the approaching Annual Meeting. These delegates should make a careful study of all the papers to be presented to the Conference, so as to be able to listen understandingly to the discussion of the various questions. Furthermore, churches should choose intelligent and faithful delegates,—members who are in sympathy with our principles and have the ability to think. While proper regard should be had for their nonconformity principles, the importance of being highly spiritual and full of the Holy Ghost should by no means be overlooked.

IT is encouraging to observe how earnestly some of the congregations are carrying on the Lord's work. They do not stop to complain about hard times, strict church rules or the success of the popular churches. They band themselves together, are of one heart and mind, and do their best to build up the cause in their community. Theaters, shows and baseball games may draw great crowds, but they do not appear to disturb the earnest and united body of believers, who pull together in every good work undertaken. We would that all the congregations in the Brotherhood could be induced to enter upon active work for the Master's kingdom and not allow themselves to be influenced by the popular doings of an unregenerated world.

THE papers say that last Sunday morning Ex-president Roosevelt and wife walked three miles, part of the way through mud, to attend church, and after services returned home in the same manner. There are plenty of people who claim to have religion enough to prompt them to keep the ordinances as they were delivered to the saints of old, and yet last Lord's Day they did not have enough of the spirit to take them to church less than one mile distance. While the Ex-president and his wife may not accept the whole Gospel, as we think they should, still there is something about them that takes them to meeting. If to our claim of respecting the whole Gospel we could yet add the strong go-to-church spirit, whether the distance be five blocks or five miles, we would soon be driven to the necessity of enlarging many of our meeting-houses.

THERE are still a number of Waldenses living in Italy, and during the late earthquake they are said to have suffered the loss of considerable property in addition to the destruction of several of their churches. They are regarded as the finest type of simple, earnest Christians in Southern Europe. The Waldenses have an interesting history. They maintain that their church, as a religious body, may be traced back to the time of the apostle Paul, who once visited the famous Piedmont Valley, in Northern Italy, preached the Gospel, and was instrumental in converting a number of the simple-minded people who had the privilege of hearing his addresses. Then follows a long history, first of growing and happy congregations, then long periods of persecutions, in which the noblest of men and women were put to death or were driven into exile. These devout people, in the early part of their history, were very much like the Brethren, practicing trine immersion, and observing the church ordinances much as they are now observed by us. In later centuries they departed from the primitive order of worship, and are now very much like some other churches that pay little attention to the New Testament ordinances. Simplicity and zeal, however, still remain with them and, on account of those highly commendable Christian traits, they are greatly esteemed by those who have some knowledge of them and their home life.

BRETHREN VOTING.

If any one fails to believe that some of the people of this world are not wiser in their day and generation than most of the children of the kingdom, let him study the tactics of the saloon men. Not a few of them are as cunning and resourceful as Satan himself. In one of the counties in Indiana, where an election under the local option law is to be held, there are a few very devout members of the Brethren church who, because of conscientious scruples, have decided not to vote. Of course they are opposed to the saloon, and, were they to go to the polls, would vote against the saloon interest. But, fearing that they might be sacrificing long-cherished principles, they have decided to take no part whatever in the election. The saloon men of the county have become very much interested in these members, and are not only anxious that they carry out their purpose, but are circulating a report to the effect that they are actually on their side of the question. The whisky people are not slow to see that by these members remaining away from the polls, the saloon cause may possibly gain the day. If the saloon leaders could have their way about it, all the Brethren pleading conscientious scruples would be persuaded to remain at home on election day. They are just cunning enough to understand how religious convictions, upon the part of really devout men, may be turned to the advantage of the saloon interests. The best thing that these members can do, under the circumstances, is to turn out to a man, and vote the saloons out of the county. They must either do this or be counted on the saloon side of the question. We do not mean to encourage our Brethren to take part in political elections, but we do believe that when it is a mere matter of "yes" or "no,"—as to whether the saloon shall stay or go,—they should vote "no," and vote it strong.

BIBLE STUDY REFORMATION.

For years, hard after the apostolic age, the Bible, to the masses, became comparatively an unknown book; and the church of Jesus Christ, so-called, was largely a self-perpetuating institution. Between it and the simple Word, as revealed through Jesus Christ, there was a divorce, pure and simple, as far as its real use by the church was concerned. Though it continued to exist and was known to the clergy as God's Book, they had but little use for it. Though the church, as then known, had grown out of it, they had just as surely grown away from it. Like a boat floating away from a great fountain head, they floated away with that with which they started, as independent of the source from which they emanated, as if there were no more to come,—as if they had it all with them, and would never want any more.

As a result, they sought to perpetuate themselves and their voyage through their own efforts and their own wisdom, by adding, from the wayside sources, so that we need not wonder that the added church soon became greater, in the estimation of the leaders, than the original and that, in this growing away, the Bible was almost entirely lost sight of, and the mass of the people lost all knowledge of it.

As this self-perpetuating church continued to grow larger and stronger, the masses continued to rest more securely and safely in its fold, and less dependent on God, as revealed in his Word, until, finally, they lost all interest in it as being connected with their well-being and salvation. The clergy were their shepherds, and the church their refuge and home.

This idea of church perpetuation might have been approximately safe, had the clergy continued to stand on the "Sure Foundation," and to drink from the ever-flowing Fountain of life and salvation. But as they did not do this, the masses of the people were left, spiritually, entirely to the mercy of those who were leaning on their own arms for wisdom, strength and power to save.

Following this period of growing indifference about God's Word, we have the sixteenth century awakening. This was not primarily from the masses, but from the clergy or prominent leaders, whose consciences had been awakened and energized through the Holy Spirit. The corruption of the church had grown so alarmingly evident that men of good purposes, earnest desires and strong convictions could not suffer it any longer. They rebelled against the corrupt traditionalism of the church as it then was, and made a bold and determined strike for the liberty of Jesus Christ, as revealed in the Word.

Such men could not be kept quiet. Like the apostles of old, they could not help but speak the things which they saw, which they heard and which they felt. But as they were men of strong convictions and independent thought, it was soon discovered that they differed in their interpretations of the Scriptures, so much so that they could not walk and work together in Christian fellowship. This led to an intensified searching after New Testament doctrines, the teaching of doctrines, forming of creeds and preaching them, each one making strong appeals to the masses for followers after their own way of thinking. Each one believed that the salvation of the people depended upon the acceptance and compliance with the creeds, or forms of belief, which they had formulated. Instead of this course tending towards general Bible reading by the common people, it had the opposite effect.

They would reason that if it was difficult for men of such standing and wonderful educational possibilities, to satisfactorily interpret the Scriptures, how could it be expected that the common people or those of only ordinary possibilities could read them to edification? This reasoning was logical on the line along which they reasoned. As a result the common people, instead of studying the Scriptures, took to, and studied, the different leaders that were breaking the shackles of the old church and freeing themselves from the forces that held them in religious bondage; so that the more attractive, entertaining and forceful the leader, the more followers he was able to command.

All these different forces induced these men to study the Bible with greater care,—not so much for the purpose of getting food for hungry souls as to be able the better to defend their own interpretations and positions, that were at variance with each other. This gave the new church a dogmatic theology that divorced, more than ever, the Bible from the common people. But this, these leaders very plainly saw, would not do, to be consistent with the professed purpose of the reformation, so lately instigated, which was to get the truths of the Bible into the minds and hearts of the common people. And to do this the Scriptures must be simplified and explained, so as to be understood and made interesting to the common reader. To this end we have the writing of an almost endless number of books and commentaries, adapted to the supposed wants of the people, that they might be able to get the practical Bible knowledge needed. Much of it was practical, but was tinged largely with the views and doctrines held by the respective writers and authors.

The distribution of these writings developed the desire and spirit for religious reading, but did not produce Bible students, as it was hoped it would. Instead of reading the Bible itself, they learned to read *about* the Bible, and other men's interpretations. Some of these commentaries were made so practical for family reading that they were accepted as the family Bible, and used and read at the family altar. In our own experience, while teaching in our younger days, we lived during a winter session in a Christian home of high standing and more than ordinary intelligence, where "Dr. Doddridge's Family Expositor," and a prayer book were the sum and substance of the reading and prayers of the family.

This way of reading and praying was infinitely better than no reading and no prayer in the family. But at best it was cold and formal, and lacked that life and spirit, experienced by the soul in dipping directly into the "fountain of living waters."

During the last several centuries the churches have not been lacking in much reading and studying about the Bible, but all of this was largely dogmatical and kept closely within the limits and scope of their respective creeds and confessions of faith. And from this list we shall not exonerate our own church, because it is only too evident that many of us read the New Testament, not so much to learn what the Master says as to make it harmonize with our published confession of faith.

But we are glad to believe and say that, within the last few decades, we have had another reformation which, in some respects, has been almost as important and complete as was that of the sixteenth century. We mean that of the Christian world changing its methods and purpose of Bible study. The world, perhaps, has never witnessed such a general awakening as to the real purpose of the careful and earnest study of the Book, not so much to be able to discuss and defend our doctrines and beliefs as to learn the will of God, and what we must do to be saved, and how to live the Christian life.

This is getting to be wonderfully true among our own people. We are now studying the Bible to know what it really teaches and how we may apply these teachings to the upbuilding of our spiritual life and Christian character. In proportion as we learn this, so will we have a spiritual church that will be willing to take the teachings of Jesus Christ as our only standard for church government and for living the Christ-life. It is this alone that will make us one in Christ Jesus.

H. B. B.

THE CHURCH'S AUTHORITY.

In Two Parts.—Part Two.

Number One showed clearly, in the judgment of the writer, that the church has authority, by the Word, to the extent of excommunication. At this point her authority ceases. Her authority lies wholly in the Word, and all exercise of authority, therefore, must be plainly upheld by the Word. The Word makes the church responsible for the faithful administration of its teachings; and, at the same time, it makes it the duty of the church to cease at its limit. It is the bounden duty of the church, on the one hand, to be faithful in the administration of the Word and the authority which the Word gives, and, on the other hand, it is the barest presumption to attempt to exercise authority where no authority is given. So, you see, the whole question resolves itself into the Word. What does the Word teach, and where is its limit?

Paul makes two general divisions of the Word under the terms of letter and spirit. 2 Cor. 3: 6. By the letter he means, primarily, the law of Moses, and by the spirit he means the New Covenant. The one is literal, the other spiritual; the one kills, the other makes alive. The same classification is true of the New Testament. It has the literal form and the underlying spirit; the form, or letter, being dead without the spirit. The form is intended to embrace the spirit, and the spirit is to give life to the form, and the two are to go together. It is exceedingly unfortunate, when the form is pressed without the spirit, or the spirit at the neglect of the form, or literal side. Much misunderstanding and trouble have grown out of these unhappy conditions.

There are many points of human conduct, not determined by the letter of the Word, for the letter of the Word is comparatively narrow. But the spirit of the Word is infinitely broad, covering every phase of conduct; and points, not determined by the letter must, therefore, be settled by the spirit of the Word. Is the action of the church, then, with authority, when it is guided only by the spirit of the Word? Certainly. Let the church be sure of her ground. The spirit must agree fully with the letter of the Word. Is not the spirit of the Word the largest part of it? Is it not the vital part? And are there not a multitude of questions unsettled without it? How could you condemn card-playing by the letter of the Word? Would you let it run and sap the life of the church, because it is not specifically mentioned by the letter of the Word? Dancing, horse-racing, tobacco-using, theater-going, etc., etc.,—what would you do with such questions? By the tenor and spirit of the Word, it is easy to place them, but not so by the letter. And matters settled by the plain spirit of the Word are determined by the same authority as if they were specifically covered by the letter of the Word.

There is still another view of the subject under the terms of principles and methods. It is not quite the same distinction that is made under the terms of letter and spirit. Principles may cover both the letter and spirit of the Word, while methods are simply ways and means of carrying out and applying these principles,

or the teachings of the Word both in letter and spirit. To the mind, clear in thought and analytic, this gives a very comprehensive view of the subject.

The New Testament is, in the main, a code of principles without prescribed forms of application. The method or rule, of applying and carrying out these principles is not given in most cases. Only in a few instances has the Word given the method. 1 Cor. 16: 2 is an example. Here Paul gives a rule for giving. It is: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." You will find a few examples like this, here and there in the Book. But in most cases you will find the principle, or obligation, given without a rule for its application.

That you may understand clearly what is meant, let us look at a few examples. There is the principle, or the obligation placed upon the church, to carry the Gospel to the bounds of the earth, but there is no method given. There is nothing said about mission boards, the publication of missionary literature, and the varied agencies instituted by the church to discharge this obligation. There is the principle, or obligation, of training the young, but few, if any, methods are given. There is nothing said about the Sunday school, the Christian Workers' meeting, literature adapted to the young, and the many agencies instituted in the home and the church for this purpose. There is the principle, or obligation, of nonconformity to the world, but only a few principles are laid down to maintain it. Among these principles is the dress question. It is taught as one of the conditions of separation from the world, and it is taught as a principle without giving a method, or form of dress.

This shows clearly the difference between principles and methods and their relative importance. The principle is the thing taught, whether it be by the letter or spirit of the Word, and the method is the way of doing what is taught. Principles are God-made, God-given, eternal, unchangeable, not to be tinkered at by men; while, for the most part, God has left the matter of methods with the church, and they are man-made, subject to change to meet his conditions. In many cases there may be a number of methods of about equal merit and adaptation.

Now the point is, How far does the rightful authority of the church go in the enforcement of methods of her own making? In all cases of impenitent rebellion against church authority, based on the principles of the Word, the duty of the church and her power in the case are clear. But is the church justified in the exercise of authority to the full limit, in matters of method? That's a very grave question,—a question that I shall not attempt to argue at present. But I do insist that if church authority warrants the enforcement of one method adopted by the Conference to the point of expulsion, it warrants the same in the case of other methods. All methods, founded upon the principles of the Word, and wisely made, have the same authority and foundation. It is the grossest inconsistency, therefore, to claim more authority for one and press it further than another. All things having equal authority should be equally recognized.

The method of dress is supposed to be a test of membership, and it is in places, while the zealous advocates of this method trample under foot, with impugnity, other methods passed by the Conference. They even go so far as to teach against them. And not only so, but whole churches do the same; and the Conference winks at the whole business. It is this one-sided condition, this appalling inconsistency, that has done more to weaken the position of the church on the dress question than anything else. This, with the want of spirituality on the part of the ultra-literalists, has created much opposing sentiment.

Let the churches deal uniformly with the actions of the Conference. Let the decisions on giving, on mission work, on the Sunday school, on the Christian Workers' meeting, on the school question, on the use of tobacco, on *all* stimulants, on covetousness, on nonconformity to the world, on brotherly love, on living the pure, simple life, etc., etc., be brought forward and emphasized, and that will restore much confidence. That's fair and consistent, and there are few things that go farther than fairness and consistency in the administration of government.

Then let the churches all be dealt with alike by the Conference. What's authoritative at one place let it be authoritative at another. What's a test of membership at one place, let it be the test of membership at every other place. It is certain that locality affects not the conditions of salvation. If the hat by sisters cannot be tolerated by Annual Meeting committees at one place, how can it be tolerated at other places? The same conditions in the several local churches demand the same rule of government. There is no amount of diplomacy that can disguise this plain, self-evident proposition. Raising the issue squarely at one place and dodging it at another, by cunning statesmanship, can only deepen the disturbed condition in the life of the whole body. I pray, in conclusion, that from this time on there may be the utmost fairness in dealing with the decisions of the Conference on the part of both churches and individuals. This, and only this, can maintain confidence. H. C. E.

MEMBERS ENTERING THE SALOON.

We once knew an elder, who, on learning that a few of his members had been seen entering a saloon, immediately took up the case with them. He did not even take time to consult his officials regarding his duty. He knew that the members had done wrong; that they were not letting their light shine, that they were setting a bad example before the world, that they were not abstaining from the appearance of evil, and that they were not only helping the saloonkeeper by their patronage, but that they were encouraging him in his evil work. He did not need some one to remind him of his duty, but, as a shepherd of the Master's flock, he knew that it was his solemn duty to look after these members, and see to it that they amend their ways. He did not ask them whether they had been drinking to excess, though he did learn that they had not. His business was to teach these mistaken brethren the way of the Lord more perfectly, and to get them to see the wrong they were doing themselves and the church, and the disgrace they were bringing on their holy profession. The brethren saw their mistake, came voluntarily to the next members' meeting, made their confession, and promised to make a strong effort to walk more perfectly before the Lord.

Did the elder do right? Most assuredly he did. No elder, who has, by the Holy Ghost, been made overseer of a church, can remain faithful to his trust, and permit members of his flock to enter the saloon without making every possible effort to convert them from the error of their way. If such members, after being admonished, once and again, will not desist from their worldly course, they should fall into the judgment of the church, and if the church is well rooted and grounded in the truth, she will not, under any circumstances, tolerate saloon attendance upon the part of her members. There is no greater evil in this country than the saloon business, and no elder should have to be told that it is his duty to look after the members attending such places. He should know that much without being told.

In the great struggle for the uplift of society the saloon is on one side of the question, and the church is on the other. The church and righteousness are on one side, and the saloon and sin are on the other. It is the work of the church to overcome and destroy sin. This means the destruction of the saloon evil, and we can never expect to overcome the great evil while we permit members to encourage and support the saloon, either by their votes or by their patronage. We do not permit members to attend theaters, and while the theater, in its demoralizing influence, is bad enough, the saloon is a still greater evil.

ENTERTAINING AT CHURCH.

These are days when much is being said about providing entertainment for those who attend services at our churches. A pastor of a popular church, in the East, says, that if the churches are going to hold their members they must introduce the billiard room and many of the popular games of the day. Considering the kind of members he has in his church, he may be right, for, be it known, that the carnal mind is not subject to the law of the Lord. This pastor's church may be made up of people who are still in the flesh and not in the Spirit. Those who are in the flesh will, of course, seek the things that are carnal, and that may be why they feel the need of a billiard room in their stylish church. What this pastor needs is to be converted, then he will be in a position to aid in converting his members. All of this cry for worldly entertainment in the churches comes from people who have never been regenerated. They have never been born from above, and are therefore not new creatures in Christ Jesus. Instead of the pillars of the Brethren church giving way to the demand for worldly entertainments in connection with our churches, if such demand should ever be made, they want to send for some loyal evangelist to hold a revival and convert the members from the error of their way. We do not know that our churches are threatened with a worldly invasion of the sort, but there is so much of it that we, too, may be led astray if we do not watch and pray. Jesus told Peter that when he was converted he should strengthen his brethren. There are some church members in these enlightened days who need to be converted.

ARTICLES NOT PUBLISHED.

We are not publishing all the articles offered on the "Breaking of the Bread" and "Rebaptism" questions. Some of them contain no argument whatever. They simply present the views held by the writers,—that much and no more. It is not merely views or sentiment that we are after, just now, but arguments that have some weight about them. Then, when a writer presents an argument, and presents it well, it is not necessary for some one else to repeat the same argument. Occasionally a writer offers an argument that contains, within itself, the elements of defeat. For instance, one writer says, "If Jesus had intended that the sisters should break bread, he would have arranged for some of them to be present, at the feast in the upper room, in order to learn just how it should be done." The writer did not stop to consider that the same argument, logically applied, would debar the sisters from all of the love feast services. Another writer, discussing the "Rebaptism" question, would have it appear that the apostolic order of doing things has been handed down from one generation to another until our day and generation is reached, when the fact of the matter is, that the Brethren church does not have organic connection with any of the apostolic churches, and never claimed to have. We do not, and never did, believe in organic succession. So, while writing on subjects of controversy, involving a wide range of thought and reasoning, it will be well for writers to do some careful thinking, and see where their supposed arguments are going to land them, before committing their thoughts to paper.

SOMETHING BETTER THAN WARSHIPS.

The *Independent* has just enough independence to say what it pleases about public matters, regardless of public sentiment. We like what is said about the American war fleet, which has just returned from its long and expensive trip around the world. After speaking of the displays made in other countries the editor says:

> Nevertheless, we do not rejoice that the fleet made this monster demonstration of our naval efficiency. We have proved that we have a good fighting machine on the ocean; we have not proved that we have a peaceful commercial marine. In that we are shamefully weak. Congress is much more anxious to build battleships than to build steamships for trade. There is more courtesy in showing your open hand to your neighbor than your clenched fist. There is something essentially bullying in making a display of one's readiness to fight. When gentlemen meet for peaceful purposes they leave their pistols at home. We want to end war with all its terrors, and fighting men with all the exercise of authority and subserviency involved in their business. The soldier's etiquet is not the freeman's etiquet; the soldier ambition is not the Christian ambition. General Sherman properly characterized war, and we want heaven. Now let the fleet stay at home in modest retirement, and let the country give itself to more profitable industries and amusements, and let Congress spend our money in better ways than in creating the strongest navy but one in the world.

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Christian Stewardship.

It has been urged that the Jew gave a tenth of his income to the temple service, but if we figure the entire amount of offerings, required by the Mosaic ritual, he gave about one-fourth of his income. Dr. Huey says, "The death of Jesus Christ never lessened the claim of God on his people." That is true. The Gospel goes beyond the formality of a legal tenth. All we have belongs to Christ, and we are but his stewards. The very fact that we acknowledge that a "portion" of what we have is the Lord's,—just as a merchant pays interest or rent,—proves that the property does not belong to us. Sometimes it almost seems as if we lost sight of this important fact. Dean Swift, referring to the Lord's broad promise in Mal. 3: 10, pointedly says: "If satisfied with the security, come on with the money, and get a great blessing!" One thing is sure, in this matter of giving,—it is between you and your God! You may deceive man, but it will never do to trifle with the all-seeing Eye of God. He knows, and the last day will reveal it.

Conflict Between Hindu and Moslem in India.

Recent events have fully demonstrated the fact that the follower of Mohammed does not take kindly to the disciple of Brahma. The bitterness, and even bloodshed, are ample proof that the native races, now making up the population of India, cannot, as yet, be entrusted with self-management of their governmental affairs. Those who condemn, so unsparingly, British rule in India, view all questions from the narrow angle of the political agitator. But it is quite evident that religious questions enter far more deeply into the matter than these critics allow. The hatred between Moslems and Hindus in India is deep-seated, and were it not for the restraining power of an enlightened government, there would be more than a mere riot. The Oriental mind is easily excited,—much more so than that of western nations. Until there is greater unanimity between the various elements, constituting the vast aggregation of native States, comprised under the general name "British India," the firm hand of Great Britain must kindly administer affairs to the benefit of all.

Koreans Do Not Hide Their Light.

The Bible speaks of the importance of letting our light shine so fully that all may readily see it. Koreans who have learned a new phase of Divine Truth, or a choice illustration of a gospel principle, cannot rest until they have told it to all. Often they tell their story far more forcibly than it was given them. In many of the Bible classes native teachers are entrusted with the work, and do it well, though they have never done anything of the kind before. If a young man or woman is permitted to attend one of the mission schools, it means that during vacation he or she will go back to the home village and instruct the less fortunate ones. One girl, only twelve years old, returning to her home village, gathered together fifteen girls and started a school, which soon proved to be a power for good. It might be well, if even a small part of Korean zeal and efficiency could be infused into our American churches. With the splendid opportunities at our command, we are doing but a fraction of the work accomplished by Korean Christians, who press forward in spite of hindrances. They are real workers.

The Floating Element in City Missions.

One of our valued contributors, in a recent report concerning one of our city missions, referred to the fact that great caution must be used by the missionary in charge, lest some be admitted to membership who do not prove to be of real help to the work. They belong to the great "floating element," to be found in all cities, joining first one, then the other organization,—persons easily moved by "every wind of doctrine." Our brother's observation and voice of warning is timely, and calls attention to an important matter. Human nature today is much the same as in the days of Christ. The Master reproved some of his "would-be" followers because they cared more for the "loaves and fishes," than the spiritual truths of the Gospel. Sometimes, in spite of the utmost care on the part of the missionary, persons with unworthy motives at heart make application for membership and are accepted. Not until later on does it appear that they are not what they claimed to be, but by that time they have been in the church long enough to throw discredit upon its membership. People judge the entire body by these few unworthy ones. There have been instances, in the history of our city missions, when the very existence of these organizations was threatened because of unfaithfulness on the part of those who had come to us from this "floating element." Unless great care is exercised, by our city missionaries, in the bestowment of the relief donations, so kindly furnished by the Brotherhood, we may attract an element which cares only for the material things furnished. In the end such members are no credit to us as a body, but a positive injury. City missionaries will do well to watch this matter with the utmost care.

There Is No Happiness in Heathenism.

Occasionally we meet a man who says: "The heathen are happy as they are. Why disturb their simple life and make them dissatisfied?" Here is a so-called argument, often brought forward, and supposed to afford a good excuse for not supporting foreign missions. There is just one trouble about the old, timeworn proposition,—it is not true! Look at it! Can true happiness exist where standards of purity and true honor are unknown? What about the intelligence of a man who worships feathers, stones, piles of dirt, or old earthenware pots? How can the blood of birds or beasts, sprinkled in temple or shrine, atone for offenses against the deity? How can the people of heathen lands do their best, while believing that all things are allotted to them, without any effort on their part? How can domestic life attain its highest degree of perfection while woman is made a slave of man, and treated as an inferior being? Can you point to a single institution in heathenism that cares for dependent children, the sick and afflicted, or the aged and infirm? Those who talk about the happiness of heathenism have never looked into the matter as they should. Outside of Christ and Christianity there is no real joy.

Losing Faith in People.

To lose faith in anything in which we have trusted is unfortunate; and it is especially so when our trust has given us higher ideals, has made us strive to become better. But there are not many things more common than losing faith. As we look back—be the years many or few—we remember many persons in whom we trusted; and some of them disappointed us. How great and how bitter was our disappointment! And how near it sometimes came to wrecking our faith in all persons. But such have been and always will be the experiences of our life.

Some of the men in whom we trusted were instrumental in making us choose the better way; and when we are disappointed in one of these it is especially hard, for we are inclined to think that if the men are false, then whatever they advocate must also be false. We have known instances where men lost faith in the Bible and its teaching because a man went astray. It seemed to them that nothing more was reliable—their anchor had not held, and they drifted with the tide and were driven by the winds.

The mistake, of course, was in placing too much confidence in man. Man is one of God's instruments in bringing other men to their Savior. And he does not always serve merely as an instrument. Sometimes those who are seeking the narrow way and the goal, do not get past the man who held up Christ to them. They trust in him and his word rather than in the Lord. It is not strange, then, that they were disappointed; for all men are fallible; we cannot follow one of them farther than he follows Christ. Paul was inspired when he said that he should be followed only that far.

But we are inclined that way; we accept a great deal which we should question and reject if it did not come from some one in whom we have almost unbounded confidence. The habit grows on us; and happy indeed are we if we are not led out of the right way before discovering that our model is only a man, with the faults and weaknesses which go with human nature. And one of his most prominent weaknesses is his desire to have a following, to be a leader in some work, to be looked up to and taken as a pattern.

When the eyes are once opened, when we learn that our leader does not stand for what he once did, when he accepts what he once rejected as injurious to the cause of Christ and rejects what he once accepted as the truth in matters religious; then it is time for the follower to take heed to himself, for he is in danger; it is time for him to consider well the words which he hears, to compare them with the will of the Lord as it is revealed to us in the New Testament, to see whether the Holy Spirit bears witness with his spirit that the words heard are the truth in its fulness.

We must learn as the days go by. Oftentimes we find out that what we had once accepted as the truth is an error. Then we have no choice, there is but one right thing to do, and that is to accept the new light and follow the truth: there is no other way in which we can be true. But it is well to take time to consider well before making a change. There is a possibility of going from the true to the false. Some things are accepted because they are new and attractive rather than because they bring us closer to the truth. And it is well to remember just here that God's law, his provision and requirements for man's salvation have not changed, and will not change.

From the time of the first man and woman in Eden until today men have failed to be true, and their failure has caused the loss of many a soul. It is time for us to learn that man cannot take God's place, that if we trust everything to the flesh we are sure to suffer loss. There is only One in whom we can have implicit faith; there is only One who will never lead us into error; there is only One whom we can follow every day and everywhere and know that we shall come out at the goal which we most earnestly desire to reach. In times of doubt let us look to him. When it is a question of holding to or letting go something which has to do with his law, let us be guided by what he has said—by the words which are never to pass away. We are not here for long, we are going this way but once, and it is of supreme importance to us that we go right for our little while. Let us not distrust each other, but when it comes to our salvation, let us have faith in God alone.

G. M.

The Chinese Passover Lamb.

That the Chinese have such an institution, has been proved to be a fact. Although there is no account in all their literature, showing that they ate any part of the lamb, there is abundant evidence that a sacrificial lamb is offered to the household gods at New Year's time, by many of the Chinese who still stick closely to the old customs. The custom is not general, at present, but it still exists.

On the eve of the Chinese New Year, the household gathers together and the paternal father takes a lamb into the room where the household god is kept, to be offered as a sacrifice for sin to this god.

In order to find out whether his sacrifice is acceptable or not, he pours water on the lamb's back. If he shivers, his sacrifice has been accepted and the lamb is slain. If he does not shiver, the family has sinned, so the paternal father prays that these sins be forgiven. He then pours the water on the lamb again. If he shivers, well and good; if not, he again prays for forgiveness,—more earnestly than before, for the god is surely offended. Then, as a final test, he pours water into the lamb's ear, and, of course, he now shivers. Then the man's sacrifice is acceptable. Next the lamb is slain, and some of the blood is held before the god as an offering. Then pieces of the meat are thrown into the corners of the courtyard for the other gods who may be about, and the sins of the family have thus been propitiated.

This shows that the Chinese, as a people, have some idea that there must be sacrifice for sin, although it appears in a distorted and vague form. Yet we are told that this makes a fine point of contact for teaching them of the "One Great Sacrifice" once made for all men.

May we not pray that China may soon have this clearer vision of the Lamb, slain from the foundation of the world!

George W. Hilton.

Tai-Yuen-Fu, Shansi, China.

China's Last God.

China's three combined religions furnish apparent evidence that she surely has multiplied her gods rather than lost any. Her numerous temples in every city are crowded with thousands of gods. Every home has its kitchen god, guarding the actions of the household. Each city has its towering pagoda, crowning some eminence, where gods are placed to protect the city. Numerous temples adorn (?) the country roadside, from the open doors of which the central god gazes peacefully out upon the traveler. Where there are no temples, small pavilions, containing a god, remind us that "the gods see everywhere." Their monasteries nestle in sequestered dells among the mountains or crown their craggy heights.

China's most important god has been practically lost to the common people for many centuries. This god is Shang Ti, Supreme Ruler. Their ancient history represents him as the arbiter of nations. He is represented as seated on a lofty throne, while the spirits of the good walk up and down on his right and left. He restores nature in the spring time. To Shang Ti they prayed for grain, making an offering to him of a bullock, which must be without blemish, and well fed for three months before the sacrifice. Burnt offerings were made to him, from mountain tops, as an established rite.

How like the Hebrew Scriptures in thought and rite! Did not, perhaps, the Jews bring this idea with them when they crossed the mountains into this country from Assyria, some two thousand years before Christ? Did they not get their first lessons from faithful Noah?

The people still have a vague idea that there is a power in the visible heavens, which provides for their wants and rewards them according to their works. But when asked why they do not worship such a Being on whom their very existence depends, they say: "He is too great for us to worship. None but the Emperor is worthy to give him an offering."

In accordance with this idea the Emperor, acting as high priest, worships Shang Ti once a year with imposing ceremony.

In Peking is a wall three miles in circumference. In this, surrounded by a sacred forest, which is so extensive that the silence of its deep shade is never broken by the noisy world, stands the Temple of Heaven. It consists of a single tower, one hundred feet above the platform, with tiled roof as blue as the azure dome above it. It is magnificently carved, painted and gilded, and is considered the most remarkable edifice in the empire. Inside are no vulgar idols, simply the carved tablet containing the name of Shang Ti. Before the temple is a

magnificent marble altar in three terraces. On this altar once a year the master of the Empire prostrates himself in adoration of the Spirit of the universe. At the same time a bullock without blemish is offered as a burnt sacrifice.

As we think of his Majesty prostrate before the Ruler of the Universe, while the smoke ascends, as in olden times, from the sacrifices to Jehovah, we long to see the time when he and all his people will know the true nature of this great Being whom they vaguely worship.

Tai-Yuen-Fu, Shansi, China. Emma Horning.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Chico.—The little band of mission workers were made to rejoice yesterday, to receive another soul by Christian baptism. There are mothers weeping, hoping to see their children come to Christ. Children are lamenting because their parents refuse to let them unite with the church. We have the promise of a number of parents that their children may come a little later. The Spirit is striving with others. Our prayers are for the good Spirit to overcome. Our small quarters are beginning to be overcrowded. We need our new church badly. We are making an effort to build at once. What we need is funds. Will not some of our well-to-do brethren and sisters, in Northern California, send us a little help to build the first mission church in the district? Every dollar will go for material; the labor is all to be donated. We have already received some help. We still need more. The weather is fine; health is good. The early fruit trees are in full bloom, and best of all there is prospect of a gathering of souls for the Lord. Pray for us!—Hiram Forney, Chico, Cal., March 1.

Egan congregation has closed a week's series of meetings, conducted by Bro. G. F. Chemberlen, whose earnest labors were much appreciated by the church. We hope that the good seed sown may be as bread cast upon the water. We feel there are those who are counting the cost, and are not far from the entrance of the fold. Bro. O. L. Minnich was elected to the ministry, and Bro. I. B. Gibbel to the deacon's office. Members communed on the evening of the 27th. We have a live Sunday school and young people's meeting. All members and children are in regular attendance.—Mary Yoder, Egan, Cal., March 1.

Pasadena church met in council Feb. 25, with Eld. W. E. Trostle presiding. It was decided to have a series of meetings later in the spring, at the close of which we will hold our love feast. Brethren W. E. Trostle and Myers are our delegates to district meeting. Our treasurer, Bro. Shepp, was appointed solicitor for special funds. Three letters of membership were granted. Sunday, Feb. 28, Bro. D. L. Miller preached an interesting sermon for us, having for his subject, "The Little Things."—Fanny E. Light, 752 Herkimer Street, Pasadena, Cal., March 1.

Stanislaus church met for worship for the first time for over a year, as our membership had scattered until we only had three members left. We feel greatly encouraged. Bro. Levi Winklebleck, of Hartford City, Ind., assisted by Bro. J. W. Deardorff, of Eland, N. Dak., conducted our services yesterday. Bro. Detrick, of Nebraska, Bro. Barnhart, of Eland, N. Dak., Bro. David Graybill, of Lemasters, Pa., and a number of other Brethren have purchased homes in this beautiful land of sunshine, and will locate here with their families in the near future. We are expecting to have a good, strong working church here soon. All inquiries will be answered by Bro. Winklebleck, of Modesto, or the writer.—Chas. A. Gilstrap, Ceres, Cal., March 1.

IDAHO.

Nampa church has just closed a series of meetings, conducted by Bro. C. A. Williams, who delivered nineteen well-prepared and soul-cheering sermons. The interest and attendance were good, with the exception of a few nights, when the weather was unfavorable. Good and lasting impressions were made, and the members much strengthened. Six more came out on the Lord's side and were baptized, making fifteen, in all, since our meetings began, two weeks ago.—Emma I. Wine, R. D. 1, Nampa, Idaho, March 3.

ILLINOIS.

Astoria.—Sunday evening, Feb. 28, our former elder, Bro. J. H. Baker, preached a very touching farewell sermon to a large congregation of attentive listeners, before leaving for Quinter, Kans. Monday evening, March 1, Bro. J. W. Harshbarger, of Girard, Ill., delivered a very edifying sermon at our South Fulton house.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., March 4.

Dixon.—Our new pastor, Bro. O. F. Shaw, of Adel, Iowa, is here, arranging for the location of his family. We welcome them to our midst, regretting, however, to lose Bro. O. D. Buck and wife, of Franklin Grove, Ill., who have so faithfully served us for the last five months in pulpit and Sunday school, since our former pastor, Bro. G. W. Miller, left us to take up evangelistic work. Bro. Studebaker, of Sterling, Ill., gave us an excellent sermon on Sunday evening, after which he administered baptism to a young man from the same place.—Lola M. Collins, 316 Fellows Street, Dixon, Ill., March 1.

Hickory Grove Brethren met in council today. We decided to have our love feast May 22 and 23, commencing at 6:30 P. M.—Mrs. Lizzie Harnish, Mt. Carroll, Ill., March 4.

Mulberry Grove.—We have secured the services of Eld. Isaac Frantz, of Pleasant Hill, Ohio, to conduct a series of meetings at the church here in town, to begin on Easter Sunday, April 11. It was decided at our last council to hold a love feast in connection, May 1.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., March 4.

Spring Run congregation met in council Feb. 27. Our elder, M. L. Hahn, presided. We expect to organize a Sunday school in the near future. We are trying to get a minister to locate in our midst.—Mary Thurman, Ellisville, Ill., March 3.

Sterling church met in council March 1. Pleasant feelings prevailed. Some officers were chosen to fill vacancies. We are saddened by the thought of so many of our members moving into other fields, and among them officials. Eight letters have been granted lately, but we rejoiced when, on Sunday evening a young man decided to walk with the people of God. Our series of meetings will begin on Sunday evening, March 7, Bro. Wm. Lampin, of Polo, will conduct these meetings.—Mrs. G. E. Whisler, Sterling, Ill., March 4.

Yellow Creek church had a pleasant council March 2, Bro. J. Delp presiding. We decided to have our love feast May 8 and 9, beginning at 1:30 P. M. We will also have Sunday school every Sunday in Pearl City. Bro. L. Studebaker is our delegate to Annual Meeting.—Lizzie Studebaker, Kent, Ill., March 5.

INDIANA.

Bango.—Bro. Isaac Frantz closed his series of meetings here on Sunday evening, Feb. 28, with thirty-two accessions. Thirty-one have been baptized. Bro. Frantz preached 26 excellent sermons. We feel that the church has been built up greatly, and the Lord certainly has blessed the work. Although quite a number accepted Christ, there are still many more who should do so. Bro. Frantz goes to Iowa for his next series of meetings.—Vernon Schwalm, Wakarusa, Ind., March 1.

Bremen church met in council Saturday, Feb. 27. Our elder, Bro. J. S. Kauffman, presided. Not much business came before the meeting. One letter was granted. Bro. J. S. Kauffman was appointed to secure a minister to conduct our series of meetings this year.—Monroe Martin, Bremen, Ind., March 5.

Camp Creek church held her quarterly council March 3, at 10 A. M. Bro. John W. Shively, our elder, presided. Four members were received by letter, March 13 Bro. Kitson, of Syracuse, Ind., will begin a protracted meeting at this place.—W. E. Shively, R. D. 25, Bourbon, Ind., March 5.

Goshen (West Side).—This church met in council March 6. Our elder, J. H. Miller, presided. Eleven letters were received and six granted. Two members were restored to church fellowship. Our love feast occurs May 1, at 6 P. M. We send Bro. J. H. Miller as delegate to Annual Meeting; Wm. Hess, alternate. We expect Bro. C. C. Kindy, of Elkhart, to preach a temperance sermon on Sunday, March 21, at 10:30 A. M. We also decided to get Bro. Henry Showalter to conduct song service sometime in the future. Our congregation now numbers 313 members. A godly spirit filled this meetings this year.—Osie Brumbaugh, 317 Dewey Ave., Goshen, Ind., March 6.

Kewanna.—Our series of meetings, conducted by Eld. I. B. Wike, closed Feb. 28. The members were built up, sinners warned and many good impressions left. Some seem to be near the kingdom, but fear is keeping them back. One (a husband whose wife is a member) was baptized as a result of these meetings, and one was baptized previously.—W. Wilfert, R. D. 1, Delong, Ind., March 1.

Lick Creek church met in members' meeting Feb. 27, our elder, D. F. Hoover, presiding. Two letters were received and one was granted. Considerable business was disposed of. Owing to other pressing duties, and also the loss of his faithful companion, Eld. Hoover has resigned the eldership of this church. We have secured the services of Eld. L. T. Holsinger for the coming year. Christian Workers' meeting was reorganized with the writer as president.—Bessie Kieffaber, Coal City, Ind., March 1.

Maple Grove congregation met in regular council Saturday, Feb. 27, with our elder, Bro. Eli Roose, presiding. Three letters of membership were granted. Bro. Iverson E. Mishler was chosen as our delegate to Annual Meeting.—Minnie Bainter, New Paris, Ind., March 1.

Pleasant Dale.—We held our quarterly council Feb. 27, at 1 P. M., Eld. D. B. Garber presiding, assisted by D. M. Byerly and L. P. Kurtz. All business was disposed of in a Christian way. Two letters were granted. We have chosen Bro. George Swihart as our next elder, to succeed Eld. Garber, who asked to be relieved of his duty here, on account of his heavy work elsewhere. Bro. Oliver Dilling was chosen as our delegate to Annual Meeting.—Murl E. Fulk, R. D. 2, Box 35, Decatur, Ind., March 2.

Ridge Schoolhouse.—Eight weeks have passed, and on Sunday, Feb. 28, Bro. Jacob Heistand, of the Pine Creek congregation, met with us again and broke the Bread of Life to a goodly number. We hope much good will be done here.—Hattie Carbiener, Bremen, Ind., March 1.

Sugar Creek congregation met in council at the East house Feb. 27. Our aged elder, David Kreider, is very poorly. Eld. I. M. Bollinger had charge of the meeting. All business passed off pleasantly. Bro. I. M. Bollinger was chosen delegate to Annual Meeting. Sunday-school officers were elected for 1909.—Cora E. Rau, South Whitley, Ind., March 3.

IOWA.

English River.—The members met in council Feb. 27, the church being well represented. Upon resignation of our former church clerk, our young brother, Otis Coffman, was chosen to fill this office. Our love feast was appointed for May 15, beginning at 4 P. M. Eld. D. P. Miller was chosen delegate to Annual Meeting, with Bro. W. D. Grove, alternate. Officers for our Christian Workers' meeting were duly elected for three months. Two letters of membership were granted. A committee was appointed to have some work done on the North Churchhouse. Our Sunday school, with Bro. W. F. East as superintendent, is doing good work. Our weekly teachers' meetings are well attended, and our efficient leader, Bro. Coder, goes into the work with a determination to make it go, and to do better work each week. With the opening of spring, and better roads, our attendance will very materially increase at all of our services.—Peter Brower, South English, Iowa, March 1.

Garrison.—Bro. S. N. McCann came to this church Feb. 24 and gave us three lectures on India, which were very much appreciated. Although the roads were in a bad condition, the attendance was fair. A collection of $28 was taken up for world-wide missions. The Sunday school intends to have a convention on Easter Sunday, when Sister Ella Royer, district secretary, will be with us.—J. B. Barnhart, Garrison, Iowa, March 2.

Greene.—Our Sunday school will give a program March 21. Our district Sunday-school secretary, Bro. J. F. Souders, is to visit Greene and give us some help along that line of work. A collection of $4.20 was sent to the Chicago needy.—Lydia Wyatt, Greene, Iowa, March 5.

KANSAS.

Cottonwood church was favored by two sermons Sunday, Feb. 21,—one at each mission point. Bro. Jacob Betts, of Idaho, did the preaching. Our Sunday schools continue in interest and we hope to increase our attendance in the future. Frank Sargent, Dunlap, Kans., March 3.

Quinter.—On request of the elder in charge of the Quinter church, Bro. J. S. Mohler gave us another series of meetings, lasting one week. As a result of the meetings three more souls were saved, making a total of nine, all receiving the rite of baptism. The meetings closed with good interest. We are now raising money for a churchhouse.—Ernest Albin, Jericho, Kans., March 1.

MICHIGAN.

Riverside.—Feb. 27 Bro. J. E. Albaugh, of Bannister, came to us and preached Saturday evening and Sunday, both morning and evening. He gave us much encouragement, and caused sinners to reflect on their condition. Feb. 7, after the invitation was extended, two young men accepted Christ. One was baptized in the afternoon of the same day, but the other, on account of sickness, was not baptized until on Monday afternoon at his home, where special arrangements were made for the purpose. Our Sunday school is moving along quite well, considering the winter weather. We intend having decision day the last Sunday of each month.—E. B. Weirick, McBain, Mich., March 1.

Woodland church met in council Feb. 27. Our elder, J. M. Smith, presided. Bro. Isaiah Rairigh is our delegate to Annual Meeting. Bro. Levi Kantner was elected church trustee. Our love feast was appointed for May 22, at 6:30 P. M. The writer was reelected church correspondent.—Anna Christian, Woodland, Mich., March 4.

MISSOURI.

Mineral Creek church met in monthly council Saturday afternoon, Feb. 27. All business passed off pleasantly, and a good spirit was manifest. Eight letters were granted, among which were letters to Eld. E. E. John and family. Bro. John has been with us for nearly twenty years, and now goes to make his home in Kansas. The church and neighborhood will greatly miss his fatherly counsel and advice, but we pray God's blessing upon him in his new field of labor. Sunday, Feb. 28, he preached his farewell sermon to a large audience.—Zilpha Campbell, Leeton, Mo., March 1.

South St. Joseph Mission received two more members by baptism Feb. 28. On the 27th the writer made a visit to the Eden Valley and the Pleasant View congregations in West Central Kansas. At both places we had the privilege of explaining our methods of conducting the work here, and describing the conditions as they exist. We also had the pleasure of visiting the Old Folks' Home of Kansas. Twelve are being cared for in that Home. We notice that only one-third as many as formerly are now being cared for. We were much pleased with the outlook for the Brethren in Kansas, and, considering the size of their barns and granaries, each one of many of the families will soon be able to keep a missionary in the field. The Brethren at both churches gave us a donation for the Mission here, and promised to send us their surplus and old literature. When I returned home, March 5, I found all of my family sick. Sister Anna K. Miller, who has given us so much help here, this winter, has also been sick, but is now getting better and is able to do more work. We invite the Brethren to visit us when passing through the city.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., March 6.

NEBRASKA.

Lincoln church met in council Friday evening March 5, our elder, Bro. D. G. Couser, presiding. The members agreed to raise ninety dollars for State missions. Four members were received by letter, and two letters were granted. Bro. S. E. Thompson and wife, of Garden City, Kans., have been secured to take charge of the church here, the coming year, for which we all rejoice. We have been without a minister for over a year. However, we have had our Sunday school, Christian Workers' meeting and two preaching services each Sunday; also a midweek prayer meeting and teacher-training class. We are very grateful to Sister Alice Boone Lantz, and the deacons, who have taken charge of the preaching services each Sunday.—Susan Roelofsz, Lincoln, Nebr., March 6.

NORTH CAROLINA.

Pleasant Grove.—Brethren H. M. Griffith and Marion Laughrun began a series of meetings at this place Feb. 20, continuing until Feb. 28, preaching sixteen sermons. The meetings were well attended and much interest was manifest. Two wanderers were brought back into the fold. Others seem to be counting the cost.—Hattie Griffith, Brummett, N. C., March 2.

OHIO.

Blue Creek church met in council March 6, with our elder, John Flory, presiding. Bro. D. M. Kyser was chosen delegate to district meeting, also as treasurer and Sunday-school superintendent, and Bro. Percel Stambaugh, as secretary. Brethren S. Crandal, T. Leslie and D. M. Kyser were elected as church trustees. Three letters have been received since our last report.—Elma Kyser, Latty, Ohio, March 6.

Cedar Grove.—Jan. 2 Bro. Earl C. Neff came to assist us in a series of meetings, closing Jan. 24, with a well-filled house. The brethren and sisters at this place feel much encouraged.—Minnie Hollinger, New Paris, Ohio, March 1.

Lick Creek.—Jan. 14 Bro. Wm. McKimmy, of Beaverton, Mich., began a series of meetings at the Tabernacle, one of our preaching places southeast of Bryan. The meetings were continued until Feb. 7. One was made willing to put on Christ by baptism. Two letters were received since our last report.—Miss Lizzie Kintner, Ney, Ohio, March 1.

Loramie church met in council Feb. 26, with Eld. David Hollinger and Bro. U. R. McCorkle presiding. All business passed off pleasantly. Three letters of membership were granted. Bro. U. R. McCorkle and Sister Mattie Grove were chosen delegates to district meeting. Sister Mattie Grove was chosen as Messenger agent.—Allie Helman, R. D. 1, Dawson, Ohio, March 1.

Lower Stillwater.—Our series of meetings, held at Happy Corner, closed Feb. 28. Bro. B. F. Petry, who assisted in these meetings, delivered twenty-five inspiring sermons. Owing to the inclement weather attendance was only fair. While there were no accessions, yet much good was done. During last year we received into the church by baptism, thirty-seven applicants.—A. L. Klepinger, Dayton, Ohio, March 2.

Middle District.—Bro. Lester Heisey, of West Milton, gave us a good sermon recently. He is young in the ministry, but full of zeal for the Master's cause. Our quarterly council will be held Thursday, March 11, at 10:30 A. M.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, March 1.

Mt. Zion.—Eld. A. S. Workman, of Loudonville, now temporarily located at North Manchester, Ind., came to us Feb. 18, remaining until the 28th. He gave us thirteen interesting and instructive discourses. His subjects and texts were all fraught with much interest. His last text was, "What is man that thou art mindful of him?" From this was deducted the subject, "The Mission, Dignity and Worth of Man." His sermons were impressive and edifying. The attendance was very good, considering the condition of the roads, also the weather. Bro. Workman contributes not a little to sacred song service.—Edward Loomis, New Philadelphia, Ohio, March 3.

Tuscarawas church met in council Feb. 27, with Eld. Samuel Sprankel in charge. The business of the meeting was pleasantly disposed of. We contemplate holding a series of meetings sometime in May, and our love feast will be held June 19, at 5 P. M. On the morning of Feb. 28 Eld. Sprankel delivered a very spiritual and soul-cheering sermon.—Eli Brumbaugh, R. D. 1, North Industry, Ohio, March 1.

West Dayton.—Our pastor, Bro. D. S. Filbrun, having been called away to preach a funeral, Bro. Earl Neff had charge of the morning services, and gave us a very acceptable sermon. Bro. Filbrun filled the pulpit in the evening. One made the good choice, and will be baptized on Tuesday afternoon.—D. W. Knelsly, 19 Baker Street, Dayton, Ohio, March 1.

OKLAHOMA.

Mt. Hope.—When the Mt. Hope meetinghouse burned, we intended holding services at the home of Bro. Ritter, but before the first services were held there, that house burned also, with most of the contents. We now intend holding the services at the home of Bro. Dillons.—H. H. Ritter, R. D. 4, Crescent, Okla., Feb. 27.

Prairie Lake.—The members met in council Feb. 27, Bro. J. C. Nininger presiding. Brethren J. E. Beard, William Rogers and N. H. Howland were appointed a committee to select a site for a house of worship, and to arrange for the construction of the same. A Sunday school was organized, with the writer and Bro. J. E. Beard as superintendents, and Sister Mary Beard, secretary. Two letters (recommending a deacon and wife) were received. We will have two deacons here. The writer was chosen Messenger correspondent.—Nathan H. Howland, Waynoka, Okla., March 1.

PENNSYLVANIA.

Chiques congregation met in council Feb. 27. Much business came before the meeting. Bro. P. C. Geib was elected Sunday-school superintendent, and Bro. H. F. Stauffer, president of the Christian Workers. Brethren S. R. and J. C. Zug are delegates to Annual Meeting, and Brethren H. F. Stauffer and M. B. Ginder, delegates to district meeting. Eight letters of membership were granted. At the beginning of 1908 this congregation had a membership of 242. Letters of membership were granted to seven, and five were called away by death, making a total of twelve. We received nine by baptism, and thirteen by letter, a total of twenty-two, making,

at the beginning of the present year, a total membership of 252.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Feb. 28.

Clover Creek church met in a special council Feb. 27. It was decided to hold an election for a minister and four deacons. Bro. M. R. Brumbaugh was called to serve as minister, and Brethren J. C. Frederick, Frank Russell, Clarence Smith and Levi Hoover were chosen deacons. Feb. 27 we held a temperance meeting. The program consisted of songs, select readings and speeches, in which a number of ministers of other denominations took an active part. The meeting was one of enthusiasm and interest. Our town of Martinsburg has been shaken from center to circumference by the temperance spirit. As a result a remonstrance against saloons has been issued and we expect to wipe out that black spot of our town. We hope that Satan may be made to flee, and that sober men may be permitted to walk the streets of our fair town.—J. G. Mock, R. D. 1, Roaring Spring, Pa., March 1.

Ephrata.—Our series of meetings, conducted by Bro. I. N. H. Beahm, of Elizabethtown, for two weeks, closed Sunday evening, Feb. 28. Six accepted the gospel invitation during his stay. Wednesday evening, Feb. 24, Brethren I. N. H. Beahm, I. W. Taylor and G. N. Falkenstein appeared before the State Legislative Committee on "Local Option," they being a committee appointed by district meeting. Bro. H. K. Ober, of Elizabethtown, preached for us on the evening of Bro. Beahm's absence. Monday, March 1, Bro. Andrew Hutchison came to us and is continuing the meeting.—Mazie Martin, Ephrata, Pa., March 1.

Fairview congregation met in council March 1, Eld. Hiram Gibble presiding. Business was disposed of pleasantly. Eleven church certificates were granted. Elder Hiram Gibble was chosen delegate to Annual Meeting, with Bro. J. B. Brubaker, alternate. Brethren J. B. Brubaker and John Zug are the delegates to district meeting. Bro. Elmer Heisey was appointed corresponding secretary. Our love feast will be held May 4 and 5, commencing at 1:30 P. M.—Adam G. Fahnestock, R. D. 4, Manheim, Pa., March 1.

Germantown.—March 22 Bro. W. R. Miller, of Chicago, will give us one week's illustrated Bible lectures. Four have been added to the church by baptism since our last report.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., March 6.

Lower Cumberland.—On the evening of Feb. 13 a series of meetings began in the Mechanicsburg meetinghouse, conducted by Bro. John C. Zug, of Elizabethtown. He preached, in all, nineteen interesting sermons. Notwithstanding the general revival meetings in the several churches, and the inclement weather, at times, the services were well attended and good interest was manifest. Three were baptized on the 28th, and many more were seriously impressed. On the evening of the 28th the house was well filled with attentive listeners, at which time Bro. Zug spoke on the "Lord's Supper,"—what it is, and what it is not. It was an impressive service. —Clarence E. Long, Mechanicsburg, Pa., Feb. 28.

Marsh Creek.—Eld. A. P. Snader, of New Windsor, Md., came to this place Feb. 16 and began a series of meetings in the Gettysburg house. He remained until March 3, delivering seventeen sermons. On Tuesday, the 2nd, at 2 P. M., we met at the Marsh Creek house, where seven precious souls put on Christ in baptism, six of whom were boys, ranging in age from twelve to sixteen years, and one was the head of a family. Others seem to be near the kingdom. Notwithstanding two other meetings going on, within 150 yards, Bro. Snader had a well-filled house. We have been fed richly from God's Word and feel much encouraged.—B. F. Lightner, Gettysburg, Pa., March 4.

Midway.—At our regular services at Midway, Feb. 28, Bro. E. M. Wenger preached for us from John 12: 32. His sermon was impressive. Our elder, Jno. Herr, was not able to be with us on account of sickness. In the afternoon Bro. Wenger baptized ten applicants on the farm of Bro. A. G. Gibble. He was also called upon to anoint several sisters after the baptismal services.—A. H. Brubacher, R. D. 7, Lebanon, Pa., March 3.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—Last Sunday evening, Feb. 21, in the absence of our pastor, Bro. Charles A. Bame, who is holding a series of meetings at Port Providence, Pa., we very much appreciated to have Bro. Arthur J. Culler fill the pulpit. His subject was, "The Power of the Church." He is a very forceful and able speaker.—Sallie B. Schnell, 1906 W. Park Avenue, Philadelphia, Pa., Feb. 27.

West Greentree congregation met in council March 2, with our elder, D. M. Eshelman, presiding. Fourteen letters were granted. Important questions were settled. We decided to buy a narrow strip of land adjoining the Rheems churchhouse grounds. We elected Brethren A. L. Frey and S. S. McDannel as delegates to district meeting. Eld. D. M. Eshelman is our delegate to Annual Meeting. We had a fair representation of members. We recently baptized five applicants. At this date a series of meetings is being held in Florin, conducted by Bro. S. Z. Witmer.—S. R. McDannel, Elizabethtown, Pa., March 5.

VIRGINIA.

Forest Chapel.—We had a glorious good meeting at this church last fall, which has not yet been reported. Bro. Charles H. Walter, of Summum, Ill., came to this place Sept. 13, 1908, and preached twenty-four soul-stirring sermons. The crowds were large. Twenty-one came out on the Lord's side, seventeen being baptized and four restored.—S. F. Scrogham, Basic City, Va., March 2.

Middle River.—The district meeting of the Second District of Virginia will be held at the Middle River churchhouse April 22 and 23. Those coming by rail on the North-Western road will stop off at Crimora. Those coming on the B. & O. road will stop off at Mt. Sidney or Ft. Defiance. Notice will be given later with whom to correspond in regard to being met at the station.—J. F. Miller, Grottoes, Va., March 1.

Peters Creek church met in council Feb. 20, Eld. C. E. Eller presiding. Two letters of membership were given. A committee was appointed to confer with the Roanoke congregation in regard to making some changes in the boundary line between the two congregations. The committee having completed the repair work on the Peters Creek churchhouse, was relieved. Our next council will be held at Oak Grove April 3.—Sina L. Garst, Salem, Va., March 2.

Woodstock congregation met in council Feb. 27 in the Valley Pike house. Brethren Wm. Hollar and J. M. Ryman are our delegates to district meeting. Brethren Joseph Crabill and Oscar Bosserman were chosen Sunday-school superintendents.—S. J. Shaver, Maurertown, Va., March 1.

WASHINGTON.

Seattle.—Bro. J. U. G. Stiverson came to us about ten days ago and is now conducting the first revival ever held here by the Church of the Brethren. He is an able defender of the Word, and much good seed is being sown. Two have made the good choice, and others are near.—F. F. Dull, Station B, Seattle, Wash., Feb. 24.

WEST VIRGINIA.

Beryl.—We are now having preaching at this place in the Southern Presbyterian church. There are about ten or twelve members living in Beryl, W. Va., Luke and Western Port, Md. If any of the Messenger readers happen to know of other members or members' children, living in or near these different places, we would be glad to be informed as to name and address, that we may get in touch with them. Souls are dying. Who will rescue them?—A. L. Cook, Beryl, W. Va., March 1.

Hickory Grove.—Eld. Jonas Fike began a series of meetings here Feb. 20, and continued over a week. There were no accessions, but we had a splendid interest. The appointment is still kept up at this place, every fourth Sunday, by the home brethren at 10:30.—Della Matlic, Marquess, W. Va., March 3.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

SUNDAY-SCHOOL MEETING OF SECOND DISTRICT OF VIRGINIA.

This meeting is to be held at Pleasant Valley church, Augusta County, Va., on Friday and Saturday, March 26 and 27.

FIRST DAY.

Forenoon Session, 9:30 A. M.

Organization. Address of Welcome.—Eld. Peter Garber. Reports of Delegates. Reports of Sunday-school Secretary. Some Impressions of the International Sunday-school Convention.—W. K. Conner.

Afternoon Session, 1:30 P. M.

Topic.—How Can the Spiritual Life of the Sunday School Be Expanded?—I. W. Miller, Eld. H. G. Miller.

Topic.—The Superintendent: (1) Name Three Most Essential Qualifications of a Successful Superintendent.—S. I. Flory. (2) How May He Best Employ His Time During the Recitation Period?—C. E. Long.

Topic.—The Teacher: (1) Outfit, (a) What It Should Be.—J. C. Myers. (b) Who Should Supply It?—J. Frank Good. (2) Which Is Better,—Asking Questions or Lecturing to the Class?—P. F. Cline.

SECOND DAY.

Forenoon Session, 9:30 A. M.

Institute Session.—Conducted by Eld. T. S. Moherman: (1) Bigger Sunday School. (2) Better Teaching.

Afternoon Session, 1:00 P. M.

Topic.—How and to What Extent Teach Missions in the Sunday School?—Eld. D. H. Zigler.

Topic.—Why and How Teach Temperance in the Sunday School?—M. J. Cline.

Round Table.—To be conducted by B. B. Garber: (1) What Are the Teacher's Week-day Duties to the Class?—J. C. Garber. (2) What Is the Minister's Duty to the Sunday School?—J. S. Sharps. (3) What Kind of Music Should Be in the Sunday School?—J. T. Glick. (4) How Does the Teachers' Meeting Benefit the Sunday School?—B. F. Click. (5) Benefits to the Teacher to Attend Sunday-school Meetings.—W. H. Zigler. (6) Where Is the Place for the Ex-superintendent?—D. C. Cline. (7) How Long Should the Sunday School be in Session and How the Time Divided?—J. F. Jordan.

Miscellaneous Business.

Each Sunday school is entitled to a delegate and should send one.

All persons, coming by rail, who wish to be met, should correspond with Bro. S. I. Cline, Weyers Cave, Va.

Committee: S. D. Miller, B. B. Garber, I. N. Zigler.

DEATH OF ELDER JACOB GARBER.

Eld. Jacob Garber, of Dayton, Ohio, was born in Rockingham County, Va., March 8, 1821. His father's family moved to Montgomery County, Ohio, in 1835, where he grew up to manhood, and always resided. He was twice married. Both of his wives were sisters of Eld. Daniel Vaniman. There were seven children by the first marriage and six by the second. The widow, one son and eight daughters survive him.

He united with the church in 1843, was elected to the office of deacon in 1852, and to the ministry in 1863. He was advanced to the second degree of the ministry in 1866, and ordained to the eldership in 1879. He presided over the Wolf Creek church from 1881 to 1898, when, feeling the infirmities of age, he resigned the charge. He was a prudent, judicious, and fatherly elder. He always labored for the peace and union of the church and worked diligently to prevent further divisions.

He died Feb. 20, 1909, aged eighty-seven years, eleven months and twelve days. Services by Eld. John Smith, assisted by Samuel Horning and the writer, from 1 Tim. 4: 6-8. John Calvin Bright.

R. D. 4, Dayton, Ohio.

A PUBLIC DEBATE.

At one of the outside appointments of the Pioneer church there is a small body of the Daniel Sommer branch of the Christian church. They have found the Brethren doctrine a hard one to meet, especially on the subject of baptism. Accordingly they have urged a public discussion of this subject. The writer was perfectly willing to do so with the local pastor, but this was not satisfactory to them. They wanted to import a man to represent their cause. After much careful thought and counsel the matter was submitted to Bro. B. E. Kesler, of River Bend, Colo., who will represent the Brethren. Propositions and dates were then agreed upon. The discussion to be held in Wauneta, Neb., beginning April 22, and continuing ten days.

The first proposition is: "The church of which I, G. W. Roberts, am a member, is identical with the church established by Christ, and is scriptural in origin, organization, doctrine and practice."—G. W. Roberts, affirms. B. E. Kesler, denies.

The second proposition is: "The church of which I, B. E. Kesler, am a member, is identical with the church established by Christ, in history, faith and practice."—B. E. Kesler, affirms. G. W. Roberts, denies.

The public is very much interested in this discussion and we enter into it reverently and prayerfully. There is not a shadow of the combative about it, so far as the Brethren are concerned. The statements of our opponents have been so emphatic, and their assertions so bold, uncompromising and unscriptural, that the public is looking to us to help them through the fog. There are no Brethren living in Wauneta, and this village is about twelve miles from the main body of the church. For this reason we cannot offer free accommodation to those in attendance, but there will be provision made for any and all who may wish to avail themselves of this opportunity, to hear our principles discussed, at a very reasonable cost. Those expecting to be present will please let us know as early as possible, so there will be ample time to provide for your comfort. David G. Wine.

Enders, Neb., March 12.

HUTCHINSON, KANSAS, MISSION.

I came to Hutchinson, Jan. 13, to establish a mission in this city, which has a population of over 19,000. On the morning of the 14th I began my canvass. There was then a heavy fog and some snow on the ground.

It was rather discouraging, to say the least, for I got lost a few times, and had to be directed by those who knew the city better than I did. But at the close of the day I had succeeded in locating fifteen members. I continued in the work, and within the next ten days I had located twenty members.

Last Sunday we received five members by letter, and one promising young man put on Christ in baptism. Three others seem to be very near the kingdom.

The first Sunday we were here, we held preaching services in private homes, but the following week we leased the Seventh Day Advent churchhouse, corner of Second Avenue and Poplar Street. At this place we have been having good attendance and the very best of attention. We consider the field is ripe unto the harvest, and many precious sheaves, ere long, will, doubtless, be gathered into the kingdom. Our prayer is, that we may soon have a house of our own in which to worship.

After four weeks of canvassing the field, and realizing its promising condition, we decided to send for our family and household effects, and locate here for the coming year. We will be found at 430 East Fourth Avenue. If any of our readers have children or friends living in this city, we would be glad to be notified of the same. Please give name and address, that we may call on them.

Last Sunday evening Brethren W. O. Beckner and Bruce Miller, of McPherson, were with us, the former preaching an excellent sermon. We expect to organize a Sunday school and Christian Workers' meeting next Sunday. We have a loyal body of young members. That is what strengthens and puts life into a congregation. Let us all work with more faith in the power of the Holy Spirit, and then we can do more for Christ and the church.

I have secured a nice lot of tracts from the General Mission Board, and during the past week have distributed about five hundred. The people are glad to receive good reading. C. E. Wolf.

430 E. Fourth Avenue, March 1.

THE BUENA VISTA MISSION, VA.

Since our last report to the Messenger, concerning the work at this place, we have made commendable progress. Since our series of meetings, last August, we have baptized eighteen, and four await the sacred rite. Most of those received are middle-aged people,—heads of families. We baptized two the latter part of September, four during December, and twelve during the month of February. We have been having accessions at almost every service. The Holy Spirit seems to be working mightily in our midst.

We now have a membership of one hundred and two. We have, since coming here last June, received seventy-nine into the fold of Christ. The field is a promising one, and we believe a good, strong church can be established here.

The greatest hindrance to the progress of the work is our small churchhouse. Our membership nearly fills the house. We turn many away from our doors at almost every service, because we cannot accommodate them. It makes our hearts sad, to see the many precious souls turned away without hearing the Gospel preached. These people seem to be hungry for the Bread and Water of life, but many are neglected because we cannot afford to give them a place of worship.

Who will be responsible for these precious souls if they perish in their sins? They seem to be anxious to hear the Gospel and come to us, but they are turned away because we have no room for them.

We are somewhat isolated from our church district, and need the aid and sympathy of all. We ask an interest in the prayers of God's people, on behalf of the work and workers here. May the work continue to grow and prosper, that many precious souls may be saved, and God's name glorified. Saylor Greyer.

Buena Vista, Va., Mar. 2.

ELIZABETHTOWN COLLEGE BIBLE TERM.

The Bible term of this year, at Elizabethtown College, was one of the most successful in the history of the institution. In all 347 different persons enrolled for class work, some staying one or two days, some one week, and a great many for the entire two weeks' study. Intense interest prevailed throughout the session.

Eld. J. Kurtz Miller, of Brooklyn, N. Y., was with us during the entire session, and taught three periods a day. At 10:40 he led the class in a careful study of the "Pauline

Epistles." After taking a general survey of the "Epistles of the New Testament," the letters to Philemon, the Colossians and the Ephesians were analyzed, and the great richness and beauty of these books presented in an interesting and instructive manner. Bro. Miller occupied two forty-minute periods in the afternoon of each day in the study of the Acts. This study was especially valuable to all teachers and ministers, in view of the fact that the Sunday-school lessons for 1909 are found in this book. The development of the missionary program, as laid down in Acts 1: 8, was carefully followed out.

From 10 to 10:40 A. M. Eld. S. H. Hertzler taught the Epistle to the Hebrews. This study was carried over from the Bible term of last year. The superiority of the Christian priesthood to the Aaronic priesthood was traced carefully through the book.

Eld. I. N. H. Beahm occupied the 9:20 period, lecturing on special doctrine, dealing with the doctrine of man, the Lord's supper, head veiling and other Biblical doctrines. These lectures, given in Prof. Beahm's interesting way, were very instructive.

Miss L. Margaret Haas, one of the college Bible teachers, conducted a class in "Teacher-training." This very important, present-day subject, which should be given careful attention by all colleges and churches, was ably considered in its many and varied aspects.

At 1:40 Prof. B. F. Wampler gave instructions in vocal music, teaching both the theoretical and practical side of it. The great importance of good church music was frequently emphasized.

We were very fortunate, in having with us, for two days, Mr. A. Forder, of Jerusalem, who has been writing such excellent articles for Our Young People. He explained beautifully many passages of the Bible by reference to the customs of the Orient, which are practically the same today as they were centuries ago. The account of the seventeen years spent among the Arabs, of his thrilling experiences and of God's care and deliverances, were most edifying to all. Each one who listened to him must have a keener interest in the Arab, and a greater love for his soul. Mr. Forder's work was one of the most inspiring and valuable features of the Bible Term.

In addition to the missionary address of Mr. Forder, nine periods were spent in a "Systematic Study of Missions." This work, directed by the writer, dealt with the Bible and Missions, Non-Christian Religions, the Church's attitude toward missions, and ways and means of developing the missionary spirit.

Each evening during the term Eld. J. A. Long, of York, conducted evangelistic services in the College Chapel. Each of these meetings was preceded by a special prayer and devotional service, conducted by the students of the College and of the Special Bible Term.

Jan. 23, at 1:30 P. M., the "Educational Program" was rendered. The topics considered were, "Education Among the Brethren During the Eighteenth Century," "Mission of the Brethren Schools," "Why Educate?" "Value of Good English," and "The Best Educational Motto."

The "Missionary Program" was given Jan. 30. This was a most interesting and inspiring service. The following topics were very ably discussed: "District Missions: (a) Progress, (b) Hindrances," "Problems of the City," "Woman's Work for Woman in India."

The last service of the Bible Term was held in the Elizabethtown church Jan. 31, at 7 P. M. This was the Sunday-school meeting. Several spiritual and earnest addresses were made on the following topics: "The Province of the Sunday-school Teacher," "Supplementary Work for Intermediate Classes," "The Influence of the Sunday School in the Building of Character," "Mental and Spiritual Preparation of the Lesson," and "The Beautiful in Teaching." E. E. Eshelman.

Elizabethtown, Pa., Feb. 27.

REBAPTIZING.

In the consideration of this subject it is necessary for us to keep in mind some well-defined gospel principles.

1. By one Spirit are we all baptized into one body. 1 Cor. 12: 13. This one body is born of God. John 1: 13. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1: 23. "Of his own will begat he us with the word of truth." James 1: 18. The Word of God is the seed, or embryo, from which the new creature springs. Luke 8: 11.

2. As there is one Lord and one baptism, so there is one faith. Eph. 4: 5. As Christ is not divided, so his Word is indivisible; it is as unchangeable and eternal as God.

3. Faith comes by hearing the Word of God. Rom. 10: 17. This is the faith by which we have access to his grace, and by which we have peace with God, and are justified through Jesus Christ. Rom. 5: 1, 2. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." 2 Peter 1: 4.

This is not an historical knowledge; but the knowledge of love, for as a child knows its mother, so know we him. If we also love him that is begotten, we also love him that begat. 1 John 5: 1. As we are ambassadors for Christ, he is made known to the world by us, and the first impressions of his love come to the unconverted through the children of God.

The child has faith in its parents,—not because it knows all about them, but because it loves them. So the true believer has faith in the Word of God, not because he knows all about it, but because he loves it and its adherents. By means of these he loves Christ and the Father.

4. Ways and means constitute no part of vital Christianity. My neighbor and I may plant the same kind of corn, and the same number of acres, and have the same soil; and yet, owing to superior methods of cultivation, he may reap an hundredfold, while I reap but thirtyfold. But we reap the same in kind. Unless I am willing to change methods, he can not afford to farm with me, but must separate from me. But, again, if conditions, space, and methods, are all the same, but the seed is different, so will the product be likewise. Nothing can change the results in this case except a rooting up and planting again. Being born again of incorruptible seed is the only remedy.

The members of the Church of the Brethren believe the whole Gospel, and have done so from their organization up to the present time. Therefore they are born of the Word of God, that is, they have their existence as a separate and distinct organization, because they believe the Gospel as a whole, and are pledged to obedience of the same, as far as they have the light.

These facts lead me to the conclusion that, to be baptized into Christ, our faith must be the faith once delivered to the saints by Jesus Christ himself, and that our baptism must be identical with his, as well. Simply to be immersed by trine immersion, at the naming of each name, without faith in doing the commandments and sayings of Jesus Christ, would still leave us on the sand, and out of Christ.

Our authority, as an organization, comes from the Word of God. Any other organization that is built on this foundation, will also stand. It will withstand the rains and floods and winds, whatever our judgment might be. All partition walls should be broken down. If we cannot agree about methods, to the extent of working together in the mission field, let us be brethren, at least, and take all into communion who are of the same faith, and receive all as coworkers who desire to join with us in the great mission work of the church.

Why should we assert our authority over those who, practically, have the same faith and baptism? "The kingdom of heaven is righteousness and peace and joy in the Holy Ghost." This kingdom will stand forever.

Bealeton, Va. Dennis Weimer.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Burns-Britsch.—By Bro. Thomas Allan, at his home, Feb. 24, 1909, Bro. Albert D. Burns and Sister Eva Britsch, both of York, N. Dak. Bertha Allan.

Burns-Halpenny.—By Bro. Thomas Allan, at his home, Feb. 24, 1909, Mr. Arthur A. Burns and Miss Ethel Halpenny, both of York, N. Dak. Bertha Allan.

Kelly-Bartholow.—On the evening of Feb. 24, 1909, by the writer, at the home of Brother and Sister E. C. Miller, South Bend, Ind., Bro. James R. Kelley and Sister Mary E. Bartholow, both of South Bend, Ind. M. Clyde Horst.

Snyder-Crouse.—By the undersigned, at the home of the bride's parents, Brother W. S. and Sister Laura Crouse, Feb. 18, 1909, Mr. Frank J. Snyder, of Redfield, Iowa, and Miss Clara A. Crouse, of Adel, Iowa. A. M. Stine.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Annon, Hugh C., son of B. F. and Ella F. Annon, born Oct. 6, 1903, died Feb. 4, 1909, in the Bethany congregation, West Virginia, aged 5 years and 4 months, less two days. He leaves father, mother and two sisters. He was an exceptionally bright little boy, and a grandson of the writer. Funeral postponed on account of the illness of Grandmother Annon. Interment in the Evansville cemetery. Z. Annon.

Baldwin, David V., died at Dixmont Hospital, near Pittsburg, Pa., Feb. 21, 1909, aged 45 years, 2 months and 4 days. He leaves wife, son and daughter, who are members of the Church of the Brethren, except the little daughter. Services at his home in Johnstown by our pastor, Bro. W. M. Howe. Text, 1 Tim. 4: 8. Ada M. Beeghly.

Bashore, Bro. Absalom, of the Trotwood church, Montgomery Co., Ohio, born Feb. 12, 1835, died Feb. 19, 1909, aged 74 years and 7 days. He was united in marriage with Mary Ellen McFarland Aug. 14, 1862. He united with the Church of the Brethren in 1906. A faithful companion, two brothers and four sisters survive. Services at Trotwood by Eld. John Smith, assisted by Bro. Wm. Swinger, from Psa. 46: 1. Sarah E. Minnich.

Bowman, Sister Caroline, nee Myers, daughter of Eld. Geo. W. and Sister Mary R. Myers, born Oct. 12, 1872, in Union County, Pa., died at her home near Wenatchee, Wash., Feb. 16, 1909, aged 36 years, 4 months and 4 days. When eight years of age she, with her parents, removed to Harrison County, Ind., at which place she united with the church when seventeen years old. In 1902 she entered the Sherman Hospital, of Elgin, Ill., for training, graduating from that institution in 1904. Nov. 30, 1907, she was married to Bro. Abraham D. Bowman. In March, 1908, she and her husband located at Wenatchee. She leaves husband, two stepsons, one sister, who has made her home with her in Washington, and one brother. Services by Eld. J. B. Peters, assisted by Bro. Wm. Tigner. Text, 1 Thess. 4: 13-18. Interment in the Sunny Slope cemetery Feb. 18. M. Myers.

Bright, Sister Elizabeth, nee Heistand, wife of Eld. John Calvin Bright, died in the bounds of the Wolf Creek congregation, near Lebanon, Ohio, Feb. 24, 1909, aged 49 years, 2 months and 9 days. She was the daughter of Henry and Catharine Heistand. Left motherless at the age of five, and her father in the war, she was raised by Jacob and Catharine Diehl. Dec. 21, 1879, she was married to John Calvin Bright, which union was blessed with four sons and four daughters, of whom one son and one daughter preceded her. She united with the Church of the Brethren at the age of sixteen. Her companion, three sons, three daughters, three brothers and three sisters survive. Services at the Eversole house by Eld. Daniel Garver. D. A. Landis.

Brooks, Malinda, nee Keever, daughter of Joseph Keever, born three miles north of Hagerstown, Ind., Feb. 22, 1831, died of pneumonia at the home of her daughter, near Noblesville, Ind., Feb. 7, 1909, aged 77 years, 11 months and 16 days. June 27, 1849, she was married to John Brooks, who preceded her about three years ago. Eight children were born to this union, two sons and two daughters having preceded them. She became a member of the Methodist church in 1868, and later attached herself to the Hooverite church, in which faith she lived until death. She was the mother-in-law of Eld. I. B. Wike, of Huntington, Ind. Four daughters survive. Services in the Christian church by Eld. Abraham Bowman, from John 11: 25, 26. Interment in the Mooreland cemetery by the side of her husband. Chas. W. Miller.

Brown, Mary I., daughter of Robert and Francena Manifold, born Dec. 30, 1870, near Mooreland, Henry County, Ind., died in the Nettle Creek congregation, Ind., Feb. 8, 1909, aged 38 years, 1 month and 8 days. She was married to Luther Brown Nov. 18, 1893, to which union four children were born. She was a great sufferer from a complication of diseases for the last fifteen months. She was a faithful member of the Christian church. She leaves husband, four children, father and one brother. Services at the Christian church at Mooreland, by Eld. Abraham Bowman, from Rev. 14: 12, 13. Chas. W. Miller.

Cripe, Bro. Peter, died of pneumonia at Crampton, Mich., Jan. 15, 1909, aged 67 years, 3 months and 28 days. He was born in Clinton County, Ind., Sept. 17, 1841. He was the father of eight children, three of whom have preceded him. The widow and five children survive. His body was taken to the Worden church, his former home, where services were conducted by Bro. Byers. Text, Job 13: 14. H. E. Stryker.

Dinkens, Elizabeth, nee Adams, daughter of Jesse and Rebecca Adams, born in Yadkin County, North Carolina, May 17, 1828, died in the Nettle Creek church, Indiana, Feb. 20, 1909, near Millville, aged 80 years, 9 months and 3 days. She was married to John H. Dinkens March 6, 1845, to which union eight sons and four daughters were born, husband and two sons having preceded her in death. About thirty years ago she united with the Hooverite church, in which faith she lived until death. Ten children, two brothers and one sister survive. Services at the Batson cemetery by Bro. Abraham Bowman, from Psa. 116: 15. Chas. W. Miller.

Ebersole, Sister Sarah B., died at her home, at New Enterprise, Bedford Co., Pa., Feb. 25, 1909, aged 74 years, 10 months and 23 days. Services in the New Enterprise church by Elders D. T. Detweiler and L. T. Stuckey from Luke 2: 29, 30. Interment in the cemetery near the church. W. H. Mentzer.

Frank, John F., born in 1863, died Feb. 21, 1909, at his home in New Holland, Ind., aged 45 years, 8 months and 23 days. In 1899 he was married to Ida Sager, who, with one daughter, three brothers and four sisters, survives. When about three years of age, Mr. Frank was afflicted with a disease which hindered his lower limbs from growing. Although thus afflicted, he seemed cheerful through life. Services in the Church of the Brethren, south of Wabash, by Eld. J. D. Rife, of Roann, assisted by Bro. John Frantz. Lulu Crumrine.

Henderson, Sister Sebina, born April 9, 1847, died in the Bethany congregation, West Virginia, Jan. 16, 1909, aged 61 years, 9 months and 7 days. Six children survive. Her husband and one daughter, both members of the church, preceded her. Sister Henderson was a noble, Christian woman for many years. Services by the writer. Text, 2 Tim. 4: 6-8. Z. Annon.

Hershey, Joseph, son of Levi Hershey, born in Darke County, Ohio, Oct. 16, 1863, died near Springdale, in Benton County, Arkansas, Feb. 17, 1909, aged 45 years, 4 months and 1 day. He leaves a kind stepmother, two brothers and two sisters. Services by Bro. F. Gochenour, of Joplin, Mo. Text, Job 14: 14. Interment in the Silent Grove cemetery. Viola Wheeler.

Iffert, Bro. Christian, born Dec. 6, 1848, died at his home in the Union Center congregation, Indiana, Feb. 23, 1909, aged 60 years, 2 months and 17 days. Aug. 19, 1880, he was united in marriage with Fannie Bigler, to which union one son was born. Wife, son, three brothers and two sisters survive. His father, mother, two sisters and two brothers preceded him. Services by the writer, assisted by Bro. D. H. Anglemyer. Joseph Hartsough.

Kagarise, Sister Harriet F., died at her home, at Salemville, Pa., in the New Enterprise congregation, Feb. 17, 1909, aged 18 years, 2 months and 16 days. Services in the Salemville church by Elders D. T. Detweiler and C. L. Brick from Psa. 39: 4. Interment was made in the Leah Berger graveyard. W. H. Mentzer.

Kindig, Sister Ella, nee Lantz, born near Hudson, Ill., May 8, 1861, died at her home in Benson, Ill., Feb. 23, 1909, of apoplexy, aged 47 years, 9 months and 15 days. Nov. 21, 1880, she was united in marriage with John Kindig, to which union four children were born. Her husband preceded her in 1892. Services at the home by Mr. E. E. Krauss, of the Baptist church. Services were also held at the Brethren church near Roanoke, by Eld. J. W. Switzer. Interment in the Brethren cemetery. Maggie Polhemus.

Knisley, Sister Rebecca, died at her home in Martinsburg, Pa., Feb. 9, 1909, aged 75 years, 10 months and 2 days. She was twice married, first to William Enyert, then to Eld. John Knisley. Both preceded her years ago. She was a faithful member of the Church of the Brethren for many years. She leaves one brother and eight sisters. Services by the writer. A. B. Burget.

Martin, Jesse Charles, died of pneumonia and typhoid fever, at the home of his parents, Sister Mary and Bro. Ira Martin, in the Larned congregation, Larned, Kans., Feb. 26, 1909, aged 9 years, 3 months and 15 days. The father, mother and two little sisters survive. Services at the Brethren church by Brethren M. Keller and G. W. Weddle from 1 Peter 1: 24. Interment in the Pratt cemetery. Lala Hylton.

Meginner, Sister Nancy Evey, born in Franklin County, Pa., Dec. 26, 1832, died at the home of her son, Charles, near Secor, Ill., Jan. 5, 1909, aged 76 years and 9 days. Feb. 17, 1854, she was married to William Meginner, to which union nine children were born, three of whom are still living. Services at the Brethren church near Roanoke, by Eld. J. H. Neher, assisted by Bro. J. W. Switzer. Maggie Polhemus.

Mills, Homer James, son of Brother John and Sister Lizzie Mills, died in the Johnstown church, Pa., Feb. 19, 1909, aged 7 months and 14 days. Services by our pastor, Bro. W. M. Howe. Text, Isa. 55: 9. Ada M. Beeghly.

Mistle, Sister Anna, nee Harshbarger, died of a paralytic stroke in the White congregation, Ind., Feb. 24, 1909, aged about 68 years. Deceased was a member of the Church of the Brethren for nearly thirty years. Services in the church at this place, by Eld. L. M. Dunbar. Willard Anderson.

Moyers, Sister Mary Ann, of Pendleton County, W. Va., within the bounds of the mission territory of Cook's Creek, Va., died Feb. 12, 1909, of heart dropsy, aged 96 years, 10 months and 11 days. She was born March 31, 1812. She

spent her entire life in Pendleton County. She was the mother of eight children, of whom only three survive, living in the Far West. She was a consistent member of the Church of the Brethren. Her memory was remarkably clear, and she was able to converse intelligently until within a day of her death. Services in the home by the writer, from Heb. 9: 27. Burial on the "Hunting Ground," the highest mountain in West Virginia, where she spent the last fifty years of her life. S. D. Zigler.

Reddick, John A., son of Brother and Sister Elijah Reddick, died Dec. 23, 1908, at his home in Escanaba, Mich., aged 38 years, 5 months and 9 days. He was instantly killed while working with some electric wires. He leaves wife, two children, an aged mother, three brothers and five sisters. Services by Eld. J. E. Ellenberger at the Brethren church, near Sheridan, Mo. Text, 1 Sam. 20: 3. Minnie Hunt.

Reed, William C., son of Sister Caroline Keister, died at his home, at North Georgetown, Ohio, Feb. 23, 1909, aged 45 years, 11 months and 21 days. Interment at the Reading cemetery. Services by Bro. J. S. Heffner from Psa. 1. Rena Heestand.

Smith, Sister Sarah, nee Bateman, died in the South Lincoln church, Nebr., Feb. 22, 1909, aged 80 years, 5 months and 16 days. She was born Sept. 6, 1828. She married Adam R. Smith in 1877. Interment at Wesley Chapel. Services by Eld. J. L. Snavely, of Alvo, Nebr. D. G. Couser.

Snyder, Bro. William, born Feb. 18, 1827, in Fayette County, Pa., died in the bounds of the Sugar Creek church, Holmes County, Ohio, Jan. 20, 1909, aged 81 years, 11 months and 2 days. He was married to Elizabeth Gonter April 13, 1852. Two sons and two daughters were born to this union, one daughter having preceded him in death. Wife, two sons and one daughter survive. Services at the church near Baltic by the writer, assisted by Brethren M. H. Shutt and W. D. Fisher. S. J. Burger.

Ullom, Bro. Elisha, born in Greene County, Pa., Dec. 4, 1819, died at Winslow, Ill., Feb. 25, 1909, aged 89 years, 2 months and 21 days. Bro. Ullom came west on horeback in 1842. Returning east two years later, he was united in marriage to Julia Ann Kerr, in Knox County, Ohio. Soon after, he and his young wife again started west, with horses and wagon, settling in Cadiz, Green County, Wis., on the outskirts of the Waddams Grove congregation, Ill. He and his wife united with the church at least fifty years ago, and were always faithful. Ten children were born to them, seven of whom are still living. His wife preceded him eighteen years ago. Services by the writer in the Cadiz, Wis., M. E. church, Feb. 28, 1909. Interment by the side of his faithful wife, whom he was known to love so well. P. R. Keltner.

Vader, Harlow Martin, eldest son of J. H. and Sister Ellen Vader, died near Lovewell, Kans., Feb. 4, 1909, aged 1 year, 10 months and 18 days. He leaves father, mother and one brother. A sister preceded him about three years ago. Services at the home by Mr. N. J. Nekon (United Brethren), assisted by Bro. S. L. Myers. Interment in the Fairview cemetery. Carrie Martin.

Watters, Bro. David, died at his home, in the Dallas Center church, Iowa, Feb. 17, 1909, aged 69 years, 7 months and 2 days. In 1857 he moved with his parents to Linn County, Iowa. He was married to Anna M. Reed Feb. 15, 1862. In 1876 he, with his family, moved to Dallas County, Iowa, where he has since resided. To this union, six daughters and two sons were born. He is survived by his wife, four daughters and two sons. He was a member of the Church of the Brethren for forty-four years, and an active deacon for over forty years. Bro. Watters received the anointing service in the fall of 1908, and died in full faith. Services by Bro. H. L. Royer, assisted by his colaborers, from these words, "I have finished my course." H. L. Royer.

Wells, Bro. David G., one of the charter members of the Royersford church, Pa., was born Sept. 12, 1825, died Feb. 14, 1909, aged 83 years, 5 months and 2 days. The large number of people that attended his funeral bore abundant testimony to the high esteem in which he was held. The old standard bearers are rapidly leaving us. Services by the undersigned, assisted by Bro. W. G. Nyce. Text, 1 Thess. 4: 13. J. C. Hetric.

Whallon, Ford Clemoth, youngest son of Brother and Sister C. V. Whallon, died very suddenly in Nampa, Idaho, Feb. 11, 1909, of membranous croup, aged 12 years and some months. He expressed himself as going to see little Marie,—a little sister who died three years ago. He was a bright little boy. Services on Saturday at the Church of the Brethren, by Bro. C. A. Williams. Text, Eccl. 12: 1. Emma I. Wine.

Witmore, Susan, born near Westminster, Carroll Co., Md., Nov. 29, 1823, died of heart failure, at her home in Perry Township, Wood County, Ohio, Jan. 11, 1909, aged 85 years, 1 month and 12 days. She had been in feeble health for some years. She was a member of the Church of the Brethren for about fifty-six years, and a Christian in every respect. Her husband, Eld. Jonathan Witmore, preceded her twenty-two years ago. She is survived by three daughters. Services at the Salem church, on the following Thursday, by Eld. L. H. Dickey, from Rev. 14: 13. Interment by the side of her husband, at Perry Center. Elizabeth Smith.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, $1.50 per annum.

It most earnestly pleads for a return to the apostolic order or worship and practice.

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It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

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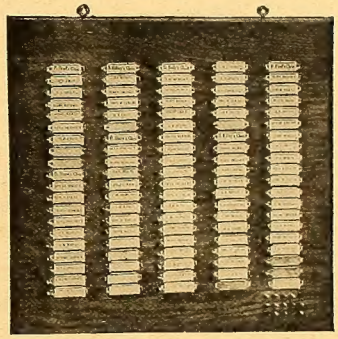
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For the Annual Meeting of the Brethren at Harrisonburg, Va., one and one-half fare for the round trip has been granted. Tickets on sale May 24 to 31st inclusive, with final limit July 15th, 1909. Through fare can be obtained from local agent. The Norfolk & Western will grant stop-over at any point on return trip between Elkton and Radford, Va. This will include Roanoke, Natural Bridge, The Grottoes (Weyer's Cave). The famous Luray Caverns can be conveniently reached from Elkton. The route of the N. & W. from Columbus and Cincinnati is unsurpassed for natural, mountain and Shenandoah Valley scenery. Regular and special train service will be announced later. Arrangements will be made for handling through coaches from any point to and from Harrisonburg either on special or regular trains, thus avoiding change. For detailed information apply to W. E. Hazlewood, T. P. A., 420 State Life Bldg., Indianapolis, Ind., or Allen Hull, D. P. A., 45 East 4th St., Cincinnati, Ohio.

SUNDAY SCHOOL SUPERINTENDENTS AND WORKERS:— We are now ready to fill all orders for Sunday school supplies for Second Quarter. Many schools have had their order in the house for some time thus enabling us to give them better service. A word to the wise is sufficient. Order today.—Brethren Pub. House, Elgin, Ill.

NOTES NOT CLASSIFIED

Eel River church met in council March 6, our elder, Samuel Leckrone, presiding. Five letters were granted and five received. Bro. Amos Freed was elected Sunday-school superintendent at our Brick church, and Bro. Anthony Armey at our East church. Brethren S. Leckrone and T. D. Butterbaugh were elected delegates to Annual Meeting.—Mary E. Miller, North Manchester, Ind., March 8.

Kansas City (Missouri).—Six more have been baptized on the Missouri side, making thirty-six during three series of meetings, conducted by the writer since Nov. 15.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans., March 7.

Long Beach.—Feb. 21 Bro. D. L. Miller gave us two very helpful and edifying sermons, which were much appreciated. Sister Miller gave a talk to the ladies in the afternoon, at 3 P. M., on "Life and Conditions of Women in India," which was much enjoyed by all present. Feb. 28 Bro. J. W. Cline, our district Sunday-school secretary and Levi Minnich, our general secretary, were with us. Bro. Cline presided over the meeting. First we had a general recitation of the Sunday-school lesson, with Bro. Minnich as teacher. The first question, "How May our Sunday School Become More Effective in Soul Winning?" was considered by Sister S. Elkenberry. Sister Susie Forney gave an interesting talk on "The Child, Its Problems and Possibilities." Sister Effie Metzger spoke on "How to Make the Sunday School Go." The services of the day were inspiring and helpful.—Ella Whitmer, 116 Descanso Street, Long Beach, Cal., March 1.

Springfield district met in quarterly council March 6, our home ministers presiding. Business before the house was disposed of quietly. The church reorganized Sunday school with Sister Hattie Weaver superintendent. We also decided to hold our spring love feast May 29 at 10 A. M.—Etta Elson, Wawaka, Ind., March 6.

Ware.—The Lord willing, wife and I will rent our farm, and, not later than Aug. 1, we shall be ready to spend all our time in our home congregation and others that may call for us, in conducting gospel meetings, or instructing in the rudiments of vocal music. The writer's specialty will be "Bible Outline" work. We expect to spend a part of the autumn among friends and relatives in Northern Kansas, and Southern Nebraska. Any congregation, wishing our services, should place their call early, so that we may arrange to do our work with as little traveling as possible.—A. J. Smith, Ware, Tex., March 6.

Morrill congregation met in quarterly council March 3, our elder, Bro. Yearout, presiding. All business was disposed of pleasantly. Six letters of membership were received and four were granted. Our Christian Workers' meeting was reorganized with Sister Nina Sawyer as president. Bro. Chas. Yearout was elected delegate to Annual Meeting. We expect to hold a love feast May 15 and 16, commencing at 11 A. M.—Stella Eisenbise, Morrill, Kans., March 5.

Upper Stillwater church met in council March 6, with our elder, D. D. Wine, presiding; Eld. J. H. Christian, assisting. Two letters were received and four granted. Bro. and Sister John Eikenberry were forwarded to the second degree of the ministry. Bro. John Eikenberry was chosen to represent our church at Annual Meeting, and Brethren S. D. Royer and Jerry Hollinger at district meeting. The time for the election of our Sunday-school officers was changed from March to the December council; and the writer was reëlected superintendent for the remainder of this year. We decided to hold a love feast May 1, at 5 P. M. We expect Bro. George W. Flory, of Bridgewater, Va., to be with us for several weeks in July, to conduct a series of meetings for us.—W. C. Detrick, Bradford, Ohio, March 6.

Muncie church was favored March 7 with the presence of Bro. D. L. Stoner, of Ladoga, who gave us a very important lesson on the subject, "Am I My Brother's Keeper?" Our brother, though young in years, showed to us the great importance of being our brother's keeper. Sister Nettie Studebaker, of Shideler, was also with us and led the song service. Our regular council meeting will convene here April 1, at 7:30 P. M., when some important business is to be considered. Eld. J. W. Rarick will have charge of the meeting. We have preaching service each Lord's Day both morning and evening. —N. J. Paul, 117 South Council Street, Muncie, Ind., March 7.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 25, 9 am, Southern California and Arizona, in South Los Angeles church.
April 22, 23, Second District of Virginia, in Middle River house.
April 28, 8 am, Southern Pennsylvania, on Belvidere Street, York church.

LOVE FEASTS.

Illinois.

May 1, Hurricane Creek.
May 1, Mulberry Grove.
May 8, 9, 1:30 pm, Yellow Creek.
May 22, 23, 6:30 pm, Hickory Grove.

Indiana.

May 1, 6 pm, Goshen, West Side.
May 8, 5 pm, 1 mile west of Hagerstown.
May 29, 5 pm, English Prairie.

Iowa.

May 15, 4 pm, English River, South house.
May 22, 4 pm, Kingsley, East house.

Kansas.

May 1, 2 pm, Dorrance.
May 1, 2 pm, Conway Springs.
May 1, 6 pm, Kansas Center.
May 1, 6 pm, Peabody.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.
May 15, 16, 11 am, Morrill.

Maryland.

May 1, 2 pm, Meadow Branch.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.

Michigan.

May 22, 6:30 pm, Woodland.

Missouri.

April 18, 6:30 pm, Kansas City.

Ohio.

May 15, 2 pm, Oakland.
May 22, 10 am, Eagle Creek.

Oklahoma.

April 24, home of M. Wealand, 6 miles east of Ponca City.

Pennsylvania.

May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, 10 am, Claar.
May 2, New Enterprise.
May 4, 5, 1:30 pm, Fairview.
May 5, 6, 1:30 pm, Chiques.
May 8, 4 pm, Pleasant Hill.
May 8, Plum Creek.
May 9, 6 pm, Roaring Spring.
May 23, 6 pm, Woodbury.
May 25, 26, 10 am, Codorus.
May 26, Sugar Valley.

Virginia.

May 1, 4 pm, Barren Ridge.

SPECIAL BIBLE TERM OF BOTETOURT NORMAL COLLEGE, VA.

Sunday night, Feb. 28, closed one of the most interesting Bible Terms of our college. The attendance was good from the beginning and increased until the close of the session.

The study of Acts, and Homiletics, as given by Eld. J. G. Royer, was of special interest to the minister and teacher. The class in Acts became especially interested. We were made to see many new truths by a synoptical study of the Acts of the apostles from pivotal points, confirming the wonderful power of the Holy Spirit, in the hearts of consecrated men and women.

Eld. J. A. Dove gave us some excellent teaching on the "Call, Qualifications and Preparation of the Ministry." Following the same line of work, Eld. P. S. Miller gave two lectures on "The Minister as a Preacher and as a Pastor." Our people are being more and more impressed with the importance of more pastoral work in the homes of our members. Bro. E. C. Crumpacker, in his usual interesting manner, presented forcibly Christ's Teaching on Greatness.

The exposition of Bible teaching on marriage and divorce, by Eld. C. D. Hylton, was timely and interesting. Prof. D. N. Eller led us to positive evidences of Christ's Divinity, by a study of phophecy relating to his birth and mission. Prof. J. C. Flora opened up a field of thought in the "Social Problems of the Church." The institutions of worship and growth, from the altar to the Christian church, were presented by the writer.

Bro. Royer conducted evangelistic services each evening, preaching, in all, eighteen sermons. As a direct result of these meetings sixteen confessions were made, most of whom were students in the school. Six of the number have received the rite of baptism. Preceding each sermon in the evening, Bro. Royer gave Sunday-school talks which were helpful alike to young and old, teachers and parents. To be permitted to sit under the teaching of one so ripe in experience, is a privilege to be coveted by any one who has a desire to grow in the Christian graces.

Two special programs were given during the session, creating more missionary and educational sentiment. Our only regret is that more of our young ministers and Sunday-school workers could not be present. May God be praised for this spiritual uplift in our church and school!

Daleville, Va., March 3. C. S. Ikenberry.

NOTICE TO THE CHURCHES OF KANSAS AND EASTERN COLORADO.

By the departure of Bro. L. D. Mohler, our child rescue work was left without a superintendent. The movement is still in its infancy, with quite a number of children on hand without homes, and the society is without funds. After much prayerful thinking, we have elected Eld. E. D. Root, of Newton, Kans., to take the place of Bro. Mohler, as trustee and manager. As fast as he can, he will visit each church in the above territory, in the interest of the rescue and orphan society work.

During the past year more than fifty children have been placed in Brethren homes, and already several of the older ones are members of the church. At present we have two little girls and five boys here in the city, for which we desire homes. I. H. Crist,

14 N. Ferree Street, Kansas City, Kans. President.

We Have Printed

More Sunday-school Quarterlies for the 2d Quarter of 1909 than for any other like period in the history of the Publishing House. Many Sunday Schools outside the Church of the Brethren are using our lesson helps and periodicals. Some of these schools have had their order placed with us for several weeks and their supplies will be shipped not later than March 15. A few of our schools were closed for the winter term and plan to resume operations about April 4. Under such conditions the first meeting of the school should not be held later than March 21, at which time the organization should be effected. The supplies can then be ordered in time for distribution on the last Sunday of March, and regular school work will begin with the first Sunday of the new Quarter.

Many of our Sunday Schools are using the 20th Century Record System and have created a demand for Bibles for class use. To meet this demand we have secured a large stock of all kinds of Testaments and Bibles. We call special attention to our line of American Standard Revised Bibles.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

A HEALTHY and vigorous sentiment is gaining ground, all over the United States, against gambling in its varied forms, whether on the race track, in the pool room, in the faro-bank, or within the "genteel" precincts of the fashionable club. The recent enactment of an anti-gambling bill, passed by the Nevada Assembly, is a step in the right direction. It makes a clean sweep of the various games of chance, including also all automatic slot machines that involve an investment of money to secure a possible prize. Violation of the statute is punishable by heavy fines and imprisonment, or both. The enactment, if rigidly enforced, will do much to promote the morals of the State of Nevada, and other States might profit by following suit.

THE brewers, in their so-called "educational" campaign, have been telling us that "beer is wholesome like milk, nutritious like bread, and more easily digested because in liquid form." The statement is altogether untrue. A large factory in Germany has made a practical test, and found that "the milk quenches thirst, refreshes and invigorates, while the beer made the men heavy, stupid and tired." Bread is ten times as nutritious as beer, and contains no poison. The literature of the brewers is very deceptive, well calculated to lead astray the unwary. The experience of the German factory, referred to above, shows that, since the substitution of milk for beer, the general output of the factory has increased in quantity as well as quality, and the general health of the workers has much improved.

"KNOWLEDGE is power," and is bound to make itself felt. For some years Leonard B. Clore, a farmer near Franklin, Ind., has been specializing, to reach the best methods of raising corn, and is now recognized as king among corn raisers. He has just been asked by the Russian government to come to that country for three years, and instruct Russian farmers in the best methods of raising American corn. Mr. Clore will receive $4,000 a year and all expenses. At the National Corn Show, in Chicago, 1907, Mr. Clore was the exhibitor of a single ear of corn, which brought the world's record prize of $250. Prizes, won by Mr. Clore in recent years, aggregate $8,000. All the corn which figured in these contests was raised on a tract of land which contains only thirteen acres. Mr. Clore's entire farm consists of but 126 acres, but affords ample revenue for himself and two brothers. There are several lessons in the career of Mr. Clore that are worthy of attention, and we commend them to the consideration of those who think they are circumscribed as to opportunity.

NOTWITHSTANDING the most optimistic forecasts, the fact remains that thousands of unemployed crowd the streets of our cities, anxious to work, but unable to secure employment. In New York, especially, the condition is becoming serious. It is estimated that at least 200,000 idle men and women are in that city, and their condition is pitiable indeed. Many of the men, no longer able to provide for their families, have left them to secure employment in country districts. The State Legislature is working on a plan by which the unemployed may be sent to portions of the country where their help would not only be needed, but where living conditions are far more preferable than those found in the slums of the city.

THE Jew is the banker of the world, and Turkey, in its present condition of financial embarrassment, is resorting more and more to the ready relief he is able to offer. The Turkish crown domains in Palestine, extending over a large portion of the whole length of the Jordan Valley, from Tiberias to the Dead Sea, and forming the Sultan's private estates, have been sold to a Jewish syndicate. The site of ancient Jericho is included in this important purchase. Zionists are now in active consultation with the Sultan for further concessions, and it is barely possible that ere long the Land of Palestine will be the scene of some notable changes. Much land, just outside of the walls of Jerusalem, is already in possession of the Jews, as purchases may now be made by them without restriction. All former hindrances and barriers have been removed.

WHEN Governor Chamberlain, of Oregon, laid down the duties of his office, to assume those of a United States Senator, his secretary became acting governor for the commonwealth. As this happened to be a woman, the reins fell into her hands. She is intellectual, cultured, and well versed in the intricacies of State affairs. Already she has shown commendable interest in reforms along various lines, and especially for a movement to help discharged prisoners. Perhaps no other persons need assistance more especially than the convicts as they leave our penal institutions. The law punishes, but makes no provision by which the unfortunate ones may regain their standing as members of the community. Here is an opportunity for the practical carrying out of Christ's plea in behalf of those in prison, whom we are told to visit,—extend a helping hand.

WE referred, some time ago, to the proposed plan of the "Gideons,"—a national organization of Christian traveling men,—by which they will place a Bible in every room of every first-class hotel in the United States. Arrangements have now been completed for the first installment, and 20,000 Bibles will be placed in the hotels of the State of Illinois. They will cost only twenty-five cents each, but are substantially bound. Even at the low price at which the Bibles are bought, the total cost will be enormous, by the time all the States of the Union are supplied. By the way, the "Gideons" have no patent on their unique plan of placing the Bible within reach of the travelers. There are many other public places, and even some residences, as yet without a Bible. Each MESSENGER reader may constitute himself a committee of one to see to it that a Bible gets to the place where it is needed, and where it will be read.

THE valuable lessons, taught the seafaring world by the *Republic* disaster, are being practically applied by the various steamship companies in making needed improvements on their wireless apparatus. It will be remembered that the flooding of the engine room put out of commission the generator which supplied the current for the wireless plant of that ship. This fact has pointed out the absolute necessity of providing an auxiliary source of current supply, unaffected by any possible flooding, and located, preferably, on one of the upper decks. Already the North German Lloyd Company have arranged, on all their steamers, two dynamos in separate compartments for their wireless equipment, and two emergency dynamos in the Marconi house on the boat deck. Two storage batteries add still further to the outfit, when needed. Similar appliances are now being introduced on the various transatlantic lines.

THE INTERNATIONAL PEACE BUREAU is offering a prize of $300 for the best exposition,—in the form of a textbook applicable to all grades of schools,—of the principles and attainments of the peace movement. The book may be written in French, German, English, Italian or Esperanto. Education along the line of peace principles is much needed, for there is a continual effort, even in our public schools, to implant war sentiment, under the plea of patriotism. The great nations of the world "talk peace," but proceed with further naval and military equipments. At this writing the cable flashes the news from London that Great Britain has just appropriated $15,000,000 *more* than last year for the strengthening of her navy. In addition to four new "Dreadnoughts," to be built at once, other vessels are to be added, if Germany shows a disposition to increase *her* equipment. Thus the rivalry continues, and the end is not yet.

THE recent agitation, concerning the immoral plays, presented at theaters, has stirred up the religious press, but most surprising is the attitude, espoused by some who say, "The theater is a great *educator*, doing for men and women what the graded school does for our youth and children." Yes, the theater may "*educate*," but in *what?* One of our esteemed patrons, while approving of what was said in recent issues of the MESSENGER, concerning the theater, urges us to "cry aloud and spare not." We reaffirm that the position of the Church of the Brethren is well known on this matter, and we think it is not only safe, but also reasonable and in perfect accord with our general principles. Some may say the church is narrow, but it is not. It is the sacred duty of the church to protect her members from the evils of the world, and in the fulfillment of that duty she says to her members, in reference to the theater, "*Touch not the unclean thing.*"

THE Church of the Brethren, in many of her districts, has taken hold of the child rescue work with a commendable degree of zeal and earnestness. The wonderful possibilities, by means of such efforts, are really beyond computation. A touching incident along this line is reported from New Orleans. A carload of homeless children was recently brought to that city by the "Children's Aid Society" of New York. All of them were quite small, and their very helplessness appealed to the noble-hearted people of the South. So great was the demand by childless parents,—all well-to-do,—that children could not be furnished to all who desired one of them. Here were more than a hundred children, from the slums of a great city, transplanted into the most favorable surroundings,—loving parents, happy homes, and the best of educational privileges. All this can be duplicated at many other places, and will be, if the efforts, now on foot, are intelligently carried out.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE RIVER OF DEATH.—8s and 7s.

BY JAMES A. SELL.

"Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isa. 43: 2.

When our day of life is ending,
And we reach the sullen stream,
Darkness broods upon the waters,
Not one ray of sunshine gleams,
Then the silent boatman takes us,
Through the night of death so drear,
And the rolling turbid waters,
Fill the soul with doubt and fear.

Chorus.

Come, dear Savior, and go with us,
O'er the rolling, swelling flood,
May our fears be all forgotten,
Through thy rich, atoning blood.

On this voyage friends must leave us,
We will go our way alone,
Human help and love all fail us,
When we give our dying moan,
But a light breaks through the darkness,
From the rifted clouds above,
Jesus, from the realms of glory,
Sends an angel with his love.—Cho.

Just beyond this fearful river,
Is the city of our King.
There are saints and angels waiting,
And their songs and crowns they bring.
They have gone the way before us,
And have entered into rest,
And they wave the palms of welcome,
As we near the harbor blest.—Cho.

Hollidaysburg, Pa.

SISTERS BREAKING BREAD.

BY S. Z. SHARP.

STRONG arguments have been presented on this subject from different standpoints, but there are some facts which have not yet been stated which should be considered before making a decision.

1. *Considered from the Standpoint of History.*—Prof. G. P. Fischer, who has been quoted as favoring the practice of the administrator passing the bread and cup to each communicant, in his statement, found in his history on page 37, simply gives his comments on Acts 2:41-46, the same as Adam Clarke, Lange, Meyer, Alford, Starke, and others, give, with some variations. Fisher says, "According to the picture given us by Luke, of the church at Jerusalem, it was at the beginning like a family."

At this time the Christian church had not yet separated from the Jewish and still conformed to all the Jewish rites and customs. They met daily in the temple, at the hour of prayer. "All that believed were together and had all things common, and sold their possessions and goods and parted them to all, according as any man had need, and day by day, continuing stedfastly with one accord in the temple and breaking bread at home, they did take their food with gladness."

What Prof. Fisher says about the "breaking of bread," does not refer to the church, as a body, observing feet-washing and then partaking of the supper and communion. When those new converts assembled in the capacity of a church, they met in the temple. Acts 5:12. When mealtime came, each family, with its guests, went to "breaking bread at home." The use of knives, at the table, was then unknown, but the head of the family asked a blessing on the bread, and then broke off a portion for each one at the table, just as Jesus did at Bethsaida, or at Emmaus, or wherever he presided at a meal. Wine at the table then was as common as coffee is with us now, and was also blessed and distributed, to each one, by the head of the family. Was this a communion service? Luke does not say it was. If we were to follow the example of these newly-converted Jewish Christians, still conforming to Jewish customs, we would be obliged to omit feet-washing, have all things common, sell our possessions and part them to all.

Just how far our church, now, should be influenced by Prof. Fisher's history, may be inferred by turning to page 60, of his book, where he states that "Under the Gospel there was neither male nor female." "Woman was exalted as being a partaker, on a footing of equality with man, in the communion with God and Christ." Again Fisher says, "The bride and groom sat down together at the Lord's table."

The other historians, who have been quoted as writing in favor of the administrator presenting both the bread and the cup to each member, did not live until the church had passed under the dominion of the Roman Catholic hierarchy, and many innovations and gross corruptions had crept into the church. Basil, Chrysostom, and St. Augustine, all lived in the fourth century after Christ. When, in A. D. 308, the Emperor Constantine accepted the Christian faith, exchanged the Roman eagle for the standard of the cross, had the sign of the cross inscribed on the shields of his soldiers, took on himself the direction of church polity, called the bishops to a council at Nicea, in A. D. 325, then the introduction of heathen influence, and innovations into the church was rapid. It was but a step from the apostolic simplicity to ecclesiastical pomp and domination.

Some of the innovations introduced were a regular priesthood, dedicated to celibacy and monasticism. The simple, plain churchhouses gave way to the gorgeous Roman basilica. Pictures and emblems adorned their walls, certain days were set apart on which fasts were compulsory. Prayers were offered for the dead. The intercession of the saints was invoked. Infant baptism was introduced into the church. The church at Rome was made the apostolic See, and its bishop the highest functionary in the church. The love feast was separated from the communion. The priest blessed the bread and wine which were distributed to the members by the deacons, and carried by them to those who could not leave their houses.

It is now left with our church to decide whether we shall be influenced by the practice of such ecclesiastics as Basil, Chrysostom, and St. Augustine, who lived in an age when the church had become corrupt, or whether we should confine ourselves to the pattern given by Jesus on the night of his betrayal, and to the power vested in his church by his Word. Matt. 18:18.

The breaking of bread and the passing of the cup by sisters, at the communion service, may next be considered from the following basis:

2. *The Standpoint of Unity.*—It is at least very desirable, if not a duty, that the church should try to bring about a unity of sentiment and practice in regard to this subject. When our church was organized in A. D. 1708, there was unity of sentiment and practice, which continued so for about fifty-four years, or until Conrad Beissel brought about departures by introducing the double mode of feet-washing and the presentation of the bread and cup to each communicant by the administrator. Some of our congregations being in close proximity to Beissel's church, his innovations also crept into our church,—at least in part. We then began to practice the double mode of feet-washing and continued it unchallenged until 1841, when the question was raised whether this mode was strictly in harmony with the Gospel.

In 1846 it was again before General Conference, and those who took part in the discussion may remember how strong, on the part of some of our old veterans, was their opposition to return to the mode as practiced by the church at the time of its origin. In 1877, however, the General Conference decided that the single mode might be practiced in churches where all were in favor, and in due time every congregation in the Brotherhood adopted this mode, and today there is entire unity of sentiment and practice in the church, in observing this ordinance.

"Enough has been recorded to show that, at the beginning, and at least for fifty-four years, in the early church, the sisters were treated exactly like the brethren, and broke the bread and passed the cup at communion. The custom now in vogue, of having the sisters receive the emblems from the elder's hand, is therefore an innovation and not the mode of the early church."—*Brumbaugh's History, Page 543.*

The method by which the administrator presents the sacred emblems to each sister, has been called in question for more than fifty years and has not given general satisfaction. In 1857 the question was asked of General Conference why the sisters did not break the bread and pass the cup the same as the brethren, but no satisfactory answer was given. The sentiment, in favor of returning to the original mode, has been growing ever since, like the sentiment in favor of the single mode of feet-washing, until, in 1899, the matter was pressed upon General Conference, which appointed a committee to report an answer the next year. This committee recommended that the administrator should present the bread and cup to both brethren and sisters. The report of the committee was not adopted. In 1906 the question was again pressed upon General Conference and a new committee appointed.

There are certain facts which should be taken into account in deciding this question:

1. The present mode does not produce unity.

2. Passing the bread and cup to both brethren and sisters has also been rejected.

3. There can be no gospel reason why we should not return to the original mode, as practiced by our church, the same as we did in the mode of feet-washing, which brought about perfect unity and satisfaction.

4. The sisters, who seem to compose the greater portion of the brethren are in favor of it.

6. Those who say that some of our old veterans were opposed to the sisters breaking bread, should remember that some of these same veterans were opposed to the single mode of feet-washing, yet we adopted it.

7. Those who claim that the breaking of bread, and the passing of the cup are unimportant, that the virtue lies in the eating and drinking, can offer no objection to returning to the original mode.

8. If it is important that *all* the members wash feet; all eat supper alike, all take part in the salutation, all offer thanks for the bread and cup by following the leader and saying, "Amen," then it follows that each should break bread and pass the cup, so that the uniformity in practice may be complete.

9. Christ did not delegate his authority to wash the feet of all, as he himself did, neither did he empower any one person to pass the sacred emblems. We have no pope in the church to represent Christ, who delegated this power to the church *as a body*, and not to an individual successor. Matt. 18:18.

10. As the General Conference gave liberty to use the single mode of feet-washing in any congregation where all were agreed to do so, thereby bringing peace and unity, it has made a precedent, and can grant the same liberty in regard to sisters breaking bread.

Fruita, Colo.

THE CHURCH UNDER THE SYMBOL OF A WOMAN.

BY DANIEL HAYS.

IN the twelfth chapter of Revelation the church appears under the symbol of a woman, not as "coming up from the wilderness, leaning upon her beloved," but "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars." Here the church appears under the symbol of unity, light, purity, power and glory. She has *taken a stand*, high up, separate and distinct, with the moon,—the law of Moses,—under her feet, clothed with the sun,—the Gospel of Jesus Christ,—and upon her head a crown of twelve stars,—the crowning labors of the twelve apostles. She is a unit, standing alone, but in heaven, with all the elements of power and glory. She does not depend on borrowed light, she shines with an energy of her own. If the sun is glorious, the woman is more beautiful and glorious than the sun, with which she is clothed. Light is a divine energy, and shines from within out. Life, and light, and purity, are energies fixed, central, and eternal as God himself.

The position of the woman is wonderful, her vesture is glorious, and her crown is beautiful. She is a queen, and the bride of a King. Her movement has been upward, and her destiny is heaven. She first reached a position above the moon, next the sun, and is clothed in light, then the stars, and she plucks a crown from night's diadem. As the woman stands upon the moon, so the church stands upon the Law of Moses. As she is clothed with the sun, so the church

is clothed with the Gospel, a garment of spotless white, and shines with a luster of its own, and the crown of stars is also of light. The labors of the twelve apostles, in preaching the Gospel, establishing churches, and, by inspiration, delivering to them the New Testament Scriptures, to be preached among all nations, completes this wonderful picture.

But Satan presents the world with a counterfeit woman which is to be seen in the seventeenth chapter of Revelation. This woman John saw in the wilderness, and she is seated, or riding, upon a scarlet-colored beast, and goes where the beast carries her. The color of the beast shows his nature,—cruel, bloody! This woman is *decked* with gold and precious stones and pearls; *arrayed* in purple and scarlet, with a golden cup in her hand. This is Satan's way of making any one look beautiful.

But what is in that cup, and what name is that upon her forehead? The cup is full of abominations and filthiness of her fornication, and her name is, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS and abominations of the earth." These words reveal her true character. When God turns his glass upon this woman, and upon the beast which carries her, and we see through all this glitter of gold, and purple, and scarlet, and external decorations, then her true character appears. She is a lewd woman, a cruel woman, a mother of many daughters like herself. She is a drunken woman, made drunk with the blood of saints, and of the martyrs of Jesus. Because of her purple, and scarlet, and pearls, and gold, she is able to deceive the nations, whom she entices to drink of the golden cup in her hand, and the kings of the earth and its inhabitants have been made drunk with the wine of her fornication.

This woman John saw in the wilderness, and she stays there. If she makes any progess, it is still farther and deeper in sin. She takes life easy. She rides, and the scarlet-colored beast, with seven heads and *ten horns,* carries her. But this woman, with all her pomp and power, shall come to an end: "The *ten horns* which thou sawest upon the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Thus sin, in its course, carries with it the elements of its own destruction. The true woman has her course with the sun and her head among the stars, whereas the false woman shall fall under the power of the beast that carries her.

Who, then, would choose to decorate the body with the things that perish? Who would choose to fashion himself after the woman with the golden cup in her hand? Who is it that would ignore uniformity and simplicity in clothing? Look at the true woman, clothed in light. "To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." The woman clothed with the sun casts no shadow. She has nature's own adornment,—the outward an index to the life within.

Broadway, Va.

THE PRESIDENT'S SPECIAL MESSAGE TO BOTH HOUSES OF CONGRESS.

FROM CORRESPONDING EDITOR.

THE President's character, as a man, makes his character as an official. In other words, he is the same man, whether he sits by his own fireside or at the bar of the court; whether he stands between two plow handles or in the mayor's office; whether he sits on a mustang in the jungles of Africa, after wild game, or in the presidential chair of the nation. He is the same Theodore Roosevelt, with conviction like Paul, courage like Daniel, force like Peter, and love and pity like John,—a man among men,—his individuality standing out as he is compared with the great men of all generations. Not since the days of Lincoln has the President of our nation been graced with such decision of character and heroic deeds as are shown in the present administration.

If for no other reason, Mr. Roosevelt should be honored as President of our growing country for the interest he shows in the farmer and life in the country. Especially should our people hail the day, when the head of our government throws his tremendous influence in favor of country life; for not only does all temporal life have an inseparable connection with the soil, but our church life is built upon country life and thrives best among country people. I quote from the President's message as follows:

"Judging by thirty public hearings, to which farmers and farmers' wives from 40 States and Territories came, and from 120,000 answers to printed questions sent out by the department of agriculture, the commission (commission on country life) finds that the general level of country life is high, compared with any preceding time or with any other land. If it has, in recent years, slipped down in some places, it has risen in more places. Its progress has been general, if not uniform. . . . .

"The object of the commission on country life, therefore, is not to help the farmer raise better crops, but to call his attention to the opportunities for better business and better living on the farm. If country life is to become what it should be, and what I believe it ultimately will be,—one of the most dignified, desirable, and sought-after ways of earning a living,—the farmer must take advantage not only of the agricultural knowledge which is at his disposal, but of the methods which have raised, and continue to raise, the standards of living and intelligence in other callings. . . . .

"I desire only to take counsel with the farmers as fellow-citizens. It is not the problem of the farmers alone that I am discussing with them, but a problem which affects every city, as well as every farm, in the country. It is a problem which the working farmers will have to solve for themselves; but it is a problem which also affects, in only less degree, all the rest of us, and, therefore, if we can render any help toward its solution, it is not only our duty but our interest to do so. . . . .

"From all that has been done and learned, three great general and immediate needs of country life stand out:

"First, effective coöperation among farmers, to put them on a level with the organized interests with which they do business.

"Second, a new kind of schools in the country, which shall teach the children as much outdoors as indoors, and perhaps more, so that they will prepare for country life, and not, as at present, mainly for life in town.

"Third, better means of communication, including good roads and a parcels post, which the country people are everywhere, and rightly, unanimous in demanding.

"To these may well be added better sanitation; for easily preventable diseases hold several million country people in a slavery of continuous ill health. . . . .

"To improve our system of agriculture seems to be the most urgent of the tasks which lie before us. But it cannot, in my judgment, be effected by measures which touch only the material and technical side of the subject; the whole business and life of the farmer must also be taken into account. Such considerations led me to appoint the commission on country life. Our object should be to help develop, in the country community, the great ideals of the community life, as well as of personal character. One of the most important adjuncts to this end must be the country church, and I invite your attention to what the commission says of the country church and of the need of an extension of such work as that of the Young Men's Christian Association in country communities. . . . .

"In the development of character, the home should be more important than the school, or than society at large. When once the basic material needs have been met, high ideals may be quite independent of income; but they cannot be realized without adequate income to provide sufficient foundation; and where the community at large is not financially prosperous, it is impossible to develop a high average personal and community ideal. In short, the fundamental facts of human nature apply to men and women who live in the country, just as they apply to men and women who live in towns. Given a sufficient foundation of material well-being, the influence of the farmers' wives on their children becomes the factor of first importance in determining the attitude of the next generation toward farm life. The farmer should realize that the person who most needs consideration on the farm is his wife. I do not in the least mean that she should purchase ease at the expense of duty. Neither man nor woman is really happy or really useful save on the condition of doing his or her duty. If the woman shirks her duty as housewife, as home-keeper, as the mother whose prime function is to bear and rear a sufficient number of healthy children, then she is not entitled to our regard. But if she does her duty, she is more entitled to our regard, even, than the man who does his duty; and the man should show special consideration for her needs.

"I warn my countrymen that the great recent progress made in city-life is not a full measure of our civilization; for our civilization rests on the wholesomeness, the attractiveness, and the completeness, as well as the prosperity, of life in the country. The men and women on the farms stand for what is fundamentally best and most needed in our American life. Upon the development of country life rests ultimately our ability, by methods of farming requiring the highest intelligence, to continue to feed and clothe the hungry nations; to supply the city with fresh blood, clean bodies, and clear brains that can endure the strain of modern life; we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in time of peace."

Every citizen of our country should read the full text of the President's message and study it; for certainly, it should prove a great uplift to farming, as a calling, and life in the country. The counsel given is of fundamental importance in the matter of holding our boys and girls on the farm. If country life is so enhanced in the things that make life happy and prosperous, that it appeals to the young and rising generation, the question settles itself; and if the young men and young women, who are to be the fathers and mothers of the next generation, are kept on the farm, the future of the nation is assured.

The demands are for improved methods of farming that the returns will be better; the introduction of more and better machinery that labor will be easier, more pleasant and accomplish more; better stock, better blood, better care; better buildings, attractively arranged, with modern improvements; graded and high-school advantages in every community; better Sunday schools and stronger church service at every country church; more love in both home and church and better, purer lives, and higher character. Add to these the trolley car at the front door, and why isn't country life good?

H. C. E.

THE CHILD IN OUR PREACHING SERVICE.

BY E. F. SHERFY.

A WRITER, several months ago, advocated the theory of taking the children from our Sunday school into a separate room during our preaching services, and have some one, adapted to the work, lead them in a separate service, which should be especially suitable and adapted to the child-mind.

Such a plan would, in some cases, perhaps, solve the problem of holding the Sunday-school children for the church service. But in our one-roomed church-houses,—which, by the way, are in the majority,—such a plan is not practical. Moreover, we have very few among us who could take two or three dozen children, good and bad together, away from their parents, and make a success of teaching them, or preaching to them.

That something needs to be done in behalf of our children who are, in a measure, neglected in our preaching services, is quite evident. Conditions are such that many children, in the cities especially, have no use for our preaching services at all. The sermons are too "deep" for them; the prayers are too long; the songs are too slow, and the result, in many cases, is, that the children seldom remain after Sunday school to hear the preaching of God's Word.

This ought not to be, for, while the Sunday school is an important factor in the development of Christian character in the child, yet we must admit that the preaching of the Word, as ordained and commanded by God himself, is the highest type of Christian teaching,—a teaching which no child should be allowed to neglect.

The idea seems to prevail that we should not expect a minister to give sermons that will especially edify the children. It is claimed that if he is a minister of any depth of thought, the children cannot understand him. Fellow-ministers, did you ever stop to think that the greatest preacher,—the man who uttered the greatest and deepest truths the world has ever known,—clothed his thoughts in words so simple, and made clear his teachings with illustrations so commonplace, and yet so fitting, that even a child could understand him? I do not maintain that every sermon and every point in a sermon can, at all times and places, be put within the grasp of the child-mind, but I *do* maintain that some of us might preach more for the child, and none the less for the adult. All this without any loss of force or power.

Granting that the average Sunday-school child cannot fully understand the ordinary gospel sermon, would it not be worth while for the pastor to deliver a special children's sermon, say four times a year, at least? A ten-minute sermonette, preceding the reg-

ular services, accompanied by one or two children's songs, might also be very practical and result in much good, even where there is but one audience room. Marion Lawrance, the noted Sunday-school worker, makes a regular practice of this sermonette method. His children propose the text a Sunday in advance.

But, above all things, let us try to bring the children to the preaching of the Word. An intelligent child of ten summers is sometimes more capable of understanding a gospel sermon than many of our so-called good old Christians(?) who know more about houses and lands than about the Bible.

719 St. Paul Street, Kansas City, Kans.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 7.—Marriage. 1 Cor. 7.

THE oldest and most important institution in the world is the family. It is the foundation stone upon which all other institutions are built. The importance of the family to the church, society, and the nation cannot be overestimated. In the measure that the home is kept pure and strong, will the church, society, and the nation be pure and strong. Corrupt the home and they all are corrupted together. Once you tear out the foundation of a building, the whole structure comes tumbling down.

The foundation upon which the home is built is marriage. There is no more important theme in the realm of Christian ethics than marriage. Perhaps no subject is more neglected by ministers than this. Few young people, entering this sacred relationship, understand its significance. In fact, marriage has become a frivolous affair. The magazines and newspapers which come into our homes are filled with articles which lower the dignity of the marriage relation. This has become a serious menace to the morals of our land. Then public lecturers have become vitiated with this same virus.

It has come to the awful state where scarcely a lecturer can come before our boys and girls in the high school, at the most impressionable age, without, in some way, making marriage a subject of jesting. It is scarcely better in our colleges. But, finally, that which outdistances all, is the criminal practice of fathers and mothers who begin to tease their children about being in love with the boys and girls, in their tender years, before any such thoughts enter their pure minds. In this way their minds are corrupted from the beginning. Need we wonder that the divorce evil is increasing at such a fearful rate, blighting the morals of our land, when the children are under such pernicious influences from their tenderest years to maturity? It is bad enough that our magazine writers and lecturers have fallen to such an infinite depth, but that fathers and mothers should engage in this pernicious practice, is beyond temperate speech to utter. The least that we can say is, God pity the child which has been so unfortunate as to have such a father and mother! The following are offered as the principal teachings of the chapter on this subject:

I. Instructions Chiefly to the Married. Verses 1-24.

1. Monogamy. Verse 2. God's thought for the race is one wife for every man, and one husband for every woman. Any other view is not only unscriptural, but unnatural as well. For, unless the affections are perverted, they cannot be divided,—the conjugal love of the man focalizes in the woman, and that of the woman focalizes in the man. The law, set forth by Christ, when he said, "No man can serve two masters," obtains in the marriage relation. No man can really love two women, neither can any woman really love two men. Any longing, outside of the lawful companion, is not love, but *lust*. Besides, where there is a real union, in the case of both husband and wife, there is never a thought entertained as to another object upon which to lavish the affections, but all energy of life and thought is expended in the realization of the utmost pleasure that is possible from the object already possessed.

2. Mutual relationship of husband and wife. Verses 3 and 4. Where there is a real union in the marriage relation, there is a surrender of personality on the part of both husband and wife. There is likewise, a union of personality. Therefore, there is in the ideal marriage a surrender of the baser qualities and a uniting of the virtues of both parties, resulting in a oneness of personality which is better and nobler than either was alone, or, indeed, ever could be. Peter gives us a very graphic representation of the ideal husband and wife. 1 Peter 3:1-7. Since the instructions as to obedience to husbands are usually given to wives by ministers to-day, without consideration of what kind of husbands, I will reverse the teachings of the apostle, and set forth the ideal husband first.

(1) The ideal husband. 1 Peter 3:7. An ideal husband will show the following traits: (a) Reasonableness. "Husbands, dwell with them according to knowledge." Much of the joy of married life is marred by the unreasonableness of the husband. Reason, not appetite, should govern the treatment of the wife. A woman cannot respect a man who is unreasonable in his demands. In many cases this is the secret of domestic troubles. (b) Reverence. "Giving honor to the wife, as unto the weaker vessel." An intelligent perception of the mission of woman causes one to pay homage to her. Naturally the presence of virtuous women subdues the coarseness of men. A husband who realizes the complexity of the being of his wife, and the dignity of the sphere which God called her to fill, will invariably deal reasonably with her. (c) Conduct conformable to prayer, "That your prayers be not hindered." This suggests the idea that a man's conduct in the home may affect his prayers. Many men's prayers go no higher than their lips because of their tyranny in their homes. A man's home life is an index of his character. What he is there, he is everywhere. Many men are kind, polite, and obliging, away from home, but are cross, sullen, and mean, at home.

(2) The ideal wife. 1 Peter 3:1-6. An ideal wife will show the following characteristics: (a) Subject to her husband. Verse 1. God made man to be the head of the family. It is woman's business to be subject to her husband. The true woman will always be when her husband shows the characteristics before mentioned. It is natural for her to be subject to him, when man is what God intended him to be. Most people see only the duty and submission to the man by the woman, without consideration of what man should be. If we keep before us what kind of husbands we should be, then we can consistently teach submission to our wives. (b) Purity. Verse 2. "Chaste conversation." The wife must be pure in heart, thought, and action. No husband can love and reverence an impure woman. (c) Modesty. Verse 4. "Meek and quiet spirit." This does not mean submission occasioned by fear. There is nothing servile in meekness. One of the marked characteristics in Jesus was that of meekness, but he was no coward. Someone has defined meekness as being "self-suppression issuing in benevolent service." The quiet spirit is the opposite of loud and boisterous. Man cannot honor a loud woman. If a wife, then, would be reverenced by her husband she dare not display boisterous and masculine qualities.

3. No separation allowed. Divorce is forbidden. Verses 5-17. Marriage is for life. It is not *mainly* a civil institution. That it is a Divine arrangement is seen in the adaptability of sex. It dare not be put off at will. The party who is guilty in a separation and divorce, ought to be dealt with as a criminal. He or she ought to be ostracized from society; yes, more, ought to be imprisoned for life at hard work. The public conscience ought to be awakened along this line.

4. Be not anxious to change your position. Verses 18-24. Some in the church had the idea that, since being Christians, they should put off the marriage relation, thinking it sinful,—especially, where the one partner was not a believer. He tells them not to be anxious to change their estate. As they were called, so they should abide. He teaches that Christianity does not interfere with the natural relations in life, but sanctifies them.

II. Instructions Chiefly to the Unmarried. Verses 25-40.

1. Good for the present distress to remain single. Verses 25-27.

"The present distress" has reference to the persecution which was then being waged against the church. Those who were unmarried could escape from these bloody persecutors much easier than they could if they had families to care for. This instruction does not obtain now, for no such conditions exist. It should be the purpose of every man and woman to marry at the proper time,—save as the Spirit of God calls certain to work which makes the married life impracticable.

2. Marriage is not sinful. Verses 28-35. Some seemed to think it was sinful to marry. Paul assures them that there is no superior sanctity to the unmarried state, except that it freed one from many of the distractions in life, giving them freedom to engage in the service of the Lord. At the same time he warns them against thinking that marriage was everything in life, the same as he warns them against making business or pleasure, etc., one's chief object of attention. He insists that the Christian should sit loose to all earthly relationships and callings.

3. Advice to fathers as to their virgin daughters. Verses 36-38. The father had absolute control over the marriage of his daughter. When circumstances were favorable for the marriage of his daughter, he should feel free to give his consent, as it was not sinful. This is, no doubt, the plain meaning of these verses. We should guard against the vicious use which is sometimes made of this, to justify licentiousness.

4. The marriage contract is annulled by death. Verse 39. When one or the other of the parties dies, the living party is free from the marriage bond.

5. Marriage should only be in the Lord. Verse 39. Many times marriage is made on the basis of money and title, instead of that which is right and honorable. Successful marriages are made on the basis of a threefold affinity. Anything short of this must eventually result in disaster. There must be first, physical affinity. There is something in the very physical make-up of men and women that makes them attractive and complementary to each other. This is important. In addition to this there must be mental affinity. Sometimes there may be physical affinity, but mentally there may be no attraction. There should be no union, unless there is both physical and mental affinity. Among worldly people, marriages of this sort may be happy and successful. The third element which must enter, before there can be a true marriage, is that of spiritual affinity. The Lord only is pleased with marriages between his children. The Christian has no scriptural right to marry outside of the church. How can a believer be joined to an unbeliever? The physical and mental affinities may be all right, but if the spiritual is lacking, the union is not true, for there must be supreme love in every true marriage. If one party hates Jesus Christ, how can the Christian supremely love the one who hates the one that is loved best. Therefore the union of a believer with an unbeliever is not as it should be. Let it be remembered that every marriage of a Christian with one who is not, is a violation of the commandment of God.

North Manchester, Ind.

CONVERSION AS FOUND IN THE ACTS.

BY H. A. BRANDT.

THE apostolic church, as found in the Acts, was thoroughly alive. Accessions were the order of the day, therefore, from the conversion standpoint, this is an ideal book to study, and a careful summary of the conversion texts of the book cannot but prove fruitful.

There was scarcely a condition, or class of people, that the aggressive church of the early days did not meet or have to deal with. The Gospel was preached to Jews, Samaritans and Gentiles. It was preached to people mocking (2: 13), to the fanatical (7: 54), to the honest (10: 33), to the open-hearted (16: 14), and to all classes of men from the high priest (5: 27-32) and men in authority (8: 27) to beggars. To meet these varied conditions, many and potent agents were necessarily called into play. Strange as it may seem, God did not use such up-to-date methods as sensational sermons, socials, and sugar-coated doctrines to entice men into the service. Quite to the contrary, God depended on sound gospel sermons and the convicting power of the Holy Spirit, together with other powerful agencies (angels, visions and miracles) as the case might demand.

It is found that conversion in the Acts means something more than "Believe, only believe." A sample text is Acts 2: 38 where, in the midst of a sermon on Jesus Christ, the apostle Peter, through the power of the Holy Spirit, sends home the message with such directness that the men who, but a few weeks before, had cried out, "Crucify him, crucify him!" were pricked to the heart by the story of the suffering Savior. Under such preaching the very murderers of Christ are convicted and cry out, "Brethren, what shall we do?" Notice, Peter does not say, "Only believe," but demands, in no uncertain language, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit."

In spite of the indifference, fanaticism and persecution that had to be met in those days, the growth of the church was truly marvelous, and we know that those results were not due to men but to the power of God working through Spirit-directed men. Such phrases as, "They continued steadfastly in the apostles' teaching and fellowship" (2: 42), "A great company of the priests were obedient to the faith" (6: 47), and "The word of God grew and multiplied," are typical of expressions found throughout the Acts, and they point to the real source of the power of the apostolic church. In this book conversion is a work wrought by God and not by man alone. True, God uses man in the work of conversion, but he also stands ready to use any other agent at his command, to bring an honest soul to greater light. Conversion, in the Acts, is primarily a work of God, into which man enters as one of the chief agents. To get a correct view of what agents may enter into, or what the essentials of conversion are, we can do no better than to make a topical study of the subject as found in the Acts.

188 Hastings Street, Chicago, Ill.

WHY NOT HOLD FELLOWSHIP WITH SECRET ORGANIZATIONS?

BY ANDREW HUTCHISON.

1. Because Christians do not need them. Col. 2: 10 says, "And ye are complete in him (Christ) which is the head of all principality and power." Now, as Christ is the head of all power, and we are in him, it must be apparent to all, that we need nothing else, in the shape of a worldly organization. And then we have 1 Pet. 3: 22 saying, as he speaks of Christ, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." If the heavenly family are subject unto him, surely all on earth should also be in subjection. Paul, in speaking of the church, says, "There is one body and one Spirit, even as ye are called in one hope of your calling." Eph. 4: 4.

We can all see that a body without a head would be a failure, but the church has a head. Col. 1: 18, in speaking of Christ and the church, says, "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preëminence." Is it not a fact, that those who belong to secret or worldly organizations give the order the first place? Christ, or the church, comes in only as a secondary matter. The worldly order has the preëminence. One thing is sure,—the lodge cannot save us. Then, if we have to depend upon Christ for salvation, why cumber ourselves with any order outside of the church? These orders cannot help us when we have to leave the world.

2. If the organization is oath-bound, we cannot get into it, for Jesus says, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 33-37. James 5: 12 says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay, lest ye fall into condemnation." This looks as if oathtaking was dangerous.

3. Because they require us to separate such as God has united. Jesus, when speaking of the relation between husband and wife, says, "What therefore God hath joined together, let not man put asunder." Matt. 19: 6. When man goes into the lodge, where he dare not take his wife, they are separated. This is not the case in the church. Paul says, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." 1 Cor. 11: 11. But in the lodge the man is without the woman, and this is one of the strong reasons, why we think those orders are not in harmony with God.

Again, Gal. 3: 28 says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." And still more. Acts 5: 14 says, "And believers were the more added to the Lord, multitudes both of men and women." But were they all initiated into the body, or church, alike? Acts 8: 12 says, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." We can see no difference. This cannot be truthfully said of the lodges.

4. We do not unite with the secret orders, because they require us to unite such as God would separate. Jesus says to his disciples, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19. Here we see that God separates between the world and the church. Paul says, "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

Here we see that God requires a complete separation between his people and the unbelieving, so far as fellowship is concerned. It is claimed, however, that Jesus was a Freemason. Let us hear what he says about it: "If they say, Behold he is in the secret chamber; believe it not." Matt. 24: 26. Again he says, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18: 20.

So we see that Christ did not visit the secret chamber, nor speak in secret. His Gospel is for everybody. How would men feel toward God, if he would not allow any except females to enter heaven? I am very sure they would not feel very good. Then why exclude all females from *your* fellowship? We want our mothers, wives, sisters and daughters to enjoy the glory world with us. Luke 8: 17 says, "For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be made known and come abroad." And Eccl. 12: 14 says, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Our motto is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. This is safe.

ARE YOU ACTIVE?

BY ELLA CHRISTIAN BRIGHT.

Once, while riding along the road, one cold winter day, my attention was attracted to a little stream of water, flowing by the roadside, which, incidentally, taught me some beautiful lessons.

In the first place I was suprised that this stream was not frozen over with ice. I had, previous to this, seen larger streams entirely frozen over on even warmer days than this. But here this little stream went rippling along so gaily that it made one's heart glad to see it, when all else seemed so cold and dead. I could not help but wonder about it. When I noticed the activity of the stream, however, the problem was solved. Just as long as the stream kept up its rapid flow, so long ice did not impede its progress. Here, on the margin of the stream, hung the cold, stiff ice, but just as long as the stream continued its activity, so long the ice had no effect on it.

What a lesson to Christian professors! When there is loss of motion in the Christian life, what does it mean? Every time we fail to act, or to do the work that God wants us to do, we lose in motion, and become more and more chilled, until we become as cold and stiff, as ice. Then the church cannot use us; we are only a hindrance, as we help to freeze others with whom we come in contact.

Neglecting to pray, to read and meditate upon God's Word, to sing his praises, makes us careless and unconcerned in our Christian work. It will so chill us, that, finally, we are completely frozen. When we do all that is required at our hands, how it warms our hearts!

Let us, then, shoulder the work that God gives us to do, with willing, cheerful hands, and not sit back and do nothing because we are not able to do as much as Bro. A. or Sister B. Let us gladly do what we can, in carrying the Water of Life to perishing souls. We cannot, perhaps, do much, but God asks us to do only what we can.

What if all the little streams would refuse to run because they cannot carry as much water and do as much good as the larger streams? What would become of our large bodies of water? Think of the machinery run by the large streams of our land. They are only able to do this by the help of the smaller streams. Remember that God takes note of every tear we shed, every prayer we breathe, every penny we give for his cause, and that all this helps in the great work of the Kingdom.

West Milton, Ohio. R. D. 1.

DEATH OF ELDER HARVEY WEDDLE.

Eld. Harvey Weddle was born Nov. 30, 1841, in Floyd County, Va., and died Feb. 15, 1909, at his home in the bounds of Topeco congregation, Floyd County, Va., of pneumonia, having had five previous attacks of pneumonia during his life. His age was sixty-seven years, two months and fifteen days.

He was married to Margaret Harman Sept. 30, 1864. To this union five children were born, three of whom preceded him. He is survived by a wife, one son and an invalid daughter. The son is a deacon in the Topeco congregation.

Bro. Weddle was a man of large stature and prodigious strength, having worked very hard as a farmer, carpenter and stone mason. He joined the Church of the Brethren in the autumn of 1863, being a deserter from the Confederate army at this time. He was baptized by Eld. H. P. Hylton in the night, to prevent capture by the home guards. He was soon elected to the ministry, later advanced to the second degree, and later on ordained an elder. These dates are not known, because his records were destroyed when his residence was burned in 1897.

Bro. Weddle was elder in charge of the Topeco flock for about thirteen years and was a faithful shepherd, always ready to serve the church. He baptized about two hundred applicants. He was not a fluent speaker, but his actions spoke louder than his words. He was very conscientious, true to his convictions, generous with his means to the church and the poor, and a model father in Israel, whose loss will be deeply felt at Topeco.

L. M. Weddle.

Topeco, Va., March 8.

THE ROUND TABLE

THE DIDACTIC PSALMS.

BY PAUL MOHLER.

When we begin to pick out the didactic psalms, we find that we have about all of them on our hands; for every psalm, be it prayer or praise, meditation or prophecy, mourning or exultation, has its lesson for us. It is remarkable, the skill with which the Psalmist wings his messages, to sing them home to the hearts of the people.

We call the nineteenth a nature psalm, but look at it again, with what beautifully-turned phrases does it declare the glory of God, and his righteousness! Even nature is but one of the object lessons to teach us God.

Psalm twenty-three is almost purely didactic. It teaches, in beautiful figure, the all-providing and protecting goodness of God.

Psalm twenty-four brings us face to face with the fact that Jehovah is a mighty God, and righteous, that only the pure may come into his presence and that it is the height of glory to receive him.

Psalm thirty-two gives David's own experience under conviction of sin, to teach others the way to peace. His "mulishness" has abounded unto our profit in giving us this psalm.

A rather remarkable group of psalms is ninety to ninety-three. Ninety is calculated to take the conceit out of a man and bring him to God for guidance. Psalm ninety-one teaches him the absolute security of those who dwell in the secret place of the Most High. Psalm ninety-two teaches him to praise Jehovah. Psalm ninety-three is a mighty figure, striving and straining to show forth the exceeding greatness of the power of God. Is this arrangement accidental? Possibly, but not likely. At any rate, it is wonderful. Its logic is too deep for my expression. But look at those psalms! How true the reasoning is! And how faithfully the psalmist's spirit responds to his conclusions!

These are a few didactic psalms. I do not say they are the best; but no one can look into these alone without marveling at the deep spirituality, as well as the fine reasoning and beautiful expression of those wonderful singers of Israel, the psalmists.

Chicago, Ill.

LEST WE FORGET.

BY REBECCA BOWMAN.

It should be a matter of deep concern, upon the part of all, that so many of our children depart from the faith of the fathers and unite with other churches. We, naturally, do not expect others to come to us,—especially those who have been reared in faith different from ours,—but, surely, if our religion is worth anything to us, it is worth teaching to our children.

We know and are fully persuaded that we have better things for the hungry soul than a mere drifting with the popular current. For this reason teaching must be kept up in the home and in the public assembly. If everyone is left to interpret Bible tenets for himself alone, the church, which we all love, will quickly lose her identity. Many do not know how to search the Bible for strength, and the result is anything but the quiet, helpful life, so clearly defined by the Blessed Scriptures.

We want better methods, and, surely, we need them, but we also need men grounded in the Truth, to advocate its principles,—men who do not yield to the popular drift, but who, with sound judgment and unfeigned love for the Brethren, teach diligently the spiritual truths, in all patience.

Again, one soul is as precious in the sight of God as another, and while it is highly essential that we strive earnestly to bring lost souls to a saving knowledge of Christ Jesus, it is no less our privilege and duty to labor for, and help, others, as patiently as we can. Our brother in the faith, whose faltering feet hesitate and stumble, where we can walk with ease and gladness, surely needs our help.

He that has a greater knowledge should also live a life of larger love, for the Scriptures teach, "And to whomsoever much is given, of him shall much be required, and to whom they commit much, of him will they ask the more." Luke 12: 24.

Clearly, then, it rests with the strong to bring about an atmosphere of kindly consideration, working for the highest good of all. Without this our religion is but "sounding brass or a clanging cymbal."

Bridgewater, Va.

SOME PEOPLE'S WAY.

BY CHAS. A. MILLER.

Two men lived near each other, but they were enemies. One of them was stricken down with disease, and supposed he should have to die. He then called for his neighbor and desired a reconciliation, "for," said he, "I am about to die."

His neighbor was willing, and they asked each other's forgiveness. But before the neighbor left the room, the sick man looked up into his eyes and said, "Now, if I die, we separate as friends, but if I should live, I want you to understand that we remain as before."

This incident well shows some people's way of forgiving. Death is a sorrowful messenger to the unprepared. Dear reader, did you ever stop to think how the Lord deals with the unforgiving? Let him speak to you through Matt. 18: 21, 22, 35. Matt. 6: 15 tells us, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

It is impossible to pray acceptably to God, if we have aught against any. Mark 11: 25. The Savior, in teaching his disciples how to pray, tells them to ask the Father's forgiveness, as they would forgive another. Matt. 6: 12. Do we really expect the Lord to say, "I forgive you," and then continue to hold a grudge against us? That is the very thing many professed Christians pray for, perhaps unconsciously, ofttimes. How miserable must be the life which is burdened with an unforgiving spirit! May we be able to say, when we come to die, "I die in peace with God and man."

Westphalia, Kans.

A REMINISCENCE OF BRO. R. H. MILLER.

BY JASPER N. PERRY.

As I perused the Brethren Almanac for this year, my soul was greatly refreshed to see Bro. R. H. Miller's picture and also to read about him. I was personally acquainted with him. It also brings to mind the last time I heard him preach, which was at Middlefork, Ind., almost a quarter of a century ago, when he had for his subject: "Let brotherly love continue." Heb. 13: 1. "In order to experience this, there must be true conversion,—a complete reconciliation to God and his Word. Such a conversion," he said, "would not require the continual visiting of the deacon body among the membership, in order to retain unity of mind and heart, and there would not be so much fault-finding." I wonder if it might not be true that the few quarrels, which existed in our church then, were without justifiable foundation. The same fact is true, no doubt, concerning many troubles with which we have to contend today.

Dodge City, Kans.

MORE OF THE WHOLE TRUTH.

BY J. F. STEVENS.

I like the ring of the article, written by Bro. B. M. Booz, in Gospel Messenger of Feb. 6, "Teaching the Whole Truth." I think we have plenty of good, strong Brethren, that could arrange our Sunday-school lessons for us, and give us some strong, doctrinal lessons. Some of our young members are going astray, following after the world in many different ways. Some of our sisters are eagerly scanning the fashion plates for the latest styles, to see how to make their next dress. Some arrange their hair wholly unbecoming to Christians. Some are inconsistent in their everyday life. They go to shows, fairs, theatricals, etc. This comes from a lack of good, strong teaching. Six days of the week they are in contact with the world. Only a few hours, at most, are spent in the sanctuary on Sunday. Even then they have only a few bread-and-milk sermons and lessons. There ought to be, at least once a month, a good, strong doctrinal sermon, to build up the membership on our church principles.

Myrtle Point, Oregon.

MY FATHER'S BUSINESS.—Luke 2: 49.

BY J. H. MILLER.

Jesus, with his parents, had gone to Jerusalem to worship, but became separated from them. A mother's heart was touched with sympathy, and a search was made for the child Jesus. After searching for three days, the boy was found in the midst of the doctors, hearing them, and asking them questions. The mother of Jesus, with a sad heart, sought him, not knowing what had befallen him. Sinners must seek Jesus now, with a full purpose of heart,—seek him with true repentance. No doubt, Jesus after finishing his work, would have gone home to his mother. He could not be lost in Jerusalem, but man can easily be lost there. The boy Jesus was subject to his parents, but, at the same time, was more concerned about his Father's business.

Goshen, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, March 28, 1909.

DIFFICULT PROBLEMS SETTLED.

Rom. 14: 14-21.

I. Is It Right

1. To dance, play cards, go to theaters and fashionable parties; to use tobacco, and drink beer and other alcoholic drinks?
2. A piece of pictured cardboard "is nothing"; and in time of sickness and pain most persons would take whisky, if ordered by their physician.

II. We Should Never Give up Our Liberty

1. Of thought and action. Liberty does not prevent one from holding decided opinions; for we have liberty not to do, as well as to do. We have a right to abstain from cards, tobacco and drink for the sake of our influence over others.
2. It does not take away our liberty if we choose to give up something for the sake of our influence over others.

III. The Only Safe Way

1. Is for every one to see that his example does not influence a weaker one to go wrong; and having the choice between doing or not doing, drinking or abstaining, how can anyone choose drinking without sinning?
2. The worst thing anyone can do is to be a stumbling-block in the way of others.

Song.—"Yield Not to Temptation."

PRAYER MEETING

For Week Beginning March 28, 1909.

THE ONE THING NEEDFUL.

Luke 10: 38-42.

1. Mary at the Feet of Jesus.—Verse 39. Martha had "received him into her house," but Mary, in an earnest desire to know more of Christ's will, lost to all else, eagerly listens to every word that falls from his lips. It is truly a blessed experience to draw near to Christ! Lovingly he tells us: "Come unto me and I will give you rest. Learn of me, and ye shall find rest." Matt. 11: 28, 29.

2. Martha, the Busy Worker.—"Much serving." Verse 40. Martha, no doubt, appreciated the gracious words of Jesus, but she does not forget the practical things of life,—she would minister to the honored guest in a befitting manner. No service too strenuous, no outlay too great! Martha, surely, is a "doer of things,"—busy always! A lesson in activity! Eccl. 11: 6.

3. Martha, the Worrying Worker.—"Cumbered." Yes, like thousands of God's children today. Rest assured, all ye that fret and worry, whenever work for the Lord brings upon you needless anxiety and trouble, you have, somehow, got away from Christ's yoke. He says, "My yoke is easy and my burden is light." Absolute peace! John 14: 27.

4. Martha, the Complaining Worker.—"Lord, dost thou not care?" Oh, the foolishness of grumbling! Martha failed to realize that true consecration never finds loving service to be a burden. Service is meant to be a privilege. Too many of us regard it as a task, a duty! Eph. 6: 7, 8.

5. The Master's Gentle Rebuke.—"Martha, Martha, . . but one thing is needful." Loving, busy, impulsive Martha had yet to learn that, more than a "helping hand," she needed a "restful, Christ-confiding heart." Mary had chosen the good part which could not be taken from her. To each of us comes the blessed message: "Rest in the Lord! Cast your care upon him!" 1 Peter 5: 7; Psa. 37: 5; 55: 22.

HOME AND FAMILY

MAKE THE WORLD BRIGHTER.

Make the world a little brighter
You can do it if you try;
There are hours and days of sorrow
That unheeded pass you by.
Let your light so shine, dear brother,
Others passing on the way,
May behold the wondrous beauty
Of God's love, and perfect day.

For this life must tell of Heaven,
And the things that are to be,
Ere the soul has crossed the river
To the broad eternity.
So let sympathy and friendship
Wear a bright and smiling face,
Full of love, and hope, and courage,
And of God's celestial grace.

Make the world a little brighter!
Try and laugh when things go wrong;
Help to brighten some poor mourner
With a soul-inspiring song.
There are endless joys awaiting—
Sunshine, yes, for every cloud!
There is love, and warmth, and gladness,
Death alone, should wear the shroud.

—Adelbert Clark.

THE FAMILY FINANCES.

BY BERTHA M. NEHER.

One of the most lamentable features of married life in America today is the unfairness with which the family finances are managed in the majority of homes. There are hundreds, nay, thousands of homes in which this very question is a source of daily humiliation and unhappiness to the independent souls of women, who are made to feel that they are simply dependents upon the charity of their husbands,—and a strange sort of charity it often proves to be. Money is indeed a bone of contention in many homes that otherwise would be peaceable enough.

It is a sad fact,—but a fact nevertheless,—there are many hard-working women who, if unmarried, would be enjoying ample incomes, with much less labor than they now expend, but who, being married, if they even ask for a moiety of what is actually theirs, are made to feel as if they were beggars. If they *should* take it without asking, thus appropriating to themselves the privilege of downtrodden women from time immemorial, of going through their husband's pockets, they are then made to feel as if they were thieves. This is all *wrong*.

Marriage is an institution created by God, not that *man's* success and happiness alone might be assured, but that both *man* and *woman* might be made better and happier. And when each does his duty, this end is accomplished. But how often the union results in failure, can be attested by the records of the divorce court. And if these records were examined, we should find that a great many of the shattered homes and broken hearts could be traced direct to this question of family finances.

When a girl decides to marry, she generally loves and respects the man of her choice. She believes in him and trusts him, even to the extent of placing all her future happiness in his hands. Though she may have been earning an independent living, she willingly gives that up. Though she may have cherished ambitions for a name and career of her own, she gladly lays these aside and takes upon herself, in their stead, the duties and obligations of married life. She is willing to bear her share of the burdens it may bring to her, in order that her husband's feet may be set on the road to success. If she has inherited or saved money of her own, she generally turns it over to her husband, to be used for the common good, and then, if she is a true woman, she sets herself to labor and save expenses, and, in every way possible, seeks to make their united lives as happy as she can.

How many a good-looking and intelligent woman has burned up her beauty over the cooking stove, or washed it out over the washing-machine, has become faded and bent and worn-out and old, before her time, in the struggle to get a start during the earlier years of married life, expecting, by and by, to enjoy the fruits of her toil! And alas! how many of these same ones, in the end, have found their hopes blasted, and their expectations of happiness turned to gall and bitterness. Why? Because, instead of entering into partnership with their husbands, as they thought they were doing, they some day awake to the fact that it is no partnership into which they have entered, but, instead, it is a bondage in which toil and labor and responsibility have been their portion, and board and clothes their only pay.

A good woman is glad to work for the best interests of her family; she is willing to lay aside her own ambitions in order to promote the happiness of her husband; and sacrifices are not so hard for her to make as long as she is fairly treated. But love and honor and respect can scarcely survive the strain put upon them when the husband takes to himself the privilege of carrying all the funds saved by their united efforts, and deciding always just how much shall be spent and what it shall be spent for. A man who will do this,—and there are many of them,—is both stingy and selfish, as well as unjust. He spends what he pleases, and accounts to nobody. But when his wife wants any money, even if it be only two cents for a postage stamp, or a nickel to give to the aid society, she must ask him for it, tell what she is going to do with it and then, if her purpose does not meet with his approval she must do without it.

In one respect the woman on the farm has the advantage of her sister in town. She, at least, generally, gets the money for the butter and eggs, and even though she does have to spend it for groceries, she has the rather doubtful satisfaction of handling it. The woman in town must content herself with running up a bill, and the question, as to whether she gets praised for her economy or blamed for her extravagance, depends largely on the mood in which her husband happens to be when the bill is presented to him.

Is it any wonder that, under such circumstances, the woman becomes dissatisfied and unhappy and that the feelings she once felt for her husband die out of her heart? How long would pleasant relations exist between two business partners if one of them treated the other as a man often treats his wife in regard to money matters?

The close-fisted, miserly husband often seeks to justify himself by quoting such scriptures as "man is the head of the woman," and "wives, be in subjection," etc. But did you ever hear one of them quote Col. 3: 19, "Husbands, love your wives, and be not bitter against them"? Did you ever hear them quote Eph. 5: 28, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself"?

When man will look at the matter from that standpoint, the whole problem will solve itself, for when he is *worthy* of respect and love, he will receive it, and no one will be more ready and willing to accord him his headship than the woman whom he has married. But he will never receive the real heart devotion from his wife that he really wants, unless he treats her fairly in money matters. Not many women ask a great deal. Few would want an equal division of property, or of the income, but every one does want some sort of an arrangement by which she may use some money without asking for it or accounting for it. And why should she not do so? Is it not her right, since she has helped, to some extent at least, in earning it?

It is true in family life, as well as elsewhere that "the love of money is the root of evil," but the evil will be greatly obviated when the wife, as well as the husband, has the privilege of helping herself to the "family purse."

Milford, Ind.

WOMAN'S PRIVILEGE.

BY MRS. RUTH W. FOGELSONGER.

Not long ago a young married man—a student—was heard to remark that he would give a thousand dollars if he could learn to smoke. When asked the reason, he replied: "There are so few things in this world for men to enjoy anyway and it seems to me there would be much pleasure in smoking. But I've tried again and again, and it always makes me sick."

This young man is preparing himself to superintend schools and has a bright outlook before him. Yet, for a reason, he felt the need of something that he could not find. It often happens that the home life is such that the husband can find but little enjoyment in being about the house he hoped to call a home. The wife may be doing her duty, so far as she knows, in cooking, caring for the house and children. She may keep herself and little ones neat and clean, and may have a smiling face, filled with affection, for her companion, when he comes for his meals. All this is necessary, and yet there is something lacking which is required for a really happy home life.

One may go into many, many homes and find nothing on the walls but very cheap, meaningless prints or bright-colored calendars with no particular story to tell, or very often a story which we would rather the younger minds would not understand. Nothing is there to teach the children the beautiful in nature, or rather to show them what can be found out there among the trees and flowers along the tiny stream. Their little minds do not grow by being filled with pure tastes for beautiful things. And the husband longs for something to give life a fuller meaning, but just *what* that something is, he scarcely knows.

While our girls are being given a literary education, would it not be well to have them learn a few things which would beautify their future homes as well as their present homes with their parents? The cost of learning to use the brush in painting simple pictures is but a trifle, in comparison to the results obtained from it, in the way of pleasure and satisfaction. They could then make so many little things which would add beauty to their surroundings and bring untold happiness to those around them. Even though they should not be talented sufficiently in that direction, to be apt, they would be given ideas not otherwise gotten, and thus would know how to choose pretty pictures and other decorative pieces that have in them a meaning, —something that adds beauty to the character.

When one visits a home where he sees beautiful pictures and other decorations from the field of art, a feeling comes over him which tells him there is more in life than he really supposed. It is woman's privilege to learn of things which would beautify the home and thus increase happiness to herself and others. Perhaps, if the young man, referred to above, had had a companion who could bring more real beauties of this world,—the beauties which God has given us to enjoy, —into their home, he would not have expressed the desire he did. Woman's mission is a noble one and her privileges many. I make but a single suggestion.

Ann Arbor, Mich.

A righteous servant is of greater value in the Lord's account, than a wicked master.

SISTERS' AID SOCIETIES

MISSISSINEWA, INDIANA.

The first year of our aid society closed Dec. 18, 1908. During the twelve months forty-two meetings were held, with an average attendance of nine. The donations amounted to $27.39. We received $15.58 for work done. One box of clothing was sent to the Muncie Mission and one to the Indianapolis Mission. We gave $5 to our Poor Fund; $3 for fuel for a needy sister; $1 to St. Joseph Mission; $2.75 for a Bible for our church. We have a balance of $20.80 in the treasury.—Lenna Moomaw, Stockport, Ind., Feb. 23.

EGELAND, NORTH DAKOTA.

Sisters' aid society of the Egeland church met March 3 for reorganization. Sister Sarah Sharp was chosen president, and the writer secretary and treasurer. We make comforts, quilts, and various garments,—such as we can sell. We sent two sacks of clothing to Kansas City Mission, and one to St. Joseph Mission. Several comforts and other clothing were donated to the poor here at home. Our membership is small, still we are trying to do a little at least.—Ida Puterbaugh, Egeland, N. Dak., March 5.

SUGAR RIDGE, MICHIGAN.

Our sisters' aid society met Jan. 14 and reorganized, with Sister Sarah Mohler, president; Sister Etta Lair, vice-president; Sisters Lizzie Lair and Ella Cable, superintendents; Sister Gertrude Lair, secretary and treasurer. We held seven meetings in six months, with an average attendance of twenty. We spent most of our time in piecing quilts and comforters. We also did some sewing for others. We gave $10 towards some expenses on the church, and have $3.10 in the treasury.—Gertrude Lair, Sec., Custer, Mich., March 1.

THE GOSPEL MESSENGER

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Bro. J. M. Crouse, of Stuart, W. Va., is locating at Thomas, Okla.

Bro. S. E. Thompson has been located at Lincoln, Nebr., by the Mission Board of that State.

Our correspondent at Pleasant Valley, Tenn., reports seven recent accessions to the church.

The members at Dorrance, Kans., are planning to move their country churchhouse into the town.

The Brethren at Omaja, Cuba, expect to have their meetinghouse ready to dedicate inside of a few weeks.

As fruits of the revival held in Mt. Morris, by Bro. Wm. Lampin, thirty-two were added to the church.

Bro. W. I. Kintner, of Bellefontaine, Ohio, changes his address to Holton, Ripley County, Ind., R. D. 2.

Some revival services were held in the Accident church, W. Va., and five young people applied for membership.

Bro. J. L. Frantz, of Ohio, wishes to announce that his address has been changed from Bellefontaine to Degraff, R. D. 4.

Our new correspondent for the Spring Creek church, Pa., reports eight recently baptized and one restored to fellowship.

The members of the Bear Creek church, Ohio, are building a new church, and expect to have the house completed during the early summer.

Bro. S. C. Miller, of Chicago, called at the House last Monday and arranged for the printing of his chart on baptism. Of this chart we may say something later.

April 21 is the date announced for the district meeting of Middle Pennsylvania, to be held in the Everett church. The elders are instructed to meet the day before, at 1:30 P. M.

The Brethren in Northwestern Ohio are to hold their district meeting in the Poplar Ridge church, near Defiance, April 16. The missionary meeting will be held the day before.

The Brethren at Ashland, Oregon, enjoyed a feast of good things during their late series of meetings. The preaching was done by Bro. John G. Miller, and five were added to the church.

Bro. L. T. Holsinger did some very acceptable evangelistic work at the Brookville house, Wolf Creek congregation, Ohio, and five persons made the good confession and were baptized.

We are now bringing out another edition of the "Two Centuries of the Church of the Brethren." The book has sold well and there is still a steady demand for it. It is a book that will long remain a standard work among our people.

Bro. Geo. A. Dove, of Hotchkiss, Colo., thinks of changing his location, and would be pleased to correspond with any church desiring his services.

The General Mission Board is to meet at Elgin April 14. Much business awaits the attention of the Board and will be taken up at this meeting.

During evangelistic labors at Reading, Pa., five came out on the Lord's side, desiring to be added to the church, four of them by confession of faith and baptism, and one by being restored to fellowship.

The dedication of the High Line church, Nebr., is announced for March 28, the address for the occasion to be delivered by Bro. C. S. Garber. A series of meetings will follow the dedication services.

On his way home from Waterloo, Iowa, last Monday, Bro. S. N. McCann gave us a call. It afforded us great pleasure to spend an hour with him, talking over things pertaining to the church and her work.

Read the notice concerning Annual Meeting treasury and its needs, on last page of this issue. If your district is in arrears, you can greatly aid the work by having your district treasurer remit promptly. Committees that are doing work for the Brotherhood should not be compelled to wait for amounts due them, because of a depleted treasury.

Because the professor of a Quaker college in Indiana voted in favor of saloons, he has been asked to resign. The college professor, or preacher either, who throws his influence on the side of the saloon, should be removed from his office, whether he resigns or not. The time has come when no church member should be permitted to take his stand with the saloon element.

Bro. J. G. Royer was with us last Sunday and filled the pulpit at the morning services. His address was very much appreciated. He was on his way home from Daleville, Va., where he spent some very enjoyable seasons during his revival efforts in the Botetourt congregation. He has many encouraging things to say about the Brethren and their work in that part of the Brotherhood.

The district meeting for the First District of Virginia, to be held at the Troutville church, Botetourt County, is announced for April 16, beginning at 9 A. M. The elders are to meet at 4 P. M. the 14th. In the afternoon of this day an educational meeting will be held, and the day following the ministerial meeting convenes in the forenoon and the Sunday-school meeting in the afternoon. Program next week.

At the age of sixty-seven, Bro. Harvey Weddle, of Topeco congregation, Floyd County, Va., closed his earthly pilgrimage Feb. 15. He was baptized one night in the year 1863, and soon afterwards was called to the ministry. He served the church as an elder for a number of years, and proved to be a faithful and efficient shepherd. His labors were by no means in vain, for he is said to have baptized no less than 200 persons.

The Botetourt church, Va., publishes a neat and interesting Church Directory, containing a list of all the officials and the places where services are held. There are seventeen preachers, and in this directory each one is assigned his work for the year. The directory shows a very thorough organization for work in the Sunday school, in the mission fields, and in the cause of temperance. When every man knows his place and work, the church machinery runs smoother, and more can be accomplished.

The demand for the Gish Testament still continues, hence it became necessary to print another lot of No. 16, in limp leather binding. Price, 60 cents. Thousands of people all over the country are using this New Testament. It is just the thing to carry in the pocket. Then, the references, being placed at the close of each verse, are far more convenient than the old way of arranging them. For those who desire a pocket Testament, we recommend this in preference to any edition of the New Testament on the market.

Bro. D. Webster Kurtz, who has been at Berlin, Germany, for some months, may be addressed at Marburg, Germany, poste restante, until Aug. 1. He is planning to spend one month in Paris, and also a few weeks in England. While in Europe, we have arranged for him to visit Schwarzenau, and make a careful study of such old records as may be found, regarding the history of the place and the religious conditions as they existed two hundred years ago. He is also to give special attention to the present conditions and surroundings of the village, as well as the topography of the country. He is likely to give our readers some very interesting accounts of his trip and observations.

The Catholics are endeavoring to secure a good foothold in Palestine. There are now 400 priests and 300 nuns in the country already, living in forty-four convents. They claim 13,500 native converts. This means less than twenty converts for each worker. With 700 missionaries it would seem that they should show better results. The policy of the Catholics, however, when undertaking a mission, is to place an abundance of priests and nuns in the field, and in this way capture the territory, if possible. There are probably more Greeks and Armenians in Palestine than Roman Catholics. The Protestant force is not large, but it is likely to increase. It occurs to us that the Brethren ought to have a mission in Jerusalem.

We are planning to bring out another edition of the "Life and Sermons of Eld. James Quinter." The book has been out of print for a few years, but there are still calls for it, hence, if we can secure advance orders for 200 or 300 copies, at $1 each, the new edition will be printed. The work should prove helpful to thousands of our readers who know little of Bro. Quinter. In his day he was one of the most scholarly and devout men among us, and it will do the younger generation of members good to learn more of his life and experiences. His sermons will prove especially interesting. See special notice that is to appear in next issue. No money is required now, but do not fail to fill out the blank and mail it to us without delay.

The time will soon be here when a number of new Sunday schools will be organized, and it is important that good Sunday-school literature be procured. For our own people and our own Sunday schools there is nothing better than the supplies we are sending out from this House. The matter is not only good, but the teaching is in keeping with the doctrine we profess, and if we mean our Sunday schools to prove helpful to the church, we must teach the principles for which the church stands. Most of the popular Sunday-school literature, sent all over this country, either sets forth the wrong kind of doctrine or no doctrine at all. Such literature is against our plea for the whole Gospel, and, instead of helping to advance the cause for which we plead, it proves a hindrance. Those contemplating organizing schools this spring, should have us send them sample copies of our literature.

The time is here when the churches desire their spring love feasts announced, and we wish to suggest the importance of correspondents using great care in giving announcements as they should appear. Please do not mix up announcements with business matters. Do not have them on the same sheet of paper. Let all announcements appear on a separate sheet, something like this:

Indiana.

May 1, 6 P. M., Goshen, West Side.

To this let the writer invariably affix his name and address. When announcements come this way, very few mistakes will be made when placing them in type. Then make all figures so plain that they cannot be misunderstood. If your announcement does not appear as soon as you think it should, do not write us for an explanation, but simply repeat it. Our rule is to have an announcement appear among the standing notices from six to eight weeks before the date of the feast. So do not look for your announcement three or four months before the date of the meeting to which it refers.

PRESIDENT TAFT has a pew at the Unitarian church in Washington, where he worships. We are glad to have a President who goes to church regularly, though most Christian people in this country would feel a great deal better if the Chief Executive of the United States would identify himself with a church which recognizes the divinity of Jesus Christ.

MAKING MONEY FOR THE LORD.

NOT long since one of our ministers, who is a good business man, who has accumulated some property, and spent a few years in school in order to fit himself for the work of the ministry, said, he had money enough to answer the purpose of himself and wife the rest of their days, and from now on he proposed to work for the church without further compensation. He is still a strong man and the conclusion reached is a wise one.

Why may not others, in good circumstances, do the same thing? We do not censure a minister for providing well for old age, but why should a man, who is needed to preach the Gospel, continue making and hoarding up money that he does not now, and never will, have any use for? If the Lord has blessed him with an income sufficient to take good care of himself and his wife, all the days of their lives, why should not he, in turn, show his gratefulness by giving his time and talent to the interest of the church? It does not pay the Lord to bless ministers with an abundance of property if they do not propose to show some appreciation for the favors received.

But, if a minister has got so in the way of making money that he cannot stop, even though he has all he needs, let him go on with his money-making, honestly of course, and then turn the income over to the Lord's cause as fast as it comes to him. If he can make a few thousand each year, and does not need it, he should turn it all over to some good cause. If he has a talent for making money, and enjoys the business, he can make money for the Lord. Others use their talent preaching the Gospel, and it is just as reasonable that another, gifted along that line, should use his God-given talent for making money, to carry on the Lord's work.

We never could understand why a man may not use his financial talent, in making money, for his Master. Those who are qualified for the work are to use their talent in preaching the Gospel. Others, because they are blessed with a musical talent, sing for the Lord. We have others who can write with ability, and with their pen they serve the Master. In view of these facts, what is there in the way of men and women devoting their lives to making money for the Lord? There is nothing dishonorable about it, nor is it any harder work than preaching the Gospel.

Possibly a few of our ministers, who make money with ease, and preach with the greatest difficulty, are in the wrong business. They are better financiers than preachers. The Lord gave them a better talent for making money than for preaching, and since it is our imperative duty to improve our talent, why not improve the talent for money-making, and serve the Lord in this way? What we are here saying, in regard to some preachers making money for the Lord, may apply to the laity of the church as well. If the great Creator gave them a talent for making money, and they have all they need, let them use their talent for the Lord's glory and honor.

It would be a fine thing to have a few hundred successful business men making money for missionary work and charitable and educational enterprises. Those who wish to consecrate their lives and talents to serving the Lord, along the line here referred to, will find a field just as broad and just as inviting as the fields opening up to the ministry.

AN OLD ALMANAC.

WE spent a week at Long Beach, recently, and had our home with Bro. B. F. Masterson, pastor in charge of the church at that place. They have a new church building, a good congregation and a live Sunday school. Sister Susie Forney is giving her time to the missionary side of the work, and Bro. Snell is in the ministry. Good work is being done and a prosperous church is being built up.

While at Bro. Masterson's, he showed me a number of old books and pamphlets, of which he has quite a collection. Among the latter I found an Almanac bearing the following title: "The Brethren's Almanac for the United States, for the Year of Our Lord and Savior Jesus Christ. One Thousand Eight Hundred and Seventy-One. Published by H. R. Holsinger, Tyrone, Pa., 1871."

In the publisher's preface are found these words, "The publisher, believing that it is the duty of the Christian, not only to improve the opportunities presented, but even to seek after occasions for doing good, has resolved to publish an annual pamphlet, to be called the Brethren's Almanac, of which this is the first issue."

So far as the writer knows, this is the first Brethren Almanac published. Christopher Saur printed an Almanac in the German, soon after he opened his printing house in Germantown, and Brethren H. B. and J. B. Brumbaugh also printed an Almanac early in the seventies, but I am under the impression that the issue, referred to here, is the first. I have a full file of these publications at Mt. Morris, and cannot verify my impression at present.

The Almanac contains, besides the calendar, a number of short items, with articles under the following captions: "What the Brethren Preach," "Biographical Sketches of the Macks, Peter Becker and Christopher Saur," "Remarks upon Courts," "Anecdotes of Brethren and Bro. John Naas's Arrest," "Places and Dates of Annual Meetings," and the announcement for Annual Meeting of 1871 as follows: "The Annual Meeting for the present year is appointed to be held at the residence of Bro. John E. Merken, in the Little Swatara congregation, eight miles north of Meyerstown, a station on the Lebanon Valley Railroad." Think of holding an Annual Conference these days eight miles from a railroad station!

Then follows the ministerial list, containing about six hundred and forty names. Our Almanac for 1909 contains about twenty-eight hundred names. Very few men who were active in the ministry then are with us today. A careful study of the list shows that most of them have gone to their reward, and those who remain to this day are aged men, wearing the silver crown. Among those who still remain and are active in the work are two members of our editorial staff, —Brethren J. H. Moore and H. B. Brumbaugh.

On the last cover page of the Almanac is found an advertisement of the "*Christian Family Companion*, by H. R. Holsinger who is a member of the 'Church of the Brethren,' sometimes known by the name of 'German Baptists,' and vulgarly or maliciously called 'Dunkards.'"

So, thirty-eight years ago, the name, adopted by our Conference last year, was used in print, and little wonder, for that was our name from the first. It has been said that we do not have a right to the name "The Church of the Brethren." If the use of a church name for two centuries does not confirm our right to use it, it becomes a little hard to determine just what it does take, in point of time, to determine and confirm a right.

D. L. M.

THE TWO VIEWS.

IN this world there are two views or points from which men and women good and bad, see things and from which they make up their decisions and estimates of right and wrong. And the things to be seen are the results of the two forces that have been at work almost from the beginning of time,—the forces of right and wrong. Because we are so related to these forces that our lives are affected thereby, it is intended that we should see from both viewpoints, in order that we may rightly direct our own lives as well as be helpful to the lives of our fellow-men. Having ears, we are to hear; having eyes, we are to see. Hearing and seeing with unprejudiced minds, we are enabled to judge righteously, and estimate fairly and truly.

Men and women, as a rule, see what they are looking for, and they look after their own minds, desires and purposes. Traveling has always been an extremely interesting experience with us because, early in life, we learned to see things. We say we learned to see things, because to see well, fairly and profitably, we must *learn* to do so. Some may naturally possess this gift or power, while, for others, it must be acquired. Jesus Christ, while on the earth, in connection with all the other natural gifts, which he possessed, also had this one in a very marked degree. There was nothing in the world, from the smallest flower, up through all the varied creations, that seemingly escaped his notice. He saw fairly, he saw honestly and he saw righteously. He understood the conflicting forces that were in the world, understood them so that he was never deceived, as we, too often, are, in his estimation of them.

Those who do considerable traveling, especially tourists in foreign lands, show up the different views that men get of things in a very striking manner, when they write it out or give it in their conversational descriptions. In visiting the same places, towns and cities, they give their descriptions, widely differing from each other. One man may see so much wickedness at every turn, and in every nook and corner, that you are made to feel, that the place must be a regular Sodom, and yet he describes only what he really sees. Another person, in visiting the same city, sees so many things that are beautiful, lovely and good, that you are made to think of the place as being a most desirable city in which to live.

They both give a fair description of the city, as they see it, and yet their pictures of it are as different as if they had described two different cities. You may ask, "How can this be?" Very easy indeed. All that is necessary to an understanding is, to learn the character of the two men and to learn what they were looking for.

The one, as he enters the city, stops, perhaps, at a disreputable hotel. He is a stranger and employs a guide, who asks, "Now, where shall I take you? What shall I show you?" He answers, "Oh, well, show me some of the places of amusement, where the most of the people spend their evenings." Where, do you suppose, he would be taken? What would he see? It would be where the forces of wrong are congregated and are at work,—in the theaters, playhouses, saloons, gambling dens, houses of ill repute, and places of similar character, that predominate in all large cities. He sees only what is to be seen at such places. Let him write it out, let him tell what he saw, and what kind of a story would he give? It would not be hard to guess, were he to tell the truth.

The other party seeks a good and respectable hotel. He tells his guide that he would like to see the places of good repute, that are respectable, and patronized by the better class of people. Where would he be taken? The places would be in the same city, perhaps on some of the same streets, but of a different character. He would be shown the public libraries, the museums, art galleries, Y. M. C. A halls, and some of the churches and cathedrals. He would touch elbows with an entirely different class of people. He, too, writes out, or tells, what he saw. What would it be? The same as given by the other man? Certainly not. Their seeing was entirely different, their viewpoints were different,—the one saw the workings of the forces of evil, while the other recognized the results of the forces of good.

About a year ago, some of you will remember, that a certain publisher employed a lady for the express purpose of visiting a number of different churches in some of the larger cities, to see how strangers would be received, and how they would be treated, and then report her observations for publication. This she did, and we had the pleasure of reading what she had to say. Our conclusion was, that she found what she was looking for, and received the notice and consideration which she deserved. She had, seemingly, only one viewpoint from which she saw things. She evidently did not go to the churches, which she visited, for service and worship. She was not at all interested in the sermons preached. Her thoughts were on what kind of notice would be given her, and how much "palaver" she would receive from the leading members of the church while there. This is what she saw, and so she reported. She saw what was to be seen, as measured by her standard. So all of us are more or less disposed to do. Therefore, to report truly and fairly, requires careful thought and convictions of right, unprejudiced by personal inclinations.

To be partial in our estimate of others is one of the exceedingly easy things. Indeed it is very human, upon our part, to see the bad rather than the good in others.

Then, again, it is exceedingly hard for us to see our friend and brother in the light in which we see ourselves. Our inward look is much more charitable than is our outward look. But we seldom, if ever, notice this, because it is not our accustomed way of looking. It is really remarkable how very seldom we look at ourselves while criticising others. The rule is, that the more we find fault with, and criticise others, the fewer faults we find in ourselves; and the more we see in ourselves, the less we see in others.

Prior to our love feasts we have, what we are in the habit of calling, "examination services." This is a very special occasion because of the unusual character of it. The inference is, that it is about the only time, in our Christian experiences, that we indulge in such work, as the other part of our time is taken up with examining others. Now self-examination is a most excellent practice. The only trouble about it is, we don't work at it enough.

In all of these matters we need a keen and active conscience, enabling us to see ourselves as we really are. When we can get into the habit of doing this, we will be enabled to see others as *they* are, and judge them in the same light in which they judge themselves. For, remember, thou, O man, that with the same judgment with which thou judgest others, thou shalt also be judged. H. B. B.

THE PARIS FASHIONS.

Under the heading of "Evils of Fashion and Debt," one of our Elgin dailies recently said, editorially, "The silly Paris fashions have ruined thousands of American women. Unnecessary debt has wrecked homes without number. It is time for the women of this country to take a determined stand against both evils." That our fashions come from Paris is well known to all intelligent readers in this country. In that great center of wealth and wickedness there are well-organized trusts, strongly backed financially, that make a business of regulating the fashions for the civilized world. The fashions are changed every six months, and the styles for any given period are known to all the leading clothing firms a year or six months before a change is to take place. This is done so that clothing, to suit the style, can be made up long in advance.

This thing of planning for the fashions, from year to year, is so systematically worked out that all the leading manufactories and leading clothing establishments know just how to fall into line and keep the business going. Paris is the center, and around the place all the fashionable world revolves.

By means of fashion plates, fashion journals and newspaper reports, the styles are made known to the public, and in the same manner sentiment in favor of the latest styles is also worked up. The fashion plates and fashion journals are studied by more than 100,000,000 people, and today there are millions of men and women,—more women than men however,—who know a great deal more about the fashions, recommended by the fashion leaders of Paris, than they know about the Bible and the religion of Jesus Christ.

To keep up with the fashions, as regulated from Paris, costs more money than is required to pay all the military, liquor and educational expenses of Europe and America. These silly fashions have already ruined thousands upon thousands of women, and unless something can be done to get the people to see how they are being enslaved, millions upon millions will be affected. The great trusts, managing the fashion business, are growing enormously rich. They are heaping up great fortunes, and their wealth can be counted only by the millions of dollars. All of this is because they have, through their agents and the public press, succeeded in making millions upon millions of men and women their willing slaves. To pay their clothing bills, thousands upon thousands of people have been financially wrecked. The scheme is one of the most gigantic evils ever known to the world and, viewed from a financial standpoint, there is nothing to be compared with it.

Furthermore, these Paris fashions are proving the ruination of more than nine-tenths of the church of America and Europe. The church members are paying ten times as much money, to keep up with the fashions, as they are giving to keep up church expenses and for the spreading of the Gospel. Even our own congregations, from the Atlantic to the Pacific, are threatened by the same evil. Among us there are thousands of members who study the fashion plates and fashion journals, and not a few of them are adopting, as nearly as possible, the very latest styles in dress, in the wearing of the hair, in fitting up their homes, and in other ways. The tendency of all this is not only to ruin women physically, but the tendency is to wreck both men and women spiritually. What the Paris fashions have done for other churches, they can and will do for the Quakers, River Brethren, Mennonites and our people, unless the evil is most vigorously combated. There is no use of mincing words about it. We must either withstand the evil growing out of the Paris influence, or else it is going to remove the last vestige of New Testament simplicity remaining with us.

As a people we need to study the question of gospel simplicity more than we have ever studied it before. In many parts of the Brotherhood we have churches that have already gone too far astray. Instead of loving that which is plain, simple and sensible, we have been cultivating a taste for wealth, luxuries and display. Instead of studying how to adopt the "modest apparel," recommended by Paul, 1 Tim. 2: 9, there has been too much of a disposition to fall in with the "silly Paris fashions." We need to take up this question anew, and restudy it from the standpoint of simplicity, and see if we cannot conform our practices more fully to the New Testament idea of simplicity and good common sense.

FEET-WASHING AMONG THE BAPTISTS.

Eld. J. H. Garrison, the able editor of *The Christian Evangelist*, published at St. Louis, when a boy, lived near Springfield, Mo. When the war broke out, he entered the Union Army, and served until the war closed. He then spent three years in college, and while in college became a member of the Disciple church. His parents, however, had been members of the Baptist church. They both died in the early part of the war. Writing about his early experiences, he has this to say, regarding the Baptists as he knew them. We quote from one of his editorials, "The Editor's Easy Chair," in the issue of Feb. 18:

> The Baptists I knew in my boyhood were divided into two classes, known as the Missionary Baptists and the Anti-Missionary Baptists, the latter being strongly Calvinistic, while the former repudiated the doctrine of election and limited atonement. My parents were Missionary Baptists. My father's brother belonged to the other wing, sometimes called "Two Seeders," and, as a boy, I often heard them argue over predestination and limited atonement until a late hour in the night. It was a surprise to me to learn, on coming in contact with the Baptists in other parts of the country, that the lines of cleavage between them did not run in the same direction, but that even Missionary Baptists were Calvinistic in their faith. I was never a Calvinistic Baptist. Feet-washing was an ordinance practiced by the Baptists in my boyhood.

From this it would appear that when the Baptists knew no better than to take Christ at his Word, they really practiced feet-washing as an ordinance. We have also been informed that there was a time in the history and experiences of Alexander Campbell, when he, too, believed that the feet-washing, taught in John 13, was a religious rite to be observed by the church, but have never seen any clearly-defined evidence to that effect. It may turn up one of these days, just like the above evidence regarding the Baptists practicing feet-washing before the war. What was true among the Baptists in Southern Missouri, was probably equally true of them in many other parts of the South.

MAKING USE OF THE GOSPEL.

About fifty years ago a young preacher of talent, and well educated, was invited to hold a protracted meeting in a town where most of the men were known as infidels. There was no church in town and, of course, only a few church members. At first he thought it might be good to deliver a few addresses on the authenticity of the Scriptures, but finding himself lacking in material for such talks, he decided to open his New Testament, read portions of the Scriptures, and preach the Gospel as he understood it, just as if there were not an infidel in the place. The people listened and then became intensely interested. Before he left the town he had a body of forty members, and the backbone of infidelity was broken. While he did not preach the whole Gospel, he presented enough of it to give the people to understand that they were sinners and needed the saving power of heaven.

We need more of this kind of work in all of our cities and towns. We do not need, by learned argument, to prove that the Bible is the Word of God. The Gospel should be presented to the people and when they accept the truth and are converted, they will show by their manner of life that the Gospel is not only from heaven, but that it is the power of God unto salvation to all those that believe. A soldier, having a sword in his hand, is not asked to offer arguments to prove that the blade has a keen edge. The use of the blade, when in conflict with his enemies, will produce all the proof necessary. Just so with the Sword of the Spirit,—the Word of God. The proper use of it, in converting sinners from the error of their way, will supply all the evidence needed to show that God is back of the Written Word.

FEELING AND RELIGION.

It is possible for feelings to enter into our religious work more fully than necessary. When one does the right thing, it is proper to have a feeling that accords with the act, but when we know that a certain course is right, we should do what is right, whether we have the feeling or not. It is always safe to depend upon the Word of God, but it is not, as a rule, safe to depend wholly upon mere feelings. We may think that the Lord is talking to us through our feelings, and then we may be mistaken, but we should know that God is at all times talking to his children through his written Word. The man who takes this Word for his guide through life, may rest assured that he is on the road to life eternal, but the one who proposes to do as his feelings direct, may be no better off than the man who trusteth in his own heart. Solomon says that this man is a fool. Prov. 28: 26. A man, speaking of his experience in a meeting, said that, with a few exceptions, he felt the presence and help of God's Spirit, and then believed in the Divine Presence even when he did not feel it. This man occupied sensible ground. With him faith was ever present, and through faith he realized that the Lord was with him. We need to move up on this high ground, and then we will not so often be disturbed by doubts and fears. When we can once believe fully in God's promises, and rely on them, we are not going to be led astray by feelings.

USING THE LOCAL PRESS.

A number of the Brethren in different parts of the country make free use of the local press for the purpose of considering questions of public interest. They do not meddle with politics, but they have much to say about public improvements, education and the liquor traffic. Bro. Jas. A. Sell, of Hollidaysburg, Pa., is one of the number who knows how to employ his pen for the good of his community. Not long since his county judge called the attention of the county officials to the importance of enlarging the jail in order to accommodate the ever-increasing number of criminal prisoners. In an article for his local paper, Bro. Sell opposed the move, and among other things said:

> The taxpayers out this way do not take kindly to the proposed expenditure of $90,000 on the jail. Disguise it as we may, the license court is responsible for it. The whole affair is simply a disgrace to our civilization. In the minds of our best class of citizens it is disgusting, almost beyond endurance, for our counselors-at-law to try to make it appear that the purity-insulting, crime-breeding and tax-imposing business of selling liquor is necessary for the accommodation of the traveling public. Taxes are becoming burdensome, and, instead of increasing them, an effort should be made to lessen them. If present conditions must prevail, why not put the prisoners to work on our county farm?

MISSIONARY DEPARTMENT

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Better Days for the Ottoman Empire.

Not all progress in Turkey is outward reform. There is a spiritual awakening at many places that is encouraging. In one province of Asia Minor, with an average of only one Protestant to sixty-four Moslems, many of the people show a spirit of friendly inquiry as to the merits of Christianity. Groups of Moslems are studying the Bible, and this is bringing about very favorable conditions for the introduction of gospel principles. Through Bible distribution, mission schools and hospitals, and other efforts, the Truth is spreading and taking root. At many places men, women and children are confessing Christ and are showing their changed hearts in their faces and their lives. Turkey, as it looks now, seems to be a "field white unto harvest."

The Wide-Awake Church.

Have you ever thought of the fact that a church which is not missionary will soon cease to be a church? We must be up and doing, or our light will fail to shine, the Holy Spirit will fail to guide us, and the Cross will no longer be a living power in our lives. A church, cold to missions, may have religion, but it has no real gospel power. Missions are not a mere incident of the church's life; they belong to its essence. They are, in fact, the most essential part of its life. Should not every member of the Church of the Brethren be so fully interested in the missionary idea, and so filled with the missionary spirit, that the entire life would be influenced and molded by it? It may be, perhaps, optional whether you go and become a missionary on the field. You are not free, however, from the sacred obligation of doing ALL you can for the work of missions in whatever way the Lord gives you grace. That obligation rests upon every member, and unless each one lives up to it in full, the church, as a body, cannot live up to the full measure of its privileges.

The Heroism of Missionaries.

The world speaks of heroes and deeds of valor, but finds them on the gory field of battle and carnage. The missionary goes forth, unheralded and unsung, to the lonely wilderness, not counting his life dear unto himself, if only Christ is glorified by his arduous efforts to win the heathen from darkness and degradation. Look at the missionary annals of Africa! In the eighteenth century the Moravians lost their twelve missionaries on the West Coast. Heroes, all of them! The Wesleyans followed them, and lost sixty-three men in fifty years. The Basel Society, in the same time, lost twenty-nine men. The American Society has lost, since 1847, fifty-four out of ninety. The Central African Mission, of the London Missionary Society, was begun only twenty-six years ago, but they have already lost twenty-one of their workers. In the figures given above, nothing is said of women and children who were laid low by deadly fevers or hostile natives. Most astounding is the report of missionary workers in New Guinea. Since the mission was started, about thirty-four years ago, more than two hundred of the workers have died of fever, poison and massacre. And yet, volunteers had only to be asked for, to fill the serried ranks of those who had proved their right to a martyr's crown. Think of the heroes on the mission field, all ye who "live at ease in Zion"!

Christ's Teaching about Money.

It is startling indeed,—Jesus' teaching about money. It stands in such utter contrast to the commonly-accepted standards in the world and in the church that the contrast is sharp and startling. The Master treats the question largely in four passages: (1) "Lay not up for yourselves treasure upon the earth;" (2) the incident of the rich young ruler; (3) the story of the rich farmer; (4) the teaching of Luke 16, and especially verse 9. Christ evidently has reference to that part of our income, over and above our actual need. Speaking of this, it is really surprising to see how little is needed to supply man's absolute necessities. What is over and above this, Christ would have us wisely administer for the good of his cause, by means of three easily-understood rules: (1) "Don't treasure it up for the sake of hoarding it." If you do, your property is in danger and you are in danger. The most secure vault will not fully protect your property at all times. There is danger to yourself in allowing your heart to be wrapped up in your riches. The Master's solution is: "Don't store it up on earth, in the ordinary way." (2) "Use your surplus funds wisely." Be careful! Do not be thoughtless, careless or shiftless! Look out for decaying, destroying rust. (3) "Store your possessions by means of exchange." Be your own executor. Keep your money safe by giving it away, as a wise steward of the Lord. Invest your money in men, by winning them for the Master on the great mission fields of the world. In that way your possessions will never be lost, but live long after you have gone to your reward.

The Negro in Africa.

About one-fifth of the people in the Dark Continent are negroes. The popular idea is that the term "negro" applies to all the dark-skinned inhabitants of that continent, but such is not a fact. There are as many diversities in physical appearance, habits of life, and in mental and spiritual capabilities as among the white races of other continents. The black Semitic Arabs live in the valley of the Nile, in Abyssinia and in the North, but they resent very much to be classed with the negroes, claiming, as they do, to be sons of Shem, and that their religion dates from the time of David and Solomon. The Hamites dwell in Egypt, Algiers, Morocco, and in the oases of the Sahara. More than ten millions of the black races in Central and Southern Africa are in barbaric heathenism, while more than fifty millions of black and lighter races, in the north half of the continent, are in the grip of Mohammedanism, as have been their forefathers for thirteen centuries. How vast a field for missionary enterprise! A mighty work needs to be done. The native black man is described as being kind-hearted and faithful, learns easily either books or a trade, has good spiritual possibilities, and responds readily to the opportunities for improvement. Africa has the largest section of the human race in barbaric heathenism, as yet untouched by the Gospel. Who will help in bringing the light to these benighted millions?

Missionary Experiences in India.

Since the opening of the New Year we have new and many reasons for being encouraged in our work among the Bhils of the Rajpipla State, and those about Anklesvar. During January we spent most of the month among our people in the village of Taropa, and besides encouraging and building them up, we did some work among their neighbors. Altogether we had a good time and are glad to report four baptisms and the restoration of two dear souls to full fellowship. Since then others, from the same neighborhood, have applied for baptism and we shall attend to the matter as soon as possible. In our own village, also, there is to be a baptism before our love feast occurs, next Saturday evening. From Bro. Eby we hear that several bright young Bhils have been received into the church at Jhagadia. In the villages round about Anklesvar not less than a dozen Bhils have been baptized during the past month, and almost as many others are under instruction, with the understanding that they will be received as soon as they grasp the fundamentals of Christianity. So, altogether, the year 1909 promises to be a record-breaker (not counting the great ingathering of converts immediately after the famine), in gaining converts from this class of people.

While we rejoice in the fact of a large ingathering of converts, we must not forget that, after all, this is only the smallest part of our work. To induce a Bhil, a Hindoo, a Mohammedan, or even an American, to believe on Christ and receive baptism, may require but a few days or a few years, at the most, but to keep them in the faith, and to make them grow in the faith, and to develop them into a self-supporting and self-propagating church, requires more than a life effort, and until this is accomplished, the work of the missionary is incomplete. The Bhil, when he comes to the church, comes with all the credulity peculiar to his race. His mind is untutored and unstable. He has social and financial disabilities, which require the strongest faith and courage to overcome. To him is put the supreme test of the Christian, that he seek first the kingdom of God and his righteousness, and believe that God, according to his promise, will supply him with all things necessary for his good. That some are even courageous enough to accept the Truth against so many odds, ought forever to silence those who scoff at missions and who attribute the great majority of conversions to sinister motives.

For instance, on a recent visit at Bro. Brubaker's in Dahanu Taluka, we found the people very susceptible to Christian teaching, but we found their social and financial conditions worse even, than among the Bhils. During the recent famines the poor people of this district gave all their land to the money-lenders for a bit of food, and since then they are at their mercy. It is estimated that about nine-tenths of the land of this taluka is owned by the money-lenders, and rented out to these poor people, and thus the rich grow richer, and the poor poorer. Every appeal we can make to these people is answered with the hopeless question of how they are to make a livelihood after gaining the displeasure of their landlords, because of their acceptance of Christianity. To us, who are on the field, the question resolves itself into whether we shall be compelled to give up this field as a hopeless case, or whether we will provide some way for enabling these people to make a livelihood, independent of the landlord. Your missionaries on the field are in earnest about this matter and if it be presented before the church, from time to time, throughout the year, we pray that no true Christian man or woman will fail to give it his serious consideration.

It is with a mingling of regret and of fond anticipation that we feel the time for our departure from India stealing upon us. The Lord willing we will sail from Bombay March 15, and, according to scheduled time, one month's sailing will see us in New York. In our absence from our station, Bro. Adam Ebey's are taking our place, and we bespeak for them one of the happiest but busiest years of their missionary experience. We, who will be absent, anticipate a similar experience in meeting friends, relatives and brethren in the home land. To the Christian there is work and joy wherever duty calls, be it in India or America, or in any place on the globe. To be of service, and to be happy, everywhere and at all times, is the greatest end of life. The Lord help us all to attain to it! D. J. Lichty.

Umalla, India, Feb. 11.

The Church Must Decide.

Recently we discussed the question as to who should decide whether one, who had ceased to be in faith with the church, was to be held as a member until he wished to cease to be one. Some think he should be; but, fortunately for the best interests of the church, the majority do not think a man who teaches and practices contrary to the principles of the church can be allowed to call himself a member when he really is not one, when he is no longer a part of the body.

The church has made its conditions of membership, and wisely so. To do otherwise would mean destruction, as has been shown in a good many instances. The church was organized for certain purposes; and at the beginning and all through its history only those were received into fellowship who professed to be in sympathy with those purposes. We do not know of many who have questioned the wisdom of such a course. No body can remain true to itself and admit to full fellowship those who will not accept and obey what has been decided upon by the body.

Believing that the church has the right to say who shall be admitted, we cannot consistently maintain that it has no right to cast out those who are on the inside if they prove untrue. Membership is voluntary; no one becomes a member except by his own free will, having the conditions explained to him beforehand. He accepts them before God and men before being received. It would hardly be reasonable to suppose that the church has no way to protect itself against the evil which may appear within it.

The church does not compel men and women to unite with it. Yet the church is in duty bound to seek to induce all persons to come to Christ by publicly professing him and uniting with his followers. That is the work marked out for it by the Head of the Christian body. Likewise, when persons have once become members, the whole body is in duty bound to seek to hold them in every lawful way. Separation from the body is a very serious matter. To lose a member of the physical body is lamentable; but sometimes it is a question of sacrificing a member—an eye, a hand, a foot—or letting the whole body perish. This is true in the church as well; and when a situation like this exists there should not be too long a delay before the diseased member is severed from the body and kept from poisoning the whole.

The whole is greater than any part, and it would not seem to be the right thing at all if the part—a very small part—made rules for the whole; and that would be just the situation if it were a generally accepted rule among us for the individual to say when his severance from the body should take place, No; such a rule would be detrimental to the whole, and even to the one advocating it; for soon chaos would reign in the body and it would lose everything by which it had been known.

Look at it in any way we will, the welfare of the whole is of more importance than the welfare of a part. And when questions affecting the very life of the church are to be answered, only the church has a right to answer them; it not only has the right but is in duty bound to answer them in the fear of God. We do not believe in congregationalism, much less in individualism. There is only one way to be united and strong, and that is to be faithful in all things. Let us not seek to set up our will against the will of the church, let us not be overconfident in our own knowledge and wisdom; but let us serve in faith and love and humbleness of mind. G. M.

Among the Chinese Orphans.

The most conspicuous objects one sees, as he enters this valley, are the spires of the cathedral in this city. They tower far above any other building. The cathedral is magnificent and the compounds are very extensive. There are three hundred orphan girls taken care of here, at present. All the outcast girls and all the girl babies that are not wanted in the home, are brought here. These are trained to be wives for their native converts. The Catholics have worked here for two hundred years and have quite an extensive work.

We visited the institution, the other day, and the sisters very kindly showed us the children at work. In the first room were many girls from nine to twelve years of age, weaving lace of linen or silk thread. Needles were placed in a cushion according to the pattern, and the thread was woven around these needles. The lace is exquisitely beautiful and the designs are so varied. Look-

ing at their dirty, chapped hands, we wonder how the lace can be kept so beautiful, but they never touch the thread, for it is wound on one end of a stick while they take hold of the other end. Who but Chinese children could work patiently, day after day, on such tedious work? But thus they make the work self-supporting. Some of the lace is exported and sells readily.

Most of the rooms are long and narrow. Along each side the brick kangs are built, leaving a three or four foot space through the center of the rooms. Fires are built under the kangs, keeping the rooms warm. Here the girls sit in great long rows, across both sides of the rooms. Here, sitting on their stoves, they work, and live, and sleep. Their beds are rolled up and placed on one end of the kang. When night comes, all they do is to unroll the bed and lie down. This is the usual life of a woman in China.

In one room each girl was making herself an under garment of some cotton goods; in another they were weaving hair nets. This work was very beautifully accomplished, indeed.

In the room of the oldest girls they were all making their wedding garments, for they all expect to be married this year, and are very happy over the prospect. But we fail to see where the happiness comes in. When they are fifteen or sixteen, some one of their converts whom the priest can recommend as a husband, comes and asks for a wife. They show him one. He examines her hands and feet and her general features, and sees if she is fat enough. If the first one does not suit him, he continues till he finds one that suits him. Then he buys her just like he would an animal. All this time the girl is not supposed to see him, for she has her arm over her eyes, crying for joy. He usually marries her the next day.

Dear girls in America, just for five minutes try to imagine yourselves in these girls' places. Then you will thank God a dozen times a day that he gave you a Christian mother in America, rather than a heathen mother in China. Why has God blessed us so much beyond the majority of our sisters? Has he not entrusted these blessings to us that we may pass them on and make the world brighter?

In another room were the dear little girls three or four years old. They were as jolly and happy as any children. All they seemed to have to do was to sit on the kang and play, and learn to say their prayers.

Still another room was occupied with blind girls. Such a sad sight. Some were winding cotton from the skein ever so slowly. One girl had her feet frozen off; others were covered with scrofula. The poor things were at least in a comfortable place now and that was about as much as could be done for them.

Another room was occupied with old women and tiny babies. Such queer little babies, dressed just like all the rest in only pants and jackets. You would take them all to be boys. That is the way all the poorer women dress. In this room is also a large, strong girl, who has lost her mind; if she ever had any. She is harmless, but still she is so funny that she keeps them all laughing. Her father was going to kill her, for she was of no use to him, but the missionaries found it out and brought her here.

In the storeroom are hundreds of bushels of millet, placed in great bins, made of straw matting. Dried peas are stored this way also. Here are also very many gallons of pickled vegetables, cured much the same as we cure sauerkraut. Millet is the staple food here, the same as rice is farther south.

Next we came to the kitchen, where the food is cooked for the three hundred girls. You must not look for dainties, for such children are glad to be kept from hunger. The stove here is a great furnace, which reaches nearly across the long kitchen. A number of large iron kettles, holding two or three bushels of food apiece, are fitted into the large holes of the furnace. Here the food was boiling rapidly over a roaring fire. Each girl has her turn at cooking, here, before she leaves the institution. All looked well fed, contented and happy.

Emma Horning.

Tai-Yuen-Fu, Shansi, China.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley church met in council March 6. All business was disposed of very pleasantly. It was decided to hold a series of meeting and love feast sometime this spring. March 7 we had 126 present in the Sunday school. Sister Etta Haines has thirty little ones on the cradle roll; seventy-five have been reported as belonging to the home department. Feb. 28 Bro. H. F. Maust gave a very instructive talk on the home department work of the Sunday school. March 7 Eld. D. C. Campbell addressed the congregation from the text, "As cold water to a thirsty soul so is good news from a far country." In the evening he gave one of his Bible Land talks. Bro. Maust occupied the pulpit in Dorris.—Mrs. E. M. Wolfe, Macdoel, Cal., March 8.

Imperial Valley Mission.—Recently we conducted a two weeks' series of meetings in the Alamo schoolhouse, seven and one-half miles from Holtville, and fifteen miles from El Centro. This is where Bro. W. F. Gillett and family are located. We feel that the Brethren's preaching has made a favorable impression on the people of that community. Now we are holding regular services there every two weeks, both morning and evening. Two more members have just located there, and one or two more families of Brethren are expected to come next fall. Brethren C. E. Gillett of Northern California, and Chas. Nininger, of Oregon, have been visiting among us. The work, here at El Centro, is still moving on. We hope, in the near future, to have a churchhouse of our own. Eld. Jacob Witmore is wintering here, and his assistance in the pulpit is appreciated. There is room for more consecrated Brethren, in this great Imperial Valley.—W. M. Platt, El Centro, Cal., March 10.

Reedley.—The joint Sunday-school and Christian Workers' meeting of the Raisin, Oak Grove and Reedley churches was held at Reedley Feb. 27 and 28. Bro. D. R. Hoisinger, of Laton, acted as moderator. The topics were all well discussed and much interest was manifested throughout the meeting. Bro. E. C. Overholtzer, our district secretary, of the Sunday schools and Christian Workers, gave us a short talk on Sunday afternoon, using as his subject, "The Child." The meetings were well attended, both by our people and outsiders, and all found much that was helpful and inspiring.—Edith Troyer, Reedley, Cal., March 5.

CANADA.

Fairview church met in members' meeting March 6, Eld. James Harp presiding. Christian Workers' officers were elected for the next six months, with Bro. J. Y. Sollenberger president. Our Sunday school, Christian Workers' meeting and services were kept up throughout the winter with good interest, considering the cold weather. Eld. Abram Buck, of this place, who is visiting his son at Ireton, Iowa, is at the point of death.—Agnes D. Stauffer, Tyvan, Sask., Can., March 9.

COLORADO.

First Grand Valley.—Bro. E. M. Cobb was with us over Sunday, March 7, and gave us three splendid sermons. Sunday evening the Christian Workers gave an interesting missionary program, after which a collection of $5.67 was taken for the Denver Mission.—Pearl Coffman Heiny, Grand Junction, Colo., March 9.

Hotchkiss.—Bro. N. F. Brubaker, of Fruita, Colo., stopped on his return from the Texas mission field, and gave us two very good sermons. The attendance at both services was good, though the roads were quite muddy. Bro. W. R. Dove, who has been quite sick for over two months, received the anointing the 5th, by Eld. N. F. Brubaker and the writer, and is now feeling much improved. The writer is thinking of changing location, and would be glad to correspond with those who may desire his services.—Geo. A. Dove, Hotchkiss, Colo., March 8.

CUBA.

Omaja.—We have lost several members lately by their returning north. Among them were Bro. G. W. Snell and family. They had been here for nearly three years. We still have a good Sunday school, and preaching services and Christian Workers' meeting are well attended. We expect to have our church completed and dedicated in a few weeks. We urge those who made us promises of help to make them good now. Is there not somewhere in the Brotherhood someone who will come as a missionary?—Grant Mahan, Omaja, Cuba, March 9.

ILLINOIS.

Big Creek church met in council March 6, with Eld. D. J. Blickenstaff presiding. All business was disposed of pleasantly. Two members were received by letter and one letter of membership was granted.—Dow A. Ridgley, Parkersburg, Ill., March 8.

Liberty church met in council March 6, our elder, J. W. Harshbarger, presiding. Several letters were granted. All business passed off in a pleasant manner. We reorganized our Sunday school by reelecting the same officers. The writer was chosen superintendent. Bro. Harshbarger was with us over Sunday, and gave us two inspiring and instructive sermons. We were very glad to have him with us again, as we have not had services for three months. The Sunday school has been in session all winter, but, owing to bad weather, the attendance has not been large. We are, as yet, without a minister, but hope we can have one with us in the near future.—Lillian Walker, Liberty, Ill., March 8.

Mt. Morris.—Thursday, March 4, closed a very successful series of sermons, delivered each evening, for more than three weeks, by Bro. Wm. Lampin. He was accompanied by his wife. There were thirty-two accessions to the church. Bro. Lampin exercised much earnestness and forcefulness in discussing his various interesting themes.—Chas. V. Taylor, Mt. Morris, Ill., March 9.

Polo.—In our council today we decided to secure Bro. Isaac Frantz to help us in evangelistic services in September; also to accept an offer of Mr. A. Forder, to give us two lectures on missionary work among the Arabs, Ishmaelites and Moabites, in May. We have appointed our love feast for May 23, at 6:30 P. M. Bro. John Heckman will represent us at the Annual Meeting. Sister Jane Stauffer is president of Christian Workers' meeting. Sister Minnie Gilberts reported $24.29 collected for world-wide missions. Our elder then gave us an excellent admonition in regard to nonconformity.—Emma Spickler, Polo, Ill., March 11.

Rock Creek church met in council March 6. Our elder not being present, Bro. W. H. Grater had charge of the meeting. Sister Rebecca Gerdes was elected clerk; Bro. J. S. Longanecker, trustee; Bro. W. H. Grater, treasurer. Our Sunday school was reorganized with Bro. J. W. Miller as superintendent. Our love feast will be held June 6, at 6 P. M.—Bertha M. Grater, Morrison, Ill., March 12.

INDIANA.

Arcadia church held council March 6, with Bro. Elias Smeltzer presiding. All business was disposed of pleasantly. We decided to hold a series of meetings prior to our communion, which will be held May 22, beginning at 4 P. M. Since our last report we have added the cradle roll to our Sunday school, with Sister Ethel Martin, superintendent. At this writing eleven are enrolled. Our Sunday school is progressing nicely.—Mary Martin, Box 301, Arcadia, Ind., March 8.

Bachelor Run church held her council March 4, at the country house. Business was transacted in a Christian spirit. One letter was granted and one was received by letter. Bro. Richard Callain resigned his office as treasurer, in which he had served for about twenty years. Bro. David Eikenberry was elected to take his place. Bro. O. Clingenpeel resigned as clerk, and Bro. William Eikenberry was elected. Bro. Charley Sisk was elected as Sunday-school superintendent. Eld. Benjamin Gray was elected as delegate to Annual Meeting. Our spring love feast was appointed for May 22.—Mattie Welty, Flora, Ind., March 8.

Bethel Center.—Today we met in council. Our elder, J. M. Miller, not being able to be present, Bro. J. C. Rogers had charge of the meeting. All business was transacted, we trust, to the glory of God. We decided to have a communion sometime in the early fall.—Annie Rogers, R. D. 24, Matthews, Ind., March 13.

Camden church met in council March 6, with our elder, Bro. D. M. Byerly, presiding. Five letters of membership were granted. Bro. D. A. Hummer was chosen delegate to Annual Meeting. Brethren Will Wingert and Harry Simpson were elected church trustees for two years. We decided to hold a series of meetings sometime this spring. On account of a funeral we did not have Sunday school or preaching on Sunday morning. In the evening Bro. Byerly preached for us. Our Sunday school is progressing nicely.—Eva L. Hummer, R. D. 1, Portland, Ind., March 8.

Clear Creek church met in quarterly council March 6, with our elder, Dorsey Hodgden, presiding. While ample time was given for the discussion of all questions that came before the meeting, much business was transacted. Seven letters of membership were called for. Our love feast will be held May 22, beginning at 5 P. M.—J. H. Neff, Huntington, Ind., March 8.

Four Mile.—We met in council Saturday and decided to have a love feast May 1, at 5 P. M. Our fall communion will be held Oct. 2, at the White Water house, beginning at 10:30 A. M.—Ethel Brower, Kitchel, Ind., March 8.

Indianapolis church has been greatly strengthened by a two weeks' revival meeting at this place, conducted by Bro. I. C. Snavely, of Michigan. Sister Effie Tuttle, of Huntington, led the singing for us. Bro. Snavely leaves the membership here strong in the faith and in love with each other. There is a great work to be done in this city, and we feel that the meetings closed too soon. Two were received by baptism the last evening of the meetings. Others are near the kingdom. We would be glad to have Brethren, passing through the city, stop and visit our services. Our Sunday school is moving along nicely, with Bro. S. A. Hylton as superintendent. We earnestly desire the prayers of all of God's people, that the work here may not be in vain.—Bertha Hahn, Corner Tibbs and Vermont Streets, Indianapolis, Ind., March 8.

Landessville church met in council March 4, with Bro. H. B. Wike presiding. Not much business came before the meeting. Sunday, March 7, Bro. Daniel Shideler preached an excellent sermon. In the afternoon our members met at the home of Bro. Jacob Kitch, where we held a short service with Sister Kitch, at which time she received the anointing. Our elder filled the regular appointment on Sunday evening. Bro. Geiger, of Carrington, N. Dak., was with us at both services.—Mary C. Baker, Landess, Ind., March 8.

Middletown.—We had meeting at the Middletown church today. Bro. Henry Fadely broke the Bread of Life to us. Bro. Roof, of Anderson, preached for us two weeks ago, and Bro. Aldredge preached at the church, east of town, last Sunday.—Florida J. E. Green, Middletown, Ind., March 7.

Portland.—March 6 we held our regular council. Elders D. B. Garber and Geo. Swihart, members of the Mission Board, were present and took charge of the work. Four members were received into the church by letter. Bro. Garber, who had charge of the work here a few years ago, was very much gratified at the progress we have made in every way. This church has always been very much alive, but since Bro. Hatcher and family have come to us, the work has taken on new life. The preaching services are regular, and the congregations are increasing very perceptibly, as also is the Sunday school. We expect to organize a Christian Workers' meeting. Our aid society is doing splendid work. Bro. Swihart preached for us Saturday evening and Bro. Daniel Byerly gave us a good sermon Sunday morning. The visit of these brethren and their encouragement were greatly appreciated. We feel that there is a bright future for the little church at Portland.—Mary Garber, Box 98, R. D., Portland, Ind., March 9.

Salamonie church met in council March 6, at the Lancaster house. Our elder, Bro. Aaron Moss, presided. Three letters of membership were granted. One dear soul has been received into the church by baptism since our last report. Bro. William M. Ulrich was elected as delegate to Annual Meeting. Sister Anna Ulrich was elected as Sunday-school superintendent at the Lancaster house. We decided to hold our love feast May 1, at the Loon Creek house, beginning at 6 P. M.—Millie Wike, R. D. 6, Huntington, Ind., March 8.

Solomons Creek church met in council March 6, Bro. James Neff presiding. Eld. W. R. Deeter was also with us. One letter was granted. The Annual report of the deacons was made. The church was found to be in peace. A love feast was appointed for May 1, at 5 P. M. Bro. Wm. Bussard was chosen delegate to Annual Meeting, with Bro. Chas. Arnold, alternate.—R. R. Neff, R. D. 1, Box 68, New Paris, Ind., March 8.

Somerset church met in council March 6, with Bro. Amos Kendall in charge. Love and harmony prevailed. Four were received by letter. Our communion was set for Sept. 25, beginning at four P. M. Bro. Amos Kendall was retained as elder for another year.—Emma Winger, R. D. 10, Marion, Ind., March 10.

Sugar Creek.—Bro. Walter Guthrie began a series of meetings at this place Feb. 20, preaching the Word with power for three weeks. The meetings were well attended, considering the bad weather. One was buried with Christ in baptism.—Zella Furqua, Fortville, Ind., March 12.

Upper Deer Creek church met in council March 6, with our elder, Bro. Jacob Cripe, presiding. The regular business was disposed of pleasantly. Bro. W. S. Toney was chosen delegate to Annual Meeting; Bro. Boyd Bechtelheimer, alternate. One sister was received by letter, and one brother restored.—Bertha Bechtelheimer, R. D. 15, Lincoln, Ind., March 8.

Wabash church met in council March 4. One letter was received and seven were granted. We decided to hold our love feast Oct. 23. Bro. George L. Studebaker, of North Manchester, will hold a series of meetings preceding the love feast. All business was disposed of pleasantly.—Lula M. Crumrine, Wabash, Ind., March 8.

IOWA.

Brooklyn church met in quarterly council March 6, Eld. I. W. Brubaker presiding. Officers for the ensuing year were elected. Bro. I. W. Brubaker was chosen as our elder, with Bro. John Diehl to assist him. Bro. Jacob Nisewander was chosen as delegate to Annual Meeting, with Sister Mary Warner as alternate. We will hold our love feast May 1, beginning at 5 P. M. We have secured the services of Bro. A. C. Snowberger, of Des Moines, to conduct a series of meetings for us during the month of September.—Dora Miller Heatwole, Brooklyn, Iowa, March 8.

Curlew congregation met in council March 6, Eld. Wm. H. Pyle presiding. All business passed off pleasantly. We miss Bro. Auker and his estimable family very much.—Mrs. Grace Prentice, Curlew, Iowa, March 9.

Dallas Center.—We recently held a series of meetings. Eld. James Goughnour, of Ankeny, Iowa, was with us two weeks. The interest was very good, although the roads and weather were rather unfavorable. Our quarterly council convened March 6. Eld. C. B. Rowe presided. Bro. Daniel Wise was selected as delegate to the Annual Conference. Two sisters were reclaimed. One certificate was received. Eld. Abram Myers, of Longmont, Colo., expects to make this his future home. Three letters were granted since last quarterly meeting.—Elva Rowe Royer, Dallas Center, Iowa, March 11.

Des Moines.—The work in the mission is moving along in an even manner. The workers are earnest and eager to see the work go forward, and are endeavoring to sow precious seeds of truth in the hearts of the young. We met in members' meeting the first Tuesday evening of the month. We decided to have two love feasts this year,—one in the spring and the other in the fall. Pray for our work and workers!—A. C. Snowberger, Des Moines, Iowa, March 9.

Osceola Mission.—A little over two years ago we began our work in this well-located, thriving little city. A churchhouse was erected, and the different departments of church work organized. Since our efforts have been centered here, four have been received into the church by baptism, and five by letter. Others are near the fold. Our members now number about twenty-eight, but they are so much scattered that it is almost impossible for half the membership to attend services. Our elder, D. F. Sink, stopped with us on Sunday evening, March 7, and gave us a soul-cheering sermon. Our District Mission Board is ably assisting the work here.—Homer F. Caskey, Osceola, Iowa, March 8.

KANSAS.

Dorrance.—Bro. Otto Feiler, of Quinter, gave us seventeen inspiring sermons, closing the series March 7. Three were baptized at the close of the meetings. We expect to move and locate our churchhouse in Dorrance in the near future.—Rebecca J. Rankin, Dorrance, Kans., March 10.

Hutchinson Mission.—Yesterday was a day of joy and rejoicing in this mission. We organized our Sunday school at 10 A. M., with twenty-five present. Sister Nellie I. Wolf and Bro. C. E. Terry are our superintendents, with Sister Adulla Terry as secretary. At 6:30 P. M. we organized a Christian Workers' meeting, with an attendance of twenty-five. Brethren LeRoy and C. E. Terry are presidents of the organization. These are all young people and wield a strong influence for Christ and the church, here in the city. We are expecting great things of them in building up a strong church of the Brethren. There is a great work to be done in this city of over 19,000 population.—C. E. Wolf, 430 E. Fourth Avenue, Hutchinson, Kans., March 8.

Newton church met in council March 6, with Bro. J. J. Yoder presiding. Brethren M. J. Mishler and Wm. Mohler were also present. In the death of Bro. Levi D. Mohler the Newton church has lost a very efficient elder. Bro. Wm. Mohler was chosen to fill the vacancy. Our love feast will be held May 15. Bro. E. D. Root, who has labored so earnestly, during the past eighteen months for the Newton Mission, has been chosen to take Bro. Levi D. Mohler's place in the orphanage work.—Leora M. Wales, Newton, Kans., March 11.

Pleasant View congregation just closed a two weeks' meeting, conducted by Bro. D. S. Clapper, of Scalp Level, Pa. There were no immediate confessions, but there were quite a few, like Felix of old, who want to wait till a more convenient time. Bro. Clapper certainly gave us the true Gospel, and the saints were greatly encouraged. From here our brother went to McPherson, to visit one of his sisters. He expects to reach his home about March 20.—A. W. Finfrock, Darlow, Kans., March 10.

Sabetha church met in council March 2. Bro. Norman Fike was elected Sunday-school superintendent, to take the place of our former superintendent, whose health is poor. On account of much sickness in our town our school has not been so very large this winter, but we hope for a large attendance this spring. Bro. R. A. Yoder, who has served us so faithfully, will preach for us only every alternate Sunday evening, and also preach in a schoolhouse, seven miles south of town, in his own school district. May the Lord richly bless his work! Our feast will be held May 22 and 23, commencing at 4 P. M.—Verna Mishler, Sabetha, Kans., March 8.

Salem church met in council March 6, Bro. L. E. Fahrney presiding. All business passed off pleasantly. Bro. Ben Griffin was elected superintendent. The church decided to elect a minister in the near future. The council report showed $23 raised for home missions.—Mary Hollinger, Nickerson, Kans., March 9.

MARYLAND.

Monocacy.—The writer and his brother, M. R. Flohr, of Chambersburg, Pa., attended the regular meeting at Fountaindale, Pa., an arm of this congregation, and Bro. Flohr gave us a very interesting sermon from Luke 6: 43. After the meeting we were taken to the home of my uncle and aunt, Eld. John R. Flohr. His wife recently underwent an operation for a very serious trouble, but at this time she can be up and about in the house. At 7:30 P. M. we met for services in the Thurmont house, another arm of this congregation, and Bro. C. G. Flohr, our young minister, gave us a very interesting sermon from Matt. 22: 35, assisted by Bro. J. S. Weybright. We had a very inspiring meeting.—L. J. Flohr, Thurmont, Md., March 12.

Pipe Creek church met in quarterly council March 6. On account of the drifted roads only a few were present. The deacons made their annual report. Brethren David Beard, Walter Englar and Wm. M. Wine were chosen as delegates to district meeting. One paper was sent from this church to district meeting. Our council, preparatory to our love feast, will be held April 29. The love feast will be May 22.—Rachel A. Pfoutz, Linwood, Md., March 8.

MICHIGAN.

Buchanan.—Bro. J. F. Appleman, of Plymouth, came to the Berrien church, Berrien County, Mich., Feb. 20. He preached ten strong sermons. The church was made to rejoice. Seven souls came out on the side of the Lord, and await baptism.—R. J. Shreve, Buchanan, Mich., March 6.

Harlan congregation is now in the midst of a revival meeting, which thus far has been conducted by the home ministers, but we are expecting Bro. Geo. Deardorff, of Brethren, to be with us this evening to continue the meetings. Much interest is being shown in the Sunday-school work and the Christian Workers' meeting. We feel that the harvest is ripe.—Rosa Weller, Copemish, Mich., March 11.

New Haven church met in council March 6, our elder, C. L. Wilkins, presiding. Officers were reëlected for another year. One letter was granted and six were received since our last report. We appointed a love feast for June 19. On account of sickness in Bro. Deardorff's family we were disappointed in having a series of meetings this winter, but have decided to have a revival after our district meeting, in August. Both the Sunday school and the Christian Workers' meetings are encouraging. We find the lessons very interesting. We have organized a teachers' meeting, which is doing great good. Eld. D. Chambers and wife, who have spent the winter in Elk City, Okla., are again with us.—Lizzie Chambers, Middleton, Mich., March 8.

MINNESOTA.

Worthington church met in council today. Our elder, Chas. Hilary, who is sorely afflicted, was unable to be with us. Bro. J. Schechter, Jr., presided. One letter was granted. We were unable to have our February meetings on account of so much snow. We decided to have a two weeks' series of meetings in June, followed by a love feast June 19. We also decided to have a program July 3.—Minnie Schechter, Worthington, Minn., March 6.

MISSOURI.

Peace Valley church met in council March 6. Considerable business came before the meeting. Some of our number have moved to Oklahoma, and others, who had moved away, have returned. Bro. J. B. Hylton is to continue as our elder. We will have a communion sometime in May or June. Our little band here is in good working shape. Our Sunday school is in a prosperous condition. At present we have no appointment outside of the Peace Valley congregation. Bro. J. Deleplain has not been able to attend services since before Christmas, which leaves the writer alone in the ministry.—Phineas L. Fike, Box 63, R. D. 1, White Church, Mo., March 7.

Shoal Creek church met in council March 6, Bro. Geo. Barnhart presiding. Bro. Henry Etter was advanced to the full ministry. Brethren Samuel Early and Harvey M. Harter were installed into the office of deacon. Bro. Barnhart preached three very instructive sermons in our new town of Fairview.—E. J. Reece, Fairview, Mo., March 8.

Smith Fork church met in council Feb. 6. Elders J. E. Ellenberger and J. S. Kline were present. Bro. Ellenberger presided over the meeting. Considerable business was transacted. Our elder, D. D. Sell, handed in his resignation, which was granted by the church. Bro. J. S. Kline was then chosen as elder. Bro. Sturgis was installed into the eldership. Our love feast will be held May 22, beginning with a sermon at 3 P. M. We decided to hold a series of meetings, beginning July 15, to be conducted by Bro. B. F. Heckman, of Bethany Bible School. Three letters of membership were granted, and two received, since our last report.—Sudie E. Hoover, Plattsburg, Mo., March 9.

NEBRASKA.

Glen Rock congregation convened in quarterly council March 6, Eld. G. W. Ellenberger presiding. Two members were received by letter. Our Sunday school, for the ensuing year, was organized at this time. Bro. Elmon Sutphin was chosen superintendent. It was decided to continue our Christian Workers' meeting every alternate Sunday. Sister Alice Lantz, of Lincoln, was present. She is to remain with us for a few days.—Miss Hettie B. Reed, Peru, Nebr., March 10.

High Line church will be dedicated March 28. A series of meetings will follow, to be conducted by Bro. C. S. Garber, of St. Joseph, Mo.—Marla Lapp, Moorefield, Nebr., March 10.

Lincoln.—Having been located here by the Mission Board of Nebraska, to take charge of the mission, we are now ready for work. If there are those who have relatives and friends living in the city, I would be glad to be informed of the same, so that I can call upon them.—S. E. Thompson, 323 North Twenty-second Street, Lincoln, Nebr., March 11.

Silver Lake church met in council March 6. Eld. J. J. Kindig presided. Love and union prevailed. Bro. Geo. Mishler being present, Sister Bell Grabill was duly installed as an elder's wife. We decided to hold a love feast March 17. Bro. C. P. Hargleroad was chosen correspondent to fill vacancy.—C. P. Hargleroad, Roseland, Nebr., March 11.

NEW MEXICO.

Lake Arthur.—March 7 our Sunday school opened at ten o'clock with twenty-three in attendance. Then followed an inspiring sermon by Eld. C. H. Brown. He also preached in the evening. Our little band here is growing in number. We have organized a teachers' meeting to meet each Friday evening at the various homes.—Anna Bowers, Lake Arthur, N. Mex., March 8.

NORTH CAROLINA.

Pleasant Grove.—Brethren H. M. Griffith and Marion Laughrun came to us Feb. 27 and held eleven meetings. They presented the Gospel in its simplicity, and the members received much spiritual strength. Two were reclaimed, and we hope a great harvest may be garnered as the result of the good seed sown. Others express a desire to unite with the Brethren at this place.—H. H. Masters, Peppers, N. C., March 8.

NORTH DAKOTA.

Ellison.—The members met in council March 4. Arrangements were completed for district meeting, and all the members seem to be willing to do what they can for the success of the meeting. Bro. J. H. Brubaker presided. One letter of membership was granted. We are preparing a program for Easter Sunday.—Clare Wells, Ellison, N. Dak., March 8.

Salem.—Owing to the death of our elder, our quarterly council was deferred until March 6. Three adjoining elders were present, Brethren John Deal, A. M. Sharp and Isaac Miller. Bro. John Deal was chosen as our elder until district meeting. Brethren J. R. Rhoads and John Brumbaugh were advanced to the second degree of the ministry. Bro. L. Stong was chosen church treasurer and Messenger agent. We reorganized our Sunday school with Bro. John Wampler, superintendent, and Sister Bessie Brower, secretary. Bro. J. W. Shively is conducting a very interesting Bible school, which is well attended.—Miriam Rhoads, Newville, N. Dak., March 8.

Williston.—We met in regular council March 6, our elder presiding. Much business came before the meeting. Brethren H. A. Kauffman, D. F. Landis and Sister Keltner were appointed a program committee for the joint Sunday-school meeting of the Ray and Williston churches, to be held July 4. We decided to have a weekly prayer meeting. Pray for us in the Lord's work!—Abram Miller, R. D. 2, Box 114, Williston, N. Dak., March 6.

OHIO.

Bear Creek church met in council March 3, Eld. John Beeghly presiding. Two letters were granted. We will be represented at Annual Meeting by Bro. Earl C. Neff, at district meeting by Brethren John Beeghly and Earl C. Neff. Sunday, March 14, will be our last services in the old church. We hope to have the new one completed during the early summer. Until that time we will worship in the schoolhouse, one mile north of the church.—Ada Eby, Dayton, Ohio, March 9.

County Line.—The members met in council March 6, Bro. W. R. Guthrie presiding. Several committees reported and some new committees were appointed. We will make an effort to cancel our church debt this coming summer. We are all working in greater union and love than ever.—A. M. Baker, R. D. 1, Lafayette, Ohio, March 11.

Danville.—Bro. Quincy Leckrone conducted a series of meetings for the members of the Church of the Brethren residing in the vicinity of Danville and Buckeye City, in the churchhouse of the Brethren in Buckeye City, beginning Feb. 21 and closing March 2. The meetings were greatly enjoyed by all.—Miss Libbie Daugherty, Danville, Ohio, March 10.

Greenspring congregation met in council Feb. 27, Bro. E. R. Cramer presiding. One letter was received and two were granted. Bro. E. R. Cramer was chosen delegate to Annual Meeting and Brethren Christian Snavely and Simon Garber, delegates to district meeting. Our communion will be held June 12. We are in the midst of a revival, conducted by Bro. Cramer, our home minister. The attendance and interest are encouraging. We feel that there are great blessings in store for the Greenspring church.—L. J. Miller, Tiffin, Ohio, March 8.

Hickory Grove church met in council at the West Charleston house Saturday, March 6, with our elder, Bro. Coppock, presiding. The annual church visit was reported at this meeting. One letter was received and nine were granted. Bro. Chas. Studebaker was reëlected secretary, and Bro. Jacob Snell, treasurer. Bro. John Gump was chosen delegate to Annual Meeting, and Brethren Chas. Studebaker and Howard Eldomiller, to the district meeting. We decided to hold a love feast May 22, at 10 A. M. The report shows 132 in attendance in Sunday school at both houses this morning. Bro. L. R. Peifer was with us in our morning service at the Grove house. Christian Workers' meeting was conducted at the Grove house this evening at 6 o'clock. The interest and attendance at our meetings are commendable. At 7 P. M. Bro. Coppock preached from 2 Peter 1: 5-8.—Ella Neher, R. D. 4, Box 39, Tippecanoe City, Ohio, March 7.

Logan church met in council March 6. Our elder, Abednego Miller, presided. One letter of membership was received and one granted. All business was disposed of in the spirit of love. Bro. B. F. Snyder was chosen delegate to Annual Meeting, and Bro. Abednego Miller, delegate to district meeting. It was decided to hold our love feast May 1, at 7 P. M. Election of officers for Christian Workers' meeting resulted as follows: President, Sister Flossie E. Knief; secretary, Bro. Leslie Yoder.—Sister Flossie E. Knief, R. D. 1, Bellefontaine, Ohio, March 8.

Middle District.—Bro. Howard Eidemiller, of Tippecanoe City, was with us and delivered an excellent sermon yesterday. Our Sunday school now is much larger than any previous winter, which is very encouraging.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, March 8.

Mohican church met in council March 6, with Eld. James Murray presiding. Much business was transacted. Dark clouds have been hanging heavily over our church for the past eighteen months, but we hope they may soon pass away. We pray for union and love among us. After the council a few of the members, with Bro. Murray, met, in the evening, at the home of an aged sister for short services, as she is unable to attend church. Sunday, the 7th, Bro. Murray preached an able and effective sermon, taking his text from Acts 8: 37.—Lena Leaman, R. D. 6, West Salem, Ohio, March 8.

Notice.—The district meeting of Northwestern Ohio will be held in the Poplar Ridge church, near Defiance, April 16. Missionary Meeting the day before.—David Byerly, writing clerk, Lima, Ohio, March 12.

Poplar Grove (Ohio).—We met in council March 6 with our elder, S. W. Blocher, presiding. Brethren A. Brumbaugh, D. Hollinger and E. Noffsinger were with us. Much business came before the meeting. One letter of membership was granted. Bro. I. G. Blocher was chosen delegate to Annual Meeting, and Brethren D. Bausman and H. M. Blocher, delegates to district meeting. The church decided to have a love feast next fall. Bro. D. Hollinger preached for us March 7.—Cora Bollinger, R. D. 42, Union City, Ind., March 8.

Sidney.—A goodly representation of the membership convened in council March 4, at 7 P. M., preparatory to the district and Annual Conferences. In the absence of our elder, Bro. Garver, Bro. Jacob Coppock presided. One was restored to fellowship, and four letters were granted. Sister Cora Smith was reëlected Sunday-school superintendent. Committees were appointed to visit, in a social way, the discouraged, and lift up the fallen. Sister Cora Smith and the writer were chosen delegates to district meeting. Pray for the work at this place!—S. Z. Smith, Sidney, Ohio, March 8.

Sugar Creek church met in council March 6, our elder, Samuel Driver, presiding. Sunday school at Sugar Creek was reorganized, with Bro. Jacob Vore, superintendent and Bro. Roscoe Koogler, secretary. Bro. S. I. Driver was chosen delegate to Annual Meeting, and Brethren N. I. Cool and S. I. Driver to district meeting. One was received by letter, and eight letters were granted. It was decided to hold a series of meetings at the Pleasant View house in August and at the Sugar Creek house in October. Our communion meeting was appointed for May 8, at 6 P. M.—J. W. Driver, Beaverdam, Ohio, March 8.

Swan Creek church met in council March 6, with our elder, G. W. Sellers, presiding. Elders Christian Krabill and Jacob Kelser were with us. Our communion was appointed for June 19, at the East house. Bro. D. G. Berkebile and wife were advanced to the eldership. Bro. W. L. Imes was elected to the deacon's office, and Bro. Samuel Wyse, who had been chosen some time previous, was also installed into the same office. Brethren W. L. Imes and Joseph Vonier were elected delegates to district meeting, and Bro. D. G. Berkebile will represent us at the Annual Meeting.—Sarah A. Smith, Wauseon, Ohio, March 9.

Wolf Creek.—Bro. L. T. Holsinger, of Clarkshill, Ind., just closed a series of meetings on Tuesday evening, March 9, at Brookville house in Wolf Creek church, Montgomery County, Ohio. He commenced the meetings on Tuesday evening, Feb. 16. There were five baptized during his stay.—D. A. Landis, Brookville, Ohio, March 11.

Wooster church met in council Feb. 27, Eld. A. I. Heestand presiding. A home department has been added to the Sunday school, with Eld. D. M. Brubaker, superintendent. We decided to use our Sunday-school money to educate an orphan in India for a native worker, also to rearrange our rooms to make more Sunday-school class rooms. We decided to be represented at Annual Meeting.—Mary Brubaker, Wellersville, Ohio, March 10.

OKLAHOMA.

Cement church met in council March 5, with our elder, M. M. Ennis, presiding. All business was transacted in a Christian spirit. One letter of membership was granted to one of our ministers, M. B. Nelson who, with his family, has moved to Holmesville, Nebr. Our membership now numbers twenty-eight, including two deacons and three ministers. We have preaching and Sunday school every Sunday, with an increasing attendance.—Jennie Joy, Cement, Okla., March 8.

Monitor church met in council March 6, our elder, I. H. Miller, presiding. One letter was granted. We decided to hold our love feast May 1, at 2 P. M. We will have a series of meetings sometime this coming fall. Our Sunday school is increasing in number, also in interest.—Jennie Diller, Nashville, Okla., March 9.

OREGON.

Ashland congregation has had a season of great spiritual refreshing since our last report. Bro. John A. Miller, of Macdoel, Cal., began a series of meetings at this place Feb. 14, continuing until March 3. He gave us twenty-one uplifting sermons. Though the weather was unpleasant, the meetings were well attended. Saints were encouraged and sinners warned. Five were made willing to turn from the world and accept Christ in Christian baptism.—Cora B. Decker, Ashland, Oregon, March 5.

Portland church met in council March 6, our elder, G. C. Carl, presiding. Three letters were granted. Henceforth we will have our council meetings in the evening, in order that our members may have a better opportunity of attending. At the close of the meeting two, a husband and wife, were received into the church by baptism. The attendance at the services is increasing. We now have prayer meeting and also Christian Workers' meeting, both of which are very interesting. Members who think of coming west and locating where they may have church privileges, and assist in the work of our Master, will do well to consider the advantages of our city.—Dora Mitchel, 1241 Maryland Avenue, Portland, Oregon, March 6.

PENNSYLVANIA.

Bethany Mission (3255 Kensington Avenue, Philadelphia).—The official staff of the Sunday school, with Bro. Robert Jones, superintendent, deserves much credit in classifying and controlling an enrollment of 300 pupils. The primary classes, under the guardianship of Sister Croft, are veritable beehives. A teacher-training class has been organized and is encouraged with a good attendance.—B. F. Kittinger, 4114 Reese Street, Philadelphia, Pa., March 7.

Falling Spring.—Our council was held at the Hade house March 7. Much business came before the meeting. The writer is delegate to Annual Meeting, and Brethren J. H. Brindle and J. E. Shrader, delegates to district meeting.—Wm. C. Koontz, Shady Grove, Pa., March 7.

Indian Creek congregation began a series of meetings at the County Line house Jan. 31, and continued until Feb. 14. Bro. Fred R. Zook, of Martinsburg, Pa., did the preaching. A good interest was manifested in the meetings, though the attendance was not as large as usual, on account of inclement weather, and very muddy roads. The interest of the meetings was intensified by encouraging daily Bible reading. Each evening, before the opening of the regular service, an opportunity was given to repeat a Biblical quotation. During the meetings almost 350 quotations were committed and repeated.—R. A. Nedrow, Jones Mills, Pa., March 7.

Maiden Creek church met in regular council, with our elder, Bro. Wm. H. Oberholtzer, presiding. Business passed off pleasantly. Brethren S. S. Beaver and Benj. Fox were elected as delegates to district meeting. The writer was chosen Sunday-school superintendent, with Bro. J. S. Reber, secretary. Our love feast will be May 22 and 23, at 9 A. M., at the Mohrsville house. One letter was granted.—Edwin S. Ernst, R. D. 2, Bernville, Pa., March 9.

(Concluded on Page 192.)

FINANCIAL REPORTS

During the month of January the Brethren's General Mission Board sent out 111,101 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of January, 1909:

WORLD-WIDE MISSION.

Pennsylvania—$244.49.
Eastern District, Congregations.
Tulpehocken, $45; Big Swatara, $36.60; Indian Creek, $36.55; Coventry, $30.40; West Conestoga, $13, ...$ 161 55
Individuals.
"Receipt No. 9,428," $5; N. Sallie Wingard, $3; Jos. Fitzwater, $3; Ida C. Lehmer, $1.50, ... 12 50
Southern District, Congregations.
Lower Conewago, $7.53; Gettysburg, $1.96, ... 9 49
Individuals.
Celia Yost, $5; C. W. Reichard, $3; H. C. Price, $2.50; Sarah A. Baker, $2; Eld. John Lehner, $1.50; Helen Price, $1.25; Mrs. B. F. Hornberger, $1; Susie Walker, $1; Lydia Hogentogler, 50 cents; Barbara Leiter, 50 cents, ... 18 25
Middle District, Aid Society.
Martinsburg, ... 10 00
Individuals.
C. L. Buck, $3; Samuel R. Snyder, $3; John Snowberger, $3; Aaron Teeter, $2; Sara Replogle, $1; James C. Wineland, $1; L. G. Snyder, $1; Susannah Rouzer, 50 cents, ... 14 50
Western District, Individuals.
Levi Stoner, $6; Mary J. Miller, $5; Sarah Stoner, $2.50; E. S. Coder, $2; I. G. Miller, $1.20; Mary A. Johnson, $1; W. M. Howe (Marriage Notice), 50 cents, ... 18 20
Maryland—$196.60.
Eastern District, Congregation.
Beaverdam, ... 4 00
Individuals.
Eliz. Switzer, $40; A. H. Huber, $25; Alfred Englar, $12; John D. Roop, $3; Mrs. Bettie L. Martin, $1; D. O. Metz, 50 cents, ... 81 50
Middle District, Congregations.
Welsh Run, $40.78; Beaver Creek, $38.67; Manor, $10.65, ... 90 10
Individual.
Caleb Long, ... 10 00
Western District, Congregation.
Bear Creek, ... 8 65
Individual.
Mrs. Elias Merrill, ... 4 35
Illinois—$192.39.
Northern District, Individuals.
Mr. and Mrs. John D. Lahman, $100; Otho Watson, $10; Collin Puterbaugh, $8.64; W. R. Bratten, $5; Elias Weigle, $5; John C. Lampin, $5; L. J. Gerdes, $5; Mr. and Mrs. Isaac Rothrock, $5; Galen B. Royer, $4.50; C. G. Binkley, $1.25; Susan Heminger, $1; Eliza Wieand, $1; J. W. Manning, $1; Belle Whitmer, $1; Enoch Eby (Marriage Notice), 50 cents, ... 153 99
Southern District, Individuals.
Matthias Lingenfelter, $5; Ira G. Cripe, $5; David Blickenstaff, $5; Hannah M. Wirt, $5; James Wirt, $5; Frank Etnoyer, $5; Ada C. Eikenberry, $2.50; Isaac E. Eikenberry, $2.50; D. C. McDonigh, $2.50; Mrs. Emma Strickfaden, $1, ... 38 50
Ohio—$133.92.
Northeastern District, Sunday School.
Scenery Hill, ... 22 00
Individuals.
Geo. Hartsough, $11; Isaac Brumbaugh, $10; Sarah A. Dupler, $5.63; Eli P. Hershberger, $2; D. F. Eby, $1.50; Samantha Miller, 50 cents, ... 30 63
Northwestern District, Congregation.
Sugar Creek, ... 48 85
Individuals.
J. R. Spacht, $10; L. E. Kauffman, $1.20; Lewis H. Cook, $1, ... 12 20
Southern District, Individuals.
Mary Ockerman, $6; C. M. Smith, $2.50; John O. Warner, $2.40; David Fultz, $1.84; Emanuel Shank, $1.50; David Brenner, $1.20; John H. Rinehart, $1.20; D. S. Filbrun, $1.20; Jesse K. Brumbaugh, $1.20; W. H. Folkerth, $1.20, ... 20 24
Indiana—$131.74.
Northern District, Congregation.
Portage, ... 13 50
Individuals.
J. L. Puterbaugh, $9; Jacob Culler, $6; Christian Stouder, $5; Mary E. Early, $5; Barbara Landeee, $2.50; D. E. Hartman, $2; Daniel Whitmer, $2; Wm. B. Young, $1.20; John W. Whitehead, $1; Henry S. Baughman, $1; William Hess (Marriage Notice), 50 cents; J. W. Kitson (Marriage Notice), 50 cents; John S. Kauffman, 50 cents, ... 36 20
Middle District, Congregations.
Eel River, $16.70; Spring Creek, $14.04; Ogans Creek, $6.75; Monticello, $2.25; Cedar, $1.25, ... 38 99
Individuals.
Chas. Elabarger, $10; Benj. Bowman, $2.50; J. D. Rife, $1.20; T. J. Downy, $1; L. P. Kurtz, $1, ... 15 70
Southern District, Sunday School.
Loon Creek, ... 9 15
Individuals.
Wm. Stout, $5; Harvey Shock, $3; Henry C. Shultz, $1.20; Catharine Bowman, $1; Richard Cunningham, $1; David Miller, $1; Mary E. Strauser, $2; Myrtle Cunningham, $2; Mary Cunningham, $2, ... 18 20
Virginia—$129.14.
First District, Congregations.
Botetourt, $20.10; Antioch, $2, ... 22 10
Individual.
Emma Southall, ... 1 00
Second District, Congregations.
Nokesville, $39.63; Pleasant Valley, $27.57; Cedar Grove, $10.49; Pleasant Hill, $3.97; Needmore, $3.18, ... 84 84
Individuals.
John H. Kline, $5; Samuel Garber, $3; T. S. Moherman, $1.80; Bettie Good, $1.60; Saylor D. Neff, $1.50; J. M. Garber, $1.20; Lethe A. Liskey, $1.20; Geo. W. Shaffer, $1; John G. Kiln, $1; Geo. H. Kline, $1; J. W. Zigler, $1; J. N. Smith, $1; N. W. Bussard, 50 cents; Susanna Flory, 50 cents, ... 21 20
Missouri—$39.92.
Middle District, Congregation.
Rockingham, ... 22 92
Individuals.
Laban M. Hollar, $15; Riley Stump, $12; S. B. Shirkey, $5; Susan Moomaw, $3.50; Wm. H. Wagner, $2.50; Nannie C. Wagner, $2.50; J. W. Lovegrove, $1, ... 41 50
Southern District, Individuals.
C. W. Gitt, $25; J. J. Wassam (Marriage Notice), 50 cents, ... 25 50
Kansas—$86.10.
Northeastern District, Individuals.
James Brandt, $15; John W. Fishburn, $10; J. Q. Smith, $1.50; J. S. Sherfy, $1; Leona Sherfy, $1, ... 28 50
Southeastern District, Individual.
Mattie Woody, ... 18 85
Northwestern District, Individuals.
W. H. Williams and wife, $5; Isaac B. Garst, $1; J. C. Groff (Marriage Notice), 50 cents, ... 6 50
Southwestern District, Congregation.
Salem, ... 10 00
Sunday School.
Monitor, ... 16 50
Individuals.
S. M. Brown, $2.50; Silvanus Delp, $1.25; J. W. B. Hylton, $1; S. E. Hylton, $1, ... 5 75
Iowa—$72.33.
Northern District, Individuals.
H. E. Slifer, $10; J. J. Berkley, $6; John G. Fleckner, $6; Cornelius Frederick, $4; U. S. Blough, $4; D. Fry, $3; S. Lichliter, $3; P. L. Kimmel, $2; C. S. McNutt, $1.20; Ann Sanders, $1; Mrs. Rebecca Hess (Birthday Offering), 75 cents; Vinton and Louisa Artz, 50 cents, ... 41 45
Middle District, Individuals.
Melissa Chapman, $10; D. W. Miller, $5; Ida M. Doty, $3.25; C. Z. Rietz, $1.20; "A Sister," 50 cents, ... 19 95
Southern District, Congregation.
Fairview, ... 5 04
Sunday School.
North English, ... 5 95
Idaho—$53.00.
Individuals.
Stephen Johnson, $25; Lizzie Johnson, $25; R. A. Orr, $2.50; B. J. Pike (Marriage Notice), 50 cents, ... 53 00
California—$39.00.
Northern District, Individual.
M. E. Andrews, ... 1 00
Southern District, Christian Workers.
Covina, ... 19 30
Individuals.
Magdalene Myers, $5; W. H. and Mary Hepner, $5; "Receipt No. 9467," $3; J. L. Minnich, $3; J. S. Kuns, $1.50; Sarah Kuns, $1.20, ... 18 70
North Dakota—$27.00.
Individuals.
Jonas Hostetler, $25; Maurice Snowberger, $1.50; Thomas Allen (Marriage Notice), 50 cents, ... 27 00
Washington—$15.20.
Individuals.
H. H. Johnson, $10; "A Widow," $3; W. H. Kensinger, $1.20; Miss Rose Lafraney, $1, ... 15 20
Oklahoma—$13.90.
Congregation.
Washita, ... 6 55
Individuals.
P. S. Hartman, $2.65; Mrs. Bertha R. Shirk, $2.50; W. P. Bosserman, $1.20; Mrs. Clay Dillon, $1, ... 7 35
West Virginia—$13.50.
First District, Sunday School.
Laurel Dale, ... 1 00
Individuals.
Peter Arnold, $1; David K. Wotring, $1, ... 2 00
Second District, Individuals.
Catharine Boys, $7.50; M. C. Czigan, $3, ... 10 50
Michigan—$12.00.
Individuals.
"J. M. C.," $10; Retta Price, $2, .. 12 00
District of Columbia—$10.07.
Congregation.
Washington, ... 10 07
Oregon—$3.00.
Individual.
Anna Royer, ... 3 00
Louisiana—$2.00.
Individual.
Lafayette Sutphin, ... 2 00
Nebraska—$1.50.
Individuals.
Leonora Yates, $1; J. L. Snavely (Marriage Notice), 50 cents 1 50
Canada—$1.00.
Individual.
Mrs. E. Keffer, ... 1 00
Tennessee—$0.50.
Individual.
Effie E. Miller (Marriage Notice), 50
Texas—$0.50.
Individual.
A. J. Wine (Marriage Notice), ... 50
Arkansas—$0.50.
Individual.
Joseph Stuckey (Marriage Notice), 50
Minnesota—$0.50.
Individual.
Joshua Schechter, Jr. (Marriage Notice), ... 50

Total for the month, ...$1,471 86
Total previously received, ... 7,737 42

Total for year so far, ...$9,209 28

INDIA ORPHANAGE.

Pennsylvania—$85.00.
Eastern District, Sunday School.
Green Tree, ...$ 25 00
Individuals.
Elizabeth Will Keller, $20; I. F. Price, $16, ... 36 00
Middle District, Individual.
"C. X," 8 00
Western District.
Meyersdale Mission Circle, ... 16 00
Kansas—$30.00.
Southeastern District, Congregation.
Paint Creek, ... 14 00
Fredonia Young People's Sunday-school Class, ... 16 00
Illinois—$24.44.
Northern District, Sunday School.
Waddams Grove, ... 11 00
Christian Workers.
Shannon, ... 8 25
Southern District, Sunday School.
Woodland Primary Class, ... 5 19
California—$20.00.
Southern District, Christian Workers.
Inglewood, ... 20 00
Ohio—$19.25.
Northeastern District, Sunday Schools.
Freeburg, $12; West Nimishillen, $7.25, ... 19 25
Washington—$16.00.
Individual.
"Our Vadri, of Bulsar," 16 00
Iowa—$10.25.
Northern District, Individual.
Mrs. Rebecca Hess, ... 25
Southern District, Sunday Schools.
South Keokuk, ... 10 00
Indiana—$10.00.
Middle District, Aid Society.
North Manchester, ... 9 00
Southern District, Individual.
Susan Knote, ... 1 00
Nebraska—$10.00.
Individual.
J. E. Young and family, ... 10 00
Virginia—$5.00.
Second District, Individuals.
Rachel A. Ulrey, $1; Charles Hoover, $1; Merrill Hoover, $1; Sidney Driver, $1; Ralph Hoover, 75 cents; Hesket Garber, 25 cents, ... 5 00
Oregon—$5.00.
Sunday School.
Newberg, ... 5 00
Michigan—$5.00.
Sunday School.
Sunfield, ... 5 00

Total for the month, ...$ 239 94
Previously received, ... 1,174 08

Total for year so far, ...$1,414 02

INDIA MISSION.

Ohio—$12.00.
Northeastern District, Sunday School.
Freeburg, ...$ 12 00
Illinois—$5.00.
Northern District, Individual.
Henry M. Spickler, ... 5 00
Indiana—$4.00.
Middle District, Individual.
Chas. Elabarger, ... 4 00
West Virginia—$2.00.
First District, Individuals.
A. F. Frantz and wife, $1; Mary E. and Lelia F. Frantz, $1, ... 2 00
Oklahoma—$1.50.
Individual.
Geo. Prentice, ... 1 50
Iowa—$1.00.
Middle District, Individual.
L. S. Snyder, ... 1 00

Total for the month, ...$ 25 50
Previously received, ...$ 699 41

Total for the year thus far, ...$ 724 91

CHINA MISSION.

Ohio—$33.95.
Northeastern District, Sunday School.
Freeburg, ...$ 30 15
Individual.
"Merrie," 1 00
Northwestern District, Sunday School.
Eagle Creek, ... 1 80
Individual.
Nancy Patterson, ... 1 00
Illinois—$11.88.
Northern District, Christian Workers.
Cherry Grove, ... 11 88
Iowa—$11.08.
Middle District, Birthday Offerings.
Sunday School.
Dry Creek Sunday School, ... 9 60
Individual.
L. S. Snyder, ... 1 48
Arkansas—$5.00.
Individual.
Mrs. Frank Reed, ... 5 00
Pennsylvania—$5.00.
Individual.
Mrs. F. A. Maust, ... 5 00
Virginia—$4.00.
Second District, Congregation.
Pleasant Hill, ... 4 00
Kansas—$1.00.
Northwestern District, Individual.
Isaac B. Garst, ... 1 00

Total for the month, ...$ 71 91
Previously received, ... 271 66

Total for the year, ...$ 343 57

CUBA MISSION.

Ohio—$12.00.
Northeastern District, Sunday School.
Freeburg, ...$ 12 00
California—$1.50.
Northern District, Individual.
D. S. Musselman, ... 1 50
Kansas—$1.00.
Northwestern District, Individual.
Isaac B. Garst, ... 1 00
Pennsylvania—$1.00.
Southern District, Individual.
D. B. Hostetler, ... 1 00

Total for the month, ...$ 15 50
Previously received, ... 81 63

Total for the year, ...$ 97 13

CUBA MEETINGHOUSE.

California—$1.00.
Northern District, Individual.
D. S. Musselman, ...$ 1 00

Total for the month, ...$ 1 00
Previously received, ... 20 75

Total for year so far, ...$ 21 75

BROOKLYN CHURCHHOUSE.

Pennsylvania—$2.00.
Southern District, Individual.
Martha Hollinger, ...$ 2 00

Total for the month, ...$ 2 00
Previously received, ... 270 82

Total for year so far, ...$ 272 82

DENVER MEETINGHOUSE.

Total amount received since our last report is, $526.93.—H. F. Caylor, 165 S. Clarkson Street, Denver, Colo.

SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The total amount received since our last report is, $604.60.—Chas. W. Eisenbise, 860 South Clifton Park Avenue, Chicago, Ill.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Beagle-Duncan.—By the undersigned, at the Brethren church, Denbigh, N. Dak., Feb. 28, 1909, Bro. Delbert J. Beagle, of High River, Alberta, Canada, and Sister Lula A. Duncan, of Denbigh, N. Dak. Luther Shatto.

Flora-Meyers.—At the home of the bride's parents, Brother and Sister Martin W. Meyers, in Morrill, Kans., March 2, 1909, Bro. Elbert Flora, of Quinter, Kans., and Sister Ethelinda Meyers. T. A. Eisenbise.

Keller-Meyers.—At the residence of the bride's parents, Brother and Sister Martin W. Meyers, in Morrill, Kans., March 2, 1909, Bro. Ivan Keller, of Falls City, Nebr., and Sister Minnie Meyers. T. A. Eisenbise.

McCuen-Cadwallader.—At the home of the bride's parents, near Prairie City, Iowa, by the writer, Feb. 17, 1909, Bro. Chester W. McCuen, and Sister Mary Eva Cadwallader, both of the Prairie City church, Jasper County, Iowa. I. W. Brubaker.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bickel, Adam, son of Jackson and Elizabeth Bickel, born in Elkhart County, Ind., April 26, 1854, died of paralysis at the home of his mother in Starke County, Ind., March 3, 1909, aged 54 years, 10 months and 17 days. In 1881 he was married to Mary Stewart, to which union one son was born. In 1886 he united with the Wesleyan Methodist church, in which he remained until 1904 when he became a member of the Church of the Brethren, remaining faithful until death. He leaves son, father, mother, three sisters, and one brother. Alonzo Hagle.

Boerner, Bro. George W., of Waynesboro, Pa., died Feb. 27, 1909, aged 64 years, 6 months and 5 days. He was an invalid for twenty years, suffering from slow paralysis. He united with the church many years ago, and as long as health permitted, was an active worker in it. When affliction overcame him, he became an example of patience in tribulation. He rejoiced much in the joys of others, never murmuring because of his helplessness. He is survived by his wife, who was a sister of the late Eld. Daniel Stouffer. One daughter and six sons also survive. Services by Eld. J. B. Ruthrauff, assisted by the other home brethren. Text, Rev. 21: 4. Interment in the Antietam graveyard. Sudie M. Wingert.

Bryant, Sarah J., nee Kinion, was born Jan. 15, 1849, died Feb. 28, 1909, in the Pleasant View church, Ray Co., Mo., aged 60 years, 1 month and 14 days. She was married to J. D. Bryant Oct. 21, 1865. To this union six children were born. Two children preceded her to the spirit world. Sister Bryant united with the Church of the Brethren in 1886 and lived a consistent member until death. Services by the writer. John H. Mason.

Bubmyer, Ida F., died in Union City, Ohio, Feb. 27, 1909, aged 31 years and 18 days. She was married to Bro. David F. Bubmyer June 9, 1899, and leaves husband, three children, four brothers and one sister. She, with her husband, united with the Church of the Brethren in the Oakland congregation, Ohio, February, 1893. Services by Bro. B. F. Sharp. Interment at Ft. Jefferson, Ohio. W. K. Simmons.

Davis, Bro. Henry, died within the bounds of Botetourt church, Va., Feb. 27, 1909, at his home near Haymakertown, aged 69 years. The deceased had been in declining health for about a year, but on account of the severe affliction of his wife, who has been confined to her bed for two years, he was able to be about until a week before his death. The cause of his death was enlargement of the liver. He leaves two sons, six daughters and a sorely-afflicted companion. Bro. Davis was a consistent member of the Church of the Brethren for a number of years. Services by Elders Jonas Graybill and T. C. Denton. Text, John 14: 1. Interment near by. Sue B. Shaver.

Engel, Ephraim P., born in Frederick County, Md., died Feb. 19, 1909, in the hospital at Sonora, Cal., aged 81 years, 6 months and 23 days. Deceased was the last surviving son of John and Nancy Engel (deceased). Two sisters survive, one being the wife of Eld. E. W. Stoner, and the other the writer. Hetty Engel.

Geiman, Ann Rebecca, nee Myers, wife of Abraham Geiman, born in Carroll County, Md., Dec. 11, 1826, died at her home in Black Rock, Pa., in the bounds of the Upper Codorus church, March 1, 1909, aged 82 years, 2 months and 20 days. Her husband preceded her about seven weeks ago. She was baptized into the Church of the Brethren by Eld. Philip Boyle, in the Little Pipe Creek, in her seventeenth year. She was the mother of one son and three daughters, one daughter having preceded her. Services by Elders Uriah Bixler and D. B. Hohf, assisted by the home brethren. E. S. Miller.

Helmick, Bro. John, died in the Pleasant Hill congregation, Ohio, March 1, 1909, of apoplexy, aged 68 years, 2 months and 21 days. His illness lasted about ten hours. He had gone a short distance from home for some coal, apparently in good health, but was gone only about half an hour when he became unconscious, from which he never revived. He leaves a wife, one son and three daughters. Services by Brethren Isaac Frantz and D. D. Wine. Interment in the Pleasant Hill cemetery. Rosa Flory.

John, Daniel F., died in the Bear Creek congregation, Montgomery County, Ohio, Feb. 20, 1909, aged 67 years, 3 months and 4 days. He was married to Mary Jane Shock Feb. 15, 1872, united with the Church of the Brethren in February of 1883. He leaves a wife and two sisters. Services by Eld. John Beeghly from 1 Thess. 4: 13-18. Ada Eby.

Laprad, Sister Clara, wife of Bro. Harvey Laprad, died of consumption, at the home of her parents, Brother Harrison and Sister Armitta Bayless, near South Whitley, Ind., Jan. 13, 1909, aged 28 years, 11 months and 15 days. Her parents, husband and three children survive, four children having preceded her. She united with the Church of the Brethren in early youth. Services at the Mexico church by the Brethren. Interment in the adjoining cemetery. Daisy Peters.

Manking, Sister Mollie, nee Showalter, died March 1, 1909, at her home in the Rockingham congregation, Mo., of heart failure and paralysis, being afflicted only eight days, aged 52 years, 9 months and 27 days. She was born in Rocking-

ham County, Va., and was the daughter of Bro. John A. Showalter. She was married to John Manking, of Rockingham, Mo. To this union one daughter and three sons were born, all of whom, with the husband, survive, except the oldest son, who died in infancy. Sister Manking has been a member and an active and willing worker in the church, for many years. D. W. Sandy.

Maust, Sister Fannie, born in Somerset County, Pa., June 14, 1827, died in Inman, Holt Co., Nebr., Feb. 28, 1909, aged almost 82 years. She lived a devoted Christian life. She became a member of the Church of the Brethren about fifty-five years ago, and was baptized by Bro. John Berkley. S. F. Maust.

Moffett, Sister Jane, nee Shields, died at the home of her daughter, Mrs. John Lahman, in Cedar County, Iowa, Feb. 28, 1909, aged 91 years, 6 months and 5 days. She united with the church about twenty-three years ago. Her husband, Wm. Moffett, died seventeen years ago. Five children survive. Services by the writer from Dan. 12: 13. John Zuck.

Ritchie, Mary B., born in Rockingham County, Va., Sept. 30, 1832, died Feb. 26, 1909, in the bounds of the Green Mount congregation, Va., aged 76 years, 4 months and 26 days. She united with the church in 1876 and lived a consistent life. She has been afflicted for fifty years, and was, therefore, not permitted to enjoy many church services, although she lived very near the house of worship. She bore her affliction very patiently. She leaves an aged husband, one son and one brother. Services at the Green Mount church, by the writer and Eld. Benjamin Miller, from 2 Tim. 4: 6-8. Interment in the Green Mount cemetery. Isaac C. Myers.

Rouzer, Peter, died in the bounds of the Dunnings Creek congregation, Pa., Feb. 4, 1909, aged 88 years. He was a member of the Baptist church for many years. Services by Mr. Wood, his pastor, and the writer, in the Baptist church near New Paris. Interment in the adjoining cemetery. Levi Rogers.

Shoe, Steven, born in Clermont Co., Ohio, Jan. 1, 1818, died in the bounds of the Maumee church, Ohio, Feb. 27, 1909, aged 91 years, 1 month and 27 days. He was married three times and was the father of nine children, six of whom, five daughters and one son, survive. Wife and three children preceded him. One sister and one brother also survive. Services by Eld. Christian Krabill, from Amos 4: 12. Interment in the Sherwood cemetery. John Sponseller.

Showalter, Roy Edward, son of Bro. P. F. and Sister Mary Showalter, died Feb. 3, 1909, at his home on W. Market Street, Harrisonburg, Va., aged 13 years, 5 months and 28 days. He was a great sufferer, at times, from rheumatism, which left him with a weak heart, but the immediate cause of his death was brain fever. He united with the church May 16, 1908. Services by Eld. P. S. Thomas at the Harrisonburg church. Text, 1 Sam. 20: 18. Interment at Mount Clinton. Marguerite Thomas.

Smith, Ona Evelyn, daughter of Mr. and Mrs. Jas. F. Smith, born Sept. 20, 1901, died at the home of her parents in Stark County, Ohio, March 1, 1909, aged 7 years, 5 months and 11 days. About four years ago the child fell a distance of about eight feet, striking her head upon a stone with such force as to leave a dint in her forehead. About two weeks before her death she again fell, while at school. Seemingly she did not sustain any injury, but on Saturday, Feb. 27, she was taken ill. Spinal meningitis caused her death. Services by the writer, from the last clause of 2 Kings 4: 26. Interment in the Canal Fulton cemetery. S. M. Friend.

Spitler, Sister Rebecca, wife of Bro. Jacob Spitler, died of consumption at her home in Sangerville, Augusta Co., Va., after a lingering illness, Feb. 12, 1909, aged 67 years, 3 months and 7 days. Her husband, six daughters and two sons survive, one daughter having preceded her. She was a faithful member of the Church of the Brethren for a number of years. Services at the Sangerville church Feb. 13, by Bro. M. G. Sanger. Text, 2 Tim. 4: 6-8. Annie R. Miller.

Stouder, Sister Sarah, nee Karno, born in Clermont County, Ohio, died of pneumonia, at her home near Goshen, Ohio, March 2, 1909, aged 85 years, 2 months and 2 days. In June, 1847, she was married to James Stouder. Eight children were born to them. Three sons and three daughters are living; also a brother and two sisters. Bro. Stouder died in December, 1893. For fifty-four years Sister Stouder was a faithful member of the Church of the Brethren. Services at the house by Eld. D. M. Garver from Psa. 30: 5. Interment at the Stouder cemetery. Anna Lesh.

Swoveland, Bro. Jacob, died March 4, 1909, at his home in Lagrange County, Ind., aged 71 years, 10 months and 3 days. Services in the Shipshewana church. Interment in cemetery near by. Services by the writer. J. H. Schrock.

Tusing, Sister Mary Elien Virginia, died in the Linville congregation, Virginia, Feb. 28, 1909, aged 38 years and 6 months. She leaves husband and six children. Services by Bro. Jacob Garber from 2 Cor. 3: 3, 4. Subject, "Comfort." Interment in the Cedar Run cemetery. Samuel R. Whisler.

Waddell, Sister Sarah, nee Danner, born near Middletown, Ohio, Dec. 5, 1841, died at her home in Astoria, Ill., March 4, 1909, aged 67 years, 2 months and 27 days. She was united in marriage with Isaac Waddell in 1862, living together only about eighteen months, since which time she remained a widow. She was a member of the Church of the Brethren for a number of years. Services in the Astoria house March 7, by Bro. Cyrus Bucher. Text, Heb. 2: 6. Interment in the Astoria cemetery. Fay A. Rohrbaugh.

Wagner, Bro. Henry, died at his home near Abbottstown, Pa., Feb. 26, 1909, aged 54 years and 13 days. He had an attack of pneumonia and passed away within a few days. He was a loyal member of the Church of the Brethren. He leaves a widow and three children. Services by Elders D. H. and C. L. Baker. Interment at the Mummert house, near East Berlin. Nellie I. Baker.

Whitlock, Floyd, son of Thomas and Fanny Whitlock, died March 2, 1909, in the bounds of the Forest Chapel church, Va., aged 1 year 8 months and 14 days. The father and one brother met sudden death by accident last fall. Services by Bro. B. B. Garber. S. F. Scrogham.

Winand, Eld. Geo., born Nov. 24, 1827, died of pneumonia at his home near York Springs, Adams Co., Pa., Feb. 17, 1909, aged 81 years, 2 months and 23 days. He was a minister of the Church of the Brethren for many years, had an excellent knowledge of the Scriptures, and, by the life which he lived, it was evident that he was in close fellowship with Jesus. He was anointed a few days before his death. When asked if he desired to get well, he remarked, "I am old, and desire that God's will be done." He leaves a widow, one son and three daughters. Services by Eld. C. L. Baker and Bro. C. C. Brown. Interment at Latimore. Nellie I. Baker.

Worden, Sister Polly M., nee Perse, born in Carlton, Orleans County, New York, April 6, 1840, died suddenly at her home in Ansley, Nebr., Feb. 19, 1909, aged 68 years, 10 months and 14 days. Aug. 26, 1860, she was married to J. S. Worden, to which union five children were born, one having preceded her in death. She united with the Church of the Brethren in 1893. On account of no minister of the Church of the Brethren living near, services were held at her home Saturday afternoon, at 1:30, by Mr. R. Bellis. Interment in the Ansley cemetery. Mrs. Augusta Holman.

Workman, Eld. Philip, born in Knox County, Ohio, in 1839, died in the Mohawk church, Oregon, Feb. 4, 1909, aged 69 years, 10 months and 16 days. He united with the Church of the Brethren at the age of thirty-two; was elected to the ministry at the age of thirty-three, and ordained to the eldership in 1898. He leaves wife and nine children. Services by the writer. Text, Rev. 14: 13. W. H. Pullen.

The Brethren Teachers' Monthly

Invaluable to the Superintendent or Teacher who would do effective work in the Sunday school. Pointed lesson comments that illuminate the text and stimulate research. Bible Students and Teachers of unusual ability tell "How to Teach the Lesson" to Adult, Intermediate and Primary pupils. Workers of large experience discuss the various problems of the Modern Sunday school. Trial subscription price, **50 cents** per year.

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On the morning of April 24, 1856, Joseph and George Cox, aged respectively 5 and 7 years, wandered from their home in the mountains of Western Pennsylvania.

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The Virginia and Shenandoah Valley Route to Harrisonburg, Virginia, from Cincinnati, and Columbus, Ohio.

For the Annual Meeting of the Brethren at Harrisonburg, Va., one and one-half fare for the round trip has been granted. Tickets on sale May 24 to 31st inclusive, with final limit July 15th, 1909. Through fare can be obtained from local agent. The Norfolk & Western will grant stop-over at any point on return trip between Elkton and Radford, Va. This will include Roanoke, Natural Bridge, Luray and (Weyer's Cave). The famous Luray Caverns can be conveniently reached from Elkton. The route of the N. & W. from Columbus and Cincinnati is unsurpassed for natural, mountain and Shenandoah Valley scenery. Regular and special train service will be announced later. Arrangements will be made for handling through coaches from any point to and from Harrisonburg either on special or regular trains, thus avoiding change. For detailed information apply to W. E. Hazlewood, T. P. A., 420 State Life Bldg., Indianapolis, Ind., or Allen Hull, D. P. A., 45 East 4th St., Cincinnati, Ohio.

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Price per pack of 25 different designs, 25 cards, ... 45 cents

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Price per pack of 10 cards, ...20 cents

114. Sunken Panel. An Easter card that will please. The colorings being white, green and purple. The designs are very appropriate for Easter, showing a gilt cross and Easter lilies with Scripture verses or Rock of Ages and the light shining through the clouds with the Lord's Prayer. Five designs. May be used as postal.
Price per pack of 6 cards, ...10 cents
Price for two packs, ... 15 cents

556. A Handsome Blue Tinted Card. Heavily embossed, with fine coloring and a pretty egg-shaped bangle, in the center of which is a beautiful landscape. Sprays of forget-me-nots, violets and lilies. A post card in four designs.
Price per pack of 4 cards, ...10 cents

8083. A Handsome Postal in colors. Printed in many colors on a green metallic finish card. A little chick is standing near an egg shell. Assorted designs of violets, forget-me-nots, daisies and clovers. Each card with Easter greeting in white. Six designs.
Price per pack of 4 cards as assorted designs, ...10 cents

7715. Silver Crosses. Printed on a dark green card with a silver border. In center of each card is a silver cross entwined with violets. An embossed postal. Easter greeting on each card. Six designs.
Price per pack of 6 cards, assorted, ...15 cents

1161. A Very Pretty Series. Absolutely new. A large white or blue cross is entwined with passion flowers or Easter lilies. A very pretty landscape or an open book is pictured in the center of a cross. Easter greeting on each card. Embossed post card in 6 designs.
Price per pack of 6 cards, 6 designs, ...15 cents
Two packs, ...25 cents

B2193. Photograph Post Cards. These cards are actual photographs and are very fine. This series is finished in bromide. It has many designs of rabbits, chicks, lilies and other attractive designs. Easter greetings printed on each card.
Price per pack of 2 cards, ...10 cents
Six cards, ...25 cents

1909. Quality Post Card. A fine white linen finish post card, with an Easter greeting or motto printed in violet with green initial letters. The green letter being on a gilt cross, which throws its rays over the card. Border is embossed in white and gold. The sentiments appeal to all lovers of fine postals. Must be seen to be appreciated.
Price per pack of 2 cards, ...10 cents

8079. Floral Beauty. An artistic border of white on a green metallic background. A profusion of violets, lilies and leaves. An appropriate Easter greeting printed in white on each card. Size, 3⅝x5½ inches. Three designs.
Per pack of 4 cards, assorted, ..10 cents

EASTER BOOKLETS

The following numbers have been carefully selected from a large variety of the best folders and booklets published. You will be delighted if you order from this list.

297. A Peaceful Easter. A delicate 4-page folder with cover. A modest design of white flowers embossed on cover. Easter greeting printed in silver. Easter verse on inside. Size, 3x4¼ inches. Two different designs. Tied with silk cord and tassel.
Price, 2 designs, 2 booklets, ..10 cents

5062. Hand Colored. Four page booklet with embossed cover design of pansies, roses and forget-me-nots. Frosted. Easter greeting in gold. Easter poem on inside of each booklet printed in gold and many colors. 6 designs. Size, 3¼x4½ inches.
Price, each, ... 6 cents
Five for ..... 25 cents

3702. Christ Is Risen. An eight page booklet with handsome embossed cover design. Crosses, angels, scroll and landscape design. Each booklet contains an Easter poem artistically arranged with three color illustrations. Size, 2½x4 inches. Tied with silk ribbon. Each booklet in a separate envelope. Eight designs.
Price, each, ... 10 cents
Three for ..... 25 cents

644. A New Design. A booklet of four pages with a beautiful colored cover, heavily embossed. Two designs. One showing a landscape with three crosses in the distance, and an Easter lily at the bottom of picture. The other design is a silver bordered cross in which is a pretty mountain scene at the bottom of which is a calla lily. Borders on both shade from lavender to white. Cover tied with bow of lavender ribbon. A very pretty selection from H. M. Burnside is printed in gilt on the inside. Size, 3½x5¼ inches. Each in envelope.
Two for ..... 25 cents

700. A Very Delicate Booklet, with white cover of egg shell paper. Cover is tied with bow of white silk ribbon. A silver medallion on cover, also a spray of forget-me-nots or Easter lilies. Easter greeting printed in silver. The inside has four pages on which is a selection from H. M. Burnside, printed in red and black. Sizes, 4x4 and 3½x5 inches. Four designs. Each in envelope.
Two for ..... 25 cents

302. Peace Abundant. A booklet of eight pages and cover. The cover is heavily embossed with clover blossoms in beautiful colors and gilt. The inside has two colored pictures, and a beautiful poem entitled "Abide With Me." Tied with a silk cord. Each in envelope. Size, 3½x6 inches.
Price, each, ... 18 cents

7437. An Easter Sunburst. An elegant Easter booklet tied with a silk cord. Front cover has effect of a framed picture, with the frame outlined in gilt, highly embossed. In the center are beautiful sprays of violets in natural colors. Embossed cross of gold. Inside pages are illustrated. An appropriate Easter poem on inside. Size, 4¼x6½ inches. Each in separate box. Eight pages.
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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 189.)

Notice.—The district meeting of Middle Pennsylvania will convene in the Everett church on Wednesday morning, April 21. Elders' meeting on Tuesday, April 20, at 1:30 P. M. in Everett church. Delegates and others, coming to this meeting, will note that trains arrive at Everett from Huntingdon at 10:17 A. M., 3:27, and 7:12 P. M., and in order to be present at the opening, you should be in Everett Tuesday evening. Persons coming on evening train, Tuesday, should come to the church, where preaching services will be held at 7:30, after which you will be assigned lodging places.—J. C. Swigart, Sec., Mattawana, Pa., March 13.

Reading.—On Sunday evening, Feb. 28, Eld. A. Hutchison preached his last sermon to a crowded house, after which he left for Ephrata, Pa., where he is now engaged in a series of meetings. Much attention was given to the answering of such questions as had been put to him during the week, by those with whom he came in contact on the question of salvation. Two have come out on the Lord's side, and many more are counting the cost. This, together with the great interest manifested by the people, caused Bro. David Weaver, pastor of this congregation, to continue the meetings for another week, with the result that three more have come out, one of whom is reclaimed. These meetings have been the means of making every brother and sister stronger and more determined to go on in the work,—in the great battle of right against wrong.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., March 10.

Spring Creek church met in council March 1, with Eld. J. H. Longenecker in charge. Eld. J. H. Longenecker and Bro. A. D. Bucher were chosen delegates to Annual Meeting, and Brethren S. Z. Witmer and J. H. Gingrich, delegates to district meeting. We decided to hold our love feast May 4 and 5, beginning at 3:30 P. M. Feb. 13 Bro. A. L. Martin, of Harrisburg, began a series of meetings at Palmyra. The meetings were well attended. These meetings closed March 7, five precious souls having come out on the Lord's side. Eld. Hiram Gibble, of Manheim, began a series of meetings at Bachmansville, Feb. 20. We recently baptized eight applicants, and one was reclaimed. The writer has been chosen church correspondent.—Anna K. Longenecker, Annville, Pa., March 13.

Spring Grove church met in council at Spring Grove March 6. Bro. J. B. Becker was appointed church treasurer, and Bro. Amos Martin, trustee of the Spring Grove house, to fill vacancies caused by Bro. I. G. Martin's death. Bro. I. W. Taylor is our delegate to Annual Meeting, and Brethren S. W. Taylor and Frank Weitzel are our delegates to district meeting. Our Sunday school will open in April, with Bro. H. A. Buffenmyer as superintendent. Our love feast will be held at Spring Grove May 26, with services commencing at 9:30 A. M. We have, at present, one applicant for membership.—Mary Buffenmyer, R. D. 3, New Holland, Pa., March 6.

TENNESSEE.

Pleasant Valley.—Our series of meetings, which began Feb. 14, has closed. Bro. Jesse Jones, of Bristol, preached three sermons for us. Then the home ministers preached until Feb. 21, when Bro. A. M. Laughrun came and, with the help of Bro. John Hilbert and the home ministers, continued the meetings until March 3. Seven made the good choice, and all have been baptized. Others seemed concerned. —Effie E. Miller, Jonesboro, Tenn., March 10.

TEXAS.

Saginaw.—Bro. N. F. Brubaker, of Fruita, Colo., while on his missionary tour through Texas and Louisiana, stopped with us Feb. 22 and gave us eight very interesting sermons. We feel that much good has been done. Our little band of members has been greatly encouraged. Our Sunday school is moving along nicely, but we are very much in need of a live, energetic minister to locate here, who can help in the work.—Linnie Bowman, Saginaw, Texas, March 5.

VIRGINIA.

Midland church met in council March 6, Bro. D. Weimer presiding. One letter of membership was received. Bro. J. A. Hinegardner was elected president of the Christian Workers' meeting. Eld. M. G. Early is to represent this church on the Standing Committee at district meeting. Bro. J. A. Hinegardner and Bro. John Good are delegates to district meeting, with Brethren B. B. Switzer and W. S. Cubbage, alternates. Bro. D. Weimer is delegate to Annual Meeting. Our love feast will be held May 15, commencing at 4 P. M. A series of meetings will be held in August, conducted by the home ministers.—Eva Hinegardner, R. D. 1, Midland, Va., March 10.

Middle River.—The members met in council Feb. 27 and disposed of a great deal of business, which passed off pleasantly. Bro. J. W. Wright and wife were installed into the office of the ministry. Brethren D. C. Flory and B. B. Garber are our delegates to Annual Meeting, and Brethren D. S. Garber and L. M. Garber are delegates to district meeting. We decided to have a love feast June 5. We settled the financial matters of the new churchhouse on the east side of the mountain, built jointly by the Nalley and Middle River congregations.—J. F. Miller, Grottoes, Va., March 1.

Salem church met in council Feb. 20. Elders B. W. Neff and N. D. Cool were with us, the former presiding. Brethren C. M. Brown and L. R. Dettra were also present. All business was disposed of pleasantly. Bro. C. M. Brown was chosen delegate to Annual Meeting, and Bro. P. M. Funkhouser to district meeting. It was decided to have Bro. Carson Miller hold a series of meetings for us, beginning April 1.—Annie M. Miller, R. D. 1, White Post, Va., March 11.

Sangerville church met in regular council March 5. Ministers present from other congregations were: Brethren H. G. Miller, A. S. Thomas and M. B. Miller. Eight letters of membership were granted and one was received. Solicitors were appointed to collect funds for a churchhouse in the Valley Bethel congregation, Highland Co., Va. Our senior elder has been somewhat indisposed, and could not be at the council. We have had an evergreen Sunday school at the Sangerville house for a number of years, and this winter the schools at the other two houses,—Emanuel and Branch,—continued during the winter. We have a large school at each house. Our Christian Workers' meetings continue with good interest and attendance.—Annie R. Miller, R. D. 2, Bridgewater, Va., March 6.

Special Notice.—Those who expect to attend the district meeting of the Second District of Virginia, to be held at the Middle River church April 22 and 23, will please note the following: Those that come on the Norfolk & Western R. R. will stop off at Crimora and notify Bro. Sam Yount, of Waynesboro, Va., R. D. 1. Those that come on the B. & O. R. R., will stop off at Mt. Sidney, Va., and notify Bro. J. L. Whitmer, of Mt. Sidney, Va. Those that come on either road must say what day they expect to come, so that they may be met and conveyed to the place of meeting.—J. F. Miller, Grottoes, Va., March 13.

Topeca church met in coucil March 6, Eld. A. N. Hylton presiding. Four letters of membership were granted. A committee of three brethren,—Elders L. M. Weddle, A. N. Hylton and Arthur Harman, was appointed to see after the work of the St. Paul and Shelton churches, in North Carolina. Delegates for district meeting are, Brethren Lee Jennings and Gilbert Hylton; alternates, Brethren D. Spangler and D. Bowman.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., March 8.

Valley Bethel.—We met in council March 6, Eld. A. A. Miller presiding. Brethren N. W. Bussard and A. H. Miller are our delegates to district meeting, and Bro. C. B. Gibbs will represent us at the Annual Meeting. We expect to have a series of meetings sometime in September, to be conducted by Bro. B. B. Garber. Christian Workers' meeting was organized to begin the first Sunday in April. Our Sunday school is progressing nicely. One was baptized some time ago.—Vena S. Bussard, Bolar, Va., March 7.

White Rock church began a series of meetings Feb. 13, conducted by Eld. Riley Flora, of Franklin County, Va., who delivered nineteen gospel sermons for us. Ten applied for baptism, eight of whom have already received the rite, and two are to be immersed the first Sunday in March. One was restored. Bro. Flora shunned not to declare the Gospel in its purity, and the church was greatly strengthened.—H. M. Reed, Carthage, Va., March 5.

WASHINGTON.

Seattle.—Thursday, March 4, closed our series of meetings. Bro. Stiverson labored earnestly and we feel that the Lord has indeed blessed us. Two were received by baptism and two reclaimed. Our elder, J. A. Gump, with his family, returned last week to his former home in Indiana. Though in our midst but a few months he has been a great help to the church, and we feel that we have lost a competent and faithful worker. Bro. J. U. G. Stiverson, of Centralia, Wash., was chosen elder.—F. F. Dull, Station B, Seattle, Wash., March 9.

WEST VIRGINIA.

Accident.—Brethren W. F. and Garfield Nine came to the above-named place Feb. 5, and preached eleven instructive sermons. Five young souls expressed a willingness to unite with the church. They are yet awaiting the rite of baptism. Since the meeting closed, the mother of three of those referred to above, has decided to unite with the church also.—Lillie C. Moore, Bismark, W. Va., March 11.

Chestnut Grove church met in council March 6, with Bro. J. M. Crouse, moderator. Much business was disposed of, and a union of sentiment prevailed. Bro. J. M. Crouse and wife expect to leave us soon for Thomas, Okla. The church regrets very much to see them leave. Bro. Crouse preached his farewell sermon at Chestnut Grove last Sunday. He also expects to give a similar address to the Pleasant View congregation next Sunday. Bro. E. L. Clower was elected delegate to Annual Conference, and Bro. J. S. Zigler, alternate. Brethren J. S. Zigler and J. W. Rogers are our delegates to district meeting, with Bro. Frank Sanger and the writer, alternates. Two letters of membership were granted. March 7 we met at the Pleasant View church, to reorganize our Sunday school. Bro. J. S. Zigler was elected superintendent. Bro. W. K. Conner is to be with us next fall, in our series of meetings at Pleasant View.—Anna F. Sanger, Bays, W. Va., March 8.

German Settlement congregation assembled March 6, and held her quarterly council, Eld. Jonas Fike presiding. All business was disposed of in a pleasant manner. Five certificates of membership were granted. We decided to hold a series of meetings, beginning on the evening of May 8, and to continue up to the time of our ministerial and Sunday-school meeting, May 14 and 15. On the following Sunday, May 16, will be our love feast.—Maggie E. Crow, Eglon, W. Va., March 7.

White Pine church met in council March 6, our elder, H. M. Kelley, presiding. Bro. J. M. Leatherman is our delegate to the ministerial and Sunday-school meetings of the First District of West Virginia, to be held in Preston County, May 14 and 15. We decided to hold our love feast Oct. 2, commencing at 3:30 P. M. We will have a series of meetings at the church in May. Bro. H. M. Kelley will represent us at Annual Meeting. We will organize our Sunday school the first Sunday in April. As we are needing more help in the ministry, we decided to secure the help of another minister, if we can get some one to locate here. Our next council will be the first Saturday in June.—Robert A. Rinker, Purgitsville, W. Va., March 6.

1909 Apportionment

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Are now being made by the various committees authorized by the Conference, and it is important that these be met promptly. As many of the districts have appointed new district treasurers, with whose address the writer is not acquainted, he takes this method of reaching all of them. The lists given below show the standing of each State District. Please look them over, and if your district is in arrears, have the treasurer remit at an early date.

Apportionments Unpaid for 1907, 1908, 1909.

Arkansas.
Western Pennsylvania.
Tennessee.
Second District of West Virginia.

Apportionments Unpaid for 1908 and 1909.

California and Arizona.
Northern Illinois.
Southern Illinois.
Northwestern Kansas and Northern Colorado.
Southeastern Kansas.
Southwestern Kansas.
Southern Missouri.
Second District of Virginia.

Apportionments Unpaid for 1909.

Northern District of California.
Northern Indiana.
Middle Indiana.
Southern Indiana.
Northern Iowa and Minnesota.
Middle Iowa.
Southern Iowa.
Northeastern Kansas.
Eastern Maryland.
Middle Maryland.
Western Maryland.
Michigan.
Northern Missouri.
Middle Missouri.
Nebraska.
North Carolina.
Northeastern Ohio.
Northwestern Ohio.
Southern Ohio.
Oklahoma.
Oregon, Washington and Idaho.
Eastern Pennsylvania.
Middle Pennsylvania.
Southern Pennsylvania.
Texas and Louisiana.
First District of Virginia.
First District of West Virginia.

Please remember that the apportionment calls for ONE CENT PER MEMBER for EACH year your district is in arrears. Remit to the undersigned as per address given below. L. A. Plate, Conference Treasurer.

254 Commonwealth Avenue, Elgin, Ill.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 25, 9 am, Southern California and Arizona, in South Los Angeles church.
April 16, Northwestern Ohio, in the Poplar Ridge church, near Defiance.
April 21, Middle Pennsylvania, in Everett church.
April 22, 23, Second District of Virginia, in Middle River house.
April 28, 8 am, Southern Pennsylvania, on Belvidere Street, York church.

LOVE FEASTS.

Illinois.

May 1, Mulberry Grove, town house.
May 8, 9, 1:30 pm, Yellow Creek.
May 15, Hurricane Creek.
May 16, 6 pm, Franklin Grove.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Polo.

Indiana.

May 1, 6 pm, Goshen, West Side.
May 1, Salamonie, Loon Creek house.
May 1, 5 pm, Solomon's Creek.
May 1, 5 pm, Four Mile.
May 6, Syracuse.
May 8, 5 pm, 1 mile west of Hagerstown.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.

Iowa.

May 1, 5 pm, Brooklyn.
May 15, 4 pm, English River, South house.
May 22, 4 pm, Kingsley, East house.

Kansas.

April 24, 2 pm, Salem.
May 1, 2 pm, Dorrance.
May 1, 2 pm, Conway Springs.
May 1, 6 pm, Kansas Center.
May 1, 6 pm, Peabody.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.
May 15, 16, 11 am, Morrill.
May 15, 4 pm, Newton.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.

Maryland.

May 1, 2 pm, Meadow Branch.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.

May 22, 6:30 pm, Woodland.

Missouri.

April 18, 6:30 pm, Kansas City.
May 22, 3 pm, Smith Fork, near Plattsburg.

Ohio.

May 1, 7 pm, Logan.
May 1, 5 pm, Upper Stillwater.
May 8, 6 pm, Sugar Creek.
May 15, 2 pm, Oakland.
May 22, 10 am, Eagle Creek.
May 22, 10 am, Hickory Grove.

Oklahoma.

April 24, home of M. Wealand, 6 miles east of Ponca City.
May 1, 2 pm, Monitor.

Pennsylvania.

May 1, 10 am, Antietam congregation, Price church.
May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, 10 am, Claar.
May 2, New Enterprise.
May 4, 5, 3:30 pm, Spring Creek.
May 4, 5, 1:30 pm, Mountville District.
May 4, 5, 1:30 pm, Fairview.
May 5, 6, 1:30 pm, Chiques.
May 8, 4 pm, Pleasant Hill.
May 8, Plum Creek.
May 9, 6 pm, Roaring Spring.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, 23, 9:30 am, Maiden Creek, Nokesville house.
May 23, 6 pm, Woodbury.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, Sugar Valley.

Virginia.

May 1, 4 pm, Barren Ridge.
May 15, 4 pm, Midland.

West Virginia.

May 16, Maple Spring.

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AROUND THE WORLD

SINCE the United States and Mexico are unitedly working for the preservation of peace in Central America, there has been, upon the whole, a happy change for the better. These five Central American republics have always been conspicuous for their inability to get along together as pleasantly as was desirable, hence it was well to enter into an agreement, by which its two big brothers to the north may help them to settle possible differences. This much-needed assistance, extended with no other motive, save that of aiding them to better their mutual relations to each other, is much to be commended. It is always right and proper that the stronger should bear the infirmities of the weak, and help them to better things.

AT present the question of tariff revision occupies the attention of our law-makers, and the various journals are also discussing the different plans proposed. The difficulty of revision is apparent when we remember the various business interests of the country,—all willing that a revision be made *provided their own industry be left fully protected.* Meanwhile the low state of the United States treasury imperatively demands additional funds, and these must be provided in some way. *The Independent* pertinently remarks: "Nobody likes to pay taxes, but everybody has got to; and if we pile up expenditures for battleships, we don't see but that those who want them,—and the rest of us also,—must pay for them." It seems that *national* extravagance,—like that of the *individual,*—results in depleted resources and consequent perplexity.

PERHAPS no one will ever know the number of crimes committed within the walls of palaces, nor has the day passed by for the carrying out of sinister intrigues. Some months ago, when the late Chinese Emperor passed away so suddenly, it caused great surprise, but no one seemed to know the facts in the case at the time. Only recently the circumstances of the sad occurrence have become known, and the *Revue,* a prominent journal of Paris, France, gives the melancholy details. When the Empress Dowager felt her approaching end, she desired to arrange for a successor to the Emperor, then still living, but largely restricted as to power. She detailed Yuan Shi Kai and Prince Tsing, both enemies of the Emperor, to bring about the ruler's sudden departure. Foreign embassies were told of the Emperor's serious attack of heart trouble, but the services of foreign doctors were politely but firmly refused. Prince Tsing next approached the Emperor with the message that his death, in the interests of the Empire, and in harmony with the wishes of the Empress Dowager, was desired, and was expected to be brought about by the imperial hand. He then left the Emperor to his fate. Heavy guards made escape impossible. There was but one thing to do,—to choose one of the means provided to bring about death. The Emperor made use of the opium pills furnished him, and forever closed his eyes to the tribulations of life. Thus Prince Tsing found him on his return, a few hours later. Twenty-four hours afterwards Tsi An, the Empress Dowager, passed away, but not until Pu Yi, an infant of but three years, had been made ruler of the 400,000,000 souls of the "Celestial Empire."

LARGE portions of the United States have at times felt the discomforts of suspended railroad operation, or of strikes in various industrial pursuits. The French Government is now struggling with one of the most distressing labor troubles ever experienced. It began in Paris with the Government telegraph operators and has now spread to the employés in the postal and telephone service. Paris is almost cut off from communication with the outside world, and the strike is gradually extending to the provinces. It is said that for a time Paris was threatened by a famine, because of a lack of facilities to secure needed food supplies. Soldiers have been drafted in, to take the places of the strikers, but, while the contest is being waged, the people not involved in the matter suffer most of all. It does seem that there ought to be better ways of adjusting industrial conditions than by means of a costly strike.

IT is well that the Cuban law-makers rejected the bill against aliens owning land on the island. As we already pointed out,—in our reference to the proposed measure,—a few weeks ago, it would have been prejudicial to the best interests of the country. One of the Cuban congressmen, appreciating what has been done by the United States for Cuba, expresses himself as follows: "I want to say that the Americans are our friends. The world has marveled at the people who twice have had our liberty in their hands, and yet permitted us to become free and independent. I feel that we owe much to the American nation." With a nucleus of our members already on the island and more to go in the future,—since there is nothing to prevent the purchase of property,—we see nothing in the way of having some flourishing congregations in Cuba. It is mission work by means of emigration,—acknowledged to be a practical and effective means of carrying out the Great Commission.

AMERICAN visitors to the scenes of the stricken area of Italy report that there is considerable suffering among the survivors of the earthquake calamity,—not because there are insufficient means for their relief, but because there is no adequate organization to distribute the funds where and when most needed. It appears that the liberality of the American people is largely ineffective because most of the large contribution is lying unused in the central treasury. This very difficulty of injudicious use has been experienced, time and again, in connection with the various calamities of recent years. The people at large are ready to give, but not always can they be sure that the best and most effective distribution is made. Had the Red Cross workers been permitted by the Italian Government to attend to more of the distribution, better results might have been attained. As it is, the funds will not do the good intended, unless they are speedily applied to the sufferers who need immediate relief, administered to their best interests.

THE most important archæological discovery ever made in the Southwest of our country is reported by Mr. B. F. Bond, of Long Beach, Cal., who just returned from the San Jacinto Mountains. There he found the ruins of an ancient city of unknown origin, hidden in the mountains, and containing about one thousand houses. Mr. Bond will immediately send accurate information to the Smithsonian Institution, at Washington, D. C., so that the houses may be properly explored. The dwellings in this ancient city are built along regularly laid out streets. Huge blocks of stones form the paving of these long-deserted thoroughfares. The builders of the city did their work well.

A COMMENDABLE plan to overcome the evils of the saloon is being inaugurated in the Brooklyn navy yard. Heretofore the thousands of employés have been dependent upon adjacent saloons for their lunches. Miss Anne Morgan, daughter of the well-known J. Pierpont Morgan, of financial fame, proposes to open a restaurant, capable of seating 700 persons at a time, for the special benefit of the men and boys, putting it on a self-supporting basis, and charging no more than the actual cost of the articles furnished. The Government is heartily in favor of the plan and provides a building free of charge, for the purposes of the enterprise. Already the saloonists of the neighborhood are incensed at, what they claim is, an infringement of their rights. There is nothing quite so good to kill the vicious saloon, as to place aside of it something so positively good that there will be no inducement to seek the "flowing bowl."

EGYPT owes the fertility of its land to the river Nile. The great dam at Assouan and the Assiout barrage were constructed for the express purpose of aiding in the storing of the life-giving waters, and making them available for irrigation purposes. Only recently the Esneh barrage has been completed, and forms an important addition to these irrigation systems. Esneh itself is a town of some 25,000 inhabitants, situated in Upper Egypt, on the west bank of the Nile, about one hundred miles north of the Assouan reservoir, and the work now completed will, even in the lowest of floods, insure a plentiful supply of water to the great tract of land in the Nile Valley from Esneh northward. Thanks to the wise provisions thus made, Egypt is made practically certain of abundant crops. The farmer can have the needed moisture whenever he needs it, and a contingency like the "seven lean years," of the days of Joseph, would, under the present circumstances, be almost impossible.

LAST week the sympathy of the entire country was aroused in behalf of little eight-year-old Willie Whitla, who, March 18, was called out of school on the pretext that his father wanted him, only to be abducted immediately by his captors. The anxious parents and relatives of the boy at once instituted measures to regain possession of the boy, and police officers, everywhere, made efforts to apprehend the kidnapers. Mr. Whitla was then informed that upon the payment of $10,000 little Willie would be returned safe and sound, provided the stipulated conditions would be complied with. Negotiations having finally been completed, the father anxiously awaited developments at the Hollenden Hotel in Cleveland, Ohio. On the evening of March 22 the boy quietly walked into the lobby of the hotel, none the worse, apparently, for his exciting experience. The joy of the father may be better imagined than described. Meanwhile the State authorities of Pennsylvania have become thoroughly aroused, concerning the matter, and are now offering a reward of $15,000 for the arrest and conviction of the kidnapers.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

TOO TIRED TO TRUST.

SELECTED BY ETHEL GRAHAM MOORE.

"I'm too tired to trust, and too tired to pray!"
Said one as the overtaxed strength gave way;
"The one conscious thought by my mind possessed
Is, oh, could I just drop it all and rest;
But will God forgive me,—do you suppose,—
If I go to sleep as a baby goes,
Without even asking him if I may,
Without even trying to trust and pray?"
Will God forgive you? Why just think, dear heart,
While language to you was an unknown art,
Did a mother deny you needed rest,
Or refuse to pillow you on her breast?
Oh, no, she cradled you in her arms,
Then guarded your slumber against alarms;
And how quick was her mother-love to see
The unconscious yearnings awake in thee!
When you've grown too weary to trust or pray,
When overwrought nature has given way,
Then just drop it all, and give up to rest,
As you used to do on a mother's breast.
He knows all about it,—the dear Lord knows,
So just go to sleep as a baby goes,
Without even asking him if you may.
God knows when his child is too tired to pray.
He judges not solely by uttered prayer;
He knows when the yearnings of love are there,
He knows you do pray, he knows you do trust,
And he knows the limits of poor, weak dust.
Oh, the wonderful sympathy of Christ,
For his chosen ones in the midnight tryst,
When he bade them sleep on and take their rest,
While on him the guilt of the whole world pressed.
You've given your life up to him to keep?
Then don't be afraid to go right to sleep.

Watonka, S. Dak.

SHALL THE CHURCH ACCEPT ALIEN BAPTISM?

BY L. W. TEETER.

THE Conference of 1909 is to consider the following query: "We request the Annual Meeting to decide that persons who have been baptized by trine immersion, and who are satisfied with their baptism, may be received into the Church of the Brethren by the laying on of hands, provided they are willing to accept the doctrine and principles of the church."

If, to accept alien baptism, is, in *every* respect, *equal* to the baptism administered by the Church of the Brethren, it ought, by all means, be accepted. If, to accept alien baptism, is, in *any* particular, *defective*, the church should, by no means, accept it.

Since water baptism was ordained by the Lord to be a means unto salvation (Mark 16: 16); and since the Lord has committed the administration of it to the church (Matt. 28: 19), the church has, therefore, no right to accept a substitute-baptism for the baptism which she has a God-given authority to administer to all applicants for admission into the church. If she should do so without Divine authority, she would do it at the risk of incurring the displeasure and disapproval of the Great Commissioner and Head of the Church, and, possibly, jeopardize the salvation of all persons received in such manner.

God, through his Son, has instituted the ordinance of baptism in his church, as of the greatest importance, to be enjoyed and administered by the church. It was given to the church by the Highest Authority in the universe. All authority in heaven and earth combined, had been given to Christ when he commissioned the church to *go* and *teach* and *baptize* the nations (Matt. 28: 18, 19).

Now, in view of this unlimited, infinitely Divine authority back of the baptism, which gives the church her existence, and by which she is to be continued on earth; could any one think it a safe project to grant the request of the above query?

Really, would the Church of the Brethren, according to organic principles, be true to God, true to his Great Commission, true to the New Testament method of applying and receiving the atoning blood of our Great Redeener in the New Birth, true to the Holy Spirit, who was God's Medium to reproduce and complete the revelation of his Perfect Will to the church, and who has since been, and shall be, the church's Comforter, Sanctifier and Guide,—if she should now subjoin to God's Commission an exception, by which to admit persons into church membership?

Let us look at the teachings of Christ's Great Commission to the church, as a whole, as follows: "All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 18-20). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

"Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 46, 47). "As my Father hath sent me, even so send I you. . . . Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (John 20: 21. 23). In this general commission, the process by which persons are qualified for church membership, and how admitted, are clearly outlined. It requires, first, teaching, or preaching the Gospel to the nations, which naturally results in conviction, manifesting the fruits of faith and repentance, with the desire and love to obey God in the ordinance of baptism, as the condition of the remission of their sins, and the reception of the gifts of the Holy Spirit. What could be more complete than this? Now let the reader think carefully, then answer the following question: Could the church have the same assurance of the approval of the Lord, if she would admit persons on their alien baptism, as when she would admit them strictly according to his commission?

Again; the query proposes to accept alien baptism, if the applicant "is satisfied" with it. Let us see how that would do. Since the church is authorized by God's commission, to administer baptism to all applicants for membership, it would, therefore be *more* necessary for the *church to be satisfied* with the kind of baptism an applicant would bring with him, than the applicant; because the church is under obligations to the Lord, to admit persons into his fellowship, by such a baptism as the Holy Trinity will be *satisfied* with. It remains, therefore, the province of the church, under her great commission and not of the applicant, to decide by what baptism he may be admitted into her body. If it were left to the applicant to pass judgment on the merits of his alien baptism, he would really be teaching the church *his* way, instead of the church teaching him the gospel way into its membership.

Again, since there are so many different conditions under which triune baptism has been performed throughout the world, it would be very unsafe to adopt a general rule to accept all, indiscriminately, on the conditions suggested in the query. Then, to preserve peace in the church, and to know that a certain alien baptism is sufficient, it would follow that each case would have to be investigated, and passed on by the congregation having such applicants. Then, if some were accepted, and others rejected, the latter would likely become enemies to the church. Some might come and be satisfied with their alien baptism. Others might have the same alien baptism and would ask to be rebaptized. Such conditions could easily become a source of lasting disturbance in the church, among the members so differently received into church fellowship, and would, most likely, molest the peace of others.

Finally, I offer the case of Acts 19: 1-7, as proof of the inadvisability of the church receiving alien baptism. In this case, we have, very evidently, the same form of baptism repeated, at the command of Paul. At least, we have no proof that it was not the same form. The chief defect in the conversion of those "Twelve" was, that they had not been taught of the existence of the "Holy Ghost," which made their faith defective, and their baptism insufficient. If Paul, a divinely-appointed and inspired apostle, would command those twelve men to be rebaptized, without inquiring as to whether they were satisfied with their former baptism or not, most reasonably the church of the nineteenth century, in the uninspired age, would be taking a great risk if she should receive persons into the church by alien baptism. Paul knew that the Lord would approve of his course in this case, and that it would result in great benefit to the "twelve men" to be rebaptized. The church of today should take the same precaution, for the same reasons.

If even the best alien baptism would be sufficient, yet the church could not be as well satisfied with it as she can be with the baptism she is authorized to administer under the commission of the Lord. Hence, on every account, it is the safest for the church, and the best for every applicant for membership, were the church to administer her own baptism to all applicants.

Hagerstown, Ind.

HIDING FROM GOD.

BY W. R. DEETER.

WHAT a commotion there would be if the thoughts and acts of men and women were laid bare, so that all could see them! There would be squirmings and endeavors to get away on every hand! Men and women, whose characters were supposed to be pure and clean, would have things dark and ugly opened up to the gaze of the public.

There would be many surprises. Persons whose characters were supposed to be pure and spotless, would surprise many of their fellows with the dark spots covered by deception. Others, whose reputation was not good, would be found to be much better than was supposed.

If the X-rays could be turned on our thoughts, and reflect them on our foreheads, would we feel like pulling our hats over our eyes? If the photographer could take a picture of our most inward self, would we feel like having the picture framed and hung in our parlor?

Well, while this cannot all be done, let us not forget that "all things are naked and opened to the eyes of him with whom we have to do." Paul says that the "Word of God is a discerner of the thoughts and intents of the heart." Heb. 4: 12. "Jesus, knowing their thoughts, said," etc. Matt. 9: 4. "The Lord knoweth the thoughts of the wise." 1 Cor. 3: 20.

From the above it must be clear that our thoughts and acts cannot be hid from God. That is much more important than to have them photographed or to have the X-rays turned on them. Men have tried to hide the true situation from their fellows, and have, to some extent, succeeded for a time.

Jonah tired to hide himself when God had an important message for him to bear to the Ninevites. It is said he tried to get away from the "Presence of the Lord," but he was not very successful. Paul says, "All things are naked and opened unto the eyes of him with whom we have to do." God saw Jonah on his way to Joppa, going in the opposite direction from Nineveh. He saw him pay his fare, go down into the hull of the vessel,—a very unhappy man, but God chased him out of his hiding place by sending a storm on the sea.

Adam and Eve tried to hide themselves from the presence of the Lord, but with no better success than Jonah had. When Saul was to be proclaimed king, he could not be found until the Lord told them, "Behold he hath hid himself among the stuff." He had covered himself up among the stuff, in a place where they would be least likely to look for him, but the Lord revealed his whereabouts.

Thus many people today, for whom the Lord has important work, hide themselves among the stuff on the farm, or among the merchandise, or in an office of some kind, and thus the Lord's work is neglected. "Be sure your sin will find you out."

When Achan took the wedge of gold, the shekels of silver, and the Babylonish garment, and concealed them in the bottom of his tent, he knew he was doing wrong, but thought he would not be found out. God, however, had seen him, and pointed out his sin, but it cost Israel many precious lives. Perhaps Achan thought he might have use for the things taken in time of want, but, instead, they did him much harm.

Ananias and Sapphira, in trying to retain "part of the price" and thus to deceive the apostles, is another case in which God revealed the deceit, and showed how futile is very effort to conceal the truth. These people paid an awful penalty for their deception. Every sin, not repented of, and canceled by God's pardoning grace, will confront the sinner in the great day, if not before.

Earthly courts have been bribed, or deceived by contradictory evidence, and therfore justice has failed to be meted out to the guilty. It is the same way in church. The evidence submitted may deceive a church or a committee,—it matters not how careful they may be,—and their decision may not be in harmony with the facts, were they known. God's judgments are always right, for he cannot be deceived, and knows all the "whys" and "wherefores."

Milford, Ind.

BREAKING THE BREAD AND PASSING THE CUP.

BY A. G. CROSSWHITE.

By referring to some of the early practices of the church, we are forced to admit that some serious changes were made in Apostolic or Corinthian practices by such prominent leaders as Conrad Beissel and George Adam Martin who presided over the Ephrata and Bermuda congregations, respectively, 1753-1762.

Among other things recorded by Brumbaugh in his "History of the Brethren" is this parrgraph: "Beissel also changed the mode of administering the holy communion. Beissel stood at the altar, at one end of the room, in the '*Saal*,' or meetinghouse, and one after another of the members walked forward and received from him the sacrament in bread and wine. This was followed with feet-washing afterwards."

"By this violent transfer of privilege, from people to pastor, the Ephrata Society was reduced to the position of subordinates, and the preacher became a full-fledged ecclesiastic. The early practice of the Brethren was in this, as in all things, democratic. There was no unnecessary usurpation of priestly prerogatives. The Lord's supper was a meal in common. Every member was equally honored; so it was with the communion."

According to present practice there is no assumption of power or usurpation of priestly prerogatives, for the officiating minister to break the bread into strips or pieces, convenient to pass into the hands of male communicants, or to be rebroken to the sisters. Read Matt. 26:26; Mark 24:19; 1 Cor. 11:24.

In each of these records Jesus is represented as giving thanks for the bread, breaking it and telling them to partake of it in memory of his death. Thanks were returned for the cup in like manner. Had there been women present on that occasion, this question would never have been before open parliament, for there would have been no distinction of the sexes, hence no clamoring for rights. Why the Jerusalem sisters were not present on that occasion, we are not informed, neither is it clear to the masses today, why a sister may not officiate at the communion, all other things being equal. There is no more presumption in breaking the emblems to all alike, in this service, than there is for the pastor, in regular discourse, to break the Bread of Life (the Gospel) to male and female alike.

The gospel requirements are the same, up to this time and throughout the Christian life, there is no difference. But let us go back again to history. Some time after the year 1762 a love feast was held in the Bermudian country, an account of which follows: "When it was resolved to hold a bread-breaking and a priest was required for it, his (Beissel's) humility taught him to make room for Brother G. H. (*i. e.*, George Adam Martin), who, in consequence, presided, though their love feasts were still held in Corinthian fashion, and not in the manner in which they were held in Ephrata. Soon after another breaking of bread was held, the administration of which they conferred on the superintendent (Beissel), which he promised to undertake on condition that they would permit him to break in the manner in which he had been taught. To do this they would not agree. . .

"The reason why the superintendent took offense at their way of breaking bread was because they were of the opinion that all must be equals; and, therefore, they did not wish to allow any prerogative or privilege to any one person among them."

And what was this "Corinthian fashion," to which the Bermudian brethren adhered? Evidently it was that in the communion service *all must be equals.* "The members broke bread and gave the cup to one another, and so throughout the entire communing number, male and female."

In the proposed change nothing more is sought than the cardinal principle that *all must be equals.* The *method* was not primarily in question. The right of interpretation of the Holy Scriptures was neither exclusive to the Corinthians nor yet to our early church fathers in Germany or America.

According to Brumbaugh (and the Brotherhood has no better historian) this same Conrad Beissel introduced the "double mode" of feet-washing, which our historian calls an "innovation," and justly so, as it is a departure from the example of Christ, the early church fathers and the Written Word, and yet the church prospered under this regime for more than a century. The more conservative thinkers have always admitted that there was much more virtue in the observance of these sacred ordinances when obeyed in the *spirit* than from the strict letter of the *law.*

The only apology the church can offer for the change is that we are approaching nearer the Master, inasmuch as he says, "For I have given you an example that you should do as I have done to you." It is obvious that Christ meant to especially emphasize the perpetuity of feet-washing as a church ordinance, but coupled with it were the other two ordinances the Lord's Supper and Communion. These were included in the "all things" that the disciples were to teach throughout the ages.

It is but reasonable to insist that we follow example where it is so simple and explicit. Had he said that the disciples should take these emblems and divide them among themselves as when the five thousand were fed from his hand, then our conclusions are wrong; as it is, the administrator must break to *all alike* to follow his example. We lay no special emphasis on the pronoun "*we*" in the expression, "The bread which we break," etc., feeling that the importance rather attaches to the *bread,* deflecting to the word "break," but greater than either is the communicant's *fitness,* as taught in other scriptures.

Personally, I prefer to administer in perfect silence. Passing the expression, "The bread which we break," etc., from one to another, is a redundancy that is neither warranted by precept or example. *Whatever applies to the passing of the bread should apply to the passing of the cup.*

Summing up our arguments, we make the following deductions:

1. *As to its scriptural authority,* we feel that the citations, given above, fully sustain us in favoring a change.

2. *As to its agreement with the practice of the primitive church,* we find nothing that either warrants or contradicts the proposed manner of handing the emblems, used in the sacrament, to communicants.

3. *As it relates to the practice of the church during the past two hundred years,* we find an unwarranted distinction between the sexes, and the number of requests for a change, that have been before the Conference for a number of years, all demanding equal rights for the sisters, have led us to a closer investigation of the Scriptures, both in the English and Greek; and the conscientious and prayerful examination of the subject has brought out this report.

Flora, Ind.

GOD'S WORD OR THE PREACHER'S EXAMPLE —WHICH?

BY DAVID M. ADAMS.

WHILE conducting a revival meeting, a short time ago, I was accosted after the Sunday morning service, by an intelligent-looking, hoary-headed man who was identified with one of the most popular churches of the present age. His countenance plainly revealed the deep conviction which he entertained within his heart. In answer to a question which I propounded to him, he at once said, "I must confess that the various ordinances, doctrines, and principles, for which you so earnestly contend, are apostolic with but one exception."

I then kindly asked him to state his exception. He said: "I do not believe that God requires me to withdraw myself from my lodge,—the Golden Eagles."

I then quoted a number of passages of Scripture which I firmly believe plainly and emphatically teach a Christian man to withdraw himself from all worldly organizations, as well as to maintain an uncompromising attitude against "the unfruitful works of darkness."

He responded by saying: "I am familiar with the scriptural passages which you have quoted, but *our* preacher interprets and applies them altogether differently, himself being a member of several lodges. While your sincerity and scholarship compare favorably with his, yet, in age and ministerial experience, he surpasses you. Therefore, I am disposed to think you are wrong in your views."

This is another case of following the old prophet of Bethel. 1 Kings 13:11. There was a prophet once sent from Judah to Bethel, to cry against the sacrifices of Jeroboam. He was commanded by the Lord not to eat or drink while in Bethel, and return by another route after his mission was performed. Jeroboam tempted him to disregard the plain commandment which was given him by the Lord, but he refused. His reason for refusing was, "So it was charged me by the word of the Lord." On his way back he was overtaken by an old prophet of Bethel, who plead with him to go back and eat bread. Once more he refused, giving as his reason the word of the Lord, which said, "Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." Then the old prophet of Bethel lied unto him, saying, "I am a prophet also as thou art and an angel spake unto me saying, Bring him back with thee into thine house that he may eat bread and drink water."

The prophet hesitated. "Shall I accept the alleged message of the angel, as delivered by the prophet of Bethel, or shall I obey the plain, simple commandment of the word of the Lord?" He accepted and obeyed the former. Death was the consequence. He met with death because he did not keep the "commandment of the *Lord,* which the Lord, his God, commanded him." He obeyed the old prophet of Bethel and died.

So my aged friend, alluded to above, persisted in following his aged preacher, G. G., but I have continued to abide by the word of the Lord and "have no fellowship with the unfruitful works of darkness."

Klahr, Pa.

THE INDIVIDUAL.

BY H. M. FOGELSONGER.

FOREIGNERS come to the United States because it is a free country, or, at least, because they think it is. It is a social question to ask, What is freedom, or what constitutes an individual in democracy? Our democracy is not a model one but we may hope that we are approaching one in the future that is more ideal. In a true or ideal democracy the individual is not a mere atom, indiscriminately bumping against every other atom in the body, for such would not represent real freedom. The individual has desires and activities peculiar to himself, but they shade off into the desires and activities of his fellows. And each works not only for the present good of himself, and fellow-citizens, but also for the future welfare and development of the state at large. Such is the ideal freedom,—where the individual develops into a social being.

We often hear the following doctrine preached: "Salvation is a matter between man and his God. Go to your closets, confess your sins, and God will give safety to your souls." There is nothing the matter with such a statement if it is supplemented by the doctrine of works, but it is easily turned into barren individualism. Salvation is a matter between man and his God, but also between man and his fellows. We should go to our closets of prayer and meditation, and from there into the "harvest fields where the

laborers are few." James 2: 17 says that "faith without works is dead." That text may be interpreted in many ways. You may apply it to the keeping of the ordinances, which is all right, if you apply it to those things that are fundamental in the Christian religion, as founded by Christ.

Keeping the above text in mind, let us recall another principle, found in Eph. 4: 25: "We are members one of another." What have these two principles to do with the modern tendency of emphasizing the democratic or social life? Are the writers of the New Testament really prophets of our present needs? The New Testament, especially the part of the four Gospels, is pregnant with principles that are continually renewing themselves; or a better way of putting it is, that a real or vital principle never changes but its method of manifestation does.

What, then, does it mean today, when we say that "we are members one of another"? It means, as we began to say, that salvation is not a matter between myself and God only, but a matter between myself and my fellowmen. As we think of the congregations we have known and those of which others have told us, we find that the stagnant ones were those that were not interested in the various kinds of mission and humanitarian work. No man can enclose himself in a shell of "personal salvation" or self-sufficiency, and be a true individual. He must project himself into the world and its needs. The individual, in the modern social sense, grows with the exercise of sympathy. Real freedom, or democracy, permits of such growth and it is this kind of individualism that will count above all other kinds in the future. We must labor for all men and not only for those that happen to think as we, in all the minor affairs.

The following are some questions, the grappling with which will develop personality, and as yet the Christian church has done little with some of them: "Prevention of Corrupt Local Government, City and Township." "Alleviation of Poverty." "Vice Is Often Caused by Insufficient Food and Shelter." "Many People Are Poor Because They Do Not Know How to Help Themselves." "Children Are Dwarfed and Stunted by Working in Factories." "Large Number of Suicides in Our Times." "Increasing Insanity Caused by Intense Strain in the Struggle for Existence." "The Popularity of Cheap Amusements." "The Work of Social Settlements and Various Charitable Institutions that are Trying to Alleviate the Above Conditions."

Is the church big enough to help us all in our daily needs? The answer is, Yes, because Christ himself went out of the synagogue into the highways and byways of sin. Does the Christian church, in its anxiety to keep up a set program, have time to treat all the diseases of the soul? How would Christ answer this question? These are things to think about.

809 S. Main St., Ann Arbor, Mich.

BENJAMIN FRANKLIN'S TRIBUTE TO THE CHURCH OF THE BRETHREN.

BY IRVIN DUKER.

A CERTAIN class of individuals, who love to criticise, often put this question: "Why do you people, as a church, continue to hold your Annual Meetings for the purpose of discussing questions relating to church government, when you already claim to have the Truth?"

No better answer can be given to the above question, or information offered, which fully covers our belief on this matter, than the absolutely reliable quotation from one of our early church fathers, as given by the eminent Benjamin Franklin.

In speaking of the Quakers, with whom he (Franklin) was familiar, he noted a difficulty they encountered, by claiming to have the whole truth, which would not allow of any change in any way whatever. He says:

"Those embarrassments that the Quakers suffered from having established and published it as one of their principles that no kind of war was lawful, and which, being once published, they could not afterwards, however they might change their minds, easily get rid of, reminds me of what I think a more prudent conduct, in another sect among us,—that of the Dunkers.

"I was acquainted with one of its founders, Michael Weffare, soon after it appeared. He complained to me that they were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief and the rules of their discipline. He said that it had been proposed among them, but not agreed to for this reason:

"'When we were first drawn together as a society, it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths were errors, and that others which we had esteemed errors were real truths. From time to time he has been pleased to afford us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we have arrived at the end of this progression and at the perfection of spiritual and theological knowledge, and we fear that if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founders had done to be something sacred, never to be departed from.'

"This modesty in a sect is perhaps a single instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man traveling in foggy weather,—those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, though in truth, he is as much in the fog as any of them.

"To avoid this kind of embarrassment, the Quakers have, of late years, been gradually declining the public service in the Assembly and in the Magistracy, choosing rather to quit their power than their principle."

Seeing so plainly what the purpose and intentions of the founders of our church were, let us all go forth crying as did our Father, in the creation of the world, "Let there be light."

Nappanee, Ind.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 8.—Christian Liberty and Forbearance. 1 Cor. 8-10.

THE occasion of this teaching was the uncertainty as to the right attitude they should take concerning "things scarificed to idols." This gave rise to great difficulties while Christians were in the midst of the heathen. It was customary to divide the animal, offered in sacrifice, into three parts: One part was consumed upon the altar, another was given to the priest, and the third part was kept by the party bringing the offering. The priest's part of it, if he did not need it was sold in the markets. The part which the offerer kept was sometimes eaten at home, and sometimes in the court of the temple. The Christian who bought meat in the market was liable to get meat which had been dedicated to the idol god. In fact, it seems that this meat was cheaper than the other meat, making it natural for the poorer people to buy it. Likewise people, who had clear knowledge on the question of idol gods, would also buy it. Then, too, one would be invited to eat, socially, at the table of some one who had kept his portion of the offering and now set it before the people. Some had no scruples about it, others thought it sinful. To settle this perplexing question of conscience, the apostle addressed himself in this section. We may not have cases which are identical with these, but the principles set forth are of wide and daily application.

I. We Know that an Idol is Nothing. 8: 1-6.

Paul, with all intelligent Christians, knew that there was only the one God, the Creator and Sustainer of all things, and that, therefore, an idol was nothing—had no real existence. To such Christians the eating of such meat was a matter of indifference. To eat made them no better, and to refrain from eating made them no worse. It should be remembered that this has reference to things which are indifferent in themselves. We should not make the mistake of widening this principle so as to take in things which are to be condemned in themselves. This principle could not be applied to the use of intoxicating liquors, for they are injurious in themselves. No one can indulge in these without being made worse. Besides, no one has ever been made better by the use of them.

II. Not All Have Attained to Such Maturity of Discernment. 8: 7, 8.

Some Christians were still possessed with the conviction that an idol was really a living and powerful thing. To sit down to a social meal, where such meat was eaten, would bring them under the bondage of their former sins and practices. The same would be true of those who should purchase any such meat in the markets. Further, for such ones to see those who had knowledge of the matter, eating such meat, would cause them to stumble. Conditions were such that it was highly important that great care should be exercised, lest some one, for whom Christ died, should be made to stumble.

III. The Method to Use in Such Cases. 8: 9-13.

In such cases the principle of love should obtain, which would cause the stronger brother to abridge his rights for the sake of the weaker one. The one who has a proper understanding of what idols are, could eat such meat with impunity, but, lest he should cause his weak brother to stumble, he should deny himself of his rights.

IV. This Teaching Exemplified. Ch. 9.

Paul worked with his own hands at Corinth, lest his mission to them should be misjudged. He did not ask them for anything in the way of a support. By means of his own labors, and the donations which he received from the Macedonian churches, he was able to boast that he had not been chargeable to them. They seemed to use this very fact as a proof that he was not an apostle. He defended himself against this charge, by showing that he had a right to have a wife and the enjoyments of a home, while they supported him. His proposition is set forth in the fourteenth verse, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." This proposition he sustains by four unanswerable arguments:

1. The laborer is worthy of his reward. Verse 7. This is set forth under three figures: (a) The soldier. "Who goeth a warfare any time at his own charges?" The soldier who lays down his life upon the altar of sacrifice in behalf of his own country is entitled, by all odds, to the support of his government. Surely, no one would challenge this right. He is not only supported while in the service, but receives wages in addition, and enjoys a pension when old. (b) The farmer. "Who planteth a vineyard and eateth not of the fruit thereof?" The husbandman who plants his vineyard eats of its fruit without any compunctions of conscience. No one thinks him selfish and greedy for so doing. Why should a minister, who expects a reasonable compensation for his work, be judged as out of place? (c) The shepherd. "Who feedeth a flock and eateth not of the milk of the flock?" The man who feeds his flock has a right to enjoy the benefits thereof. In the same manner the minister who gives his energy and time to the church, should receive his support from the same.

2. From the law. Verses 8-10. The law said that the ox that treaded out the corn should not have his mouth muzzled. This, the apostle asserts, was not only written for the people of that day, but for us as well. For a man to deprive his ox of food and shelter, after having plowed all day, would seem very cruel. Is it a less sin to starve a minister?

3. From the superiority of spiritual matters over temporal. Verses 11 and 12. "If others be partakers of this power over you, are not we rather?" Lest some

one should object to his placing these things on a parity, he insists that, if there be any differences, it is that the minister has even a greater right to receive his support than those who deal with the things of time and sense, for spiritual things have a place which is preëminent.

4. From the law of Moses as to the support of the priests. Verse 13. The priests filled their office by Divine appointment. They had, therefore a Divine right to their support. The Christian minister, if he is a minister at all, is officiating by the appointment of Heaven. Therefore he has a Godgiven right to live from the people he serves. Paul makes a very strong case, but tells us that he waived it, lest he be misjudged. If, therefore, Paul would deny himself to such an extent, rather than place a difficulty in the way of any man, it is shown that it should be practiced by those who would eat of the meat. This shows how Paul abridged his liberty for the sake of the weak brother.

V. Warnings from the Experiences of the Israelites in the Wilderness. 10: 1-13.

The Children of Israel disregarded the Lord's directions and suffered disaster as a consequence therof. Their failures and judgments should be a warning to us, lest we, through a lack of faith and a desire to walk after our own lust, should fall likewise.

VI. Sitting at the Lord's Table Puts One under the Authority of the Lord. 10: 14-22.

He shows that those who have communed with Christ are under obligation to obey him, and they are likewise to consider the interest of their fellow-Christians, for they are parts of one body. Then, too, their partaking with those who sat at the idol's feast brought them under the authority of the idol. The thing which was necessary was to entirely free one's self from all entanglements with the doings of the heathen, because of the effect upon his own life and because of the effect upon his brother.

VII. The Teaching Applied. 10: 23 to 11: 1.

The one who has knowledge should bear with the weak one and, at the same time, should seek to teach his brother the truth, so as to set him free from bondage and superstition. At the same time he should not allow the whims and superstitious notions of the ignorant man to make him a slave. The glory of God should always be kept in view in all things.

North Manchester, Ind.

FORMATION VS. REFORMATION.

BY E. F. SHERFY.

We sometimes say, "An ounce of prevention is worth a pound of cure." The same principle holds in the moral and religious world, when we say, "Formation is better than reformation." In our ardent efforts to save the prodigal and rescue the perishing which, in itself, is all right, we may forget that the greatest and most substantial work in this age is the bringing to bear, upon the lives of men, women, and children, the principles of right and truth, if possible, before they have committed a crime against those principles, in ignoring them. Such a work is better than an effort, strenuous though it may be, to repair the awful damages accruing as the result of sin and ignorance. This idea is nicely stated in the following from the editor of the *Homiletic Review:*

"Could the forces which are expended in repairing the damages done by that unpreventable Sicilian earthquake be organized for systematic warfare upon preventable evils, what a revolution might be wrought in human life! Great as was the disaster caused by this earthquake,—probably the greatest natural calamity which has befallen Christendom in recorded history,—it does not begin to compare with the havoc wrought by a single war. Is it not time that the reserves of human sympathy and helpfulness, which the unpreventable disaster disclosed, be used to make forever impossible the calamities that are preventable?"

From the above statement we may notice at least two points that are worth thinking about: (1) That we, as a church, along with the Christian world in general, should coöperate with, and encourage by, our aggressive support, every effort, whether civil or religious, that is put forth for the purpose of bringing about social conditions more conducive to morality and Christian living, so long as any such movement operates in accordance with gospel principles. (2) That we, as a church, are not upholding a dead issue when we stand for the principles of peace on earth among the nations. Great leaders in religious thought outside of our own Fraternity are standing for this great issue, and we should feel encouraged to continue to stand for this principle, and all other forward movements that have for their object the uplifting of humanity, educationally, morally or religiously.

719 St. Paul Street, Kansas City, Kans.

THE HOLY SPIRIT.

BY S. Z. SHARP.

In Two Parts.—Part One.—Who Is He? What Has He Done?

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—2 Cor. 13: 14.

Who Is He?

In all ages the worshipers of the true God have regarded the Father as a person. The idea of an earthly father is clear and distinct, hence it is easy to apply the quality of person to our Heavenly Father. Since the advent of the Son into the world, the idea of his being a person is equally clear to all who believe in his existence. We have his picture in our Bibles, and our idea of his personality is complete. In regard to the Holy Spirit it is not so clear. Some regard the Holy Spirit only as an attribute of the Father, the same as our mind is to us. To correct what we consider an error is one reason for this article. That the Holy Spirit is a person, the same as the Father and the Son, appears from the following proofs:

1. In the text, at the head of this article, the three persons of the Trinity are treated as separate and distinct entities.

2. In the baptismal formula, Matt. 28: 19, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," the same thing is true. If the Father and the Son are here regarded as persons, then the Holy Spirit must be a person.

3. The personality of the Spirit is further proved by his bestowing gifts, the same as the Father and Son. The Father gave his Son. John 3: 16. The Son gave the Holy Spirit. John 15: 26. The Holy Spirit gave the power to perform miracles, speak with other tongues, and do all that is mentioned in 1 Cor. 12: 8-13. Besides all this, the Holy Spirit proved his personality by appearing in a visible form at the baptism of Jesus and on the day of Pentecost.

What Has the Holy Spirit Done?

It appears that all three persons of the Trinity took part in the creation of all things, as well as in the redemption of man. "In the beginning God (the Father) created the heaven and the earth." Gen. 1: 1. Before his incarnation the Son was called the Word and "without him was not any thing made that was made." John 1: 3. As regards the third person, it is said in Gen. 1: 2, "The Spirit of God moved upon the face of the waters," or, as in the original, "brooded over," thus energizing, vitalizing, and marshaling into form the chaotic mass, which, under his influence became our beautiful earth, with its teeming life.

After this, all we know about the operation of the Holy Spirit is through his human agents. To Joseph he gave the power of resisting extraordinary temptations, to interpret the dreams of the butler and the baker, to explain to Pharaoh the significance of his vision, and with matchless skill conduct the affairs of Pharaoh's government the rest of his days, all because Joseph was "a man in whom there was the Spirit of God."

To Moses the Spirit gave the power to call forth upon Pharaoh and all Egypt, in quick succession, the ten most terrible plagues that ever fell on any nation. Then he was told to divide the Red Sea and lead forth out of Egypt to the Promised Land, more than a million untutored slaves, supporting them with bread from heaven and water from the rock, marshaling them into a nation, and, for their government, giving them laws, both secular and religious, which have been the wonder and admiration of all civilized nations.

The complete mastery that the Spirit of God had over his agents is illustrated in the case of the seventy elders of Israel. When the Lord decided to relieve Moses of a part of the burden of governing Israel, he called the seventy elders before the tabernacle, and came down in a cloud, and spoke with Moses, and took of the Spirit that was upon Moses and put it upon the elders, and they all began to prophesy. Two of the elders would not come before the tabernacle, but staid in the camp. However the Spirit of God found them in the camp, and they had to prophesy, the same as the rest. This power of the Holy Spirit over his subjects is further illustrated in the case of the prophet Balaam. When the hosts of Israel, on their way to the Promised Land, passed through the borders of Moab, Balak, the King of Moab, called Balaam, the prophet, to come and curse Israel. The prophet came and, instead of cursing, he pronounced a blessing upon Israel. The king became angry and demanded that the prophet should curse but he replied, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord."

Another remarkable power of the Holy Spirit was the peculiar manner in which he worked when the occasion demanded it. As the Israelites passed through the wilderness and were far from civilization, and the facilities to manufacture anything, and when the Lord's building, the tabernacle, had to be constructed of most precious material, most cunning workmanship, and wondrous build, then the Lord said to Moses, "I have called Bezaleel the Son of Uri, and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship."

This workman did not need to learn his trade in a jeweler's shop to manufacture the golden and silver furniture of the tabernacle, or to take instruction from a lapidary to cut and set the twelve precious stones into the breastplate of the high priest. When the Holy Spirit came upon Bezaleel, he was ready for his work.

Another instance, in which the Holy Spirit manifested his power in a peculiar manner, is in the case of Samson. Here, instead of great skill, it is manifested in extraodinary physical power. His first effort at display of strength was to kill a lion without any weapon in his hand. "The Spirit of the Lord came upon Samson and he rent him as he would have rent a kid." Again, "The Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men." On another occasion he slew a thousand Philistines with the jawbone of an ass. Going into a Philistine walled city, they shut the heavy city gate upon him. At midnight he arose, pulled the gate with its posts from the wall, carried them on top of a hill, and escaped. As long as Samson obeyed the Lord, and kept his body pure, the Spirit of the Lord was with him. When he disobeyed, and defiled his body, the Spirit departed from him.

After this, the power of the Spirit was manifested chiefly in foretelling future events through his many prophets. In case of Elijah and Elisha, the performing of miracles was a part of his work. In response to the prayer of Elijah, a widow's son was raised from the dead. The heavens withheld rain for three years and six months. Again, when he prayed, the heavens gave rain. At his prayer fire fell from heaven, and devoured the sacrifice of Elijah,—altar and all.

Among the miracles, performed by the Spirit through Elisha, may be named: Raising from the dead the Son of the Shunammite lady, and cleansing Naaman, the leper.

Fruita, Colo.

Would it not be well to impart to our gifts the charming flavor of our personal selves, after the fashion of Montaigne, when he said, "I have here only a nosegay of culled flowers and have brought nothing of my own but the thread that ties them together."

THE ROUND TABLE

CHANGING THE PHRASEOLOGY.

BY W. H. PRITCHETT.

I HAVE been very much interested in reading the article in GOSPEL MESSENGER of March 6, "In the Interest of Plain Attire," especially the last two paragraphs. But I think it would be better if the phraseology was somewhat changed. May I respectfully suggest such a change? I need not quote the paragraphs as printed,—you have the paper:

The preacher referred to may admire our dress for women and their plain attire. There are hundreds of others who would be only too glad to see their members dress as plainly as the members of the Church of the Brethren do. Some of them, in their pulpits, now and then, refer to our gospel simplicity in a very commendable way. It will be a glad day for the churches of America when the Brethren, Mennonites, Quakers, and a few others, decide to hold on to their plain Christian attire, and others fall out with the wild and senseless rush of the fashionable world.

We do not believe in demanding of our members anything that is unfair or unreasonable in the way of attire, but we do want to stand,—and help others to stand,—together in the interest of that nonconformity, so plainly taught in the New Testament. When ministers of other denominations become interested in this part of our plea, in defense of the apostolic order of life and conduct, it is high time that we, as a people, become aroused, not only to our own conformity, but that we urge others to adopt the simplicity of the Word of God, from the Atlantic to the Pacific, and across the seas, until it has girdled the earth.

Are we, who, for two hundred years, have advocated plain attire, not authorized as a church to call a convention of able Christian people in the interest of simplicity in attire? And are we not, also, duly commissioned from heaven to teach, not only the Brethren, but all other Christian people, the importance of letting their light, in this particular, shine with greater splendor before the world, than it has ever been permitted to shine before?

508 Seward Square, Washington, D. C.

UPON THIS ROCK I WILL BUILD MY CHURCH.

BY CEPHAS FAHNESTOCK.

WE should be very, very careful to build our church, —our religious belief,—upon the doctrine outlined by Christ. Let us not build upon the faulty and fallible doctrine of the world, which changes to suit the caprice of the people, but upon the sure doctrine of Christ, which never changes and is the same today, tomorrow, and forevermore. We should build upon the impregnable rock, which cannot fail, though it has been assailed by skepticism, by infidelity and by the devil, through man, in all his pernicious ways. It has stood the assault unimpaired, unblemished for ages, and will continue to stand to the end of time, as the only pure and unimpeachable doctrine.

It is left to us to accept or reject this doctrine. We may, indeed, substitute a spurious faith, which will suit our own sinful desire, and which may, partially, satisfy us in this life, but how about the life to come, when Jesus reveals himself in all his glory? Will it satisfy us? None of us desire to live a life that will bring endless sorrow instead of eternal joy. Let us lay a solid foundation of our religion by making use of every word of Christ's law.

Winchester, Va.

"CAN THE BLIND LEAD THE BLIND?" Luke 6: 39.

BY MINA H. BOSSERMAN.

SHOULD we, as a church, endorse, or even encourage, the fact of non-members acting in the capacity of Sunday-school teachers? Can an individual, who knows not Jesus through the pardon of his own sins, by the blood of Christ, teach Jesus and him crucified, when he has never had that precious blood applied to his own soul? Until Christ has come into our lives, and filled us with the Holy Ghost, as was promised on the day of Pentecost, is it possible to tell this dying world of a living, precious Savior? The individual who does not accept the whole New Testament, as it is entirely commanded, or enjoined, by Christ himself, certainly cannot lead one from darkness into the true and marvelous light.

If the primary object of our Sunday school is soul-saving (and it most surely is), can the unregenerated, unconverted heart direct or lead a soul to Christ? "Every plant which my heavenly Father hath not planted, shall be rooted up." Christ taught by precept and example. Will he accept anything else of us? If we hold up, before our Sunday-school classes, anything other than the whole New Testament, I fear that we are very near the verge of false teaching, and Christ very emphatically warns his church against such a course.

A Sunday-school teacher should be a spiritually-minded and thoroughly heart-converted man or woman. "By their fruits ye shall know them." To serve his tables, Christ chose those whose lives bore rich fruit. "He that abideth in me, and I in him, the same bringeth forth much fruit." Such are the salt and life of the earth, also of the Sunday school. We must have that spiritual vision, which the prophet Joel describes, if we hope to lead the sinner from darkness into the light.

Elgin, Ill.

PREACHERS BURYING THEIR TALENTS.

BY JOSEPH. C. FLORA.

WE have had quite a discussion in the MESSENGER, of late, concerning the neglected congregations in the Brotherhood, and the overcrowded condition of the ministry in other places. Now it does seem that our ministers in face of these facts, and the many calls for preaching from so many places, should, when contemplating a change of locations, look up these places where their services are needed. By thus locating where their work is really appreciated, they would avoid going to places where there are strong churches and plenty of able preachers.

Have they lost sight of the responsibility that is resting upon them to help carry the Gospel to the world, or do they mean to bury their talents and devote their time to seeking after the things of this world?

Then, too, these congregations, into which they move, often have talent that should be put to work, but because they have so many preachers, the congregations neglect to do so, and hence the Master's cause must suffer for lack of workers, and other talents are buried. Brethren, this ought to be remedied! How can it be done?

Quinter, Kans.

HARMONY.

BY T. S. MOHERMAN.

A JEWEL in society! A promoter of highest interests! It seeks to tie individuals into one bundle. It glorifies God. The Holy Spirit will do this if we let him. I'll throw down my set notions, you throw down yours. Then the Spirit will cause us to see quite alike, and by seeing quite alike, harmony will be enthroned. If I am not willing to throw down *my* notion that disturbs *you*, and *you* are not willing to throw down *yours* that disturbs *me*, you are as bad as I am, and I am as bad as you. The peculiar quality of that badness is sin. Because of our unwillingness to want to see alike, we have allowed ourselves to be torn asunder. Sin is, therefore, in my heart, and it is in yours too. Let us tie our disturbing notions to millstones, and dump them into the sea. Let us confess our sins and get right with God, and be real brothers, one to the other.

Bridgewater, Va.

THE DYING CHRISTIAN.

BY G. WILFORD ROBINSON.

COME! Behold the dying Christian, as he lies upon his humble cot, with the visage of death upon his brow! Draw closely to his bedside and watch the last effort of expiring vitality! Look upon that upturned face, calm and serene, which mirrors a soul not troubled by the fear of death! Gaze on that peaceful countenance, those pale cheeks, and the noble brow, and find, if you can, furrows traced by the agony of a remorseful conscience. The star of hope, which has illuminated his earthly career, grows brighter. The lamp of life grows dimmer. One short flicker, and it goes out, and death closes the scene.

As in his life, so in his death,—he has glorified God!

Urbana, Ill.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, April 4, 1909.

PREPARATION FOR HIGHER THINGS.

Acts 10: 1-8, 30-33.

I. The Subject.
1. A Roman soldier—an officer. V. 1.
2. But a worshiper of the true God. Vs. 22-24.
3. Helpful to his fellows. V. 2.

II. He Fasted and Prayed for
1. Light to clear up doubts;
2. Assurance of forgiveness;
3. Knowledge of the life to come. Vs. 30-33.

III. The Answer Came, Bringing
1. Assurance and instruction. Vs. 30-32.

Which resulted
2. In Jesus being preached and accepted;
3. Endorsed by the Holy Spirit;
4. And the Gentiles received into fellowship. Vs. 34-48.

Note.—1. Fasting expresses an intense desire for better things.
2. The early training of Cornelius, his position, surroundings and associates were all against him, yet he rose above them all. This shows that a man can be good under any circumstances.
3. In accepting Christ, he received new life, new love, a new Master, and was prepared for higher and holier things. The change wrought in him, though a devout man, was, no doubt, very great.

Song.—"A Ruler Once Came to Jesus by Night."

PRAYER MEETING

For Week Beginning April 4, 1909.

PRIVILEGE AND POWER OF PRAYER.

Luke 11: 1-13.

1. The Need of Prayer.—"Teach us to pray." Intercourse and communion with God is the crying need of the soul of man. Human sympathy is altogether insufficient. Human weakness and need unconsciously reach out for strength and power. 1 John 3: 21-24.

2. The Teacher of Prayer.—"Lord, teach us." Christ's whole life was spent in an atmosphere of prayer. He constantly plead with the Father in our behalf. Surely, he is well able to "teach us how to pray" by his blessed example and precepts! He reveals to us the poverty of our natures that we may "hunger" after righteousness. Rom. 8: 26. He reveals to us his unsearchable riches that we may covet earnestly the best gifts. Heb. 4: 16.

3. The Spirit of Prayer.—(1) A condition of sonship,—"Our Father." We must have the "spirit of adoption." Rom. 8: 15. We must be real sons. John 1: 12. (2) Sanctification,—"Hallowed be thy name." If his name is to be hallowed in us, we ourselves must be hallowed to his name. (3) Subjection, "Thy kingdom come." Not only a willingness to submit to God's will, but doing all to that end. Rom. 14: 17. (4) Consecration,—"Thy will be done." A heartfelt desire to carry out God's plans in our lives. (5) Brotherly love,—"Forgive as we forgive." Solemn obligation—momentous fruition! Eph. 4: 32.

4. The Manner of Prayer.—"Persevering." Verses 5-8. In offering our requests to God, we need not become weary, for he has given us most gracious promises. Ex. 17: 11.

5. The Simplicity of Prayer.—"Ask and it shall be given you." Verses 9-12. The nearer we conform, in a childlike spirit, to the image of Christ, the nearer do we come to the very presence of God. Rom. 8: 14-16.

6. The Efficacy of Prayer.—"How much more shall your heavenly Father give." In giving the Spirit, he is putting within the reach of each of his children spiritual blessings for every need. Eph. 3: 14-19. The most abundant and comprehensive promises are ours. John 14: 12-14.

TOPICS FOR PRAYER MEETING—SECOND QUARTER, 1909.

For Week Beginning	STUDIES IN LUKE Chapters 11 to 18.
April 4,	Privilege and Power of Prayer, ...Luke 11: 1-13
April 11,	Shining Lights in a World of Darkness, ...Luke 11: 33-36
April 18,	A Great Failure, ...Luke 12: 13-21
April 25,	Daily Help for Daily Needs, ...Luke 12: 22-34
May 2,	Faithful and Wise Stewardship, ...Luke 12: 35-48
May 9,	Bound by Satan—Freed by Christ, ..Luke 13: 10-16
May 16,	The Great Supper, ...Luke 14: 16-24
May 23,	The Lost Sheep, ...Luke 15: 1- 7
May 30,	The Selfish Son and the Loving Father, ...Luke 15: 11-24
June 6,	Two Lives—Two Destinies, ...Luke 16: 19-31
June 13,	Gracious Deliverance, ...Luke 17: 11-19
June 20,	Readiness for the Returning King, ..Luke 17: 20-37
June 27,	Acceptable Worship, ...Luke 18: 9-14

HOME AND FAMILY

A SLAVE OF LOVE.

Ex. 21: 5, 6.

SELECTED BY ANNA LESH.

Because I love thee, Master,
"I will not go out free:"
Thou givest me the power of choice,
Again I choose but thee.
My seven years of service
Shall pass to seven times seven,
And still the joy of serving thee
Shall make of earth a heaven.
There are no other wages,
For this could make amends:
"Henceforth not servants only,
For I have called you friends."

I could not leave thee, Master,
Nor pass from thine employ;
Thy service is my freedom,
Thy yoke my greatest joy.
Thou dost not bind thy servants
With any cords but love;
And all are free to stay or leave,
As wish or choice may move;
But who has known thy service
For love's sake needs must stay,
And work for thee with heart and hand
The longest, happiest day.

What dost thou give for wages?
A gracious word at night,
A welcome in the morning
To fill the day with light.
For tasks thou hast appointed
Thou wilt my strength renew,
And aye because I love my work
Give me more work to do.
Thee will I serve forever,
O Master, dear to me;
Am I thy slave? It is for love,
"I will not go out free."

—Marianne Farningham.

HUMILIATING A CHILD.

BY ELIZABETH D. ROSENBERGER.

BECAUSE David Copperfield was too timid to recite his lesson perfectly, his stepfather beat him cruelly. Then the boy, scarce knowing what he did, bit his stepfather's hand. The stepfather then beat him as if he would beat him to death, kept him in solitary confinement for five days, and sent him away to school, —a rather severe ordeal for a boy of six years. Arrived at school, he was looking around the room, as such a little lad would be likely to do, when he saw a placard lying upon the desk, bearing these words, beautifully written, "Take care of him. He bites." David, in his innocence, looked around for the dog, when a teacher came and bound the placard upon his back, where he carried it for weeks like a knapsack. Thus his stepfather's desire for vengeance was satisfied. Speaking of it, in after-years, David said, "What I suffered from that placard, nobody can imagine. Whether it was possible for people to see me or not, I always fancied that some one was reading it. The playground was a bare, graveled yard, open to all the back part of the house and the offices; and I knew that the servants read it, and the butcher read it; that everybody who came, backwards and forwards to the house, of a morning, when I was ordered to walk there, read that I was to be taken care of a bit. I recollect that I positively began to have a dread of myself, as a kind of a wild boy who *did* bite."

We cannot read this account without a feeling of indignation, that a sensitive child should suffer such depths of humiliation. It used to be considered good discipline to humiliate a child before his class in school, or before visitors in the home. Even yet, unless parents are watchful, an older sister will say, "Wait until Aunt Alice comes. I'll tell her what you have been doing." Too often the cruel plan is carried out. No one knows how much the child suffers, in anticipating the time when she shall be disgraced in the eyes of Aunt Alice. Such childish troubles are real tragedies, yet there are parents too thoughtless and too cruel to spare their children these indignities.

In the school-room the dunce cap, leather spectacles and other things, of a like nature, were used to make the child ashamed of himself, to humiliate him before his schoolmates, and the teacher held him up to the ridicule of the entire school. A gentleman, traveling in the north part of Ireland, stopped to visit a little school, situated in a lonely place. The master was pronouncing words, the boys were spelling. One little fellow stood apart, looking sad and discouraged.

"Why does that boy stand there?" asked the gentleman.

"Oh, he's good for nothing," replied the master. "There is nothing in him. I can make nothing of him. He is the most stupid boy in the school."

The gentleman was surprised at the answer. It did not take him long to understand the situation. The teacher was so harsh and rough that the younger children were too frightened to do anything. This gentleman spoke kindly to the small children, then he went to the boy who stood alone, and said, "One of these days you may be a fine scholar. Don't give up. Try, my boy, try!" It was such a little thing to do, but the results were far reaching. The poor lad was grateful for his sympathy, and he gained new courage. He kept on trying until he became Dr. Adam Clarke, the great commentator of the Bible.

Did the teacher or parent ever try to imagine what it means to be disgraced in the eyes of those you know best and love most? We cannot imagine anything more terrible than that. Think how ashamed we are when we make some stupid blunder. How we try to apologize for our mistakes in the effort to set things right, so that our friends will not think so meanly of us. We blush for any unfortunate accident, and hope no one has noticed our embarrassment. And then, will we deliberately turn around and cause a child to walk ashamed in his little world? We have seen a little child in an agony of embarrassment, because some older child of the family ridiculed it for stammering. The child suffered keenly, although the family were inclined to laugh at it. We should respect the child's feelings; then there is little danger that we shall thoughtlessly wound it.

What follows when we humiliate a child? He feels that we all look down upon him, and he loses his self-respect. He feels that it does not matter whether he does right or wrong, nobody believes in him anyway; nobody expects much of him. We have made it easier for the child to do wrong again. Every teacher is familiar with the results of humiliating a child in school. If such treatment is persisted in, the child becomes hardened. He dreads the agony of being ashamed and so he makes himself insensible to the feeling of shame. He loses his sense of dignity, and so he grows reckless, and boasts of his misdeeds. He will say, "Who is afraid of the teacher?" And then, to prove that he is not, he will do some lawless deed, and say, "I don't care if I am found out." He takes a pleasure in defying the law, and in showing that punishment cannot reach him. He grows bold and daring, —his hand against every man, and unless some other influence reaches him, he will be a lawbreaker when he leaves school. It is such boys who are placed in our Reformatories, and too often they merely expiate the sins of their parents.

Respect your children; let them understand that you honor them! Teach them that they respect themselves, that you would no more think of exposing them to the ridicule of their friends than you would make a laughing stock of yourself. Remember, you must give an account some day for the idle words, the thoughtless cruelty to which the child has been subjected in your home.

"'Tis a good thing, sometimes, to be alone;
Sit calmly down and look self in the face,
Ransack the heart, search every secret place;
Prayerful, uproot the baneful seeds there sown,
Pluck out the weeds, ere the full crop is grown."

Covington, Ohio.

THE GIRL WHO FACES THE WORLD.

BY E. RHEA DIERDORFF.

A GIRL walked into a factory, not long ago, to apply for work. On glancing at her, one would term her a common, everyday girl. She was not pretty, in fact, rather homely, but there was a pleasing, though somewhat grave, expression in her gray eyes. Not a word of the conversation could I hear, between her and the forelady, but the look of despair, that flitted across the girl's face, plainly told that she had received another disappointment. In an instant my heart was filled with deepest sympathy for her, though she was only one of the hundreds and hundreds of girls that are, what I call, "The girls that face the world."

Were you ever in a deep canyon or ravine, where the rugged summits of the overhanging cliffs shut out the sunshine, and where the slopes are overrun with gnarled, thorny trees and bushes, and twisted vines, and where, at every step upward, the shifting, unstable gravel slipped under your feet? It will give you the exact feeling of a girl when she has suddenly been put in a position where she must stand alone. Perhaps misfortune has come to her family, and she must meet the odds and ends that accompany the making of a livelihood. Perhaps she is keeping an aged father and mother. Perhaps the responsibility of her parents' very existence rests heavily upon her shoulders. Perhaps she is thrown out upon her own resources, to battle with all kinds of temptations.

I have heard it said that struggles with disappointments and temptations will harden one. These may develop the character of a person and thus cause her to be more capable of struggling against the rough realities of life, but they should never harden the heart. No heart responds to sympathy so much as the one that has felt the sting of the pain or that has stood on the same quaking precipice. The girl who has always been protected and has never protected others, cannot be otherwise than selfish. She is looking to her own interests; the unselfish girl helps others. Many a girl will shed tears of pity over an unfortunate being, but tears of sympathy are shed only by her who really feels the other's woe.

What is more noble than lives which, through tribulation, gain the victory! There never was a trouble or disappointment that did not have some purpose in molding and shaping our characters for God's honor and glory.

Los Angeles, Cal.

SISTERS' AID SOCIETIES

LINWOOD, MARYLAND.

The missionary sewing circle of the Pipe Creek church, held fourteen meetings during the year 1908, with an average attendance of nine. We made a number of quilts, comforts and did some plain sewing. We donated fifty-three new garments, fifteen secondhand garments, also two quilts; sent $10 in cash to the Kansas City Mission. At the beginning of the year we had $15.56 in the treasury, and received $32.77. We paid out $19.96, which leaves a balance of $12.81 in the treasury.—Rachel A. Pfoutz, Linwood, Md., March 8.

BOISE VALLEY, IDAHO.

Our mission circle met March 4 to reorganize for six months. The following are the officers: President, Sister Mary Brown; vice-president, Sister Ida Flora; superintendent, Sister Sarah Stein; the writer, secretary and treasurer. During the last six months we held fifteen meetings, with an average attendance of nine. The collections amounted to $10.46. We received $13.50 for the work done; made five comforts, sixteen prayer coverings, besides other garments. Some work was donated to the needy. We donated $5 to the orphanage at Council Bluffs, Iowa; $1 for Christmas dinner for the poor children in St. Louis. Our expenses amounted to $11.02, and we have a balance of $9.47 in the treasury.—Mary C. Redmon, R. D. 3, Nampa, Idaho, March 5.

STERLING, COLORADO.

Our aid society met March 4 to elect new officers. During the last year we convened in twenty-one half-day meetings, when we made comforts, aprons, pieced quilts, etc. We sent one box of clothing to the Denver Mission, and one box to the St. Joseph Mission. We had seventy-five cents in the treasury in the beginning of the year. We received for work and donations, $15.70, making a total of $16.45. We paid out $5 towards a series of meetings; $1.65 for freight and express; $1 to send the Messenger to two families; $4 towards fixing up our churchyard, and $2.67 for material, leaving a balance of $2.13 in the treasury. We made forty-nine articles besides furnishing the two missionary boxes. Our new officers for the following year are: Sister Hattie Bushong, president; Sister Francis Patterson, vice-president, and Sister Ada Spohn, secretary and treasurer. At some of our meetings there were but two present, nevertheless we feel as if the Lord has been with us and has blessed us in our work. We start out in the new year much encouraged.—Ada Spohn, Sterling, Colo., March 4.

THE GOSPEL MESSENGER

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Next week we shall publish several announcements regarding railroad rates to the Annual Meeting.

The late series of meeting in the Barron church, Wisconsin, conducted by Bro. C. P. Rowland, resulted in five accessions.

The members, composing the Shady Grove church, Pa., are to begin a series of meetings May 8, and close the 23rd with a love feast.

The new churchhouse in Cabool, Mo., will be dedicated April 4, Bro. O. H. Yereman, of Kansas City, delivering the address.

We are publishing the program for the missionary meeting of Northwestern Ohio, to be held at North Poplar Ridge church, April 15.

Those who wish separate rooms, on the Annual Meeting grounds, will please read Annual Meeting Announcement on page 208 this issue.

After spending some months in Cuba, Bro. John Stump has returned to his home at Laketon, Gray County, Texas, where he may now be addressed.

Bro. F. G. Edwards, of 1720 South S. F. Avenue, Chanute, Kans., is the present treasurer of Southeastern Kansas, the former treasurer having moved out of the district.

In a former issue it was stated that Bro. B. E. Kesler's debate at Wauneta, Nebr., would begin April 22. This was a mistake. The discussion begins on Tuesday, April 20.

The members of the Panther Creek congregation, Iowa, have announced that their remodeled church will be rededicated on Wednesday, May 26, the second day of their love feast.

In this issue our correspondent from Pine Grove, Pa., speaks of fifteen being added to the church by confession and baptism, some restored to fellowship and a few awaiting baptism.

If you wish a copy of the "Life and Sermons of Bro. James Quinter," turn to next to the last page of this issue, fill out the blank and send it to this office. This do without any delay.

On Sunday evening, March 14, Bro. J. W. Lear closed a fine revival at North Manchester, Ind. There were twenty-nine, who made the saving confession and were added to the church by baptism.

Bro. Daniel Clapper, says a correspondent from Johnstown, Pa., recently held some revival services at the Moxham house, and six were added to the church, four by baptism and two reinstated.

The Auditing Committee, composed of Bro. R. E. Burger, Allerton, Ill., Bro. L. R. Peifer, Springfield, Ohio, and Bro. A. L. Clair, Fairchild, Wis., will meet in Elgin, April 12, to audit the books of the General Mission Board and the Brethren Publishing House.

Bro. S. S. Beaver, of Pennsylvania, has changed his address from Shamokin to Centreport. He is working under the auspices of the Mission Board of his district.

The members of the White Pine church, West Virginia, are looking for a minister. For further particulars address Bro. Robert A. Rinker, Purgittsville, W. Va.

The General Mission Board will meet in Elgin April 14 for their regular spring session. It would be a great favor to them to have all business for this meeting on file, in the office here, not later than April 8.

Bro. J. W. Killian held a very successful revival at Junction, Ohio, where there had been no regular preaching for three years. Fifteen persons applied for membership, but their baptism, it seems, had to be deferred.

By referring to page 34 of the Brethren Almanac for 1909, our people will find a calendar for 1910, that will enable them to ascertain the day of the month for the time of any announcement they may wish to make for that year.

The Brethren in Southern Ohio will hold their district meeting in the Lower Miami church on Tuesday, April 27, beginning at 8 A. M. standard time. The elders will meet at 1 P. M. the day before. See special notice this week.

The revival services in Parsons City, Kans., conducted by Bro. C. S. Garber, produced quite an awakening among the members and others. There were five baptized, several await the initiatory rite, and one was restored to fellowship.

The Brethren Teachers' Monthly for April is on our desk. It is full of valuable information for Sunday-school workers, and the contents ought to interest any Bible student. The wide-awake preacher can gather much material from the *Monthly* for his sermons.

Bro. John Heckman, of Polo, this State, was with us last week, attended the members' meeting March 18, and assisted with the work of the evening. Having retired from the farm, Bro. Heckman is now devoting most of his time and attention to the church in Polo.

On the Round Table page will be found a list of all the prayer meeting topics for the second quarter of the year. If you do not file the Messenger, clip out the list, lay it in your Bible or in your hymn book, and you will have no difficulty about keeping track of the prayer meeting subjects.

Bro. D. L. Miller writes us that he and Sister Miller are to leave California March 31 and expect to reach their home at Mt. Morris, Ill., April 5. For our next issue we have a very interesting article from him, in which he tells about a pleasant visit among the churches in the San Joaquin Valley.

Bro. P. R. Keltner, of Rockford, this State, was with us on the evening of March 18, and assisted the church in the business presented to the council meeting. Just now Bro. H. C. Crumpacker is holding a series of meetings in his congregation, and he speaks very encouragingly of the work being done.

One of our faithful agents is much annoyed, because those who subscribed for the Messenger through him, fail to pay their indebtedness, and thus prevent him from settling his account at this office. In such cases prompt settlement would be a decided benefit not only to the subscriber, but to the agent and the House as well.

Under date of March 15 Bro. Moses Deardorff writes us from Los Angeles, Cal., saying that he is still in revival work among the churches, and that he and Sister Deardorff are enjoying their work on the coast immensely. They are simply delighted with the climate, flowers and people. They are planning to leave the Pacific Coast about the first of May, but at this time are in a protracted meeting at Pasadena.

Bro. H. C. Early had planned to spend some time in North Dakota the coming summer, but on account of the Annual Meeting coming to his State, and, being foreman of the Committee of Arrangements, he finds it necessary to call off the trip. Those who have written him will, by this notice, understand why the trip cannot be made. He is to leave home April 2 for the purpose of visiting the schools in the West, and hopes to reach Elgin not later than April 12. The General Mission Board meets two days later.

Eld. C. F. Yoder, of Montreal, Canada, author of "God's Means of Grace," is planning to sail for South America about June 10. As a missionary he is to locate in Argentine, a very large country, with a climate much like ours, and where the people know little of what we consider Christianity. The time is here when the Church of the Brethren should, also, think of having a few mission points in South America. There is room enough in that neglected part of the Western Continent for a thousand mission workers.

We are told by the Prince of Peace that the peacemakers shall be called the children of God. This being true, what should be said of those who make a business of disturbing the peace of the family, the neighborhood, and the church? Whose children shall they be called? To make the situation still worse, some of these disturbers of the peace are members of the church. Can one be classed as a peacemaker when he is constantly disturbing the peace of all around him? Were all members of the church peacemakers, no force could disturb the peace of the church, only that from without, but since some of the disturbers are inside, it would appear that we may sometimes have members in the church who properly belong on the outside. What would these disturbers of the peace think, were we to call them the children of the devil? No one could think of designating them as peacemakers, and for that reason they may properly belong on the outside, whether we place them there or not.

We are asking our patrons to give Bro. H. C. Early's article, "Love Feast Observations," this week, a careful reading. He writes none too pointedly. It might be well for the elders of some of the congregations, where system is wanting, to clip the article and have it read to the members in the council meeting, when preparations are made for the feast. In this way some better plans might be introduced. We are glad to say that the system and the high order of spirituality recommended, have been introduced in hundreds of our congregations, but in some churches may be found the serious defects pointed out. In order to consume less time, while passing the loaf and cup, it is customary in some of the large congregations, here in the West, to employ the double service. This is done by having the breaking of the bread started both ways for the brethren, and come together near the center. The same process is observed when passing the cup. A like method is observed on the sisters' side, thus cutting down the time for this part of the service fully one-half.

Our correspondent this week is saying that the Walnut Valley church, Kansas, had a council meeting and among other things, decided not to disorganize, but to repair the churchhouse and hold meetings. Since the congregation is without a resident minister, an effort will be made to secure one. This is the way for small congregations to do. Instead of disorganizing let them go to work, and if they have no minister they should not rest until one is secured. As long as there are half a dozen active members of a congregation left, there should be no thought of disorganizing the church. Instead of sending a committee of elders to a small body of members to disorganize them, let an active evangelist be sent to help convert a lot of their neighbors, and thus relay the foundation for a growing congregation. If the few members cannot arrange for regular preaching they can, at least, arrange for a Sunday school, and if all of them will work earnestly to keep the Sunday school going, they may soon work up life enough to render the presence of an evangelist a necessity. There is nothing like the spirit of sticking to it.

In nineteen discourses Bro. Harvey S. Replogle presented the Gospel in a very forcible manner at Tyrone, Pa., and nineteen persons accepted Christ and were buried with him in the holy rite of Christian baptism. Some are yet to be baptized.

The Brethren in Tennessee have published a synopsis of the talks given at their ministerial meeting, held in Bristol. From this it would seem that the spirit of the gathering was excellent, and many things were said that are worth remembering. At all of these meetings we say enough of good things, but we do not always put the splendid suggestions offered into practice. We should think that the reading of this synopsis, which was prepared by Bro. P. D. Reed, would prove helpful to the members in the district.

Indiana has a fine county option law. It enables the farming communities to overcome the liquor influences of some cities that favor the saloon on account of the revenue there is in the business. The city saloon is proving the ruination of thousands of country boys and young men. In some States the farmers, by their united strength, may vote a township dry, while a large town, in an adjoining township, may vote in favor of the saloon. This condition keeps farming communities constantly exposed to an evil that they have no power to remedy. But in States where a whole county can vote on the question, and thus overcome the adverse vote of a large city, that may happen to be in the county, the farming communities can be protected. This was clearly demonstrated last week in Miami County, Ind., when Peru, a city of considerable importance, voted for license by a large majority, while the strong vote of the country people carried the county in favor of absolute temperance. This means that there are to be no saloons in Miami County. It is one of the best counties in the State, and a finer class of people can nowhere be found. Peru is also a fine city, but her saloons were not only ruining a lot of her own people, but they were making drunkards of a host of the boys and young men in the surrounding farming sections. The wives, mothers, daughters and sisters, all over the county, rejoiced when they learned that the county had voted the saloon out. We have a number of members in the county, and we may rest assured that they did their part in saying that Miami County, with the best of everything else that goes to make up a fine country, must now move up to a high temperance plane, and hereafter be known as a temperance county in deed and in truth. It is in this county, at Mexico, that the Brethren have one of the most commodious Homes for orphans and the worthy poor in the Brotherhood.

LOVE FEAST OBSERVATIONS.

The love feast season for the spring months will soon be here, and I feel like writing out a few observations made during last fall. Some of the practices are praiseworthy, while some need only to be named to be corrected at once. It is with the view of improvement that the objectionable things are mentioned, and not for the purpose of criticism.

First of all, there is a marked change in the preaching done at present, at love feasts, from the past; and it must be acknowledged that it is for the better. The teaching on the examination has grown much more practical and useful; the preaching on the ordinances has become much more spiritual, much more adapted to the communicants,—and their needs are first to be considered at this time,—and much less argumentative. The spirit of argument is not conducive to high spirituality, not helpful in the hour of deep, spiritual meditation. In the act of the communion the mind is in need of all available helps in contemplating the love of God, and the scene of the crucifixion, as it is shown forth in the communion. A hot argument is foreign to the nature of such experiences. The preaching, therefore, should be to bring out the spiritual signification of the ordinances, that these teaching points may be as stepping-stones to the mind, and props to the soul, in the strenuous effort to comprehend God in his wondrous work to the children of men.

It is true, also, that there is much less preaching done at love feasts than there used to be. This, too, we consider desirable. There are times when the mind wants rest from the talk of men. If there could be just teaching enough, and of the right kind, to help the mind in the right direction, then let the silent mind, struggling hard and at times climbing high, work out the rest itself, this would be happy. Is there such wisdom?

The meetings are not continued into the night, to a late hour, as they used to be. Now the service is commenced in time, so it can close soon after early nightfall. This meets every requirement of New Testament teaching, and, at the same time, has a multitude of advantages apparent to all.

Love feasts are more frequent than formerly. In many churches the rule was to have one love feast a year; now most of the congregations, nearly all, have two. It is important that these meetings should be frequent. In the early age of the church, particularly in the apostolic age, they were more frequent than now. If they are neglected, it is at the cost of life. "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." Confessedly, this means more than the communion, but, certainly, it includes it. It takes all of the means of grace to maintain robust Christian life, and any neglect must be at fearful cost. So it is easy to see how the love feast should be frequent.

Apart from a better understanding of the nature of the occasion, and deeper consecration, one of the greatest needs of the love feast is better organization in the management. This is manifestly true in the big country church, where there is an intermission between the examination service and the love feast, fully to prepare for the evening meeting. In some cases order and system seem entirely wanting. There is wild, aimless, noisy tramping through the house by a number of men and women, who seem not to know what is wanted, without any one in control. A stranger who had never attended such a meeting would wonder what it all means. Indeed, it is so bad at places, that it is desecrating to the house of God. This is much to say, and I shudder at saying it; but is it not true?

There should be complete organization. Some one should direct affairs, and all preparation should be made with as little noise as possible. It should be remembered that it is the house of God and his work, and our behavior should be reverent. When the communicants are seated at the tables, everything should be in place, the vessels with the water ready, and there should be one at each table who understands that it is his duty to begin in the service of feet-washing. This should be arranged by the one having the general superintendency. Where the membership is large it is necessary to have more than one general superintendent, each to have a certain division of the house to direct. This will facilitate things wonderfully.

Then, the feet-washing should be done in a quiet manner and as expeditiously as the nature of the service will allow. Just to aim at being quick is out of keeping with the service, but there is no use to wash and wash, and continue to wash, as if it were for the purpose of cleanliness. It should be remembered that feet-washing is purely symbolic, not for cleansing filth. The officer of the feast should give instruction at this point.

Where the membership is large, time should not be used unnecessarily in breaking the bread and passing the cup. Some brethren are unduly slow. At best it takes a good deal of time in large churches, and the service should be managed in the manner that the membership receives the highest benefit. Severe concentration for two or three hours is a pretty hard strain, especially with those not strong, and mothers who have children to care for, and at the point where concentrated thought and meditation break, the benefit virtually ceases.

In some cases,—not very many I am glad to say,—I have noticed brethren and sisters engage in social conversation at the table, and in a few cases some sleep. This is too bad,—too bad almost to go into print. That those who go to these meetings, intended to show forth again the death of Jesus, will visit, while some sleep, is startling indeed. If there is ever a time, in the lives of men and women, when they should be free from the thought of social visiting, and should be wide-awake, with all their powers of mind and soul on the alert, it is when they are handling the emblems of the broken body and the shed blood of Jesus. To do otherwise is not only a shame on common decency, but a reproach to the service of God's house.

Still, in a few churches, the custom of clearing the tables at the close of the service is kept up. This cannot be less than shocking to every highly spiritual sensibility. There have been few practices, innocently done, that have been more hurtful to the real purpose of the love feast. Psychologically, it is well nigh unpardonable. After a season of high spiritual devotion and light-seeing that brings peace to the soul, to be dismissed amid the clanging of dishes, the clatter of heavy foot-steps and boisterous voices giving instruction, is dreadful. It rattles out of one the sweet and precious meditations just enjoyed. Certainly, this practice should be quickly abandoned. Let the tables rest for the present, and let them be attended to later.

H. C. E.

CHRISTIAN LIVING.

Becoming Christians and living Christians are two different and very distinct experiences. This truth was made evident in the very early age of the Christian church. On the day of Pentecost people became Christians very much faster than they had opportunities of learning *how* to live the Christian life. And, as a result, trouble followed in their Christian living. Those who had been Christians and had some experience in Christian living, had the true spirit and the Christian ideal of living. But as new members came flocking into the church by hundreds and thousands, many, no doubt, strangers from a distance, and poor and unprovided for, the home church was pressed and flooded with calls for aid and help beyond their possibilities. The condition of the people was beyond the ordinary. It was a time of emergencies, and something had to be done to meet the conditions as they were at the time, so that the Christian spirit could be exercised towards these new and needy converts.

As yet the apostles were the leaders in the new church, and they were looked to as being the proper persons to care for the needs of the people. And so mightily were the members filled with the spirit, that they commenced giving freely and liberally of what they had in store. Those that did not have the ready money, and had it in goods, houses and lands, sold of these possessions and laid the price at the apostles' feet that they might distribute to the needy. This they did as best they could. But these new converts, though born of the Spirit, were as yet children and human, so that it required much time and care to attend to all their wants in a satisfactory manner,—more than these apostles had to give without neglecting their ministry of the Word.

This brought to them another emergency case upon which they had to act at once. This they did,—and did it wisely, too,—by selecting men whose special duty it was to attend to work of this kind. That the position was an important one, is evidenced by the character of the men selected to fill it. And that their field of work was enlarged, further on, is shown in the fact that some of them afterwards acted in the capacity of ministers. In the words of Paul, "They purchased unto themselves a good degree," so that, as the work of attending to the poor decreased, they broadened out into other fields of Christian labor.

But while these men evidently launched out into wider fields of Christian labor, this fact does not argue that they were any the less diligent in the original purpose of their call. The foundation element of the religion of Jesus Christ is benevolence,—"Good Samaritanism." It is a principle,—a spiritual part of our religion,—that cannot be ignored without destroying its force and power.

To love, help and sacrifice for each other is an innate principle that belongs to human kind, but is wonderfully developed by the religion of Jesus Christ. And, to make it active, it must be systematized and made practical in a way that it may be made applicable without lowering the standard of the recipient in his or her own eyes.

Our own beloved church preaches that the Church of the Brethren is the best benevolent society in the world. That is exactly what it should be, and what we should labor to make it. But, as yet, we are not quite up to the Christian standard. We always have given financial relief to each other and to others, but our system in doing it is faulty. Our deacons are not authorized and prepared to give aid to the poor and the needy as they could, and as they would like to do, at times. Aid, in many cases, is not given soon enough. Good Christian poor people do not want to get down into the beggar line before reaching out to the church for help. They will not do it. They will rather suffer, or seek elsewhere. The church should never make it necessary to have our brethren and sisters become destitute before reaching out to them the helping hand. Yet, for lack of a working system, it is almost impossible to aid our poor in a way and at the time we should.

The great temptation of our church members today, to go into the secret worldly organizations is the beneficiary part of them. They don't want to become dependents on the charities of others if there is any possible way of avoiding it. Many of them are honest, industrious and honorable mechanics, tradesmen and day-laborers, just starting out in life without bank accounts, houses and lands back of them. They may command good wages, enough to live pleasantly and respectably, if all goes well, and lay aside a small amount for the emergencies and uncertainties that beset us in life. Now, what we want to encourage these good people to do, and what many of them are anxious to do, is to lay aside each month or quarter such an amount as they can spare, so that, should misfortunes come,—sickness or death in the family,—they have something to fall back on, without having to face financial distress in connection with their other troubles.

But we, as yet, have no such system, and therefore have no inducement to offer our people whereby, in a special way, they are encouraged to help themselves. Therefore these secret orders, with some good features and many objectionable ones, come to our brethren and say: "Come and join our society, pay in your monthly installments, and in case of sickness we pay so much per day, so much more in case of death for funeral expenses; and, should you die, the stipulated sum will be paid to your widow." This kind of inducements is hard to withstand, when there is nothing else that is better, or even as good, offered by the church. What we need is a system by which our people can be encouraged to provide their own financial benefits. This is what they want to do, because in this way they can help in providing for the emergent uncertainties of life in an honest, manly way. It might be called a "Mutual Christian Aid Society." It don't matter as to the name, only so the principle is Christian and the end is met.

Our system in caring for our aged and decrepit members is excellent. But in these Homes no provisions can be made for the class of members about which we are concerned. We want to encourage our young and healthy members to aspire towards better things, not to take any comfort in the thought that, if they should, through age and misfortunes, become dependents, provisions will be made for them; but let it be their aspiration to be able to so live that they can keep away from such conditions, and be among the helpers instead of the dependents. What we want and what we need, as a church, is some kind of a system, or plan, by which we can distribute our alms without humiliating those who need them.

In the course of years, we have paid out thousands of dollars for insurance against fire and, during all this time, we have not received one hundred dollars in benefits. Yet the satisfaction we have had in being secured from unprepared-for and sudden losses, and also the feeling of pleasure it gave us, in helping others who had losses, more than compensated for all the money we paid out. This is the Christian idea of equality, and mutually helping each other.

We do not say that this is the best way of exercising our benevolence towards the needy, but it does seem to be the most practical and equable way under existing conditions.

H. B. B.

REBUKING AN ELDER.

"Rebuke not an elder," says Paul in 1 Tim. 5: 1. In view of this scripture we are asked whether it is wrong to rebuke an elder, who, in the members' meeting, over which he presides, grows sarcastic and says things in a very cutting way. As we understand it, Paul is not, in the verse cited, writing about church officials. He refers to the older men, and gives Timothy to understand that he should have respect for the aged. Instead of speaking sharply to aged members, who may sometimes do the improper thing, let them be admonished as fathers, that is, treated kindly and tenderly. There may be times when an aged man should be reproved, but the better way is to deal with him with all due respect to his years. This will also apply to aged women.

Paul would not have us understand that elders of churches are wholly exempt from rebukes. There are times when they should be rebuked for their unbecoming conduct. The elder who grows so sarcastic as to hurt the feelings of well-meaning members, deserves to be rebuked sharply. We once knew an elder who became very sarcastic in council meetings. He would criticise the speeches of members and reply to their questions sharply. In this way he endeavored to intimidate those who did not agree with him. The man soon lost his influence in his own as well as in the adjoining congregations.

Elders who conduct themselves properly are entitled to the respect of all the members over whom they preside, and should be shown due consideration by both old and young. Then, on the other hand, their deportment should be such as to commend them to the love and respect of others. When this is the case, there will be no occasion for rebuking an elder of the church. But if a rebuke must be administered, let it be done by some of the more experienced members, and in a Christian spirit.

It is a grave mistake for an elder to think that he is too important to be set right when he fails to conduct himself discreetly. He should not think more highly of himself than an elder ought to think. While he is appointed over the Lord's flock, he is also a servant, and can be called to account for any misconduct upon his part. There may be times when he should rebuke members of his flock. It may become his duty to reprimand some of his church officials, but in all cases he should deal with those under his care as a father, and not attempt to lord it over God's heritage. It will be in keeping with the spirit of the text, at least to treat an elder of the church as a father, and rebuke him only when the good of the cause demands it. Then, on the other hand, let the elder bear in mind that the members in his charge are his Father's children, and are entitled to all the aid, comfort and encouragement he can give them.

SOME BOOKS.

The following books have come to our desk for special mention:

"The Teaching of the Holy Scriptures," by Duston Kemble. Cloth binding, 186 pages. Price, 50 cents. The work is intended for young people's classes of all churches. American Sunday-school Union, Philadelphia, publishers.

"Winning the Front Place," by John Maclean. Cloth, 171 pages. Publishers, The Union Press, Philadelphia. Price, 75 cents. A neat little volume, packed full of information about those who have made life a success along many lines. This ought to be a helpful book.

"Five Minute Object Sermons to Children." Bound in cloth, 256 pages, with Sylvanus Stall as author. Forty-three subjects are treated in short talks, and the book abounds in valuable hints for those who in their addresses wish to reach the hearts and souls of children. The Vir Publishing Co., Philadelphia, publishers. Price, $1.

"Christian Creeds and Confessions." A short account of the symbolical Books of the churches and sects of Christendom, and of the doctrines dependent on them. By G. A. Gumlich. Funk & Wagnalls Co., publishers, New York. Cloth binding. Price, 75 cents.

"Round the Circle," by Cora S. Day. Cloth, 152 pages. American Tract Society, New York, publishers. A romance, interesting for those who do that kind of reading.

"Jerry McAuley, an Apostle to the Lost,"—the life of one of the most lowly, who was led to understand that Jesus died for him as well as for others. The story is here told how he arose, step by step, and became eminently useful in leading hundreds to live the better and the higher life. Many have contributed to the contents of the interesting and instructive book, edited by R. M. Offord. Cloth bound; 304 pages, illustrated. Price, $1. American Tract Society, New York, publishers.

"Talks to the King's Children," by Sylvanus Stall, with The Vir Publishing Co., Philadelphia, publishers. Cloth, 249 pages. Price, $1. There are nearly forty short talks brought within the comprehension of boys and girls. For each talk there is an object, which is made the occasion for a fine lesson, with helpful applications.

"The Ideal Minister," by Herrick Johnson, a cloth-bound book of 488 pages. Price, $1.75, with Fleming H. Revell Co., New York, publishers. In this most entertaining, instructive and suggestive volume many phases of the minister's work are taken up and considered in the light of the experience and observation of the gifted author. While we would probably not accept all that is presented, still we must say, that it is a dull mind that cannot be helped by a careful study of the different points considered.

THE MIRACLE QUESTION.

Every now and then the miracle question comes up for consideration. Some one wonders why the faithful of this age cannot perform miracles like the apostles did. Then it is suggested that if we had the faith of the apostles, we could perform as many miracles as they did. There are those who take advantage of this innocent conviction, upon the part of sincere church members, and deceive them. For proof of this we need only refer our readers to what was accomplished by Dr. Dowie a few years ago. While in the height of his temporary prosperity, his followers persisted in maintaining that he performed scores of miracles. His own paper, the *Leaves of Healing*, abounded in statements to this effect, accompanied by testimonials that seemed to settle the claims beyond a shadow of doubt. Hundreds of well-educated and thinking people accepted Dowie's teachings, believed in his so-called miracles and became earnest advocates of his doctrine. And for a time his name was known all over the world, and might be found in nearly every newspaper printed. A little while later half of his followers repudiated him, and circulated most damaging reports about him. Today he is seldom heard of outside of a small circle. Generally speaking, this is the fate of modern miracle performers. They come, deceive the people, then go, and some of them are not even heard of, after a few years. Their works pass away, and that is the last of them. Not so with the teachings of Jesus and his miracles. His teachings remain and millions of people still believe in the miracles he performed. For the man who is willing to be led by Christ, what is recorded in the New Testament is sufficient. Those who will not accept Christ on the grounds of what has already been done, would not accept him though they saw the dead brought to life by some of his ministers. There is enough recorded to save the whole world if we will only believe and obey. What more do we need?

THE USE OF DEVOTIONAL TRACTS.

We hear of a few mission workers who do not care to use doctrinal tracts in connection with their mission work, though they are anxious for literature which is wholly undenominational. They want much said about faith, repentance, grace, the remission of sins, the Holy Ghost and the goodness of God, but not a word must be said about baptism, the religious rite of feet-washing, the Lord's supper, the Christian salutation, oath-bound societies, etc. When we talk to them about the importance of doctrinal literature, they grow wise and tell us that literature of that sort would soon ruin their work. This they will say while all around them are the Mormons, Seventh Day Adventists and the Disciples, handing out doctrinal tracts and making converts by the score. With these missionaries it may be all right for others to distribute doctrinal tracts but we must not. It is strange that such people cannot see how their course means simply to surrender the field to other persuasions. Others have to use doctrinal literature in order to build up their cause, and if we mean to succeed we must do the same. Others distribute doctrinal tracts by the ton, and though we claim to have the best doctrine in the world, we are afraid to hand out tracts setting forth our principles. Along this line we must either change our policy or give up the field to those who have more wisdom, even if they do not have much sound doctrine.

MISSIONARY DEPARTMENT

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And Still the Old Book Stands.

Nowadays a man must have Bible convictions,—deep-rooted and positive,—in order to have character. We are living in a time when it is hard to cling to the faith "once delivered to the saints," because everywhere there is a pulling away from the moorings. Theological unrest and uncertainty are everywhere in evidence. Many speak of the "modern mind" and the "new light," forgetting that the old principles, taught by the Bible, are impregnable and eternal as the Rock of Gibraltar. The Bible is the Inspired Truth from heaven, and can no more be eclipsed than the stars of the firmament. It is the part of wisdom to cling to the Old Book and the faith of the fathers, rather than to stray into the doubtful fields of speculation and man-made philosophies. Absolute safety is found in adhering to the teachings of the Blessed Word as closely as possible. Thousands have found it precious to their souls in the past, and it is just as precious today.

The Sway of Mohammedanism.

In the little village where Christ was born, Mohammed's name is called from the minarets five times daily, and hundreds bow the knee in adoration. In the city where Mohammed was born, no Christian is even permitted to enter. This shows the power of Islam in the Orient. We are told much about the vexed Eastern question, and the many difficulties that hinder progress. There is a solution, however,—not by the power of the sword, but by the mightier forces of the Gospel. The seal of God is upon such an effort. With the rallying cry, "Every stronghold of Islam for Christ," the Christian world can well afford to move forward in harmony with Christ's marching orders, "Go ye!" This is not a war of gunboats, or of diplomacy, but a war by means of the all-powerful Sword of the Spirit,—the Word of God. Mohammedanism has passed the zenith of its glory. It must yield to the all-conquering force of Christianity. We pray, "Thy kingdom come; thy will be done." What are we DOING to make our prayer effective throughout the Mohammedan dominions?

Heathens in the Home Land.

There are people in the United States,—members in good standing in their respective congregations,—who do not believe in foreign missions! They tell you, "We have heathens right here, in the home land." Very true, but did you ever notice that when you DO want work done at home these same opponents to foreign missions have other business on hand, and the help, that you had so confidently expected, somehow does not materialize? Well, it is a fact. A good brother, the other day, was talking on that phase of the question, much deploring our lack of aggressiveness to push forward, when we have the means as well as the men at our command. One remark he made impressed us so strongly that we give it to our readers: "When I look at the rank indifference to missionary efforts, prevailing among the membership, I am made to wonder if they really believe Christ's 'Go ye.' Sometimes it almost seems as if the 'heathens' had accidentally got into the CHURCH, judging by the utter neglect of some to obey the Great Commission." No, the heathens are not all in India or Africa. "You can find the heathen nearer; you can find him at your door."

Central America as a Mission Field.

Strange, indeed, it is that there should be a section of country, so near the United States, easily accessible, and yet, comparatively speaking, scarcely touched by missionary influences. At one time under the sway of the Roman hierarchy, today its people are lapsing into paganism, even as the Haytian negroes have returned again to African voodooism. The history of the church here is, broadly speaking, a repetition of its history in the Philippines and other Spanish-American countries. The priests who came with the conquerors settled the Indians on the land, and taught them religion in a matter-of-fact-way,—just as they taught them agriculture. Generally the conqueror was an adventurer and a gold hunter, who did not come as a settler, but was ready, at all times, to profit by the hard-earned gains of the native toilers. Internal dissensions, time and again, rent the countries, with the usual ill effects upon the people. Today the priesthood of Guatemala, Honduras and Nicaragua has fallen into the lowest state of any countries in Christendom. No wonder, then, that real church ruins are found in Central America! Many churches are disused, and those that are not are almost invariably in disrepair. The people,—poverty-stricken and hopeless,—take little interest in them. Religious ideas are dying, and with them moral ideas. At least eighty per cent of Central Americans cannot read a line of print. If dense ignorance and unbelief constitute an effective plea why missionary efforts should be made in Central America, surely the call is loud enough to cause us to do some serious thinking, not forgetting, however, that more is required than a mere consideration. Central America needs effective and systematic gospel missions, and should have them at an early day.

Our Point of View.

There seem to be a few dear good brethren and sisters in the home land, who wonder why we came to India before the work of the Lord was finished there. Do you know that the most of us simply told the Lord we were willing to be used anywhere,—that he should direct us to our work through the Mission Board, and that thus we were sent to India? In this way we feel sure that the Lord sent us to India. But other than this we see ample reasons for leaving America and coming to India. The greatest, perhaps, is this: Here are millions of people who never heard of Jesus, while in America, I dare say, all know that Jesus is the Son of God and that he came into the world to save sinners. Here are thousands of square miles of territory, unoccupied by any of Jesus' ambassadors, while in America it is hard to find any locality in which there has not been some Christian preaching done.

While working in mission work in South Bend, Dayton, and Chicago, I daily passed three or four churches. I finally concluded that these people can do this work near them. I am ready to go where the Gospel has not yet been preached.

We, further, feel sure the number of workers in the home land does not decrease by our coming away, but rather increases. Why? When we come, others step into our places.

Though we are in India, yet we pray much for the unconverted in America and especially for the hard workers in the isolated districts. May the Lord speedily thrust forth more laborers into his vineyard! May he take hold of the dear ones in the large, flourishing congregations, and scatter them out over the districts where they are so much needed! The spiritual blessings are so much greater after one gets out where he is obliged to work, that I am sure every one of you would thank the Lord if he sent you to one of these isolated places,—that is, if you would at once get to work and give to others, instead of sitting down and reflecting how little food you are receiving.

After reading my appeal for some means by which we might furnish these poor people employment, one brother wrote me that there are two sides to that question,—that the members in America could do better also, if they had more means, and that at the present time money is needed to build a new church in that neighborhood.

Now I happen to know there are two churches within a mile of that brother, three miles away is another, four miles away are eleven more, five miles away are six or seven more, and six miles away seven or eight, thus making a total of about thirty churchhouses within six miles. The farthest church is within easy reach of the average rural family. In fact, it is just a nice Sunday morning drive. Do you think they need another church at that place? Within this radius are four Brethren churches. Why not use the money in less occupied territories?

May God direct us all by his Holy Spirit, so that we may use our time, money and talent to his greatest glory!

Ella M. Brubaker.

Dahanu, India, Feb. 14.

The Richer Blessing.

In the first Gospel Messenger of the New Year I read the following interesting news from one of the churches: "Instead of giving a treat to the children, as is customary, we have asked them to bring donations, which will be sent to the poor and homeless."

The thought took hold of me with such force that, the more I think of it, the more I feel to pass it on to others. At once the words of our Lord and Master came to me: "It is more blessed to give than to receive." The impression comes to me that the truth of this principle needs to be implanted and cultivated in the human heart. And what better time will we find to do this than in the child-mind,—impressionable, and easily moulded? Parents, teachers, both in the day school and Sunday school, and Christian Workers, have a great field of opportunity and also grave responsibility in this matter.

Christmas time, of all the year, is no doubt the greatest time of distribution of gifts. A beautiful custom, indeed, it is. I would not lessen the gifts but, as the sister suggested, change the channel a bit, and thus allow the children to enter into the practical experience of giving to the poor and homeless children. This will be a real joy to them and we have no right to deprive them of it by filling their hands so full of gifts that they have no time to think of aught else. Are not our Sunday-school children blessed with good gifts every day? They have good, kind fathers and mothers, good playmates, plenty of good things to eat, nice clothes to wear, and a comfortable place to live. Is there not danger of failing to cultivate the spirit of giving in the minds of the youth? The SPIRIT of GETTING seems to grow rather spontaneously, but the SPIRIT of GIVING needs cultivation. But under proper cultivation it produces a beautiful plant.

Since beginning this article, I see in another Messenger that a church in Kansas has followed the principle of "the richer blessing." Oh! that all over our Brotherhood this principle were instilled into the minds of the youth! Then I feel sure that the coming generation would not find a dearth of men and money for the Master's service. Who will be the next to follow the example of teaching the Sunday-school children the spirit of giving instead of cultivating the spirit of getting? It will mean a richer blessing to the boys and girls who give, and a greater blessing to the world. Try it! DO!

C. H. Brubaker.

Dahanu, India, Feb. 15.

My Jewish Pupil.

Every student at Bethany is required to do a good deal of practical Christian work among the people of Chicago. I did not get started into this work as soon as the rest, but I think now that I have about the hardest task of all,—that of teaching the New Testament to a Jewish infidel.

This man, Mr. Samuel Blumenthal, is a Russian Jew by birth, educated in the Hebrew Old Testament and the Talmud, with the expectation that he would become a rabbi. On coming to America, he was given some of Ingersoll's lectures. After five years of reading and study, he gave up his ancestral faith, and became an avowed atheist, which he is today. He is a cigar-maker by trade, working in Chicago, and living on Hastings Street, not far from the school. He is attending night school at the Y. M. C. A., learning English branches, and hoping to lift himself out of his present condition.

Some weeks ago two of our students, while canvassing the neighborhood in the interests of the revival meetings, found him, and learned that he was willing to learn of Christianity. I was detailed to teach him, and I have been teaching him each Sunday afternoon for some time. I think some of my experiences will interest you.

In the first place, I found him to be just as generous as myself, for when I offered to teach him the New Testament, he also offered to teach me from Ingersoll's lectures. Passing this point safely, I arranged to teach him from the first of Matthew. Imagine my surprise, when I came to give him my first lesson, to find that he was prepared to contest every inch from not only the infidel, but also from the Jewish standpoint. For example, when Matthew says that Jesus' birth was in fulfillment of the prophecy, "Behold a virgin shall be with child and shall bring forth a son," etc., this Jew says that Matthew is mistaken, and that the prophet certainly did not mean Jesus, and then, in the next breath, he denied the possibility of such an event taking place in any case. Understand that he was prepared, by previous education, to contest the Christian interpretation of all prophecies, and was ready to reject Matthew entirely, if he disagreed with the prophecies as he understood them.

Well, you know about how soon we would get done, arguing on that line, so, after having tested our mettle pretty thoroughly, we agreed to study Matthew, and do our arguing afterward. Bro. Wieand tells me that that is quite a point to gain. Indeed, he teaches us all to avoid arguments, but to teach the Scripture itself, and to give the Spirit a chance to drive it home to the heart. Since that agreement, we are getting along nicely. We are now in the Sermon on the Mount. Mr. Blumenthal cannot find fault with the principles there laid down; but insists that they are not original with Jesus, but that many of them are quotations from the Talmud. He is probably correct in that contention, but I think I can yet show him that that is no discredit to Jesus; for, from what he is telling me, of the contents of the Talmud, anyone can see that it takes as great ability and as clear a sense of the right, to glean the wheat out of all that chaff, as to originate it in the first place.

Yesterday afternoon he went with me to hear Mr. Solin, the Jewish Presbyterian minister, preach on "The Brazen Serpent." But he cannot be reached in that way; he must be dealt with individually. Personally, we are getting to be very good friends; I like the man very much. He is very intelligent indeed, as are most of the Jews; frank, earnest, and, I think, clean morally. Will you not pray for him, that he may see the light? He has already said that he would like to be a real Christian; but it is so hard for him to believe, with all those old false teachings to hinder him.

I suppose that some will say that it is not yet the time of the Jews' restoration. Let me say that the time for every Jew is while he lives. Every Jew, as well as every Gentile, must give his own heart to Christ. From the beginning of the Christian era, up till now, Jews have been converted individually; and they do make the best of Christians.

The young Jews of Chicago are rapidly drifting away from the old faith,—most of them into infidelity. A few of them come into the popular churches. So far, not one, that I know of, has come to the Brethren. Should we not have at least one? Pray that we may have one. Pray that we might have a Jewish mission in Chicago, and have it soon.

Paul Mohler.

188 Hastings Street, Chicago.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—At our council, which was held on Monday evening of last week, Elders W. F. England and D. A. Norcross were elected delegates to district meeting. Our Christian Workers were authorized to organize a Sunday school in San Dimas.—Grace Hileman Miller, Lordsburg, Cal., March 13.

Oak Grove church met in council March 14. The date for our love feast is May 1. Bro. Clarence Overholtzer was with us, in the interest of the Sunday-school work, March 7.—Linnie Coffman, Laton, Cal., March 16.

Pomona church met in council March 8, our elder, J. A. Brubaker, presiding. All business passed off pleasantly. Our new pastor, Bro. J. W. Cline, of the East Los Angeles church, was with us. Bro. Cline has bought a home in Pomona, and will move his family here soon. He expects to take up the work with us April 1. We welcome them among us. Brethren J. A. Brubaker and J. W. Cline were chosen as delegates to district meeting. Bro. S. E. Yundt was chosen as delegate to Annual Meeting.—Stella A. Sheaffer, Pomona, Cal., March 15.

Raisin.—Our State Sunday-school secretary of Northern California, Bro. Clarence Overholtzer, met with the Raisin City church on Tuesday evening, March 9, and gave us an instructive talk on Sunday-school work. On Wednesday and Thursday evenings following Bro. D. L. Miller gave us two excellent sermons. He left us with the promise of returning next winter, if health will permit. We continue to have a thriving Sunday school with several organized classes. Last Sunday the enrollment reached 104, with a collection of $2.40. A number of visitors from the Oak Grove church were present.—Ida Flickinger, Raisin, Cal., March 16.

South Los Angeles.—We met in council on Friday, March 12. It was a late hour when we adjourned. Brethren W. H. Wertenbaker and Alfred Whisler were elected as delegates to the district meeting and Bro. C. W. Guthrie as delegate for the Annual Meeting. It was arranged to have Bro. S. W. Funk, of Glendora, to conduct revival services, commencing on Easter Sunday, and ending with a love feast. Seven have been received by letter.—Ethel M. Church, 4219 Wadsworth Street, Los Angeles, Cal., March 15.

COLORADO.

Manzanola.—Feb. 25 the brethren and sisters organized a union Sunday school, by electing Levi Hoke (a member of the River Brethren church) as superintendent, and the writer, assistant. About twenty were present. The number has increased to forty-five, with prospects for more in the near future. At present we have ten members of the Church of the Brethren and ten of the River Brethren located here. We have some very spiritual meetings. Bro. Nevinger, of Rocky Ford, gave us two good sermons March 7. This is a fine climate and we would like to have more of our members locate here, especially a minister. This is a good field, and, with the work already started, the prospect is most encouraging. Those desiring to know more about the place, may address the writer, who will gladly answer.—J. F. Eller, Manzanola, Colo., March 16.

ILLINOIS.

Cherry Grove church met in council March 4, Eld. Franklin Myers presiding. Bro. I. R. Young was elected delegate to Annual Meeting. Our love feast was appointed for June 10 and 11, beginning at 5 P. M.—Addie Rowland Hawbecker, Lanark, Ill., March 15.

Girard.—Today, March 14, at 3 P. M., we met at the Home for worship, where we listened to a well-prepared sermon. A number of our neighbors and brethren and sisters met with us. The services were conducted by Eld. I. J. Harshbarger.—Kate Smeltzer, Girard, Ill., March 17.

Loraine church met in council March 9, with our elder, M. L. Hahn, presiding, assisted by our former elder, Bro. J. W. Harshbarger, of Jeffersonville, Ill. The letters of membership, granted by the Liberty church to this new reorganization, were presented by Bro. Harshbarger, and duly received. Communion services were appointed for June 9, followed by a series of meetings by our elder. Bro. Hahn remained with us during last week and gave us nine good sermons. The attendance and interest manifested were excellent. We were much encouraged by these meetings.—Myra E. Pittman, Loraine, Ill., March 15.

Oak Grove.—On the evening of March 3 we began a series of meetings, closing on Sunday evening, March 7, with a large audience. The meetings were conducted by our minister, Bro. D. E. Eshelman. Our council is March 27, at 10 A. M.—Myrtle G. Miller, R. D. 1, Box 51, Minonk, Ill., March 15.

Oakley church met in quarterly council March 13, with Eld. D. J. Blickenstaff presiding. Bro. Andrew Blickenstaff, of the Cerro Gordo church, was with us. Four letters of membership were granted and six received. Bro. W. T. Heckman was chosen as delegate to Annual Meeting. Bro. J. J. Hamm was chosen as our member of a committee, to arrange with the adjoining churches for a joint missionary meeting for July 4.—Susie N. Nickey, Cerro Gordo, Ill., March 13.

Pine Creek church met in quarterly council today. We had a very profitable meeting. We were encouraged to do more and better work for the cause of Christ. Five were received into the church by letter. We elected all our church officers for the year. Bro. Clinton Stauffer will represent us at Annual Meeting. Our love feast will be June 12, at 10 A. M. We have a well-organized teacher-training class, conducted by our elder, Bro. C. C. Price, which meets every Thursday evening.—Grace Price, Oregon, Ill., March 18.

INDIANA.

Bango congregation met in council March 13. Three letters were granted. Bro. Vernon F. Schwalm was chosen delegate to Annual Meeting, with Eld. H. M. Schwalm, alternate. Our love feast will be held May 27, at 5 P. M. It was decided to have Christian Workers' meeting with Bro. Reuben Miller as president.—Gertrude H. Schwalm, R. D. 1, Wakarusa, Ind., March 14.

Beaver Dam church met in council March 13, with Eld. D. B. Garber presiding. Several letters were granted, and a few officers elected to fill vacancies. Eld. Garber preached three excellent sermons while with us.—John L. Kline, R. D. 2, Box 85, Akron, Ind., March 17.

Buck Creek congregation met in council March 13, with Eld. D. H. Replogle in charge. We appointed our communion for May 22, at 5 P. M. It was decided to have another communion Sept. 25, at 10 A. M. Our delegate to Annual Meeting is Bro. L. L. Teeter, with Bro. Jacob Swoveland alternate.—Phœbe E. Teeter, Mooreland, Ind., March 15.

Howard church met in council March 13, our elder, Peter Houk, presiding. All business was disposed of pleasantly. We decided to hold our series of meetings in December, beginning Dec. 11. We reorganized our Sunday school. Bro. Oscar Sink was elected superintendent.—Goldie Henry, R. D. 2, Kappa, Ind., March 17.

Ladoga.—We held our council March 13. The attendance was small on account of sickness. Bro. John L. Minnich was selected as delegate to Annual Meeting. Our love feast will be at Ladoga, Ind., May 27, at 5 P. M.—John A. Harshbarger, Ladoga, Ind., March 15.

Maple Grove.—Bro. S. C. Miller, of Chicago, who has been in our midst for some time, delivered two soul-cheering sermons to us Sunday, March 7. On the following Friday evening he gave a very helpful lecture on "The Last Supper," proving, from a chart of his own, how the last supper of Christ was a feast specially consecrated for us.—Minnie Bainter, New Paris, Ind., March 16.

Mexico.—Yesterday we had our local option election in this (Miami) county. Things went quiet in the country, but in Peru, our county seat, the wet side used every means they could to gain votes. They carried the city by about 840, but the country people and the small towns turned the tide, for the county went dry by 1,106 votes. This was thought to be one of the test counties of the State, on the question, but those opposing the saloon were not idle, and their work told on the day of election.—A. D. Lair, Mexico, Ind., March 17.

Middlefork church met in council March 6, our elder, David Metzler, presiding. Two letters were granted and three were received. All business passed off pleasantly. Eld. David Metzler was chosen delegate to Annual Meeting; Bro. Frank Replogle, alternate. Bro. Amos Cripe was elected church clerk.—Anna E. Gochenauer, Rossville, Ind., March 15.

North Manchester (city church).—On Sunday evening, March 14, the revival services, conducted by Bro. J. W. Lear, closed with twenty-nine accessions to the church. It was a revival to the church members as well. We are looking for more good to follow.—Anna E. Bowman, North Manchester, Ind., March 17.

Plevna.—We met in council March 11, Eld. Amos Kendall presiding. Our love feast will occur Oct. 2, at 5 P. M. One letter was granted. On account of sickness Bro. Calvin Eller could not fill his appointment. Two interesting sermons were delivered. Bro.-Kendall will be with us again on the fourth Sunday of each month.—Jacob H. King, R. D. 2, Greentown, Ind., March 15.

Roann church met in council March 13, Eld. Geo. Swihart presiding. Nine letters of membership were granted, and two received. Bro. E. L. Burger was chosen church agent. Brethren I. E. Warren and Geo. Swihart were chosen delegates to Annual Meeting. Bro. Martin Miller was elected superintendent of the Sunday school. Bro. Geo. Swihart handed in his resignation as elder, and Eld. J. D. Rife was chosen elder for one year.—Cinnet Arnold, R. D. 2, Roann, Ind., March 13.

Sugar Creek congregation met in council March 13, with our elder, E. O. Norris, presiding. Bro. Howard Martin was advanced to the second degree of the ministry. We decided to hold our love feast May 22, beginning at 6 P. M.—Zella V. Fuqua, Fortville, Ind., March 18.

Syracuse church met in council March 12, with Elder J. W. Kitson presiding. Four letters were received. Our love feast will be May 6.—Bettie Younce, Syracuse, Ind., March 12.

Yellow River church met in council March 6, with Eld. E. E. Shively in charge. Elders Daniel Wysong and Manly Deeter were with us and assisted in the meeting. Our love feast is appointed for June 12. Bro. Deeter and wife remained with us over Sunday. Our brother delivered three good sermons while with us.—Rosa Shively, Bremen, Ind., March 13.

IOWA.

Coon River church met in council March 13. Considerable business was disposed of in union. Eld. Irving Haughtelin was chosen delegate to Annual Meeting, with Eld. E. F. Caslow, alternate. Our love feast will be held May 22, at 1 P. M. Two letters of membership were granted.—J. D. Haughtelin, Panora, Iowa, March 15.

Des Moines Valley church met in council March 4. Love and harmony pervaded every heart. It was decided to have a series of meetings next fall, and a Bible Term next winter. We feel we can no more do without the Bible Term than the revival. Our elder, S. M. Goughnour and wife are leaving us for a few months' sojourn in Colorado, hoping that the change may benefit Sister Goughnour's health.—Marie L. Jasper, Ankeny, Iowa, March 10.

Iowa River church met in council March 13, our elder, F. M. Wheeler, presiding. Bro. John Cakerice, of Whitten, was with us. Four letters of membership were granted. We appointed our love feast for May 22, at 2 P. M. We sold our Upper churchhouse. Bro. J. J. Brower was chosen delegate to Annual Meeting, and Bro. Joe Newcomer, alternate. There is a good deal of sickness among our people, especially in the "Home"; however, some are improving.—Laura L. Hoffert, R. D. 5, Marshalltown, Iowa, March 15.

Monroe County church convened in council March 13, with our elder present. The Sunday school was reorganized and we decided to revive our Christian Workers' meeting. It was decided to have two preaching services every two weeks.—Willis Rodabaugh, Frederic, Iowa, March 20.

Panther Creek church met in quarterly council March 13, with Bro. J. B. Spurgeon presiding. Sister Effie Poffenberger was chosen president of the Christian Workers. Bro. J. M. Messamer is our delegate to Annual Meeting, with Bro. J. B. Spurgeon as alternate. Our love feast will be May 25 and 26, beginning at 2 P. M. It was decided to dedicate our remodeled churchhouse the second day of the feast. One letter was granted. One was received by baptism Jan. 22, and was given a letter the next Sunday.—Nina Messamer, Dallas Center, Iowa, March 15.

Prairie City church met in council March 13, our elder, Bro. I. W. Brubaker, presiding. Church officers were duly elected. Two letters of membership were granted. Bro. I. W. Brubaker was chosen delegate to Annual Meeting. Our love feast will be held May 22, at 2 P. M. Committees were appointed to arrange for a missionary program, to be given May 23; also for a Fourth of July meeting. Officers for Christian Workers' meeting were elected, with Sister Della Fouts as president.—Mamie Buckingham, Prairie City, Iowa, March 15.

South Keokuk church met in council March 13. Our elder being absent, Bro. Anthony Senger presided. All business passed off harmoniously. We reorganized our Christian Workers' meeting with Bro. Roy Shelly, president, and Sister Addie Bales, secretary. We decided to hold a love feast May 1, at 3 P. M. A collection of $13 was taken.—Bertha Shelly, Ollie, Iowa, March 15.

KANSAS.

Chapman Creek church met in quarterly council March 13, our elder, Bro. J. F. Hantz, presiding. All business was disposed of pleasantly. Bro. J. F. Hantz was reëlected elder. Bro. Enoch Derrick was reëlected Sunday-school superintendent. Our Sunday school only averages about sixty in attendance, but the interest is very good. Two letters of membership were received. Several new members have located with us this spring. Visiting committees reported all the members in peace and harmony with the church. It was decided to hold our love feast May 8, beginning at 2 P. M. We are expecting Bro. J. H. Cakerice of Whitten, Iowa, to hold a series of meetings beginning April 24, and continuing until the love feast. Bro. John A. Strohm was elected delegate to Annual Meeting and Bro. Enoch Derrick, alternate.—Myrtle J. Derrick, R. D. 5, Abilene, Kans., March 13.

Kelley.—Feb. 27 Bro. W. B. Sell came to the Kelley schoolhouse and preached for us, continuing until March 7. In all he delivered nine sermons. Bro. Sell's voice is remarkably good and strong; he sings as though his heart and soul are full of melody and praise. A remark was made to him that, surely he enjoyed spiritual health, to which he replied, "Yes, I feel spiritually well." These were the most spiritual meetings ever held here. One was baptized on Sunday, in the Verdigris River, a large crowd witnessing the holy rite. This was the seventh one that Bro. Sell has baptized in this river. The members at this place are much encouraged and hopeful. Bro. Sell is to preach for us every two weeks. The congregations and interest are good. We pray the Lord to continue to sustain our brother in his old age.—B. F. Miller, R. D. 5, Fredonia, Kans., March 9.

Larned church met in council March 13, Bro. M. Keller presiding. Four letters were granted and nine received. We elected Sunday-school officers. Bro. Luther Hylton was again chosen as superintendent. Our delegate to Annual Meeting is Sister Mollie King, with Bro. Elbert Hylton alternate. The solicitor's report showed $16 collected. It was decided to hold an election for a minister in the southeastern part of our congregation.—Lala Hylton, Larned, Kans., March 14.

Notice.—To the Churches of Southeastern Kansas: Bro. S. Crumpacker, our district treasurer, having moved out of the district, thereby leaving us without a treasurer, we, the District Board, have appointed Bro. F. G. Edwards, of 1720 South S. F. Avenue, Chanute, Kans., to fill his place until next district meeting.—Geo. Eller, Grenola, Kans., March 15.

Parsons.—Bro. C. S. Garber, of St. Joseph, Mo., held a great revival at this place, beginning Feb. 21 and closing March 8. One was restored; five were baptized, several await the rite, and seven expressed a desire to serve their God in the near future. Our prayers and good wishes go with Bro. Garber, as he labors in other fields.—Jennie Franks, 2519 Clark Avenue, Parsons, Kans., March 17.

Portis.—The members convened in council recently. Two letters were received. We have a strong congregation here, not in number, but in spirit. Our work in its various branches is prospering.—J. E. Small, Portis, Kans., March 13.

Verdigris church met in council March 6. Much business was transacted, it being the time for the annual election of church and Sunday-school officers. The old officers were re-elected, with very few exceptions. One brother was restored to fellowship. The writer was elected church correspondent and Messenger agent.—Mrs. F. Grace Shirky, Madison, Kans., March 14.

Walnut Valley church met in council March 8, Eld. M. Keller presiding, assisted by Eld. G. W. Weddle. We decided not to disorganize our church, but to repair the house of worship and have meetings in it. Bro. G. W. Weddle was chosen as elder for another year. Sister Beckie Boshell was chosen clerk and Messenger correspondent; Bro. Jos Wandby, treasurer; Sister Viola Fixmer, correspondent at Nekoma, Kans. Two letters of membership were received. We decided to have our love feast at Nekoma May 22. As we have no resident minister, we would be glad to hear from one who would be willing to locate here.—Beckie Boshell, Great Bend, Kans., March 13.

MARYLAND.

Frederick City church met in council March 13, at 2 P. M. Eld. Geo. S. Harp presided. Brethren Geo. Gittings and P. D. Fahrney were elected delegates to district meeting. Bro. Harp was elected delegate to Annual Meeting. Bro. John W. Wolfe was chosen secretary of the church. On Sunday one more was added to the fold by baptism. March 28, at 10 A. M., our Sunday school will hold a temperance program.—Lora U. Fahrney, 226 E. Church Street, Frederick, Md., March 16.

Meadow Branch church met in council March 11, our elder, Uriah Bixler, presiding. Four letters of membership were granted; two were received. Much business passed off in a pleasant manner. Three papers were sent to district meeting. The delegates chosen are, Brethren J. W. Thomas, Harvey Witter and W. A. Roop. Brethren D. S. Petry, Noah Arbaugh and Sisters Annie Rogers, Gertie Smith and Mollie Starner were appointed as a special visiting committee. A series of meetings has been arranged for, to be held in Westminster, conducted by Bro. J. Kurtz Miller, to begin April 24.—W. E. Roop, Westminster, Md., March 11.

New Windsor church decided to hold council, preparatory to district meeting, March 25. Since our last report one has been added to the church by Christian baptism. We have had a very interesting Bible class in our town for two years, conducted by one of the ministers, Bro. Walter Englar. We are now reviewing the four Gospels.—Minerva Roop, New Windsor, Md., March 15.

MICHIGAN.

Chippewa Creek church met in council March 13. Owing to the sickness of our elder, Bro. Frederick, the council was held at his home. Eld. S. M. Smith, of Clarksville, was with us, and assisted in the work. An election for a minister was held, calling Bro. Frank Miller to that office. On account of his wife being absent, installation services were deferred until Sunday afternoon, when we again met at the home of Bro. Frederick to complete the work. We decided to begin our Christian Workers' meeting March 28, with Bro. John Johnson, president. We have also organized a teacher-training class, with Bro. Frank Miller as teacher. Eld. Smith preached for us Saturday evening, and Sunday both morning and evening.—Miss Emma Smith, R. D. 1, Box 39, Rodney, Mich., March 14.

Thornapple church met in council March 13. Eld. I. F. Raligh was chosen as delegate to Annual Meeting. A love feast will be held in the center house May 15, beginning at 10:30 A. M. It was also decided to have preaching services and Sunday school each Sunday morning at the west and center churches.—Grace E. Messner, Lake Odessa, Mich., March 16.

MISSOURI.

Cabool.—Bro. O. H. Yereman, of Kansas City, has been secured to deliver the dedicatory sermon of the new Brethren church in this city, Sunday, April 4. He will also be with us on Saturday evening, at 8 P. M., when he will talk on the subject, "The Best Gilt-edged Investment." On Sunday evening, at 7:30, he will talk on "Hindoo Life at Close Range." We expect a large attendance at these several services. At this writing our dear elder, F. W. Dove, is confined to his bed, and is quite ill. Pray for him that he may recover; we need his help here.—J. J. Wassam, Cabool, Mo., March 16.

Correction.—In Messenger No. 11, page 172, in the item from this place, I did not mean to say that "the Old Folks' Home in Kansas is only caring for one-third as many as formerly," but desired to say, "We notice that this mission has one-third as many who depend on the mission for support." Perhaps I was not clear, but I meant to show that the South St. Joseph Mission has one-third as many church charges as the whole State of Kansas has in the Old Folks' Home.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., March 17.

Fairview congregation met in council March 13, Bro. J. B. Hylton presiding. Three letters of membership were granted. We organized our Sunday school with Bro. Walter Hylton, superintendent, and Sister Jessie Cline, secretary.—Maude Hylton, Idumea, Mo., March 16.

North St. Joseph Mission.—On the evening of Feb. 27 the District Mission Board met with us and remained over Sunday. Immediately after the Sunday morning service one was buried with Christ in baptism. March 7 our district Sunday-school secretary, Bro. D. W. Crist, was with us in our Sunday school, and also preached for us in the evening. We are sorry to have Bro. J. Y. Heckler leave us, as he returned to his home in Alvo, Nebr., this week. We have our cottage prayer meeting every Wednesday evening.—Mrs. Nannie Grover, 1104 Sixth Avenue, St. Joseph, Mo., March 12.

Wakenda church convened in council Feb. 27. Sunday school was reorganized with Brethren E. Cleveland Hollar and Frank Vanpelt, superintendents, and Sister Lula Bowman, secretary. One letter was granted. Bro. E. J. Early was elected church clerk. We decided to hold a series of meet-

ings this fall, Bro. B. F. Heckman, of Chicago, to do the preaching. Our church treasurer, Bro. J. H. Bowman, resigned, and the writer was chosen for the place.—M. P. Hollar, Hardin, Mo., March 16.

MONTANA.

Medicine Lake.—We have received two letters of membership since our last report. This week we expect five more members,—two from North Dakota and three from Idaho. March 5 we had a very pleasant visit from Eld. Neff, of South Bend, Ind., and two sons; they are prospecting for Government land, which is fast being taken up. We were much disappointed not to have Brother and Sister Williams locate here, as was previously reported. Our Sunday school has been quite interesting. We have missed only three Sundays on account of cold and stormy weather. March 14 services were held at the home of Bro. Mootheart, conducted by Bro. Keller, from the text, "Justification by Faith." Some were in attendance for the first time.—Katie E. Keller, Enterprise, Montana, March 16.

Culbertson.—Today preaching services were held at the home of the writer, Bro. Keller delivering the discourse. He lives twelve miles distant, and was accompanied by his companion. He has missed only two appointments during the year. We often drive twelve or fourteen miles on Sunday morning to services, and enjoy the drive when the weather is fine. We have a nice little body of members at this place, and more are coming. There are a few good homesteads to be had here yet. Bro. Keller would appreciate some help in the ministry. Who will come?—D. M. Moothart, Culbertson, Mont., March 15.

NEBRASKA.

Alvo church met in council March 13, with our elder, J. L. Snavely, presiding. Quite an amount of business came before the meeting. One letter was granted. An effort is being made to raise funds for mission work in the State of Nebraska. The church decided to hold a love feast June 5, at 6:30 P. M. We will also have a series of meetings this fall.—Edyth Snavely Kitzel, Alvo, Nebr., March 15.

Arcadia church met in council March 6, with our elder, J. J. Tawzer, presiding. All business was disposed of pleasantly. Four were received by church letter. We expect to hold a series of meetings in the near future, when our churchhouse is completed.—Katie Greenland, Arcadia, Nebr., March 11.

Beatrice.—Feb. 27 and 28, Dr. Yereman was with us, and gave us excellent service. He gave two lectures and one sermon at the church, and one lecture in the Y. M. C. A. These were all well received and had a commendable hearing. Since sometime in January I have treated "The Christian Life" in a series of sermons, viz., "As a School," "As a Journey," "As a Business," "As a Stage," and "As a Race." We are hoping to have our city "dry" this year again. The decision depends upon professing Christians, for in numbers we are plenty.—L. D. Bosserman, Beatrice, Nebr., March 16.

Kearney.—Bro. Levi Snell, of Cambridge, Nebr., was with us last week in the interests of State mission work. He also solicited funds to help carry on the work. While here, he preached three sermons, which were much appreciated.—Nora Nickey, R. D. 3, Kearney, Nebr., March 18.

Octavia church met in council March 6. Eld. L. L. Meck presided. One was restored. We decided to have a series of meetings in connection with our spring love feast.—Mrs. Lillian Saul Keller, Octavia, Nebr., March 17.

Sappy Creek church met in council March 13, at the home of Bro. J. M. Osborn, Beaver City. Our elder, Bro. Levi Snell, presided. The business was all transacted in peace and harmony.—Walter Chapman, Edison, Nebr., March 15.

NEW JERSEY.

Amwell church met in council March 13. In the absence of our elder, J. B. Shisler, Bro. J. F. Graybill presided. Sunday-school officers were elected. Bro. J. F. Graybill was chosen delegate to district meeting. Love feast at Amwell is May 2, at 6 P. M.—Alice M. Graybill, Sergeantsville, N. J., March 13.

Union church met in council at the Sand Brook house March 15. It was decided to make some necessary improvements on the interior of the church. Bro. H. T. Horne was elected to represent the Union church at district meeting. The love feast will be April 25, at 5 P. M.—Alice M. Graybill, Sergeantsville, N. J., March 16.

NORTH CAROLINA.

Fraternity congregation met in council March 13, with Eld. J. F. Robertson presiding. The attendance was small, owing to the unfavorable weather. Bro. J. F. Robertson was elected Sunday-school superintendent for one year. The writer was chosen as delegate to district meeting, and Bro. C. E. Robertson was chosen sexton for one year.—L. E. Sides, R. D. 1, Winston-Salem, N. C., March 18.

NORTH DAKOTA.

James River congregation met in council March 15. Bro. A. C. Young and Bro. William McCann, of Carrington, N. Dak., were with us and assisted in the work. Besides other business, four letters of membership were granted.—Daisy B. Kreps, Carrington, N. Dak., March 17.

OHIO.

Beech Grove church met in council March 13, Eld. Samuel Blocher presiding. Elders David Hollinger, A. Brumbaugh, Henry Baker and George Stump were with us. Five letters were granted. Bro. Joseph was reëlected as trustee and treasurer. The writer was chosen as delegate to Annual Meeting, with Bro. Moses Hollinger as alternate. Brethren A. B. Miller and Solomon Bolinger were chosen as delegates to district meeting. We decided to have a love feast Oct. 23, at 4 P. M. Bro. Brumbaugh remained Saturday evening and Sunday morning, and gave us two helpful sermons. Sunday school and Christian Workers' meetings are progressing very nicely.—Andrew A. Petry, Hollansburg, Ohio, March 15.

Brookville.—Bro. L. T. Holsinger delivered twenty-six addresses in the Brookville church, Ohio. Five came out on the Lord's side, and others, who have not yet made the start, seem near the kingdom. The members have been very much strengthened and built up by the plain, instructive sermons.—Dora Hay, Brookville, Ohio, March 15.

Charleston Mission.—March 8 we met in another business meeting, Bro. Samuel Snell presiding. The work of the meeting passed off nicely. Bro. Snell gave us several good sermons over Sunday. Our Sunday school is moving along nicely. The attendance is very good for winter, considering the bad roads, etc. A few weeks ago Bro. Charles Flory was with us over Sunday. At the same time a young man, who had been converted under the preaching of Bro. D. M. Garver, at Circleville, was baptized here. On Sunday afternoon Bro. Flory conducted a young mens' meeting, which was very helpful to all.—George Kempton, Chillicothe, Ohio, March 18.

Greenville church met in council March 10, our elder, David Hollinger, presiding. Brethren B. F. Sharp and John Elkenberry were with us. Three letters of membership were granted and two received. Bro. David Hollinger is our delegate to Annual Meeting. Brethren Rensberger and F. J. Weimer are our delegates to district meeting. A committee was appointed to make arrangements for our series of meetings next winter. Two more,—a husband and wife,—have been baptized since our last report.—Anna Witwer, Greenville, Ohio, March 12.

Junction.—Our revival at this place closed this evening. Bro. J. W. Killian, of Hicksville, came here Feb. 27, and delivered seventeen sermons. Fifteen came out on the Lord's side, but baptism, for the present, had to be deferred on account of high water. As we have not had preaching services here for more than three years, such a glorious meeting is a feast to the hungry soul. We reorganized Sunday school today, with Bro. Charles Shock, superintendent, and Sister Susie Shock, secretary, to meet at 2 P. M. We are sure that the preaching of former ministers at this place has not been in vain. The meetings closed with a full house and the best of order. We believe that others are near the kingdom.—Dora A. Font, R. D. 10, Box 40, Defiance, Ohio, March 14.

Lima church met in quarterly council last evening, with our pastor and elder, Bro. G. A. Snider, presiding. Our elder was chosen delegate to district meeting. We have organized a cradle roll, with Sister Snider as superintendent. We have an interesting teacher-training class.—Mrs. Minnie Jacobs, 325 South Pine Street, Lima, Ohio, March 13.

Middle District church met in council March 11, with Eld. Jacob Coppock presiding. Eld. L. A. Bookwalter was also present. Five letters were granted. Church officers chosen: Bro. D. W. Vaniman, treasurer; Bro. J. P. Miller, secretary; Bro. D. W. Vaniman, delegate to Annual Meeting; Bro. D. W. Vaniman and Sister Hazel Coppock, delegates to district meeting. Brother and Sister J. L. Denlinger were chosen deacons. We decided to have a love feast May 15, at 2 P. M. —Hazel Coppock, Tippecanoe City, Ohio, March 15.

Newton church met in council March 11, with Eld. D. C. Hendrickson presiding. Bro. Geo. Mohler was elected delegate to Annual Meeting, and Bro. Isaac Frantz, alternate. Brethren Mohler and Frantz are delegates to district meeting, with Bro. Jude Grisso and Sister Lura Pittinger, alternates. New officers for Christian Workers' program committee were also chosen. Bro. D. C. Hendrickson was chosen as elder,—time not to exceed one year. Our love feast was appointed for May 15, at the Sugar Grove house, beginning at 10 A. M. One letter was received and one granted since our last report.—Mary West, Pleasant Hill, Ohio, March 14.

Notice.—The missionary and district meeting of Northwestern Ohio is to be held in the North Poplar Ridge church April 15 and 16. Those coming over the Baltimore and Ohio R. R. will make connections with the Wabash R. R. at Defiance; to Jewell at 7:06 A. M., 1:20 and 6:39 P. M. The 11:15 A. M. train on C. & L. M. R. R. will make connections with the 1:20 P. M. train on the Wabash R. R. The 1:30 P. M. east bound train on Baltimore and Ohio R. R. will be met at Defiance. All Wabash trains will be met at Jewell on Wednesday and Thursday, April 14 and 15. Those wishing to be met at any other date will please notify Bro. Eli Flory, Defiance, Ohio.—S. I. Flory, Jewell, Ohio, March 16.

Palestine church met in council March 11, with Eld. Henry Baker presiding, in the absence of our elder, J. C. Bright. Bro. Moses Hollinger assisted in the work. Five letters of membership were granted. Bro. G. C. Stump was elected delegate to Annual Meeting and Brethren I. N. Royer and Noah Baker to district meeting. Bro. Ira Baker was chosen Messenger agent. We decided to hold a love feast some time this fall.—Grace Baker, R. D. 3, Greenville, Ohio, March 12.

Prices Creek.—We met in council March 13, Eld. Joseph Longanecker presiding. Eld. Wm. Minnich was with us. Fourteen letters of membership were granted, and two were received. One was restored to fellowship. Bro. A. Miller was chosen delegate to Annual Meeting, and Brethren Sylvan Bookwalter and Herschel Weaver, delegates to district meeting. Two queries were sent to district meeting. Bro. Minnich remained with us over Sunday, and gave us two good sermons.—Orpha Miller, Eldorado, Ohio, March 16.

Rome church met in council March 13, our elder, L. H. Dickey, presiding. Our love feast was appointed for May 15. Bro. H. V. Thomas was chosen delegate to Annual Meeting, and Brethren D. N. Schubert and Joseph Robison to district meeting. We reëlected Bro. Dickey as our elder for another year. The writer was reëlected church correspondent. —Fannie Schubert, Alvada, Ohio, March 15.

Upper Twin.—Bro. D. C. Stutsman, of Dayton, began a series of meetings for us Feb. 21, in the Wheatville house, closing March 10. Three were made willing to accept Christ, two being baptized and one awaits the sacred rite. The interest and attendance were good. We all feel much strengthened in the Master's work. Our Sunday school is progressing nicely under the superintendency of Bro. Caleb Garst. —Delia Deaton, R. D. 10, Eaton, Ohio, March 13.

Wolf Creek.—March 11 we met in council. Brethren J. H. Brumbaugh and Wm. Minnich were with us. Twelve letters of membership were received and eleven were granted. Brethren J. C. Bright and A. E. Hay are our delegates to Annual Meeting; also to district meeting. Our love feast is to be held May 1, at 4 P. M.—D. A. Landis, R. D. 4, Brookville, Ohio, March 15.

OKLAHOMA.

Monitor church enjoyed two sermons by Bro. S. A. Honberger, of Wichita, Feb. 28. He was here, soliciting funds for the Denver meetinghouse. Bro. D. E. Cripe came March 6 to place another little orphan into a home here. He gave us two sermons on Sunday. The baby, which Sister Cripe brought Thanksgiving, was adopted on Monday.—Jennie Diller, Nashville, Okla., March 13.

Prairie Lake church met in council at the home of Bro. Will Rogers, March 2, to elect trustees, resulting in the election of Brethren J. E. Beard, Will Rogers and N. H. Howland. When our church is completed, it will seat about 300 persons. We have a good location, also a good country around it, with plenty of good water and a thriving railroad town. I am no real estate agent, but will be glad to give further information with a view of locating more members here.—Nathan H. Howland, R. D. 2, Box 76, Waynoka, Okla., March 13.

PENNSYLVANIA.

Back Creek congregation met in council in the Upton house March 13, Eld. David Foust presiding, assisted by Eld. John Lehner. We decided to hold our love feast June 8, at 10 A. M., at the Upton house. Eld. D. Foust was chosen delegate to Annual Meeting, and Brethren Daniel Nelkirk and John Walck to district meeting. Six letters were granted. We decided to have a corresponding secretary at each of our five places of worship. The writer was chosen for the Upton house. We also decided to hold a series of meetings, at each of the five places, sometime during the year. The following day, Sunday, we met at the Upton house to reorganize our Sunday school, Bro. Wm. Harchelroad being elected superintendent.—J. D. Wilson, R. D. 5, Greencastle, Pa., March 15.

Buffalo congregation met in council March 13. Bro. Isaiah Beaver was chosen delegate to district meeting. June 3 was the time appointed for our love feast.—Adda M. Shively, R. D. 4, Box 54, Mifflinburg, Pa., March 13.

Carson Valley church met in council March 6, Bro. L. B. Benner presiding, being assisted by Bro. J. K. Brown. Brethren S. R. Clapper, Jacob Hoover and F. E. Brubaker were called to the office of deacon. Brethren L. B. Benner and Blair Hoover were chosen as delegates to district meeting. Bro. Benner is to represent us at Annual Meeting. We decided to hold our love feast May 22, beginning at 4 P. M. Our temperance meeting will be held March 27.—F. Pearl Brubaker, Duncansville, Pa., March 17.

Clear church assembled in council March 13, the writer presiding. Steps were taken towards securing a pastor for another year, beginning April 1. The business session was held in the afternoon. An exhortation service was held in the forenoon, and we also discussed various things pertaining to the interest and development of the church. This session, we believe, will prove quite helpful to the church at this place. Another precious soul has returned to the fold since our last report.—David M. Adams, Klahr, Pa., March 15.

Conestoga church met in council March 11, Eld. I. W. Taylor presiding. Eighteen letters were granted. Bro. Hershey Groff is our delegate to Annual Meeting, and Brethren Hershey Groff and Edwin Hofferd, to district meeting. Bro. Samuel Wenger was reëlected superintendent of our Sunday school. Our love feast was appointed for May 19 and 20, beginning at 9:30 A. M., at the Bird-in-Hand house.—Sallie Pfautz, Bareville, Pa., March 15.

Hollidaysburg.—Bro. O. V. Long, elder and pastor of Roaring Spring church, filled the appointment last Sunday for the Church of the Brethren Mission in Hollidaysburg. His discourse was an excellent one. It is an inspiration to have such Brethren as Bro. Long with us. A mission Sunday school, under the leadership of Eld. W. N. Hoover and Bro. M. W. Sell, was organized the last Sunday in April, 1908, with an average attendance of twenty-five or thirty. Sept. 3 we began holding preaching services, from which time, until the end of the year, the average attendance reached sixty-two. Since the New Year we have an average of about one hundred, so you see we are steadily on the increase. What we need is a house of worship. We hold our meetings in a rented hall, but do not feel very much encouraged with the outlook. The sisters have lately organized an aid society, which is a great help to the work here. We have also been having an exceptionally good Bible Class in connection with the work, which meets every Thursday evening with an attendance of from thirty-five to fifty.—Sadie Baker, Hollidaysburg, Pa., March 8.

Little Swatara church met in council March 8, our elder, E. M. Wenger, presiding. Considerable business was pleasantly disposed of. A series of meetings at Fredericksburg has been arranged to be held sometime previous to our love feast. Bro. Hiram Gibble is expected to conduct the same. Two other series of meetings, at Mt. Etna and Schubert, will be held during the summer. Two delegates will be sent to Annual Conference: Brethren Jacob Pfautz and J. W. Meyer. Delegates to district meeting: Brethren E. M. Wenger and Jacob Pfautz. Six letters of membership were granted. Our love feast was appointed for May 25 and 26, at 10 A. M., at Ziegler's meetinghouse. Bro. Jacob Pfautz conducted the recent series of meetings at the Merkey house, owing to the illness of Bro. James Shisler, who was expected to come. The meetings were interesting, but the inclemency of the weather and bad roads were against us.—Henry M. Frantz, Cross Kill Mills, Pa., March 12.

Manor congregation convened in regular council at the Diamondville house March 13. One letter of membership was received, and three were granted recently. Eld. J. W. Fyock is delegate to Annual Meeting, and Bro. Harry A. Holsopple and the writer are delegates to district meeting. We decided to elect two deacons at the time of our love feast, which will be held May 23, at 6 P. M., at Purchase Line.—W. N. Myers, Clymer, Pa., March 15.

Mountville.—We held our council March 10. Brethren H. E. Light and Wm. Zobler are our delegates to Annual Meeting and Eld. H. E. Light and Bro. Henry Shaub are delegates to district meeting. Our love feast was appointed for May 4 and 5, at the Mountville house, beginning at 1:30 P. M. Two applicants were received for baptism.—M. G. Forney, R. D. 8, Lancaster, Pa., March 11.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—Friday evening, Feb. 26, Bro. C. C. Ellis, of Huntingdon, gave us a lecture on "Possibilities," the biggest word in the dictionary. It was truly full of inspiration. On Sunday evening, following, he preached for us in the absence of our pastor, Bro. Bame, who is conducting a revival at Port Providence. He reports good meetings. We are also glad to report for the Bethany Mission, 3351 Kensington Avenue, that one more mother has chosen that good part, which the world cannot give neither take away from her. She was baptized Feb. 28, Bro. C. F. McKee, of Oaks, administering the rite.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., March 12.

Quemahoning church met in council in the old Pine Grove house March 6, with Eld. P. J. Blough presiding. An unusual amount of business came before the meeting. Our regular annual reports were made. Three certificates of membership were granted. Plans were put on foot to have the general treasury replenished, also to clear the indebtedness on the Hooversville house. We now have three churchhouses in our congregation, where we hold regular communion services, and they are also arranged for holding district conventions. Our church made a call for the district meeting of 1910. Eld. P. J. Blough is delegate to Annual Meeting, and the writer and Bro. N. H. Blough are delegates to district meeting. We send one query to district meeting, for Annual Meeting. Following the sermon, March 14, the writer and Bro. W. H. Koontz were elected superintendents of the Pine Grove Sunday school.—Jerome E. Blough, R. D. 1, Holsopple, Pa., March 15.

Reading.—March 14 seven were received by baptism. This is a part of the fruits of the series of meetings, conducted by Bro. A. Hutchison, of McPherson, Kans., who preached for us two weeks. At that time two expressed their willingness to accept Jesus, but as a number were under conviction, it was thought best to continue the meetings for another week at least. Bro. David W. Weaver, pastor of this congregation, continued the work, and three more came out on the Lord's side. One is to be reclaimed.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., March 15.

Struphauer's church met in council March 13, Eld. E. M. Wenger presiding. Bro. Elias Morgan was chosen delegate to district meeting. The Sunday-school officers remain the same as before. We decided to organize a Sunday school at Swopes Valley, Brethren John Neidlinger and Edwin Wolfe being the officers appointed. The work is gradually growing here. Fifteen were added to the church by baptism inside of four months, one reclaimed and two await the rite. In a series of meetings, conducted by Bro. S. Z. Witmer, of Elizabethtown, seven were received by baptism, and several await the rite. In a later series of meetings, conducted by Eld. E. M. Wenger, eight were received by baptism and one reclaimed. Our love feast is to be held May 27.—M. G. Stump, R. D. 3, Pine Grove, Pa., March 15.

Tyrone.—Our church has just closed a most glorious revival meeting. Bro. Harvey S. Replogle, of Shelocta, began the meeting Feb. 22 and closed March 10, giving us nineteen sermons. The attendance and interest were good. Nineteen have been baptized, and three await the rite. One of the number is the husband of the writer. We are very much encouraged by the good work that has been done. We decided to hold a love feast March 28. Our Sunday school has had a remarkable growth this winter, the attendance ranging from 150 to 190.—Clara Stapleton, Tyrone, Pa., March 16.

TENNESSEE.

Pleasant View congregation met in council March 13, with Brethren A. J. Vines and J. D. Clark in charge. An election for minister was held, calling Bro. Brazzell to that office. He united with the church during our recent revival. Since the close of our revival we have organized a prayer meeting; also Sunday school. The work is being pushed successfully. We have a live church at this point.—N. T. Larimer, R. D. 3, Jonesboro, Tenn., March 15.

VIRGINIA.

Elk Run church met in council March 13, with Eld. D. C. Zigler presiding. One letter was granted. Eld. T. S. Moherman, of Bridgewater College, was with us and gave a good talk on Sunday-school work. Bro. Jacob Zimmerman was chosen delegate to Annual Meeting; Bro. S. L. Huffman, delegate to district meeting. He was also chosen as Sunday-school superintendent. Bro. Moherman remained over Sun-

(Concluded on Page 208.)

NOTES ABOUT PHOTOGRAPHS.

Did you have photographs taken at the Des Moines Annual Meeting of 1908? Did the photographer deal with you satisfactorily? If not, will you AT ONCE notify the undersigned, giving name and address of the photographer, and particulars regarding your difficulty?

The reason of this proposition is, that unfair treatment has been complained of, regarding photographs taken there. How much of this there is, no one knows. The Committee of Arrangements did not attempt to control photography on the grounds, and the photographers were usually secured by the people lodging on the grounds. If any general deception was practiced, however, it should be investigated, and, as a resident of Des Moines, and a member of the Committee of Arrangements, at that time, I propose to aid any person to have a wrong corrected, if possible, and if you write me soon.

John E. Mohler.

Box 705, Des Moines, Iowa, March 12.

DEATH OF ELD. GEORGE WINAND.

Again we have been called together, to pay our tribute of love and respect to one who walked hand in hand with God,—one of whom we can truthfully say "He was one of God's chosen." All this was impressed upon us at the burial of Eld. George Winand, of York Springs, Pa., who departed this life Feb. 17, 1909, after an illness of three weeks, aged eighty-seven years, two months and twenty-three days.

He was born Nov. 24, 1827, in Adams County, Pa., being the second son of Adam and Katharine Winand (nee Wolf). He grew to manhood in the vicinity where he was born. He followed the calling of a carpenter. June 3, 1856, he was united in marriage with Leah Weaver. He and wife remembered their Creator in youth and united with the Church of the Brethren, in which he remained faithful. He served the church in the office of deacon for a number of years, then was elected to the ministry, in which capacity he dealt out the Bread of Life for about forty years. Later he was advanced to the office of elder.

He lived a model, moral and Christian life, possessing all the virtues that constitute Christian character. His life was an example worthy of imitation. A more fitting memorial cannot be placed to his memory than the story of his life, which was full of respect, love and devotion to his God, church and fellow-men. He was a devoted husband, a kind father and a wise and prudent adviser. In person he was tall and well developed. For many years his venerable head was crowned with hoary locks and a long, white, silken beard, which truly gave him the appearance of a father in Israel.

He is survived by a loving companion, one son and three daughters. Three children preceded him to the spirit world. Services at Latimore meetinghouse in the Upper Conowago church. His body was laid to rest, with those of his loved ones, in the cemetery adjoining. Services by Eld. C. L. Baker and Bro. C. C. Brown, assisted by other Brethren, from Heb. 4: 11.

Florence V. Utz.

R. D. 6, York Springs, Pa.

MISSION WORK IN SOUTHERN IOWA.

The Mission Board of Southern Iowa met in regular meeting in Ottumwa, Iowa, March 6, at the home of Eld. Geo. W. Burgin. The entire spirit of the meeting showed a willingness to do more and better work for the blessed Master.

The workers at the different places are laboring effectively. Eld. J. P. Bailey will be retained at New Market another year, and needed funds were appropriated to assist in the work there. There have been several additions at this place during the year, with prospects for more. Eld. J. D. Brower is still earnestly laboring at Mt. Etna. Many souls have recently been gathered into the fold there, and the prospect is very encouraging for the future.

The work at Osceola was also considered, and found to be making a steady growth. The work here has not been in active operation for two years, hence is yet in its infancy, but is becoming firmly established. Some have united with the church, and others are near the kingdom. They have a very active and live Sunday school. Bro. Homer Caskey, though young in the work, and Bro. W. W. Folger are active in the work, which gives assurance that it will be crowned with success. Some funds were also appropriated to assist in the work here. There are good prospects for more members to move into the city soon, thereby strengthening the work. They still have a small indebtedness on their churchhouse. If the wealthy members of our district could see what sacrifice some of them are making, they would willingly respond until the entire amount due is paid off.

The work in Ottumwa is in a very good condition now. Bro. Burgin is laboring earnestly. He is preaching three times each Sunday. There is a live Sunday school, Christian Workers' meeting, and prayer meeting. There are good prospects of some uniting with the church soon, and the congregations are on the increase. The interest is good. Bro. Burgin seems to be the right man in the right place.

Some much-needed improvements here demanded the Board's attention. Some they will make in the near future, and others will be made later, if the funds are available. The Board is striving hard to make each of the foregoing places self-supporting, just as soon as possible. After that we can take up work at other places, and we trust and pray that some of this may be done soon.

We trust that the different congregations in our district will willingly come to our rescue in a substantial manner, so that the work will not be hindered, but that God's name may be honored and glorified, as well as many souls saved.

Peter Brower.

South English, Iowa, March 8.

FROM THE GOOD HOPE CHURCH.

Haxtum is located in the northeastern part of Colorado, about thirty miles from the east line, and twenty-five miles from the north line, on the B. & M. R. R., 170 miles northeast of Denver.

One year ago, the last of January, wife and I came to Haxtum. At that time there were eight members living here, holding their membership in what is now the Sterling church. The first of February we organized a Sunday school, or rather reorganized, as the few members living here at that time were holding Sunday school during the summer months; and Bro. Kinzie was preaching for the people once every two weeks.

We are glad to say, that, during the year, the work has prospered at this place, as our Sunday school has not stopped, as heretofore. A series of meetings was held in September, and seventeen sermons delivered. Two young sisters were added to the fold. On the 12th we held a most enjoyable feast. Seven letters have been received during the year, and three members are with us who have not yet handed in their letters, making, in all, twenty-two members.

Dec. 26, 1908, the Sterling church was organized, to be known, hereafter, by that name, while we retained the name "Good Hope church." We were reorganized Dec. 28, 1908, and now have preaching every Sunday, both morning and evening, Sunday school and Christian Workers' meeting.

The prospects here are very encouraging, and we should like to have earnest workers move among us. We have a good, healthful climate and the best of soft water; land is cheap, and those living in the East, where rents and lands are high, would do well to look this country over. It is also a farming country, producing wheat, oats, corn, barley, rye, potatoes, etc.

I am not interested in the real estate business, and have no lands to sell, but will do what I can to help members wishing to locate with us.

Lewis J. Hulse.

Haxtum, Colo., March 10.

FIRST DISTRICT OF VIRGINIA.

The educational, ministerial, Sunday-school, missionary, and district meetings are to be held at the Troutville church, Botetourt County, April 14, 15 and 16.

EDUCATIONAL MEETING.

April 14, at 2:15 P. M.

1. The Importance of Our School to the Churches of the District.—W. H. Naff.

2. The Importance of Encouraging the Growing Unity and Oneness Between the Churches and School.—D. C. Naff.

3. The Advantages to Be Obtained by the Ministers and Members of the Various Churches Attending the Annual Bible School at Botetourt Normal College.—J. S. Zigler.

4. The Advantages of Bible Teaching, and of Holding Bible Schools.—Henry Ikenberry.

Sermon, 7:30 P. M., by Eld. D. A. Naff; Subject: "Christian Fellowship."

MINISTERIAL MEETING.

April 15, 9:30 A. M.

1. What Does the Preacher Owe to the Church? (a) As to the Amount of Time.—C. D. Hylton. (b) As to the Improvement of His Talent.—S. P. Hylton.

2. What Does the Church Owe to the Preacher? (a) In Support During His Educational Preparation.—J. A. Dove. (b) In Support During His Ministry.—J. H. Murray.

3. How Can We Fill Our Churches at the Regular Services? (a) The Minister's Part.—Riley Flora. (b) The Member's Part.—Wyatt Reed.

SUNDAY-SCHOOL MEETING.

1:15 P. M.

1. The Importance of Sunday-school Officers and Teachers Living and Teaching Plainness of Adornment as Taught by the Bible.—W. A. Elgin.

2. The Teacher's Preparation.—Rebecca Skeggs, Cora Eller.

3. Best Methods of Teaching.—C. E. Trout.

4. The Importance of Mission Sunday Schools.—C. M. Driver.

5. How Can the Sunday-school Workers Train Our Children for Greater Reverence in Our Public Services?—C. S. Ikenberry.

6. What Can We Say and Do to Promote and Encourage a District Sunday-school Institute?—Levi Garst.

The educational part of the program will be a special feature of the meeting. Arrange to use the time between the arrival of the train Wednesday, April 14, at 1:40 P. M. and the elders' meeting at 4 P. M.

April 14th, at 4 P. M., elders' organization for district meeting. The elders are expected to be present, and bring with them all queries from their churches.

At 7:30 P. M., April 15, missionary meeting. Sermon by Eld. P. S. Miller, followed by missionary collection.

The sixteenth district meeting begins at 9 A. M.

Committee: P. S. Miller, C. E. Eller, Levi Bowman.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Fishbaugher-Hatfield.—At the bride's home in Fillmore County, Minn., Feb. 24, 1909, Emma, daughter of G. W. and Laura Fishbaugher, to Henry D. Hatfield, of Nampa, Idaho.
J. F. Souders.

Slieger-Harris.—By the undersigned at the residence of the bride's parents, Brother and Sister W. D. Harris, Feb. 24, 1909, Mr. Alva Slieger and Sister Grace Harris, both of McClave, Colo.
C. A. Shank.

Sollenberger-Littlenton.—By the undersigned, at the home of the bride's parents, March 7, 1909, Bro. Noah W. Sollenberger, of Union, Ohio, and Miss Orpha A. Littlenton, of Tippecanoe City, Ohio.
D. P. Sollenberger.

Vaniman-Showalter.—At the home of the bride's parents, Feb. 24, 1909, by the undersigned, Mr. Vernon Vaniman, of Virden, Ill., and Miss Nora Showalter, of McPherson, Kans.
Edw. Frantz.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bauermaster, Sister Missouria L., died in the Brothers-valley church, near Berlin, Pa., March 5, 1909, aged 44 years, 7 months and 29 days. She was the wife of Bro. Edward Bauermaster, and daughter of Bro. John Lentz. Her husband and five children survive, two children having died in infancy. She was afflicted with dropsy of the heart, and was anointed during her last illness. She was a consistent member of the church for a number of years. Through her kind, parental influence, her children all became active members of the church when young. Services by Bro. Galen K. Walker, assisted by the writer, from 2 Cor. 5: 1.
W. G. Schrock.

Beckner, Sister Elizabeth, born near Salem, Roanoke Co., Va., died at the home of her son, Henry Beckner, near Harris, Anderson Co., Kans., Feb. 21, 1909, aged 78 years, 6 months and 23 days. She was the daughter of Henry Brubaker, and was the last of a large family of children. Her husband, John C. Beckner, preceded her twenty years ago. She was a member of the Old Order Brethren for about sixty years, and served with her husband in the deacon's office for many years. She was the mother of one son and one daughter, who survive. She was stricken with paralysis, after which she lived but a few days. She was anointed two days previous to her death. Services by the Brethren. Texts, Luke 23: 28 and 2 Tim. 4: 6-8, selected by the family.
Moses Plunkett.

Berkheimer, Andrew R., died Feb. 18, 1909, at his home in Dillsburg, Pa., aged a little over 52 years. He is survived by his wife, father, two brothers and one sister. He was a devoted Christian. Services by the writer, assisted by Eld. Henry Beelman. Interment at the Wolgemuth graveyard.
Levi S. Mohler.

Brubaker, Sister Sarah Fannie, born in Roanoke County, Va., May 17, 1854, died in Howard County, Ind., Jan. 14, 1909, aged 54 years, 7 months and 28 days. She came to Howard County Oct. 10, 1906. Dec. 10, 1874, she was united in marriage with Jeremiah C. Brubaker, to which union two daughters and four sons were born, one daughter and one son having preceded her. She was the daughter of James and Annie Riffy, deceased, and reared in a family of seven children. She united with the Church of the Brethren at the age of thirteen, being a faithful member for over forty-one years. She was anointed during her last illness. Husband, one daughter, three sons, one sister and three brothers survive. Her remains were laid to rest in the Union cemetery, near her place of residence. Services by the Brethren from 1 Cor. 15: 22.
J. F. Eller.

Cline, Bro. Samuel, born in Augusta County, Va., Jan. 15, 1842, died at his home in Hutchinson, Kans., March 8, 1909, aged 67 years, 1 month and 23 days. He was married to Mary F. Hoff Jan. 22, 1863. He leaves a devoted wife, four sons and five daughters. He moved to Kansas in 1884, and in 1889 he and his companion united with the Church of the Brethren. Services at the home by the writer from Isa. 51: 11, 12.
C. E. Wolf.

Crago, Bro. John Henry, born in Lake township, Wood Co., Ohio, Jan. 23, 1868, died in the bounds of the Black Swamp church, Ohio, March 5, 1909, aged 41 years, 1 month and 10 days. Oct. 26, 1890, he married Jennie Dennis. To this union were born two sons and two daughters. One son and one daughter preceded him to the spirit world. He united with the Church of the Brethren Nov. 3, 1899, and lived a consistent Christian life. He died in the triumph of a living faith. His wife, one son and one daughter survive. Services by Eld. L. H. Dickey from Philpp. 1: 21, 25. Interment in the Walbridge cemetery.
Ella E. Garner.

Fleming, Bro. William M., died in Mission congregation, Hickory Co., Mo., Dec. 1, 1908, of typhoid fever, aged 42 years, 4 months and 14 days. He was born Nov. 2, 1866. He was a faithful member of the Church of the Brethren for many years. Services by Eld. L. B. Ihrig, from 1 Cor. 15.
Jacob R. Acker.

Franklin, Isaac P., born in Cass County, Ind., June 26, 1847, died at his home, east of Flora, Carroll County, Ind., March 9, 1909, aged 61 years, 8 months and 17 days. He was married to Maria Miller in 1879. To this union were born six children, two of whom preceded him. He was baptized into the Church of the Brethren Nov. 24, 1885. He was stricken with paralysis in December, continuing to grow worse till the end. Services at the country house by Brethren A. G. Crosswhite and Riley Montgomery. Interment in Mound cemetery.
Mattie Welty.

Frantz, Bro. Chester, son of Bro. Jonathan Frantz and wife, born at Quinter, Kans., Jan. 9, 1888, died in the bounds of the Berthold church, N. Dak., March 9, 1909, after ten weeks of great suffering, aged 21 years and 2 months. He united with the Church of the Brethren when fourteen years of age. He was an exemplary Christian. Services at Berthold, by the writer, assisted by Eld. S. S. Petry. Text, Heb. 13: 14. He leaves father, mother, one brother and one sister. Interment in the Berthold cemetery.
H. C. Longanecker.

Goodenberger, Henry, born in Adams County, Pa., June 4, 1834, died at his home in Stark County, Ohio, Feb. 26, 1909, aged 74 years, 8 months and 22 days. He was joined in holy matrimony to Sarah Anne Click Oct. 9, 1864, to which union two sons and five daughters were born, of whom one son and two daughters, with the mother, survive. He was a consistent member of the Church of the Brethren for many years. Services at the Pleasant Valley house by Elders Samuel Sprankel and C. F. Kinsley. Interment in the cemetery adjoining.
S. J. Holl.

Halter, Sister Barbara, died March 5, 1909, of heart dropsy, in the Ridge congregation, Pa., aged 80 years, 8 months and 4 days. Services by C. S. Hosfield, from 2 Tim. 4: 6-8. Interment at the Fogelsonger cemetery.
Joseph Burkhart.

Heckman, Bro. C. K., died March 13, 1909, at his home in Beaver City, Nebr., of heart failure, aged 72 years, 11 months and 23 days. He was received by letter into the Sappy Creek church May 25, 1901, and was a minister in the second degree. Wife and five children survive.
Walter Chapman.

Hess, Friend Michael, born in Westmoreland County, Pa., Dec. 15, 1817, died at the home of his son in Knox County, Ohio, Feb. 13, 1909, aged 91 years, 1 month and 28 days. In 1837 he married Elizabeth Hare (a member of the Church of the Brethren), who died in 1897. He was the father of ten children, four of whom survive. He has one aged brother living. Services at the Church of the Brethren, by the writer.
G. S. Strausbaugh.

Hildreth, Anna Mary Kinzie, died of scarlet fever in Burr Oak, Kans., Feb. 19, 1909, aged 11 years, 9 months and 27 days. She was the daughter of Brother and Sister George K. Hildreth. Father, mother, three sisters and one brother survive. Brief services held at the home by Eld. Eli Renner.
Ray S. Wagoner.

Hollinger, Nancy Baker, born Jan. 11, 1819, died in the bounds of the Branch church, Kans., March 8, 1909, aged 90 years, 1 month and 17 days. She was a member of the Church of the Brethren, living a devoted life. She leaves four children. Services by the writer, from Mark 14: 8.
E. D. Steward.

Holmes, Mary Elizabeth, daughter of Bro. Edward and Minnie Holmes, died in the bounds of the Wooster church, Wayne County, Ohio, Feb. 25, 1909, of pneumonia, aged 1 year and 7 days. She leaves father, mother, one brother and one sister. Services by Eld. A. I. Heestand.
Mary Brubaker.

Kauffman, Sister Mary E., daughter of Isaiah and Permilla Phenis, born Nov. 18, 1841, died in the Four Mile congregation, Ind., March 7, 1909, aged 67 years, 3 months and 19 days. She was united in marriage with Andrew Kauffman Oct. 30, 1862, to which union five children were born, two having died in infancy. She leaves husband, five brothers and three sisters. She united with the Church of the Brethren thirty years ago and remained faithful till the end came. Services by Bro. Geo. L. Studebaker, of North Manchester. Text, Philpp. 1: 21. Interment in College Corner, Ohio, cemetery.
Ethel Fitsimons.

Michael, Sister Louisa, born in Pennsylvania Sept. 7, 1832, died Feb. 7, 1909, at her home near Rossville, Ind. She united with the church in early life. She was preceded in death by two daughters, one son and her husband. She leaves two daughters, one son and three sisters. Services by Eld. David Metzler.
Anna E. Gochenauer.

Miller, Henry H., born Oct. 26, 1832, died March 1, 1909, in the bounds of the Pleasant Valley congregation, Ohio, aged 76 years, 4 months and 3 days. He leaves wife, four sons and two daughters. He was a consistent member of the Church of the Brethren for about fourteen years. Services by Eld. Samuel Sprankel, at the Pleasant Valley house.
S. J. Holl.

Miller, Leah, daughter of Bro. B. F. and Sister Annie Miller, born July 31, 1907, died Feb. 28, 1909, of measles and pneumonia, in the bounds of the Fairfax church, Va., aged 1 year and 7 months. She leaves father, mother, five half-sisters and one half-brother. Services at the Fairfax church by Bro. Lewis B. Flohr. Interment in the cemetery near by.
Maggie Miller.

Miller, Oliver T., born Aug. 2, 1847, died at the home of his brother, C. B. Miller, in the bounds of the Killbuck church, Ind., March 13, 1909, aged 61 years, 7 months and 11 days. Though a mute, he was very kind to all, and of an industrious disposition. He never made any religious profession. Services by the undersigned at the residence.
Isaac E. Branson.

Myers, Sister Hannah, wife of Bro. Abram Myers, born March 17, 1838, died Jan. 23, 1909, at the home of her daughter, Mrs. Anna McInturf, in Tacoma, Wash., aged 70 years, 10 months and 6 days. Her maiden name was Beshoar. She was married to Bro. Nehemiah Fry, in 1871. One year later they moved to Indiana, living there until 1877, when they moved to Adair County, Mo., thence to Denver, Colo., in 1879, finally settling at Longmont, where Bro. Fry died Nov. 4, 1894. To them were born two sons and one daughter, all of whom are living. In 1900 she married Bro. Abram Myers, who survives. She united with the Church of the Brethren at about the age of twenty. She was afflicted with bronchitis, and went to Tacoma, Wash., with the view of improving her health, but five days later passed away. Services by Bro J. A. Gump from Heb. 4: 9. The remains were cremated.
N. W. Garman.

Oliver, Elza Robert, son of Chas. F. and Annie M. Oliver, of Ware, Texas, died Feb. 28, 1909, aged 17 years, 3 months and 26 days. Feb. 24, 1909, the father and three sons arrived at Ware with an emigrant car of goods, from Panora, Iowa, and proceeded to unload and move the goods to his farm. On the 28th, about 10 o'clock, they were about ready to leave town with the last load, when Elza got on the load near where a loaded shotgun had been placed. In some way the gun suddenly discharged, striking him near the heart, and instant death followed. The mother arrived in time to see his body buried in Dalhart cemetery, Texas. Services by the writer. Text, 1 Sam. 20: 18.
A. J. Smith.

Reiff, Sister Ida May, daughter of Brother Jacob and Sister Christena Reiff, born in Harrison County, Ind., March 13, 1884, died in Goshen, Ind., March 6, 1909, aged 24 years, 11 months and 23 days. She united with the Church of the Brethren at the age of sixteen, and remained faithful until death. Services by Eld. I. L. Berkey. Text, John 11: 18-44.
Emma Garver.

Rohrbaugh, Wiley A., son of John F. and Emma Rohrbaugh, born Jan. 23, 1906, died at the home of his parents in Hanover, Pa., March 6, 1909, aged 2 years, 8 months and 13 days. He was a bright little boy and very much loved by his parents. Services in the Mennonite church by Bro. Wm. H. Miller, from 2 Sam. 12: 23. Interment in the Mennonite cemetery at Baers meetinghouse, two miles from Hanover.
W. B. Harlacher.

Rupert, Mrs. Nancy, died March 2, 1909, at her late residence in Cumminstown, Cumberland Co., Pa., of acute disease of the liver, aged 69 years, 7 months and 17 days. She was the daughter of Brother John Hutchison, who died at Huntsdale, Pa., thirty-four years ago. She is survived by two sisters, and was a member of the Disciple church. She lingered on her bed of sickness for four weeks. Interment at Ashland cemetery, Carlisle, Pa.
J. H. Reed.

Thornhill, Thompsy Mildred, nee Bolen, born in Rappahannock County, Va., Dec. 15, 1837, died Feb. 15, 1909, in the Beaver Creek church, Ohio, aged 71 years and 2 months. She was united in marriage with Maley Thornhill Dec. 15, 1859, to which union were born ten children, three having died in infancy. Husband, seven children, four sisters and five brothers survive. Services by Eld. David Leatherman.
D. C. Coy.

Tinkey, Bro. Jacob, of the Indian Creek congregation, Fayette Co., Pa., died at his home March 7, 1909, aged 60 years, 1 month and 10 days. Less than a year ago he united with the Church of the Brethren. About a week before his death he was anointed. He leaves wife, four sons and five daughters. Services by the writer. Text, Heb. 9: 27.
R. A. Nedrow.

Youtzy, Maggie, nee Miller, died near Winslow, Ill., Feb. 28, 1909. She was born in Huntingdon County, Pa., Sept. 20, 1852. In 1874 she became the wife of Andrew Youtzy, of the same place. In 1875 they came west to Whiteside County, Ill., near Sterling. Two years later they came to Stephenson County, near Winslow, where the remainder of her life was spent. Besides her husband she leaves four sons and one daughter. Two daughters preceded her in death. She was a faithful wife and mother, being of a kind and gentle disposition. She was loved by all who knew her, and will be greatly missed by her family and a large circle of friends.
Albert Myers.

Close Communion

By Landon West.

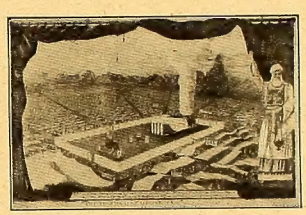
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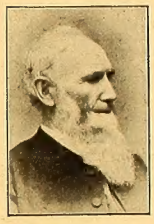
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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 205.)

day, and delivered an excellent sermon from Gal. 6: 7. Our Christian Workers' meeting is progressing nicely, with Bro. J. D. Zigler, president.—Sarah C. Zigler, R. D. 1, Churchville, Va., March 15.

Germantown church met in council March 6, with Eld. H. Ikenberry presiding. Two letters of membership were granted. Brethren G. A. Barnhart and D. B. Neff were elected as delegates to district meeting. Brethren H. J. Woodie and J. W. Barnhart, delegates to Annual Meeting. After services Bro. Geo. Bowles was received into fellowship by baptism.—Edith Barnhart, Wirtz, Va., March 10.

Lebanon congregation met in council March 13. Brethren D. S. Andes and J. C. Garber were advanced to the second degree of the ministry. We expect to begin a revival the first of May. Our love feast will be held May 22. Brethren C. C. Wine and P. J. Wenger are delegates to district meeting, and Bro. P. J. Wenger, delegate to Annual Meeting. Brethren C. C. Wine and Bernard Huff are our Sunday-school superintendents.—Mary C. Vigar, R. D. 1, Mt. Sidney, Va., March 15.

Bedoak Grove church met in council March 13, our elder, W. H. Naff, presiding. Three letters were received. Brethren John Bowman and Asa Bowman were elected delegates to district meeting. We collected $2.50 to pay our part of delegates' expenses to Annual Meeting and for Minutes of both district meetings and Annual Meetings. We organized our Sunday school with Bro. Asa Bowman as superintendent, and Bro. Charles Bowman as secretary. We will begin the school April 11. After our council some of the members went to the home of Eld. M. I. Dickerson. His wife, who has been afflicted for some time, was anointed. On Sunday Eld. Riley Flora, of Franklin County, preached for us ably, both morning and evening.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., March 15.

Roanoke church met in council March 12, with Eld. P. S. Miller in charge. Much business came before the meeting. It was decided to secure the services of Sister Etta Stoufer, of Ohio, in a Bible class for us, sometime after the Conference. A committee was appointed to arrange in some way, for more work to be done in our congregation. Eld. P. S. Miller and the writer are delegates to Annual Meeting, and Sister Elsie Shickle and Bro. Chas. E. Trout, to district meeting.—Homer E. Trout, Vinton, Va., March 15.

WASHINGTON.

East Wenatchee church met in council March 13, with our elder, A. B. Peters, presiding. Four letters of membership were received. All business passed off pleasantly. Our new churchhouse is moving toward completion. We begin to feel the need of it, as spring is here, and there are a number of new settlers moving in. Our schoolhouse, 28x40 feet in size, does no longer accommodate the Sunday school.—Jennie Frantz, E. Wenatchee, Wash., March 17.

WEST VIRGINIA.

Harman congregation met in council March 13, our elder, Jonas Fike, presiding. All business was transacted in a pleasant manner. One certificate of membership was transferred from Bridgewater, Va., to this congregation. Bro. S. P. Harman was chosen agent for the Brethren Publishing House, to solicit subscriptions for the Messenger, etc. A Sunday school was organized, and a home department added, which, we hope, will prove of great benefit to our Sunday school. Our elder, Jonas Fike, also preached three excellent sermons at this place.—Nettie Harman, Harman, W. Va., March 18.

Littlesburg.—Bro. C. E. Eller came to our place, recently, and preached three sermons; also conducted our council meeting. We feel much encouraged by his talks. This closes his work here as elder for 1908. May God move the hearts of the Brethren of our district to send us ministerial help.—Cynthia J. Kahle, Littlesburg, W. Va., March 13.

Spruce Run.—Bro. C. D. Hylton came to this place March 12, delivering two sermons and presided at our council of March 15. Brethren Wm. Halstead and Wm. Fleshman were chosen to represent us at district meeting. We organized Sunday school to begin with the second quarter. Bro. H. B. Fleshman and Sister Maggie Reed were chosen superintendents, and the writer, secretary. On account of ill health our elder, G. W. Hutchinson, asked to be relieved of the oversight of this church for one year. His request was very reluctantly granted.—Lena B. Fleshman, Lindside, W. Va., March 14.

WISCONSIN.

Barron church has just closed a series of meetings, conducted by Bro. C. P. Rowland, of Lanark, Ill., who delivered twenty-five well-prepared sermons, and baptized five. The interest and attendance were good, with the exception of a few nights when the weather was unfavorable. Good and lasting impressions were made, and the members were much strengthened.—Bertha Lemler, R. D. 2, Dallas, Wis., March 15.

Worden church met in council March 13. Our Sunday school was reorganized for the next six months, Bro. Henry Stryker being reelected superintendent. Two members were received by letter and one letter was granted. The writer was chosen church correspondent. Bro. C. P. Rowland, of Lanark, Ill., began services here last evening, to continue each evening through the week.—Ollie Gearhart, Stanley, Wis., March 16.

NOTICE TO CHURCHES OF SOUTHERN OHIO.

The Lord willing the district meeting of 1909 will be held with the members of the Lower Miami church April 27, at eight o'clock standard time, as decided by district meeting of 1908. Elders' meeting will be at one o'clock P. M., the preceding day. Notice in regard to transportation of people from Soldiers' Home to church will be given by the committee in charge of transportation.

District meeting requires that all queries be in the hands of last district secretary at least ten days prior to the coming meeting, so as to be printed in program, thus insuring recognition and consideration. Please observe this. J. W. Fidler.

30 South Monmouth Street, Dayton, Ohio, March 19.

TO THE SUNDAY SCHOOLS OF SOUTHWESTERN KANSAS AND SOUTHERN COLORADO.

There will be held in the Mission church at Wichita, April 1, 2 and 3, Thursday evening, Friday all day, and Saturday forenoon, a conference of Sunday-school teachers and workers, to which any one who is interested in better Sunday-school work is invited. The program will be "teaching" rather than "speeching." Two lines of work will be pursued: (1) The teacher-training work, with the new textbook in hand. (Some of these will be on hand for those who do not yet have them.) (2) Bible lessons along the line of the lessons for the present year, in the Book of Acts, conducted by Bro. E. Frantz. All the teachers and members of the training classes are expected to be present from these schools: Newton and Newton Mission, Walton, Murdock, Conway Springs, Darlow, Nickerson, Peabody, Lyons, Larned, Olive, Eden Valley, Monitor, McPherson, and East McPherson.

It will be noted by this that the conference is especially for the workers in the east end of the district. Of course any others, who wish to, may attend. It is possible that workers from the district east of us will want to attend also. All are welcome.

Lodging will be furnished free by the Brethren at Wichita. Meals will cost 15 cents each. May God bless the work to his glory. W. O. Beckner,

District Sunday-school Secretary.

McPherson, Kans., March 18.

ANNUAL MEETING ANNOUNCEMENTS.

Arrangements have been made for the construction of a limited number of rooms on the Annual Meeting grounds at Harrisonburg, Va., which will be rented, unfurnished, for the term of the meeting, at five dollars per room. The rooms are ten feet square and have each one door and one window. For particulars apply to the Lodging Committee as below.

J. H. Hoover, Timberville, Va.
Dan'l Early, Harrisonburg, Va.

March 13.

ANNUAL MISSIONARY MEETING OF NORTH-WESTERN OHIO.

To be held at North Poplar Ridge church, Defiance County, April 15.

Forenoon Session.

10:00, Sermon: "Woman's Work in the Church."—G. A. Snider.

Afternoon Session.

1:00, Devotional Exercises and Organization.
1:30, Missionary Sermon.—P. B. Fitzwater.
2:30, Business of meeting. Report of Mission Board.
3:15, Round Table: (1) Helpful Suggestions. (2) How to Increase Missionary Activity in the Local Churches. (3) Plans for Better Work.—Edward Kintner.

Evening Session.

7:00, Song service.
7:30, Sermon. "The Holy Spirit."—P. B. Fitzwater.
Committee: G. W. Sellers, C. S. Lehman, C. L. Kintner.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 16, Northwestern Ohio, in the Poplar Ridge church, near Defiance.
April 21, Middle Pennsylvania, in Everett church.
April 22, 23, Second District of Virginia, in Middle River house.
April 27, 8 am, Southern Ohio, in Lower Miami congregation.
April 28, 8 am, Southern Pennsylvania, on Belvidere Street, York church.

LOVE FEASTS.

California.

May 1, Laton.

Illinois.

May 1, Mulberry Grove, town house.
May 8, 9, 1:30 pm, Yellow Creek.
May 15, Hurricane Creek.
Map 15, 6 pm, Franklin Grove.
May 22, 23, 2 pm, West Branch.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Polo.

Indiana.

May 1, 6 pm, Goshen, West Side.
May 1, Salamonie, Loon Creek house.
May 1, 5 pm, Solomon's Creek.
May 1, 5 pm, Four Mile.
May 6, Syracuse.
May 8, 5 pm, 1 mile west of Hagerstown.
May 22, 5 pm, Buck Creek.
May 22, 6 pm, Sugar Creek.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 25, 5 pm, Wakarusa.
May 27, 5 pm, Ladoga.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.

Iowa.

May 1, 3 pm, South Keokuk.
May 1, 5 pm, Brooklyn.
May 15, 4 pm, English River, South house.
May 22, 1 pm, Coon River.
May 22, 2 pm, Iowa River.
May 22, 4 pm, Kingsley, East house.
May 22, 2 pm, Prairie City.
May 25, 26, 2 pm, Panther Creek.

Kansas.

April 24, 2 pm, Salem.
May 1, 2 pm, Dorrance.
May 1, 2 pm, Conway Springs.
May 1, 6 pm, Kansas Center.
May 1, 6 pm, Peabody.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.
May 8, 2 pm, Chapman Creek.
May 15, 16, 11 am, Morrill.
May 15, 4 pm, Newton.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.
May 22, Nekoma.

Maryland.

May 1, 2 pm, Meadow Branch.
May 8, 2 pm, Brownsville.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.

May 15, 10:30 am, Thornapple.
May 22, 6:30 pm, Woodland.

Missouri.

April 18, 6:30 pm, Kansas City.
May 22, 3 pm, Smith Fork, near Plattsburg.

New Jersey.

April 25, 5 pm, Union.
May 2, 5 pm, Amwell.

Ohio.

May 1, 4 pm, Wolf Creek.
May 1, 7 pm, Logan.
May 1, 5 pm, Upper Stillwater.
May 8, 6 pm, Sugar Creek.
May 15, 10 am, Sugar Grove.
May 15, Rome.
May 15, 2 pm, Middle District.
May 15, 2 pm, Oakland.
May 22, 10 am, Eagle Creek.
May 22, 10 am, Hickory Grove.

Oklahoma.

April 24, home of M. Wealand, 6 miles east of Ponca City.
May 1, 2 pm, Monitor.

Pennsylvania.

March 28, Tyrone.
May 1, 10 am, Antietam congregation, Price church.
May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, 10 am, Claar.
May 2, New Enterprise.
May 2, 5 pm, Upper Dublin.
May 4, 5, 3:30 pm, Spring Creek.
May 4, 5, 1:30 pm, Mountville District.
May 4, 5, 1:30 pm, Fairview.
May 5, 6, 1:30 pm, Chiques.
May 6, 7, 9:30, Tulpehocken, Heidelberg house.
May 8, 4 pm, Pleasant Hill.
May 8, Plum Creek.
May 9, 6 pm, Roaring Spring.
May 19, 20, 9:30 am, Bird-in-Hand house, Conestoga congregation.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, 23, 9:30 am, Maiden Creek, Nokesville house.
May 22, Indian Creek, Montgomery County.
May 22, 4 pm, Carson Valley.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 25, 4 pm, Fairview.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, Sugar Valley.
May 27, Struphauer.
May 29, 6 pm, James Creek.

Virginia.

May 1, 4 pm, Barren Ridge.
May 15, 4 pm, Midland.
May 22, Lebanon.

West Virginia.

May 16, Maple Spring.

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No. 5. In God We Trust.
No. 6. God is Our Refuge and Strength.
No. 7. Home, Sweet Home.
No. 8. Love One Another.
No. 9. The Lord is My Shepherd.
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. Elgin, Ill., April 3, 1909. No. 14.

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AROUND THE WORLD

PRESIDENT ELIOT, of Harvard College, comes out in plain and emphatic language against the game of football, and those who have, perhaps thoughtlessly, endorsed the game despite its brutality, will do well to give his remarks a careful reading: "Although the game of football has been made more open and interesting by the new rules, and some of the former foul play has been prevented, *the game still remains unfit for college uses,* affords a *demoralizing spectacle* for the immense crowds, which gather to witness the chief games, and still provides, on a great scale, the opportunity for that variety of *gambling,* called *betting.*" What President Eliot says is, no doubt, the result of his observations during a period of many years, and may be considered good authority.

IT is a common practice with many of the popular denominations, to rush into the courts of our country with any controversial question that they fail to settle in their ecclesiastical councils. Somewhat unusual, however, is the action of Rudolph Isch, of Peoria, Ill., who is citing six elders of the Amish church to the county court, on the charge of conspiracy. He alleges that, because of casting a ballot at an election, he was driven from the church, his business ruined, and he himself persecuted in many ways. He asks $50,000 damages. Some three hundred witnesses have been summoned to the trial, now pending, and a bitter fight is waging. Sad, indeed, it is when members of a church can so far forget their sacred profession, as to go to law,—as Paul puts it,—"before the unbelievers." "There is utterly a fault among you, because ye go to law one with another."

IT is encouraging to note that a large number of towns in various parts of the country have asked their mayors to issue ironclad restrictions, forbidding sensational shows, in which highwaymen are represented as heroes, burglars as gentlemen in disguise, and questionable women as embodiments of grace and happiness. Only recently two Chicago boys, still in their early teens, were arrested by the police while attempting to start out in a career of robbery and vice. When questioned as to the whys and wherefores, they were free to say that the "inspiration" was gained at one of the five-cent moving picture shows, in which the "hero" of the play gained fame and wealth by the romantic career of a highwayman. Parents, everywhere, should not only guard their children against the false and misleading effects of vicious shows, but use their influence with the lawful authorities of the towns, that licenses may be refused to such concerns. Such power to refuse licenses rests with the mayor of each town, and he will not be slow to exercise it, if public sentiment insists upon it.

WHILE the labor troubles in France, to which we referred last week, have been settled,—at least temporarily,—other dangers, even more serious, are threatening the very existence of that Republic. The growing disposition of the Government, to work against anything savoring of religion, has had its logical effect upon the people, who, at best, are not very seriously impressed by Bible principles. It is not strange that, —as we are told,—a wave of crime is sweeping over the country. No nation,—least of all the volatile French,—can exist without religion and the moral strength imparted by its teachings. Sooner or later the forces of order and public security will realize that with the anchor gone the people will go adrift.

IN spite of the most rigid exclusion laws, thousands of undesirable aliens are making their way into the United States. Besides many criminals and other objectionable Europeans, thousands of Chinese laborers are smuggled in yearly, notwithstanding the fact that $500,000 is spent annually, to prevent their entrance. An investigation is now being made, with a view of making more effective whatever measures have been already provided, to keep out criminals, etc. The importation and harboring of women for immoral purposes is receiving special attention. It is a much needed work. Anyone, acquainted with the prevalence of vice and immorality in our cities, will heartily welcome any abatement of these plague spots, so much in evidence. Gospel workers might find opportunity to do effectual work among the thousands who should be "plucked as brands from the burning."

LOCAL option elections in Indiana are so frequent, these days, that it is hard to keep up with them. March 23 Benton, Greene and Montgomery Counties ranged themselves on the side of temperance, and March 25 Elkhart and Orange Counties banished the saloon from their midst. This closes more than one hundred saloons, in addition to the many that were put out of business at previous elections. Elkhart County is largely settled by members of the Church of the Brethren and also by Mennonites and Amish. The newspapers report "that these denominations, which eschew politics, and seldom vote at elections, turned out to a man to vote against saloons." Considering that there are some fairly large towns in the counties above named, the result achieved is all the more remarkable. Wayne County, is, so far, the only county in Indiana that, during the recent contests, has decided in favor of the saloon.

ENGLAND, owing to a disinclination to part with an industry that nets the Government of India about $20,000,000 annually, and employs a large number of workers, appears to have overbalanced the combined influences of Japan, Siam, Persia, Russia, Germany, France, Holland, Portugal, Turkey and the United States, in the recent Opium Conference, at Shanghai, China. Thus we have, once more, the pitiable spectacle of a supposedly Christian nation holding on to a traffic, admittedly injurious, for the sake of the paltry dollars involved! It was hoped that, by the united action of the various nations, some real help might be given to China, in its heroic struggle against the opium curse. While the Conference,—outside of the indorsement of beneficent resolutions against the opium traffic, —is a disappointment, this failure is due solely to England's attitude,—its unwillingness to give up the gold to be gained by the unholy opium monopoly.

RUSSIA will have a really effective temperance enactment if the one, now being considered, passes the Douma, and becomes operative in all parts of the Empire. It imposes various restrictions in the sale of liquor, all calculated to lessen the consumption of the various intoxicants. In addition, the inhabitants of villages are also given the privilege to close existing liquor shops, and to prohibit the opening of new ones. It is to be hoped that Russia will be given the benefit of this much-needed temperance legislation. If anyone needs help along this line, it is the average Russian, who is so largely addicted to the use of intoxicants. His failing, in this respect, was shown very strongly during the war between Russia and Japan. Russian inefficiency because of liquor indulgence, was an admitted fact.

A JEWISH rabbi, H. Pereira Mendes, of New York, in a letter to the New York *Tribune,* asks if "the time has not come to make Christianity the religion which Christ preached and which he personally practiced?" Further explaining his position, he says, "If Christianity, which is nothing if it is not the *religion of peace on earth and good-will to man,* is not able to bring about that for which it stands, either it is a failure, or else it is misinterpreted. If it is misinterpreted, why are not its ministers and leaders strong enough to interpret it correctly? Why not make Christianity the religion of peace that Christ personally preached and personally practiced?" Strange, indeed, it is that a Jewish rabbi should have to cite Christians to an exemplification of peace principles in harmony with the teachings of Christ! However, his line of reasoning is pertinent, and affords much food for serious thought.

DAVID, when contemplating the work of the Lord in the creation of man, says, "I am fearfully and wonderfully made." And while, in a general way, one human being closely resembles others of his race, yet there is just enough difference that even the impression of the thumb and finger prints affords a ready means of identification. Every penal institution in the world now has hundreds and thousands of these thumb and finger impressions filed away for reference, but no two of these have ever been found to be identical. If the human body has been so carefully and wonderfully constructed that each individual has marked and distinctive features of his own, how much more likely that the spirit of man is a peculiar and individual creation, each one differing from the other! It is one of the great glories of our life to discover the latent and peculiar possibilities within us, and apply them to the general good of all. "There are *diversities of gifts,* but the same Spirit."

IT is a fact, generally admitted, that society has not dealt with transgressors in a rational manner, and the best evidence is probably found in the fact that most convicts leave our penal institutions no better than when they entered them. The matter is receiving much-needed consideration by some of the leading sociologists. Prof. George Burman Foster, of the University of Chicago, recently said in an address: "The attitude of society towards the criminal is too often that of revenge,—not that of a physician to an invalid, as it should be. In the education of the child we have largely made a transition, from expressing love through corporal punishment, to treating the child as a spiritual life to be unfolded." There is much truth in the words of Prof. Foster. The spirit of his remarks is also applicable to our treatment of transgressors before our church tribunals. Why not seek to *"develop the spiritual life"* so fully that all thoughts of wrong-doing will be lost sight of?

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

WAKING THOUGHTS.

BY RICHARD SEIDEL.

The rosy light of morning broke
From a cerulean sky:
And nature from her dreams awoke
To tell the dawn was nigh.
And I awoke, as if from dreams,
Thus did my heart aspire,—
To fill the day with sunny gleams
Of noble, true desire.

And with an earnest soul and will
I rose to meet the day,
Its many duties to fulfill
That cumber us alway,
But ere a few short hours were spent,
My plans,—forgotten all,—
On other missions too intent,
My lips let harsh words fall.

Oh, think of life's oft wasted power,
Of aspirations vast,
That thrilled my soul at morning's hour
To bless ere day was past.
Oh, lofty thoughts, resolves that burned
Within a living flame;
Those vital fires to ashes turned,
From whence no brightness came.

Oh, thoughtless words! Oh, idle thought!
You weak and erring will;
Life's misspent hours that should be fraught
With good instead of ill.
And as I viewed, by sunset light,
My failure and defeat,
I rose with more encouraged might
Life's many foes to meet.

Failure, new vistas to us opes,
And suffering brings us joy;
And of the ashes of our hopes,
We build to God's employ.
But hark! I hear a soft voice speak
Which bids me bravely bear;
And while my erring heart is weak,
To seek the strength of prayer.

Sandy Hook, N. J.

THE HOLY SPIRIT.

BY S. Z. SHARP.

In Two Parts.—Part Two.—What Is His Office and Work?

When we consider that we are living in the dispensation of the Holy Spirit, which began at the incarnation of the Son of God and will end when the Son delivers up the kingdom to the Father (1 Cor. 15: 24), that during all this period the Spirit is working out a continuous plan of human redemption, and that to him belong a higher office and greater honor than are usually accorded him,—then we are better prepared to understand the present work of the Holy Spirit. Instead of his occupying a third rank in the Trinity, we must admit that he is the person who begat the Son. Matt. 1: 20; Luke 1: 35.

As the Son grew in body, so he grew in Spirit (Luke 2: 40); until he reached manhood and was baptized of John in Jordan. Then the Holy Spirit descended upon the Son in a bodily form, like unto a dove. Mark 1: 10. Taking possession of him, the Spirit led him into the wilderness to be tempted of Satan. Mark 1: 12. Then, *in the Spirit,* Christ went into Galilee, to enter upon his ministry. Luke 4: 14. His disciples baptized with water, but Jesus baptized with the Holy Spirit. Luke 3: 16; John 4: 1, 2. By the power of the Spirit he cast out devils, and did many wonderful works. Matt. 12: 28. Before leaving his disciples, Christ promised them that this Spirit should be continued upon them. John 14: 16, 17. He breathed the Spirit upon them. John 20: 22. By the Holy Spirit he gave commandments to the disciples. Acts 1: 2. From the above we may notice what the Holy Spirit did through the person of the Son of God, and we shall now notice

The Work of the Spirit Through the Apostles.

He descended upon them in a visible form, as he did upon their Master, and took possession of them. Acts 2: 3, 4. He gave them certain gifts. One was the power among them to speak in the languages of sixteen countries. Another was the ability to speak with such logic, boldness and power as to convert 3,000 people in one day. Acts 2: 41. The third gift which the Spirit bestowed was the power to perform miracles. Acts 2: 43.

The remarkable change that comes over a man, when he comes under the influence of the Spirit, is illustrated in the case of Peter. Before his conversion, and when his Master was being tried by the rulers of Israel, he feared those rulers, quailed before a maiden, and denied his Master. Now, "filled with the Holy Spirit," he stands before the same rulers and, regardless of consequences, defends his Master. Acts 4: 8-10.

It is evident that the Holy Spirit was the moving, acting, and controlling power in the church, for when Ananias spoke falsely to Peter, the latter said it was lying unto the Holy Spirit. Acts 5: 3.

The power of the Spirit over the apostles and the church is further illustrated by his setting aside the customs, established among the Israelites for a thousand years, and directing Peter to preach to the household of Cornelius, a Gentile. Acts 10: 20. After Peter began to preach, the Holy Spirit was given "to all that heard the word," and they spake with other tongues.

It was the Holy Spirit that inaugurated the first mission work among the Gentiles. Acts 13: 2. He presided over the first general council, that the church ever had, and dictated its decision. Acts 15: 28. It restrained Paul from going to Bithynia and from preaching in Mysia. Acts 16: 7. It directed the ordination of elders in the several churches. Acts 20: 28. In short, it was recognized as the one supreme and controlling power in the apostolic church, hence we are led to ask:

What is the Work of the Holy Spirit Among Us?

(1) The first aim and act on the human soul, by the Spirit, seems to be to produce a new birth. "Except a man be born of the water and of the Spirit he can not enter into the kingdom of God." This is accomplished the same way in which the Son of man was brought into the world. First the overshadowing influence of the Spirit, then the conception from the Spirit through the Word. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee." Luke 1: 35. Then "that which is conceived is of the Holy Spirit." Matt. 1: 20. "The Spirit beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God and joint heirs with Christ." Rom. 8: 16, 17.

(2) We are to grow in the Spirit as Jesus grew. Luke 2: 40; Eph. 4: 15.

(3) In due time we are to receive the Holy Spirit. This, usually, is received after water baptism, as in the case of Jesus' baptism, and in the case of the disciples whom Philip baptized at Samaria. When Peter and John laid their hands on them, "They received the Holy Spirit." Acts 10: 17.

(4) When the Holy Spirit is received, then we may also expect the gift of the Holy Spirit. There is a difference between the Holy Spirit and the gift of the Holy Spirit, as much so as the difference between the Father and the gift of the Father, or the Son and the gift of the Son. When the apostles had received the Holy Spirit, then they received the gift "to speak with other tongues, as the Spirit gave them utterance." Acts 2: 4. They also received the gift of miracles, etc. When we are baptized with water, and have received the Holy Spirit, we do not look for the gift of tongues, as we do not need it, but we all do need the next requisite.

(5) Sanctification,—the work of the Spirit. Rom. 15: 16; 1 Pet. 1: 2. The outward washing of the body or baptism is but a sign of the inner washing of the soul in the blood of the Lamb. This inner washing is performed through faith, by the agency of the Spirit. "He washed us from our sins in his own blood." Rev. 1: 5; 1 Cor. 6: 11.

(6) The gifts of the Spirit are manifold and various. "There are diversities of gifts but the same Spirit," "dividing to every man severally as he will." Among these gifts are mentioned, "wisdom," "knowledge," "faith," "healing," "miracles," "prophecy," "discerning of spirits." That the same person should have all or even many of these gifts, is not promised. That is a matter entirely under the judgment and control of the Spirit. No one should feel discouraged by not having *all* these gifts, as long as he has that essential gift, "*faith.*" 1 Cor. 12: 8-13.

(7) It is the province of the Holy Spirit to remain with the followers of Jesus Christ forever. John 14: 16. It is his aim to bring them "into the unity of the faith" and "to keep the unity of the Spirit in the bond of peace." Eph. 4: 3. A strong proof that we are now living in the dispensation of the Holy Spirit is his constant presence with the children of God in their worship, and in their councils, directing them in their work.

(8) He is with them, individually as well as collectively, in worship. "The true worshiper shall worship the Father in Spirit and in truth." John 4: 23. He helps us in our prayers. "The Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8: 26. The strength of a church of Christ is not to be estimated by the number of members on the church record, but by the number of those who have the Holy Spirit, for "if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

(9) The final and great blessing bestowed upon the elect by the Holy Spirit is the quickening and raising them from the dead. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 11.

Fruita, Colo.

SOME THOUGHTS ON THE REBAPTIZING QUESTION.

BY CHAS. M. YEAROUT.

We are so constituted that the mind cannot lie dormant or be inactive. The mind and thinking machine are always busy, and usually are engaged in planning and delving into the things in which we are interested. I have been thinking about the question of receiving members of other churches into the Church of the Brethren without rebaptizing them. I believe I should favor the proposition if it was limited to trine immersion churches, but in its present form it is entirely too broad.

It seems to me this would open a wide door, and might lead to disastrous results. A vital point of church government is at issue in the almost limitless change proposed. "Whatsoever is not of faith is sin." "Without faith it is impossible to please God." To do things we do not believe in, because of circumstances, is not pleasing to God. Ministers who baptize by trine immersion and yet do not believe in it, but belittle and ridicule it, cannot please God by so baptizing, and churches who receive those baptized by trine immersion, and do not believe in trine immersion, do not please God by so doing. God has faithful, believing ministers enough to baptize all penitent, believing applicants, without having to call on unbelieving, worldly ministers to baptize for him. And if he is not pleased with such baptisms, he evidently is under no obligation to receive a thing he is displeased with.

If ministers and churches, that do not believe in trine immersion, can please God by baptizing that way, then the apostle made a serious mistake when he states that *it is* impossible *for such to please God.* I could receive those baptized by ministers of churches who believe in trine immersion, and contend for it as the command and teaching of Christ. Among these I might mention the Old Order Brethren, the Progressive Brethren, and the River Brethren, but when it comes to receiving, without rebaptism, those baptized by unbelieving ministers, and churches who baptize thus only for the purpose of getting additions to their churches, I cannot believe such work is pleasing in the sight of God.

I heard of a young lady who believed in trine immersion, but, in order that she might dress in the fashions of the world, she made application for membership in a worldly, fashionable church, with a request that she be received into church relationship by trine immersion. The day arrived for the baptism to be performed, and the minister took her down into the water and said: "My sister, according to thy faith I baptize thee." She says: "Hold on! Is it not *your* faith too?" He

answered, "No indeed." She says: "Let me up. No infidel shall baptize me." Did she do right? If the plea, that the administrator has nothing to do with the legality of baptism, is tenable, then her baptism by an unbeliever would have been legal and well pleasing in the sight of God. Paul says: "Impossible."

If the Brethren are going to receive into fellowship, and to the communion table those baptized by unbelieving ministers and churches, why not receive the ministers and churches into fellowship, and to the communion table? If we can receive the son or daughter without the birth, why not receive the mother without the birth? Paul teaches, that the son of the worldly mother,—fleshly church,—shall have no fellowship or heirship with the son of the spiritual mother,—the church of Christ. Gal. 4: 29, 30. The son of the bondwoman was a worshiper of God, under the Mount Sinai covenant, with a worldly or earthly sanctuary. Was it necessary to baptize them by the ministers chosen by Christ, or their successors, in order to secure for them fellowship and communion in the church of Christ? Were any of the Jewish church received into the church of Christ, without baptism being performed by an authorized minister of Christ and of the church?

In my thinking I was impressed with the fact that if the unbelieving minister can initiate or induct a person into Christ by baptism that he does not believe in, nor even received himself, then the government of the Church of the Brethren, and much of her teaching, is evidently wrong. If an unbelieving minister can induct a person into Christ, then a person can get into Christ and the kingdom,—the church,—*independent* of the church, or a compliance with her government, as outlined by Christ. They are born into one family while they are members of another. This is contrary to the laws of generation, as well as regeneration, and of membership in the natural as well as spiritual family. Every legitimate child is born into the family of the father who begat it, and of the mother who is that husband's lawful wife. Otherwise the child is illegitimate. So those, begotten of the Father by the Word of Truth, are born into his family, and connected with the legal bride of Christ. Thus they are under the government and instruction of the church of Christ.

If a person is begotten of God through the Gospel, why should he or she desire to unite with a church where they may follow the lusts of the flesh without restraint? If the worldly, flesh-loving ministry can baptize persons into Christ, how, then, can the church find fault with anyone,—brother or sister,—for going out, and preaching and baptizing those who make application? With brethren or sisters,—the laity,—the only possible objection would be, that they are not authorized to so do by the church. I reply, Neither are those disobedient (unfaithful to Christ) ministers, —authorized by the church to preach and baptize.

The only possible way of transferring members from one family to another, is by adoption, and there is only one law for governing adoption. The family to whom the child is transferred only has lawful control after the laws of adoption have been complied with. There is only one law and rule laid down in the Gospel for receiving members into the church of Christ, and the popular churches do not observe that law, nor follow that rule.

My observation has been that most of those, who believe in trine immersion, and ask to be baptized that way, at the hands of those who do not believe in it, have an impure motive in so doing. The object is to be free to enjoy the amusements and pleasures of this world. I do not believe that trine immersion effects any change under such conditions. If you take a worldly, unconverted person into the water, and dip him "into the name of the Father, and of the Son, and of the Holy Spirit," the only change in that person is, he went into the water dry, and came out of the water wet. Brethren, be a little slow about opening so wide a door.

Morrill, Kans.

Our grand business in life is not to see what lies dimly in the distance, but to do what lies already at hand.—*Carlyle.*

BREAKING THE BREAD.

BY W. H. STRICKLER.

I have always believed that Christ taught the people, and especially the disciples, by *example*, while he was with them, as well as by *precept*. Because of this, I can see no reason why we should change his practice when he gave his last and final example, in the upper room in Jerusalem, before he suffered.

We read in Matt. 14 of a supper, given by the Savior, to "about five thousand men, besides women and children." In verse nineteen we read, "He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude."

In the fifteenth chapter we see him conducting another feast with about four thousand men, besides women and children. In verse 35 "he commanded the multitude to sit down on the ground." In verse 36, "he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

Mark 6: 39 says, "He commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all." Luke 9: 16 says, "Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude."

Now these occurrences took place about one year or more after Christ had organized his disciples into working order in the church. (See Mark 3: 13-15.) We have followed him closely, all through his ministry, until we find him with his disciples in the upper room in Jerusalem, where he now institutes the Lord's supper. Matt. 26: 26, 27 says, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples. . . . And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Mark 14: 22, 23 says, "Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it." In Luke 22: 17 we find that "he took the cup, and gave thanks, and said, Take this, and divide it among yourselves."

In all the above examples and practices, both in the feast of the multitudes and the feast in the upper room in Jerusalem, I have failed to see any difference in the *manner* in which it was done.

The disciples in the wilderness (there being perhaps twelve of them) certainly did not administer to each individual of the five thousand men, nor did they individually administer to the women and children, who composed, perhaps, another five thousand. The disciples were not ignorant of the *manner* of partaking of the bread and the cup, and could, therefore, make no mistake.

The apostle Paul was a faithful servant and could have made no mistake when he entreated the brethren to keep the ordinances as he had delivered them. He, too, received them from the Lord, and he says, "The bread which *we break*, and the cup of blessing which *we bless*."

Now do we, as faithful followers of Christ, follow the examples given in the above practices? Let us see! We have learned to sit down in companies around the tables (by fifties and by hundreds). The administrator takes the loaf and gives thanks and breaks it. Then he gives it to his assistants (the disciples), or the brethren, and they divide it among themselves, just like Christ and the apostles did, save that the sister disciples have no part in the dividing of the emblems. Now, who is able to discern any difference between brother and sister? Who shall say that the sister shall not enjoy the *privilege* of *administering* to her sisters?

After Jesus had delivered the ordinances to his disciples, he said, "If ye know these things, happy are ye if ye do them." John 13: 17. James says in 1: 25, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." Many of our sisters most certainly would be much happier if they could take part in this breaking of the bread to each other.

Loraine, Ill.

"TAKE, EAT, AND DRINK YE ALL."

BY B. E. KESLER.

How shall it be done? "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. 26: 26, 27.

Mark substitutes "gave to them" for "gave it to the disciples," and "they all drank of it," for "drink ye all of it." The Revised Version of Mark supplies the subject of the verb "take": "Take (ye), eat." Combining we have: "Jesus took bread, blessed it, and brake it, and gave it to the disciples and said, Take (ye), eat of it; and he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it and they all drank of it."

This article is not intended as a reply to previous articles on this subject, but as a plain presentation of what occurs to the writer to be the facts on the subject:

1. Jesus gave the bread and the cup to the disciples as a body, and not as individuals. The plural form of the noun "disciples" and of the pronouns, "ye" and "them," clearly indicates this.

Having given them to the disciples as a body, we next look for his instructions as to the disposition of them. Of the bread he said, "Take (ye), eat (ye) all of it." Of the cup he said, "Drink ye all of it." "They all drank of it," says Mark. No one will say they did not also *eat of it*,—the bread.

After he gave the sacred emblems to the disciples, they passed from his hands to them, as a body, to be disposed of, and the record shows how they disposed of them. "Drink ye all of it; they all drank of it," and "Take this, and divide it among yourselves" (Luke 22: 17), makes it plain they disposed of the cup among themselves. It would take strong reasoning,—if not strong inference,—to show they did not so dispose of the bread among themselves.

If the record said, "He gave the bread to John," or "He gave the bread to (each of) the disciples," and "He gave the cup to John," or "He gave the cup to (each of) the disciples," putting the noun and the adjectives (used instead of the noun) in the singular form, there would be ground for individual distribution to each, by the Savior.

But from the use of the plural forms, and the absence of the distributive adjective, "each," we must conclude that Jesus did not distribute the emblems to the disciples individually, but turned them over to the disciples as a body, and they disposed of them as above, by dividing them among themselves.

2. In the administration of this service, individually, we would not pass the cup to a brother and say, "Drink ye." We would not pass the bread to a brother and say, "Take ye, eat ye." Neither would Jesus. But how natural for the officiating minister to pass the emblems to the church, as a body, and say, "Take ye, eat ye," and "Drink ye." Indeed, that would be the only correct way to say it under this method, and that is the way Jesus said it, which proves: (1) He did not distribute the emblems individually. (2) That he did pass them to the disciples as a body.

3. The ceremony, attending the administration, was very simple. The probability is that they used no form of words while passing the emblems among themselves. There was no need of it. They all heard his instructions and saw his action in starting the service.

4. This method if adopted will harmonize all scriptures on the subject: "The bread which we (the body) break." "The cup which we (the body) bless." "When he (Paul) therefore, was come up again, and had broken bread and eaten" (with the members as a body) not Paul only breaking and eating, "and talked (Paul only talked) a long while." "This do ye (as a body) as oft as ye drink it." "As oft as ye (as a body) eat this bread and drink this cup, *ye* (as a body, not *thou*, as an individual) do shew the Lord's death till he come."

The exclusive use of these plural forms is conclusive evidence of the position taken: That Jesus blessed

the emblems and passed them to the body, which disposed of them by dividing these emblems among themselves. We assume that our question is fairly answered.

River Bend, Colo.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 9.—Proper Decorum in the Public Assembly. 1 Cor. 11.

HERE the apostle takes up questions which are of a more public nature. In this chapter he considers the administration of the affairs of the public assembly. The particular abuses referred to are, (1) The improper dress and behavior of the women; (2) The abuses in the administration of the Lord's supper.

The broad principle, laid down by Christianity, is spiritual equality. "For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ, have put on Christ. There can be neither Jew nor Greek; there can be neither bond nor free, there can be no male and female; for ye are one man in Christ Jesus." Gal. 3: 26-28. This was quite in contrast with the modes of thought in that day, especially, with reference to woman's position. The women were regarded as man's chattel. When they realized their spiritual equality with man, they asserted themselves in such a way as to overstep the bounds of propriety. They even appeared in the public assembly unveiled, to exercise in prayer and prophesying. The woman's spiritual equality with man does not destroy the fact of his headship. Man's headship is a Divine decree. A disregard for this truth works disaster to society. Christianity does not destroy the natural relationships, but sanctifies them. For a woman to appear in the public assembly, and exercise in prayer and prophesying, unveiled, was not only indecorous, but expressed a desire on her part to exchange sexes, and a disregard for man's headship.

I. Woman's Place in the Public Assembly. Verses 2-16.

The apostle's aim in these verses is to correct this abuse which had crept into the Corinthian church. His teaching may be stated in a formal proposition thus: Woman should show her recognition of man's headship and her consequent subordination to him by a becoming dress and behavior. The particular dress referred to was the veil. The following arguments are adduced in support of this proposition:

1. The Divine order in the scheme of redemption. Verses 2-4. Christ is the supreme and grand center. From this center the line descends to man and ascends to God. The head of man is Christ. The head of the woman is the man. The head of Christ is God. Man should not thrust himself into the place of Christ. That would be blasphemy. For the woman to assume man's place would not be blasphemy, but it would be a perversion of the Divine order. In the public assembly the man should be unveiled, the woman should be veiled. She should recognize her place of subordination because she is the glory of the man. She is man's ornament. In this we see a reversal in the order of nature. Among the animals the male is the one that is clothed with beauty and splendor. To insist upon man's headship is not to place woman in a lower place than man, but it is to have her shine forth in the sphere appointed by the Lord for her. Woman should appear in the religious assembly as man's companion,—his glory,—and not his rival. In fact, she should not appear anywhere as man's competitor, but should be associated with him as his complement. The moment she steps out from this, her God-appointed place, she surrenders that delicacy and beauty which peculiarly belong to her. Besides, she exposes herself to suspicion at once. This passage of Scripture should not be interpreted to mean that woman should not actively engage in the work of the church, but as showing the fatal consequences which would follow the disregard of God's order. She is to pray and prophesy in the church with becoming modesty in dress and behavior.

2. From moral propriety. Verses 5-10. For a woman to appear in public, in that day, unveiled, exposed her to the same suspicion as if she were shaven. Even in our own country a short-haired woman is an object of shame. A woman's character can generally be told by her hair and dress. There are many women in our country, professing godliness, whose dress creates suspicion. Some of the members in our own church dress more like women in the houses of ill-fame than they do like Christians. They even insist upon taking part in the work of the church with such costumes. Many young sisters, and some older ones, too, will appear before the Sunday-school class, speak in the young people's meeting, and stand up before the congregation, to lead in singing, with sleeveless dresses, with waists so thin that you can see the naked skin of their bodies, as well as their forms, and with their hair puffed up by means of what they call a "rat." These very women would, no doubt, be suspicioned as public characters, should they chance to walk down the streets of Paris.

3. Because of the angels. Verses 10-12. Many have been the conjectures as to the meaning of this. The only satisfactory explanation, I think, is that the woman should veil herself in the public assembly to show her recognition of man's headship and her subordination to him. Just as the angels veil themselves in the presence of Jehovah, to show their subjection to him, so should the women do, to show their subjection to man. See Isa. 6: 1-3. The "sign of authority" would then mean the symbol that she recognizes the man's authority over her. This does not mean that the woman is put lower than the man, neither that she is inferior to him. She is recognized in the Scripture as man's complement. The man is not without the woman, neither is the woman without the man in the Lord. God's order is the man and the woman united as one,—she is his complement.

4. From man's intuitive judgment. Verse 13. He now appeals to man's judgment which God gave him. Man derived the constitution of his nature from God, therefore the laws which he impressed upon it are revelations from him.

5. From nature. Verses 14 and 15. Nature gave to the man short hair, and to the woman long hair. Nature puts a distinction between the sexes. This distinction should not be ignored in the church. To do so is to sin against the God of nature.

6. From apostolic authority. Verse 16. Those who are disposed to disregard these powerful arguments must meet authority. Paul does not now give up his argument, but appeals to authority as the end of controversy. When reason fails, authority must be exercised.

II. The Proper Observance of the Lord's Supper. Verses 17-34.

Fearful abuses had crept in, when it came to the observance of the Lord's supper.

1. Divisions were manifest even in connection with so central and unifying an ordinance as this supper. It typified the most intimate fellowship and the closest communion, but it became the occasion for the manifestation of party spirit. They failed entirely to apprehend the significance of this institution. They introduced into the church the practices which were common among the heathen in their idol feasts. They formed little cliques or parties, according to their social standing or wealth. In this way the rich had more than they needed while the poor had none. This selfishness and greed became so manifest that they even became drunken. This showed that they had no proper recognition of the dignity of the church,—they despised the church and put the poor to an open shame.

2. This feast should be preceded by self-examination. Communicants should enter into a careful examination not only of their hearts, but as to their apprehension of the purpose of this supper. They should have a proper discernment of the body of Christ, that is the church. Failure to discern this properly was fatal. Even physical suffering was visited upon those who presumptuously approached this table. Many, indeed, died because of it. He shows that the bread and the wine, which completed the love feast, symbolized the death of Christ for our sins. It was a memorial feast of that gracious transaction.

North Manchester, Ind.

"THE ACTS OF THE APOSTLES."

BY NOAH LONGANECKER.

WE copy the following from "Peloubet's Select Notes:" "THE TITLE should be *Acts of Apostles*. The book is not *The* Acts of *the* Apostles, but merely *some* Acts of *certain* Apostles.'—*Cambridge Bible.*"—*Page 185, of 1892.*

Various other titles are given by various writers. The one at the head of this article is certainly the correct one. There was to be an apostle for each tribe of the Children of Israel. There "were about one hundred and twenty" present in the work of Acts 1. "These all continued with one accord in prayer and supplication." The twelve were a part of said number. True, Judas had fallen, but Matthias was chosen to fill his place. "And he was numbered with the eleven apostles." Acts 2 tells us, "And when the day of Pentecost was fully come, they were all with one accord in one place." When the work of these one hundred and twenty was ridiculed, "Peter, standing up with the eleven," vindicated their work.

Again, in Acts 6: 2, we read, "Then the twelve called the multitude of the disciples unto them." Matthias accompanied the eleven apostles from the baptism of John to Christ's ascension. See Acts 1: 21, 22. Paul, "*The apostle of the Gentiles,*" speaks of the twelve in 1 Cor. 15 as witnesses of Christ's resurrection.

Some tell us that the eleven, in Acts 1, made a mistake in choosing Matthias to fill the place of Judas, and hence God afterwards chose Paul to fill said place. The Bible nowhere says so. The references cited above will not allow such an opinion. Some say Paul saw Christ when he,—Paul,—was struck to the earth. No, never. Read Acts 22: 14-18, and Paul will tell you differently.

We, then, have the twelve apostles as representative characters of the twelve tribes of the Children of Israel, and Paul as the representative character of the Gentile world. These apostles were the leaders of the "*Mission Band*" of the Christian church. The book of "*The Acts of the Apostles*" records *some* of their missionary work. It would be misleading to say, "*Acts of Apostles,*" or "*Acts of Certain Apostles.*"

The title, as given in our Bible, is certainly the correct one. True there were those who assisted the apostles in this great mission work. When Peter vindicated the work of the one hundred and twenty, on the day of Pentecost, he said, "Be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

What is said of *one* of the one hundred and twenty, is said of all. We know not how many women were in the number. But there were "*sons and daughters; servants and handmaidens.*" Why should not "Mary the mother of Jesus, and with his brethren," be partners in this great mission work? Acts 1: 14. To tarry at Jerusalem till we are endued with power from on high is necessary for work of preparation, but for the work of saving all men, we must "go into all the world, and preach the gospel to every creature."

Hartville, Ohio.

WHY SECRET SOCIETIES ARE TAKING OUR YOUNG MEN.

BY S. N. M'CANN.

In Three Parts.—Part One.

In this commercial age everyone is bent on looking after his own interests. The sick are poorly looked after, if not neglected, where they are not able to hire a nurse. Church members are too busy in making a living and a little surplus, to be concerned about a sick neighbor, or even a sick brother or sister. The sick may get an occasional visitor, enquiring how they are coming on, but no one concerns himself about helping to care for them at night. The pastor may make a few calls, praying with the sick, which gives great comfort and blessing, but no one comes to help during the long and weary nights.

The secret society promises its members that whenever anyone of their fraternity is sick, and in need of help, he should have it free of cost. When a member of a lodge gets sick, and needs help during the night, some brother lodge man is delegated to sit up with him on Monday night, some other one on Tuesday night, some other one on Wednesday night, and so on, every night until the patient is well. If the disease is contagious, so that the members cannot take their turns in nursing, a nurse is hired by the lodge to care for their sick brother. It does not matter how poor or how rich the brother may be, if he is a worthy lodge man he is looked after and cared for by the members of his fraternity.

Preaching sermons against the evils of secret societies will have little or no effect, as long as these orders practice more of charity, love, and helpfulness, to the suffering, than we do as a church. We may say that the lodge benefactions attract the people, but that this is not charity. We may say that if a member fails to pay up his dues, he will get no help, and we may mention other things of a like character against the lodge. The fact remains that these complaints, though true, have but little weight, while the society is doing more for its members than the church is doing for *her* members.

Where churches are so organized that they look after their sick members, and not only after their members, but also after the sick in the neighborhood, there is a power in such an example that secret societies can only partially imitate. If there is a church in the world that ought to practice the whole Gospel, in looking after the suffering, it ought to be the Church of the Brethren. We stand against secret orders, and rightly too, yet we allow them to show more charity to the suffering than we are doing. It is surely time that our congregations, our district meetings, and even our Annual Conferences take measures to see that more of the Spirit of the Gospel be shown in caring for the suffering, wherever our members live.

If some measure could be started so that our local congregations would take up this matter, and see that the sick in their communities are always cared for, and that every member take his proper turn in caring for the suffering, the church would become a power for God,—as much greater than she is now, as practice is greater than theory. Our religion should be more practical in acts of right doing, and not only theoretical.

I know of a family of three,—all members of the church, living in a large congregation of very good members. The father and husband died suddenly, and the son, a young brother, was taken with typhoid fever. He lay for weeks, and the anxious mother,—a model sister,—sat up and patiently watched over her sick boy. She did not even undress herself for weeks. Members called during the day to inquire about the sick, but no one volunteered to help in the nursing during the long and weary nights. The family doctor, realizing the great need of some one to help the mother, asked if the young man did not belong to a lodge. The doctor knew that he could get a lodge man to come, if the young man was a member.

The mother, not able to afford a nurse, and the son being a church member, and not a lodge member, no one came to help. This is only one of many similar cases that might be cited in large churches, which otherwise are well organized.

I know a lodge man, poor in this world's goods, a day laborer, who was taken with smallpox. He lay for weeks,—helpless,—a mass of sores, yet the lodge provided a constant nurse, not only caring for him day and night, but helping to care for his family of small children and their mother. This man loves the Church of the Brethren, but how can we convince him that we show as much charity as his lodge showed to him?

Let us organize for more real work, more real charity, more real, Christlike sympathy that shows itself in doing. The power thus gained by doing, will make soul-winners out of our sickly members, and live churches out of every congregation. The world will be won to Christ in greater numbers by practical charity than by preaching stirring sermons about the evils of the lodges.

Our weekly prayer meetings might take up this work, and see that the sick are visited and helped when help is needed. The Christian Workers' meeting might so organize that this work would not be neglected. The sisters' aid society could take up this kind of work, enlisting every member of the church as helpers. The prayer meeting, the Christian Workers' meeting and the sisters' aid society might each take a section of the territory covered by the congregation, and see that no sick were neglected in their section, or divide the work among these workers according to the ages of the ones who are sick.

The quarterly council of the church might see that there is some one to oversee this kind of work, so that it is not neglected. The elders of a congregation could be a great power to develop real, practical Christianity along these lines. The church may content herself by saying that we have deacons whose business it is to look after such matters. This may, to some extent, be the deacons' work, but if so, they have not taken it in hand.

The secret society is robbing the church, because the church is not living up to her duty as a representative of the principles of the Gospel.

Lititz, Pa.

APPRECIATION.

BY OTHO WINGER.

Some one has said that it is a fine art to be able to appreciate fully the good things of life wherever they are found. The poet Gray has written:

> "Full many a gem of purest ray serene
> The dark unfathomed caves of ocean bear;
> Full many a flower is born to blush unseen
> And waste its sweetness on the desert air."

This expression is true, not only where human life does not exist, but also where it abounds. There are many people who do not realize the worth and beauty of brilliant gems, and beautiful flowers, that they see every day. For generations the savages of South Africa stumbled heedlessly over the priceless diamonds that later made men millionaires.

Many people are very unappreciative of spiritual and intellectual riches. Gems of thought, sayings of beauty, and actious of noble worth are passed by in a careless manner. Such people find the church service a very dull place to be. The Sunday school has no lessons worth their while to attend. The church paper, to them, is very uninteresting, and a monotous grind of wornout things. Their own neighborhood is composed of the most common people. If they ever appreciate anything, it must come from some foreign source and at the hands of some foreign agent.

There are several reasons for this: Some are not appreciative because they have not the ability and have never been trained. Close observation is the chief way in which it is attained in natural things. In divine things it is the spirit of God that does it. Men will enjoy God's Word when they possess his Spirit. So David prayed, "Open thou mine eyes that I may behold wondrous things out of thy law."

To appreciate natural as well as spiritual truths, we must become, in many respects, like little children. We grow up too quickly. If at forty we could look out on life with the wisdom and experience of forty, but with the simplicity of childhood, the world would be much more full of meaning and beauty. The greatest men of the world have been such as these. "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven."

There is a class of unappreciative men, for whom no excuse is found. They have conceived a very high opinion of their own work, so that no one can measure up with it. It may be the minister who is interested in no preaching but that of his own. It may be the Sunday-school teacher who can get no ideas from the teachers' meeting, or the training class. It may be the layman who already knows everything the minister has to say, and has nothing to do during services but to seek out something to criticise. In fact, many people are so busy finding fault that they have no ability to see good things. Buzzard-like, they soar heedlessly over fields of flowers, in search only for the repulsive carrion.

This is not right. It is most unfortunate for our own life and character. We should endeavor to acquire that ability to appreciate true worth wherever it is found. That home minister has been saying many things just as good as the man who came to hold your series of meetings. The reasons why you did not notice them was because you were asleep. The Sunday school and the prayer meeting have many blessings, all of which you miss because you don't know how to appreciate God's truth when you hear it or enjoy his services when you may. Your church paper is full of good things for you if you will but look for them. That young man and young woman who are making their first attempts to talk in the Christian Workers' meeting have some thoughts that are truly admirable. Don't discourage them and fool yourself by acting as though you had outgrown such commonplace sayings. Endeavor to appreciate truth and goodness wherever you find it, and you will be surprised at the revelations that God and nature have in store for you.

No. Manchester, Ind.

MISSION WORK IN DENVER, COLO.

March 15 of last year the writer and family came to this city, under the direction of the Mission Board, to help in the cause of Christ. We found much to do, and entered into the work with a determination to do all we could, by God's help, and to his glory, to advance his cause. We soon found that the western part of the city, which is populated largely by the poor and unfortunate, was a good place for a Sunday school, as there was none in that immediate neighborhood. Last May we organized a school, and at the first gathering had an attendance of fifty. In a few weeks we reached an enrollment of ninety-five. We then organized a prayer meeting in the church basement, which has proved quite an inspiration to all who attend. We soon received a call from the colored people on the west side, who had established an orphanage and Old Folks' Home, to preach for them once a month, which call we accepted.

In the meantime, we, of course, found other things to do, such as visiting the sick, and caring for many poor. The work grew to such an extent that we felt the need of help. Then the Sunday schools of the district came to our aid, until we were able to support Sister Alma Hurtzler, of Fruita, Colo., a few months. Sister Tena Swank, of Bellefontaine, Ohio, offered her services and the Board also engaged her for the work. She is still with us.

As a result of our efforts over two thousand calls were made and eight hundred tracts were given out. Some Messengers and Visitors were also distributed. Nine dear souls were brought into church fellowship by baptism, six of them being colored. Four others await the rite. We expect to begin a series of meetings on the West Side on Wednesday, March 24. A. C. Root.

1109 South Washington, Denver, Colo.

BRINGING A FAMILY FROM HOLLAND.

We have with us a brother, a native of Holland, who came to America in October, 1907, and was baptized by Bro. A. C. Wieand, in Chicago, last fall. He came to the Salem church, Ramsey County, N. Dak., in December. He was taken with typhoid fever and in the hospital for several weeks. He is a very worthy and earnest brother. His name is Garret Koolhof. He has a wife and four children in Holland, and is very desirous to have his family come to America. They are anxious to come, wishing to learn more about the Church of the Brethren.

Quite a number of the Brethren here went on his note and borrowed the money,—$300,—to bring his family from Rotterdam, Holland, to Devils Lake, N. Dak. The purpose is to bring the family over, hoping to baptize them later on. This is one way of doing mission work.

J. W. Cripe.

Box 420, Starkweather, N. Dak., March 16.

THE ROUND TABLE

ELDER GEORGE MILLER.

BY EDGAR M. HOFFER.

ELD. GEO. MILLER was one of our ministers, many years ago, and the grass has been growing on his grave for more than a century. Bro. M. G. Brumbaugh says, in his "History of the Brethren," that Bro. Geo. Miller was baptized in 1752 by Eld. Michael Pfautz. He was ordained in 1780 by Elders Sower and Urner. On page 512 we are told that he died in September, 1798, aged 76 years and 9 months.

Recently the writer, in company with another young brother, visited Eld. Miller's grave, at a lonely spot, about two miles north of Elizabethtown, Pa., near Beverly Station, on the Cornwall & Lebanon railroad. This is in the beautiful Conewago Valley, close to the lovely stream, Conewago Creek, in which many of our members have been buried with Christ in baptism. The grave is close to the pleasant home of Bro. Samuel Z. Witmer, one of the faithful ministers in the Spring Creek congregation, in Eastern Pennsylvania.

As I stood by Bro. Miller's grave, I thought of the many changes since his departure. The Conewago Creek, however, is still flowing on as ever. Then I thought of Thos. Gray's touching verse,

"The breezy call of incense-breathing morn,
The swallow, twittering from the straw-built shed;
The cock's shrill clarion, or the echoing horn,
No more shall rouse him from his lowly bed."

But what of all the elders the Church of the Brethren ever had? Where are they? "In lonely graves they sleep alone." Many of them sleep in unmarked and unknown graves, but God knows them all. Their spirits are "safe in the arms of Jesus." We can visit many of these graves, but all is still and silent! There is no sound from the tomb. When we look upon these silent abodes of the dead, it might be well to remember that resting places are waiting for us also, at the end of life's pilgrimage.

Elizabethtown, Pa.

A MOTHER'S INFLUENCE.

BY SUSIE ARNOLD.

"MOTHER," said a thirteen-year-old boy, when he came into the house from a small gathering of men, who had met to help a neighbor dispose of a piece of work, "they had whiskey, and passed it around to every one, and they all drank but Uncle John!"

"You did not drink any, did you, my son?"

"No, mother, but everyone else did but Uncle John and I."

"I am glad that my son could be a little man among so many, and refused to drink with them," said mother.

This is a true circumstance, which happened a short time ago. The boy is a member of our church, as also are several of the men.

Think of these men drinking whiskey! What a shame that followers of the meek and lowly Jesus should indulge in such a thing, and offer it to a boy! Fortunately he was a stronger Christian than they, for that fond mother's teaching helped him to withstand the temptations offered him by those who should have protected him.

How that mother thanked God that her boy overcame that temptation, and so became stronger for the next! How that mother's influence and early teaching follows that boy today, guiding him in the right, as he makes his way onward in public life.

Mothers, be at work! You will never regret it, but you may regret it later, if you do not work now.

Pleasantdale, W. Va.

GOING AWAY.

BY JAMES A. SELL.

WHEN, upon a certain occasion, our blessed Savior was teaching his disciples a truth that was hard for them to comprehend or believe, it is said that many of them "went back and walked no more with him." He then turned to the twelve with the pertinent question, "Will ye also go away?"

Difficulties, doubts, and fears, meet us in all the experiences of life. Dark clouds, at times, overshadow the pathway of every soul on the journey through this world. The Christian, in the holy and devoted life of Christian fellowship and enjoyment, is not exempt from perplexities that often bring his courage to the point of "going away."

It is easy to conceive of a state of mind when God's plans seem so mysterious, or obscure, or intricate, as to raise doubts. Then we wonder why more was not given to make things plainer, to give his people a clearer insight into things, for their own satisfaction. Especially apparent is this when they are expected to defend his word and honor against fierce opposition. We think that more light could, seemingly, have been so easily given.

But "going away" does not help one out of the dilemma. The Christian religion gives us all the light we have on some of our most difficult problems, and perhaps all we need. It would be a poor policy to "go away" from what light we have, because more is not given. Peter said: "Lord, unto whom shall we go? Thou hast the words of eternal life." No teacher is better able to teach us than he. No teaching is better suited to help us meet the ills of life, or give consolation in sorrow, than his. Mysteries there are in this world, and even in the Bible, and in God's dealings with his creatures, but there are greater mysteries in the world if God be left out. Happy will those be, in the end, who do not "go away."

Hollidaysburg, Pa.

WHAT IS BAPTISM?

BY C. D. BRENDLINGER.

IN the religious world there are three things practiced for baptism,—sprinkling, pouring and immersion. Which is right? We shall examine passages where reference is made to baptism:

1. The Savior's baptism (Matt. 3: 16). Two things are involved in baptism. Water being the element, it required a *going up out of* the water.

2. Jesus' language to Nicodemus (John 3: 5). Nearly all agree that "born of water" refers to baptism. Then baptism must be a *form* of birth.

3. John's baptism, to which Jesus submitted (John 3: 23). This required *much* water.

4. The baptism of the Ethiopian eunuch (Acts 8: 38, 39). This required a *going down into the water*, both of the candidate and the administrator, and a *going up out of* the water.

5. The baptism to which the whole church of Rome had submitted (Rom. 6: 4, 5). This was at once a burial, a resurrection, and a planting. This was Paul's baptism, for he says, "Therefore we are buried with him by baptism," thus classing himself with all his brethren at Rome.

DIAGRAM.

Immersion requires:	Sprinkling and pouring require:
1. Water.	1. Water.
2. Much water.	2. _____
3. Going into the water.	3. _____
4. Coming out of the water.	4. _____
5. Form of birth.	5. _____
6. Form of burial.	6. _____
7. Form of resurrection.	7. _____
8. Form of planting.	8. _____

Thus immersion meets all the conditions, but sprinkling and pouring only meet one; hence are wholly meaningless and insignificant. "He that has eyes to see let him see."

Robinson, Pa.

TALMAGE ON FASHIONABLE DRESSING.

[The following, selected from Talmage's writings, is sent us by Bro. C. J. Harris, of Greenville, N. C.—Ed.]

THERE are clerks in stores and banks on limited salaries who, in the vain attempt to keep the wardrobe of their families as showy as other folks' wardrobes, are dying of muffs, diamonds, camel's hair shawls and high hats. They have nothing left except what they give to cigars and wine suppers. They die before their time, and their families expect the ministers to preach about them as though they were the victims of early piety. After a high-class funeral, with silver handles at the sides of the coffin, of extraordinary brightness, it will be found that the undertaker is cheated out of his legitimate expenses. Do not send to me, to preach the funeral sermon of a man who dies like that, I would blurt out the whole truth, and tell that he was strangled to death on his wife's ribbons. The country is dressed to death.

POSTAL CARD SERMONS.

BY JOHN E. MOHLER.

A Free Gospel.

THERE is no Gospel without cost. We cannot get something for nothing. The Gospel is costly,—it would be worthless, otherwise.

It cost, first, the blood of Christ. It costs self to all who accept it. It costs condemnation to all who deny it. It costs time and money to the preacher who presents it. It costs honor, self-respect, equal standing, to the man who professes to accept it, but does not share, equally, the effort the preacher makes, to spread it.

The people who pay the dearest for the Gospel are they who hear it "free" from a struggling minister, without raising a finger to help him along. It is freest to those who gladly pay and pray, to help it spread over the earth.

Box 705, Des Moines, Iowa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, April 11, 1909.

THE PROTECTED LIFE.—Easter Lesson.

Matt. 6: 25-34.

I. God's Many Birds

1. Are fed with suitable food. V. 26.
2. Very few perish in winter.
3. Go to school to them, O man. Job 12: 7, 8.

II. God's Beautiful Lilies.

1. How frail they are. V. 30; 1 Peter 1: 24.
2. How free from care. V. 28.
3. How fair and how fine. V. 29; Hosea 14: 5.
4. How instructive. V. 29; Isa. 40: 6-8.

III. God's Children.

1. How dependent. V. 28; John 15: 5.
2. Yet how well cared for. Psa. 37: 23-25, 29.
3. How little need for anxiety. V. 32; 1 Peter 5: 6, 7.

IV. Let Heaven be First

1. In affection. Col. 3: 1-3.
2. As object of pursuit. V. 33; John 6: 27.
3. In the morning of each day. Psa. 5: 3; Eccles. 12: 1.

Note.—1. Men often feed on birds, but seldom feed them; yet, they are fed, we know not how. "Your Heavenly Father feedeth them." He knows all the wild fowls of the mountains better than we know the tame ones at our own barn door. Psa. 50: 11.

2. Solomon was very magnificent, but he came far short of the beauty of lilies. A bed of tulips outshines him.

Song.—"I Have Found a Friend in Jesus," etc.

PRAYER MEETING

For Week Beginning April 11, 1909.

SHINING LIGHTS IN A WORLD OF DARKNESS.

Luke 11: 33-36.

1. Christ the Source of All Light.—From him, as the "Sun of Righteousness," comes the light that illumines men's pathway, and enables them, in turn, to become shining lights in a world of darkness. Christ's light was not put in a "secret place" nor "under a bushel" (verse 33), but was "lifted up" on the lampstand of the cross, that all mankind might see it. "That was the true light which lighteth every man coming into the world." John 1: 9, R. V.

2. Christians as Light-Bearers.—"Not under a bushel but on a candlestick." "Ye are the light of the world; let your light so shine." The Christian is a lighthouse-keeper. He is living in the midst of storms, but he is safe himself, and he KNOWS that he is safe. He need have no fear about him. There is everything to make him sure of it. His proper mission therefore is,—assured of his own safety on the Rock Christ Jesus,—to remember WHY he is placed there; to see that the light he is to give forth, shines brightly, steadily, and continuously. As Christians we must accomplish the twofold end of our mission,—grateful for light and safety ourselves, we must be SHINING LIGHTS to the storm-tossed mariners on life's tempestuous sea. Philpp. 2: 15.

3. The Solemn Warning.—"Take heed therefore that the light which is in thee be not darkness" (verse 35). If the light that is in us is not a revelation from God, it is but the flickering "spark of our own kindling,"—a light that is certain to deceive. The light that was in the church of Laodicea was darkness. Rev. 3: 17-20. When the PILOT is drowned, the LIGHT quenched, and the CAPTAIN taken prisoner, what hope is left for the crew? While you have the light, BELIEVE in the light (1 John 1: 7) and REFLECT THE LIGHT that all may see.

HOME AND FAMILY

SUNSHINE AND SHADOWS.

BY H. ATLEE BRUMBAUGH.

Our days sometimes are darkened
By clouds that gather low;
Some clouds in life must gather,
And rainy winds must blow;
The nightly shadows whisper:
"We will not long remain";
So never be discouraged,
The sun will shine again.

Your light will scatter shadows;
This lesson you must heed:
You heal a heart that's wounded,
Or help to make it bleed;
The winds are softly lisping:
"A smile will shine in rain,"
The smile that you give daily
Will come to you again.

Huntingdon, Pa.

VISITING THE SICK.

BY NANCY D. UNDERHILL.

DOUBTLESS all good people know the need and value of visiting the sick. Yet, in most cities, among people of the better class, it is becoming customary to exclude visitors. Why?

Why visit the sick? Is it because Jesus said we should? Did he say we would be excluded from his presence in heaven unless we obeyed? Those who visit because of such an unworthy motive (and some do) *ought* to be rigidly and forever excluded from the sickroom. They have a zeal, but not according to knowledge. We cannot afford to torture the poor, sick, helpless one, just because some well person wishes to use him as a scapegoat, to escape the just penalty of wrong doing.

Is it from a motive of idle curiosity, so as to have something to gossip about among the neighbors? Exclude such guests. Is it for the gratification of egotism, to exalt one's reputation? Exclude such an one. Is it because we *love* our fellow-beings, and wish to do them good? By all means, let such a worthy motive be encouraged. Those who *love*, do not seek to harm, but to help and bless. If some one, whom we love dear as life,—our child for instance,—were down in a dungeon, with only a little hole at the top, from which to look out, we would not show our love by closing the one avenue of light, would we?

There are different ways of visiting the sick. One is to go with a long, sorrowful countenance, look gloomily down upon the unfortunate one, and pump him with personal questions, to remind him of his ailments: "Do you sleep well? Have you much appetite? Do you sit up any? Are you suffering much? Does the doctor seem to think you are getting any better?" The weary patient racks his tired brain and strains his tired nerves to answer these worse than useless questions, and the nurse heaves a sigh of relief when the guest is gone.

Another way is to call with a manifestation of desire to entertain the patient by a garrulous description of the latest tragedy, the most shocking horror, the relation of all the deaths, divorces and crimes in the neighborhood, and the assurance that the disease, from which the patient is suffering, is a very dangerous one. The patient is manifestly worse after his visitor's departure, and the members of his family are indignant, while the doctor is nonplussed, or, if aware of the visit, justly angry.

Another way,—blessed common-sense way,—is to suddenly and quietly burst into the room like a ray of beautiful sunshine, with a smile, a hand-clasp, perhaps, and a little bit of cheerful information: "Oh, Jennie! We had the loveliest time out at Uncle John's, last Wednesday" (or last Christmas, or any other time), and then,—without waiting for the patient to ask how,—a cheerful and vivid description of that happy event. Or, "We heard the *best* sermon this morning," and a comprehensive description of the service. Or, "You cannot guess what I saw this morning on my way to B——." Then a relation of some pleasant scene, some happy incident, or a description of some beautiful sight. Perhaps there is the gift of an early flower, a rare bird, a cunning animal, or anything to please and occupy the mind, thus relieving it of its suffering for a while. The patient is so much better after such a call (which is usually a brief one) that the nurse takes new courage, the mother hums a little tune, the father lies down to get a little much-needed rest, and the doctor adds to the general good cheer by a smiling countenance and pleasant words.

Bless such heaven-sent angels of mercy! If all visitors were like these, the doctors and nurses would not have to exclude visitors from the sickroom. If a patient is very sick, the call should be very brief, quiet, and unobtrusive. If very sick, there should be very few words, and absolutely *no* whispering. Very few callers should be admitted to the home of a very sick person. The muffled sounds of many feet, the unusual sight of many serious faces, the indistinguishable hum of low conversation, all tend to excite the patient and make his case much worse than it would otherwise be.

There are different *times* to visit the sick. Some people do everything else that they can think of, for their own personal pleasure, even to playing childish games (yes, *grown people* indulge in such waste of precious time) until about supper time or perhaps bedtime. Then, when the family of the sick one is extremely busy, and least prepared to receive callers, and the patient is very tired and ought to retire, the caller must be entertained. No wonder a sensible nurse often shuts the door in the face of such people. Any nurse *ought* to do so. Unless one is a member of the family, or a very dear friend, who cannot possibly call at any other time, do not wait until evening to call. If impossible to call at the proper time, send a flower, an orange, a post-card, and *stay away*.

The best time to visit the sick, is in the middle of the forenoon,—from nine or ten o'clock to eleven, or in the afternoon from two to five. Ordinarily, ten minutes is long enough to stay. Do not expect the nurse to neglect her patient in order to entertain you several hours. Her business is to take care of the sick. Do not require the patient to entertain you. If you are visiting a sick person, *you* are the one who should do the entertaining. Whenever unable to do so, it is time to go home, no matter if you have not been there five minutes. Use *tact*. If unable to do so, do not impose upon the overburdened sufferers. *Help*, not hinder.

There are many well-meaning people who could do the sick more good by going into the kitchen, washing dishes, cleaning lamps, paring potatoes, or out into the backyard, cutting wood, filling the coal scuttle, the kindling box, the water pail, and doing other chores to relieve the overburdened family or nurse, than by taking up those people's valuable time in visiting. The confirmed invalid, who is sick year after year, really needs visiting, much and often. The suddenly taken sufferer of some violent sickness generally needs rest. The nurse is the proper person to answer questions concerning the patient. It is unwise and wrong for *visitors* to advise the patient in regard to his food or care. Give your free advice to the nurse, *privately*. The patient cannot dictate as to his treatment. Usually the doctor does not care to have the nurse trying everybody else's remedies while he has care of a patient, and the sick will get well just as fast if not obliged to worry about those things. But where there is *no* doctor, where advice is asked for, or where the neighbor is depended upon, he may advise those who have the care of the sick, but *not in the sick person's presence*.

Let all things be done in love and humility, that our Great Physician may be served and honored by our deeds, lest we unwisely put him to shame by seeking to exalt self. See James 1: 5.

233 Chipeta Ave., Grand Junction, Colo.

THE PRICELESS GIFT.

BY OMA KARN.

CHRIST said, "Peace I leave with you; my peace I give unto you." And he knew so well how much they would need that peace. He was going away, leaving them,—a little handful of men,—without wealth, influence or friends, to save the world. He knew of the way that lay before them, of the trials, persecutions, and suffering, that must meet them, for his own weary feet had trod the way, and his own tender heart had felt the pain. And, now, gathered there in that upper room, in that last, loving farewell talk, he gives to them this priceless gift,—that which had comforted and sustained him,—peace.

Peace here means that calm, undisturbed state of mind, resulting from a feeling of perfect safety. Such peace can be ours in the severest trials of life. It is an inward peace, lying deep in the undercurrents of life, owing its being to the fact that a power mightier than ours is holding us in its keeping. "Thou wilt keep him in perfect peace whose mind is stayed on thee," says the Hebrew prophet.

The whole secret is revealed in these few words. Our life may be disturbed by outward circumstances,—things hard to bear, and things hard to understand may come. But these are only surface disturbances. If the mind is stayed on Christ, and the will is obedient to his, the deeper depths are untroubled,—there is no fear in the heart.

Covington, Ohio.

SISTERS' AID SOCIETIES

LA PLACE, ILLINOIS.

The Dorcas society was reorganized Feb. 18, with Sister Mary Miller, president; Sister Phœbe Browning, vice-president; Sister Laura Wolfe, secretary; Sister Leota Browning, assistant secretary and treasurer. A lookout committee of four sisters was appointed. While the churchhouse was being repaired, the society met in private homes, but now we are meeting in the church. During the past year eighteen meetings were held, with an average attendance of six. Thirty-eight articles of clothing were made, one quilt and five comforters. Boxes of fruit, potatoes and clothes were sent to the St. Joseph Mission. Our expenses amounted to $3.15, leaving a balance of $2 in the treasury.—Laura Wolfe, secretary, La Place, Ill., March 11.

PITSBURG, OHIO.

Our sisters' aid society held twenty-four meetings during the past year, with an average attendance of nine. Our work consisted in piecing and quilting quilts, making comfort tops and gathering clothing for the needy. We sent one box of clothing, containing seventy-five garments, to Dayton. We donated to the home mission work, $15.40, also donated five days of sewing. The donations to the society amounted to $4.05. For articles sold we received $10.80; amount paid out during the year for sewing, $5.98, and the amount of $3.21 remains in the treasury. March 11 we reorganized, with Sister Dora Niswonger, president; Sister Sarah Sullenberger, superintendent; the writer, assistant superintendent; Sister Blanche Delk, secretary; Sister Mary B. Hess, treasurer.—Dora V. Cool, Pitsburg, Ohio, March 15.

BALTIC, OHIO.

During the year 1908 the sisters' aid society of the Sugar Creek congregation held fourteen meetings, with an average attendance of eight. We began the year's work with $29.05 in the treasury. We received $10.85 for work done, fees, donations, etc. Our expenses amounted to $8.90. We sent a box of clothing to the Brooklyn Mission; $15 was given towards street lights for the churchhouse at home; sent $5 to the mission at Lawrence, Kans.; $10 to the Bicentennial meeting, and $25 to the Bethany Bible School, leaving a balance of $6 in the treasury. Our present officers are as follows: President, Sister Sarah Sheffer; vice-president, Sister Emma Wolf; secretary at Baltic, Sister Ella Schrock; secretary at Sugar Creek, Sister Amanda Zimmerman; treasurer, Sister Belle Lantz.—Nettie Fair, R. D. 1, Baltic, Ohio, March 6.

PRAIRIE CITY, IOWA.

In this congregation we have had a sewing circle for a number of years, though very little, if anything, has been said about it. We have been quietly doing a good work, not only making garments for the poor, but sending fruit, and many other things, to various places, that the needy might be cheered. On last Christmas, instead of our young sisters going to places of worldly enjoyment, they took a wagon and team and took a load of provisions, donated by the aid society, to a dear aged brother and sister. It was ten o'clock in the night when they returned home, yet they were happy in knowing that they had gladdened the hearts of two dear aged people. Indeed, the only real enjoyment in life is found in serving and administering to the needs of others. The young people of this congregation have a Bible school, conducted by Bro. W. I. Buckingham, which meets every Friday evening, and is full of interest. A teachers' meeting is also conducted every Wednesday evening by Bro. I. W. Brubaker. These meetings are all interesting and quite instructive, and are found to be an essential addition to our church and Sunday-school work.—Jennie Alexander, R. D. 2, Monroe, Iowa, March 6.

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Bro. D. H. Baker, of Pennsylvania, changes his address from Manheim to Abbottstown.

Bro. Adam Ebey, of India, under date of March 4, reports five recently baptized at his mission station and several restored to fellowship.

April 11 is the date announced for the Sunday-school meeting of Southern Missouri and Northwestern Arkansas, to be held at Nevada, Mo.

The members composing the Tippecanoe congregation, Indiana, have decided to remodel their meeting-house. They, too, want more conveniences for Sunday school and church purposes.

The district meeting of Eastern Pennsylvania will convene in the Rheems house, West Green Tree congregation, April 28, at 9 A. M. The elders are to meet at 10:30 A. M., the day before.

The new church in Cerro Gordo, Ill., is to be dedicated on Sunday, April 18, Bro. I. B. Trout delivering the address for the occasion. In the afternoon addresses will be made by several speakers.

Those desiring information concerning the district meeting of Southern Pennsylvania, to be held at York, April 28, are instructed to communicate with Bro. Jos. A. Long, or Bro. Abram S. Hershey.

Those who send programs for publication should state whether they are local or for a State district. If for the latter, the name of the district should be given. We do not publish programs for local meetings.

Bro. Wm. A. Anthony writes us that the series of meetings, announced last week, for Shady Grove, Pa., beginning May 8, is to be held at the Chambersburg Mission. The meetings will close May 23 with a love feast.

Bro. D. M. Garver, of Farmersville, Ohio, has accepted a call from the Trotwood church, his State, and is now arranging to locate there and make that his home. After May 1 he should be addressed at Trotwood.

Bro. Abram Buck, who, for a time was dangerously ill at the home of his son, in Ireton, Iowa, is recovering, and hopes soon to return to his home at Francis, Assa., Canada. During his sickness he called for the elders and was anointed.

Bro. A. L. B. Martin, of Harrisburg, Pa., is engaged in a series of meetings in Brooklyn, N. Y., with the intention of continuing until Easter. Several persons have signified their purpose to accept Christ and become members of the church.

The first revival meeting, held by our people in the city of Rockford, this State, closed last Sunday evening, with a full house and remarkable interest. Bro. H. C. Crumpacker preached to eager listeners for three weeks, and as a result of these efforts put forth eight were baptized, one awaits the rite, and one is to be restored.

Bro. Geo. S. Myers, of Pennsylvania, announces that his address has been changed from New Enterprise, Bedford County, to Curryville, Blair County.

The Sunday-school workers of Elgin, Batavia and Naperville will meet with the workers of Chicago at the Hastings Street church, in a joint meeting, Easter Sunday, April 11, at 2:30 P. M. The Christian Workers of these congregations will hold their joint meeting at the same place at 6:30 P. M. A good program, full of missionary sentiment, has been arranged for the occasion.

On page 222, this issue, we are publishing some notices of Annual Meeting railway rates that will be of interest to many of our patrons. Those who think of attending the Conference, would better preserve these announcements; we may not publish them again. We are likely to hear from other associations, but the rates from these will likely be the same as the rates we are now publishing.

Bro. W. O. Beckner, of McPherson, Kans., has arranged to spend a few years in the Government school work in the Philippines, and will sail from San Francisco, May 5, on the steamer *Mongolia*, going direct to Manila. After completing his work in the Islands, he may visit our mission points in China and India, and then spend several months in Egypt and the Holy Land. To complete all of this will require several years, but for the thinking and observing man one year's traveling is worth two in school.

The Mission Board of Michigan will, as much as practicable, look after members who locate in their State, and do what they can to have them settle in colonies, or settle where we already have groups of members. The plan is a good one, and might be adopted in other States where the emigration is heavy. Bro. S. M. Smith, Clarksville, Mich., has been appointed a special correspondent, with a view of having the wishes of the Board carried out, and those seeking homes in his State may do well to communicate with him.

About once a week we hear of the prayer-chain letter going the rounds of the Brotherhood, in which each one, on receiving a letter, is requested to write nine others. We have exposed this business not less than a half dozen times, and still hundreds of our readers go on spending the Lord's money for that which amounts to nothing in the end. There is probably enough spent by our members, in this work, to support a half dozen missionaries. It might be well for the elders to warn their congregations against this senseless expenditure of money.

Bro. J. H. Miller, of West Goshen, Ind., writes us that the members in Elkhart County, have great reasons for rejoicing. This is the only county in Indiana, he says, having two large cities, and yet the county voted dry by a majority of 879. The fight against the saloon was a hard one, but the temperance people won the battle. He says, two more battles must yet be fought: One against gambling, and the other against houses of licentiousness. Let us suggest that when those two victories have been won, there will yet remain two other battles: One against the tobacco habit, and the other against pride. But, as a rule, only one battle can be fought at a time.

April 10 General Wm. Booth, founder and head of the Salvation Army, will be eighty years old. He is still an active worker, and personally directs the work of his large army. There is no thought upon his part of taking life easy just because he happens to have an unusual number of years to his credit. The celebration of his birthday will be observed in fifty-four countries and colonies, and in twenty-eight languages. Considering the fact that Mr. Booth began his work only forty years ago, without money or encouragement, the growth of the Salvation Army has been marvelous. And while the whole Gospel is not preached, as the Master intended it should be, still an amazing amount of good is done among the poor and the outcasts of the cities. Along this line the Salvation Army is doing what ought to have been undertaken long ago by the churches.

Our traveling agent, Bro. John E. Metzger, of Rossville, Ind., starts to Pennsylvania this week, to work in the interest of our publications. His first stop will be at Mechanicsburg. After spending a few weeks in the Southern District, he goes to Maryland, and from there to Virginia, hoping to reach Harrisonburg a few days before the Annual Meeting.

Last week we published 105 notes from the churches. Seventy-nine councils were mentioned, and thirty-eight of them were held on Saturday, March 13. Had we the ability to be at thirty-eight different places at the same time, it would have been a matter of interest to have witnessed the proceedings at all of these meetings. And, by the way, our council meetings are far better than they were a generation ago. Even if we are growing worldward, in some particulars, it is encouraging to know that our council meetings are improving, hence with us it is not all retrogressing. In some things, at least, we are going on to perfection.

The reports we are receiving from the churches in various parts of the Brotherhood indicate that the percentage of elders chosen as delegates to the Annual Meeting this year is unusually large. Last year 201 of the 414 delegates were elders. Add to this number the forty-four elders on the Standing Committee, and it will be seen that a majority of those entitled to a vote in the Conference were elders. While the delegate body should be made up of the best informed, the most active and the most spiritual members in the church, still too many elders should not be chosen. At least one-half of the delegates should be chosen outside of the eldership. Last year 115 of the delegates belonged to the second degree of the ministry, and twelve, to say nothing of the sixteen sisters, belonged to the laity. The more mixed the delegate body is, the better.

We are asked to say what became of the paper before the Annual Meeting of 1907, in regard to the time of service for elders. Some think that it is the duty of the churches to make choice of elders to preside for a specified time. At the meeting of 1907 the paper was submitted to a committee who, at the Des Moines meeting, reported in favor of changing the time of service of elders in charge, from lifelong services to a term of not more than three years. After being discussed at some length, the paper, with its answer, failed to pass, and we therefore have no time-rule governing the service of the elder in charge. Each congregation, however, is at liberty to provide for a time limit of its own. Some congregations select their elders in charge for one year, others for three years, while others designate no time limit. As to which is the better way, depends very much on circumstances. But it is always advisable, when selecting nonresident elders to preside over the churches, to arrange for a time limit.

Bro. John Wise, of Conway Springs, Kans., who was reported very sick a short time ago, has recovered sufficiently to dictate a letter in which he says, that he is improving slowly, and that he is now able to be up and around in the house, but has not yet ventured out. In this letter he tells us that he was born in 1822, was baptized in 1842, was chosen to the ministry the year following, and ordained eleven years later. He has served on the Standing Committee twenty-seven times, was reading clerk of Annual Conference fifteen times, and served as moderator once. It may not be generally known, but it is a matter of history, that in 1881 he and Bro. David Ruple, of Northern Indiana, were appointed by the Missionary Board to confer with the River Brethren of Canada in regard to a union between them and the Church of the Brethren. The committee reported the year following, and in this report, referred to on page 14 of the Annual Meeting Minutes for that year, it is stated that Bro. Wise spent forty days in Canada at an expense of $70.64. It will be observed that Bro. Wise did not make a hasty trip. He visited many of the River Brethren congregations, preached in their meeting-houses, visited in their families and was most kindly received everywhere. The visit resulted in nothing aside from a warm, friendly feeling between the two bodies.

We have a good report from the late revival held at the Brookside church, W. Va. The services were conducted by Bro. Ezra Fike, and twenty-five were added to the Lord, twenty-one being baptized and three reclaimed.

The credential blank, for delegates to Annual Meeting contains a clause that may sometimes be overlooked. It reads thus:

"We recommend ——— for his spiritual life and character, and as being in full accord with the rules and practices of the church, as defined by Annual Meeting."

We are wondering how many of our readers give the "spiritual life" of delegates special consideration, when choosing those to be sent to Conference? Externally one may be fully in accord with the rules and practices of the church, and yet if he fails to live the spiritual life, he is nothing in the sight of God, and if the Master could have his way about it, delegates of this class would not be permitted to take any part in deciding questions that relate to the salvation of souls. We, somehow, feel that this subject has never received the attention, upon the part of our people, that it should have received. We do not mean to overlook the externals, but, most assuredly, should we not lose sight of the spiritual life.

Years ago, when erecting their meetinghouses, our people were greatly concerned about love feast accommodations, for much stress was placed on the importance of observing the New Testament ordinances. Today we are concerned about the artistic appearances of our houses, especially those in the cities, and the accommodations for Sunday-school exercises. Then we wish to have it convenient for the Christian Workers, and also have a good room for the weekly prayer meeting. We, of course, do not forget the audience room, the pulpit, the light and heat. It will thus be seen that it now takes more money, planning and skill to build a churchhouse than it did twenty years ago. All of the conveniences we are seeking may be well enough for the congregations that can afford them, but we do not want to get our hearts too much set on the houses in which we worship, nor do we want to look upon the observance of the ordinances as a secondary matter. While preparing for the various lines of work, in which we are engaged, let us by no means overlook the love feast conveniences.

What are the destructive critics doing for the world? Probably nothing, aside from making skeptics. They know how to tear the Bible to pieces, then put it together as patchwork, but they do not know how to preach the Gospel. They may know how to turn a saint into a doubter, but they do not know how to convert sinners. With their fine-spun theories they may reach the average intellect, but they cannot reach the heart of the sinner. Do they try to convert the sinner from the error of his way? Certainly not. They would sooner prove that Moses did not write the parts of the Bible credited to him. Are they anxious to turn sinners to God? It does not look that way, for they try to prove that there is no devil, no hell, and that, if there is a great hereafter, there can be no danger of future punishment. Do they dwell with emphasis on the power of Jesus to save? Why should they? for they teach that Jesus was not divine, that he did not rise from the dead, and that he never ascended into heaven. Do they impress people with the importance of the Gospel? How can they? They teach that a good deal of it is merely folklore, and that it must be read with much allowance. But what if all our pulpits should be occupied by men who are in sympathy with destructive criticism? The devil might take his ease, resting assured that the interest of his kingdom will not be endangered in the least. In view of these considerations, what should be done with the destructive critics among us? Should there be any? Ans.—Either convert them from the error of their way, or turn them over to Satan, in the interest of whose kingdom they are working, whether they know it or not.

HERE AND THERE IN CALIFORNIA.

No one can say, "I have seen California," unless he has traveled over and examined the resources of the San Joaquin Valley, the largest of all the large valleys in the State. It lies between the towering ranges of the Sierra Nevada mountains on the east, and the Coast Range on the west, and extends south from the Siskiyous to Tehachapi, a distance of two hundred and fifty miles. The average width of the valley is about sixty miles. It has an area of thirty-four thousand square miles, is more than one-third the size of Italy, and out of its area you might carve the States of New Hampshire, Rhode Island, Connecticut, Massachusetts, and Maryland, and have territory enough left for another little Rhode Island.

Given plenty of water and good drainage,—for in irrigation you must not only have plenty of water but the drainage to get rid of it after the using,—the land of the valley is, for the most part, very fertile. Alkali is found in spots, all over the valley, but where there is drainage, this is soon gotten rid of. Flowing across the San Joaquin Valley are five rivers, fed from the snows of the Sierras, affording abundant water for irrigation. Where this is not available, water is had by putting down wells and pumping it to the surface with windmills and gasoline engines.

Grain of all kinds is grown, and the valley is the home of the deciduous fruits. Oranges and lemons of fine quality are grown, and the vine produces the finest clusters of luscious grapes to be found in the world. In Fresno County over five million dollars worth of raisins are produced annually. Two tons and a half of raisins are produced to the acre of vineyard and they are of the finest quality. They bring to the owner an average price of about three and a half cents per pound, giving a good return for labor and money invested. Alfalfa grows luxuriantly, and dairying is an important industry. The flowers furnish honey for the bees, and the valley may be said to flow with milk and honey.

The climate is mild and, for the midsummer months, dry and hot. The rains occur in winter, and then there is a good deal of cloudy and foggy weather. The mercury falls as low as twenty-five degrees in winter, and mounts up to one hundred and fifteen in summer. The heat is dry, and those who live here say it is not as hard to bear as the humid heat in the East, when the mercury lingers near the 100 degree mark. This dry heat and intense sunshine fills the cells of the fruit with much sugar, and makes raisin growing possible. The grape has such an abundance of sugar in its cells that the great clusters are cut from the branches, laid on trays in the vineyard, dried in the hot sun, put in boxes and taken to the packing houses, where they are packed and shipped to all parts of the country. Peaches, nectarines, apricots, and other fruits, are dried in the open air, and thousands of tons from the San Joaquin Valley find their way annually to all the markets of this country. There are millions of peach trees in the valley, and these were just coming into full bloom as we passed through. It was a most beautiful sight and reminded one of the cherry blossom season in Japan.

Years ago a number of our Brethren, pioneers on the Coast, settled in the San Joaquin Valley. At Stockton, Lathrop, and in the vicinity of Modesto, they lived and organized the Stanislaus church,—one among the first in the State. In later years this church became weakened and now there are but three members of that organization in that part of the valley. We now have churches at Princeton, Chico, Laton, Raisin City, Reedley and, north of the Siskiyous, the Butte Valley church.

We visited three of these churches and would have gladly visited all of them, if our health had been what it once was. Especially did we desire to go to Chico where Bro. Hiram Forney labors, and to the Butte Valley church, under the care of Eld. C. H. Maust. These visits, if made at all, will be enjoyed in the future. We name the three visited in the order in which we were with them.

The Raisin City church was organized one year ago and has a membership of forty-five, an active ministry, a live Sunday school and a well-organized Christian Workers' society. Bro. Harvey Eikenberry, formerly of Greene, Iowa, is elder in charge, and has for his colaborers in the ministry, Elders Levi Whistler and D. H. Weaver. A large schoolhouse has been built and the largest room is being used for preaching and other services. A meetinghouse is to be built, ground for which has been donated in the town by Bro. J. S. Kuns. For the present the schoolroom affords ample accommodations. Raisin City is fourteen miles from Fresno and the water for irrigation is pumped from old mother earth, and they tell me the supply is inexhaustible. Our brethren are putting up substantial buildings, and express themselves as being well pleased, and satisfied with their prospects for the future. Land is selling at from forty to eighty dollars an acre.

At Raisin City our well-beloved and faithful brother, Eld. A. W. Vaniman, closed his earthly labors and went home to rest. He was the first of our ministers to locate at the place, and, had his life been spared, would have taken an active part in the work of building up the church. His body lies in the only grave in the new cemetery, but the city of the dead will grow as well as the city of the living.

Southeast of Fresno, twenty-four miles, is Reedley. Six years ago we visited the town, and then no members were here. May 10, 1905, the Reedley church was organized with ten members. Now they have a large and prosperous congregation of one hundred and twenty-five members, a live Sunday school, with an average attendance of one hundred and seventeen, and a wide-awake Christian Workers' meeting. A large churchhouse affords accommodations for the services, but it is already becoming too small for the growing congregations, and plans are being thought of for enlarging the house. Since the organization of the church, twenty-five have been added by baptism. Bro. D. L. Forney, who spent a number of years in the India Mission, is elder in charge, assisted by an efficient corps of ministers and deacons. Bro. Forney often finds himself longing for India. Reedley is in the midst of the raisin and fruit industry. Unimproved land sells at from fifty to one hundred dollars an acre, while land planted in fruit trees and vines brings from $150 to $500 per acre.

A hundred miles north of Fresno we reached the little city of Modesto, where our brother, Levi Winklebleck, has his home. He came here several months ago, and is well pleased with the country. Years ago we used to visit his home in Hartford City, Ind., and were glad to meet with this kind Christian family again. Bro. Winklebleck took us east of Modesto five miles, to Empire where several families of our Brethren have recently settled, and more are to come. Eld. J. W. Dierdorff, of North Dakota, has located about a half mile from the proposed town site of Empire, and has put up, for temporary use, a regulation North Dakota shack, which will serve them until they build their house. Bro. Dietrich is living in a similar residence near by. These brethren we found busy planting trees, and getting their homes ready for permanent occupancy. These, who have recently come, added to the old members of the Stanislaus church, increase the number to fifteen. At an early date the church will be reorganized, and steps will be taken toward securing a house of worship.

The country about Modesto has been settled up for many years and one sees many evidences of prosperity. Until within the last few years, the land was about all sown to wheat, but now the large wheat ranches are being subdivided and sold in small tracts at $125 per acre. So far as we could observe, there is a good deal of similarity in the soil in the different parts of the valley. At some places there is more sand than at others. Some places the soil is darker and heavier, and is said to be richer than the lighter soils. One can find a difference in the same locality.

It would now seem that not many years hence many congregations of the Church of the Brtehren will be dotted over this great valley. There appears to be promise of temporal prosperity, and we express the earnest desire that far greater will be the spiritual prosperity, for the temporal perishes with the using, but the spiritual endureth forever. It is not the seen but the unseen that is eternal. Money, some one has said, is an article that will serve as a pass to anywhere but heaven, a commodity that will produce anything except human happiness.

D. L. M.

THE UNREST IN THE CHURCH.—ITS FOUNDATION.

THERE is unrest in the Brotherhood. It is only too well known to many. It must be admitted; for it is a fact. It is useless to attempt to ignore it. It is unwise to close our eyes and say, "Peace! Peace!" when conditions are strained almost to the breaking point. And it is worse than unwise not to go to the limit of measures that pacify and conciliate. It is a grievous sin to aggravate a sore.

First of all, the wise thing to do is to study the situation carefully and prayerfully. Let us get "the lay of the land." Let us understand the real trouble and its foundation. When once the trouble is fully understood, remedies can be studied to advantage; but not until then. A physician who would administer medicines without first making a careful diagnosis, would be quickly dismissed. The same principle holds good everywhere and in everything.

Now, what is the trouble? The leading question disturbing the peace of the church today, is the order of dress handed down by our fathers. The issue is not raised on the point that pride is not sharply condemned by the Bible and that it shall not be restrained. On the other hand, all agree that pride,—pride in every form,—is condemned, that it is wrong, and that it is one of the great sins of every age. Nor is the issue raised on the point that the Bible does not teach nonconformity to the world. On the other hand, all agree that nonconformity is taught,—nonconformity as wide as the Christian life in comparison with the worldly life. All this is settled ground. But the issue is raised on the point of adopting a *special order*, or *way*, of applying the principles of plainness and nonconformity to the world, when it is maintained that the particular way recommended is not the only way it may be done, agreeably with the principle as given in the Book,—that methods, in the main, are Conference recommendations and in the application of many principles there are a number of methods of about equal merit. The issue is further raised as to the church's authority to make a certain way, or method, of doing a thing a test of fellowship, when the Bible is silent as to the particular method. This is the ground of contention. These are the things troubling at present.

The point of trouble, you see, is not on the doctrines, or principles, involved. It is on the *method* of carrying them into effect. This distinction should be clearly seen, and the fact kept constantly in mind. This sort of thing has been the source of trouble all the while. The questions which at times chafed the peace of the church and led even to division, were, after all, but the ways and methods of doing things. Since the days, when the "faithful eight" agreed on the doctrinal teaching of the New Testament, there has been but little question as to that ground. It is doubtful whether there is a body of religious people, on the face of the earth, so fully in agreement on doctrine as the Church of the Brethren. It is wonderful. It shows the power of God and the leadings of the Holy Ghost. It is the miracle of God's wisdom and power among men.

The days were when the "double" and "single" modes of feet-washing were being agitated in the Conference. The question was up year after year. The discussions grew warm and were full of interest. A few became so wrought up on the subject that they withdrew from the church. And after it was all said and done, it was simply a question among those who believed in feet-washing as to how it should be practiced. Not one on either side of the controversy took the position that it should not be practiced in connection with the love feast. Every one of them, to a man, believed and accepted the doctrine, but some of them held different views as to the mode of practicing it.

As to how the bread and cup of communion should be administered to the communicants, is a living question among us today. It is to come before the Conference this year. It has been before the Conference a number of times in the last years, and it is not settled yet. But it raises only a point of method. It is not saying too much, in my judgment, to say there is not a man or woman in the church who does not believe in the institution. And that is saying a good deal, too. But there are those who differ honestly on the way it should be administered.

The practice of the holy kiss at the love feast, between the supper and communion, has been before the Conference again and again. The salutation as a doctrine, has never been questioned in all the discussions. Neither has the position been maintained that it should not be practiced in connection with the love feast. The location of the practice, at this particular place in the service, is the only question that has been raised. All believe in the doctrine, but all do not believe in the same manner, or time, of observing it. It is, again, a question of method, and not of doctrine.

Such illustrations might be continued indefinitely. If you will take the pains to go over the minutes of the Conference, you will find that the subjects considered were mostly those of ways and means of carrying out and putting into effect Bible doctrines. Questions of doctrine were not often raised; and when this class of questions was raised, it was for the purpose of interpretation, and not to question the doctrine.

Now, this places the present issue before us in a light easy to be understood. The ground of contention is the method of carrying out the principle of plainness and simplicity. It will be borne in mind that the Word teaches the principle with much emphasis, and says but little on method; for, to say the most, it is impossible to frame a method equal to the demands of the principle. Plaiting the hair, wearing pearls, gold, costly array are specifically pointed out and condemned, and the principle stated that dress should be modest, becoming those professing godliness, in keeping with the hidden man of the heart, showing the ornament of a meek and quiet spirit. Further than this the Word does not go. And this principle as a doctrine, is universally believed by the church.

If a uniform method of dress is necessary, to hold the principle in the practice of the church body, that must be worked out by the Conference; it is not given by the Word. But is such the case? Is a prescribed form essential? That's the point exactly. I did not start out to discuss that question, but it must be conceded that it is helpful, beyond doubt, as observation shows. At the same time it must be acknowledged that only willing obedience is acceptable in the sight of God. Obedience, forced by church rule, is worth but little in the sight of either man or God. True obedience is based on the principle of right, and actuated by a sense of duty. But what would be the result, if all Conference restrictions on dress were summarily lifted? It would be demoralizing. Many would plunge recklessly into pride and fashion at the loss of all sense of responsibility. There can be no doubt of this. Because of this fact, these things that have staid the church, and tended to maintain purity and simplicity in the body, must not be brushed aside without consideration as so much unnecessary rubbish of the past. It is always well to consider and see, as much as possible, the question on all its sides.

But now to the real point. Who among us would practice such folly as to talk, or encourage, the division of the church on such ground? It must be apparent to all that the ground is totally inadequate for such a result. Such serious results might be entertained, if the church were all broken into fragments on doctrine. But such is not the case. Doctrinally, the church is a unit. Differences obtain only in methods. And, certainly, this is not sufficient ground for division. And it is exceedingly damaging to *talk* division. Let us follow the example of Paul in the church at Corinth. They had gone all to pieces doctrinally; some having gone so far as to exalt their teachers to the place of Christ. Did Paul blow a trumpet and cry aloud that the Corinthian church would divide? No! He went to work to correct the wrong and taught union,—not division. Away with division, stop talking it, cease prophesying, resolve to hold together, talk union, exert all influences toward the point of conciliation, go about with an honest effort to save your souls and the souls of others, and much of the trouble is gone. Let us hold fast to the good we have. It must be acknowledged that the order of dress, as recommended by the Conference, while it does not meet the views of all, meets the requirements of the principle, when practiced in the spirit of it. It is no hindrance to any one in the matter of personal piety. If it were, then it would be in order to rise objections. On the other hand, it is helpful to the body as a whole, and it will be a sad day when all restrictions on the subject are ignored.

H. C. E.

THE RIGHT TO PETITION.

THE right to petition should never be denied a member of the Church of the Brethren, and yet the right may be abused to such an extent as to disturb the peace and harmony of the congregation in which the petition is circulated. To illustrate: One, in council with the church, may not succeed in having the measure for which he pleads adopted. The question may be fully discussed, and when the vote is taken he finds the majority on the other side. If he is not satisfied, it is his privilege to work for a reconsideration, but instead of doing this he may go among the members with a petition, and, by his personal efforts, succeed in getting the majority of them to sign it, though it be in direct opposition to the decision of the church, and in this way the work of the church in council may be overthrown. This course followed, from year to year, might result in blocking nearly everything undertaken by the church. The policy is a dangerous one and should not be encouraged. Since church councils are open to every member of the congregation, it will be found wise to have everything pertaining to the church, settled in these meetings. And especially is it hazardous to undertake, by petition, to upset, outside of the council, that which has been fairly settled in council.

PURCHASING WINE.

WE are asked to explain Deut. 14:26, which reads thus: "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household." This relates to the tithing duties and was given in anticipation of the Jews settling in the Promised Land and having the sanctuary of the Lord at Jerusalem. Distance would make the task of the people, had they attempted to carry their produce to the sanctuary, too great for them, hence they were at liberty to convert their offerings into money and carry the money to the appointed place, and then reinvest it in such offerings as they deemed proper. The mere fact that they were permitted to spend money for wine, or strong drink, in a day when wine was not especially abused, need not be interpreted in the interest of license for selling strong drink as a beverage. To the consecrated, like the priests and the Nazarites, strong drink was forbidden. Whatever else the verse may mean, it does not mean that Christian men shall, by their vote, authorize sinners to make drunkards by selling them strong drink.

SERVING AS MAYOR.

Is it right, according to the understanding the Brethren have of the Gospel, for a brother to serve as mayor of a city?

OUR people have always looked upon the civil government and the church of Jesus Christ as different and separate institutions. And while we teach that the true child of God should obey the laws of the country in which he lives, so far as they do not affect his loyalty to Christ, still we do not consider it his privilege to serve in any civil office, requiring the sacrifice of gospel principles. The duties of the mayor of a city are such as to make it necessary for him to do a number of things that the Brethren look upon as a violation of New Testament principles. Especially is this true in a city where saloon licenses must be issued. The mayor must sign all ordinances passed by the council and see that the laws of the city are enforced, even to the summoning of military force, if necessary. While there are some official positions that Brethren may fill without compromising gospel principles, this does not seem to be the case with the position held by the city mayor. Brethren will do well to decline any office, the duties of which conflict with our religious claims.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

How We Are Spending Our Money.

A little clipping was sent us by one of our readers, and he desires us to publish the information there given and say something concerning the matter. The first item is startling indeed: $1,250,000,000 spent for liquor each year! That vast sum is worse than wasted, simply to satisfy an unnatural craving, and send thousands into a drunkard's grave. Tobacco, $750,000,000,—a large amount for a filthy weed! Millinery, $80,000,000,—most of it to gratify a love of display and worldly fashion. Chewing gum, $11,000,000,—a great waste of the Lord's money. Missions, $7,500,000,—the last article named, not because it is least in importance, but because the Christian men and women of our country spend less for the most vital factor of their lives than is expended even for chewing gum. Ponder these figures well! You may meet them again in the day of reckoning. Meanwhile it might be well for each one to GET RIGHT INDIVIDUALLY. "Lord, what wouldst thou have me to do?"

How the Gospel Makes Itself Felt.

Recently the Chinese Director General of Education, at Nanking, China, said to the Christian missionaries: "The only religion that teaches both the spiritual wants of mankind and the principles of morality also, is the Christian religion. This is why we want you to teach it in our leading schools." Here is the testimony of a "benighted heathen," who would have the Christian religion taught because of its salutary effect. He sees its power upon the lives of the people, and that is enough for him. How much more sensible is he than many "leading lights" in the educational world at home, who are afraid to have even the Bible read in our schools, lest some be influenced by its teachings! What we want is more sentiment in favor of thorough Bible training, especially among our young people. Do not expect them to be built up along doctrinal lines, when you send them to a wholly secular institution of learning. Our Brethren schools aim to impress Bible truths, as maintained by our church, upon their students. Help them in their work!

Some Results of the Boston Revival.

Most of the Messenger readers have read something about the gospel meetings at Boston, Mass., held by Dr. Chapman and Mr. Chas. M. Alexander. While, from the standpoint of the Brethren church, one cannot help but wish that the Gospel had been preached in its full-orbed completeness, yet there was, undoubtedly, some good done by the efforts put forth. The city was thoroughly aroused and the enthusiasm spread even to adjoining districts. Most hopeful of all is the resulting intense and evident desire for Bible study, and this is bound to produce results at once beneficial and lasting. The manager of the Massachusetts Bible Society reports enormous sales of Bibles and Testaments,—so large, in fact, that supplies on hand are practically exhausted, and new editions will have to be printed at once. On the other hand, there has been a notable falling off in saloon patronage and in attendance at theaters and other places of amusement. So very pronounced is this decrease, that some of the saloons have gone out of business, and shows and theaters are hard run to make expenses. So it will ever be when the Gospel really gets into the hearts of the people. Then the people read the Word diligently, and presently it so absorbs their attention and interest that the things they once loved they now hate. Then it is that the saloon and the place of amusement do no longer appeal to them. They are walking in the light, and have no use for the unfruitful works of darkness.

Mission Schools the Hope of the Future.

More and more the fact is being recognized that for lasting good in the mission field our hope is in the young and rising generation. When we work with the native men and women, we may, indeed, win some of them, and it is our duty, but many cannot be changed from the error of their way,—they are "set" in their ideas. Not so with the young. Here is plastic clay—easily shaped for the most noble purposes and aspirations. There are said to be more than 1,300,000 pupils in mission schools and orphanages of heathen lands. From the Indians on American plains to Eskimos in Alaska and the Arctic regions, the negroes in Africa, and the Moslems and others in Asia,—lambs of every type and color are gathered and shepherded out of love to the Master. We need but refer to the work of Fidelia Fiske in Persia, as an instance of devotion that led to glorious results. For sixteen years she cleansed the bodies and fed the souls of Nestorian girls. As a result, all the girls in her school, above twelve years of age, were brought to the Truth, and many of them became active missionaries in Persian homes. In Urumia ninety-three converted women, in one meeting, greeted Miss Fiske, as firstfruits of a life whose motto was, "Live for Christ." Today the Fidelia Fiske Seminary carries on the work. In Ceylon Eliza Agnew gave forty-three years to teaching in a seminary for girls, and was called "the mother of a thousand daughters." When she laid down her work it was said that not one girl who had completed her course under this saintly teacher, had gone out unconverted. Over six hundred, whom she had taught, were carrying the light of the Gospel into the darkness of heathen homes.

From Jalalpor, India.

During 1908 we had but four schools going in this taluka. One of these we think of closing, for it is very unhandy to reach, being a long ways off and out of line with the others. The three that are registered were examined with fair results. The Educational Inspector was especially pleased with two of them; for, although the children are fishers, they answered well, much to his surprise.

At present all the schools are closed on account of plague. While fewer people by many die from plague than in former years, it is as general as I have known it, since in India. From us to the sea there are six villages and the people of every one are out in arbors, rats having fallen in their houses. Falling rats are a sure sign of plague.

This coming week is district meeting, and the beginning of our Bible term with our native Brethren. Hence our touring season for this winter is over. After the Bible term is over, all will go to their homes and from there work in the adjoining villages as God gives them grace.

For various reasons we did not get in as much time for touring as we had hoped. The devil is ever ready to hinder the Lord's work. This we saw again and again in the work this winter. As it was, we camped in five villages, staying in each about twelve days. From these central villages we worked out to those adjoining. Many heard the Word, and while many good impressions were made, the reception was not what we had hoped. The people who, a year ago, received us so wonderfully, this year were very indifferent. They let us severely alone. Perhaps they felt they knew our message.

Certain other classes received us well, and the impression made seemed deep. But about that time some guru, religious teacher, a Brahman, would come along and do his best to spoil our work. We had two public discussions with these fellows. The first was fruitless. That guru, however, went away without answering the question put to him. The second made a big show before his people, but in the final analysis confessed that the future of the Indians, according to the Hindu religion, would be worse and worse, and that there is no forgiveness of sins,—all must suffer for sins.

It was a source of joy to us to be able to show that, while the future promised only an age of iron, as per the Hindu religion, Jesus offers ages upon ages of gold to all who will receive him in simple faith. Moreover, is it not a blessed story, this forgiveness of sins and life everlasting in the name of Jesus? Did we not preach it with all our might to the second Guru's disciples? May the Lord bless the preached Word everywhere!

But of all, caste is our worst enemy in this taluka. Do what we will, say what we please, because in North Gujerat, where there are many Christians, the most of them came from low castes, people think of us all as being low caste. So, how can they join us and thus throw away their inheritance and good name? True, there are influences tending to the destruction of caste, that Indians are being more and more educated, and thus are knowing better than their fathers, that no word of God returns to him void, without accomplishing that for which it was sent forth. These, these are some of the reasons why the missionary plods on in faith, knowing that his labor is not in vain in the Lord. I. S. Long.

Jalalpor, India, Surat District.

Growing Old.

To grow old is the lot of man. The only way to remain young is to die in youth; and that is not the desire of any normal person. There is a vast field for conjecture when we think of what might be our condition now if Adam had not sinned, if the antediluvians had been godly men, if the human race had not always been inclined to sin, and if we ourselves had lived in conformity to the laws of God. We feel assured that our condition would be better than it now is, much more blessed.

We can never know just what difference it would make to us, and our speculation is largely vain. But to study the process, to see the various effects age has upon any of us, is profitable. And, strangely enough, we notice its effects first upon our friends. We see with surprise and regret that they have changed for the worse physically. This is noticed first or most often after a period of separation. He with whom we went in and out for many years, whom we had always looked to as the image of health and strength—can it be possible that he is losing vitality?

Closer observation proves to us that it is even so, that the period of decline has come to him. We begin to compare him with ourselves, and sometimes we realize with a pang that we have lost more than he has, that we are older in fact if not in years. And it is at such times that we think most seriously of life; we see that it is but short and is fast passing from us. We have started down the hill, and the bottom is not far away.

We pass the first years of our life eagerly, looking forward to the time when we can do and be something. Time hangs heavy on our hands. But when we once pass middle life we find that the years fly by all too swiftly; we would retard them if we could. Time moves ceaselessly, resistlessly on, and does not return. Day by day the record of our lives is made up. This is a fact which we most appreciate as we grow older. In youth changes seem the natural thing; but in later life we are impressed with the unchangeableness of things. We find so many facts from which there is no getting away.

We love life and cling to it, often the more earnestly as it slips from us. And it is strange how we seek to put off old age. Other men we considered old before they had reached our years, but we are not old; we feel able to do good work yet—in some lines the best work that we ever did. And so it should be to the end of the chapter. There is always something for each one to do. An idler has no place in the world: he is a disgrace to it, whether he be young or old, unless physically or mentally unfit for any kind of useful service.

We shrink from the thought of becoming old. We want to be active, able to help ourselves and do something for others. We do not like—the normal person cannot like—to be dependent upon others. But to some extent that is the lot ahead of all those who reach old age. And it is as true, though in a different way, of the rich man as of the poor.

Yet there are compensations even for what we cannot put off or avoid. There are some things in the world better than youth and strength, much as we prize them and desirable as they are. Some of the happiest persons we ever knew were old; and their company and advice were sought by a host of friends. And when they passed over they were greatly missed. So it should be; so it will be if there has been the right kind of a life lived.

One of the greatest causes of sorrow is the thought of neglected duty, of lost opportunities. It has been said that a sorrow's crown of sorrows is remembering happier things. But we do not think so. The merely physical does not count for so much when the race is nearly run and the goal is in sight. What we have had does not count with us for as much as what we have been. Happy indeed should we be if we could look back without regret, without wishing that some things in our lives had not been. But where is the man or the woman who can do that?

It is the part of wisdom to get ready for what is inevitable if we live; and the time to get ready is now. "For the time past of our life may suffice us to have wrought the will of the Gentiles." Of whom is this not true? "The time past"—how much of it has been misspent! Lord, "so teach us to number our days that we may apply our hearts unto wisdom." If we do this, we can grow old with few regrets, for we shall know that we are drawing nearer to the home prepared for us.

G. M.

Am I on Time or Am I Tardy?

The Sunday school I attend, at times, numbers 660. A few weeks ago the superintendent told us that in the future a sign would be standing at the door of the church, and would read, "I am on time," if we entered before 9:30 A. M., or "I am tardy," if we came after 9:30 A. M. The first Sunday thereafter about thirty were tardy. The second Sunday the sign for me was, "I am tardy." The superintendent was standing there and directed me into a side room, where were a dozen or more pupils, composed of children, young men and those of middle age; also maidens and women. Several men were seated at a table with pencil and paper. I was asked, "What is your name? To what class do you belong? Do you have your Bible?"

After this examination I went into the church proper and sat down at the rear of the almost filled church. After a moment's thought the voice from within said, "You ought to go up into the front seats, where your class sits." I went immediately, feeling that all knew I was late, as I walked down the aisle.

I wish to say that I was thinking all that hour and am still thinking over many subjects, especially concerning the example set for the young by a man of my age. I, too, made a comparison of the day of judgment with this occasion. I found that on that day the children would not be tardy, and others could not enter, for the door would be shut, though there would be an examination held.

I have since reviewed the quarter's Sunday-school lessons, and found expressions like the following: "These ALL continued with one accord in prayer and supplication." "Which have companied with us ALL THE TIME that the Lord Jesus went in and out among us." "They were ALL with one accord in one place." Peter and John "entered into the temple early in the morning and taught." I believe they preceded the crowd.

When Philip, a man "full of the Holy Ghost"—I think there is a difference between being full of the Holy

Ghost and being filled with the Holy Ghost,—left the great revival in Samaria, he was on time, by running, to prepare the eunuch to carry joyfully the good news of salvation to his home country.

Peter being on time at Lydda, he was ready to do the healing. At Joppa he brought to life Dorcas, and "Many believed in the Lord." "This woman was **full of** good works and almsdeeds which she did . . . while she was with us." We can still see the monument she erected, with so small an instrument as a needle.

Some of us are full of good works that we INTEND to do later in life, or after death. These later good works have been called by some one "Post mortem benefactions." The missionary work in the lessons of last quarter shows the Holy Spirit's guidance for about ten years. In Jerusalem, during the first five or six years, at least 8,000 were converted. I notice the great work done by the deacons, besides serving tables.

I learn there are but eleven ministers of the Church of the Brethren in Texas,—a territory almost six times as large as the State of New York, and larger than all the New England States. I believe in the foreign missionary spirit, and think that it is much to be commended. It seems to be our (human) nature to make great sacrifices or scarcely any at all. Let us notice, in Acts 1: 8, the commission given by Christ, and how well it was carried out by the soldiers of the cross.

Some of us will be tardy on excuses like these: "I do not like to leave the home church (to us, Jerusalem) because we are all in harmony and fellowship." "My children are all in the church and we have a good Sunday school. I do not want to take them where there is no Sunday school." "I have a nice, improved farm, and am getting too old to go into a new country. I will miss all the church privileges," etc.

If we were **"full of the Holy Ghost,"** as Philip and others were, we would go out in groups, if not alone, and make strong efforts to direct others to Christ.

Will the Church of the Brethren be on time or will it be tardy in its efforts to **take** the Gospel more speedily to the south and southwest States? J. William Miller.

912 Howard Street, San Antonio, Texas.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Reedley.—March 14 Bro. D. L. Miller gave us two excellent sermons, which were much appreciated by all present. Our Sunday school has decided to support a native missionary in India. We expect to begin a series of singing lessons soon. Bro. D. R. Holsinger, of Laton, will be our instructor.—Edith Troyer, Reedley, Cal., March 22.

Santa Ana church met in council March 20, Bro. J. A. Miller presiding. One letter of membership was granted and one received. Brethren C. D. Fager and J. M. Nine were chosen delegates to district meeting, and Bro. J. A. Miller, to Annual Meeting, with Sister Jennie Miller, alternate. We decided to hold a love feast May 22. Eld. J. A. Miller conducted a week's meeting at this place, recently, which was an inspiration to all of us. He fully explained the book of Revelation.—Lizzie R. Pugh, 722 E. Pine Street, Santa Ana, Cal., March 20.

COLORADO.

Denver.—Time and again we have appealed for aid, to assist in the completion of our churchhouse. Many have responded, for which we are very thankful. We are sure that it would have done you all good, could you have been with us this day in our services. The Sunday-school lesson was reviewed by the superintendent, Bro. A. Rust, and the children, especially, were very eager to answer all questions. Bro. A. C. Root gave us an excellent sermon, using as his text Rom. 6: 23. If we would only work as hard for the gift which God has promised us, as we do for the gift (wages) promised us by our employer, how much better it would be! During the closing song, one young lady came forward, expressing a desire to unite with us.—H. F. Caylor, 165 South Clarkson Street, Denver, Colo., March 21.

DISTRICT OF COLUMBIA.

Washington City.—Friday, March 19, closed our series of meetings. Bro. Beahm labored earnestly, preaching fourteen sermons in all, both instructive and interesting. Two are awaiting baptism. Thursday evening, Feb. 11, a young man was received by baptism. Among the inauguration visitors was Bro. John U. Miller, of Oakville, Pa., who addressed the Sunday school on Sunday, March 7. Bro. J. A. Graybill, of New Jersey, stopped with us over Sunday, preaching both morning and evening.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., March 23.

IDAHO.

Boise.—This church enjoyed two soul-cheering sermons yesterday, delivered by Eld. J. C. Neher, of Nampa, Idaho. The work here is moving on encouragingly.—L. E. Keltner, Boise, Idaho, March 22.

Weiser congregation met in council March 20, our elder, L. E. Keltner, in charge. One dear sister was reclaimed, after being away from the fold for fifteen years, and one letter was granted. Our love feast is to be held April 30, beginning at 7 P. M. Bro. D. E. Johns was chosen church treasurer, and the writer church correspondent. Bro. Keltner gave us two soul-cheering sermons while with us.—E. W. Pratt, Weiser, Idaho, March 21.

ILLINOIS.

Cerro Gordo church met in council March 22, Eld. J. W. Lear presiding. Several members were received by letter, and a few letters were granted. Our new church building will be dedicated on Sunday, April 18. Bro. J. B. Trout is to be with us and deliver the dedicatory sermon in the morning; also preach for us in the evening. In the afternoon a Sunday-school program will be rendered. Speakers for the afternoon: Brethren Geo. Miller, I. D. Heckman and I. B. Trout. Bro. J. W. Lear was chosen delegate to Annual Conference, and Bro. Andrew Blickenstaff, alternate. Our love feast will be held May 15, at 7 P. M.—Mrs. Emma Wheeler, Cerro Gordo, Ill., March 23.

Panther Creek church met in council March 20, our elder, J. W. Switzer, presiding. Bro. John Kindig was elected delegate to Annual Meeting. We decided to hold a revival sometime during this coming fall. March 7 two letters of membership were received.—Maggie Polhemus, Secor, Ill., March 27.

Sugar Creek church met in council March 20, with our elder, Chas. Gibson, presiding. Eld. J. H. Brubaker was also with us. Three certificates of membership were granted. Bro. P. A. Shearer was chosen delegate to Annual Meeting, and Bro. F. W. Gibson, alternate. Bro. F. W. Gibson and wife were advanced to the second degree of the ministry. An election for elder was held which resulted in electing our former elder for another year.—Della Hoerner, Auburn, Ill., March 22.

West Branch church met in council March 16, with Eld. S. S. Plum presiding. All business was satisfactorily disposed of. Visiting brethren reported all in love and union. One letter was received. A committee was appointed to secure some one to hold a series of meetings, sometime this fall. The writer was chosen to represent at Annual Meeting, with Eld. S. S. Plum as alternate. We decided to hold our love feast May 22 and 23, at 2 P. M.—Cleora E. Yohn, Maryland, Ill., March 26.

INDIANA.

Antioch.—Our elder, Noah Fisher, held forth the Word of Life at Dora, a short time ago, preaching twelve gospel sermons. The interest was good, and the membership much strengthened. The members met in council March 20, with our elder presiding. Eld. Noah Fisher was chosen delegate to Annual Meeting, and Bro. John Leedy, alternate.—A. B. Miller, Anderson, Ind., March 22.

Fountain church (Ripley County) met in council March 20, with Bro. W. I. Kintner presiding. Much business came before the meeting. Six letters of membership were granted. We reorganized our Sunday school with Sister M. Pherigo, superintendent, and Sister Jessie Kintner, secretary. We have a live Sunday school, three prayer meetings each week,—one at the church on Thursday evening, one in the northern part of the congregation on Tuesday evening, and the other, in the southern part of the district, on Wednesday evening, all being well attended. Sunday, March 21, Bro. W. I. Kintner preached a missionary sermon, after which a collection of $1.35 was taken up for the benefit of our church. We are having good attendance at all of our mission points. Our love feast has been appointed for May 29, at 4 P. M., five miles north of Holton.—Luther Bedel, R. D. 1, Nebraska, Ind., March 22.

Kewanna.—Our council was held March 20, with Eld. Wike presiding. Brethren D. Henricks and M. Holsinger were chosen superintendents of the Sunday school. It was decided to have another series of meetings, beginning about the middle of September, and close with a love feast. We are to add a kitchen to the rear of our church building. Two letters of membership were granted, and some members have moved into our midst.—W. Wilfert, Delong, Ind., March 23.

Manchester church met in council at the country house March 18, with Eld. A. L. Wright presiding. At this meeting there were five restored to fellowship. Bro. P. B. Fitzwater will represent our church at Annual Meeting. Bro. Daniel Hartsough was elected church trustee for three years.—Mittie Miller, Manchester, Ind., March 23.

Markle church met in council March 20, with our elder, D. B. Garber, presiding. One letter was granted. Officers for the ensuing year were elected. Brother and Sister Lampin will be with us and assist in a series of meetings on or before April 4. We decided to hold our love feast April 24, beginning at 6:30 P. M. The writer was elected correspondent.—Velta J. Brickley, Markle, Ind., March 24.

Mississinewa.—March 6 we met in council. Visiting ministers present were Brethren D. F. Hoover, I. E. Branson, J. W. Rarick, J. F. Spitzer and David Stoner. Two letters were given, and one letter was received. Eld. John G. Rarick was given the oversight of the church for two years, and Bro. J. A. Miller was chosen delegate to Annual Meeting. Christian Workers' meeting is doing fairly well, with Bro. O. A. Mathias, president. Bro. Loring Moss, recently of the Bethany Bible School, Chicago, preached at the Union Grove house last Sunday morning. Bro. Moss expects to locate at a mission point in Manistee County, Mich. The series of meetings at the Shideler house, conducted by Bro. J. F. Spitzer, of Summitville, Ind., closed last Sunday night. One young sister was baptized.—John F. Shoemaker, Shideler, Ind., March 16.

Pleasant Valley.—Brethren J. E. Ulery and I. C. Snavely, of Michigan, recently held a two weeks' Bible meeting in Middlebury, with two sessions daily. Bro. Ulery's work was mostly on the "Book of Acts" and the "Sermon on the Mount." Bro. Snavely devoted one period to the forenoon to the subject of "Prayer," and delivered the sermon in the evening. The last service, conducted by Bro. Ulery, was a "Temperance lecture," in view of the approaching local option election. The interest throughout was good. We have one applicant for baptism.—J. H. Schrock, R. D. 5, Middlebury, Ind., March 25.

Santa Fe church met in council March 18, with our elder, D. B. Wolf, presiding. Two letters were received, and five were granted. Brethren Daniel P. Reed and Elmer Daily were present. Bro. Wm. Boone was chosen superintendent of the Sunday school, and Bro. Henry Dillman, secretary.—John E. Miller, R. D. 18, Loree, Ind., March 20.

Tippecanoe church met in council March 20. All business was pleasantly disposed of. The annual visit was reported. We decided to remodel our churchhouse this summer. A building committee was appointed. Our love feast will be held May 8, at 5 P. M.—Daniel Rothenberger, R. D. 2, Box 65, Syracuse, Ind., March 23.

White congregation met in council March 17, with Eld. L. T. Holsinger presiding. Three letters of membership were received. The services of our present elder and pastor, L. T. Holsinger, were secured for another year, and he was also chosen as our delegate to Annual Meeting.—Willard Anderson, Darlington, Ind., March 18.

IOWA.

Coon River.—We have secured the services of Eld. W. H. Lichty to conduct our contemplated series of meetings, following our love feast of May 22. He is an able man and we are expecting good results.—J. D. Haughtelin, Panora, Iowa, March 26.

Franklin County church met in council March 25, our elder, Bro. Wm. H. Pyle presiding. Some very important business came before the meeting and was adjusted in a Christ-like manner. We decided to have our love feast May 22. Examination services begin at 10:30 A. M. We will represent at Annual Meeting by delegate.—Elsie A. Pyle, R. D. 5, Hampton, Iowa, March 26.

Garrison church met in council March 20, Eld. Wm. Long presiding. Much business came before the meeting. Sister Wm. Long is confined to her bed with sciatic rheumatism. We pray for her speedy recovery, as she is one of our active Sunday-school workers. Our love feast will be held June 12 and 13, beginning at 11 A. M.—J. B. Barnhart, Garrison, Iowa, March 20.

Waterloo City.—The members here enjoyed the privilege of Bro. S. N. McCann's teaching for the past two weeks. It is a great blessing to study the book of Romans under Bro. McCann, as he has made the book a special study for the past sixteen years. It is a great inspiration to us to do more work for Jesus. The attendance was good, though the snow was deeper than at any time this season. Our church has made a number of improvements during this year. We have organized a teacher-training class, with a membership of twenty-nine, in charge of our elder, A. P. Blough. The class meets every Friday evening. Bro. J. S. Zimmerman conducts a large young people's Bible class during the Sunday-school hour. They are studying the book of Acts in a thorough manner. A Junior League for boys and also for girls has been organized, and they meet in separate rooms each Sunday afternoon, at the same hour, in the church. This adds much to the Sunday-school interest. The meetings were requested by the children themselves. One little boy asked the superintendent why they could not have a meeting, where they could learn how to pray and speak for Jesus. My Sunday-school class, of from sixteen to twenty young boys, each brings his own Bible. The Junior League has helped to do this and to make it interesting. These different meetings, besides an active Christian Workers' meeting, teachers' meeting and prayer meeting, give all an opportunity to work, and our power is only limited by our faith. May we all be like Philip,—soul-winners,—whether in the city or in the desert!—Lizzie A. Witter, 1002 Randolph St., Waterloo, Iowa, March 18.

KANSAS.

Abilene church convened in council March 6 in the Holland house, our elder presiding. Our love feast will be held at the Holland house May 1, at 3 P. M. Those coming by rail will notify the writer, or B. A. Myers, R. D. 2, Abilene.—A. H. Shetter, R. D. 1, Elmo, Kans., March 20.

Altamont church met in council March 19, Bro. E. E. Joyce presiding. Bro. C. L. Morrison was chosen church trustee, and Bro. E. E. Joyce, insurance solicitor. Our love feast was set for April 24, at 7:30 P. M. Sunday-school meeting on Sunday following, April 25.—Katie Joyce, Altamont, Kans., March 21.

Ozawkie.—March 19 two, husband and wife, were received into the church through confession and baptism.—H. L. Brammell, Ozawkie, Kans., March 21.

Victor church met in council Saturday, March 13, Eld. A. C. Daggett presiding. Our love feast will be held May 22, a series of meetings also to be conducted about that time. Arrangements are being made to hold a series of meetings at a mission point near here. Five letters were granted. Six letters have been received since our last report. Bro. Byron Talhelm and family, of Overbrook, will soon be with us. We are trying to make the temperance lessons more impressive by having a short program of temperance selections, on that day, by the Sunday-school scholars.—Genevieve Winder, Waldo, Kans., March 22.

MARYLAND.

Beaver Creek congregation met in council March 20, with Eld. A. B. Barnhart presiding. All business was disposed of pleasantly. Eld. Immanuel Long, of Virginia, was visiting with us, and gave us much good advice. Eld. J. O. Buterbaugh was chosen elder in charge for one year. He was also elected delegate to Annual Meeting. Eld. Caleb Long and Bro. Elmer Rowland were elected delegates to district meeting. Our love feast will be May 15 and 16, at 2 P. M. Eld. Long and Bro. Rowland will arrange for a series of meetings. On Sunday morning following, our Sunday school was reorganized at the Mt. Zion house with Brethren Harry Grossnickle and J. E. Fahrney superintendents. Bro. Immanuel Long followed with an excellent sermon. Our Christian Workers' meeting is moving along nicely.—Katie S. Grossnickle, Boonsboro, Md., March 22.

Bush Creek congregation decided to hold communion services May 22, commencing at 2 P. M. A series of meetings will also be held at this point a little later on.—P. B. Murdock, Pleasant Hill, Md., March 20.

Peach Blossom congregation met in council March 18, in the Fairview house. Eld. S. K. Fike presided. We decided to have a series of meetings, this spring, in Easton, also a love feast. Eld. S. K. Fike was chosen as delegate to district meeting, and Bro. F. H. Rittenhouse, delegate to Annual Meeting.—Florence M. Hutchison, Cordova, Md., March 24.

MICHIGAN.

Harlan church has been greatly strengthened by a two weeks' revival meeting at this place, conducted by Eld. Geo. Deardorff, assisted by the home ministers. We feel that the meetings closed too soon, but on account of sickness in the home of Bro. Deardorff, he could not remain with us longer. The interest was excellent. We will meet in council next Saturday. Our Sunday school is very encouraging; last Sunday 101 took part in the lesson. At the beginning of the second quarter we expect to divide the beginners' class. Then we will have seven classes in the school. Bro. J. E. Morphew filled the appointment at Marilla last Sunday.—Rosa Weller, Copemish, Mich., March 24.

MISSOURI.

South St. Joseph Mission is enjoying a visit from Bro. C. S. Garber, this week. He preached for us last Sunday evening. He has been holding meetings in Northern Kansas, but is going from here to Nebraska. Our local mission board recently met and decided that the writer make several visits to the churches of this district, explaining the work of this mission. We feel the need of better Sunday-school teachers, and a teacher-training class has been organized, to use the Brethren Edition of "Training the Teacher" as a textbook. This mission can use Bibles and Testaments, even if they are secondhand. We find some homes very much in need of such helps.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., March 17.

MONTANA.

Whitefish.—We met at the home of our elder, Bro. John Early, for preaching service, on Sunday, March 21. He gave us a soul-cheering message. Some of us drove twenty-seven miles over mountain roads to reach the place of services. The members are much scattered here, and yet some are taking up the Sunday-school work, and organizing Sunday schools. We hope much good may be accomplished, so that this part of Montana may become a vineyard for the Master. Two more dear members came to this place, which is encouraging. We are still hoping that a minister may locate among us.—Mary C. Davis, Whitefish, Mont., March 22.

NEBRASKA.

Arcadia church met in council March 6 with our elder, J. J. Tawzer, presiding. Considerable business came before the meeting. Five letters were received. Our new church-house is to be dedicated May 23, the sermon to be delivered by Bro. C. B. Smith, of Redcloud, to be followed by a two weeks' series of meetings. Our love feast will be held at the close of the meeting.—D. M. Ross, R. D. 2, Arcadia, Nebr., March 15.

South Beatrice church met in council March 20, with Eld. James W. Gish in charge. Four letters of membership were granted, and one was restored to fellowship. Our love feast will be held May 1, commencing at 5 P. M. Sister Alice Boone Lantz, of Lincoln, was with us last week and conducted several meetings, which were very interesting. She was also soliciting for a churchhouse, to be erected in Lincoln.—Lydia Dell, Beatrice, Nebr., March 22.

NEW MEXICO.

Clovis.—The work at this place continues with increased interest and attendance, especially at the evening services. Last Sunday evening Bro. Jas. M. Neff delivered a stirring missionary sermon. At the close of the service an offering was taken for foreign missions. By doing so each quarter, we plan to support an orphan in India. Next Sunday evening Bro. Neff expects to deliver a temperance lecture, and thus follow up the Sunday-school lesson. The workers here were encouraged March 7, to have Bro. U. S. Blough, of Waterloo, Iowa, stop off with us on his return home from a

visit down the valley. We are also glad to welcome four more members into our number. Sister Rodes is greatly missed. She is, at present, in the Sanitarium in San Antonio, Texas, but we hope to have her in active service again, in a few months.—Mary L. Cook, Clovis, N. Mex., March 23.

NORTH DAKOTA.

Cando church met in council March 20, Eld. Isaac Miller presiding. All business passed off pleasantly. One letter of membership was received,—that of our former elder, J. C. Seibert, who had removed from this place for a few years, but has now returned again, much to the joy of all the members. Seven letters were granted. Bro. Seibert was chosen as delegate to Annual Meeting, with Bro. Isaac Miller as alternate. A letter was read from Brother and Sister Geo. Hilton, our missionaries to China, describing their progress in the work. At the close of the meeting a special consecration service was held in their behalf.—Emma A. Kesler, Zion, N. Dak., March 22.

Red River Valley.—The few isolated members met in called council March 6. Our elder, Bro. George Strycker, was with us. All business was attended to in a spiritual manner. Two were reclaimed. We decided to have a love feast June 19. We are having a very interesting Sunday school. Bro. E. G. Swihart is our superintendent, and Sister Ruth Swihart, secretary.—Bertha Brower, Mayville, N. Dak., March 20.

OHIO.

Akron.—The Mission Board of Northeastern Ohio met in this city March 22 and arranged for suitable buildings in which to begin mission work. Brother and Sister A. F. Shriver will be located there and will give their time and best energies to the work. They will locate here as soon as Bro. Shriver closes his school work, about the middle of June. In the meantime the members in Akron will conduct a Sunday school, and we hope to have preaching services also. Now that the work is being started, we desire the sympathy, prayers and financial support of the entire district, that the work may prove a success and that many souls may be brought into the kingdom.—James Murray, Sterling, Ohio, March 24.

Bellefontaine.—The Logan congregation met in council in Bellefontaine, recently, for the purpose of organizing the Bellefontaine Mission into a church. Elders Samuel Driver and G. A. Snider were present to aid in the work, the latter presiding. It was decided to name the new church, "The Bellefontaine Church of the Brethren." Officers were elected: Elder, Bro. B. F. Snyder; trustees, Brethren Noah Neer, Jacob H. Swank and Malon Maugus; clerk, Sister Bessie Kaylor; treasurer, Bro. Jacob H. Swank, and church correspondent, the writer. Sister Bessie Kaylor is to represent this congregation at the district meeting, and Bro. Jacob H. Swank at Annual Meeting. Bro. A. B. Horst was chosen Messenger agent. Sister Bessie Kaylor is president of Christian Workers' meeting, with Sister Hazel Bowman, secretary. Bro. Horst was chosen leader for prayer meeting, and Sister Bessie Kaylor, leader of teachers' meeting. If we can secure the services of Bro. J. W. Fidler, of Dayton, we will hold a series of meetings sometime during the coming fall. With Bro. A. B. Horst as pastor, we feel that much good can be done here.—Louella Z. Swank, R. D. 1, Box 82, Bellefontaine, Ohio, March 22.

Fostoria church met in council March 11, with Eld. J. C. Witmore in charge. Considerable business came before the meeting, but all passed off pleasantly and with a good feeling prevailing. Brethren J. I. Lindower and J. B. Bashore are our delegates to district meeting, and Bro. Charles A. Wright to Annual Meeting. Eld. David Lytle, of Desler, Ohio, was chosen as our elder for the coming year. Bro. Andrew Witmore was reëlected church trustee; Bro. J. B. Bashore, church treasurer; the writer, church correspondent. —Lydia Dickey, Fostoria, Ohio, March 25.

Lower Miami church held its quarterly council March 4. Everything passed off pleasantly. Five letters of membership were granted. The writer is to represent the church at Annual Meeting. Last Sunday, Bro. Jesse Noffsinger gave an interesting talk to the children, and in the evening Bro. Earl Neff gave a much appreciated discourse.—J. O. Garst, R. D. 6, Dayton, Ohio, March 17.

Notice.—As the district meeting of Southern Ohio will be held this year in the Lower Miami church, the following arrangements have been made to accommodate those who do not come by private conveyance. All those coming by rail, from any direction, will go to Dayton and take the street car to Soldiers' Home. They will remain at People's Depot (Lake Front), where they will be met and conveyed to the place of meeting, two and one-half miles southwest on Germantown Pike. Those coming on Monday, April 26, will be met from 10 A. M. to 11 A. M., and 5 P. M. to 6:30 P. M. Those coming on April 27 will be met from 7 A. M. to 9 A. M. Any information, not covered in the above, can be secured by addressing Chas. C. Stebbins, R. D. 6, Dayton, Ohio, who is foreman of transportation.—J. O. Garst, R. D. 6, Dayton, Ohio, March 24.

Pleasant Valley (Ohio).—The members met in council Saturday, March 13. Brethren W. K. Simmons and David Minnich, of the Union City church were with us, the latter presiding. Two letters were received.—Bro. Philip Cool and wife. We welcome them back again, as ministerial help here is greatly needed. Our elder, Bro. Harvey Mote, is very ill. We fear that he will soon have to leave us. He received the anointing. Bro. Cool and wife were chosen delegates to district meeting. Our love feast is appointed for May 22. We expect to have a series of meetings at both houses sometime next fall. Officers were appointed for Christian Workers' meetings, which are to begin next Sunday evening.—Mrs. Lizzie Rhoades, R. D. 41, Box 98, Union City, Ind., March 22.

Richland.—Our council was held recently with Eld. A. I. Heestand in charge. Our love feast was appointed for June 19, at 10:30 A. M. The writer was chosen delegate to district conference. We expect Bro. Quincy Leckrone to conduct a series of meetings for us, beginning early in October.—Ira E. Long, R. D. 1, Mansfield, Ohio, March 20.

Silver Creek church expects to hold her love feast June 12. We intend to have a series of meetings, commencing June 5, and continue till after the love feast. Eld. J. W. Kitsore, of Indiana, is to assist us.—Noah Long, Sr., Pioneer, Ohio, March 25.

West Dayton church met in council March 18, with good attendance and interest. Two letters were granted. Bro. W. C. Baker was elected trustee. Eld. D. S. Filbrun will represent us at Annual Meeting, and Bro. Evan Ebaugh at district meeting. A joint Sunday-school meeting is to be organized by the Beaver Creek, East Dayton and the West Dayton churches.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, March 22.

West Milton church held her council March 18, with Eld. S. A. Blessing presiding. Eld. J. H. Brumbaugh and Brethren Ezra and Charles Flory were present from the Salem congregation. Five were received by letter. The annual visit was reported. Eld. S. A. Blessing will represent us at Annual Meeting, and Brethren J. B. Deeter and Adam Pfeifer, at district meeting.—R. C. Wenger, R. D. 1, Union, Ohio, March 24.

OKLAHOMA.

Guthrie.—Since my last report the members here have been greatly blessed by a donation of $50 from Brother and Sister Samuel Hendricks, of Cerro Gordo, Ill., with which to finish our churchhouse. We have been laboring here for seven years, without having our churchhouse finished. The donation made, with what we raised here, enabled us to complete the building. We are certainly grateful for the help received. Everything looks favorable for Guthrie. We have some paved streets and sidewalks around the church. The street cars come within two blocks. We use gas for fuel and light in the church. Many are writing us, with a view of locating here. There are some vacant lots yet, close to the church, which can be had at very reasonable prices.—J. H. Neher, Guthrie, Okla., March 20.

Hoyle church closed a week's series of meetings, conducted by Bro. P. Hartman. The interest was good. Two were baptized.—E. M. Shenefelt, Ames, Okla., March 20.

Paradise Prairie church met in council March 13, Eld. J. M. Markley in charge. Two were received by letter and the Sunday school was reorganized. Our love feast will be June 12. A series of meetings will begin Aug. 15, Bro. E. E. John, of McPherson, Kans., doing the preaching. Bro. D. E. Cripe, of Stillwater, was with us in council, and preached a good sermon on Sunday, March 14.—J. A. Byerly, R. D. 1, Coyle, Okla., March 18.

PENNSYLVANIA.

Big Swatara church met in council March 8. Some very important queries were considered and satisfactorily disposed of. We decided that hereafter our members are to pay according to that which they possess, and in this way we hope to have sufficient funds to carry on the Lord's business. We have a membership of 318; some letters were granted. As a result of our series of meetings, at the different houses in the district, we have some applicants awaiting baptism. Superintendents of our different schools are: Hanoverdale, the writer; Paxton, Bro. George Aungst; East Hanover, Bro. Milton Gingrich; Fishing Creek, Bro. George Pletz. Bro. Allen Ebersole is president of Christian Workers' meeting at Hanoverdale, and the writer at Hoernerstown. Bro. Amos M. Kuhn is church clerk, and the writer is church reporter, for one year. Eld. John H. Witmer is our delegate to Annual Meeting, and Brethren Amos M. Kuhn and Emanuel Kline, delegates to district meeting.—John J. Shiffler, R. D., Union Deposit, Pa., March 17.

Brothers Valley.—Eld. Tobias Myers, who has been traveling in the West during the past year, and is now on his way to Philadelphia, stopped here for a few weeks, visiting relatives. While here, he preached some very interesting sermons. He is now more than four score years of age, but preaches the Word with earnestness and zeal.—Lewis S. Knepper, Berlin, Pa., March 20.

Chambersburg (Pa.)—Feb. 27 I came to this place to visit my brother, M. R. Flohr, who accompanied me to the Centennial schoolhouse, in the Back Creek congregation, about four miles from town, where we met for worship at 7:30 P. M. We met with them again on Sunday, the 28th, at 10 A. M., and found many eager hearers. Some were present who had never attended a Brethren service. This is where Bro. Levi S. Mohler held two meetings and received several by baptism. While in Chambersburg we met a little girl of the Methodist faith, who says she is going to become a member of the Church of the Brethren, and is hoping to influence her mother also to accept our faith.—L. J. Flohr, Thurmont, Md., March 20.

Farmers Grove.—Bro. Elmer Book came to this church some time ago and conducted a two weeks' Bible Class. Although the roads were bad, still the attendance was fairly good. In the midst of the Bible work Bro. Wm. H. Miller, of Hanover, came to fill the regular appointment. He gave us three excellent sermons, which were an inspiration to us. We reorganized our Christian Workers' meeting, with Sister Mabel Book, president, and Bro. D. Hassinger, secretary. We have an evergreen Sunday school. Bro. E. S. Miller, of Lineboro, Md., one member of the Relief Committee of Southern Pennsylvania, which looks after weak churches, came to this place last Saturday, and while with us preached three splendid sermons. This was his first visit with us.—I. Cripe, Honey Grove, Pa., March 22.

Georges Creek church met in council March 20, at 10 A. M., Eld. Jasper Barnthouse presiding. Quite a lot of business was disposed of pleasantly. Bro. Jasper Barnthouse is our delegate to Annual Meeting. Brethren F. F. Durr and S. C. Johnson are our delegates to district meeting. One paper goes to district meeting. The church retains Bro. Barnthouse as pastor for another year. On account of matter presented, relative to the incorporation of our church and cemetery, we remained in session longer than usual. Our series of meetings commences here in town June 19. Our love feast will be at the close. Bro. A. W. Arnold, of Pleasantdale, W. Va., is to assist in the meetings. Our series of meetings, at the Fairview house, is to commence Aug. 28, and will close with the love feast there. Bro. Arnold is to help in these meetings also.—Mary C. Barnthouse, 8 W. Craig Street, Uniontown, Pa., March 23.

Johnstown.—Bro. Daniel Clapper, of Meyersdale, commenced a series of meetings in the Moxham house, March 1, remaining with us until the 14th. He delivered sixteen interesting and instructive discourses. Four were received into the church by baptism, and two were reclaimed.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., March 18.

Lititz.—Met in council March 8, with our elder, Cyrus Gibble, in charge. We disposed of a great deal of business. Brethren George Shreiner and E. B. Brubaker have been chosen delegates to district meeting, and Bro. J. W. G. Hershey, to Annual Meeting. March 16, 17 and 18 Bro. McCann gave us very instructive talks on the ninth, tenth and eleventh chapters of Romans. We have decided to hold our love feast May 25 and 26. One has been received into our number since our last report.—Henry E. Nies, Lititz, Pa., March 20.

Lost Creek church met in council March 20, with Eld. C. G. Winey in charge. One letter was granted. Eld. Geo. Strawser and Bro. J. O. Smith were chosen delegates to district meeting. We decided to hold our love feast at the Goodwill house May 22 and 23, commencing at 2 P. M. Bro. D. E. Arnold, of West Virginia, is booked for a series of meetings at the Goodwill house, the latter part of September.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., March 22.

Midway.—Our church met in council March 22. Our elder, John Herr, was present, but not having fully recovered from an attack of illness, Bro. E. M. Wenger, an adjoining elder, presided. Quite an amount of business was disposed of. A good spirit prevailed. We received five letters and granted four. Bro. Daniel Weaver was elected trustee of the Lebanon house. Our love feast will be June 8 and 9. Delegate to Annual Meeting, Eld. John Herr; delegates to district meeting, Bro. Martin Heisey and the writer. Sunday school was organized with the writer as superintendent.—A. H. Brubacher, R. D. 7, Lebanon, Pa., March 22.

Notice.—The district meeting of the Eastern District of Pennsylvania will meet with the West Green Tree congregation at the Rheems house on Wednesday, April 28, at 2 A. M. The elders' meeting will convene at 10:30 A. M., on Tuesday, April 27. The organization of the district meeting will take place at 4 P. M., of the same day.—G. N. Falkenstein, Writing Clerk of District Meeting, Elizabethtown, Pa., March 24.

Notice.—The district meeting for the Southern District of Pennsylvania will be held in the York church, April 28. Those who desire information concerning the meeting may correspond with the elder, Jos. A. Long, or the writer.—Abram S. Hershey, York, Pa., March 22.

Notice.—We still have a number of the "Reports of our District Sunday-school and Ministerial Meeting of Southern Pennsylvania," held in the Lost Creek congregation, and would kindly ask all Sunday schools that have not yet been supplied, to send their order at once to the writer, as secretary.—Abram S. Hershey, 48 Jefferson Avenue, York, Pa., March 22.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—On Sunday evening, March 7, we had the pleasure of listening to Bro. C. F. McKee, of Oaks, Pa. His sermon was much appreciated. Last Tuesday evening we organized a "Mission Class on China," to meet every Tuesday evening. Much interest was manifested.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., March 16.

Boyersford.—Bro. W. R. Miller, of Chicago, gave his lectures on Europe and Bible Lands the past week in this congregation. The attendance and interest were excellent. On Sunday he preached for us, both morning and evening. The work here is growing. The church attendance is increasing, and the Sunday school is making a healthy growth. During our recent revival this church passed the hundred mark in membership.—Alva J. Spacht, 327 Spring Street, Royersford, Pa., March 22.

Springville congregation met in council March 20 at the Mohler house, Eld. John Herr presiding. Three letters were received and eleven granted. Eld. John W. Schlosser and Bro. J. Ritter Johns were elected delegates to Annual Meeting. Brothers John Schlosser and Harry Hoffley were elected delegates to district meeting. We decided to hold our love feast May 24 and 25, at 9:30 A. M., at the Mohler house. Our Sunday school will open April 4. We have two applicants for baptism that were not yet reported. We decided to hold two series of meetings next fall. A singing school was also decided upon for next fall.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., March 20.

Tulpehocken church met in council March 15. Twelve letters of membership were granted, and thirteen applicants received for baptism. Our love feast will be held May 6 and 7 at the Heidelberg house. Brethren Wm. Oberholtzer and J. L. Royer are our delegates to Annual Meeting, and Brethren S. Z. Gettle and John Gibbel to district meeting. Bro. H. F. King was chosen superintendent of the Heidelberg Sunday school, and the writer superintendent of the Tulpehocken Sunday school.—F. L. Reber, Myerstown, Pa., March 19.

Welsh Run church met in council March 20. All business passed off pleasantly. Bro. L. E. Elliott was chosen delegate to Annual Meeting, and Bro. Jacob Keller, delegate to district meeting. We have secured the services of Bro. H. M. Stover, of Waynesboro, to conduct a series of meetings, beginning May 16, which will close with the love feast, May 29 and 30. —C. E. Martin, Mercersburg, Pa., March 23.

West Johnstown.—This church met in council March 18. Much business came before the meeting. The writer and Bro. J. F. Dietz were chosen as delegates to district meeting. The work on our church building is progressing nicely. One query goes to district meeting. We are to begin another series of meetings at the Viewmont house Sunday, March 28. Three more have been received into the church since our last report.—J. H. Cassady, Fourth and Sell Streets, Johnstown, Pa., March 25.

TENNESSEE.

Mountain Valley.—Our series of meeting, which began Saturday night, March 6, closed March 21. Bro. A. E. Nead, of Limestone, Tenn., preached twenty-nine Bible sermons. Two came out on the side of the Lord, and others are counting the cost. We go on with renewed courage.—P. M. Correll, R. D. 1, Mosheim, Tenn., March 23.

VIRGINIA.

Beaver Creek church met in council March 12, Eld. A. S. Thomas presiding. Eight letters were granted and one received by letter. Brethren C. S. Garber, Charles Long and W. K. Conner have been secured to hold meetings at the following places: Dry River, Montezuma and Beaver Creek. The "penny-a-week mission money" amounted to $60.53. The ministering brethren decided to fill one appointment each month at Top of Alleghany, and also at the Heavener church, beginning with April. They also earnestly request Brethren Josiah Beverage, C. B. Collins and J. W. Heavener to fill one appointment each month at Top of Alleghany. They also decided to hold a series of meetings and communion meetings at both the above places sometime during the year. Brethren John T. Miller and S. E. Garber have been appointed by the Beaver Creek congregation to secure a minister or ministers, to hold the above meetings. It was also decided to secure some one to give a Sunday-school talk at both the above churches. Elders H. G. Miller and A. S. Thomas were appointed to visit Boyes, in Pocahontas County, and Back Creek, in Highland County, to investigate the propriety of opening up mission work in these places.—Delphia S. Click, R. D. 2, Bridgewater, Va., March 16.

Cedar Grove.—March 20 the members of the east end of the Mt. Carmel congregation met in council with Bro. S. A. Sanger presiding. At the close of the general business we elected officers for the Sunday school for the ensuing year as follows: Superintendents, Sisters J. A. Glick and E. E. Kinsey; secretary, Bro. G. J. Wetsel. On the first Sunday of May we expect Bro. S. A. Sanger to begin a series of meetings at this place.—J. A. Glick, Burnleys, Va., March 22.

Green Mount congregation met in council at Mt. Zion March 20, Eld. I. C. Myers presiding. Five letters were granted. Brethren P. I. Garber and S. M. Bowman were chosen as delegates to district meeting. Brethren J. W. Wampler and I. W. Miller are our delegates to Annual Meeting. Our love feast will be at Mt. Zion June 12, at 3 P. M.—Kate Kline, R. D. 3, Broadway, Va., March 26.

Johnsville church met in council March 12, with Eld. C. Naff presiding. Eld. Nathan Garst was also present. Our elder, Jacob Grisso, was not able to be with us on account of serious affliction. He was anointed on the evening of our church council. Bro. J. T. Shepherd was elected Sunday-school superintendent. Bro. Daniel Grisso is to represent us at the Annual Meeting, and Bro. Houstin Layman and the writer at district meeting.—Abbie A. Turner, McDonalds Mill, Va., March 22.

(Concluded on Page 224.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

WORKERS NEEDED IN VIRGINIA.

Recently I was called to the Mt. Joy church, twenty miles east of my home, to assist in some church work. The day was disagreeable on account of the snow fall. Only twelve members beside myself were present. However, we adjusted considerable business. Among other things a Sunday school was organized; also a prayer meeting. Delegates were elected to district meeting, and Annual Meeting.

Eld. A. F. Pursley has the oversight of this church, and has lived and labored here all his life. He is not young any more, and needs the assistance of younger workers. One week later I was called to the Spruce Run church, in Monroe County, W. Va., about one hundred miles west, to assist in a council and to do some preaching. The weather again being very inclement, the council was poorly attended, but those present were there for business. We organized a Sunday school and elected delegates to the district meeting. Eld. G. W. Hutchinson being in very feeble health, requested to be relieved of the oversight of the church for one year. Eld. C. E. Eller, of Salem, Va., was selected to take the oversight.

This church now has two superannuated elders, but no

minister outside of the elders. Eld. Andrew Fleshman is eighty-eight years old, and partially deaf and blind, yet walks to church regularly. I was delighted to hear him sing some old-time hymns that I had never heard before.

The above two churches, with a number of others, in the First District of Virginia are sadly in need of ministerial workers to fill the vacancies that now exist, and others that must shortly come.

Churches that have young men who are available, should place them into official position now, even if they are not needed to fill the regular appointments. They will be needed later and can be used now. One trouble with many elders and churches is that they do not know their material and often underestimate it. C. D. Hylton.

Troutville, Va., March 18.

ANNUAL MEETING RAILROAD RATES.

The several passenger associations named, report the following rates for parties wishing to attend the Annual Conference, to be held at Harrisonburg, Va. Services will be conducted as early as the evening of May 26, but the regular Conference session does not open until Tuesday morning, June 1:

Eastern Passenger Association.

Bro. E. W. Stoner, Union Bridge, Md., representing the Eastern Association, sends the following:

Rates: One and one-half first-class limited fare for the round trip, from west of Baltimore, Lancaster, Reading and Sunbury, Pa. Tickets to be sold and good going, May 25 to 31; returning, leave Harrisonburg to June 15 inclusive, with the privilege of stop-over at Harpers Ferry, W. Va., and Staunton, Va., on return trip, within final limit.—C. F. Hunter, Secretary of Eastern Association.

Central Passenger Association.

The Trunk Lines of the Central Passenger Association have agreed on a special fare as follows:

"One and one-half fare for round-trip from the territory of the Central Passenger Association; sufficient to be added, where necessary, to make round-trip fare end in '0' or '5.' Tickets to be sold on May 24th to 31st, inclusive, with return limit of July 15, 1909."

These special fare arrangements are also proffered to other Passenger Traffic Associations whose lines would naturally ticket through the territory of the Central Passenger Association.

Stop-over privilege on return trip, within final limit, will be allowed at Staunton, Va., by the Chesapeake & Ohio R. R., at Harpers Ferry, W. Va., by the Baltimore & Ohio R. R., and by the Norfolk & Western R. R., at any station between East Radford, Va., and Elkton, Va.

375 S. Pine Street, Lima, Ohio. G. A. Snyder.

Western Passenger Association.

Bro. J. G. Royer sends the following, which he received from the Chairman of the above Association:

We beg to advise that a number of our lines have individually announced the following arrangement for your Conference from points in the territory of this Association, east of and including Missouri River stations:

Fare.—Rate of fare and one-half from points in Eastern Committee territory to Harrisonburg, Va., and return.

Dates of Sale.—Tickets to be sold on May 23-30, inclusive.

Final Return Limit.—To reach original starting point July 15, 1909.

Transit Limits and Stop-overs.—Tickets to be limited for going passage, commencing date of sale, and for continuous passage in each direction, except stop-overs will be allowed on return trip within final limit as follows: Baltimore & Ohio R. R. at Harpers Ferry, W. Va.; Chesapeake & Ohio R'y at Staunton, Va.; Norfolk & Western R'y at any station between East Radford, Va., and Elkton, Va.

Form of Ticket.—Standard Form 1-A or Exchange Order Form 1-B, requiring execution by agent of terminal line at Harrisonburg, to be used.

Connecting Lines.—The foregoing fares and arrangements to be tendered to connecting lines for basing purposes.—Eben E. MacLeod, Chairman.

Rates from California Points.

The Transcontinental Passenger Association has made the following rates from California points to the Annual Meeting at Harrisonburg, Va.:

Round-trip rate to Chicago, $72.50; Memphis, New Orleans and St. Louis, $67.50; Kansas City and Omaha, $60. To these, for through fare, should be added excursion rates to Harrisonburg and return, made by the T. C. P. A. Tickets will be sold through to destination. Dates of sale, May 20, 21 and 22. Going limit, ten days, with stop-over privileges at points between Chicago, and east of the eastern line of California; and on return limit at points west of Chicago, St. Louis, Memphis and New Orleans. Return limit, ninety days. Passengers have choice of returning over diverse route.

M. M. Eshelman.

3207 Manitou Avenue, Los Angeles, Cal.

FROM WEST DAYTON, OHIO.

Thinking that the readers of the Messenger are desirous to learn of the present outlook, here in West Dayton, I present the following: As is probably known, we came here at the urgent request of others. It was only because of the imperative need of the West Dayton church, the pressure brought to bear upon us by the Annual Meeting committee, the church itself, and many of the elders of Southern Ohio, that we accepted the pastorate here.

Accepting a pastorate anywhere, under conditions such as existed at our coming, although already improved somewhat, presupposes much faithful, persistent work upon the part of the pastor. This fact we fully appreciate.

Having now been here for seven months, we feel perfectly justified in reporting a marked improvement, in various ways. Interest and attendance in both Sunday school and church service are very encouraging. Attendance at Sunday school ranges from 135 to 150, varying slightly with changing conditions. Our sister, Florence Lyday, is doing very acceptable missionary work for us. She is not in a position to give her undivided attention, but is working faithfully at intervals, and with good results.

The work here very much needs a permanent worker. Our present membership is 175. With many earnest, faithful, and, in a good degree, competent helpers, workers, and teachers, the cause is moving on in a very promising manner.

Our official board consists of five deacons and myself. Two of our deacons, because of old age, are practically inactive. Two of them are quite active. Our board should be enlarged. Steps are to be taken, ere long, to call more into official capacity. By hearty and willing coöperation of all the members of the West Dayton church, we bespeak an encouraging future.

Our Thursday evening prayer meeting is well attended. The meetings are full of interest and give much inspiration to all. I am warranted to state the same of our Christian Workers' meetings. Recently we organized the home department, the cradle roll department, and the teacher-training class. These are encouraging features of work here now, and are receiving due attention.

Since Aug. 20, last, five have been received by baptism, one reinstated, a number received by letter, and some letters were granted. Despite the fact that the church has undergone great trial, and suffered great loss of membership (ninety-one in all), the work is moving right on, and no one need entertain any fear that the Lord will let his cause fail. Notwithstanding the unfortunate condition existing when I began here, still I enjoy the work. I endeavor to enjoy the Lord's work wherever I may be stationed.

At present I see no good cause for despondency upon the part of any one associated with the work here. God will accomplish his purpose through us, if we will let him. We desire the prayers of God's people.

D. S. Filbrun.

1552 W. First Street, Dayton, Ohio, March 20.

THE BARRON CHURCH, WISCONSIN.

This church was organized about twenty years ago, and grew in numbers until they had about fifty members. The little flock prospered, had a salutary influence for good, and many were the excellent meetings held, and souls saved. Darker days, however, came. Through trouble and emigration their number was reduced to less than forty members, scattered over a large territory. The few earnest workers left kept on working and praying, at times almost giving up in despair. Now the church is taking on a new lease of life. We feel encouraged to put forth a greater effort for the cause of our Master at this place.

We have an evergreen Sunday school, growing in interest and attendance. We also have a sisters' aid society, which is doing good work. We have a good country, and land is reasonably cheap yet. We will gladly welcome good, loyal members into our midst, to help with the work here, for the field is white, and ready for the harvest. We have one minister in the first degree, one in the second degree, one elder and three deacons. Bro. Byer, of the Worden church, is elder in charge.

Bro. C. P. Rowland just closed an excellent three weeks' series of meetings. The Gospel was preached, the members strengthened, souls saved, and sinners warned to flee the wrath to come. D. W. Wolf.

Turtle Lake, Wis., March 16.

HELPING THE POOR.

I am constrained to write of our work, here in the city of Des Moines. As in every large city, there are a good many poor people and every winter you hear calls for help. One only needs to go into these homes, to get a vivid glimpse of the misery that is so evident. The dejected look of mother and children arouses within our hearts a wave of pity, and a desire to help.

It has been a part of the writer's work, during this winter, to carry bundles of clothing and baskets of food to a number of homes, the invalids of which were destitute of the barest necessities of life. We have also used some money, and bought coal and provision, to be sent to the homes of the needy.

In one way it gives us joy to be able to help the needy, because of kind brethren and sisters who sent us help from the country churches. It is a privilege to give to the hungry mothers and children, and to keep them warm. On the other hand, too often we learn that they suffer because the husband and father is a drunkard. Our hearts are made to ache to think that a Christian nation like ours allows the manufacture and sale of the accursed liquor, that makes drunkards of husbands and fathers. Thus poverty-stricken mothers and hungry, crying children are made to suffer.

Brethren, this is the sad picture we see, in helping the poor. There will be no real help for this condition until the Christian people of this nation rise up in their might and banish this great evil from the land. Then shall we see these wage-earning husbands bring home bread and clothing for their wives and children, instead of coming home in a drunken stupor, with curses for the wife, and beatings for the children.

But, aside from this, there are those who have met with misfortune. Jesus said, "The poor ye have with you alway, and whensoever ye will you may do them good." Because of these two reasons God's people should give. In giving to the poor we are lending to the Lord. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," says Christ.

We, therefore, say to our sisters' aid societies of the Middle District of Iowa: Spring will soon be here, when the little boys and girls of our Mission will need suitable clothing to go to Sunday school. May God lead you to act in Dorcas' stead, and be a blessing today, in helping the poor! A. C. Snowberger.

Des Moines, Iowa, March 19.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Miller-Hughes.—By the undersigned at his home, March 9, 1909, Mr. James M. Miller and Sister Iva E. Hughes, both of Flora, Carroll Co., Ind. Eld. J. G. Stinebaugh.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Berkley, Sister Lydia, nee Miller, born in Somerset County, Pa., Jan. 11, 1834, died at her home in Waterloo, Iowa, Feb. 22, 1909, aged 75 years, 1 month and 11 days. She was married to Bro. Ezra J. Berkley April 26, 1852, who died in this city four years ago. This union was blessed with eleven children, of whom nine are living. She was the second child in the family of Jacob D. Miller. She united with the Church of the Brethren about fifty-seven years ago. Services by Eld. A. P. Blough from John 17: 4. Lizzie A. Witter.

Brothers, Fayette, of near Laurelville, Pa., died of general debility, March 11, 1909, aged 82 years, 9 months and 4 days. Shortly before his death he had a stroke of paralysis. Services by Bro. C. S. Whitehead from Jer. 8: 22. Burial in the private cemetery near by. Frank B. Myers.

Cassidy, Friend Solomon, died of cancer, at his home in Altoona, Pa., Feb. 24, 1909, aged 71 years, 6 months and 12 days. He leaves his devoted companion and aged father-in-law (Abram Ebersole), both members of the Church of the Brethren. He possessed a kind and genial disposition. He attended services at the Church of the Brethren in Altoona. G. W. Kephart.

Cover, Bro. Amos, born Nov. 13, 1817, died in the Johnstown congregation, Pa., March 16, 1909, aged 91 years, 4 months and 3 days. He was a member of the Church of the Brethren for thirty-one years, and the last one of a family of thirteen children. He leaves a wife. Services by Eld. David Hildebrand. Ada M. Beeghly.

Davis, Sister Bettie, wife of Henry Davis, died within the bounds of the Botetourt church, Va., March 11, 1909, aged 68 years and 9 months. Her husband preceded her two weeks. Sister Davis had been a sufferer for several years. She was a faithful member of the Church of the Brethren. She is survived by six daughters and two sons. Interment near by. Services by Elders T. C. Denton and J. A. Dove from John 11: 28. Sue B. Shaver.

Ebie, Jacob J., born in Stark County, Ohio, died in Osceola, Ind., March 13, 1909, aged 61 years, 6 months and 25 days. He was married to Sarah C. Keinett, Aug. 4, 1870, to which union were born six daughters and one son. His companion, five daughters, six sisters and three brothers survive. He was a member of the Church of the Brethren for thirty-six years. Eld. H. M. Schwalm conducted the services from 2 Tim. 4: 7, "I have finished my course." Interment in the Osceola cemetery. V. Schwalm.

Eller, Friend Henry, formerly of Indiana, died at his home, 703 E. Broadway, Enid, Okla., March 16, 1909, aged 74 years, 11 months and 2 days. He moved to Kansas and from there to Oklahoma, at the opening of the Cherokee Strip, and from there to Enid. Wife and one son survive. Services at the home by the writer. Text, Deut. 33: 27. W. G. Cook.

Groff, John G., died of typhoid pneumonia, March 2, 1909, in the Big Swatara congregation, Pa., aged 51 years, 1 month and 20 days. He was twice married, his second wife and the children survive. He was sick a very short time. He was a member of the Church of the Brethren for many years. Interment at the Hanoverdale house. Services by Eld. John H. Witmer and Bro. Thomas Patrick. John J. Shiffler.

Heiser, Sister Sallie, wife of John Heiser, died March 12, 1909, at Stevens, Pa., in the bounds of the Springville church, aged 65 years, 2 months and 28 days. She was a faithful member of the Church of the Brethren for about thirty years. She leaves a husband and two sons. Services by Brethren J. W. Schlosser, Amos Hottenstein, and the Reformed church minister, Mr. S. Sweitzer, at the Mohler church. Interment in adjoining cemetery. Aaron R. Gibbel.

Hilderbrand, Sister Ann Amelia Gantz, born Sept. 17, 1831, in Washington County, Md., died at the home of her daughter, Mrs. C. A. Miller, of Dixon, Ill., March 4, 1909, aged 77 years, 5 months and 17 days. Dec. 23, 1852, she was married to Simon Hildebrand, to which union nine children were born, five of whom, with the father, preceded her. She was a faithful member of the Church of the Brethren for about fifty years. Services by Bro. Wm. Lampin, at the Pine Creek church. Burial in the adjoining cemetery. Grace Price.

Hoover, Bro. Henry Milton, son of Daniel and Lydia Hoover, born in Miami County, Ohio, April 5, 1861, died in the bounds of the Thornapple congregation, Campbell, Ionia Co., Mich., March 7, 1909, aged 47 years, 11 months and 2 days. When about ten years old, he, with his parents, came to Barry County, Mich. A father and two sisters preceded him. He leaves a mother, stepfather (Eld. I. P. Rairigh) and two brothers. Deceased united with the Church of the Brethren about twelve years ago. During his last sickness he called for the elders and was anointed. Services by Bro. Isaiah Rairigh from Rev. 22: 12. Grace E. Messner.

Kessler, Martha, born in Franklin County, Va., June 25, 1819, died in Cass County, Indiana, March 11, 1909, aged 89 years, 8 months and 14 days. She was united in marriage with Daniel Kessler in 1843, who preceded her in 1894. She, with her husband, united with the Church of the Brethren in 1846. They came to Indiana in 1867, where they lived in the bounds of the Mexico church. Three sons and two daughters survive, one daughter having preceded her in infancy. Services at the Baptist church in Meta, near her home, by the writer. Irvin Fisher.

Landis, Sister Catherine, nee Royer, died Feb. 10, 1909, at her home, in Richland, Pa., aged 69 years, 1 month and 28

days. Her husband, one son and one daughter survive. Services by Eld. W. H. Oberholtzer and Eld. Jacob Nissly from 2 Cor. 5: 1. Interment in the Tulpehocken church cemetery.
F. L. Reber.

McKinney, Bro. John Thomas, of Woodberry, Baltimore congregation, Md., born March 2, 1848, died March 12, 1909, aged 60 years and 10 days. He was accidentally struck by an electric car, on Belvidere Avenue, near Park Height, and was taken by that same car to the Maryland University Hospital, of Baltimore, where, shortly after his arrival, his spirit departed. He was united in marriage with Lydia Fogle Oct. 20, 1870, to which union were born six sons and seven daughters, one son and two daughters having preceded him. He leaves a devoted companion, five sons and five daughters. He was a faithful member of the Church of the Brethren. Services at the church, Woodberry, Baltimore, Md., by Bro. T. S. Fike, assisted by Bro. John Smith, and Mr. Farrar, of the Reformed church of this place. Interment in the Druid Ridge cemetery, at Pikesville, Baltimore County. Samuel M. Miller.

Moore, Sister Lucinda L., of the Marsh Creek congregation, Pa., died Feb. 24, 1909, of heart trouble, aged 78 years, 7 months and 12 days. She was anointed a short time before her death. Services by the writer, assisted by Elders C. L. Pfoutz and D. B. Wineman. Text, Heb. 13: 14.
B. F. Lightner.

Myers, Bro. Davis, died of paralysis in the Pipe Creek congregation, Carroll Co., Md., Feb. 26, 1909, aged 69 years, 8 months and 24 days. He served the church in the office of deacon for a number of years, and was an active church worker until stricken with paralysis, four years ago. Since then he was a great sufferer at times. Two days before his death he had the fatal stroke. He leaves a companion and one daughter. Services by Elders T. J. Kolb and Wm. M. Wine, from John 13: 7 in the Pipe Creek church.
Rachel A. Pfoutz.

Phillips, Sister Ingiba N., nee Harris, wife of Bro. F. C. Phillips, of the Mt. Zion congregation, Barbour Co., W. Va., born July 26, 1847, died March 12, 1909, aged 61 years, 7 months and 16 days. She was married Dec. 24, 1865, and was the mother of three daughters and one son. The invalid husband and all of her children survive; also two sisters. She united with the Church of the Brethren about thirty-five years ago. She was an active church worker when health permitted, and was indeed a mother in Israel. Services at the church by Eld. J. M. Wells. Text, "She hath done what she could." Interment in the Mt. Zion cemetery.
Washington Phillips.

Pontius, Daniel, born in Stark County, Ohio, May 12, 1830, died in the Baugo congregation, Indiana, Dec. 19, 1908, aged 78 years, 7 months and 7 days. In 1855 he was married to Elizabeth Brower, and united with the Church of the Brethren some forty years ago. This union was blessed with eight sons and five daughters. Wife, four sons and four daughters preceded him. Four sons, one daughter and one brother survive. Services by the writer, assisted by Bro. Wm. Shideler. H. M. Schwalm.

Schrock, Bro. Sylvester A., born Aug. 5, 1875, died in the Johnstown congregation, Pa., March 10, 1909, aged 33 years, 7 months and 5 days. He leaves a wife, four children, father and four stepbrothers. Services by Eld. Abram Fyock, assisted by Bro. W. M. Howe. Text, Philpp. 1: 21.
Ada M. Beeghly.

Sears, Sister Mary Jane, nee Phillips, born in Greene County, Ohio, died at her home near Decatur City, Iowa, March 14, 1909, aged 68 years and 15 days. Nov. 16, 1862, she was married to John J. Sears, to which union four sons and four daughters were born, one son and one daughter having preceded her. For many years she was a faithful and consistent member of the Church of the Brethren. Her aged husband (deacon), and six children survive. She was anointed a few days prior to her death, which was caused by cancer of the stomach. Services at the Franklin church by the writer. Interment in the cemetery near by. Text, Rev. 14: 13 and 22: 5. L. M. Kob.

Sherman, Clarence W., died at his home near Mathias, W. Va., Feb. 19, 1909, aged 33 years, 10 months and 29 days. He was a member of the United Brethren church. Services by Eld. L. D. Caldwell from 2 Tim. 4: 6-8. S. W. See.

Slifer, Lydia, died in the Lanark church, Ill., March 6, 1909, aged 55 years, 8 months and 21 days. Her disease was diabetes. She was the youngest child of Brother Henry and Sister Catherine Slifer, both of whom have been dead several years. At the age of twelve years she united with the Church of the Brethren, and has always been true to her faith. She leaves three brothers and one sister. The funeral sermon was preached by the writer, from John 11: 24, Bro. J. S. Snively assisting. Burial in the Lanark cemetery.
I. B. Trout.

Spicher, Sister Sallie Schrock, died at her home near Somerset, Pa., in the bounds of the Middle Creek church, Somerset Co., Pa., March 9, 1909, aged 87 years, 10 months and 4 days. Her husband, Bro. Jacob Spicher (minister of the Church of the Brethren), preceded her to the spirit world about five years ago. To this union nine children were born, of whom six survive. She was a devoted and faithful member of the church for a number of years. Services in the Sipesville church by the writer. Interment in the cemetery near by.
Silas Hoover.

Vanderkolk, Sister Winnie, born in Holland, Oct. 3, 1838, died in Octavia, Nebr., March 8, 1909, aged 70 years, 5 months and 5 days. Her husband preceded her when the children were quite small. To this union were born nine children. Four of them preceded her. Four of the remaining children live in Nebraska and one in Holland, their old home.
Mrs. Lillian Keller.

Vandevender, Eboline, died very suddenly at her home near Harman, W. Va., in the Harman congregation, March 15, 1909, aged 66 years, 10 months and 26 days. She took her little granddaughter, aged ten years, into her arms and went to bed. About fifteen minutes later the child, greatly alarmed, called her mother, but before any one could get to the room, the spirit of the aged saint had taken its flight. She was a member of the Church of the Brethren for about twenty-five years. Husband, two sons, two daughters, three brothers and one sister survive. Short services at the graveyard by S. P. Harman. Interment in the cemetery near the home of her brother, Sampson Snyder. Nettie Harman.

Wakenight, Geo. Upton, died of dropsy at his home, near Forgy, Ohio, Feb. 14, 1909, aged 53 years, 9 months and 12 days. He was born in Boonsboro, Md., May 2, 1850, and was united in marriage with Rebecca Heck Nov. 16, 1875. He leaves wife, mother, two brothers and one sister. Services at the residence by Eld. D. Leatherman. Text, Hosea 13: 14. Interment at New Carlisle. Hettie F. Barnhart.

Weaver, Paul Monroe, son of Brother and Sister Wm. Weaver, of Bremen, Ind., died March 4, 1909, aged 2 months. Services by Eld. H. M. Schwalm. Interment in the Bremen cemetery. V. Schwalm.

Ziegler, Sister Sarah, died of pneumonia, at her home in New Carlisle, Ohio, March 9, 1909, aged 54 years, 5 months and 29 days. She was the daughter of Bro. Anthony and Sister Jane Credlebaugh. Dec. 25, 1890, she was married to Reuben H. Skinner, to which union one son was born. Mr. Skinner died Sept. 20, 1900. Sept. 6, 1903, she was married to Bro. Abram Ziegler. She leaves husband, son, father, mother, two brothers and three sisters, one sister having preceded her. She united with the Church of the Brethren in 1902. Services at New Carlisle by Eld. David Leatherman. Text, 1 Peter 1: 3-5. Interment at the New Carlisle cemetery. Hettie F. Barnhart.

History of the Brethren

By M. G. Brumbaugh.

This book is written from the most valuable early records, and gives a list of many early members in Europe and America with biographies of the leaders, analyzes the influences that led to Alexander Mack's action at Schwarzenau in forming the Brethren church, and contains a



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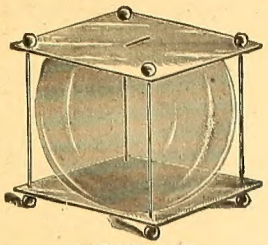
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Elgin, Illinois

NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 221.)

Mine Run church met in council March 19, with Eld. George A. Phillips presiding. Bro. J. F. Britton was also with us. All business passed off pleasantly. We decided to continue our Sunday school with the same officers till the end of the year. Bro. Walter Myers was elected delegate to district meeting. Bro. G. A. Phillips is to represent us on Standing Committee at district meeting. Bro. M. G. Early was elected delegate to Annual Meeting. On Sunday morning Bro. Phillips preached the funeral of Bro. Thomas Britton. He died in November, but the funeral was delayed till March 22. Our Sunday school is still small but interesting.—Anna Britton, R. D. 1, Rhoadesville, Va., March 22.

Mt. Vernon church met in council March 20, Eld. E. D. Kendig presiding. Bro. S. I. Flory, whose time had expired as a member of the home Mission Board, was reëlected for a term of three years. The following Sunday-school officers were elected: Brethren J. M. Page and J. F. Loving, superintendents, and Sister Grace Cox, secretary and treasurer. Brethren G. B. Flory and J. F. Loving are our delegates to district meeting, and Eld. J. R. Kindig to Annual Meeting. Bro. Jacob Forror is delegate to our district Sunday-school meeting. Brethren J. R. Kindig and G. B. Flory were appointed a committeee to represent Mt. Vernon in a business meeting, to be held in the Staunton church, in regard to securing funds for the support of a pastor of the Staunton church. Our love feast will be held June 5.—L. J. Loving, Fishersville, Va., March 23.

Mt. Zion church met in council March 20, Eld. J. B. F. Huffman presiding. Bro. Wm. Bradley was advanced to the second degree of the ministry. Brethren D. N. Spitler and George W. Painter are delegates to district meeting. The attendance was not so large, but love and harmony prevailed. —H. F. Sours, R. D. 4, Luray, Va., March 22.

Pleasant Valley.—Our church met in council March 20, Eld. Peter Garber presiding. Brethren S. D. Miller and J. T. Glick were chosen as delegates to Annual Meeting, with Brethren M. H. Shaver and B. F. Miller, alternates. Brethren P. S. Cline and J. W. Wright were chosen delegates to district meeting, with Brethren J. M. Wright and Peter Garber, alternates. One was received by letter, and three letters were granted. Our Sunday school and Christian Workers' meetings have kept up nicely this winter.—Ruth E. Williams, Mt. Sidney, Va., March 22.

Saunders Chapel church met in council March 20. Elders Samuel Crumpacker and C. S. Ikenberry were both present, the former presiding. Two letters of membership were granted. Bro. S. H. Saunders was chosen delegate to Annual Meeting, and Bro. S. R. Saunders, to district meeting. Our Sunday school, for the ensuing year, was organized at this time, with Bro. S. R. Saunders, superintendent, and the writer, secretary, also church correspondent.—Jennie Saunders, Thaxton, Va., March 22.

Woodstock.—We convened in council at the Valley Pike church Feb. 27. Brethren John M. Ryman and William Hollar were elected delegates to the district meeting. Bro. Joseph Crabill was elected Sunday-school superintendent.—M. H. Copp, R. D. 1, Maurertown, Va., March 17.

WASHINGTON.

Centralia.—I wish to call attention to a mistake in our district minutes for 1908. In my report of the Weiser Mission, page 18, the number given as baptized is 504, where it should read two. From Jan. 1 to March 5 wife and I were away from home, conducting revival meetings. The Lord richly blessed the work; souls were saved and saints strengthened. We expect to hold two, and possibly three, more series of meetings before the time of our district meeting, which will be held July 7-10. Our last revival, to be held at Tekoa, the place of the district meeting, will begin three weeks prior to that meeting. The work here is moving along nicely, all services being fairly well attended. I would be glad to correspond with a minister, who desires to change location, and get into a mild climate where his services in the Lord's work are needed.—J. U. G. Stiverson, 315 E. Main Street, Centralia, Wash., March 23.

WEST VIRGINIA.

Brookside.—Our series of meetings began March 7. Ten sermons were preached. Bro. Ezra Fike did the preaching. Twenty-four came out on the Lord's side,—twenty-one being baptized and three reclaimed. Thirteen were heads of families. Our members were full of zeal and did much earnest personal work. This has been the most successful meeting we have ever had at this place. We feel much encouraged. One dear soul was baptized the Sunday previous to our meetings.—H. F. Wotring, Eglon, W. Va., March 22.

Lost River congregation met in council March 6, Elders L. D. Caldwell and Henry Moyer presiding. Some unfinished business was disposed of. Brethren S. W. See and J. F. Caldwell were chosen as delegates to district meeting. Eld. L. D. Caldwell is our delegate to Annual Meeting. Bro. J. F. Caldwell is our Sunday-school superintendent, and Bro. John N. M. See, secretary.—S. W. See, Mathias, W. Va., March 18.

Mt. Union church met in council March 10, Eld. Jasper Barnthouse presiding. Bro. J. M. Pletcher was chosen delegate to district meeting. Sister Edith Wolfe was chosen agent for the Messenger. Two were restored to fellowship. Bro. A. DeBolt was also with us, and preached for us on Wednesday evening. Our offering amounted to $38.10.—Kate Pugh, R. D. 3, Box 24, Morgantown, W. Va., March 15.

Oakvale congregation met in council March 11 for the purpose of electing officers for the ensuing year. The meeting was in charge of Eld. C. E. Eiler. It was decided that the elders of the district should supply this church with an elder. Bro. S. D. Wimmer was chosen Messenger agent, also delegate to district meeting; Sister Lucy Wimmer, clerk; Sister Polly Wimmer, treasurer, and Brethren S. C. Thompson and S. D. Wimmer, solicitors for mission fund. Bro. Eiler delivered three good sermons while here. The meetings were continued by the home ministers until Sunday evening. One was baptized and one reclaimed.—Lily M. Thompson, Oakvale, W. Va., March 22.

Shiloh church met in council March 20, with Brethren Obed Hamstead, J. F. Ross, J. M. Wells, and C. W. Guthrie present. Bro. Hamstead presided. One letter of membership was granted. Bro. C. G. Nicola was advanced to the second degree of the ministry. Four deacons were elected, two for this place and two for the Nicklow church. The lot fell upon Brethren E. B. Shaffer, Everet Bolyard, G. W. Moore and W. T. Wilson. Three trustees were elected for the Colebank church: Brethren J. W. Bolyard, James Stewart and P. L. Haller. The writer was chosen correspondent for this place. On the evening following, Bro. Hamstead delivered an encouraging sermon. On Sunday Bro. Ross preached for us. We organized our Sunday school with Bro. A. C. Keiser as superintendent, and E. B. Shaffer, secretary.—Dora Auvil, Valley Furnace, W. Va., March 22.

SUNDAY-SCHOOL MEETING OF SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

This meeting is to be held at Nevada, Mo., April 11.

Forenoon Session.

1. Opening Exercises, 9:45 A. M.
2. Model Sunday school, conducted by Sister Mary Wine.
3. Of what Benefit Is It to our Sunday-school Workers to Attend our District Sunday-school Meetings?—First speaker, P. B. Newman; second speaker, Sister Hope. General Discussion.
4. Name and Discuss Some of the Desirable and Undesirable Characteristics of the Sunday-school Teacher.—First speaker, Eld. D. W. Teeter; second speaker, Sister Emma Wine. General Discussion.

Afternoon Session.

5. Recitations, Select Readings, and Essays by any Sunday-school Pupil.
6. What Extent Does the Future of the Brethren Church Depend on the Sunday Schools of Today?—First speaker, C. W. Gitt; second speaker, Eld. Noah Oren. General Discussion.
7. Round Table.—Conducted by the district secretary.

R. F. Bowman,
District Secretary.

Carthage, Mo., March 26.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 16, Northwestern Ohio, in the Poplar Ridge church, near Defiance.
April 21, Middle Pennsylvania, in Everett church.
April 22, 23, Second District of Virginia, in Middle River house.
April 27, 8 am, Southern Ohio, in Lower Miami congregation.
April 28, 8 am, Southern Pennsylvania, on Belvidère Street, York church.
April 28, 9 am, Eastern Pennsylvania, in West Green Tree congregation, Rheems house.

LOVE FEASTS.

California.

May 1, Laton.
May 22, 3 pm, Santa Ana.

Idaho.

April 30, 7 pm, Weiser.

Illinois.

May 1, Mulberry Grove, town house.
May 2, 6:30 pm, Lanark.
May 8, 9, 1:30 pm, Yellow Creek.
May 15, Hurricane Creek.
Map 15, 6 pm, Franklin Grove.
May 22, 23, 2 pm, West Branch.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Polo.

Indiana.

April 24, 6:30 pm, Markle.
May 1, 6 pm, Goshen, West Side.
May 1, Salamonie, Loon Creek house.
May 1, 5 pm, Solomon's Creek.
May 1, 5 pm, Four Mile.
May 6, Syracuse.
May 8, 5 pm, Tippecanoe, Kosciusko County.
May 8, 5 pm, 1 mile west of Hagerstown.
May 22, 5 pm, Buck Creek.
May 22, 6 pm, Sugar Creek.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Adamsboro house, 6 miles east of Logansport.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 27, 5 pm, Baugo.
May 27, 5 pm, Ladoga.
May 29, 10 am, Cedar Creek.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.
May 29, 10 am, Cedar Creek.
May 29, 4 pm, Fountain church, 5 miles north of Holton.

Iowa.

May 1, 3 pm, South Keokuk.
May 1, 5 pm, Brooklyn.
May 15, 4 pm, English River, South house.
May 22, 1 pm, Coon River.
May 22, 2 pm, Iowa River.
May 22, 1 pm, Coon River, near Panora.
May 22, 10:30 am, Franklin County church, near Hampton.
May 22, 4 pm, Kingsley, East house.
May 22, 2 pm, Prairie City.
May 25, 26, 2 pm, Panther Creek.

Kansas.

April 24, 2 pm, Salem.
April 24, 7:30 pm, Altamont.
May 1, 2 pm, Dorrance.
May 1, 2 pm, Conway Springs.
May 1, 6 pm, Kansas Center.
May 1, 6 pm, Peabody.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.
May 8, 2 pm, Chapman Creek.
May 15, 16, 11 am, Morrill.
May 15, 4 pm, Newton.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.
May 22, Nekoma.
May 22, 2 pm, Victor.

Maryland.

May 1, 2 pm, Meadow Branch.
May 8, 2 pm, Brownsville.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 15, 16, 2 pm, Beaver Creek.
May 22, 2 pm, Bush Creek.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.

May 15, 10:30 am, Thornapple.
May 22, 6:30 pm, Woodland.

Missouri.

April 18, 6:30 pm, Kansas City.
May 1, 4 pm, Bethel.
May 22, 3 pm, Smith Fork, near Plattsburg.

Nebraska.

May 1, 5 pm, South Beatrice.

New Jersey.

April 25, 5 pm, Union.
May 2, 5 pm, Amwell.

Ohio.

May 1, 4 pm, Wolf Creek.
May 1, 7 pm, Logan.
May 1, 5 pm, Upper Stillwater.
May 8, 6 pm, Sugar Creek.
May 6, 5 pm, Lower Twin.
May 15, 10 am, Sugar Grove.
May 15, Rome.
May 15, 2 pm, Middle District.
May 15, 2 pm, Oakland.
May 22, Pleasant Valley.
May 22, 10 am, Eagle Creek.
May 22, 10 am, Hickory Grove.

Oklahoma.

April 24, home of M. Wealand, 6 miles east of Ponca City.
May 1, 2 pm, Monitor.
May 1, Big Creek.

Pennsylvania.

May 1, 10 am, Antietam congregation, Price church.
May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, 10 am, Claar.
May 2, New Enterprise.
May 2, 5 pm, Upper Dublin.
May 4, 5, 3:30 pm, Spring Creek.
May 4, 5, 1:30 pm, Mountville District.
May 4, 5, 1:30 pm, Fairview.
May 5, 6, 1:30 pm, Chiques.
May 6, 7, 9:30, Tulpehocken, Heidelberg house.
May 8, 4 pm, Pleasant Hill.
May 8, Plum Creek.
May 9, 3:30 pm, Walnut Grove house, Johnstown congregation.
May 9, 6 pm, Roaring Spring.
May 19, 20, 9:30 am, Bird-in-Hand house, Conestoga congregation.
May 20, 3:30 pm, Elizabethtown.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, 23, 9:30 am, Maiden Creek, Nokesville house.
May 22, Indian Creek, Montgomery County.
May 22, 4 pm, Carson Valley.
May 22, 23, 2 pm, Goodwill house, Lost Creek congregation.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 24, 25, 9:30 am, Mohler house, Springville congregation.
May 25, 26, Lititz.
May 25, 4 pm, Fairview.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, 27, 9:30 am, Graybill house, White Oak congregation.
May 26, Sugar Valley.
May 27, Struphauer.
May 29, 6 pm, James Creek.
May 29, 30, 1:30 pm, Welsh Run.

Virginia.

May 1, 4 pm, Barren Ridge.
May 8, 3:30 pm, Fairview house, Linville Creek congregation.
May 15, 4 pm, Midland.
May 22, Lebanon.

West Virginia.

May 16, Maple Spring.

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Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

EASTER NUMBER

Vol. 48. Elgin, Ill., April 10, 1909. No. 15.

AROUND THE WORLD

IMPREGNABLE as the everlasting hills, which, rock-ribbed and time-tested, endure to the end of time, stands the indisputable fact of the resurrection. This blessed truth, attested to by the most conclusive and infallible proofs, has been the consolation of thousands in the centuries of the past, and will continue to cheer the generations yet to come. The Lord has risen! Your Lord and mine! This wondrous thought means more than the mightiest intellect can grasp. Upon this one significant, basic principle rests the whole system of the Christian religion. So much is comprehended in this momentous event, that one is overwhelmed by its magnitude, even though its importance be but faintly apprehended. Praise God, Christ has risen! That means that we, too, shall some day rise by his mighty power. The harp of the musician, the sonnet of the poet, the magic brush of the artist, and the cunning chisel of the sculptor, have attempted to portray and perpetuate the scene that is so strikingly magnificent in its setting, but no human hand or intellect can give us more than a faint glimpse of the real sublimity. Only the soul that has entered into close communion with the Father, that is in sweet fellowship with the Son, and that is guided by the gentle wooings of the Holy Spirit, has reached the portals of the resurrection life. To its rapt vision the glory of the blessed Eastertide is a precious reality.



THE RESURRECTION MORN.

Christ hath arisen out of corruption's tomb,
Burst every prison! Banished death's gloom!
Active in charity, praise him in verity!
His message, bear it! His joy, declare it!
Then is the Master near, then is he here!

It is encouraging to note that the Massachusetts Senate has endorsed the resolution of Senator Harvey, of Waltham, calling upon President Taft to negotiate arbitration treaties "of the widest possible scope" with all the nations of the world with whom treaties have not already been negotiated, "to the end that the ruinous rivalry and competition, in which the leading nations of the earth are engaged, to keep their armaments equal to or greater than those of any other nation, may be brought to an end." The Russian Czar called the first Hague Conference with the laudable purpose of promoting peace among the various nations. That he did not succeed at once, is not to be wondered at, nor is it strange that the second attempt did not secure all that was desirable. At the third Conference, in 1915, there will, no doubt, be enough available data to prepare a practical plan for the consideration and acceptance of the various Governments. Preparatory to this end, the National Peace Congress, to be held in Chicago next month, will, it is hoped, do much to mould peace sentiment in the United States. In fact, there is no reason why our nation should not lead the world in practical and effective plans for the ultimate abolition of war.

Scientists are still discussing the interesting discovery of a prehistoric skull, found at the village of La Chapelle-aux-Saints, in the department of Corréze, France. Opinions differ as to the exact period to which it should be assigned, but all authorities agree to the fact that the skull is that of a primitive human being, who lived at a very early age in the world's history. We are told by the scientists that the early man was hairy, with a flat nose and a projecting jaw. In general, he was an unprepossessing specimen of the human family, from a modern point of view. The skull, referred to above, was dug from a cave where it was buried under about two feet of accumulated débris. It was surrounded by bones of reindeer and bison, as well as by flint chips, indicating that it belonged to the age when reindeer lived in France, and when the tools of man were made of stone.

Mission workers among the slums of New York are instituting a new method of reaching the densely-crowded tenement districts. Instead of the large and elaborate church edifice, commonly erected, it is planned to build a "neighborhood church" in, practically, each block,—a plain, unassuming building, the lower floor of which is fitted for church purposes, and opened seven evenings of each week for the various services adapted to the cosmopolitan residents of the neighborhood. The upper floors of these buildings are fitted for residence purposes, and rented, the proceeds serving to defray the expense of the mission effort. It is thought to be a practical plan of making this phase of mission work self-supporting, and of reaching the very people for whom it is intended.

After the liquor and tobacco evils are successfully disposed of, it would, perhaps, be proper to consider the debauchery in eating. The best physicians unite in saying that three-fourths of man's ailments are the direct result of overeating and imperfect mastication of food. Scientific discovery has won its laurels in the various avenues of human endeavor, but not enough attention has been paid to the proper nutrition of our bodies. Were it not that the various functions of man's organism are so nicely adjusted as to overcome most of the injudicious practices to which it is now subjected, much more harm would result. As it is, gluttony is undoubtedly responsible for many distressing bodily ailments, and it is not to be wondered at that the medical world is endeavoring to call renewed attention to this important matter.

We all say, "Put out the saloons," and we are doing it in some of the places, but what about the saloonkeeper and his helpers? A real question confronts the nation as to the proper disposal of the men whom, by our votes, we have deprived of their livelihood,—dishonorable as it may have been. Whose hand will it be that is reached out to the former dispenser of liquor? Will it be the hand of the one who "feels his brother's care," and is anxious to help him to better and higher things, or will it be the black hand of the law-defying criminal, seeking to lure him into still greater depths of degradation? It is not enough that the better elements of the community stamp out an evil; there must be a practical demonstration of Christian helpfulness to those who have been unfortunate enough to engage in a business detrimental to human welfare. Reform work, while destroying evil practices, must be reconstructive by endeavoring to reclaim the evildoer.

While the good work is progressing in Indiana, Ohio is also doing some admirable work in saloon elimination. March 30, Clark County, Ohio, and with it the city of Springfield, made an emphatic declaration in favor of sobriety. In Bryan, Ohio, five hundred barrels of beer were emptied into a creek. The beer had been stored in the cellars of a brewing company since Williams County voted dry last November. Not being able to ship the product, the brewers turned it into the creek. It is said that the beer was valued at $2,500,—a loss to the brewer, but an undoubted gain to the cause of sobriety and decency. More than a score of breweries in Ohio and Indiana have closed their doors.

Georgia's notorious convict lease system ended April 1, and hundreds of prisoners, taken from mines, brick kilns, and turpentine factories, returned to the service of the State. Georgia has no penitentiary, and for years her convicts have been leased to various employers of labor, whose greed, as a rule, demanded and collected the last ounce of human endeavor. The sixteen hundred prisoners now will work on the public roads of the State. It is thought that this plan will not only improve the general health of the convicts, but will assure Georgia the finest system of turnpikes in the South. Undoubtedly it will be the best possible utilization of convict labor.

Congestion in the great cities is causing the physical and moral degeneration of the Jews,—according to the assertion of Dr. Emil G. Hirsch, the well-known Chicago rabbi, in a recent address. He claims that the bent of the Jews toward city life, during the years of persecution, has brought about this condition, and they must return to the soil to be purified. The Jews were the original farmers, but the endless persecution to which they were subjected, during past centuries, has driven them into congested colonies in the cities, and forced them to become contestants in the marts of trade. Dr. Hirsch thinks that by proper efforts great changes might be wrought in the mind and body of his coreligionists, if the rank and file of his brethren could be induced to return to the culture of the soil. There is doubtless much truth in the remarks of Dr. Hirsch. With equal pertinacity his course of reasoning would apply to those, not Jews,—the great "submerged tenth,"—now confined to the unsanitary and crowded tenements of the city.

The recent uprising of the Creek Indians in Oklahoma, under the leadership of "Crazy Snake," though ill-advised, once more directs attention to the fact that we, as a nation, have not, generally speaking, dealt with the Indians in such an equitable and just manner as to make outbreaks of that kind uncalled for. It is humiliating to think that the white man's "firewater" has crazed these simple-minded children of nature, while, through trickery and broken promises, they have been reduced to the narrow limits of the reservations assigned them. Contact with the civilization of the white man certainly has not been an unmixed blessing to the Indian. Little remains of the once powerful race.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

EASTER MORNING.

"Welcome, happy morning!" age to age shall say;
Hell today is vanquished, heaven is won today!
Lo! the Dead is living, God for evermore!
Him, their true Creator, all his works adore!

Earth with joy confesses, clothing her for spring,
All good gifts returning with her returning King.
Bloom in every meadow, leaves on every bough,
Speak his sorrows ended, hail his triumph now.

Months in due succession, days of lengthening light,
Hours and passing moments praise thee in their flight;
Brightness of the morning, sky, and fields, and sea,
Vanquisher of darkness, bring their praise to thee!

Maker and Redeemer, Life and Health of all,
Thou from heaven beholding human nature's fall,
Of the Father's Godhead true and only Son,
Manhood to deliver, manhood didst put on.

Thou, of life the author, death didst undergo,
Tread the path of darkness, saving strength to show.
Come then, True and Faithful, now fulfill thy word;
'Tis thine own third morning! Rise, O buried Lord!

Loose the souls long prisoned, bound with Satan's chain,
All that now is fallen raise to life again;
Show thy face in brightness, bid the nations see;
Bring again our daylight, day returns with thee!

"Welcome, happy morning!" age to age shall say;
Hell today is vanquished, heaven is won today!

—Ellerton.

ANNIVERSARIES.

BY J. EDWIN JONES.

THE world celebrates anniversaries of the birth of great men, also anniversaries of great achievements of men. Not simply to follow the custom of men, but because impelled by the wonderful events that have been transforming the lives of men through the centuries, Christian men and women everywhere unite to commemorate the two greatest events that have as yet transpired in the world's history,—Christ's incarnation and resurrection.

Every nation has its heroes, and there is no lack of men to extol their virtues and keep alive the memory of their deeds. Marble shafts have been erected,—splendid statues have been dedicated to the heroes of the world's kingdoms, but after all has been done to honor the name of the hero and to praise his glorious achievements, over the resting place of his body must be inscribed, "*Here lies our hero to await the resurrection morn.*" But by the tomb of Jesus Christ, who gave us this joyful day, those women, who came early in the morning to do him honor, saw two men in dazzling apparel, and this is the announcement they made: "He is not here, but is risen." This blessed assurance has been reverberating through the centuries, gladdening the hearts of believers everywhere.

The world makes much of her anniversaries. To perpetuate the names of her heroes and to keep fresh the memory of their achievements, celebrations and memorial exercises are given. On such occasions the deeds of valor are recounted, the frailties are covered and the virtues magnified, until one almost feels that they alone are great whose lives are ended. In our own beloved America the grotesque celebrations of some anniversaries are very faintly suggestive of the real causes for which they were appointed.

Valuable as are the few holy days, which are the Christian's heritage, they need to be carefully guarded lest their celebration descend to mere opportunities for amusement and entertainment. Shall we celebrate the anniversary of our Lord's resurrection? How? Certainly no dissenting voice will be heard as we suggest the appropriateness of commemorating this most wonderful event in the world's history. Since the world began, a few men had been raised from the dead by the power of God, but never had one calmly asserted and clearly demonstrated as Jesus did, "I lay down my life that I may take it again." And this, not for any glory that he might achieve for himself, but to demonstrate his authority and power over death, and to beget in his followers a living hope in the incorruptible inheritance he had provided for them. It was the consummation of a perfect life. It not only put new hope and inspiration into the lives of the few discouraged followers, who were scattered because of his apprehension and death, but it has been the hope and inspiration of countless thousands who, though not eyewitnesses, yet believed and rejoiced, because of the undoubted testimony.

We commemorate men and events because of their importance and value. Upon this premise, no other event in the world's history is more worthy of annual commemoration than the resurrection of our Lord. It has done more to change the condition of the world than any other event, because of the force it gave to the life and teachings of the Lord. How, then, shall we commemorate, in a fitting manner, this day of glory? Certainly, nothing frivolous should, by any means, enter the thought of one, in recalling an event so wonderful and glorious. To those who have realized the value of the *living hope*, and are living in hope of the glorious first resurrection, of which this is the earnest, nothing could be more appropriate than a discourse, renewing the mind in that wonderful store of promises that will receive their consummation when Christ shall come to be glorified in his saints.

Then, too, how the splendid poems and songs, that have been inspired through the great event, may be used to his glory, and to give to all new aspirations to holier living! Let us take advantage of the occasion by using the best and most appropriate songs and recitations, and by preaching sermons in which even children may catch the inspiration, and yearn to walk in the way whose end is in the presence of our glorified Lord. Thus may we, in some degree, attract the minds of the frivolous from making it a day of foolish, extravagant display, and lead them to make of it what it really should be,—a day of sacred and holy inspiration.

Larned, Kans.

AN EASTER THOUGHT.

BY CLARA NORTH RULEY.

As Easter is the culmination of the Christian year, so is the resurrection, the act which it commemorates, the culmination of the Christian's hope. It assures and makes plain to mortals a life beyond the grave. As we follow the course of our blessed Savior through the week preceding Easter,—as we see him making his humble, yet kingly, entry into Jerusalem, as we witness in our imagination the pain and humiliation of his trial and conviction, as we follow him on his journey to Calvary to that last act, that crowning sacrifice made for man,—even then the mortal mind cannot comprehend his suffering.

On that dreadful day Christianity was at its lowest ebb, Christ's followers, in that dark hour, were so pitifully few, and even for the faithful ones it was very difficult to have faith. They could not see beyond the grave. The hope of a temporal kingdom, which was their interpretation of the words of their Master, was blasted by his untimely end. Contrast, then, that black hour with the glorious light and life of the resurrection day. With the raising of Christ from the dead the life of the Christian church was assured. The faithful few felt that their prophet had spoken truly. Their faith was vindicated. And so, with each succeeding Easter, we, the Christians of today live again in our hearts their hopes, their fears, their despair, and finally their joy and triumph on Easter Day.

"Lift your glad voices in triumph on high,
For Jesus is risen and man shall not die,
Vain were the terrors that gathered around him,
And short the dominion of Death and the Grave;
He burst from the fetters of darkness that bound him,
Resplendent in glory to live and to save:
Loud was the chorus of angels on high,
'For Jesus is risen and man shall not die!'"

Milford, Ind.

THE BRIDGE.

BY DR. O. H. YEREMAN.

IN his journeys a traveler once came to a beautiful city, located in the midst of forests, vineyards and gardens. Stately trees shaded its wide streets. Magnificent mansions were the abode of its rich, while the poor had small but comfortable houses to live in. It had hundreds of stores, full of expensive wares. The smoke daily arose from its numerous factories, and the laboring classes always had plenty of work. In short, its inhabitants seemed happy and prosperous.

The traveler was delighted with what he saw, and, approaching one of the citizens, said to him, "I find your city a very beautiful one, and your people seem happy and contented."

"Yes," replied the other, "our city is nice, and we would be very happy if it were not for the river."

"What river?" asked the stranger, "I see no river here."

"There is a river," answered the citizen, "a very deep and swift river which runs through the field near town, along whose banks we have planted bushy trees to hide it from us; for we do not want to see it nor think about it."

"Of what harm is the river?" asked the traveler, with surprise and curiosity.

The citizen answered his question as follows: "The king of our country lives on the other side of that river, and demands that every one of us, sooner or later, shall cross it and go to him. We do not know beforehand when we will be called, but when the king's messenger comes, we are compelled to go. Sometimes he calls us in the night, and sometimes it is when we are the most busily engaged with work, but whenever the call comes, we are compelled immediately to leave our work and cross the river."

"How is it possible to cross the river?" asked the stranger, "do you go by boat or some other way?"

"Some say that there is a boat, and some say that there is none; I can tell you nothing certain about that, except that this river makes us tremble, and even the thought of it is terrible, so that, as much as possible, we try to keep it off our minds. We seldom talk about it. Every one of us knows that he must cross the river when called, hence we do not want to disturb our peace by thinking about it," said the citizen.

"What kind of a place is the king's country?" asked the traveler.

Everyone says that it is a very fine country, but we know very little about this, as no one has come back from there to tell us about it. We know from the king's message that it is delightful over there, and that there are places prepared for each of us; however, very few are anxious to go there, but, on the contrary, almost everyone would rather remain here. We are all afraid of that river."

"Why don't you build boats or make some other arrangements to make your passage safer and easier?" continued the stranger.

It was with displeasure that the citizen answered this question by saying, "Please, sir, let us not talk on this subject any more, we know very little about it and consider it very impolite to make it a subject of conversation. If you wish any further information, go to the man whom you see talking to those boys. He is an officer of the king and can answer all your questions."

The traveler approached the officer and asked him if he would please give him some information about the river that was near the city, and which every citizen had to cross, sometime, to go to the king.

"With the greatest of pleasure," answered the officer, "and if you will come a little ways out of town, I will show you the river."

The stranger followed the officer, and, passing through the field, they came to a wide and very deep river. On seeing the river, the traveler was terrified, and said to the king's officer, "Is it true that every one of the inhabitants of this city must cross this river some day?"

"Yes," replied the officer, "that is the king's command."

"But must they all pass through the water; seeing that the current is so strong that it would carry them along? Is there no other way to get to the other side without going through the water?"

"Certainly there is," said the other, "the king has provided a strong bridge, by which every one can cross safely, if they wish."

"A bridge!" exclaimed the stranger, "but I see nothing of the kind, and one of the citizens, with whom I was talking, a while ago, never mentioned it; perhaps he did not know of it."

"Perhaps not," repeated the officer, "but as I said, there is a bridge for crossing the river, which the king's son did build, and he invites every one to cross by it. It is true that many of the inhabitants, being engrossed with their business affairs, and other cares, and knowing that the time of their call is uncertain, do not inquire or interest themselves about the bridge; and even if they ever hear anything about it they soon forget it. Moreover, the bridge is somewhat distant, and it requires some effort to find it; but it is the only safe way to get to the other side. Many people do not believe this. They think that they can cross the river by wading or swimming; and thus, when they are called to go where the king is, they are obliged to take this latter way. Such people do not know of the bridge and even if they try to find it, when they are called, it is useless, for the time is past, and unwillingly they throw themselves into those deep, rapid waters, and are carried away by the force of the stream. Those who are left on this side, being ignorant of what happened to those who went before, do the same thing, when it is their turn to cross. Thus they get lost, one after another, without beholding the face of the king, or his beautiful, glorious kingdom."

"It is too bad," said the traveler.

"Yes," replied the officer of the king, "it is, indeed, too bad, especially when you think of the great cost at which the bridge was built, and of the many times that the king sends his servants to tell the inhabitants of the bridge, advising them to learn the way to the bridge immediately, so that, if they happen to be called suddenly, or at night, they may be able to find it and cross in safety. The king has also published a book, in which he gives extensive information about the bridge, and how to find it. This book is sold in the bookstores of the city, but I am sorry to tell you that many are careless about buying a copy of it, or, if they do possess it, to read it with care."

"How is it that the king does not get angry at the ingratitude of the inhabitants?" asked the stranger.

"The king is greatly grieved; he is sorry for the people," answered the officer, "for he loves all his subjects, and is anxious that every one of them reach safely the beautiful mansions prepared for them in his kingdom. For this reason he constantly sends messengers, who tell the people of the bridge, and exhort them to enjoy its benefits."

Do you ask where this city is, and who these careless inhabitants are? The very city in which YOU live is THAT city, and probably you are one of those careless and ungrateful inhabitants.

417 Portsmouth Bldg., Kansas City, Kans.

THE BLESSED EASTERTIDE.

BY ESTELLA B. M. ERB.

EASTER should be a day of great rejoicing to all of us, and held as one of the most sacred holidays we have, for did not Christ gain one of the greatest victories ever gained by anyone? Did he not conquer death and the grave,—one of the most triumphant incidents in the life of the Savior? This shows what a wondrous power our Father in heaven has over those who do his will. It is a blessed hope that we, too, will arise from the grave, as Christ did, with renewed life, to enjoy the greatest of all blessings, —that of eternal life.

In ancient times the egg was regarded as being symbolical of renewed life. So it was regarded among the Egyptians, Persians, Greeks and Romans. At Easter time, each year, eggs were boiled and colored, and had inscriptions or landscapes traced upon them. Then they were solemnly blessed by the priests, and distributed among the people as Easter gifts. The custom of distributing colored eggs at Easter time is, therefore, a very old one, although not as sacredly observed as of yore.

Each year, shortly before Easter, eggs are colored in almost every home where there are children. Many parents endeavor to make their children believe that Easter eggs are brought by rabbits. Would it not be better to teach them of Christ and his glorious resurrection? Always be truthful with your children. They cannot then, later on, accuse you of telling an untruth.

Easter has come to be a season of unnecessary work and needless expense. Thousands of people expend money for worthless Easter novelties, which might be used for a better purpose. To many people the blessed Easter Day means little else than new garments. Little thought is given to aught but fashion.

It is a noticeable fact that on Easter Sunday most of the fashionable churches are more crowded than at any other time. Considerable less attention is given to the pastor's remarks than ordinarily. Each lady is examining her neighbor's hat, to see if it is a new one or only her last year's hat retrimmed. Consequently the good seed of the pastor's discourse has fallen on stony ground.

We are living in a very liberal age along certain lines. There was a time when the line of separation between the world and the Christian was very clearly drawn. However, there has been a gradual wiping out of this line until it is almost impossible to find it at all.

Would it not be well for us to take the lesson to heart that Easter teaches, and try to be more simple and pure of heart, with the gladness of spring time and the renewed life within us? Why not glorify our Father, so that we may inherit eternal life?

Naperville, Ill.

The Easter Message

Dear Christian soul, bent and burdened, perhaps, beneath the weight of many years, full of hard conflicts and crowded with sorrows, take up once more your harp, though all its strings may be broken but a single one, and strike it anew on this glad day and sing again triumphantly, Christ is risen from the dead! Christ is risen, as he said! He who was dead is alive, and liveth and reigneth forevermore! What is the whole gospel but a gospel of resurrection?—a resurrection from sin to righteousness, from death to life. It comes to the soul with a voice like that which the south wind whispers into the ear of Nature, and lo, all its pulses begin to beat anew! The tide of life swells again with a fuller and swifter and healthier flow—and that which was dead again pulsates with life. Christ, the mighty Lord of life and glory, victor over sin and death and hell, rose from the dead, that they who follow in his life and way shall be no less conquerors with him over all their foes.

THE RESURRECTION.

BY D. J. BLOCHER.

THIS is not a new subject, yet it is not appreciated as it should be. All about us we see new verdure springing forth from the ground, identical, in outline, with the various seeds that were deposited in the ground. Who can explain this? None. Yet who doubts it? None. We know it is a new body with the same life. We would not sow, if we did not know that a new body will come forth, endowed with the same life as the old one we planted. It would be useless to sow, if we had no assurance as to our reaping. We know, when we sow, what we may expect. The thing we sow is the thing we reap. Though the body be new, yet it had its origin in the old.

We see this verified all about us. We believe it, and act in conformity with such a belief. Paul, in 1 Cor. 15:35-38, refers to this fact as an evidence of the resurrection of the human family, and says, "But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened (made alive) except it die." Even a fool knows that the grain he puts into the ground decays, and is incorporated in the new plant. "And that which thou sowest, thou sowest not that body that shall be." No, when the husbandman sows, he does not expect to reap the same old body which he put into the ground, "but bare grain." It is the new crop, or new body, he is after. "It may chance of wheat, or of some other grain." Paul does not mean that the wheat may, possibly, turn to cheat or thistle. If so, a man would not know what to sow.

"But God giveth it a body as it hath pleased him, and to every seed his own body." The sower knows that the reaping depends on the kind of seed he sows, and that God supplies a body consistent with the one sown. If thistle, there will be a thistle from the thistle seed. If wheat, there will be wheat from the old grain of wheat. Both come up with exactly the same life that the old had.

This is the assuring fact of its certainty. Though the body be removed, the life continues. This holds good in the resurrection of the human family. As long as the life is not changed, changing the body will not affect the life. Changing the body in the grain, is for the purpose of continuing the life of the same. Life could not be continued in the grain, if the old body did not die and become the basis of a new body. This, from its beginning to its completion, is all a mystery to us. In the grain we can not make the life. God makes that. But we *can* and *do* make our life for the present and future, and as we go down with this life, whether good or evil, so we must come up again.

The question of the resurrection presented itself to Job and he says: "If a man die, shall he live again?" Job 14:14. He further speaks of man's transit in these terms: "Though he slay me, yet will I trust him." Job 13:15. "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26.

The time from death to the resurrection is given as only a sleep. 1 Thess. 4:14. It is either a sleep in Jesus, or a sleep in something else. Whether good or bad, death is represented as a sleep,—and in God's hands it is,—from which we must all awake. Paul says that every seed comes forth with the body that God gave it. This we see and believe. Then, too, we see the same life contained in the new body, as was in the first. Can we not grant the same logic in the resurrection of our bodies? If so, it is highly important to see what kind of life we are living here, for we do make our own lives, and such as we make them, so will they be when our bodies are raised up.

Death is the closed gate to the day of grace. This becomes a vital question, and does not stop at the grave. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." But, since Christ rose from the dead, we will also "rise with him, if we die with him." There can be no mistake about this. But if we refuse to die with him, we cannot rise with him, but we must come up at some other time, and without being accounted as his.

Paul's reasoning on the natural seed would lead us to conclude that the evil spiritual seed will be raised, as well as the good. This is confirmed by Daniel's vision, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. In Rev. 2:10-12 we are told how to be accounted the good seed, when the time of our preparation ceases, and we enter upon our reward. We are told, "Be thou faithful unto death."

Death is our sleeping time and when we arise, we do but enter upon a new life. "And I will give thee a crown of life. He that overcometh shall not be hurt of the second death." John, the revelator, speaks of a second death. The sinner, also, arises to continue his labors, but his labors will tend unto a second death. Nowhere does John speak of a resurrection from such a death. He does, however, speak of a time when the unjust and unholy will continue to be such, and the righteous and holy will continue to be such still. Rev. 22:11. The reason why we cannot change, is very evident from Rev. 22:12, "And, behold, I come quickly; and my reward is with me." The Lord and his reward come together. No time then to prepare. Why should any time be extended when we have had all possible chance and did not take it? All invitations possible were given, and none excluded. "Whosoever will, let him take the water of life freely."

That the resurrection does not change our spiritual condition, is obvious from the following, "How shall we escape, if we neglect so great salvation?" Heb. 2:3. Neglect will be no excuse. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God

shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (and that comes after life closes) and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19.

These incidents referred to must have their consummation after this life is finished, and if so, resurrecting the body does not change the life. With this idea agree the Lord's own words: "Marvel not at this; for the hour is coming, in the which all (not only part of the people) that are in their graves shall hear his voice, and shall come forth (that which was put into the grave shall come out again); they that have done good (in the day of grace) unto the resurrection of life; and they that have done evil (in the day of grace), unto the resurrection of damnation" (the life does not change). John 5:28, 29. Jesus says, "All will come." John, in Rev. 20:4, 5, has the time divided into two resurrections: "And they (who rise in the first resurrection) lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." It is evident that life must be changed *before* the resurrection, or it will remain so *after* the resurrection.

Some one will say, "My brother, the resurrection is that of the soul." Christ says, "Fear not them which kill the body, but are not able to kill the soul." The soul does not die here and therefore could not be placed in the grave. It is that which was placed in the grave that must come up, and that is the body. "But rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

Since the soul does not die here, and the soul and body may be destroyed in hell, the body reunites some day with the soul. When? It cannot be in our natural death, for the soul is gone. It cannot be in our natural life, for this is not the hell spoken of. As there can be no hell in the day of grace, neither can there be a day of grace in hell. In either or both cases the soul and body are together. There is great comfort to the Christian: "Where, O Death! is thy sting? Where, O Hades! (grave) is thy victory?" 1 Cor. 15:55. "This corruptible must be clothed with incorruptibility, and this mortal must be clothed with immortality." 1 Cor. 15:53.

Pearl City, Ill.

WHY SECRET SOCIETIES ARE TAKING OUR YOUNG MEN.

BY S. N. M'CANN.

In Three Parts.—Part Two.

THE secret society members are sworn to protect, defend and shield each other at all times, in all places, and under all circumstances. They are said to protect and shield each other even in crime.

While we cannot, too forcibly, condemn the hiding, protecting and shielding of crime, there is a principle, held sacred by the secret orders, that churches would do well to cultivate. The power of the church is often crippled, and sometimes entirely lost, by members exposing the failures and mistakes of their brethren before the world.

A member confesses a fault and begs pardon of the church. Instead of protecting and helping him to overcome the disgrace of his mistake, members too often talk about the matter, before their children and the world. A secret order man would protect and defend an erring brother at all times. He would hold him up before others in the very best light possible. A penitent brother in the church is often held up in the worst light possible, and that by his brethren.

Every lodge man is ready to defend all their rulings, even though some rulings are very harsh and unreasonable. Every member of the church ought to be as loyal to her, as a lodge man is to his lodge. How often do you hear members speaking in a very disloyal manner of the rulings of the church, and that, too, before their children and before the world! The rulings of the church are not only disregarded but freely spoken against. The officers of the church are often disrespected. No secret order could exist, if treated by its members, as the church often is by her members.

We must get a deeper spirit of brotherhood, and finer feeling of sympathy for the erring brother. We must get more reverence for the church of our choice, more respect for her councils, and for her officers, if we would hold our young people as members.

The secret order man is proud of the badge, regalia, or dress, of his order. He is glad to wear it so that others may know where he belongs. It is no matter to him how odd or inconvenient his lodge dress may be,—he wears it and counts it an honor. If it is costly, he never complains, but gladly sacrifices, to be garbed in the dress of his rank in the lodge.

The church urges nonconformity to the world upon her members. In order not to be fashioned like the world, the church urges certain forms of dress, basing her ruling upon gospel principles. Members often are disloyal to the church in the great doctrine of nonconformity. Instead of being glad to take the badge of a non-worldly church, they prefer to hide their identity. They seem to be ashamed of their church, and especially on matters of simplicity in dress.

A lodge treated as many professed followers of Jesus treat the church, could not live. The church has lost her power to hold her place in the world of man's redemption, by losing many of the very principles that the orders hold as being vital.

May we not surrender to the secret orders any of the powers of the church! We need all that God put into the church, when he organized her for man's probationary home. The lodge will grow strong in her power, as the church weakens on these vital principles of unity and of brotherhood.

Lititz, Pa.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 10.—Spiritual Gifts. 1 Cor. 12-14.

IT had been prophesied by Joel that in the Messianic times there would be a remarkable outpouring of the Spirit, "And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:17, 18; cf. Joel 2:28, 29. Our Lord, before his crucifixion, promised to send the Holy Spirit to be the guide and helper of his people. This promise was historically fulfilled on the day of Pentecost. This new dispensation was marked by (1) A general diffusion of the gifts of the Spirit. They extended to all classes,—young and old, male and female, rich and poor. (2) These endowments were marked by great diversity. In a church where such conditions prevailed, it would be quite reasonable to suppose that confusion would arise. Some would claim these gifts who were impostors. Some would become proud of their gifts, while others would become dissatisfied with their gifts and envy others. Still there would be a desire to exercise these gifts without due consideration for the rights of others. To correct these disorders, the apostle addresses himself in these chapters.

I. The Infallible Test. 12: 1-3.

First of all, when one laid claim to the gift of the Spirit, an infallible test was to be applied. The criterion which was to determine the matter was their attitude toward Christ. Those who possessed this gift would own him as their supreme Lord. Their conversation, teaching and worship determined the matter. This same test should be applied today. It means, then, that only those who acknowledge the Divinity of Jesus can lay claim to the gifts of his Spirit. Those who do not acknowledge this, should not be regarded as members of the body of Christ, and, therefore, should not be tolerated as teachers. Soundness of the faith is the criterion of a man's commission from God as a teacher, not his learning, not his ordination. This should be strictly carried out today.

II. The Diversity of the Spirit's Gifts. 12: 4-11.

Whatever form the gift may assume, whether of testimony concerning Christ, the working of miracles in demonstration of the power of God, or the graces in the life of the individual, they are all manifestations of the same Spirit, dwelling in the church for the edification of its members. In the church there are those who have the gift of wisdom, knowledge, faith, the gift of healing, power of working miracles, prophecy, discerning of spirits, gift of tongues, and the interpretation of tongues. These various gifts were not for the purpose of confusion, nor to minister to the vanity of any one, but for the edification of all.

III. The Unity of the Spirit's Gifts. 12: 11-31.

Their unity amid diversity is represented under the figure of the human body. The church is an organism.

1. Just as the body has many members, each performing a separate function, and all together working for the good of the body, so is the church. It should be borne in mind that a multiplicity of organs cannot make a body, neither can a multitude of persons make a church. It requires a multitude of members, each with separate work, acting together for the good of all, and the glory of the Head, to constitute a church. The one Holy Spirit pervades the whole organism, uniting its members under one head, so that there can be no friction.

2. The members are mutually related and are dependent upon each other. The good of the one is the good of the other. The suffering of the one is the suffering of the other. The shame of the one is the shame of the other. The glory of the one is the glory of the other. There is a bond of sympathy which unites them all.

3. The members in this body have their places not by their own choice, but by the sovereign will of God. There is, therefore, utterly no room for envy and jealousy in the church. The feet have no right to envy the hands. The ears have no right to envy the tongue. Each must be content to do the very best in his place that it is possible for him to do, knowing that the one, who made him such as he is, knew best.

4. The members in the body which are the least attractive are the most indispensable to its existence. The same is true in the church. The most attractive gifts are the least useful. In the church therefore, there should be no rivalry, for each one has his place and work by God's appointment; there should be no indifference toward each other, for they are mutually and sympathetically related. The interest of the one is the interest of the other; one should not think himself above the other because possessing superior gifts.

IV. Love is Better than the Most Extraordinary Gifts. Chapter 13.

The apostle should not be understood as forbidding the earnest desire and struggle for the best of the Spirit's gifts. He shows that there is a gift of the Spirit which is better than any of those mentioned, viz., that of love. Not all can preach, not all can work miracles, and not all can possess the power to speak with, and to interpret, tongues, but the gift of love is within the reach of all. The more excellent way of the last verse of the twelfth chapter is the way of love, as set forth in this thirteenth chapter. In order to appreciate this more excellent way, let us observe:

1. The preëminence of love. Verses 1-3. It transcends: (1) The speaking with tongues. For men to possess the loftiest eloquence and be lacking in love, is to be as sounding brass and a tinkling cymbal. To be able to speak pleasingly and powerfully is desirable, but to love is better. (2) The gift of prophecy,—the ability to unfold all mysteries. To be able to penetrate the mysteries of nature and providence is good, but to love is better. (3) Faith of the most vigorous kind. (4) Philanthropy of the most generous

sort, causing one to surrender all earthly goods for the good of the poor. (5) Heroic devotion, which even leads to martyrdom. All these, without love, bring no profit.

2. The attributes of love. Verses 4-7. (1) It is long-suffering and kind. It means not only to bear long, but to be kind all the while. It is easier to bear long than it is to show the spirit of kindness all the while. Patience is a remarkable virtue. (2) It is free from envy. Those who have love are entirely free from that spirit which is engendered because of the good or success of others. (3) It is free from boasting and vanity. Love strives to do good to all and does not seek their admiration and applause. (4) It is decorous. Love always is polite and mannerly,—knows how to behave at all times. (5) It is unselfish. Love is always seeking the good of others, and is forgetful of self. (6) It does not give way to passion. It does not allow itself to be aroused to resentment,—is not quick-tempered. (7) It takes no delight in evil,—does not impute evil motives to others, is not suspicious. It is forgiving. (8) It takes no delight in evil,—has no sympathy with it; but sympathizes with that which is true and has a common joy with it. (9) It beareth all things,—it encases itself with its own mantle and shuts all evil out. (10) It is trustful, hopeful and firm.

3. The permanence of love. Verses 8-13. Prophecies, as prediction, shall be fulfilled; as teaching, they shall be brought to an end in the day when teaching is not needed. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." Heb. 8: 11; Jer. 31: 34. Tongues shall cease, for as the languages of earth were caused by God's judgment for sin, so shall Christ's redemption bring the nations back to one tongue. "The tongues of earth are many; the language of heaven is one." Knowledge shall be done away, by the coming in of a wider and nobler intelligence; the twilight shall be lost in the day; childhood will be lost in maturity, for at Christ's coming we shall see him face to face and be like him. Love will always abide, for God is love.

V. The Comparative Value of Prophecy and of Tongues. 14: 1-25.

Prophecy is set in the highest place, for it is to declare God's will to men. It is not only to declare God's message to men, but to preach it with authority. He communicated the message in the energy of the Holy Spirit. The speaking with tongues was to show to the people that God was supernaturally present. They were for a "sign." The purpose of prophesying was to edify the church, to warn sinners, and lead them to Christ. Verses 23, 24.

VI. Rules for the Exercise of Gifts in the Church. 14: 26-40.

The one principle, governing all the church service, was to be the mutual edification of all. All things must be done decently and in order. With regard to the utterance of tongues, two, and at most three, should speak; and that in succession, while one interpreted. In case there was no interpreter present, there was to be no speaking with tongues. Also, with regard to prophesying, only two or three were to speak, the rest were to sit in judgment upon what was spoken. Two were not to speak at the same time. Should one receive a new revelation, he did not dare to interrupt the one who was speaking. This power of the Spirit upon them did not destroy their self-control, for the spirit of the prophet is under the control of the prophet. Women were forbidden to speak in public. This prohibition rests upon the Divine establishment of woman's subordination to the man. This instruction should not be so construed as to prohibit women from taking an active part in the services of the church, for in the eleventh chapter she is given that right under proper conditions. It refers, no doubt, to the interruption of the public worship. In this woman is absolutely prohibited. Woman has a work to do in the church which only can be done by her. Those who properly constitute the authority in the church, should recognize her place, and authorize her to go forward in the discharge of her duty. Man is woman's Divinely-constituted head, but he should have enough judgment to discern her mission, and see that she is unhindered in the performance of it.

North Manchester, Ind.

Rise to a Nobler Life!

Our lives are too often graves in which the best possibilities of moral and spiritual beauty and strength lie sleeping. Perhaps not one of us is living at his best. There are better things in our soul than have been brought out. There is more love lying in our heart—sympathy, compassion, gentleness, helpfulness—than has yet been called out into service. There are undeveloped possibilities of usefulness in everyone's heart and hand. Many of our lives are like the trees in orchards and forests, all over the land, these early spring days, waiting for the warm sunshine and gentle rains to call out their foliage and fruits; we need the warm south wind of God's love and of the Holy Spirit to woo out the blessed possibilities that are sleeping.

REBAPTISM.

BY NOAH LONGANECKER.

THE topic is a grave one. The writer does not believe in rebaptizing any that have been baptized in harmony with the following texts:

1. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

2. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16.

3. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

From these texts we draw the fact that when a penitent believer is baptized with a trine immersion, for the remission of sins, he will receive the Holy Ghost. Hence Paul says, "By one Spirit are we all baptized into one body." By this spiritual body is meant the *invisible church of Christ*. Here we have, (1) the *visible* church, in which the man is the administrator. (2) the *invisible* church, in which the Holy Spirit is the administrator.

If this were not true, the writer would question the baptism of all whom Judas Iscariot baptized. This being true, we cannot denounce the baptism of the eight in the river Eder, at Schwarzenau. This being true, the Brethren did right in receiving the Bowman members,—and who can tell how many more like them?—without rebaptizing them. This being true, the penitent believer need not despair, should it develop that the human administrator was not a converted man when he administered baptism.

Thanks to God, the power and work of the Holy Spirit are not circumscribed because of human imperfections. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and prophets."

True, by nature we are all like John in Mark 9: 38-40: "John answered him, saying, Master we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Better do like Aquila and Priscilla did with Apollos. Paul said, "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and therein do I rejoice, yea, and will rejoice." Philpp. 1: 18.

Our topic has nothing to do with such as have never been baptized by trine immersion. If I were writing about such I would say, By all means rebaptize them. I would refer to Acts 19: 1-7 for authority. Those twelve were not baptized by John the Baptist, nor according to Christ's commission, for in either case they would have heard that there was a Holy Ghost. We have no account that John ever commanded any of his disciples to baptize. He referred his disciples to Christ, who would baptize them with the Holy Ghost. Since they were not baptized *by* John, nor according to Christ's commission, their baptism was illegal.

A is a sincere seeker after the truth like the eunuch of old. B is a minister of some branch of the visible church of Christ. Through his teaching A becomes enlightened, convicted, penitent, and a true believer in Christ. He is then baptized by B according to Christ's commission. Who dare say that A has not received the baptism of the Spirit? If so, he is a member of the *invisible* church, as also of the *visible* body that B represents.

But Christ's commission says, "Teaching them to observe all things whatsoever I have commanded you." In course of time A learns that the visible church, of which he is a member, does not teach nor observe all things that Christ commanded. He soon learns of a visible church that *does* teach and observe all things, and asks permission to unite with the same. "But," says that body, "you must be rebaptized." Says A, "I repented of all my sins, I believed on the Lord Jesus Christ, and I was baptized according to the Bible for the remission of my sins; and my Bible tells me to 'Go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.'" Which should yield?

Christ's "Golden Rule" and Paul's "Rule of Charity" are grand rules, and we should ever heed them. But may we not fail to apply them here? "And he spake a parable unto certain which trusted in themselves that they were righteous, and despised others." Do we not imbibe too much of the spirit, "God, I thank thee, that I am not as other men are"? Of course this is a personal question which I cannot answer for the reader. May I ever aim not to condemn myself wherein I judge others. I repeat, "This is a grave question."

Hartville, Ohio.

FROM NORTH ST. JOSEPH, MISSOURI.

The Mission Board of North Missouri recently held a business meeting at the North St. Joseph church. They visited us for the purpose of investigating the work of the church here, and devising means whereby it might be advanced. They met in the new church building, just completed last spring. They were much pleased with the building and the efforts put forth by the brethren and friends here, in obtaining it. Our progressive little Sunday school was seen in session and another member was added to the body by baptism. The members of the board expressed themselves as being very much pleased with the spirit manifested by the members, in their endeavor to establish a church here.

The Board have promised their influence and financial assistance to continue and perfect this work. They have done all they can, financially, but they are not able to do much on account of lack of funds. They will use their influence to promote this work in every way possible. We hope, also, to interest the General Board. They have already given the North St. Joseph church permission to solicit the adjoining districts for funds, to help pay the indebtedness on the new building. Bro. A. Leedy has been chosen solicitor. He will begin his work immediately.

We have also enjoyed a visit from our district Sunday-school superintendent, Bro. D. W. Crist, who gave us some very interesting talks along Sunday-school lines. This is a great encouragement to a Sunday school, and unifies their efforts. I believe that all districts should have a man to travel among the Sunday schools and Christian Workers' societies. W. H. Senger.

General Delivery, St. Joe, Mo., March 21.

PLAN FOR GENERAL SUNDAY-SCHOOL SECRETARY.

We, the Elgin congregation, ask the district meeting of Northern Illinois and Wisconsin to petition Annual Meeting of 1908 to appoint a committee of three, to draft and offer for adoption a plan by which a field secretary may be supported who can give his entire time to the supervision of the Sunday-school work of the Brotherhood.

Answer.—Request granted, and funds are to be provided by Annual Meeting so the Committee can meet.

Committee: I. B. Trout, D. N. Eller, Lafayette Steele.

Report of Committee.

To the Annual Meeting, Harrisonburg, Va., Greeting:—We, your Committee, have the question referred to us under investigation, and, owing to the magnitude of the work, we are not ready to present our final report.

Signed: I. B. Trout.
D. N. Eller.
Lafayette Steele.

THE ROUND TABLE

SOMETHING INCONSISTENT.

BY MAY MOOMAW.

If we would make our spiritual life most effectual, we must guard against those things which do not harmonize with what we profess to practice. I was once asked by a member of a popular church, after attending our church service for the first time, "Why do some of your sisters wear a little white cap and others a bonnet or some other headdress during services?" I replied, "All our sisters are supposed to wear a prayer covering, and to remove their bonnets during worship."

Some of our churches have grown very careless in regard to the covering. At some services a covering is scarcely seen at all. We have observed that some sisters only remove their bonnets on certain occasions, when a new preacher is present or when there is a large attendance. Others only wear a prayer covering on the love feast occasions and then lay it away a year until another love feast.

It appears to me that such a spasmodic way of adorning one's head is inconsistent. It would seem that some services are considered more spiritual than others, or that such sisters only enter into the spirit of worship on those special occasions. We interpret 1 Cor. 11: 5 that a special covering is to be worn during worship, and to be worn by all the sisters, not only the ministers' wives and a few of the elderly sisters.

If this command of St. Paul were uniformly observed by our sisters, it would not only tend to make our services more spiritual, but also impress those, who are not of us, more favorably. "A woman praying or prophesying with her head uncovered dishonoreth her head." The prayer veil is here meant.

Apple Creek, Ohio.

POSTAL CARD SERMONS.

BY JOHN E. MOHLER.

A Condition of Spiritual Growth.

Joy in the soul is essential to spiritual growth. We do not grow in doing any act which we detest. We must do it with joy, or there is no growth. The spirit responds only in enjoyment. There is no growth in doing that which is a cross to us, or in sacrificing. It is only when the cross becomes a privilege and the sacrifice a joy, that we grow.

This does not mean that there is no virtue in sacrificing or crucifying ourselves. All this precedes growth. It is a dying, as the grass of the field dies, before it fertilizes the rose which beams with joy in its fresh development. The grass would always be only dead grass unless a new and joyful growth sprang from it. So the Christian, who is always crucifying self and bearing the cross, is a dead Christian if that is the end of his experience. Growth and life comes in the joy, springing from the roots of the crucified self.

There is no life in long faces and moody countenances. Sadness may cause tears. But only as joy springs from them, is there any life. Because of a lack of this knowledge, many an earnest soul is practically dead or dying. "The kingdom of heaven is righteousness and joy and peace in the Holy Ghost." "Ask, that your joy may be full." "Enter into the joy of thy Lord." It is necessary to grow.

Box 705, Des Moines, Iowa.

RESPECTING JESUS.

BY PAUL MOHLER.

Did you ever notice how pleasant it generally is when we have visitors? How careful we are to say only pleasant words to each other, and to be on our very best behavior! We wear our best manners, as well as our best clothes.

And this is as it should be. It is due to our guests to make their stay pleasant. There is nothing so embarrassing as for a guest to have to witness a family jar. Every cross word spoken mars his pleasure. He has a right to be spared such things, and it is our duty to respect his rights.

Jesus is the guest of the Christian. There can be no Christian home without the presence of Christ. Jesus does not enjoy strife and discord. Cross words are not pleasant to him. To invite Jesus into a home, and then quarrel in his presence, is to insult him. Jesus loves and is merciful to us; but evil is exceedingly distasteful to him. We can hate nothing as he hates sin. How must he feel, then, when we take advantage of his mercy and sin before his face? How can we be so discourteous?

Oh, brethren and sisters, parents and children; remember Jesus! Keep him in the home, and treat him right. It will please him, and the home will be happier.

Bethany Bible School, Chicago.

A WONDERFUL FINISH.

BY A. J. SMITH.

It is finished.—John 19: 30.

Think of the many, many lives ended; but where has there ever been one, like Christ's,—completed, perfected, finished?

A life like Christ's is the *only* life completed, finished. His was a finished mission in which he came to save the world, yea, a mission of sorrow and persecution, but now all at an end,—finished.

Again; it was a *wonderful* finish—*(a)* as it completed the most noble character the world ever knew. *(b)* It was a completed life of self-denial and consecration to a great mission. *(c)* It closed a life of pure friendship. "Greater love hath no man than this, that a man lay down his life for his friends." *(d)* Last, but not least, it finished,—completed,—a life of unselfish love. Think of the lives lived in selfishness! Think of the many who spend their entire life centered on self alone? Let us fill our hearts full of love by beholding the wonderful finish of a perfected, completed life of unselfish love, as seen in the death of the Lamb of God on the cross.

Ware, Texas.

A POOR STANDARD.

BY JAS. A. SELL.

It has been said, and repeated time and again, that there is no charity in giving out of our abundance, unless we give till we feel it. The saying is well meant, no doubt, but the application, in some ways at least, is abominable. The one who is carrying on a business always in excess of his capital, is always in a tight place, and feels every dollar that is given away. The man who is continually adding to his real estate, may be hard pressed for money all the time, to meet his payments, and feels keenly the loss of one dollar that he gives away. The stingy man may be worth thousands in money and feels the loss of every trifle. In giving away just one dollar he feels just one dollar the poorer.

If the saying means that we must give till we are really made poor by giving, then it is asking more than is reasonable, and certainly more than its own advocates ever practice. Giving is a duty and a privilege. It is a means of grace. The soul grows rich in giving. It is, or should be, a great enjoyment. This is the true standard.

Hollidaysburg, Pa.

THE EASTER VICTORY.

Easter means that our joy for the dead shall be greater than our sorrow for the dead. It means that, while life on earth is filled with uncertainties, our loved ones who have gone are beyond the reach of uncertainties and sorrow, and that they are in the Home which is, and is to be, our Home. And Easter means that in the rising of One who was the firstfruits of the resurrection, our reunion with our dear ones who are in him was made, not a matter of hope, but a matter of certain knowledge. Let us not only rejoice in this Easter victory, but let us honor the day by bringing some one, who has not yet laid hold on this joy, into a knowledge of the truth.

"Alas for him who never sees
The stars shine through his cypress trees;
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown—
That Life is ever Lord of Death,
And Love can never lose its own."

EASTER STRENGTH.

Spring is at hand. The sun cheers us with its brightness and warmth. The birds chirp out their welcome notes and the stirring of returning life in the very sod beneath our feet, reminds us of the coming summer.

Nature is about to put on new strength. Easter should not be in name only for the Christian. Too often we pass the Easter season over without thought, or regard it as a festival of the old church and minify its place in the real Christ-life. Not alone as Easter, the goddess of spring, but as a festival in commemoration of our Lord's victory over death, we should hail its coming with joy. "O death where is thy sting and O grave where is thy victory?" Our Christ has risen! Easter dawns, reminding us of this fact, and we put on Easter strength in the joy of our Lord:

"Be glad, my heart, this Easter time,
Thy grateful tribute bring;
The sum of all thou callest mine,
Comes thro' thy Risen King."

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, April 18, 1909.

FROM A PERSECUTOR TO AN APOSTLE.

Acts 9: 9-12, 17-20.

I. The Steps of Progress.

1. The influences of Stephen's death and the persecution of the saints, led (a) to a sudden providence (vs. 3, 4); (b) producing conviction; (c) a desire to know duty (v. 6); (d) a severe conflict (vs. 8, 9).
2. Help from Christians (vs. 10-12) led to (a) receiving sight; (b) confessing Christ in baptism (v. 18); (c) testifying from his experience (v. 20); and (d) increasing in strength (v. 22).

II. The Change Wrought Was

1. From sincerely wrong, to sincerely right;
2. From proud formality to love to God and man;
3. From a life of self to a life for God,—a new man in heart and life.

III. Jesus Seeks All, but Comes Not in the Same Way to All.

He Came

1. Unexpectedly. John 4: 26.
2. Suddenly. Acts 9: 1, 2.
3. Gently. Acts 16: 13, 14.
4. Terror-stricken. Acts 16: 27.
5. Cautiously. John 3: 1, 2.

Whatever way he may come, our duty is Isa. 55: 6; because of John 7: 24; 8: 21. No one conversion is, in its form, a model for the conversion of all.

PRAYER MEETING

For Week Beginning April 18, 1909.

A GREAT FAILURE.

Luke 12: 13-21.

1. **His Prosperity.**—"The ground of a certain rich man brought forth plentifully." Verse 16. Worldly honor and applause were his. Psa. 49: 18. The day of prosperity is perhaps as great a test of a man's character as the day of adversity. Prov. 30: 8, 9.

2. **His Perplexity.**—"What shall I do?" Verse 17. His over-abundant crops are about to test the storage capacity of his barns. He has a great problem before him in the adequate bestowal of his goods. Of course, he thinks of self alone,—just as many do today. Such critical occasions are tests of character. Watch them! Matt. 6: 24.

3. **His Fatal Decision.**—"Pull down my barns and build greater." Verse 18. The die is cast,—"Weighed in the balance and found wanting." No recognition of God in all his plans; no acknowledgment of his goodness. God is not in all his thoughts. Like this man we may say, "This will I do," but, rest assured, we deal with an ever watchful God, who knows all things. Jer. 17: 10.

4. **His Self-Approbation.**—"Soul, thou hast much goods; take thine ease." Verse 19. Selfish ease and gratification absorbed his entire vitality. Self-centered, his was forever a lost life. "Much goods!" Many, alas, worship their possessions so ardently that they forget their high calling in Christ Jesus. Luke 16: 19-25.

5. **His Terrible Awakening.**—"Thou fool, this night thy soul shall be required of thee." Verse 20. The doom of a self-blinded, God-despising soul is meted out to him. Covetousness is a species of lunacy that makes men fools in the sight of God. James 5: 1-6.

6. **The Lord's Application.**—"So is he that layeth up treasure for HIMSELF, and is not rich towards God." Verse 21. To live for self only, is pure, unadulterated madness. Not to be rich toward God, when he has brought within our reach the "unsearchable riches of Christ," is to play the fool. Spiritually speaking, we can all be millionaires, for the Father's bounty is ours. 2 Cor. 6: 10.

HOME AND FAMILY

SWEET COMFORT.

The comfort of the Easter day
Comes not alone to those who lay
Their loved ones down with sealed eyes
To sleep beneath the bending skies,
But to those hearts whose restless moan
Tells of sweet hopes too swiftly flown—
Of friends, who tossed love's costly flower
Aside—the bauble of an hour,
And left us, while they yet remain
A legacy of ceaseless pain.
By these sad graves through darkened days,
A tender, white-robed angel stays
To roll the stone, that we may see
Love crowned with immortality.

—Ellen M. Comstock.

A FLOWER GARDEN.

BY ELIZABETH D. ROSENBERGER.

Have you been laying any plans for your garden? I remember one dear mother who used to enjoy looking through the seed catalogues during the winter evenings. In her rocking-chair, by her warm fireside, she talked of the flowers she had last summer and of the plants which proved a disappointment. She did not know so very much about gardening last year, and this year she may make some mistakes, but in the family council over the flower catalogue she had wonderful ideas of what might be done. She would choose her seeds and plants with more care, and plant them in the most desirable places, and all of them should bloom.

Most of us flower lovers set out these imaginary flower beds, which are one gorgeous mass of bloom before the summer is over. We can almost see them as we glance at the snowdrifts through the window. No hot winds dry them, no sudden shower beats them to the ground, no worm disfigures the foliage, and no marauding, wandering hen scratches them up. We shall have all these, and many more things, to contend with in our real garden, but shall we give up the garden on that account? No indeed. It will only make us the more eager to have a few flowers, if we cannot have very many.

Flowers are among the simple pleasures which come within the means of most of us. If you have a bit of garden, you can fill it with beautiful plants, brought from the woods and fields, with no expense but the pleasure of collecting them. Some dear neighbors, who also love flowers, are glad to share their geraniums with those who have none; so the geranium slips and petunias grow riotously, and add to the beauty of our flower beds.

Some women never grow a plant from the seed, because they imagine there is some mystery about it which only the initiated understand. One woman said, "I'll do no gardening this summer. I bought twelve packets of flower seeds last year, and I raised but three discouraged little seedlings. Only one attempted to bloom,—a poor little yellow flower which aroused my sympathy whenever I looked at it; it was a perfect illustration of 'love's labor lost.' I'll not bother with flowers this summer!"

Well, that is where the difficulty lies. She will not "bother" with living, growing flowers, but she embroidered beautiful roses on a lunch cloth. It took her hours and hours to do it, but she enjoyed every stitch.

I asked the lady how she planted her seeds. She said that she took them to the garden and with faithful impartiality planted them in garden soil about two inches deep. The best intentioned seeds in the catalogue were compelled to give up the struggle under such conditions. For instance, take a petunia seed. Lay it on the palm of your hand! It is so small that you can scarcely see it, yet what possibilities lie within that tiny thing! If placed in a proper condition of heat and moisture, it will burst its brown coat and push its tiny green head up to the surface, to greet the sun. It will unfold green leaves and many beautiful flowers, and reproduce itself a hundredfold in seed for future generations of plants. All this lies enfolded in that one small seed,—so small that an inch of earth would be like a mountain on it. What wonder it does not come up when so unbecomingly treated?

In order to grow seeds of annuals successfully, you should sift the earth through a sieve, so that it becomes fine and soft, and can easily be penetrated by seeds. Any box, not over three or four inches deep, will do to plant seeds in. Fill it with earth, press it down firmly and water it. Then sow the seed, scattering it over the surface thinly. Then cover slightly. Water your seed bed if the earth gets dry, and in the course of a week or ten days the seeds will begin to come up.

Now is the critical period of their life. If they are not watered as soon as dry, they will wither very quickly. If they are watered too much they will be stunted. All that is needful is a little watching until they get stronger. When they have grown three pairs of leaves they should be separated and put into other boxes of sifted earth, so that each one can have a fair share of light and soil.

Now your plants are fairly growing. They want the sun but not in the middle of the day, if it is hot. They want some careful looking after. When it is warm enough you can transplant them to your flower beds, and then the most tedious part of the work is done. Too much trouble? No, not if you love real flowers more than embroidered ones. If we keep in mind the three "W's,"—weeding, watering and watching,—for the remainder of the summer, we shall be rewarded by having plenty of flowers.

Two of my neighbor's children are planting a garden this summer. Little Ellen has planted some sweet peas already. The trench for them was quite deep,—most too deep, Ellen thought. But she put in the peas carefully, just so far apart, so that none of them could crowd his neighbors, or push each other out of the way. Charles says, he is going to plant vegetables, and one of these warm, sunny days he can furnish the lettuce for a salad; that is all he has sowed as yet. But he is going to raise onions and radishes, beets, peas and sweet corn. His garden is about eight feet square and you know that is pretty large, when you remember that it must be kept nicely hoed and free of weeds. Let the children help you in your gardening, and, through these spring months, give some of the thought and care to it which you usually bestow on the house, and your home life will be brighter and healthier.

A workingman's cottage, with its little front yard aglow with flowers, gives a feeling of homely cheer that is absent from the residence of wealth. A vine and flower-covered porch is never more inviting than on a hot midsummer day, when the cool shelter of the green drapery is so welcome that the trouble and labor of planting and caring for it are forgotten. A leisurely walk through a small town in summer is a revelation of the different tastes of the householders. The trim, well-kept flower beds tell us of parents and children who love their home. At other places, dirt, and a disorderly front yard make a sweltering August evening seem even more hot and oppressive. No wonder that angry voices and quarrelsome children are in evidence. "If they would only begin with a bed of nasturtiums," said a woman who was anxious to help such a family. The trouble is that their wants are too few, too, low! Only the wants of the body,—to eat and drink, and have a place to sleep in, is their concern. Cleanliness and comfort, books and flowers they sneer at. Sometimes the children learn to love flowers and want better things. That means a material uplift for the family. A bed of nasturtiums, with their fiery scarlet blossoms, all through the summer days, would mean something bright and wholesome in the surroundings. It might appeal to their spiritual natures, and, in some way or other, God wants us to help these little ones.

When summer throws open her green doors, and the breezes are laden with the perfume of roses and lilies, there is plenty of work for busy hands to do, daily and nightly, in the garden, where everything is growing so rapidly and every cloud seems astir with life. Even while we sleep the weeds grow, and we must get rid of them before their rank growth has choked out the life of the tender seedlings, and robbed the soil of half its richness. But it is pleasant work. Father, mother, and the children, should take their turns in the flower garden. Then each shall have a share in the work, and a share in picking the flowers.

The old Romans made the year begin in the season of frosts, with the snowy month of January. Is it not better, or at least more cheerful, just among ourselves, to begin the year with the season of spring? Then we reckon our year by blossoms instead of chilly ice and snow. The rain of winter is cold and it comes in heavy, blinding storms, but the spring rains come to woo the grass and flowers, and the children even welcome the warm raindrops. The clouds hang in gorgeous shapes upon the sky, the grass was never so green, the buttercups were never so plenty. There was never such a life in the leaves, as there is when you work out of doors, and look at all these things with seeing eyes.

"For I love and prize you one and all,
From the least low bloom of spring
To the lily fair, whose clothes outshine
The raiment of a king.

"And when my soul considers these,
The sweet, the grand, the gay,
I marvel how we shall be clothed
With fairer robes than they.

"And almost long to sleep, and rise
And gain that fadeless shore,
And put immortal splendor on,
And live, to die no more."

Covington, Ohio.

SISTERS' AID SOCIETIES

McVEYTOWN, PENNSYLVANIA.

The sisters' aid society of the Spring Run congregation was reorganized Feb. 17, 1909, with Sister Serena Ruble, president; Sister Anna French, vice-president; Sister Jennie Swigart, treasurer; Sister Blanche Rhodes, secretary; Sister Ethel French, assistant secretary. Collections and donations amounted to $16.23. We received $6.88 for goods sold. We began the year's work with $9.85 in the treasury, and paid out $15.63. We gave $16 towards the support of an orphan in India. We donated some goods, also some sewing to several families.—Mabel Swigart, R. D. 1, McVeytown, Pa., March 15.

CAMBRIDGE, NEBRASKA.

Afton aid society continues to thrive, with an average attendance of fifteen. During the year, from February, 1908, to February, 1909, we have had thirteen meetings. We earned $39.48 during the year; used $25.57, leaving a balance of $13.81 in the treasury. We sent one box of clothing, containing sixty-three garments, three comforts, six pair of hose, also $1.55, to a poor family. Our work consisted mostly in making comforts. We sent $5 to the Moorefield church, and have given $5 to the wife of each minister who has held revival meetings for us,—there having been three during the year. In a way our work seems small, but we are not discouraged. The district of Nebraska has kindly consented to give the sisters one evening during the district meeting for the consideration of our work.—Emily D. Moore, Secretary, Cambridge, Nebr., March 17.

PORT REPUBLIC, VIRGINIA.

Since the members of the Mill Creek aid society are so greatly scattered, we decided to organize two societies in the congregation. The one in the west end held ten meetings, during 1908, with an average attendance of twenty-two. The amount of collection was $36.75, with an average of $3.55. We sent $10 to India for the support of an orphan; $10 to help support a native worker; $5 to Brother and Sister I. S. Long; $5 towards painting the Mill Creek church; $2 to the Old Folks' Home. One box of clothing was sent to Baltimore, valued at $9.68; one of clothing and comforts to Buena Vista, valued at $26; one of vegetables to Brother and Sister Greyer, valued at $4.87; paid $1.79 for freight. We donated one comfort, one bonnet and two prayer coverings, valued at $2.86, making a total of $77.30 for this year. We held two joint meetings with an average attendance of thirty-six. The collection amounted to $8.18; average, $4.09, which went towards the painting of the Mill Creek church. The eastern society held eighteen meetings, with an average attendance of sixteen. Total collection amounted to $33.74; average, $1.87. Sent $10 to India to help support an orphan; $10 to help support a native worker; $5 to Brother and Sister I. S. Long; $5 towards painting the Mill Creek church; $29 towards painting the Mt. Grove church. We made and sold two counterpanes and one quilt for $10.50; gave $14 to the Orphanage at Timberville; $4 to the Buena Vista church; sent clothing to Baltimore, valued at $15.71; clothing and comforts to Buena Vista, valued at $27.95; $5 to Baltimore; $8 to send Messengers into homes; gave a comfort and $2.30 to one sister; articles valued at $2.35 to another sister; for sewing and donations at different times, $9.50, making a total of $158.42 for the year. The total amount, for both societies was $243.90.—Rebecca Argenbright, Secretary, Port Republic, Va., March 26.

THE GOSPEL MESSENGER

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Bro. C. H. Steerman, of Kearneysville, W. Va., has changed his address to Mason and Dixon, Pa., R. D. 1.

Bro. J. Henry Showalter, of West Milton, Ohio, is conducting an interesting singing class in the West Goshen church, Ind. There is a large attendance and excellent interest.

As a further result of the series of meetings, recently conducted at Tyrone, Pa., by Bro. H. S. Replogle, five more have been baptized, and the membership is greatly strengthened.

The district meeting of Eastern Maryland will convene at Piney Creek church, near Taneytown, Md., April 20, at 9:30 A. M. Elders' meeting on the forenoon of the day preceding.

The members of the little flock at Hickory Grove, Ill., are rejoicing because of six recent accessions. Bro. Ezra Lutz, of Lena, Ill., and Bro. W. H. Eisenbise, of Mt. Carroll, Ill., assisted in the meetings.

The district meeting of Middle Maryland is to be held in the Hagerstown church April 14 and 15, to commence at 1:30 P. M. on the 14th. In the evening at 7:30 a doctrinal sermon is to be preached.

Bro. A. L. B. Martin, of Harrisburg, Pa., is still continuing his meetings at Brooklyn, N. Y. Thus far seventeen have enrolled in the army of the Lord. Meetings are to continue until Easter and close with a love feast.

We just received a notice concerning the district meeting of Western Pennsylvania. It will be held in the Elk Lick congregation, April 14, beginning at 8 A. M. The elders' meeting will convene at 9:30 A. M. on the day preceding.

We are informed by Bro. G. N. Falkenstein that the elders' meeting and district meeting of the Eastern District of Pennsylvania should have been announced for April 28 and 29, instead of April 27 and 28, as was stated in last issue.

The Ministerial and Sunday-school meetings of the First District of West Virginia are to be held in the German Settlement congregation, at the Maple Spring house May 14 and 15. An interesting program has been prepared, which will be published next week.

The series of meetings at Ephrata, Pa., started by Bro. I. N. H. Beahm, and continued by Bro. A. Hutchison, a part of the time, closed March 14 with twelve further additions, making a total of fifteen baptized, three reclaimed, and two more awaiting baptism.

When Eugene, Oregon, decided to dispense with the saloons, the liquor men appeared on the streets, sowing grain, claiming that grass would soon begin to grow. The mayor of the city declared that neither grass nor weeds would be found on the streets, as several miles of asphalt pavement would be laid. The city improvement was easily made without the supposedly necessary revenue from saloon licenses.

The Brethren of the Back Creek church, Pa., are looking forward to a series of meetings, to be held by Bro. Wm. Miller, of Hanover, Pa., commencing Aug. 21.

Some interesting meetings were held at Brethren, Mich., by Bro. J. M. Lair, of Custer, same State. Six were received by baptism and three await the sacred rite.

As the completion of the churchhouse in Kansas City, Mo., is of absolute necessity to the success of the work there, authority has been given by the General Mission Board to make a general call for donations. Read the notice under the head of "Notes from our Correspondents"; then give as the Lord has prospered you.

Is your Sunday school using the Brethren's literature? If not, why not? This should not mean merely a question of dollars and cents, but a watchful care to get the best,—that which will work for the best interests of our church. Our Sunday-school helps are prepared with a special regard to this end, and all our schools should use them.

The district meeting of Southern California and Arizona met at Los Angeles, April 25. The spirit of the meeting was excellent. Two queries are sent to Annual Meeting. Bro. J. A. Miller represents the district on Standing Committee. Bro. D. L. Miller gives an interesting report of the district and ministerial meetings in another column.

"We are highly pleased with the subjects of this quarter," is the verdict of Bro. L. C. Coffman, Daleville, Va., concerning the prayer meeting outlines published in the Messenger. Others have also expressed themselves kindly, and we thank them for their encouraging words. It is our aim to be as helpful as possible, and we welcome any suggestions that may assist in the work.

In another column we publish a communication concerning the opening of a Mission at Colorado Springs, Colo. The little group of believers are fully determined to make the work a success, and any of our members who are seeking the high altitude of the Rocky Mountains in quest of health, might do well to locate at Colorado Springs, where their help in the work will be much appreciated.

The joint Sunday-school and Christian Workers' meeting at Mt. Carroll, Ill., held on Sunday, March 28, and attended by the workers of the surrounding churches, was a large and enthusiastic gathering. The little flock at Mt. Carroll is much encouraged. It might be well if there could be more of such meetings in the various parts of the Brotherhood, wherever three or four churches are conveniently located. An interchange of thought is mutually beneficial, and the social part of the meetings serves to strengthen the ties of love and union.

Bro. J. M. Blough, of Bulsar, India, sends us the following encouraging news under date of March 12: "The greatest meeting, ever held in the Brethren Mission in India, just closed. Over one hundred Christians from our other stations were present. The church was dedicated on Sunday by Eld. Stover. Over four hundred were present. Collection, Rs. 210. District meeting on Tuesday evening was very important. Many good meetings were held during the week. God be praised for it all. Bible Term is on now, with five teachers and about seventy students."

These are the days when some very loose views are held regarding the Divinity of Christ, and for that reason it is important that our people, and especially our ministers, give the subject more than ordinary attention. One of the best books on the subject is "The Virgin Birth of Christ," by Prof. James Orr. The author is a man of fine scholarship, and is widely known in all the literary circles of Europe and America. He shows most clearly that the mother of Jesus was a virgin, that the conception was divine and therefore Christ is divine, being truly the Son of God. The work contains 300 pages and may be ordered from this office. Price, $1.50.

Paul and Silas found comfort in singing even while they were in prison, and the same comfort was experienced by the unfortunate miners who were recently confined in a caved-in mine, in England, for sixteen days. Over and over they sang, "Lead, Kindly Light," until help finally came. Then the light did lead them out.

Sunday-school work among the Brethren has now developed to such an extent that there is a *Sunday school in every church.* Now let us make another effort,—strong and united,—to get *all the church into the Sunday school.* Get rid of the idea that the Sunday school is for children and young people only. It is a school for everybody and we never get through learning until we are promoted to the "School of Perfect Knowledge" above.

Gypsy Smith has no mercy on the theater-goer. Here is what he said in one of his recent addresses: "Listen! Listen! You wouldn't find Jesus Christ, you wouldn't find the apostle Peter, you wouldn't find Paul, sitting gazing and giggling at a half-dressed woman. Where is your sense of decency? Where is your sense of shame? What are things coming to when a member of the church will pay for a woman to expose her person, who will giggle, while she dances lewd dances around the bleeding head of a prophet sent by God? God Almighty save us from such cant, such humbug, such mockery, as church-members paying to see such a thing as that, and then coming here to sing, 'Nearer, My God, to Thee.'"

If you come to seek Christ's face, not in the empty sepulcher, but in the living power of his presence, as indeed realizing that he has finished his glorious work, and is alive for evermore, then your hearts will be full of true Easter joy, and that joy will shed itself abroad in your homes. And let your joy not end with the hymns and the prayers and the communions in his house. Take with you the joy of Easter to the home, and make that home bright with more unselfish love, more hearty service; take it into your work, and do all in the name of the Lord Jesus; take it to your heart, and let that heart rise anew on Easter wings to a higher, a gladder, a fuller life; take it to the dear grave-side and say there the two words, "Jesus lives!" and find in them the secret of calm expectation, the hope of eternal reunion.

The Supreme Court of Illinois has decided that hereafter parsonages in this State shall be taxed the same as other residence property. For some year parsonages had been exempted from taxation on the ground of being church property. One of the points brought out in the Supreme Court decision is the fact that the parsonage is not, strictly speaking, a house of worship, and it cannot be classed in the same category with the church building itself. Again, the pastor, who occupies the parsonage, is a wage earner and a citizen, and the discrimination is regarded by the court as unnecessary. This means that the churches in Illinois will have to pay taxes on property, heretofore exempt, valued at about $10,000,000. This does not affect the Brethren church materially, as we have but few parsonages in the State.

An honest man always pays his debts, though by the strict interpretation of law, he may be relieved from doing so under certain conditions. One of our correspondents sends us a clipping from the *Plymouth Democrat,* of Marshall County, Ind., asking us to publish the item in justice to Bro. Peters: "Amos B. Peters, who made an assignment over fifteen years ago, when he resided in this county, was here recently, and paid up the balance of his indebtedness—nearly $10,000 in all. Though the claims were outlawed, he paid everything in full as a matter of honor. Mr. Peter's financial trouble was largely due to his efforts to further the interests of the church, with which he is affiliated, serving in the office of elder." To incur debts may be, at times, the misfortune of anyone. Not many, however, are as anxious to render full satisfaction to their creditors, as was done in this instance. Honesty so striking is a credit not only to the brother in question, but to the church of which he is so faithful a member.

THERE are times when we are disheartened as regards the spiritual possibilities of our community or our churches or ourselves. At such times God speaks to us by his great parable of Eastertide. He calls us to believe that life is mightier than death and that it never will cease its miracles of renewal. He reminds us that the Prince of Life was slain, and man who, not seeing, will walk by faith, may say, in all sincerity:

"So I go on not knowing;
I would not if I might;
I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with him by faith,
Than walk alone by sight."

MINISTERIAL AND DISTRICT MEETINGS OF SOUTHERN CALIFORNIA AND ARIZONA.

Among the many ministerial meetings it has been my good fortune to attend, in the years gone by, none have impressed me as being more practical, or of a higher spiritual type than the one above named. This meeting, together with the district conference, was held March 24 and 25 in the South Los Angeles church, a commodious structure, well adapted to the needs of the conference. The pastor in charge, Bro. W. H. Wertenbaker, gave a hearty address of welcome after the devotional exercises. Then the

Ministerial Meeting

was ready for the work of the day. It was a minister's day from the opening session in the morning until the closing address in the evening. There are some sixty ministers in the district, and, as a body, will average, in ability, up to the highest standard of any similar body in the Brotherhood. The topics discussed were well chosen, and were live questions. The addresses were, for the most part, able, thoughtful and pointed, and contained many nuggets of truth, and many helpful suggestions that would bear repetition many times.

The forenoon and afternoon sessions were devoted to the consideration of the following topics: "How Can the Ministry and Laity Become More Helpful to Each Other?" "Why Some Ministers Fail?" "To What Extent Shall We Adapt our Sermons to the Times?" "How Can It Be Best Done?" "How Can We Utilize and Further Develop Our Material for Evangelists and Pastors, to Supply the Demand for Evangelistic Work?" "Do We Preach to Entertain, or to Edify and Save?" "Should There Not Be a Deeper Study Made of the Prophecies and Revelations by Our Ministry?" These questions were discussed by the following brethren in the order in which they are named: Geo. F. Chemberlen, J. W. Cline, S. G. Lehmer, D. W. Shock, W. F. England and J. A. Miller. The addresses were full of interest, as were the discussions which followed, and could not have failed to help those who were anxious to make full proof of their ministry. An address in the evening to the ministers closed the day's work, and it was the general feeling that the day had been well and profitably spent, and that the Spirit of the Lord was present in the assembly with his people.

Here are some of the thoughts given, that ought to be helpful, if properly considered and practiced:

"Our ministry should not always lag behind and take other people's dust! Christ sent his disciples out with empty purses that those, to whom they preached, might fill them. They went without food and clothing that others might feed and clothe them. The man who wants to preach and is always talking about it, is the man who will succeed in the ministry. The man who wants to farm or sell real estate, and who is always talking about horses, cattle and swine, ought to be in that business."

"Ministers fail because their lives are not spirit-filled. Take hold, and hold on to God, until you get power. Ministers fail because they do not visit their flocks. A house-going minister will make a church-going people."

"The purity of the church was greatest in the age when the Scriptures were taught in the form of homilies. Less philosophy and more of Christ and him crucified is the great need of the day."

"The preacher must be either a pastor or an evangelist. If he is neither, he is not a preacher. Where so many preachers settle down in one church, it is good to stir them out and even throw them overboard, so that they may learn to swim."

"Preach first to please God and then think of the people. Use tact in your preaching and never use your sermon as a club. It neither pleases God nor the people." "Reprove and rebuke with all long-suffering, and don't use too much sugarcoating."

"Study the prophecies more, and you will be closer to God and more spiritually minded. The apocalypse is the Revelation of Jesus Christ, and the more you study it, the more you will know of Christ and his purposes in the future."

The District Meeting.

Most of our district conferences run in the same line of action and have a sameness that is apt to be monotonous to the reader who is not locally interested. But, in a general way, there is sufficient interest to make them proper subjects of report for the MESSENGER.

The organization of the conference was made by choosing Bro. Edmund Forney, moderator; Bro. S. G. Lehmer, reading clerk; Brethren M. M. Eshelman and J. W. Cline, writing clerks. Thirteen churches were represented by twenty-three delegates. The attendance was large, and a splendid spirit prevailed throughout the meeting. Differences arose, but were discussed in a Christian spirit.

Some time was very profitably spent on the report of the Mission Board of the district. The report showed that $1,954.21 had been used for the current year in forwarding this important work of the district. The Board has four Missions under its care and they are said to be in a prosperous condition. Eight hundred dollars was appropriated for missions for the ensuing year.

Several queries of a purely local character were presented and acted upon. Two questions of considerable interest were sent to the Annual Meeting. One refers to the relation of a pastor, supported by a church, and ministers who may move into the congregation. Shall the pastor use the time or divide it with others? The other query asks that a question, coming before Annual Meeting, and receiving a majority vote of the delegates, shall not be considered lost but be an open question for coming Conferences until it fails to receive a majority vote or is passed by a two-thirds vote. Should the Conference pass this query, then any question receiving a majority vote would be open for discussion in the MESSENGER until it is either lost or passed, as provided in the query.

Southern California has a school problem on its hands, and other districts, with like questions, know what this means. Lordsburg College is being turned over to the district, but the turning over has not, as yet, been fully completed. A committee was appointed to report on the feasibility of such action at a called conference of the district. The report of the trustees of the College, appointed by the district, was accepted, as well as report of treasurer and chairman of the faculty. Sixty-five students were enrolled for the first, and fifty-seven for the second semester of the current year. Those in immediate charge of the school report encouragingly. California needs a school of the Church of the Brethren, and we sincerely hope that a prosperous institution of learning may be built up here, standing firmly for the principles of the Gospel of Jesus Christ, as held and practiced by the church.

Eld. J. A. Miller, formerly of Virginia and Texas, was chosen to represent the district on the Standing Committee at our coming Annual Meeting.

The meeting closed at five P. M. All present felt that a good meeting was had, and many prayers were offered for the prosperity of the work of the District of Southern California and Arizona. D. L. M.

GETTING OUT OF THE CHURCH.

THOSE who have attended council meetings for a number of years have sometimes felt that we need some way of letting out of the church those who do not wish to remain in. True, they promised at the time of their baptism to be faithful unto death. Yet we know that once in a while one tires of what he has undertaken, and wishes to step down and out. He makes his request known to the church. In most cases a committee is appointed to labor with him and see whether the difficulty in his way cannot be removed. He may wish to be out for a year or more before any definite action is taken.

He has done nothing worthy of expulsion, and has no desire to do anything of the kind. That is why his case is allowed to drag along from council meeting to council meeting. An elder once said that we almost force a man to do something bad in order to get out. That is putting it rather strong; but we really ought to be more prompt in dealing with matters of this kind. If a man has tried the church for a time and then wishes to leave it, we should not strive to hold him against his will. Neither should we be over-hasty in action.

It is all right—we should come short of our duty if we did otherwise—to use every lawful method to hold those who have once cast in their lot with us. But when they have made up their minds, and our efforts to have them remain with us are in vain, we should have some way of dismissing them. We can still seek to regain them, our prayers must still be for them; but to hold them on the list of members when their hearts are elsewhere does neither them nor the church any good. Rather, they lose their kindly feeling toward us if we insist on holding them as members when they do not want to be such.

It is a sad thing to see any one turn back after once setting his face heavenward. Such a one needs our sympathy, our love, our prayers. But let us not make him think he must do something positively sinful before we will consent to let him go the way he has chosen. He and we are free moral agents. God invites us to enter his service, and he promises us certain things for faithfulness. He does not compel us to serve him. There would be no merit in such service. And if we tire of his service he does not compel us to nominal allegiance. His promises are conditional; and if our service ceases, we have no claim on the promises.

Wouldn't it be better for the church to make a way to release those who wish to go? Wouldn't we be able to do more good? This does not mean that we should be any less concerned for the welfare of the members of the church, or make any less effort to hold them faithful. But it does mean that such cases should not be allowed to drag on indefinitely, the church and the one in question not knowing just what relation they sustain to each other.

What we desire is to do the most good to the greatest number. We desire to have the influence of the church be the very best. We do not desire anything that would drive away even one soul who might remain true to his promises. It seems to us that this is a subject worthy of our serious consideration. Our present method is not satisfactory, is not the best, cannot produce the best results; and that is a sufficient reason for changing it for a better one. We need the best methods in all our work. G. M.

THE HILLTOPS.

As a rule, human souls have a longing for getting upward. Whether this is a natural trait, an innate principle or not, we shall not stop to discuss. It is enough for us to know that most people have such wishes and desires. Hence our speaking, our writing, our reading, our poetry, and even our religion, is full of the upward things. A peculiar thing about it is, our God has given us a world of possibilities for enjoying our hilltop longings. It would have been just as easy for him to have made this planet of ours a level plain, stretching out from river to river, and from ocean to ocean, but for some reason, best known to himself, he did not do it.

Sometimes the question comes to us: Did God, in making the world, adapt it to the highest good of the creature he had it in his mind to make, or did he make the man and adapt him to the world he had already made? But, then, why should we muddle our brains with the solution of such questions?

As we cannot conceive of anything in this world that is greater than man, we have fallen into the habit of believing and saying that God has made all things for our special good, although there are a great many things which have thus been made that we, as yet, have not learned to so use. Though we have immortalized

our hills in poetry and song, we have not yet learned how to apply the sweet pathos of such songs, while trudging the declivities of the hills,—with one foot up and one foot down, buffeted along between the two handles of a hillside plow. Yet, in our hankerings, in our meditations, and in our dreams, we are everlastingly tending towards the skies, and climbing up the hilltops and mountain heights. There is something about "ye everlasting hills" that becomes to us a yearning of the soul and the spice of life. It is a feeling, a desire, that we cannot dismiss and get away from, if we would; and would not if we could. It is a part of ourselves.

Some tell us that our hilltop longings are the natural desires for change. But this theory is not founded on experience. Your writer, in his boyhood and young manhood days, was raised on a hilly farm, and served his apprenticeship in the agricultural pursuits there. He learned how to build the old style "worm fence" along the hillsides. After he had built a fence the prescribed six-rail height, ready for the stakes and riders, some crooked or twisted rail would suddenly turn over to find a more restful position. Then he had the pleasure of seeing the whole structure wabble, and fall to the ground,—only to be done all over again. The last thing the writer remembers of doing, before leaving the farm, was to cradle a heavy crop of wheat on a hillside almost as steep as the ordinary house roof, and then drag the shocks from top to bottom by hand, so that the sheaves could be loaded on a wagon and taken to the barn. Such hillside and hilltop experiences would seem to be sufficient to gratify any ordinary man's hankering after variety.

Though the writer continued to live among the hills and mountains, it was not till years afterwards,—when he took a trip abroad, and got away from the hills, to wander over the plains of the Old World,—that he got homesick for the hills of his boyhood. He refused to be comforted until he got down into beautiful Switzerland, and had the pleasure of viewing her majestic mountains, ascending her rugged hills and skimming over her beautiful lakes. As a final achievement, he climbed, afoot, the world-famed "Rigi," as it pierces the sky, through the clouds, just across the lake from the City of Lucerne. So persistent were the tourists of the world to ascend these mighty hilltops, that enterprising men saw money in it to build circular cog railroads to the tops of some of the mountains, as a matter of accommodation to both parties.

Then, too, Palestine has varied attractions in her hills and mountains. Jerusalem is noted for its exalted location, being built on the hilltops, and surrounded by mountains. "Beautiful for location is Mt. Zion, the city of our God." Mt. Hermon, Ebal, Gilead, Gilboa, Tabor and the Mount of Olives, are all favorably mentioned in the Bible and by Bible historians, because of their elevations, and as suitable places for sacrifice and worship. The getting up into the hilltops, to the religiously inclined, implies a God-nearness that is not experienced to the same extent in the "low-downs."

It was down in the valleys and plains that the great armies met and fought the bloody battles of the world. It is down in the valleys, and on the plains, that men of the financial world bow their heads and turn their faces and hearts in a spirit of greed. The plains of Sodom have not yet lost their charms to those who would be rich in flocks, stocks and bonds. But those, who would live near to God, turn their eyes and hearts towards the "hilltops" for the purer air, the broader view and the sweeter rest and communion.

It may only be a notion that we have had, in some way, implanted in our minds and hearts, that our haven of rest, our Paradise and the place where our God dwelleth, is up above us; and that, the higher up we get, the nearer we get to him and the longings of our souls. But the notion is so well founded that we can well afford to entertain it. To the hilltops, Christ resorted for rest, meditation and prayer. It was up on Hermon's heights that Jesus took his chosen few, to be transfigured before them, and that he might introduce to them Moses and Elijah, the great representatives of former dispensations. It was up on Pisgah's height that God's greatest of human leaders was taken, to lay aside his earthly tabernacle, that his spirit might go home to be at rest. Thus the very best of men, in all ages and places, have had their soul longings for the hilltops,—the "up places."

The desire to reach the hilltops and mountain peaks is not a modern fad of the nineteenth and twentieth centuries. It has been this way in days of old. Soon after the flood, when God's people were thrust out on the plains, where God had provided no hills and mountains for them,—because their souls, for worship and service, had no need of them,—they got it into their heads to make one themselves,—one that would reach away up into the heavens. Just what they wanted to find or see we are not told, but, as a result of their longings, the Tower of Babel was erected,—not high enough to serve their purpose, but high enough for God's purpose, and thus the building was suddenly brought to a close. Since then we have had the Pyramids of Egypt. Towers have been erected all over the world,—yielding, in consideration of their cost, labor and building, about as much use and real service as that of the uncompleted Tower of Babel. And yet, when we get near them, we have a hankering desire to reach their tops. Our motives, no doubt, are very different. Some go up simply that they may tell it to others; some, to experience the "peculiar" feeling; some that they may have the broader view, and still others to enjoy the "higher up," the "nearer God" feeling.

To be honest, while at Pisa, Italy, we climbed up the inside stairs of the "Leaning Tower" without any definite purpose. But we had several serious thoughts while going up. A very "peculiar" thought occurred to us as we landed at the head of the stairs, and looked out from the leaning side. The feeling had in it about eighteen parts of fear,—for the tower seemed to be, not leaning, but falling,—and two parts of worship, "Lord, save me," when it gets done falling.

We name these things to prove the almost universal desire, on the part of the people, for the hilltops. As God made the hills and mountains they have a righteous and a desirable purpose. We believe, too, that the righteous and the good can enjoy God's purposes in ascending the hills of the Lord. The fact of our feeling that the Lord is near us, when on the hilltops, makes him so, because God is nearest to us when we are nearest to him, in mind and heart. So it is a good place to be on the hilltop, to find that sweet, satisfying, peculiar feeling. It is a good place to go, to get the broader outlook and the more liberal feelings, and it is a good place to go to talk with God. H. B. B.

WHERE THE MESSENGER STANDS.

Every now and then some one, when writing for the Messenger, has something to say against one or more of the fundamentals of the Brethren church. These writers seem to think that the church is wrong because it does not happen to be like some other church. They would have us surrender some of our New Testament claims and fall in with the popular denominations of the day.

Now we wish it distinctly understood that the Gospel Messenger is published in the interests of the Church of the Brethren, and not in the interest of some other denomination. The paper is set for the defense of the Gospel,—not as some of the sects teach, but as the Brethren teach. This Publishing House belongs to the Church of the Brethren, and it would be a grave piece of inconsistency to use the property of the church to overthrow her own doctrine. We permit the other denominations to teach what they believe and practice, but when it comes to the Messenger, it has long since been settled that the paper teaches what the Brethren believe and practice.

The Brethren have always stood ready to be corrected, when found in error. They love the Truth, are seeking for more light, but they do not like to see their own paper treat the doctrines of the church with disrespect. If a writer means to point out some errors in our principles,—or methods for that matter,—let him name them clearly, and not be hinting at them. As a body we think we are right in our plea for the whole Gospel, and we are not presumed to be influenced by others, only so far as they may be able to give us more light.

Not only so, but we should not be regarded as narrow-minded, bigoted and selfish, simply because we refuse to acknowledge that others are right when they teach and practice as they do. We are not asking them to accept our plea until they become convinced that we have the Truth. We are not calling other people narrow-minded because they do not understand the New Testament as we claim to understand it. In defense of our views, and in support of our practice, we are simply acting the part of consistency.

And the strangest part of it is that a few writers of our own people want us to run the paper in keeping with the feelings and accepted teachings of others, so as to aid in unifying the different denominations. It is thought that we should, as much as possible, keep the differences between us and others on the background, and emphasize those things only which will promote union. Well, the Messenger is for the union on gospel grounds, but not on the denominational grounds that would discard fully one-half of the teachings of Christ and the apostles.

Then, suppose we should keep the main points of our doctrine on the background! Inside of a few years we would have no more use for most of the commandments set forth in the New Testament than most of the popular churches of the day. If we mean to teach as others teach, and do as others do, there is no excuse beneath the sun for our existence. If others, by discarding half of the commands, can serve the Lord just as acceptably as we can serve him by obeying them, what is the use of us continuing in our course? We might as well join in with others and save the expense and labor of maintaining a body of people who have for their plea the whole Gospel, and nothing that the Gospel does not require.

Those who would have us publish articles that tend to undermine the principles to which the Brethren church is committed, are not only mistaken regarding the settled policy of the Messenger, but they are decidedly mistaken regarding the deep-seated convictions of the editorial management. We not only believe in the whole gospel plea of the Brethren, but we shall do our utmost to get everybody else to endorse the same plea.

SOME LOOSE THEOLOGY.

Dr. Geo. B. Foster, a professor in the University of Chicago, again shocks the Christian world with his loose teaching. He is a Baptist minister and, at the same time, preaches the loosest kind of Unitarian doctrine. In a recent discourse he spoke on "The Place of Jesus in the Religion of Modern Man," and among other things said:

"Christianity is a religion which, in time to come, may die as other religions have and yet the world at that time, will be more Christian than it is now. Even Jesus, himself, if now on earth, would pursue a far different course than he pursued 1,900 years ago. A billion years hence the spiritual condition of the race may be conceivably as far above ours as ours is above the status of the savages that roamed the primeval forests. And Jesus of Nazareth? Is it inconceivable that a billion years or so hence, the human beings, then alive, will know as little about him, and our specific form of religion, as we know about the religion of the dwellers in Atlantis or any other submerged land?"

This is the kind of teaching being dealt out by men connected with the Chicago University, to such an extent that only the stronger young men can take the prescribed course, and not have their faith in Jesus Christ, as the Son of God, shattered. Turn our pulpits over to this kind of preaching, and the world will not have to wait a billion years or so, or even 1,000 years, to see the name of Jesus forgotten. Then talk about the world being better after the name of Jesus has disappeared from the memory of man! If the Doctor will go into some parts of Turkey, he will find places where the name of Jesus, among the people, has not only practically passed away, but he may find the very kind of civilization (?) that we can expect in this country when Mr. Foster's ideas of Jesus are accepted by everybody. But the poet is a better prophet than the Professor, for he says:

"Jesus shall reign where'er the sun
Does his successive journeys run.
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

The Stimulating Effect of Missions.

It has been the experience of the Church of the Brethren, as, no doubt, it has been that of many others, that when a brother or sister goes from the home church to the foreign field, a mighty force is at once developed in the home church life. It confirms, again and again, what Dr. Chalmers once said; "Foreign missionaries act on home missions,—not by way of exhaustion, but of fermentation." This policy puts a vital bond between the church at home and the church abroad. Dr. Corbett says: "I may have buried my life in China; but this I know, that at this moment there are at least 2,000 converts in China who daily pray to God for me." Such churches find not only that their prayers are drawn out for the heathen, but that there is new life given to them by the grateful prayers of those whom they helped to redeem and save.

Remembering the Minister's Wife.

A recent communication to the Messenger related the fact that several series of meetings had been held in a certain congregation, and that in each case the minister's wife had been remembered with five dollars for her special use. There may be other ways of showing the appreciation and love of the congregation for whom an evangelist has so arduously labored, but too often the matter resolves itself into mere words. Might it not be well, sometimes, to put yourself in the place of the evangelist's wife, left at home in loneliness, with the care of the family, and sometimes even the outside work, depending upon her? She sacrifices much, in order that her husband may win souls for the kingdom. If you would smooth the rugged pathway of an evangelist's wife, and make her realize that HER part of the work is appreciated, give your sympathy a practical turn. Send her something that will make her heart glad, and, rest assured, it will be "bread cast upon the waters." It will return to you in great and untold blessing.

Where Dr. Judson Planted Seeds.

Among the tribes to be found in the mountain fastnesses of the Southern Shan States of Burma, Asia, are the Toungthus, a people closely related to the Karens, among whom, so far as known, no Christian work had been done until, about a year ago, an old preacher, of more than seventy years, traveled on foot over the hills about Tounggyi, proclaiming the Word with fervor and power. Many were brought to the Truth by his efforts. It now appears that this ripe harvest is, in reality, the fruition of seed planted long years ago by Dr. Judson. Some of the patriarchs among the Toungthus say that they remember, as children, hearing their fathers and neighbors talk over the teachings which they had heard from the lips of Dr. Judson, as he preached in the streets of Mandalay. But never again had these words of truth been brought before them until the old preacher came into their hills. The little incident shows the unlimited vitality of gospel seed, faithfully sown. We know not WHEN it will spring up, but, rest assured, it will never fail, in God's own good time, to burst forth into a gracious harvest.

Our India Members.

Our workers in India are doing thorough and effectual work in their respective mission stations. Many of us would become discouraged, were we confronted by the same difficulties. They have to meet prejudice and vice, ingrained in the native for centuries. If such a man turns to the Lord, and, gently nurtured by the ever patient missionary, becomes a real Christian, you have nothing short of a veritable miracle of grace. But it takes work. If any of our readers ever had the idea that the life of a missionary is one of ease, free from any great care, please disabuse your mind, and do it quickly. Under the blessing of God there are gracious fruits of their arduous labors, and were it not for these cheering results, the earnest workers might well be discouraged, and faint by the wayside. We read of some of the natives walking even one hundred miles to attend the District Meeting, which speaks volumes for their zeal. In fact, we doubt very much if anyone in America would walk even half that distance. Then their helpfulness to one another! That is really remarkable. We are told that when a native brother in one of the Christian villages gets ready to build, he notifies the committee, and they see to it that he gets the needed help in the construction of his dwelling. Many other incidents might be mentioned, that show the real uplift given to the natives by the indefatigable missionary. Every dollar spent for missions brings a bounteous harvest in renewed lives and exalted character.

Spiritual Ailments.

We are told that a minister was recently shown through an infirmary, the attending doctor pointing out to him the various matters of interest. Passing the different patients, the doctor would whisper the ailments with which they were afflicted, such as anæmic condition, creeping paralysis, nervous dyspepsia, locomotor ataxia, etc. This gruesome list, together with a brief synopsis of each case, put the minister to thinking, and when he came out he said: "I have known churches, the members of which, spiritually speaking, are anæmic like some of those infirmary patients. It took six hundred members a whole year of fifty-two weeks to bring eleven souls to a confession of Christ. Then I noticed that the prayer meeting was suffering from a severe attack of creeping paralysis. Four-fifths of the men seemed to be suffering from locomotor ataxia of the soul, for they were practically inactive. Worse than all, some of the members were badly afflicted with the dreaded 'foot-and-mouth' disease. They would slander and gossip, instead of speaking words of truth and soberness, and their feet would take them to places of amusement, altogether out of harmony with their profession." Brother, sister, are you afflicted with some spiritual ailment that seriously threatens your usefulness, yea, that imperils your very life in Christ Jesus? If so, go speedily to the Great Physician and secure the absolute cure that only he can give!

Victor!

By B. F. M. Sours.

Victor! Victor! hail to thee!—
Savior, thou art mine!
Thou hast risen! I will rise
Through thy life divine.
Death has done his deed; but thou
Didst in triumph rise,
Lord of earth, and King of heaven,
Soaring to the skies.

Victor! Victor! hail to thee!
All the world shall bow
At thy feet, in humble love—
Thou art Monarch now.
Death's cold fetters sundered are;
Thou hast made us free;
And above the starry skies
We shall reign with thee.

Victor! Victor! all the world
Looks with pleading hands;
Ethiopia awaits
On her burning sands;
North, and south, and east, and west
Spurn the yawning graves,
Shouting, we will crown the King—
Shouting, "Jesus saves!"

Victor! Victor! time shall cease,
And the weary world,
All her struggling days gone by,
And her canvas furled,
Will before the sceptre bow,
Waiting thy decree—
O! my King! forget me not!—
Thou hast risen for me!

Mechanicsburg, Pa.

From Vulli, India.

On the evening of Feb. 11 the Vulli church met in council prior to the love feast. We met in the mission bungalow. There was a very good representation of the membership. The first business of the evening was the election of a delegate to district meeting. Bro. Bugwan was chosen.

A committee was appointed to assist in arranging the work relative to our Christian village. There are several families who want to move into our part of Vulli. When one of the Christians is ready to put up his house, the committee is to tell the others, and get some of them to assist. This is a practical application of an important principle of our religion. The committee is composed of three: Sister Miller, Brethren Goval and Bugwan.

It was decided that we have a communion Feb. 13. Fifty-four members communed. Bro. Lichty officiated. Before the communion five Bhils were baptized, and seven, who had wandered away, were restored to full fellowship. It was a time of rejoicing.

Feb. 15 Bro. Lichty's and Sister Miller went to Kumasgam, where we have a number of members. They are a part of the Vulli church, but are so far off that it is best to have meetings for them. A council was held and Bro. Natha Bugwan was elected as delegate. Several were restored to fellowship, and a number communed for the first time at the communion which followed the council.

Sunday, Feb. 21, Bro. Lichty gave his farewell sermon. Quite a number of members had come from Kumasgam and Taropa. It was a blessed day and yet sad, in some ways.

Feb. 26 Bro. Lichty's bade us farewell. At our morning prayers in the church, at about 7:30, each morning, usually about fifteen attend. This morning about forty were present.

The evening before we had another council. Letters of membership were read and others granted. Two queries were sent to district meeting,—one relating to the use of tobacco, the other to the wearing of jewelry.

This morning some of our brethren started for district meeting at Bulsar. They expect to walk the whole way,—a distance of nearly a hundred miles. Others are going tomorrow and some on Saturday.

The thermometer now stands at nearly one hundred in the shade, and the water in the pipe, outside, is so hot that we cannot bear our hand in it.

The work is hopeful, but there is much to be done. Pray for the work and workers! A. Ebey.

Umalla, India, March 4.

From the Mission Board of Michigan.

The Board met at the home of Bro. Cyrus Blough near Elmdale, March 16. All the members were present, and the work of the district was carefully considered.

After the work, done thus far in the year, was reported and discussed, it was decided to continue the efforts in the Riverside church until the time of district meeting. There is apparently a steady, encouraging growth at this place. The Board had left this point in charge of Bro. C. L. Wilkins, who is elder in charge, and sees that some one goes there every four weeks. When, in his judgment, this help is no longer needed, it may be withdrawn.

The Chippewa Creek church has needed some help. Bro. J. E. Frederick, their elder, and until recently their only resident minister, has, through increasing age and failing health, been unable to fill all the preaching appointments. Eld. S. M. Smith is to assist them by monthly visits, for a while at least.

A request had come for a minister to locate at Ferry, Oceana Co., but the way does not seem open for the Board to locate a minister there at present. They have ten members without a resident minister, and have had only a few monthly appointments filled since last district meeting. A short series of meetings was held there by Eld. J. M. Lair, last fall. The interest at these meetings was good, and two members were added to the church. The Board now asks Eld. Lair to see that this place is given regular meetings every four weeks,—three services each trip. We learn that the members here have started prayer meetings and expect to start a Sunday school soon. They need a resident minister to preach for them, and assist in the other services.

Monthly appointments have been kept up near Plymouth, Wayne Co., and Eld. J. M. Smith is requested to take charge of this point and give them monthly meetings until next district meeting. There are two families of members located here, without a preacher or a Sunday school.

Bro. J. Wm. McKimmy held some meetings in a schoolhouse, north of Gladwin, last fall. The interest seemed good. He made four trips and had been promised aid by the Board, to hold a series of meetings, but, when his other engagements were filled, the schoolhouse could not be had for that purpose, so the meetings have not been held.

The Bear Lake church asked for help to hold a series of meetings this spring, which request was granted. The Saginaw church was granted aid to hold a series of meetings next fall. As the meetings arranged for were not held last fall at Little Traverse, the promise of help is continued there.

The work at Onekama, which has been somewhat retarded by adverse conditions, is promised support as soon as it shall be determined what is the best course to pursue.

Marilla, a part of the newly-organized Harlan congregation, in Manistee County, is also looked upon as being worthy of some assistance.

Next I desire to offer a few thoughts upon some conditions peculiar to our district. Possibly similar conditions have to be met by other District Mission Boards.

1. The emigration movement among our Brethren from other States into Michigan. We are glad for their coming, but we think that if they would correspond with our members first, and settle near organized churches, or at least mission points, or if enough would settle together, so as to have at least some church privileges, instead of looking only at temporal advantages, or the inducements held out by real estate agents, it would be greatly to their advantage. Some have settled in localities remote from churches. This makes it very expensive and difficult for the Mission Board to send ministers to these localities, to look after such members. Our Board would like to have a standing announcement in some of our periodicals, and have appointed one of our number, Eld. S. M. Smith, Clarksville, Mich., as special correspondent, to give such information and advice to members, desiring to locate in our district, as he may be able to furnish. He is not to act in the capacity of real estate agent, but to give names and addresses of members living in various localities, with whom homeseekers could correspond, and settle where they could be of help in the local church work, and have the benefit of association with brethren and sisters.

2. Another matter, to which the Board desires to call the attention of our churches and mission points is the one given below. We believe it would be very helpful to all, if,—as some have already done,—at every series of meetings, especially where they need outside aid, an opportunity be given, either by private solicitation or by means of a public collection, to give something for the help of the Lord's work. It would be left, of course, to each one to give "as he purposeth in his heart." All would thus experience the joy and blessedness of being "workers together with God."

The question of city work was again discussed, but we do not feel that the means, available at present, will justify the opening of a city mission.

While there are signs of an encouraging growth of missionary sentiment, and of work done, the Board does not feel satisfied with what has been attained. Great responsibilities are resting upon us all, and to this end we ask a continuance of the labors and prayers of all our dear brethren and sisters, that many souls may yet be added to the Lord. Peter B. Messner.

Lake Odessa, Mich., March 24.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Glendale church met in council March 20, with Bro. O. J. Beaver presiding. Four more were received by letter. Our love feast will be held May 4. Should any of the Brethren be near Arizona at that time, please remember the date.—Nellie G. Beaver, Glendale, Arizona, March 28.

ARKANSAS.

Austin church met in council recently, Eld. H. J. Lilly presiding. Two letters of membership were received. Bro. Lilly was chosen elder for this year; Sister Alice Woodiel, church clerk; Bro. J. H. Whicher, Sunday-school superintendent. We decided to have a series of meetings to begin about Aug. 1, and close with a love feast.—Alice Woodiel, Austin, Ark., March 29.

CALIFORNIA.

Chico Mission convened in council March 27, Eld. Hiram Forney presiding. Six letters were granted and two were received. Bro. Thomas Kline, our church treasurer, and family, having left us for Oklahoma, Bro. Daniel Brown was chosen to fill that office. Brethren Daniel Brown and W. C. Heisel were appointed building trustees, to serve in place of Brethren Thomas Kline and A. J. Peebler. Bro. Heisel was appointed church trustee to fill place made vacant by Bro. Peebler. The writer was chosen church correspondent.—Nina Heisel, Chico, Cal., March 27.

Covina church met in council March 22, our elder, Geo. Chemberlen, presiding. All business was disposed of in order. Brethren A. M. White and David Overholtzer were chosen delegates to district meeting. Two papers were sent to district meeting.—Mary E. Anderson, Covina, Cal., March 25.

Fruitvale church met in council March 27, Bro. M. E. Andrews presiding. Bro. J. A. Bickett was chosen church clerk; the writer, Messenger agent. Those of our Brethren coming west, who want to know something about our country, may address the writer.—Mrs. Alice Myers, Bangor, Cal., March 27.

Lordsburg.—Eld. D. L. Miller gave the third and last of his series of lectures last Friday evening. On Sunday evening he preached for us, his subject being "A Good Man." These, as well as all of Bro. Miller's sermons and talks, were highly appreciated. At the close of his lecture, Friday evening, a collection of $22 was lifted for world-wide missions.—Grace Hileman Miller, Lordsburg, Cal., March 28.

South Los Angeles.—The district meeting convened at the South Los Angeles church March 24 and 25. Bro. Moses Deardorff preached on the evening of the 25th. All of the meetings were largely attended and the church has been greatly strengthened by them. March 28 Sister Miller gave a short talk to the Sunday school, when 194 were in attendance. The preaching service which followed was conducted by Bro. D. L. Miller, having for his subject "Visions." The preaching service was enjoyed by a large and attentive audience. Two letters have recently been received and two granted.—Ethel M. Church, 4219 Wadsworth Street, Los Angeles, Cal., March 29.

COLORADO.

Denver church met in council March 30, with Eld. D. B. Miller, of Sterling, Colo. (member of the Mission Board), presiding. We are greatly encouraged with the future prospect of the work here. Two weeks ago, following services, one made application for membership and is now awaiting the holy rite of baptism. We are, at present, conducting a protracted effort at the West Side Mission with good interest, and prospects for some additions.—A. C. Root, 1109 South Washington, Denver, Colo., April 2.

Prowers church met in council March 27, our elder, David Hamm, presiding. We decided to hold our love feast June 12. Bro. Hamm preached for us Sunday morning, also in the evening. In the afternoon Sister Hamm gave a pleasant and profitable talk for the mothers and daughters.—Anna Gottman, Prowers, Colo., March 29.

Sunshine Mission.—Since our last report several of our number, who have been away during the winter, visiting among relatives and friends in the East, have returned, and, with others moving in and locating with us, our mission is taking on renewed interest. Both of our Sunday schools have been reorganized and are preparing for a larger attendance than we have had so far. By our combined and united efforts, the prayers of God's people, and under the blessing of God, we hope to do some good here.—B. E. Kesler, River Bend, Colo., March 31.

IDAHO.

Fruitland Mission.—The Payette church met in council at this place yesterday, Bro. Brower, our elder, presiding. Much business came before the meeting. One letter of membership was received, and five were granted. Bro. S. J. Kenepp was elected church clerk, and Bro. Thurston Beckwith was re-elected church treasurer.—Marvel Bowers, R. D. 1, Payette, Idaho, March 27.

Payette church met in council March 25, with Eld. S. F. Brower, the elder in charge, presiding. Bro. A. L. Gorham, one of our ministers, who, with his family, spent the winter in Oklahoma, has returned. Several letters of membership were received. Four letters were granted. The writer was chosen church clerk, and Bro. Thurston Beckwith was re-elected church treasurer. Feb. 22, we held a love feast. This closed our series of meetings, conducted by Eld. E. D. Steward. Our brother also officiated at the feast.—S. J. Kenepp, Payette, Idaho, March 26.

ILLINOIS.

Batavia church met in council April 2. Bro. Jas. M. Moore, our elder, presided. Two were received by letter. Bro. Joseph Amick was present. Sister Birdie Clemmer was elected Christian Workers' president. Bro. Jas. M. Moore was chosen presiding elder for another year. By the unanimous call of the church Bro. S. S. Blough will remain with us as pastor for another year. The church appointed Bro. H. W. Barkdoll to act as delegate to Annual Meeting, if he attends. The deacons reported the spiritual health of the members good, as found on their annual visit. All business was transacted in a Christianlike manner, and a feeling of brotherly love prevailed.—Kathryn Barkdoll, R. D. 2, Naperville, Ill., April 3.

Decatur Mission.—Our work here, in the different departments, is normal. We now have prayer meeting each Wednesday evening, and are also arranging to add the home department and cradle roll to our Sunday-school work. Following the morning service today, two were received into the church by Christian baptism. We crave an interest in the prayers of God's faithful ones.—M. Flory, 1332 N. Warren Street, Decatur, Ill., March 27.

Hickory Grove church enjoyed the outpouring of the Holy Spirit during our recent meetings, conducted by Brethren Ezra Lutz and Wm. Eisenbise. They declared the Word of God with power. Six were baptized, and others are very near the kingdom. Bro. J. E. Miller, of Mt. Morris, is to be with us April 3 and 4.—L. H. Harnish, Mt. Carroll, Ill., March 29.

Lanark church met in council March 27, at 2 P. M., with Eld. I. B. Trout presiding. The attendance was large and all business was disposed of pleasantly. One letter was received and one granted. An assistant chorister and usher were elected. Our delegate to Annual Meeting is Bro. I. B. Trout, with Bro. P. F. Eckerle as alternate. We have thirty-two enrolled in the teacher-training class, which meets once a week. This work is very interesting and helpful.—Ada I. Wilson, R. D. 2, Lanark, Ill., March 27.

Oak Grove church met in council March 27. Bro. D. E. Eshelman presided, in the absence of our elder, Bro. J. W. Switzer. Bro. S. S. Bucklew, of Canton, Ill., was present also. Officers of the Sunday school were elected for this year. All business was disposed of in a pleasant manner.—Myrtle G. Miller, R. D. 1, Box 51, Minonk, Ill., March 29.

INDIANA.

Cedar Creek church met in council March 20. Our elder, Bro. Hoover, not being able to attend the meeting, the council was in charge of Bro. Edward Hanson. Our love feast was appointed for May 29, at 10 A. M. The regular joint Sunday-school convention was held at this place March 28, with a large attendance and excellent interest. Bro. Steele, district Sunday-school secretary, was with us and gave us many good and practical things to think about.—Mary I Hanson, Laotto, Ind., March 29.

Elkhart Valley congregation met in council March 27, our elder, Frank Kreider, presiding. Four letters of membership were read, and ten letters were granted. A committee, composed of Bro. Jacob Paulus and the writer, was appointed to secure a minister to conduct a series of meetings for us this coming fall. We also decided to hold our communion June 5, at 5 P. M.—William Brubaker, Elkhart, Ind., March 27.

Killbuck church, Delaware Co., Ind., met in council March 27. All business was disposed of pleasantly. Our love feast was appointed for June 12, at 6 P. M. Bro. I. E. Branson was chosen as delegate to Annual Meeting, with Bro. Lewis Childs as alternate. Since our last report Bro. Andrew Ritchie and Bro. Willard Pence were chosen to the deacon's office.—H. E. Millspaugh, R. D. 12, Muncie, Ind., March 30.

Monticello.—The Brethren at this place met in council March 27. Three letters of membership were read,—two recommending a deacon and wife. Bro. A. R. Bridge will represent us at Annual Meeting. A committee was appointed to secure ministers to assist us in two series of meetings next winter. Our love feast will be held May 22, at 5:30 P. M. Bro. James Hazlett, of North Manchester, was with us and preached Sunday, both morning and evening.—Mrs. R. G. Keever, R. D. 1, Monticello, Ind., April 2.

Nappanee church met in council April 1, Eld. Daniel Wysong presiding. Brethren Eli Roose and Henry Wysong were also present. One was received by letter and two letters were granted. It was decided to advance Brethren William Overholser and Everett Pippin to the second degree of the ministry, but on account of the illness of Sister Pippin, the installation service was postponed. Bro. Wm. Overholser is our delegate to Annual Meeting.—B. J. Miller, Nappanee, Ind., April 3.

North Manchester.—April 1 the members met at the church in town in a members' meeting. The annual church visit had been made previous to this meeting. The membership was well represented. Four letters were received and four granted. Much business came before the meeting. A communion was appointed to be held at the churchhouse in the country on Sunday evening, May 9.—Anna E. Bowman, North Manchester, Ind., April 2.

Eidge Schoolhouse.—Bro. Jacob Heistand, of the Pine Creek congregation was with us recently and preached to a well-filled house. We thank those who have come to our aid from adjoining districts.—Hattie Carbiener, R. D. 23, Bremen, Ind., March 29.

West Goshen.—Bro. J. Henry Showalter, of West Milton, Ohio, who is conducting a singing class at this place, is to be with us two or three weeks. The attendance is quite large, and we have good order. Bro. Showalter knows how to drill a class in music. His normal work is fine. May the Lord help us all to sing to the honor and glory of God!—J. H. Miller, Goshen, Ind., March 30.

IOWA.

Beaver church met in council March 20, Bro. C. B. Rowe presiding. We had an excellent meeting. Bro. Rowe gave us two sermons also, which were much appreciated.—Belle Ruth, R. D. 1, Grand Junction, Iowa, March 28.

Greene.—We met in council March 27, with Bro. W. H. Lichty presiding. Business was disposed of pleasantly. Four letters of membership were received. The church decided to hold a love feast May 15, at 10:30 A. M. It was also decided to put a cement sidewalk in front of the church.—Lydia A. Wyatt, Greene, Iowa, March 29.

Grundy County church met in council March 24. Bro. J. H. Cakerice was elected elder for another year, and was also chosen as delegate to Annual Meeting, with Bro. H. C. Sheller, alternate. One was received by letter.—Eliza Cakerice, Whitten, Iowa, April 1.

Libertyville church met in council March 27, our elder, W. N. Glotfelty, presiding. Two letters of membership were received. Our love feast will be held Sept. 22, to be followed by a series of meetings commencing Sept. 24, to be conducted by Bro. I. Cripe, of Mt. Carroll, Ill. A committee was appointed to make arrangements for our district meeting. Our Sunday school is moving along nicely, with increasing interest.—H. B. Johnston, R. D. 3, Batavia, Iowa, March 29.

KANSAS.

Fredonia church met in council March 27, our elder, E. E. Joyce, presiding. Much business came before the meeting. We decided to hold our love feast May 1, at 6:30 P. M. Our city missionary, Sister Kate Sell, is doing excellent work in the city of Fredonia; also our superintendent, Sister Nora Hunter. The Sunday-school work is growing.—A. K. Sell, R. D. 2, Fredonia, Kans., March 27.

Hutchinson Mission.—The interest and attendance are on the increase. Sunday morning one was received by letter, one was reclaimed and one received by baptism. These are all heads of families. We believe that others will unite with us soon.—C. E. Wolf, 430 E. Fourth Avenue, Hutchinson, Kans., March 29.

Maple Grove church met in council April 1, Bro. Wertenberger presiding. All business passed off pleasantly. Our elder, Bro. Kesler, tendered his resignation, which was accepted. Bro. J. R. Garber was chosen elder for the rest of the year. Our love feast was appointed for May 1, at 5 P. M. We will do some needed repairing on the churchhouse.—Minnie D. Deeter, R. D. 1, Box 78, Norcatur, Kans., April 1.

Osage.—Bro. O. H. Yereman came into our midst March 27, and delivered three very interesting lectures on India. Dealing with the religious customs and caste system of that country. Bro. Yereman has a forceful way of describing scenes in India, as they have come to his personal notice. We were made more fully to realize the blessings we enjoy in this land of religious liberty.—Lillie Miller, Monmouth, Kans., March 29.

Pleasant View church met in council March 28. Our elder, Bro. A. F. Miller, presided. Bro. C. E. Wolf, who has charge of the Hutchinson Mission, was also with us. Seven letters were read. We now have two ministers in the second degree and one elder, and only one appointment for three ministers. Bro. S. Weaver and family have moved into our midst, and are now taking care of the Old Folks' Home, at Darlow. Our love feast will be held May 1, commencing at 2 P. M. Our Christian Workers' meeting is in good condition, with Bro. A. G. Miller, president.—A. W. Finfrock, Darlow, Kans., March 29.

Vermillion church met in council March 27, Eld. I. R. Frantz presiding. We elected officers for the Christian Workers' meeting for the next six months. We also decided to have a love feast June 5, commencing at 6 P. M. Three letters of membership were granted since our last report. The Sunday school decided to use the collection to support an orphan in India. We expect to hold a series of meetings sometime this fall.—Lizzie Quellenbach, Beattie, Kans., March 29.

Washington Creek.—Bro. E. D. Root came to us last Sunday in the interest of the Child Rescue Work. Our local committee is composed of Bro. W. A. Kinzie, chairman, Mary Metsker and Hattie Childs. Bro. Root gave us three excellent sermons while with us. He also placed one child in a home here. One was baptized on Sunday.—I. L. Hoover, Lone Star, Kans., April 1.

LOUISIANA.

Roanoke congregation met in council March 27, Eld. J. C. Minnix presiding. Not much business came before the meeting. Our love feast will be May 29. Decided to have Christian Workers' meeting and preaching services alternate Sunday nights. We are making an effort to furnish our church with church chairs in place of the old style chairs that we are now using.—J. I. Miller, Roanoke, La., March 27.

MARYLAND.

Bear Creek congregation met in council March 20, with Elders David Hostetler and S. A. Miller present. The congregation was well represented, and several items of business were disposed of. We decided to have a Sunday school the coming summer, and Bro. Chas. Guthrie was elected superintendent. Elder David Hostetler was elected to represent the Bear Creek congregation at Annual Meeting.—William A. Spiker, Accident, Md., March 27.

Notice.—The district meeting of Eastern Maryland will convene at the Piney Creek church, two miles north of Taneytown, Md., Tuesday, April 20, at 9:30 A. M. Elders' meeting on Monday forenoon; delegates meet for organization in the afternoon, at 1:30.—E. W. Stoner, Union Bridge, Md., March 29.

Notice.—Our district meeting of Middle Maryland is to be held April 14 and 15 in the Hagerstown church. The meeting is to commence at 1:30 P. M. on the 14th. In the evening, at 7:30, a doctrinal sermon is to be preached.—W. S. Reichard, Hagerstown, Md., April 1.

MICHIGAN.

Brethren.—Bro. J. M. Lair, of Custer, recently delivered sixteen soul-cheering sermons here. Nine confessed Christ, six of whom were baptized and three await the rite. One was restored to fellowship. This makes a total of thirty-six who have united with this church. Others are very near the kingdom. The meetings were largely attended, and good interest still prevails. Our Sunday school and Christian Workers' meeting are progressing.—Flossie B. Swihart, Brethren, Mich., April 3.

Harlan congregation met in council March 27, Bro. John Lair presiding. Bro. Geo. Deardorff was also with us. Seven letters of membership were received and two granted. Among those received were Brother and Sister Doss, which brings to us a minister whose help in the work here will be greatly appreciated. The final report of the new churchhouse was read and accepted. We decided to change the name of our Sunday school from Zion to the "Harlan Brethren Sunday school." Bro. Geo. Deardorff was chosen elder in charge for one year, and Bro. C. H. Deardorff, foreman. Bro. A. W. Taylor was reëlected clerk and Bro. A. W. Miller, treasurer. Sister Myrtle Morphew was chosen president of Christian Workers' meeting. We decided to dedicate our house of worship sometime in June.—Rosa Weller, Copemish, Mich., March 29.

Plymouth.—Eld. J. M. Smith, of Woodland, delivered three sermons at our schoolhouse March 27 and 28. Preaching services will be conducted at this schoolhouse the last Saturday and Sunday of each month, by the Brethren. We now have six members located here, and we hope to have more soon. Those seeking new locations will make no mistake to come this way. Plymouth is a great railroad center; homes are cheap and taxes low.—Mrs. D. W. Martin, R. D. 2, Plymouth, Mich., April 2.

Riverside church met in council March 27, our elder, C. L. Wilkins, presiding. Two letters of membership were granted, and three were received. Sister Ethel Myers was chosen president of Christian Workers' meeting for nine months. Our communion will be held April 24, commencing at 10 A. M.—E. B. Welrick, McBain, Mich., March 29.

Woodland church was favored recently by a sermon from Bro. John M. Stover, of Bradford, Ohio. Our elder, J. M. Smith, went to a mission point at Plymouth, Mich., and conducted services over Sunday. Last Sunday being missionary day for our Sunday school, $5 was received, and sent to world-wide mission fund. The beginners' class, under the instruction of Sister Emma Early, is supporting an orphan in India; the Sunday school also supports one.—Anna Christian, Woodland, Mich., April 1.

MINNESOTA.

Deer Park congregation met in council March 27, with our elder, Bro. W. H. Eikenberry, presiding. All business was pleasantly disposed of. We will hold a series of meetings, beginning June 6, to continue a week, and perhaps longer. Bro. Eikenberry is expected to conduct the same. Our love feast will be on the evening of the 12th, at 8 P. M.—Blanche Reeves, Barnum, Minn., March 29.

Hancock church met in council March 27, with good attendance. Two letters of membership were received and two were granted. The letters received were handed in by Bro. W. A. Myers and wife, of the Cedar church, Cedar County, Iowa. He is a deacon, and this increases our number in that office to five. We need more help in the ministry. We decided to have a series of meetings sometime in the month of June, to close with a love feast. We again call the attention of members, wishing to change location, to the fact that we extend a hearty welcome to all who wish to come here. We have a churchhouse and three services each Lord's Day. We need more Sunday-school workers.—Samuel Bowser, Hancock, Minn., March 30.

MISSOURI.

Bethany church met in council March 30, Eld. Noah Oren presiding. Four letters were granted. We are making preparations to build a churchhouse. We have already decided on the location for same; also a cemetery. Brethren F. L. Baker, W. R. Miller and the writer were appointed trustees. The building committee is composed of Brethren A. L. Lindsey, F. L. Baker and the writer. We are not able, financially, to build the house, but trust that others in the District will come to our aid. We feel that no great work can be accom-

plished here without a house of worship. While here, Bro. Oren gave us three interesting sermons. The people are eager listeners when the Gospel is preached in its simplicity and purity.—Samuel Ullery, R. D. 2, Conway, Mo., March 28.

Cabool church met in council March 27, with Bro. S. M. Stevens presiding. All business was disposed of pleasantly. Two letters of membership were received. We decided to hold a series of meetings sometime in August. Our spring love feast will be held May 15, at 3 P. M. We are glad to report that our elder, F. W. Dove, is improving in health, and we hope he will be able to attend the dedication.—Edgar R. Harris, Cabool, Mo., March 29.

Kansas City (Missouri).—The work here is still prospering. At our meeting, last evening, three more, heads of families, came out for the Lord and will be baptized Sunday. Just now we feel the need of our churchhouse being completed at an early date. Thus far we only have the basement. The Middle District of Missouri has pledged over twelve hundred dollars, and the district has less than five hundred members. A personal appeal for assistance is now to be made outside of the district, by request of the building committee and the consent of the General Board. Bro. James Hardy, of Kansas City, Kans., will visit the churches of Iowa and Nebraska. May the Lord prosper his mission and bless the donors.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans., April 2.

Oak Forest.—The members met in council March 27, Bro. J. B. Hylton presiding. We had preaching Saturday evening, also Sunday, at 11 A. M., following Sunday school. Bro. Luther Duncan is our superintendent. Two weeks ago Bro. Hylton preached two excellent sermons at Glendale. Bro. Noah Duncan will fill our appointment next month. We organized Sunday school at Glendale, to commence the first Sunday in April, with Bro. Harman as superintendent. We will use the Brethren literature.—Nannie A. Harman, R. D. 2, Mountain Grove, Mo., March 29.

South St. Joseph.—Members met in council Saturday evening, March 24, our elder, I. H. Crist, of Kansas City, presiding. Our love feast will be held May 8, beginning at 7:30 P. M. Electric lights have been placed in our meetinghouse. We decided to hold a series of meetings this spring, provided an evangelist can be secured. Sister Noah, our Sunday-school missionary, is doing excellent work. The school has increased from an average of fifty, one year ago, to 125 at present. Brother and Sister Huffman are also proving to be helpful workers. As pastor, I greatly appreciate the assistance and encouragement shown me. One more young sister was baptized at the close of the services last evening, and a young man awaits the holy rite.—J. W. Garrett, 315 Massachusetts Avenue, St. Joseph, Mo., March 29.

Waynesville.—We are wondering why it is that a good many people come here to this country seeking homes, some buying land, but very seldom do any of our Brethren come. We have a good many people here who do not belong to any church; they seldom attend meeting anywhere, yet are good citizens. Land is reasonably cheap, but it continues to rise in price. Our people have a small church here.—E. F. Burrow, Waynesville, Mo., March 29.

NORTH CAROLINA.

Elizabeth City.—We are isolated members here in this city. Our nearest Brethren church is in Virginia. In fact we have never been in a Brethren church, though we are working for our blessed Master. We have repeatedly asked for a minister, but no one will come. The dear Messenger is all the preacher we have, and the New Testament is our faith and practice.—Mrs. F. L. Davis, 113 W. Cypress Street, Elizabeth City, N. C., March 29.

NORTH DAKOTA.

Kenmare church met today in regular council, with Bro. J. C. Forney in charge. Considerable business was very pleasantly disposed of. Arrangements were made for more aggressive work in the future. We expect Bro. Landis, of Williston, to assist us in a series of meeting in June.—G. I. Michael, R. D. 3, Kenmare, N. Dak., March 31.

Surrey church met in council March 27. In the absence of our elder, D. M. Shorb, Bro. Geo. Strycker presided. We received four letters,—Brethren D. T. Dierdorff and Frank Wingert, ministers, and their wives. We appreciate their help very much. We also granted four letters, two of the number being Bro. C. E. Funderburg and wife, who have been faithful workers in the church since its organization. They leave us for the Wenatchee church, Wash. Bro. D. S. Wolf will represent this church as delegate to Annual Meeting. Our love feast is appointed for June 12, beginning at 2 P. M. —Manerva Lambert, Surrey, N. Dak., March 30.

OHIO.

Blanchard church met in council March 27, Bro. D. P. Weller presiding. Two letters of membership were granted. We reorganized our Sunday school with Brethren A. L. Brant and Preston Sanger, superintendents. We decided to have a love feast June 12, at 2:30 P. M., also a series of meetings, to begin one week prior to the love feast. Bro. Lawrence Prowant was chosen as delegate to district meeting.—E. R. Prowant, R. D. 7, Continental, Ohio, April 1.

Donnels Creek congregation met in business meeting March 27, Eld. J. E. Barnhart presiding. Eld. L. A. Bookwalter was with us. One letter was granted. Brethren J. E. Barnhart and J. D. Sandy were elected delegates to Annual Meeting, and Brethren J. E. Barnhart and D. S. Dredge to district meeting. Our love feast will be held at New Carlisle May 8, at 6 P. M. Bro. Bookwalter preached for us on Sunday. Bro. B. F. Petry closed his series of meetings at Summerford March 26, with a good interest and two accessions by baptism. —Hettie F. Barnhart, R. D. 4, Box 95, New Carlisle, Ohio, March 30.

Maumee church met in council March 27, with our elder, G. W. Sellers presiding. Three letters were granted. All business was disposed of pleasantly. Brethren G. W. Sellers and Dave Shong were chosen as delegates to district meeting. We expect to hold a series of meetings, commencing the latter part of September. Our love feast will be Oct. 10.—John Sponseller, Sherwood, Ohio, March 29.

West Dayton.—Our pastor, Bro. D. S. Filbrun, being away from home holding meetings, Bro. H. L. Klepinger preached two very acceptable sermons. A husband and wife have been received by baptism; also two by letter, since our last report. —D. W. Kneisly, 19 Baker Street, Dayton, Ohio, March 29.

Wyandot church met in council March 27. Business was disposed of in a good spirit. Bro. J. L. Guthrie was chosen delegate to district meeting. The writer was chosen correspondent. Our elder, Bro. L. H. Dickey, remained with us for the services at 10:30 A. M. on Sunday, and gave us an excellent sermon.—Mrs. J. L. Guthrie, Nevada, Ohio, March 29.

OKLAHOMA.

Ames congregation closed a series of meetings recently. Two made the good confession and were baptized by the writer. Others seem near the kingdom.—P. S. Hartman, Reed, Okla., March 20.

Big Creek church met in council March 18, Eld. A. J. Detrick presiding. Four were received by letter. Bro. A. J. Detrick was chosen as our elder for another year. We decided to have our love feast May 1, with one week of meetings previous.—Mollie Fillmore, Cushing, Okla., March 24.

Guthrie church met this afternoon in council. We decided to have a love feast April 25, at 6 P. M. We have recently completed some repairs and remodeling, adding greatly to the comfort and convenience of our church. Bro. S. H. Honberger, of Wichita, Kans., gave us an enjoyable sermon on the 24th inst. We greatly appreciate the visits of members and especially of ministers.—Emma Ambrose, 720 W. Cleveland Avenue, Guthrie, Okla., March 27.

Mt. Hope congregation met in council March 22. Church officers for the next year were elected. Bro. John D. Howell was chosen trustee, and the writer, correspondent. A building committee, composed of Brethren W. H. Meeks, foreman, H. H. Ritter, secretary, and P. H. Dillon, treasurer, was appointed to have charge of the rebuilding of the churchhouse, destroyed by fire one month previous. We hope to be able to build soon.—H. H. Ritter, Crescent, Okla., March 26.

Oak Grove church met in council March 27, at the home of our elder, G. W. Landis. We decided to hold our love feast sometime in October. A committee was appointed to secure the services of a minister in a series of meetings preceding the feast. The Sunday-school officers were retained for another quarter. Bro. Landis was chosen elder in charge for the coming year. We were favored with a very pleasant call by Bro. Jacob Betts and family, of Nampa, Idaho, during the quarter. Bro. Betts preached a very helpful sermon while with us.—W. R. Brubaker, R. D. 5, Chandler, Okla., April 2.

Pleasant Plains church met in council today, our elder, Bro. H. Booze, presiding. Bro. Stone, of Fairview, was with us also and preached on Sunday at 11 A. M., and at 8:30 in the evening. Considerable business was disposed of in a Christian way. Our love feast will be April 24.—Viola Blanton, Helena, Okla., March 27.

Red River congregation met in council March 25, with Eld. A. G. Fillmore presiding. At this meeting we arranged for the management of the new cemetery, and decided to have a permanent cemetery fund. The selling price of lots is to be $5 each. We want to hold a series of meetings in August. We also decided to send $10 to the Prairie Lake church, Oklahoma, to help build their house of worship.—A. B. Coover, Davidson, Okla., March 27.

Thomas.—We met in council March 27, Eld. J. Appleman presiding. Six were received by letter, one of the number being Bro. J. M. Crouse, a minister in the second degree, who, with his family, has located here. It was decided that the church buy two lots adjoining those we now own, on which to build sheds for the protection of our horses. We decided to have a love feast sometime this spring. March 28 Eld. E. J. Smith, our district Sunday-school secretary, was with us and held a successful local Sunday-school meeting. In the afternoon a young brother (a Sunday-school scholar) was baptized. Our church is in a prosperous condition.—Elsie K. Sanger, Thomas, Okla., March 29.

OREGON.

Newberg church met in council March 27, Bro. G. C. Carl, of Portland, presiding. The sisters' aid society reported the addition of a work room to the churchhouse, completed at a cost of about $200, and all bills paid. Our communion is to be held May 1. Ministering brethren coming west, should make a note of this, especially if they are coming to Portland, as Newberg is only twenty-six miles out on the S. P. R. R.—John Barnhart, Newberg, Oregon, March 28.

PENNSYLVANIA.

Back Creek.—Bro. William Miller, of Hanover, Pa., is to begin a series of meetings Aug. 21, in the Upton church, Back Creek congregation.—J. D. Wilson, Upton, Pa., March 25.

Ephrata.—Our meetings continued for two more weeks, March 1 Bro. Andrew Hutchison came to us, following the two weeks' series of meetings by Bro. Beahm. From March 5 to 31 the meetings were conducted by Brethren I. W. Taylor and D. Kilhefner, Bro. Hutchison being disabled by a heavy cold. Bro. Hutchison preached four more sermons, then the meetings closed March 14. Twelve more were baptized, making fifteen baptized. Three were reclaimed and two more await baptism.—Mazie Martin, Ephrata, Pa., March 31.

Hatfield church met in council March 27, Eld. Hilary Crouthamel presiding. Much business was transacted. Four letters of membership were accepted and one was granted. Eld. F. P. Cassel was chosen delegate to Annual Meeting, and Brethren Wm. Fretz and Peter Freed, to Annual Meeting. Bro. Jacob Booz was elected superintendent of the Hatfield Sunday school, and Bro. Edwin Holdeman will be superintendent of the Lansdale Sunday school. We decided to have a series of meetings, preceding our love feast, which is to be held May 1, at 2 P. M.—Mrs. Geo. H. Light, Hatfield, Pa., April 1.

Johnstown church met in council March 25, with Eld. Abram Fyock presiding. All business was disposed of in the spirit of love. Our two elders, David Hildebrand and Abram Fyock, were chosen delegates to Annual Meeting, and Brethren S. W. Pearce and V. E. Mineely to district meeting. It was decided to hold our love feast May 9, at 3:30 P. M., in the Walnut Grove house.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., March 26.

Mingo church met in council March 6, with Eld. Jesse Ziegler presiding. Brethren P. A. Smith and Samuel Gottshall were chosen delegates to district meeting, and Eld. Jesse Ziegler, to Annual Meeting. Our love feast is to be held May 8, at 2 P. M.—Harry H. Ziegler, R. D. 1, Royersford, Pa., April 3.

Notice.—Mr. A. Forder, of Jerusalem, will lecture in the Church of the Brethren at York, Pa., on Saturday evening before Easter, on Easter Sunday, forenoon, afternoon and evening. Mr. Forder is the man who, a few years ago, very kindly entertained Bro. I. N. H. Beahm and his party in Jerusalem, giving them an "upper room" where the brethren held their love feast. He has a large experience as a missionary among the inland Arabs, and is well able to explain some of the peculiar customs and expressions recorded in the Old Testament Scriptures.—Abram S. Hershey, York, Pa., March 27.

Notice.—The churches of western Pennsylvania will please remember that the district meeting of this district will be held in the Elk Lick congregation, April 14, beginning at 8 A. M. The elders' meeting will be on the 13th at 9:30 A. M. Delegates should arrange to arrive here not later than the evening of the 13th, so as to be at their post of duty at the appointed hour the following morning. Buy your railroad tickets for Meyersdale, Pa., where you will take the trolley car to Salisbury,—the place of meeting.—G. E. Yoder, Springs, Pa., March 30.

Ridge church met in council recently, with Bro. Ruthrauff, of Waynesboro, presiding. Much business came before the meeting. Brethren A. K. Hollinger and W. M. Fogelsonger were elected delegates to district meeting. Our love feast will be held June 5 and 6, at 10 A. M., at the Fogelsonger house.—Joseph Burkhart, Shippensburg, Pa., March 27.

Tyrone.—As a further result of the recent revival, conducted by Bro. H. S. Replogle, five more were baptized last Sunday morning. Bro. J. B. Brumbaugh, of Huntingdon, Pa., preached a strong temperance sermon for us. On Sunday night Bro. A. H. Haines, of Juniata College, officiated at our love feast. Our Sunday school continues to grow under the able leadership of our superintendent, Bro. W. F. Bilger.—Clara Stapleton, Tyrone, Pa., March 30.

Woodbury.—We held a temperance meeting in the Woodbury church March 20. Eld. Brice Sell and Mr. Boughter, of the Church of God, were the visiting speakers. Many were the evils of which they spoke, and we trust their earnest efforts may have the desired effect. Bro. Sell preached for us on Sunday morning. Graduating exercises for the teacher-training class of this church were held Saturday evening, March 27, Bro. O. R. Myers, of Juniata College, delivering the address. Bro. E. M. Detwiler, district Sunday-school secretary, presented the diplomas, in the name of the State of Pennsylvania. Bro. Myers also preached an interesting sermon for us on Sunday evening.—J. C. Stayer, Woodbury, Pa., March 31.

TENNESSEE.

New Hope church met in council March 13. There being no business needing special attention, we had preaching instead, by Eld. A. M. Laughrun, one of our home ministers. The following day, Sunday, he preached an excellent sermon. The members met March 21 and organized a Sunday school.—Laura Saylor, Jonesboro, Tenn., March 29.

White Horn.—Our meetings began March 15 and closed the 28th. Bro. J. D. Clark, of Jonesboro, assisted by Bro. P. D. Reed, did the preaching. Thirteen were baptized and one awaits the rite, all being heads of families except four. We have indeed had a great spiritual uplift, and are greatly encouraged to go on in the work of saving souls.—Jacob Shepherd, Bullsgap, Tenn., March 29.

TEXAS.

Palestine.—We have no land to sell, neither are we agents for land, but we do want a home church here. We would like to have enough of our people to come and help us start the church. There is only one of our Brethren who has located here. He says that he is perfectly satisfied with the country, and his wife says she would not leave her new home for anything. We still have the fifty acres of land for the Brethren minister who will come and locate with us. We have answered many letters, but as yet no minister has decided to locate here. Bro. Greenawalt was here and aroused the whole country with his preaching. If any of those who have written us failed to receive a reply, please write again, as we may have overlooked some of the letters received.—J. H. Esher and Wife, R. D. 2, Box 3 A., Palestine, Texas, March 23.

VIRGINIA.

Beaver Creek.—March 27 we met in council, our elder, Henry Reed, presiding. Brethren S. N. Mannon and Charles Earles were chosen as delegates to district meeting, and Bro. Jesse Booth is our delegate to Annual Meeting. The following officers were appointed for the year: Bro. Richard Reed, treasurer; Bro. N. T. Booth, clerk; the writer, correspondent. —Minnie Hurt, Dulany, Va., March 29.

Bethlehem church met in council March 27, Eld. D. A. Naff presiding. One letter of membership was received. Elders D. A. Naff and Geo. Bowman were elected delegates to Annual Meeting, and Brethren L. A. Bowman and R. G. Peters to district meeting. On Sunday following, Bro. John Naff preached.—N. C. Peters, Boone Mill, Va., March 29.

Botetourt church met in council at Troutville March 27, Bro. C. D. Hylton was moderator. Two letters of membership were received and eight granted. Much business came before the meeting and was disposed of in a Christian manner. The church agreed to send fifty dollars to Spray, N. C., to help build a churchhouse. Brethren L. C. Coffman and J. T. Layman were chosen as delegates to district meeting. Brethren C. S. Ikenberry and E. C. Crumpacker will represent us at Annual Meeting. We have secured the services of Bro. Wm. Howe for our Sunday-school Institute in July. One query was sent to district meeting.—Sue B. Shaver, Troutville, Va., March 29.

Burks Fork church met in council March 20, with Eld. Joel Weddle in charge. Three letters of membership were received. Bro. E. A. Weddle is our delegate to district meeting. Brethren L. M. Weddle and A. N. Hylton preach for us on Sunday.—Maggie Hylton, R. D. 3, Willis, Va., March 25.

Linville Creek church met in council March 20. Considerable business came before the meeting. Fifteen letters of membership were granted, and two were received. Brethren John Huffman and Joseph Driver were chosen as delegates to district meeting, and Elders Daniel Hays and D. H. Zigler to Annual Meeting. Two queries for Annual Meeting were sent to our district meeting. We decided to have a love feast at Fairview, May 8, at 3:30 P. M.—Catharine R. Kline, R. D. 1, Box 3, Broadway, Va., March 26.

WASHINGTON.

Wenatchee church met in council March 27, our elder, A. B. Peters, presiding. Much business was transacted with a good spirit. Eight letters were granted, and seven were received. Bro. H. Law resigned as clerk, and Bro. L. E. Ulrich was chosen to take his place. The development of the church work is encouraging. The services in the city are well attended and a good interest is manifested.—Maggie Myers, R. D. 2, Wenatchee, Wash., March 29.

WISCONSIN.

Correction.—In my communication from the Barron church, Wis., I meant to say eighty members instead of fifty, as it was there given.—D. W. Wolf, Turtle Lake, Wis., April 2.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM OMAHA, NEBR.

According to previous arrangements with the Mission Board of Nebraska wife and I arrived here on the evening of March 3, and immediately began looking for a suitable location. This has been no small task,—not because there are no localities where the Gospel is needed, for there are plenty of them, but to find a building that is located suitable to our needs.

While Chicago enjoys the distinction of being the hub of this great republic, rightfully this claim belongs to Omaha, for upon our high school grounds stands a statue of Lincoln which, I am told, marks the geographical center of the United States. What place is better located than this, for a permanent place for Annual Conference?

The evidences of the works of the evil one are all around us, as they are in all large cities. The city supports 224 saloons, but we hope and pray that they may soon win their last victory. There is a bright side, however, to the life of the city. According to the city directory there are 113 churches and missions, and, by the help of God, we hope soon to make it 114. Already the burden of the undertaking is bearing heavily upon us. We feel like the leaven hid in the three measures of meal. We are as completely buried as it was. Pray for us that God may fill us with his quickening Spirit, that his power may be manifested through us and quicken the lives of others.

Thursday, March 25, two members of the Mission Board,—Brethren J. S. Gabel, of Lincoln, and L. L. Meck, of Octavia, together with Brethren Rasp and Snavely, of the Alvo church, met with us to assist in selecting a location. It was decided, for the present, at least, to hold our services and Sunday school in an empty store building, located on Twenty-sixth and Lake Streets. Our res-

idence will be near by, 2517 Lake Street. Take Dodge Street car at postoffice, or at either the Burlington or Union depots, and get off at Twenty-sixth Street.

If there are those who have relatives (especially children) or friends living here, please inform us, that we may call on them, for it does us good to meet with those who know us as a people. Thus the good done can, perhaps, be twofold. Brethren and sisters are especially requested to call on us and lend encouragement to the work, when passing through the city. M. R. Weaver.

2517 Lake Street, March 27.

FROM MUSCATINE, IOWA.

Brethren W. E. West, E. C. Trostle, and W. H. Royer, members of the Mission Board of Middle Iowa, visited the mission at this place over Sunday, March 28. Our elder, John Zuck, had also planned to be here, but, on account of ill health, was not permitted to be present.

We met in council on Saturday, with Bro. West in charge of the meeting, and Bro. Trostle, secretary pro tem. Bro. J. A. Robinson was chosen as church clerk; Bro. E. Stutsman, treasurer; Sister A. J. Robinson, missionary solicitor.

The members of the mission agreeing to bear half the expense, it was decided that the churchhouse be painted and papered, Brethren Stutsman, Wren and the writer being chosen as a committee to attend to the work. We also decided to arrange for a series of meetings soon. A love feast is to be held in connection with the meetings.

Last Sunday was a beautiful as well as a busy day. At 10:30 A. M., the writer, assisted by Bro. West, conducted the funeral services of the little babe of Brother and Sister Wren. A missionary program was arranged for the afternoon, at 3 P. M., which proved to be a very spiritual meeting. At 6:30 in the evening we met in the capacity of a Christian Workers' meeting, to listen to a temperance program. Following this program Bro. West gave us a warning talk on "The Time Is Short." Many of our friends, who had enjoyed the services with us, expressed their great appreciation of the opportunity of being with us in these meetings. We feel that the presence of the members of the Mission Board, in these meetings, was a heavenly benediction, and we certainly are greatly encouraged to press on in the great work of saving souls. May God bless our efforts here!

Box 463. T. A. Robinson.

FROM KANSAS CITY, KANSAS.

Some of our members have recently been called from our midst by death. Others of our church workers have moved from Armourdale, so at times our work here seems a little discouraging to those of us who are left.

Today, as we opened our clothing room, and were not able to find suitable dresses for a child, whose father and mother are both sick, I thought that, possibly, some of our sisters' aid societies might be able to send us something in the way of children's clothing, especially boy's waists; also dresses and aprons of wash goods. All sizes will be gladly received.

Our Sunday school continues, but a few of our most promising children are moving away. Very little work has been done on the river side, and many persons fear that another flood may be experienced in these low parts, when spring comes. We trust that this flood-stricken district may be spared such a loss this year. But the Great Father doeth all things well, and we trust his power and grace.

Send all donations to the writer.

719 St. Paul, Kansas City, Kans. Effie Strohm Sherfey.

A COLONY IN FRESNO COUNTY, CALIFORNIA.

Having a desire to change my location, with the view of establishing a colony, I started for the San Joaquin Valley, California. Bro. L. W. Boyd, of Colorado, had bought some land at Kerman, a small town in Fresno County, and had written to me to "come and see a country where the people raise nearly everything." I knew Bro. Boyd was a good judge of land. Upon my arrival at Kerman I soon came to the conclusion that this would be a good place for our colony.

Here the people raise wheat, oranges, lemons, peaches, olives, corn, melons, barley, potatoes, sugar beets, figs, raisins, alfalfa, etc. The greatest industry, however, is the raisin crop, there being over 95,000 acres now in bearing in Fresno County.

I toured the county in an automobile for three days, and examined the land thoroughly. I found a good proposition for a colony three miles east of Kerman, where twelve brethren, all heads of families, have purchased land, and will move out there next fall, making a total membership of thirty-four, including those who had already settled there. Three ministers and three deacons are among the number. We expect to get an elder to move in and take charge of the work.

The Fresno Irrigation and Farm Company, at Kerman, gave us a lot in town for our church building, and also gave us ten acres of fine orange land for the support of the church and elder.

We expect, by June, to have at least sixty members located at Kerman. There is room enough for almost any number. There is plenty of church work for all, as the country is very thickly populated. J. W. Brooks.

Brumbaugh, N. Dak., March 27.

FROM COLORADO SPRINGS, COLO.

Through the united efforts of the few Brethren at this place and of the District Mission Board, a mission has at last been started here, at the foot of Pike's Peak. The Mission Board proposed to send a speaker to us each Sunday, if we would furnish a place to hold the meetings. At a meeting of the members it was decided to rent the W. C. T. U. hall, in Colorado City, for one year. We have two services each Sunday. Our first meetings were held March 14, by Bro. A. C. Root, of the Denver Mission. March 21 Bro. Jacob Groff of Calhan, Colo., gave us two very helpful addresses. Today, March 28, Bro. Heckman of Rocky Ford, Colo., preached two strong and encouraging sermons. The Mission Board has also proposed to place a sister here in the near future, to work up a Sunday school.

The need of starting a mission at this place has long been felt by the Brethren who live near, and in this vicinity. The three cities,—Colorado Springs, Colorado City, and Manitou,—lie snugly at the foot of a range of high mountains and are so close together that they join streets. They have a combined population of about thirty thousand, most of which belongs to Colorado Springs. The Pike's Peak region is world-famous as a health and pleasure resort. The climate is mild and healthful,—especially healthful for those affected with tuberculosis, asthma, etc.

The Brethren are few here, are not blessed financially, and need your help in every way. All railroads give stopovers at this place. Resident members, and especially a minister, will be welcomed to our mission. Further information can be had by writing to the undersigned.

1210 Wood Avenue, March 28. B. Hall Van Dyke.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Osborn-Waas.—By the undersigned, at the home of the bride, March 11, 1909, Mr. Aaron W. Osborn, of Conway Springs, Kans., and Sister Pearl E. Waas, of Fredonia, Kans. E. E. Joyce.

Poister-Landes.—At the home of the bride's parents, Brother and Sister Enos Landes, in Morrill, Kans., March 24, 1909, Bro. Frank Poister and Sister Mary E. Landes. T. A. Eisenbise.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Arkright, Mary Ann, nee Tombaugh, born in Washington County, Pa., April 3, 1831, died at the home of Sister Rebecca Deardorff, Roann, Ind., March 19, 1909, aged 77 years, 11 months and 16 days. She was married to Wm. Arkright Nov. 28, 1850, to which union were born six sons and two daughters, all having preceded her excepting one son. She united with the Church of the Brethren in 1905. She leaves one sister, two brothers and one son. She suffered very much during her sickness, but bore it all patiently. Services by Bro. J. D. Rife. Cinnet Arnold.

Arnold, Lydia, died at the home of her niece, Mrs. Kate Young, in Pitsburg, Darke Co., Ohio, March 4, 1909, aged 77 years, 1 month and 22 days. She was the daughter of Deacon Joseph Arnold and a niece of Eld. Christy Arnold. Services by Eld. Jesse Stutsman and Bro. Newton Binkley. Martha Minnich.

Barnard, Benjamin F., son of Jonathan and Mary Barnard, born in Union County, Ind., Oct. 26, 1832, died at the home of his son in Flora, Ind., March 18, 1909, aged 76 years, 4 months and 22 days. April 22, 1852, he was married to Mary Craig, who, with three children, preceded him in death. March 8, 1857, he was married to Barbara E. Earhart, who died in 1898. Sept. 3, 1899, he was married to Rachel Arnott. Wife and five children survive. Services at the Church of the Brethren in Flora, by Eld. David Dilling, assisted by Eld. A. G. Crosswhite. Text, Heb. 9: 27. Interment in the Flora cemetery. Mattie Welty.

Beaver, Jennie Mildred, daughter of Bro. William and Minnie Beaver, died Feb. 19, 1909, in the bounds of the Eden Valley church, Kans., aged 19 days. Services by Eld. G. W. Weddle. Interment in the St. John cemetery. O. O. John.

Beelman, Bro. Geo. S., born in Cumberland County, Pa., Aug. 17, 1851, died in the bounds of the Seneca church, Ohio, Jan. 30, 1909, aged 57 years, 5 months and 13 days. He leaves two sons, two daughters and two brothers. He was a member of the Church of the Brethren. Services by Bro. L. H. Dickey, at Union Bethel. Interment in cemetery near by. Mabel Vane Beelman.

Bricker, Melvin G., son of Andrew and Catherine Bricker, born near Primrose, Williams County, Ohio, Sept. 7, 1870, died at his home in Alvordton, Ohio, March 17, 1909, aged 38 years, 6 months and 10 days. Sept. 26, 1895, he was married to Della J. Rittenhouse, to which union two sons were born, one of whom preceded him to the spirit world. Wife, one son, an aged father, five brothers and one sister survive. He united with the Church of the Brethren in 1893. Services at the Walnut Grove church by the writer, assisted by Bro. Geo. Throne. Text, 1 Thess. 4: 18. Interment in the Walnut Grove cemetery. J. W. Keiser.

Campbell, James W., born Aug. 9, 1848, died March 19, 1909, near Kimball, Va., aged 60 years, 7 months and 10 days. Services by Brethren J. A. Racer, Jr. and J. M. Foster, from Psa. 90: 12. T. D. Heiston.

Clapper, Mrs. Josie, wife of J. H. Clapper, born at Vevay, Ind., Feb. 20, 1875, died in Riverside, Washington, March 21, 1909, of acute rheumatism and paralysis, aged 34 years, 1 month and 1 day. Husband and six children survive. She was a believer in the Church of the Brethren, of which her husband has been a member for many years. J. H. Clapper.

Elliott, Bro. Martin, died of stomach trouble, at his home in Mercersburg, Pa., in the bounds of the Welsh Run congregation, March 14, 1909, aged 80 years, 2 months and 25 days. His first marriage was with Lizzie Wills, who preceded him about fifteen years ago. This union was blessed with two children. In December, 1899, he was married to Lanah Martin, who survives him. He was a faithful member of the Brethren church for many years. Services at the Welsh Run church, by Eld. John Rowland. Text, Psa. 17: 15. C. E. Martin.

Eversole, Lucinda, born in Elkhart County, Ind., July 2, 1859, died March 16, 1909, aged 49 years, 8 months and 14 days. She married Albert Eversole March 24, 1878. Three children were born to this union. Funeral at Yellow Creek. Text, Rom. 14: 7. Frank Kreider.

Fissgus, Christian, born in Buffalo, N. Y., Dec. 25, 1846, died at the home of Geo. Fissgus, in Elkhart County, Ind., March 20, 1909, aged 62 years, 2 months and 20 days. Services at Olive church (Mennonite) from 1 Kings 2: 2 by the writer, assisted by J. Loucks (Mennonite). Frank Kreider.

Folger, Nelson C., born in Vermilion County, Ind., Feb. 23, 1861, died in the Shelby County church, Mo., Feb. 12, 1909, aged 47 years, 11 months and 19 days. In April, 1864, he, with his parents, moved to Clarke County, Iowa. At the age of sixteen he united with the Church of the Brethren. Jan. 8, 1885, he was married to Almeda Pearson, to which union two children were born. Feb. 22, 1894, his wife died. Later he married Laura E. Gordon, which union was blessed with two children, one of whom died in infancy. In the spring of 1904 he moved to Missouri, where he died after a lingering illness. Services by Eld. Abraham Wolf from the text, "I have kept the faith." W. W. Folger.

Gooseman, Leola, daughter of Friend Israel and Samantha E. Gooseman, born April 15, 1893, died March 25, 1909, at the home of her parents near Smelter Hill, Mo., aged 15 years, 11 months and 10 days. She was a member of the Sunday school at Smelter Hill, at which place services were held in the Brethren church, by Bro. F. Gochenour. Text, Eccl. 9: 5. Interment at Peace cemetery. Lizzie Gochenour.

Groff, Bro. Joseph, died from infirmities incident to old age, in the Elizabethtown congregation, Lancaster County, Pa., March 16, 1909, aged 88 years, 5 months and 20 days. An aged wife survives. Brethren S. R. Zug, S. H. Hertzler, and J. H. Kline conducted the funeral services. Text, Gen. 25: 7, 8. Martha Martin.

Harbaugh, Bro. John Calvin, was found dead in Waynesboro, Pa., March 20, 1909, aged 49 years, 10 months and 4 days. He lived alone, and probably died two days before he was found. He was subject to attacks of epileptic fits and it is supposed that one of these overcame him. He was a member of the church for many years, and was full of religious zeal. He loved to visit the sick and the dying. Our departed brother is survived by four sisters and one brother. Services in Waynesboro church by Bro. C. R. Oellig. Text, 1 Sam. 20: 3 (last clause). Interment in Price graveyard. Sudie M. Wingert.

Howell, Dr. J. Q., died in the bounds of the Kewanna church, Ind., March 20, 1909, aged about 82 years. He was active in his medical profession until about four weeks before his death. He was married twice. He leaves wife and children. W. Wilfert Delong.

Kling, George, son of George and Leah Kling, born near York, Pa., Feb. 7, 1845, died at the home of his son, near Dover, Pa., Feb. 3, 1909, aged 63 years, 11 months and 27 days. Nine children, four sisters and one brother survive. Services at the Ziegler church, where he had been a member for many years. Mattie Welty.

Martin, Sister Nancy, wife of Solomon Martin, born in Lancaster County, Pa., Oct. 10, 1831, died March 22, 1909, at the home of her daughter, Mrs. Shambler, of Brewster, Nebr., aged 77 years, 5 months and 22 days. She was married to Jacob Ebersole, to which union ten children were born, seven of whom survive. Her second marriage was to Bro. Solomon Martin, who survives, and is in his eighty-eighth year. Services at the Mennonite church by the writer. C. P. Hargleroad.

McEldry, James Allen, died near Quinter, Kans., March 24, 1909, aged 79 years, 11 months and 19 days. He lived in the Fairview church, Iowa, for over sixty years, but had gone to Kansas only a short time before his death, to make his home with his daughter. He united with the Church of the Brethren forty-three years ago. He was the father of ten children, three of whom preceded him. The remains were brought back to Iowa, and services held in the Fairview church, by the writer, assisted by Bro. J. H. Keller. Interment in the adjoining cemetery, by the side of his companion. Abraham Wolf.

Mertz, Bro. Peter H., born in Mifflin County, Pa., March 24, 1840, died at Burnetts Creek, Ind., March 20, 1909, lacking four days of being 69 years of age. He was laid to rest on his birthday. In 1865, he was married to Miss Sarah Seiber, of Juniata County, Pa. To this union were born four children. Samuel died in childhood. In 1878 the mother of these children died. In 1879 he was married to Miss Kate Farris. To this union two children were born. In 1901, the mother of these children died. In 1907 he was married to Miss Amanda Mertz, of Williamsport, Pa., who, with five children, three brothers and three sisters survives him. In 1886 he united with the Church of the Brethren. Some years ago he, with his second wife, united with the Church of God. Several weeks ago he requested fellowship with the church of his first choice. Services by Eld. G. B. Heeter. Bessie Mertz.

Miller, John Omer, son of Brother and Sister H. B. Miller, died March 10, 1909, of congestion of the lungs, near Upton, Pa., in the bounds of the Back Creek congregation, aged 1 year, 1 month and 28 days. Services at the Upton church, by Bro. C. R. Oellig, assisted by Eld. John Lehner. J. D. Wilson.

Minick, Jackson B., born in Coshocton County, Ohio, Feb. 22, 1859, died at his home in Lyons, Kans., March 11, 1909, aged 50 years and 19 days. He was married to Sarah Musselman May 30, 1894. He was a faithful member of the Church of the Brethren for twenty-one years. He leaves a wife, an aged mother, two sisters, and one brother. Services by Bro. H. T. Brubaker in the Kansas Center church. Interment in the adjoining cemetery. Mary B. Mohler.

Neer, Marshall H., died at Newark, Ohio, March 18, 1909, aged 33 years, 1 month and 18 days. At the age of twenty he united with the Church of the Brethren. He leaves wife, two children, father, mother and two brothers. Services at Ankenytown, Ohio, by the writer. Text, John 14: 1-3. Interment in adjoining cemetery. G. S. Strausbaugh.

Overholtzer, Andrew Franklin, son of Brother M. N. and Sister Angeline Bollinger Overholtzer, died of peritonitis at the home of his parents near Butte City, Cal., March 24, 1909, aged 14 years, 1 month and 16 days. He was the fourth child of a family of nine,—seven sons and two daughters. Three of them preceded him. Services at the Codora schoolhouse by the Brethren from Eccl. 7: 2-4. Interment at Princeton cemetery. J. Overholtzer.

Possell.—In the Osceola church, Ind., March 26, 1909, Vera Neoma, infant child of John Possell, aged 5 weeks. Services by the writer. H. M. Schwalm.

Puterbaugh, Parker G., died of pneumonia in the Bear Creek congregation, Ohio, March 19, 1909, aged 1 year, 5 months and 4 days. He was the son of Bro. Aaron and Sister Catharine Puterbaugh. He leaves father, mother, four brothers and one sister. Services by Eld. J. W. Beeghly, assisted by Bro. Earl C. Neff. Text, Jer. 31: 15, 16. Ada Eby.

Reed, Sister Etta May, died at the home of her parents, A. H. Montgomery, three miles west of Darlow, Kans., March 16, 1909, aged 20 years and 21 days. She was born in Missouri, Feb. 25, 1889. At the age of twelve she united with

the Church of the Brethren and lived an exemplary Christian life. She was married to O. E. Reed Nov. 28, 1907. Services at the Darlow church, conducted by the writer and Eld. A. F. Miller from Jer. 15: 9. Burial at the Darlow cemetery. A husband, father, mother, four sisters and two brothers survive. C. E. Wolf.

Rickard, Bro. I. M. C., died March 18, 1909, of tuberculosis, in the bounds of the Valley Pike congregation, Va., aged 34 years, 11 months and 11 days. He had been in ill health for some time. He united with the Church of the Brethren about fourteen years ago. He leaves a brother and sister. Services in the Valley Pike church by Bro. J. M. Ryman, assisted by Eld. S. A. Shaver. Interment in the adjoining cemetery. Text, Job 30: 23. S. J. Shaver.

Rife, Sarah, born in Rockingham County, Va., May 27, 1821, died March 24, 1909, at the home of her daughter, in Greene, Iowa, aged 87 years, 9 months and 27 days. She was married to Joseph Rife, to which union were born five children, three of whom, and the husband, preceded her. She and her husband united with the Church of the Brethren in the early seventies. Services by Eld. J. F. Eikenberry, assisted by the writer. W. H. Hood.

Rininger, Bro. Wm. W., born March 17, 1838, died March 21, 1909, aged 71 years and 4 months. While visiting in Bedford County, Pa., Bro. Rininger took sick and died. His body was brought back to Conemaugh, Pa., for burial. He was a member of the Church of the Brethren for many years. Services by Bro. W. M. Howe. Ada M. Beeghly.

Ross, Thomas C., born in Miami County, Ohio, July 20, 1831, died March 24, 1909, aged 77 years, 8 months and 4 days. She came to Mercer County, Ohio, when only six years old, accompanied by her parents. In this County and in the Mercer church she lived until her death. Services at the house by the writer. G. A. Snider.

Satterfield, Pauline, daughter of Bro. J. R. and Sister Ida Satterfield (deceased), died Feb. 22, 1909, of catarrhal pneumonia, in the bounds of the French Broad church, Tenn., aged 9 months and 20 days. Services by Eld. Jacob Wine. Interment in adjoining cemetery. Kate McCrary.

Shafer, Treva May, daughter of Bro. Bert and Sister Julia Shafer, born June 25, 1908, died March 8, 1909, in the Oakland congregation, Darke County, Ohio, aged 8 months and 11 days. Father, mother and three little brothers survive. Services by Bro. John H. Christian, assisted by Bro. Willis Kreider, at the Painter Creek house. Lizzie Rhoades.

Shewman, Sister Susannah, nee Showalter, born Jan. 1, 1811, died March 15, 1909, in the bounds of the Prices Creek church, Ohio, aged 98 years, 2 months and 14 days. Feb. 23, 1830, she was married to John Shewman, to which union five children were born, husband and two children having preceded her. She was a member of the Church of the Brethren for over seventy years. Services held at the house, by Bro. Andrew Miller. Orpha Miller.

Shirley, Sister Cora, died at her home in Kansas City, Kans., March 24, 1909, aged 37 years. The last day she spent from home was in a meeting of the sisters' aid society. For the last eight weeks of her life she was confined to her bed most of the time. She leaves three children and a broken-hearted husband, whom she so much desired to see unite with the church of her choice. Effie Strohm Sherfey.

Spotts, Sister Mary, born May 6, 1809, died March 12, 1909, at the home of her daughter, Mrs. Malinda White, in Des Moines, Iowa. Had she lived until May 6, she would have reached the century mark. Her maiden name was Berkey. She was born in Pennsylvania, but in early life moved to Ohio, four years later to Indiana, and in 1852 to Iowa, where she lived until her death. She was married to David Lint, who died in 1854. Later on she was married to Mr. Spotts, who died thirty years ago. Seven children and two brothers survive her. She united with the church at the age of nineteen, and remained faithful until death. Services by Bro. A. C. Snowberger. Interment in Saylorville cemetery, north of Des Moines. G. E. Goughnour.

Teeter, Sister Elizabeth Ann, nee Hartman, born in Wayne County, Ohio, Feb. 7, 1825, died at the home of a daughter in Peabody, Kans., March 25, 1909, aged 84 years, 1 month and 18 days. Her husband, Bro. Andrew Teeter, preceded her in death eight years. She was the mother of four sons and four daughters, of whom two sons and two daughters survive. Sister Teeter, with her husband, united with the Church of the Brethren over fifty years ago, serving the church in the office of deacon. They were among the early settlers of Elkhart County, Indiana. The body was brought to Wakarusa, Ind., where services were conducted by Elders C. Metzler and H. M. Schwalm, from 2 Tim. 4: 6-8. Interment in the North Union cemetery by the side of her husband. Christian Metzler.

Tennis, Bro. Samuel, of Fairview, Fulton County, Ill., died March 21, 1909, aged 81 years, 3 months and 12 days. He was born in Franklin County, Pa., Dec. 10, 1827. He came to the State of Illinois forty-four years ago. He united with the Church of the Brethren when a young man. He was married three times, and was the father of seventeen children, eight of whom are living. Services by the writer from 2 Tim. 4: 6-8. S. Bucklew.

Thomas, Mrs. Sarah, nee Ulrich, born in Baltimore County, Md., April 27, 1821, died March 21, 1909, in the Pine Creek congregation, Marshall County, Ind., aged 87 years, 10 months and 21 days. At the age of fourteen she, with her parents, Peter C. Ulrich and wife, moved from Maryland to Stark County, Ohio, and at the age of twenty she was united in marriage with Isaac Thomas, who preceded her seven years ago. She was the mother of four sons and five daughters. Two sons and two daughters survive her. She and her family moved from Ohio to Marshall County, Ind., about fifty years ago. She united with the Church of the Brethren in her youth. Services at the M. E. church in Lapaz, Ind., by Bro. Jacob Hildebrand. Text, 2 Cor. 5: 1. Jacob Helstand.

Trent, Hannah, nee Overholser, born Dec. 3, 1824, in Preble County, Ohio, died at her son's home in Flora, Ind., Feb. 6, 1909, aged 84 years, 2 months and 3 days. She was married to Joel Eikenberry Sept. 22, 1843, to which union four children were born, the husband and two sons having preceded her. Sept. 19, 1895, she was married to John Trent, who also preceded her in death. One son and one daughter survive. She was a member of the Old Order Brethren church, at which church, in Flora, the services were held by Eld. John Clear (Old Order). Interment in the Moss cemetery. Mattie Welty.

Werley, Bro. Daniel A., died March 17, 1909, aged 59 years, 5 months and 25 days. He had been confined to his bed for six months with consumption, and suffered greatly. He was born in York County, Pa., Sept. 22, 1849. He was married to Sister Rachel C. Wilderson Dec. 25, 1875. To this union were born one son and two daughters. One daughter preceded him to the spirit world about two years ago. Services by the Brethren at Woodberry church, Baltimore. Interment in St. Mary's cemetery at this place. Sam'l M. Miller.

Willis, Addie, nee Gochenour, daughter of Bro. Joseph and Sister Margaret Gochenour, died at her home in the Woodstock congregation, Va., March 21, 1909, aged 43 years, 7 months and 12 days. She was a member of the Church of the Brethren about thirty years. Services at the St. Luke church, by the writer. Text, Luke 12: 47. H. R. Mowry.

Wire, Sister Sue, died at the home of her brother in Blanco, Texas, Feb. 12, 1909, of cancerous tumors, aged 55 years, 10 months and 1 day. Husband and six children survive. She was a faithful member of the Church of the Brethren for about fifteen years. Services at the graveyard by Mr. McIntyre (Methodist). Interment at Blanco, Texas. H. H. Ritter.

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NOTES NOT CLASSIFIED

Crab Orchard church met in council March 27, with Bro. C. M. Driver presiding. Much business was considered. Bro. Driver was chosen to represent us at district meeting, with Bro. T. Snuffer and the writer, alternates. We also organized our Sunday school, with Bro. C. M. Driver, superintendent, and Sister Laura Snuffer, secretary. Bro. W. K. Conner will conduct a series of meetings at this place in August. Bro. E. L. Clowers, of Bays, W. Va., was with us over Sunday, and gave us two inspiring lessons.—Crystal Sutphin, Sutphin, W. Va., March 28.

Neosho Valley church met in council Saturday evening, March 27, Bro. Geo. Eller presiding. Three letters of membership were granted, four received, and two members reclaimed. Sunday-school officers were elected: Brethren A. G. Leslie and Jake Halloway, superintendents, and Sister Della Edwards, secretary and treasurer. Our love feast is to be held May 27, commencing with examination services at 6:30 P. M. A series of meetings is to be held at this place sometime next fall. Any one looking for good steady employment at manual labor, desiring, at the same time, a splendid field for Christian effort in the advancement of God's cause, will do well to locate at Chanute. We are few in number, but are doing what we can. Remember us in your prayers!—Jake Halloway, Chanute, Kans., March 27.

FROM OGDEN AVENUE MISSION, EXTENSION NO. 2, CHICAGO.

Our work at this place continues to grow in interest. Our Sunday school with Bro. Eisenbise, superintendent, has kept up admirably during the cold winter months. Many of our children have to walk across the park, in order to attend Sunday school.

We are glad to say that our work has been enlarged since our revival meetings. Heretofore our work has been mostly with the children. Now the parents are attending our services. Our Sunday evening services are well attended, and a great interest is being manifested.

Our mothers' meetings are growing in interest. We believe that many of these mothers are earnestly seeking the Way of Life.

Our boys' social hour, held each Friday evening, is hailed with delight. In this way the boys are kept off the street, and have at least one bright evening in the week. It is almost impossible to get them to go home after they are dismissed. They often say "Let's stay here; it is so pleasant." When we think of some of their homes, we do not wonder that they want to stay where it is pleasant.

Our home Bible classes, conducted by Bethany Bible students, have been full of interest. The homes have been made brighter and better.

We want to thank those who aided us in caring for the poor and needy during the cold winter. Through your kindness many were kept from being cold. Now the spring time is here. Our clothes room is empty. Our children are needy. Almost every day some one is asking for clothing. Will you kindly help us again? "Whosoever shall give, unto one of these little ones, a cup of cold water only, shall in no wise lose his reward."

We are loath to lose our good worker, Sister Catherine Neher. She was with us eight months, and proved herself a faithful, consecrated worker. Owing to ill health she leaves us. Pray for our work here in this great city!

C. May Manners.

840 S. California Avenue.

FROM BROOKLYN, NEW YORK.

We are having a very interesting series of meetings, conducted by Bro. A. L. B. Martin, pastor of the Harrisburg (Pa.) church. The meetings will continue each night until Easter, closing with a love feast on Easter evening.

Prior to our meeting we baptized a young man, and since the meetings began we have had conversions from the first night. Thus far we know of five who desire to follow our Lord.

Sister Howe has gone to Johnstown, to be with her sick mother for a month or so. In her absence Sister Nora Holsinger, a former Bible student of "Bethany" (Chicago) is helping Sister Miller in the work. However, Sister Holsinger is giving special attention to the Italian branch of our Mission.

Over sixty boys are now enrolled in our "Boys' Band," who meet every Tuesday and Thursday evening for instruction. Bro. Martin gave them an interesting talk during the past week and led in an earnest prayer for them. There are great possibilities among these boys. We are reaching some in this way who have never been in Sunday school, and who could not be induced to attend, but they will come out in the evening to the "boys' meeting."

Since our last report, the following persons have come to our aid to help cancel the last indebtedness on our new Church and mission home: Jennie Barnhart and class, $1.50; Pleasant View, $3.69; O. L. Shaw, $6; Orpha Wagoner, $5; Mary E. Strauser, 2; Eld. Enoch Eby, $10; Lulu B. Long, $1; J. R. Grof, $1; M. B. and Sadie Register, $2; John M. Ganly, $1; Annie H. Nagle, $2; B. S. Katherman, $2; H. J. Bare, $5; S. W. Bail, $1; Alice and Sarah Guyer, $1; H. H. Cupp, $25; Mrs. Elmer Boyd, $5; A. G. Longenecker, $10; John Detwiler, $22; J. K. Ebaugh, $5; G. M. Keeny, $1; Mary B. Stauffer, $3; Fanny G. Witmer, $1; Barren Ridge Sunday school, $7.75; Timberville, $10.

J. Kurtz Miller.

358 Sixtieth Street, March 23.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 14, 8 am, Western Pennsylvania, in Elk Lick congregation.
April 14, 15, 1:30 pm, Middle Maryland, Hagerstown church.
April 16, Northwestern Ohio, in the Poplar Ridge church, near Defiance.
April 20, 9:30 am, Eastern Maryland, in Piney Creek church, 2 miles north of Taneytown.
April 21, Middle Pennsylvania, in Everett church.
April 22, 23, Second District of Virginia, in Middle River house.
April 27, 8 am, Southern Ohio, in Lower Miami congregation.
April 28, 8 am, Southern Pennsylvania, on Belvidere Street, York church.
April 28, 29, 9 am, Eastern Pennsylvania, in West Green Tree congregation, Rheems house.

LOVE FEASTS.

Arizona.

May 4, Glendale.

Arkansas.

May 8, St. Francis.

California.

May 1, Laton.
May 1, 6 pm, Oak Grove.
May 22, 3 pm, Santa Ana.

Idaho.

April 30, 7 pm, Weiser.

Illinois.

April 25, 6 pm, Mt. Carroll.
May 1, Mulberry Grove, town house.
May 2, 6:30 pm, Lanark.
May 8, 9, 1:30 pm, Yellow Creek.
May 15, Hurricane Creek.
Map 15, 6 pm, Franklin Grove.
May 22, 23, 2 pm, West Branch.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Polo.

Indiana.

April 24, 6:30 pm, Markle.
May 1, 6 pm, Salimonie, Loon Creek house.
May 1, 6 pm, Goshen, West Side.
May 1, 5 pm, Solomon's Creek.
May 1, 5 pm, Four Mile.
May 6, Syracuse.
May 8, 5 pm, Rock Run church, 5 miles southeast of Goshen.
May 8, 2 pm, Tippecanoe, Kosciusko County.
May 8, 5 pm, 1 mile west of Hagerstown.
May 9, 6 pm, North Manchester, 2 miles west of town.
May 22, 5 pm, Buck Creek.
May 22, 6 pm, Sugar Creek.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Adamsboro house, 6 miles east of Logansport.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 27, 5 pm, Baugo.
May 27, 5 pm, Ladoga.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.
May 29, 4 pm, Fountain church, 5 miles north of Holton.
May 29, 10 am, Cedar Creek.

Iowa.

May 1, 3 pm, South Keokuk.
May 1, 5 pm, Brooklyn.
May 15, 4 pm, English River South house.
May 22, 2 pm, Iowa River.
May 22, 1 pm, Coon River, near Panora.
May 22, 10:30 am, Franklin County church, near Hampton.
May 22, 4 pm, Kingsley, East house.
May 22, 2 pm, Prairie City.
May 25, 26, 2 pm, Panther Creek.

Kansas.

April 24, 2 pm, Salem.
April 24, 7:30 pm, Altamont.
May 1, 6:30 pm, Fredonia.
May 1, 2 pm, Pleasant View.
May 1, 5 pm, Maple Grove.
May 1, 2 pm, Dorrance.
May 1, 2 pm, Conway Springs.
May 1, 6 pm, Kansas Center.
May 1, 8 pm, Peabody.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.
May 8, 2 pm, Chapman Creek.
May 15, 16, 11 am, Morrill.
May 15, 4 pm, Newton.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.
May 22, Nekoma.
May 22, 2 pm, Victor.

Maryland.

May 1, 2 pm, Meadow Branch.
May 8, 2 pm, Brownsville.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 15, 16, 2 pm, Beaver Creek.
May 22, 2 pm, Bush Creek.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.

April 24, 10 am, Riverside.
May 15, 10:30 am, Thornapple.
May 22, 6:30 pm, Woodland.

Missouri.

April 18, 6:30 pm, Kansas City.
May 1, 4 pm, Bethel.
May 8, 7:30 pm, South St. Joseph.
May 15, 3 pm, Cabool.
May 22, 3 pm, Smith Fork, near Plattsburg.

Nebraska.

May 1, 5 pm, South Beatrice.

New Jersey.

April 25, 5 pm, Union.
May 2, 5 pm, Amwell.

Ohio.

May 1, 4 pm, Wolf Creek.
May 1, 7 pm, Logan.
May 1, 5 pm, Upper Stillwater.
May 6, 5 pm, Lower Twin.
May 8, 6 pm, Donnels Creek, New Carlisle house.
May 8, 6 pm, Sugar Creek.
May 15, 10 am, Sugar Grove.
May 15, Rome.
May 15, 2 pm, Middle District.
May 15, 2 pm, Oakland.
May 22, Pleasant Valley.
May 22, 10 am, Eagle Creek.
May 22, 10 am, Hickory Grove.

Oklahoma.

April 24, 25, 5:30 pm, Pleasant Plains, 7 miles southwest of Helena.
April 24, home of M. Wealand, 6 miles east of Ponca City.
May 1, 2 pm, Monitor.
May 1, Big Creek.
May 25, 6 pm, Guthrie.

Oregon.

May 1, 6 pm, Newberg.

Pennsylvania.

May 1, 2 pm, Hatfield.
May 1, 10 am, Antietam congregation, Price church.
May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, 10 am, Claar.
May 2, New Enterprise.
May 2, 6 pm, Everett.
May 2, 5 pm, Upper Dublin.
May 4, 5, 3:30 pm, Spring Creek.
May 4, 5, 1:30 pm, Mountville District.
May 4, 5, 1:30 pm, Fairview.
May 5, 6, 1:30 pm, Chiques.
May 6, 7, 9:30, Tulpehocken, Heidelberg house.
May 8, 2 pm, Mingo.
May 8, 4 pm, Pleasant Hill.
May 8, Plum Creek.
May 9, 4 pm, York, on Belvidere Avenue.
May 9, 3:30 pm, Walnut Grove house, Johnstown congregation.
May 9, 6 pm, Roaring Spring.
May 19, 20, 9:30 am, Bird-in-Hand house, Conestoga congregation.
May 20, 3:30 pm, Elizabethtown.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, 23, 9:30 am, Maiden Creek, Nokesville house.
May 22, Indian Creek, Montgomery County.
May 22, 4 pm, Carson Valley.
May 22, 23, 2 pm, Goodwill house, Lost Creek congregation.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 24, 25, 9:30 am, Mohler house, Springville congregation.
May 25, 26, Lititz.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, 27, 9:30 am, Graybill house, White Oak congregation.
May 26, Sugar Valley.
May 27, Struphauer.
May 29, 6 pm, James Creek.
May 29, 30, 1:30 pm, Welsh Run.

Virginia.

April 24, Harrisonburg.
May 1, 2:30 pm, Timberville.
May 1, 4 pm, Barren Ridge.
May 8, 3:30 pm, Fairview house, Linville Creek congregation.
May 15, 4 pm, Midland.
May 22, Lebanon.

Washington.

May 1, North Yakima.

West Virginia.

May 16, Maple Spring.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

ALREADY 250 houses have been erected at Messina, Italy, by the American Government for the earthquake survivors, and 1,250 more will be erected before long. So efficient has been the management of this work, that the American houses were ready long before those that were planned by the local authorities, though all the material for the American houses was brought from the United States. The practical, useful way in which the people of this country have shown their sympathy to the afflicted ones, is remembered with gratitude by the Italian people. As for ourselves, there is reason for happiness in the thought that our Nation has so nobly distinguished itself. "To do good and communicate, forget not; for with such sacrifices God is well pleased."

CIPRIANO CASTRO, the deposed President of Venezuela, is an apt illustration of the old-time maxim that we reap as we sow. While in power at Caracas, he made things exceedingly unpleasant for the United States and the various nations of Europe. Now he is reaping the results of his insolence and tyranny, for an asylum on the various islands near Venezuela is denied him by the powers interested. It is feared that close proximity to the country might enable him to make possible arrangements with his sympathizers, thus to start a revolution, and eventually to regain possession of the presidency. The various nations are a unit on one point at least, that Pres. Gomez must be upheld at all hazards, in the interest of peace and better conditions in Venezuela, and Castro will, therefore, realize that "the way of the transgressor is hard."

LIKE all other attempts along the "community of goods" line, the famous Shaker colony, which, for more than a century has been maintained near Lebanon, Ohio, is to be dissolved. In 1805 the first settlers of the sect removed from Lebanon, N. Y., to Ohio, and settled on 4,000 broad acres in Warren County. For many years they prospered, increasing in numbers as well as wealth. Years ago branch colonies were established near Dayton, Ohio, and High Bridge, Ky., but both are now practically extinct. At Lebanon there are but twenty-three survivors, only five of whom are less than seventy years of age, and but two under fifty. It will be remembered that the Shakers originated in England in 1747, and first came to America in 1774, in charge of Mother Ann Lee. The primal note of their religion was brotherly love, and, like the Ephrata movement in Pennsylvania, the Shakers did not believe in "marrying or giving in marriage." Thus their constantly depleting ranks could be filled by conversions of adults only, as no children were born to maintain their faith. As soon as the few remaining members have secured admission to an old people's home in Cincinnati, nothing will remain of the once prosperous Shaker settlement at Lebanon, Ohio.

IN order to relieve the congested condition of our cities, two thousand families are to be colonized on 20,000 acres of land on the north bank of the Columbia River, near Coyote Rapids, Wash. Not more than ten acres will be assigned to each family, and fruit-raising and truck-farming by the best methods are to be engaged in. New York, Ohio and Pennsylvania capitalists are managing the project, and are so arranging that settlers may purchase their holdings on easy terms. It is thought to be the most practical move, in favor of relieving the congested condition of our cities, that has yet been proposed.

A PECULIAR combination of interests is reported from Cincinnati. The brewers, the Anti-Saloon League, and the Municipal Reform League, are making a united effort to put the "*bad and vicious*" saloonkeepers out of business. Already some effective enactments have been passed, by which the saloonkeeper is hedged about with a number of restrictions that compel him to conduct his place in an "orderly and respectable manner." If he fails to comply, he loses his license. While this is not, perhaps, as desirable as complete prohibition of the traffic, it is claimed to be at least a step forward. The brewers know that the "*low*" saloon brings reproach upon their traffic, and the Anti-Saloon League also realizes that many counties cannot, as yet, be carried for prohibition. It is thought, therefore, that there will be some gain to the cause of temperance by the present campaign of restriction.

THAT a Secretary of War should be an apostle of peace is a new and unexpected, but nevertheless gratifying, discovery. Mr. Dickinson, the member of the Cabinet, entrusted with the affairs of war, in a recent address at Chicago said: "War is a conflagration, and every respectable statesman has today been appointed a fireman. He who would now advocate war must stand before the judgment bar of the world. Peace conferences are the all-powerful agencies which aid the world in approaching conditions in which the Prince of Peace will come, bringing peace on earth and good will to men. The tide of public sentiment everywhere is setting strongly in this direction." And why not? Mankind has always hoped for that blessed time when nations "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Now, since the work of tariff revision has focused public attention upon the state of the nation's finances, there is a clamor, loud and strong, that, instead of increasing the cost of living to the working classes, there be greater care used in the expenditure of public funds. In other words, it is proposed that our legislators use the same degree of prudence that must be exercised in the everyday affairs of life,—"cut the coat according to the cloth." Only recently the statement was made, by a competent official at Washington, that the ordinary expenses of Government now approximate $10 per head of population, annually, against less than $4.50 twenty years ago. While no one objects to legitmate expenditures, needful for the carrying on of the Government functions, there is a decided opposition to the reckless extravagance that has characterized recent years, and is deplored even by many who are prominent in the councils of the Nation.

JUST now there is a battle waging, in several States, to secure legislation permitting the opening of licensed saloons on certain hours on Sunday. It is not to be wondered at that the gambling fraternity, and the vicious and criminal, are the whiskey men's allies in this movement. There is a surprise, however, because, in New York, at least, some of the ministers come out openly in defense of Sunday opening. How can they defend their espoused attitude, from the standpoint of the Christian ministry? To open the saloons on Sunday means to give Satan free rein in a community, and to multiply crime and suffering. Against such a defilement of the Lord's Day the Christian people everywhere should rise as a body, and insist upon the right of Americans to a sober Sunday.

ALREADY the journals of the various cities are coming forward with strong remonstrances against the customary and dangerous celebration of the Fourth of July. Several municipalities, and notably Cleveland, Ohio, have taken action strongly on this matter, and if their restrictions are carried into effect, there will be a large saving of possible injuries, of lives and of property. The present method of celebrating the Declaration of Independence is neither independent nor patriotic. It is a sensational and barbaric continuance of an old custom that has nothing to it but noise and destruction. Right now is the time to commence a campaign of instruction and education, leading to a proper observance of the day, and the church and the home should unite to bring about a change. The Church of the Brethren has, in many places, done an admirable work in encouraging reform along this line, and there is opportunity to do still more.

AMID the many reports and stories of race prejudice and hatred, it is encouraging to learn that there is another side to the question. A recent report from Montgomery, Ala., describes how more than one thousand white persons attended the funeral of "Bob" Goodwin, a one-armed negro. All vied with each other to do honor to the departed one. "Bob" was ferryman on the Alabama River, and, during his days of active labor, had saved many lives. Recently he rescued E. W. Bliss, Passenger Agent of the Louisville and Nashville Railroad, doing so at great risk to his own life. Only a few days later, in another attempt at rescue, he was struck by a floating log, and perished before help could reach him. By the strenuous efforts of his white friends the body was recovered, and tenderly laid to rest. The incident is but another illustration of the great principle that "honor and shame from no condition rise. *Act well thy part*, there all the honor lies!"

IN this age of inventive genius and progress, we have succeeded in perfecting the "horseless" carriage, the "smokeless" powder, etc., but the First Congregational Sunday school of Jersey City, N. J., has gone a step farther, and proposes to have a "*Bibleless*" Sunday-school class! They claim that there is a growing and pronounced lack of interest in the study of the Bible, on the part of the young men. The officers of the school have, therefore, decided to abandon the use of the International system of Sunday-school lessons and to study, instead, the current topics of the day! They will consider such topics as "Protection," "Free Trade," "Socialism," "Single Tax," "Prohibition," "Municipal Government," "Social Betterment," and kindred subjects. It seems almost incredible that a Sunday school should give up the study of the Bible,—its heaven-ordained and all-important work. It is lamentable that a "growing lack of interest in the study of the Bible" should exist among the young men of that school, but sadder still that the officials seem unable to meet the issue.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE WALDENSIAN MERCHANT.

"O lady fair, these silks of mine are beautiful and rare,—
The richest web of the Indian loom, which beauty's queen might wear;
And my pearls are pure as thy own fair neck, with whose radiant light they vie;
I have brought them with me a weary way, will my gentle lady buy?"

And the lady smiled on the worn old man through the dark and clustering curls
Which veiled her brow as she bent to view his silks and glittering pearls;
And she placed their price in the old man's hand, and lightly turned away,
But she paused at the wanderer's earnest call, "My gentle lady, stay!"

"O lady fair, I have yet a gem which a purer lustre flings
Than the diamond flash of the jewelled crown on the lofty brow of kings,—
A wonderful pearl of exceeding price, whose virtue shall not decay
Whose light shall be as a spell to thee and a blessing on thy way."

The lady glanced at the mirroring steel where her form of grace was seen,
Where her eye shone clear, and her dark locks waved their clasping pearls between;
"Bring forth thy pearl of exceeding worth, thou traveler grey and old,—
And name the price of thy precious gem, and my page shall count thy gold."

The cloud went off from the pilgrim's brow, as a small and meagre book
Unchased with gold or gem of cost, from his folding robe he took.
"Here, lady fair, is the pearl of price, may it prove as such to thee!—
Nay, keep thy gold, I ask it not, for the Word of God is free."

The hoary traveler went his way, but the gift he left behind
Hath had its pure and perfect work on that highborn maiden's mind.
And she hath turned from the pride of sin to the lowliness of truth,
And given her human heart to God in its beautiful hour of youth.

And she hath left the grey old halls, where an evil faith had power,
The courtly knights of her father's train, and the maidens of her bower,
And she hath gone to the Vaudois vales, by lordly feet untrod,
Where the poor and needy of earth are rich in the perfect love of God.

—Selected.

THE PROBLEM OF OUR MINISTRY.

BY D. WEBSTER KURTZ.

I HAVE read with interest the various articles which have appeared in the MESSENGER on the subject of the ministry. I think there is some excuse to hear what a young minister, who looks into the future, thinks of this problem. It certainly is a problem, else it would not be so much discussed. In my mind it is a *real* and *momentous* problem.

In the first place I want to remind you of what I tried to show in an article about a year ago,—that our population today is in the cities. In all the Eastern States and the Middle West, the rural districts have fewer people than they had ten years ago. In a word, the increase of population is entirely in the cities, and the rural districts are not only losing their former population, but are closer and closer connected with city life. The masses are in the cities. Hence, if our church wants to grow and save men, she must go into the cities where the people are.

But if we enter the cities, we shall have city problems to solve. I think Dr. Ladd is right, when he says, "The modern city church is more difficult than the foreign field." We demand educated and trained workers for our mission fields; and we cannot make the standard too high. But it is equally true that our city work, if it would grow and prosper, demands:

1. *The whole time of a minister.* He cannot work in a shop from early morning till late at night. His most effective work is often the pastoral work. He must be free to attend to the sick, the funerals, the strangers, and constantly look after each member of the flock, who is likely to be entangled in the multifarious meshes of urban temptations. Furthermore, the minister must have much time for preparation of sermons and prayer meeting topics, etc. If he does not have a good message and cannot deliver it well, the people will go elsewhere. That brings me to the next.

2. *His special preparation.* Of course it goes without saying, that he must be a consecrated man, one who feels like Paul, when he said: "Woe is me if I preach not the Gospel." He must know his Bible. This requires a thorough Bible course. But he must also know *men*. The minister is dealing with real human beings. He must know their point of view, their history, literature, art, psychology,—in short, the minister, who would hold a city church for a number of years, must have a liberal education. Hence, nothing less than a college education, leading to the B. A. degree, and a seminary training, giving the B. D. degree, should be the aim of our future ministers, who will assume this task. These courses will give him

3. *The special training in church and pastoral work which city churches demand.* I consider this ideal essential for the future, permanent growth of the church. I have carefully watched the names of the ministers, that are reported in the MESSENGER as doing the revival work in the church. Out of the 2,900 ministers there are only a few dozen different names printed. These are mostly brethren who, in their early years, had superior advantages in education. Of course there are always exceptional men, who are self-made, but are, nevertheless, cultured.

But if we hold up such an ideal for the future, it certainly means a "supported" or salaried ministry. I do not care which term is used; I think it mere sophistry to quibble over it. If there is a practical difference it must be this: In a salaried ministry the probable expenses are estimated, and the minister is paid in a sensible, business way, and he is allowed to choose his own victuals; while in a "supported ministry" he must eat and wear what others choose.

But the real issue seems to be, whether the future minister shall support himself, and preach "on the side," or give all his time to church work, and be supported by the church. The only objections I can remember against a supported ministry are:

1. That Paul did not receive support in the Corinthian church, but worked with his own hands. Of course, for the same reason any other missionary refuses to take money from the poor heathen, lest they misunderstand his motives. But even though Paul did not receive support at Corinth, he did at Rome, for he writes his epistle to the Philippians to thank them for their support. (See Philpp. 4: 10-18.) Furthermore, he defends his right to support in 1 Cor. 9: 7-14, in which he refers to the Old Testament, and also to the other brethren. (1 Cor. 9: 6). Paul also tells the Galatians (Gal. 6: 6), that those who were taught should minister in all good things to them that teach.

Again; the conditions are quite different whether one serves the poor heathen who have no money,—for Christianity at first was almost entirely among the lowest classes,—or a modern church, where the majority own their homes. Luke 8: 1-3 tells us that certain good women gave of their substance to Jesus and his apostles. It is well known that Judas was treasurer of the company. The idea of a supported ministry is as old as religion itself. In Deut. 18: 1-3, and especially in Num. 18: 21, 24, 26 and Lev. 27: 30 we have the Old Testament law of supported ministry.

2. The other objection against a supported ministry was, that then the minister would be responsible to the people and no longer free to preach the pure Gospel. This argument is generally supported by referring to other churches whose ministers are supported, but preach different doctrines from our own. We assume that they know our doctrines, know them to be the only true ones, but willfully preach to please the people. For my part I have found quite as large a per cent of preachers in our own church who avoid preaching missions, and other subjects, and repeatedly preach favorite topics,—to please the congregation?—as ministers in other denominations.

I have met thousands of ministers of other churches. In my class at Yale there were eleven denominations represented, and I am persuaded that those men were just as honest, as conscientious, and as anxious to preach the Truth, as the ministers of our own church. They preach differently because they believe differently. Of course, I do not agree with their beliefs. But if there are cases where the salary causes a minister to be a man-pleaser, there are sufficient other motives,—fame, popularity, etc.,—why that same man would be a man-pleaser, if there were no salary in the question. In short, it depends upon the man. If the salary corrupts a man, he is not fit to be a minister, and if the salary can corrupt him, he will be corrupt because of popularity, fame, or other reasons.

I believe there is a real crisis at this time. We need each year, for the next ten years at least, fifty young men, trained with a college and seminary training, to take the places that are really open and waiting. I know young ministers who have had a dozen calls in their pockets at the same time. Of course, these calls imply sacrifice, not for the minister only, but also for the church. I personally visited about forty churches one summer, and found only two among them that held their own in membership for ten years. The report of over 6,000 new members, last year, is encouraging. But subtract several thousand deaths and hundreds disowned, and the net gain is not so great.

The young men in our church are not pessimistic. The only true optimist looks facts clearly in the face, then determines to win, in spite of difficulties. But we cannot expect our young brethren to do what some are doing,—spend ten or eleven years of their best life, making an investment of from $10,000 to $15,000 for education and training; then serve a rich church without support. They must have more encouragement, else they will not and cannot risk the expenditure for training.

I am persuaded that our colleges are the hope of the church. We are the most pious church in America, but perhaps one of the most uneducated. We need further education and enlightenment. The world moves, and if we would save the world, we must move or die. The Gospel is the same Gospel, but the people are not the same people, to whom our sainted ancestors preached. I have the profoundest respect and admiration for our older ministers, who did their work so well in their day; but we owe it to them to do our work in our day equally well.

The transition from a self-supporting ministry in a rural church to the city church, with her trained minister, who must be supported, will necessarily be gradual. We have the colleges, the men and the money, to move a great deal faster if we want to. Our colleges and seminaries need great endowments, our young men and women need to see visions, and our older ones to dream some new dreams. The church must grow or die. I am quite sure that this is possible only along the lines pointed out.

Berlin, Germany.

ARE YOU ALWAYS SURE?

BY JAMES M. NEFF.

BROTHER preacher, did you ever take a position on any point in public discourse and, at the same time, entertain some doubt as to whether that position was tenable? Did you ever offer an interpretation of a passage of Scripture and, at the same time, feel a little doubtful as to whether it was the correct interpretation? I have. In fact, in the interpretation of Scripture there are often a number of things of which we are not quite sure. Nor does the fact that we are thoroughly satisfied in our own minds, concerning the correctness of our position, prove that we are necessarily right. The fact is, so long as we are fallible creatures, it is becoming in us to exercise charity, and give some quarter to the man who differs from us on some points.

Here's a case: Some people think that repentance (it is sometimes called "a change of heart") is some kind of a something that is visited upon us from above,

and for which we have only to wish and pray and wait. Now I think it is something for the sinner *to do*, and that he *can* do. "Repent" is a verb that appears many times in Scripture, in the imperative mood, active voice. It is a command, and it does not seem reasonable to me that God would command me to do a thing that I cannot do, and that I can only wait for him to do for me.

But in support of the view that a man may want to repent and not be able to, some quote Heb. 12: 17, "For ye know how that afterward when he (Esau) would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Some say that Esau wanted to repent but could not because God did not grant him repentance, and that no other man can, till God bestows it upon him. Notice, the text says, "He sought it carefully with tears."

What did he seek? What is the antecedent of the pronoun "it"? Why, these people say it is "repentance" or "place of repentance." Several times, in public, I have taken the position that it is "the blessing" and not "repentance," that Esau sold his birthright and then, afterwards wished he might inherit the blessing, but was rejected because he was not willing to repent, though he even shed tears in his desire to receive the blessing.

I do not remember that I ever heard any one else put it that way, and I have not always felt quite sure that I was right. In my later study I have found that some able scholars take the same view, though it is not supposable that all would see it alike. I offer it, not by way of insisting on it dogmatically, but for your consideration, and in the belief that many MESSENGER readers find both pleasure and profit in thinking along such lines.

A comparison of the different versions of such texts is always interesting. The rendering of the American Standard version here will, at first, strike the reader with surprise, but it is, by no means, unworthy of due consideration. The Twentieth Century New Testament reads: "Indeed, he never found an opportunity for repairing his error, though he begged for the blessing with tears."

Clovis, N. Mex.

NONCONFORMITY TO THE WORLD.

BY CHAS. M. YEAROUT.

I HAVE been thinking along the line of nonconformity to the world, and thought, perhaps, that I might aid some of our dear brethren and sisters, as well as others, to see the need and beauty of the Christian being separate from the world.

The decisions of the church, on this important subject, would indicate that we are of one mind, and, as a church, united on this subject. I have been wondering why we are not what we seem to be, according to said decisions. What is the cause of the dissatisfaction with, and insubordination to, these decisions? The local congregations, comprising the Brotherhood, through their chosen representatives, made these decisions, and many scriptural references are given to show that said decisions are based upon the Word of the Lord. The worldly spirit in the church of today is just as fatal as it ever was. It kills spiritual life and growth. It is like taking poison into the physical system, that undermines the constitution, and brings on premature death. Worldliness in the church leads to a disorganization of the spiritual forces, and brings on decay and death.

Is it not possible that some of us fail to be in harmony with the nonconformity principles, as laid down in God's plan of salvation? A desire to follow the world, in her vanities and gaudy show, is a clear evidence of spiritual decay, and a tendency to drift with the tide. Is it not manifestly evident, that the trend of this dissatisfaction, among individuals, is to remove restrictions against fashionable dressing and worldliness within the church, and let the *individual* say what is plain and becoming to the humble follower of Jesus?

The cry of more liberty and license to do as the individual pleases, is a dangerous proposition, and should such liberty and license be given, then the church may bid farewell to humility, simplicity, and separateness from the world. Let the history of those churches, who removed all restrictions against, or failed to enforce, nonconformity, and gave liberty of conscience to the individual, attest to the truthfulness of the above statement. Upon the maintaining and carrying out of these principles depends the spiritual life and separateness of the church from the world.

This truth was clearly demonstrated a few years ago, when the Annual Meeting decided that brethren should not wear fashionable neckties. This decision was interpreted to give liberty to wear neckties that were *not* fashionable. Everyone, so inclined, put his own construction on what constituted a necktie that was not fashionable. The result was that, at the next Annual Meeting, hundreds of brethren, among them some officials, wore neckties of all shades and tints, styles and sizes. The committee required the delegates to take off these neckties before being allowed to serve as delegates. Was this the result of a desire to get closer to Christ, or closer to the world? What think you?

Why do brethren and sisters plead for liberty to dress like the world? The apostle says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever." 1 John 2: 15-17.

The wearing of hats by the sisters, and of neckties by the brethren, and superfluities by either, does not add to Christian character, but manifests a desire to be like the world. If the world would quit wearing these things, the church would not be troubled further with them. Remember, Jesus says: "Ye cannot serve two masters." We cannot serve Christ and the flesh; for these two are antagonistic the one to the other. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5: 17. If we are led by the Holy Spirit, we will not gratify the fleshly man or nature, by following the worldly fashions, and lusts of the flesh. "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 5-9.

In view of these plain, explicit teachings, I cannot understand how the humble, trusting Christian man and woman can desire to don the gaudy gewgaws and fashionable array of the world, when they are so manifestly opposed to the Christ-life. To be a friend of the world, is to be an enemy of God. James 4: 4. "They that are Christ's, have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. 5: 24, 25.

The Spirit-filled and Spirit-led life is of God, loves the paths of humility, shuns ostentation and gaudy show, and in the end will enjoy heavenly rest and association. The fashion-adorned, flesh-led life is of the devil, and loves the things of this world, follows and enjoys the lusts of the flesh, and will have to endure the pangs and tortures of the lost and deceived ones. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap, for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

The Spirit-led life enjoys and treasures the things of God; but the flesh-led life treasures and enjoys the frivolities and vanities of this world. The fashion monger cannot understand nor enjoy the simple Christ-life; because this life is spiritual, and must be spiritually discerned. "The carnal mind is not subject to the law of God, and neither indeed can it be."

We cannot accomplish any good by ignoring the decisions on nonconformity to the world. On the contrary, our disobedience will do much harm: for that would plunge the church deeper into the great whirlpool of worldlyism, and open the door for the world to come in, by making the only restraining power in the hands of the church a dead letter. How about the Gospel? These decisions are interpretations of the Spirit and teaching of the Gospel, as defined by God's spiritual children in the Brotherhood, who were led, directed, and governed by the Holy Spirit. To deny this, is to deny that the Church of the Brethren is the church of Christ.

What led to the making of these decisions? Departures from, and disobedience to, the nonconformity principles as laid down in the Gospel. It was a departure from apostolic teaching that gave us the eleventh chapter of First Corinthians.

It is not *more decisions* that we need, but *more spiritual teaching*, bringing the membership to a higher plane of spiritual living, that they may comprehend and see the beauty there is in being separate from the world. Our nonconformity principles being founded upon God's eternal truth, are right, and good for the government of the spiritual man and woman, but let us have that deep spiritual life under and back of these principles. The form without the Spirit is dead.

Let the church have that deep, spiritual Christ-life that gives life to the form; and thus be a light to the world, and the salt of the earth. How can the church be a light to the world, if she is conformed to the world? The end designed in these decisions is good and Scriptural. The design is not to bring people to Christ, or to make Christians, but for the government of those who have come to Christ, and are living the Christian life, that they may continue in Christ; and "that they might all walk by the same rule and mind the same things."

If the Gospel teaches anything, it teaches unity and separateness from the world, and this unity must be based upon the teaching of the plan of salvation, and not independent of it.

No one can truthfully say, that, if the decisions on nonconformity to the world were lived up to by all the members, any of them, as a result, would be joined to the world, or dress in the fashions of the world. The design of these decisions is to keep the church separate from the world, and they will accomplish their design, if heeded by all the members. Christ says of his followers: "They are not of the world, even as I am not of the world." The tree is judged by the fruit it bears, the law, by the results of its execution or enforcement.

If all the members would live in harmony with these decisions, no person would or could, violate any gospel principle by so doing, and the church would never have occasion, or need, of disciplining any member for following the vain fashions of this world. Would not this glorious result be conducive to a higher spiritual life, and a greater consecration to the service of Christ? If these decisions were carried out in the lives of all the members, there would be no jewelry or ornaments of any kind worn. There would be no superfluities, such as neckties, fancy pins, and puffing and decorating of the hair among us. The members would not attend places of worldly amusements, nor belong to oath-bound, secret, and other worldly societies. Surely, principles and methods, that lead to such grand and glorious results, must be of God.

There can, possibly, be but one object in view, in opposing and ignoring these decisions, and that is, that the individual may follow and do the things these decisions prohibit. This is a logical conclusion. Is the member made better, or more spiritual by ignoring these decisions? "Be not conformed to this world" covers all the ground comprised in our decisions on nonconformity to the world. Brethren, put on the whole armor of God, and stand firm against the inroads of worldlyism into the church, for Christ's sake. Amen.

Morrill, Kans.

DISOBEDIENCE is a lack of sympathy. Sympathy rather implies a certain thoughtfulness at its root. A sympathetic person thinks of others, and puts himself in their places and considers what will please and what will not. But sympathy untutored may lead us astray, and is a danger quite as much to be guarded against as selfishness. It is the conjoining of heart and head that brings forth the finest fruits of friendliness.

WHY SECRET SOCIETIES ARE TAKING OUR YOUNG MEN.

BY S. N. M'CANN.

In Three Parts.—Part Three.

In this age, where men insure their property and their lives, there is little need for charity, or at least little disposition of a charitable nature shown towards one who has neglected to take out an insurance policy. Church members join the insurance organizations, or take out policies in them, and so feel secure. Because of the unstable condition of insurance companies, some secret societies organize fraternal insurance companies. These are simply secret societies with the insurance feature added to them.

The secret society, with the promise of protection in case of fire, care in the case of sickness, burial expenses and a good legacy to the wife, in case of death, make an inducement that is not easily met by the young man just starting in life.

In many of our cities the poor cannot get decent burial unless they leave an insurance policy following their death. The lodge offers all these, and more, to the young men of this day.

If the church is composed of brethren, can we live selfish lives? Can we live only for ourselves? Some one says, that the lodge work is not charity,—it is business. If the members do not keep up their dues they are not entitled to the benefits. This is true, but still there is a power in their care for the unfortunate, the sick, and the widow, that we cannot afford to let go by unnoticed.

If we are really brethren, our brother's sorrow is our sorrow, his loss is our loss. In this sense we hold our property in common. Thus the church gives all that any fraternal society can give.

For many years our Brethren in Maryland have solved the property insurance problem by organizing a Brethren's fire insurance company. Only Brethren are allowed to join the company. The president of the company told me that it has worked well, and has given good satisfaction. The assessments for losses have been comparatively small. It is simply a church district, meeting her obligations in a business way.

I know a family of members, poor in this world's goods, living in one of our larger cities. The father died, and when the undertaker learned that his life was not insured, he would not do anything. The family were in distress. Living by daily toil, with the father a corpse, there was none to even help with the funeral. Two of the daughters being members, they were reminded of the fact that if their father had belonged to a fraternal society, the funeral expenses would be met, and a nice little sum be paid over to the family besides.

These facts simply make arguments for the secret societies that are hard to meet and, unless we, as a church, do more to develop real charity, we must lose many of our young men who, otherwise, could be saved for the church.

The fraternal secret society argues that the rich insure their property, while the poor day laborer has no property to insure. They claim that the property insurance is more selfish than life insurance. If property burns and a man lives, he can replace it, or, at least, make a living for his family, even though not insured. If a poor man dies, he leaves a wife and helpless children, with nothing, if he does not have his life insured. With his life insured in a fraternal society, he leaves his widow with a few thousand dollars to help in the care of his children.

The secret society man says, that of the two forms of insurance the property insurance is most selfish, because a man expects to reap his own insurance benefit, in case of loss, while in a fraternal life policy it is wholly for another, hence less selfish.

There are arguments in this that we, as a church, must meet in a practical way, or else give many of our young men to the fraternal secret societies that are growing in power every day.

I have been brought face to face with not only these arguments, but with the arguments advocated by those who have enjoyed the practical benefits of the fraternal secret societies,—their so-called charity. I have also been brought face to face with instances where our own members suffered because death came to the bread-winner of the family, and left the dependent ones with nothing.

We must put more charity into our church life, or else more business; or, perhaps, better more charity *and* more business. The Lord would have us to be wise as serpents and harmless as doves.

Lititz, Pa.

First Corinthians

A Manual for Foreign Missionaries and Christian Pastors

BY P. B. FITZWATER
North Manchester, Ind.

IN ELEVEN PARTS

1. Introductory.
2. Preface. 1 Cor. 1: 1-9.
3. Church Factions,—Their Cause and Cure. 1 Cor. 1: 10 to 4: 21.
4. Church Discipline. 1 Cor. 5.
5. Litigation Among Church Members. 1 Cor. 6: 1-11.
6. The True Estimate of the Body. 1 Cor. 6: 12-20.
7. Marriage. 1 Cor. 7.
8. Christian Liberty and Forbearance. 1 Cor. 8-10.
9. Proper Decorum in the Public Assembly. 1 Cor. 11.
10. Spiritual Gifts. 1 Cor. 12-14.
11. The Resurrection of the Body. 1 Cor. 15.

No. 11.—The Resurrection of the Body. 1 Cor. 15.

There were some in the Corinthian church who denied the resurrection of the body. The parties who raised the objection were, most likely, Grecian philosophers. It seemed that they based their objections upon the assumption that a material organization was unsuited to a future state. Perhaps the notion, that matter was inherently evil, also had affected their minds. The very presence of these skeptics in this church has given to us this most wonderful defense of the resurrection of the body.

I. The Certainty of the Resurrection. Verses 1-22.

This certainty rests upon the fact of Christ's resurrection. The church is an organism, as the human body, with Christ as its head. If Christ, the Head, arose, then it is certain that the body shall arise also; for just as Adam was our head, in the old creation, so Christ is our Head in the new creation. The proof for the resurrection of the body must, therefore, be the proof for the resurrection of Christ's body. Christ's resurrection is established by the following arguments:

A. Positively.

1. The results which followed Paul's preaching. Verses 1 and 2. No more weighty argument could be used with these people or with any people. The most powerful testimony for any claim is the result in the lives of men. Paul asserts that he had preached, they had received, and had been saved by a Gospel. That Gospel was that Christ died for our sins, was buried, and arose again. The very essence of his preaching was the death and resurrection of Christ. This they believed and were saved thereby. How could they doubt it?

2. Declarations of the Scripture. Verses 3 and 4. No particular passage of Scripture is referred to, since the whole tenor of Scripture, from Genesis to Malachi, shows that there was coming a Deliverer who was to triumph through suffering. The whole testimony of the Scriptures establishes Christ's resurrection. Christ rebukes his disciples for not believing what Moses and the prophets had spoken on this subject. Luke 24: 25-28.

3. Attestation of a large company of living witnesses. Verses 5-8. He was seen by Peter, then of the twelve, after that of above five hundred brethren at once, most of whom were still living. Following this he was seen by James, then by all of the apostles, and, finally, by Paul himself. Being seen by so many different persons, under such varying circumstances, left no possible room for deception. The most remarkable of these appearances was to Paul, at a time when it would be least expected. Here was one who was most unwilling to believe, and, furthermore, of a mental make-up, least likely to be led away from reason to some fantasy.

4. Transformation of Paul's life. Verses 9-11. Here was a strong, resolute man, bent on the destruction of the church. He was waging a relentless warfare against those who believed in Jesus. While in the very heat of the struggle, Jesus appeared to him. This vision of the Lord re-made his entire life, changing its nature and course.

B. Negatively. Verses 12-19.

In these negative considerations the position of these skeptics is placed in such a way as to show its absurdity. He uses that form of argument called *reductio ad absurdum.*

1. Christ would be a false prophet. Verse 13. The Lord repeatedly said that he would arise again from the dead. See Matt. 16: 21; Luke 18: 33. If Christ was not a true prophet concerning this, he was false in all else.

2. Apostolic preaching would be without power. Verse 14. This doctrine was the cardinal truth, the pivotal point of Paul's preaching. Now if it is false, then there was no reality to his preaching.

3. Faith would be unreal. Verse 14. If Christ did not arise, their faith was unreal, empty, groundless. A risen and living Savior had been preached to them. Now, if Christ be still in his grave, their faith would have nothing real to rest upon.

4. The apostles would be liars. Verse 15. They testified that God had raised Christ from the dead. Now, if it is not possible for the dead to arise, then that which they asserted to be true is false.

5. All would be still in their sins. Verse 17. The resurrection was the proof that Christ had accomplished that which he set out to do. Rom. 4: 25. Death did not avail for sin unless he arose. He was defeated in his purpose, if he did not arise. If this be true, then sin was not cancelled,—our guilt still attaches to us.

6. Those who had fallen asleep, calmly trusting in Jesus, have perished. Verse 18. If such be true, these men, like Stephen, were deceived, and hope for them is utterly baseless. If these monstrous conclusions be true, Christians are the most to be pitied of all men. To deny the resurrection of Jesus is to prove Christianity a delusion. But he cannot remain to consider such foolish assertions, and asserts the truth of this doctrine, for the very absurd things he mentions were not true. The facts were such as to sweep away such considerations and let faith triumph.

II. The Order in which the Resurrection Shall Take Place. Verses 23-28.

1. Christ, the first fruits. He was the first to arise from the dead. Before him there had been none to come forth from the grave as he came. In several cases at his command, the spirit returned to the body, but it was the same old body. It had not been set free from its power of corruption and its limitations. Christ's was the new, incorruptible body.

2. Those that are Christ's at his coming. The resurrection of those that are Christ's occurs at his second coming. 1 Thess. 4: 16, 17. This is a graphic picture of that time when Christ, as the Captain of our salvation, the Deliverer from death, shall be seen leading his own, who follow in ranks and orders, in the pathway which he opened through his resurrection. His own, following him, takes place at his coming. This is the first resurrection.

3. Then all the rest of the dead will rise at the end. Between these events a period of a thousand years intervenes. This will be the Millennial Kingdom. After he has completed the work for which he came, viz., the bringing all things under the rule of God, when his mediatorial work is finished, he will hand over the conquered universe to God, who will then rule forever. When this is done, Christ will resume his place of coequality with the Father.

III. The Nature of the Resurrection Body. Verses 29-58.

They go still further. If the dead are raised up, with what body do they come? There are, no doubt, great mysteries here. Even though we cannot explain, we believe. God has promised that we shall live beyond this present life, and we can rest assured that his word shall not fail. The trumpet of God shall sound, and we shall be raised incorruptible. In death there is a suspension of the personal union between body and soul, and the body is resolved into its chemical elements. In death, then, the body is disorganized,—

the house thrown down. In the resurrection the body is reorganized,—the house built up again. In the rebuilding of the body, such parts and functions, as are no longer needed, are left out, and the whole is organized upon a different basis, adapted to the heavenly life. Whatever changes are made, the identity is not lost. If the doctrine of the bodily resurrection be true, we shall most surely recognize each other in heaven. The apostle asserts that the resurrection body will be an incorruptible one, not subject again to decay. It will be glorious. The shame and dishonor which attaches to our bodies here will be forever removed. It will be powerful. Here we are weak, but there our bodies shall be strong. In that changed estate our bodies will be spiritual. Spiritual bodies should be distinguished from spirit. The spiritual bodies are the habitations of the spirits.

The closing chapter of the book deals with matters which are local in their application. Directions are given for the collection for the poor saints at Jerusalem; then come personal matters, and, finally, salutations.

North Manchester, Ind.

GOOD CHEER.

BY GEO. F. CHEMBERLEN.

Be of good cheer. John 16: 33.

THESE are the Master's words. They were spoken to a group of disconsolate disciples. They prefaced that earnest intercessory prayer. They are addressed to the heart,—the citadel of the soul. Matchless, in the moment of fleeing courage, are they!

Jesus would have everyone to be inspirited,—to wear a smile. He loves the man of cheer,—the man who sees the silvery lining in the clouds, the man who cheers rather than complains, the man whose greeting grips your heart and whose "good-bye" follows you to the end of the dark lane.

There is an abundance of gloom and sorrow here. Let us not increase it. Go through life at high noon! Help men to get sight of the bright side! Look up and smile! Be liberal with your joys and stingy with your sorrows. Make others forget their troubles. Be in earnest! You were never more in earnest than when you were earnestly smiling in the face of apparent defeat! Remember, you are not defeated until you throw away your courage. Well, then, keep yourself in the way of things, and things will come your way.

The greatest mishap that ever occurred in your history was the time when you forgot to be merry and turned yourself into a fault-finder. Keep sweet! Let men know that God is your Father by the roses on your tongue and cheek. Every one loves the man whose presence displaces dreariness.

I remember once, crossing the dull, lonely mountains, on a freight train, away down in Arizona. A group of us had waited for hours at a lonesome stage station, to get it. Then we had crept along at a "snail's pace" until midnight. We were crowded into the caboose until all the available space was on the outside. The train crew said, "They didn't know when they would get orders to move."

Things changed, however. One poor parrot, caged, was in the crowd. Arizona is nearly all of volcanic formation, and doesn't seem to have a law against profanity. I said: "Gentlemen, while I do not pity myself, I do pity these ladies. But I pity this poor parrot most of all who don't know into what home he is going; so let's smile." And we did. It was catching. We passed it around. Why, it seemed to me we got rid of three hours of chilly midnight time in sixty minutes!

Yes, "A merry heart doeth good like a medicine." Prov. 17: 22. "He that hath a merry heart hath a continual feast." Prov. 15: 15. What is the use of fussing and fretting when you can have your meat and medicine right with you? The great antidote for tribulation is to be of good cheer.

Covina, Cal.

OUTWARD MANIFESTATIONS OF INHERENT PRINCIPLES.

BY DAVID M. ADAMS.

A CERTAIN writer has said, "To some the method seems to be the principle." That this is true of many in their attitude toward certain methods, the writer does heartily admit. But while many may mistake a method for a principle, on the other hand, there are doubtless many who look upon the manifestation of certain Christian principles as being purely, or only, a method.

While some may be disposed to elevate a method into the dignity, or importance, of a principle, there are others who are prone to relegate the manifestation, or individual demonstration, of a religious principle, existing within the heart of man, to the realm of methods. When a wolf appears in sheep's clothing, what has he adopted that is peculiar or characteristic of the sheep? Has he adopted the methods of a sheep, for which the sheep alone is responsible, or that manifestation or peculiarity which enables the eye to distinguish the animal, and classify him with the sheep? What is it that the wolf is trying to sham,—the sheep's methods for carrying out a principle, or the principle itself?

It is true that he does not really and sincerely want the innate principles of a sheep, but he certainly has adopted the external appearance, or outward manifestations, of that animal.

Sheep may be responsible for their methods of grazing along a hillside, evading the sheep-dog and caring for their young, but they are not responsible for the external manifestations of their inward principles. Man is responsible for his methods of carrying on a certain work, but he is not responsible for the outward manifestation of some inherent principle. Inherent principles manifest themselves. If we have a zeal for Christianity, and that zeal is according to knowledge, we can be detected by external appearances. They follow as a natural and inevitable sequel to an indwelling Christian principle.

Let us be careful in contending for technicalities, lest we confound *outward* manifestations with *methods*, and thereby sacrifice the inward principle by depreciating or disparaging the obvious outward manifestation. You remember the case of Samson. He lost his power when he lost his hair, yet his strength was not in his hair. It was in that for which his hair was the outward manifestation. His hair was not a *method*, resorted to for the exercise of his strength, but the *sign* of it. His uncut hair was the outward sign of his Nazarite vow, by which "he separated himself unto the Lord." The shearing of his hair was the surrender of his separation, and with this he was shorn of his power. How is it with us? Are we keeping the vows we made, or are we placing our heads in the lap of Delilah,—the world,—and losing our power?

Sometime ago a ministering brother, who disregarded our order of dress, asked me to give a single instance in which I thought the coat with the standing collar did any good. I asked him, in case he would lay aside all scruples and attend a dance that evening, which coat he would rather wear for that occasion? He at once gave me to understand that he would not, under any consideration, wear a coat that was in the order of the church. Why? Was he reluctant to wear said coat because it was simply an adopted method for maintaining plainness, or because it was a recognized manifestation of an accepted principle,—nonconformity to the world? He fully realized that the accepted Christian principles, of which said coat was one of the outward manifestations, was diametrically opposed to the spirit and principle of dancing.

Not long since a lady, who had upon her head an old-fashioned sun-bonnet, met me on the street of a certain village. Approaching me, she said: "Brother Adams, my heart's desire is to join the church, but I want to wear a plain hat." Was it a method she disliked or was she reluctant to manifest a religious principle? If it was a method she disliked, why voluntarily adopt it six days out of the week? Why wear a shabby bonnet six days, but refuse to wear a neat one on the Sabbath Day? The bonnet, as an article of head dress, was accepted by her, but to wear it as a manifestation of an accepted indwelling principle, she positively refused. Why? Because the principle itself was lacking within her. Such being the case it was proper to refuse to manifest it.

Remember, this lady was merely requested to wear a certain article (or rather a neater one) which she had already voluntarily adopted. Why did she refuse to wear a neat article during the *entire* week, upon her admission into the church, when she, of her own free will and accord, during six days of the week, wore the same article in a more shabby form, while she was uncovered? She would have traveled the same streets, associated with the same people, and met the same preacher, while wearing the neat article, which I requested her to wear, that she did while wearing the same article in a more shabby form, already voluntarily adopted by her for six days in a week. I merely asked her to also adopt on Sunday what she had already voluntarily adopted for six days of the week. But she refused. Was she afraid of a method, or did she, ladylike, refuse outwardly to manifest a principle which she had not yet inwardly accepted?

Klahr, Pa.

SOME ANNUAL MEETING PAPERS.

Below will be found several queries for the Annual Meeting and the report of the committee on a deferred paper:

Southern California and Arizona.

We, the South Los Angeles church, petition Annual Meeting, through district meeting, to say whether a congregation, supporting a pastor, has the right to say to any minister, moving into her congregation, that he shall not expect to take his regular turn in preaching?

The Lordsburg church asks Annual Meeting, through district meeting of Southern California and Arizona, to so amend Rule Eleven, for the government of Annual Meeting, that hereafter no question shall be declared lost that receives the affirmative vote of over one-half of the delegates voting, but that such question shall be considered as a deferred question for the next Annual Meeting, and shall be an open question before the General Brotherhood until it is either lost or receives a two-thirds majority.

M. M. Eshelman, Clerk.

Orphan Children's Work.

Whereas the Annual Meeting of 1905 heartily endorsed the work of saving homeless children, and urged that other districts awake to this important work, and, inasmuch as some districts have now taken up this work under somewhat similar methods, while others have not taken it up: Therefore, the district meeting of Oklahoma petitions Annual Meeting of 1908 to appoint a committee of three brethren from various portions of the Brotherhood, who are interested in the work of saving homeless children, to investigate the various methods of caring for such children, and present to the Annual Meeting of 1909 a plan or method so that all State Districts can organize and carry on a similar system of caring for orphans and homeless children, and can coöperate together, so as to accomplish the greatest good to the greatest number.

Passed to Annual Meeting.

Answer by Standing Committee: "Request granted."

Committee: Frank Fisher, of Indiana; George C. Carl, of Oregon; David Emmert, of Pennsylvania.

Report of Committee of 1909.

We, your committee, can only report progress in our arduous work and, because of the many complications to overcome, and the undeveloped condition of the question nationally, we ask for an extension of one year to make our final report.

Committee: Frank Fisher, Geo. C. Carl, David Emmert.

Central Organization for the Christian Workers' Meetings.

Inasmuch as many of the State Districts have organized to promote the cause of the Christian Workers' Meetings, there is felt a great need of a central organization to unify and encourage the movement throughout the Brotherhood; therefore, we, the McPherson church, petition Annual Meeting through district meeting to provide the needed organization.

Answer.—Referred to Sunday-school Advisory Committee who are hereby empowered for this work (by the Annual Meeting of 1908).

Recommendations of the Committee.

Since the matter of forming a central organization, to unify and encourage the Christian Workers' meeting movement throughout the Brotherhood, has been referred to our committee, we beg to recommend the following:

1. That the selection of the lesson topics, lesson helps, and the arranging of the programs be in the hands of our Sunday-school editor and the Brethren Publishing House.

2. That the Sunday-school paper known as Our Young People, be the official organ of our Christian Workers' meetings.

3. That each State District appoint her Sunday-school secretary to act as her Christian Workers' meeting secretary, whose duty it shall be to inspire the work, and effect a more thorough and a more general organization of Christian Workers' meetings in the various congregations throughout the State District, and to provide the Sunday-school Advisory Committee with such statistics and other information as that body may ask.

4. That said secretary be paid for his time and expenses.

5. That at least one topic concerning the Christian Workers' meeting be placed upon each local, district, and Conference Sunday-school meeting program.

S. J. Miller.
Levi Minnich.
D. H. Zigler.

You can help your fellow men. You must help your fellow men. But the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

THE ROUND TABLE

READING GOOD BOOKS.

BY J. H. MILLER.

PAUL would have Timothy give attention to reading and also to "study to shew himself approved unto God." Paul and Timothy must have been great readers. Show me the kind of books a man reads, and I will know what his heart mostly desires. This is an age of books, and many of them, if placed in the hands of children, will lead them to ruin. Parents should guard well the kind of books their children read. It is said a man is known by the company he keeps. His character may also be known by the kind of books he reads.

Novel reading is one of the most dangerous steps that young people can take. I knew a young lady who was a novel reader. She applied herself so closely to that kind of reading that at last her health gave way, and she died of consumption. Abstain from all books that will disturb the mind, or that will lead to ruin and despair. Novel reading is a habit that will fasten on the mind like a horrible nightmare.

The Bible is the best book that has ever been written. If we would read that,—even one chapter a day,—it would give us more true knowledge of God and his work, than all the other books combined. We should not fall into the habit of reading too fast; the results are not satisfactory. I have noticed that some of our Sunday-school teachers insist upon it that their pupils do a certain amount of Bible reading. Sometimes the question is asked: "How many chapters have you read during the past week." Some report fifty, and I know of one person who reported five hundred chapters read in one week. I am wondering how much he knew of what he had read. The same question that Philip asked the eunuch might be asked of this man, "Understandest thou what thou readest?" Possibly the answer might have been, "How can I, except some one guide me?" How many young men and women spend their evenings and nights at a dance or a dance or a theater, instead of being at home reading good books, especially the Bible?

Goshen, Ind.

WHERE IS THE DIFFERENCE?

BY A. M. SHARP.

WE have members in the Church of the Brethren who are very much opposed to a salaried ministry. They sometimes refer to such preachers as "hirelings," "preaching for money," etc. Here is a man who is getting $800 per year for preaching for the —— church in the city of ——, but his brethren over at the city of —— have offered him $1,000 per year. He accepts because there is more money in it, even if the cause of Christ suffers at the first city. Such a thing has happened more than once, and those that were looking on say, "That man is after the money. He cares more for the fleece than for the sheep."

Here are ministers in the Church of the Brethren, whose services are needed where they are. They are doing well financially, but they hear about "good investments," and read the literature, describing the new locality. Then they forget about their responsibility to God and the church. They sell out and go where there is more money to be made. They leave a body of members where their services are much needed, and go where they are not needed. "Where is the difference?" There are ministers who have a just cause for moving, but I fear a great many more have no cause whatever, excepting to make more money. At the same time such often denounce the minister of a popular denomination for moving from one congregation to another because of more money. Again, where is the difference?

Egeland, N. Dak.

"YOU CAN'T ALWAYS TELL BY THE LOOKS."

BY JACOB H. HOLLINGER.

"OH, what a funny-looking man," said a little boy a few days ago, as he was attracted by a rather peculiar-looking old gentleman. "But," said another boy of the same age, "you can't always tell by the looks."

The above conversation between the two boys reminded us of how often we have heard people of more mature years publicly comment, in an unkind and sometimes disrespectful manner, about the peculiar personalities of others. The gentle rebuke on the part of the one boy forcibly reminded us of the fact that "we can't always tell by the looks," and if we would reserve our hasty and reflecting criticisms about the personalities of others until we have become better acquainted with the noble virtues that lie beneath the surface, we would avoid injuring the sensitive nature, which is so often the result of our criticising glances and remarks.

It is true, our personal appearance and general attitude counts for a great deal in making impressions upon our fellow-men, but when the eye is fascinated by an attractive personality, or forms an unjust estimate of one not so attractive, we should take into consideration that the laws, which control these physical natures of ours, are traversed by spiritual laws or forces which lie deep within us, and which are the true index to our character. Most of the restlessness in the church, and the unhappiness which exists in domestic as well as in social life today is largely due to an unintelligent and unjust conception of surface facts. Some one has well said, "Beneath that which looks only like worthless slag, there may glitter the pure gold of a fair character." As we are brought in contact with our fellow-men, whose style of dress is not as tasty or as appropriate as we think it ought to be, and whose general appearance does not favorably impress us, let us not ridicule or condemn them, but let us bear in mind the fact that "you can't always tell by the looks."

323 D. Street, S. E., Washington, D. C.

NONRESISTANCE.

BY O. H. FEILER.

JESUS, the Captain of our salvation, is the "Prince of Peace" (Isa. 9:6), and we, as his followers, should live, preach, and publish, the doctrine he has given to us, both in precept and example. Matt. 5:44. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

The writer listened to a discourse by a minister of another denomination, in which it was held forth that a certain man was loyal to his country, because he had four sons upon the battle-field. Some may call this loyalty (?), but is this in harmony with the teaching of the New Testament? How can we ask God's blessings upon our fellow-creatures and, at the same time, hate them and seek their lives?

The Bible does not teach me, "If thine enemy hunger, *starve him.*" "If he is thirsty, *cut off his water supplies.*" No, we are to feed him and give him to drink.

"Overcome evil with good." Rom. 12:17-21. Search the scriptures on nonresistance: John 18:36; Matt. 26:52; Matt. 5:39. Christians have no carnal weapons. 2 Cor. 10:4. Put on the gospel armor, and use the Sword of the Spirit, which is the Word of God. Eph. 6:17.

We do not stay close enough to our Captain. Study and meditate upon the long-suffering, good-hearted Jesus. 1 Pet. 2:23.

May God help all who have enlisted under the Banner of the *Prince of Peace* to have more of the forgiving and loving spirit of Jesus.

Quinter, Kans.

LOVE'S SECRET.

BY KATIE E. KELLER.

THE secret of many a happy, well-rounded life, is found in a heart filled with the joy of a Savior's love. "Keep thy heart with all diligence," said one of old. Now heart-keeping is very much like housekeeping,—it is never quite completed; there is always more dust and rubbish to clean away. One must continually keep at it or else both house and heart become unclean. We must ask God to cleanse us from secret sins, and to create a pure heart within us. Then our task of watching and heart-keeping is never done, because we want our heart to be a fit place for Jesus to dwell therein. It is the "pure in heart" who shall see God.

Enterprise, Mont.

A HALF DOZEN QUESTIONS FOR SELF-IMPROVEMENT.

SELECTED BY B. F. KITTINGER.

1. WHAT is my standing in the congregation where I hold my membership?
2. Is the life I live a credit to the Master's cause?
3. Can I say that it would prove helpful to the church if other members would follow my example?
4. Do I attend the services as I should?
5. Am I helping with the Sunday-school work?
6. Will the church miss me when I am gone?

4114 Reese Street, Philadelphia, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, April 25, 1909.

WE SEE WHAT WE LOOK FOR.

Acts 11: 19-26.

I. Barnabas Was a Genuine Christian. 1 Tim. 4: 12.

1. He walked in love, and lived in the Spirit. Eph. 5: 2; Gal. 5: 25.
2. He himself believed what he preached. V. 24.
3. His home church knew it.

II. They had Confidence in His

1. Ability to see right things;
2. Wisdom, judgment, and generosity (4: 36,37);
3. Ability to exhort and comfort. V. 23.

III. "When He Came" to Antioch, He Saw,

1. Not the weaknesses of the Gentile Christians;
2. But "the grace of God" bringing them to Christ; and
3. He "was glad" that the Gospel had gotten hold at Antioch.
4. He "exhorted" them "to cleave to the Lord," by a life of devotion to him.

IV. The Results Were:

1. Barnabas was instrumental (a) in building up the already saved; and (b) in rescuing the unsaved.
2. "Much people was added unto the Lord." V. 24.

The character of Barnabas had in it, not merely the beauty of holiness, but that perfect trust and confidence which produces complete devotion. These, with fulness of the Holy Spirit gave him a winsomeness that enabled him to put a reputation for good, on Christianity at Antioch. Real goodness and faithfulness are always attractive.

Song.—"Jesus, Savior, Pilot Me."

PRAYER MEETING

For Week Beginning April 25, 1909.

DAILY HELP FOR DAILY NEED.

Luke 12: 22-34.

1. Trust God to Care for Your Life.—Verses 22 and 23. All that we have and are is God's gift. Why should we worry about the things that God will graciously provide? Having given us the highest spiritual gifts, he will not fail us in the minor details of life. "Cast all your care upon him." 1 Peter 5: 7.

2. God's Care of the Ravens.—"Ye are better than fowls." Verse 24. The ravens, with neither "storehouses nor barns," feast royally upon God's bounty. He assures us we are better. Why, then, doubt? Rom. 8: 31, 32.

3. God's Care of the Lilies.—Verses 27 and 28. Christ assures us that as the lily-glory is greater than that of Solomon, so the Father's care of his children is infinitely greater than aught else. He freely provides needful garments for these bodies of ours, but richer, by far, is the "robe of righteousness," provided for those who have made themselves ready. 1 John 3: 1-3.

4. Our Father Knoweth.—Verse 30. Blessed assurance! If the "Father knoweth," why burden our hearts with the least of care or perplexity? If we can truthfully say, "The Lord is my shepherd," we may confidently add, "I shall not want." Psa. 23. God's protection is sure. Heb. 13: 5.

5. Christ's Blessed Promise.—"Seek ye the kingdom of God, and all these things will be added unto you." Verse 31. Solomon asked for understanding, and there were added both riches and honor. 1 Kings 3: 11-13. Godliness is profitable,—now and hereafter. 1 Tim. 4: 8.

6. The Heart and Its Treasure.—Verse 34. It is not so much WHAT the treasure is, as WHERE it is, that determines the nature of it. If our aspirations are to be heavenly, our treasure must be in heaven, where neither "rust nor moth corrupteth." Look well to your treasure! Matt. 6: 19, 20.

HOME AND FAMILY

HE'LL LEND YOU A HELPING HAND.

BY H. ATLEE BRUMBAUGH.

If you are weak and not able to stand,
Jesus is willing to lend you a hand.
You should be anxious, for life cannot last,
Soon will the season of asking be past.

Refrain.

He'll lend you a helping hand,
He'll lend you a helping hand,
If you are weak and not able to stand,
He'll lend you a helping hand.

When you are burdened with trouble and care,
Jesus will help you these burdens to bear;
If you will trust him and always be true,
Then a Strong Hand will be waiting for you.

Huntingdon, Pa.

TWO HOMES.

BY OMA KARN.

THE first was in the basement of a Chicago tenement, the only thing to be seen from its windows being a very dirty board walk and brick walks. It was a burning July morning and beside the heat of the atmosphere a brisk coal fire was burning in an old cooking stove in one of the two, tiny, poorly-furnished rooms. One almost recoiled from the fierce heat and ill smelling odor that met one at the threshold. The mother of the home, wearing an expression of fixed, hopeless misery,—with a sick baby in an old baby cab at her side, another, little more than a baby, clinging to her skirts, and two older children sitting listlessly by, seemingly too weak and heat-tortured to even care for themselves,—was trying to meet the demands pressing upon her by way of the ironing-board. Her husband only had work three days out of the week, —she said,—and she was trying to hold things together and keep a roof over their heads, even if they did go hungry.

"No money," in a city tenement, oftentimes means more than hunger. It means the appearance of a savage landlord, and the unceremonious turning of themselves and their belongings out into the street.

But even these hardened surroundings and constant anxieties had not yet deadened the unselfish spirit of mother love, and I shall always feel grateful to have been permitted to see the look of pleasure and relief that came over her face when the sister whom I accompanied,—one of our mission workers,—told her that the older children would soon be sent to the country.

As we turned to go, I caught another look,—one that is indelibly written on my memory. It was an intense, unexpressed longing,—something that the true, unfaltering mother love would not allow to spring into thought,—something that would have said in words, "I wish I could go too."

A few mornings later I was a guest in another home, —a cool, shady, roomy, country home, surrounded by all the beauty, comfort and convenience that nature and ample means can provide. Like in many of our modern farm homes, the work of the mistress was lightened as much as possible by having much of it done away from the house by outside help. It was a childless home,—the two little ones, that had been given to it, having been taken away several years ago. The bereaved mother complained much of disappointment, of her lonely life, and of time hanging heavily on her hands. I found my thoughts wandering from the pathetic story to the still more pathetic face of the tenement mother, with her look of unuttered longing, and imagined what it would mean to her to be taken into this home and share its abundance for only a few days' time. What a paradise it would seem to her, and what a bright spot to look back to, during days of future toiling!

And the other mother! She, who could so well give this and not miss it! Might not helping her less fortunate sister-woman bring the strengthening tonic of joy into her own life, and do much toward employing some of that idle time, and filling that aching void in her heart?

'Tis true she gave liberally of her means to the relief of the poor and needy. "Duty giving," a good brother once called it. But this kind of giving is love giving, —the kind that pays the richest reward to the giver, and the kind that is most precious in the sight of heaven.

In olden times the Indians, known as our North Country tribes, had among them an organization called "Blood Brothers." By some ceremony connected with blood, they bound themselves together to serve one another without regard to tribe or standing, even unto death if need be. When we covenant with Christ Jesus to serve him, we are under obligations to serve the lowliest of his people. The way described is one of the many ways of doing it. Many of us have been blind to this opportunity of service, because we never saw the need of it.

To those who have an overabundance of this world's goods, or who have time that is lonely or unemployed, I would say, Take some of that idle time, either winter or summer, and visit some city tenements! Go with your eyes and your heart both wide open, and if you really want something to do,—well, surely you will find it there.

Covington, Ohio.

INFLUENCES OF HOME LIFE.

BY W. CARL RARICK.

WE often hear it said: "Train up a child in the way he should go, and when he is old he will not depart from it." And it seems also proper to say: "Train up a child in the way he should go and when he is away from home he will not depart from it."

So often we come in contact with children and young people, who, seemingly, have no respect for, or no conception of, beauty or right, or any of the things that pertain to the higher life. There is much difference in children, along these lines. But why? It is easy to answer. You can readily judge the homes by the kinds of children that come from them. Grown people can do one way at home and can change and do quite different away from home, but children usually act about the same away from home as they do at home. If they never talk of the Bible at home, they will shun it away from home. If they are loud, and use bad manners at home, they will be loud and use bad manners away from home. If father and mother are cross at home, the children will be cross and quarrelsome away from home. If the wrong kind of literature and music are introduced into the home, they will seek the wrong kind of society and amusement away from home. And so on,—all through the long list of things that might be mentioned.

It is not so much what father and mother believe as what they do, and how they say things, that makes or mars the character of their children. Seemingly some parents are ignorant of this fact. They seem to think the child can do almost any way while he is young, and then do different when he is older. They imagine that he can do anything to have a "good time" at home, while away from home he will do quite different. But this is wrong. There is nothing that has so much to do with any person as their home life. Abraham Lincoln was right when he said: "All that I am, or ever hope to be, I owe to my mother!" The things that were talked of and lived at home, when you were a boy or girl, are the most natural things for you to talk of and live, now. There seems to be something about the very air of the home which seems to take root in the child and grow all through life. Even if it is altered by something else, it crops out, here and there, away from home and all through after-life. The very titles of the books and papers that enter the home are suggestive to the child and live in him. Just so the titles and kinds of music that enter the home live in the child. Just so are all other things which are done in the home.

Truly it is one of the greatest blessings to any home to have its daily family worship. In fact, there is no true home without that. This influences a child for good more than anything else. Even if he does not understand all the prayers and readings, it instills in him a something which he cannot get away from. It teaches him to reverence, and give a certain part of all his time to heavenly things.

We often see apparently good parents who have children that are wild, giddy and vicious, and wonder how this can be. We often see members' children out of the church and wonder why it is. Is it not because of a lack of consecration at home?

It seems to me that there is a great field for mission work here. We cannot expect to have better schools, societies and better churches until we get better homes. If our home life has been, and is, proper, it will reach out into the lives of others for good, and we must live, dress and act in such a way as to reach them. To accomplish this, we may sometimes have to sacrifice some of our ways, but we need never sacrifice any of our principles, and these are the things that live in the homes and in the people.

Let each of us labor to make the homes of our land better. We can each influence the welfare of at least one home. Nothing, really, lives unless God is in it, and no one can prosper unless God is with him.

Kingsbury, Ind.

SISTERS' AID SOCIETIES

MACDOEL, CALIFORNIA.

The sisters' aid society of Butte Valley met March 4, with Sister Shively, for the purpose of sewing for a family whose home was destroyed by fire. Twenty-three were present. We made twenty garments and one comforter, and also donated some comforters, clothing and money. We have convened in five meetings since Jan. 28, with an average attendance of sixteen. We make sunbonnets, comforters, aprons, etc.—Laura Saul, Secretary, Macdoel, Cal., March 22.

ZION, NORTH DAKOTA.

The sisters' aid society of the Cando church, at the Enterprise house, has closed one year's work. We reorganized March 25, with the following officers: Sister Sarah Newcomer, president; Sister Ida Miller, vice-president; the writer, secretary; Sister Eva Smeltzer, assistant secretary, also treasurer. This has been a year of pleasure and work for our society. We have had sixteen meetings, with an average attendance of seven. Our expenses amounted to $35.75. We donated eight comforters and a goodly amount of clothing to some of the different mission points.—Viola Burkhart, Zion, N. Dak., April 1.

ABILENE, KANSAS.

The sisters' aid society of the Chapman Creek congregation held eleven meetings from Sept. 9, 1908, until March 17, of this year, with a total attendance of 100. Eight sacks, containing, in all, seven new comforts and 247 garments, were sent to various mission points. We donated 169 garments; made ninety-three new garments; tacked seven comforts, of which one was sold, and quilted one quilt. At the beginning of the term, Sept. 9, we had $6.13 in the treasury, and received $30.31; paid out $29.43, and have on hand, $7.01. The following persons were elected at our semi-annual election: President, Sister Myrtle Derrick; vice-president, Sister Gorbutt; secretary, the writer; treasurer, Sister Correll.—Mrs. Lenhart, Abilene, Kans., March 23.

UPPER STILLWATER, OHIO.

The aid society of this congregation convened in regular meeting April 1, 1909, and reorganized with the following officers: President, Sister Maria Porter; vice-president, Sister Lydia Vandergrift; the writer, secretary and treasurer. During the year we held fourteen meetings, with an average attendance of nine. The amount of $26.66 was received as collections, also for work done, besides $18 which was donated for carpet in the church. We had $11.19 in the treasury, making a total of $37.85. We expended $14.87 for material, $10 for a sewing machine, making a total expense of $24.87, leaving $12.98 in the treasury. We donated two sacks of clothing to the Chicago mission; also a comfort and quilt to the needy at home.—Tryphena Mack, R. D. 2, Covington, Ohio, April 3.

HUNTINGTON, INDIANA.

The sisters' aid society, of the Salimonie congregation, met March 3 at the Loon Creek house to reorganize for another year. Following are the officers: President, Sister Catharine Moss; vice-president, Sister Lulu Cecil; secretary and treasurer, the writer, with Sister Nora Paul, assistant. During the year we held eighteen meetings, with an average attendance of twelve. At the beginning of the year we had $3.03 in the treasury. Collections and donations for the year amounted to $23.51; amount paid out, $20.50, leaving $3.01 in the treasury. We sent $5 to the St. Joseph Mission; gave $1.50 to a needy family; $2 to a brother and sister, and sent a box of goods to the Old Folks' and Orphans' Home at Mexico. We feel that the Lord has been with us and blessed us in our work, and we start out in the new year with much encouragement.—Sarah A. Heaston, R. D. 5, Huntington, Ind., March 29.

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Bro. Edward Ruff, of Sapulpa, Okla., has changed his address to Redfield, Kans.

The first Brethren church, erected in India, at Bulsar, was dedicated March 7.

The Sunday-school convention of Northwestern Kansas, to be held at Burr Oak, is announced for Saturday, May 8, at 10 A. M.

Bro. J. R. Wine, of Kansas, wishes us to announce that his address has been changed from Larned to 1604 Wall Avenue, Wichita.

Bro. A. Hutchison is now engaged in some very interesting meetings at Baltimore, Md. He is to labor in both the Fulton Avenue and Woodberry houses.

The revival in Brooklyn, New York, conducted by Bro. A. L. B. Martin, continues with unabating interest. When last heard from, there were twenty-seven applicants for membership.

Writing of the late Bible School work at Bulsar, India, Bro. W. B. Stover says: "It has been a happy, busy season of Bible study, with some seventy-five enrolled, who entered into a real stiff examination."

Bro. D. J. Lichty and wife, of India, are to land in New York this week. They left Bombay, March 15. They are to remain in the East until the close of the Annual Meeting. After that they will come West.

It looks as though something is to be accomplished in Texas. For some time three evangelists have been in the field, and they did some real earnest work. The outlook for Texas has probably never been so promising.

Brethren Moses Deardorff and J. A. Miller did some very effectual evangelistic work in Los Angeles, Cal. Seven made the good confession and put on Christ in the holy rite of baptism, and two await baptism.

An interesting report of the district meeting of India has been prepared by Bro. A. W. Ross, and we publish it on the Missionary page of this issue. Bro. D. J. Lichty will represent the district at the forthcoming Annual Meeting.

The General Mission Board is with us this week. Bro. H. C. Early, coming directly from McPherson, Kans., reached Elgin last Sunday morning. The other members of the Board came later. We are to say something about the meeting next week.

Do not overlook the importance of the Conference missionary collection. Let a collection be taken in each congregation, and the amount raised be sent by the delegate to the Annual Meeting, or send the money direct to the General Mission Board at Elgin.

We are requested to say that Bro. E. E. Eshelman, an efficient teacher and minister at Elizabethtown College, Pa., will be in a position to hold a few series of meetings between the dates of July 9 and Aug. 30. Those interested can communicate with him.

One of our wide-awake pastors is urging all the members of his large congregation to read the Bible through during 1909. This will prove profitable to all the Messenger patrons. Those who cannot read the Bible through, might at least read the New Testament.

The new church at Cabool, Mo., was dedicated April 4, Bro. O. H. Yereman, of Kansas City, Kans., delivering the dedicatory address. Bro. F. W. Dove, whose health has been failing, was well enough to be present at the dedication,—an event to which he had anxiously looked forward.

The Brethren at McPherson, Kans., are planning to build a churchhouse. For years the large body of members, at that place, have been worshiping in the College Chapel, but they now feel the need of a separate building and therefore plans are being perfected, with a view of supplying this need.

Last Sunday the Sunday-school workers and Christian Workers of Elgin, Batavia and Naperville met with the members of Chicago in a joint meeting. There were two sessions, one at 2:30 P. M. and the other in the evening. Both sessions were largely attended, and the interest is said to have been splendid.

The National Christian Association will hold its annual conference, respecting secret societies, in the Belden Avenue Baptist church, Chicago, on Thursday and Friday, June 3 and 4. These meetings, held from year to year, are in the interest of antisecrecy, and always prove very helpful in creating sentiment against the lodge.

This week we have with us the Auditing Committee, composed of Brethren A. L. Clair, of Wisconsin, L. R. Peifer, of Ohio, and R. E. Burger, of Illinois. Their work is to examine the books of the House, as well as those of the General Mission Board, and the task is no easy one. They find a decided increase in the work each year.

We hope to have an early report from all of the district meetings announced for this month. It is very important that we should have the names of the elders chosen to serve on the Standing Committee, so they can appear in the Conference Booklet. It is the duty of the respective clerks to see that we get this information without unnecessary delay.

The editor of a leading Baptist Sunday-school quarterly, referring to a recent lesson, says: "It will be seen that *baptism is not a saving ordinance.*" Perhaps that is good Baptist doctrine, but Christ tells us emphatically: "He that believeth and is *baptized* shall be saved." Baptism is evidently a condition of salvation, together with faith and repentance.

Do all of our patrons pray for the Messenger, and those engaged in making the paper? Bro. Charles M. Yearout, of Morrill, Kans., remembers us in these words: "God bless the editors of the Messenger, and grant them wisdom to give us the best paper in the world. That is what the Messenger is now, and may it still grow better. God bless the contributors, too, and may he enable them to send the best of matter for its pages."

Bro. L. T. Holsinger, of Clarks Hill, Ind., was with the Brethren at Milledgeville, this State, over last Sunday, and, on his way to Chicago, stopped off at Elgin a few hours. We were glad to have him call. He was on his way home from McPherson, Kans., where he had been, with Brethren H. C. Early and John Calvin Bright, visiting the school. In this round the schools at Mt. Morris and North Manchester had also been visited.

We are requested to again call attention to the debate between the Brethren and Disciples, to be held at Wauneta, Nebr., beginning April 20, and lasting ten days. Those wishing to attend may take their nearest Burlington train for McCool, Nebr., on the Chicago and Denver main line, and from there take the branch line to Wauneta. Bro. B. E. Kesler, of River Bend, Colo., will represent the Brethren in the discussion. Accommodations will be provided at moderate cost. Communicate with Bro. David Wine, Enders, Nebr.

Bro. J. G. Royer, of Mt. Morris, gave us a call last week. In fact, he was in the Messenger sanctum twice. We are always glad to have him call. While he has a number of years to his credit, he is by no means lacking in a good supply of live and up-to-date thoughts.

Bro. J. W. Cline, of Southern California, has changed his place of residence from Los Angeles to Pomona, Cal., and may now be addressed at 390 Kingsley Avenue. He has been chosen pastor of the church in that city, and will give his full attention to the ministry.

Bro. William Johnson, of Wichita, Kans., has long been a great admirer of Bro. James Quinter. He knew Bro. Quinter when he was a young school-teacher, and has stored away in his mind many interesting incidents about him. Bro. Johnson says that, instead of securing a few hundred orders for the "Life and Sermons of Bro. Quinter," he is hoping that we may get several thousand. It would afford us great pleasure to print several thousand copies of the interesting book, and this we shall surely do if orders enough are secured to justify the undertaking.

Brethren I. N. H. Beahm and S. H. Hertzler have been appointed by the District Mission Board of Eastern Pennsylvania to take a prospective tour of ten days or two weeks through the six New England States, about the first of May, for the purpose of "spying out the land." They need all the information they can get before starting. If the readers of the Messenger will send them the names of members or acquaintances in any of the six States named, these brethren will greatly appreciate it. Such information should be sent without delay to Bro. I. N. H. Beahm, Elizabethtown, Pa. The district of Eastern Pennsylvania embraces all the States referred to.

Writing from Baltimore, Md., April 8, Bro. Andrew Hutchison says: "Some of the Messenger readers wish to know what my course will be after Annual Meeting. I shall aim to continue in the field during the summer. And, so far as I now know, I will go west, by way of Cincinnati, Ohio, and Indianapolis, Ind. I aim to reach Western Iowa by the middle of September, or the first of October. Salem and Mt. Etna have my promise to visit them. They can arrange as to which place I shall visit first. If the Lord allows me to live and be able to work, I aim to seek a mild climate for next winter. I hope to be able, by the time the Annual Meeting is over, to answer more definitely."

If all the pastors or elders in the Brotherhood would follow the example of Bro. Wm. Howe, of Johnstown, Pa., regarding the Brethren publications, it might not be long until our literature would be found in nearly every home where there are members. Every now and then he calls attention to some of our publications, and especially the Messenger. This he does in his monthly Pastoral Letters. But it might be done just as successfully from the pulpit. Let the members know what they miss by not reading the Messenger, the *Visitor*, the *Inglenook*, the *Young People*, and the *Teachers' Monthly*. These papers belong to the church, and their circulation should be encouraged for the interest of the church.

The few members at Chico, Cal., are anxious to have the work pushed on their churchhouse, but they do not have more than half enough money to complete the very much-needed building. Bro. Hiram Forney, the pastor, who seems to be a carpenter and painter, as well as a preacher, has agreed to do all the carpenter work and painting free, if money enough can be secured to pay for the material. He writes that he has all the window frames ready, that the concrete foundation is completed, and, as soon as the material is provided, he will go ahead and complete the building. It seems unfair that a preacher must work to build up a congregation and then build the meetinghouse, too, but that is the kind of preachers that accomplish something. They may not have as fine an education as some others, but they have faith and pluck, and these qualities count.

After spending the winter months very pleasantly in California, Bro. D. L. Miller and wife have returned to their home at Mt. Morris. They were in Elgin a few days last week. This week Bro. Miller is with us again. He came over early, so as to assist in looking over some of the work of the House, prior to the meeting of the General Mission Board. The Board is now in session, and, as usual, Bro. Miller is presiding. It would seem that his stay on the Pacific Slope proved somewhat helpful to him.

Bro. W. R. Miller was in Elgin a few days ago. He tells us that he is kept quite busy in the lecture field, and enjoys his work among the churches. Though he has visited Asia Minor once before, he seems not yet fully satisfied, and is now planning another trip to Smyrna. He will sail sometime in August. His purpose is to make a more thorough study of the sites of the Seven Churches of Asia. There is something fascinating about visiting the Bible Lands. One never knows when he has enough of it.

On page 245 we are publishing two queries for the Annual Meeting. Others from the district meetings, announced for this month, are likely to reach us later. We suggest that the queries intended for the Conference be forwarded to us without any delay whatever, so they can have an early appearance in the Messenger. It is a mistake, at this season of the year, to wait until the minutes are printed, before such queries are sent us. It would be well for the moderators of the respective district meetings to call attention to this matter. Now and then a query reaches us too late to even appear in the Conference Booklet. This makes the situation very unfortunate for the district sending the query, as well as for the Conference itself. If a query fails to appear in the Conference Booklet it cannot, of course, be studied by the delegates, and when it comes before the open Conference, it must necessarily be considered at a great disadvantage.

Every now and then there come to us reports of congregations where the elders are growing old and feeble, and where there are no young ministers to take their places in the pulpit. Inside of a few years these churches will be left without ministerial help, the members will be scattered and the churches must necessarily cease to exist. In most instances these aged elders probably neglected their duty years ago. At that time they were strong, could meet the demands of their congregations, and thought that help in the ministry was not needed. That was the time when some elections should have been held for the purpose of calling young men to the work. Had this been done, and those chosen been given ample time for training and preparation these congregations might have all the ministerial help needed. If we should keep our churches well supplied with resident ministers, we must see to it that young men are chosen and installed when they are available, and not wait until the more active ones locate elsewhere. There is nothing like looking ahead and making ample preparations for the future.

Many a man, venturing into the edge of the sea, has been carried, by an undercurrent, out into deep water and drowned. But the sea is not the only place where undercurrents may be found. They may sometimes be found in communities, as well as in churches and other institutions. We are just now reminded of the undercurrent in some parts of the Brotherhood, where the purpose is to unsettle conditions and put members at sea, respecting their faith as well as some of their practice. This undercurrent is not seen. It moves in an opposite direction from what may be seen on the surface, and denotes a threatening condition. Where all the members of a congregation are well established in gospel principles, an undercurrent can have no effect, but where the religion of most of them is mainly superficial, there is no telling what may happen. So it is good to keep a sharp lookout for the undercurrents. They do their work quietly, and the evil effect may not be discovered until it is too late to apply the remedy. All may seem well on the surface, but the first thing one knows, the evil undercurrent sweeps everything away, and the work proves a failure.

We have known members outwardly to conform to the rules of the church, just before starting to Annual Meeting, so as to be prepared to represent their respective churches as delegates in that body. This was all right, provided there was also a renewing of the mind (Rom. 12: 2), for be it remembered that the Gospel sanctions only the transformation that comes from within. But should the transformation last no longer than the return of these delegates to their homes, the conduct of each delegate comes amazingly near looking like a case of hypocrisy. It is this kind of conduct that prompts people to say some very uncomplimentary things about the church and a part of the members. But there is nothing like "the renewing of the mind" when it comes to carrying out the New Testament doctrine of transformation. Paul says: "Be not conformed to this world, but be ye transformed by the renewing of the mind." Rom. 12: 2. The keynote to this doctrine is "the renewing of the mind." Let this be done and the nonconformity, referred to, will come of itself.

THE ANNUAL MEETING GROUNDS.

This year we had thought of not making a trip to Harrisonburg, Va., before the time of the Annual Conference, but the conditions for the trip were made more than ordinarily favorable, so we turned the Messenger over to Bro. L. A. Plate, our assistant, for a week, and started. And, by the way, this is something that has been done, off and on, for years. When Bro. D. L. Miller had charge of the office, and desired to be absent a few days, he told Bro. Plate to look after the paper, resting assured that everything would receive proper attention.

On Wednesday morning, Mar. 31, we left Elgin for Chicago, and on reaching the city spent one hour with the Bethany Bible School workers. The school, with its ninety-six students in attendance at this time, is a place of unusual attraction for those interested in Bible study. At 1 P. M. we were occupying a comfortable seat in one of the steel coaches, operated by the Big Four and Chesapeake and Ohio railroads between Chicago and the Atlantic Coast. This was at, what is known as, the Twelfth Street, or Illinois Central, depot, near Lake Michigan. The Big Four and Chesapeake and Ohio railroads have planned to take care of thousands of our people, who wish to attend the coming Annual Meeting at Harrisonburg, Va., and for that reason it was thought proper that we should make this initial trip over these lines, gather some information along the route, as well as some interesting matter regarding the location for the Conference, and say something about our experiences and observations.

We had a delightful run from Chicago to Staunton, Va., without change of cars and were favored with accommodations as good as may be found on any road in this country. We have never met a more faithful and a more obliging set of railroad men than those in charge of the train on which we traveled. On these through trains may be found everything that one needs to make traveling a perfect delight, if one is willing to pay for the services and accommodations afforded. Then, for those desiring fewer accommodations, the cost is less, of course, but the accommodations are good nevertheless. In a modern Pullman one may have all the comforts of a good hotel, besides traveling as he sleeps.

A trip of this kind is interesting and instructive for the man who travels to read, think and learn as he goes. Before leaving home we had stocked up with literature, and put in the greater part of the time reading up the history of the parts of the country through which we passed. There is an "Annotated Time Table," published by the Chesapeake and Ohio railroad, that ought to be in the hands of every observing person who makes a trip over the line. It is full of information concerning places of interest along the route between Cincinnati and points on the Atlantic Coast, and may be had by addressing J. M. Potts, General Passenger Agent, C. & O. R. R., Richmond. It ought to be worth a stamp to any one.

At Cincinnati our route led us across the Ohio River into Kentucky, and then, for nearly 150 miles, along the southern bank of the river. On reaching Augusta, we are told that the first college ever established in the world, under the patronage of the Methodist Episcopal church, was founded here in 1822. This was not so long before our own people began to agitate the school question, and, considering everything, there may not be much ground, after all, for saying that the Brethren were tardy about taking hold of the educational work. Some people have written and talked on this subject without the information that they should have had before committing themselves.

There is another thing about this old town of Augusta, on the bank of the Ohio River, that will interest every student of history. On the lowlands, where parts of the city now stand, there seems to have been the burying ground of some prehistoric race, for even a post hole cannot be dug without turning up human bones. From one cellar, 60 x 70 feet, 110 skeletons were exhumed. Who were these people? When did they live? From whence did they come, and what did they accomplish? All that happened with them occurred before the dawn of western history, and the few mounds they have left tell all that we are likely ever to know of them.

Then it is interesting to note that, at another point along the line, the very house in which Harriet Beecher Stowe wrote her "Uncle Tom's Cabin" is pointed out. And thus we go on, reading history as the miles are measured off in rapid succession. We go through West Virginia, and then into Virginia, all the while passing over sections of country noted for events connected with history. Here we are told of grants of land, surveyed by Washington when he was a young man. We are told of routes for canals that he also surveyed. Then we enter the great battle-field section, where the contending forces met during the years of struggle between the North and the South. In fact, for the man who loves to read, and is seeking information concerning his country, the hours between Chicago and Staunton are too few and much too short.

But we have not yet mentioned the scenery, for on this trip one travels among the mountains for nearly three hundred miles, and scenery more interesting and varied cannot be found anywhere in the East. The mountains of Virginia are not as grand as the Rockies of the West, but they are fully as fascinating, and to the historian they are much more interesting. The charming and well-cultivated valleys, here and there, the villages perched on the mountain sides, and the ever-present, rushing streams, remind one of sections of the Alps. We also pass near some of the most famous springs on the Western Continent, and while passing those that send forth streams of hot water, we are invariably reminded of the fact, that, not far from some of these fine resorts, great, pent-up, fiery billows roll beneath, for there can be no hot water springs without some immense furnace to heat the water.

At Staunton we leave the Chesapeake and Ohio, and are transferred to the Baltimore and Ohio depot. The transfer is a short one, and the distance may be walked in a few minutes. But the Big Four, in connection with the Chesapeake and Ohio, has arranged to run their special trains, and special coaches from Chicago, Peoria, St. Louis, Elkhart, Indianapolis, Cincinnati, and some other points, direct to the Conference grounds without change. Hundreds of our people, along these lines, will enter their coaches and not leave them until they step on to the platform within a few hundred feet of the Conference Tabernacle.

Our run over the Baltimore and Ohio, from Staunton to Harrisonburg, through a delightful and well-improved section of the Shenandoah Valley, was a matter of only one hour. At the depot we were met by Bro. P. S. Thomas, Secretary of the Committee of Arrangements, and a little later were taken, in company with others, to the Assembly Park, one and one-half miles north of the city of Harrisonburg. Here we found, by the side of the Southern Railroad, one of nature's beautiful, well-wooded parks, embracing about twenty acres. In the summer season it must be a charming spot. We hardly know which will be admired most by our western people, who attend the coming meeting, the stately trees that shade much of the enclosure, or the huge boulders that, in great abundance, protrude from the earth here and there.

There is a large tabernacle, that is to be further enlarged and greatly improved and, so far as we can see, it should answer every purpose for a Conference like ours. We think our people will have little trouble about hearing the speakers in this building. The sides are open, but the roof, when completed, will afford a splendid shelter in case of rain. A platform will be erected large enough to accommodate the Standing Committee and possibly a hundred others. At this point in the park the ground slopes towards the South, and the platform will be at the south end of the tabernacle, thus enabling everyone within hearing distance to have a good view of the moderator. In some respects this tabernacle will remind a number of those in attendance of the one at Carthage, Mo.

Near by is a good room for the Standing Committee sessions, and in the large hotel on the grounds the members of this committee are to be comfortably lodged. There are, at the disposal of the Committee of Arrangements, a number of other buildings, nearly all of which may have to be reserved for the dining room helpers, and other workers. Other buildings, such as the dining hall, lunch room, baggage room, etc., will have to be erected. The Publishing House is to have a good office, conveniently located between the tabernacle and most of the other buildings.

Those having the work in charge are planning to have all in attendance fed at the park, and for this purpose ample arrangements are being perfected as rapidly as necessary. The entire premises will be lighted up by electricity. The water furnished is of the very best to be had in Virginia, and that is saying a good deal.

While for lodging a number of board tents will be constructed, and while efforts will be made to lodge as many as possible on the grounds, still most of those who attend the Conference will have to be lodged in Harrisonburg, one and one-half miles away. The railroad company has promised to supply ample train service to move the people to and from the park. This, we think, can be done, to the general satisfaction of all. Alongside of the track a long, covered platform will be constructed. It is then a walk of but one minute to the park. Those who are in the habit of coming to the Annual Meeting with their own tenting outfit, will find the conditions most favorable for them this year.

As a whole, the location and the conditions for an Annual Conference may be considered good. Much, of course, will depend upon the weather. In case of rain, the conveniences may not be as good as those enjoyed at Springfield and Des Moines, but the hearing qualities in the tabernacle are certain to be far better. The treeless part of the park is covered with a good sod of blue grass. Then there are good walks, wherever needed, and these are sufficient security against mud in case of rain. Besides, there will be ample shelter and protection for any ordinary emergency. At first thought the lodging may seem a little inconvenient, but, after a trip or two to the city, our people will likely find the accommodations all that the average person should expect.

The Conference proper begins on Tuesday morning, June 1, but services will be held as early as the evening of May 26, when a special Bible work begins. As is the custom, the Standing Committee meets and organizes on the Thursday before the opening of the Conference, which this year will be May 27. The Committee of Arrangements is composed of H. C. Early, foreman, P. S. Thomas, secretary, John Hoover, treasurer, D. A. Zigler, W. H. Sipe, J. M. Kagey and Daniel Early. The committee is a very efficient one, and everything possible will be done for the success of the meeting and for the comfort of those in attendance.

The county in which the meeting is located is considered the banner county in the United States for the Church of the Brethren. There are more brethren and sisters found in this county than are claimed for some of our strong State Districts. In fact, there are nearly enough of them, should they all turn out, to make a fairly good Annual Meeting of themselves. There must be well on to a dozen churches within easy reach, and many of these will be visited by hundreds of members before and after the Conference. All up and down this great Shenandoah Valley, the most famous valley of Virginia, there are scores of congregations, and some of them are in a flourishing condition. From every one of them there will be large delegations of members. Most of them will come on the railroads, but hundreds will drive to the park, having outfits for camping, and being thus provided, will be in a position to enjoy the Conference from start to finish. Thousands will, of course, come over the railroads. Many will follow the line we have traced in this article, while the rest will have to travel over other roads. But we look for an unusually large gathering. It will tax the resources of the Committee to care for and provide for all in attendance. It will tax the open-hearted people of Harrisonburg to find lodging for all who are to seek shelter under their roofs, but they declare themselves equal to the occasion, and propose to give our people a sample of what is regarded as Virginia hospitality. Now, if, on the other hand, we can show them the finest known sample of our Christian appreciation, we are sure that the Harrisonburg Conference will be an occasion long to be remembered.

Our stay at Harrisonburg was not a protracted one, but we saw enough, and heard enough, to cause us to form a very favorable opinion of the people, the city and the whole surrounding country. Bro. Thomas knows how to get one around over the country, so as to let him see some of the points of interest. He also supplied us with much of the information which we have woven into this article, concerning the preparations for the Conference. We understand that everybody will be welcomed, and that all that is reasonable will be done to make each one feel at home while the meeting may last. But concerning the rest of our trip we must have another article. We shall have more to say next week.

THE YOUNG CONVERTS.

Our attention is called to the experiences of some churches in attempting to carry out the rule of the Brotherhood with young members six months or a year after they unite with the church. It is said that, after months of experience in the church, young members often refuse to walk orderly, and sometimes have to be expelled on account of their spiritual waywardness. This, however, has not been our observation. As a rule young members are about as faithful to their religious vows as the older ones, and, considering their temptations, an encouraging percentage of them are even more faithful.

Still one often sees a weakness in young members, a few years after they enter the church. They become indifferent and show a disposition to drift off with the world. The rules of the church, respecting simplicity in attire, and attending places of amusements, are disregarded, and it becomes the duty of the church to apply some discipline. This often proves very unpleasant to both the church and those found in error. Sometimes young members never get entirely away from the feeling, resulting from this most unfortunate experience. They feel that they have been dealt with harshly, and the more they think, the worse they feel.

This is a sad experience in the life of any one, and probably much of it might be avoided with a little more care upon the part of the church. In our revival meetings we work hard to get young people into the church. Every possible influence is brought to bear to get them to make a decision. When they once enter the church, we seem to be satisfied, and start out to win others.

Perhaps we do not labor for the conversion of some of these people as we should. As much as possible they ought to be helped to understand before they enter the church, what will be expected of them after they have put on Christ in baptism. Possibly the old-time way of having applicants for membership visited privately, by two or three well-informed members, and all the duties carefully laid before them, may have been a much wiser plan than most of us have been led to think. On these visits opportunities were given for explaining some things that cannot well be explained in public.

Then we need to give more attention to new converts after they enter the church, so they may be developed into strong manhood and womanhood in Christ Jesus. Instead of the battle for complete conversion ending at baptism it should then really begin in earnest. Jesus had his great temptation after his baptism, and since Christians are no greater than their Lord and Master, they, too, can look for their hard battles against temptation and sin after coming from the watery grave. It is one thing to put off the old man of sin by baptism, but quite another to keep him from returning.

THE WONDERFUL TEMPLE.

Much has been published about the eccentric side of Wm. A. Sunday, the noted evangelist. The following, from the Des Moines, Iowa, *Tribune*, shows that he can be eloquent to a degree seldom thought possible for a man of his make-up:

"Twenty-two years ago, with the Holy Spirit as my guide, I entered this wonderful temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Isaac, Jacob, Daniel hang on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboards of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah, to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes where the voice of the preacher was heard and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory room of the prophets where I saw telescopes of various sizes, some pointing to far-off events; but all concentrated upon the bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation. I entered the audience room of the King of kings, and caught a vision of his glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant church. Then into the correspondence room where sat John, Paul, Peter, James and Jude, penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon his throne in all his glory, and I cried:

"All hail the power of Jesus' name
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"

MORE ACTIVITY NEEDED.

We hear of several members, and among the number two ministers, who have spent a few years endeavoring to gain the favor of the people in a new locality where they have settled, by working mainly in union Sunday schools and attending the services of others. These members seem to be sound in the New Testament faith, but have not yet made their influence felt in the community. In our judgment they are making a mistake. When the disciples at Jerusalem were scattered abroad, on account of persecution, they went everywhere preaching the Gospel. While they often assembled with the Jews, they held services of their own and pushed their gospel claims to the front. This is what we should do everywhere. Our plea is for the whole Gospel, and nothing but the Gospel, and when a group of members, with a few ministers, settle in a community, they should set to work establishing a church. This they should do for their own good, for the good of their children and for the conversion of others. So far as a good influence in a community is concerned, we can do more by earnestly and consistently working for what we believe than in any other way. We must show by our zeal and manner of life that we believe just what we claim to believe. It is not enough to stand for right principles; we must move forward in support of that which we know to be right.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

Our Zeal and that of Others.

The Psalmist of old said, "The zeal of thine house hath eaten me up," conveying the idea of intense and all-consuming consecration to the Lord's work. Let us look at the earnestness of the Moravian church in carrying on its missionary work. Its entire membership numbers 64,567, but only 6,179 are in the home land,—Germany. The rest of its membership is scattered over the great world field,—in a practical exemplification of the "Go ye." What if a like zeal should strike the Church of the Brethren? You say, "It cannot be done. We have our duties to the home land." Very true, by no means neglect the "heathen at home," but let us not be circumscribed by the narrow limits of the United States. The Gospel is to reach all lands,—all people. We are told that each member of the Moravian church is considered to be a missionary by his very act of identifying himself with that body. It will be "a day of great things" for the Church of the Brethren when that same lofty sentiment inspires each member to "do and to dare" for the King of kings!

Changes in China.

For the first time the "Celestial Empire" is to have a census. This statement may not seem to be of much importance to many, who are accustomed to such an enumeration every few years in the home land, but it means a radical departure for conservative old China. In the end we will have what we never had before within millions, perhaps,—an accurate knowledge of China's population. But other and more important changes are daily being made in China that are really surprising. We are told that a feeling is spreading over the country, very similar to the one in America at the time of the revolution. There was a time in China when liberty, as we know the term, was an unknown word and an unfelt need. Today, like a prairie fire,—just as in France and America during the preceding century,—the ideal of liberty has gone from one end of the Chinese Empire to the other. And with liberty comes a desire for education,—a most encouraging factor for future success. Best of all is the growing friendliness toward the missionary. In many places he is not only tolerated, but openly encouraged to carry on his work. Surely, we have reason to feel thankful for the promise of the future.

People Who Are Not Soul Winners.

Christians are to be workers,—soul winners. But, alas, we see people all around us who never make any sacrifice for the Lord's work, in spite of their loud profession. Probably their religion is in the head; it certainly is not in the heart, or it would bring hands and feet into activity for the all-important work of Christ. There is too much religion that is prominent on the Lord's Day, and invisible the rest of the week. Too many mothers tell "white lies" before their children, and still expect them to grow up in the fear of the Lord. Then, too, we should get rid of the idea that the minister is to do all the work to win people for the kingdom. Each believer has a part that he is expected to do and MUST do. If he does not do it, he is a SHIRK. True, there is many a "sounding brass and tinkling cymbal," always professing that the whole world is to be saved by his efforts, but when you examine into the matter it is all talk. He discourses lengthily and "ad nauseam" about "sacrifice," but when you come to simmer it down, he wants the OTHER FELLOW to do the sacrificing. He himself never gives a dollar to missions. Of such we have altogether too many. They are NOT soul winners.

Church Efficiency.

"What kind of a church would my church be
If every member were just like me?"

The couplet, above given, was found in an exchange, and it affords a good base from which to branch out in a few questions. Necessarily, they are personal. If they fit anyone,—as doubtless they will,—he or she is advised to profit thereby, and thus help the general efficiency of our church: "How regular would attendance at public worship be if others would stay away as often as I do?" "How much would be done in the Sunday school?" "How would the prayer meeting prosper, if it received no more encouragement than I am giving it?" "How many sick and poor would be visited if that work depended on me?" "What kind of reputation would my church have for high ideals, and noble and unselfish living, if my life were taken as a standard?" "What would be the condition of our church finances if no one gave more liberally than I do?" "How would the Gospel reach the end of the earth if the going and sending depended on me?" These are some things to think about, and more,—to be prayed over, with a solemn resolve to do better. All of us want greater church efficiency. We will never have it until we get ready to either "PUSH" or "PULL" the load by doing ALL that is our share. It is not the great work of the few, but the UNITED EFFORT of the entire church that brings results. Are you carrying your share of the load?

Reaching the Foreigners in the United States.

There are, in the packing-house districts of the various western cities, thousands of foreigners from every country on the globe. The same thing is true of the mining regions also. As on the Day of Pentecost, we have, right in our midst, "Medes and Parthians, Elamites and the dwellers beyond Mesopotamia," though people may not call them just that, but more likely group them under the comprehensive, though opprobrious, names of "Dago," "Hunky," "Sheeny," etc. That these people need gospel teaching, is an admitted fact. That many of them would gladly receive it, is also true,—as has been shown by a few isolated attempts along that line. That we, of the Church of the Brethren, have NOT done much in this very important field, is a truth that we must confess to our great shame. Just think of it! Here is a chance to reach an aggregate of perhaps fifty thousand foreigners with practically no expense for traveling. The foreigner has saved us the expense of going to him, by coming to us. Not only that, but here we can reach people from a score of countries, all congregated in one settlement. Most of them soon learn enough English so that they may understand what we say to them. That is another advantage. We do not have to spend a year or two, in learning a foreign language, as we do when we go to distant lands. Look at it as you will, this work offers exceptional opportunities to those who have been longing to do mission work. Here it is,—right at home, —and the Master's reward will be just as great as though you crossed the seas to "Africa's burning sands," or the "coral strands of India." It is worth while to think about this, and, better yet, to ACT and DO!

From India.

Our last notes were written just as the monsoon season was drawing to a close. Since then many events have crowded in upon us and the one of most joy and significance to our own hearts was the birth of a little daughter Nov. 11. We named her Mary Angeline, in memory of one who has done more for us than any other earthly friend, and whose memory is an hourly, yes, unceasing, incentive to the best there is in life. Oh, the preciousness of the words, deeds and prayers of a mother!

Two visits, each, from Brethren Emmert and Ross, brought us so much joy and help in many ways. Sisters Sadie Miller, Mary Quinter and Ida Himmelsbaugh were also permitted to visit us in our jungle home. To tell just how much joy and help the coming of these dear ones brought to us, is not possible. To him who lives away for months from those of kindred hopes and thoughts, and whose life is so constantly drained in various ways every day,—to him, and him alone, comes the real knowledge of the worth of such joy and help.

Of late we have been annoyed much by what the natives call a tiger. I think it is only a species of panther, though of large size. Sister Sadie Miller has told the Messenger readers how it carried off a calf and a nice rat terrier for us. Its size may be imagined when it is known that the weight of the calf was at least 150 lbs.

One evening, less than a month ago, we heard the savage growl of two of these beasts far to the south of us, but they came nearer and nearer, until they were less than two hundred yards from our home. Darkness had fallen and I feared to risk an open battle single handed with such foes; yet I could not resist the impulse to attempt to slay one of them, for I had firmly determined to kill the one which had carried off our faithful terrier. So, with my trusty rifle in hand, I ventured out, but I got no sight of them, nor did I hear their growling any more that evening. When Mr. Hodgson, the Assistant Collector of the Dangs, comes to Ahwa, to hold the durbar, or council, with the native chiefs, I hope, with his help, to slay this animal, for he is the terror of all the country about Ahwa.

Some time previous to the taking of our terrier, a large hyena, lying near the roadside,—possibly to capture the terrier,—came upon us. It proved his last trip through the jungle. A bullet from my Winchester put an end to his life.

The danger from these, as well as other wild animals which roam in large numbers through the jungle, is not small. But we fear not to attack them.

Fever has been prevailing in all parts of the Dangs in great severity, this year. Our native brethren have suffered very much. Several times it has kept me from my numerous duties. It weakens and enervates one very much. When the attacks are on, the body seems to be burning up, and each attack usually ends with a most painful and distressing headache. As the hottest season comes on, the fever becomes less. Only this week have I had three attacks, not so severe, however, as former ones. Sister Pittenger has had but one attack during our two years' residence in the Dangs, or since being in India.

Just now we are at Bulsar to get a much-needed rest and attend the Annual Meeting of the Church of the Brethren in India. How we are enjoying the associations with our brethren and sisters, with whom we have not thus met for over two years! We are all praying for, and awaiting, an outpouring of the Holy Spirit during these days. How much we need his presence! The PROMISE is: "Ask and ye shall receive," and the ASSURANCE is: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Blessed promises and still more blessed assurances! Who can not hope, despite darkest adversities! Praise him, all ye that love him! J. M. Pittenger.

Bulsar, India, March 5.

Report of District Meeting of First District of India.

The eighth district meeting of the First District of India met at Bulsar March 9. The attendance from the various churches and missions was exceedingly good. Some members walked upwards of one hundred miles, in order to be present. Though the third-class fare on the railroad is less than half a cent per mile, yet some of our members are too poor to even pay that, and so they walked, covering the distance in three days.

Seven delegates were sent from the churches. One is our first Indian minister, one a lay evangelist, one a cook, one a butler, one a washerman, one a school-teacher, and one a farmer. This interesting lot of delegates, ranging in age from eighteen to forty-five years, together with your missionaries, formed the voting power of the meeting.

Bro. D. J. Lichty was elected moderator, with Lellu Jalem as Gujerati secretary. The work of district meeting is new to most of our native people and it requires considerable patience and forbearance, on the part of the officers in charge. Though this was Bro. Lichty's first experience, yet he did well, and, with few exceptions, the meeting passed off pleasantly.

Far beyond the expectation of the most of us, the self-denial effort was a grand success, resulting in much good to the inner man, and in $132 being collected for the Lord's work.

In accordance with the general practice of the church, at the suggestion of the General Mission Board, a District Mission Board was elected, consisting of four Indians and one American,—Bro. J. M. Blough. By vote of the meeting, the entire self-denial collection was placed in the hands of this Board, which will use it for the opening up of a distinct Home Mission work within the bounds of our District.

The committee, appointed last year, to formulate plans for the Home Mission work and to ascertain the amount of support which could be depended on from the various churches and mission stations, reported favorably. With the incomplete returns, upwards of $75 has been promised for the year's work. The sentiment for Home Mission work is growing, and with the election of the District Board, the support of the movement will materially grow. The report, read by the district Sunday-school secretary, was encouraging as well as instructive. More schools among the heathen, greater interest and proficiency, with better results, characterize the Sunday-school work of last year.

Bro. Emmert having served three years in the capacity of Sunday-school secretary, Bro. Lellu Jalem was elected to succeed him.

The petition for the organization of a church at Jhagardia was heard and the privilege granted.

Two papers from the Vulli church, regarding the use of tobacco and the wearing of jewelry, called forth considerable discussion. Your missionaries listened to some of the strong speeches by our native people, upholding the teachings of the church and Holy Writ on these questions, with considerable interest and satisfaction. Resolutions safeguarding the best interests of the church were finally passed. Jewelry of every sort was placed under the ban, while tobacco was given a backseat, and no user of it can, from now on, represent the churches in district meeting.

Bro. D. J. Lichty was chosen to represent us on the Standing Committee.

The kind invitation of the church at Ankleswar was accepted, and next year district meeting will convene there.

The eighth district meeting is a thing of the past but it will not soon be forgotten. Year by year the native members are becoming more proficient in the work and are showing a greater interest in it. They are pleased to know that it is the desire of the Mission to place in their hands all the work they are able to do, and just as fast as they are able to do it. Many of our young members are proving themselves worthy of the cause they have espoused, and are standing firm for the plain principles of the church.

We have every reason to be encouraged. Since the beginning of the new year a goodly number from heathen ranks have been born into the kingdom, and I am sure that the year 1909 will be a year full of good news, bringing much joy to all. A. W. Ross,

Vyara, India English Secretary.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis congregation met in council March 27, with Eld. H. J. Lilly, of Carlisle, in charge. We decided to have our love feast May 8. We are planning to have children's day exercises June 13. One of our number, who had wandered from the fold of Christ, requested, last week, to be reinstated into fellowship. This was to be followed by the anointing, as he was sorely afflicted with dropsy, but before the work could be attended to, he passed away. The district meeting of the First District of Arkansas will be held at this place, on Thursday before the first Sunday in November, next. Our churchhouse is located three miles north of Palestine, on the Rock Island Railroad, seven miles west of Forrest City, which is on the Iron Mountain Railroad. Those who wish to attend any of these meetings are welcome, and will be met at either of these places, if we are notified. Our Sunday school is still increasing, both in number and interest. The work would grow much more if we only had a minister located here. We have a nice little parsonage, but no one to occupy it.—Annie Burnett, Palestine, Ark., March 29.

CALIFORNIA.

Empire.—I am reminded of the early days of the Hartford church, twenty-five years ago, when we organized that church with Bro. Samuel Younce, who now lives in Michigan, as our elder. He is now almost ready to pass over to the other side to reap his reward. I have lived to see another church organized at Empire, Cal., with another good man, Bro. J. W. Deardorff, as our elder. We have twenty-five members, twenty of whom have just recently located here. Judging from the happy frame of mind of these members, with their selection of homes in this God-blessed spot, there is in store for us a strong and prosperous church. We are to have a love feast in June, at which time we expect quite a number of Brethren from the East.—Levi Winklebleck, Modesto, Cal., April 5.

First Church, Los Angeles.—We are glad to report that six souls have been added to our number during the three weeks' revival, conducted by Eld. Moses Deardorff, closing March 22. The church has been much revived and edified. At our prayer meeting, last evening, one was baptized, and two others presented themselves for baptism, the rite to be administered Sunday, April 4, at the morning service. Commencing Monday, April 5, we will hold another week of special services at Santa Fe Mission. Eld. J. A. Miller, of Santa Ana, conducted a revival of one week at Santa Fe Mission, and one was received by baptism. This Mission is one of our most promising points. We are expecting to build up a good work there.—Hiram Smith, 3207 Manitou Avenue, Los Angeles, Cal., April 1.

Lomita.—We are trying to hold our own at this place. For lack of a suitable place in which to hold our meetings, the work is somewhat discouraging, but, after all, we have no cause to complain, for we have the best there is. The people are attentive, and I think that in time good can be accomplished. We meet each Lord's Day evening for preaching services, and have been doing this all winter. There are only a few of us here, and sometimes we feel almost discouraged. Here we rarely see a strange brother or sister.—Samuel C. Bashor, Gardena, Cal., April 1.

COLORADO.

Good Hope church met in council April 3, Eld. D. B. Miller presiding. One letter was received. Our love feast is to be held June 5. Considerable business of local interest was transacted. Bro. Miller expressed himself as being greatly pleased with the work done in the council. We have maintained an evergreen Sunday school this winter for the first time. The school is increasing as the weather becomes more favorable.—Altha M. Daggett, Haxtum, Colo., April 5.

Rocky Ford church met in council April 3, our elder, Bro. D. Hamm, presiding. Two letters of membership were received. The annual visit was very favorably reported. An election for a minister was held, and Bro. M. S. Frantz was called to the office, after which he and his wife were duly installed.—Emma R. Bjorklund, R. D. 3, Rocky Ford, Colo., April 6.

DISTRICT OF COLUMBIA.

Washington City church met in council April 5, our elder, C. D. Bonsack, presiding. All business was disposed of pleasantly. Four letters of membership were received and two granted. Officers for Christian Workers' meeting were elected for six months. Sister Effie V. Shaver was chosen president; Sister Bertha Thomas, secretary and treasurer. Brethren J. H. Hollinger and J. A. Garber were chosen as delegates to district meeting. Bro. C. D. Bonsack is our delegate to Annual Meeting. Our love feast is appointed for May 11, at 7:30 P. M. Sunday, April 4, we were favored with a visit by our esteemed office editor of the Gospel Messenger, Eld. J. H. Moore, who gave us two soul-inspiring sermons.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., April 9.

IDAHO.

Boise Valley church met in council on Saturday afternoon, March 27. Four were received by letter, and seven letters were granted. Christian Workers' meeting was reorganized for six months, with Bro. Elmer Ferguson as president. It was decided to hold a series of meetings sometime during the fall. Our communion is to be held on the evening of April 24.—Naomi Brown Sandy, Meridian, Idaho, April 6.

Nampa church met in council April 2, with Bro. J. H. Graybill presiding. Six were received by letter, and four letters were granted. We decided to hold our love feast Saturday, May 8. Our Sunday school is growing in numbers. Steps are being taken to arrange for more room for the classes. Our prayer meeting, which is held every Thursday evening, is attended with much interest. Quite a number of brethren and sisters, from the East and other places, are locating here this spring.—Emma I. Wine, R. D. 1, Nampa, Idaho, April 3.

Nezperce church is moving along very encouragingly. The Sunday school has been growing. Two rooms have been arranged for our two primary classes. The average attendance for the last quarter was 90; collections, $18.37. The officers and teachers are good workers, and are pushing things with much zeal.—Wm. H. Lichty, Nezperce, Idaho, April 6.

Twin Falls church met in council on the evening of March 20, with Eld. C. Fahrney presiding. All business was disposed of pleasantly. We decided to have our love feast Sunday evening, May 16, beginning at 5 P. M. A series of meetings will also be held during the latter part of the summer, to be conducted by Bro. C. B. Smith, of Nebraska. Our Sunday school is prospering, with Bro. J. S. Flory as superintendent, having an enrollment of fifty-seven. We now have a membership of about forty, seven having moved in since our last report, among them Bro. Lefever and family, of Pasadena, Cal.—Eda A. Flory, Twin Falls, Idaho, April 4.

ILLINOIS.

Blue Ridge congregation met in council last Saturday, April 3. We appointed our communion for May 8, at 6 P. M. The resignation of Bro. S. W. Heitz, as elder, was accepted. One has been baptized since our last report. The average attendance in the Sunday school, the first quarter, was forty-three. We have prayer meeting, Christian Workers' and teachers' meeting once each week.—Cyrus Wallick, Mangield, Ill., April 5.

Lamotte Prairie church met in council April 3, our elder, J. C. Stoner, presiding. We decided to have our communion sometime in October. Bro. J. C. Stoner is to represent the church at Annual Meeting.—Mary E. Weller, R. D. 2, Palestine, Ill., April 6.

Notice to Southern Illinois.—The Mission Board of Southern Illinois will meet at the home of Bro. J. C. Cover in Canton, April 24. We desire to hear from all our workers prior to that date. Those who gave pledges for the Springfield work at our last district meeting, and have not yet paid the same, will please remit to the undersigned, and receive receipt. All pledges were due March 1.—W. H. Shull, Secretary, Virden, Ill., April 8.

Sterling.—At our series of meetings Bro. Lampin held forth the Word with earnestness for the space of three weeks. The attendance was good, and four were added to the church. Our best wishes go with Brother and Sister Lampin to their other fields of labor.—Mrs. G. E. Whisler, Sterling, Ill., April 9.

INDIANA.

Huntington.—Bro. G. L. Studebaker, of North Manchester, Ind., just closed a very successful meeting in the Huntington City church last evening, preaching twenty-two strong sermons. Four were baptized, and one will be next Lord's Day. One was reclaimed, and one received by letter. The church has been greatly benefited and strengthened. On account of sickness in several homes of the Brethren, some were not permitted to attend. Our council will be held the 8th. The meeting was postponed two weeks on account of our series of meetings, then in progress.—John B. Bailey, 67 Guilford Street, Huntington, Ind., April 5.

Indianapolis church convened in council Saturday evening, April 3, with Eld. J. W. Rarick presiding. One letter was received and one was granted. We decided to hold our love feast Sunday evening, May 16, beginning at 7 o'clock. We are making an effort to secure means to support a missionary at this place. Sister Mary Stoner has consented to come about the middle of June.—Bertha Hahn, Corner of Tibbs and Vermont Streets, Indianapolis, Ind., April 3.

Mississinewa.—We expect to hold our communion May 22, at 6 P. M. One church letter was granted since our last report, while three families have moved into our midst, but have not yet handed in their church certificates. Bro. V. B. Browning is superintendent of the Union Grove Sunday school, and Bro. Alex. Studebaker is superintendent of the Shideler Sunday school.—John F. Shoemaker, Shideler, Ind., April 6.

Mt. Pleasant church met in council April 3, with Bro. S. F. Sanger presiding. Bro. S. D. Stoner was elected as delegate to Annual Meeting. Arrangements were made for a series of meetings during the month of August, to be followed by a love feast. Two letters of membership were granted.—Lera Huffman, New Ross, Ind., April 5.

North Liberty congregation met in council April 3, at the Oak Grove house, Bro. Daniel Whitmer presiding. Four letters were granted, and one sister reclaimed. Bro. Daniel Whitmer was chosen delegate for Annual Meeting, with Bro. Elmer Heim, alternate. Officers for Christian Workers' meeting were elected for both the North Liberty and Oak Grove houses, to act until Jan. 1, 1910. Sisters Anna Peterson and Lizzie Sousley were chosen to the respective positions.—Dortha D. Foote, R. D. 1, North Liberty, Ind., April 5.

Rock Creek Center.—Bro. Henry Fadely began a series of meetings at this place Feb. 18, and delivered fifteen sermons. This is somewhat of an isolated place, on the line between the Salamonie and Markle churches. The attendance and interest were good. Two confessed Christ and were baptized. This is union house, and we have arranged for regular preaching services.—Aaron Moss, Huntington, Ind., March 29.

Walnut church met in council March 20, with Eld. S. F. Sanger presiding. We decided to plant shade trees in our church yard. Bro. John Dickey was chosen delegate to Annual Meeting, and Bro. Howard Dickey, alternate. Brethren Tobias Helsel and Albert Hoffman are our Sunday-school superintendents. Bro. John Swihart was reëlected church trustee for six years. We decided to hold our love feast in October, to be preceded by a series of meetings. Bro. Lafayette Steele will conduct a Sunday-school meeting at this place May 1 and 2. Our harvest meeting is to be held July 25, at which time Bro. B. Pitzater is to be with us. Bro. Sanger remained over Sunday and delivered three soul-cheering sermons.—Susan Puterbaugh, Argos, Ind., March 29.

IOWA.

Dry Creek church met in council April 3. Our elder, Bro. Wheeler, not being present, Bro. G. G. Hagerman presided. Officers were elected for Christian Workers' meeting: Bro. H. N. Martin, president, and Sister Kate Clark, secretary. We decided to hold our love feast June 5 and 6, beginning at 10:30 A. M. The Sunday-school and Christian Workers' society gave a temperance program Sunday evening, March 28.—Minnie B. Mentzer, R. D. 1, Robins, Iowa, April 5.

East Nodway church recently closed a two weeks' series of meetings, conducted by the home ministers, Bro. J. P. Bailey delivered sixteen well-prepared and soul-cheering sermons. We expect to organize a Sunday school next Sunday, four and one-half miles northwest of the church, at 10 A. M. We have changed the time of our Sunday school and preaching services at the church, and will now meet in the afternoon, at 2 o'clock, for Sunday school with preaching services to follow.—Susie Wood, Newmarket, Iowa, April 5.

Fairview church met in council April 3. All business was transacted harmoniously. Eleven letters of membership were received. We organized Christian Workers' meeting in January which is constantly growing in interest and attendance, with Sister Lottie Sweigard as president. Bro. S. M. Burger was chosen to represent this church at Annual Conference. We decided to hold a love feast June 11. Bro. W. E. West will commence a series of meetings at this place Oct. 3.—Sadie P. Whisler, Udell, Iowa, April 5.

Harlan church met in council April 3, Eld. J. Q. Goughnour presiding. Our love feast will be held June 25. Our elder was appointed as delegate to Annual Meeting.—Ella Stutzman, Harlan, Iowa, April 5.

Mt. Etna church met in council April 3. Our love feast has been appointed for May 1, at 6:30 P. M. One has been received by baptism since our last report, and one restored to fellowship. Our elder, J. M. Follis, resigned as overseer of this church, and Bro. J. D. Brower was chosen elder for one year.—Fannie M. Brower, Mt. Etna, Iowa, April 5.

Pleasant Prairie.—We had the pleasure of having Sister Abram Buck with us on Sunday morning at our Sunday school and preaching services, but sorry to say that Bro. Buck could not be with us on account of ill health. However, he is improving, and it is hoped that they will be able to start for their home at Francis, Assa., Canada, on Tuesday, April 7. Bro. E. E. Rilea preached an interesting sermon for us, having for his subject, "The Temptations of Jesus."—Ruth Eddy, Ireton, Iowa, April 5.

Turkey Creek church met in council April 3, our elder, Henry Wysong, presiding. Elders Daniel Wysong, Joseph Hartsough and David Anglemyers, from adjoining districts, were with us. Two members were received by letter, and three letters were granted. Eld. Henry Wysong was chosen as delegate to Annual Meeting, with Bro. Henry Neff, alternate. We decided to have our love feast after harvest. All business was disposed of with the best of feeling.—Levi D. Ulery, R. D. 4, Nappanee, Ind., April 3.

KANSAS.

Burr Oak church met in council March 27, our elder, Jacob Sloniker, presiding. Five letters were granted. Another council was held April 3, with our elder in charge. Elders C. F. Daggett, of Belleville, Kans., S. L. Myers, of Hardy, Nebr., and Isaac Lerew, of Portis, Kans., were with us. Bro. C. F. Daggett was chosen as successor to Bro. Jacob Sloniker, who resigned as elder in charge. All matters passed off pleasantly. It was decided by official council of April 4 to continue the Christian Workers' meeting with the old officers until next quarter.—Ray S. Wagoner, Burr Oak, Kans., April 6.

Garden City church met in council March 27, our elder, J. E. Crist, presiding. All business passed off in a pleasant manner. Bro. A. Fryfogle was installed into the first degree of the ministry. We decided to hold our love feast May 15.—Lillie Phillips, Garden City, Kans., April 7.

Independence church met in council April 3, with our elder, Bro. E. E. Joyce, presiding. All business passed off pleasantly. Our communion was appointed for May 9, at 7:30 P. M. A Sunday-school convention is to be held next day. Steps were taken to secure a city missionary at an early date. The church here is moving along encouragingly.—Rebecca Miller, 1100 W. Chestnut Street, Independence, Kans., April 10.

Larned.—A special council was called last evening, April 7, for the purpose of hearing the report of the building committee of our Larned Mission church. They gave a very satisfactory report, and it was decided soon to begin the building. Bro. Jones is having very good success, considering the arrangements. Eight have been baptized. Our love feast will be held May 8, at 2 P. M.—Lala Hylton, Larned, Kans., April 8.

McPherson church met in council on Monday, April 5. Brethren Ira Arnold, Frank John and Ernest Vaniman were elected to the ministry. Eld. E. Frantz is to represent the church at Annual Meeting. Eld. Isaac Brubaker was chosen elder of the church, in place of Eld. L. D. Mohler, deceased. A committee was appointed to secure a pastor for this church. A committee was also appointed to select a location for a churchhouse, to be built in the near future. Eld. P. H. Beery, of Ohio, preached here Sunday morning and evening. Eld. E. E. John, of Missouri, has located here.—H. J. Harnly, McPherson, Kans., April 7.

Monitor.—We met in council March 27, Eld. J. J. Yoder presiding. The annual visit was reported. All the members were found to be in harmony. Our extension Sunday school opened April 4 with a good attendance. Bro. I. D. Yoder is superintendent. The work on the new church is progressing nicely. Arrangements were made for a singing class during the summer, which meets one night of each week. Bro. A. S. Pollack is conducting the singing. We decided to observe Decoration Day at our church, the principal feature of the program to be a lecture in the forenoon. The Sunday-school collections of last quarter, amounting to $25.37, were sent to our State Orphanage work. We sent $15.20 of the children's money to the General Mission Board. Bro. J. J. Yoder was chosen as delegate to Annual Meeting.—Emma Yoder, Conway, Kans., April 5.

Scott Valley church met in regular council Saturday, April 3, at 10 A. M., Bro. Chas. Miller presiding. Two letters of membership were granted. Bro. Miller was unanimously chosen as our elder for another year. We decided to hold our love feast May 8, at 6 P. M. Bro. J. S. Sherfy having resigned as Sunday-school superintendent and church chorister, Sister Ella Clark was chosen to fill the two offices for the remainder of the year. We decided to continue our preaching services each Sunday morning and evening for another quarter.—Leona Sherfy, Westphalia, Kans., April 5.

MARYLAND.

Broadfording congregation met in council March 27, with Eld. David Zuck presiding. Bro. David Petry was chosen as delegate to district meeting. April 4 we organized our Sunday school, with Bro. Charles Hykes as superintendent.—Nannia A. Martin, R. D. 1, Hagerstown, Md., April 6.

Fulton Avenue.—Eld. A. Hutchison, of Kansas, is here to give us nine sermons in the Fulton Avenue house, and nine in the Woodberry house of this city, beginning tomorrow morning. It was a rare privilege to have Bro. Hutchison with us in our council last evening, who, with Eld. J. A. Smith, of Woodberry, assisted our elder, E. W. Stoner. Bro. J. S. Dorsey and the writer were chosen as delegates to the district meeting, and the writer delegate for Annual Meeting, with Bro. W. J. Miller, alternate. A committee was appointed to add some improvement to our pool for baptism. Owing to the heavy financial burden of our church, we decided to petition for further help from our District Mission Board, for the support of our missionary sister at this place. Bro. Hutchison gave us a touching appeal and admonition, in answer to a paper referring to worldliness. These are days when the child of God needs to be especially guarded, lest we be found out of harmony with his will. Let us "do all to the glory of God."—J. S. Geiser, 1607 Edmondson Avenue, Baltimore, Md., April 2.

Middletown Valley congregation met in council April 3, with Eld. Geo. S. Harp presiding. All business was disposed of pleasantly. Eld. J. M. Wine, of the Collegiate Institute, was with us and gave us some good advice. Eld. Geo. S. Harp was chosen elder in charge for two years. Bro. Silas Hoover, of Pennsylvania, commences a series of meetings for us May 8. Bro. C. F. Ausherman and the writer were chosen delegates to both district meeting and Annual Meeting.—C. N. Frushour, Myersville, Md., April 6.

Ridgely congregation met in council March 31, our elder, G. S. Rairigh, presiding. Five letters of membership were received, and three were granted. Bro. C. H. Wagner was elected trustee for three years. Bro. Levi Ziegler was re-elected member of the auditing committee. Bro. H. R. Holsinger was chosen reading clerk for one year. Brethren L. R. Brumbaugh and T. F. Imler will represent us at district meeting, and Bro. G. S. Rairigh at Annual Meeting, with Bro. T. F. Imler, alternate. We decided to hold a Sunday-school meeting May 25, in the Ridgely house. Bro. Levi Rogers, of Pennsylvania, is expected to conduct a revival at the Bethel house, in August. Our love feast is to be held May 2, in the Ridgely house.—Debora King, Denton, Md., April 5.

MICHIGAN.

Bear Lake church met in council April 3, our elder, Samuel Younce, presiding. Considerable business came before the meeting. One letter was granted and one was received. Bro. Samuel Wallace was installed into the deacon's office. We expect to conduct a short series of meetings, by Bro. Joseph Sala, our home minister, to begin May 29, and close with a love feast. Bro. Joseph Sala and the writer were chosen Sunday-school superintendents.—W. E. Young, Clarion, Mich., April 3.

Crystal church met in council April 3, our pastor, G. E. Stone, presiding. Two letters were granted. We decided to hold our love feast June 26, at 5 P. M. Bro. C. E. Young has been appointed secretary.—Jennie Witter, R. D. 1, Vickeryville, Mich., April 6.

Harlan church met in council March 27. Elders J. M. Lair and Geo. E. Deardorff were with us, the former presiding. Seven letters of membership were received and two granted. Among those received were the letters of Bro. L. I. Moss (minister) and wife, of Chicago. They have located at Marilla, a mission point in this congregation. Considerable business came before the meeting. The church held an election for a deacon, calling Bro. H. A. Weller and wife to that office, who were duly installed.—C. H. Deardorff, R. D. 2, Copemish, Mich., April 2.

MISSOURI.

Cabool.—According to previous arrangements Bro. O. H. Yereman, of Kansas City, came to this place April 3 and

preached to an attentive audience at 8 P. M. Lord's Day morning, at 10 o'clock, we met for Sunday school, with those from the old mother church, Greenwood, ninety being present. Dedication services began at 11 A. M., with a crowded house, and not room enough to accommodate all the people. Eld. F. W. Dove was present, though too feeble to remain longer than simply for the hour of preaching. He desires an interest in the prayers of God's children. In the evening, at 7:30, another large crowd convened to listen to the interesting lecture on India which Bro. Yereman gave. At the close of the service the gospel invitation was extended, and two decided for Christ. This morning, when we met at the Piney River, another one had decided for Christ, so three were baptized. The prospects are good for the growth of a church here in our little city. We will have Sunday school and preaching each Lord's Day. Pray for the Cabool church.—J. J. Wassam, Cabool, Mo., April 5.

Log Creek church met in council April 3, Eld. J. E. Ellenberger presiding. Since our last report two letters of membership have been granted and two received. We reorganized our Christian Workers' meeting, which will begin Sunday evening, with Bro. D. A. Moats, president. Our love feast will be held May 15, at 2 P. M.—Ada Moats, Polo, Mo., April 8.

Mound church met in council April 5. One letter of membership was granted. Sunday school was reorganized, with Sister Maud Wagner, superintendent. A collection of $22.10 was taken for district mission work.—Mollie Lentz, Adrian, Mo., April 6.

Poplar Bluff church met in council at the home of Bro. W. T. Price, April 3. Our next council will be held May 29. We decided to hold our love feast June 5. Bro. John Carpenter was chosen solicitor for mission funds, also church treasurer, and the writer, church correspondent.—Eve G. Price, Poplar Bluff, Mo., April 6.

Prairie View church met in council April 3, our elder, W. W. Holsopple, presiding. All business was disposed of pleasantly. One letter was granted. It was decided to hold our series of meetings in August.—R. H. Lingle, R. D. 3, Versailles, Mo., April 9.

NEBRASKA.

Afton.—Our council meeting was held last Saturday afternoon, April 3. We decided to have a series of meetings, to be conducted by Bro. P. B. Fitzwater, of North Manchester, Ind., commencing June 8. We have a missionary program by the Christian Workers the first Sunday of each month. These programs have proved quite successful, and are a great help to all of us.—Nellie Garman, Cambridge, Nebr., April 6.

Kearney church met in council on Thursday, April 1. All business was pleasantly disposed of. Bro. Wm. Neal, who has faithfully served as our Sunday-school superintendent for three months, resigned, and Bro. T. F. Evans was chosen to fill the vacancy. We decided to hold a communion meeting on Sunday, May 16.—Nora Nickey, R. D. 3, Kearney, Nebr., April 2.

Notice to the Churches of Nebraska.—After consultation with the elders of the district, the Afton church decided to change the time for the district meeting of Nebraska from Oct. 28 to Sept. 1. A Sunday-school institute will be held in connection with the district meeting.—Nellie Garman, Cambridge, Nebr., April 6.

Omaha.—Last Sunday we closed a most joyful year's work in the Laporte church, Indiana, under the direction of the Mission Board of Northern Indiana. The church is quite spiritual and alive, though small in number. For some years her progress was hindered, but we bespeak for her a prosperous future. Nine precious souls have been baptized during the year, with others apparently near the kingdom. Our present field of labor is now near Payette, Idaho.—L. H. Eby, Omaha, Nebr., April 7.

NEW MEXICO.

Buchanan.—Our schoolhouse has just been completed. We met there this morning and organized a union Sunday school. After the organization, our minister, Bro. Samuel Weimer, gave us an interesting sermon. We will have services each Sunday after Sunday school. We have ten members located here. Why do not more of our members take advantage of the free land here? Under the new law one can take 320 acres here now.—Nettie Weimer, Buchanan, N. Mex., April 4.

Lake Arthur Sunday school reëlected officers March 28, with Bro. Joe Sutter, superintendent. Saturday, April 3, at 1:30 P. M., we met in council with Eld. C. H. Brown, moderator. All the business passed off pleasantly. Eld. Jacob Wyne and Bro. H. B. Mohler were with us. We decided to have our love feast May 1, at 2 P. M. On Sunday morning, also in the evening, we enjoyed good and helpful sermons by Bro. Mohler.—Anna Bowers, Lake Arthur, N. Mex., April 7.

Miami church met in council April 3. Two letters were received. Bro. M. L. Richard (a deacon) and wife recently located here. We now have three deacons, all of whom were received by letter within the last few months. Our Sunday school is arranging for a special Easter service. Sunday school has been reorganized, with Bro. R. I. Troup, superintendent; Carrie Lapp, secretary. Twenty-five per cent of the collections received at the Christian Workers' meeting is to be devoted to missionary purposes.—Cora Wampler, Miami, N. Mex., April 5.

NORTH DAKOTA.

Berthold church met in council March 27. Bro. Lemuel Cripe will have charge of the Sunday school the coming term. Bro. S. S. Petry is directing a short song service, in the hope that our singing may be improved. With the coming of spring more of our members are able to be with us in services, and the interest is growing.—Hattie N. Cox, Box 78, Berthold, N. Dak., April 7.

Carrington church met in council April 1, Eld. A. C. Young presiding. All business was transacted pleasantly. We decided to hold a series of meetings, beginning about the middle of June, and closing with a love feast. Bro. Young has decided to remain with us until fall, but would be glad for some ministerial help.—Anna Myers, Barlow, N. Dak., April 5.

Egeland.—Bro. J. O. Bowman, of this place, has fallen heir to a valuable piece of property. It is an early copy of Martin Luther's translation of the Bible. It has been handed down from father to oldest son for several generations. It was buried, for a long time, during the Reformation. Though it has stains on its leaves, the book is remarkably well preserved.—A. M. Sharp, Egeland, N. Dak., April 6.

Ray church met in quarterly council April 3, Bro. Wagenman in charge. All business passed off pleasantly. One letter of membership was granted. We decided to have a Sunday-school convention June 6. Brethren Fred Sherland, George Hireline and Charley Meyers were appointed a program committee. We also decided to have our love feast June 26. Our Sunday school was reorganized, with Bro. Fred Sherland as superintendent. We now have quite an interesting Sunday school, with quite a good attendance.—Myrtle Lough, Ray, N. Dak., April 4.

Wells County church met Saturday, April 3, in council, with Bro. Wm. McCann presiding. We decided to hold our love feast Saturday, July 3. We are to have one week's meeting at Hebron, and also one week's meeting at the Roosevelt church, prior to the feast. We hope to have our elder, Bro. Geo. Strycker, with us, to conduct these meetings.—Ladosa Smith, Heaton, N. Dak., April 9.

White Rock.—On Sunday, April 4, Bro. D. S. Culp preached for us both morning and evening. One letter of membership was granted since my last report.—Hannah Dunning, Denbigh, N. Dak., April 8.

OHIO.

Deshler church met in council Thursday evening, April 1. We decided to have a series of meetings later on. Bro. Lytle was chosen delegate to district meeting, and Sister Esther Dishong, superintendent of the Sunday school for the year.—Esther Dishong, Deshler, Ohio, April 2.

Little St. Joe congregation met in council March 20, Eld. J. W. Killian presiding. We reorganized our Sunday school, with Bro. O. L. Kyser as superintendent and Sister Wavel Andrews, secretary. Our Sunday school has a fair attendance and good interest.—Mellie Kyser, R. D. 4, Antwerp, Ohio, April 7.

Salem church met in council March 25, preparatory to district and Annual Meeting, with Elders J. H. Brumbaugh and Wm. Minnick presiding. Fifteen letters of membership were received, and eight were granted. Elders Samuel Snell and Wm. Minnick were chosen to represent us in district meeting, also at the Annual Meeting. Sister Katie Flora and Bro. Jerry Hefsey were elected leaders of Christian Workers' meeting for one year. Brethren Enos Brumbaugh and D. K. Rinehart were elected Sunday-school superintendents for one year. We have two regular preaching services and three Sunday schools each Lord's Day.—H. C. Butterbaugh, R. D. 1, Clayton, Ohio, April 3.

Trotwood church met in council April 7, and disposed of considerable business, Eld. L. A. Bookwalter presiding. Twelve letters were granted and seven received. Among the letters received were those of Eld. D. M. Garver and wife, who were given a most hearty welcome. Brethren Jacob Kuntz and Wm. Mumma were elected trustees, and the writer, church correspondent. Eld. D. M. Garver was chosen to represent this congregation at Annual Meeting. Eld. C. M. Bants and Bro. Wm. Swinger are our delegates to district meeting. Bro. Garver was chosen elder for two years. The church gave a hearty vote of thanks and a free-will offering to our retiring elder, for his devoted and efficient service. The finances and some minor items of business received attention, after which the meeting adjourned, all feeling that it was good to be there.—Sidney E. Coffman, Trotwood, Ohio, April 8.

West Dayton.—Bro. Noah Erbaugh preached two very acceptable sermons last Sunday. Our Sunday school is growing in interest and attendance. Brethren W. R. Deeter and G. A. Snider met with the members in special council, Bro. Deeter presiding. All business was disposed of pleasantly. The church extended a call to Bro. D. S. Filbrun to continue with us. He has agreed to do so. It was decided to hold an election for two deacons at some future time. One letter was granted, and one was received. A joint Sunday-school meeting of the Beaver Creek, East Dayton and West Dayton churches will be held in the West Dayton church April 25.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, April 10.

OKLAHOMA.

Indian Creek church met in council April 3, at the home of Bro. Silverthorn. We decided to divide the territory, hitherto occupied by the Indian Creek church, leaving the territory west of the Woodward County line to organize a separate church. We believe better work can be done by so doing. We decided to hold a love feast May 1, at 4 P. M., at Tangier. Our next council will be at Mooreland, the first Saturday in July. Our elder, Wm. P. Bosserman, assisted by Bro. J. A. Root, officiated at the council.—Tillie Wise, Tangier, Okla., April 4.

Washita church met in council April 3, with Eld. A. L. Boyd in charge. Four were received by letter and two letters were granted. Our Christian Workers' meeting was reorganized. Our love feast will be held May 1, to be followed by a Sunday-school convention the next day. A singing school will be conducted here, beginning Aug. 1, and a series of meetings is to begin two weeks later, Aug. 15, Bro. A. J. Smith conducting both.—Bertha Boyd, R. D. 4, Cordell, Okla., April 7.

PENNSYLVANIA.

Alderson.—This is an isolated mission point, where we do not often have preaching. Brother and Sister Light and Brother and Sister Wm. B. Fretz, of South Hatfield, came here April 3, Bro. Fretz delivering three soul-inspiring sermons. The attendance and interest were good. It was a feast to our souls, to hear good, sound doctrine proclaimed from the pulpit, and the association of these dear members was a great joy to us. It had been seven months since our last preaching service here. We are hoping that some one may be stationed here so that regular services may be conducted, also Sunday school. We are indeed grateful for what help and encouragement we have, thus far, received. Our friends are quite anxious that we have services here regularly.—Elizabeth V. Smith, R. D. 1, Box 50, Alderson, Pa., April 10.

Claar church convened in council Saturday, April 3, Eld. A. I. Claar presiding. Eld. D. M. Adams accepted the pastorate of the church for another year. Elders A. I. Claar and D. M. Adams were chosen as delegates to district meeting. The church decided to hold all services alternately in the two houses. Elders James A. Sell, J. B. Miller and Orville Long assisted us in the council. One of the brethren remained with us over Sunday, conducted song services for us Saturday evening and preached for us Sunday morning.—E. F. Claar, Klahr, Pa., April 6.

Germantown.—Bro. W. R. Miller, of Chicago, came to this place March 22, and remained one week. He gave us six Bible lectures, with views of the Holy Land, and preached for us twice on Sunday. Bro. Miller aims to show that prophecies, uttered ages ago, have been fulfilled to the letter, thus proving the truth of the Bible. His work here was instructive and appreciated by all.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., April 4.

Glen Hope.—We met in council at this place April 3, our elder, S. P. Zimmerman, presiding. We decided to hold our love feast May 16, at 4 P. M. Our delegate to district meeting and Annual Meeting is Bro. Zimmerman. He being with us over Sunday, preached three excellent sermons for us.—Amelia Kitchen, Mahaffey, Pa., April 5.

Hanover.—Saturday, April 3, three young sisters were received into the church by baptism. We feel greatly encouraged with the outlook here. Six have been received by baptism, and one reclaimed, during the past year. The church is not strong in numbers, but our congregations are increasing in numbers and interest. We have organized a Christian Workers' meeting, to meet each Sunday evening before preaching. We also have teachers' meeting each Thursday evening in the homes.—Wm. H. Miller, Hanover, Pa., April 6.

Harrisburg church met recently in council, Eld. S. R. Zug presiding. Six letters were received and one granted. All business passed off in a pleasant manner. Delegates to district meeting and Annual Meeting were elected. We decided to hold our love feast May 9, and children's day May 23.—I. F. Baker, 137 Sylvan Terrace, Harrisburg, Pa., April 7.

Notice.—Delegates and friends, attending the district meeting of Eastern Pennsylvania, held in the West Green Tree church, at the Rheems house, can reach the place of meeting by regular train service at 7:56, 11:35, A. M., and 2:55, 4:18, 8:03 P. M. east-bound; and 7:01, 10:18 A. M., and 4:01, 7:59 P. M. west-bound, on the Pennsylvania main line. There is trolley service between Lancaster and Elizabethtown, every hour each way.—S. S. Shearer, Clerk, Rheems, Pa., April 6.

Pittsburg.—Since our last report, four have been received by letter, and one by baptism. Our council was held March 25, and in the absence of Eld. D. H. Walker, Bro. M. J. Weaver presided. Two letters of membership were granted. Brethren J. B. Holsopple and M. J. Weaver are our delegates to district meeting. Our love feast is to be held June 6, at 6 P. M. An effort will be put forth to make this church self-supporting, when we will be a separate congregation. Brethren J. B. Holsopple and Alfred Maddingham are our superintendents of Sunday school, and Sister Ella Mathos, secretary. Since Sister Gnagey came into our midst, we also organized a weekly cottage prayer meeting, which adds new interest to our work.—Amanda Weaver, 1120 Greenfield Avenue, Pittsburg, Pa., April 5.

Raven Run church met in council March 27, our elder, S. I. Brumbaugh, presiding. All business passed off pleasantly. Eld. S. I. Brumbaugh and Bro. Jonathan Hoover were chosen as delegates to district meeting. We have decided to hold our love feast May 8, at 4 P. M.—Rosa Hoover, R. D. 1, Saxton, Pa., April 10.

Reading.—On Monday evening we assembled in council, Eld. Edward Wenger in charge, assisted by Eld. William Oberholtzer, of Myerstown. A large amount of business was transacted. Our pastor, Bro. David W. Weaver, was chosen delegate to Annual Meeting; also as delegate to district meeting, together with Bro. Allen H. Longenecker. Sunday-school officers for the ensuing year were elected. We expect to reorganize our Sunday school on Good Friday evening. After considering the good work done during the past year by the sisters' aid society, a report of which will appear in this paper in due time, it was decided to retain the old staff of officers for another year. The spirit of love prevailed throughout the meeting. Our love feast will be held May 9, commencing at 3 P. M.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., April 3.

Rockton.—Bro. Geo. Cleaver is our delegate to district meeting. Our Sunday school and Christian Workers' meetings are progressing nicely. We continued through the winter months with zeal and a determination to work. Dear Brethren, when you pray for the home churches and the heathen lands, do not forget to ask God to give strength to the weak churches. There is much power in prayer.—Libbie Hollopeter, Pentz, Pa., April 5.

Upper Cumberland church met in council at Huntsdale April 3. Eld. John Garns presided. Elders Lemuel Pfoutz and Albert Hollinger, of Gettysburg, were with us. One certificate was received and six granted. Bro. John Garns was chosen as our elder for a term of three years. Bro. Garns was elected as delegate to Annual Meeting. Bro. William Sheaffer and the writer were elected as delegates to district meeting. Our love feast will be held May 19 and 20. We have an evergreen Sunday school, and good interest prevails. Bro. Metzger was recently with us in the interest of the Brethren Publishing House. Bro. William Sheaffer and the writer were advanced to the second degree of the ministry.—A. A. Evans, R. D. 8, Carlisle, Pa., April 4.

VIRGINIA.

Antioch church met in council April 3, with Eld. Riley Flora presiding. Delegate to Annual Meeting, Eld. Riley Flora. Brethren B. F. Flora and C. D. Bowman go as delegates to district meeting, April 16.—J. Alfred Flora, Rocky-mount, Va., April 7.

Basic City.—Bro. Reuben Shroyer, of New Berlin, Ohio, is to be with us in a few meetings, beginning May 16, at Forest Chapel. He will remain with us until the time of Annual Meeting.—S. F. Scrogham, Basic City, Va., April 9.

Buena Vista church met in council March 27, our elder, D. H. Zigler, presiding. Bro. Saylor Greyer will represent us at the district meeting, also the Annual Meeting. The Brethren at the Oronoco house held their council March 29, and three deacons were chosen: Brethren Peter Tomlin, Huston Chittom and Edward Noll.—Susie Greyer, Buena Vista, Va., April 5.

Harrisonburg.—We met in the members' meeting on the evening of April 2. Our love feast was set for April 24.—Marguerite Thomas, Harrisonburg, Va., April 3.

Sangerville church met in council April 8, with our junior elder, J. W. Wine, presiding. The visiting brethren gave a good report. Ministers from other congregations were Brethren H. G. Miller, A. S. Thomas, J. D. Glick and M. B. Miller. Each one gave us rich food for thought. Four were received by letter. Delegates to Annual Meeting are Brethren J. W. Wine and A. J. Miller, with Brethren C. D. Sanger and G. E. Garber alternate. Delegates to district meeting are Brethren I. B. Miller, and A. L. Miller, with Brethren J. W. Hess, G. E. Garber and C. D. Sanger as alternates. It was decided to have a Sunday-school meeting at each of the two houses,—Emmanuel and Branch,—sometime during the second and third quarter.—Annie R. Miller, R. D. 2, Bridgewater, Va., April 8.

WASHINGTON.

Centralia church convened in council April 3, with Eld. J. U. G. Stiverson presiding. The church decided to have a communion this spring, the date to be decided upon later. Our revival meeting is to begin April 18.—Anna Myers, Centralia, Wash., April 10.

Olympia church convened in council recently, with our elder, J. S. Secrist, presiding. The time appointed for our love feast is Aug. 14. Bro. Secrist will represent us at the district meeting. We send one paper from this church to the district meeting. Sister Gertrude Secrist was chosen president of Christian Workers' meeting. Last Saturday evening we had a temperance program, consisting of appropriate songs and recitations. On Sunday morning Bro. Secrist delivered an able temperance discourse to a crowded house.—Caddie Wagner, Olympia, Wash., March 29.

(Concluded on Page 256.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

WORK OF MISSION BOARD, MIDDLE INDIANA.

It has been the practice of the Mission Board of our district to appoint an elder for each mission church, who is to be responsible for the regular preaching services; also to conduct all business meetings.

This has relieved the Board of considerable work and responsibility, but we felt that we were not in touch with the work at each point as we should be. A decision, passed at our last district meeting, requires the Board more fully to acquaint ourselves with the needs of the several mission points, so the Board decided to relieve the elders appointed and take up the work themselves. Therefore, two or more members of the Board have visited each church one or more times during the winter. Thus far we have succeeded in securing ministers to fill all regular appointments.

Nov. 24, 1908, we met with the Beaver Dam church, which, with Bro. John Kline as their minister, is laboring under great disadvantages, having no churchhouse, and the members much scattered. A committee of three was appointed to make investigations for a place of worship.

Dec. 18 we met with the Beaver Creek church in their council, when it was decided to hold an election for a

minister. Bro. Harry White, son of Bro. S. B. White, was called to that office, but as he felt that he could not accept the work at present, the installation was deferred. This church is greatly in need of a pastor.

Jan. 2, 1909, the Board met with the members in Peru and surrounding country, to arrange for preaching services in the city, but, owing to objections to the building, secured by a committee previously appointed, no services were announced. The committee, with one added, was continued to make further investigation.

Feb. 20 we met with the Logansport church, in their council. At the request of the Board, Bro. J. V. Felthouse located here last November, since which time he and wife have done some effectual work for the church. Bro. Felthouse is being assisted in the ministry by Brethren Allan and Charles Oberlin. Services are conducted each Lord's Day, morning and evening, in the city, and each alternate Lord's Day, morning and evening, at the Adamsboro house. A thriving Sunday school is also conducted at 10 A. M. in the city, and at 2:30 P. M. near Adamsboro. At this council a committee was also appointed to solicit funds to remodel and repair the churchhouse at Adamsboro.

March 6 two members of the Board met in council with the Portland church. Bro. W. L. Hatcher is to have the pastorate of this church for one year. We anticipate a bright future for these members.

Six months have now passed since last district meeting, and about $600 has been expended in the district work, and more, no doubt, will be required to carry on the work during the next six months.

Last year was our banner year for receipts, and yet little, if any, of the $1,300 collected will be left in the treasury by the close of the present year. If this shall be our banner year for expenses, our prayer is that our efforts may soon bear fruit and produce a banner year for results!

John H. Neff,
Huntington, Ind., March 30. Secretary.

MINISTERIAL AND SUNDAY-SCHOOL MEETING OF THE FIRST DISTRICT OF WEST VIRGINIA.

This meeting is to be held in the German Settlement congregation at the Maple Spring house, Preston Co., W. Va., May 14 and 15, 1909.

Thursday Evening.

8:00, Sermon, "Love for the Church."—Jeremiah Thomas.

Friday Forenoon.

9:00, Devotional.—J. L. Shanholtzer. Address of Welcome.—Aaron Fike.

1. Pioneer Workers of the District.—Garfield Nine.

2. The Best Method of Preaching the Gospel to Make it More Effective.—Jeremiah Thomas.

3. The Need of Putting More Young Brethren in the Ministry.—Jonas Fike.

4. The Church Problems: (1) The Ministry.—J. M. Leatherman. (2) The Lodge.—R. F. Idleman. (3) Missions.—Vergie Fike. (4) Our Boys and Girls.—G. S. Arnold. (5) Temperance.—Deliah Fike.

Friday Afternoon.

1. The Age and Growth of the "Church of the Brethren" in the First District of West Virginia.—E. F. Fike. What Should We Expect of Her in the Future?—A. W. Arnold.

2. What is the Best Way to Infuse New Life in Cold and Sickly Church Members and Dying Churches?—Joseph Guthrie, Luther Riggleman.

3. What of the Present Missionary Activities of This District?—Peter Arnold, John Fike.

4. What Are the Needs of a Congregation to Do Effective Work?—J. F. Cosner, Albert Johnson.

Evening Session.

7:15, Report of Ministerial Delegates: (1) Name of Congregation. (2) Number of Elders. (3) Number of Ministers First and Second Degree. (4) Number of Deacons. (5) Number of Laymembers. (6) Number of Churchhouses. (7) Number of Conversions Since Last Ministerial Meeting. (8) Past, Present and Future Outlook of the Congregation. Each delegate five minutes to report.

8:15, Sermon, "Church Government."—D. B. Arnold.

Saturday Forenoon.

9:00, Devotional.—Dennis Clark.

Essay, "Why I Love the Sunday School."—Lona Johnson.

1. History of the Sunday School in the First District of West Virginia.—Clara J. Nine.

2. The Sunday-school Teacher: (1) Qualifications.—Isaac Saville. (2) Preparation.—Allie K. Leatherman.

3. How May the Active Pupils Assist: (a) Their Teacher?—Chas. Arnold. (b) Their Stupid Classmate?—Susie Arnold.

4. Why Should Temperance be Taught in the Sunday School?—Harley Wootring.

Saturday Afternoon.

Essay—Missionary.—E. Woodrow Baker.

1. How Best Prevent Monotony and Keep Up Life in the Sunday School?—Noah Thomas, Raphael Leatherman.

2. Teachers' Training Class: (a) Importance of It.—J. B. Leatherman. (b) How Conduct It.—Vestus Thomas.

3. Value of the Sunday School to the Church.—Gilbert Miller, Seymour Hamstead.

4. Are There Not Many Things Neglected in the Sunday-school Work? What Are They? General Discussion.

Essay, "Ruts."—Annie Bible.

Evening Session.

7:15, Report of Sunday-school Delegates for Year 1908. (1) Name of Sunday School. (2) Months School Was in Session. (3) Literature. (4) Encouragements. Each Delegate five minutes to report.

8:15, Sermon, Missionary.—C. R. Wolfe. Missionary Collection.

Sunday Morning.

10:30, Sermon, "The Self-Surrendered Life."—A. W. Arnold.

Round Table: (1) Kind of Congregation I Like. (2) Duty of Class to the Teacher. (3) Should the Superintendent Teach a Class? (4) Should Sunday School Send Out Missionaries?

Recitations: (1) Ada Buckalew. (2) Effie Leatherman. (3) Lelia Frantz. (4) Mamie Biser. (5) Ollie Idleman. (6) Millie Knox. (7) Elvina Thomas. (8) Selva Slawbaugh. (9) Lottie Moreland. (10) Myrtle Cooper.

Each speaker ten minutes, and on general discussion after each topic, three minutes.

All the ministers and Sunday-school workers are invited to attend and take part in the discussions.

Those who are assigned topics and cannot be present should procure substitutes and report same to committee.

Committee: B. W. Smith, Washington Fike, Clarence Hesse.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Bowman-Little.—At noon March 17, 1909, by the writer, at the home of the bride's parents, Bro. David E. and Sister Emma J. Little, Bro. Joseph B. Bowman, of Harrisonburg, Va., and Sister Bertha V. Little, of Bridgewater, Va.
S. I. Bowman.

Parret-Sheaffer.—By the undersigned, at his residence, March 24, 1909, Bro. Clarence C. Parret, of Lordsburg, Cal., and Sister Stella A. Sheaffer, of Pomona, Cal. J. M. Cox.

Vandesteig-Groff.—By the undersigned, at the home of the bride's parents, March 25, 1909, Mr. Anthony C. Vandesteig, of Sioux City, Iowa, and Sister Mary A. Groff, of Wayne, Colo. J. C. Groff.

Wolfe-Mickley.—By the undersigned, at his residence, March 24, 1909, Bro. Richard H. Wolfe, of Lordsburg, Cal., and Mrs. Bertha Mickley, of Pomona, Cal. J. M. Cox.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Arnold, Sister Amanda, nee Isenbarger, born in Clark County, Ohio, April 18, 1843, died at her home in North Manchester, Ind., March 24, 1909, from lockjaw, resulting from serious injuries sustained in a fall she received about five days before death, aged 65 years, 11 months and 8 days. She was married to Aaron Arnold Feb. 22, 1863, and the year following united with the church. She leaves husband, three sons, and one daughter. Services by Brethren A. L. and John Wright, at the church on Walnut Street, Sunday, March 28. Anna E. Bowman.

Bishop, Bro. James, died at his home near Daleville, Va., Jan. 9, 1909, aged 69 years. He was a faithful member of the Church of the Brethren for a number of years. During his illness, which lasted for several months, he still wished to do something for his Master. He prepared a missionary box, into which he asked his friends to contribute something as they visited him. Wife, two daughters and five sons survive. Services by Elders D. N. Eller and J. A. Dove. Text, 1 Thess. 4: 18. Interment at Troutville cemetery.
Sue B. Shaver.

Boyd, Mrs. Rachel, nee Shiedler, born Nov. 20, 1825, died April 2, 1909, in the bounds of the Sugar Creek congregation, Ohio, aged 84 years, 4 months and 13 days. She was married to Samuel Boyd in 1859, and leaves two sons, one step-son and three step-daughters. Her husband preceded her in death almost twenty-seven years. She had never identified herself with any church, though her father, mother, brothers and sisters all were members of the Brethren church. Services at her late home. Sarah Middaugh.

Brimm, Sister Mariva M., wife of Bro. James Brimm, of the Sabetha church, Nemaha County, Kans., died March 22, 1909, aged 44 years, 9 months and 5 days. She was afflicted with la grippe, which developed into meningitis, causing death in a few days. She was the mother of ten children, two of whom preceded her to the spirit world. She united with the Church of the Brethren a number of years ago. Services by the writer, assisted by Eld. C. M. Yoder, in the Morrill church. Interment in the Morrill cemetery.
R. A. Yoder.

Bruss, Sister Emma, nee Leedy, born near Dora, Wabash Co., Ind., March 26, 1858, died at her home near Andrews, Ind., March 10, 1909, aged 50 years, 11 months and 14 days. At the age of ten she united with the Church of the Brethren and lived a faithful member until death. Feb. 25, 1879, she was united in marriage to Simon D. Bruss. To this union were born nine children. One son and one daughter preceded her to the spirit land. Her husband, five sons, two daughters and two brothers survive. Services by Eld. Noah Fisher from Isa. 38: 1. Interment in the Riverside cemetery, Andrews, Ind. Lydia Duncan.

Burkett, Nancy, wife of Elias Burkett, born in Preble County, Ohio, June 11, 1817, died at the home of her daughter, Amanda Stevick, near Plymouth, Ind., April 3, 1909, aged 91 years, 9 months and 23 days. She united with the Church of the Brethren over seventy years ago, and lived a devoted Christian life. She leaves two sons and five daughters. Services by the writer, from Job 5: 26, in the Christian church at Palestine, Ind. Interment in adjoining cemetery.
John L. Kline.

Burkholder, Sister Edna, died of consumption, March 25, 1909, at the home of her parents, Brother and Sister Burkholder, near Cocalico, Pa., in the bounds of the Springville congregation, aged about 20 years. She was afflicted for about six months. Parents and two sisters survive. Services by Brethren John Schlosser and Wm. Oberholtzer, at the Steinmetz meetinghouse. Interment in adjoining cemetery.
Aaron R. Gibbel.

Cocanour, Sister Mary, wife of Bro. Jacob Cocanour, born March 5, 1834, died in Elkhart County, Indiana, April 1, 1909, aged 75 years and 26 days. She was united in marriage with Jacob Cocanour Dec. 5, 1858. In the spring of 1864 he and his wife moved from Ohio to Elkhart County, Ind. To this union were born five sons and two daughters, one son having preceded her. In the year 1860 she, with her husband, united with the church, and in the fall of 1861 they were installed into the office of deacon. She leaves husband, six children and one brother. Services by the writer, assisted by Bro. Wm. Shidler. Burial at Osceola. H. M. Schwalm.

Coffman, Bro. Frank, died at the Trout Sanitarium, Roanoke City, Va., March 22, 1909, aged 16 years and 13 days. This young brother was sick only one week, being seized with a severe attack of appendicitis and peritonitis, which proved fatal in the face of all that human hands could do. He lived near the Trinity church and was a faithful Sunday-school pupil. It was here, a few years ago, that he united with the church. Services at the Trinity church by Eld. J. A. Dove, assisted by Eld. C. D. Hylton. Text, "There is but a step between me and death." Interment near by.
Sue B. Shaver.

Cripe, Bro. Samuel F., born June 18, 1861, died near Rossville, Ind., March 30, 1909, aged 47 years, 9 months and 12 days. He was married to Eady E. Stoop, Aug. 7, 1886, to which union three children were born, who, with wife, three brothers and three sisters, survive. He was a loyal member of the Church of the Brethren for twenty-five years. Services by Eld. David Metzler. Anna E. Gochenauer.

Davis, Bro. Oscar, son of David B. and Mary Davis, born in Montgomery County, Ohio, Dec. 6, 1859, died March 3, 1909, at the home of his sister, Sister Samuel Tippy, aged 49 years, 2 months and 27 days. Services at the home of Sister Tippy, by the writer. J. W. Fidler.

Dickerson, Bro. W. I., of the Glen Rock congregation, Nebraska, born in Floyd County, Va., Oct. 25, 1871, died March 17, 1909, after an illness of fourteen days, aged 38 years, 4 months and 23 days. He was married to Mary A. Reed, daughter of Thomas and Sarah Reed, Nov. 3, 1892, to which union were born two daughters and one son. In the spring of 1897 he and his family moved from Floyd County, Virginia, to Peru, Nebr. His death was caused by pneumonia. He leaves three brothers, three sisters, father, step-mother, wife and three children. He united with the Church of the Brethren in 1897 and was called to the office of deacon Aug. 25, 1906. During his illness he was anointed. Services by Eld. Geo. W. Ellenberger, from Job 14: 10. Interment in the Linden cemetery. Hettie B. Reed.

Doster, Bro. Jacob, died of pulmonary consumption, March 29, 1909, at Springville, in the bounds of Springville congregation, Lancaster Co., Pa., aged 44 years, 9 months and 28 days. He was a member of the Church of the Brethren for a number of years. He leaves wife, nine children, aged parents, brothers and sisters. Services by Brethren John Schlosser, Henry S. Sonon and J. Bitzer Johns, at the Middle Creek meetinghouse. Interment in adjoining cemetery.
Aaron R. Gibbel.

Fluke, Sister Rosanna, wife of S. B. Fluke, died in the Woodbury church, Bedford County, Pa., March 10, 1909, aged 66 years, 2 months and 18 days. She was an invalid for many years. Husband, three sons and two daughters survive. Services in the M. E. church by Eld. J. B. Miller from Job 19: 25. J. C. Stayer.

Garber, Sister Fannie, died in the Middle River congregation, Augusta County, Va., March 30, 1909, aged 74 years and 10 months. She was a consistent member of the Church of the Brethren for a number of years. Services by Bro. B. B. Garber, from Heb. 13: 14. J. F. Miller.

Grisso, Eld. Jacob, died in Richmond, Va., at St. Luke's Hospital, March 25, 1909, aged 69 years, and 11 months. He had been suffering for several years from Bright's disease, and had gone to Richmond for an operation. He was elder of the Johnsville congregation, and resided near Catawba, Va. He leaves wife, two sons and three daughters. Services at the home on Sunday, March 28, by the writer, assisted by Bro. C. F. Webster and Mr. Surface (Methodist). Text, Prov. 4: 18. D. C. Naff.

Hartman, Sister Maria, born in Germany, died at her home in the Indian Creek church, Pa., March 21, 1909, of old age and general debility, aged 90 years, 3 months and 10 days. She came to this country when quite young, and united with the Church of the Brethren many years ago. Her husband preceded her about thirty-five years ago. Four children survive. Services by the Brethren, assisted by a New Mennonite minister. Interment at Klein's burying ground.
H. R. Shisler.

Heiny, Sister Sue B., died at Raisin City, Cal., March 31, 1909, aged 37 years, 3 months and 1 day. She was born at Summit Mills, Somerset County, Pa. Sept. 27, 1889, she was united in marriage with J. H. Heiny, who, with one son, father, mother, two brothers and two sisters, survives. She united with the Church of the Brethren in early life, and was a faithful worker until death. Services improved by the writer. Harvey Elkenberry.

Holmes, Sister Sarah, nee Sargent, born in West Frampton, Quebec, Canada, May 13, 1845, died at her home near Mondovi, Wis., March 22, 1909, aged 63 years, 10 months and 9 days. She was united in marriage with Bro. John C. Holmes, Oct. 7, 1879, and became a member of the Church of the Brethren in 1893, in which she has ever since lived an active member. Husband, one son and one daughter survive. She received the anointing a few weeks before her death. Services by Brethren H. C. Baker and Lester Root, from 1 Thess. 4: 13, 18.
Carrye M. Baker.

Howard, Mary Ann, nee Berg, born about four miles north of Cambridge City, Ind., Jan. 10, 1831, died in the Nettle Creek congregation, near Hagerstown, Ind., March 28, 1909, aged 78 years, 2 months and 18 days. She was the daughter of David and Magdalena Berg, and was married to Isaiah Howard Dec. 24, 1848, with whom she lived until his death, Jan. 2, 1891. To them were born eleven children, ten of whom survive. In 1879 she, with her husband, united with the Church of the Brethren. Services at the Brick church by Elders L. W. Teeter and D. E. Bowman, from 1 Thess. 4: 13, 14. Charles W. Miller.

Johnson, Sister Orephia Etta, nee Cammell, died in the bounds of the Georges Creek congregation, Masontown, Pa., March 19, 1909, of cancer of the breast, aged 45 years, 11 months and 26 days. She was anointed. Husband, five children, mother and four sisters survive. She was a member of the Church of the Brethren a good many years. Services at the Fairview house by Brethren Jasper Barnthouse and Alpheus Debolt. Interment in the Fairview cemetery, near Masontown. Wm. Playford Helmick.

Joseph, Sister Eliza Jane, nee Garber, died of dropsy of the heart, in Rawlins County, Kansas, Feb. 10, 1909, aged 78 years, 1 month and 28 days. She leaves one sister, one brother and five children, also one adopted daughter. Services by Brethren Wertenberger and Friend. Interment in the Maple Grove cemetery, Norton County, Kans.
Minnie D. Deeter.

Kuns, Sister Mary, wife of D. O. Kuns, Brookville, Ohio, died of kidney trouble, in the Wolf Creek congregation March 30, 1909, aged 50 years and 29 days. They were married Jan. 22, 1880, to which union were born four sons and one daughter, one son having preceded her. She united with the Church of the Brethren in January, 1886, of which she was a faithful member. D. A. Landis.

Mathias, Bro. John N., of the Lost River congregation, near Mathias, W. Va., died March 26, 1909, aged 66 years, 1 month and 18 days. Wife, three sons and six daughters survive. Services by Eld. J. Carson Miller. Text, Philpp. 1: 21. S. W. See.

McLane, George W., born in Lancaster County, Pennsylvania, Nov. 4, 1827, died March 31, 1909, aged 81 years, 4 months and 27 days. In the year 1849 he emigrated to Wayne County, Indiana. He was united in marriage with Caroline, daughter of John and Catherine Rhoades, Jan. 1, 1852. To this union were born two daughters and one son, the daughters having preceded him. One son and one sister survive. In January, 1887, he, with his wife, united with the Church of the Brethren, in the Nettle Creek church, Hagerstown, Ind., in which they remained faithful members until death. Services at the Locust Grove house by Elders L. W. Teeter and Abraham Bowman, from Job 14: 10.
Charles W. Miller.

Miller, Sister Mary Elizabeth, born Aug. 4, 1861, died near Everett, Pa., March 27, 1909, aged 47 years, 7 months and 23 days. She was a member of the Church of the Brethren for a number of years. Services by Elders D. A. Stover and S. I. Brumbaugh, at the Steele church. Burial in adjoining cemetery. Levi E. Greenawalt.

Mohler, Reuben, son of John Mohler, died in the bounds of the Woodland church, Michigan, March 23, 1909, aged 70 years, 10 months and 3 days. He was born near Bradford, Ohio, and came to Michigan when a young man. Services by Eld. J. M. Smith, assisted by Bro. Isaiah Rairigh.
Anna Christian.

Mote, Eld. Harvey, son of Alexander and Rhoda Mote, born in Ohio, Nov. 10, 1843, died at his home near Ft. Recovery, Ohio, in the Pleasant Valley congregation, April 1, 1909, aged 65 years, 4 months and 22 days. May 13, 1866, he was married to Esther Niswonger, to which union were born six children, one having preceded him. His companion and five children survive. He united with the Church of the Brethren in May, 1870. He was a man of strong character, and lived a consistent Christian life during the thirty-nine years he was in the Lord's service. He served the church in the ministry for fourteen years. For some years he served the

Pleasant Valley church as her elder. Services April 4 at the Jordan house, by Eld. Jesse Stutsman, from Psa. 116: 15, "Precious in the sight of the Lord is the death of his saints." Interment in the Brethren cemetery, one mile north of Union City, Ind. David Minnich.

Nofziger, Sister Amelia Collista, wife of Eld. Jacob P. Nofziger (deceased), died near Hiawatha, Kans., in the bounds of the Morrill church, of a complication of diseases, at the home of her son-in-law, Bro. Frank Kline, March 21, 1909, aged 62 years, 9 months and 16 days. She was the daughter of Bro. Daniel and Sister Sarah Correll, and was born in Wayne County, Ohio, June 5, 1845. At the age of fourteen she united with the Church of the Brethren, and was married Jan. 1, 1863. Four sons and one daughter survive. Services by the writer. Interment at Hiawatha, Kans.
R. A. Yoder.

Norris, Sister Catherine, daughter of M. C. and Chloe Norris, died near Decatur, Ind., April 1, 1909, of inflammatory rheumatism, aged 17 years, 5 months and 21 days. She was greatly afflicted for seven weeks. Father, mother, three brothers and six sisters survive. Services by Eld. D. M. Byerly from Eccles. 12: 1. Interment in the Pleasant Dale cemetery. Murl E. Fulk.

Roadcap, Goldie Naomi, daughter of Geo. and Riley Roadcap, of Sidney, Va., died March 26, 1909, of pneumonia, aged 2 years, 2 months and 13 days. She leaves a father, mother, two sisters and one brother. An infant preceded her a few weeks. Services by Eld. S. D. Miller. One of the readings was Matt. 18: 1-4. The basis of the remarks was Luke 18: 16. Interment in the Pleasant Valley cemetery.
Ruth E. Williams.

Shirk, Bro. Samuel D., born in Lancaster County, Pa., Nov. 16, 1829, died April 1, 1909, in the city of Plattsburg, Clinton Co., Mo., aged 78 years, 4 months and 16 days. He was a member of the Church of the Brethren for forty-six years, and served her faithfully in the deacon's office for thirty-nine years. He was united in marriage with Sarah R. Holsinger fifty years ago. To them were born seven sons, five of whom are living, one an ordained elder. Services by the writer, from 2 Tim. 4: 6-8. Interment in the Walnut Grove cemetery, near Plattsburg, April 3. D. D. Sell.

Sides, Bro. Amos, died March 26, 1909, at his home in Lancaster, Pa., aged 81 years and 12 days. He united with the Church of the Brethren at Lancaster, Pa., Feb. 28, 1897. He was stricken with paralysis, after which he lived only a few days. Wife, three sons and five daughters survive. His remains were laid to rest in Greenwood cemetery, Lancaster. Services by Bro. J. W. Myer and the writer, from Job 5: 26.
H. B. Yoder.

Smith, Sister Rebecca, wife of Bro. Jonathan Smith (deceased), died at the home of her son, David Smith, near Pawnee City, Nebr., of paralysis, March 28, 1909, aged 77 years, 3 months and 22 days. She united with the Church of the Brethren at the age of fourteen. She was the mother of four sons and three daughters, one son and one daughter having preceded her to the spirit world. Services at the home by the writer. Interment in the Pawnee City cemetery.
R. A. Yoder.

Snyder, Sister Sadie, wife of Bro. Christ Snyder, died March 25, 1909, from spinal meningitis, in the West Conestoga church, Pa., aged 35 years, 5 months and 13 days. Besides her husband she is survived by five children, the eldest being fourteen years and the youngest, two years. Services in the Middle Creek house, March 30, by Brethren Cyrus Gibble and J. W. G. Hershey. Interment in adjoining cemetery. Henry E. Nies.

Stockman, Sister Annie, nee Stump, born near Toronto, Canada, June 16, 1825, died in Marshall County, Ind., March 23, 1909, aged 83 years, 9 months and 7 days. When twelve years old she, with her parents, moved to Elkhart County, Ind., where she resided until her marriage with John Stockman, in 1844. After her marriage she moved to Marshall County, Ind., in 1850. She was the mother of three sons and six daughters. Husband, one son and three daughters preceded her in death. Two sons, three daughters and a sister survive. She was a consistent member of the Church of the Brethren for about forty-nine years. Services by Eld. J. H. Sellers, assisted by the writer. Samuel S. Keller.

Unger, Sister Mary, wife of Bro. Joel Unger, died March 25, 1909, of heart failure, at the home of her daughter, Mrs. Vada Burrows, near Helena, Ohio, aged 70 years, 10 months and 28 days. She was a lifelong resident of Sandusky County, Ohio. She was united in marriage with Joel Unger Dec. 26, 1859, to which union one son and three daughters were born, all of whom are living. Her husband preceded her in death five years ago, March 13. Two brothers and one sister also survive. She was a member of the Church of the Brethren, having her membership in the Black Swamp congregation, near Walbridge, Wood County, Ohio. Services at the house, by Bro. J. C. Witmore, of Fostoria. Text, 1 John 3: 14. Mrs. Isabelle Alstadt.

Walters, Bro. Aaron J., born in Fayette County, Pennsylvania, April 6, 1849, died in the bounds of the Georges Creek congregation, March 27, 1909, aged 59 years, 11 months and 21 days. He was a great sufferer at times from rheumatism, but pneumonia seemed to be the real cause of his death. Wife, eleven children, mother, three brothers and one sister survive. He united with the Church of the Brethren about three years ago. Services by Bro. Jasper Barnthouse, assisted by Bro. Alpheus Debolt. Text, 1 Cor. 15: 58. Interment in Fairview cemetery, near Masontown, Pa. Wm. Playford Helmick.

Weidman, Noah, died March 12, 1909, at his home in Ephrata, Pa., of pneumonia, aged about 37 years. Services by Brethren I. W. Taylor and David Kilhefner. Interment at Carpenter's cemetery, near Talmage. Mazie Martin.

Weller, Daniel, born in Hancock County, Ohio, May 30, 1834, died near Ladoga, Ind., of paralysis, March 8, 1909, aged 74 years, 10 months and 5 days. His parents moved to Wabash County, Ind., in the year 1845. July 9, 1854, he was married to Elizabeth Ann Curtis, and became a member of the Church of the Brethren Sept. 12, 1868. He moved to Ladoga, Ind., some twenty years ago. He leaves wife and one brother. Services in the Church of the Brethren in Ladoga, by Bro. E. N. Goshorn. Text, Rom. 5: 1, 2. Burial in the church cemetery. Lulu Goshorn.

Whiting, Bro. Charles, born July 4, 1832, died March 30, 1909, in the bounds of the White Oak church, Ohio, aged 76 years, 8 months and 26 days. March 29, 1853, he was united in marriage to Mary Grossnickle, to which union were born seven children. His companion, one son and three daughters survive. In May, 1853, he united with the Church of the Brethren, and soon after was chosen to the deacon's office. Services at Mowrystown, in the Presbyterian church, by the writer. Interment in the Mowrystown cemetery.
R. C. Davidson.

Yost, Emerson Saylor, son of Bro. Jeremiah and Sister Eliza Yost, born near Grantsville, Md., Feb. 16, 1906, died March 26, 1909, aged 3 years, 1 month and 10 days. He was a bright little boy. Services in the Maple Grove church by Bro. S. A. Miller, from Matt. 18: 2, 3. Interment in the Maple Grove cemetery. Mary Baker.

Younker, Dora F., daughter of A. F. and Caroline B. Ziegler, born near Hampton, Ohio, June 4, 1873, died at her home near Westhope, N. Dak., March 25, 1909, aged 35 years, 9 months and 21 days. Dec. 20, 1900, she was united in marriage with Ora E. Younker, to which union two sons and two daughters were born, one son having preceded her. Husband, one son, two daughters, father and two brothers survive. She was a faithful Christian in the Church of the Brethren for twenty-two years. Services by Eld. D. M. Shorb, of Surrey, N. Dak. C. E. Dresher.

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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 253.)

Sunnyside church met in council March 27, Eld. S. H. Miller presiding. All business was disposed of pleasantly.—Maude Eby, Sunnyside, Wash., April 5.

WEST VIRGINIA.

Berkeley congregation met in council March 6, Eld. John E. Otto presiding. Five letters of membership were granted. Our love feast is to be held June 2, to commence at 2 P. M.—Francis M. Miller, R. D. 5, Martinsburg, W. Va., April 6.

Salem.—The Sandy Creek church met in council April 3, Eld. Jeremiah Thomas presiding. Four letters were granted. Delegates were elected to Annual Meeting, also to the ministerial and Sunday-school meetings. Quite an amount of business was disposed of. Our Christian Workers' meeting is still moving forward. Our Sunday school has been evergreen this winter for the first time. We have started both the home department and cradle roll work, which, we trust, will prove profitable. This congregation maintains four Brethren Sunday schools and takes part in three union schools. All of these schools are now organized and are at work. We have decided to have our love feast at the Salem house July 3, preceded by a series of meetings, beginning June 19. Bro. E. T. Fike, of Oakland, Md., is to conduct this meeting. Our ministers have ten regular preaching appointments each month,—seven of them being in churchhouses and three in schoolhouses.—Chester A. Thomas, R. D. 1, Brandonville, W. Va., April 5.

WISCONSIN.

Ladysmith.—Bro. T. D. Van Buren, of Hannibal, came to this place April 3, and delivered three soul-cheering sermons. We feel much encouraged by his talks. He will be with us again in four weeks.—Della Gibbs, Ladysmith, Wis., April 5.

Maple Grove church met in council Saturday, April 3. We reorganized Sunday school, with Bro. Alfred Pearson, superintendent. Sister F. A. Myers was chosen president of the Christian Workers' meeting. Our Sunday-school work is much more encouraging since the weather has become warmer. We expect Bro. Wm. Lampin to conduct a revival for us in May, a love feast to be held at the close of the meetings. Bro. C. P. Rowland has been with us for a few days, giving us five sermons, which were full of encouragement. We are always glad for a visit from our brethren and sisters.—Mollie C. Wine, Stanley, Wis., April 6.

Worden church has just enjoyed her second series of meetings. Bro. C. P. Rowland, of Lanark, Ill., labored with us a little over two weeks. Two were added to the church, and the members were greatly encouraged. At a recent meeting the church decided to build a new church kitchen this summer.—Ollie Gearhart, R. D. 2, Stanley, Wis., April 5.

NOTES UNCLASSIFIED.

Notice.—Members of the Church of the Brethren, moving into or near the Twin Falls, Idaho, church, should notify our elder, Bro. C. Fahrney, that he may know of your whereabouts, and welcome you into our midst.—Eda A. Flory, Twin Falls, Idaho, April 4.

Stanislaus church met March 4, at the home of Bro. Deardorff, for the purpose of reorganizing and electing officers for the ensuing year. Bro. J. W. Deardorff was chosen elder; Bro. Gillstrap, clerk; Bro. Brumbaugh, treasurer; the writer, Messenger agent and church correspondent. Seven letters of membership were read, and the name of the church was changed to "Empire Church."—Philip Detrick, R. D. 3, Box 161, Modesto, Cal., April 5.

Bethel church held a pleasant council April 3, with Eld. Joseph Amick presiding. Bro. S. S. Blough, of Batavia, was also present and assisted in the meeting. Arrangements are to be made to hold a series of meetings about Sept. 1. We decided that hereafter the Christian Workers' officers should be elected by the church in her council. May 16, at 7 P. M., is the time for our love feast at the Bethel church. Our pastor is to close this work at this place the coming fall, and a committee was appointed to secure a minister to fill the vacancy. Bro. Amick, who has served this church as elder for a number of years, offered his resignation, and Bro. S. S. Blough was selected as our elder. A good interest is manifested in the Sunday-school work and church service. Recently Bro. Paul Mohler, of Bethany Bible School, favored us with two helpful sermons.—Lana Sollenberger, 351 Center Street, Naperville, Ill., April 5.

Upper Fall Creek.—Brethren Hoover and Fadely preached at Middletown yesterday. Our council was held March 27, with Bro. Hoover in charge, in the absence of Bro. Teeter. Bro. Hoover was chosen as delegate to Annual Meeting. Sept. 3, beginning at 10:30 A. M., is the time appointed for our love feast. Our Sunday school was reorganized, with Bro. Wm. Pannel, superintendent.—Florida J. E. Green, Middletown, Ind., April 6.

Los Angeles church was made to rejoice because of some excellent meetings, held here by Elders Moses Deardorff and J. A. Miller. Nine made the good confession, seven being baptized and two await the rite of baptism. The home ministers will continue services at the Santa Fe Avenue Tabernacle, one of the mission points of the church. We have four Sunday schools, three of which are mission points. The spring term of the Berean Bible School opened March 31. More students than were expected are in attendance. During the fall and winter terms Eld. J. A. Miller delivered a course of lectures on the book of Revelation, which were very interesting. We hope to have him with us after his return from the Annual Meeting and tour among the churches in Texas. He will take an active part as teacher and lecturer in the Berean Bible School.—S. G. Lehmer, Los Angeles, Cal., April 1.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 20, 9:30 am, Eastern Maryland, in Piney Creek church, 2 miles north of Taneytown.
April 21, Middle Pennsylvania, in Everett church.
April 22, 23, Second District of Virginia, in Middle River house.
April 27, 8 am, Southern Ohio, in Lower Miami congregation.
April 28, 8 am, Southern Pennsylvania, on Belvidere Street, York church.
April 28, 29, 9 am, Eastern Pennsylvania, in West Green Tree congregation, Rheems house.

LOVE FEASTS.

Arizona.

May 4, Glendale.

Arkansas.

May 8, St. Francis.

California.

May 1, Laton.
May 1, 6 pm, Oak Grove.
May 8, 3:30 pm, Raisin.
May 22, 3 pm, Santa Ana.

Colorado.

May 1, 10:30 am, First Grand Valley.

District of Columbia.

May 11, 7:30 pm, Washington.

Idaho.

April 24, Boise Valley.
April 30, 7 pm, Weiser.
May 8, 7 pm, Nampa.
May 16, 5 pm, Twin Falls.

Illinois.

April 25, 6 pm, Mt. Carroll.
May 1, 5:30 pm, Virden.
May 1, Mulberry Grove, town house.
May 2, 6:30 pm, Lanark.
May 8, 9, 1:30 pm, Yellow Creek.
May 8, 6 pm, Blue Ridge.
May 15, Hurricane Creek.
May 15, 6 pm, Franklin Grove.
May 16, 7 pm, Bethel, at Naperville.
May 22, 23, 2 pm, West Branch.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Polo.

Indiana.

April 22, 7 pm, First South Bend, Corner Miami and Indiana Avenue.
April 24, 6:30 pm, Markle.
May 1, 6 pm, Salimonie, Loon Creek house.
May 1, 6 pm, Goshen, West Side.
May 1, 5 pm, Solomon's Creek.
May 1, 5 pm, Four Mile.
May 8, Syracuse.
May 8, 5 pm, Rock Run church, 5 miles southeast of Goshen.
May 8, 5 pm, Tippecanoe, Kosciusko County.
May 8, 5 pm, 1 mile west of Hagerstown.
May 9, 6 pm, Muncie.
May 9, 5:30 pm, Huntington.
May 9, 6 pm, North Manchester, 2 miles west of town.
May 16, 7 pm, Indianapolis.
May 22, 5 pm, Buck Creek.
May 22, 6 pm, Sugar Creek.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Adamsboro house, 6 miles east of Logansport.
May 22, 6:45 pm, Monticello.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 26, 4 pm, Pipe Creek.
May 27, 5 pm, Baugo.
May 27, 5 pm, Ladoga.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.
May 29, 4 pm, Fountain church, 5 miles north of Holton.
May 29, 10 am, Cedar Creek.

Iowa.

May 1, 6:30 pm, Mt. Etna.
May 1, 3 pm, South Keokuk.
May 1, 5 pm, Brooklyn.
May 15, 4 pm, English River, South house.
May 15, 10:30 am, Greene.
May 22, 2 pm, Iowa River.
May 22, 1 pm, Coon River, near Panora.
May 22, 10:30 am, Franklin County church, near Hampton.
May 22, 6 pm, Pleasant View, 6½ miles southwest of Clarence, 5½ miles northeast of Tipton.
May 22, 4 pm, Kingsley, East house.
May 22, 2 pm, Prairie City.
May 23, 24, 2 pm, Dallas Center.
May 25, 26, 2 pm, Panther Creek.

Kansas.

April 24, 2 pm, Salem.
April 24, 6:30 pm, Monitor.
April 24, 7:30 pm, Altamont.
May 1, 6:30 pm, Fredonia.
May 1, 2 pm, Pleasant View.
May 1, 5 pm, Maple Grove.
May 1, 2 pm, Dorrance.
May 1, 2 pm, Conway Springs.
May 1, 6 pm, Kansas Center.
May 1, 6 pm, Peabody.
May 7, 4 pm, Burr Oak.
May 8, 6 pm, Scott Valley.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.
May 8, 2 pm, Chapman Creek.
May 9, 7:30 pm, Independence.
May 15, 16, 11 am, Morrill.
May 15, 4 pm, Newton.
May 15, 6 pm, Garden City.
May 22, 5 pm, Ramona.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.
May 22, Nekoma.
May 22, 2 pm, Victor.
May 27, 6:30 pm, Neosho Valley.
May 29, Ottawa.

Louisiana.

May 29, Roanoke.

Maryland.

May 1, 2 pm, Meadow Branch.
May 2, 4 pm, Ridgely.
May 8, 2 pm, Brownsville.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 15, 16, 2 pm, Beaver Creek.
May 22, 2 pm, Bush Creek.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.

April 24, 10 am, Riverside.
May 15, 10:30 am, Thornapple.
May 22, 6:30 pm, Woodland.

Missouri.

April 18, 6:30 pm, Kansas City.
May 1, 4 pm, Bethel.
May 8, 7:30 pm, South St. Joseph.
May 15, 2 pm, Log Creek.
May 15, 3 pm, Cabool.
May 22, 3 pm, Smith Fork, near Plattsburg.

Nebraska.

May 1, 5 pm, South Beatrice.
May 3, 6 pm, Octavia.
May 16, Kearney.
May 22, Bethel.

New Jersey.

April 25, 5 pm, Union.
May 2, 5 pm, Amwell.

New Mexico.

May 1, 2 pm, Lake Arthur.

Ohio.

May 1, 4 pm, Wolf Creek.
May 1, 7 pm, Logan.
May 1, 5 pm, Upper Stillwater.
May 6, 5 pm, Lower Twin.
May 8, 6 pm, Donnels Creek, New Carlisle house.
May 8, 6 pm, Sugar Creek.
May 15, 10 am, Sugar Grove.
May 15, Rome.
May 15, 2 pm, Middle District.
May 15, 2 pm, Oakland.
May 22, Pleasant Valley.
May 22, 10 am, Eagle Creek.
May 22, 10 am, Hickory Grove.

Oklahoma.

April 24, 25, 5:30 pm, Pleasant Plains, 7 miles southwest of Helena.
April 24, home of M. Wealand, 6 miles east of Ponca City.
May 1, 5 pm, Washita.
May 1, 4 pm, Tangler.
May 1, 2 pm, Monitor.
May 1, Big Creek.
May 15, Union Center schoolhouse, ½ mile east, 1 mile north of Speermoor, and 3 miles south, 1 mile east of Kingsley.
May 15, Mt. Hope.
May 22, 5:30 pm, North Star.
May 25, 6 pm, Guthrie.

Oregon.

May 1, 6 pm, Newberg.

Pennsylvania.

May 1, 2 pm, Hatfield.
May 1, 10 am, Antietam congregation, Price church.
May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, Huntingdon.
May 2, 10 am, Claar.
May 2, New Enterprise.
May 2, 6 pm, Everett.
May 2, 5 pm, Upper Dublin.
May 4, 5, 3:30 pm, Spring Creek.
May 4, 5, 1:30 pm, Mountville District.
May 4, 5, 1:30 pm, Fairview.
May 5, 6, 1:30 pm, Chiques.
May 6, 7, 9:30, Tulpehocken, Heidelberg house.
May 8, 2 pm, Mingo.
May 8, 4 pm, Raven Run.
May 8, 4 pm, Pleasant Hill.
May 8, Plum Creek.
May 9, 4 pm, York, on Belvidere Avenue.
May 9, 3 pm, Reading.
May 9, Harrisburg.
May 9, 3:30 pm, Walnut Grove house, Johnstown congregation.
May 9, 6 pm, Roaring Spring.
May 13, 7:30 pm, Germantown.
May 16, 4 pm, Glen Hope.
May 19, 20, 9:30 am, Birdin-Hand house, Conestoga congregation.
May 19, 20, Upper Cumberland.
May 20, 3:30 pm, Elizabethtown.
May 22, 4 pm, Fairview.
May 22, 23, 9:30 am, Malden Creek, Mohrsville house.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, Indian Creek, Montgomery County.
May 22, 4 pm, Snake Spring Valley.
May 22, Haresvalley house, Aughwick congregation.
May 22, 4 pm, Carson Valley.
May 22, 23, 2 pm, Goodwill house, Lost Creek congregation.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 24, 25, 9:30 am, Mohler house, Springville congregation.
May 25, 26, Middle Creek house, West Conestoga.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, 27, 9:30 am, Graybill house, White Oak congregation.
May 26, Sugar Valley.
May 27, Struphauer.
May 28, 4 pm, Pine Glen.
May 29, Germany Valley house, Aughwick congregation.
May 29, 6 pm, James Creek.
May 29, 30, 1:30 pm, Welsh Run.

Virginia.

April 24, Harrisonburg.
May 1, 2:30 pm, Timberville.
May 1, 4 pm, Barren Ridge.
May 8, 3:30 pm, Fairview house, Linville Creek congregation.
May 15, 2:30 pm, Branch house, Sangerville congregation.
May 15, 4 pm, Midland.
May 22, Lebanon.

Washington.

May 1, North Yakima.

West Virginia.

May 16, Maple Spring.

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AROUND THE WORLD

"PASS the good news along," writes Bro. J. E. Albaugh, of Bannister, Mich. Suggesting that it may help others, he describes the wonderful enthusiasm for prohibition, so fully permeating all parts of the "Wolverine State." April 5 nineteen counties voted on the right side of the question, which puts 10 breweries and 895 saloons out of business. Michigan can now boast of thirty counties that have taken a stand for prohibition. When we remember that, during 1908, 11,000 saloons were closed by the efforts of temperance workers throughout the United States, and when this year we are cheered almost daily by further gains for sobriety and morality, we have great reason to be thankful for God's blessing on the work. We may well "take courage," and press onward to greater things, yet to be achieved.

THE revolutionary upheavals in Turkey, during the last ten days, have directed renewed attention to the fact that constitutional privileges, of themselves, do not insure stability and permanence to the prevailing order of things. There must be a determined effort, on the part of those entrusted with the executive part of the government, to uphold law and order at all hazards. The recent uprising of the troops, at Constantinople, brought about the retirement of the old cabinet, and a new one, with Tewfik Pasha as Grand Vizier, is now in charge. As might be expected, there is a spirit of unrest throughout the Ottoman Empire. "Protection for the Mohammedan faith" is the slogan of those in power, and with it there is a most fanatical spirit of intolerance that is bound to result in the gravest acts of persecution. Latest advices from Constantinople, under date of April 19, state that large forces of the constitutional army are about to enter the city. It is said that Sultan Abdul Hamid is to abdicate in favor of Reshed Effendi, his brother.

UNDER date of April 18 a massacre of 2 000 persons, including women and children, is reported from Astrabad, Persia. Turcoman tribesmen are said to have caused this awful slaughter. Two American missionaries are reported killed at Adana, a town of 45,000 inhabitants in Asia Minor, where hundreds of others were ruthlessly slain by Turkish fanatics, and the city set on fire. Tarsus, noted as the early home of the Apostle Paul, is also suffering severely. The city at this writing is in flames and 3,000 people are homeless. Three French warships are going to the relief of refugees at Mersina, where the situation is desperate. Foreigners and native Christians have taken refuge in the consulates. Armenians and other Christians, in all parts of the Turkish Empire, are exposed to the intolerant fury of Turkish fanatics, and, with the present, disorganized state of the country, no one can tell the end of this most deplorable condition of affairs.

EVERY now and then some learned and "would-be" professor or scientist seeks to distinguish himself by posing as an opponent of Christianity, prophesying its gradual decline and ultimate extinction. Several attempts along this line, recently, show that these learned gentlemen are not very well posted. According to the best available statistics, Christianity has steady grown from century to century, until now there are said to be 440,080,185 Christians in the world. This is a far larger number of adherents, than can be shown by any other existing form of religion. One century ago there were less than 150 Christian missionaries in heathen lands. Now there are at least 12,000 Christian mission stations, with 11,000 white missionaries, and 40,000 native missionary helpers. Truly, the "mustard seed" of the kingdom has become a "great tree."

OF Daniel it was said that there was an "excellent spirit" within him, because he had the backbone to stand up for things he considered right, no matter whether the final end was the lions' den or the governor's chair. This country needs men in public station that have convictions of a similar kind, and we are glad that a few, at least, are willing to come out fair and square against the prevailing evils of the day. Gov. Hughes, of New York, has already put himself on record against the racetrack gamblers. Now he is attacking the prize fighters, and the way he is moving out against them, promises a speedy extinction of the brutal exhibitions. It is to be hoped that all sections of our country will soon reach that higher plane of civilization where brute strength scores no victories, but where lofty ideals and pure aspirations win the world's laurels.

IT has been said that he who would cause two blades of grass to grow where but one grew before, might justly be considered a benefactor of the race. But what shall we say of the chief manipulator of the Board of Trade in Chicago, who, by clever management of the wheat market, recently enriched himself, in less than one week, to the amount of five million dollars or more? He added not a single grain of wheat to the world's supply. He makes no attempt to feed the hungry, but deliberately robs the wage earner by making him pay an unnaturally high price for one of the necessaries of life. The speculator's plea is that he helps the farmer. It should be remembered, however, that scarcely any farmers have any wheat in their granaries at present, so that, after all, the rise in price is of little advantage to the tiller of the soil. It would be well if the form of gambling, openly engaged in on our Boards of Trade, could be reached by the legal suppression which it justly deserves.

SOME weeks ago we referred to the suffering condition of England's unemployed and poor, and, according to late reports, there is, as yet, no improvement. Recently, while the royal family and court dignitaries, with all the display and elegance incident to such an occasion, proceeded to the reopening of Parliament, there was, in another part of London, a different procession toiling onward. Five thousand unemployed women and children,—gaunt, ragged and dirty,—marched through the streets. The banners they carried told the story of their deplorable condition, and their very appearance presented an eloquent, yet pitiful, picture of want and distress. On they went in silence, many of them with babes in their arms, to the Horticultural Hall, where milk and sandwiches had been promised them. As in Christ's time, the poor are with us, and it is our privilege to help them in the *best way* possible. This is a matter deserving *far greater* attention than is sometimes given it.

WHILE the recent International Conference, at Shanghai, China, was not successful in obtaining concerted and immediate action of all the world powers against the opium curse, it is now thought that the recommendations of the Conference may, after all, be universally accepted. It is due to the efforts of the American commission that this matter is being hastened to a successful termination, and when this is accomplished, it will prove to be a blessing to the entire world. We are told that in China alone there are 80,000,000 slaves to the opium habit, and that, annually, 500,000 Chinese commit suicide because of the widespread use of the drug, many of them being helpless women, whose husbands are addicted to the habit. In the United States there are thousands of opium users, and it has been found that nearly all criminals are much enslaved by the vile drug. It is proposed to restrict its use in the United States in every way possible, and to this end an act of Congress went into effect April 1, making it a punishable offense to import opium in any form save for medical purposes. It is a step in the right direction.

THE startling discovery that 101 persons were killed by automobiles in the streets of New York City, during the last fifteen months, besides scores elsewhere, has aroused public attention throughout the country. From all points comes the demand for better regulation of law-breaking automobilists, and it is likely that the pedestrian will at least receive *some* protection in the future, if pending enactments are enforced. In pleasing contrast to the usual recklessness of automobile owners is the recent incident, reported from Dayton, Ohio. Rather than run down a little girl who was in their path, two automobilists, James L. Dinsmore and F. O. Probasco, turned their automobile down a thirty-foot embankment, and plunged into the waters of the Miami River. The men had been driving the car along the top of a levee, only eight feet wide, when the child was seen a few feet ahead of the car. It meant instant death to the child, or a plunge into the swollen waters of the river for the men. They chose the latter, and, strange to say, escaped serious injury. It is certainly praiseworthy that they so willingly risked their own lives to save the child.

MESOPOTAMIA,—often termed the "cradle of the human race," once noted for its fertility, but later on largely a scene of desolation and barrenness, is to be restored to fertility, if the plans of German capitalists succeed as anticipated. The ancient system of canals is to be restored, thus insuring an ample water supply, as of old, to the fruitful plains. This old-time system of irrigation is said to have been one of the most perfect to be found anywhere. Canals and sub-canals pervaded every section of the country. It is these canals, likely, that were the "rivers of Babylon" by which the lonely captives of Israel sat down and wept, when they remembered Zion. Arabic invasion and, later on, Turkish oppression, were unable to maintain the intricate irrigation system. Thus the dams burst, the banks of canals crumbled, and the beauty of the rich valleys faded away. Once more the desert crept in to reclaim its own. Now, with the building of the Bagdad railway by Germany, and the restoration of the irrigation system as of old, it is thought that great possibilities are in store for Mesopotamia, and that, once more, the "desert will blossom as the rose."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

SHUT IN.

BY BELLE KELLEY.

Shut in, shut in from the ceaseless din,
Of the restless world and its want and sin.
Shut in from its turmoil, care and strife,
And all the wearisome round of life.

Shut in with tears that are spent in vain,
With the dull companionship of pain,
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with the dreams of days gone by,
With buried joys that were born to die.
Shut in with the hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet,
With patience and grace all pain to meet,
With faith that can suffer, and stand and wait,
And lean on the promises strong and great.

Shut in with Christ, oh wonderful thought,
Shut in with the peace his suffering brought.
Shut in with the love that wields the rod,
Oh, company blest, shut in with God.

Hunterville, Mo.

ORGANIZATION OF THE CHURCH:

Showing That the Church Was Organized before the Day of Pentecost.

BY B. E. KESLER.

In Three Parts.—Part One.

THE purpose of this article is to present the scriptural ground for the position taken, viz., that the church originated in the mind of God and, under the personal ministry and supervision of Christ, was developed into a working body of believers.

I. In support of this position the Scriptures teach that the church originated in the mind of God. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God, with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35. See also Isa. 40:3-11; 59:20, 21; 60:1-5; 61:1-3.

These scriptures point to the "highway," the way of salvation, to the "saved," the "flock," and to the "shepherd"; or to Jesus and his flock, his people, which can mean nothing else than Jesus, the Head, and his people, the body, or church.

II. Jesus organized the church:

(a) By ordaining preachers. "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach: And to have power to heal sicknesses, and to cast out devils." Mark 3:13-15. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." Luke 6:13. "And he came down with them, and stood in the plain, and the company of his disciples." Luke 6:17. "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

(b) By assigning them work. "And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:7; Mark 3:14.

(c) By giving them power. "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matt. 10:8; Mark 3:15; Luke 9:1, 2; 10:9, 17, 19. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12:28.

Now the question comes: When were these officers set in the church? It will be observed that Paul said, "God hath set some (these officers) in the church." Now turn to Luke 6:13, and we find Jesus creating the apostolic office, and filling it with officers,—apostles. Now, Paul says, *after* these officers were set *in the church*, miracles, gifts of healing, etc., were set in the church. But these officers,—apostles,—had the power to perform miracles and also had the gift of healing, in Christ's time; hence these officers were set *in the church* in Christ's time, for they were set in the church *before* they were given these powers. For the prophetic office see Luke 1:76. No more is now required to organize than was there at that time. Multitude of disciples, preachers ordained, offices created and filled, officers ordained, assigned work, and given power. Hence Jesus organized the church by ordaining preachers, assigning them work and giving them power.

III. Christ himself preached the Gospel of the kingdom *previously* to the formal organization. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 4:23; 9:35; Mark 1:14; Luke 4:43. He sent the apostles to preach the Gospel of the kingdom *after* the formal organization. "And as ye go, preach saying, The kingdom of heaven is at hand." Matt. 10:7; Mark 14:41, 42; Luke 9:2, 6. Neither Jesus nor the apostles told the people that the kingdom is to come in the future.

IV. The kingdom existed in Christ's time:

(a) Jesus himself said so. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28. "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11:20; 10:9, 11. See also Matt. 13:24, 31, 33, 44, 45, 47. The kingdom is come. "No doubt of it," said Jesus.

(b) Men were commanded to enter it. "Go ye also into the vineyard." Matt. 20:4, 7.

(c) Persons actually did enter it in Christ's time. "But woe unto you, scribes and Pharisees, hypocrites! For ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16; 11:52.

(d) Jesus said he would take the kingdom from the Jews and give it to the Gentiles. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. This shows that the kingdom had been taken from them. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:42, 43. Here we learn four facts:

(a) Persons actually entered the kingdom.

(b) Jesus condemned the lawyers for not entering.

(c) Jesus said he would take the kingdom from the Jews and give it to the Gentiles.

(d) He could not take and give a kingdom that had no existence.

River Bend, Colo.

WE cannot live within ourselves, nor even for ourselves, and be satisfied.—*George W. Cable.*

TRANSFORMATION BY THE RENEWING OF THE MIND.

BY WM. M. HOWE.

A FASHIONABLE young lady gave her heart to the Lord. She had been surrounded all her life, by worldly and carnal influences. All her relatives, even her own mother, were lovers of the world and the things that are in the world. 1 John 2:15. For years she had, with her intimate friends, drunk from the world's cup of pleasure. She played cards, she attended the dances, she frequented the theatre. But now, with no encouragement, save from above, she quits all this. She helps the more in the services of the Lord, and she attends her public school work all the better. She is happy and some others are. No one has been harmed, but many helped by this course. She lost no friends, but no matter if she did. She has been transformed by the renewing of her mind.

A farmer used tobacco. He said he liked it and he'd use it more. He said it did him good. He said he paid for his tobacco. But he heard a sermon and a prayer, and he read: "He that is filthy, let him be filthy still." Rev. 22:11. He quit. He was cleaner and better for it. He had more money. He was sorry he had used tobacco so long. He lost no friends. He rather made better friends. His wife and children are glad for his clean mouth and pure breath. He is rejoicing as well. He has been transformed by the renewing of his mind.

Three church members were in the same passenger car on a Sunday morning. One had a Bible in his hand. He was enjoying it. The second *said* he forgot his Bible. He spent his time in viewing the country as he hurried through it. He was enjoying it. The third had left his Bible at home. He did not forget it. He was reading the Sunday paper. He was enjoying it. One of these had been transformed by the renewing of his mind—maybe two. God knows.

A mother had saved $20 for a new carpet. Her daughter was very glad. They had needed new carpet, she thought, for a long time. In answer to a proper plea for contributions to the scanty mission fund, the daughter gave ten cents, which did not add to her happiness. Her mother gave her carpet money, $20. She was glad she could. The daughter was quite provoked when she heard of it. The mother was cheerful. 2 Cor. 9:7. She had been transformed by the renewing of her mind.

In the caboose, at the end of a freight train, sat four men playing cards. Another sat near them, studying his Sunday-school lesson. They asked him what he was reading. He told them. He read a verse. He made a remark. He asked a question. The game stopped. They asked several questions. Inside of a week there were more Bibles in that caboose. From that time on, the majority studied the Sunday-school lesson instead of playing cards. In that car was a man who had been transformed by the renewing of his mind.

Mary was about to graduate. Some of her classmates told her how she must dress. Her mother suggested that it would be nice if none of the girls would dress better than the poorest in the class could dress. Mary had thought of that herself. She told others in the class, and she "set the pace." She was glad to do it. Others were pleased. The girls all joined in,—following one who knew the right and did not hesitate to do it. She had been transformed by the renewing of her mind.

The religion of Jesus Christ has some forms, but it is not a formal religion. The forms are neither the foundation nor the fruit. They are channels of blessing. They are "means of grace." A Christian does not exhaust his religion in the temperance cause, nor on the dress question. He is a broad man. His religion is not only as broad as his mind, but the religion of Jesus Christ broadens his mind. He has a renewed mind, which is a new mind, which is "the mind of Christ." 1 Cor. 2:16. This man puts his religion into everything. He applies it to everything. He has use for it all the hours of the day, and all the days of the week. Having the mind of Christ, he sees the possibility of giving thanks "in everything." 1 Thess. 5:18. He has reasons to "rejoice evermore." 1 Thess. 5:16.

Brethren, think ye not that all of us should present

our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service? Should we not, all of us, by the grace of God, be transformed by the renewing of our mind? Rom. 12: 1, 2.

1012 Bedford Street, Johnstown, Pa.

A FEW QUESTIONS ON "ALIEN BAPTISM."

BY J. HARMAN STOVER.

WHAT is alien baptism? What constitutes valid baptism? Must there not be an accepted standard, from which to measure, to distinguish between the valid and the foreign? Is not that standard based on Matt. 28: 19? And is not the formula, used by the Church of the Brethren,—formulated upon this and collateral texts,—about as follows: "Upon this, thy confession of faith, I baptize thee, for the remission of sins, into the name of the Father, and of the Son, and of the Holy Ghost?"

Now, if there is another people existing, that maintains the same baptism, identical with ours, what makes one genuine and the other alien, unless it be in the assumption of either priority of right or claim to special favor?

Is it not true that this whole question of rebaptizing, and the query to come before Conference this year, affects the "Old Order" and "Progressive" Brethren only?

If so, is it not true that the only difference between their baptism and that used by the Church of the Brethren is, that the Progressives lay on hands while out of the water,—a live question with us at present?

Which, then, if form only enters into our acceptance or rejection, is alien baptism? What is it, that makes the other spurious?

If, then, the two bodies of professing Christians, mentioned above, have and do maintain Scriptural baptism, is it true that our refusal to fellowship such, unless rebaptized,—all other questions being made right as comprehended in the query,—*rests* not in its being alien in form, purpose and sacredness, but in the fact that the administrator is not one of US?

If that be true, does the Church of the Brethren thus set up the claim to "apostolic succession"?

Who baptized Alexander Mack? Had the administrator, in the case of Mack's baptism, ever been baptized? And if he had been, have we an iota of evidence that he held the golden cord of apostolic transmission?

Is it not true that our claim to authority to administer the ordinances of God's house,—our claim to a divinely-appointed mission in the proclamation of the Gospel and in the induction of men and women into the kingdom of God,—lies in our protest against the departure from apostolic usages and in a return to primitive, scriptural simplicity of faith and practice, and not in any pretense to a serial line of succession?

Is not this the only scriptural ground upon which any body of believers may claim such right? But may it not be possible that even those who, upon grounds of church polity, have, like Paul and Barnabas, separated themselves, *have not* alienated their right to claim consideration upon the great cardinal doctrines of the church which they have maintained sacredly identical?

After six hundred years of ecclesiastical warfare, and one thousand years of midnight darkness, would it not be well to be a little modest about laying claim to any divine preference, right, or any exclusive prerogative, in the induction of men and women into the kingdom of God? While it is true that Paul had twelve men rebaptized (Acts 19: 1-7), are these conditions, in any phase whatever, parallel to the conditions giving rise to the present query or former queries?

Could it have been possible that the twelve men had genuine baptism, even in form, who had not heard that there be a Holy Ghost? How could they have been baptized in the name of the Holy Ghost? And even in Paul's rejection of their baptism, was it not, judging by his questions to them, the baptism he objected to? Did he say or intimate one word, reproachful of the administrator? Does not the whole narrative show that these men had an incomplete baptism?

Would it not be charitable, at least, to regard those who have gone off from us as brethren in error upon some things, but brethren still, counting them not as enemies, but admonishing them as brethren? 2 Thess. 3: 15.

If we set up the claim to the exclusive right to administer the genuine baptism, do we come near being in the same relationship of the apostles, as is related of them in Mark 9: 38-41, and Luke 9: 49, 50? At least, is it not *more* of a parallel case than that of the twelve men rebaptized by Paul, compared with any case referred to in the present query?

Now, brethren, you have my questions. I am confident these very thoughts, in varying phrase-suggestions, are revolving through the minds of a great number of our brethren.

They are not intended to be understood in a spirit of irony, neither in a spirit of debate; but they are real and vital interrogatories to me, and, I am sure, to many others.

"O for a closer walk with God,—a calm and heavenly frame!
A light to shine upon the road that leads me to the Lamb!"

This is the real sentiment of my heart. And now, those of you who are converted, strengthen your brethren.

"Brethren, where your altar burns,
O receive me into rest."

Odessa, Wash.

AFTER THE REVIVAL.

BY OTHO WINGER.

FOR several months the good news has been coming to us through the GOSPEL MESSENGER, of many successful revivals, held in all parts of the Brotherhood. Generally the first question that is asked concerning such a meeting is, "How many did they get?" This question shows that we are interested in the growth of the church. But it also indicates that we may have lost sight of other important features of a successful revival. If the number of additions is large, we all join in saying that the meeting is a great success. If the number is small, we hear less about it. This has led many churches to seek only men who, they think, will be able to get numbers. As a result, many of our able doctrinal preachers are passed by, while some of our great evangelists are engaged for two or three years ahead.

This desire to get numbers causes spasmodic efforts on the part of many. Their enthusiasm is all spent during the revival, and little strength is left to carry on the work. A successful revival stirs up the membership, and leaves them in a better working condition. There surely is something seriously wrong with the church that never has an addition except when a revival is going on. It used to be no uncommon thing for five or six to be baptized at a regular meeting. From some places similar reports still come, and they indicate a healthy, growing congregation.

Desire for numbers sometimes does positive harm to a church. Conversion is the result of a process that is unchangeable. Faith, conviction of sin and repentance are prerequisites for baptism. Sometimes persons are coaxed into the church before they are ready. Not, indeed, before they ought to be born again, but before they are willing to come in the right manner. Then, when the revival is over, the church has a lot of dead or sickly babes on her hands. Over-persuasion sometimes results in driving some farther away from the church. It was once said of a revival that every person, inclined toward the church, was either brought in or driven farther away than ever. It is needless to say that the evangelist, who attempted the work next year, had no easy task.

Most of the revivals for the year are in the past. It is now time to turn our thoughts from the numbers received to the number who are to be kept faithful. It is a mistake, frequently made, that young converts are not given sufficient attention, and many soon fall by the wayside. The summer months are coming, with their hard tasks and hot days. We are liable to slack up in our Christian work. Elders and pastors need to be vigilant. Their joy will depend not so much upon the numbers received during the revival, but upon the number kept for the Master's use. These need the proper spiritual food, that they may "grow in grace and in the knowledge of our Lord Jesus Christ."

If the revival was a success, the attendance at the regular services should not decrease. The Sunday-school ought to be more full of life and even the mid-week prayermeeting will be more spiritual and attractive to the members. The membership will be more earnest and steadfast in their work and devotion. Sinners, too, will notice the renewed zeal and will be drawn more closely to Christ. The time to begin preparation for next year's revival is not when the minister comes, or even three weeks before, but *now*. If the proper care is taken that no decline in the condition of the church takes place, we can look for even greater results next year than this.

North Manchester, Ind.

THE FIRST FOUR AND THE LAST TWO CENTURIES.

BY DANIEL HAYS.

WHEN we reach a point where two roads meet, prudence demands that we pause and take our bearings, rather than take the wrong course, for history fails to record a single instance where a people ever retraced their steps after leaving the Scriptural way. Then we should be fair and honest in the treatment and investigation of the communion service, which may justly be regarded as the central and most sacred part of divine worship.

It has already been shown that Christ's example and command outweigh every other consideration, in determining the proper way for the church to hold the communion service. The first communion is the model for all. When "Jesus took bread and blessed it, and brake it, and gave it to them," and "he took the cup and gave thanks and gave it to them," there is no way to mistake the meaning of the terms he employed, or misunderstand each separate act that he did in the service. When he gives the command for its observance, he says, "*Take, eat;* this is my body which is given for you; likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you. *Drink ye all of it.*"

In this first communion our Lord himself served: "I am among you as he that serveth," and the church has set apart the ministry (the second degree and the eldership) to serve at communions. "He that is chief, as he that doth serve."

PAUL'S GREAT ARGUMENT.—"For we being many are one bread, and one body: for we are all *partakers* of that one bread. Behold Israel after the flesh: are not they which *eat* of the sacrifices *partakers* of the altar"? 1 Cor. 10: 17, 18. By reference to the law of Moses we learn that none but the priests were authorized to officiate at the altar, yet all who *ate of the sacrifices* were *partakers* of the altar. So all who *eat* of the bread and *drink* of the cup are partakers of the communion altar, which represents the body and blood of Christ, which was offered for the sins of the world.

Then, in the next chapter, Paul further says, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take eat: this is my body which *is broken for you*: This do in remembrance of me." It is clear that when our Lord took the bread, and *brake* it, and *gave it to* the disciples, saying, "This is my body which *is broken for you*," it is quite clear that the disciples did not break the bread *themselves*.

Coming down the first four centuries of the primitive church, we pass by Ignatius, who declares that, apart from the bishop, it is not lawful to baptize, or to make an *agape*. We will pass Ambrose, Theodoret, Basil, Tertullian and others, among whom no difference obtains in the manner of celebrating the communion, and we will pause with Chrysostom, who was a Greek father, a Greek scholar, a bishop of Antioch in Syria, and later of Constantinople. He lived in the period of 347-409, and had unquestionable opportunities for knowing the import of all the sacred writers, and accepted the epistolary writings as having the authority of law. He was a native of Antioch, where Paul began his public ministry. Here he became a deacon of the church in 381, a presbyter in 386, and a bishop

at Constantinople in 397. He was among the last of the faithful bishops of that time,—bold and unsparing in his reproof of the vices of the period, and in his efforts to reform the lives of the clergy. His trial, banishment and death marks the period when the patriarchal hierarchy gained the ascendency, and the faithful bishops and servants of Christ retired into obscurity (A. D. 404).

Chrysostom's testimony in favor of trine immersion is one of the strongest on record. The author of "TRINE IMMERSION TRACED TO THE APOSTLES," says, "We regard Chrysostom as the strongest witness we have yet brought forward, to prove that Christ taught trine immersion. Here we have a learned Greek scholar, a devout student of the Greek Bible, reading the Greek commission just as Matthew penned it, and he then tells us that it teaches trine immersion." If his testimony in favor of trine immersion, be thus highly endorsed, so should his practice in celebrating the communion.

When Chrysostom broke the bread of communion and gave it into the hands of the sisters, as described by Sozomon in his "Ecclesiastical History," this act, on the part of Chrysostom, was not condemned by any of his cotemporaries because the delivery of the bread into the hand of communicants had been the general practice, but when one of the sisters, after receiving the bread into her hand, instead of using it herself, passed it on to her maid-servant, it was so unusual and gave such offense that the historian took a note of the transaction.

Much that is given us by writers and historians of the primitive church was occasioned by irregularities in doctrine or practice. The disorder into which the church at Corinth had fallen, in keeping the Lord's supper, gave them and gave us the eleventh chapter of First Corinthians. The "Arian Controversy" was the occasion of the council of Nice (A. D. 325). In that council an irregularity in certain localities, concerning the communion service, on the part of the deacons, being considered, it was decided that the deacons remain within their own limits, knowing that they are ministers of the bishops, and inferior to the presbyters. "Let them receive the Eucharist (the bread and wine) in their proper place after the presbyters, whether it be administered by a bishop or presbyter." (Canon 18, Council of Nice.)

The church, in her organization, two centuries ago, had at her command many of the writings of the primitive fathers. Erasmus, at Basel, as early as 1516, had published editions of Cyprian and Jerome, and translations from Origen, Athanasius and Chrysostom. These, with Erasmus' Greek New Testament, with a Latin translation, and Luther's German Bible, opened the way to gain a better understanding of the truths of the Bible and of Christian antiquity.

Our Brethren's purpose was to restore primitive Christianity, and while they wisely left the way open to come nearer to the Word of God, yet they made it a fundamental rule never to get any farther away. Aside from a few irregularities, incident to Colonial times, the question of the manner of distributing the bread and wine at communion, did not engage the attention of Annual Meeting till 1857. It will be noticed that in the answer given why the sisters do not break the bread, and pass the cup, is this sweeping statement: "Man being the head of the woman, and it having been *the practice of the church from time immemorial*, for the officiating brethren to break to the sisters, we know of no Scriptural reason for making a change in our practice." Art. 9, 1857.

Some of the distinguished brethren instrumental in framing this answer were: John H. Umstad, Andrew Spanogle, J. P. Ebersole, George Hoke, John Metzger, D. P. Sayler and James Quinter. The above statement declares that it had been *the practice of the church*, not of a certain locality, *from time immemorial, "whose beginning cannot be remembered, or traced."* (Stormouth's Etymological Dictionary.)

Broadway, Va.

THERE is no preservation and antiseptic, nothing that keeps one's heart young, like sympathy, like giving one's self with enthusiasm to some worthy thing or cause.—*John Burroughs.*

OUR HISTORIANS ON WAR.

BY JACOB FUNK.

THERE should be a radical change in our present public school system with respect to the teachings of history on the subject of war.

With but few exceptions our historians gloat over the "glorious" victories on the field of blood, and the honor and renown distinguishing the nation by means of the achievements of the navy. It is to be deplored that the nation is in such a temperament that it reads of such achievements with a feeling of real satisfaction. The simple facts are that the nation that fills the minds of its boys and girls with such misleading evidences, is in need of some wholesome teachings on morality.

The damaging effects of alcohol upon the human system, as described by our physiologists, and as taught to the school-children, has done as much as any other one thing to advance the cause of temperance. It should be the business of the historian to record the fact that no more unreasonable monster than war ever stalked the land. It is the most expensive luxury indulged in, from a monetary consideration, and, as Erasmus says, "does more harm to the morals of men than even to their property and persons."

Historians should emphasize the fact that no war has ever been waged that might not have been averted, and that no victories on the field of blood, however great in man's estimation, can overbalance the wrongs from God's viewpoint. Historians should show that more money has been spent to satisfy war's insatiable thirst for blood, than for all the industrial arts combined and that the industrial, commercial, and all other relations of nations, demand peace.

Historians should show that "the ships, which travel between the various lands, are, like the shuttle of the loom, weaving a web of concord between the nations." The hand of labor, on this side of the seas, is ready to clasp hands with labor on the other side in a compact of peace. War and military preparations are today maintained largely because of the demands of a few rulers and legislators. The vast majority of the people of the world are ready to join in with the angelic host who, on that first Christmas morning, sang, "Peace on earth, good will to men."

When historians will record *these* facts they may receive the censure of a few abnormally developed military men, but in the end it will prove the undoing of the military career of nations. On every side causes are, and have been, at work, to give a glamour and glitter to war, out of all proportion to its reality. The shocking barbarity of war is kept in the background as much as possible. When the real facts, as they are and exist in every war, are brought forward, the whole system will be so revolting to the public conscience as to insure its speedy banishment.

Wichita, Kans.

THE ATONEMENT.

BY J. EDWIN JONES.

Shall the thing formed say to him that formed it, Why hast thou made me thus?—Rom. 9: 20.

SOME things are to be grasped by reason,—others are to be believed without being fully understood. The feats of "camel swallowing," accomplished by unbelief, are beyond comparison greater than the credulity of believers. What God chooses to leave unexplained, no man should have the temerity to question. We should not be so much concerned to know *why* things are, as we find them, as to discover just *how* things are between God and us. The ideal man exists only in history. There are none on the earth today. Adam (as created) and Christ were ideal men. And these two characters become of absorbing interest to us in discovering our relationship to God. Adam was created, but, later on, sinned and died. Thus death passed upon all men, because all have sinned. It came even upon those who had not sinned after the same manner as Adam. Death was pronounced upon all. Death was common from Adam to Moses, before the Mosaic covenant was made. Christ was born, lived sinless, condemning sin, and died to expiate sin, propitiate God, and make eternal life possible. *Why* Adam sinned and *why* Christ must die for sin, "as a lamb slain from the foundation of the world," are things not to be explained, but to be accepted as true.

We are, on every hand, surrounded by men,—men as we find them,—not ideal men, but men of passion, men ungoverned. Some, perhaps, have been touched by the influence of the Gospel, as manifested in the lives of others who, as yet, do not know themselves and their relation to the atonement, to God, and to the Holy Spirit. Their lives do not, as yet, manifest the living and atoning Christ. How shall we present to them, in a tangible manner, the fact of the atonement and reconciliation? That is what God attempted to do through the prophets, and Christ and the apostles. Their united testimony is that *men are dull of hearing.* There has always existed the difficulty of getting the Divine concept into human minds and hearts. Just a hint here and there, of the blood atonement, to Adam, Abel, Noah, Abraham and the patriarchs. Then, through Moses, came the revelation that was the heritage of the Hebrew nation,—that memorable "Day of Atonement,"—the one fast-day among all the feast-days, which once each year brought vividly to the mind of every Israelite his sins and their expiation through the blood, because the blood represented the life.

By sinning, life was forfeited. It required life to propitiate for sin. It was perfect life that was forfeited through sin. It required perfect life to effect reconciliation or make atonement for sin. Although, in the concept of God, the perfect atonement was made from the foundation of the world (Heb. 4: 3), yet, until the fullness of time, that atonement was typified by the giving up of perfect animal life. And while the body of the animal figured in the sacrifice, it was the blood, representing the life, that effected the atonement, and that not without particular and minute obedience to the forms and ceremonies delivered by God to Moses. This offering was made by the high priest, who was chosen and consecrated for the work by God,—who first offered for his own cleansing, and afterward for the sins of the people. And so, for centuries, with more or less of care and faithfulness, this day was observed and this sacrifice offered, pointing forward to that perfect sacrifice, revealed in the end of the ages, in the person of Jesus Christ. One of the strongest types of the atonement is found in the Passover incident,—when the salvation of Israel's first-born was effected through the application of the blood of the unblemished lamb, the consecrated lamb, the applied blood, the salvation!

God loves us. He demonstrated it time and again in dealing with his people, sending them prophets, pleading and remonstrating with them for turning away from him into captivity and death, and urging them to return to himself and life. He loved not as we love those who love us. God loved us while we were yet his enemies. He revealed a love unlike that with which the world had been familiar. Love may have been found to give up life for friendship, but that one should die for his enemies, remained for the Lord Jesus to demonstrate. In the same council-chamber in which it was decided to create man in the image of God, it was decreed that Christ should become a ransom for him. The decree had gone forth that, without the shedding of blood, there was no remission. The law was explicit in its directions,—an unblemished male, sacrificed by the high priest, who first offered for his own sins and then for the sins of the people. It remained, therefore, for Christ to consummate these sacrifices by becoming himself the sacrifice, and himself the priest, consecrating a new and living way into the presence and favor of God the Father. And this he did, and God bare testimony that his sacrifice was perfect and effectual, by rending the veil of the Temple from top to bottom, thus signifying that the way into the Holiest,—*i. e.*, into the very presence of God, had been opened by Christ.

Wealth, honor, wisdom,—none of the precious things of this life,—were counted worthy to reconcile men to God. Not even the sacrifices, provided by God through the law, could make men perfect, because neither priest nor offering were perfect. But the covenant that God made with Moses, though confessedly imperfect, was confirmed by the sprinkling of blood, which was a symbol of the confirming of the

new and perfect covenant by the blood of Christ, the Perfect Sacrifice. And as the atonement, under the old covenant, was effectual only when properly connected with the law and its requirements, so the atoning or propitiating blood of Christ, which makes possible the cleansing and forgiveness of sins, is ineffectual unless connected with the covenant which he sealed with his own blood. Paul says that God was in the world in Christ, reconciling the world unto himself, and hath committed unto us the word of reconciliation. "We beseech you on behalf of Christ, Be ye reconciled to God." 1 Cor. 5: 20. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7.

While none of us could have given a ransom for ourselves or another, it is also true that the reconciliation, effected by the death of Christ, avails only to those who are themselves reconciled to God by walking in the world as Jesus walked. "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 10. This scripture clearly indicates the relation of Christ's atonement and his covenant to our reconciliation with God. It was the death of Christ that makes possible our salvation. It is our adjustment to the teachings of that life that effects that salvation. The atonement is available only by our voluntary acceptance of the conditions accompanying it. As the atonement, under the law, was inseparable from the priesthood and their intercession, so complete and final salvation is assured to us by the fact that Christ ever liveth to make intercession for us. He is not one who is cumbered with infirmities like our own, but a perfect and holy high priest, whose sacrifice is beyond question perfect, and whose life, if followed, will bring all of his children to be like himself.

Larned, Kans.

MORE ABOUT OUR EASTERN TRIP.

(Concluded from Page 265.)

at the old, historic town of Alexandria, which, at one time, competed for the capital of the United States. We then took a run on a trolley car to Mt. Vernon, the home of George Washington. It is said that Washington owned over 8,000 acres of land along the Potomac River, and that, while not engaged in military duty, and while not serving as president, he carried on farming very extensively. Mt. Vernon is the name of his place of residence, which now consists of the mansion in which he lived, the many buildings required for his servants, the tombs of himself, wife, and some of his kindred, and about 200 acres of land, all belonging to an association, organized for the purpose of holding the property and keeping it in proper condition for visitors. The place is visited by hundreds of people nearly every day in the year. They come here to see the home of the "Father of his Country," and carry with them impressions that will long be cherished. It would require several articles to tell about what may be seen and learned by the observing visitor. To us a visit of this kind is intensely interesting, because of the historical association. But no one should visit the place without first reading up on the history of Washington. To know the history of the man means a good deal to the one who visits his old home, Mount Vernon.

A trolley ride of one hour brought us to Washington City, where we remained a few days, spending most of the time studying places and things of interest. Bro. C. D. Bonsack, pastor of the Washington City church, and a member of the General Mission Board, devoted over a half day to our interest. He understands the city, and knows how to reach the different points and places of importance, only a few of which we visited on this occasion. Washington is a city in which one could profitably spend weeks, studying the history of the different sections, buildings, monuments, institutions and points of interest. There are scores of old and yet charming residences, whose history, dating back to the time of the early presidents and some other men and women of distinction, is as interesting as a romance.

Just now Congress is in session, and to listen to the discussion of the bill then before the House, to study the methods, habits, and dispositions of the different members of the House, is intensely interesting to the student of human nature. Here one may sit by the hour, with a chart of the Hall before him, in which every member's seat is designated, and study the congressmen, one by one, and especially those who take an active part in the discussions. A study of the methods on the floor, and comparing them with what occurs at the Annual Meeting, year after year, enables one to make comparisons that are more or less suggestive. Here is the place to study parliamentary rules in the living reality. The Senate is a more dignified body, and he who is a witness of the passing scenes in the Senate chambers, forms a different opinion of men as lawmakers.

But these things, so far mentioned, were only incidentals in our visit to the city. We were especially interested in the great Congressional Library, containing more than a million of books, and possibly another million manuscripts. At the expense of millions of dollars the Government has erected probably the finest, absolutely fireproof, library building in the world. Here any one can go, and, without any cost for the use of books, spend months reading and making research. In going to the library we had a purpose in view. So we were assigned a convenient desk, and had brought to us all the books we called for. We felt as much at liberty to read, to examine, and to copy, as in our own library. Weeks might have been spent collecting data that we had in view, but on this occasion our privilege had to be limited to hours. To this valuable library come thousands of writers, in search of the matter they wish to weave into their productions.

Sunday, April 4, was spent with the Brethren in the city. Nicely located, and within a few minutes' walk of the Capitol, they have a very commodious meeting-house. We were with them in their services both morning and evening, and have not, for a long while, addressed more responsive audiences. One would have to search for quite a while to find a more sociable body of members. They are not only sociable with visitors, but they are more than ordinarily sociable with each other. The church is composed of about 170 members, and, under the wise management of Bro. Bonsack, seems to be in a good working condition. To say that we were pleased with the Washington City congregation, is putting it mildly.

It seems to us that Washington would be a nice place to live. This was our second visit, and we liked the place even better than we did on the former visit. The city ought to be made a center for our people. The present church should grow larger; then we should have other congregations in other parts. All of this is possible for us, as it has been made possible for others. As we looked over the city, it occurred to us that here might be a splendid place to hold the Annual Meeting the next time it goes East. In the city there are boarding houses and restaurants enough to accommodate the largest crowds ever seen at any of our Conferences. All we would need would be an assembly room for the Conference proper, and a few more rooms for other purposes, and these could probably be secured with a little effort.

As for railroad facilities, Washington has the very best. The great Union Depot, just completed, into which all trains run, is one of the largest, the finest and the most commodious depot buildings in the world. The waiting room is large enough to accommodate a whole Annual Meeting attendance all at once. As every train enters this one depot, where street cars may be taken to every part of the city, it makes conditions for conveniences surpassed by few if any cities in this country.

Our return trip was over the Chesapeake and Ohio, via Charlottesville, Va., to Cincinnati, thence to Chicago, over the Big Four. At Cincinnati there was a change of cars, but this was a mere matter of stepping from one train to another, in a splendid depot, where there are all necessary comforts and protection. On leaving the Union Depot in Washington, our train passed through a tunnel under the city for a mile or more. This splendid method obviates the necessity of interfering with the city traffic by having trains running through the streets.

We had planned to spend one day at Charlottesville, with Bro. J. W. Wayland, viewing the points of historic interest about this widely-known educational center. Here is located the University of Virginia, the child of Jefferson's old age, and only two miles to the east is the historic Monticello, where Thomas Jefferson lived, and where he lies buried. Near by is the farm of President Monroe, and not more than twenty miles away is the home of President Madison. In fact, nearly every hilltop is linked with some name or some incident that goes to make up the history of this country. The University itself is famous, not alone on account of what it has accomplished, but on account of its unique plan and what it now is.

Bro. J. W. Wayland has been in the University for some years, and will soon leave to accept the chair of history in a school at Harrisonburg,—the place of Annual Meeting. He met us at the depot, and we had a few minutes to talk. We exceedingly regret that circumstances did not permit our stopping over one day. As a whole, our trip over the parts of the East named was a pleasant one, and to us was exceedingly interesting on account of the historical associations.

AN IMPORTANT UNDERTAKING.

At the district meeting of March 25 a committee of five was chosen to codify the minutes of twenty district meetings, and prepare a history of each congregation. This is an undertaking of no small magnitude. While the time,—twenty years,—seems short, the events have come in rapid succession and the impress of God's work may be recognized on all sides. The committee, D. A. Norcross, B. F. Masterson, W. E. Trostle, A. M. White, and the writer, met April 10, and assigned the various duties to sub-committees. It is desired to reduce, to a brief system, all decisions of the district, and to prepare histories of local bodies and the various works of the district meetings, such as the Sunday school, missions, Bible schools, etc. The necessity of such a work is apparent. God used his Adams, Noahs, Abrahams, Isaacs, Jacobs, and others, and then gave us a Moses to record their doings. It is the desire to record the godly doings of our pioneer members, while some of them are yet with us. We kindly ask those, who have information as to the events of the early settlements of our Brethren, to open correspondence with the committee. Address your communications to the writer as below.

M. M. Eshelman.

3207 Manitou Avenue, Los Angeles, Cal.

FROM MT. MORRIS COLLEGE, ILL.

Our school and church people are glad to have back with us again Brother and Sister D. L. Miller. They seem to have enjoyed their trip very well and look as well as usual since their return.

Recently Bro. Wieand spent Sunday with us, and we have just had a visit from three of the members of the Educational Board: Elders Early, Holsinger and Bright. Their visit at the College was much appreciated and we believe they are starting out to do good work for the school. Their frankness in dealing with problems, and their desire to become acquainted with the schools and their conditions, means much. If all could see the school question as they do, and if the schools could see the church question as they do, certainly much good would result.

From time to time we have been having inquiries, asking for some one to conduct singing schools. We are glad to say that Bro. G. W. Kieffaber is ready to take up this work after the first of June. He has had several years' experience in teaching singing, and has proved himself a successful instructor. Those desiring his services, can address him at Mt. Morris, or apply direct to the College. He will be available from June 1 to Sept. 1.

The attendance this year has been larger than for the corresponding terms for a number of years. The students are busy getting ready for the close of school work.

J. E. Miller.

THE DENVER CALL.

We have made several appeals to the Messenger readers that have been beneficial to us, yet we feel sure there are others who intend helping us. Please decide now as to what interest you will have in the Denver church, and then make your remittance. We have let the contract for building, and, in order to complete same, must have more money.

March 10 we received, from a sister in Maryland, one dime and three two-cent stamps. This sister writes that she is poor, but wishes to help build our church. If that poor sister can give sixteen cents, what can you give? Our books show receipts from one cent up.

Those who have given pledges which are due and unpaid, will please remit at once. All remittances should be made to H. F. Caylor, Secretary-treasurer Building and Finance Committee, 165 So. Clarkson Street, Denver, Colo.

H. F. Caylor.

April 11.

To Our Friends.—To the many who wish to hear of the prosperity and safety of our journey from Talent, Oregon, to Denver, Colo., I have this to say: I bore up under the burden of the trip quite well. We lost only four hours by delays, and reached Denver April 9, the third day of our trip. All who wish to write us may address us as below.—C. C. Root, 1109 South Washington Street, Denver, Colo., April 14.

THE ROUND TABLE

THE FORCE OF EXAMPLE.

BY FLORA E. TEAGUE.

A FEW days ago a "Demonstration Car" passed through and stopped for several hours in many of the towns and cities of our sunny south land. The car contained many interesting things, and large was the crowd of men, women, boys and girls that visited it.

On exhibition were grains and grasses and their enemies. It was shown how to keep milk pure and sweet and clean. Various insects and bugs that help and hinder in horticulture were exhibited. Enemies of plants, fruits, and human beings were pointed out. The effect of tuberculosis in the various organs of animals and fowls, and many other objects of education and interest, were demonstrated.

The President of the State University and other instructors and educators were along with the car and gave fine explanations to the crowd, as well as to individuals. This was all for the purpose of improving horticultural life and growth, as well as affording physical protection and safety to man. Yet, at the same time, these men, at the head of the educational institutions of our land, were setting an example for our boys that is almost as detrimental physically, and more so morally, than the plague-infested flea on the rat, or the fever-spreading mosquito. Almost without an exception these men were smokers and very actively engaged in this deplorable business. It almost made me heartsick.

The next day eight or ten boys from twelve to sixteen years of age passed my door and almost every one of them was tugging away at a cigaret! Is it any wonder? I am doubtful if the parents of these boys knew in what their boys were engaged, but how could they give force to their advice and commands against evil, when such prominent and influential men set so bad an example? It seems to me a fitting following up of the present liquor fight by the good people of this land, if there would be a crusade against the tobacco habit.

Lordsburg, Cal.

CHILDREN AT CHURCH.

BY MYRTLE BRANSON.

SOME think that, for children, the sermons are too deep, the prayers too long and the singing is done too slowly, and that, for these reasons, they cannot be kept for preaching services.

I am inclined to think that the fault lies with the parents. The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Many parents seem to think that while the child is small, and cannot understand what the preacher says, he is better off at home, so they leave him there, or if they send him to Sunday school, he is instructed to come home immediately after dismissal.

Now, if such parents would take their children with them to Sunday school and keep them at the church during the preaching hour, the children would soon learn to remain quiet. They would also soon learn to listen to what the minister has to say. Another matter, that too many parents overlook, is, to teach their children never to sit in the rear of the audience room, unless the seats are occupied nearer the stand. Children should be taught by the parents to listen closely to the text, from which the minister preaches his sermon, so that, when they return to their homes, they may be able to repeat it. There is no doubt, but that much of the difficulty, in the way of keeping our children during the preaching hour, is due to the kind of teaching they get in their homes. Parents, are you doing your best along this line?

Nappanee, Ind.

MORALITY AND RELIGION.

BY JAMES A. SELL.

ALL religious people are moral, but all moral people are not religious. One may have many noble qualities, —be amiable, honest and truthful, and be fitted, by good qualities, to adorn the most polished circles of society; one may attract the attention of all by graceful movements and charming conversation, and be an example of purity of character, and yet have no religion and, perhaps, but little desire for it. All these good qualities belong to, and are valuable in, religion, but the Gospel of Christ assumes that our native qualities, —however good,—are not holiness, and do nothing towards making the possessor religious.

Holiness is not naturally in the heart, neither is intellectual culture religion. It may add wonderfully to the enjoyment of it, but can never produce it. Religion has its beginning in the heart and is produced by the Holy Spirit, through the instrumentality of the Word of God. The children of God are spoken of as being born of his Word. The Gospel is the "power of God unto salvation." "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven." John 3: 5. "He came unto his own, and his own received him not, but as many as received him to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12, 13. "There are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." 2 Peter 1: 4. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3: 9. "The law of the Lord is perfect, converting the soul." Psa. 19: 7.

From this it will be observed how very important it is to read and teach the Word of God. When children are not brought in touch with it, to receive it as a part of their training, the very means of a true and early conversion are denied them. The work of the ministry is to "preach the Word." The Holy Spirit will produce and care for the results.

Hollidaysburg, Pa.

THE WILLING WORKER.

BY DAVID M. ADAMS.

DR. LOUIS ALBERT BANKS in a little book, "A Year's Prayer Meeting Talks," relates the following concerning Henry Ward Beecher:

"He was once about to take a ride behind a horse which he had hired from a livery stable. He regarded the horse admiringly and remarked: 'That is a fine-looking animal. Is he as good as he looks?' The owner replied: 'Mr. Beecher, that horse will work in any place you put him, and do all that any horse can do.' The noted preacher eyed the horse still more admiringly, and then remarked: 'I wish to goodness he was a member of my church!'"

How is it with each one of us? Are we, as human beings, as faithful and trustworthy in the sight of our Master as the horse, referred to, was to his? Are we willing to work in whatever capacity God chooses to place us; or do we wish to say where and in what capacity we shall be employed? While I may be an adept in some special line of Christian work, yet it is not my prerogative to select some particular place or line of religious activity, to the utter exclusion of all others.

It is the person who, with military promptness, lays hold of present duty, whether it seems great or small, that counts in carrying on the work of the church. But how frequently it is said, "Bro. A is a good Sunday-school worker, but he refuses to take part in the Christian Workers' meeting." "Bro. B is a good deacon, but he will not work in the Sunday school." "Bro. C is a fluent preacher, but he declines to do any pastoral work."

Such members are not willing to work in any place they are put. In order to please our Master in doing whatsoever our hands find to do, we should do it *with our might*. May we, in our Christian work, remember the advice given by the mother of Jesus, at the wedding at Cana, "Whatsoever he saith unto you, do it."

Klahr, Pa.

DON'T GIVE UP!

BY L. E. FOLGER.

THE following selection was sent to me by my sister during a recent bereavement. The sentiment it contains corresponds so perfectly with my view of the situation, that I send it to the MESSENGER readers, hoping that it may prove an inspiration to other sorrowing hearts:

"Sorrow came to you yesterday and emptied your home. Your first impulse now is to give up and sit down, amid the wreck of your hopes. But you dare not do it. You are in the line of battle, and the crisis is at hand. To falter a moment would be to imperil some holy interest. Other lives would be harmed by your pausing. Holy interests would suffer, should your hands be folded. You must not linger,—even to indulge your grief.

"Sorrows are but incidents in life and must not interrupt us. We must leave them behind, while we press on to the things that are before. Then God has so ordered, too, that, in pressing on in duty we shall find the truest, richest comfort for ourselves. Sitting down to brood over our sorrows, the darkness deepens about us, and creeps into our hearts, and our strength changes to weakness. But, if we turn away from the gloom, and take up the tasks and duties to which God calls us, the light will come again, and we shall grow stronger."

Cherry Box, Mo.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 2, 1909.

CHRISTIANITY AS A MISSIONARY RELIGION.

Acts 13: 1-5.

I. From the First a Missionary Movement.
1. Example of Christ. Matt. 4: 17, 23; Mark 1: 38, 39; Luke 8: 1.
2. Sent his disciples. Mark 6: 7; Luke 10: 1.
3. The church at Jerusalem. Acts 8: 4.
4. The Gentile Church. 13: 2, 4, 5.

II. To be the Center of Missionary Influence
1. Is the purpose of every congregation.
2. It is one of its first privileges.
3. Also one of its first duties.
4. The church that sends its best members, and supports them, will be the stronger for it.

III. Every One Has His Own Particular Mission in the Church.
1. Evangelists, pastors, teachers. Eph. 4: 11; Acts 20: 28; Rom. 12: 8.
2. Helpers, (a) in the church (Rom. 16: 3, 9; 3 John 8); (b) in the family (Deut. 6: 7; 1 Cor. 7: 16; (c) in intercourse with the world (Matt. 5: 16; Philpp. 2: 15, 16; 1 Tim. 4: 12); and (d) in devoting property (Matt. 6: 19, 20; Mark 12: 44; Luke 18: 22, 28; Acts 4: 36, 37).

Note.—1. The Holy Spirit will teach us how to find our mission. V. 2.
2. We find out the will of the Spirit by prayer and fasting—by intensely earnest seeking, with a complete yielding to God.
3. The knowledge of our work will come gradually to us, as we prove our fitness in the duties done day by day.

PRAYER MEETING

For Week Beginning May 2, 1909.

FAITHFUL AND WISE STEWARDSHIP.

Luke 12: 35-48.

1. Christ's Day of Reckoning.—"He will return." Verse 36. The loving Master has given the definite assurance: "I will come again." John 14: 3. The disciples were told by the heavenly messenger, when, with longing eyes they gazed after their departed Lord, "This same Jesus shall in like manner come again." Acts 1: 11.

2. He Will Come Unexpectedly.—Verse 39. Suddenly, like lightning. Matt. 24: 27. Unexpectedly to the many, like a thief in the night, unheralded, silently! Christ-dishonoring night is fast settling upon mankind in many places. Beware! 1 Thess. 5: 2-6.

3. We Should Be Watchful.—"Blessed are those whom the Lord shall find watching." Verse 37. We are not to look for death but for the "glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us." Titus 2: 13, 14. To the credit of the Thessalonian converts it is said that they "turned to God from idols to serve the living and true God, and to wait for his Son from heaven." 1 Thess. 1: 9, 10.

4. We Should Be Prepared to Meet Him.—"Be ye therefore ready." Verse 40. The "loins girded" and "lamps burning" of verse 35 implies "teaching" and "testimony,"—the twofold, imperative need of these latter days, when many are turning from the faith, and giving heed to fables and the traditions of men, which make the Word of God of none effect. Mark 7: 13. "Girt about with Truth,"—not the speculations of critics. The "lamp of life" must be trimmed, brightly burning, amply supplied with the oil of the Holy Spirit. 1 Peter 1: 22.

5. The Reward of the Faithful.—Verses 41-44. We are all "stewards of the mysteries of God." 1 Cor. 4: 1. Christ's "Well done" will never be spoken to those who have lived only for themselves, but it will greet the faithful ones. Matt. 25: 34.

6. The Doom of the Transgressor.—Verse 46. The portion of the unfaithful is shameful disappointment. 1 John 2: 28. God's testing judgment will reveal man's true condition in the day of reckoning. 1 Cor. 3: 12-15.

HOME AND FAMILY

CALVARY'S MOUNTAIN.

Many years ago Eld. John Wise used to sing this song at the close of the love feast in the Ten Mile church, Pa. About forty years ago he gave it to my little sister, who, I think, went to school to him.—Rebecca Gayman, Scenery Hill, Pa.

Jesus died on Calvary's mountain
A long time ago.
And salvation's rolling fountain
Now freely flows.

Once his voice in tone of pity
Melted in woe.
And he wept o'er Judah's City,
Long time ago.

On his head the dews of midnight
Fell long ago.
Now a crown of dazzling sunlight
Rests on his brow.

Jesus died, yet lives forever,
No more to die.
Bleeding Jesus, mighty Savior,
Now reigns on high.

Now in heaven he's interceding
For dying man,
Soon he'll finish all his pleading
And come again.

Budding fig tree tells that summer
Dawns o'er the land.
Signs portend that Jesus' coming
Is nigh at hand.

Children, let your lamps be burning,
In hopes of heaven.
Waiting for your Lord's returning,
At dawn or even.

When he comes, a voice from heaven
Will pierce the tomb.
Come, ye blessed of my Father,
Children, come home!

THE SYMPATHY OF JESUS.

BY MARY V. HARSHBARGER.

Let us look, for a moment, at the loving and sympathetic life of our Great Teacher. Consider its breadth and fulness. Our Master and Teacher was alike helpful to all. The poor, the lame, the blind, the deaf,—all were alike deserving to him, for his great heart of sympathy could not be suppressed.

He touched the bier of the widow's son, he raised the sick daughter of Jairus, he went to the weeping sisters at Bethany, and wept with them. He rewarded the faith of the woman who said, "If I may but touch the hem of his garment I shall be healed."

Christ's meat and drink was to live for others. On one occasion, when little children were brought to him, and the disciples murmured, his answer was, "Forbid them not, for of such is the kingdom of heaven."

Christ turned none away. He was a friend to all in sorrow. In great throngs they came unto him. A leper, kneeling down at Jesus' feet, to be healed, received a gracious response.

"He stooped the drooping heart to cheer,
This kind and tender Jesus."

When the crowd was so great that access to Christ was difficult, a man, sick of the palsy, was let down through the roof. The sympathy of Jesus availed for him.

When Christ healed the man who had the withered hand, his sympathy abounded, but he was grieved at the hardness of the people's hearts. They would not believe.

Jesus was not in sympathy with hard-hearted people. At the anointing at Bethany the disciples showed indignation against the woman, but Jesus spoke in tender terms of her great love for him, saying, "She hath wrought a good work upon me."

Are we so concerned about Christ's cause that it receives our marked attention? When opportunities come to us, do we open our hearts and hands to make use of them, or do we shrink because of fear? Really, is our sympathy of the helpful sort? O, too many of us are selfish. We are too self-centered. Brother and sister, why not open up our hearts and hands to those who need us? That is Christlike. Let our love go out to our great Leader and Teacher. No one can come in touch with our dear Master without feeling his love.

Are we sympathetic one with another? Perhaps, not as we should be. No, no. We long for the sympathy that Jesus had. It was loving sympathy that made Jesus a friend to all. He reached the people through his great, sympathetic heart. And he has left his work with us, to do for him. Are we as eager to comfort the poorly-clad as the well-dressed, the unlearned as the educated?

Let us look about us and see if we are trying to get like Jesus in character. If we want to be with him in glory, how can we get along without this Christlike sympathy? Not in the church, or the home, or in society. May our lives be more in harmony with his life, for he touched the whole world.

McPherson, Kans.

HARMONY.

BY ELIZABETH D. ROSENBERGER.

"I THINK they must get so tired of arguing and insisting upon their rights on all sorts of questions, that they would welcome a lodge in some vast wilderness, or rather a tent for each one of the family. That alone would put an end to their discussions and that might fail," exclaimed Barbara.

"Would you consider me impertinent if I should inquire what family you refer to in those exceeding plain and emphatic remarks?" asked her brother.

"Not impertinent, but quite unnecessary," retorted Barbara. "There is only one family where every chance remark is taken up, questioned, denied, and proved, by one or the other, until you forget their original proposition. This morning Alice said the last time they had been in the city was Dec. 5. Tom was certain it was the seventh; their mother sided first with Alice and then with Tom, as if the fate of an empire rested on the decision, and they were too angry to listen to each other. You have guessed already that it was the Allans."

"What a pity that they never studied harmony," said Barbara's brother.

"Until each one of the family has proved that every statement he has ever made was unequivocally correct and would stand the test of a court of justice, there is no time to study harmony or anything else. Really, it is just dreadful to listen when each one insists that he is undoubtedly correct, and that the others are all wrong. Why do they keep it up?" said Barbara.

"As I said before," began her brother, "they should study harmony. If the pianist strikes together middle C, E, and G, you have a pleasing chord, but if he touches C, E, and the black key above G, you have a discord. What a little change spoils the harmony! What radical changes are produced by the very slight variations in the chords struck, and—"

"And," broke in Barbara remorselessly, "if the Allans would only realize what little things produce a discord, they might be more careful, and at least make an effort to keep in tune, but I am afraid they have grown so accustomed to striking the black keys that they cannot stop, and they do not seem to mind the discord. They are used to it."

We know of some other families where discord prevails. They do not realize that there is only one-half tone between discord and harmony. One slight variation, in an otherwise perfect arrangement, puts you all out of tune. A cross word, an oversight, or a delay, make as bad a discord as striking the wrong black keys on the piano. Now, while a little thing will destroy harmony, it is equally true that it takes but a little thing to bring harmony out of discord. Sometimes only an apology is sufficient, "I am sorry I kept you waiting," and straightway the discord has become harmony. What a pity that discord should ever find a place in the home! We walk away from clashing, jarring sounds and we do not linger in a home where the inmates are out of tune.

We should have sympathetic chords in the home. One day, while a lady was playing the pianoforte, a stringed instrument was suspended in a favorable position near the piano. As she played, this stringed instrument responded with answering tones, sweet and clear. There was tonal sympathy between the two instruments. We need to remember what Paul says, that "none of us liveth unto himself." We are all bound up together. If you are at all sensitive, you will have found out for yourself that it is impossible to be content, happy, and at ease, while those for whom you care are out of harmony with you. We all act upon another, and respond to each other, to such an extent that sometimes even a single person in a room, who is discordant, will trouble all the others until harmony is impossible. It is as though a window were flung open to let in the raw east wind.

Each life touches another, as some lingering chords attest. After leaving school a young man wrote to his former roommate: "I wonder if you noticed any change in me since we came to know each other. You were always so straightforward in everything. You made me feel as if you could not care for me at all, unless I improved a bit. So you have done me more good than you can imagine." This one harmonious life set in tune the one who walked close by him. The truth is that we all stand in need of sympathetic friendship,—a love that will impel us to do our best.

Our lives should be attuned to the measure of the Christlife. Then we shall seldom be out of tune. We shall find ready response to our harmonies. A young man, who was fitting himself for the ministry, found himself out of tune. There was a discord between himself and God. He was beset with doubts, he became ill and went to the country to recuperate. There he found a little church without a pastor. He was asked to teach a Sunday-school class and could not refuse. Then they besought him to preach for them. What could *he* preach, who had so many doubts, and yet he was afraid to refuse. So he preached and taught as well as he could, and soon found himself thinking, "If the Gospel is not true, it ought to be true, for it is what we all need." The Bible helped him to influence the boys to stand for the right; it gave him words of comfort for the bereaved. And as he forgot himself, in ministering to the needs of this little community, his doubts disappeared. There was perfect understanding and harmony between him and his Savior. And the last text from which he preached in that church was, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Some things seem to be hopeless discords. When, however, the misunderstanding is made plain and, after prolonged illness and weakness, health and strength return, we seem to have harmony instead of dissonance. The discord has gradually worked out into deeper harmony than was ever known before. We know that in heaven there will be music without any discord. We read that they sang a new song, saying, "Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Let each one find himself in perfect accord with the song of redemption, for the songs of earth shall die away in a silence.

"And so the dearest chords of earth
That have a bright and joyous birth,
Are ours but for a day.
The harmonies of sweetest song,
That on the harpstrings we prolong,
At last shall fade away."

Covington, Ohio.

SISTERS' AID SOCIETIES

LARNED, KANSAS.

The sisters' mission circle at this place held eight sessions from Sept. 28, 1908, to March 11, 1909, with a total attendance of seventy-nine; average attendance, nine. The total collection was $29.45; average, $3.68. During the six months we sent $15 to the Kansas City Mission, also one sack of clothing; one sack of clothing to Wichita, and one to Denver, Colo. Our work was mostly that of making comforters, quilts and prayer coverings. We now have on hand three comforters and one quilt. We have a balance of $12.75 in the treasury. This part of the country is not very thickly settled, and we were much hindered in our attendance by the cold and stormy weather. But we feel that we have done some little good, and that the Lord has richly blessed our efforts.—Anna Bowers Hylton, Larned, Kans., March 25.

What a man does for others, not what they do for him, gives him immortality.—Daniel Webster.

THE GOSPEL MESSENGER

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THE new house at Glenwood, Wash., will soon be ready for services.

THE revival meeting in Brooklyn, New York, closed with seventeen accessions.

BRO. G. A. SNIDER, of Lima, Ohio, changes his address from 375 South Pine Street to 729 Linden Street.

BRO. REUBEN SHROYER is evangelist for Northeastern Ohio. He is to preach at least one sermon in each congregation during the year.

THE Chiques church, Pa., has decided to build a new meetinghouse in the eastern part of its district. The size of the house is to be 50 x 70, with basement.

BRO. C. S. GARBER closed his work in the Highland church, Nebr., with twenty-one applicants for membership. Last Saturday he began a revival in Hudson, Ill.

BRO. JOHN ROWLAND has been chosen to represent Middle Maryland on the Standing Committee. One paper, which we publish next week, goes to the Annual Meeting.

BRO. GEO. W. FLORY did some effectual evangelistic work at Newport, Va., and seventeen were received into the church by confession and baptism. Two are yet to receive the initiatory rite.

THE interest at Bristol, Tenn., is growing, and in due time a house of worship is to be erected in the city. Five recently united with the church. The teachings of the Brethren seem to take with the people.

IN our next issue we are to publish the paper sent to the Annual Meeting by the First District of Virginia. Brethren D. N. Eller and C. D. Hylton will represent the district on the Standing Committee.

SISTER MARY STONER, R. D. 2, Palestine, Ill., would like to communicate with the missions that can make use of some of our old church papers, such as the MESSENGER, *Missionary Visitor* and Sunday-school papers.

IN view of the unrest in the church, and in view of the great interest we all should have in the church and her work, Sister Barbara Newcomer, of Bryan, Ohio, thinks that Sunday, May 16, should be made a day of special prayer and fasting.

AT the late district meeting of Southern California it was decided to prepare and publish a condensed history of the several congregations in the district. The work will also contain the minutes codified, along with other matters of interest.

BRO. JOHN H. HOOVER, of Timberville, Va., is asking us to publish the following: From now until Annual Meeting, for the convenience of each one, all inquiries for lodging in the town of Harrisonburg, should be addressed to Lodging Committee of Annual Conference, Harrisonburg, Va. All inquiries for rooms on the Park Grounds should be addressed to John H. Hoover, Timberville, Va.

BRO. L. H. EBY, of Michigan City, Ind., has gone to Payette, Idaho, and expects to make that part of the West his home. He is doing some very acceptable preaching for the Brethren at Payette.

IN our last issue two committees, to which the Annual Meeting had assigned papers, reported. This completes the reports of the Conference committees. We are now awaiting the papers from the spring district meetings.

IT is helpful to have a visiting minister come into a congregation and deliver a few missionary addresses, but the home ministers should also do some of that kind of preaching. The man who, in his preaching, fails to set forth the importance of preaching the Gospel to every creature may convince some people that he is preaching the whole Gospel, but he cannot deceive the Almighty.

BRO. D. J. LICHTY and wife, of India, landed in New York last Sunday morning, after having remained in the harbor off Coney Island all night on account of quarantine. They reached the Brethren church, in Brooklyn, in time for the morning services. They are now occupying the room in the mission building, furnished by the church at Waterloo, Iowa, and do not, at this date, know just how long they will remain in Brooklyn.

WRITING from Los Angeles, Cal., under date of April 14, Bro. M. M. Eshelman says: "After Bro. Deardorff closed his meetings in Los Angeles church with nine accessions, the home ministers preached a week in one of the missions. Last evening Bro. Moses Deardorff preached there, and two came out. He will preach Thursday evening again, and we expect several more applicants. A substantial class of people are coming to the church. This congregation is prospering greatly in the Lord."

THOSE who wish something good on the saloon question, should send to this office for a copy of the "American Prohibition Year Book for 1909." The work contains nearly 200 pages, and is crammed full of valuable data regarding the liquor traffic. Here temperance speakers will find the matter that should be woven into addresses. The minister who wishes to preach a sermon on temperance should have this book. Those who write temperance essays will here find more matter than they can make use of in a dozen papers. It is a regular mine of valuable information. Send for it. Price, in cloth, 50 cents. In paper cover, 25 cents.

WE need to impress upon all believers that sin in the heart shuts Christ out. The man who would live the pure and clean life must have the indwelling spirit of Christ. This condition cannot be secured and maintained without a constant effort. Sin stands ever ready to enter the heart and head of men and women, and if it is not driven away, Christ cannot enter and take up his abode in the heart. It is the loyal, pure and clean life that opens up and keeps in order the soul temple for the Master and the Holy Ghost, and so long as the abode is kept solely for them, just that long will they help to make life a spiritual success.

ONE of our correspondents wishes us to tell him when Bro. James Quinter was born. We informed him that his birth occurred Feb. 1, 1816. Since others are looking after dates of various kinds, it may be interesting for them to know that, by referring to any recent copy of the Brethren Almanac, the dates of nearly 365 events may be found on the twelve calendar pages under the head of "Important Events." It is here said that Eld. James Quinter was born Feb. 1, 1816. Eld. Daniel Vaniman was born Feb. 4, 1835. Further down the column, for February, it will be observed that Alexander Mack, Sr., died in Pennsylvania, Feb. 19, 1735. Feb. 24 is the date assigned for the baptism of Christopher Sower in 1733. For the whole month the dates of twenty-eight important events are given. He who studies this part of the Almanac will find a great deal of history that has been overlooked by our patrons. A few mistakes have been discovered in the dates assigned, and we shall thank any one for pointing out others.

THE new church at Cerro Gordo, this State, was dedicated last Sunday morning. Bro. I. B. Trout, who delivered the dedicatory address, says, that for taste and convenience the building is an ideal structure. There were also services in the afternoon and in the evening, and the large audience room was packed on each occasion.

BRO. JACOB S. SNYDER, of Brooklyn, Iowa, died in Pasadena, Cal., April 15, at the age of 89 years. His death was caused by la grippe settling on his lungs. He will be buried at his old home in Iowa. Bro. Snyder was well and favorably known by hundreds of our MESSENGER readers. For many years he was a regular attendant at the Annual Meeting, and always seemed one of the most hopeful and cheerful men on the Conference grounds. He spent a number of winters in California, and moved to the State only two years ago. Wherever he went he contributed his full share of Christian sunshine. He was one of the charming old brethren, who will not soon be forgotten. We shall certainly miss his cheerful countenance at the Annual Meeting.

A HEATHEN one time said that the white man's book is better than the man himself. This is the conclusion reached by many unconverted people, after carefully looking into the lives of some church members. They admit that they have a good Book, that they preach an ideal Christ, but think they do not measure up to the Book they profess to believe and obey. These unconverted people read the church members, and then compare them with the Bible. The comparison may not always be fair, but it is made and has its bearing on the lives of those who look and think. The church member who lives on a very low religious plane, is read as thoroughly as the one who lives the more perfect life, but it is the former that keeps more people out of the church than the latter brings in. Church members are walking advertisements, read and known of all men. They either draw people to Christ or repel them. If they draw, they are profitable helpers. If they repel, they become a detriment to the church. It is for each one to determine whether his membership in the church is for the church or against it. One thing is sure: If the life of each one would measure up more fully with the Book, the church would be a greater power in the world for good than it now is.

IT is no uncommon thing to hear members, none too well posted on the history of missions, criticising the Brethren of the past generation for being opposed to foreign mission work, when the fact of the matter is, that we have not been one whit behind some of the leading denominations in sending workers to foreign fields. We now refer to the experiences of the Disciple church in developing missionary sentiment. They set apart their first missionaries in 1875, but did not send any of them into heathen lands until after 1880. Now, in the spring of 1876, our people held an enthusiastic missionary meeting near Lanark, Ill., selected Bro. Hope as a missionary and sent him to Denmark the same year. This we did before the Disciples got a worker in the field, though they, at that time, outnumbered us more than three to one, and were favored with men of education and influence. They had their years of controversy over foreign mission work, as we had ours, and the controversy came near splitting their church, but this cannot be said of the Brethren church. We are saying this to show that there is no occasion for saying that we were more than ordinarily slow about taking hold of mission work. Most of the denominations had to develop sentiment in favor of mission work in foreign lands. When the sentiment got started among us, it developed more rapidly than with any other denomination known in history. As for home mission work, our preachers of the past generations were in advance of most of the preachers of today. Most of us preach the "Go ye," but we stay near home and get others to do the going, but our earnest fathers not only preached the "Go ye," but they did the going, and paid the expenses besides.

TO THE CONFERENCE AT HARRISONBURG, VIRGINIA.

In a few weeks' time our people will be arranging their affairs, and selecting their routes to the Annual Meeting in Virginia. We hope a full representation of all the churches will be found at the Conference. It is the one meeting of the year when we come together to enjoy a social and spiritual feast and no one can afford to miss this feature of our Annual Reunions. Those who go, rejoice on account of the privilege and those who stay away usually miss a great blessing.

The question, as to the route to be taken, will have to be settled by each one. Many of our members will want to visit their old homes in Washington and Frederick Counties, Maryland, and in the Valley of Virginia. To these and others the Baltimore and Ohio Railroad offers special advantages. The rates are the same over all routes,—$25.90 for the round trip from Chicago. Stop-over privileges, giving ample time to visit, are accorded, and every possible facility will be afforded to make the trip an enjoyable one.

The Baltimore and Ohio has always taken a stand in favor of making favorable rates for our people. The following facts will give all desired information as to this old, reliable route. The fare from Chicago and return is as above stated:

Tickets sold May 21st to 31st, inclusive. Return limit, July 15th. Stop-over allowed at Harper's Ferry, W. Va., Martinsburg, W. Va., Cumberland, Md., Hyndman, Pa., Myersdale, Pa., Garrett, Pa., Rockwood, Pa., and Keyser, W. Va., on return trip within the final limit of the tickets. also for not to exceed ten (10) days within final limit at Pittsburg, Pa., and after June 1st at Shenandoah Jct. W. Va., Deer Park, Md., Mt. Lake Park, Md., and Oakland, Md.

The stop-overs at Pittsburg, Shenandoah Junction, Deer Park, Mountain Lake Park and Oakland may be obtained on notification to conductor and deposit of ticket with depot ticket agent at stop-over point immediately upon arrival. The stop-overs at the other points mentioned above may be obtained on notice to the conductor. These stop-over privileges, particularly the one at Harper's Ferry, should be very advantageous, as it will permit members to make side trips at comparatively small cost to visit their old homes and friends at Hagerstown, Md., Frederick, Md., and other points in the vicinity.

Those who use the Baltimore & Ohio Railroad for the trip to Harrisonburg will avoid transfers and delays, as Harrisonburg, Va., is a local station on the Baltimore & Ohio Railroad and all trains will stop at Assembly Park where the meeting will be held. Assembly Park is situated one and one-half miles north of the city of Harrisonburg and the unnecessary trip into the city may be avoided if desired.

Three daily trains from Chicago leave Grand Central Passenger Station, Harrison Street and 5th Avenue, Chicago at 10:45 A. M., 5:00 P. M., and 8:30 P. M., arriving Harrisonburg 2:55 P. M., 10:10 P. M., and 10:00 A. M., respectively.

Excursion tickets at corresponding reduction in fare will be sold from intermediate points and any regular train stopping at initial point may be used. B. & O. trains are equipped regularly with standard sleeping cars in which accommodations may be reserved in advance and arrangements will be made for Tourist sleepers on request, for sufficient number of Passengers. The tourist sleeping car fare is usually about one-half of the standard sleeping car fare.

B. & O. R. R. trains pass through the beautiful scenic country, which is so well known to most of the members of the Church of the Brethren. Through the Allegheny Mountains and along the Potomac River, then down through the beautiful Shenandoah Valley to Harrisonburg, Va. Two routes are maintained: one via Pittsburg, Pa., and the other via Bellaire, Ohio, and tickets are accepted either way or may be used on going trip one way and returning the other, if desired.

The data here given are taken from the Baltimore and Ohio official circular and may be depended upon to be correct. The Norfolk and Western Railway also affords excellent facilities for those who wish to visit friends along that line.

D. L. M.

MISSION BOARD MEETING.

As stated last week, the General Mission Board met in Elgin April 14. There were present Brethren D. L. Miller, H. C. Early, L. W. Teeter, Charles D. Bonsack and J. J. Yoder. The amount of business requiring attention was unusually large, and some of it was of considerable importance. One day and a half, including a night session, was devoted to the work. Some of the questions were discussed with more than ordinary thoroughness, the purpose being to reach well-founded conclusions.

For more than two years the Board has been trying to secure matter for new tracts, representing in a forcible, clear and scholarly manner, the doctrine of the church. If possible the matter for tracts should be an improvement over that of the past. This should not seem a difficult task, but it is, in spite of the fact that our schools, each year, are turning out a fine body of graduates.

The board is sending the following paper to the Annual Meeting:

The General Mission Board petitions Annual Meeting, through Standing Committee, to provide a fund to be used to assist, in special cases of worthy young people, without means, in their preparation for the mission work of the church, the Conference to say how the fund shall be cared for and who shall pass upon the applications for assistance. Signed: The General Mission Board.

At a former meeting it seemed that we might possibly be able to get a foothold in Russia, but at this meeting the Board found it necessary to drop the matter entirely.

The support of missionaries in foreign lands was again taken up and considered at great length. It was found that some of the workers, in spite of care and economy, upon their part, are not receiving what might be considered an ample support. It may not be known to most of our readers, but it is a fact, nevertheless, that the Brethren missionaries receive less for their support than the workers of most other denominations. We are a people of plain and simple habits, and our missionaries are of the self-sacrificing kind.

The outlook in Sweden seems to be improving. This may also be said of the outlook in Switzerland and France. In Sweden we have a number of promising young people, that are the hope of the church. This is not the case in Denmark, where most of the members are of the older class. There also seems to be an opening for work among the Finns, but this will be considered later. An effort will be made to develop the self-supporting spirit in these fields, more than it has been developed heretofore. It is believed that a strong disposition, to aid in the support of the work among themselves, will prove decidedly helpful to the converts in new fields as well as to the cause itself.

No more missionaries are to be sent to India this year. We already have a strong force in that field, and with the training of native workers, the work may be greatly enlarged. In all probability a sister will be sent to Cuba. Several have offered their services to the Board, and one of them may be induced to take up the work in Cuba.

Some money has been offered to purchase a farm in India and have native workers trained to till the soil in the most improved manner. Others may add to this fund, and in time a farm of considerable size may be purchased. But this is not yet a settled proposition. It is held under advisement for future consideration. But there is one thing that might be done, independent of any action upon the part of the Board. Some of our American farmers might emigrate to India, secure the use of government land at a nominal price, and go to farming. The soil is said to be good, and with the care and attention given to farming in this country, the business might be made more than ordinarily profitable. If any of our farmers are interested in a project of this kind, let them have a talk with Bro. D. J. Lichty when they meet him at the Harrisonburg Conference.

An hour or more was spent with the Sunday-school department of the House. For years there has been a demand for graded Sunday-school lessons, and an effort will probably be made to give our people what they are calling for. But we are likely to hear more of this later.

Bro. J. H. B. Williams, of Elgin, was chosen a member of the Gish Committee. The other two members of the committee are Bro. J. E. Miller, of Mt. Morris, Ill., and Bro. J. W. Wayland, of Charlottesville, Va.

There seems to be a favorable outlook for work among the colored people at Denver, Colo. We are told that 12,000 colored people live in the State of Colorado, and that 10,000 of them are in Denver. Of course, all matters of this sort have to be first taken up by the district boards for the territory in question, and whatever may be undertaken by the General Board must be done through some district board. In fact this is true of the work undertaken in any part of the United States where we have a district board.

At this meeting considerable pressure was brought to bear, with a view of having the Board undertake the work in States where the churches are weak, or where the district board is not as active as it should be. There would seem to be some occasion for this demand, but the General Board maintains that it has no right whatever to interfere with the work of district boards, even if such district boards neglect their duty. In this particular it is thought by some that our plan may be lame, and that there ought to be some way of reaching neglected places, and of giving more permanency to the work in other parts. This much, however, is evident,—the plan is the creature of the Annual Conference, and only that body can change or amend it. The General Board, itself, must stick to the plan.

To this meeting were presented a number of calls for help, and in most instances the amounts asked for were granted. In the way of means, however, the Board still finds itself somewhat handicapped on account of the numerous active agencies in many parts of the Brotherhood for collecting money from the churches. In this way much money is diverted into other channels that might otherwise come to the General Board.

There were also not a few requests for permission to call, through the Messenger, for help to build meetinghouses, and for permission to canvass the churches. There is just enough of this to make the situation perplexing, and it looks as though it may not be wise to grant many more of these requests. Were we to publish all the calls for money sent us, they would become so numerous as to command little attention In fact, that condition is already not far distant. There is a much better way, and it would be a fine thing if the congregations in limited circumstances would avail themselves of this opportunity to help themselves. Where a churchhouse is needed, let the members raise what money they can for the purpose, then ask the General Board for a loan on easy terms. Where this is done, and the congregation is trained to give as it should be trained, the debt may be paid off in due time and the congregation, in the end, will be all the stronger and more self-reliant because of her experience.

Steps were taken to place a few active traveling secretaries in the field and keep them there as much as possible. At present Bro. McCann is spending most of his time at the work, but he is not likely to remain in the field. It is important that the interest of the Board, in this particular, be not neglected. The Board has learned, by past experience, that money, especially in the form of endowments, comes in best when some one, who knows where to find it, goes after it.

The Board will hold a session or two during the coming Annual Conference, when some deferred matters must be taken up and disposed of. Its next regular meeting will be in August.

MORE ABOUT OUR EASTERN TRIP.

Last week we left our readers at Harrisonburg, a delightful city of about 5,000 souls, and surrounded by as fine a country as may be found in any part of the East. In this city the Brethren have a good churchhouse, and a congregation of nearly one hundred members, with Bro. P. S. Thomas as elder in charge. After viewing the grounds, as set forth in our former article, and after spending one night in the pleasant home of Bro. Thomas, we left for Washington City, being accompanied, part of the way, by Bro. D. H. Zigler, who resides at Broadway. From Harrisonburg our route took us north to Strasburg, then eastward to Manassas Junction, and then north again to Alexandria. We passed the famous battle-fields of Manassas and Bullrun. We also passed through some well-known congregations, and would have enjoyed stopping off and visiting some of the churches, but a trip of this kind always means more or less haste.

Taking advantage of the situation, we stopped off

(Concluded on Page 261.)

THE SIMPLE METHOD.

We see three boys out in the orchard, under a beautiful apple tree. They are holding a serious discussion. On the tree there is a very desirable-looking apple. It is pleasing to the eye and tempting to the taste. They all see it, are sure that it is there and agree that it is a very desirable thing to have. But in regard to the best way of getting it, they fail to agree. One proposes a ladder that is standing near by. "But," say they, "that ladder has been in use a long time; it is getting too old to be safe. A number of defects have been found in it; it is not sound. There are several rungs broken, and one of the sides has a crack in it. No, the ladder method won't do; it is antedated. There must be some other way."

Another proposes shaking the tree and thus dropping the apple. To this method there are also objections. First, the tree is quite large and hard to shake. And then, too, to shake the tree hard enough to loosen the apple, it would be necessary to bruise and, perhaps, disfigure the tree. This would be unwarrantable and wrong. No, not this way. There must be a better way.

The third boy says: "Here is a pole; let us prod it down." But on trial the pole proves too short. And, further, to use such means is not respectable, and would be using unjustifiable violence. If it could be made to drop in this way the apple would become bruised in the falling. So they could not agree as to the best way to get the apple, and agreed to go home, study the matter over and then return again, better prepared as to the best way to get the apple.

During their absence a fourth boy came along and, seeing the apple upon the tree, was also attracted by its desirable appearance. So he entered the orchard, climbed the tree, reached out his hand and, with ease, grasped the apple, made it his own, and went on his way rejoicing, thus proving that the simple way is always the easy and the best way.

Three men,—aged men, mature men, men of intellectual ability and rare acumen,—enter God's orchard, and there, on the tree of life, they see fruit of salvation. It is beautiful to look upon, and desirable to the taste. It is the fruit that gives and maintains life. They believe it is there; yea, more, they see it and desire it. But a thing so precious, so essential to their well-being, they conclude must be difficult,—very hard,—to obtain, and they commence to discuss methods as to the best way of getting at it.

One proposes the ladder. Men always were favorable to doing things by machinery. This hand-to-hand way of doing things never met the approbation of most people. They prefer to do things at arm's length and with gloves on. But even this way he sees endangered. He says, "This good old orthodox way is having its props knocked out, and is being battered down by the higher critics," and he is made to ask the vital question: "What would this world be without religion, without a trust in Providence, without a hope or a fear of a hereafter?" His soul is disturbed, he wants religion, his desire for the apple is precious to him, but the way to get it is growing dark to him.

Another sees the apple on the tree and wants it, but he always thought that the best way to get it was to storm it down. But the modern theologian says: "That method has outgrown itself. All that men and women get in this way at the 'bench' is a spasmodic, physical emotion, and has not, necessarily, any vital relation to the spiritual. It is blind, it can't see; it is deaf, it can't hear. It has no truth upon which it can lay hold. You can neither shake nor storm salvation out of God."

The third one says: "My brethren, the easiest and the quickest way is to prod it down. Stand up and confess faith in Jesus Christ. 'If thou believest that Jesus is the Christ, thou mayest.' Tell Jesus that you believe that he has the apple and that you want it, through promise, and you can have it. Then you are done with it!"

Yes, my brethren, this may satisfy those who know no better, but it does not satisfy my soul; neither does it satisfy you. The apple is still on the tree, and will remain there until we are able to find a more sure way of getting it. There are many new theological theories being discovered, and set forth as the true way. Let us investigate further and see what we can find.

The simple, sincere and earnest seeker now comes along and sees what he wants, and wants what he sees. Through faith in Jesus Christ he boldly lays hold upon the tree. With his face towards the cross, and according to Divine instructions, he climbs upward, seizes the apple,—the crown of promise,—and, no doubt, goes on his way rejoicing, as did the eunuch, after receiving salvation from God through his servant Philip. The way through the cross to the crown is exceedingly simple, if we were not continually and determinedly studying to make it hard and mysterious.

Take every New Testament case of conversion which we have on record and see how very simple, indeed, is God's plan of salvation. On the Day of Pentecost, when God's messengers were fully prepared to tell inquiring souls what to do to be saved, and when men and women cried out to be saved, how simple was the answer: "Repent and be baptized." The eunuch said, "See, here is water; what doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest." He said, "I believe that Jesus Christ is the Son of God." That was not much in words, but it was enough for God and it satisfied Philip.

The trouble with too many is not that they know too much, or want to know too much, but because they want to know it at the wrong time, in the wrong way and from the wrong source. Man, by man's wisdom, never found out God. All the sinner needs to know to be saved is, that God is the Divine Father, that Jesus Christ is his Son, and that he came into the world to save sinners, and that the sinner wants to be saved. This is enough. After he is converted, or saved, he receives the Holy Spirit, which enables him to be taught the way of life, or how to live. Then God's faithful ministers are to do the teaching,—"Teaching them to observe all things whatsoever I have commanded you." That much,—no less, no more.

If God's ministers would all do just as Jesus says, we would have a smaller number to report "restored." The trouble is not so much in the *amount* of teaching as in the *kind*. The Word has not lost its power and efficacy. Teach *my* Word! H. B. B.

ANTI-FOREIGN SENTIMENT.

Often in history we learn of the feeling of hostility entertained, and sometimes forcibly expressed, by the people of one country against those who come into their midst to make homes, or to buy and sell and get gain. Our own country is no exception. There was a party which raised the cry of America for the Americans. Not long ago we read much about Asia for the Asiatics. Even now there is a strong sentiment in the United States against some nations, and it has come near making trouble.

The little island republic of Cuba has a party which would try to force land-owners to become Cuban citizens. A bill to that effect was introduced into the Cuban congress, but it was defeated more than four to one. These people who favor such a law are no doubt prompted by the same motives as those mentioned above. They have seen great numbers coming in and buying property, and they have begun to fear that it will not be long until most of their country is owned by foreigners. Their feeling is a natural one, and they are not greatly to be blamed for it.

But the feeling, even if expressed in a law, would not bring about the desired result. That was tried in South Africa a few years ago, and two small republics disappeared from the map. In these days men are going out and seeking opportunities to engage in business: they are helping to develop other countries than their own, and they must and will be protected so long as they attend to their own business. The age of national exclusion is past, and there is not likely to be another one.

As an illustration of what foreigners do, consider what they have put into Cuba. People of the United States have invested more than five hundred million dollars here; the English have put in more than four hundred million; the Spanish as much as the English. As a government paper puts it, the money which is developing Cuba has come from the outside. To drive it away—for very few men would be willing to give up their citizenship—would be suicidal. And it would be impossible; for neither America nor England would allow such a law to be enforced, if it were enacted, which is not probable, the majority of the Cubans seeing it would not be wise.

This much about Cuba because a good many have written to know what effect such attempted legislation would have upon us. We have at no time been uneasy about it; and so far as we can learn the uneasiness is confined to those who do not know conditions here. We need to have no fear about trying to establish the doctrine of the Gospel on the island. That is what is so much needed by these people. We are hoping that a way will be opened for someone to come soon, and that next time nothing will interfere with the beginning of the work.

But whence comes this sentiment against foreigners? Why do men cherish it? Perhaps most often they fear that foreigners will become the real rulers in their land. They do not want to see their nation cease to be. Yet sometimes, no doubt, jealousy has more to do with the feeling of hostility to foreigners than has patriotism: the foreigner has more money, more push, more ability; and he succeeds where the native has been and is a failure. In the minds of a few persons that is a crime which should be punished by exclusion. We need not concern ourselves greatly about such persons, for they never have done and never will do much in the world.

Sometimes this feeling gets into the church. Influences are coming in from the world, which it is feared will wholly change the church. We cannot but regret this; we cannot but labor to cast them out and keep them out. If we did less, we should be unworthy of our Lord. There is a kind of anti-foreign sentiment which is bad, for it would exclude much that is needed for development; but there is also a kind which is good, for it would keep out the evil and develop the good. Our concern should be more for our spiritual than for our temporal interests, for the former are of infinitely greater importance. The rulers of the various lands, influenced by their people, might drive us out; but no power on earth can keep us out of heaven. We need to watch zealously lest the best interests of the church are neglected and she is ruined by those who are really foreigners though claiming to be citizens.

G. M.

THE HIGHER CRITICS.

Prof. James Orr, the author of that excellent book, "The Virgin Birth of Christ," has something to say concerning the higher critics, and, as a scholar, he knows them as well as any man in this country. We quote the following:

> "You know the scientists have been, for years, experimenting with pigeons. These men declare that you can remove the cerebellum of the pigeon, and though part of the brain is removed, the bird has still the power of locomotion, but it has not the power of direction. It cannot go anywhere."

And that, says the great theologian, is the trouble with the higher critics. They have lost their cerebellum. It is the "Old Evangelism," says Mr. Orr, that has worked wonders and brought men to repentance and a saving knowledge of God. It is the "Old Evangelism" that is doing the mission work of the world. "Higher criticism is like fishing without a barb on your hook. It don't catch anything. And preaching ethical sermons don't grip men's consciences or meet the deepest needs of men."

It may seem harsh to thus speak of the higher critics, but they are making their own record. As a rule they do not believe in the virgin birth of Christ, do not believe in the divinity of Christ nor do they believe in miracles. Most of them have discarded the idea of a hell for the wicked and, of course, do not believe in the existence of a personal devil. We need not tell the Messenger readers that men of this class are doing little or nothing in the way of evangelizing the world. They are not the men to send into all the world to preach the Gospel to every creature. They do not have faith enough in the Bible or the New Testament plan of salvation for a work of that sort.

MISSIONARY DEPARTMENT

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General Mission Board, Elgin, Ill.

British Rule in India.

Some of our readers have requested that we say something as to India's governmental affairs. There are about 250 native States in India, covering nearly one-third of the entire country. To a large extent these are independent of the British Government. Some of them coin their own money. These States are not located in one solid body, but are scattered over the country, and surrounded by British territory. Practically speaking, the living conditions, language, etc., are much the same as in the British territory adjoining. There is constant emigration, also, from native to British territory. According to latest returns, the population per square mile in British territory is 213, while it is only 92 per square mile in native States. It is a notorious fact that the native States are largely burdened by oppressive taxation, and that, too, by their own petty rulers, and not by the British Government, as is so often claimed. It must be remembered, also, that, as a rule, most of the people who have tried both forms of government greatly prefer British rule, because of its equitable and orderly administration of affairs. Whatever may be said about excessive taxation in the British part of India, is largely a mistake. Russia pays eight times, England, twenty times, and France twenty-five times the amount of taxes paid in India. Considering all things, both the natives and the missionary have much to be thankful for, because the firm hand of Great Britain is in general control of Indian affairs.

What Visitors See in Foreign Fields.

Whatever carping critics may say of missionary efforts, throughout the world, the fact remains that "by their fruits" missions do show their undoubted value. Of recent years men and women have, informally and unofficially, visited various mission fields, and almost invariably they have come home with remarkable testimonies. Some have gone with prejudice and unbelief, and have returned full of faith and of the firm conviction that there is power in the Living Word to transform the darkest night of heathenism into the brightness of the noonday sun. Kate Douglas Wiggin, seeing the marvelous transformation of heathen savagery into the love and tenderness of the Christian religion, says: "The heart within had looked into another heart, felt it beat, and heard it sigh; and that is how all hearts grow." Bossuet remarks: "Christ was born in a stable, but that stable becomes a triumphal car, after which he drags a vanquished world." There is nothing like a personal visit to the actual scene of missionary activity, to impress upon one the importance of the work. And while we cannot all do this, let us not forget that we can all get a fair understanding of the great needs of the world-field by studying the reports of those who are actually at work there, or of those who have visited the scenes of missionary endeavor, and bring to us a faithful report of their observations. By all means let us do some educating of ourselves along the line of missionary activity everywhere!

Comparative Merits of Chinese and Japanese.

While these two nations have much in common, there are dissimilarities also. The Japanese are said to be quick, bright, gay, yet not without a touch of melancholy. Their versatility is great,—so much so that they have been, not inaptly, called the "Yankees of the Orient." The Chinese are slow, but eminently reliable, sober and good-humored. They do not possess the inventive genius of the Japanese, but are patient and persevering, observant and wide-awake. In medicine, the sciences and the arts, they will do excellently, in course of time. They obtain by dogged perseverance what the Japanese gain by ready intuition. In business the Chinamen are content with small profits. Common sense is their special characteristic, and there is little romance or poetry in their make-up. The Chinese are said to be unsympathetic, and yet they are found to be exceedingly hospitable to strangers, and ready to show kindness at all times. In their conservatism against things western, and especially the religion of the hated invaders, both the Chinese and Japanese were, in former times, equally pronounced, and not until recent years have they given full and unrestricted liberty to missionary efforts. While Japan, true to her national characteristic of ready adaptability, has easily lent herself to modern ideas of progress and advancement, China is slowly but surely yielding her old-time conservatism. When both of them are fully aroused to their powers and capabilities, they will be factors to be reckoned with. The question, paramount to all others, however, is this: Will these two great countries be won for Christ and his kingdom?

Why Four Hundred Churches Had No Converts.

We are told that four hundred churches in New York City, during 1908, had not a single convert. They had their comfortable buildings, their eloquent pastors, their strong membership,—everything ready for effective work,—but no sheaves were gathered for the Master! We do not know how many of the nine hundred congregations of the Church of the Brethren have to admit the same barrenness of result,—perhaps there are but few, or none at all. We are hopeful of better things for our people,—but, really, is there not a possibility of doing more? As Christians we are committed to service. We are to bring Christ and the sinner into vital connection. Christ wants more than a portion of our powers in this important work. We should learn an important lesson from the failure of the four hundred churches, referred to above. What is it? Organization is not enough. Revival meetings are not enough. All these things are well enough, as far as they go. What we really do need is a TOUCH OF THE SPIRIT'S POWER to energize our efforts. If we go forth with a living, burning message, overflowing from a heart of love, there will be results,—there cannot help but be. Let us go forth, EXPECTING great things, and the Lord will surely give us the desire of our hearts.

"Every One of You."—1 Cor. 16: 2.

"The great burden of the church is to secure sufficient means to carry forward the Great Commission,—"Go! preach the Gospel to every creature." The lack of means is a serious hindrance to the extension of Christ's kingdom on earth, not because means are scarce, but because means are not given.

If the gospel plan of giving, as referred to in the heading above, were rigidly adhered to, the results would be astonishing. It is not the large amount, occasionally given, that counts, but it is the lesser amounts, regularly and systematically given, which count,—that keep the Lord's treasury full. A continual dropping in brings results.

Let us remember Paul's instruction: "Every one of you" is to lay by him in store; or deposit in the treasury every Lord's day a certain amount, such as he can spare.

Now if every brother and sister, in our entire Fraternity, would reduce this plan to practice, on as low a basis as ten cents a week, on a membership of 100,000, over a half million dollars would be raised annually, with no burden to any one. This amount would be sufficient to cover all church expenses, and leave a large surplus for the home and foreign mission field.

Why should not every church congregation adopt the plan, since it is so easily complied with and is sanctioned by the Gospel? The wealthier members could help out the poor ones in this offering. J. S. Mohler.

Quinter, Kans.

First Visit to a Chinese Home.

In company with two of the mission girls of this city we visited the home of a native Christian of the middle class. After a long, dusty walk, we reached the northeast part of the city. Here, surrounded by high mud walls, is a special division of the city. There are several such divisions within this city. We passed through the big gate, to be greeted with a whirl of blinding dust from the powdered road bed.

After numerous encounters with dust whirls, and various windings through the streets, we came to the court we sought. Our servant knocked at the outer gate and it was soon made known whom we wished to see. The lady of the house quickly came to the gate and invited us to her room. Many of the same kind of rooms surrounded the court. Lift the outer curtain and push the door open. Don't be afraid. This home is cleaner than usual.

The room is probably ten by fifteen feet in size. A third of it is occupied by the heated kang, which is carpeted. One end contains the roll of bedding. The rest of the floor is bare, rough bricks. All the furniture there is consists of a small table and several chairs. A few small pictures show an attempt at decoration. One is a picture of her husband at his store.

All these details you comprehend at a glance, as the pleasant little lady asks you to take a seat on the kang. Her two small children are playing here. You ask their names and ages, when, all at once you are conscious that the room is nearly filled with women and children from the other homes in the court. What sweet faces they have! You must love them at first sight. But look at their poor little feet, encased in tiny, embroidered shoes, no more than three or four inches long! These people are inquirers and have come to hear more about their neighbor's religion. She has unbound her own feet, although the unbinding often causes as much pain as the binding process.

We have been here but a few minutes when she begins to distribute her Bibles and hymn books. These seem to be more plentiful than anything else in the home. As many of us as can, crawl up on the kang and fold our feet under us, a rather painful process to those who are not accustomed to this mode of sitting. Then a hymn is selected and we attempt to sing. The words are said with great earnestness but a musical ear would probably detect that a few (?) notes did not have their proper tones. But their earnest faces expressed their heart's meanings, even if their music did not. Then we read together the prayers of the Pharisee and publican, and one of the missionaries explained how we should be humble like the publican. You should have seen their eager faces as she talked. The woman herself led in prayer,—such a sweet, earnest prayer. She is surely the light and sunshine in this court. Time can only tell how many of these women she will win for the kingdom. After several more hymns were sung, and a little chat had been enjoyed, we took our departure, followed by many earnest requests to return.

As we walked homeward, we raised our hearts in gratitude to God that he had counted us worthy to bring the Gospel to our Chinese sisters. The pleasure of seeing them enjoy the gospel feast is reward enough to pay a person for a lifetime of toil and sacrifice. Sacrifice,—did I say? Some may consider it a sacrifice, but how can a missionary think of it thus? Is continual joy, in making other people happy, a sacrifice?

How we long to master this language, so that we can go out by ourselves in our new territory, to tell the glad tidings! God is blessing us every day in the study, and we now have about seven hundred words learned. The great task now is to be able to use them.

Tai Yuen Fu, Shansi, China. Emma Horning.

Rejoicing in India.

For a week we have been together at Bulsar,—all of us glad and happy in the Lord, because of the great things he has done in a heathen land. March 5 we began to come in from different directions, and by Saturday evening twenty-six of our missionaries were assembled.

More than a hundred of our native brethren and sisters had come in from other places for our district meeting and other meetings, and we all rejoiced together. Two of our missionaries were not present, because it was necessary for them to stay by the work at home. Many of our native members, too, longed to be present but could not come. Four of our native brethren from Vulli walked most of the way,—a distance of nearly a hundred miles. They are poor, but were anxious to be present, and so set out to walk, and in two days arrived here, as happy as any. If only we get a desire to come to the Lord's house, there will be some way to come.

Saturday the missionary brethren were in committee meeting, considering various phases of the work.

Bro. George Lambert, of the Mennonite church, who has been visiting various parts of India, and other countries, was with us during this time and gave us several very encouraging and inspiring addresses. He had visited our mission about ten years ago and seemed much surprised to note the growth. We were glad for the visit.

Sunday morning, at eight o'clock, we gathered in the boys' school room for Sunday school. We had an inspiring lesson about Philip. After recitation the classes were called together again. After prayer we marched in double file across the way to the nice new church that has just been finished. Some four hundred were in the line, singing as they moved slowly toward the church.

Then we entered the wide open doors, quietly, and every head was bowed for a moment in silent prayer. Tears sprang to our eyes as we looked over this quiet, orderly, clean, bright audience, for we remembered from what a noisy, clamoring, dirty, wicked, heathen people they had come. And this is what the Lord hath wrought in the midst of a crooked, perverse generation!

Bro. Stover took for his text Psa. 126: 3, "The Lord hath done great things for us; whereof we are glad." He recounted how the Lord had blessed our work since our first missionaries came, fourteen years ago. Then there was not a native Christian. Now there are about a thousand. Not all of them are perfect, but we know some of the sufferings and victories. We have seen some of the lives of faith, and we know Christ's work in India is a most glorious success.

We are glad for this new church and Bible school building, which has been erected by gifts from God's children on both sides of the sea. Most of this money,—as indeed most of the Lord's money,—has been given, not by the rich, but by the poor. An offering of about $70 was given at the close of the service.

During the afternoon and evening there were services in both English and Gujerati, and each evening during the week.

Monday morning the native brethren and sisters, who are catechists, or village school-teachers, gave a report of their year's work, and we were glad to know that the Lord's work is prospering in various places.

Tuesday, March 9, was district meeting proper. We had an interesting day and we were glad for the spirit of love and the desire for the growth and welfare of the church that was manifested. At this meeting about Rupees 400, ($125) was given for furthering the work of the Lord. This money was placed in the hands of a District Mission Board. Four members of this Board are native brethren.

Tuesday evening some of the brethren returned to their homes. Wednesday evening Bro. D. J. Lichty gave his farewell message in both English and Gujerati. Thursday morning we met in a farewell service. With tears and prayers we bade Brother and Sister Lichty farewell,

and they went to Bombay, expecting to sail for a year's furlough in America. It is hard to spare them, but they need the rest and we are trusting God to bring them back to us in due time. They are to sail March 15.

Now there are Bible classes in session for a ten days' term. More than a hundred of our native members are here, gleaning truths from God's Word, that they may be more thoroughly equipped for the Master's work.

Pray for God's work in India. Alice K. Ebey.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Mt. Hope members met in council March 13, Bro. W. L. Woodiel presiding. Bro. W. O. Sloniker was chosen incidental solicitor and church clerk. Sister Helen Combs, treasurer, and the writer, home mission solicitor and church correspondent. Bro. Combs was chosen janitor for this year. The Sunday school was reorganized, with Bro. Geo. Gochenour, superintendent. We decided to hold our love feast June 12. Our council meeting was followed by three soul-cheering sermons by Bro. Woodiel.—E. M. Smith, Pennington, Ark., April 11.

CALIFORNIA.

Butte Valley.—Bro. M. D. Early delivered a very interesting Easter sermon, on our risen Lord. The day was beautiful, the congregation large and attentive. Bro. W. T. Haines filled the pulpit in the evening. April 4 the Christian Workers gave a special program. At our midweek prayer meeting we have taken up the study of the book of Romans. Our Sunday school is making a healthy growth. The birthday offerings, for last quarter, were sent to Denver, to aid in the building of their house of worship.—Mrs. E. M. Wolfe, Macdoel, Cal., April 12.

Imperial Valley Mission.—Bro. Peter Forney, of Glendale, Ariz., has been visiting among us, and his sermons, delivered in the Alamo school district, were much appreciated by those who heard them. On the 7th inst., the writer assisted Bro. Forney in anointing our dear brother, G. E. Gillett, of Northern California, who recently moved to the Valley for his health. Yesterday proved a gladsome Easter Day for the little band of worshipers at this place, when an aged pilgrim, of seventy-five years, was buried with Christ in baptism. There are now about thirty members in the Imperial Valley, and prospects of more to follow. We desire to get in touch with Brethren who are looking for a new home in a new country.—W. M. Platt, El Centro, Cal., April 12.

Lordsburg.—Instead of our regular prayer meeting service, last Wednesday evening, Eld. D. L. Forney, of Reedley, preached for us. At the close of the services baptism was administered to one of our Sunday-school pupils, Eld. D. W. Shock administering the rite.—Grace Hileman Miller, Lordsburg, Cal., April 6.

Pasadena.—Our series of meetings, conducted by Bro. Moses Deardorff, closed on the evening of April 11. Our love feast was postponed on account of sickness. A special council was held concerning the feast and other business. Sister Alice Vanlman was chosen as mission worker in Pasadena. Several letters of membership were received, and a few weeks ago five letters were granted to members going East. —Fanny E. Light, 752 Herkimer Street, Pasadena, Cal., April 14.

Raisin City church met in council March 27, our elder, Harvey Eikenberry, presiding. Two letters of membership were received. It was decided to have a love feast May 8, at 3:30 P. M. Examination services to begin at 6 P. M. All business was disposed of pleasantly.—Ida Flickinger, Raisin, Cal., April 6.

COLORADO.

Fruita church met in council April 3, with our elder, Bro. Sharp, presiding. All business passed off pleasantly. It was decided to hold a protracted meeting, providing we can get Bro. Lampin to do the preaching. The following Sunday Bro. Stouder preached the morning sermon, after which three came forward. They were baptized on Easter morning. On Easter evening we had a very uplifting and appropriate Easter program, with little voices swelling in Easter praises of the risen Lord.—Effie Gnagey, Fruita, Colo., April 13.

IDAHO.

Buhl.—This is a nice little town, located on the Twin Falls tract, sixteen miles west of Twin Falls City. The surrounding land is cheap. We would be glad to have those Brethren, who desire a change in location, to see this country. There are only four members here now, and we are very anxious to start a church as soon as possible. Come and help us!—Daniel E. Myers, Buhl, Idaho, April 11.

Clearwater church met in council April 3. Considerable business came before the meeting. It was decided to retain Bro. N. S. Gripe as our elder for another year. It was also decided to hold a love feast June 5, to be preceded by a week's series of meetings, conducted by Bro. Gripe. One letter of membership was granted.—Mollie Harlacher, Teakean, Idaho, April 6.

Fruitland Mission.—Yesterday afternoon Bro. Levi H. Eby, of Michigan City, Ind., arrived in our valley, and delivered an excellent sermon in the evening. His family will come later, as they expect to make this their future home. We are glad to have them locate here. Brethren A. L. Gorham and S. J. Kenepp have kept up the appointments at this place since Bro. J. A. Weaver left us last February.—Marvel Bowers, R. D. 1, Payette, Idaho, April 12.

ILLINOIS.

Chicago.—Easter Sunday was one of our great days in this church. At 10 o'clock in the morning an Easter program was rendered, mostly by the children. There were three hundred and ten present at this service. At 1 P. M. the Junior Christian Workers had a meeting; at 2:30 P. M. the union Sunday-school meeting of the Naperville, Batavia, Elgin and Chicago churches convened, and was largely attended. A number of interesting topics, along the line of soul-winning, character building, preparation of teachers, etc., were discussed. At 5 P. M. the Chinese Sunday school convened in Bethany Chapel with twenty-seven Chinese in attendance. Following this, at 6:30, we met in Christian Workers' union meeting of the four societies. This was a missionary meeting, and it was encouraging to hear the reports, along this line, as to what these societies have done in the last few years. The Chinese favored us with several songs, one in English and one in their own language. This made us a full day, with a full house.—Minerva Eisenhour, 663 South Ashland Avenue, Chicago, Ill., April 17.

INDIANA.

Bethany church met in council April 10, with Bro. Elias Smeltzer presiding. We decided to hold a series of meetings in September. Bro. Smeltzer gave us a lecture on the Holy Land, also two fine sermons, while with us.—Gertie Harrison, Lebanon, Ind., April 17.

Bethel congregation met in council April 9. Two letters were received, and three were granted. Bro. Manly Deeter was chosen delegate to Annual Meeting. We decided to hold our communion May 15, at Salem. Bro. John Kitson, of Syracuse, was chosen elder for this congregation.—M. Smith, Syracuse, Ind., April 12.

Huntington City church met in church council on Thursday evening, April 8, with Eld. George L. Studebaker presiding. Sister B. F. France was elected delegate to Annual Meeting. Sister Sarah France was chosen president of the home department, and Sister Effie Tuttle, president of the cradle roll. It was decided to hold our love feast on Sunday evening, May 9, commencing at 5:30 P. M. The attendance was not so large, on account of several of our members being sick. Sister Studebaker gave a very interesting talk on the different kinds and ways of carrying on the church work. The best of feeling and interest prevailed during the meeting, which shows the church to be in splendid working order. —John B. Bailey, 67 Guilford Street, Huntington, Ind., April 9.

Muncie church met in council April 1, with Bro. Jacob Rarick, our elder, presiding. Much business came before the meeting. Our love feast was appointed for May 9, at 6 P. M. Sister Rarick was chosen delegate to Annual Meeting. We have arranged for a temperance program in connection with our Christian Workers' meeting for Sunday evening, April 25, with Bro. A. E. Miller in charge. A strong effort will be made to have the members of our home department meet with us in our Sunday-school work the same day.—Mrs. E. W. McMahan, Muncie, Ind., April 12.

Portage church met in council April 10, at the south house. Eld. Geo. Zollers was with us and assisted in the meeting. Bro. Wm. B. Neff tendered his resignation as elder. The church agreed to release Bro. Neff as soon as another elder can be secured. The writer was advanced to the second degree of the ministry.—H. S. Bowers, R. D. 4, South Bend, Ind., April 13.

Union City church met in council March 20, our elder, W. K. Simmons, presiding. Eld. David Hollinger, of Greenville, Ohio, was with us and assisted in the meeting. Brethren David Minnich and Philip Cool were also present. Two were received by letter, and two letters were granted. Eld. W. K. Simmons was chosen as delegate to Annual Meeting, and Bro. Geo. Netzley, alternate. Brethren George Netzley and Ezra Noffsinger are delegates to district meeting. The writer was chosen correspondent. Bro. David Hollinger has recently solicited the Union City congregation in behalf of the Bethany Bible School, with good results.—Effie Netzley, R. D. 41, Union City, Ind., April 12.

Yellow Creek.—We had a good service on Easter Sunday. Bro. Eli Roose delivered an instructive sermon, after which three precious souls (a mother and son and young wife) were buried with Christ in baptism.—Amanda Miller, Goshen, Ind., April 12.

IOWA.

Des Moines.—Tuesday evening, April 6, the members of the Mission met in council. On Easter Sunday we had 163 present in the Sunday school, with a collection of $2.65. In the evening an Easter program was rendered by the children. The attendance was good.—A. C. Snowberger, Des Moines, Iowa, April 12.

Libertyville.—Since our last report four letters of membership have been received, Bro. Collyer (minister in the second degree) and wife being of the number. We feel much encouraged, and hope there will be others who will come and help us in the Master's work. Bro. Collyer expects to devote his time to the work at this place.—H. B. Johnston, R. D. 3, Batavia, Iowa, April 13.

Sheldon church met in council March 27, with Eld. J. E. Rolston presiding. Much business was disposed of. Three letters of membership were granted. Bro. Rolston was chosen as delegate to Annual Meeting. We also reorganized our Sunday school, with Bro. C. E. Kimmel as superintendent, and Sister Bessie Kimmel, secretary. We expect to hold our love feast June 26, also have a series of meetings in connection with the feast.—Jennie B. Glessner, R. D. 1, Sheldon, Iowa, April 7.

KANSAS.

Chanute.—The date of our love feast, at the Neosho house, has been changed from May 27 to May 22. Bro. Sell, of Fredonia, is to give us one week's meetings prior to the feast, and possibly continue awhile after the feast.—Jake Holloway, Chanute, Kans., April 14.

Hutchinson Mission.—Our work at this place is growing in interest, and the attendance at the services is good. We are kept quite busy administering to the wants of the needy, poor, sick, dead and dying, and this part of our work is increasing. We feel that we must have help, in a financial way, from the churches in our district. We need clothing for children from four to twelve years old. We also need money with which to buy shoes and medicine. By the help of the sisters' aid society, of the Darlow church, we have been able to provide for a mother and her four children, who are now attending all of our services. We appeal to the aid societies in our district to send us such clothing as they may have to spare, as soon as convenient. We realize that there are many urgent calls coming from all over the Brotherhood, but can we not give that souls may be brought to Christ? Pray for us and the work here. Please send all goods, prepaid, to the writer.—C. E. Wolf, 430 East Fourth Avenue, Hutchinson, Kans., April 14.

Ottawa church met in council April 9, with Bro. R. F. McCune in charge. Two letters were granted. We extend an earnest invitation to all members who can, to be with us at our love feast, May 29. We will have an all-day meeting on Saturday, with dinner at the church; also interesting services on Sunday. Please come, bring your families, and enjoy the meetings with us.—Lois Throne, Ottawa, Kans., April 10.

Wichita Mission.—A convention of Sunday-school workers of the eastern portion of this district was held at the Mission church April 1-3. Bro. W. O. Beckner, the Sunday-school secretary, was with us, and gave interesting talks on the training of the teacher. Prof. E. Frantz, of McPherson, gave a series of lessons on the book of Acts that were very profitable. We are expecting to hold our first service on the West Side, next Sunday, and the outlook is very encouraging. Sister Ora Ellenberger has come to help us in the work, and she has been very busy canvassing for Sunday-school pupils. The attendance at the Mission school is increasing, and much is expected from this summer's work.—Jacob Funk, 1105 Wabash Street, Wichita, Kans., April 8.

MARYLAND.

Chewsville church has enjoyed a season of refreshing. Bro. R. T. Hull began a series of meetings for us March 28, and continued for two weeks. The church has been greatly strengthened. One was reclaimed, and one awaits the rite of baptism, while others are very near the kingdom.—K. Mae Rowland, R. D. 6, Hagerstown, Md., April 12.

Monocacy church met in council at the Thurmont house April 3, our elder, T. J. Kolb, presiding. Two queries were sent to district meeting. Brethren A. D. Hoover and Leonard J. Flohr were chosen delegates to district meeting. Two letters of membership were granted. Several families have moved into our congregation, but have not yet handed in their letters. Elders G. Ecker and S. P. Early were present. Bro. John Moser and wife were called to the office of deacon, and duly installed. Bro. B. C. Whitmer was advanced to the second degree of the ministry.—Samuel Weybright, Detour, Md., April 9.

Woodberry church met in council April 4, with our elder, T. S. Fike, presiding, being assisted by Bro. Uriah Bixler. Considerable business came before the meeting. Bro. T. S. Fike was chosen as delegate to Annual Meeting, and Bro. John Smith and the writer to district meeting. Several letters of membership were granted. After one week of services at the Fulton Avenue church, Bro. A. Hutchison began meetings at this place, April 11, to continue one week. We are looking forward to some interesting meetings. We have an interesting special Bible study class, which meets each Wednesday evening, with Bro. T. S. Fike, teacher. Our sisters' aid society meets each Wednesday afternoon. There are a great many needy people in this large city, and any assistance would be appreciated by the sisters.—Samuel M. Miller, 724 Church Street, Hampden, Baltimore, Md., April 13.

MISSOURI.

Cabool.—April 4 I had the pleasure of dedicating the new meetinghouse of the Brethren at Cabool, Mo. The house is a neat and commodious cement block building, located at the edge of a thriving town. The Brethren have been working long and earnestly to get this house built, and finally the Lord has permitted Bro. F. W. Dove, the aged elder of the congregation, to see the desire of his heart fulfilled. Although afflicted with sickness, Bro. Dove was brought to the church, and heard the dedication sermon. It did me good to see that aged patriarch occupy a seat behind the pulpit. It gave me courage and boldness to declare the unspeakable gift of God, and the boundless privileges so many of us neglect to develop. The crowded audiences were orderly and devotional. The large body of young members rendered great assistance by their earnest, melodious singing. During the evening service the invitation was given and two applied for baptism. Cabool is a goodly place for our Brethren to locate. The financial possibilities are not as great as at some places, but the healthful climate of the Ozarks, the good water, abundant fruit, and kind-hearted hospitality of the people, make it an excellent place for a quiet, pleasant life.—Dr. O. H. Yereman, 417 Portsmouth Building, Kansas City, Kans., April 8.

Deepwater church met in council Saturday, April 10, with Eld. T. J. Simmons presiding. Bro. Isaac Dunkel was chosen chorister and Sister Maggie Wilson was reëlected solicitor. We decided to hold a series of meetings, beginning Sept. 26, provided we can secure a minister. Bro. Simmons preached two very interesting sermons. The writer was chosen church correspondent.—Etta Fahnestock, R. D. 34, Montrose, Mo., April 11.

Mound Valley church met in council April 10, with Bro. Hougendougler presiding in the absence of our elder, Bro. Lentz. Much business was disposed of. All church officers were chosen for one year. Bro. Geo. Lentz was reëlected as elder, and we hope that he can be with us more regularly this year. We decided to have a series of meetings and a communion in September. Bro. A. J. Crumpacker was chosen to correspond with an evangelist. The Sunday school was reorganized, with encouraging prospects; Bro. J. F. Kinder is the superintendent. We have curtained off some primary rooms.—Hattie Crumpacker, R. D. 1, Pleasant Hill, Mo., April 13.

Notice to the Churches of Middle Missouri.—The amount of the apportionment for district expenses, for 1909, is now due, and should be in the treasury, so the obligations of the district can be met promptly.—James A. Campbell, District Treasurer, Fristoe, Mo., April 16.

Shelby County church met in council April 3, our elder, J. S. Kline, presiding. We had preaching Sunday morning and also in the evening, with large and attentive congregations. One letter was received. We are very much in need of a resident minister at this place. We have a good, new churchhouse.—Lovina E. Lapp, Hagers Grove, Mo., April 9.

South St. Joseph Mission now has an organized teacher-training class, of nine students, who are laboring to make Sunday-school work more effective. Our music class, which is studying hymn reading and round note music, is increasing in interest. Our Sunday school, with an attendance of about 115, is preparing for an Easter service. As the time for housecleaning is here, we are expecting some of the sisters' aid societies to send us their discarded clothing. This mission never gets enough clothing to supply the needy. We also desire that the churches collect all the Brethren literature and send it to us for distribution, such as Messengers, Missionary Visitors and Sunday-school reading matter. If we could get what goes to waste in the Brotherhood, this mission would prosper. We are very much in need of a brother to conduct a series of meetings for us this spring, and will be glad to correspond with some one who will come and help us.—E. N. Huffman, Station D, 602 Kentucky Street, St. Joseph, Mo., April 6.

NEBRASKA.

Gandy.—Under direction of the Mission Board Bro. Levi Snell and wife, of Cambridge, came to us March 20 and delivered nineteen soul-cheering sermons. Two were baptized and three reclaimed. The interest and attendance were excellent. These were the first meetings that the Brethren ever held at this place. Though we are isolated from the church we expect to have an organization of the twelve members now here. Brother and Sister Snell are both past sixty years old, and drove over one hundred miles across the country. Here is a large field ready for some minister to enter and do effectual work. We will be glad for all the help we can get. We live six miles north of Gandy.—Benton C. Andrews, Gandy, Nebr., April 16.

Highland (Nebr.).—I have just returned home from this church for a few days' rest, before starting to my next place of labor, which is to be in the Hudson church, Illinois, meetings to begin Saturday, April 17. The members at this place have recently completed their new churchhouse, the same being dedicated March 28, by Eld. J. B. Moore. Here we found eighteen or twenty members, who are very faithful to the cause of the Master, and for them the writer held a three weeks' meeting, during which time twenty-one confessed Christ, eleven having been baptized. Seven heads of the best families were represented in the confessions at this meeting, several having been members of lodges. As the writer's time was limited, on account of his next meeting, Bro. Geo. Mishler, elder in charge, will conduct the meetings over next Lord's Day, and baptize those yet awaiting the rite. I have received several calls to hold meetings in the Western Coast States, next winter, but on account of the long distance I do not feel like going, unless I receive more calls before June 1.—C. S. Garber, Station D, 5317 Swift Avenue, St. Joseph, Mo., April 14.

South Red Cloud church met in council April 9. Bro. N. B. Wagoner was chosen as elder for two years. Arrangements were made whereby the expense for the recent addition to the church can be paid. The members all seem to press forward. The writer was continued clerk, also church correspondent.—J. C. Foutz, Guide Rock, Nebr., April 17.

NEW YORK.

Brooklyn.—Our series of meetings closed with a very helpful love feast on Easter Sunday evening. Prior to the love feast seventeen were baptized. Bro. A. L. B. Martin, of Harrisburg, Pa., did the preaching and officiated at our feast. Brother and Sister D. J. Lichty, of India, are due in New-York by April 15. However, the boat, as a rule, is late, hence we do not expect them until the latter part of the week. They expect to spend a week or ten days in the Mission home here, with us.—J. Kurtz Miller, Brooklyn, N. Y., April 13.

NORTH DAKOTA.

Burlington.—I moved from Maple Spring, W. Va., to the prairies of North Dakota, about four weeks ago. We have not yet received any spiritual food, but greatly feel the need of it. We have only about eight members living here, and the nearest church is about twenty miles distant. We trust that the Lord will put it into the heart of some dear brother

to come and preach for us this summer.—H. W. Fike, R. D. 2, Burlington, N. Dak., April 12.

OHIO.

Ashland.—We had special Easter services at our church today; 138 were present at the Sunday school. April 4 Bro. Cassel, our district Sunday-school secretary, was with us and gave a very encouraging talk. Our average attendance, last quarter, was 114. Our home department and cradle roll are doing good work.—Jennie Helm, Ashland, Ohio, April 11.

Canton.—Bro. Reuben Shroyer, of New Berlin, came to us and delivered two missionary sermons April 11,—one at the Center house in the forenoon, and the other at the Mount Pleasant house in the evening. A collection was taken up for home mission work, after the meetings. Bro. Shroyer is appointed evangelist by the district meeting of Northeastern Ohio. He is to preach one sermon in each meetinghouse in this district during the year.—George S. Grim, Louisville, Ohio, April 12.

East Akron.—One week preceding Easter, when in regular service at Kent, the Spirit of God was manifest and four dear young souls expressed their desire to unite with God's people. On Easter Sunday they signified the burial and resurrection of Christ, to walk in newness of life. One week ago, while in service there, a young man was received into the church by baptism.—Wm. Bixler, East Akron, Ohio, April 14.

Lick Creek church met in council April 3. We decided to have our love feast June 19, beginning at 10 A. M. We expect to begin a series of meetings about Oct. 10. Bro. Reuben Shroyer, of New Berlin, expects to be with us at that time. We reorganized Sunday school April 4, with Brethren Clyde St. John and Andrew McDonald, superintendents.—Lizzie Kintner, R. D. 2, Ney, Ohio, April 12.

Mercer church met in business meeting April 10, Eld. D. D. Thomas presiding. Bro. Thomas was chosen as delegate to district meeting, and was also chosen as elder in charge of this congregation another year. Bro. Sherman McNeir is our Sunday-school superintendent. Bro. Thomas remained with us over Sunday and preached three good sermons. Hereafter this church will be known as the "Ross Church" instead of Mercer. We decided to have a series of meetings in August. The writer was elected as church correspondent. —Katie Shellaberger, Mendon, Ohio, April 13.

Portage church met in council April 2. Much business was disposed of. Bro. George Keys was chosen as delegate to district meeting, with Bro. Barthelow, alternate. Bro. J. P. Krabill was chosen as presiding elder for the coming year, also the following officers were elected: Bro. J. W. Reese, treasurer; Bro. Jacob Gobel, clerk, and the writer, correspondent. We also decided to hold our love feast June 5.—Sylvia Adams, R. D. 2, Prairie Depot, Ohio, April 14.

Seneca church met in council April 10, Eld. A. B. Beelman presiding. Bro. S. A. Walker is our delegate to Annual Meeting, and Bro. A. B. Beelman, to district meeting. Our love feast will be held Aug. 21, beginning at 10 A. M.—Mabel Vane Beelman, Chicago, Ohio, April 11.

OKLAHOMA.

Bethany.—The members met in council at Terlton on Monday, March 29, Bro. Andrew J. Detrick presiding. Letters were granted to Emmanuel Teeter and wife, who are removing to Woods County. Two others are going soon, which will leave the little church at this place much weakened. Saturday, March 27, on behalf of the Mounds church, Bro. Edward Ruff was ordained to the eldership, Eld. J. A. Detrick and the writer officiating.—J. T. Kiggins, Hallett, Okla., April 14.

Bright Star congregation met in council April 5. Bro. A. J. Smith was chosen as elder again for another year. Bro. J. O. Hartman was advanced to the second degree of the ministry and Bro. A. A. Hartman, to the first degree. Bro. A. J. Smith will give us a two weeks' series of meetings, commencing July 17.—G. W. Dickey, R. D. 2, Reeds, Okla., April 10.

Oak Creek congregation met in members' meeting April 10, at the home of the writer in Elk City. Six certificates of membership were received, two of them representing deacons. Our faithful Sunday-school superintendent, M. M. Chambers, has left us because of the death of his wife. Her remains were taken back to Michigan. Bro. J. W. Chambers was chosen to fill the vacancy. The writer was chosen Messenger correspondent, Bro. L. Moomaw, church clerk, and Bro. S. W. Detrick, church treasurer and solicitor. Twelve dollars was raised for church expenses. We also remembered the Denver, Colo., and Alvo, Nebr., calls for help. Much business was transacted. In our forty-eight years of experience in the church, we never enjoyed more happiness, peace and good will, than since we came to this congregation. While homeseekers can secure and build up beautiful temporal homes here, we especially solicit peace-loving members to come and enjoy with us this happy spiritual home.—J. F. Neher, Elk City, Okla., April 13.

OREGON.

Ashland congregation met in council April 3, with our elder, S. E. Decker, presiding. Eld. Geo. W. Hoxie was also present. A collection of $7 was taken for church expenses. An election was held for two deacons, when Brethren Joseph Kerr and Guy Barnett were chosen to that office, and installed. Bro. M. C. Lininger was advanced to the second degree of the ministry. We have a nice little body of members here, and trust more will move in and help us to carry on the work of the Lord.—Cora B. Decker, Ashland, Oregon, April 8.

Coquille church held her council April 3, with Eld. Thomas Barklow presiding. Much business came before the meeting. One wanderer returned to the fold. Bro. Willie Barnette asked for a letter of membership, which was granted. Our love feast will be held in August, and ministering brethren coming this way about that time, can make it a point to give us some meetings. We have purchased three lots in the town of Bandon, by the sea, on which to build a church-house at some future time. Our Christian Workers' officers are Brethren J. N. Roberts and Elfred Michael, and Sister Rachel Barklow. Bro. Peter Michael is our Sunday-school superintendent. Our meetings are all quite well attended.—Anna Barklow, Myrtle Point, Oregon, April 7.

Talent church met in council recently, with Eld. George Hoxie presiding. Two letters were granted. We decided to hold a series of meetings here this spring, beginning May 12, and to continue until our love feast, which will be held May 22. Should any of the members be passing through here at that time, we would be glad to have them stop. Since our last report one dear soul has come out on the Lord's side, and we hope there will be more in the near future.—Clara M. Shildeler, Talent, Oregon, April 9.

Weston church met in quarterly council April 3, but, owing to sickness among the Brethren, the representation was small. All business was disposed of satisfactorily. Any one seeking a home in the West will be welcomed in our midst, for we are badly in need of more consecrated workers.—Nellie Morton, Weston, Oregon, April 10.

PENNSYLVANIA.

Altoona church met in council April 2. Bro. W. S. Long, our pastor, and Bro. A. E. Wilt were chosen as delegates to district meeting. Brethren A. E. Wilt, S. N. Brumbaugh and the writer were appointed as a committee to look up locations and recommend plans for the carrying on of work along the lines of church extension in our city.—B. F. Ranck, 608 Bell Avenue, Altoona, Pa., April 10.

Brothers Valley congregation met in council at the Pike house April 9, at 10 A. M., Eld. D. H. Walker presiding. Considerable business came before the meeting. Church officers elected for the year were: Bro. J. J. Reiman, clerk; Bro. J. C. Reiman, treasurer. Elders W. G. Schrock and D. H. Walker were elected delegates to Annual Meeting, and Brethren S. U. Shober and P. U. Miller to district meeting. We decided to hold our love feast June 20. A two weeks' series of meetings to be held previous to our love feast,—one week at the Grove house and one week at the Pike house.—Mrs. E. L. Knepper, R. D. 2, Berlin, Pa., April 9.

Chiques church met in special council April 12. We decided to build a meetinghouse at the eastern end of our district. The size of the house is to be 50x70, with a basement. Three letters were granted and seven members received by letter. We have one applicant for baptism.—Henry S. Zug, R. D. 1, Mount Hope, Pa., April 13.

Codorus church met in council April 12, Eld. D. Y. Brilhart presiding. Five letters of membership were granted. Brethren D. Y. Brilhart and J. H. Keller are our delegates to Annual Meeting, and Brethren J. H. Keller and I. M. Bowser, to district meeting. The collection for home missions amounted to $38.05.—J. L. Myers, R. D. 3, Glen Rock, Pa., April 13.

Huntingdon.—Our monthly church meeting was held on Monday evening, April 5. Two delegates were elected to district meeting.—Brethren H. B. Brumbaugh and A. H. Haines, with Brethren T. T. Myers and Wm. Beery as alternates. Certificates were granted to Sister Edith Barwick and her little son, John. Our sister, with her little family, has just left for her new home in Mt. Morris, Ill. A trustee was elected to take the place of Dr. A. B. Brumbaugh, deceased. Brother Otis M. Brumbaugh was chosen. Our spring love feast will be Sunday, May 9. The church plans committee reported, and they were instructed to proceed, with the architect, to perfect the details, in order that the work of building may be inaugurated at an early date. It was decided to have an Easter sunrise prayermeeting at 6 o'clock. Our Sunday school is increasing in numbers, enthusiasm and offerings. It is organized in departments,—the advanced, the intermediate and the primary,—each with a principal of its own. The entire school, often numbering three hundred, meets for the opening, but each department has separate closing exercises. There are twenty-two classes in all, and most of them recite in separate rooms throughout the college buildings. An organized adult Bible class, for men, was started at the beginning of the year, with an attendance of eight the first Sunday. The enrollment has grown to seventy-six. The members are mostly railroad men, who find it not always easy to be on hand, but their zeal is admirable. Recently they had a very pleasant social in Students' Hall, to which their wives and some others were invited. With prayer and song, and conversation, and refreshments, the fraternal feeling was cemented, and everybody was glad.—Adaline Hohf Beery, Huntingdon, Pa., April 9.

Indian Creek congregation met in council March 31, at the County Line house, Eld. Jasper Barnthouse, of Uniontown, presiding. Much business came before the meeting. The love feast at the County Line house is to be held Oct. 3, with a series of meetings preceding. A love feast is to be held at the Elbethel house June 5, with a series of meetings to begin May 22, closing June 5. Bro. Irwin R. Pletcher is our delegate to Annual Meeting, and Brethren John N. Nedrow and Irwin Pletcher are delegates to district meeting. Our elder, D. D. Horner, having resigned on account of infirmities of age, the church decided in favor of Bro. J. Barnthouse as our elder in charge, but his time is too much occupied to accept another charge. The writer was chosen to fill the vacancies left by Eld. R. A. Nedrow, as church correspondent and Messenger agent. Nine letters were granted. Two of our ministers, Brethren R. A. and E. F. Nedrow, having moved away, we now have only five ministers, two of whom have retired from active service. Much business was disposed of at the meeting.—Irwin R. Pletcher, Stahlstown, Pa., April 5.

Lancaster.—Bro. Andrew Hutchison, of Kansas, closed a two weeks' series of meetings here March 28. These meetings were well attended. Good impressions were made on our members, as well as on others, and we hope the seed sown will soon bring forth a harvest. Some, who never before were impressed with the principles of the Church of the Brethren, are now seriously considering them. Our brother labored among us to some personal disadvantage, owing to his illness, though the meetings were greatly enjoyed by those in attendance. During these meetings our aged janitor, Bro. Amos Sides, was stricken with paralysis and died a few days later.—Emma C. E. Landes, 219 College Avenue, Lancaster, Pa., April 7.

Ligonier Valley.—The members met in council April 9, with Bro. William Wolford in charge. Bro. William Wolford was chosen as delegate to district meeting. In the evening our elder, Bro. R. A. Nedrow, preached his farewell sermon.—Clark Kibel, Ligonier, Pa., April 12.

Lower Cumberland.—The members of this congregation met April 8, in the Baker house for council, with Bro. Henry Beelman presiding. Much business was disposed of. Bro. Wm. Murphy was chosen as delegate to Annual Meeting, and Brethren Jacob A. Miller and Jacob E. Trimmer were chosen as delegates to the district meeting, to be held at York, April 28. **The love feast of the Lower Cumberland congregation is** to be held in the Mohler house May 8.—Clarence E. Long, Mechanicsburg, Pa., April 12.

Lower Canowago.—The members met April 3, in regular council at the Bermudian house, with Elders Henry Beelman, C. L. Baker and Abraham Hull present. Bro. Jacob Brenneman was called to the office of the ministry, and duly installed. Bro. Alexander Brodebeck was called to the office of deacon. Much business came before the meeting. Our next council will convene at Strinestown, June 5.—J. H. Speck, R. D. 1, Wellsville, Pa., April 14.

Mechanic Grove church met in council April 5, with our elder, S. H. Hertzler, present. Three certificates were granted. The Sunday-school officers are the same as last year, with the exception of the secretary. Sister Alice Stauffer is our secretary. Brethren Rufus Bucher and Urias Fasnacht are our delegates to district meeting, and Bro. W. C. Fasnacht, to Annual Meeting. Our love feast will be held June 13, at the Grove house.—Mary P. Habecker, R. D. 3, Quarryville, Pa., April 10.

Middle Creek congregation met in council April 9, with Bro. S. W. Hoover presiding. Brethren M. J. Brougher and H. H. Kimmel are our delegates to district meeting, and Brethren S. W. Hoover and M. J. Brougher represent us at Annual Meeting. Our love feast will be held May 30. The council prior to the communion will be held May 25.—Carrie Walker, R. D. 2, Rockwood, Pa., April 12.

Parker Ford.—The love feast for this place will be held May 1. Brethren J. P. Hetric and T. R. Coffman are delegates to represent this church in district meeting. An appropriate Easter service was held in the church on Sunday morning. We had good music, and also an Easter sermon by the pastor. An attentive audience listened to the message.—Blanch E. Coffman, Parker Ford, Pa., April 14.

Plum Creek.—We had an appropriate Easter service last evening, consisting of music, recitations and essays. The house was full of attentive listeners. Our revival will begin April 25. The Glade Run love feast will be held May 22, preceded by a week's meetings. Our Sunday schools are both growing.—H. S. Replogle, R. D. 1, Shelocta, Pa., April 12.

Snake Spring Valley congregation met in council in the Valley house Saturday, April 3. Considerable business came before the meeting. One query will be sent to the district meeting. Eld. Wm. Ritchey is delegate to Annual Meeting. Eld. J. B. Fluck and the writer are delegates to district meeting. We decided to hold our annual love feast in the Snake Spring Valley house May 22, commencing at 4 P. M.—D. M. VanHorn, Snake Spring, Pa., April 11.

Spring Run church met in council March 27, with Bro. J. C. Swigart presiding. Four letters were granted and one was received, and one sister was restored to membership. Bro. J. C. Swigart was chosen as delegate to district meeting. We decided to hold our love feast at the Pine Glen church May 28, commencing at 4 P. M. Our church was greatly strengthened recently by a week's revival meeting, conducted by our elder, J. C. Swigart, who gave us nine instructive and inspiring sermons. The interest was very good, although the weather and the roads were rather unfavorable. One decided for Christ, and was received into the church by baptism.—Ida M. Miller, Mattawana, Pa., April 6.

York.—On Sunday morning Mr. A. Forder, of Jerusalem, spoke to the children of our Sunday school, telling them how Sunday schools are held in the far East.—Jerusalem and Arabia,—which was very interesting. In the afternoon he spoke to a well-filled house on "How the Arabs Really Live the Traditions of the Old Testament Scriptures." While they do not know the Book itself, their manner of life plainly shows the truth of the Record. In the evening Mr. Forder again spoke to a crowded house on "The Customs of the Arab and My Experience among These People." All were well pleased with the talk, and many said, "How true is the Bible!"—Abram S. Hershey, York, Pa., April 12.

TENNESSEE.

Bristol.—Bro. C. H. Diehl, of Jonesboro, and Bro. N. B. Sherfy, of Blountville, came to Bristol, as a committee sent by the District Mission Board, and arranged for Sister Effie F. Brooks, of Rogersville, to take up mission work in this city. The brethren and sisters of the city are gratified with this decision. Bro. Sherfy preached for us on Easter Sunday morning, his subject being, "The Resurrection of Christ." In the evning Bro. Diehl continued the subject. We have several preaching points in and around Bristol. At present five are awaiting baptism. We expect to build a house of worship in the near future, as we are growing in number. The people of this city are more and more becoming interested in the doctrine of the Brethren.—Eleanor Jones, Bristol, Tenn., April 10.

French Broad.—April 3 Brethren A. M. Laughrun and Robert Hilbert, of Washington County, Tenn., began a series of meetings at this place, continuing ten days. Twenty sermons were delivered in the church and one at a schoolhouse. April 10 Bro. Hilbert was called home by the serious illness of his wife. One was received by baptism. These faithful brethren did much for our church here in the way of drawing us closer together by the bonds of love and union. Elders Laughrun and Wine, of this congregation, were recently called to administer the anointing to an afflicted one.—Kate McCrary, R. D. 1, White Pine, Tenn., April 13.

Pleasant View congregation met in council recently with Brethren J. D. Clark and A. J. Wine presiding. After the business of the meeting was transacted, Bro. Daniel Bowman gave some very good counsel. Our prayer meeting and Sunday school are progressing nicely, and we have a fairly good attendance. It was decided to have two meetings each month, instead of only one. Bro. J. W. Braswell was advanced to the second degree of the ministry.—N. T. Larimer, Jonesboro, Tenn., April 10.

VIRGINIA.

Beaver Creek church met in council April 9, our elder, A. S. Thomas, presiding. The meeting was well attended. Several ministering brethren, from adjoining congregations, were with us. Three members were received by certificate. Brethren A. S. Thomas and J. D. Glick were chosen to represent us in Annual Conference. Brethren M. B. Miller and S. E. Garber are to represent us at district meeting. Bro. A. C. Miller has been secured to hold two series of meetings here,—one at Top of Alleghany, and the other at Back Alleghany.—Delphia S. Click, R. D. 2, Bridgewater, Va., April 13.

Buena Vista Mission.—The members at this place were highly pleased with the presence of Bro. S. N. McCann, who lectured for us on the evenings of April 9 and 10. On Sunday morning, following, he gave us an excellent sermon, having for his text 2 Cor. 5: 1. A collection of $4.95 was taken, which will be sent to world-wide mission fund. A series of revival services, by our pastor, began April 11. Some have already applied for church membership.—Susie Greyer, Buena Vista, Va., April 13.

Cook's Creek.—This church met in council April 10, with Eld. J. M. Kagey presiding. The annual church visit was reported. Five church certificates were received. Elder J. M. Kagey and the writer are delegates to Annual Meeting, and Brethren A. B. Miller and J. S. Sharpes, delegates to district meeting. We have four Sunday schools in good working order. Eld. A. Hutchison will conduct a series of meetings in Dayton, beginning the first of May. Eld. A. S. Thomas will likely be with us in October, at the Garber church, to aid in our series of meetings. Our communion will be held at the Hinton Grove house sometime in May.—S. I. Bowman, Harrisonburg, Va., April 10.

Nokesville.—The McCann-Sanger-Benlim Bible Term, held at this place, opened March 20, and closed March 28. The attendance and interest were beyond expectation, and the helpfulness and inspiration of the work will long be remembered. The Brentsville school, which was organized in 1897, as Prince William Normal, is being revived and will be located at Nokesville, under the name of Hebron Seminary, of which the above is an encouraging beginning, since the Bible work will be one of the prominent features of the school. The Normal was organized under the leadership of Bro. I. N. H. Beahm, and he will now return and take up the work under its new organization.—Barbara J. Miller, Nokesville, Va., April 12.

(Concluded on Page 272.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

OUR WORK IN TOLEDO, OHIO.

The Mission Board of the Northwestern District of Ohio has, for some time, been considering the opening up of a mission in the city of Toledo, but we have not yet been able to secure a suitable place in which to conduct preaching services.

There are about ten or twelve members living in the city, so far as we know. Jan. 17, 1909, they met at the home of Sister Kaser and organized a Sunday school, with Sister Effie Opperman, superintendent; Sister Fern Kaser secretary; Bro. Ferguson, treasurer. They have met for Sunday school each Sunday since the organization, with an average attendance of nineteen, and a total collection of $6.36.

Jan. 31, by permission of the Mission Board, the writer preached, and also assisted in their Sunday school. Feb.

FINANCIAL REPORTS

During the month of February the Brethren's General Mission Board sent out 86,994 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for February, 1909:

WORLD-WIDE MISSION.

Indiana—$149.89.
Northern District, Individuals.
David Whitmer, $10; Mr. and Mrs. F. D. F. Sheneman, $2; G. L. Rummel, $1, ... $ 13 00
Middle District, Congregations.
North Manchester, $44.50; Flora, $18.30; Mexico, $14.60, ... 77 30
Individuals.
"A Brother," $6.15; Frank Fisher, $1.50; T. J. Downey, $1, ... 8 65
Southern District, Congregations.
Middle Fork, $22.69; Pyrmont, $11.25, ... 33 94
Individuals.
Austin Himes, $12; J. W. Hoffert, $5, 17 00
Pennsylvania—$115.00.
Eastern District, Individuals.
"A Brother," $100; Sam'l H. Hertzler, $5, ... 105 00
Southern District, Individuals.
M. O. Myers, $7.50; S. K. Jacobs (Marriage Notice), 50 cents, ... 8 00
Middle District, Individual.
Ruth Stayer, ... 1 00
Western District, Individuals.
Wm. N. Bond, ... 1 00
North Dakota—$110.50.
Individuals.
"A Brother and Sister," $100; Henry Kile, $5; Eliz. Kile, $3; D. F. Landis, $1.50; Jos. D. Reish, $1, ... 110 50
Virginia—$94.80.
First District, Congregation.
Botetourt, ... 76 05
Individuals.
G. A. Moomaw, $6; John W. Layman, $4, ... 10 00
Second District, Individuals.
Mr. and Mrs. Frank Stultz, $3; Leota V. Stultz, $2.25; L. D. Caldwell, $1; J. L. Zimmerman, $1; Sister Hartman, $1; Mary Smith, 50 cents, ... 8 75
Kansas—$74.62.
Northeastern District, Congregation.
Ramona, ... 25 00
Sunday Schools.
Meriden, $15.62; McLouth Sunday School and Birthday Box, $16, ... 31 62
Individuals.
J. F. and Debtre Hantz, $5; J. I. Smith, $1; Mrs. A. R. Enos, 50 cents, 6 50
Southeastern District, Individual.
Julia A. Frame, ... 1 20
Southwestern District, Individuals.
"A Brother," $10; G. W. Weddle (Marriage Notice), 50 cents, ... 10 50
Iowa—$70.56.
Northern District, Congregation.
Ivester, ... 15 00
Individuals.
David and Sarah Brallier, $10; Daniel A. Miller, $8; N. W. Miller, $6; John Rudy, $5; S. Hershey, $3.36; W. A. Blough, $3, ... 35 36
Middle District, Individuals.
Mary E. Loudenslager, $7; W. E. West, $5; Louisa Lawrence, $1; A. M. Stine (Marriage Notice), 50 cents, .. 13 50
Southern District, Congregation.
Udell, ... 4 00
Individuals.
W. G. Caskey, $1.20; "M. K. S.," $1; Stanley C. Wenger (Marriage Notice), 50 cents, ... 2 70
Ohio—$56.07.
Northeastern District, Congregation.
Chippewa, ... 4 97
Individuals.
M. W. Printz, $10; Wm. Horner, $6; Birdella P. Thompson, $4; Minerva Printz, $4; Margarette Lefever, $3.50; S. M. Friend (Marriage Notice), 50 cents; Edward Shepler (Marriage Notice), 50 cents, ... 28 50
Northwestern District, Individuals.
Jos. and Nancy Kaylor, $10; "A Brother," $5, ... 15 00
Southern District, Congregation.
Salem, ... 4 90
Individuals.
J. A. Miller, $1.20; Jesse Stutzman (Marriage Notice), 50 cents, ... 1 70
Oregon—$27.50.
Individuals.
J. F. McCracken, $25.50; Bro. and Sister John Barnhart, $2, ... 27 50
Illinois—$25.44.
Northern District, Congregation.
Polo, ... 5 14
Individuals.
A. L. Moats, $1.20; Mr. and Mrs. Jos. Arnold, $1.10, ... 2 30
Southern District, Individuals.
Jesse C. Stoner, $12.50; "A Giver," $5; Preston Arnold, 50 cents, ... 18 00
Washington—$15.40.
Individuals.
D. B. Eby, $12.40; A. L. and Bertha Garrison, $2; Mrs. Lanson Clanin, $1, 15 40
Tennessee—$10.00.
Individual.
Effie E. Miller, ... 10 00
California—$3.50.
Southern District, Individuals.
Edmund Forney, $3; Elizabeth Forney, $3; Walter and Selma Stephens, $1; Levi Minnich (Marriage Notices), $1; Geo. F. Chemberlen (Marriage Notice), 50 cents, ... 8 50
North Carolina—$6.00.
Individual.
I. W. Bowman, ... 6 00
Maryland—$3.75.
Eastern District, Individuals.
J. M. Prigel, $1.66; Laura E. Garner, $1; Mary A. Royer, $1; John S. Bowlus, 9 cents, ... 3 75
Idaho—$2.50.
Individuals.
John H. Wolfe, $1; O. A. Swab, $1; David Betts (Marriage Notice), 50 cents, ... 2 50
Missouri—$2.00.
Northern District, Individuals.
Luther Rhodes, $1; Mrs. W. M. Eckard, $1, ... 2 00
Alabama—$1.20.
Individual.
W. B. Woodard, ... 1 20
Nebraska—$1.00.
Individuals.
L. D. Bosserman (Marriage Notice), 50 cents; L. L. Meck (Marriage Notice), 50 cents, ... 1 00
Wisconsin—$0.50.
Individual.
F. A. Myers (Marriage Notice), ... 50
Canada—$0.45.
Individuals.
Louisa Shaw, 35 cents; John Bare, 10 cents, ... 45
Total for the month, ... $ 774 88
Previously reported, ... 9,209 28
Total for year so far, ... $9,984 16

INDIA ORPHANAGE.

Virginia—$37.25.
First District, Sunday Schools.
Antioch, $6.25; Troutville Primary and Juvenile Classes, $16, ... $ 21 25
Second District, Sunday School.
Fairfax, ... 16 00
Kansas—$32.72.
Northeastern District, Congregation.
Navarre, ... 6 00
Southeastern District, Individual.
C. T. Elsasesser, ... 1 00
Northwestern District, Sunday School.
Mae Blickenstaff's Sunday-school Class, ... 20 00
Southwestern District, Sunday School.
Slate Creek, ... 6 72
Pennsylvania—$32.00.
Eastern District, Individual.
Sarah M. Nyce, ... 5 00
Southern District, Sunday Schools.
Huntsdale, $6; "Class in the Corner," $9, ... 15 00
Middle District, Individual.
"C. X.," 8 00
Western District, Individuals.
W. H. Blough and wife, ... 4 00
Iowa—$32.00.
Northern District, Individual.
Mary S. Newsom, ... 16 00
Middle District, Individuals.
Oscar Diehl and wife, ... 16 00
Ohio—$20.00.
Northwestern District, Individuals.
S. A. Kintner and wife, ... 20 00
North Dakota—$16.00.
Primary Classes of White Rock Sunday School, ... 16 00
Indiana—$14.50.
Middle District, Aid Society.
North Manchester (West church), Sunday School. 9 50
J. L. Cunningham's Sunday-school Class, ... 5 00
Nebraska—$12.96.
Sunday School.
Beatrice, ... 12 96
Total for the month, ... $ 198 43
Previously reported, ... 1,414 02
Total for year so far, ... $1,612 45

INDIA MISSION.

Indiana—$7.00.
Southern District, Congregation.
White, ... $ 7 00
California—$5.58.
Northern District, Congregation.
Fruitdale, ... 5 58
Illinois—$3.00.
Northern District, Individual.
Ada Harnish, ... 3 00
Canada—$2.00.
Individual.
Mrs. Janette Swingle, ... 2 00
Total for the month, ... $ 17 58
Previously reported, ... 724 91
Total for year so far, ... $ 742 49

CHINA MISSION.

Virginia—$4.50.
First District, Congregation.
Botetourt, ... $ 4 50
California—$1.00.
Southern District, Individuals.
Walter and Selma Stephens, ... 1 00
Michigan—$1.00.
Individual.
Martha Bratt, ... 1 00
Total for the month, ... $ 6 50
Previously reported, ... 343 57
Total for the year so far ..... $ 350 07

BROOKLYN CHURCHHOUSE.

Virginia—$1.00.
Second District, Individual.
M. J. Cline, ... $ 1 00
Oregon—$1.00.
Individual.
Mrs. John J. Lewis, ... 1 00
Iowa—$0.37.
Northern District, Individual.
Barbara Sonafrank, ... 37
Total for the month, ... $ 2 37
Previously reported, ... 272 82
Total for year, ... $ 275 19

COLORED MISSION.

North Dakota—$10.00.
Congregation.
Cando, ... $ 10 00
Total for the month, ... $ 10 00
Previously reported, ... 8 00
Total for the year, ... $ 18 00

DENVER MEETINGHOUSE FUND.

Total amount received since our last report is $361.77.—H. F. Caylor, Secretary-Treasurer Building and Finance Committee, 165 S. Clarkson Street, Denver, Colo.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total amount received since our last report is $229.47.—Chas. W. Eisenbise, Treasurer, 860 South Clifton Park Avenue.

21 Bro. L. H. Dickey, their elder, preached for them. April 4 the writer was with them again in preaching service, and on the same trip made further investigation in regard to a convenient place in which to conduct services, for the home of Sister Kaser is not large enough to accommodate the people.

The outlook now is very encouraging. The Mission Board hopes to secure the use of a storeroom, which will be quite convenient for our members in their Sunday services.

In this large city, of not less than 160,000 souls, many of our members have children located, and, to our knowledge, not more than a half dozen sermons have ever been preached here by our people. We think the time is opportune to begin active work in a field so near our door. The members who are there seem earnest, and are loyal to the Brotherhood. They demand help and assistance, which, I fervently believe, they will receive.

Our aim in giving this information, regarding present conditions in Toledo, is to stir up the members of Northwestern Ohio, and also the Mission Board, that some action may be taken in this grand and noble work of establishing a strong mission point in the city, where wickedness is so great, and crime a daily occurrence.

May the Lord bless the work and the workers, and the effort which may be put forth here in this needy field!

Bryan, Ohio, April 4. G. W. Sellers,
Chairman of Mission Board.

A CARD OF THANKS.

For the many earnest felicities expressed, the prayers offered and the helpful suggestions submitted, relative to the forthcoming debate at Wauneta, Nebr., I take this opportunity to voice my humble appreciation. I thank all those whose anxieties indicate their deep interest in the work. May there be an answer to their prayer that the Truth may be vindicated, that the banner of the cross may be unfurled, and that error may be made to wither in the agonies of defeat.

The fervent effectual prayer of the righteous availeth much, and it is a means of great strength in any work, to realize that many earnest prayers are being sent up to heaven's throne in behalf of one's humble efforts.

River Bend, Colo. B. E. Kesler.

McPHERSON COLLEGE.

McPherson College was this week honored by a visit of the General Educational Board,—Elders Early, Bright and Holsinger. Eld. Bright preached an excellent sermon on Thursday evening. On Friday the day was spent in visiting classes, in chapel, and in a conference with the trustees and faculty.

The committee has made a good impression upon both faculty and student body, and surely has won their good will. The talks in chapel and in the dining hall were much appreciated. The committee has outlined a broad and practical policy,—one which will win for them the confidence of the schools and the church, and which ought to do much towards bringing about a better understanding between the schools and the church, and establish confidence. McPherson college is closing a very sucesssful year. The attendance is good and the quality of work is above the average.

The Agricultural Department is an assured fact, but it is still in need of funds. The sum of $20,000 could be used to good advantage.

About one-half of the amount needed has been subscribed for an auditorium and gymnasium, which is much needed. H. J. Harnly.

April 10.

THE CHURCH IN WYOMING.

Advised by some brethren in Indiana, I decided to visit the Big Laramie Valley in Southeastern Wyoming. Going via the main line of the Union Pacific R. R., which goes directly through the valley, I landed March 18 in the beautiful, rich and fertile valley, where there certainly are fine opportunities for people of limited means to get good homes in a rich and prosperous country, where all kinds of small grains, sugar beets and potatoes yield most bountifully, and where there are most excellent opportunities to build up prosperous churches.

There are already three families of Brethren located near the little town of Bosler, which, as yet, is only the beginning of a town, but is destined to be a thriving city, not many years hence. A Brethren minister has also bought land in this community, while a reliable business firm has promised that as soon as the Brethren have located ten families here, they are ready to donate a site and at least $500 in cash toward a house of worship.

Here is a fine opening for the Brethren, where no church has as yet begun work, and where people are flocking in and rapidly settling up the rich irrigated lands. Will the Church of the Brethren take first place in this new open field? Harrison Frantz.

Firth, Nebr.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Bender-Ireland.—At Waterloo, Iowa, April 3, 1909, by the undersigned, Abram M. Bender and Catharine N. Ireland, both of Waterloo, Iowa. W. H. Lichty.

Quesenberry-Saul.—By the undersigned at the home of the groom's father and mother, Brother and Sister P. J. Quesenberry, March 14, 1909, Mr. Denny Quesenberry and Sister Lizzie Saul, both of Sunnyside, Wash. S. H. Miller.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Basehore, Bro. Geo. M., died March 30, 1909, in the bounds of the Spring Creek congregation, Pa., aged 64 years, 11 months and 25 days. Wife and two sons survive. Services at the Spring Creek house by Brethren J. H. Longenecker and H. B. Hollinger. Text, Rev. 7: 14.
Anna K. Longenecker.

Bechtel, Susie Mary, daughter of Bro. Aaron and Sister Emma Bechtel, of Butte Valley, Cal., born Feb. 5, 1909, died Feb. 20, 1909, aged 14 days. Services at the home by Eld. H. F. Maust. Mrs. E. M. Wolfe.

Brown, Mrs. Virgie, wife of Friend J. Howard Brown, of 921 Third Avenue, Altoona, Pa., died at the Altoona Hospital March 26, 1909, aged 30 years and 1 month. She entered the hospital March 18, undergoing an operation, which seemed to be successful until an early hour of March 25, when her condition seemed to be very unfavorable, and a change for the worse hastened on the end. Sister Brown was born at Waterside, Bedford Co., Pa. The body was taken to Woodbury, where services were conducted by her pastor, Bro. W. S. Long. Interment in the Kiefer cemetery near by.
B. F. Ranck.

Cornelius, Ira H., son of John and Cornelia Cornelius, born in Ogle County, Illinois, Oct. 31, 1862, died of pneumonia, at his home in Sheldon, Iowa, Feb. 22, 1908, aged 46 years, 3 months and 22 days. He was married to Nettie L. Cornelius, of Tekamah, Nebr. To this union eight children were born, seven of whom are living. He united with the Church of the Brethren at Pine Creek, Ill., when about eighteen years of age. Services at the home in Sheldon, Iowa, by Bro. J. E. Rolston. Interment in Waterloo, Iowa, the present home of his parents. Services in the South Waterloo church by Bro. W. H. Lichty. Ella B. Harbaugh.

Fisher, George, died at his home near Eagle, Idaho, April 3, 1909, aged 59 years and 6 months. He was born in Ohio Oct. 3, 1849. At the age of five years he moved to Iowa where, in 1873, he married Sister Ella Fahrney. Widow and twelve children survive, three having preceded him. He came to Idaho in 1889. Last June he was paralyzed, from which he never recovered. Services in the Baptist church in Eagle, from Job 14: 10. S. F. Brower.

Good, Sister Lucinda E., of the Victor congregation, Kansas, died April 3, 1909, of heart trouble, aged 69 years, 9 months and 19 days. She had been married twice, and was the mother of twelve children, seven of whom and her two husbands preceded her. Five children, four brothers and two sisters, survive. Services by Eld. A. C. Daggett.
J. M. Bradshaw.

Horton, Sister Etta V., daughter of Bro. Fred and Sister Julia Showalter, born March 10, 1878, died March 27, 1909, at the home of her husband's foster-parents, Mr. W. B. Curtmans, Cassville, Pa. She was married Dec. 19, 1907, to Chalmer B. Horton, who survives her; also father, mother, three sisters and two brothers. She united with the Church of the Brethren early in life, and lived faithful till death. Services by her pastor, Bro. I. B. Brumbaugh.
Mrs. I. J. Reeser.

Lambert, Sister Elizabeth, nee Golly, died in New Windsor, Md., April 7, 1909, aged 89 years, 2 months and 2 days. She was the mother of four daughters, one having preceded her. She was a faithful member of the church for sixty-seven years, and for many years had charge of the supper on love feast occasions in the Pipe Creek church. Occasion improved by the writer, assisted by Bro. W. J. Englar. Text, Deut. 33: 5. E. W. Stoner.

Miller, Bro. Joseph, born in Darke County, Ohio, Nov. 25, 1824, died March 22, 1909, near Bradford, Ohio, aged 84 years, 3 months and 25 days. He was married to Anna Bashore Dec. 4, 1851, to which union were born six daughters and one son. The youngest and the oldest daughter preceded him in death. He was a member of the Church of the Breth-

ren for fifty-five years. Feb. 19, 1909, he called for the elders to be anointed. Services at the church near his home by Eld. D. D. Wine, assisted by Brethren John Eikenberry and S. D. Royer. Interment in cemetery near by, in charge of Bro. I. B. Miller. W. C. Detrick.

Mote, Sister Sarah, nee Miller, born near Bradford, Ohio, Aug. 23, 1852, died at her home in Lake Odessa, Mich., Feb. 14, 1909, aged 56 years, 5 months and 21 days. She was united in marriage to Jonathan Mote Dec. 12, 1869. To this union were born two sons and one daughter. The father, one son and the daughter survive. She united with the Church of the Brethren Jan. 9, 1870, and lived a faithful and consistent member until her death. Services by Eld. David White, assisted by Bro. Joseph Brovont and Isaiah Rairigh. Text, 1 Cor. 15: 19 and 2 Tim. 4: 6-8. Burial in Lakeside cemetery. W. C. Detrick.

Moyer, Sister Lizzie, nee Witmer, wife of Frank Moyer, of the Spring Creek congregation, Pa., born Jan. 20, 1864, died March 25, 1909, aged 45 years, 2 months and 5 days. She was first married to Peter Shiffer, who preceded her seven years ago. Husband, two children and five step-children survive. Services at Shenk's church by Bro. H. B. Hollinger and the Mennonite minister, Mr. John Eberole. Text, 1 Thess. 4: 13-18. Anna K. Longenecker.

Reed, Sister Susan, born Oct. 14, 1820, died March 29, 1909, in the bounds of the Pleasant Valley congregation, Floyd Co., Va., aged 88 years, 5 months and 25 days. She was married to Eld. Isaac Reed Jan 20, 1842. To this union were born eleven children. She leaves a husband and five children. She was a member of the Church of the Brethren for sixty-six years. She was laid to rest in the family burying ground near her home. Michael Reed.

Reed, Bro. Ross, born Jan. 11, 1814, died April 6, 1909, in the bounds of the Pleasant Valley congregation, Va., aged 95 years, 2 months and 25 days. His wife and three children preceded him to the spirit world. Four children are still living. He was a member of the Church of the Brethren about fifty-five years. Services by Brethren S. P. Reed and R. T. Akers. Michael Reed.

Rickard, Bro. Monroe C., died at his home near Maurertown, Va., March 26, 1909, aged 34 years, 11 months and 11 days. He leaves one brother, David; also one sister. One brother and sister preceded him. He united with the Church of the Brethren in youth. He was anointed a short time before his death. Services by Brethren J. M. Ryman and S. H. Shaver. Text, Job 30: 23. Interment in the Valley Pike cemetery. M. H. Copp.

Bishel, Bro. Samuel, died at his home near Gibbon Glade, Pa., aged 79 years and 8 months. Widow, four sons and three daughters survive. He was a member of the Church of the Brethren for many years. He was anointed a few weeks before his death. Services at the Salem church by Eld. Jeremiah Thomas. Text, 2 Cor. 5: 1. Interment in the Thomas cemetery. Chester A. Thomas.

Ritchie, Geo. W., died at his home near Lost River, in the bounds of the New Dale congregation, W. Va., March 21, 1909, aged 55 years, 10 months and 21 days. Services by Eld. Henry Moyer, assisted by Brethren L. W. Teets and Lorenzo Miller. Interment in the New Dale cemetery. S. W. See.

Shores, Sister Susan, nee Zent, born in Richland County, Ohio, Jan. 6, 1838, died at the home of Mr. and Mrs. Lincoln Copenhaver, in the bounds of the Huntington congregation, Indiana, April 7, 1909, aged 75 years, 3 months and 1 day. She was the wife of Samuel Shores, who died in 1880. Three sons were born to this happy union, one of whom, with two brothers, survives. She became a member of the Church of the Brethren during the recent revival meetings conducted at this place by Bro. Fadely. Services by the writer, at Rock Creek Center. Aaron Moss.

Simpson, Sister Myrtle, died at her home near Adrian, Mo., of consumption, April 3, 1909, aged 21 years, 2 months and 25 days. She leaves husband and five children. Services by Bro. G. W. Lentz, assisted by Bro. Irvin Enos. Interment in Crescent Hill cemetery. Mollie Lentz.

Snell, Alice, daughter of George and Mary Snell, born at Omaja, Cuba, Oct. 9, 1907, died at the home of Harvey Kreider, four miles north of South Whitley, Ind., March 24, 1909, aged 1 year, 5 months and 15 days. Services at the Sugar Creek church by the writer. Interment in the South Whitley cemetery. J. D. Mishler.

Spindler, John, born in Pennsylvania, died March 28, 1909, at Woodland, Mich., aged 75 years, 7 months and 18 days. When a young man he went to Ohio, and was married to Elizabeth Mohler. He located near Woodland, Mich., before the Woodland church was organized, about forty-one years ago, being the oldest member in this church. His companion and seven children survive him. Services by Eld. Peter Messner, from 2 Tim. 4: 7. Anna Christian.

Struber, Cerena M., nee Glassburn, born in Miami County, Indiana, Dec. 11, 1859, died at her home north of Andrews, Ind., April 5, 1909, aged 50 years and 4 months. She was married in 1883 to Geo. W. Struber, to which union seven children were born, one having preceded her. Husband, step-mother, six children, six brothers and five sisters survive. Services at the Brethren church at Andrews, by Eld. Noah Fisher. Text, Rom. 13: 14. A. B. Miller.

Sutter, Bro. John, born in Somerset, Pa., Nov. 2, 1828, died at his son's in Lincoln, Nebr., April 4, 1909, aged 80 years, 5 months and 14 days. When but a young man he moved to the State of Illinois, where, on Feb. 28, 1856, he married Margaret Thomas, with whom he lived for fifty-two years. He was the father of six sons and four daughters. He was an active member of the Church of the Brethren since 1856. Interment in the near by cemetery. Services by the writer. S. E. Thompson.

Tow, Bro. Wm. H., born near Lexington, Davidson Co., N. C., July 3, 1837, died near Cana, Va., March 18, 1909, aged 71 years, 8 months and 15 days. He came with his parents to Carroll County, Virginia, in the year 1849. He was twice married, and was the father of thirteen children, of whom three have preceded him. He united with the Church of the Brethren Jan. 15, 1890, was chosen to the office of deacon Sept. 20, 1890, and called to the ministry in 1891. He was a firm believer in the doctrines of the church. Services in the St. Paul church by Brethren Owen Barnhart and A. F. Weddle, from Isa. 3: 10, 11. Wm. J. Payne.

Weimer, Harry Otis, son of James M. and Ida Weimer, died at the home of his parents in Latrobe, Pa., Saturday, March 27, 1909, aged 19 years, 2 months and 20 days. He was taken to the Memorial Hospital at Johnstown, Pa., being afflicted with quinsy and rheumatism. After spending ten days at the hospital, he returned to his home, but was not strong enough to attend to business, and suffered a fatal relapse. Services at his home on Monday afternoon, March 29, by Mr. L. L. Johnson and Mr. C. M. Hartzell. Interment in the Unity cemetery near Latrobe. He leaves father, mother, half-brother and three sisters. Sadie G. Pletcher.

Wells, David G., of Fricks Lock, Pa., died Feb. 14, 1909, aged 83 years, 5 months and 2 days. He was a faithful laborer in the church for many years. He was one of the founders of the Royersford church, fifteen years ago. He leaves a widow, one sister and a large family of children. Services at the Parkerford burying ground by Eld. J. P. Hetrick. W. G. Nyce.

Westheaffer, Sister Adaline, nee Hein, died of consumption March 28, 1909, at her home near Deodate, Pa., aged 43 years, 5 months and 20 days. She was a member of the Church of the Brethren for many years. She is survived by her husband and an aged mother. Interment at the Spring Creek house. Services by Eld. J. H. Longenecker, assisted by Bro. S. Z. Witmer. Anna K. Longenecker.

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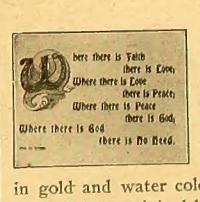
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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 269.)

Fairfax church met in council April 10, Eld. I. M. Neff presiding. All business was disposed of very pleasantly. One letter was granted and two received. Delegates to district meeting, Brethren B. F. Miller and Lewis B. Flohr. Delegate to Annual Meeting, Bro. I. M. Neff. Our love feast will be May 1, at 5 P. M.—Maggie Miller, Oakton, Va., April 12.

Manassas church met in council April 3. Eld. Isaac Miller was with us and presided over the meeting. Two letters of membership were granted and two were received. Bro. E. E. Blough is delegate to Annual Meeting, and Brethren J. J. Conner and S. C. Harley, delegates to district meeting. Brethren M. J. Hottle and R. Armentrout are superintendents for the Bradley Sunday school. Bro. E. E. Blough will conduct a series of meetings at the Bradley house sometime in August. Our love feast will be held June 5.—Alice C. Blough, Manassas, Va., April 13.

Newport.—Monday evening, March 29, Bro. Geo. W. Flory, of Bridgewater, commenced a series of meetings at this place. He proves his position as he goes, by quoting Scripture from memory, with wonderful correctness. This fact alone has been the means of spreading the news that he is a man of Bible knowledge. The interest and attendance were excellent. Nineteen came out on the Lord's side, seventeen having been baptized. All feel greatly strengthened. Bro. Flory left us April 7 for another field of labor. We met in council April 10, Eld. G. W. Painter presiding.—James W. Wilson, Stanleytown, Va., April 13.

Peters Creek church met in council April 3, with Eld. D. C. Naff presiding, being assisted by Bro. P. S. Miller. Bro. Price Garst was elected to the office of deacon, and Bro. J. H. Garst was advanced to the second degree of the ministry. Bro. D. C. Naff was chosen as delegate to Annual Meeting, and Brethren Levi Garst and C. F. Webster to district meeting. Bro. Miller remained with us and preached Saturday evening, also on Sunday morning. His excellent sermons and visit were appreciated by all.—Sina L. Garst, Salem, Va., April 7.

Smiths Chapel.—Bro. John Wimmer came to our place and delivered three sermons. The attendance and interest were good. He left for his home this evening.—Cynthia J. Kahle, Smiths Chapel, Va., April 12.

Waynesboro.—Having secured "White's Hall" on Main Street, as a place in which to worship, we met for the first time, Sunday afternoon, April 4, for preaching services, conducted by Bro. J. C. Garber. His subject was, "Work." Sixteen members were present. Bro. Garber is to preach for us the first and third Sundays of each month, at 3 P. M. If any of our ministering brethren should be passing through this city, or if there are those from any of the adjoining congregations, who could preach for us on the second, fourth, or fifth Sundays, please notify the writer and we will be glad to announce the same.—Lewis G. Humphreys, Waynesboro, Va., April 5.

WASHINGTON.

Farris.—Recently Bro. W. H. Tigner, of Wenatchee, held a very interesting series of meetings at this place. Considering the condition of the roads, the attendance was excellent.—J. L. Teeter, Farris, Wash., April 10.

Stiverson congregation met in council April 3, Eld. M. F. Woods presiding. Our new churchhouse is nearing completion. We hope to be able to use it by our next church council. Recently some members have started with us, and others are thinking of coming. Among the number is a minister and his family.—Dora Woods, Glenwood, Wash., April 8.

Tekoa church met in council March 20, Bro. D. M. Click presiding. We have decided to divide the Spokane congregation. The Tekoa part of it will soon be known as the Tekoa congregation. Bro. D. M. Click will have charge of both congregations during the ensuing year. Brethren J. H. Stover, C. M. Haldren and Jacob Huffman, and families, expect to move to Butte Valley, Cal., in the near future. Bro. J. U. G. Stiverson is to begin a series of meetings at this place about the middle of June, continuing up until the district meeting, which will convene at the Tekoa church July 7. Bro. D. M. Click, who is to represent this congregation at Annual Meeting, is now visiting in the East.—Jennie K. Hale, Box 137, Tekoa, Wash., April 8.

NOT CLASSIFIED.

Nettie Creek church met in council April 19. One letter was received and three were granted. Elders L. W. Teeter and L. S. Dilling were chosen to represent us at the Annual Meeting.—Chas W. Miller, New Lisbon, Ind., April 15.

South St. Joseph.—At the close of the morning service on Sunday, one more young man was buried with Christ in baptism. In the evening an Easter program was rendered by the Sunday-school children, giving songs and recitations. The program was listened to by a crowded house. The home department in our Sunday school is proving a success.—J. W. Garrett, 315 Massachusetts Avenue, St. Joseph, Mo., April 12.

Midland congregation is able to report an evergreen Sunday school. We began Sunday school at Kelleyville, a mission point, the first Sunday in April with Bro. A. Weimer, superintendent. Our Christian Workers' meeting began the first Sunday evening in April, with good interest and attendance. The annual Sunday-school meeting is to be held in the Midland congregation May 8, beginning at 10 A. M.—Eva Hinegardner, R. D. 1, Midland, Va., April 15.

Maple Grove church (Ashland County) met in council April 16. Eld. Desenberg conducted the services. Our love feast is to be held in May. Our elder is to represent us at the Annual Conference. Easter Sunday our Sunday school gave a special program, in which the young people gave many interesting and helpful essays and recitations in memory of Easter. The attendance was 231.—Mrs. E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, April 17.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—On Palm Sunday morning Bro. W. R. Miller, of Chicago, preached for us and in the evening a mother and her daughter were buried with Christ in baptism. Every afternoon and evening following we had stereopticon lectures on the Life of Christ, given by our pastor, Bro. Charles A. Bame. On Easter two more were born into the kingdom. We will hold our spring love feast May 6, beginning at 7:30 P. M.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., April 16.

Germantown church met in council Tuesday evening, April 6, with our elder, Bro. A. L. Grater, presiding. Considerable business came before the meeting. Two were received by letter. Brethren C. L. Grater and M. C. Swigart were chosen delegates to district meeting, and Bro. M. C. Swigart as delegate to Annual Meeting. On Easter Sunday a special program was rendered by the Sunday school. Our Easter sermon was preached in the evening to a crowded house, after which five were received into the church by baptism.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., April 15.

Hanover church met in council on the evening of April 7, Eld. D. H. Baker presiding. Elders D. H. Miller and D. B. Hohf were present. Our elder, D. H. Baker, tendered his resignation, which was accepted, and Eld. E. S. Miller was chosen as elder for one year. Sister Annie Hoover is our delegate to Annual Meeting, and Bro. William H. Miller and the writer, delegates to district meeting. Five letters of membership were granted. Our love feast will be held May 23, commencing at 4 P. M. A series of meetings will begin two weeks prior to the feast, closing with the communion.—W. B. Harlacher, Hanover, Pa., April 16.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 27, 8 am, Southern Ohio, in Lower Miami congregation.
April 28, 8 am, Southern Pennsylvania, on Belvidere Street, York, church.
April 28, 29, 9 am, Eastern Pennsylvania, in West Green Tree congregation, Rheems house.

LOVE FEASTS.

Arizona.

May 4, Glendale.

Arkansas.

May 8, St. Francis.
June 12, Mt Hope.

California.

May 1, Laton.
May 1, 6 pm, Oak Grove.
May 8, 3:30 pm, Raisin.
May 22, 3 pm, Santa Ana.

Colorado.

May 1, 10:30 am, First Grand Valley.
June 5, Good Hope.
June 12, Prowers.

District of Columbia.

May 11, 7:30 pm, Washington.

Idaho.

April 30, 7 pm, Weiser.
May 8, 7 pm, Nampa.
May 16, 5 pm, Twin Falls.
June 5, Clearwater.

Illinois.

April 25, 6 pm, Mt. Carroll.
May 1, 5:30 pm, Virden.
May 1, Mulberry Grove, town house.
May 2, 6:30 pm, Lanark.
May 8, 9, 1:30 pm, Yellow Creek.
May 8, Cerro Gordo.
May 8, 6 pm, Blue Ridge.
May 15, Hurricane Creek.
May 15, 6 pm, Franklin Grove.
May 16, 7 pm, Bethel, at Naperville.
May 22, 23, 2 pm, West Branch.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Elgin.
May 23, 6:30 pm, Polo.
June 5, Oak Grove.
June 6, 6 pm, Rock Creek.
June 9, Loraine.
June 10, 11, 5 pm, Cherry Grove.
June 12, 10 am, Pine Creek.
June 19, 20, 1 pm, Waddams Grove.

Indiana.

May 1, 6 pm, Salimonie, Loon Creek house.
May 1, 6 pm, Goshen, West Side.
May 1, 5 pm, Solomon's Creek.
May 1, 5 pm, Four Mile.
May 6, Syracuse.
May 8, 5 pm, Rock Run church, 5 miles southeast of Goshen.
May 8, 6 pm, St. Joe Valley, near So. Bend.
May 8, 5 pm, Tippecanoe, Kosciusko County.
May 8, 5 pm, 1 mile west of Hagerstown.
May 9, 6 pm, Muncie.
May 9, 5:30 pm, Huntington.
May 9, 7 pm, North Manchester, 2 miles west of town.
May 15, Salem house, Bethel congregation.
May 16, 7 pm, Indianapolis.
May 22, 5 pm, Buck Creek.
May 22, 6 pm, Sugar Creek.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Adamsboro house, 6 miles east of Logansport.
May 22, 6:45 pm, Monticello.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 26, 4 pm, Pipe Creek.
May 27, 5 pm, Baugo.
May 27, 5 pm, Ladoga.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.
May 29, 4 pm, Fountain church, 5 miles north of Holton.
May 29, 10 am, Cedar Creek.
June 5, 5 pm, Elkhart Valley.
June 12, 6 pm, Killbuck.
June 12, Yellow River.
June 12, 13, 10 am, Pleasant Hill.

Iowa.

May 1, 6:30 pm, Mt. Etna.
May 1, 3 pm, South Keokuk.
May 1, 5 pm, Brooklyn.
May 15, 4 pm, English River, South house.
May 15, 10:30 am, Greene.
May 16, 6:30 pm, Des Moines City.
May 22, 2 pm, Iowa River.
May 22, 1 pm, Coon River, near Panora.
May 22, 10:30 am, Franklin County church, near Hampton.
May 22, 6 pm, Pleasant View, 6½ miles southwest of Clarence, 6½ miles northeast of Tipton.
May 22, 4 pm, Kingsley, East house.
May 22, 2 pm, Prairie City.
May 23, 24, 2 pm, Dallas Center.
May 25, 26, 2 pm, Panther Creek.
June 5, 6, 10:30 am, Dry Creek.
June 11, Fairview.
June 12, 13, 11 am, Garrison.
June 25, Harlan.
June 26, Sheldon.

Kansas.

May 1, 6:30 pm, Fredonia.
May 1, Verdigris.
May 1, 2 pm, Pleasant View.
May 1, 5 pm, Maple Grove.
May 1, 2 pm, Dorrance.
May 1, 2 pm, Conway Springs.
May 1, 6 pm, Kansas Center.
May 1, 6 pm, Peabody.
May 7, 4 pm, Burr Oak.
May 8, 6 pm, Scott Valley.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.
May 8, 2 pm, Chapman Creek.
May 9, 6 pm, McPherson.
May 9, 7:30 pm, Independence.
May 15, 16, 11 am, Morrill.
May 15, 4 pm, Newton.
May 15, 6 pm, Garden City.
May 22, 5 pm, Ramona.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.
May 22, Nekoma.
May 22, 2 pm, Victor.
May 22, 6:30 pm, Neosho house, Chanute.
May 29, Ottawa.
June 5, 6 pm, Vermillion.

Louisiana.

May 29, Roanoke.

Maryland.

May 1, 2 pm, Meadow Branch.
May 2, 4 pm, Ridgely.
May 8, 2 pm, Brownsville.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 15, 16, 2 pm, Beaver Creek.
May 22, 2 pm, Bush Creek.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.

May 15, 10:30 am, Thornapple.
May 22, 6:30 pm, Woodland.
June 4, 10 am, Bear Lake.
June 12, 5 pm, Lakeview.
June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.

June 12, 8 pm, Deer Park.
June 19, Worthington.

Missouri.

April 18, 6:30 pm, Kansas City.
May 1, 4 pm, Bethel.
May 8, 7:30 pm, South St. Joseph.
May 15, 2 pm, Log Creek.
May 15, 3 pm, Cabool.
May 22, 3 pm, Smith Fork, near Plattsburg.
June 5, Poplar Bluff.

Nebraska.

May 1, 5 pm, South Beatrice.
May 3, 6 pm, Octavia.
May 16, Kearney.
May 22, Bethel.
June 5, 6:30 pm, Alvo.

New Jersey.

April 25, 5 pm, Union.
May 2, 5 pm, Amwell.

New Mexico.

May 1, 2 pm, Lake Arthur.

North Dakota.

June 12, 2 pm, Surrey.
June 19, Red River Valley.
June 26, Ray.

Ohio.

May 1, 4 pm, Wolf Creek.
May 1, 7 pm, Logan.
May 1, 5 pm, Upper Stillwater.
May 6, 5 pm, Lower Twin.
May 8, 6 pm, Donnels Creek, New Carlisle house.
May 8, 6 pm, Sugar Creek.
May 15, 10 am, Sugar Grove.
May 15, Rome.
May 15, 2 pm, Middle District.
May 15, 2 pm, Oakland.
May 22, Pleasant Valley.
May 22, 10 am, Eagle Creek.
May 22, 10 am, Hickory Grove.
June 5, Portage.
June 12, 2:30 pm, Blanchard.
June 12, Greenspring.
June 12, Silver Creek.
June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.
June 19, 10 am, Lick Creek.

Oklahoma.

April 25, 6 pm, Guthrie.
May 1, 5 pm, Washita.
May 1, 4 pm, Tangler.
May 1, 2 pm, Monitor.
May 1, Big Creek.
May 15, Union Center schoolhouse, ½ mile east, 1 mile north of Speermoor, and 3 miles south, 1 mile east of Kingsley.
May 15, Mt. Hope.
May 20, Elk City.
May 22, 5:30 pm, North Star.
June 12, Paradise Prairie.

Oregon.

May 1, 6 pm, Newberg.
May 22, Talent.

Pennsylvania.

May 1, 2 pm, Hatfield.
May 1, Parker Ford.
May 1, 10 am, Antietam congregation, Price church.
May 1, 2, 1:30 pm, Mummert house, Upper Canowago.
May 2, 10 am, Claar.
May 2, New Enterprise.
May 2, 6 pm, Everett.
May 2, 5 pm, Upper Dublin.
May 4, 5, 3:30 pm, Spring Creek.
May 4, 5, 1:30 pm, Mountville District.
May 4, 5, 1:30 pm, Fairview.
May 5, 6, 1:30 pm, Chiques.
May 6, 7, 9:30, Tulpehocken, Heidelberg house.
May 6, 7:30 pm, First Church, Dauphin Street, Philadelphia.
May 8, 9, 1:30 pm, Marsh Creek.
May 8, 9, 10 am, Mohler house, Lower Cumberland congregation.
May 8, 2 pm, Mingo.
May 8, 4 pm, Raven Run.
May 8, 4 pm, Pleasant Hill.
May 8, Plum Creek.
May 9, Huntingdon.
May 9, 4 pm, York, on Belvidere Avenue.
May 9, 3 pm, Reading.
May 9, Harrisburg.
May 9, 3:30 pm, Walnut Grove house, Johnstown congregation.
May 9, 6 pm, Roaring Spring.
May 13, 7:30 pm, Germantown.
May 16, 6:30 pm, Altoona.
May 16, 4 pm, Glen Hope.
May 19, 20, 9:30 am, Bird-in-Hand house, Conestoga congregation.
May 19, 20, Upper Cumberland.
May 20, 3:30 pm, Elizabethtown.
May 22, 6 pm, Glade Run.
May 22, 4 pm, Ephrata.
May 22, 4 pm, Fairview.
May 22, 23, 9:30 am, Maiden Creek, Mohrsville house.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, Indian Creek, Montgomery County.
May 22, 4 pm, Snake Spring Valley.
May 22, Haresvalley house, Aughwick congregation.
May 22, 4 pm, Carson Valley.
May 22, 23, 2 pm, Goodwill house, Lost Creek congregation.
May 23, 4 pm, Hanover.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 24, 25, 9:30 am, Mohler house, Springville congregation.
May 25, 26, Middle Creek house, West Conestoga.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, 27, 9:30 am, Graybill house, White Oak congregation.
May 26, Sugar Valley.
May 27, Struphauer.
May 28, 4 pm, Pine Glen.
May 29, Germany Valley house, Aughwick congregation.
May 29, 6 pm, James Creek.
May 29, 30, 1:30 pm, Welsh Run.
May 30, Middle Creek.
June 4, Buffalo.
June 5, Elbethel house, Indian Creek congregation.
June 5, 6, 10 am, Fogelsonger house, Ridge congregation.
June 6, 6 pm, Pittsburg.
June 6, Leamersville, Blair County.
June 6, 4 pm, Sipesville house, Quemahoning congregation.
June 6, 6 pm, Clover Creek.
June 8, 9, Midway.
June 8, 10 am, Upton house, Back Creek congregation.
June 13, Grove house, Mechanic Grove congregation.

Virginia.

May 1, 5 pm, Fairfax.
May 1, 2:30 pm, Timberville.
May 1, 4 pm, Barren Ridge.
May 8, 3:30 pm, Fairview house, Linville Creek congregation.
May 15, 2:30 pm, Branch house, Sangerville congregation.
May 15, 4 pm, Midland.
May 22, Lebanon.
May 22, 4 pm, Valley house.
June 2, 2 pm, Berkeley.
June 5, Middle River.
June 5, Manassas.
June 5, Mt. Vernon.
June 12, 3 pm, Green Mount.

Washington.

May 1, North Yakima.
June 5, Seattle.

West Virginia.

May 16, Maple Spring.

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AROUND THE WORLD

RELIGION ought to make a change in a man, and it does. We are told of an attorney in an Indiana town who formerly made a specialty of defending saloonkeepers accused of a violation of law. Recently he united with a church and, seeing the error of his way, would no longer take any saloonkeepers as clients. To add to the general despair of the saloon element, he has now turned his guns, and the former defender of the traffic has become a formidable antagonist. It is ever thus. Let a man get Christ in his heart and he is sure to be "a new creature," ready to strike a hard and effective blow at anything that savors of Satan or his pernicious works.

WHEREVER missionaries have gone, in the attempt to carry the Gospel to benighted souls, danger and death have, at times, confronted them. History has, upon its commemorative pages, no brighter record than that of the "noble army of martyrs." Two faithful missionaries in Adana, Asia Minor,—Henry Maurer and Daniel M. Rogers,—were recently killed by Moslem rioters while endeavoring to extinguish the flames which were destroying the home of an aged Turkish lady. Much anxiety is felt for the safety of other American missionaries in Turkish dominions. It is maintained, however, that the more educated and progressive part of the population is much opposed to the attacks upon missionaries, recognizing that their indefatigable labors have done much for the educational development of the Ottoman Empire.

ONE of the most cheering and hopeful signs of a growing spirit of genuine helpfulness and broad humanitarianism are the splendid gifts now being made by many rich men and women. The New York Children's Aid Society recently received $500,000, to be used in founding a sanitarium for the use of the Society, on Chappaqua Mountain, Westchester County, N. Y. Mrs. Elizabeth M. Anderson, the donor of this very much needed benefaction, has thus provided a home for three hundred invalid children throughout the year. There are other avenues in which the liberality of the charitably inclined may be profitably employed. The various enterprises, fostered by the Church of the Brethren, afford an excellent opportunity to those who wish to make a wise investment of the means of which the Lord has made them stewards.

THAT woman can do much for the public welfare, even though the much-coveted ballot may not be hers, has been shown repeatedly at Dodson, Mo. At various times the liquor forces had endeavored to place saloons in the little village, but in each instance they were defeated by the persistent efforts of Mrs. McCrackin who, single-handed, secured the necessary signers to a remonstrance. A recent and renewed attempt, to establish saloons, found the indefatigable worker still at her post, for she again,—for the fifteenth time,—defeated the enemy. It shows that a determined effort will accomplish some really valuable results.

APRIL 23 was a red-letter day for Florida, for a long and unexpected step was taken for prohibition. By an overwhelming vote the McMullin joint resolution was adopted by the House of Representatives, providing that in 1910 a constitutional amendment shall be submitted, permitting the voters to decide whether they wish to have "forever prohibited," in the State of Florida, the "manufacture, sale, exchange, and barter of all intoxicating liquors and beverages." It is confidently expected that the measure will pass, when submitted to the people. Somehow the "Sunny South" is setting a most creditable example along the line of prohibition,—one that the North might well imitate to the general good of all.

BRIEF mention has already been made of the Peace Congress, to be held during the early days of May in Chicago. It promises to be the best attended peace gathering ever assembled in this country. Ambassador Count Johann Heinrich von Bernstorff, of Germany, Ambassador Herman de Lagercrantz, of Sweden, Dr. Wu Ting-fang, of China, and many other distinguished speakers, will be present. The Conference will assemble May 3 and continue in session for three days. Gilbert Bowles, secretary of the Peace Society of Japan, is to tell of the strenuous efforts to develop a national peace spirit among its citizens. A similar effort, intelligently put forth in the United States, might lead to wonderful results in decreased armaments and smaller deficits in the national treasury.

THE inventory of an old Southern plantation recently came to light, and in it the name of Booker T. Washington is enrolled, with his valuation of $400 in *ante bellum* days. That may have been his value as a slave, but now, as an educator and uplifter of his race, his worth is beyond earth's millions. The secret of Mr. Washington's success is not found in the fact that he exchanged his slavery for freedom,—for others did that without largely increasing their usefulness. His worth is found in his *devotion to service*. He is truly great because he *excels* in service, endeavoring to inspire in others the same desire for helpfulness and usefulness. Men of any race are valuable to the world only so far as they strive for lofty ideals, and a transformation of their lives in accordance with the Word of Truth.

PERHAPS the most thorough exploration tour of the great Chinese wall, from its eastern extremity, on the Yellow Sea, to the southwestern terminus, near the Tibet boundary, was recently made by Dr. William Edgar Geil, of Doylestown, Pa. With a party of twenty-five men, and the needed pack mules, he followed the loops and windings of the wall for about 1,500 miles,—a journey perhaps never undertaken by a white man before. A hitherto unknown portion of the wall was found, running westward of Sining-fu, the mart between China and northern Tibet. The plan of the wall was found to vary in the different sections of the country. Striking a larger town, the wall was combined with the city wall, already existing, and thus continued on. Crossing a plain, the wall was made high, and wide enough for several horsemen to ride abreast. Thirty-five feet in height and thirty-nine feet in breadth are the measurements given for one portion. Dr. Geil pronounces the wall to be the most stupendous piece of masonry ever erected by man and he places its time of construction at, perhaps, 3,000 years ago. He describes the pygmy people,—the aboriginal hairy race, encountered during one part of his trip,—as being of a very low type, scarcely more intelligent than the monkeys of Africa.

WE are told that books and periodicals, formerly prohibited in Russia, are now to be admitted. They are to be delivered through the postoffice, without the usual rigorous examination by a government censor, hitherto insisted upon. The postal authorities at Washington have been advised to this effect by Russia, and the new order of things will mean much for the educational uplift of the country. Russia, above all things else, needs an intelligent constituency. Much of the world's literature, that might be helpful, has been barred out in past years. It is thought that the removal of the old-time restrictions will usher in a day of greater enlightenment for the Russian people,—one that will prove of undoubted value in the future development of the country.

WHEN a noted labor leader openly advises a literal application of the "Golden Rule," there must be something in that all-inclusive precept worth having. John Mitchell, former president of the United Mine Workers, in a recent address to the Yale divinity students, declared that most, if not all, attempts at a regulation of labor conditions have signally failed whenever the principles, embodied in Christ's "Golden Rule," were ignored. He maintains that there must be a mutual recognition of rights, and that both employé and employer must always "do to others as they wish others to do to them," if they desire pleasant relations and harmonious adjustments of existing differences. What Mr. Mitchell is endeavoring to emphasize, is a principle held by the Church of the Brethren for years. Our plea has always been to adjust difficulties on the "Golden Rule" basis. The principle laid down by Christ, though capable of being variously applied in the different relations of life, will always work out to the ultimate good of all concerned. There is not the least doubt about it.

LAST week we referred briefly to the awful massacres among Armenians and other Christians in Asia Minor and other parts of the Turkish Empire. It is to be hoped that the earlier reports, of thousands being slain, will prove to have been somewhat exaggerated, when the later returns are received. It is, however, to be deplored that religious fanaticism should be allowed to destroy whole communities of inoffensive and industrious Christians. The cause of the sudden outbreak of unprovoked savagery is to be found in the revolution at Constantinople, a few weeks ago. The Sultan, fearing that his throne was threatened, persuaded the soldiers that the Mohammedan religion was in danger, hoping, thereby, to divert attention from himself and ride back into power. He failed in this, as now the "Young Turks" are said to be in control, and able to do with the Sultan as they please. They cannot, however, at once check the fires of persecution, ablaze in various parts of the Empire. Under date of April 26 we are told that the deposition of Sultan Abdul Hamid is now practically certain, and that Mehemmed Reshed Effendi will probably be proclaimed the new ruler of the empire in a few days. The European powers are said to be in perfect accord with whatever may be done by the "Constitutionalists," now likely to remain in control.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

BE PATIENT.

SELECTED BY ANNA LESH.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow
And trying to keep pace; if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed
Or crush poor hope until it bleed,
We must be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little while along the way—
We will be patient while we may.

So many little faults we find!
We see them. For not blind
Is love. We see them, but if you and I
Perhaps remember them, some by-and-by,
They will not be
Faults then—grave faults—to you and me.
But just odd ways—mistakes or even less—
Remembrances our weary way to bless.
Days change so many things—yes hours;
We see so differently in sun and showers.
Mistaken words tonight
May be so cherished by tomorrow's light.

ORGANIZATION OF THE CHURCH:

Showing That the Church Was Organized Before the Day of Pentecost.

BY B. E. KESLER.

In Three Parts.—Part Two.

V. CHRIST appointed a kingdom to the disciples:

(*a*) His Father to him, he to them. "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom." Luke 22:29, 30.

(*b*) Jesus had a kingdom. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." John 18:36; Luke 19:12-15. He could not appoint a kingdom that had no existence. This language was spoken while he was eating and drinking with them, hence eating and drinking "at his table in his kingdom."

(*c*) Kingdom, vineyard and church are synonymous terms. "For the kingdom of heaven is like unto an householder, which went out early in the morning to hire laborers into his vineyard." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 20:1; 13:41. No one will likely deny that "kingdom" and "vineyard," in these texts, mean the church.

(*d*) This "vineyard," "kingdom," or church, was planted before his death. "A certain man (God the Father) planted a vineyard and let it forth to husbandmen. And at the season he sent a servant to the husbandmen." Luke 20:9, 10-17; also Mark 12:1-9. See also Luke 19:12-15. NOTE.— Christ was to receive, and *did* receive, the kingdom. The vineyard was planted before any were sent. It was planted before Christ's death. "So they cast him out of the vineyard, and killed him." Luke 20:15.

VI. Christ our High Priest.

(*a*) He was anointed high priest at his baptism. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3:16. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." Luke 4:18. This was after his baptism. "That word, I (Peter) say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:37, 38. "But this man, because he continueth ever, hath an unchangeable priesthood." Heb. 7:24. "Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. 6:20. "Called of God an high priest after the order of Melchisedec." Heb. 5:10.

(*b*) A priest is anointed to take charge of an *existing* priesthood.

(*c*) A man is made priest before offering sacrifice.

(*d*) So Christ was made high priest before offering himself. It is clear and plain, therefore, that Jesus was anointed High Priest at his baptism, to take charge of an existing priesthood, and since "priesthood" and the "church" are synonymous terms, we may say he was anointed to take charge of the church,—to build or develop it into a working body.

VII. Christ was born king.

(*a*) The wise men say so.

"There came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews?" Matt. 2:1, 2.

(*b*) The prophet, before his birth, called him king: "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold, thy King cometh unto thee; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9.

(*c*) The disciples called him king. "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord." Luke 19:37, 38.

(*d*) Christ confessed his kingship. "And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it." Luke 23:3; Matt. 27:11; Mark 15:2; John 18:33, 34.

A king is made, or set up, to take the throne of an existing kingdom. But Jesus was born King, hence the kingdom existed before his birth. It existed in the mind of God. When John the Baptist baptized his first convert, the kingdom began to take on a visible form, until Christ came as his successor, and gathered John's disciples with his own, as a "people made ready for the Lord," and formally organized them into a working body.

VIII. Christ's family relationship.

(*a*) He was the Head or King. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence." Col. 1:18.

(*b*) He had a body or subjects. "For by one Spirit are we all baptized into one body. For the body is not one member but many. Now ye are the body of Christ, and members in particular." 1 Cor. 12:13, 14, 27.

(*c*) He gave the law, or rules, to govern. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18. "Behold I have given him for a witness to the people, a leader and commander to the people." Isa. 55:4. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles, whom he had chosen." Acts 1:1, 2. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28:20. He was the Head,— his people, the body or church. To this body, or church, he gave the laws or rules to govern them.

(*d*) Husbandman, vine and branches, existed in Christ's day, "I am the true vine, and my Father is the husbandman. I am the vine, ye are the branches." John 15:1, 5. Did the branches have no connection with the vine, while he lived among them? Or were the branches dead while he lived?

(*e*) Shepherd, fold and flock. "I am the good shepherd, and know my sheep, and am known of mine. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John 10:14, 16. Here we have the Shepherd, the fold and the flock; or Jesus, the church and his people,—all in his natural life. It will be noticed that when the other sheep,— Gentiles,—should be brought in, they would be put into *this* fold, not a new fold created at some future day.

(*f*) Bridegroom, bride and children. "He that hath the bride is the bridegroom." John 3:29. "Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days come when the bridegroom (Jesus) shall be taken from them and then shall they fast." Matt. 9:15; Mark 2:19, 20. Here we have the bridegroom, or Jesus, the bride or church, the children, or his people, the whole family existing during his personal ministry.

(*g*) Household and family. "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. 10:25. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." Eph. 2:19. These, likewise, existed in Christ's time, being the same household about which Paul tells us in his day. Gal. 6:10 and Eph. 2:19.

IX. Antepentecostal church. Starting with the origin of the church in the mind of God, we have seen how and when it was organized and officered by Jesus Christ, who was born King, and who was anointed High Priest at his baptism, and who was the Head, and who gathered about him his people, with whom he enjoyed all the family relationship as bridegroom, bride, and children of the bridegroom, also as shepherd fold, and flock, until he was taken from them. After he had gone to heaven, having left with them the "promise of the Father," in obedience to his command to "tarry in Jerusalem until ye be endued with power from on high," we find:

(*a*) The church assembled. "And when they were come in, they went up into an upper room." Acts 1:13.

(*b*) The church worshiping. "These all continued with one accord in prayer and supplication." Verse 14.

(*c*) Peter preaching. Verses 15-22.

(*d*) The church working. Verses 23 to 26. Here the ordinary functions of the church were exercised in electing a successor to Judas.

(*e*) Their work legal. Acts 2:14, 22. The work, as done by the church here, never was called in question, hence it was a legally-constituted body, doing a legal work, and our position, that, under the personal ministry and supervision of Christ, the church was organized and developed into a working body, is proven to be true.

River Bend, Colo.

THE REBAPTISM PROBLEM.

BY J. P. HETRIC.

THIS, like other problems among us, will never be satisfactory disposed of till it is settled by common consent. When it is adjusted by Conference enactment, the leaders of thought, *pro* and *con*, on either side, will be of their former opinion. And while, by mutual charity and forbearance, the question is kept beneath the surface, yet, while these leaders of thought on both sides live, it will still be there. When those coming after them presume to think for themselves, then, and then only, will there be full unanimity in the matter.

Viewing it from this standpoint, it were better to leave the matter to the churches. While this would result in a varied practice, it would, in the end, yield more satisfactory results, make less commotion, and save more souls, than a decision that can never be satisfactory, and by which, when carried into effect, some must always violate a principle, held sacred, or on the other hand, violate an enactment of Conference.

Thus they may maintain the conscience inviolate, recognizing the fact that in the latter case they are amenable at the bar of God, and for the former, in such a case, they are not. This is an important matter. We need to be careful, that in our *theory* we do not unchurch ourselves in the beginning, and in our *practice* do not do the same thing for ourselves, nor for those who may come after us.

Right here, consistency may be our crown jewel. Because one baptism is two centuries old, and the other is of today, does not change the matter. Time is naught with God. He is eternal and so all the principles of his kingdom, neither do necessity nor environments count. God can, and always has, provided an adequate instrument for the accomplishment of his purposes. The administrator is only an instrument, whether God commissioned or otherwise. That he can have anything to do with the validity of the

ordinance, more than with the realization of the promise attendant upon the same, is at once pertinent. Both are alike dependent upon the divinely-given ordinance, and the state of mind, or condition of heart of the recipient.

The ordinance must be the God-given institution, and the candidate the penitent believer. If the validity of the ordinance depends at all upon the administrator, then what becomes of that class,—and it is not so very small either,—who have been baptized by men who were at heart unholy men, and who were proved to be such by their lives? Some such we have had among us from time to time. Who knows but that Judas, one of the twelve, administered baptism in the personal presence of Christ? John 4:1, 2. Judas was a devil. John 6:70. We may not fully know the mind of the Lord, but we may, we can, and we must, trust him.

Pottstown, Pa.

AN IMAGINARY DREAM ON THE GREAT OCEAN OF TIME.

BY ELLA BUSSARD CRIPE.

LAST night I started in the "wee sma' hours" on the ship, "*The Church*," to take a trip on the great ocean of time.

The moon shone brightly, and as I gazed into the beautiful, starry sky, it seemed that the heavens and the ocean were blended, and that I could almost see into the "Eternal Home."

It was a long step from the world to the "Church." It was more than I could fathom at the time, but I was one of the Savior's invited guests, and he took me by the hand and helped me on board the ship.

I can yet feel the tender touch of his hand, as he helped me to get on board safely, how he drew me up close to his side with one hand, while with the other he pointed out over the great ocean of time.

I looked up to his kindly face and said, "Oh, dear Lord!" I could see, from the expression of his countenance, that he wanted to tell me how the great, billowy waves would rise and fall, and how the ship would be tempest-tossed. I realized that the nights would not always be moonlight and starry, and that the great army or crew, on board the ship, would have to fight with the weapons of spiritual warfare.

I can see my dear Savior yet, as we stood on deck, for such a bright light shone round about him that I shall never forget it. As his great, love-lit eyes pierced mine, still holding me by the hand, he said, "Will you not be a witness for me? My grace is sufficient for thee. I will never leave thee nor forsake thee."

Oh what shall I do? I had just received baptism, and I remembered the solemn vows I had made before God and many witnesses. I had promised to come out from the world and renounce Satan and all his pernicious ways. I had promised to live a better life. The Savior said that if I would put my hand to the plow and look back, I would not be fit for the kingdom.

What shall I do? The time is short. The Savior demands an immediate answer. It must be either yes or no. I must either be a witness or not.

I stood in reverie. In an instance I pictured myself on deck the ship when a big ocean wave engulfed me, and I was taken overboard into the great deep. I thought of Ananias and Sapphira, how they wanted to be as good as the rest, how Satan tempted them to keep back part of the price, and how it became death to them. Then I wondered if punishment would not come upon us also if unfaithful.

Then I said, "Oh, Lord, it is dark before me, and I cannot see my way." He replied, "I will be a lamp to thy feet and a guide to your way." Then I said, "I am not worthy to be a witness for one so omnipotent, so high and holy as thou art. I know I shall fall often by the way." He said, "I will lift up the fallen."

There I was, and here I am today, still grasping the Savior's hand. By his power I can pull myself up out of the great gulf.

I have been pondering much, lately, over the principles and methods by which the infant church was built up. Much was said in the beginning about the Holy Spirit. Paul speaks of the fruit of the Spirit in Gal. 5:22 as having nine attributes, which are as follows: Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. It seems to me that success from the beginning all down through the ages, has hinged on these nine attributes.

The professional world is just waking up to a sense of the need of a reformatory movement along the line of dress. It is in the rear, but it is coming, and with God at the helm it will succeed.

If our application of nonconformity to the world is a man-made method, as some contend, it will come to naught, but if it is a principle ordained of God, it will stand, and God will raise up witnesses to meet the issue.

There is only one way to help the matter. That is to begin at the root of the difficulty, by doing personal work. It means to begin with yourself, my brother and sister. We must work from the inside out.

If we loosen up the soil around the roots of a tree so that it can root down deeply, we will get good results. So it is with the faith of the Gospel. The attributes of the fruit of the Spirit will show on the outside.

We are all so prone to sin, and it might be well to pray for enough love to enable us to plead with our tobacco-using members, as well as our fashionably-dressed members and win them back to the ways of righteousness.

When the devil found he could not destroy the infant church by killing its leaders, he sowed discord or evil in the hearts of its members.

When the "Gospel Ship" shall have anchored, God will separate the wheat from the tares. Will you be a tare, my brother, my sister? Will I be a tare? May God help us so to live that we may help each other to be wheat for the Lord's garner.

North Liberty, Ind.

"PEACE BE TO THEE."—2 John 1: 14.

BY D. B. MENTZER.

PEACE be to you, brother, sister, in the Lord! The apostle John, "that disciple whom Jesus loved," near the end of his long life could speak no word so potent for the welfare of the believers as that assuring word of *peace*, even the peace of God in Christ by the Spirit, when sin has lost dominion over them, and they walk in all the commandments of the Lord blameless. Doubtless they always remembered his parting words of good-will. Then, also, the Holy Spirit has watched over that word ever since, and we get the blessing also, that is so graciously vouchsafed to us in the last days.

Every one of us ought to have that same primitive, peace-loving disposition in our spiritual life, that we might daily offer it by word or prayer to all the faithful in Christ. To lack that peace-offering in our lives, is to be destitute of the indwelling of the Holy Spirit, miserable in our Christian profession, and unworthy of the fellowship of the faithful. We should all cultivate a sincere, earnest, real peaceable feeling toward every one who has "put on Christ in baptism."

What say the Scriptures? "Follow peace with all men and holiness, without which no one shall see the Lord." Jesus still says to every believer, "Follow me" and every one who follows him, desires and expects to see him as he is, meet him, and dwell with him where he is, throughout eternity. This hope will produce in us a peaceable life. By this Godly acquisition we can refrain from saying unkind words about others, especially our fellow-members in the church, but rather good words and encouragement,—lifting up and not pressing down.

When Jesus, the Prince of Peace, came to our world, nineteen centuries ago, the angels of heaven came down, and, over the hills of Judea, sang a song of good news to the wondering but pious shepherds, and the strains of that heavenly music have resounded in our ears: "Peace on earth, good-will to men." Jesus, Son of God and Son of Man, reconciled heaven to earth and there was peace.

Jesus invites us to come, with all our manifold needs, to him. We accept, and then there is peace. Jesus bids us, with all our frailties, to put our trust in him, and then there is peace. Jesus teaches the principles of saving grace, speaks his gentle commands. We obey and then there is peace.

"Peace was the prayer our Savior breathed,
When from our world his steps withdrew;
The gift he to his friends bequeathed,
With Calvary and the cross in view.
Redeemer! with adoring love,
Our spirits take thy rich bequest,
The watchword of the host above,
The passport to their realms of rest."

Waynesboro, Pa.

PRACTICAL WORK IN CHICAGO.

BY A. C. WIEAND.

I AM sending you a stenographic report of our morning chapel exercises for April 9. This is a meeting held once a week, to hear reports of practical work done, and also to hear requests for prayer and help.

Sister Lydia Stauffer made the following report: "Yesterday our Sunday-school superintendent, Bro. Ralph Miller, called me up by phone, and told me that he had been visiting in a home where the mother and little daughter are members of the church, and he believed that the father was thinking seriously of uniting with the church. In conversation with Bro. Miller he said that the hardest thing for him to give up was the use of tobacco. He seemed to realize that he could not be a Christian without giving it up. It is a very hard struggle for him. I know there are some of our brethren who are acquainted with this man, and I hope they will grasp every opportunity to help him to the true Christian life. I just came from that home this morning. Two of their children are afflicted at this time,—the baby has bronchitis, and the little girl, who belongs to the church, is also sick. I wish we might pray for this home and family specially."

Sister Ruth Miller said: "I have been visiting in a Scotch home, which Sister Heckman and I found during our series of meetings. When we found this family, they seemed very, very glad that we had come, and invited us to come to see them often. They have but few friends in the city. They said they always attended services in Scotland, and since coming here, had gone to a few churches, but the people seemed so stylish that they would have nothing to do with them. We gave them a warm invitation to our church. There were two ladies. The elderly lady came for two Sundays. I had her sit with me, and I saw she was very much interested. The Sunday when the two deacons and wives, and two ministers' wives were taken in, she was there. She seemed very much impressed with that part of the service but that Sunday night and the next Sunday she did not come out. The next week I did not get around to see her. Last week I went to see her again, and she said she was so glad, for she was afraid she might have hurt my feelings. She said, 'I will tell you how I felt the last time I was at your church. I felt like I was at a wedding feast without the wedding garment on. I felt that you were all right, and that I was all alone, unconverted.' I talked to her awhile, and last Sunday she came back to church again and was very much pleased with the sermon. I wish you might join us in prayer for this family."

Bro. J. A. Vancil told this incident: "This morning I came in contact with a young man on the car, who was wearing one of these little buttons. I asked him to what Sunday school he belonged. He said, 'None.' That surprised me, and I asked him what he was wearing that button for. He replied, 'I just saw it, and thought I would put it on.' I told him that showed that he belonged to some Bible class in a certain Sunday school, and asked him why he did not come to Sunday school. I then invited him to attend ours. He said he might come. I think I shall see him tomorrow evening again. I ask for your prayers to get him in the Sunday school."

Sister Laura Eby: "Such a sad thing has happened in the home where I room. The man of the house has always been such a happy man, and he has always been strictly temperate. In fact, he would never allow anything to be brought into the house, and, for some unaccountable reason, the other day he became intoxicated. They have been unable to get him home for three days. His wife feels very much as any of us would feel. It has been a very sad time. While they are strictly moral people, they never go to church. She came to me yesterday and said, 'Miss Eby, I want you to pray as you have never prayed before, that my husband will not continue this.' We think we will get him home Friday. I wish you might all join with me in prayer."

Bro. Hoff then stated that this might be a call to both the husband and wife to take up the Christian life.

Sister Eby then said that they had never been to church in all their married life, which was about ten years.

Sister Stauffer spoke as follows: "I think we ought to make it a matter of special praise concerning the family where the daughter was baptized this week. The father had very much opposed her uniting with the church for several years. The whole family was at the baptism, and were very much impressed; also the lady who

came with them. She expressed herself as enjoying it very much, and said that she could realize more fully what it meant when we talked about baptism."

One of last year's students, Sister Barbara Nickey, who is now preparing as a medical missionary, visited us for a week, and made the following comments: "I am so glad for this opportunity of being a few days in Bethany. It does seem so much like home. It is not because the Lord is not at Battle Creek, and that we cannot find him there, nor that you people have a monopoly on him here, because I know he is an all-present God, but it is something like this: At home, even though father is there, if brothers and sisters and mother are not there, somehow it is not the home circle; and we do feel it. We do enjoy getting into the home circle. We feel we want your prayers in our work. Though we do get through with our work, preparatory to going out into the world, we must consecrate it all to the Master. I speak in behalf of Brother and Sister Cottrell, as well as myself. I hope you will pray for us, and hold us up."

Here some one started the song, "'Tis so Sweet to Trust in Jesus."

Sister Adah Baker: "Evening before last one of my Sunday-school boys and his mother came to my room. They were in very great trouble. Willie, the boy, had been arrested and was to be brought before the Juvenile Court. The mother told me the story. I do not need to take time to repeat it. But I saw that the boy was innocently taken up, and they were very much afraid he might be sent to the parental school for correction. I know that the father is drunk almost all the time, and that this little boy is the joy of the home. She thought his teacher could recommend him. I went with her to the Juvenile Court yesterday. So, when his case was brought up, I simply told what I knew of the character of the boy. I feel that the mother has confidence in our people and trusts us to help her. He, together with the other boys, was tried and let out. I feel we ought to rejoice over this, because he was glad to get out, and wants to take part in the Easter Program."

Bro. Faust: "I think some of us remember the lady who, when the offering was being taken up, the last evening of our series of meetings, went forward and offered prayer in some foreign language, then asked Brother Moore for a paper. He had made the statement that anyone who did not have the money, might mark it on a slip of paper and hand it in. She asked for that, but he could not understand it. We had met this day during our house-to-house visiting during the meetings; so I finally found out that she had wished to subscribe the amount of a dollar. We went home with the lady. She seemed to be very much impressed with the meeting. We did not say anything more about the money. Two weeks afterwards we went back and she had the money ready. She said she did not want her husband to know she gave it, because he is not interested in church work. But she gave us the dollar in a way he would not know anything about it. We told her that she would not need to give it unless she felt like it; but she wanted to give it. She seemed so much impressed with the meetings all through. She asked to come back again to the meetings, and asked if her husband might come with her next time. We told her he might. He could not understand English but seemed glad to come. The next Sunday evening we went for them, but they were not ready. Last Sunday evening she was sick. But they are very anxious to come to church. She said we should pray for her, and begged us to come back, and prayed that the Lord would bless us. I think we ought to thank the Lord very much for these opportunities to work in this way, getting in with people in any way we can, to help them."

Sister Lizzie Shirk: "I have a request for prayer for a sister who was in the city for several years and only came to our services one time. It is almost two years since she was here at the church. She was an invalid, on the South Side, and could not come. Since that she has left the city and went to live with her nephews in Pennsylvania. She has been corresponding with me. Besides being an invalid, she is very poor, has no means of support whatever. She seemed to be happy with her nephews, but her people do not belong to a plain church, and her way has been hard in that respect. A week or two ago these men took a notion she could not live with them any longer, and wanted her to go somewhere else; but she had no money to go anywhere. On Monday she walked four miles to find a place, or home. She came back on Tuesday morning. These men again said that she must go, picked her up and threw her into a wagon, and injured her severely. She was taken to a hotel, a doctor was called in, and he found that she needed attention; so they took her to the County Poorhouse. She has written earnestly that we might pray that she find a better home, and that she might bear up under her affliction. She says the people are very kind to her, although they are all Episcopalians, and not of our faith. I feel we should remember her in this condition."

Keep close to duty. Never mind the future, if only you have peace of mind. Be what you ought to be; the rest is God's affair.—Amiel.

PAINTERS OF LIFE.

BY IDA M. HELM.

ONE day a teacher of art called two of his pupils to him and gave each one a piece of canvas, instructing them to paint their ideal. Each pupil went to his studio and began working. Day after day they worked, until, at last, the task was finished. The teacher called for the paintings and placed them on exhibition. The people crowded about the one painting and looked in awe; they were enraptured by the marvelous portrait. No bright colors or elaborate garnishings decorated it, yet it had a remarkable attraction for the people. It was the expression of purity and love,—the beauty of the soul looking out of the earnest eyes, and diffusing itself over the countenance,—which attracted its admirers.

As the people gazed at the other painting, a feeling of dread came over them. The dark, gloomy expression of the eyes, looking out from beneath heavy eyelashes, and the sullen frown on the face, carried a repellent feeling to the observer.

The master questioned each pupil thus: "Why did you paint this picture?" The first one said, "From my early childhood I loved the beautiful and good. I dreamed of a time when I might become a master artist and paint a beautiful, pure picture, and I copied only the elevating and noble. Every day I found my paintings growing more and more like the dream of my ambition. In this painting of the Christ I have reached the goal of my dreams."

The answer of the second pupil was, "I do not remember of ever having an ardent desire for good and pure things. When I was a little child I loved to tease and torment helpless cats and dogs and to kill frogs and birds, simply to see them die. As I grew older I quarreled and fought with the children in school. In young manhood I schemed to get the advantage of my companions. I always loved to draw pictures and my drawings were always copies of the scenes enacted in my life. This picture of Judas Iscariot, the man who sold his Lord for money, is a revelation of my dream-life, my choice of living."

We are all artists. Every day, although unconsciously, we are working at our painting. Every thought, every word, every act, is a stroke of the brush that is fashioning our portraits. The painting is growing either beautiful and attractive, or it is marred and repellent. Some day the Great Master will call for the painting,—our life's work,—and the work of each one will be placed on exhibition for an assembled world to view. Each one should seriously consider the question, "What will my painting be like?"

If we open our souls to God every morning, and follow in the footsteps of the Teacher who taught as one having authority, there will be a happy ending in the evening of life, when we lay our brush aside forever. The painting we submit to the Master Artist will be a beautiful copy of the Perfect Model, and it will be used to adorn our Father's home in glory. If our painting be marred and blurred with sin, it will witness against us, and it will be fit only to be burned with the ruins of a sinful, lost world. How are we painting now?

Ashland, Ohio.

THE CHURCH—ITS CHARTER.

BY I. J. ROSENBERGER.

I. The Charter.

A CHARTER is an instrument setting forth rights and privileges, together with the necessary powers. The charter of the church is given thus: "Upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

This language indicates the rights, privileges and powers of the church. Its permanence and durability is assured by, (1) Its rock foundation. Christ, in his Sermon on the Mount, alludes to the house that stood in defiance of the wind and rain, because it was built on a rock. (2) The charter assures us of the perpetuity of the church, declaring that it cannot be overcome by the devil's strength, wit, or powers. "Heaven and earth shall pass away but my word shall not pass away." And his word is the sustaining power of the church.

II. "My Church."

Men talk about their churches. This, at times at least, is in place, for men and women build churches, and they control them. But this church, which we are considering, is Christ's building. It is his church. Paul says of this church: "Husbands, love your wives as Christ hath loved the church and gave himself for it that he might sanctify and cleanse it by the washing of water by the word." Hence Christ has sanctified this church, he has washed it, cleansed it, and has given himself for it. It is therefore *his church.*

There are many spirits in the world. There are, in like manner, many churches, but Christ only sent one Spirit into the world, and he only built one church, and that is the one that he bought, washed and cleansed. This church is not one of many that is in the world, but it is the specific church of Christ's building. The inmates of this church will be Christ's bride,—they are virgins. In purity they are said to be without "spot or wrinkle." Clean men will only live with their own wives, and Christ will only accept of his church, if his Spirit controls, if she teaches all things and obeys all things that he has commanded. Those seeking the pleasures, amusements and friendship of the world, are called adulterers and adulteresses. David left the warning that God will destroy all those who forsake his holy precepts. Hence these will all be left out. Therefore the identity of this church is of supreme importance. Christ refers to a distinguished group of would-be professors, who in the last great day will discover their lamentable mistake in having believed themselves to be the true church. Christ dismisses that disappointed assembly with these words: "I never knew you: depart from me, ye workers of iniquity."

III. The Government of the Church With Its Rights and Powers.

Families, schools, secret orders, and even half-civilized tribes, have government. It is difficult to conceive of a corporate body without government. The charter quoted provides for government. Isaiah said of the coming Messiah: "His government shall be on his shoulder." Paul talks about elders ruling, and ruling well. It will be helpful to remember that Bible teaching, to regulate our conduct, is given in two classes, ordinances and principles.

An ordinance is an established ceremony. Paul says: "Keep the ordinances as I delivered them to you." Hence, ordinances are eternally fixed. We may change our method of *keeping* an ordinance. Some years ago the church changed the method of observing feet-washing and the supper. Missions are clearly commanded, but the church was left to provide the method of carrying them on. We are commanded to anoint the sick with oil, but the method of the service is left to the church.

A principle is a general truth, comprehending a number of subordinate truths. "Be not unequally yoked together with unbelievers," is a principle, embracing many things in human conduct, in the apostles' time, in our time, and in all time to come. When some of our Brethren joined secret orders, the church took up the matter and decided that it was violating the principle quoted. They did not pass on a method; *no, no,* but *a rule,* that brethren should not join secret orders.

We are told, "Love not the world." We are warned against being, "lovers of pleasure more than lovers of God." This is a far-reaching prohibition,—a principle. The church has passed a number of rules to guard this principle,—this unchanging truth. Horse-racing, theater-going, games of chance, outward adornment, and superfluities, are forbidden. This broad principle is just as applicable in India and China as in America. The church has passed a number of rules,—not methods,—to preserve and sustain this principle, bearing on the dress question. This principle is one of the means of identifying the church that Christ built.

Paul does make a very fruitful statement when he

calls the Old Testament "the letter that killeth," and the New Testament "the Spirit that giveth life," but I am not able to encourage this classification in the New Testament. It lacks clearness. Christ says: "My words are spirit and they are life." Our duty is all couched in ordinances and principles, and there is as much Spirit in the principles of the New Testament, as there is in the ordinances. The Spirit is wrapped up in the message revealed,—written. We are bidden, "Believe not every spirit, but try the spirits whether they be of God." We try the spirits by the Word, when something is said or done. Christ, at sight, knew that Mary had seven devils and that the demoniac had a legion, but you and I could not have made any decision until something was said or done. We say that a man has, or has not, the Spirit of Christ, by what a man says or does.

I know it is common to say: "We decide the right or wrong by the Spirit." I confess, I have met with numerous theories of so-called teaching by the Holy Spirit, independent of the Word, but I have always resisted the theory as not being well taken. Listen to Paul's clear statement on this point: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly well furnished unto all good work."

This text plainly provides for us to indoctrinate, reprove, correct and instruct by the revealed Word. The Spirit, of course, accompanies the Word. I condemn card-playing, secret societies, etc., by the Word which is given us in principle. It is possible to grow husk or chaff and no grain, but you cannot grow grain without husk or chaff. In like manner you may have form or letter, and no Spirit, but you can't have the Spirit without the Word, or form. You cannot have the baptism of the Spirit without the literal or water baptism. "My words are Spirit." The Word is the Spirit's vehicle.

I have said that the church makes rules. We often speak of the church's rules. Webster says: "A rule is a law." Is that language too strong? The Episcopal church calls their conference decisions, "Our laws." Is their phraseology correct? Blackstone says: "A law is a rule of action, commanding what is right, and forbidding what is wrong." Is this not the identical mission of our Annual Meeting decisions? Luke called the decisions of the Jerusalem council "decrees." Paul wrote in his time, "Let us walk by the same rule." If it is too strong to call the decisions of our Annual Meeting "laws," will you not allow me to call them by-laws?

I can scarcely conceive of any corporate body that does not pass rules, laws or by-laws for their government. It sometimes happens that a church gets into trouble. Then they appeal to the civil courts in the case. The court will endorse and sustain any action which that church did according to her rules or by-laws. The court concedes that every church has a right to enact rules or by-laws for their government. We are to "hear the church." This surely relates to some rules, or by-law, or demand, regulating the conduct of the individual member referred to.

Covington, Ohio.

OUR CHURCH UNIFORM.

BY NETTIE SENGER.

THERE is much more in the uniform than one sees at first thought. People at once class us as members of some religious body and we command their respect. The few who treat us otherwise are among the "baser element," and we need not consider their opinions.

We, who are in the city, and especially in so large a place as Chicago, see the beauty of a uniform by which we are known as a religious body. By it we direct attention to us as a people, and condemn the guilty practices often engaged in. Some are prompted to enquire about us, thus endeavoring to gain further information.

Just last week several members, together with myself, from Bethany, were on our way home from the Moody Bible Institute. The car was crowded. We were among many strangers. Coming in such close contact with others, though strangers, called forth a conversation. An opportunity was presented for a few words, which would, perhaps, not have been uttered, had not the uniform spoken first, and introduced the subject.

A lady said to me, "You people are more lucky than we, in such crowds. You don't have big hats, like we do, to take care of." And Chicago hats, of a truth, are big ones. She talked as though her big hat was an aggravation, yet she must follow Madam Fashion. I said, "No, we are not bothered with hats."

Then she wished to know of what church I was a member, and why our headdress was so different from that of other people. She said, after I gave her an explanation, "You're not so much different after all, are you?"

Looking at the fact that we both used the Bible, she was surprised to know that all our ideas, though so different, came from the New Testament. She thought we must have a creed. She was a Bible reader, and a member of some church, and evidently was seeking information. She, evidently, was sincere, and practiced all she knew. Who knows but that our little talk may lead her to the true light! This was an opportunity to sow some seed which would have been lost, had it not been for the uniform.

As we sisters go to and fro over the city, wearing our bonnets, we are endeavoring to "let our lights shine" in this benighted place. With our bonnets on, we can approach many whom we otherwise could not. Somehow, they have confidence in us because of our bonnets. Here it is different than in the country. People will not open their doors to everyone.

What a beautiful thing that we have this principle of plainness! I feel that we ought to stick to it very closely, for in it lies great power. It is hard, I know, for some, but to those I would say: "Take it to the Lord in prayer," and he will give you strength to hold out. He will even lead you through the dangerous places until you become strong.

We cannot expect the world to understand us, because "they that are of the flesh discern the things of the flesh, and they of the Spirit, the things of the Spirit." People of the world will not always respect the things that seem absurd to them, for they cannot understand God. There are some difficulties, too, but we must not expect to have heaven here. This is our battle-field. We are out with our uniform on, weapons in hand, battling with the rulers of darkness. When the war is over, we will be at peace, and then the crown will be placed upon our heads, and we can enter the "mansions prepared for us." Let us be strong in the Lord and pray for those who are weak, and fight harder that the Gospel might be taken to every nation and people.

Bethany Bible School, Chicago, Ill.

QUESTIONS TO APPLICANTS AND LAYING ON OF HANDS AT BAPTISM.

BY D. B. GIBSON.

I. Asking the Questions to Applicants While in the Water.

As this matter is to come before the Annual Meeting, I offer a few objections to the answer that will be proposed for adoption:

1. I object to asking any questions in the water, because such a practice is unscriptural. I find no example for it in the apostolic practice, after carefully examining all cases of baptism in the New Testament. We claim that the New Testament is our Guide and only Creed. Men and women, according to the Scriptures, are to be baptized on their confession of faith in Jesus Christ. Acts 2:37, 38; 8:36-39, etc.

2. The applicant is to be taught before he enters the church. Matt. 28:19. He has had the gospel requirements submitted to him, such as nonresistance, nonswearing, nonconformity, anti-secretism, etc. Matt. 18 has been read and expounded, and his pledge thereto has been taken. The church's acceptance has also been obtained. Now, to take him into the water and to ask him if he believes that "Jesus Christ is the Son of God," is assuredly unreasonable as well as unscriptural. So, also, of the two following questions.

3. I object to the questions being asked in the water, because of the excited state of the applicant. The water is often as cold as it possibly can be. The sudden shock and the chill experienced often prevent the applicants from realizing the import of the questions. The solemn pledge they are making, or trying to make, is not impressing itself on their mind as it should.

4. I object to the questions being asked in the water, because, according to the fitness of things, it is not the right time to ask questions, when administrators are already in the water to baptize those who have shown their faith and acceptance of Jesus Christ as their Savior, and when pledges have already been made.

5. I object to the proposed answer because a prolonged stay in the water causes unnecessary exposure to both administrator and applicant.

II. Laying on Hands in the Water.

1. I object to it because there is not one case or example for it in the apostolic practice. We should follow apostolic precedents. Not to do so renders us liable to make mistakes. To follow apostolic example is always safe.

2. I object to it because of the confused state of mind of the subject, as well as of the administrator. I know whereof I affirm. Experience has demonstrated the truth of this proposition.

3. I object to it because the laying on of hands is much better done in deep solemnity, after having made the necessary change of clothing, while all are in a most devotional frame of mind, having just witnessed the administration of the solemn rite of baptism.

Girard, Ill.

QUERIES FOR ANNUAL MEETING.

Eastern Maryland.

Inasmuch as there is a growing tendency in the Church of the Brethren to disregard the distinctive principles of nonconformity, causing much confusion, we, the Monocacy church, in council assembled, this third day of April, 1909, petition Annual Meeting through district meeting to devise some plan by which the churches may work in harmony.

Answer by district meeting: We endorse the sentiment of this paper, and request Annual Meeting to take such steps on the dress question as will keep us united on Gospel principles, and will maintain peace and unity in the Brotherhood. Passed, and sent to Annual Meeting.

Middle Pennsylvania.

In consequence of the unrest, at present existing in different parts of our Brotherhood, in reference to the dress question, and with a desire to avoid any further divergence in the minds of our brethren and sisters, the New Enterprise congregation asks Annual Meeting, through district meeting, to appoint a committee of seven representative Brethren, who shall consider the existing inconsistencies, resulting from the different interpretations of the present decisions on this subject; also take cognizance of all scriptures relating to this question, and the views of the founders of the Church of the Brethren, as they are on record, or can be acquired, and report, as soon as possible, a plan by which the Gospel principles of plain dressing and plain living can be accepted and exemplified in all our local congregations.

Request granted by district meeting, and passed to Annual Meeting.

FROM MIDDLE PENNSYLVANIA.

The district meeting of Middle Pennsylvania convened in the Everett church, Bedford County, April 21. The organization of a new congregation at Riddlesburg was reported, making twenty-six congregations in the district, which were represented by forty-one delegates. One congregation was not represented. Quite an amount of business was presented from the different churches, and disposed of by the meeting. The matter from the churches occupied so much time that reports from the various departments of church work,—"Home for Aged and Infirm," missions, temperance and Sunday-school work,—could not receive the attention they should have had. This brought about the passage of a paper, providing for more time for these subjects in the future.

One paper goes to Annual Meeting. Much of the matter discussed was of vital importance, and the discussions were animated and earnest, but in it all that spirit of brotherly kindness, belonging to the Christian, was fully manifested, and while the words were weighty, they were well seasoned with that charity that "suffereth long and is kind." Bro. H. B. Brumbaugh is the delegate to Annual Meeting, with W. S. Ritchey, alternate.

Mattawana, Pa., April 23. J. C. Swigart, Sec.

THE ROUND TABLE

THE NATURE PSALMS.

BY PAUL MOHLER.

Old songs or new songs; sacred or pagan: which shall we sing? Modern teachers say that old things have passed away, and all things have become new. Therefore doggerel is replacing the classics, and negro dialect crowds out the great messages of the prophet and the sage. If one must have classics, say they, let him take the Greek and Roman. For two reasons, therefore, the Psalms are not often studied in our schools,—they are old, and they are sacred. If considered on their merits, they would rank with the most exquisitely beautiful of all songs, and with the most profound of all philosophy.

It is simply marvelous, to view the range of the sacred singer. There is not a heart-string that he does not touch, not a life interest that he does not stir, and not a creature in all creation that does not yield to him the lesson of its life.

But they are intensely sacred; there is no question about that. The great first aim of the Psalmist is to praise Jehovah, and to declare his glory. In Psalm 19 he says, "The heavens declare the glory of God, and the firmament showeth his handiwork." In Psalm 29 Jehovah appears in a mighty storm, its ruler and the source of its power. In Psalm 104, all nature and all created things are in marvelous coördination, and all are controlled, directed and supported by the Jehovah-God. Psalm 97 declares the utter helplessness of the earth before him. Psalm 148 calls the whole universe together to join in one exalted strain of praise to the universal King!

The Psalmist loved nature, and appreciated her beauties but he did not stop there; he saw beyond nature to the God of nature. To him the created things were marvelous in their beauty and strength; but, in spite of all that, of no value in themselves. To him they were worthy of notice only as they revealed their still more wonderful Creator. For him every mountain and every fruitful field must yield a Hallelujah; and every living creature sing a song of praise. May we not learn to sing these songs, and think these thoughts? Can we not learn these lessons too, that nature be not for us a barren field? Let us all learn more of the Lord through the things that are seen of his handiwork.

Chicago, Ill.

DOES ANYBODY CARE?

BY E. F. SHERFY.

A few weeks ago the writer heard a thrilling sermon on the above subject, based upon John 5: 1-9, —the story of the impotent man, who, because nobody cared enough to help him into the pool, lay there for years uncured and helpless. My heart was stirred to its depths, and I was made to realize that the most of us, like the people in the time of Jesus, do not "really care." Brethren, if we do "really care," how much do our actions show it?

Does anybody care that our fair land is cursed with a degree of moral rottenness that makes possible the saloons, the brothels, the gambling dens and the greed for ill-gotten gain? Does anybody care that the poverty-stricken unfortunates of our cities go uncared for? Does anybody care that spirituality is at a low ebb? Does anybody care that worldlyism is creeping into the churches and sapping their life? Gipsy Smith, the English evangelist, says: "Some John the Baptist will have to arise and, perhaps, lose his head, condemning the worldlyism of our American churches."

Do we, as a church, care that pride and worldlyism are making rapid strides among us? Does anybody care that we are not the means of saving more souls? Do we really care that our neighbors and relatives, those dearest to us, are hastening downward to an awful end? Does anybody care that the discouraged brother is growing colder and colder? Do we show him that we care? Does anybody care that America is not Christianized, and that India and China are not yet evangelized? Does anybody care that every time his watch ticks a soul is lost in eternity without the knowledge of Christ? Oh, brother, do we care? How *much* do we care? How many dollars' worth? How many days' worth, in Christian service?

719 St. Paul Street, Kansas City, Kansas.

THE SPIRIT OF REBELLION.

BY DAVID M. ADAMS.

How important it is that we guard against the spirit of rebellion! If one entertains such a spirit within his heart, it places him in a state of condemnation. If permitted to crystallize itself into outward actions and operations, it will cause the destruction of any organization. "If a house be divided against itself, it cannot stand."

The spirit of rebellion and insubordination "is as the sin of witchcraft." It is the spirit of anarchy, and evidently controls those who cause division in the Christian church. When the South wanted to secede from the Union, it advocated union for the South. It was exceedingly anxious to maintain a solid South. It wanted no one from the North to sow discord in the South. It wanted union for the section, but division for the nation.

So the "divisionist" in the church,—whether local or general,—proceeds to form a faction. He gets up petitions and complaints, circulates his grievances, and promulgates, what, in his estimation, are principles of equity. By this manner of agitation he hopes to form a party strong enough to down his supposed enemy. Of course, he wants a solid "South" in order that he might accomplish his selfish ends. He is not concerned about the *general* welfare of the church. He sees nothing but self, and feels nothing but his own sores. Every proposition that runs contrary to his own desires is out of harmony with the eternal fitness of things. If he can muster up a sufficient number of sore people to form a rebellion, he boils over with jubilant satisfaction. If he fails, he explains and explains, assumes a pitiful look, takes a backseat, but keeps his eyes open for the next opportunity.

May God help us all to resist the spirit of rebellion!

Klahr, Pa.

AS A THIEF.

BY KATIE FLORY.

There seemed to be an uneasiness in our services one evening. After dismissal we learned that an alarm had been given by our neighbor that a thief was in a nearby house. He had come unexpectedly, of course, to that family. Had they known at what hour he was coming, they would not have gone to church.

The thought came to us, "So Jesus will come in like manner,—unexpectedly." And where will we be, and what will we be doing when he comes? If we are in the house of the Lord, or faithfully doing our duty, whether in the field, at the mill, or at the pump, if at noon or evening, it matters not, just so we are ready to meet him when he comes. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." Have we, in our hearts, said, "Now I am comfortable and have all I need, I'll take life easy. My Lord will not come while I live"? Or, when you pray, do you sometimes say, "Come, Lord, come?" Behold the Bridegroom cometh!

Union, Ohio.

FEET-WASHING YEARS AGO.

BY SADIE SHANK.

I read in the Messenger what was said about feet-washing among the Baptists. I have heard my mother say that she could remember when most of the churches used to practice the religious rite of feet-washing. She was over eighty-one years old when she died, and she has now been dead five years.

Notus, Idaho.

THE WRONG MAN ON THE FLOOR.

BY JAMES A. SELL.

There are many questions of importance, more frequently discussed by persons out of the abundance of their ignorance, than by persons who have an accurate and abundant knowledge of them. It would be more seemly and edifying for the poorly-informed to keep silent, and permit those, who possess the facts, to enlighten the hearers. But they do not see it in that way. They want to be heard. With unblushing impudence they push themselves to the front. They mistake their loudness and persistence for wisdom, and others, with equal ignorance, are influenced by them. The voice of knowledge is hushed by their clamor, and much harm is done. It is lamentable, and yet there seems to be no remedy.

Hollidaysburg, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 9, 1909.

SUMMARY OF PAUL'S ADDRESS AT ANTIOCH IN PISIDIA.

Acts 13: 17-30.

Subject: Jesus the Promised Messiah; Accept Him.

I. Preparing For Messianic Times.

1. God chose Israel for his people by a wonderful deliverance. V. 17.
2. Trained them in the wilderness. V. 18.
3. He gave them the promised land. V. 19.
4. Then a long, patient discipline. Vs. 20, 21.
5. The kingdom established under David. Vs. 22, 23. So far Paul and his audience were agreed.

II. The Continuance of the Kingdom.

1. The fulfillment of the promises was through the promised Messiah.
2. The expected King has come.
3. Jesus is the son of David according to the promise. V. 33.
4. John the Baptist prepared the way as foretold. Isa. 40: 3, 4; Mal. 3: 1.

III. The Appeal to Accept Jesus. V. 26.

1. "Brethren . . . stock of Abraham"—true Jews, inheritors of the promises;
2. "To you"—Jews as a nation, to us of this age;
3. "This salvation"—the redemption sought for ages, and prayed for, is here waiting for your acceptance.

An Objection.—This cannot be, for the authorities at Jerusalem saw and heard Jesus, and rejected him.

Paul's Answer. V. 27.

Another Objection.—But this Jesus is dead; how can he be the Messiah, the Everlasting King? V. 28.

Paul's Answer. V. 27.

Note.—Men may so read the Scriptures as to miss its chief message.

PRAYER MEETING

For Week Beginning May 9, 1909.

BOUND BY SATAN—FREED BY CHRIST.

Luke 13: 10-16.

1. A Deplorable State.—"Bowed together." Verse 11. Completely deformed by Satan's power. It is his business to make things crooked. Many are so bowed together by the love of the world that they cannot lift their faces to heaven. 2 Cor. 4: 4.

2. Utter Helplessness.—"Could in no wise lift up herself." Impossible to break the cords that bound her earthward. Many are morally helpless through drink, lust or temper, who, again and again, have attempted to lift themselves up, but they cannot; they must have help from on high. Heb. 4: 15, 16.

3. The Gracious Invitation.—"Jesus called her to him." Verse 12. Among the many in the synagogue he singled her out as needing his divine help. "The Spirit of the Lord" was upon him, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1. Christ alone has the keys to the prison houses of Satan. When he opens, no man can shut. Rev. 1: 18.

4. The Magic Touch.—"Laid his hands on her." Verse 13. He is ready to lay his healing and fetter-breaking hands upon all who accept his invitation, as this poor woman did. "Believe and obey" is the passport to Divine blessing. Infinite love and power are ours if, in faith, we approach the loving Master. James 1: 6.

5. The Wonderful Deliverance.—"Loosed from thine infirmity;" "made straight." It was a FULL salvation! Deliverance from her own weakness; freedom from the binding power of Satan; preparation for future usefulness! Well may we rejoice in our deliverance! Rev. 1: 5, R. V.

6. Abundant Thankfulness.—"Immediately she glorified God." Verse 13. A new song was in her mouth, as soon as her feet were upon the Solid Rock. Her bonds was broken by the power of him who came to heal "all that are oppressed by the devil" (Acts 10: 38) and she was free indeed!

HOME AND FAMILY

MY GUEST.

SELECTED BY LIBBIE HOLLOPETER.

The day is fixed that there shall come to me
A strange, mysterious guest;
The time I do not know, he keeps the date,
So all I have to do is work and wait,
And keep me at my best,
And do my common duties patiently.

I've often wondered if that day would break
Brighter than other days,
That I might know; or wrapped in some strange gloom;
And if he'd find me waiting in my room,
Or busy with life's ways,
With tired hands, and weary eyes that ache.

For many years I've known that he would come,
And so have watched for him;
And sometimes even said: "He will come soon!"
Yet mornings pass, followed by afternoon,
With twilights dusk and dim,
And silent night-times, when the world is dumb.

But he will come, and find me here or there,
It does not matter when,
For when he comes I know that he will take
In his these very hands of mine that ache—
They will be idle then—
Just folded maybe, with a silent prayer.

Yes, he whom I expect has been called Death,
And once he is my guest
Nothing disturbs of what has been or is;
I'll leave the world's loud company for his,
As that which seemeth best,
And none may hear the tender words he saith.

As we pass out, my royal guest and I,
As noiseless as he came;
For naught will do but I must go with him,
And leave the house I lived in closed and dim;
It only bears my name,
I've known I should not need it, by and by.

And so I sleep and wake, I toil and rest,
Knowing when he shall come
My Elder Brother will have sent for me,
Bidding him say that they especially
Have need of me at home,
And so I shall go gladly with my guest.

Pentz, Pa.

SHALL WE EDUCATE OUR GIRLS?

BY BERTHA M. NEHER.

"SHALL we, or shall we not, educate our daughters?" is a question that for many people has as yet received no satisfactory answer. By "education," here, we do not refer to that obtained in the common schools, —of course there are very few, if any, who would not concede *that* to the girls,—but to the more advanced education that is gained in the high schools and colleges.

It is no longer a mooted question as to whether a *boy* will be benefited by such education or not. Scarcely anyone can be found who will not admit that he *must have it* if he is successfully to compete with the business world of today. But for girls it is a different proposition. Many claim that education unfits a girl for the duties of a wife and for motherhood. They say it tends to make of her "the new woman,"—that most obnoxious production of our modern times. To prove this, the many uneducated but good and noble mothers of the past are referred to, and instances of some partly educated, mannish advocates of woman's rights of the present day are held up as proofs that women are spoiled by education. But single examples never prove any rule.

The age in which we live is one of progress. More and more men and women are required to make special preparation for their life work, whatever it is to be. The doctor must study medicine, the lawyer must study law, the teacher must study psychology and literature, the farmer must study agriculture, etc. But, underlying all specialized study, a good general education is required. And yet, in the face of all this, there are people who would limit a large proportion of the human race to practical ignorance, and expect them to make as good wives and mothers for this day, as did their grandmothers in a day when educated men were the exception and not the rule.

"But," argue these mistaken ones, "what good is it ever going to do a girl to learn higher mathematics and dead languages if she is going to marry and just be a housekeeper anyway? Will a knowledge of Latin help her to keep her house clean, or a mastery of geometry help her to cook a good meal?" Perhaps not, in one sense, and yet it may, in another. And, any way, a knowledge of these higher branches of learning is not, by any means, the only or the best thing a girl gets by going to college. But even the study of these branches of learning, though the special knowledge, thus gained, may never be of any practical benefit in itself, is well worth while, because the application of mind, necessary to get the lessons, develops within the girl a power to overcome other obstacles that may confront her in later life. It gives her a strength of character and a wealth of mental and moral power that no misfortune or disaster in after-life can ruin or destroy. It gives her the power to so marshal and control the forces of her own nature, that neither the narrowness nor the drudgery of the after-life can wholly bind her soul to it alone.

But, outside of the lessons learned in the class room, there are advantages to be gained by going to school that cannot be overestimated. The social advantages, alone, are worth all that a higher education costs. From contact with other students a girl gets a training that she can never get at home. Life-long friendships are formed in the school world, with bright, ambitious young people,—friendships that will brighten many a weary hour of labor in the years to come, when the lessons learned from school-books may be forgotten. These friendships are especially desirable for girls, because in after-life they do not have the opportunities to broaden out their circles of associates as men do. To be able, all one's life long, to associate with cultured people, is, in itself, of incalculable value.

Further than this, a woman, whose education is equal to her husband's, will certainly be able to help her companion in ways that would be impossible if she were his inferior. She can enter into his world and enjoy his confidence to a degree otherwise impossible. A woman's world is naturally narrowing, and, too often, the wife is limited to a knowledge of her house, her children and such bits of gossip as she may be able to pick up. An educated man soon tires of conversation limited to these lines, so, when he wants a congenial companion, he is tempted to seek one outside of his home. Then follows jealousy, unhappiness, and the wreck of another bark on the matrimonial sea.

A woman needs an education that will enable her to keep pace with her husband in his advancement. She should be able to understand the things he understands and to be interested in the things in which he is interested. She should be able to encourage him when he needs encouragement, and to sympathize with him when he needs sympathy. If an education will help her, in all these ways, to be a better wife,—and it will, —why should she not receive that education?

A woman needs an education that will enable her to direct the education of her children. She should have a knowledge of literature, in order to direct their reading. She should have a knowledge of psychology in order to better understand human nature, and thus be better able to govern her children. She should have a knowledge of physiology, in order to be better able to care for their physical needs. She should have a knowledge of people, in order to help them in selecting their associates. If an education will thus help her to be a better mother,—and it will,—why should she not receive that education?

Besides all these things, there is always the chance that sometime our girl will have to earn her own living. Now, if an education will better fit her to meet such an emergency,—and it will,—why should she not receive that education?

And even if she should never have any special use for the things she may learn in school, if an education will enlarge her chances for happiness, if it will enable her to open a little wider the door of an otherwise narrow life, if it will give her higher ideals of life and of people, if it will give her stores of good things to think about, and thus keep her mind above the dreary drudgery of a commonplace existence, if it will enable her to rise to clearer heights, so that she may enlarge her horizon of thought and get a broader view of human life and its possibilities,—and it does all these things,—then, why should not our daughter receive that education?

Holland says, in his beautiful poem, "Gradatim," that

> "Heaven is not reached by a single bound
> But we build the ladder by which we rise
> From the lowly earth to the vaulted skies,
> And we mount to its summit round by round."

Now, if education will help our girl to build a stronger ladder, if it will strengthen her to overcome the trials of life, if it will give her more power to conquer herself and do good to others,—and it will, —then we should surely educate our girls. For

> "I count this thing to be grandly true,
> That a noble deed is a step toward God,
> Lifting the soul from the common clod
> To a purer air and a fairer view."

Milford, Ind.

SISTERS' AID SOCIETIES

LEETON, MISSOURI.

The sisters' aid society of the Mineral Creek congregation meets the first Thursday of each month, with an occasional special meeting. We have a membership of twenty-eight, with an average attendance of twenty. We donated 276 articles, and find the sale of prayer coverings to be our most paying industry. Slowly the way is opening before us to do more effective work. The increase of Christian love by means of this work, is found to be second to none other of the services of the church. The officers are as follows: President, Sister Jennie Neher; vice-president, Sister Tilpha Campbell; manager, Sister Anna Pentecost; secretary and treasurer, the writer.—Lulu C. Mohler, Leeton, Mo., April 6.

SCALP LEVEL, PENNSYLVANIA.

The aid society of this congregation was organized March 18, 1908, with Sister Clara Shaffer, president; Sister Mary Blough, vice-president; Sister Lizzie Ripple, treasurer. Up until March 31, 1909, we held fifty-one meetings, with an average attendance of eight. We received $9.50 for membership fees; $19.35 for monthly dues; $11.50 as donations; $28.46 for quilting; $16.90 for making bonnets; $7.15 for prayer coverings, and $2.85 for aprons, etc. The total amount received was $95.71. We expended for goods, $9.17; gave $5 towards the Bicentennial fund; $75 towards some work on the church, and have a balance of $6.17 in the treasury.—Ellen Spencer, secretary, Scalp Level, Pa., April 9.

KINGSLEY, IOWA.

The sisters' aid society of this church reorganized Feb. 24, by reelecting the writer, president; Sister Lena Lehman, treasurer and secretary. We held twenty-two meetings, with an average attendance of eighteen. We received $10.50 as donations; cash, for work done, $52.92. Paid out $36.94 for material. One collection amounted to $5. The amount of $10 was in the treasury at the beginning of the year. We make comforts, quilt quilts and make clothes for the poor. We knotted nineteen comforts and quilted eight quilts. We donated two side lamps ($1.35) to our church; sent one barrel, containing sixty-one garments, to St. Joseph; one barrel, containing seventy-one pieces, to Winona, and two barrels, containing 144 garments, to Minneapolis. Later on we sent another barrel, containing 129 garments, valued at $24, to Minneapolis. We donated $10 to the Bethany Bible School, leaving a balance of $26 to our credit. We are not discouraged, though our work may seem small, for we believe the Lord will richly bless us if we sacrifice in order to help the poor.—Jennie Sheeler, Kingsley, Iowa, April 13.

READING, PENNSYLVANIA.

The sisters' aid society of the Reading church, was, during the past year, under the direction of an active corps of officers: President, Sister Emma Hildebrandt; vice-president, Sister Viola Neff; secretary, the writer, treasurer, Sister Ella Sherman. The sales of aprons, sunbonnets, dust caps, comforts and quilting quilts amounted to $98.38; dues amounted to $53.18, collections at missionary meetings, $4.62, which, with $25.68, amount in the treasury at the beginning of the year, makes a total of $181.78. We expended for benevolence, $40.08, other expenses being $51.34, leaving a balance of $90.36 in the treasury. To those in need, the society donated dresses, bonnets, bed clothing, etc. On Christmas ten baskets of provisions were distributed to the poor. We convened in twelve meetings for the purpose of quilting and knotting comforts, with an average attendance of seven. Aprons, bonnets and dust caps were made by the members in their own homes. The same official board was chosen to serve another year.—Annie Foreman, Secretary, 535 Ritter Street, Reading, Pa., April 13.

THE GOSPEL MESSENGER

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BRO. GEO. E. YODER, of Springs, Pa., changes his address to Meyersdale, same State.

AT South Ottumwa, Iowa, five were recently baptized into Christ, and thus put on Christ.

THIS week Bro. Olin F. Shaw, of Dixon, Ill., is engaged in revival work at Winona, Minn.

BRO. J. W. KEISER has been chosen a member of the Standing Committee from Northwestern Ohio.

THE churchhouse in Waterloo, Iowa, is to be enlarged. The building, though not old, is not large enough to meet the present demands.

AT the late district meeting of Middle Pennsylvania Bro. H. B. Brumbaugh was chosen a member of the Standing Committee. One paper goes to the Annual Meeting.

IN due time we hope to publish the program for the services to be held in the Assembly Park during the Annual Meeting. On page 285 will be found the program for the Sunday-school exercises.

SOME very effectual evangelistic work was done recently at the Buena Vista mission, Va., by the pastor, Bro. Saylor Greyer. Twenty-six put on Christ in baptism and two are yet to be baptized.

WE learn that a strong force is now at work at Assembly Park, Harrisonburg, Va., getting things ready for the Annual Meeting. Those in charge of the arrangements are expecting a large crowd this year.

THE address of Bro. R. A. Nedrow has been changed from Jones Mills to Elizabethtown College, Lancaster County, Pa. During the summer months Bro. Nedrow will be in a position to do some evangelistic work.

BRETHREN Daniel Hays and D. H. Zigler have been chosen to represent the Second District of Virginia on the Standing Committee. The district meeting, which was held last week, sends a few papers to the Harrisonburg Conference.

BRO. W. M. WINE writes us that the district meeting of Eastern Maryland, held in the Piney Creek church April 20, was one of the best meetings held for years. Bro. John H. Utz was chosen to represent the district on the Standing Committee. One paper goes to the Annual Meeting.

SINCE Bro. J. H. Baker, who was elected to represent Southern Illinois on the Standing Committee, has moved out of the State, Bro. D. T. Wagoner, the alternate, will represent the district at the Harrisonburg meeting. So writes Bro. I. D. Heckman, clerk of the district meeting.

BRO. HERBERT MOOREHOUSE, Muskegon, Mich., would like to have an earnest minister settle in his part of the State and help establish a church. He reports a fine country, good neighbors and a promising outlook for the Brethren if they will enter the field at once. Let some of our ministers communicate with the brother, and, if possible, go to his assistance.

THE contract has been let for a new meetinghouse in the Rush Creek church, Ohio, and work on the building will be commenced inside of a few days.

WE had a good members' meeting in Elgin one evening last week. Considerable business was done in a short time. Bro. S. M. Eshelman, foreman of our mailing department, is our delegate to the Annual Meeting. Our love feast will be held on Sunday evening, May 23, beginning at 6:30 P. M.

THE Conference Booklet, containing the business for the approaching Annual Meeting, is now in the hands of the printers, and will be out in time to get copies to the members of the Standing Committee before they start to the Conference. To them it will be sent free, without application. To all others the price, by mail, is five cents a copy, or fifty cents a dozen. Those who send in their orders immediately, can receive the Booklet before they start to the Conference.

WE have printed a very tasty, as well as a very interesting chart of "The Great Commission," for Bro. S. C. Miller, 921 Spaulding Avenue, Chicago. The design of the chart is to show how trine immersion may be easily traced to the time of the apostles. This method of presenting to the eye, as well as to the mind, the facts regarding the early history of baptism, is not a new one, though it may be new to most of those who see this chart. It is at least a forcible way of presenting a few of the many facts, connected with the baptismal controversy. Price, 50 cents. The chart may be ordered from the Brethren Publishing House.

AMONG the churches there should be no delay about taking up the Annual Meeting collection. For some time it has been customary to take up a collection of this kind each year, and send the money, thus secured, to the Annual Meeting, to be placed with the general collection at the missionary meeting. Every church, sending a delegate, should also send a donation. The churches that do not send delegates should, without fail, send liberal donations. These donations can be addressed to the General Mission Board, here at Elgin, or they can be sent by delegates, or some others, to the Annual Conference. Accompanying each donation there should be a statement of the amount donated, from what church, and the name of the one to whom the receipt for the same can be sent.

THIS week we are publishing over forty death notices, showing that death is abroad in the land. Some of those called away were aged persons. They had strength to pass the winter, but the long cool spring has been too much for their diminished vitality. But the pale messenger is no respecter of persons. He selects his victims from all grades of society, as well as from all stages of life. Some tender plants are taken, and some of those who, apparently, had the promise of many years, are called hence. Many homes are filled with sadness, and not in a generation will this raid of death, in a score of communities, be forgotten. In the home death often cuts a swath so wide and deep that time can hardly obliterate the path. Yet for the faithful there is hope after all. Though severed from loved ones here, they can look for a happy reunion on the other shore not many years hence.

ANOTHER chain letter has started the rounds among the MESSENGER readers. This time it is a poem, which each one is requested to rewrite on nine successive days and mail to nine different persons, who are to repeat the process. This means, including postage and paper, twenty cents for the first writer, nearly $2 for the second set of writers, and with a few more repetitions, the amount expended for paper and postage would reach thousands of dollars. If kept going a few months, the sum expended will reach a million dollars. How much better it would be if this money could be spent for mission work! We suggest that the MESSENGER readers make it a rule to break the chain in every chain letter received, and send the money thus saved to the General Mission Board. It may mean a few thousand dollars each year for missions. Give it a trial and we shall see how it works.

BRO. JOHN W. SPICHER, of Wilgus, Pa., an aged minister of the Brethren church, ended his earthly labors April 10, and passed to his heavenly reward. Early in life he moved into a new section of the country, where there were no members, and in time succeeded in building up a good working congregation. He was not a gifted speaker, but he was strong in faith and good works.

BRO. P. S. MILLER, of Roanoke, Va., who looks after the Annual Meeting railroad interests in the Southeastern Passenger Association, wishes us to say that, while he has been making extra efforts to secure special favors, he has not been able to do much with some of the roads, for the reason that they cover large sections of territory where we do not have many churches. Still one and one-half fare for the round trip will be the prevailing rate from sections where we are well represented, with limited stop-over arrangements. Tickets will be on sale from May 25 to June 2. For further information inquire of your nearest ticket agent. We call special attention to the advertisements on page 287 of this issue. By writing any of these roads, time tables and other special information can be secured. These roads have fine service, and will do everything reasonable to accommodate our people.

IN New York the Presbyterians are having some trouble with the new theology. Three young men wish license to preach, but they do not believe in the divinity of Christ. One of them astonished the examining board by telling them that original sin had nothing to do with Adam in the Garden of Eden, that Christ was not an educated man, that he did not raise Lazarus from the dead and that he himself did not believe that Christ rose in the body from the grave. It seems strange that men, holding views of this type, would pretend to have a divine call to the ministry. But this is the kind of preachers some of the theological institutions are turning out, and so long as the pulpits of this country are to be filled by men who are so loose in their theology, just that long is the world going to be filled by false teaching. We may talk long and eloquently about the need of the Gospel in heathen lands,—and it is proper that we should,—but we are needing sound gospel preaching in our own country as well.

MISSIONARY WORK BY COLONIZATION.

THE winter so pleasantly, and, we trust, profitably spent in California, passed all too quickly and we were on our homeward way. We took the Southern Route, taking in the cities of Yuma, El Paso, San Antonio (the largest city of Texas, noted for the massacre of Americans by the Mexican troops under Santa Ana in the old Mission fortress, known as the Alamo, which led immediately to the Mexican War), Houston and the great Southern city of New Orleans. Starting at Benson, Arizona, the Harriman Lines have just finished a new railway south into Mexico, reaching the Gulf at Mazatlan. It is said that this line opens up the most salubrious and fertile States of our sister republic. It will be worth while to look into the opportunities, offered in this newly-opened country, for missionary work by colonization.

To us the tour through the extreme Southern States was full of interest. The large plantation houses, around which are grouped the typical negro cabins, built of logs hewn on two sides, with chimneys standing against the outside of the huts, constructed of small cuts of wood daubed with mud, are in evidence at many places, and brought forcibly to mind our boyhood days spent in the South. The farmers were busy finishing planting cotton, sugar cane, rice and corn. The early plantings showed in bright green rows across the large fields, and the negroes were hard at work "hoein' de cotton and de cohn."

But it was not our purpose to write about our homecoming,—the best part of any journey is the homecoming, and it will be the best of life's journey,—but of the remarkable growth of the Church of the Brethren in the four Coast States, California, Washington, Oregon and Idaho. It is probable that there are today more members of the church in these States than our entire number a hundred years ago.

Twenty years ago, when we visited California for

the first time, there was but one active church in the State,—that at Covina,—and they were then building their first churchhouse in Southern California. There was then not a Brethren's Sunday school in the State. In those days Washington and Idaho had no churches of the Brethren. In Oregon there were six organized churches, with a small membership. Ten years later the half dozen congregations on the Pacific Slope had grown to twenty-three active, working churches and so vigorously was the work of planting churches carried forward that ten years later, bringing us to the present time, there are three State Districts and fifty-three organized, working congregations of the Church of the Brethren on the Coast, with a membership to be counted by thousands instead of by scores, as was the case twenty years ago. Should the present rate of increase be maintained for the next decade, we shall have more than a hundred, strong, active churches on the Coast, and one may look forward to a time, not many years hence, when the strength of the church will be largely in the West.

It will bear repeating here that twenty years ago there was not a member of the church in North Dakota, so far as the writer knows, and now there are more than a score of churches in that State, with a membership approaching the two thousand mark, and one of the most active and aggressive State Districts in the Brotherhood.

These results have been largely accomplished by emigration and colonization. It must be confessed that our people have, as a rule, shown marked wisdom in the selection of localities in which to colonize and that, for the most part, they have been signally successful in their new homes. They have not, clannishly, all settled at one place but are distributed all over the States named. In this way they formed nuclei for the building of churches and perfecting organizations. Then they began preaching, and soon numbers were baptized. In one of the State Districts, named above, more members were received into church relationship by baptism, in one year, than were received in two of our State Districts in the Middle West.

There is an empire on the Coast, to conquer for Christ and the church, and, given another score of years, who will be able to foretell what the rich valleys, the alluvial plains and the irrigated districts of the Pacific Coast will show for primitive Christianity? The men who have gone, and are going, are for the most part in the prime of life. They are active and energetic, they do not belong to the class that sit supinely down and wait for something to turn up. They are occupying and urging the occupation of unoccupied territory, and are aggressively at work. Under the blessing of God they have accomplished great things, and are expecting great things of the Lord.

As we write, comes the word that Eastern Pennsylvania is sending a committee to spy out the land in the northeastern States. If Pennsylvania will go over to Maine, New Hampshire, Massachusetts, and others of these States, and locate colonies of our Brethren who are willing to do mission work in this way, it will not be many years hence when we shall have churches in all the New England States. You are moving in the right line, Brethren. God bless you in this great work! It will help others and help you. Let some of your good eastern Pennsylvania farmers go over and help those who are calling for just such help as they can give, both spiritually and temporally. And may the church, both east and west, stand united on the principles of the Gospel of Christ, so that the great work may run and not be hindered. D. L. M.

THE LOAF AND CUP.

On the evening of the night of his betrayal the Master instituted three ordinances,—the religious rite of feet-washing, the Lord's supper and the communion. The latter is sometimes designated as the loaf and cup, the bread and wine, or the eucharist. It is concerning the loaf and cup that we are to write.

The service took place in the upper room in Jerusalem, and was the last of the institutions of the evening. Jesus had sent two of his disciples to prepare, or make the necessary arrangements for, the passover. This being attended to, a supper seems also to have been arranged. In the evening, when everything was ready, he came with his disciples, and they all reclined at the table. They were not seated at the table, as most Bible readers are in the habit of thinking. At the proper time Jesus arose from his reclining position, and washed and wiped the feet of his disciples. After this he resumed his reclining position at the table. Then followed the Lord's supper, and next the communion service.

Concerning this last service we read that "he took bread, gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you." Luke 22: 19. He probably broke the loaf apart, handed it to the disciple next to him, and that disciple passed it on. Each disciple either broke off a piece, or it was broken for him by the one who handed him the loaf. To the careful student of the different narratives, found in the four Gospels, it must be evident that Jesus did not break the bread to each one. To have done this it would have been necessary for him to rise from his reclining position at the table, and this we know he did not do.

In John 13 we read, that, after Jesus had washed the feet of his disciples, and had taken his garments, he sat down again (verse 12), that is, resumed his place at the table. The original says that he "reclined." In proof of this see any literal rendering of the Greek. Bear in mind that this took place before the Lord's supper, and that he remained reclining during the communion service. And since he remained reclining at the table, it follows, as a necessary conclusion, that the bread was passed from one disciple to the other.

Jesus could not have washed his disciples' feet while reclining, hence John tells us that he arose from the table, and, after the service was over, resumed his place. Had he arisen from the table, in order to pass the loaf and cup to each disciple, some one of the evangelists would have mentioned the fact, for the same reason that John explains how he arose from the table and reclined again. In Luke 22: 14 we are told, in the Greek and Syriac versions, that he "reclined," for that is the meaning of "sat down."

This view of the bread being passed from one disciple to another is further confirmed by other careful statements of Luke in chapter 22. In verse 20 we read: "Likewise also the cup after supper." Paul, referring to this circumstance in 1 Cor. 11: 25, says: "After the same manner also he took the cup." By this we learn that the service for the bread was the same as it was for the cup, so, if we ascertain how the cup was passed, the whole question is settled.

During the Lord's supper, and before the breaking of the bread, a cup was passed, and of this cup Luke says: "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (verse 17). They were all reclining at the table, and it was but natural that the cup should pass from one to the other. In fact, there was no other way of doing unless the Master had risen from the table the same as he had done at the feet-washing service. When the Master told his disciples to divide the cup among themselves, he meant that they should pass it from one to the other,—the only thing they could do under the circumstances.

Later on came the communion cup, and, reasoning from inference, there is but one conclusion, and that is, that this communion cup was passed the same way the former cup was passed, that is, the disciples passed it from one to the other. In fact this is plainly implied in Matt. 26: 27, where it is said that Jesus gave the cup to his disciples and said, "Drink ye all of it." All of these statements are in perfect accord with the well-known fact that Jesus and his disciples reclined at the table, and that the only way to pass the cup was for the disciples, while reclining, to pass it from one to the other. And since the cup was thus divided among them, by being passed from one to the other, and since the manner was the same as that observed in serving the bread, it also follows that the disciples, while reclining at the table, took the bread, and divided it among themselves. There is no logical way of escaping this conclusion.

The same custom of dividing the bread among themselves, while at the communion table, seems to have been kept up during the first century. This is confirmed by what Paul says in 1 Cor. 10: 16: "The bread which we break, is it not the communion of the body of Christ?" The "we," in this instance, means the members of the church, showing that each one took part in breaking the bread. Had it been customary for the officiating minister to break the bread to each member at the table, Paul would not have written in this manner. The language is so clear on this point that it ought not to be misunderstood. Besides, it is in perfect accord with what we have shown was the order at the communion service in the upper room in Jerusalem.

The custom of the saints washing each other's feet, as Jesus said they should do, and tarrying for one another at the Lord's supper, and eating the sacred meal together, followed by the communion service, in which they divided the bread among each other, and then divided the cup among themselves, was in perfect keeping with the fine simplicity, feeling and spirit, known to have existed among the early Christians. There were, religiously speaking, no masters and no servants among them. There was neither male nor female, but they were all one in Christ Jesus. At their love feasts each saint washed feet, each one ate the Lord's supper, each one broke and ate the bread, and each partook of the cup. This fine manner of carrying out the New Testament idea and simplicity in our love feast services will be fully restored when it becomes the custom for the sisters to break the bread and pass the cup as the brethren now do. We have all the rest, and with this one simple change the apostolic plan will be fully duplicated.

But there came a change in the primitive church, which appears to have had its origin near the beginning of the second century. One change followed another and in the course of a few centuries the apostolic order in feet-washing, the Lord's supper, and the communion service, was almost lost sight of. Of this change we may possibly have something to say at another time.

MOVING TIME.

The wise man says there is a time for everything under the sun. By this he means that there are times that are more suitable,—times that are better for doing certain things than to do them at any other time, regardless of conditions and circumstances,—a time to sow, a time to reap; a time to work, a time to sleep; a time to settle down, and a time to move.

Throughout the greater part of our own country, the first day of April has been accepted, by general consent, through the force of custom and fixed by law, as the day for moving. This does not mean that everybody must move on that day, or on any day, for that matter. But it does mean that those who, for any cause, make a move during the year, are expected to do it on that day. A great many people seem to find it necessary to make a move with their household goods and families occasionally, some frequently, and some once a year, or oftener.

The causes for moving are varied and interesting, if we were to write them out. Of course, many would not care to have such reasons put on record, although quite justifiable, as *they* see them. Some move because conditions make it necessary for them to move; some, seemingly, through force of habit; some through a desire to better their condition, as a matter of convenience or profit. Some move because they are made that way. They want a change; they become restless and dissatisfied with being in the same place and seeing the same thing. Then, some people move for luck. They say, "We've had bad luck ever since we've moved here, and we'd continue to have bad luck as long as we remain here." Some houses and places, you know, are haunted. The rooms and closets are filled with "spooks," or "strange noises" are heard in them, while living skeletons are seen marching around the corners and dark places during unseasonable hours.

While we were down in Jamaica, we visited "Rose Hall," a once fine and most beautiful hall, costing, in its construction and furnishings, thousands and thousands of dollars. Yet, for years, it has been without a regular occupant because it is said to be "haunted."

Then, again, there are those who move quite fre-

quently that they may, in this way, "jump" several months' rent. And so it is that, when moving day comes around, there always is the usual crowd of movers. So common has this custom grown that it is the expected thing to be done, and no questions are asked about it. The financial, moral and religious aspect of the custom is not at all considered; and yet, in some of the movings, morality and religion has been an active element, as a cause of the change in location.

From where we are writing we see quite a large number of men and women going back and forth. They are attending a public sale of household goods, prior to a moving. The different members of the family were supposed to be good and respectable citizens, but in a time of temptation the husband committed a crime against himself, his wife and children, the community in which he lived, and against God. He is now selling out and running away from the place of his shame. He is not the only mover of this kind and class. In every town or city of considerable size, the moral and religious features, connected with moving day, would give sufficient material for volumes of history, romance, and—the other had better not be written.

But, as we think and talk about moving day, what are some of the suggestions that come to us, and what are some of the lessons we may draw from it? The mere fact of moving from one house to another, or changing our place of living from one town, city, or locality, to another, is not, of itself, from surface view, very suggestive of any special thing or condition, because it is said of old, In this world we have no abiding city,—no certain dwelling place. Yet God has given us this world as a home, a dwelling place, where we are to do the work he has allotted to us. To do this work most successfully, we need to settle ourselves to establish our characters, yield our influence and reap our harvests. The old saying "that a rolling stone gathers no moss," may, under proper conditions, carry much truth with it. The Lord has no work to do for professional tramps and "hobo" families. A man who is homeless, and families living in houses on wheels, never leave a desirable impression upon the lives and hearts of others.

There are times when the Lord says to men, Go! But as he does this, he has a place for them to go to, and a work for them to do when they get there. Our most successful men in business, or in any calling in life, are those who not only squat, but grow fast, root down, and grow up to make a stalk, and bear fruit. Things in this life, that are worth while, do not come by spurts and jumps; but enlarge by a healthy growth. This takes time, thought and study. A tree or shrub, carefully moved at a seasonable time, may grow, but not at once. It requires time. If moved every spring, it would not only cease to grow, but, after a succession of removals, it would die. Of course, family movings are not affected in this way to such an extent; but the disarrangement is, to a very considerable degree, similar, as to financial success and growth. The lesson we may learn from it is, that if we wish to make life a success, in the way that God would have us succeed, we must study to know our calling and field of labor and then settle down into a home life with the determination to make it a success.

We know of a good brother who has been moving ever since his marriage. He, with the beginning of a family, started in the East and, like the star of empire, has been making his way westward, always seeing the better thing ahead, until he has now reached the Far West, with less than he had in the beginning. How many more moves he has yet to make, depends on his life lease. We do not say that he was not a good man, for he was. He was honest, sincere and was carrying out what he thought was best. The trouble with him was, he got on a rampage and was never able to catch up with his ideal. Success has completely eluded his grasp, and as age has now overtaken him from behind, his chase, seemingly, is a hopeless one, and it would seem that he might as well sit down and comfort his heart by singing:

"My days are passing swiftly by,
And I a pilgrim stranger,
Would not detain them as they fly,—
Those hours of toil and danger.

"For now we stand on Jordan's strand,
Our friends are passing over,
And, just before, the shining shore
We may almost discover."

There is a time coming when our movings here must end; and it will be a good thing for us all to recognize the fact in good time, so that we may be enabled to make ample provision for our last moving, when the transitory will be swallowed up by the eternal. We should make sure that our next landing will be where the real and the ideal will be most happily blended together, and where the first day of April moving day need not be looked forward to, and known no more forever. This world is not our continual abiding place. We seek a city that is to come. H. B. B.

REMOVING THE HEADDRESS.

At a recent meeting in Elgin, the First Baptist church voted the hat, for ladies, out of the church services. The matter was brought to the attention of the congregation by the pastor, A. F. Purkiss, who protested strongly against displays of millinery on women's heads while in church. He closed his remarks by saying:

"The wearing of hats by women in church is a matter in which common sense plays the leading part, and I think courtesy and consideration for others demand that women should sit in church with their hats off. I ask that you vote either to remove or not to remove your hats, or, if need be, to reserve a section of the church exclusively for women who think they must wear hats."

A vote was taken and the result was six in favor of, and three hundred against the wearing of hats by the women in church. This is good as far as it goes, but it leaves the women bareheaded in church, whereas Paul says, that women should have their heads veiled, while engaged in religious services. It would be good for pastors to instruct the women of their flocks to do as Paul says they should do. There is a congregation here in Elgin which conforms to this custom. Each woman, on entering the church, removes her hat or bonnet, as the case may be, hangs up the same in a room set apart for that purpose, covers her head with a plain, black veil, and remains with her head thus covered during the services.

We are not recommending this for our sisters, but it seems to be the sensible thing for most of the denominations. With the Sunday hats removed, there would not be much demand for Easter hats, and this would be a great saving for people who are in need of money for the necessary things of life.

As for our own sisters, the situation might be greatly improved in some congregations, if they would remove their bonnets on entering church, leaving their prayer coverings exposed during worship. We are sure that, should any of them attend the services of a hatless congregation, they would remove their bonnets. Why not do the same thing in our own church? Then, what if the women of other churches should get into the habit of removing their headdress during worship, while ours retain theirs? It would look as though others were getting ahead of us.

MODERN REVIVAL METHODS.

A writer, who has made modern revival methods a study says: "The 'New Evangelism' is a sham and fraud when it comes to reaching men's consciences and turning them truly to God." This is as true as Gospel. Great meetings may be held. A whole city may be worked up to a high pitch of excitement, and, before the revival is closed, thousands may stand up for Christ and claim to be converted. But if even converted at all, a large per cent of them do not remain converted. In the papers we may read about strong sermons, fine singing, thousands of converts and large sums of money raised, but we read nothing of most of these applicants for membership repenting and being "baptized in the name of Jesus Christ, for the remission of sins." Acts 2: 38. When the evangelist and his singers have taken their departure, we read nothing about the new converts continuing "stedfastly in the apostles' doctrine and fellowship." Many of them continue about as they lived before they stood up in the great meeting. Why this condition? It is because the whole Gospel is not preached and insisted upon, as it should be. In the time of the apostles there was earnest preaching until the people believed that Jesus was the Christ. They repented and were baptized, and thus publicly made a profession that showed to the world where they belonged. In this age there are many new methods that are worthy of consideration, but when it comes to converting sinners, there is nothing so effectual as the old-time Gospel, which is "the power of God unto salvation to every one that believeth." Rom. 1: 16.

GOSPEL METHODS.

A correspondent thinks the Messenger transcends its authority when it endorses methods contrary to those recommended by Christ and the apostles. It so happens, however, that the Messenger does not endorse methods contrary to those taught by Christ and his apostles. We hold that when the method of doing a thing is clearly set forth in the New Testament, that should be the end of all controversy. When Christ tells how a thing should be done, that is the law and should be duly respected. This is true as it relates to the teachings of the apostles. They were inspired men. They wrote and spoke as they were moved by the Holy Ghost, and when they tell us just how this, that and the other thing must be done, that settles it. Neither the Messenger nor the Annual Conference has a right to teach differently. The methods for executing gospel principles are not always given in the New Testament, but when they are given they become as much a part of the Gospel as the principles themselves. We are saying this much in a very emphatic way, to indicate that the Messenger does not encourage and recommend methods intended to disannul or displace those set forth in the Word of God.

THE ANOINTING FOR MEMBERS ONLY.

We are asked whether elders may anoint applicants for membership before they are baptized. A careful reading of James 5: 14 will show that this question is settled by the Word of God. We read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." This epistle of James was addressed to members of the church. See the beginning of chapters one, two and three. "Is there any sick among you?" means the members of the church to whom the epistle was addressed. Upon the authority of this scripture, the Annual Meeting in 1869, Art. 17, decided and said: "We consider that no unbaptized person can be a member of the church, and therefore cannot be anointed." It will, therefore, be understood that the anointing is not for the unbaptized, but for those who are members of the church. The elder who anoints the unbaptized, transcends his gospel authority. He takes the anointing service outside of the church, whereas the New Testament limits it to the members of the church. Like some other religious rites, its place is always in the church, and never outside of it.

AS OTHERS SEE US.

It may be good for us, sometimes, to look at ourselves as others see us. We have a long letter from an earnest sister, who loves the church, the Messenger and her Lord, but says that for her reading the Messenger lacks in the spirit of holiness. She calls our attention to the fact that "without holiness no man can see God," and urges the importance of all the children of the kingdom striving for a deeper work of grace in their heart. While we should continue in the faith once delivered unto the saints, and keep the ordinances delivered unto us, she would urge that we also seek more and more after the spiritual things that tend to associate us closely with the Divine Mind. It is also suggested that it may be possible for some who are strict about the outward forms, to worship the church more than the Founder of the church. It is believed that if we worship God in the Spirit as fully as we endeavor to worship him outwardly, we will be sure to make a far better impression on those who view the church and her work from without.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Washington, D. C.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

Stir Up the Gift.

Many precious gifts among the Lord's people are practically unused. Probably Paul was thinking of this when he exhorted his son Timothy to "stir up the gift of God which was in him." There are gifts which, if stirred up, would make flaming torches of men who are now only smoking flax. Stir up the gift that is in you! If God has given you a gift, he would have you use it for his glory and the good of your fellow-men. What is the benefit of a lamp that is never lighted? What is the value of a seed, if it is kept in the garner and is never cast into the ground? What is wealth good for, if it be clutched and hoarded? The gift bestowed upon us is a SACRED TRUST. We must see to it that it is well used, that it bring good to others, and that it secure for us the benediction of the Lord.

Christian Workers Organizing Sunday Schools.

Why not? A recent communication describes how a "live-wire" Christian Workers' meeting employed its energies by reaching out to adjoining territory, as yet untilled, and there starting a Sunday school with the best of results. Again we say, Why not? When our Conference adopted the name "Christian Workers" for the organization of our young people, it was the intention to reach out and "get busy." The ideal "Christian Worker" does MORE than merely to attend the weekly meeting. He seeks to deserve the honored name he bears by doing at least something for the world's betterment. Then, too, the starting of Sunday schools is but one phase of Christian Worker activity. Every "Worker" may be a missionary in each one of a thousand possibilities, continually unfolding before him. "Lift up your eyes, and look on the fields; for they are white already to harvest."

Mission Points Helping Themselves.

There is nothing so conducive to healthy growth and vigor, as a spirit of self-reliance and firm determination to succeed. In a recent reference to one of our mission points, it was stated that the members, though few in number, had resolved to get along without outside help. That is the true spirit. Too often mission points are so accustomed to being helped by the various boards, that they depend entirely upon such assistance. In consequence they make no efforts whatever to stand and work independently,—they are wards of the church, instead of leading out in strong and aggressive work. The sooner a mission station can become a full-fledged, independent congregation of the church, willing to bear its own burden, however few in number the members may be, the sooner will the Lord give them needed strength, not only for their own work, but also to reach out to others. The true idea in all mission efforts is: Stand up yourselves! Then help others to stand!

Another Lesson from the Koreans.

We talk glibly of self-denial, but, judging ourselves by the Korean standard, we have some things to learn yet. Think of Korean Christians living cheaply on millet, and selling their rice, in order that they may give the difference, in the price of these two foods, to spread the Gospel among their own people! At one of these meetings one of the Christians promised, after giving all the money he could, to give 180 days out of the year to personal evangelistic work without a cent of pay. At the next meeting he expressed his regret that he had not been able to do more. Where is the person among us, in the Church of the Brethren, who can justly lay claim to the same degree of zeal? Many of us speak eloquently of the many things we should like to do for the Lord, whom we profess to love sincerely, but, alas, in the end we come far short of our ideal. It would seem that Korean Christians might well stir up our "pure minds by way of remembrance," getting us to SAY LESS AND DO MORE!

Winning Souls.

Some one asked Dr. Lyman Beecher in his old age, "What is the greatest of all things?" The aged pilgrim replied: "It is not theology; it is not bursts of oratory; it is SAVING SOULS." David Brainerd, one of the most consecrated missionaries, while laboring among the poor, benighted Indians on the banks of the Delaware, once said, "I care not where I live, or what the hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things. As soon as I awake, the first thing I think of is this great work. All my desire is the conversion of sinners, and all my hope is in God." What we, as the Church of the Brethren, need, most of all, is the kind of preaching that brings people to the foot of the cross,—to a realization of their lost condition. In many places, perhaps, we have fallen in with the modern ideas of preaching so gently and soothingly that no one is roused to action. Let us put in the plowshare of Divine Truth, and then bear down on the beam. Let us see to it that the roots of sin are reached and that they are dislodged and destroyed forever. Get a sinner to see himself, in all his sin and guilt. Then point him to the all-sufficient Redeemer, who, in the Blessed Word, has taught us both to hear and obey, in order to be saved.

What Newspapers Are Doing for China.

In the new order of things for the Celestial Empire, the newspapers are not only a powerful instrument in the nation's regeneration, but their very efforts show the dawning of a new era. They are a fearless fighting force for new ideas and better conditions. They attack ancient abuses, and set forth the advantages and reasons for better ways. They portray the nature of "western learning," and show its advantages for China. These editors are true patriots,—real educators. In the leading cities of the empire may be found public reading halls, where the day's newspaper is read to those who cannot read for themselves. Mighty factors are at work in China, and it is these that will, by and by, make the country what it is to be. Let us hope that, with all their "getting," the Chinese will get "understanding,"—that, in some way, the newspapers of China will eventually give to the people impressions of the new life in Christ Jesus, without which the most prosperous nation cannot reach the highest stage of civilization.

Violating Conscience.

There are not many words which stand for as much as conscience does. Because of it some people have killed their own offspring; they have refused to obey man; they have suffered death by most inhuman tortures rather than violate their conscience. It would be difficult to name a sin or a crime which has not at some time been committed in the name of conscience. It would probably be impossible to name a good deed which has not been done in obedience to conscience.

Conscience is a kind of god, but his commands to various people are not the same. That is why so many deeds of so many kinds have been done in obedience to conscience. One is not always doing right when he obeys his conscience; but it is very dangerous to disobey it—it may almost be said that one does wrong when he disobeys it. There has been much spoken and written on this subject, and men still differ in regard to it. That does not matter to us now, for that is not what we want to discuss.

Most of us have noticed one peculiar thing about conscience; and it is true even of Christian people. We prefer to make the other fellow violate his conscience rather than violate our own. Even missionaries do that. We do not blame them for that, for it would be difficult, if not impossible, to carry out the great commission without doing so. But there have often been times when not enough consideration was shown to the man whose teaching for generations has been so different from our own. And if he objected too strenuously he was likely to see a warship come steaming into one of the ports of his country, and to hear a peremptory command to be good or have his city shot to pieces. We do not do that way, of course; but are we entirely blameless? It will be well to consider the question.

But our preference that the other person should violate his conscience rather than we ours, is not confined to the heathen. At the present time some of our number are refusing to obey certain rules of the church; and they give as their reason or excuse that they cannot do so and be true to their conscience. They fail to take into consideration the other members who have consciences, perhaps just as enlightened, and are of the opposite opinion.

The question is as to whose conscience shall be violated. Why should any one who is out of the way, out of sympathy with the beliefs he once professed to hold dear, wish to have others do the thing which to them would be sin? It isn't right, it isn't honest. We do not want a man to disobey his conscience: we want him, rather, to have an enlightened conscience, and then be sure that he is obeying it instead of listening to the voice of his pride or his selfishness or his sinfulness.

Of this we may rest assured: The church has always striven to get closer to the truth. Our fathers in council have never asked that anything be done that would make members violate their conscience. The human will—the lust of the eye and the pride of life—is what has caused the trouble. And of one other thing we may well rest assured, namely this, that no requirement is made which will in any way endanger the salvation of any person who obeys. But, on the other hand, if we enter the path into which some would have us go, there is good reason to fear that we should lose our identity, and with it our reason for existence as a separate religious body. Aren't these two statements true? Is there any doubt about them?

Time changes a good many things, but it doesn't change God's truth one iota. We outgrow some things, but we never can outgrow or get away from any command given by the Lord. Let us be frank, let us give to ourselves the real reason for opposing the church's rulings on some matters. Will the proposed changes make us any happier or holier? Will they enable us to live more in harmony with God's will? Will they better enable us to teach primitive Christianity? Will they make us more or less conformed to the world? We have Christ's word for it that his disciples are not of the world, are chosen out of the world.

The question before us is a grave one. May God help us to decide it in the way that will be pleasing to him. Only so can we do his will on earth and fit ourselves for heaven. G. M.

Second Visit in a Chinese Home.

Chinese women are so modest and timid that it is necessary to go into their homes to reach them at all. They are seldom seen on the street or at public gatherings. Even at religious services there are very few besides Christian women, and these have a curtain which separates them from the main body. Therefore house-to-house visiting is the most fruitful work among women. Each court contains a number of homes. This arrangement materially aids in mission work, for people can be called together quickly, and form a good-sized class.

The second home we visited was that of an enquirer. She has recently broken off her opium smoking and looks old beyond her years. If she continues her Christian progress, she will be baptized soon.

Our servant knocks at the court door. After some difficulty he finds the lady visiting with one of her neighbors. Why shouldn't she? What work can she find to do in her home? I wonder what she was talking about! She is very glad to invite us into her home. How it must break the monotony of her life! A small, dark back room seems to answer the purpose of a kitchen. Two-thirds of the front room is occupied by a kang, with the bedding rolled up at the back. A small table and two chairs are the only furniture. A Bible chart, some pictured cigarette boxes, and a picture of the "New Chinese Girls" decorate the dark mud walls.

The new Chinese girl, I fear, is no credit to her country. In this picture she looks very much like the American boy. As I interpret the picture, one girl, as leader, is giving a number of other girls a military drill. The dirty paper window sheds a rather dim light, so you do not see quite all the dirt.

As soon as we entered, she told her husband to make some tea. Soon he arrived with a pot of tea, which was very dirty on the outside, but the cups looked rather clean and the tea had been boiled, so, for manner's sake, we must sip at it. It would be very rude not to drink tea with them.

Three children watched us very closely and listened to every word we said. The politest thing in China is to ask a person his name and age. I can't count the number of times I have been asked my age. So we began to ask the children's names and ages. The oldest one's name meant cat's flesh. The next was "No. 2," and the next "No. 3." Only the oldest usually has a name. The oldest one is caring for the baby by having it sit on the back of his neck with its feet hanging down in front.

Soon the tables were turned and they began to question us: "How old are you? What did your clothes cost? Are they warm?" They always ask that, because they are not padded like theirs. They wanted to see every article of clothing we had on. When they examined our shoes, they said they didn't think big feet were nice. How this jewel of their fashion enslaves them! Even if their other clothing is ragged and dirty, and of the coarsest kind, their feet must be small and dainty and clean. Every little while we are urged to drink more tea.

By this time a number of women have come in and, sitting on the kang with folded feet, we begin to sing the hymn, "Jesus Loves Me." Then the other girl tells them how Jesus loved the children, and of his great love and care for us all now. She began to tell the story of the Samaritan woman at the well, but had not gone far when the woman of the house took up the story and told it with great power and beauty. You might have thought her a born preacher. She could tell it to the women much better than a foreigner, so my friend was glad to let her proceed. They listened eagerly to catch every word, and asked some questions.

After another song and prayer we started home, being followed to the gate by the company. I wonder how much of the seed fell into good ground. When will it spring up and grow? The Lord of the harvest alone can tell.

Emma Horning.

Tai Yuen Fu, Shansi, China, March 3.

Nothing is equal to being at it and always at it. It is said of Miss Willard that nothing could distract her from her work. Adoniram Judson was imprisoned and nearly starved, but nothing could weaken his devotion to his missionary labors. John Brown of Osawatomie devoted his life to freeing the slaves. Lucretia Mott was one of the first women to advocate the antislavery cause. Gallaudet devoted his life to teaching the blind. Wendell Phillips abandoned the promise of a great career to devote himself wholly to humanity. John Eliot was called the "Apostle to the Indians." Booker T. Washington has devoted himself to the education of the negro race.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Glendora.—Easter morning we enjoyed an excellent program, given by our Sunday school. Bro. W. F. England, of Lordsburg, closed the program with a good and instructive Easter talk to the children. He then preached a helpful and edifying sermon, after which two of our young men made the good choice and were baptized in the evening.—Louese Whitmer Brubaker, Azusa, Cal., April 14.

Lordsburg.—The following officers have been appointed for the San Dimas Sunday school, which will open one week from next Sunday, under the auspices of the Christian Workers' society: Sister Anna McVey and Bro. Ross Hanawalt, superintendents, and Bro. Raphael Shearer, secretary. Dedlcation services will be held Sunday, April 25. Sunday school cation services will be held Sunday, April 25. Sunday school at 10 A. M., followed at 11 A. M. by a sermon from Eld W. F. England.—Grace Hileman Miller, Lordsburg, Cal., April 13.

CANADA.

Pleasant Ridge church met in council March 27, with our elder, J. L. Jordan, presiding. Two letters were received and two granted. Brother and Sister Irvin were installed into the deacon's office. The church reorganized Sunday school with Bro. Lawrence Irvin, superintendent. It was decided to hold preaching services each Sunday evening at six o'clock. We now have two sermons and Sunday school each Sunday.—Alsadie Mason, Queenstown, Alta., Can., April 17.

COLORADO.

Denver.—Sunday morning, April 11, we had our Easter program, which was enjoyed by all present. Bro. C. C. Root and wife, of Talent, Oregon, are now with us. At the close of the Easter exercise he gave us a very interesting talk. Last night we were made to rejoice when three were buried with Christ in baptism.—Emma Root, 1109 South Washington Street, Denver, Colo., April 17.

IDAHO.

Nezperce church met in council Tuesday evening, April 13, in charge of Eld. Stephen Johnson. One letter of membership was received, and a brother's membership established. Bro. C. J. Fike will represent our membership at Annual Meeting. —Wm. H. Lichty, Nezperce, Idaho, April 17.

ILLINOIS.

Cerro Gordo.—Our new churchhouse was dedicated to the Lord April 18. Bro. I. B. Trout was with us and delivered two very good sermons. In the afternoon a very helpful Sunday-school program was rendered. Thus a very pleasant day was spent in Cerro Gordo. Now, that we have a neat and commodious house of worship, we hope to do more efficient work for the Master in the future. Our love feast will be held on Saturday, May 8, at 7 P. M.—Mrs. Emma Wheeler, Cerro Gordo, Ill., April 20.

Dixon.—We enjoyed a short program by the Dixon Sunday school Easter evening, after which Bro. Olin F. Shaw gave us an able sermon. We are glad to report a growth in interest and attendance in Sunday school and other services. On account of the joint Christian Workers' meeting of Franklin Grove, Dixon and Sterling, held April 18, at Sterling, our appointments for the evening were withdrawn. —Lola M. Collins, 316 E. Fellows Street, Dixon, Ill., April 20.

Rockford.—The work at this place is becoming more and more encouraging. Sunday, April 18, one was baptized and one restored to fellowship. There is every reason to believe that the Lord has a work in this city, to be done by the Brethren. Our Sunday school is growing rapidly. The average for the first quarter of 1909 is sixty, which is a large increase over the corresponding quarter of last year. Sisters Bosserman and Netzley, of Elgin, come over each Sunday, to assist us in our Sunday school, as we have more children than we can care for. Recently four members have moved into our midst, which, with the ingathering from our recent series of meetings, adds to our number materially. The extensive manufacturing industries in this city, together with other lines of commercial activity, make Rockford a desirable place for those wishing to engage in such pursuits, and we are ready to welcome all who come.—P. R. Keltner, Rockford, Ill., April 20.

Silver Creek.—Our council was postponed several weeks owing to the absence of our elder, D. L. Miller. At our meeting of April 17 Bro. Miller tendered his resignation, to be accepted at the following council, in June. This makes the sixth time he has offered his resignation. He feels that it must now be accepted. The committee will now have to arrange for a pastor and elder. Bro. Wm. Robinson, our worthy Sunday-school superintendent, who was attending school here, left for his home in Waterloo, Iowa, March 23. This leaves the school in charge of the assistant,—the writer. This school supports Sister Sadie J. Miller in India. Besides this, many other donations are also made. We are earnestly laboring for deeper spiritual results. The number of conversions from the Sunday school during the winter revival services shows very encouraging results, since, out of thirty-two converts, twenty-eight were from the Sunday school. Every church needs to realize what an important factor the Sunday school is to the church.—Elsie Emmert, Mt. Morris, Ill., April 23.

Spring Run church met in council April 15, our elder, M. L. Hahn, presiding. Sister Amanda Schisler was chosen Messenger correspondent. We also elected our superintendent, secretary and treasurer of the Sunday school.—Mary Thurman, Ellisville, Ill., April 17.

INDIANA.

Camp Creek church enjoyed a three weeks' meeting, by Bro. J. A. Kitson, of Syracuse, beginning March 13. Four of our Sunday-school girls were received into the church by baptism, and one aged sister was reclaimed. We decided to hold our communion June 25, at 4 P. M.—W. E. Shively, R. D. 25, Box 20, Bourbon, Ind., April 18.

Goshen City church met in special council April 14, for the purpose of electing officers for the ensuing year. Elders Frank Kreider and Lemuel Hillary were called to assist in the work. Bro. Frank Kreider presided. Bro. I. L. Berkey, who has been presiding elder since the organization of the church, was reëlected. Bro. Cal A. Forney was chosen clerk. Five members were received by letter, and one letter was granted. We decided to hold our love feast May 13.—Emma Garver, 720 South Main Street, Goshen, Ind., April 17.

Lower Fall Creek church met in council April 17, Eld. Fesler presiding. One letter was granted. Elder Fesler was chosen delegate to Annual Conference. Our Sunday school began the first Sunday of this month, with the writer as superintendent. Brethren J. M. Shepherd and Walter Gustin were with us Sunday, the 18th, the latter preaching a most excellent sermon. Bro. D. W. Bowman filled the appointment April 4.—Laura Chamberlin, R. D. 12, Anderson, Ind., April 19.

Pleasant Hill.—April 11 the Sunday school met at 10 A. M. and was well attended, after which an essay and two recitations were given. At this meeting two letters of membership were received. An interesting Easter sermon was delivered by Bro. Jesse A. Gump, followed by three short talks by Brethren Jeremiah Gump and David M. Hart, and Sister Verna Hatch. Our love feast was appointed for June 12 and 13, to begin at 10 A. M.—Mrs. Sylva Pepple, Laotto, Ind., April 15.

Upper Deer Creek.—We were pleasantly favored with two good sermons April 18, delivered by Bro. J. A. Vancil, formerly of North Dakota, but for the present a student of Bethany Bible School.—Bertha Bechtelheimer, Lincoln, Ind., April 24.

IOWA.

Osceola church met in council April 17. Our love feast has been appointed for June 5. We feel that the Lord is sending showers of rich blessings upon us. At the regular services, Sunday evening, April 11, an aged sister accepted the invitation to come to Jesus, and yesterday morning baptism was administered. Pray for us in the great work!—Mettie Caskey, Osceola, Iowa, April 19.

Sheldon.—The District Mission Board of Northern Iowa, Southern Minnesota and South Dakota met at the home of Bro. T. L. Kimmel, at Sheldon, Iowa, April 7. We found much to do, and entered into the work with a determination to do all we could, by God's help. We find that our district is too large, and the calls more than we can fill, for the means we have. In a number of our churches there are no ministers. We are locating some Bethany Bible students in these churches, through the vacation period. We have a very earnest call from Sioux Falls, S. Dak., where four members are living, and two places are offered in which to hold meetings. The Minneapolis Mission is growing, and strong efforts are being put forth to hold a revival this summer. The Winona Mission is also growing, and a revival is in contemplation for that place in the near future.—Samuel Fike, President of Mission Board, Waterloo, Iowa, April 20.

South Ottumwa.—The work at this place is moving along nicely. Last evening five were buried with Christ in baptism, three being heads of families and two young people. The outlook is encouraging. There is not as much suffering among the poor as there had been. We want to thank the brethren and sisters for their kindness in sending clothing and other help for the poor. Many people were helped and made happy by your assistance.—Geo. W. Burgin, 223 South Moore Street, South Ottumwa, Iowa, April 19.

Waterloo.—At our council, March 30, it was decided to represent at Annual Meeting by two delegates. A building committee was appointed to arrange for enlarging our house in the city, which, though not old, is not large enough to meet present demands. A valuable donation was made to our Sunday-school library, when Bro. D. Dierdorff presented twenty-six bound volumes of the Gospel Messenger. Easter Sunday our Sunday school gave a special program at the Sunday-school hour. The trial, crucifixion and resurrection of Jesus were all beautifully given in song and scripture verses by the children.—Lizzie A. Witter, 1002 Randolph St., Waterloo, Iowa, April 19.

KANSAS.

Cottonwood church met in council today, April 17. Six letters of membership were granted. Three trustees were elected to fill vacancies. Having no resident elder, we retained Bro. S. E. Lantz as our elder in charge for another year. Emigration has taken away most of our membership, but those of us who remain are still working. We have two mission Sunday schools and two preaching appointments. We will gladly welcome any members who would be willing to help in the Lord's work at this place.—Frank Sargent, Dunlap, Kans. April 17.

Notice.—Our love feast, previously announced for May 9, should be May 8, at 7:30 P. M. Our Sunday-school convention is May 9, at 10 A. M.—Rebecca Miller, 1100 W. Chestnut Street, Independence, Kansas, April 18.

Paint Creek church convened in council March 27, Eld. John Sherfy presiding. Four letters of membership were granted. Bro. E. L. Crumpacker was reëlected as clerk and the writer, church correspondent. Our Sunday-school officers were elected for six months: Sister Maggie Ruthrauff, superintendent and Sister Katie Moberley, secretary. Bro. Ruff, of Oklahoma, has located here and will preach for us the coming year. Our love feast will be held May 8, commencing at 6 P. M.—Pauline Moberley, R. D. 1, Redfield, Kans., April 21.

MICHIGAN.

Coleman.—April 10 we met in council. Our elder not being present, Bro. Perry Arnold presided. On account of sickness, the attendance was small, but all business passed off pleasantly, and, we think, for the best. Two new members have moved in since last writing.—Forest R. Riley, R. D. 1, Loomis, Mich., April 19.

Thornapple (West house).—The Sunday school at this place gave a very interesting program on Easter morning, April 11, at 10 A. M. There were 165 present on that morning,—three times our usual Sunday-school attendance. April 25 one dear sister is to be baptized. We feel that others are near, but refuse to take the decisive step.—Mrs. Dorothy Sower, R. D. 42, Clarksville, Mich., April 23.

MISSOURI.

Bethel.—Our council was held Saturday, April 17, with our elder, Bro. D. W. Crist, presiding. Bro. Jacob Andes was elected delegate to Annual meeting.—Lonnie Alger, Mound City, Mo., April 19.

Glendale.—Bro. John Argabright, of Mt. Grove, came to this place April 11 and delivered a good sermon to an attentive congregation. Bro. Newman, of Texas County, is holding meetings at Oak Forest, and today one young man was received into the church by baptism.—Nannie A. Harman, R. D. 2, Mt. Grove, Mo., April 18.

Kansas City (Missouri).—At our love feast Elders D. L. Mohler and Ira Witmore were with us, the latter officiating. We had a busy day. At 10 A. M. the Sunday school convened at the church, followed by a sermon by Bro. Witmore. Dinner was served. At 3 P. M. we met at the mission Sunday school for another lesson, a sermon at 5 P. M. by Bro. Mohler, followed by the communion services at 7 P. M. Seventy-two members communed, quite a number enjoying the occasion for the first time. Since our last report three more have been baptized on the Missouri side, and one on the Kansas side. Our love feast in Kansas City, Kans., will be May 22, at 7:30 P. M.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans., April 19.

Nevada.—Our Sunday-school convention was held here April 11. At 9:45 we met for song service; then the opening exercises. The regular lesson was set aside and a beautiful Easter lesson substituted. The Sunday-school meeting was then called to order by the district secretary, Bro. Bowman. The writer was chosen as secretary of the convention. The topics were then taken up in the regular order. A bountiful dinner was served and enjoyed by all. At 2 P. M. the meeting was again called to order. A very appropriate Easter exercise was rendered by the Sunday school, after which the regular program, as outlined, was carried out, as far as possible. The church here at Nevada, is small, but when the Lord is with his people, much good may be done.—Emma Wine, Nevada, Mo., April 20.

Oak Forest church has just closed a week's series of meetings, conducted by Bro. P. B. Newman, of Cabool. In all he gave us nine discourses. One young brother was baptized, one awaits baptism, and one was reclaimed. Good attendance and the best of order prevailed. The people seemed to manifest a good interest in these meetings. We will organize a young people's meeting April 25. Pray for us and the success of the work here.—N. A. Duncan, R. D. 3, Norwood, Mo., April 21.

Osceola church met in council April 17, Eld. T. J. Simmons presiding. Six letters of membership were granted, and two were granted last January. Among these were one minister and two deacons. We expect to have a series of meetings in September, if we can secure the services of a minister at that time. The Sunday school is progressing very nicely.—Elizabeth Lyon, Osceola, Mo., April 21.

South St. Joseph Mission.—As many of our members will soon move to the Kansas berry fields, for the summer, we have decided to arrange services for them. Bro. J. W. Garrett and the writer assisted in organizing a Sunday school, two miles south of Wathena, Kans., last Sunday, with Bro. W. H. Hall, superintendent. The school will meet at 3 P. M. We are now planning for our communion of May 8, and will be pleased to have any of the Brethren meet with us. This mission is very much in need of clothing for the poor. If our Brotherhood could see the situation, as it really exists, I believe we would soon get plenty of help. Send all supplies to Mrs. C. S. Garber, 5317 Swift Avenue, Statfon D, or to the writer.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., April 21.

Spring Branch church met in council Saturday, April 10, with Eld. L. B. Ihrig in charge. Bro. E. J. Davis and Sister Nancy Breshears were chosen to solicit funds for the Kansas city meetinghouse. There is to be a debate between the Brethren and Missionary Baptists. Brethren L. B. Ihrig and Jasper Breshears were chosen to arrange matters with the Baptist deacons. We are considering the matter of supporting our mission point without the aid of the district. We have a membership of forty-one,—two deacons and one minister. We have an evergreen Sunday school. The writer was chosen church correspondent. We have services twice every month.—Asro Breshears, R. D. 1, Wheatland, Mo., April 17.

NEBRASKA.

Beatrice church assembled in council April 3, and disposed of the business of the day very pleasantly. We appointed our communion for May 29, at 7 P. M. We expect Eld. S. E. Thompson, of Lincoln, to preach for us, beginning May 23, and continuing at least until June 6.—L. D. Bosserman, 1511 Grant Street, Beatrice, Nebr., April 20.

NEW MEXICO.

Dexter.—Six letters have been granted from this place recently. Our average attendance at Sunday school, last quarter, was fifty-two. We have Christian Workers' meeting each Sunday evening, and preaching services each second and fourth Sunday, both morning and evening. Some of the members from this place attended council meeting at Lake Arthur April 3. We have two faithful ministers, Brethren Jacob Wyne and E. E. Brunk.—Emma Mae Wolfe, Dexter, N. Mex., April 16.

NORTH DAKOTA.

Snider Lake church met in council March 27, with Eld. John Deal presiding. It was decided to hold a series of meetings some time in July. We expect Bro. R. H. Nicodemus, of Scottville, Mich., to do the preaching. We enjoyed an interesting children's meeting on Easter morning; also an Easter sermon in the evening.—Jennie Eckman, Brumbaugh, N. Dak., April 19.

OHIO.

Circleville Mission.—This city is a prosperous little business place of about 8,500 inhabitants. Several years ago a mission at this place was opened by the Church of the Brethren. Through death and other causes only two of the former members remain. In the latter part of 1908 there were two converts here. Upon request Eld. Jonas Horning was here for a few days, and felt greatly encouraged with the prospects for renewing the work. Eld. Daniel Garver, of Farmersville, then devoted several days to the cause, preaching and visiting among the people, securing ten converts. Since that time Brethren Garver and Sylvan Bookwalter have been preaching three or four sermons every two weeks. April 1 the writer was located here as Sunday-school worker and helper. April 18 a Sunday school was organized, with about fifty scholars, and four promising teachers from the recent converts. At present we have a membership of twenty-nine, twenty-five of whom were recently baptized, and four have been restored. Two have moved out of our territory, two await baptism, and others are near the kingdom. We are having Wednesday evening prayer meetings, and a teachers' meeting will be conducted each week. Pray for us, for Satan is busy in this town.—Ada Eby, 475 Half Avenue, Circleville, Ohio, April 21.

Greenville.—We had the pleasure of having Eld. D. M. Garver with us at our morning services April 18. Bro. Hollinger preached in the evening. Our Sunday school is being well attended. A number are taking the home department work, with Sister Michael as superintendent. We have recently organized the cradle roll, and a number are already enrolled, with Sister Hollinger as superintendent.—Anna Witwer, Greenville, Ohio, April 19.

Jonathan Creek.—April 10 we reorganized our Sunday school, with Brethren Morris Leckrone and Floyd Helm, superintendents. Our Christian Workers' meeting began Sunday evening, April 10, with Bro. W. A. Wiley, president. Bro. Wiley is still preaching for us, and has consented to fill our appointments for the coming year.—J. S. Leckrone, Somerset, Ohio, April 19.

Lower Twin church met in council April 6, with Eld. Jonas Horning presiding. Six letters were granted and two received. Brethren Jonas Horning and J. Franklin Brubaker were chosen delegates to district meeting, and Bro. Jonas Horning to the Annual Meeting. The writer was chosen correspondent. Bro. Reuben Furry was appointed secretary.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, April 20.

Ross church enjoyed the presence of Bro. A. L. Cook, of Barnum, W. Va., over last Sunday. He gave us two good sermons. We are glad to have some of the Brethren, passing through this part of the country, stop with us. Our Sunday school is moving along nicely.—Katie Shellaberger, Mendon, Ohio, April 19.

Rush Creek church met in council April 17, with Eld. E. B. Bagwell presiding. We continued our old Sunday-school officers until our new church is completed, on which work is to begin May 1, if the weather is favorable. Our elder was elected delegate to district meeting. Bro. Levi Stoner (minister), of Pennsylvania, has located his family in our congregation. We hope to accomplish more work for the Lord when we get into our new church, and will better organize our Sunday school.—Mrs. E. B. Bagwell, Bremen, Ohio, April 20.

OKLAHOMA.

Thomas.—We have decided to hold our spring love feast May 22. The writer was chosen to represent our congregation at Annual Meeting.—Elsie K. Sanger, Thomas, Okla., April 19.

OREGON.

Mohawk Valley church met in council April 3, with Bro. W. H. Pullen presiding. Two letters of membership were received. We decided to have a love feast in June, and also one in the fall. Bro. W. H. Pullen was chosen as delegate to district meeting. Bro. G. W. Hoxie was chosen as our elder for one year. Bro. J. H. Force was chosen as superintendent of the Sunday school. A collection of $6.40 was taken for home mission work. We decided to elect a deacon at our love feast in June. Bro. W. H. Pullen was chosen as our elder for one year. We have received twelve members since last July,—ten by letter and two by baptism, and of this number three are ministers. Three more members are coming soon. The future prospects for this church are bright.—Sarah Bricker, Marcola, Oregon, April 16.

PENNSYLVANIA.

Antietam.—At our council, April 17, Eld. J. B. Ruthrauff was elected delegate to Annual Meeting. Brethren Ruthrauff

and Oellig were chosen to represent us at district meeting. Two were restored.—Sudie M. Wingert, Waynesboro, Pa., April 19.

Ephrata church met in council April 10, with Eld. I. W. Taylor presiding. Elders John Herr and John Shlosser were also present. An election was held for a minister, and Bro. Geo. Weaver was chosen and installed. Bro. Taylor resigned as elder in charge, and Eld. David Killhefner was elected in his stead. Eld. D. Killhefner was chosen delegate to Annual Meeting, and Brethren S. W. Kulp and Amos Taylor as delegates to district meeting. Our love feast is to be held May 22, at 4 P. M. Willing Workers' meeting rendered an interesting Easter program on Sunday evening, April 11. April 12 and 13 Mr. A. Forder, of Jerusalem, gave us two interesting and instructive lectures on Arabia, its people and customs.—Mazie Martin, Ephrata, Pa., April 14.

Farmers Grove.—Saturday, April 17, we convened in council, and as our elder, E. D. Book, was not able to be present, Bro. D. Hassinger (deacon) presided. Sunday school was organized, with Sister Anna Gibbons, and Bro. D. Hassinger, superintendents. As we have no minister located here, we sent a request to district meeting for aid in defraying the expense of one to preach for us. We agreed to organize a teachers' meeting, to meet at the homes of the members each Thursday evening. By having Christian workers' meeting, Sunday school and teachers' meeting each week, we hope to be kept alive to the cause which we so dearly love. Bro. W. I. Sheaffer, of Huntsdale, came to this place last Saturday evening, and while with us, over Sunday, delivered three most excellent sermons. Though he is young in years, he gave us much to think about. As Bro. Sheaffer is a railroad agent, elevator man and storekeeper, it will be seen that he has time to prepare his sermons only while the rest of us sleep. —Isaac Cripe, Honey Grove, Pa., April 20.

Garrett.—A joint council meeting of the Beachdale and Garrett churches, which comprise the Berlin congregation, was held at this place on Saturday, April 17. Our pastor, Bro. Warren W. Blough, is soon to leave us, to take charge of the congregation at Falls City, Nebr., which makes it necessary for us to secure some one to take his place. No choice was made at this meeting, but we decided to leave the matter open for the present. Any brother interested can write our elder, Bro. R. T. Pollard, of this place. We should like to hear from able and consecrated brethren. Our Sunday school, under the superintendency of Bro. Wm. H. Miller, is in a prosperous and wide-awake condition. An excellent program was rendered by the school on Easter evening. Bro. Blough will preach his farewell sermon next Sunday morning. We pray God's richest blessings on him and his family in their new field of work.—William L. Judy, Garrett, Pa., April 19.

Indian Creek.—April 3 Bro. Daniel Clapper, of Myersdale, began a series of meetings at the Trout Run house, Indian Creek congregation, and continued until April 18. He delivered nineteen sermons full of Gospel. As a result of this meeting and of one conducted during the winter by Bro. Fred R. Zook, of Martinsburg, thirteen have been baptized, one restored and four await baptism.—I. R. Pletcher, Stahlstown, Pa., April 24.

Lancaster.—Our council was held April 14. Five letters of membership were received and three granted. We had one applicant for membership, who was baptized the following Sunday. We elected Bro. H. B. Yoder, delegate to Annual Meeting, and Brethren J. W. Myer and G. W. Beelman, delegates to district meeting. Our love feast will be May 22.—Emma C. E. Landes, 219 College Avenue, Lancaster, Pa., April 24.

Montgomery church met in council April 9, Bro. Oran Fyock presiding. Delegates to district meeting are Bro. Oran Fyock and the writer. Our love feast was set for June 25. Our Sunday school was reorganized April 4, with a good attendance, and the outlook for a good, live school for the summer is very promising.—D. R. Berkey, R. D. 3, Marion Center, Pa., April 19.

Norristown church met in council April 15, at 7:30 P. M. Considerable business was transacted. Five certificates of membership were received. Bro. E. C. Harley and the writer were chosen as delegates to district meeting, with Eld. A. L. Grater, alternate.—Carrie W. Ellis, R. D. 2, Norristown, Pa., April 23.

Perry congregation met in council April 10. Two letters were granted. Eld. Henry Beelman and Bro. Daniel Hassinger were with us. The writer was chosen correspondent. An election for a minister was held by the above-mentioned brethren. The lot fell upon Bro. Israel L. Weibley. Our Sunday school was organized several weeks previous to the council by the election of Bro. M. D. Snyder as superintendent.—Alton J. Shumaker, Blair, Pa., April 23.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—We convened in council Monday evening April 5. Our elder, J. T. Myers, presided. Two letters of membership were granted and two were received. Election of officers for the ensuing year was held. Our pastor, Bro. Chas. A. Bame, is our delegate to Annual Meeting, and our pastor and Bro. William Davis, are delegates to district meeting.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., April 23.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Bro. W. R. Miller, of Illinois, gave, on each evening from March 29 to April 3, his noted and instructive stereopticon lectures on his travels around the world. They were very helpful to the mission work, which consists mostly of gathered-in boys and girls. Sunday evening, April 4, Bro. Miller gave a very spiritual sermon to an appreciative audience. On Thursday evening our second love feast was held, which was indeed a spiritual feast. The service was very impressive to those who, for the first time, witnessed the Lord's supper, as observed by our Lord and Master. Eld. J. T. Myers officiated, assisted by Bro. C. F. McKee, from Oaks.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., April 23.

Shamokin church met in council April 17, Eld. Edward Wenger officiating. We had a pleasant meeting. Since our last report one has been received by baptism, and two letters have been granted. Sunday-school officers were elected, with Bro. G. W. Krafft, superintendent. Our Sunday-school work is growing. Bro. McKinney was reëlected church treasurer. We decided to hold our love feast May 16, at 4 P. M. Eld. Wenger was chosen to represent this church at the district meeting. He remained over Sunday and gave us two very good sermons.—Emma Krafft, 600 West Pine Street, Shamokin, Pa., April 23.

Upper Conewago church met in council April 10, Eld. C. L. Baker presiding. Much business came before the meeting. Ten letters of membership were granted, and seven were received. Brethren C. L. Baker and C. C. Brown are our delegates to Annual Meeting, and Brethren S. S. Miller and C. L. Baker, represent us at district meeting.—Andrew Bowser, East Berlin, Pa., April 19.

SOUTH DAKOTA.

Willow Creek.—The work at this place is moving along as usual. Since the beginning of the year there has been an increased attendance in our Sunday school, especially among our young people who are doing good work under our efficient teacher, Bro. Geo. Heagley. Our quarterly council was held April 3. We will represent at Annual Meeting by letter. Since our last report a teacher-training class has been organized.—Eva Heagley Hurst, Wetonka, S. Dak., April 15.

TENNESSEE.

Beaver Creek congregation met in a pleasant council April 3, Bro. J. P. Bowman presiding. Two certificates of membership were received. Our Sunday school and prayer meeting have continued throughout the winter and are progressing nicely.—Tennie Bowman, R. D. 3, Fountain City, Tenn., April 20.

Fountain City.—April 17, Eld. J. P. Bowman and the writer left Knoxville, for Martell, a distance of eighteen miles, where we were met by J. W. Robison, who directed us to the home of Mr. E. L. Huffman. Our purpose was to visit an aged sister, Julia Hulan, eighty-six years of age, and confined to her bed. We had a season of prayer, after which she was anointed with oil in the name of the Lord. Then we visited in the home of J. W. Robison and wife, in Loudon County, who had formerly been members of the church. They desired to be received into the fold again, after which Sister Robison, who has been sick for three years, was also anointed. We then traveled six miles to Union Valley, near Shady Grove, to the Brethren church, where we held three services, with excellent interest. We formerly had an organized church at this place, but now it is considered only as a mission point, under our care. We think that, by diligent work, some good may be done. Brethren, pray for us!—J. Henry Peterson, R. D. 2, Box 70 a, Fountain City, Tenn., April 20.

TEXAS.

Nocona church met in council April 3. Five were received by church letter. Bro. Joseph Glick, of Oklahoma, commenced a series of meetings at this place April 2, delivering twenty-one sermons. Two were received by baptism, and the members greatly encouraged. Our Sunday school and prayer meeting are progressing nicely. We decided on the time for our district meeting for Texas and Louisiana.—Maggie Molsbee, R. D. 5, Box 2, Nocona, Texas, April 22.

VIRGINIA.

Bridgewater church met in council April 17, with Eld. H. G. Miller presiding. The visiting brethren gave a good report. Brethren Peter Garber, Jacob Wine and S. I. Bowman were with us. Six letters of membership were received, and eleven letters granted. Brethren H. G. Miller and W. B. Yount are our delegates to Annual Meeting, and Brethren D. S. Thomas and John A. Wenger, delegates to district meeting. Our love feast is appointed for May 1, at 3 P. M. Eld. Emmanuel Long resigned as elder in charge, on account of his advanced age and ill health, and Eld. H. G. Miller was chosen in his place. A contribution of $650 was made by the congregation to the Rockingham Memorial Hospital, located in Harrisonburg. Our Sunday school is moving along nicely. We have organized a cradle roll and home department since the beginning of the year. A Sunday school has been organized at Pleasant Hill schoolhouse, in our congregation, with Bro. Christ. Crawn, superintendent.—Ida Fry, Bridgewater, Va., April 19.

Buena Vista Mission just closed a very interesting series of meetings, beginning April 11, and closing the 18th. Eight sermons were delivered by our pastor, Saylor G. Greyer. Twenty-eight made the good choice, twenty-six having been baptized and two await the sacred rite. Others seem to be near the kingdom. Our Sunday school is growing very rapidly.—Susie Greyer, Buena Vista, Va., April 21.

Harrisonburg.—The visit council of the Harrisonburg church was held at 7:30 P. M., Friday, April 16. The report showed ninety-two members, every one of whom was visited. The visiting elders, J. A. Garber and J. M. Kagey, gave helpful admonitions. Requests for recognition of the lately-organized church in Harrisonburg, Va., was sent to the district meeting of the Second District of Virginia, to be held April 22 and 23. Bro. P. F. Showalter was elected delegate to district meeting, with Bro. J. D. Garber, alternate. Bro. P. S. Thomas was elected delegate to Annual Meeting, with Bro. P. F. Showalter, alternate. Preparations are energetically being made at Assembly Park for the coming Annual Meeting. Quite a force of workmen has been engaged during the present week, in erecting the necessary additional buildings for the accommodation of the Conference.—Marguerite Thomas, Harrisonburg, Va., April 16.

Pleasant Valley congregation met in council April 17. Eld. Wyatt Reed presided. The business of the meeting was very pleasantly disposed of. The day following we listened to a well-directed discourse, delivered by Eld. Wyatt Reed. —Michael Reed, R. D. 3, Box 31, Floyd, Va., April 20.

Staunton church met in council April 15, Bro. E. D. Kendig in charge. We are expecting Bro. S. N. McCann to give us some lectures on India, some time in the near future. Brethren J. S. Hall and J. P. Jordan are our Sunday-school superintendents. Bro. E. D. Kendig will represent us at Annual Meeting, with Bro. Walter Thomas, alternate. Bro. J. P. Jordan was chosen as delegate to district meeting, with Bro. Gilbert, alternate. Sister E. P. Steffey was chosen treasurer of the Sunday school and Bro. B. H. Heartman, church treasurer. To this date $142.95 has been subscribed for minister's salary, etc. We do not yet have a minister. May the Lord send us a godly man.—E. P. Steffey, Staunton, Va., April 21.

Summit.—Our church council convened recently, with Elders H. G. Miller, Peter Garber and Daniel Miller present. The time appointed for our communion is May 8, at 2:30 P. M. Brethren J. N. and W. A. Craun were chosen as superintendents of the Glade church Sunday school, which was reorganized the first Sunday evening of April. It is doing a good work for the young people of our community.—P. B. Williams, R. D. 1, Bridgewater, Va., April 19.

WASHINGTON.

Olympia.—Last evening a number of Brethren and friends met at the home of Bro. J. S. Secrist, to engage in song and prayer, in behalf of Bro. Secrist before starting on his long journey to the Annual Conference. He expects to be absent for some time. We will keenly feel his absence. Being engaged in evangelistic work gives him little time for labor for his home congregation.—Caddie Wagner, Olympia, Wash., April 20.

Stiverson congregation met at the home of Brother and Sister Castle for Easter services, Brethren J. Simmons and W. F. Woods conducted the meeting. Text, Philpp. 3:10. Our neighbors and friends were invited to be with us and, after dinner, we met again for singing, when we organized a Christian Workers' meeting, with Sister Clarice Castle, president, and Bro. Fred Oneal, secretary. We planned to have our first meeting the fourth Sunday evening, and expect to use the Brethren booklets in the work.—Dora Woods, Glenwood, Wash., April 14.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

SPECIAL DISTRICT MEETING OF SOUTHERN CALIFORNIA.

At the regular district meeting, March 25, a committee of five brethren was chosen to investigate the financial condition of the Lordsburg College and ascertain the value of the propery offered for school purposes, and when ready to report, to call a special meeting. Hence the delegates assembled in the South Los Angeles congregation the 16th inst., and received the report. It contained a statement of actual conditions, and propositions of the owners, as to turning it over to the district. It also contained the information that if a school was desired the coming year, about $7,000 would have to be raised to repair the building, put in a heater, secure necessary supplies, and pay teachers. After a great deal of discussion it was agreed to place the matter in the hands of the trustees and the investigating committee,—a body of twelve men,—to prepare recommendations. The meeting adjourned until two o'clock.

In the afternoon the joint body made its report, which was considered seriatim. Its recommendations were that the conditional deed should be accepted. This passed. Its second recommendation was that the school be closed for one year. This was rejected. The third suggestion was that $2,500 be raised to pay the expenses of a solicitor to secure means and endowments. This was rejected. The fourth recommendation was that the solicitor be subject to the trustees. This was agreed to. The fifth was, that if sufficient funds and endowment can be secured to warrant, then the college shall resume September, 1910. This was changed so as to permit school to open next September providing the trustees can secure enough means to warrant the opening. But under no circumstances are they permitted to assess the churches, but must raise all means by soliciting the members. The district virtually refused to be responsible for any debt, or for any deficit. The sentiment was not unfavorable for a Brethren school, fully in harmony with the church's principles. The discussions were marked with a good spirit. Love and goodness, are after all, great assets among brethren.

M. M. Eshelman.

Los Angeles, Cal.

SUNDAY-SCHOOL EXERCISES AT THE ANNUAL MEETING.

Our Conference Sunday-school and Christian Workers' meeting will be held May 31 at Harrisonburg, Va., in the large tabernacle, beginning at 9 A. M. The following program has been arranged:

Teaching Boys.—Dr. John S. Flory, Bridgewater College, Va.
Training the Teacher.—Eld. I. B. Trout, Editor of our Sunday-school literature.
Round Table (consisting of present-day Sunday-school problems).—J. W. Cline, District Sunday-school Secretary of Southern California and Arizona.

Each of the above speakers has given his subject especial study and will have many good things in store for all who are so fortunate as to be present. In addition to the above, competent speakers will present methods by which to enhance the interests of our Christian Workers' meetings. The Sunday-school Statistical Report for our Bicentennial year will be given at this meeting, and promises to be better than any previous report.

On Sunday morning, Bro. Edward Frantz, President of McPherson College, and Bro. W. I. T. Hoover, of Bridgewater College, will teach the Sunday-school lesson from the platform in the tabernacle. Sister Bertha M. Neher, of Indiana, will teach a class of intermediate pupils, and Sister Ida C. Shumaker, of Pennsylvania, will teach a class of primary pupils. These instructors have had a wide experience in teaching and in writing on our Sunday-school lessons.

An effort is being made to have the two classes of children in a separate apartment, and so arranged that primary and intermediate teachers present can witness the teaching, and to see demonstrated, in actual class work, some of the methods presented in our Sunday-school Teachers' Monthly, by these teachers.

No doubt the greater part of our local Sunday schools throughout the Brotherhood will be represented at our Conference Sunday school, and the convention on Monday. These gatherings will be a great inspiration and a spiritual uplift to all present. In order that these blessings may reach those who cannot attend, permit us to suggest that each school, represented by one or more of its workers, delegate the same to take notes of the best things, and present a sort of an echo to the Sunday school upon their return.

Committee: S. J. Miller, D. H. Zigler, Levi Minnich, Sec.

MISSION WORK IN NEW COUNTRIES.

Now and then we see something in the Messenger, in regard to Brethren leaving the home church and going into a new country, where already there are Brethren. Now, in one way, that is right. If a man is seeking a new location, if he has a family of grown-up children, he would want them in a country where other Brethren live, so they would be taught the way of truth, and not be led off, as most boys and girls would be, in a place where the Brethren are not known.

As a rule Brethren go mostly in colonies and, therefore, start a church at once. I say "Amen" to that way of doing. Then, on the other hand, some go single-handed. They are alone in the wide world and have no way of holding together, or maintaining, a church until some preacher moves in.

I do not think it is right for all of us to go where there is a church, for then there would be no new churches organized. Some of us must go into new parts of the world, and, at the same time, try to get together as many as possible, so that a church can be organized, if all is favorable. Any place in the world, where the Brethren

are not known, is a good place for any of us to go.

I do not believe that it is right for me, or anyone else, for that matter, to go where there are already plenty of workers. To comply with the command, "Go ye," we are expected to get out into new fields, seek a suitable and convenient place; then invite others to come. We cannot compel anyone to go, but **our** business should be to **go**; then invite others to **come**.

Money is the cry of too many professing Christians today. Too many,—and the Brethren are not exempt,—prefer locating where the most money can be made, regardless of how many souls are perishing in these new and unoccupied fields. "Today, if ye hear my voice, harden not your heart."

Brethren, do you hear the call from New Mexico, or some other State, where souls are dying for the want of the Bread of Life? Are you standing afar off and saying, "I need more money?" Money is the adversary's greatest temptation. Blinded by its glitter, we neglect doing missionary work in heathen and home lands. All over the Brotherhood, where our people are most thickly settled, we find from two to five ministers in one service,—a full pulpit. Suppose we fulfill, or fill full, the command, "Go ye."

We cannot follow God aright, if we are really not needed at home in his service. Our good brethren and sisters, in India and China, have left fathers, mothers, neighbors and lands for his name's sake, and have gone thousands of miles to help those who know not Jesus Christ. Can't some of the rest of us go a few miles, comparatively, to save the lost? It was not intended for us all to pray,—that much and no more,—for the ones who have gone. It was not intended for us all to stay at home, make money and lay it up for others to quarrel over after we are gone. We cannot all go to India, China, or into any special State in our own land, but we do believe that it is the Lord's will for more to obey the "Go ye" than what have gone.

There are thousands of people in this country who do not go to church. If those, professing to follow Christ, do not get out into these places, and invite and encourage the habit of church-going, and impress the necessity of salvation, how are these poor people to be saved? We **must** take the Gospel to those who will not come to it, and in that way build up new churches.

We hear many calls from the Southwest, for Brethren to come and locate. He who answers one of these urgent calls, will certainly bring greater fame and honor to himself, in the world to come, than all of the money, which he could possibly accumulate, would be worth to him in this world. H. N. Kerr.

Ione, N. Mex.

PAPERS FOR THE ANNUAL MEETING.

The following papers, intended for the Annual Meeting, have been received:

First District of Virginia.

Whereas the Church of the Brethren believes in, and stands for, the whole Gospel, and whereas some of its doctrines are excluded from the Sunday-school outlines, as they are given by the International Sunday-school Committee, we, the Chestnut Grove congregation, ask the district meeting of the First District of Virginia, to ask Annual Meeting to give us, through the Sunday-school Committee, or otherwise, Sunday-school outlines that will include all the doctrines of the Bible.

Answer.—Passed by district meeting, asking that the Sunday-school committee give us, at such intervals as they may deem best, lessons on such doctrines of the Bible as will take in all that are now not given in the International Lessons, especially the doctrine of nonconformity to the world.

Middle Maryland.

We, the Brethren of the Manor church, petition Annual Meeting through district meeting of Middle Maryland, to recommend that the Sunday before the business session of Annual Meeting be spent as a day of fasting and prayer, both by the Council assembled and by the churches at home, for a deeper spirit of union among God's people, and more of the power of the Spirit upon the church. Acts 13: 2, 3. Passed by district meeting.

FROM MIDDLE IOWA.

March 26 the writer went to Des Moines, and there met the other two members of the Mission Board. We spent the night with our mission worker, Bro. A. C. Snowberger, who reported the work moving along nicely.

Next morning we took an early train for Muscatine, to meet Bro. T. A. Robinson and family, who took charge of the work at this place in December. Arriving there early in the afternoon, we soon after met at the church for council meeting. Bro. John Zuck not being able to be there, Bro. W. E. West took charge of the meeting. The members then organized themselves into a working body, so that they might more fully carry on the work at that place.

On Sunday morning we met at the church for Sunday school. Bro. J. A. Robinson is the superintendent and Bro. Morris Robinson, chorister. After Sunday school Bro. Robinson preached the funeral of Brother and Sister Wren's infant child. In the afternoon we met for a missionary meeting, and in the evening for Christian Workers' meeting and preaching.

Sunday was a very busy day. There was a good attendance at all the meetings. We were very much pleased with the attendance, and we feel that there is a bright future for Muscatine. Bro. Robinson and family are very earnest workers. Bro. John, nineteen years old, as superintendent, is a wide-awake young brother, with the work at heart. Bro. Morris is but fifteen years old, but, with tuning-fork in hand, can lead in the song service with the ease of some older ones. The interest is growing and we heard many words of praise of the workers there.

Brethren and sisters, pray for our workers at Muscatine, that there may be an ingathering of souls. Pray for all our workers that they may have souls for their hire.

In looking over the "Minutes" for the past three or four years, I find that our outlay is growing each year, and it now looks as if this year the expenses will be still heavier. God has richly blessed us all in the past year. To carry on more fully his work in the district, let us all work together to give of that with which God has entrusted us. Pray for the work and workers, and we shall receive the blessing. E. C. Trostle, Sec.

Panora, Iowa, April 13.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Eastwood-Nicewonger.—At the home of the bride's parents, April 9, 1909, by the undersigned, Bro. Arthur G. Eastwood and Sister Lillian Nicewonger, both of Kansas City, Kans. E. F. Sherfy.

Ihrig-Fleming.—By the undersigned, at the home of the bride, near Weaubleau, Mo., April 4, 1909, Bro. Lessie Ihrig, of Avery, Benton County, Mo., and Sister Etta Fleming. T. J. Simmons.

Knox-Anderson.—By the undersigned, at his home in Ellensburg, Wash., March 17, 1909, Mr. William B. Knox and Miss Elsie Lee Anderson, both of Ellensburg, Wash. O. W. Leavell.

Lightner-Smith.—By the undersigned, at his residence in Gettysburg, Pa., April 18, 1909, Eld. B. F. Lightner and Sister Ida M. Smith, both of Gettysburg, Pa. Albert Hollinger.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Alleshouse, Adam, born in Holmes County, Ohio, Dec. 26, 1829, died at Brighton, Ind., March 22, 1909, aged 79 years, 2 months and 26 days. Services by Bro. S. J. Burger at the English Prairie church. Burial in the adjoining cemetery. Mary M. Rowe.

Anderson, Friend William, died at his home near Ottobine, Rockingham County, Va., April 7, 1909, aged 85 years, 5 months and 27 days. Wife, two sons and one daughter survive. Services at the Sangerville church April 3, by Eld. H. G. Miller, assisted by Mr. Richardson, of the Methodist church. Text, Job 16: 22. Interment in the Methodist cemetery. Annie R. Miller.

Claar, Sister Christina, wife of Eld. J. C. Claar, died of cancer of the stomach in the Claar church, Bedford County, Pa., April 13, 1909, aged 70 years, less five days. She was united in marriage with J. C. Claar, Dec. 19, 1859, to which union four children were born, one having preceded her. Husband, two sons and one daughter survive. She was a granddaughter of Bro. Frederick Claar, who settled here in the year 1800, and established the church at this place. She united with the Church of the Brethren in the year 1866, and was a faithful and consistent member. Services at the Upper Claar church by the writer, from Prov. 31: 30. Interment in the Claar cemetery. David M. Adams.

Cross, Mrs. Elizabeth, wife of Geo. Cross, died at the home of her son, James Cross, in South Philippi, W. Va., April 7, 1909, aged 84 years. She was the mother of eight children. She was a praying woman, but never identified herself with any church. She requested the writer to offer prayer for her, which was done shortly before death. Services at the home and the cemetery by the writer. Interment at the Jerusalem M. E. cemetery. S. M. Annon.

Cudney, Mr. Charles, died at his home in Olathe, Kans., April 4, 1909, aged 65 years, 6 months and 23 days. He was born in Woodstock, Canada, Sept. 11, 1843. He was first married to Hannah Newman, to which union were born four children, one of whom survives, the wife having died Sept. 30, 1874. July 31, 1897, he was married to Laura Wise, to which union was born one son. Wife (member of the Church of the Brethren), and two sons survive. Services by the writer. H. F. Crist.

Detwiler, Samuel S., born in Yellow Creek, Bedford County, Pa., June 26, 1834, died in South Altoona, Blair County, Pa., March 14, 1909, aged 75 years, 8 months and 18 days. When a young man he moved to Piney Creek, Blair County, Pa., where he remained until four years ago, when he removed to South Altoona. He was married March 1, 1855, to Miss Catharine Dilling, to which union nine children were born. He was a faithful member of the Church of the Brethren for forty-six years. Services by Bro. W. S. Long, in the church at Martinsburg. Interment in the cemetery near by. B. F. Ranck.

Emswiller, Sister Mary Etta, wife of John Emswiller, died in the Lost River congregation, near Mathias, W. Va., April 16, 1909, aged 53 years, 10 months and 13 days. She was a member of the Church of the Brethren for many years, and leaves husband and one son. Services by Eld. J. Carson Miller. Text, Heb. 9: 27. S. W. See.

Eversole, Bro. Simon P., born Nov. 13, 1827, in Perry County, Ohio, died at his home near Lapaz, Ind., in the bounds of the Pine Creek congregation, March 13, 1909, aged 81 years and 4 months. He was married to Leah Rule Feb. 27, 1853, who, with seven children, survives, three children having preceded him. He united with the Church of the Brethren in 1865, served the church in the deacon's office for two years, and in the ministry for twenty-five years. He was anointed a few days before his death. Services by Eld. Jacob Hildebrand. Clara L. Summers.

Garlets, Peter, born in Somerset County, Pa., Dec. 15, 1820, died at Brighton, Ind., April 7, 1909, at the advanced age of 88 years, 3 months and 22 days. In 1846 he was married to Maria Fair. To this union four children were born. His companion and one son preceded him. He leaves many relatives. Services at Progressive church by Bro. S. J. Burger. Interment in the Brighton cemetery. Mary M. Rowe.

Gaskins, Sarah Louise, daughter of Mr. and Mrs. Frank S. Gaskins, of Hutchinson, Kans., born April 4, 1909, died April 13, 1909, aged 9 days. C. E. Wolf.

Gilbert, Bro. George Washington, born in Ohio, died at Logansport, Ind., April 2, 1909, aged 73 years, 6 months and 24 days. He was married three times and was the father of fourteen children. Three companions and five children preceded him in death. Two brothers and nine children survive. He united with the Church of the Brethren in early life, and served in the capacity of a deacon for many years. Services by the writer, from Rev. 21: 7. Burial at Baxtertown, Elkhart County. Daniel Rothenberger.

Groff, Aggie and Martha, daughters of Brother and Sister Groff, died in the bounds of the Big Swatara church, Pa., of typhoid fever, the former March 31, and the latter April 12, 1909, aged respectively 17 and 6 years. The father died sometime previous, of the same disease. Aggie was a faithful member of our church for several years, and a regular attendant of the Sunday school. Her younger sister, also, belonged to our Sunday school. Services will be held after the family has recovered from the dread disease, which, at present, afflicts other members. John J. Shiffler.

Harnish, Elias, born in Pennsylvania, Oct. 18, 1840, died at his home in Winchester, Kans., of Bright's disease, March 31, 1909, aged 68 years, 5 months and 13 days. He was a member of the Church of the Brethren for about thirty-five years. He was the father of ten children, all of whom united with the church of his choice, except those who died in youth. He was anointed. He leaves his second companion, three sons and two daughters. Services at Ozawkie by Eld. A. A. Root, assisted by Bro. A. Puderbaugh. Text, Rev. 14: 13. Interment in adjoining cemetery. H. L. Brammell.

Heckman, Bro. Keylon, born near Bryan, Williams County, Ohio, March 18, 1836, died at his home in Beaver City, Nebr., March 13, 1909, aged 72 years, 11 months and 23 days. Oct. 8, 1857, he was united in marriage with Hannah Teeter, at Edwardsburg, Mich., to which union eight children were born, five of whom are living. He was married twice, his first companion having died Jan. 21, 1901. Dec. 21, 1901, he was married to Sarah A. Voris, of Norcatur, Kans., who survives him. He united with the Church of the Brethren many years ago, in Indiana, of which church he officiated as a minister of the Gospel for many years. Services held at the Maple Grove Brethren church, by the writer. J. F. Watson.

Hoff, Marvin J., son of Friend Jesse and Sister Belle Hoff, died April 5, 1909, at the home of his parents in Dixon, Ill., aged 7 months and 27 days. Services by Bro. Olin F. Shaw, at the Brethren church in Dixon. Interment in the Emmert cemetery. Lola M. Collins.

Horning, Friend David P., born in Montgomery County, Pa., Nov. 2, 1834, died in South Hutchinson, Kans., April 4, 1909, aged 74 years, 5 months and 2 days. He was united in marriage with Sister Anna Rosenberger March 12, 1856, at Philadelphia, Pa., to which union were born four sons and four daughters, one son and one daughter having preceded him. Services at the home by the writer, from Psa. 39: 4. C. E. Wolf.

Hostetler, Fanny, nee Stutzman, born in Wayne County, Ohio, March 24, 1828, died at Jet, Okla., Feb. 26, 1909, aged 80 years, 11 months and 2 days. She accidentally fell when getting out of a buggy, and received some injuries, from which she suffered about two weeks. In 1843 she, with her parents, moved to Elkhart County, Ind. At this place she was married to Emmanuel Hostetler April 25, 1847, who died in 1901, after which time she moved to Jet, Okla., to live with her youngest daughter, Mrs. Lydia E. Miller. She was a faithful member of the Amish Mennonite church since she was eighteen years old. She leaves two daughters, four brothers and one sister. Services by Jacob Zimmerman and Simon Harshberger, of the Mennonite church, assisted by Bro. Jacob Gordon, of the Church of the Brethren. Interment in the Mennonite cemetery. Mrs. John E. Zook.

Imbody, Bro. Chauncey, died in Elkhart County, Ind., April 15, 1909, aged 58 years, 8 months and 13 days. He united with the Church of the Brethren thirty-four years ago. April 15, 1875, he was united in marriage with Mary E. Riggle, to which union two daughters were born, who, with their mother, survive. Services by our elders, J. H. Miller and Wm. Hess. Text, 2 Tim. 4: 6-8. Osie Brumbaugh.

Kershner, Sister Mary, died April 3, 1909, at her home near Salem, Md., of a complication of diseases, aged 69 years, 8 months and 1 day. Her husband preceded her several years ago. She was sick for more than one year, having been to the hospital twice. One daughter and three sons survive. Services by Brethren Samuel Foltz and Joseph Neibert from Job 14: 13, 14. Interment in Broadfording cemetery. Nannie A. Martin.

Lee, Bro. Arthur, born July 18, 1887, died of consumption March 11, 1909, in the bounds of the Fairfax church, Va., aged 21 years, 7 months and 21 days. He leaves wife and infant son. Services at the Fairfax church by Bro. B. F. Miller. Interment in the cemetery near by. Maggie Miller.

Miller, Sister Barbara, nee Mishler, died April 10, 1909, near Goshen, Ind., aged 79 years, 5 months and 17 days. She was married to Solomon Miller Sept. 10, 1848, to which union two sons and one daughter were born. She was a faithful member of the Church of the Brethren for thirty-six years. Husband, one son and one daughter survive. Services by Bro. Levi Hoke, assisted by Bro. C. A. Huber. Text, "The day of one's death is better than the day of one's birth." Osie Brumbaugh.

Miller, Sister Mary Elizabeth, nee Cogan, died at Riddlesburg, Pa., March 27, 1909, aged 47 years, 7 months and 23 days. She was a faithful member of the Church of the Brethren. For about three years she was confined to her bed and chair with rheumatism, from which she suffered much. Services in the Yellow Creek congregation, by Eld. D. A. Stayer. Text, Philpp. 1: 21. Interment in the cemetery near the church. J. M. Cogan.

Miller, Maria, nee Hoff, daughter of Henry Hoff, born Jan. 3, 1844, in Wayne County, Ohio, died near Sterling, Ohio, April 4, 1909, aged 65 years, 3 months and 1 day. She united with the German Reformed church at the age of fourteen. At the age of sixteen she united with the Church of the Brethren in Chippewa congregation, of which she was a faithful member for forty-nine years. For many years she served the church as deaconess. She was married to Bro. Jacob M. Miller Oct. 31, 1867, to which union were born four sons, all of whom survive. Services by Bro. D. R. McFadden. Text, Philpp. 1: 21. Interment in the Beech Grove cemetery. Mrs. D. R. McFadden.

Miller, Sister Virginia C., nee Wright, wife of Bro. Samuel Miller, died at her home near Ottobine, in the bounds of the Sangerville congregation, Va., April 7, 1909, aged 58 years and 24 days. She united with the Church of the Brethren early in life. She was anointed several weeks before her death. Husband, one son, three sisters and four brothers survive. Services at the Beaver Creek church, Va., by Eld. A. S. Thomas, assisted by Eld. J. M. Kagey, from 1 Cor. 15: 52. Delphia S. Click.

Moherman, Sister Hettie, nee Wagner, born at Salisbury, Pa., died in the bounds of the Ashland church, Ohio, April 17, 1909, aged 82 years, 11 months and 23 days. She was left an orphan when eight years old, after which she, with her grandparents, came to Ohio. Seven years later her grandparents died. She then had her home with the Carter and Slocum families near Ashland, Ohio. In 1846 she was married to Mr. Austin Moherman, to which union thirteen

children were born, all living except two. She was a member of the Church of the Brethren for sixty-two years. Services at the Ashland church by her pastor, Bro. S. U. Snavely, and the writer. Jesse J. Anglemyer.

Moore, William, died in the Butte Valley congregation, near Macdoel, California, March 30, 1909, aged 77 years and 11 days. He was born March 19, 1832, and was married to Elizabeth Ellis, of Carroll County, Indiana, Dec. 29, 1853. His wife preceded him to the spirit world twenty-three years ago. He was the father of one son and two daughters, one of the daughters having preceded him. He served the church in the deacon's office for fifty-two years. Services by the writer. H. F. Maust.

Moser, Bro. Joseph, born Jan. 5, 1840, died in the bounds of the Georges Creek congregation, Pa., April 10, 1909, of paralysis, aged 69 years, 3 months and 5 days. He was married to Anna S. Cover Sept. 15, 1867. His widow, three sons, two brothers and one sister survive. He united with the Church of the Brethren Jan. 2, 1872. Services at the Fairview church by Eld. Alpheus Debolt from Job 14: 1, assisted by Bro. F. F. Durr. Interment in Fairview cemetery, near Masontown, Pa. Playford Helmick.

Musselman, Georgie Elmer, son of Bro. L. S. and Sister Anna E. Musselman, died at their home in the Olathe congregation, Kansas, of whooping cough and pneumonia, April 9, 1909, aged 6 months and 20 days. Father, mother, four sisters and four brothers survive, one brother and one sister having preceded him. Services by the writer from 2 Sam. 12: 23, assisted by Bro. C. W. Wampler. H. F. Crist.

Nofsinger,—Mary, nee Gish, died within the bounds of the Botetourt church, at her home near Haymakertown, Va., April 10, 1909, aged 79 years, 3 months and 29 days. She had been a faithful member of the Church of the Brethren for fifty years. Services by Eld. Jonas Graybill, from Philpp. 3: 20. Sue B. Shaver.

Phillips, Ingaba Ann, born in Randolph County, W. Va., died in Barbour County, W. Va., March 12, 1909, aged 62 years and 5 months. She was a member of the Church of the Brethren for thirty-five years. Three daughters and one son survive. Elizabeth Rife.

Provolt, Bro. William Frederick, died at Stroud, Okla., March 6, 1909, of tuberculosis, aged 32 years, 3 months and 27 days. He united with the Church of the Brethren when quite young, and was a deacon for several years. He leaves one son, a father, one sister and four brothers. He was twice married, both companions having preceded him. S. E. Provolt.

Quinlan, Mrs. Jane, wife of Bro. James T. Quinlan, of Baltimore, Md., born near Taneytown, Md., Aug. 5, 1852, died of consumption at her home, March 25, 1909, aged 56 years, 7 months and 17 days. She had been ill about six weeks. She was a daughter of the late William and Margaret Gregg, of Maryland. She held membership with the Presbyterians, but was quite active in aiding her husband, who is manager of what is known as the "Port of Baltimore Mission." Services at her late home by Mr. Thomas C. Easson, Presbyterian minister. The remains were brought to Westminster, Md., and interred in the Baust church cemetery. W. E. Roop.

Ringer, Sister Emma, nee Price, born in Ogle County, Ill., Feb. 16, 1863, died at her home near Nickerson, Kans., April 10, 1909, aged 46 years, 1 month and 24 days. She was united in marriage with Harvey Ringer Oct. 13, 1887, to which union were born three sons and two daughters. Her aged mother, Sister Mary E. Price, husband, all of her children, two sisters and three brothers survive. She was a consistent member of the Church of the Brethren for about thirty years. Services in the Salem church by Brethren C. E. Wolf and L. E. Fahrney. Interment in Salem cemetery. C. W. McGonigal.

Schroyer, Bro. David, born in Center County, Pa., Sept. 2, 1835, died from infirmities incident to old age, in the Sugar Valley congregation, Pa., April 10, 1909, aged 73 years, 7 months and 8 days. He was a faithful member of the Church of the Brethren for forty-two years, serving as deacon for twenty-nine years. He was married to Rebecca Barner, to which union seven children were born, four having preceded him. Widow, two sons, one daughter, four brothers and two sisters survive. Services by Eld. Greene Shively, assisted by Bro. Isaiah Beaver. Text, Psa. 103. Interment at Brethren cemetery at Eastville. Ada Douty.

Shaffer, Sister Sarah A., died at the home of her son-in-law, Mr. Marcellus Swicks, in the Buckhannon congregation, Upshur County, W. Va., April 14, 1909, aged 69 years, 1 month and 20 days. She was born Feb. 24, 1840, and became the wife of Bro. Jacob Shaffer, who preceded her some nineteen years ago. She was received into the church, in the Shiloh congregation, about forty years ago. She was the mother of three daughters and two sons, one son and one daughter having preceded her. Services by the writer from Psa. 88: 10-12. David J. Miller.

Shidler, Sister Rachel, daughter of Mr. and Mrs. Levi Ebi, born in Canton, Ohio, Feb. 24, 1835, died at the home of her son, Charles Shidler, south of Goshen, Ind., April 14, 1909, aged 74 years, 1 month and 20 days. Her husband, Benjamin Shidler, preceded her about thirty-one years ago. One daughter, three sons and one brother survive. She united with the Church of the Brethren about fifty-five years ago. Services by Bro. J. H. Miller, from 2 Kings 20: 1, assisted by Bro. Levi Hoke. The house in which our sister died was built seventy-four years ago. David Motts.

Showalter, Sister Elizabeth, died April 8, 1909, of heart failure, at the home of her son, Daniel, of Altoona, Pa., aged 73 years and 1 day. She was in her usual health when she left Broadfording, Md., to visit her sick son, but God called her while absent from home. She was a woman of strong Christian character, and will be greatly missed by those who knew her. Two daughters and three sons survive. Services by Brethren Samuel Foltz and Joseph Neibert, from 1 Thess. 4: 13, 14. Interment in Broadfording cemetery. Nannie A. Martin.

Smelser, Sister Eliza Delany, died at her home at Compton, Va., of paralysis, April 11, 1909, aged 65 years, 10 months and 25 days. Services by Eld. Wm. Peters, assisted by Elders J. A. Racer and J. B. F. Huffman, from Rev. 14: 13. Interment in the family burying ground at Rileyville. Grace Racer.

Stockman, Bro. John, born in Liberty Township, Crawford Co., Ohio, June 24, 1831, died at Markle, Huntington Co., Ind., April 2, 1909, aged 77 years, 9 months and 8 days. He moved to this county in 1858, and the following year, May 15, 1859, he was united in marriage with Sarah Ann Cline, who survives. Of a family of six sons and three daughters, two brothers and one sister survive. In 1867 he united with the Church of the Brethren. Services by Eld. Lewis Huffman, of Mt. Zion, assisted by Eld. D. B. Garber, of Markle. Burial in the White church cemetery. Velta J. Brickley.

Swecker, Harry Brown, youngest child of William and Phoebe Swecker, died at the home of his parents, April 8, 1909, aged 2 years, 5 months and 15 days. Father, mother, four sisters and two brothers survive. Services at the Spring Creek M. E. church, by Mr. G. W. Richardson. Interment at the Beaver Creek church, Va. Delphia S. Click.

Witter, Sister Sarah, died within the bounds of the Portage church, St. Joseph County, Ind., April 16, 1909, aged 86 years, 5 months and 16 days. She was the surviving wife of Bro. Geo. Witter (deacon), who preceded her eleven years ago. She was one of the few remaining members of the Portage church. She was a faithful member of the church for sixty years. Three sons and two daughters survive. Occasion improved by the writer, from Heb. 4: 9. Geo. D. Zollers.

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To further improve its already splendid regular service between western points and Harrisonburg, Va., the Chesapeake & Ohio Railway has not only arranged through cars and trains from starting point to Harrisonburg, without change, but Mr. A. L. Ellett, General Western Passenger Agent of the company, at Cincinnati, Ohio, has sent a circular to railroad agents throughout the West announcing that Tourist sleeping car diagrams have been opened for Tourist sleepers to run through from Cincinnati to Harrisonburg, and inviting the agents to make application, through his office, for sleeping car space for such of the Brethren as may apply.

The price of a berth in these cars is $1.25, from Cincinnati to Harrisonburg, and is no more if occupied by one or two persons. This provision is made to accommodate those whose strength might be too much tried by making the entire trip in a coach. These Tourist sleepers will be attached to special trains the night of May 28th, and as these trains will not leave Cincinnati till after 9:10 P. M., Brethren everywhere may avail themselves of the accommodations, and should notify their local agents as soon as practicable, that good space may be secured.

It should be remembered that Standard sleeping cars are run daily from Chicago, St. Louis, Louisville and Cincinnati to Staunton, Va., and this Tourist sleeper service, May 28th, is inaugurated because that date appears to be popular with the majority of the Brethren for commencing the trip.

Mr. Ellett will also mail an annotated folder to all who send him their names and addresses. This folder describes the territory traveled, and is interesting and valuable to those contemplating the trip.

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NOTES NOT CLASSIFIED

Chippewa Valley.—Bro. C. P. Rowland, of Lanark, Ill., came to our aid April 5, and preached sixteen powerful sermons. There were no accessions to the church, but the faith of the members was strengthened and others were led to consider their ways. We have not had such a revival for several years. We need more such help. Our elder, Bro. H. C. Baker, met with an accident April 13, which prevented him from attending any more meetings. He is slowly recovering, but it will be some time before he is able to resume his duties.—Carrye M. Baker, Mondovi, Wis., April 20.

West Dayton.—The joint Sunday-school meeting of the West Dayton, East Dayton and Beaver Creek congregations met in the West Dayton church April 25, at 2 P. M. The attendance was large and the different topics were discussed with interest, enthusiasm and profit. Bro. D. S. Filbrun presided, and all assigned speakers were present. The old committee was reappointed to arrange another program, to be held four months hence. Our Sunday school and church services are increasing in interest and attendance.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, April 26.

Pleasant Valley.—Our church, beyond Black Rock Springs, was dedicated April 17. Eld. Peter Garber preached at 10:30 A. M., using Matt. 16: 18 as a text. Bro. B. B. Garber preached in the afternoon, using the subject, "We Are Builders." It has been decided to name the church "Wayside." Eld. D. M. Click preached at the Valley church on Sunday morning, and Eld. S. N. McCann preached at the same place Sunday night. He also talked for us on Monday and Tuesday nights. The meetings were much enjoyed.—Ruth E. Williams, Mt. Sidney, Va., April 23.

FROM CAMP CREEK, ILLINOIS.

I presume our Easter program, here in the Camp Creek church, was quite different from many others, rendered in our beloved Brotherhood. Wife, son Lowell, and the writer, drove twelve miles on Easter Sunday morning, to the home of our sister, M. O. Whitmore, who has been sick for some time. She requested to be anointed, which was granted. Her desire was to obey the whole Gospel. Her husband and children were present, besides many of her neighbors, who had never before witnessed an occasion of this kind. In this solemn service many tears were made to flow freely.

We shall never forget the Easter services around the home altar with our Sister Whitmore. All present looked upon the sacred ordinance with deep solemnity and gave expression to the spiritual benefit received. Bro. A. Linn, of Astoria, assisted in the sacred service.

Colchester, Ill., April 19. M. L. Hahn.

DISTRICT MEETING OF FIRST DISTRICT OF VIRGINIA.

The educational, ministerial, Sunday-school, and district meetings of the First District of Virginia were to have been held at the Troutville church, April 14, 15 and 16, but, on account of reported smallpox cases near there, the health authorities decided it best not to allow a public meeting at that place. This notice was not received by the Troutville Brethren until noon of the 14th, but they rose to the occasion, and quickly provided vehicles, and when about 30 or 40 of us arrived at 1:15 P. M., conveyed us about two miles, to the Valley church, near Daleville, where we arrived in time to carry out the educational program. Eld. P. S. Miller was chosen moderator of the educational meeting, and the writer secretary. Eld. Henry Ikenberry was chosen moderator of the ministerial and Sunday-school meetings, and the writer, secretary.

The topics on each of these programs are live ones, and we had some live speeches on them. Our people are awake to the conditions surrounding the education of the young people, the ministerial problem, and the Sunday school. If the good things, said in these meetings, carry any weight with them, and are not forgotten, not many years hence we will have better schools and colleges in the care of the church. We will have more efficient ministers, and will have to enlarge all of our churchhouses to accommodate the Sunday schools, as well as for the increased attendance at our regular preaching services. I just want to quote one sentence used and that was, "Set the pulpit on fire and the people will come out to see it burn."

On the night of April 15 Eld. P. S. Miller delivered an able missionary sermon, much enjoyed by all, after which a collection was taken for missionary work in the district, amounting to $106.25.

On the morning of April 16 the district meeting convened with Eld. D. N. Eller, moderator, Eld. C. D. Hylton, reading clerk, and Eld. J. A Dove, writing clerk. Only two papers came before the meeting. One asked for a committee to promote a district Sunday-school institute, to be held yearly, which was granted, and the committee appointed. The other paper, asking that our Sunday-school committee arrange to give, in the Brethren Quarterly, lessons on the doctrines of the Church of the Brethren, passed to Annual Meeting.

The good sisters prepared amply for our physical needs. On both the 15th and 16th we had our dinner at the church.

The district meeting adjourned at about 1 P. M., and, after satisfying our bodily needs, we departed for our homes, feeling that we had indeed enjoyed a season of refreshing, and that the Lord had been good to us another year. C. E. Trout.

Roanoke, Va., April 23.

ANNOUNCEMENTS

LOVE FEASTS.

Arizona.

May 4, Glendale.

Arkansas.

May 8, St. Francis.
June 12, Mt Hope.

California.

May 8, 3:30 pm, Ralsin.
May 22, 3 pm, Santa Ana.
May 29, Glendora.

Colorado.

May 8, 4 pm, Rocky Ford.
June 5, Good Hope.
June 12, Prowers.

District of Columbia.

May 11, 7:30 pm, Washington.

Idaho.

May 8, 7 pm, Nampa.
May 16, 5 pm, Twin Falls.
June 5, Clearwater.

Illinois.

May 2, 6:30 pm, Lanark.
May 8, 9, 1:30 pm, Yellow Creek.
May 8, 7 pm, Cerro Gordo.
May 8, 6 pm, Blue Ridge.
May 15, Hurricane Creek.
May 15, 6 pm, Franklin Grove.
May 16, 7 pm, Bethel, at Naperville.
May 22, 23, 2 pm, West Branch.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Elgin.
May 23, 6:30 pm, Polo.
June 5, Oak Grove.
June 6, 6 pm, Rock Creek.
June 9, Loraine.
June 10, 11, 6 pm, Cherry Grove.
June 12, 10 am, Pine Creek.
June 19, 20, 1 pm, Waddams Grove.

Indiana.

May 6, Syracuse.
May 8, 5 pm, Rock Run church, 5 miles southeast of Goshen.
May 8, 6 pm, St. Joe Valley, near So. Bend.
May 8, 5 pm, Tippecanoe, Kosciusko County.
May 8, 5 pm, 1 mile west of Hagerstown.
May 9, 6 pm, Muncle.
May 9, 5:30 pm, Huntington.
May 9, 6 pm, North Manchester, 2 miles west of town.
May 13, Goshen, corner of Clinton and Fifth Streets.
May 15, 7:30 pm, Burnetts Creek.
May 16, Salem house, Bethel congregation.
May 16, 7 pm, Indianapolis.
May 22, 5 pm, Buck Creek.
May 22, 6 pm, Sugar Creek.
May 22, 5 pm, Eel River.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Adamsboro house, 6 miles east of Logansport.
May 22, 6:45 pm, Monticello.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 26, 4 pm, Pipe Creek.
May 27, 5 pm, Baugo.
May 27, 5 pm, Ladoga.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.
May 29, 4 pm, Fountain church, 5 miles north of Holton.
May 29, 10 am, Cedar Creek.
June 5, 5 pm, Elkhart Valley.
June 12, 6 pm, Killbuck.
June 12, Yellow River.
June 12, 13, 10 am, Pleasant Hill.
June 25, 4 pm, Camp Creek.

Iowa.

May 15, 4 pm, English River South house.
May 15, 10:30 am, Greene.
May 16, 6:30 pm, Des Moines City.
May 16, Cedar Rapids.
May 22, 2 pm, Iowa River.
May 22, 1 pm, Coon River, near Panora.
May 22, 10:30 am, Franklin County church, near Hampton.
May 22, 6 pm, Pleasant View, 6½ miles southwest of Clarence, 5½ miles northeast of Tipton.
May 22, 4 pm, Kingsley, East house.
May 22, 23, 2 pm, Dallas Center.
May 22, 2 pm, Prairie City.
May 25, 26, 2 pm, Panther Creek.
June 5, Osceola.
June 5, 6, 10:30 am, Dry Creek.
June 11, Fairview.
June 12, 13, 11 am, Garrison.
June 25, Harlan.
June 26, Sheldon.

Kansas.

May 7, 4 pm, Burr Oak.
May 8, 6 pm, Scott Valley.
May 8, 4 pm, Corner Eleventh and St. Francis Streets, Wichita.
May 8, 7:30 pm, Independence.
May 8, 6 pm, Paint Creek.
May 8, 2 pm, Chapman Creek.
May 9, 6 pm, McPherson.
May 15, 16, 11 am, Morrill.
May 15, 4 pm, Newton.
May 15, 6 pm, Garden City.
May 15, 7:30 pm, Parsons.
May 22, 7:30 pm, Kansas City.
May 22, 5 pm, Ramona.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.
May 22, Nekoma.
May 22, 2 pm, Victor.
May 22, 6:30 pm, Neosho house, Chanute.
May 29, Ottawa.
June 5, 6 pm, Vermillion.

Louisiana.

May 29, Roanoke.

Maryland.

May 2, 4 pm, Ridgely.
May 8, 2 pm, Brownsville.
May 8, Thurmont house, Monocacy.
May 9, 5 pm, Fulton Avenue, Baltimore.
May 15, 16, 2 pm, Beaver Creek.
May 22, 2 pm, Bush Creek.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.

May 15, 10:30 am, Center house.
May 22, 6:30 pm, Woodland.
June 4, 10 am, Bear Lake.
June 12, 5 pm, Lakeview.
June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.

May 8, Winona.
June 12, 8 pm, Deer Park.
June 19, Worthington.

Missouri.

May 8, 7:30 pm, South St. Joseph.
May 15, 2 pm, Log Creek.
May 22, 3 pm, Smith Fork, near Plattsburg.
May 29, 3 pm, Cabool, Greenwood house.
June 5, Poplar Bluff.

Nebraska.

May 3, 6 pm, Octavia.
May 16, Kearney.
May 22, Bethel.
May 29, 7 pm, Beatrice.
June 5, 6:30 pm, Alvo.

New Jersey.

May 2, 5 pm, Amwell.

North Dakota.

June 12, 2 pm, Surrey.
June 19, Red River Valley.
June 26, Ray.

Ohio.

May 6, 5 pm, Lower Twin.
May 8, 6 pm, Donnels Creek, New Carlisle house.
May 8, 6 pm, Sugar Creek.
May 15, 10 am, Sugar Grove.
May 15, Rome.
May 15, 2 pm, Middle District.
May 15, 2 pm, Oakland.
May 22, Pleasant Valley.
May 22, 10 am, Eagle Creek.
May 22, 10 am, Hickory Grove.
June 5, 2 pm, Portage.
June 12, 10 am, Chippewa.
June 12, 2:30 pm, Blanchard.
June 12, Greenspring.
June 12, Silver Creek.
June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.
June 19, 10 am, Lick Creek.

Oklahoma.

May 15, Union Center schoolhouse, ½ mile east, 1 mile north of Speermoor, and 3 miles south, 1 mile east of Kingsley.
May 15, Mt. Hope.
May 22, 5 pm, Thomas.
May 22, 5:30 pm, North Star.
May 30, Elk City.
June 12, Paradise Prairie.

Oregon.

May 22, Talent.

Pennsylvania.

May 2, 10 am, Claar.
May 2, New Enterprise.
May 2, 6 pm, Everett.
May 2, 5 pm, Upper Dublin.
May 4, 5, 3:30 pm, Spring Creek.
May 4, 5, 1:30 pm, Mountville District.
May 4, 5, 1:30 pm, Fairview.
May 5, 6, 1:30 pm, Chiques.
May 6, 7, 9:30, Tulpehocken, Heidelberg house.
May 6, 7:30 pm, First Church, Dauphin Street, Philadelphia.
May 8, 9, 1:30 pm, Marsh Creek.
May 8, 9, 10 am, Mohler house, Lower Cumberland congregation.
May 8, 2 pm, Mingo.
May 8, 4 pm, Raven Run.
May 8, 4 pm, Pleasant Hill.
May 8, Plum Creek.
May 9, Huntingdon.
May 9, 4 pm, York, on Belvidere Avenue.
May 9, 3 pm, Reading.
May 9, Harrisburg.
May 9, 3:30 pm, Walnut Grove house, Johnstown congregation.
May 9, 6 pm, Roaring Spring.
May 13, 7:30 pm, Germantown.
May 16, 6:30 pm, Altoona.
May 16, 4 pm, Shamokin.
May 16, 4 pm, Glen Hope.
May 19, 20, 9:30 am, Bird-in-Hand house, Conestoga congregation.
May 19, 20, Upper Cumberland.
May 20, 3:30 pm, Elizabethtown.
May 22, 6 pm, Glade Run.
May 22, 4 pm, Ephrata.
May 22, 4 pm, Fairview.
May 22, 23, 9:30 am, Maiden Creek, Mohrsville house.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, Indian Creek, Montgomery County.
May 22, 4 pm, Snake Spring Valley.
May 22, Haresvalley house, Aughwick congregation.
May 22, 4 pm, Carson Valley.
May 22, 23, 2 pm, Goodwill house, Lost Creek congregation.
May 23, 4 pm, Hanover.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 24, Lancaster.
May 24, 25, 10 am, Hanoverdale house, Big Swatara congregation.
May 24, 25, 9:30 am, Mohler house, Springville congregation.
May 25, 26, Middle Creek house, West Conestoga.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, 27, 9:30 am, Graybill house, White Oak congregation.
May 26, Sugar Valley.
May 27, Struphauer.
May 28, 4 pm, Pine Glen.
May 29, Germany Valley house, Aughwick congregation.
May 29, 6 pm, James Creek.
May 29, 30, 1:30 pm, Welsh Run.
May 30, Middle Creek.
June 4, Buffalo.
June 5, Elbethel house, Indian Creek congregation.
June 5, 6, 10 am, Fogelsonger house, Ridge congregation.
June 6, 6 pm, Pittsburg.
June 6, Leamersville, Blair County.
June 6, 4 pm, Sipesville house, Quemahoning congregation.
June 6, 6 pm, Clover Creek.
June 8, 9, Midway.
June 8, 10 am, Upton house, Back Creek congregation.
June 10, 11, 1:30 pm, Greentree, West Greentree congregation.
June 13, Grove house, Mechanic Grove congregation.
June 13, 6 pm, Maple Spring house, Quemahoning congregation.
June 25, Montgomery.

Virginia.

May 8, 3:30 pm, Fairview house, Linville Creek congregation.
May 8, 2:30 pm, Summit.
May 15, 2:30 pm, Branch house, Sangerville congregation.
May 15, 4 pm, Midland.
May 22, 4 pm, Nokesville, Valley house
May 22, Lebanon.
June 2, 2 pm, Berkeley.
June 5, Middle River.
June 5, Manassas.
June 5, Mt. Vernon.
June 12, 3 pm, Green Mount.

Washington.

June 5, Seattle.

West Virginia.

May 1, Wiles Hill Mission, Mt. Union.
May 16, Maple Spring.

Satan and the Saint

or

The Present Darkness and the Coming Light

BY DR. JAMES M. GRAY

Dean of the Moody Bible Institute of Chicago

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

ALL over the country there is a renewed interest in Sunday-school work, and especially in the study of the Bible by adult classes. We are told of a city of 6,000 souls in Texas that claims the enviable distinction of being the banner town for Sunday-school enrollment. More than half of its citizens are Sunday-school attendants, and they have succeeded in enrolling nearly all the officials of the city, as well as the business men. Might it not be well if a more general interest could be aroused in Sunday-school matters, that thousands, like the Bereans of old, might "search the Scriptures daily"? Saloons and kindred places driven out, and the Bible more fully introduced in all the homes, will work a wonderful transformation. The "Old Book" has lost none of its power.

THE old-time warfare of the careful housekeeper to ward off the encroachments of the house fly, has abundant justification in the light of recent investigations. Dr. L. O. Howard declares that the house fly is a most potent carrier of typhoid bacteria. The term "typhoid fly" might, therefore well be applied to this dangerous insect, always remembering, however, that it is likely to spread the bacteria of *all* other known intestinal diseases. The danger of the contamination of food supplies, by flies that have been in touch with typhoid patients, is so great that universal attention should be paid to the rigid exclusion of flies from all residences. It has been settled by accurate statistics that cases of typhoid fever in the crowded tenements of New York and Chicago increase in exact ratio to the prevalence of the fly. Exclusion, therefore, means safety.

THE recklessness with which governments continue to go in debt, until the burden becomes a crushing one, is well illustrated in the case of Germany. The funded debt of the empire is about $800,000,000, while that of Prussia is about $1,850,000,000. Not satisfied with these already large obligations, it is now proposed to float another loan of $80,000,000 for the Imperial Government, while Prussia proposes to increase her indebtedness by $122,000,000. This means increased taxes, and that solely because of additional military expenses. It is a question how long the people will endure the grinding exactions of militarism. Even the richly-endowed United States will have to borrow money because her income is insufficient to pay the constantly-increasing military expenditures. It is amazing how meekly the people submit to the burden of maintaining army and navy at the extravagant rate of $650,000 per day. This, we are assured, is necessary to *maintain our standing* among the nations of the world, and thus secure the blessings of peace! It might be more creditable to us, as a nation, to lead out in a world-wide move for arbitration,—comprehensive and effective!

ONE of the oldest, as well as most instructive, museums in the world is that founded at Lucerne, Switzerland, by Jean de Bloch, the Polish philanthropist. This institution is known as the "Museum of Peace and War," and is intended to offer a complete historical representation of war from the earliest times. There may be seen warlike arms of all ages and nations, and books and prints presenting the horrors of war in their most realistic aspects, and, indeed, everything that can illustrate the grim subject. Dr. Bloch has devoted his life to convincing the people of the world of the futility of war as a settlement of international disputes, and in selecting Lucerne as the site for his museum, he felt sure of reaching a large number of tourists and world travelers. Those who have seen the exhibit, pronounce it as being the most unique and effective denunciation of war and its horrors.

WE need not wonder, sometimes, at the increase of dishonesty and crime among the people in general, when large corporations defraud the Government in open defiance of law. Final settlement has just been made by the American Sugar Refining Company, of New Jersey and New York, upon being convicted of fraudulent practices in the weighing of sugar, on the docks of the refineries in Brooklyn and Jersey City. The sum of $2,134,000 was paid by the company in full settlement with the Government, but it is likely that criminal prosecutions will be brought against the individuals, responsible for the use of the fraudulent devices by which false weights were recorded. The promptness with which conviction of the defrauding company was secured in this case, is remarkable, and it is to be hoped that each one, concerned in the disgraceful affair, will meet with equally prompt apprehension and punishment.

IT is asserted that a recent strike in a western city brought out the fact, incidentally, that one reason for the unreasonable demands, on the part of the workmen, has been the insistence, on the part of their wives, for a more extravagant standard of living. It was shown that, in most cases, the men themselves were satisfied, receiving, at the time higher wages than most school-teachers and ministers. Extravagance has been termed our national sin, and it would seem that too often the desire for mere display causes the wife to make unreasonable demands upon the husband. Many a man in the United States has been ruined financially and, in some cases has been made a thief and an embezzler by the constant pressure at home for display and mere show. Solomon's words in Prov. 31: 10-31 contain much practical wisdom that might be profitably applied in these days of fast living.

LAST week we referred to the reported deposition of Abdul Hamid, Sultan of Turkey, and ere that issue reached our readers, the report was officially confirmed. The "Constitutionalist" party, now in virtual control of Turkish affairs, thus ended the rule of the autocratic monarch, after he had occupied the throne for thirty-three years. The deposed Sultan has been exiled to Saloniki, where he will be allowed to live in strict retirement, due precautions being taken to avoid possible attempts at political reinstatement. Abdul Hamid's eventful career was marked by bloodshed and cruelty. Thousands of Christians lost their lives during his reign, and in the maintenance of his rule at all hazards, hundreds of lives were sacrificed to serve his political ends. With his retirement another chapter of history closes, to open, we trust, to brighter scenes while Mehmed V., Turkey's new ruler, guides the ship of state.

MEHMED V., the new Sultan of Turkey, was at the mosque of St. Sophia April 30, attended by only a few of his staff. The simplicity of this proceeding was in sharp contrast to the pomp which Abdul Hamid was wont to exhibit on similar occasions, and is taken as an evidence of the democratic tendencies of the new ruler. It is confidently expected that he will do his utmost to give the people acceptable and much needed reforms. In fact, he cannot well do otherwise, as the "Constitutionalists," who placed him on the throne, will, no doubt, see to it that he carries out the reforms arranged for.

RECENT reports of conditions in the penitentiaries of New York and elsewhere present the same gruesome pictures, referred to in these columns at previous times. Thoughtful men and prison reformers have reached a point when they are openly questioning whether our penal institutions are really reducing crime. It is one thing to punish a man, but quite another really to reform him. Ostensibly the law confines a criminal behind the bars to make a man of him. That the methods, hitherto attempted, have largely failed, is a well-known fact. Many penal institutions are regarded by politicians as an excellent place to make money out of the unfortunate men confided to their charge. Instead of employing the funds for the moral redemption of the men, they fill their own coffers. Perhaps a reform in *prison management* might bring about better results in the reform of the convicts.

CARPING critics have, occasionally, questioned the story of the destruction of Jericho. Some recent investigations by Prof. Ernest Sellin on the site of the ancient city have shown a mass of ruins below the surface of a plateau that had long excited the curiosity of scientists. The ancient walls of the city were discovered, built of enormous blocks of stone below, and surmounted by brick walls above. Streets were located, with the walls of houses still standing. Pottery, and other household utensils found, confirm the Bible statement that Jericho was a city that had attained to a considerable degree of civilization, and that it was totally and apparently suddenly destroyed. The mighty strength of the walls is of peculiar significance to Bible students. Impregnably strong, defying any weapons then in use, only the hand of God, apparently, could have wrought the work of destruction.

THE field workers of the Department of Agriculture have been investigating the old custom of regulating various kinds of farm work by the phases of the moon. They have found that seventy-five per cent of the farmers of this alleged "enlightened" country put in their crops and do a good many other things about the farm, governed solely by the moon's phases. Many farmers claim that potatoes planted in the dark of the moon run to large and well-developed tubers, while those which are planted in the light of the moon run to tops. After a thorough investigation the experts have concluded that the moon myth goes back to the days of old-time superstitions, and that there is not an atom of scientific foundation for the "moon-directed" system of farming. The agricultural experiment stations, all over the country, have been defying this superstition for several years and raising good crops irrespective of the moon phases. The report of the field workers goes to show that superstition, though unsupported by facts, has a strong hold on the best of people, and dies hard.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

SONG OF LIFE.

SELECTED BY ANNA LESH.

A traveler on a dusty road
Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows;
And age was pleased, in height of noon,
To bask beneath its boughs.
The dormouse loved its dangling twigs,
The birds sweet music bore—
It stood a glory in its place,
A blessing evermore.

A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn.
He walled it in, and hung with care
A ladle on the brink;
He thought not of the deed he did,
But judged that toil might drink,
He passed again; and lo! the well,
By summer never dried,
Had cooled ten thousand parchéd tongues,
And saved a life beside.

A nameless man, amid the crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart,
A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

—Charles Mackay.

MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?

BY RICHARD A. DASSDORF.

Good Friday brings our minds to the dying moments of our blessed Lord Jesus. We see pain, agony, sadness on this special day. Let us pass the cross on Calvary and hear our bleeding Redeemer asking us, "Did you ever experience as great pain and suffering as mine is at present?" We all must answer, No! Lord, no pain was greater than thine.

We say that the day is a dark one, and yet it is not, although the sun lost its brilliancy, and darkness covers the earth, and the crucified Lord cried: "My God, my God, why hast thou forsaken me?" Yes, if we had no Easter with the cry of victory: Christ is risen! Hallelujah, it would be surely sad with us. But Good Friday and Easter go together. The Christian heart knows no better place than the cross of Golgotha. There we find *peace* in our souls.

Man had forsaken him, his own people had rejected him and clamored for his death, and the cruel soldiers executed their orders. He is so placed that he became the gazingstock and the object of ridicule to all the Jewish rabble.

Let our minds go back to the time these sad events occurred. We go into Jerusalem. It is night and the city is hushed in slumber, and as we pass through the streets we see the door of a house open and twelve men come out. Let us follow them. They are going through the gate, descend the steep sides of a valley and cross the brook Kedron. They never pause, so we must also climb the eastern slope. Here we come to an olive garden called Gethsemane. They are entering. Let us see what they are doing; we enter. Now we see some reclining but the four are not there; we will have to go still farther among the shadows of those venerable olives. There we see forms, count them, one, two, three, only three. The one we wish is not here yet. So we go still farther. See the form! It is he whom we seek! Let us draw near reverently, for we are treading on holy ground. He is praying. What is he saying? "Father, if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt." This sounds strange in our ears. Is this not the one who rode into Jerusalem, in triumph, but yesterday? We naturally look for a prayer of triumph and joy, but instead of this we hear words of supplication, denoting agony and impending sorrow. See he is rising! Where is he going now? He goes to his three disciples and finds them sleeping, heedless of their *dear Master's* anguish. He goes back and prays again. Again he comes, and finds them sleeping. He goes the third time and prays. See the intense anguish on his noble brow. Look! What is that beautiful light coming through the trees? It is an angel. He comes to him and strengthens him for his coming trial. He goes now and awakens his followers. They prepare to leave the garden. See that light now shining through the trees! It is not angels this time, for we see the glitter of the cruel spears, we hear the clanging of swords and the brutal voices of the men. Who is this familiar form at their head? Yes, it is one of Jesus' followers; one who was with him at the triumphal entry into the city. See this traitor go up and salute his Master! They take Jesus and bind him. What are his disciples doing? Why do they not rescue him? They try to at first. See, Peter has wounded one of them. But hear the Savior's rebuke: "Put up thy sword into its sheath: the cup which my Father hath given, shall I not drink it?" All flee, no one is left but Jesus. He heals the wounded man's ear and is taken to the rulers of the Jews. To Annas first, thence to Caïaphas, thence to the Sanhedrim. Here they smite him. They mock him. They condemn him, but their power to inflict the penalty of death failed them. So they take him to Pilate, the Roman governor. Pilate is far more merciful than his own countrymen. He tries to release Christ and pleads with the people to release him. But Pilate finds them dissatisfied, so he sends Jesus to Herod. How glad Herod is at first to meet Jesus, but as he saw no remarkable miracles, he despises him. Here the soldiers place the crown of thorns upon his noble brow. One is smiting him with a rod. Look at the blood coursing down his blessed face. Now he is sent back to Pilate, who again reasons with the people. Hear them cry: Crucify him! crucify him! Pilate tells them he does not want the blood of this just man hanging over his head. Here the rabble cry: "His blood be upon us and our children."

They now lead Jesus to the place of death. He faints, and now they press a countryman into carrying the cross. Oh, shameful sight! The cruel nails are driven through those blessed hands that have done so much good to man; then through the blessed feet that had traveled many a weary mile to bring the glad tidings of salvation to them. Behold, your Savior and mine is now hanging between heaven and earth. It is growing dark, the soldiers even become alarmed. Those cruel soldiers who were trained to laugh at danger, and face unflinchingly every form of torture or death. Hear now the terrible cry of anguish coming through the darkened air: "My God, my God, why hast thou forsaken me?" Forsaken by man, forsaken by the blessed light of heaven, it seems that even God has withdrawn his presence from his Son as not able to bear the sight of his cruel sufferings. Can we blame him for feeling his pitiable condition?

Dear brethren, how is it with us? Are we crying also: Crucify him, crucify him? Or are we following his footsteps? There are many professing Christians today who are just as bad as those who condemned Christ almost two thousand years ago.

If some of the preachers would be an example of Christ,—as they should be,—and would preach the Word in its purity, there would be more and better Christians, and strife and contention would cease in the church.

Jones Mills, Pa.

"GET THE HABIT."

BY DR. S. B. MILLER.

Our city has been placarded, lately, on signboards, trees, posts, and other available spaces, with a large cardboard, reading, "Majestic Theatre, Matinee Afternoon and Evening. *Get the Habit.*" When I first saw it, I said, mentally, That is cheeky, sure,—"*Get the Habit.*" Since becoming accustomed to the sign, however, I've said mentally, That is business, "*Get the Habit.*" "Get the Habit" means for the children to be excused from school, occasionally, on afternoons, to accompany mother to the theatre. It means for the whole family to go, occasionally, in the evening, and on Sunday afternoons. "Get the Habit" means a coming generation of theatre patrons, and a decrease in church interest and religious life,— a *habit* of satisfying the carnal or temporal desires, as against things spiritual and eternal.

I need not look into the future, a generation further on, to see the result of the theatre habit. Every community has its numbers who patronize the theatre instead of the church. Yes, every community has its Church that is vying with the theatre in cultivating, in children, the desire to act and to see acting.

Mr. Go-to-church-sometimes and Mr. Moral Man are living in religious communities, enjoying the benefits of the church for themselves and families, but they haven't got *the habit* of loyalty to the principles of the religion of Christ, the Savior. They may believe in the Bible, in the church, in Sunday school, and respect the minister, and contemplate a respectable funeral, but the religious habit is not formed.

They may believe in the things the Christian is trying to do and to live up to, but a spirit of downright selfishness enables them to reap the benefits of the influences which his neighbors struggle to keep alive and perpetuate in the community. They believe in the work of the church, but will not exert themselves to back up the work by their presence in the gatherings for worship. *Get the habit!*

When sickness or calamity comes upon the home, do they send for the theatre manager, the saloonkeeper, or the park superintendent to come and offer consolation and help? Oh, no. Send for the minister. Of course, he'll come, and come freely, but do they really have a right to his time, efforts and ability?

If they call the doctor, they pay for his services. If a lawyer, to settle up the estate, a fee is paid willingly, but the minister comforts in sickness, has charge of the funeral arrangements and is of service at call, and yet no sense of obligation seems apparent. They haven't given a dollar to keep the church alive or given even their presence at its services. The majority of men and women wouldn't live and bring up their children in a community where there isn't a Sunday school or church influence. It is easy enough to acknowledge the good of religious influences in a community, but to support it by your presence and means is another matter. The only way to overcome that is to "Get the Habit."

You can get around early enough on Sunday morning to go to the park in summer, or go visiting in winter. So get up in time that all may go to Sunday school. "Get the Habit." You believe in the principles of Jesus' teaching. Then support the services by your presence and interest. "Get the Habit," and you'll soon believe in Jesus' power to save you, and you'll find him very precious to you and yours, and you'll praise God for the *habit* that led you to the sanctuary and its services. Get the habit now, for yourself and family. Praise the Lord for the power of habit.

Cedar Rapids, Iowa.

ORGANIZATION OF THE CHURCH.

Showing that the Church Was Organized before the Day of Pentecost.

BY B. E. KESLER.

In Three Parts.—Part Three.

But our present effort will not be complete until some of the more prominent objections to our position are considered. It is objected or opposed by affirming that:

I. "The church was organized on Pentecost."

To this it may be replied: There is no history of any organization on Pentecost. Let us note the work of that day:

(*a*) Breakfast for 120. Acts 2.
(*b*) All of one accord. Verse 1.
(*c*) The Holy Spirit came down. Verses 2 and 3.
(*d*) They speak with tongues. Verses 2 and 3.
(*e*) Multitude assembles. Verses 5 and 6. All this before nine A. M. Verse 15.

Peter's sermon:

(*a*) Peter preached.

(*b*) Their question and Peter's answer. Verses 37-40.

(*c*) Preparation for baptism.

(*d*) Baptism of 3,000. Verse 41. All this after nine A. M.

This was all the work, so far as we know, that was done *on the day of Pentecost*. Other things were done on the days following, such as breaking of bread and engaging in prayers. Now if the church was organized on Pentecost, it seems strange that everything else, *except* that important fact, should be revealed and that it be left a secret. Further; what time of that day did that organization take place? It must have been *before* nine A. M. or the 3,000 could not have been added to them, but would have been in the organization as charter members. It could not have been *before* nine A. M., for the Spirit had not come to convey needed power.

II. "If there was a church before Pentecost, it had no Holy Spirit in it." This is based on the false assumption that the Holy Spirit was never in the world or among God's people until his descent on Pentecost.

To this it may be replied:

(*a*) John the Baptist was filled with the Spirit. Luke 1: 15.

(*b*) Jesus was conceived and born by the Spirit. Matt. 1: 18, 21, 25.

(*c*) Simeon was directed by him. Luke 2: 27.

(*d*) He recognized and anointed Christ at his baptism (Matt. 3: 16), and led him. Luke 4: 1, 14.

(*e*) He spoke through God's people. 2 Sam. 23: 2; Matt. 10: 20; Matt. 12: 27, 28; 22: 43.

(*f*) Disciples received the Holy Ghost. John 20: 22. Surely men who could cast out devils did it by the power of the Holy Spirit.

III. "That if there was a church before Pentecost, it had no Christ in it." This position is based on the false assumption that Christ had no authority before his death, which will be noticed later on. We reply here:

(*a*) Christ was in the church in the wilderness. 1 Cor. 10: 4.

(*b*) In the prophets. 1 Peter 1: 11.

(*c*) Disciples pray in his name. John 14: 13; 15: 16; 16: 24.

(*d*) Apostles preach in his name. Luke 24: 46, 47; Acts 1: 15-22.

(*e*) Foundations laid in Zion. 1 Cor. 3: 11; Eph. 2: 20; Luke 2: 34; Rom. 9: 33; 1 Peter 2: 6-8. Here we have the "sign," "cornerstone," "stumbled at," "disallowed,"—all *before* Pentecost, and Jesus was all these.

IV. "That the order of worship for the church was not given until Pentecost." This order, it is claimed, embraced preaching, prayer, collection, and breaking of bread.

To this we reply:

(*a*) John the Baptist had preached faith, repentance, confession and baptism for the remission of sin. Mark 1: 4; Luke 3: 3.

(*b*) Peter on Pentecost preached the same doctrine. Acts 2: 37, 38.

(*c*) As to prayer, they already had that. Acts 1: 14.

(*d*) As to collection, none was taken on Pentecost, so far as is known.

(*e*) As to breaking of bread on Pentecost, that is an assumption without any proof. It is most likely they did *not* break bread on that day. At any rate, there is nothing in this objection to show an organization on Pentecost.

V. "If there was a church before Pentecost, it had no head."

To this we reply:

(*a*) God gave his Son to be head over all things to the church. Eph. 1: 22; 5: 23; Col. 1: 18.

(*b*) Those who believe on him have eternal life. John 3: 16; 1: 12; 6: 47.

(*c*) Many believed on Christ during his personal ministry, but he was given *before* they believed on him; hence he was given to be Head of the church *before* they believed.

(*d*) Many of the things that pertain to the church,—such as baptism, the communion, etc.,—originated with him in his natural life, but he was Head of all things to the church, hence he was Head of the church during his natural life.

VI. "Jesus said, 'Upon this rock I will build my church.' Matt. 16: 18."

Admitting all that there is in this does not prove that the church was built on Pentecost. True, Jesus said, "I will build." He did not say, "The apostles will build." That is an assumption without proof. Much less did he say, "I will build" on Pentecost. That is an inference without any foundation. "Will," in many places, as in this, does not mean futurity but present decision or determination, as, "Will you assist me?" "I will." "Will he come at once?" "He will." The truth is, Jesus was in heaven on Pentecost. Only the Holy Spirit and apostles figured on Pentecost.

VIII. "Jesus had no authority *before* his death. He had to die to get authority."

To this we reply:

(*a*) He was anointed with the Holy Ghost and with power at his baptism. Acts 10: 38.

(*b*) His spirit was not limited. John 3: 34.

(*c*) His Father gave him power. John 3: 35; 5: 27.

(*d*) He taught with authority. Matt. 7: 29; Luke 4: 32.

(*e*) He retained this power, authority. Matt 11: 27; 28: 18.

(*f*) He gave the apostles power and authority over all devils, to cast them out. Matt. 10: 1, 8. How could he give power or authority, if he himself had it not? How could he, himself, cast out devils, if he had no authority? Thus it is seen that this criticism, as other similar ones, is without the least foundation for its support.

VIII. "The kingdom of Christ's time was the kingdom of God, and not the kingdom or church of Christ."

To this it may be replied:

(*a*) John preached the kingdom. Matt. 3: 2.

(*b*) Jesus preached the kingdom. Matt. 4: 7; Luke 11: 20.

(*c*) Apostles preached it *before* Pentecost. "As ye go preach, saying, The kingdom of heaven is at hand." Matt. 10: 7; Luke 16: 16; 10: 1; Mark 3: 14.

(*d*) Apostles preached it *after* Pentecost. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8: 12; 19: 8; 28: 23; Rom. 14: 17; 1 Cor. 4: 20. It will be noticed that the kingdom preached after Pentecost is also called "the kingdom of God," and just as they did before Pentecost, so after Pentecost when they believed in the things pertaining to this "kingdom of God," they were baptized and added to that kingdom, and it does not make any difference whose kingdom it is called,—they were saved in it as well *after*, as *before* Pentecost. This criticism, therefore, is found to be wanting in any Scriptural authority.

IX. "The first covenant was in force until Christ's death, and the second could not be established until the first was taken away."

To this it may be said there is some truth in it, but that does not prove all of it to be true. Did not the colonies of America set up and establish a code of laws for themselves (the Articles of Confederation), while the laws of Great Britain were still in force in America? Could not Jesus, the great Lawgiver, institute and set up a new code before the old was fully abolished?

But let us see when the old was taken away. "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." "Above when he said, Sacrifice and offering thou wouldest not." "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb. 10: 5, 8, 9. So Paul says he took away the first "when he cometh into the world," and that leaves nothing in the way of the establishment of the second will in his natural life.

But that is not all. For whom are wills made? And when are they made? Do you, kind reader, expect to make a will after you are dead? Or do you expect to make a will for a family that is to be reared up for you by another, *after* you are dead? Do not men make wills for families or beneficiaries, existing when the will is made? So Christ made his will while living for his family then existing. He appointed executors to write it out, not to make it, and not even an apostle dare add to or take from that will, as dictated by him.

True, a testament (will) is not of force while the testator lives, but does that prove that the testator had no family for whom the will was made? Nay, rather it proves that the testator actually had a family when the will *was* made. Thus, while Christ's will may not have been probated until after his death, instead of that proving he had no family or church *before* his death, it rather proves that he did actually have a family, the church, when the will was made, and for whom it was made. Thus this objection, instead of being *against* our position, rather favors it.

Now, having noticed the futile objections to our position, we shall submit a few prominent facts:

1. It is a fact that the Head, the body and the law existed in Christ's time.

2. It is a fact that Jesus, the Head, organized the body in his natural life.

3. It is a fact that the kingdom existed, and persons actually entered it, in Christ's time.

4. It is a fact that the priesthood and Priest existed and his sacrifice was offered before Pentecost.

5. It is a fact that the King, kingdom and subjects existed during Christ's natural life.

6. It is a fact that the Vine, vineyard (church) and branches existed in Christ's time.

7. It is a fact that the Shepherd, fold (church) and flock existed under his personal ministry.

8. It is a fact that the household of God, the bridegroom, the bride (church), and the children, the family, existed during the personal public ministry of Christ.

River Bend, Colo.

OUR COMING ANNUAL MEETING.

BY DANIEL HAYS.

The Annual Meeting of 1909, at Harrisonburg, Va., will be, for many of our brethren and sisters, the first, and to some it will doubtless be the last. Many will come to this meeting on a visit to their friends and the old homes, from which they have been absent many years. Some have heard their fathers and mothers speak of the churches in the old valley and the travels of the fathers over the mountains, along the bypaths, across the rugged valleys and winding streams, with Bible and hymn book, to preach the Gospel in the cabin of the pioneer, and the old log schoolhouse by the roadside.

These mountains, streams and valleys are still here, but the homes are much changed, and the fathers are no more. To those who have lived on the plains of the Great West, it will be of interest to see the rocks, and hills, and brooks, and vales, everywhere to greet the eye, while the one chance of a lifetime will prompt many to visit the East, that has done so much for the West, where much of it, though rough and rugged, as of yore, still points upward toward the skies.

If it be a pleasure and a blessing to renew old memories and to mingle again with kindred spirits, it will, we trust, be an inspiration to see what has been done in the years gone by, under such adverse conditions and such meager opportunities. Much of the talent and energy of the West and South owe much to this old, time-worn and downtrodden State, from which their fathers came with the onward go and the restless way. A reunion of those who went, and those who remain, will, we trust, revive much of the spirit of the olden days, and may we not believe that our Heavenly Father, who is able to bring the greatest good out of seeming difficulties, will so overrule the meeting in all that is said and done, that it will be one long to be remembered as one of the best in our history?

Then it would be well for us all to remember that each one of us, personally, will carry an influence with him, both *to* the meeting and *from* the meeting. Our influence will be either for the order in life and doctrine or against it. There are many members, good and true, in our churches, who never have the privilege to attend Annual Meeting at a distance from home. These will welcome the brethren, of whom they have heard, as God's messengers, and the influence

of such a mingling of spiritual minds will be felt in the years to come. As the years go by be it said by all that we had a good meeting,—one that we can look back to with joy, and not regret.

In order to do the most good for the church, let us, as the Apostle says, "earnestly contend for the faith which was once delivered unto the saints," and endeavor to "stir up our pure minds by way of remembrance." This is more effectually done in our annual gatherings, as a general thing, by our practice than by our preaching. This will not be accomplished when we go to see, and to be seen, to show how near we can dress like the world, and still be members of the church. Then the officials would do well to be modest and unassuming,—ever remembering that to be a pillar one should be near the base, and not so much in front. We should keep in mind the suffering and humiliation of our Lord and Savior, and we should rejoice, when we are reproached as Christians, that we are partakers of Christ's sufferings, that when his glory shall be revealed, we shall also be partakers of his glory. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "And what I say unto one," says Christ, "I say unto all."

Broadway, Va.

FROM BOMBAY TO NEW YORK.

BY D. J. LICHTY.

On Monday, March 15, we finally bade farewell to all that was dear and familiar to us in India. Despite the sweltering heat of a Bombay afternoon, all was hustle and bustle at Victoria Docks, for not less than three large liners were about to depart for western ports. What a relief finally to be done with the wrangle and jangle of cabmen, coolies, luggage, and medical inspection, and find refuge on our future three weeks' home, the steamship *Balduino*. Our friends bade us good cheer and a prosperous voyage. They told us to forget about the coolies. Then the whistle blew and we were moving, the stern end swinging a quarter circle. Then we went forward. The pilot guided us through the narrow dock gate into the open harbor.

Once freed, the ship's great "heart" began to throb with accelerated pulsations, as we glided away from a throng of mixed humanity and fluttering handkerchiefs, with our prow set boldly towards the setting of the sun. An hour later, as we drank new life from the cool evening sea-breeze, we had the last vision of Bombay, the island port and queen of Indian cities, as it vanished beneath the horizon of an emerald sea.

Thus, for six days, we were rocked on the bosom of the Arabian Sea until, finally, the grey dawn of a Sunday morning found us rounding the craggy and desolate port of Aden into the harbor. But it was a long Sunday, and a noisy one, for all day we were annoyed by the loading and unloading of cargo and by a swarm of persistent Arab venders. Once rid of this, those of us who were religiously inclined joined in a season of worship to God, who had prospered us thus far on our voyage.

The passage of the Red Sea was made without any special incident to claim our attention, except that, as we approached the Port of Suez, a cooler climate forced us to put on heavier clothing, and we no longer needed our cumbersome sun topies to protect our heads from the broiling sun.

Ordinarily it requires fourteen hours to pass through Suez Canal, but it took us about twenty-four hours, as we were detained by a German cargo boat that grounded, and thus, for a while, blocked all traffic.

At Port Said, while our boat was coaling and unloading merchandise, most of us took refuge from the dust and noise by tramping the streets of the city. The place is noted for its numerous hotels, tourist offices, trinkets and cigarets.

Taking seasickness as a pretty good excuse for dispensing with divine worship, our first Sunday on the Mediterranean Sea was spent pretty close to our steamer chairs, and many never left their cabins.

Like Paul, the prisoner, we sailed under the Island of Crete. This expression of Luke's impressed us for one whole day, as we sailed along the south coast of the island, with its lofty ridge of snow-capped mountains rising up almost abruptly out of the sea. And there, too, was Mt. Ida, grander and loftier than them all, her icy slopes showing up beautifully in the afternoon sunshine. We wondered if the winds, tempered with the cold of these snows, chilled those prisoners to Rome, as they did us "Indians," to the very bones.

The hills of Southern Italy presented a different view, for here was every sign of life in green slopes and budding trees, but as we entered the narrow straits between the mainland and Sicily, the signs of death were also visible in the ruins left by the recent Messina earthquake disaster. For miles both shores presented a continuous line of ruin and great heaps of rubbish. Right in front of Messina, on the beach, lies a large ocean steamer on her side, just as the tidal wave left her.

Finally we reached Naples. We had spent some days there on our way out to India. Then we thought it a very dirty city, but after having been in India we now consider it comparatively clean. Our boat stopped in this beautiful harbor nearly two days, and unloaded a good portion of her cargo, which did not help her to ride any steadier through the storm that we encountered on our way to Genoa.

We arrived in Genoa on Saturday evening, April 3, and here everybody disembarked, either to go their way to various points in Europe, or to transship to another boat. Take it all in all, thus far we had very congenial traveling companions, and with some the parting was not so easy. Among them was a goodly sprinkling of missionaries, representing about six different missions.

The harbor in front of Genoa is a fine one. It is historical, too, for out of it sailed Columbus on his voyage of discovery. The city itself is picturesque, nestling at the foot of rugged mountains, and partly built on their southern slopes. We stopped here a day and two nights, which gave us ample time to transfer our luggage from the *Balduino* to the Atlantic steamer *Duca di Genova*, but we had no opportunity for seeing much of the city.

Compared with the *Balduino* we found our new steamer a giant, and, with respect to service and accommodation, vastly improved. Stopping at Naples, she took on about 2,000 steerage passengers bound for New York. A large steamer of the Hamburg-American line sailed away with as many more, an hour ahead of us, but the following morning we overtook her and beat her to New York by twenty-four hours.

The last part of our voyage was uneventful except that we encountered several hard windstorms and suffered considerably from cold and chill.

Saturday evening, April 17, saw us anchored just off Coney Island, too late to pass quarantine inspection, so we had to land on our native shores on Sunday morning. But we were thankful to our heavenly Father just the same, and, after passing all our luggage through the custom house without any trouble, we were soon on our way to the Brethren's Mission in Brooklyn. Just as Bro. Miller was announcing to the Sunday school that Bro. Lichty's were expected to land on Monday, we sprang a glad surprise on them. And now good it seemed to us, once more to be with our own people! We are more anxious yet to see our dear ones in the Far West, but have decided to remain in the East until our Annual Conference. In the meantime we have invitations to visit various churches and will have our time well taken up.

Throughout the voyage our health was excellent, except for several short attacks of seasickness, which, with the long journey, thinned Sister Lichty down a bit; but already a few days' rest is refreshing and building her up. We pray the good Lord that our sojourn in America may so build us up that we may go back to our work with new zeal and energy. And in the meantime we hope to be busy among the home churches, as much as time and strength will allow. Altogether we anticipate a pleasant and profitable time among the Brethren in America. And may the Lord add his blessing!

Brooklyn, New York.

The discovery that by faith Jesus saves us now by his power from all sin has been an era in the spiritual life of thousands.—*Dr. Agar Beet.*

OUR PROBLEMS.

BY JOHN S. FLORY.

We have heard a good deal of late about our church problems, and some things about how to solve them. The church has her problems, of course, and plenty of them. So do most people. But not many of us have problems, often, that we cannot solve if we go about it rightly. Neither does the church.

If we stop trying, however, and begin to ponder our difficulties, and magnify them out of all proportion, of course they will assume Titanic dimensions that will make them insurmountable. To think that our difficulties are greater than we can bear, makes them so for us. But such faltering is unworthy of Christian people. The only sensible thing to do is what would be wise under any similar circumstances,—ask God for guidance and go to work.

If we, as a people, could turn our thoughts more in the direction of *doing*, and of considering methods of doing, Christian work in the best way, we would have the key to the solution of most of our problems. I believe that work is the antidote to most of the ills of life. People who are busy at some good work, have little time to watch other people, or criticise their actions. If the whole energy of the church could be headed in the direction of getting the most and best work done for the Master, those things, that loom up before us as problems and difficulties, would vanish like mist before the noon-day sun.

The greatest Christian force in the world is the influence of the lives of Christian men and women. Christianity is not a theory or a principle or a mere influence, but it is living. The kind of Christianity that makes itself felt, that takes hold upon the lives of people, is the kind that is reduced to practice. A consistent life, lived on a high plane of Christian experience, is a stronger witness for Christ in a neighborhood than all the teaching and preaching that can be done, if unsupported by conduct.

Missionaries on the foreign field testify to the value of this in their work. People may be slow to take hold of the Christian doctrine as a doctrine, but when they see its transforming power in a human life, they have a practical demonstration of its worth and beauty that they cannot resist. A missionary in China recently gave it as his opinion that if China, as a nation, is ever converted to Christianity, it will be done more through the influence of the lives of the missionaries and of other Christian people than through their teaching. When the Chinese see a power in Christianity to change a life for the better, in a way that they have never experienced in any of their own religions, they will be ready to accept it. And what is true of the Chinese is true of other people.

Too many of us miss the very essence of Christianity in our lives. We live, as it were, on the very outskirts of Christian experience. We never feel the operation of that spirit within us that makes martyrs and heroes. We have never felt the thirst for souls that makes us oblivious to our selfish whims and personal preferences. Being without knowledge of these higher phases of Christian experience, it is not strange that many of us become content to live on the lower plane of formal observance. And so our religion comes to consist largely in certain ways of doing things.

What the church needs today is a rebaptism of the Holy Spirit. What a manifestation of spiritual power attended the establishment of the church in the world! If we had the spirit of work that animated Peter and John and Philip and Paul, and the rest, any problems that we have now would sink into insignificance, and would soon adjust themselves, and this power may be ours for the asking.

Bridgewater College, Va.

AN AFTERTHOUGHT OF EASTER.

BY D. B. MENTZER.

The festal days of the Eastertide are past, but its lessons, we trust, remain. We may not forget how the sisters, on the way to the tomb of their Savior and ours, wondered how the great stone should be removed for them from the sepulchre, at that early dawn of the first Christian Sabbath Day. So many times had they been in his ennobling company, and heard his

gracious words, and drank in of his heavenly spirit, that they earnestly desired to pay a last token of respect and love. But who shall roll away the stone of obstruction? Last at the blood-stained cross, they were first at the hallowed grave of their departed Teacher and Lord. They came to bestow precious "spices and ointments" in the place where he lay, just as we delight to place, on the graves of our own lamented and departed ones, the fresh and fragrant flowers of spring.

In the yearning of their hearts they started out, not thinking of the impediment at the tomb. But how simple their faith! They were not discouraged, so intent was their purpose. When they entered the garden and came near the tomb at the early dawn, in glad surprise they found the stone already rolled away.

Dear brother, sister, have you not had similar experiences in your life of faith? Have you not found stones rolled away which you had reason to dread, but which rolled away at the all-conquering approach of him who says, "Follow Me"?

Heaven is concerned about us who are laying up treasures in heaven, and who are marching to Zion, the city of our Great King. When the sinner turns in repentance to God, and seeks to follow Jesus every day, there is joy among the angels. Who are the angels? "Are they not ministering spirits, sent to them who shall be the heirs of salvation?" Are they not to roll away the stones of difficulty and to minister unto us, and serve us in ways without number?

What, then, will fit us for the wonderful ministration of the angels? Is it not in following Jesus in prayers and labors of love?

Therefore, "pray without ceasing." Live so serenely, so peacefully, so charitably that you bear a prayerful mind all the while. Let not your prayers be hindered. Let prayer,—fervent, effectual prayer,—be a sweet incense, rising from the consecrated altar of your hearts continually, and the blessed angels will be near to comfort and to guide, and to remove the stones of trouble in your way. Praise the Lord!

Waynesboro, Pa.

TURNING PEOPLE OUT OF CHURCH.

When a pastor wishes to draw his pen across the names of a lot of his members, he may think he is helping the church to prosper. It is more likely that he is advertising his own weakness. The business of a church is to make men better. This includes laymen and preachers. Whenever fifty names or a hundred are dropped, it is a surer sign of the preacher's inability to perform all the duties of his office than it is of the shortcomings of the members who are expelled.

Anybody can turn people out of a church. In itself, this ability is no evidence of business or religion. It is the man who lives close to God that can win back a wandering soul. It is just as fitting to question the power of the man as it is to berate the waywardness of the expelled.

A minister's value is not determined by the way he can hold the consecrated in soul and mind. It would take a great deal to get them out of line. His value is not given by the number of easily-influenced people whom he receives into the church. About all they need is an invitation. The preacher whose influence for the right is great enough to work reforms in backslidden church members, and to win the strongest minds of the community to Jesus Christ and his church, is getting up on the scale of values to a pretty respectable position. God will assess worth more by the opposition and antagonism overcome or dissipated than by gathering in hundreds where there is no obstacle. One's value is not where he is or what he does, but how far he has come and what it has cost him to get there.—*Religious Telescope.*

Christopher Columbus used to write in his log-book in the evening of a day when they had failed to sight the land they were in quest of, the date, and then under it he added the words: "Sailed on!" Sometimes the record of our days is very similar. We achieve nothing notable, but it is well with us if we have "sailed on."

OUR ANNUAL MISSIONARY OFFERING

With the more spiritual and active of the church, this is an event, an opportunity, to which they look with prayerful anticipation. Such are givers because of the Spirit's power in their lives, and they are happy in the opportunity of giving.

Such experience is in perfect keeping with the most prominent characteristic of the apostolic church. The Record declares that the early Christians disposed of property and turned the proceeds into the church treasury and that many souls were gathered into the kingdom of God.

A Christianity that permits a tight pocketbook is not an apostolic Christianity. In those days there was liberality, perhaps unparalleled since. This is not true because of a change in Christ's teachings, but because of the hardness of the heart and the lack of faith on the part of those who claim to be his followers.

Neither is the tight-pocketbook Christianity a Pauline Christianity. Paul plainly taught that we should give,—give CHEERFULLY and NOT GRUDGINGLY. So the penurious, miserly giver, who casts in a very, very small portion of what he has, has lost the semblance of the spirit of the Christianity that Paul taught.

But there is a better and brighter side to this question, and this is seen by those having eyes of larger vision, who behold the march of sentiment in favor of world evangelization, and who discern the willing sacrifice in behalf of the cause. Such rejoice in the ever-growing ranks of members who deny self,—who constantly increase their giving for the proclamation of the gospel message. Praise the Lord for the givers, large and small, who, of their own glad hearts, cast cheerfully into the treasury of the Lord!

Our Conference is a gathering, supposed to commemorate, in point of time, the great Pentecostal outpouring of the Spirit. It, then, should bear marks of the fruit of the Spirit, as well as thanksgiving for the blessings received. If this be true in the congregations, the result will be blessed in the sight of the Lord.

Like the enemy of the Lord does to the individual, when he tries to persuade him to give less,—"Can't afford it," "have debts to pay, obligations to meet," "heavy demands at home," and so on,—so that same archfiend tries to misdirect elders and church officials with similar reasons not to lift a collection for the coming Conference offering. But the number who are heeding his deceptive words are growing less and less each year, and the givers are growing in numbers.

May 16 and 23 are two splendid Sundays on which this offering can be lifted. Do not fail to give the churches an opportunity!

It should be announced that all persons who give a dollar or more to missions may, upon request, secure a subscription to the Missionary Visitor either for themselves or some one to whom, if sent, it will do good.

Care should be exercised in these particulars: If possible secure a bank draft, P. O. money order or express order for the amount. Place this remittance in envelope, supplied the elder of each church, and fill in all the information asked for, on the outside.

If this is done, the congregation will get a receipt. Money thrown loose into the collection baskets, cannot be receipted for. Please note this.

Persons not getting to the meeting, but wishing to take part in the collection, can send their contributions to GENERAL MISSION BOARD, HARRISONBURG, VA., and the amount, if on time, will be counted in the collection.

Now, brethren and sisters, last year the collection was $23,594.76. Let us make it as good, or better, this year, and the blessing is ours. Do not depend on what some one else does. Do your part, and do it well, and the Lord will be pleased with our offering.

G. B. R.

THE LOAF AND CUP IN HISTORY.

(Concluded from Page 297.)

and the subject is only briefly considered in the work above named.

Out from the old mother churches of Pennsylvania there went forth at least three branches,—one into South Carolina, another into Western Kentucky and, later, a third into Ohio. The first-named branch went forth years before the Revolutionary War, and finally came in touch with the second in Kentucky, Southeastern Missouri and Southern Illinois, and when they came together, both of them had the single mode of feet-washing, and the custom of the sisters breaking the bread and passing the cup among themselves. Some of the churches, founded by the two southern branches, are yet in existence, and there are members, now living, who still remember how the practices, as named, were observed in their early day. The leaders who founded these churches claim to have received the order, as observed, from Alexander Mack, and the historical facts that have been brought to light on the subject show that they were right.

But shall we make another change, and change back to the method adopted by Mack and his associates, or shall we adopt the custom of the church of some of the early centuries? If the latter, which one of the several customs shall we adopt, the one of the second century, when the bread and wine were passed to the members by the deacons, or the custom of a later period, when the bread was broken and handed to the communicants by the bishop, and the wine by one of the deacons? Or, shall we adopt a still later custom and have the officiating minister break the bread and pass the cup to brethren and sisters alike? If we are to adopt one of the customs mentioned in early history, it only remains to be determined which one shall be accepted, for it must be evident, to any thinking person, that we cannot accept all of them. And if we once commence making changes along the line pointed out in history, where will be the stopping place? We have seen how one change followed another among the early churches until scarcely a vestige of the Jerusalem pattern is left.

For our part, we are glad that Mack and his associates swept all the defective and confusing customs aside and adopted what may safely be regarded as the New Testament method. And now, if we wish to improve on our present custom, let us so amend the rule as to permit the sisters to break the bread and pass the cup the same as the brethren do. Then we will have an order in our love feast services that, for consistency, simplicity, harmony and loyalty to gospel principles, is unexcelled by the practice in any church in the world.

STANDING COMMITTEE FOR 1909.

1. Arkansas, First District and Southeastern Missouri, ... By letter
2. California, Northern, ... C. E. Gillett
3. California, Southern and Arizona, ... J. A. Miller
4. Denmark, ...
5. France, ...
6. Illinois, Northern and Wisconsin, ... Wm. Eisenbise
7. Illinois, Southern, ... D. T. Wagoner
8. India, First District, ... D. J. Lichty
9. Indiana, Middle, ... A. G. Crosswhite, S. S. Ulery
10. Indiana, Northern, ... W. R. Deeter, I. L. Berkey
11. Indiana, Southern, ... J. W. Rarick
12. Iowa, Middle, ... John Zuck
13. Iowa, Northern, Southern Minnesota and So. Dakota, ... Silas Gilbert
14. Iowa, Southern, ... W. N. Glotfelty
15. Kansas, Northeastern, ... I. L. Hoover
16. Kansas, Northwestern and N. Colorado, .. D. A. Crist
17. Kansas, Southeastern, ... Chas. A. Miller
18. Kansas, S. W., S. Colo., and N. W. Okla., .. M. Keller
19. Maryland, Eastern, ... John H. Utz
20. Maryland, Middle, ... John Rowland
21. Maryland, Western, ... W. T. Sines
22. Michigan, ... J. M. Smith
23. Missouri, Middle, ... G. W. Lentz
24. Missouri, Northern, ... J. S. Kline
25. Missouri, Southern and Northwestern Arkansas, ... Noah Oren ..... Levi Snell
26. Nebraska, ...
27. North and South Carolina and Georgia, ... Geo. A. Branscom
28. North Dakota, Northern Minnesota and W. Canada, ... D. F. Landis
29. Ohio, Northeastern, ... Noah Longanecker
30. Ohio, Northwestern, ... J. W. Keiser
31. Ohio, Southern, ... D. M. Garver, D. S. Filbrun
32. Oklahoma, Panhandle of Texas and New Mexico, ... Wm. P. Bosserman
33. Oregon, Washington and Idaho, ... J. S. Secrist
34. Pennsylvania, Eastern, ... John Herr, F. P. Cassel
35. Pennsylvania, Middle, ... H. B. Brumbaugh
36. Pennsylvania, Southern, ... Henry Beelman
37. Pennsylvania, Western, Jasper Barnthouse, J. J. Shaffer
38. Sweden, ...
39. Tennessee, ... P. M. Correll
40. Texas and Louisiana, ... H. M. Peters
41. Virginia, First, ... D. N. Eller, C. D. Hylton
42. Virginia, Second, ... D. Hays, D. H. Zigler
43. West Virginia, First, ... Emra T. Fike
44. West Virginia, Second, ... Z. Annon

THE ROUND TABLE

SELF-RIGHTEOUSNESS.

BY A. MITCHEL.

MAY we earnestly pray to be delivered from that great monster,—self-righteousness, for few among men are entirely free from his attacks. His mission is to deceive the very elect by appearing as an angel of light. He may dwell within us, unmolested, and, unless revealed in all his hideousness by the Holy Spirit, may so influence us as to make even our worship of God a mockery. Self-righteousness is the great stronghold of Satan, from which to fight the advances of the Holy Spirit to our soul. Self-righteousness shuts our ears to the Holy Spirit's voice of rebuke, warning and all-wise guidance.

With self-righteousness enthroned within us, we are prone to criticise and deplore the ungodliness of others. In our own example our eyes are blinded to any inconsistencies. Where self-righteousness directs us, we endeavor to make a "real good" prayer, but our anxiety is that it should sound well to the audience, rather than that it might be inspired by the Holy Ghost and ascend from a humble and contrite heart.

The self-righteous do not forgive an injury done to them,—either fancied or real. That is, they may say they have forgiven, but the facts are that they never forget the grievance. Again and again they will dig up and rake over the ashes of the old trouble, until a spark is found that starts up a new fire of gossip, hatred and kindred evils. This is as Satan desires, and it helps his cause along very materially.

We may be zealous in all good works; we may sing, preach, write and give liberally of our means, and yet miss the great reward of God's approval, because we care more for man's opinion than for God's approval. We are willing to obey God's commands, but only to the point where obedience would mean an inconvenience or a hindrance to our worldly advancement and popularity.

Newburg, Pa.

JESUS A SYMPATHIZING FRIEND.

BY JOSEPH C. FLORA.

OUR earthly friends may be very dear to us, sharing our joys and sorrows with us, but sometimes we meet with sorrows in which they cannot fully sympathize with us, because they have never experienced a similar one in their own lives, hence they cannot fully realize what our sufferings are. Sometimes they may even forsake us, but we have ever a Friend that knows all of our sorrows. He has experienced all of them.

If we suffer pains of the body, Jesus can sympathize with us, for he had his brow pricked by cruel thorns, had nails driven through his hands and feeet, and his side pierced by a spear. Yes, he suffered pain equal to any we may ever experience.

If we suffer from poverty, he knows all about it, for he had not where to lay his head. If we are jeered at, he can sympathize, for they even spat in his face and smote him with their hands.

If false reports are made about us, let us remember that they condemned our Savior by false witness. If we are tempted, he, too, was tempted in all points, like as we are. If we are forsaken by our earthly friends, Jesus was also forsaken not only by his earthly friends but also by his Father, in the most bitter hour of death, which brought forth from his lips that pitiable cry, "My God! my God! Why hast thou forsaken me?"

Then cheer up, despondent one, for Jesus is a friend that sticketh closer than a brother. He knoweth all of our infirmities and has promised to be with us even to the end.

Quinter, Kans.

NARROW LIMITS.

BY E. F. SHERFY.

THE other day I had occasion to change some house plants from small flower pots into larger ones. Their removal disclosed the fact that their former possibilities had been seriously restricted because they had been cramped for room, and had exhausted their food supply of earth. In this simple incident, for me, there was much food for thought. I was made to think how many of us ministers are living under cramped conditions because we choose to live where three or four fellow-ministers take "their turn" at preaching about once or twice a month, where the opportunity to develop in the soil of practice is small indeed.

Then, again, I thought, how many of the rank and file of the church are trying to grow spiritually, but, because they are in the vessel of prejudice or the vessel of hobbies, they remain dwarfed and sickly. At this time, in our church history, when, because of the growing tendency to worldliness, it becomes necessary to do considerable teaching along the line of plainness of dress, we, who advocate gospel plainness and obedience to Conference rules, need to be careful, lest we appear conspicuously narrow, in view of inconsistencies on our part.

We are living in narrow limits if we are close in our business dealings, or oppressive in our charges, or careless about our debts, or extravagant when furnishing the home and the table, or intemperate by using a "little wine for our stomach's sake," and by using tobacco. If we are greedy of "filthy lucre" and neglectful of our Christian duty in the various things above enumerated, and then demand, on the part of others, a strict compliance with Annual Meeting rules on plain dressing, we are living in too narrow limits. "Oh, consistency, thou art a jewel!"

719 St. Paul Street, Kansas City, Kans.

THE DESOLATE HOUSE.

BY M. M. ESHELMAN.

IN Deut. 28: 57 Moses records a remarkable prediction upon disobedience. There stood that awful warning, no doubt often read by the proud, haughty, overbearing Israelites, but heedless of its great significance. More than fifteen hundred years after it was written, it was literally fulfilled when, at the siege of Jerusalem by Titus, A. D. 70, "Mary, the daughter of Eleazar, from Perea, a lady of rank, killed her infant child and cooked it for food." Here, where more than a million of Jews were slaughtered, and 97,000 of them taken captive, ended the Jewish nation and ever since their house has been desolate. Matt. 23: 38.

Just forty-two years, to a day, from the time the Jews crucified Jesus, a soldier of the Roman army set fire to the temple, the gold and silver melted and ran among the stones. Then the Roman soldiery overturned the great rocks to secure the coveted mineral. Jesus foresaw this and announced it. Why are we so slow to understand his predictions of our times? There is so much unbelief, so much disobedience. The wise and watchful will understand, however. The hypnotized or sleeping will get the reward of sleepers. Whatsover one sows, he must reap. It is unrepealable.

Los Angeles, Cal.

RIGHT DOING.

BY H. A. STAHL.

RIGHT doing, as well as right speaking, is sure to have its reward, here and hereafter. It is good seed that will spring up and bear fruit, to bless the present and future generations. Every noble, generous, Christian act has a value not known in the markets. One man may scatter broadcast his wheat on a hundred fields, and a thousand families may be fed and made happy thereby. Another may scatter his gold, with practically the same result. If everyone will do good as he has opportunity, the whole world will soon be blessed. May the Lord help each one to become a greater blessing to the church and the world, so that the world may be saved and brought to Christ.

Glade, Pa.

FAITH AND WHAT IT IS.

BY J. H. MILLER.

JESUS says, "Thy word is truth." It is said that God is the author of truth, and I presume the devil is the author of lies. It is said of the Persians, that they instructed their children in three things: "To manage a horse, to shoot well with a bow, and to speak the truth." While the Persians were very careful to teach their offspring to speak the truth, how much more should we, as an enlightened nation, teach the same to our children! Dewdrops shine more brilliantly when the morning sun reflects his glorious light upon these unsurpassed gems of nature. Thus will the truth of God's Word illuminate a Christian's heart, "to shine out more and more unto the perfect day."

Truth is of divine origin, and is the key that opens the way to the celestial world. Nothing is really more easily done than to speak the truth; nothing should be more difficult than to speak falsely. Instinctively we shun the company of an untruthful person. All liars shall have their "part in the lake which burneth with fire and brimstone." Rev. 21: 8.

Goshen, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 16, 1909.

DRIVEN FROM ICONIUM TO LYSTRA.

Acts 14: 1-10.

I. The Opposition at Iconium Grew
1. Into a mob to stone Paul. Vs. 4, 5.
2. This led to their escape to Lystra;
3. And to the preaching of the Gospel there. V. 6.

II. The City of Lystra
1. Was a military center.
2. Its inhabitants were wild and lawless.
3. Its civilization was very backward.

III. With Such People Object Lessons are Striking.
1. They make vivid impressions.
2. Explain gospel truths with power.
3. Hence the miracle of healing. Vs. 8-10.

IV. As Paul Was Preaching
1. He saw a cripple in the audience. V. 8.
2. He had never walked.
3. He was earnestly listening.
4. Paul saw "he had faith to be healed." V. 9; Matt. 9: 21, 22, 28, 29; Luke 7: 50.
5. And said: "Stand upright on thy feet." V. 10.
6. The lame man "leaped up and walked." V. 10.

V. This Miracle Was a Proof
1. Of God's endorsement of Paul's message.
2. That Christianity brings blessings. Matt. 8: 3, 14. 15, 28-32; 9: 20, 27.
3. That Christ has power to forgive sins. Matt. 9: 5, 6.
4. And that salvation is through faith. V. 9; Mark 16: 16; Acts 16: 31; Rom. 10: 9; Eph. 2: 8.

Note.—The conduct of those people shows how imperfectly they had understood the address of Paul and the object of the miracle. They saw nothing beyond what was present. This offered opportunity for further instruction. V. 15.

PRAYER MEETING

For Week Beginning May 16, 1909.

THE GREAT SUPPER.

Luke 14: 16-24.

I. A Threefold Reason for Coming.

1. Come, for All Things Are Now Ready.—In Christ Jesus every want of man is fully met. Forgiveness (Acts 13: 38), peace (John 14: 27), power (Acts 1: 8).

2. Come, for All Classes Are Invited.—(1) "The poor,"—those who have long sought,—like the prodigal,—to satisfy their soul-hunger with the empty husks of the world, but can find relief only in Christ. (2) "The maimed,"—the spiritually helpless ones, whose will-power is palsied. (3) "The halt,"—the crooked and deformed, who need to be restored. (4) "The blind,"—those who can walk, but, surrounded by darkness, know not where they are going. "Whosoever will" (Rev. 22: 17).

3. Come, for yet there is Room.—Abundance of room in the Father's love, the Savior's atoning death, the ministry of the Spirit, and in the all-embracing offers of the Gospel (John 14: 1-3).

II. A Threefold Excuse for Not Coming.

1. Something Else to See.—"I have bought a piece of ground, and must needs go and see it." Why do men persist in seeing after earthly possessions, which soon they must leave behind, when Christ and all his glory is ours to behold forever (Col. 3: 1-4).

2. Something Else to Do.—"I must go to prove them." More anxious to prove oxen than to test the riches of the kingly offer. Those who persist in proving worldly interests, finally prove themselves to be fools (Col. 3: 17, 23).

3. Something Else to Enjoy.—"I have married a wife." New relationships are sure to demand our attention, but if our affections are so fully centered upon these that Christ's call is second, our life is a positive insult to the Son of God. There is no excuse for refusing to accept Christ. God invites YOU, not your EXCUSES; they will never avail for you (Rom. 12: 1, 2).

HOME AND FAMILY

DOES ANY ONE CARE FOR FATHER?

SELECTED BY DANIEL BEARD.

Does any one care for father?
Does any one think of the one
Upon whose tired, bent shoulders
The cares of the family come?
The father who strives for your comfort,
And toils on from day until day,
Although his steps ever grow slower,
And his dark locks are turning gray?

Does any one think of the due bills
He's called upon daily to pay?
Milliner's bills, college bills, book bills—
There is some kind of bills every day.
Like a patient horse in the tread-mill,
He works on from morning till night;
Does any one think he is tired?
Does any one make his home bright?

Is it right, just because he looks troubled,
To say he's as cross as a bear?
Kind words, little actions and kindness
Might banish his burden of care.
'Tis for you he's ever so anxious;
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

Elgin, Ill. —S. S. Treasury.

AS IT HAD BEEN THE FACE OF AN ANGEL.

BY ELIZABETH D. ROSENBERGER.

"And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Acts 6: 15.

"Ye are the light of the world," said Jesus. So I wonder if we have any right to live darkened lives. It is not only a privilege, it is a *duty* to be so cheerful and bright, so radiant with hope and courage, that the world, looking on, shall inquire the reason, and, when they come to know it, they shall glorify our Father in heaven.

In one of the old palaces in Venice all the walls are lined with mirrors, so that, wherever you look, you see light. The mirrors reflect the light from the windows. If our homes could be like that, how many a homeless wanderer today, walking in darkness, would be safe and happy in the shelter of home. A dark, gloomy home! Oh, how many sad hearts and tragedies come out of a home that lacks sunshine and good cheer.

It was of the first martyr for Christ, Stephen, that it is written, "They saw his face as it had been the face of an angel." The mob gathered about him. Such a gathering hates everything pure and holy. Stephen looks up to the throne of God, and sees the risen Savior. Then he bears witness to him with an utter fearlessness, which overwhelms the men who listen, and his face is radiant with coming glory. If Christ is yours, then let your light shine. Just get self out of the way, so that you may reflect the light of Jesus. Some one says that the brightly-colored soil of volcanic Sicily produces flowers of brighter tints than any other part of the earth. So it is possible that the good soil, of which Jesus spoke is the heart from which all darkness, selfishness and evil have been driven out,—a soil that will produce deeds of brighter tint and sweeter fragrance than any other. Let your light shine. And it shall be as when the sunlight fills a jewel,—the jewel throbs and glows with radiance. It opens depths of color which we did not see before,—the sunlight has showed them to us. Jesus is the Light that lighteth every man that cometh into the world. In him was life, and the life was the light of men.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light." If we open the door of our hearts to Christ, and he comes in, all our friends will know we have a royal guest. Then it will be easy to live a radiant, glorious life. Shall we find fault with the Martha of the family because she is much inclined to find fault with the arrangements that do not meet her approval? No, we listen patiently, ready to help her to see the brighter side of life.

When Jesus was praying on the mountain, "the fashion of his countenance was altered," and the disciples saw his glory. It is only when we keep steadfastly looking up into heaven, that our faces may shine. And, oh, what a mighty influence such a radiant life diffuses!

A boy of twelve came home from school with a frowning face. He gazed silently out of the window, for a few moments. Then his sister Edith came through the room, carrying a broom and dustpan. She noticed the boy, and stopped to ask him about his examinations. And then she found that the examinations were no trouble. "Come with me to the library," she said. The boy followed her. She left her broom and dustpan in the hall, left her housecleaning for another time, and sat down to talk with her young brother, when he was in the mood to confess his faults, or willing, at least, to talk over his troubles with her.

But she was not prepared for the first exclamation of the unhappy boy, "Sis, they are going to expel me from school."

"Oh, no, not that, surely not that," she answered. "Why, George, you must go through school. All our hopes are in you. Tell me about it; something must be done."

And then he told her about his difficulties. He had been disobedient and the teacher was inexorable. "We will go together and talk to him," said his sister. This the boy utterly refused to do at first, but the arguments and pleadings of his sister prevailed at last, and they went to the principal of the school. Edith acquainted him with some facts which were in her brother's favor and added, "My brother sees how very wrong the entire proceeding has been, and is ready to ask your forgiveness and make any reparation in his power." The principal looked surprised as he said, "I am glad to hear this. If he makes a public apology to the school, and will talk the matter over with Mr. Wentz, we shall be satisfied." The boy apologized and made his peace with Mr. Wentz. Then he graduated with his class at school. Edith finished her sweeping some other time, but the peace and gladness of her heart could be seen in her radiant face. It was always Edith who bore the burdens of the family. She was so serene and quiet. The Lord was her strength and shield. George grew to be a useful man, —a Christian,—through her radiant shining for Jesus.

Oh, the faces that we meet, which are tramped as hard as a highway with the evil results of sin! Faces that hurt you like a blow; there is not a finger-touch of God left upon them! Pain and anguish furrow the faces, and write upon them the epitaph of buried hopes. We turn from these to see the faces which are shining for the Lord, in the secret of his presence.

Miss Ladd had few friends. She started life very pretty,—well-born and accomplished,—with means to gratify every wish. Now she is haggard, homely, peevish and narrow-minded. Her parents are dead, her brothers have married and moved away, and she never visits them with happy results. She never has had the faith to believe the promises of God, and so she has been unhappy. She has walked in life's shadows when God asks us to walk in the light.

Goethe tells of a wonderful lamp that was hung up in a fisherman's hut, which by its shining gradually changed tables, walls, rafters, and chairs, into shining silver. A life, shining for Jesus, will shed a brightness over an entire family. It ennobles all its touches. It beautifies and glorifies everything with which it comes in contact. Let us all remember the warning of Jesus: "If therefore the light that is in thee be darkness, how great is that darkness!"

"Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.
You may carry a brightness with you
That no gloom or darkness can mar,
For the light of a Christlike spirit
Will be shining wherever you are."

Covington, Ohio.

A BEAUTIFUL PICTURE.

BY KATIE FLORY.

Not long ago I had the privilege of seeing a beautiful picture. I cannot forget it. It clings to my memory. It was a living picture of an aged saint, nearly ninety years old.

He was a large man. His hair was white as snow. He had a noble face and eye. A kind, tender, honest and pure expression could be traced in the wrinkles of his face. His voice, though quivery, was clear and musical. His mouth was clean and his conversation was worth listening to, not because of eloquency of speech and a trained intellect, but because he could tell, by experience, some things of past history, of trials, hardships, success and failure.

He did not tell us of any great thing he ever did. A *humble* and *contrite spirit* was his priceless possession, and this was manifest as he quietly sat with Bible in hand, waiting for all to become quiet for evening prayer. He was wholly unconscious of the atmosphere he was making in the room, as he sat in his big armchair, and his unconsciousness made it all the sweeter. His very presence and appearance made us all feel good, and we could not help but pay him our deepest respects.

A man of his age is hard to find who can excel him in health, activity, keenness and ability to judge. In old age he now enjoys all the earthly comforts of a good and pleasant home, earned by the toil and hard work of his younger days.

The dear old fathers and mothers in the church will never know how much they inspire and encourage the young by their faithful years of service and their desire to keep on in the Christian race. Do not be discouraged and think you are doing nothing, for your attitude to Christ and the church, your conduct, your loving counsels and benedictions and "God bless you" mean so much to us,—we need you.

Union, Ohio.

THE RAILROAD MAN'S PRAYER.

An old railroad man, having made a religious profession, was called on to lead in prayer. His prayer, which ran thus, shows that he knew more about railroad parlance than Bible language:

"O Lord, now that I have flagged thee, lift my feet from the rough road of life, and plant them safely on the deck of the train of salvation. Let me use the safety lamp, known as prudence, and make all the couplings in the train with the strong link of love. Let my hand lamp be the Bible. And, Heavenly Father, keep all the switches closed that lead off on sidings, especially those with a blind end. O Lord, if it be thy pleasure, have every semaphore block along the line show the white light of hope that I may make the run of life without stopping. And, Lord, give us the ten commandments as a schedule. And when I have finished the run on schedule time, and pulled into the great dark station of death, may the Superintendent of the universe say, 'Well done, thou good and faithful servant, come and sign the payroll and receive your check for eternal happiness.'"

SISTERS' AID SOCIETIES

LINCOLN, INDIANA.

The sisters' aid society of the Upper Deer Creek church reorganized, with Sister Mary Ann Ridenour, president; Sister Essie Smith, treasurer, and Sister Bertha Bechtelheimer, secretary. We held twelve meetings during the year, with an average attendance of thirty-one. The collections for the year amounted to $31.45.—Lina Burrows, R. D. 15, Lincoln, Ind., April 19.

LIMA, OHIO.

During the year which closed Jan. 1, 1909, the sisters' aid society of the Sugar Creek church had an average attendance of twelve at the meetings. We donated twenty garments to one sister and her family here in our own church, and donated children's clothing to the poor in Lima. We sent away one box of clothing. Membership fees, $25.45; goods sold, amounting to $11.29; paid out for goods, $31.85; donations received, $2.70; received for work done, $2.85, and made a donation of $27, leaving a balance of $3.90 in the treasury. The total amount received was $105.04. Sister Pearl Byerly is president; Sister Ella Driver, treasurer; the writer, secretary.—Alice Carroll, Lima, Ohio, April 16.

LINTNER, ILLINOIS.

The Centennial aid society of the Okaw church was reorganized April 15, 1909, with Sister Barbara Roberts, president; Sister Hannah Landes, vice-president; the writer, secretary and treasurer; Sister Rea Roberts, assistant. During the past year we made four comforters, which we sold for $10. We quilted one quilt, for which we received $2; sold caps, amounting to $1. We sent one box to the Rockford Mission, Ill., consisting of summer clothing; also one box to Kansas City, consisting of winter clothing and one comforter. We donated $5 to the new churchhouse in Decatur. The total amount paid out since April 18, 1908, is $18.34; amount in the treasury, at the end of the year, is $5.—Josephine Beery, Lintner, Ill., April 23.

THE GOSPEL MESSENGER

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We publish the complete list of elders on Standing Committee of 1909 on page 293 of this issue.

Bro. W. A. Gaunt has changed his address from Saxton, Pa., to 1519 Mifflin Street, Huntingdon, Pa.

Western Pennsylvania will be represented on the Standing Committee by Brethren Jasper Barnthouse and J. J. Shaffer.

The address of Bro. S. C. Miller has been changed from 921 S. Spaulding Avenue to 1900 Grenshaw Street, Chicago, Ill.

The Brethren in Southern Pennsylvania have chosen Bro. Henry Beelman to represent the district on the Standing Committee.

On page 301 will be found all the Annual Meeting queries recently received. This completes the list of queries for the forthcoming Annual Conference.

Twenty years ago we had but two congregations in California; now there are twenty-one, with indications that the number may double before the close of another decade.

We learn that Bro. David Kreider, elder of the Sugar Creek church, Ind., went to his long home April 28. He had charge of the congregation for an unbroken term of thirty-four years.

Bro. A. S. Rosenberger, of Covington, Ohio, called on us last week. He happened to be in Chicago, and thought to take a run out to Elgin. We were glad for his short but interesting visit.

At our services, last Sunday evening, Bro. L. M. Neher and wife, of Milford, Ind., were with us. Next day they looked over the Publishing House. We were glad for their short but enjoyable visit.

The late district meeting of Eastern Pennsylvania is reported to have been a large and enthusiastic gathering. Brethren John Herr and F. P. Cassel represent the district on Standing Committee at our Conference.

A chapel, erected under the auspices of the Lordsburg, Cal., Christian Workers' society, at San Dimas, was dedicated April 25. This is one way of practically exemplifying our interest for the Lord's work.

Twenty-five accessions, so far, are reported from the series of meetings, held at Markle, Ind., by Bro. Wm. Lampin, of Polo, Ill. The meetings closed April 28 with excellent interest and good prospects for the future.

Bro. Wm. Bixler, of East Akron, Ohio, will be in a position to respond to any calls for series of meetings, after the next Conference. Those desiring his services, may consult him during the forthcoming meeting at Harrisonburg.

The district meeting of Southern Ohio was held last week, and Brethren D. M. Garver and D. S. Filbrun were chosen to represent the district on the Standing Committee. There are no papers for the Annual Meeting.

Bro. J. E. Miller, President of Mt. Morris College, gave us a short but pleasant call early on Tuesday morning, while on his way to the Peace Congress at Chicago. Bro. Miller purposes to say something about the gathering in our next issue.

Fire consumed the churchhouse at Mt. Hope, Okla., some weeks ago, but the members were not discouraged and at once proceeded to rebuild. Their new house will be ready to dedicate May 16. Such energy is commendable; it shows determination that is bound to succeed.

Bro. D. C. Clark, our colored minister at Palestine, Ark., passed from labor to reward April 18, but information to this effect did not reach us until a few days ago. Bro. Clark was an earnest worker among the people of his race, and he will be missed by those for whom he so faithfully labored.

One of our wide-awake churches sends the Gospel Messenger to nearly a score of her home department members. It is a most excellent plan,—one that other churches might use to good advantage. To interest those with whom we are already in touch is always sure to bring results. Try the Messenger!

The Brethren are getting a good start in Oregon, Washington, and Idaho. In 1889 there were but six congregations in this part of the great Northwest, but now there are over thirty, and they are all working churches, and most of them seem to be well officered. The foundation has been laid for a strong religious influence.

We call special attention to Bro. Royer's article, "Our Annual Missionary Offering," on page 293. Do not fail to give the article careful reading; then, without fail, act on the suggestion. Every congregation in the Brotherhood should remember this offering. It is an opportunity to help in the Lord's work that should not be overlooked.

Bro. John H. Hoover, Timberville, Va., requests us to announce the following in regard to lodging at Annual Conference, Harrisonburg, Va.: "All rooms on the Park Grounds have been assigned, but there are plenty of good homes in the town, where lodging can be secured at twenty-five cents per night by applying to Lodging Committee. Hourly trains, fifteen cents, round trip."

A short time ago a valuable donation, consisting of twenty-six bound volumes of the Gospel Messenger, was made to the Sunday-school library, in Waterloo, Iowa, by Bro. D. Dierdorff. It would be well if much of our literature could, in this manner, be placed in reach of the younger generations. All of our school libraries should contain well-bound sets of our leading publications, and in this way make it possible for the students to learn more about the history and work of the church.

This is what the *Bombay Guardian* of March 13 has to say of the Brethren at Bulsar, India: "The Mission of the Church of the Brethren has been holding a four days' dedication and district meeting at Bulsar, Surat District. Most of the proceedings were in Gujerati, but four English sermons were preached by Messrs. Ross, Berkebile, Pittenger, and Lichty. Elder Stover conducted the dedication service in Gujerati. This Mission has nine stations and about sixteen missionaries besides missionaries' wives."

Concerning the district meeting recently held in Western Pennsylvania, Bro. H. A. Stahl has this to say: "I am so glad that I can notify you that the Western District of Pennsylvania has no query to send up to Annual Meeting. We believe it is not well to burden our ecclesiastical council with so many queries. The day has come when we should work more along the mission line, as well as along the line of holiness. We, through sad experience, have learned the fact that we already have too many decisions on our Minutes, and that they simply weaken the cause. The fewer we have, the stronger and the greater power we will be in the world for good. May our Annual Meeting learn the great need of devoting her time to work along the lines of missions and purity."

It is an honor to Bro. A. E. Myers as well as to Mount Morris College, where he has been a student for several years, that the award of $50 for the second best oration on peace was bestowed upon him at the State Collegiate Peace Contest at Bloomington, Ill., May 1. Many aspirants from larger schools were competing for the honor, which was so worthily awarded to our young brother.

Bro. Geo. L. Studebaker writes us that he has reasons for rejoicing over the results of the late local option election in Delaware County, Ind., his old home county. There was a majority of nearly 3,000 in favor of no license, every township in the county voting dry. Even Muncie, a city supposed to be decidedly in favor of saloons, voted no license. This shows the effects of the temperance wave that is sweeping over the United States.

Bro. D. L. Miller writes us that his health has not been as good for two years as it is now. He can rest at night free from pain, a thing unusual for him. At a moderate gait he can walk to the postoffice and back, a thousand feet each way, and feel none the worse for the trip. He even does some spading in his garden. It looks as though his short sojourn in Southern California did him some good. He is preparing to attend the Harrisonburg meeting, and hopes to have the pleasure of meeting a host of old friends.

Bro. S. N. McCann, who has spent some years in India, and has also done much work among the churches in America, may not return to the foreign mission field, however much he would be pleased to do so. It becomes necessary that he should be with his family more than he has been during the last few years, and for that reason he may settle down somewhere in the East, and not do much traveling among the churches. He has not yet announced his plans in full, but is likely to continue in the field, as traveling secretary, for a few months at least.

When the Brethren commenced settling in North Dakota, about eighteen years ago, no one had an idea that the movement would result in anything more than a few congregations. The movement grew from the start, and churches have multiplied until they number twenty-three, and the end is not yet. Most of this has been accomplished by emigration, and yet the number of conversions compares well with those reported from the older districts. If the churches in the new territories continue to multiply, as they have during the last twenty years, another generation may find fully one-half of the membership west of the Mississippi River. Much credit, for the favorable results accomplished, is due the early pioneers who paved the way for the flourishing congregations now to be found.

Concerning the Conference *Daily*, Bro. H. C. Early, foreman of the Committee of Arrangements, wishes us to say this: "The Harrisonburg *Daily News* is to be the Conference paper this year. Conference news will be written up each day, printed at night and mailed early the next morning, so that the subscribers will receive the paper daily, and not all the numbers in one mail at the close of the Conference. The write-up of the Conference will be equal to,—if not superior,—to anything we have had in the past. A special editor has been secured for this work, who will give it his entire attention, and I am inclined to believe that he will give us a more satisfactory paper than we have ever had. There will be seven issues, and the price is 25 cents. Now, if those who desire the *Conference Daily* will send in their subscriptions in advance, it will be very helpful in perfecting matters so that you will receive the paper promptly each day. All names sent in advance will be placed on the subscription list before the Conference begins, and the paper will go right out to them. A few thousand names to be handled the first day or two, of the meeting, makes it a little difficult to give each subscriber his paper promptly. Then, too, back issues may be exhausted, so that all the Conference numbers could not be supplied. These points must be clear to the reader. Send your subscription, with 25 cents, to Bro. J. S. Flory, Bridgewater, Virginia, and he will acknowledge the receipt of the same at once."

UNITED WE STAND.

In his memorable prayer for his disciples, on the night of his betrayal, Jesus said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 20, 21.

The Master was then, and is yet, deeply interested in the welfare of his people. In their behalf he made the greatest sacrifice known to mankind. He not only laid aside the glory he had in heaven with his Father, but he gave years of his time to teaching and helping the people; he endured the agony of the cross and then laid down his life that he might redeem his people from their sins and lead them to the fountain of eternal life. He gave his life in order to save others and shed his blood that others might be cleansed from their sins, and be made fit subjects for the kingdom.

After founding the church, he placed the affairs of the kingdom in the care of his faithful disciples, and then prayed his Father to sanctify, protect and direct them in their work. His prayer was that they might be one, that they might stand together and present to the world a united body. The prayer was not for the apostles alone, but for all those who should believe on him through their word. This means us. It was meant for the believers of all generations, and applies to us as fully as it was meant to apply to the apostles and those who took charge of the churches they left.

But is the Master's prayer ever to be answered? Is the time ever to come when the people of God will be so fully one that the world will believe that the Father has sent Jesus? Instead of those, possessing the Christian faith, being united, they are divided. Differences spring up among them and, instead of standing by each other until they can agree, they pull apart, and thus two denominations are made to exist where only one existed and prospered before. This method of multiplying denominations has been going on for many centuries, and at no time, in all these centuries, has there been any general effort to have the Master's prayer answered.

But what has been the experience of our own people? We preach and pray about mission work, about educational work and the keeping of the New Testament commandments. All of this is to be commended. But what are we doing in the way of having the Master's prayer answered? Are we doing what we can to foster union, and draw all those of like precious faith together? Or are we the means of multiplying religious denominations? The Master would have us all to be one, having the one Lord, the one faith and the one baptism. He would have us to stand together, knowing that united we stand, but divided we fall.

True, there may be some differences among us, as there have always been such, more or less among God's children, but what is charity for, if it is not to help us to get along together with the few differences that spring up now and then? Even in the apostles' times there were differences,—even more serious than the differences found in the Brethren church,—but the earnest people in those days did not pull apart because they differed. They had enough of the love of God in their hearts to stand together until they could adjust their differences.

That is why the council at Jerusalem was convened. There were points of differences needing attention. The members who attended the conference debated their differences until they could see sufficiently alike to walk together. The main point of difference between them was a vital one. It was not simply a method of carrying out some principle, but it was the principle itself, about which sincere men differed. And yet, when they reached a conclusion, and reduced their decision to writing, it proved to be a very mild one. They not only recommended strict loyalty to the Gospel, but they recommended charity and forbearance, as well. They were careful not to lay on the necks of others unreasonable burdens. Guided by the Holy Ghost, they were led to demand of believers only the necessary things, trusting to the guidance of the Spirit and the good purposes of the saints for the rest.

This kind of wisdom kept the churches together for generations. They had their differences, and, in some instances, even made departures from the apostolic order, but the faithful churches staid by the unfaithful ones, not with a view of encouraging them in their error, but for the purpose of helping them.

Here is a practical lesson for our people. We want to stay by the churches that need our help, and in rendering any assistance, with a view of correcting wrongs, only the most prudent of men should be employed. This was the policy adopted by the Jerusalem conference, when Judas and Silas were sent with Paul and Barnabas to Antioch, to put into operation the decrees of the council. And while Judas tarried some time, Silas, Paul and Barnabas remained for months, teaching the people and preaching the Word.

This was the course pursued in New Testament times. Prudent men, filled with the Holy Ghost, did not hurry with their work. They were faithful, but then they were patient also. Most of this kind of work, however, was done through wise pastors. This is clearly set forth in the Lord's dealings with the seven churches of Asia. Instructions were given to the angel, or bishop, of each congregation, and in time the churches were set in order. But while doing all this, they stood together. They not only believed in the oneness, prayed for by the Master, but they worked for it. It behooves us, in this day and generation, to follow their splendid example. If we do this we shall never fail. Then it will be good for us always to bear in mind that united we stand, but divided we fall. The Master prayed that his people might strive to be one, but he never prayed that they should seek occasions to pull apart.

THE LOAF AND CUP IN HISTORY.

Last week we had something to say about the loaf and cup in New Testament times, but in this article we are to speak briefly about the communion services, as it appears in history. After the apostolic age a number of changes seem to have been introduced into the church from time to time, but they did not affect the mode of baptism, for trine immersion continued, as the universal practice, for centuries, both in the East and in the West. The few attempts to introduce single immersion and affusion met with little success.

Most of the changes introduced, so far as they affected church institutions, had more or less to do with the love feast services. In the larger congregations we hear little of the religious rite of feet-washing in connection with the supper and the communion. The supper and the communion were celebrated together for some centuries. Christ and his apostles, as we know, had the communion at the close of the supper, but in the early centuries a change was made, in some sections, and the communion was administered before the supper. Later it was decided to separate the two institutions, the supper being observed in the evening, and the communion in the morning, before sunrise. Still later, A. D. 363, at the council of Laodicea, 392 at Carthage, and 533 at Orleans, it was decided to discontinue the use of the *agape* or supper, leaving only the loaf and cup. Thus, in the course of a few centuries, the splendid and significant services, introduced in the upper room by Jesus, were so completely changed by the early councils as to leave only the bread and the wine. Later there were still other changes that we cannot trace in this article.

Shortly after the close of the first century a change in the manner of passing and partaking of the loaf and cup seems to have been introduced, and first one custom, then another became the rule, until today scarcely a vestige of the original New Testament practice remains. In the time of Justin Martyr, about 150, the custom is thus described by Justin himself: "After prayer we greet each other with a kiss. Then the leader of the meeting brings forward bread and wine and makes a prayer, to which the whole congregation says, Amen. Finally the deacons distribute the bread and wine, over which the prayer has been said, to all present, and some is also carried to those who are absent." From this we learn that one prayer was offered over the bread and wine; then the elements were distributed to the members, not by the elder, or bishop in charge, but by the deacons.

Later a number of ceremonies were introduced, and only members were permitted in the room where the communion was administered. There was another change made in the manner of distributing the bread and wine. First the clergy partook of the eucharist, and afterwards the laity. The bishop presiding presented the bread to the communicants, while the wine was presented by a deacon. But at the council of Nice, A. D. 325, it was decided that the eucharist should be "administered by a bishop or presbyter." In the time of Chrysostom, about 390 A. D., the bread was broken by the officiating bishop and placed in the hands of the communicants, with the distinct understanding that none of it should be taken away, or given to another. At an early period the members approached the altar, two at a time, and received the bread and wine while standing. Later the laity was excluded from the altar, and the elements were handed to them over the rails, separating the altar from the other part of the church. For hundreds of years the bread was given the communicant in his hand. Later it was placed in his mouth. Still later it became customary to receive the communion while kneeling. These changes kept on until there came a period in the history of the Greek church when the bread was dropped into the wine, so that both together could be given to the communicants with a spoon.

We have mentioned these changes to show our readers that when the church began changing from the New Testament order, no place was found to stop. The Lord's supper has been eliminated, and all there is left of the feet-washing service in the Eastern, as well as in the Western churches, is what is performed on Easter occasions by the priests or popes themselves. Most of the historical facts, here given, may be found grouped under the head of Lord's supper, in Dr. Schaff's excellent "Encyclopedia of Religious Knowledge," a new edition of which (40 volumes) is now being published. There is, in existence, much literature on the subject, and one might write a whole volume, setting forth the changes that have been made in the religious rite of feet-washing, the Lord's supper and the communion, from the close of the first to the present century.

Our early Brethren, in Germany, some of whom were men of scholarship, and widely read, seem to have been aware of the multitude of changes made by the popular churches, regarding the love feast services, and therefore steered clear of them by adopting, what they conceived to be, the New Testament methods. Their first efforts may not have been above criticism, but with a few adjustments they soon had the apostolic way of doing things, and so passed the same down to the generations to follow.

In administering the communion, it was their custom to serve the brethren and sisters alike. After thanks "the members broke bread and gave the cup to one another, and so throughout the entire communing number, male and female. . . . Enough has been recorded to show that at the beginning, and at least for fifty-four years, in the early church, the sisters were treated exactly like the brethren, and each one passed the cup, and broke the communion bread. The custom, now in vogue, of having the sisters receive the emblems from the elder's hand, is therefore an innovation, and not the mode of the early church." The above is a quotation from Bro. M. G. Brumbaugh's splendid "History of the Brethren," page 543. Beginning with page 539, and ending with page 546, this matter, along with some other early practices, is briefly discussed.

To any one who has given the subject careful attention, in the light of the records that have become accessible within the last fifty years, it must be evident that in the early churches, both in Germany and America, the communion was observed by the bread and cup being passed from one member to another, and that the sisters, in this particular, were served the same as the brethren. But there came a change. Instead of the sisters passing the bread and cup, as Mack and his associates established the custom, the communion emblems were passed to them by the officiating elder. There is quite a history connected with this change,

(Concluded on Page 293.)

CHANGING TO MEET CHANGED CONDITIONS.

THERE is much said, these days, about changing the accepted truths of God's Book to meet the ever-changing conditions of the world. "The New Theology," "The New Thought," "The New Era," in religion are all being pressed upon the notice of the Christian world with ever-increasing force and pertinacity. Many of the popular churches are yielding to the pressure of these demands and are changing to suit,—not the needs of men,—but the wants of the worldly-minded. The latest move among the churches, that are taking down the banner of the Cross, is named in the following item, clipped from a recent issue of the *Chicago Record-Herald:*

"Owing to a growing lack of interest in the Bible, on the part of young men members of a Sunday-school class of the First Congregational church of Jersey City, the church has decided to abandon International Sunday-school lessons, and go in for sociology. Prohibition, protection, free trade, socialism, single tax, municipal government, social betterment, and kindred subjects will be taken up. The church is one if the largest in Jersey City, the Rev. John L. Scudder, who has become well known to the Jersey City public, because of his war on illegal liquor selling, being the pastor."

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

Verily this day are the words of the aged apostle, spoken by inspiration on the eve of his martyrdom, literally fulfilled in our midst. The Bible is taken from the Sunday school, and sociology set in its place! Minister and teachers instilling doubt into the minds of the people as to the virgin birth of Christ, higher destructive criticism setting aside much of the inspired Word of God, and the worst feature of all is that this is being done by those who profess to be Christians. Oh, how the cause of the Blessed Christ is being wounded in the house of its professed friends!

And what are we doing, as a church, to stem this tide of infidelity and worldlyism? Are we, too, disposed to give forth an uncertain sound? Is there a tendency among us worldward? Are we caring more for the things of Christ and less and less for the things of this world? Are we growing in grace and the knowledge of the Truth, and thus becoming more spiritually minded? Are we dead to the world and alive to Christ?

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Touch not; taste not; handle not; which are all to perish with the using; after the commandments and doctrines of men."

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

D. L. M.

WHAT NEXT?

THIS is surely a great world of ours, having a variety of people, as different in their purpose, aspirations and tastes, to be gratified in their personalities, as it would seem possible to satisfy. And yet, it seems as if there was no limit, in material and ways, to meet human wants, providing they have wills to be satisfied with the possible.

Many of our enjoyments and our real pleasures are prospective. The looking forward to them, and waiting for them, affords quite as much pleasure as the receiving of, and participating in, them. Indeed, some of the things for which we hope and wait, when received, leave only disappointment and bitterness in their trail. This, not so much because of the disappointing character of the thing itself, as in the injudiciousness of our manner of preparing for it. We make it, to ourselves, as the apple of Sodom,—a golden beauty on the surface, only to find within sourness and ashes.

Eastertide is now in the past; and a wonderful day it was! The day was wonderful in springtime beauty. The blue sky and the bright sunshine gave a flood of joy and gladness to the hearts and lives of men, women and children. Their hearts were made glad because of the day being a memorial of the sealed grave and the coming forth of the "Crucified One." It was a wonderful day because of the scope of its soul-gladdening influence. There was not a civilized nation on the earth that did not render special obedience to the risen Lord. Sad and broken hearts that, seemingly, were living down in the shades of life, where no gladdening power could reach them, arose to new life and hope. When the Easter morning sun came forth in its glory, brightness and warmth, these sorrowing ones reached forward to the light, much like the cellar-shrouded flowers stretch forth their pale white and delicate tendrils towards the light-giving windows. They caught some of the golden sun rays that thawed the icy atmosphere, and gave warmth and sweetness, —such only, as the love of a risen Savior can give.

Again; it was wonderful because of the preparations made for it. For weeks in advance, there were, in our shop and store windows, unusual displays of "trinkets, chinckets and dinkets," sham eggs, chicks, rabbits, Easter cartoons galore,—all presents to give away, because people were in a good humor. On this memorable holiday it has become a stated custom to give gifts.

Furthermore, in the churches it has become the greatest flower day of the year. We dare say that, for this Easter item alone, millions of dollars were spent, so much so that many devoted Christians have been made to cry out, "Why all this waste?"

It is not our purpose to pass on the merits or demerits of the custom. Very much, of course, depends on the purpose and spirit that were back of the gifts thus made. The alabaster box of precious ointment, that was broken open and poured upon the head and the feet of the Christ was pronounced a waste by some. To the Anointed One it was precious, and greatly appreciated. Anything which we may do for his sake, and that awakens a stronger worshipful spirit in our hearts, is not a waste of time, labor and money. But whatever was done or given through a selfish spirit, for display or personal aggrandizement, was a waste for which no reward can follow. To do acceptable service and give meritorious gifts, cannot be measured by hours of labor and numbers of dollars and cents, but by the degrees of love and intensity in desire to do sacrifice. This measurement can be made only by the persons themselves. I cannot compute for you, neither can you compute for me, therefore, our judgments should be confined largely to ourselves.

It seems to me I can see some of the rich Jews smile as they saw the poor widow cast her mite into the Lord's treasury. It was so small and yet, in the Lord's eyes, it was the largest offering made that day. It was the heart service, back of it, that made it large and acceptable. So it is with all our givings; and so it is with our Easter offerings and gifts. Our Easter has been to us what we made it in our purposes and heart devotions.

But Easter, as a memorial day, is now in the past. The question comes to us, What next? We are a social people, and seekers after occasions to gratify these feelings, and because of this the idea of being entertained, and having entertainments, is a growing one. Holidays afford the possibilities, and our longing after them causes the invention of all kinds of schemes, by which such desires may be gratified. The feeling is manifest everywhere and at all times. As soon as one holiday, or time for festivity, is over, the people are looking forward to the next. It is growing to be a part of our religion. Our children are taught it; the spirit of amusement is made part of their education. It is taught in the home, in the schools, and the Sunday schools, and the effects of it are seen in the church services. Little theatricals are gotten up for the children, and for the big ones the preaching must be after the sensational,—the dramatical,—or else it is pronounced dull and prosaic.

Then, to attract the people to attend the regular church services, there must be connected with them festivals, games and sources of amusement, so that they become church members to get into the swim and church society, not so much for the safety, satisfaction and pleasure that the religion of Jesus Christ is expected to give, as the social and the fleshly pleasures that are being made to accompany it. The growing trouble and danger seem to be that too many of the church members are disposed to cater to this growing disposition and spirit on the part of the young, so that the real trouble and fault lies with the fathers and mothers, because of the teaching they do in their homes and their religious training.

What we need is a deeper work of grace in our own hearts and a fuller realization of what the religion of Jesus Christ means to ourselves and the salvation of our souls. That is, of itself, the most precious thing in the world, and in it is found the fullness of joy. It is the source from which all our good comes. To it we need to add no worldly attractions. If we really hunger and thirst after righteousness, we will want gospel-filled sermons; and this is what every Christian minister of the Gospel should delight to prepare and to preach. Much of the speculative and sensational preaching is done because of the pressure made upon the minister for the stuff that is supposed to tickle the ear and attract the world-loving hearer. Our congregations are hankering after drawing cards and filled houses, forgetting that the Gospel of Jesus Christ is the power of God unto salvation.

There are thousands of souls famishing for the true Bread of Life. After all, the best of all drawing cards is the heart-filled, well-prepared and seasonable preaching of Jesus Christ, and him crucified. People grow on what they are fed. Feed our children and young people the true Bread from heaven, and they will not only learn to enjoy it, but will grow thereon and hunger after it. Let us take a firm stand against worldly attractions in our religious services and we will soon learn that we do not need them to make our services a success.

H. B. B.

MONASTERY OF ST. CATHERINE.

AT the foot of Mount Sinai there is a very old monastery, said to have been built by Emperor Justinian in the year 523 A. D. Around the buildings he erected an outer wall of granite, from twenty to thirty feet high, enclosing an irregular space about 200 feet square. The purpose of this strong wall was to protect from the roving bands of Arabs, the monks, and the buildings erected from time to time. The monastery grew and flourished, and at one time contained nearly 400 inmates, who transformed parts of the rough mountain side into delightful gardens and orchards.

In ancient times the place was visited by kings and queens and richly endowed. Here valuable manuscripts were gathered and stored away for study and future reference. This went on for hundreds of years until the convent contained an immense collection of manuscripts, some of them being quite ancient and very valuable. How many of these documents have been destroyed of late years, no one knows, but great piles have been burnt for fuel. Here in 1844 Prof. Tischendorf discovered his famous Greek manuscript of the Bible, dating from 400 A. D., probably the most valuable manuscript in the world.

St. Catherine is rarely visited by travelers, as the trip from Egypt by camel, across the desert is a long and dangerous one. The monks still live here as of old. They study, read, meditate and till the few acres they have brought under cultivation. Pilgrims from Christian lands are welcomed and well cared for. They are shown the place, where it is said the burning bush of Moses stood, and are also permitted to examine some of the valuable relics. The immense library, we are told, contains fully one thousand ancient manuscripts, in many languages, and for aught we know there may be, in the convent, manuscripts much older than any now known to the learned world.

St. Catherine will long remain a place of interest for the Bible student. In this vicinity Moses spent forty years, living the life of a shepherd. It was from Mount Sinai that the law came, and it was here that the great Hebrew law-giver had revealed unto him all the truths constituting the foundation of the Jewish religion. The Bible student is never to forget Mount Sinai.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

The Greatest Danger to Our Nation.

A recent writer on home mission work says: "The most undesirable citizen is not the ignorant, foreign-born, foreign-speaking, hard-working immigrant. It is he who, American-born, is commercially successful, thriving upon our Christian civilization, but who refuses to live by the commandments of Jesus himself, and is thereby unfitted for any share in the moral progress of our beloved country. The vast number of such, among our citizens, constitutes the great American problem." The truth of the remarks, just quoted, is evident to all. Generally speaking, it is far easier to reach the immigrant that comes to our shores, than the self-satisfied and prosperous man who enjoys the blessings of our Christian civilization, without, in the least, desiring to become a spiritual power for good.

Missionary Progress in Morocco.

After the tumultuous upheavals of recent years, it is pleasant to record the favorable change for the better, now prevailing in this section of North Africa. Ever since Mulai Hafid has been recognized as Sultan, comparative quiet prevails, and life and property are practically as safe as in the United States. This is in sharp contrast to the years of turmoil, preceding the present era of peace. The new ruler is working in perfect harmony with the French authorities, and is reported to have a firm grasp upon the reins of government. This is a valuable trait, and promises much for the future of the country, so far as satisfactory missionary conditions are concerned. The Sultan treats the missionaries with the greatest courtesy,—something not usually looked for or expected in an Oriental ruler. Taking it all in all, Morocco presents a mission field of unusual promise. There are exceptionally favorable prospects if present conditions continue.

The Spiritual Cripples of Today.

We have them,—sad to say,—all around us! The call comes to go forward, but there is no response from the many who are halt, maimed and blind! We sorely need at least ten thousand Gideons, who can intelligently direct personal, saving work among the poor and needy, going to them with the practical help required, but where are the volunteers for the work? Are we workers for the Lord, or have we, by our very inactivity, palsied the feet that should be swift to run in the Lord's service? Has our indifference so fully blinded us to all the real needs of humanity that we no longer see the "whitening fields" and the copious harvests? Have our failures become a stumbling-block to anyone? Has any example of ours led others in the downward way? More than an overflowing church treasury do we need hearts overflowing with the Spirit's power. Then can we say, in very truth, to the moral cripples of today, "Rise up and walk." Then the church can once more, in full power, as a united band, go forward,—conquering and to conquer!

Why People Don't Go to Church.

One of the magazines recently published a letter from a toiler in the busy beehive of New York City, and he tells very frankly just why he does not attend church. Incidentally his communication affords a glimpse into the toiling life of the city's masses. In a way it gives us a view of the case from the outsider's standpoint. He tells us, in the outstart, that on "Manhattan Island," with its 2,000,000 souls, the seats in Protestant churches accommodate only 500,000 persons, and that even these seats are not more than half filled. Why not? He proceeds to tell us: (1) "I don't go to church anymore because I find it much easier to 'act natural' in a big city than in a little town, and I am not afraid of other people's opinions as much as I used to be." (2) "When Sunday comes I am too tired. After the excessive strain of the week, amid the turmoil and grind of the city, I feel that I must get out into the open air, set my feet on God's green grass, and rest,—simply rest." (3) "I believe that there are spots on this globe (New York and other large cities) where a considerable number of people can praise God best by taking care of body and nerves, even if they must do so to the neglect of the usual Sunday services." Just a word or two on the excuses offered. If the writer, by his first excuse, deems it his privilege to stay away from Sunday services, simply because no criticism is aroused by his neglect, his love for the house of the Lord is not very strong at best. His second excuse hardly deserves the least consideration, for there is a gracious promise to all,—no matter how tired they may be,—who "wait upon the Lord." They have the positive assurance that "their strength" shall be RENEWED. As to the third excuse, we are sure that we can praise God best by honoring his day and service with our presence in his house, trusting him to "take care of body and nerves,"—a work that he, as our Creator, is well able to do.

The German Deaconesses.

The various acts of mercy, as they are being administered by the German deaconesses, in their own country and elsewhere, show what may be done by a well-organized effort along that line. The work was begun in 1836 by Pastor Fliedner, at Kaiserswerth, and since then has grown to extraordinary dimensions. All over Germany and other parts of Europe, and in the East,—Constantinople, Smyrna, Alexandria, Cairo, Jerusalem, Beirut,—the deaconesses have flourishing hospitals and schools. Sisters are also to be found in the various city hospitals of Germany, the directors of which are glad to avail themselves of the competent deaconess nurses of Kaiserswerth. All money, paid for the services of the sisters, goes to headquarters. There are now 1,250 deaconesses actively engaged in the work, and others are continually in training. The effort is certainly a commendable one. It has already done a great amount of good, and there is a still brighter outlook for the future. According to Bro. M. G. Brumbaugh's "History of the Brethren," we had deaconesses in the early days of our church in America, with a field of activity somewhat similar to that of the German deaconesses, above described. If there could be a SYSTEMATIZED ORGANIZATION of the kind among us today, it would open a wonderful field of usefulness for some of our young sisters, adapted to the work. The blessing of Matt. 25: 34-36 should serve as a sufficient incentive for the active prosecution of such a work. Why not make our well-doing as practical as possible?

The Mission of a Smile.

(From the German.)

The thing that goes the farthest towards making life worth while,
That costs the least and does the most, is just a pleasant smile,
That bubbles from a joyous heart that loves its fellow-men.
'Twill drive away the clouds of gloom and coax the sun again,
It's full of worth and goodness, too, with gentle kindness blent—
IT'S WORTH A MILLION DOLLARS—
AND IT DOESN'T COST A CENT!

There is no room for sadness when you see a cheery smile,
It always has the same good look,—it's never out of style;
It nerves us on to try again when failure makes us blue,
The dimples of encouragement are good for me and you.
It pays the highest interest, for it is merely lent,
IT'S WORTH A MILLION DOLLARS—
AND IT DOESN'T COST A CENT!

A smile comes very easy,—you can spread a world of cheer,
Ere, with the greatest effort, you wring out a soggy tear;
It ripples out, moreover, like the sweetest airs of June,
And always brings an echo that is wondrously attune.
Why not shed joy and gladness? With heaven's radiance blent—
IT'S WORTH A MILLION DOLLARS—
AND IT DOESN'T COST A CENT!

Forced Obedience.

Of late we have heard it said almost times without number that forced obedience does one no good; and that for that reason no one should be constrained to obey the rulings of the church. The first part of the statement is probably true, unless the forced obedience leads to a willing obedience. This it sometimes does, just as the forced obedience to the laws of health once in a while shows a person the folly of disobeying the laws which God has given for the health of the body.

But with the second part of the statement grave exception must be taken. The church is not an institution for men who are unwilling to obey the Gospel. The Word of God is its constitution, and it dare not retain as members those whose lives are not in harmony with its teachings. It was not the Lord's purpose to provide for all details when he gave the New Testament. The general rule is there, but man must find ways and means to carry these general principles into the little things of everyday life.

There could be no church, no organization, without rules governing the membership. And if the rules of any body can be violated with impunity, if a member can fail to keep every rule, can live and teach in opposition to all of them, and not be called in question, how long can that body exist as a body? We all know that its life would be very short and its end disastrous. Any association—if those belonging to it really believe it worthy of life—must have its life provided for. When these provisions are wilfully and persistently violated, the life of the body is in great danger.

If civil government were administered on the laissez faire principle, there would soon be no government to administer. True, some men advocate the doing away with civil government, every man being allowed to do as he pleases. But, as a rule, we do not consider men of that kind desirable citizens. We do not want anarchy in church or State. Government means progress; anarchy means death to the best and highest interests in church or State.

Besides—and this is an all-sufficient reason—anarchy, disobedience to authority, is contrary to God's law. His own Son became obedient unto the death of the cross. That being true, is it reasonable to suppose that living in disobedience can be pleasing to him? It was the Master himself who said that whatsoever his people bind on earth shall be bound in heaven. He never spoke empty words; he never gave commands just because he was all-powerful; he did not lay down any unessential law.

Taking it for granted that forced obedience has no virtue in it, that the man who obeys because he must is no better than the man who disobeys, what then? Shall we therefore encourage disobedience? God forbid. If the man himself is not helped, still his example is not without its effect. Let the idea once become general that some self-denying requirement will not be enforced, and there will soon be violators galore. The one first to disobey is not the only one to be taken into consideration. His example will be demoralizing: it could not be otherwise, for it encourages disobedience.

The church cannot force people to obey her rulings: she would not be wise if she tried to do so. God himself does not enforce obedience. He gives men their choice; and that is what the church must do if she is to continue to be a church. God and the heavenly host are anxious for the children of men to become righteous, to be followers of Jesus Christ. But he abates not one of his requirements in order to get them to come. They go to him or remain away; but if they go they must obey or he drives them forth. The church can find no better example than this to follow. Membership must mean obedience, or it means nothing at all.

To let things go is to let the disobedient rule the church, destroy her identity, change her glorious history, make her a reproach instead of a blessing. There is no virtue, no promise of a reward, if we do a thing simply because we must; that is, it does us no good. But how is it with the whole body? What effect does obedience or disobedience have upon it? The wayfaring man, even though a fool, knows full well the result in either case.

We are urged to obey from the heart that form of doctrine to which we have have been delivered. Heart-obedience is all that counts. Yet we dare not cease striving to have men obey. They need to be taught, to be admonished; and if they persist in the wrong way they must be made to choose where they will stand. There is no room on the inside for the disobedient.

G. M.

The Kesler-Roberts Debate, Wauneta, Nebr.

The debate was opened in the Disciple churchhouse, situated in Wauneta, Nebr., commencing Tuesday evening, April 20.

First Proposition: The church of which I, W. G. Roberts, am a member, is identical with the church established by Christ, and is scriptural in origin, organization, doctrine and practice.—W. G. Roberts affirms, B. E. Kesler denies.

W. G. Roberts, representing the Disciple church, is one of their able men, having held, according to his statement forty-eight debates. He is on the editorial staff of one of their principal papers, The Octographic Review, published at Indianapolis. He is a man of middle age, and a very rapid and fluent talker.

Eld. B. E. Kesler is one of our able men, having had the experience of three debates before this one. He is possibly past middle age, and while not as rapid in speech as his opponent, he is an impressive and powerful speaker in debate.

The arrangements for the discussions were, that two sessions should be held each day,—one commencing at 2 P. M. and closing at 4 P. M., and the other at 7:30 P. M. and closing at 9:30 P. M., giving both disputants two thirty-minute speeches, each session.

It was evident from the first that the debate was going to be of deep interest, both to those participating and to those interested in the issues of the discussion. The consequences growing out of the result of such a discussion, as they would be felt by our scattered members, intensified their interest. The interest in such questions on the frontier is much more intense than it likely would be farther east.

The first proposition was taken up in the affirmative, with great vigor and all the power and ability possessed by Mr. Roberts, and followed in the negative by Eld. Kesler. It became evident that the rapid speech and the hasty flights of eloquence of the affirmative speaker were no match for the well-prepared, careful and logical arrangement of the eternal truths of God's Word, founded upon the Rock Christ Jesus.

The discussion is well attended, especially the evening session, and while the result of the debate cannot be foretold, or even surmised, at this time, the consensus of public opinion, outside of the membership of the two churches represented in the discussion,—so far as, at this time, expressed,—would seem to be that the bottom has been completely knocked out of the affirmative of proposition No. 1.

Mr. Roberts contracted a severe cold, which resulted in such hoarseness that he was obliged to give his work over into the hands of Mr. Terry, the local pastor of the Disciple church here, for two sessions, so far.

Thus far Eld. Kesler's health has been good and the masterful and powerful presentation of the doctrines and

teachings of the Lord Jesus, as understood and practiced by the Brethren, has not only greatly strengthened the Brethren here, but has created a very favorable impression on the public mind. We are praying that God's grace and blessing may continue with him until this arduous task is done, and that God's truth may not only be sustained, as we feel it our duty to sustain it, but that it may be reverenced as it is man's duty to reverence it.

The Brethren here much regret that it was not possible to obtain a capable reporter, so that this discussion could have been preserved verbatim. Later we hope to add a favorable report of the pending results of this interesting debate.

J. B. Moore, Moderator.

April 23.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley church enjoyed a very interesting and instructive address April 22, at 8 P. M., by Prof. W. M. Burke, of the Anti-Saloon League. While we have no saloons in Macdoel, there are saloons on either side of us and we feel the effects. Bro. E. M. Cobb will hold a series of meetings for us during the month of June.—H. W. Allen, Macdoel, Cal., April 26.

Inglewood.—Bro. Moses Deardorff preached for the members at this place Sunday morning and evening, April 18. He gave us two soul-stirring sermons which were enjoyed by a good attendance. Bro. Deardorff and wife expect soon to leave Southern California for the North.—T. M. Calvert, Inglewood, Cal., April 23.

Reedley.—The members met in council April 3, our elder, D. L. Forney, presiding. Much business was disposed of. Four letters of membership were granted, and two were received. Our love feast was held April 17, about one hundred surrounding the tables, with Eld. H. Elkenberry officiating. Bro. D. R. Holsinger, of Laton, preached the examination sermon two weeks prior to the feast. The Reedley church-house was built two years ago, but now we find that more room is needed for our Sunday school, and efforts are being made to that end.—Cecil B. Smith, Reedley, Cal., April 25.

COLORADO.

Lowland.—March 27, at 1 P. M., our council convened, Bro. J. C. Groff, our minister, presiding. Five letters of membership were read and accepted. Sister Ella Groff was duly elected as reading clerk. Our love feast was decided to be held July 3,—the first one in the history of our little church. The first collection taken amounted to over $3. Not much business was transacted, but as we adjourned all felt that they were spiritually refreshed, and went home much encouraged.—Hattie Mae Conger, Calhan, Colo., April 26.

IDAHO.

Boise Valley.—A very enjoyable communion service was held at our church April 24. Eighty-five members surrounded the Lord's table, with Bro. Bollinger, of Homedale, officiating. On Sunday Bro. C. A. Williams, of Nampa, delivered a very instructive sermon, after which eight were received by letter, among the number being one minister and one deacon, with their wives.—Naomi Brown Sandy, Meridian, Idaho, April 27.

Twin Falls congregation met in special council April 19, Brethren S. S. Neher and Fred Flora were advanced to the second degree of the ministry, which was a very impressive ceremony. A report of the visiting brethren was given, and several members were received by letter. On Easter our Sunday school rendered a very good program to an attentive audience. Our members are busy, at present, doing home department work, which we feel will do much toward increasing the attendance of our Sunday school.—Eda A. Flory, Twin Falls, Idaho, April 27.

ILLINOIS.

Astoria church met in council at the South Fulton house April 27, our elder, M. L. Hahn, of Colchester, in charge. Three letters of membership were received. We have the promise of Bro. Wm. Lampin to conduct our series of meetings in the Astoria house sometime in November. The love feast at the South Fulton house will be held May 25 and 26. We decided to have a Fourth of July meeting in the Astoria house. April 10 Brethren S. Bucklew and I. D. Heckman gave us some soul-cheering messages. On the evening of the 27th Bro. Hahn gave us a sermon that will not soon be forgotten by those who heard it.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., April 28.

Camp Creek church met in quarterly council April 24. Besides the regular business of the meeting we decided to have a Sunday school this summer. We elected, as superintendents, Brethren M. L. Hahn and A. H. Carson. The time for our communion was set for Oct. 9.—Carrie Hummer, Colchester, Ill., April 24.

Mulberry Grove.—Eld. Isaac Frantz, of Ohio, came to this place April 10 and conducted a three weeks' series of meetings. Sister Kathryn Porter, of Mansfield, Ohio, led the song services. We have been spiritually strengthened by their presence and help. The ordinances of the church of God were engaged in on last evening, fifty communicants being present. Elders John Arnold, S. S. Fouts and I. D. Heckman were visiting ministers, Eld. Frantz officiating. Immediately following the love feast, one deacon was elected.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., May 2.

INDIANA.

Blue River congregation met in council April 3. The church seems to be in a state of progress at this place. They decided to hold their love feast June 5, and planned for a series of meetings in December.—Gertie Hire, Churubusco, Ind., April 25.

Eel River church met in council April 24. The annual church visit had been made previous to this meeting. The membership was well represented. Four were baptized. Five letters were received, and two granted. Two communions were appointed. One is to be held May 22, and the other Oct. 30. Bro. George Swihart, who was with us, remained and preached for us over Sunday.—Mary E. Miller, North Manchester, Ind., April 26.

Markle.—Sunday morning, April 4, Bro. Wm. Lampin, of Polo, Ill., began a series of meetings at this place, delivering twenty-eight soul-thrilling sermons. The presence of the Spirit was felt in each service. Twenty-five precious souls were won for Christ, among the number being the father of the writer; also four girls of our Sunday-school class. Almost all of the converts were permitted to partake of the love feast Saturday evening, April 24, at which Bro. Lampin officiated. The meetings closed Wednesday evening, April 28. May heaven's richest blessings follow Brother and Sister Lampin in their earnest efforts to save lost souls.—Velta J. Brickley, Markle, Ind., May 1.

Mississinewa.—Last Friday evening Bro. Otho Winger, of North Manchester, delivered a temperance lecture at Shideler and on Sunday morning following he gave us an able talk at the Union Grove house, from Isa. 5: 11-25. Sunday evening a union temperance program was rendered at Shideler, including a talk by our elder, John G. Rarick, who is strongly advocating the county local option law, on which our church stands as a unit.—John F. Shoemaker, Shideler, Ind., April 26.

Pleasant Valley church met in council April 24, with Eld. J. H. Fike presiding. Two letters of membership were received, and two were granted. The annual church visit was reported. Our communion was appointed for May 22, and the harvest meeting for July 24. Eld. J. L. Mishler was chosen as delegate to Annual Meeting. Bro. Galen Bollinger was chosen as president of the Christian Workers' meeting, and Sister Rosa Bollinger, secretary. It was decided to have the evening services half of the time in Middlebury. Eld. J. H. Schrock was chosen presiding elder for one year.—Edith Schrock, R. D. 5, Middlebury, Ind., April 28.

Portland church met Sunday, April 25, at the riverside where, it was said, five hundred people had gathered to witness the immersion of four sisters. We feel greatly encouraged with the outlook here. The church is not strong in numbers, but our congregations are increasing in numbers; also in interest. We have organized a Christian Workers' meeting, to meet each Sunday evening before preaching. We have two preaching services and Sunday school each Lord's Day. We are grateful to the Mission Board for sending Brother and Sister Hatcher into our midst.—Eliza Grafmiller, R. D. 4, Portland, Ind., April 28.

Ridge Schoolhouse.—After Sunday school Bro. Jacob Heistand, of the Pine Creek congregation preached an excellent sermon to young and old. The interest of this place seems to be increasing. Bro. W. Miller and wife, of South Bend, Bro. B. Steele and wife, and D. Baughman and wife, of Pine Creek, were with us. We have preaching again in four weeks.—Hattie E. Carbiener, R. D. 23, Bremen, Ind., April 26.

South Bend (First Church of the Brethren).—Bro. Lafayette Steele, of Walkerton, Sunday-school secretary of Northern Indiana, was with us Saturday evening, April 17, also the following Sunday. Saturday evening he gave an address to the Sunday-school teachers and workers, his subject being "The Firing Line." On Sunday morning, at the Sunday school, he gave an illustrated lecture on "What You Can Do for the Sunday School and What the Sunday School Can Do for You." He then followed with a sermon on the subject of "Possibilities of the Church Through the Sunday School." In the evening he spoke on the subject, "What's the Use?" These services were devoted principally to discussions on Sunday-school work. The meetings were largely attended. Our Sunday-school attendance that day was 253 regular scholars. The secretary stated that we have the largest Brethren Sunday school in Northern Indiana. Thursday evening, April 22, we held our love feast, Bro. I. D. Parker, of Goshen, officiating. About 130 members communed.—Mrs. Pearl Wenger Jackson, South Bend, Ind., April 27.

Spring Creek church met in council April 30, with Eld. J. D. Mishler presiding. The report of the annual church visit was given. Two members were received by letter. Our love feast was appointed for June 19, at 6:30 P. M. Bro. Chester Brallier was chosen delegate to Annual Meeting, with Bro. J. D. Mishler, alternate. Sister Ethel Mishler was chosen as president of Christian Workers' meeting. Since our last report six have been added to the fold by baptism. Our Sunday school is moving along nicely, with good attendance.—Nora Ross, Sidney, Ind., May 1.

IOWA.

Notice to Churches of Southern District of Iowa.—Those having queries to come before the district meeting of 1909 should please send them to Mrs. Alice Hunt, Batavia, Iowa. They should be sent in not later than June 10, so as to give the committee time to meet, in order to prepare the program. Anyone wishing certain topics discussed in the Sunday school, ministerial or missionary meeting, suggesting the name of speaker for the same, should submit them to the committee.—Alice Hunt, R. D. 3, Batavia, Iowa, April 25.

Panora.—Bro. Ozias Ferree, a faithful deacon, past ninety-one years of age, was taken, last week, with a severe attack of la grippe, and was threatened with pneumonia. Realizing his serious condition, he sent for Eld. Diehl and the writer to visit him yesterday, the 25th, which we did. He then requested the anointing, which was attended to in the presence of a number of brethren and sisters. He has a good home with his youngest son and family, but he looks with fond anticipation to the "home over yonder," and the grand reunion with loved ones gone before. The service was an impressive one. At this writing he has somewhat improved. May God bless the aged veteran!—J. D. Haughtelin, Panora, Iowa, April 26.

Prairie City.—An all-day Sunday-school meeting was held at our church April 25, our district secretary, Sister Ella Royer, being with us. Her work among us was very much appreciated by all. The meeting was well attended and much interest was manifested, especially upon the part of the young members of the Sunday school. At this meeting we decided to organize a union Sunday school at a neighboring schoolhouse, near a small town, in which there are no religious services held.—Mamie Buckingham, R. D. 2, Prairie City, Iowa, April 27.

KANSAS.

Mankato.—A few sisters are living about half way between the Burroak and the White Rock churches. These two churches have arranged for Bro. Jacob Sloniker, of Burroak, to preach in our schoolhouse the fourth Sunday of each month. He has been coming once a month for the past year. Good is being done for the Church of the Brethren; members of other churches say they enjoy his sermons. A union Sunday school has been kept up four summers, at this point. It was also kept up all last winter, for the first time, with good attendance.—Carrie Martin, R. D. 2, Mankato, Kans., April 26.

Salem church held her love feast April 24, at 2 P. M. Bro. Henry Brubaker was with us and delivered two very interesting sermons, and one on Sunday morning. Everything seems to be moving along nicely with the church and Sunday school.—Chas. W. McGonigle, Nickerson, Kans., April 27.

MICHIGAN.

Riverside church met in council on the evening of April 23, preparatory to our communion. The annual church visit was reported. Our elder, C. L. Wilkins, presided at the meeting. Our meeting commenced Saturday morning at 10 o'clock. In the afternoon two dear ones were baptized. At our feast, in the evening, forty-four surrounded the Lord's table. Brethren C. L. Wilkins and Charles Deardorff were with us. The meetings were all well attended and the interest excellent. Eight dear ones enjoyed the communion service for the first time.—E. B. Weirick, McBain, Mich., April 25.

MISSOURI.

Deepwater.—We organized our Sunday school on Sunday, April 25, at 10 o'clock. Brethren W. T. Bray and Jacob Fahnestock were chosen as superintendents, and Sister Roxie Bray was reëlected secretary. It was thought best to have each class select its own teacher. Bro. Levi Andes gave us a good, instructive sermon. We were glad to have him with us.—Etta Fahnestock, R. D. 34, Montrose, Mo., April 27.

NEBRASKA.

Arcadia church met in special council at our new church March 24, with our elder, J. J. Tawzer, presiding. Considerable business came before the meeting. Our churchhouse is to be dedicated May 23, Bro. Mishler, of Cambridge to deliver the address. A series of meetings at the same place, beginning May 22, is also to be conducted by Bro. Mishler, the meetings to close with a love feast.—Katie Greenland, R. D. 2, Arcadia, Nebr., April 26.

Highline church has just closed an interesting revival meeting, conducted by Bro. C. S. Garber, of St. Joseph, Mo. He began the meetings March 21 and closed April 11, giving us twenty-seven sermons in all. The attendance and interest were good. Twelve were baptized and two await the rite. The meetings closed with a love feast, thirty-two engaging in the service. March 28 our new churchhouse was dedicated, Eld. J. B. Moore delivering the sermon. We organized a Union Sunday school, with Bro. Robert Stinnette, superintendent. We also have prayer meeting each week.—Maria Lapp, Moorefield, Nebr., April 21.

NORTH DAKOTA.

Englevale.—We elected new officers for our Sunday school. Bro. Kile was reëlected as superintendent. We have preaching now on the first and third Sundays of each month by Bro. L. Smith. Two letters of membership were received. We have a few good chances for brethren that would like to locate among us, either to rent or buy. Any information desired can be had by writing the correspondent.—Bessie V. Reed, Englevale, N. Dak., April 26.

OHIO.

Ashland church met in council April 29, with our pastor, U. S. Snavely, presiding. One letter was received and one granted. A sister was reinstated. Our love feast is to be held in June. Our elder, T. S. Moherman, is to represent us at Annual Meeting. We decided to have a series of meetings in the fall. Bro. Paul Bailey was elected church clerk. We have an enrollment of fifty-five in our home department. The collection, last quarter, was $6.22. Messengers are sent to fifteen members of the home department.—Jennie Helm, R. D. 2, Ashland, Ohio, April 30.

Center.—Bro. C. A. Cassel, of Ashland, Sunday-school secretary of Northeastern Ohio, came to this house, in the Canton congregation, April 25, and gave an interesting talk in the forenoon in regard to the work of the Sunday school. He has been appointed to visit the different Sunday schools throughout the district, and give a report of the work at our next district meeting.—George S. Grim, Louisville, Ohio, April 29.

Notice.—As the Lord is blessing my labors, in the evangelistic field, I am open to future engagements. I expect to attend the coming Annual Meeting, after which I will be in a position to fill calls from churches for meetings. My work is mostly along doctrinal lines.—Wm. Bixler, R. D., East Akron, Ohio, April 26.

OKLAHOMA.

Mt. Hope congregation will hold a love feast May 15, and the following day will occur the dedication of the new churchhouse. We are glad that we were able to build so soon after the former house was destroyed by fire. We had been holding services at the homes of Bro. Dillon and Bro. Ritter, but now we can hold meetings in the new churchhouse, which will be more convenient.—H. H. Ritter, Crescent, Okla., April 30.

Salt Fork.—March 4 we started for this place, where we found snow on the ground,—quite a contrast to what we left in California. One of our sons met us at the station and took us to his home, three and one-half miles out into the country, where we staid until the weather was favorable for us to move on to the farm, owned by another son. We are now engaged in farming, instead of doing city mission work. To some extent we enjoy our new field, though we do not want to lose sight of the fact that there are thousands of souls going down the road to ruin. Sunday afternoon, April 18, we drove three and one-half miles to the Excelsior schoolhouse, about two miles south of Lamont, where we found a fine little union Sunday school. It seemed as though the Lord had already opened up the work for us. Following the Sunday-school, the writer preached to attentive listeners. The people seem quite anxious for preaching services here, and we left an appointment for the first and third Sundays of each month. We are thankful that the Lord opened up the way that we could immediately begin to sow the gospel seed. There are eight members living within a radius of eight miles of Lamont.—A. J. Peebler, Salt Fork, Okla., April 24.

Turkey Creek church enjoyed a pleasant love feast on the 24th; nineteen communed. Our elder, J. H. Gordon, was with us. Eld. S. A. Honberger officiated. One was received by letter, and one by baptism.—M. Wealand, Ponca City, Okla., April 26.

PENNSYLVANIA.

Yellow Creek congregation met in council April 24, with Eld. D. A. Stayer presiding. One letter of membership was granted. Bro. D. A. Stayer was chosen delegate to Annual Meeting. Bro. D. S. Clapper was reinstated to the eldership. Our love feast will be held June 6, at the Bethel house.—Levi E. Greenawalt, Everett, Pa., April 24.

TEXAS.

Manvel.—Recently we had the pleasure of listening to our former elder, Bro. Miller, of Santa Ana, Cal. His discourses were enjoyed by all. He is now working for the Texas and Louisiana Mission Board.—Lydia M. Moore, Manvel, Texas, April 22.

VIRGINIA.

Beech Grove church enjoyed a lecture by Bro. I. N. H. Beahm, April 5, on his travels through the Holy Lands. Our church met in council April 17, with Eld. N. D. Cool presiding. It was decided to have a series of meetings, beginning May 14, to be conducted by Bro. B. B. Garber, of Waynesboro. Our love feast will also be held May 22.—Rosa E. Brown, 17 Peyton Street, Winchester, Va., April 26.

Concord.—Bro. S. N. McCann gave us a lecture April 11, at 4 P. M., also at 7:30 P. M., and another one on the day following, at 11 A. M. He told about the famine in India, the Hindu religion, cholera and plagues. A liberal collection was taken up, amounting to $2.25, for world-wide mission work.—Ralph Weeks, Fairfield, Va., April 13.

Sunny Hill.—The dedication service of our church is in the past. Bro. J. A. Dove, of Cloverdale, preached the sermon April 25. Our hearts were made glad when, at the close of the meeting, three precious souls came forward and asked for baptism.—W. A. Elgin, Elamsville, Va., April 27.

Waynesboro.—April 18, after preaching services, we organized a Christian Workers' meeting, with the writer as president, Bro. Norman Wine, secretary, and Bro. John Andes, treasurer. We will have a Sunday-school class of children in connection with the Christian Workers' meeting every Sunday afternoon, at 2 P. M., in White's Hall on Main Street.—Lewis G. Humphrey, Waynesboro, Va., April 26.

WEST VIRGINIA.

Mountaindale church met in council April 24. Elders Jeremiah Thomas, Joseph Guthrie and George Vansickle were with us. Eld. Thomas preached on Saturday evening; also on Sunday morning at 10:30 A. M. In the afternoon he preached at the Glade union church. Our revival meeting is to begin Sept. 18, and close with a love feast Oct. 2. This meeting is to be conducted by the home ministers.—E. F. Sisler, Hazelton, W. Va., April 30.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

PROGRAM FOR ANNUAL MEETING, MAY 26 TO JUNE 3.

Wednesday Evening.

7:30, Bible Talk.—A. C. Wieand.

Thursday Forenoon.

9, Bible.—A. C. Wieand.
11, Sermon. ——

Thursday Afternoon.

2:30, Bible.—T. S. Moherman.
7:30, Sermon.—A. Hutchison. Subject, "Harmony and Discord."

Friday Forenoon.

8:30, Bible.—A. C. Wieand.
9, Sisters' Aid Societies.
11, Sermon.—I. N. H. Beahm. Subject, "The Two Salient Points of Conservatism."

Friday Afternoon.

2, Bible.—T. S. Moherman.
3:30, Sermon.—John Heckman. Subject, "Plea for a Whole Gospel."
7:30, Sermon.—S. N. McCann. Subject, "Hungering and Thirsting after Righteousness."

Saturday Forenoon.

8:30, Bible.—A. C. Wieand.
9:30, Orphanage Work.
11, Historical Society.

Saturday Afternoon.

2, District Mission Boards.
3:30, Publishing Interests.
7:30, Sermon.—W. M. Howe. Subject, "Our Problems and Their Solution."

Sunday Forenoon.

8:30, Sunday School.
10, Sermon.—J. W. Lear. Subject, "Justification."

Sunday Afternoon.

2:30, Sermon.—W. J. Swigart. Subject, "Temperance."
7:30, Sermon.—I. B. Trout. Subject, "Sound Doctrine."

Monday Forenoon.

8, Missionary Reading Circle.
9, Christian Workers' Meeting.
10, Sunday-school Meeting.

Monday Afternoon.

1, Missionary Meeting.
3:30, Educational Meeting.
7:30, Sermon.—P. B. Fitzwater. Subject, "The Church."

Tuesday.

8 A. M., Annual Conference.
7:30 P. M., Sermon.—C. D. Bonsack. Subject, "Adorning the Doctrine."

Wednesday.

8 A. M., Annual Conference.
7:30 P. M., Sermon.—L. T. Holsinger. Subject, "The Transfusion of Blood."

Thursday.

8 A. M., Annual Conference.
7:30 P. M., Sermon.—G. W. Lentz. Subject, "The Way."

ANNUAL MEETING PAPER.

Northwestern Ohio.

We, the members of the Lick Creek congregation, petition Annual Meeting, through district meeting, to decide against our Publishing House sending out through its publications, pictures of members who do not conform to gospel plainness and the order of the Church of the Brethren. (District meeting passed the above to Annual Meeting.)

Southern Pennsylvania.

Inasmuch as the dress question has been agitating the church in local congregations of the Brotherhood, and elders, pastors and teachers, in some congregations, have disregarded the decisions of Annual Meeting on this question, and committees sent by Annual Meeting discriminated in their decisions, in some cases expelling, and in other cases letting them retain their membership for the same offense, thereby causing dissatisfaction, therefore, we, the York church, ask Annual Meeting, through district meeting, to require of committees sent to churches out of order, also to elders, pastors and teachers, to show no discrimination in carrying out her decisions according to Art. 3, 1898 (Revised Minutes, page 128).

Answer.—Petition granted and sent to Annual Meeting.

Eastern Pennsylvania.

Since the International Sunday-school lesson series not only fails to teach the greater part of the New Testament principles, but also does actual violence to some, by the improper setting of the heading, daily readings and golden texts, we, the Mechanic Grove church, ask Annual Meeting, through district meeting, to adopt independent Sunday-school lesson texts, so arranged that all the New Testament will be studied in a course of years, that the distinguishing doctrines of the Church of the Brethren receive special attention, so as to qualify all to give a reason for the observance of all things, as taught and practiced by the Brethren. We also desire that the New Testament be held superior to the Old, as it is the "perfect law of liberty."

Answered by district meeting: We do so recommend.

Second District of Virginia.

1. Since the Church of the Brethren has always held the New Testament as her standard of faith and practice, and since, by the use of the International Lessons, she is constantly deprived of much important New Testament teaching in her Sunday schools, therefore the Linville Creek congregation asks her district conference, to petition General Conference to provide that, as soon as possible, the assignments of all Sunday-school lessons be confined to the New Testament text only; and with the view of the impartial study of the whole of it, in Sunday-school lessons; and that the Old Testament be used only as an auxiliary or help in the study, preparation, and teaching, of New Testament lessons. And the said congregation suggests that a committee of five members be appointed by this Conference to arrange a lesson course in accordance with the foregoing request. Said source to begin not later than January, 1910.

Answer.—Sent to Annual Meeting.

2. Inasmuch as there is great power in prayer, we, the brethren and sisters of the Linville Creek congregation of the Second District of Virginia, petition Annual Meeting, through district meeting, that New Year's Day be set apart by the General Conference as a special day of prayer for the success of the church and the saving of the lost during the year, and that a special program be gotten out on prayer, and be published in the Gospel Messenger in due time, and that all congregations be urged to meet in their respective places of worship and offer special prayer for the success of the church.

Answer.—Placed in the hands of a committee who recommended the following:

Your committee recommends that the petition from the Linville Creek congregation be granted and we recommend also that the Sunday before the Annual Conference opens, on Tuesday, be made a day of solemn prayer and fasting for the success of the Conference and the union of the Brotherhood.—H. C. Early, D. Hays, Committee.

3. The Fairfax church, Second District of Virginia, petitions Annual Meeting, through district meeting, to protest to the Congress and President of the United States against the ever-increasing expenditures for the navy and the enlarging of the same.

Answer.—Petition granted.

INTENSIVE LOVE.

"They kissed him again and again." This was the visible evidence of an intensive love that Paul's fellow-workers had for him at the Ephesian parting. A similar outburst of love was seen at the home of Bro. A. F. Deardorff, in Los Angeles, April 20, when a number of most earnest workers returned from the teacher-training class to that home to bid farewell to Eld. Moses Deardorff and wife, just before taking the train for the North. Bro. Deardorff and wife have greatly endeared themselves to many in the Los Angeles church. The courageous sermons preached by our brother resulted in ten conversions. Then, too, both have given unmistakable evidence of their true worth in forwarding church principles. Their faithful warning to all unmixed with the taint of half-heartedness. They live those principles daily.

The officials of this church do not feel that, in consequence of the kind of advice he gave privately, they have now to follow his visits, and labor day and night to disentangle the complications consequent to two kinds of counsel, given by him, for he did not have one kind of advice for those who stand true to our Brotherhood principles, and another kind of advice for such as seem ashamed of the principles of the church. He saw no burdens, falsely so-called, heaped upon the members. He only saw that, what some call "burdens," are great graces in true living in Christ. Where two kinds of advice are given, a large amount of contention is kept up.

Well, the parting was most tender. The loving members knelt down and prayed for and with our beloved brother and sister, feeling that, when heaven is won and occupied, these heart-rending separations will be no more.

Bro. Deardorff is courageous. He is aggressively courageous in his attacks on the devil. He exposes his tricks and deceptions with a true courage, and gives aid and comfort to the disciples of Christ.

Thus it was that the disciples were "in tears," and some escorted the dear ones to the train. Let other courageous, faithful, Holy Ghosted preachers come and help us teach and rescue sinners in this great city of over 300,000 souls. Our missionaries are doing much work in saving souls. Their cooperation with Bro. Deardorff was very commendable. How such workers do cheer our hearts and lives!

M. M. Eshelman.

Los Angeles, Cal., April 20.

DISTRICT MEETING OF SOUTHERN OHIO.

Among the many elders, ministers, and others, present at our recent district meeting, were Brethren John Smith, Jesse Stutsman, and I. J. Rosenberger, who now represent the only elders left to Southern Ohio, who were ordained previous to the Old Order division. Our dear old brother, Landon West, was also present and took part in the meeting.

The opening exercises were conducted by Eld. Smith, who, as a minister of the church, was present at the district meeting at the same place, forty-two years ago. The officers of the meeting were as follows: Moderator, Eld. D. M. Garver; reading clerk, Eld. D. S. Filbrun; writing clerk, Eld. B. F. Petry.

Harmony and good will prevailed at the meeting. No papers were sent to Annual Meeting. Elders D. M. Garver and D. S. Filbrun represent the district on Standing Committee.

B. F. Petry.

Eaton, Ohio, April 29.

ELDER JACOB S. SNYDER.

In the death of Eld. J. S. Snyder the church has lost one of her faithful stewards, and we can but briefly refer to a few events of his active and useful life.

He died of pneumonia at the home of Sister Fannie Light, in Pasadena, Cal., after a brief illness of eleven days. All was done for him that sympathetic hearts and loving hands could administer, but the end came, and he peacefully fell asleep in Jesus April 15, 1909, aged 89 years, 4 months and 1 day. He was born in Fayette County, Pa., Dec. 14, 1819, and united with the Church of the Brethren in Pennsylvania.

In 1862 he was called to the ministry; in 1867 he came to Iowa, settling near Brooklyn. He was ordained to the eldership in 1872, and had the care of the Brooklyn church up to 1906, when he went to Pasadena, Cal., to spend the sunset of his life.

Bro. Snyder's service to the church covers a period of sixty-four years. He did faithfully such duties as came to him all through life. He was writing clerk for the Middle District of Iowa for seventeen consecutive years, at which time that duty or office meant more than it does now. Then copies for the church were all written with pen and ink, and sent to the various elders of the district. He served twenty years as State district treasurer. He also served on the Standing Committee, and was active in all lines of church work. His help and counsel were much sought after by the various churches and his coworkers in the eldership.

In the community where he spent the greater part of his active business life, he was highly esteemed for his honesty, good judgment and excellent executive ability. This was attested to by the old residents of the community, in attendance at his funeral. Frequent remarks, such as, "A good man has been laid to rest," etc., were made by the aged ones.

His benevolent spirit was quite commendable. He gave to Bethany Bible School, the General Mission Board, for India Hospital, and the Old Folks' Home of Iowa, $1,000 each. He also gave the ground and $500 for the Brooklyn church. He was self-sacrificing and painstaking in the care and support of the church as her elder, until old age disqualified him for the duties of an elder, after which, only a few years ago, he went to Pasadena, Cal.

The writer has known Bro. Snyder for twenty-five years, has associated with him frequently in church work, and found him to be a man of decided convictions, careful and discreet in judgment. He was fearless in maintaining the right as he saw and understood it.

His remains were brought to Brooklyn, Iowa, and taken to his old home church, where funeral services were held April 23, 1909, at 3 P. M. by the writer, from Job 5: 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Eld. I. W. Brubaker, of Prairie City, and Eld. Jacob Brower, of Marshalltown, also assisted in the services. His remains were laid to rest in the Brooklyn cemetery to await the resurrection of the just. Peace be to his ashes!

John Zuck.

Clarence, Iowa.

THE DISTRICT MEETING OF NORTHWESTERN OHIO.

Though all day the clouds threatened rain, we enjoyed the most pleasant of weather during our district meeting, held in the Poplar Ridge church April 16. The missionary meeting of the day before seemed to be an excellent preparation for the work of the day, for the spirit manifested was all that could be desired. The program committee for the missionary meeting had departed somewhat from the usual line of work, and, instead of assigned work, a round table was conducted by Bro. E. R. Cramer. Those who were fortunate enough to participate in it, enjoyed it thoroughly. In the evening, Bro. P. B. Fitzwater preached on the subject of "The Holy Spirit," to an appreciative audience.

The Friday morning organization resulted in placing Bro. L. H. Dickey in the chair. Because of physical inability, to stand all of the labors connected with the position, he asked the meeting to grant him an assistant, and Bro. G. A. Snider was assigned the duty. Between them the meeting was carefully guided and the work progressed smoothly.

Most of the forenoon session was taken up with hearing the reports of various trustees and committees, but some of the papers coming from the churches were reached before the noon adjournment. In the afternoon several questions were disposed of. Among others that were passed, was one that advised, where it can be done under satisfactory conditions, that the officers and teachers elected to conduct the Sunday school should be suitably charged concerning their duties and responsibilities, thus, in effect, having for them an installation service that would make them realize more fully that they are in positions of responsibility, and that the church has placed them there. Another related to the management of Manchester College, and is designed to bring the districts which own it, in closer touch with the institution, and to place the school more fully under their control. A few papers came to the meeting with requests that they be sent to Annual Meeting, but only one of them was so forwarded. It asks that pictures of members, who do not dress in harmony with the teachings of the church, be excluded from our publications.

FINANCIAL REPORTS

During the month of March the General Mission Board sent out 95,809 pages of tracts. The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of March, 1909:

WORLD-WIDE MISSION.

Iowa—$643.95.
Northern District, Congregations.
Waterloo, $35; Grundy County, $32.16 ..... $ 67 16
Individual.
S. Beeghley, ... 10 00
Middle District, Congregation.
Garrison, ... 29 00
Individuals.
Isabel Ann Sanders, $500; Joseph Newcomer, $7.29; G. B. Replogle, $2.50; Mrs. S. B. Stonerook, $1; I. W. Brubaker (Marriage Notice), 50 cents, ... 511 29
Southern District, Congregation.
English River, ... 16 50
Individual.
Elizabeth Gable, ... 10 00
Pennsylvania—$316.08.
Eastern District, Congregations.
Spring Creek, $44.05; Coventry, $36.67; Chickies, $23.27; West Green Tree, $28.00; Ridgely, $20.41; Little Swatara, $15; Conestoga, $13; Mountville, $11.95; West Conestoga, $11.25; Springville, $10.62; Peach Blossom, $4.87; Spring Grove, $3.95, ... 228 04
Sunday Schools.
Ridgely, $11.16; Coventry, $10, ... 21 16
Individuals.
"A Sister in the Master's Vineyard," $5; S. S. Lint, $3; Ella G. Famous, $2; Henry R. Gibbel, $1.20, 11 20
Southern District, Individuals.
Mr. and Mrs. H. J. Shallenberger, $5; "A Sister," $2, ... 7 00
Middle District, Congregations.
Lewistown, $7.66; Spring Run, $3.88, 11 53
Individuals.
Anna H. Sell, $2; Washington Strauser, $1, ... 3 00
Western District, Individuals.
Dilion M. Stouffer, $10.65; J. W. Spicher, $10; D. L. Miller, $6; S. L. Fyock and wife, $5; Ira Bechtel, $1; Mrs. Ellen Long, $1; "A Sister," 50 cents 34 15
Indiana—$68.45.
Northern District, Congregations.
Springfield, $14; Yellow Creek, $9.85, 23 85
Individuals.
Thomas Cripe, $5; R. Trimmer, $2; John Huntington, $1; Peter Troup, $1; M. Clyde Horst (Marriage Notice), 50 cents, ... 9 50
Middle District, Congregation.
North Manchester 24 39
Sunday School.
Burnetts Creek, ... 6 21
Individuals.
Lottie Hummel, $1; J. G. Stinebaugh (Marriage Notice), 50 cents, .. 1 50
Southern District, Individuals.
Mrs. Ollie L. Cross, $2; Sarah Kinder, $1, ... 3 00
Ohio—$50.00.
Southern District, Congregation.
Wolf Creek, ... 36 30
Individuals.
"A Brother," $9.60; Lucinda Stauffer, $2.40; S. B. Christian, $1.20; D. P. Sollenberger (Marriage Notice), 50 cents, ... 13 70
Kansas—$33.50.
Northeastern District, Individuals.
J. T. Kinzie and wife, $5; T. A. Elsenbise (Marriage Notices), $1.50, 6 50
Southeastern District, Individual.
E. E. Joyce (Marriage Notice), .. 50
Southwestern District, Individuals.
Eliza Flack, $25; Tena Glathart, $1; E. Frantz (Marriage Notice), 50 cents, ... 26 50
Virginia—$20.97.
First District, Individuals.
Fannie D. Kennett, $1; Willie F. Vest, $1, ... 2 00
Second District, Individuals.
"A Brother and Sister," $12.30; Susan J. Ritchie, $5; Ollie May Good, $1.17; J. H. Rolston, 50 cents, ... 18 97
Illinois—$10.72.
Northern District, Congregation.
Pine Creek, ... 9 00
Individuals.
"A Sister," $1; J. F. Butterbaugh, 47 cents; Clement J. Sell, 25 cents, .. 1 72
North Dakota—$10.50.
Individuals.
Maurice Snowberger, $9; Bertha Allan (Marriage Notices), $1; Luther Shatto (Marriage Notice), 50 cents 10 50
West Virginia—$8.00.
First District, Individual.
Catherine Harper, ... 8 00
Missouri—$5.00.
Northern District, Individuals.
Mrs. E. Reddick, $3; L. and A. J. Rhodes, $2, ... 5 00
Florida—$3.50.
Individual.
Mrs. W. L. Keefer, ... 3 50
Tennessee—$3.15.
Congregation.
Pleasant Hill, ... 2 15
Individual.
L. C. Klepper, ... 1 00
Minnesota—$1.50.
Individuals.
Mrs. Susie Hahn, $1; J. F. Souders (Marriage Notice), 50 cents, ... 1 50
Maryland—$1.50.
Eastern District, Individual.
W. H. Swan, ... 1 50
Colorado—$0.50.
Individual.
C. A. Shank (Marriage Notice), .. 50
Washington—$0.50.
Individual.
S. H. Miller (Marriage Notice), .. 50

Total for the month, ... $1,177 82
Previously received, ... 9,984 16

Total for the year, ... $11,161 98

INDIA ORPHANAGE.

Pennsylvania—$147.63.
Eastern District, Sunday School.
Lancaster City, ... $16 00
Lancaster Missionary and Benevolent Society, ... 16 00
Southern District, Individual.
Miss Bessie Rohrer, ... 16 00
Middle District.
Altoona Aid Society, ... 16 00
Alice E. Long's Sunday-school class, 16 00
New Enterprise Missionary and Temperance Association, ... 3 13
Individuals.
Miss Mabel E. Dooley, $20; David Koones, $20; Four Sisters, $20; "C. X." $4, ... 64 00
Western District, Individual.
"A Sister," 50
Illinois—$66.50.
Northern District.
Sterling Christian Workers, ... 16 50
Yellow Creek Infant Class, ... 10 00
Individual.
"A Sister," 40 00
Ohio—$8.00.
Northeastern District, Aid Societies.
Canton Sisters, $40; Maple Grove, $16, ... 56 00
Northwestern District, Individuals.
Walnut Grove Sunday-school Children, $5; Mrs. Hattie Bame, $2; E. M. Rittenhouse, $1, ... 8 00
Virginia—$50.35.
First District.
Daleville Home Department, ... 16 00
Primary and Juvenile Classes, Troutville Sunday School, ... 4 00
Topeco Infant Class, ... 2 35
Second District, Aid Societies.
Pleasant Valley Sisters, $20; Timberville Sisters, $8, ... 28 00
Kansas—$36.00.
Northeastern District.
Morrill Christian Workers, ... 16 00
Southwestern District, Individuals.
J. D. Yoder and wife, ... 20 00
Maryland—$36.00.
Eastern District.
Hagerstown Y. P. Missionary Society, ... 20 00
Individual.
Mrs. Annie Schindle, ... 16 00
District of Columbia—$20.00.
Individual.
Annie M. Shirey, ... 20 00
North Dakota—$20.00.
Congregation.
Williston, ... 20 00
New Mexico—$20.00.
Individuals.
"A Brother and Sister," 20 00
Idaho—$18.00.
Sunday School.
Boise Valley, ... 8 00
Individual.
D. Harry Pressel, ... 10 00
Michigan—$16.00.
Primary Class, Woodland, ... 16 00
Indiana—$16.00.
Southern District, Christian Workers.
Middle Fork, ... 16 00
California—$10.00.
Santa Ana Y. P. Mission Band, ... 10 00
Iowa—$5.00.
Southern District, Individual.
Elizabeth Gable, ... 5 00
Missouri—$5.00.
Northern District, Individual.
Mrs. Jennie K. Phillips, ... 5 00
Nebraska—$5.00.
Bethel Sunday School, ... 5 00

Total for the month, ... $ 535 48
Previously received, ... 1,612 45

Total for the year, ... $2,147 93

INDIA MISSION.

Iowa—$15.00.
Middle District, Individual.
"A Brother," ..... $ 10 00
Southern District, Individual.
Elizabeth Gable, ... 5 00
Virginia—$14.26.
First District, Sunday School.
Oak Grove, ... 14 26
Indiana—$10.00.
Middle District, Individuals.
John and Catharine Utley, $5; Ida L. Sink, $5, ... 10 00
Maryland—$1.25.
Eastern District, Individual.
W. H. Swan, ... 1 25
North Carolina—$1.00.
A. B. Coker, ... 1 00

Total for the month, ... $ 41 51
Previously received, ... 742 49

Total for the year, ... $ 784 00

CHINA MISSION.

California—$16.61.
Southern District, Congregation.
Inglewood, ... $ 16 61
Iowa—$15.00.
Middle District, Individual.
"A Brother," 10 00
Southern District, Individual.
Elizabeth Gable, ... 5 00
Oklahoma—$10.00.
Individual.
C. C. Clark, ... 10 00
Pennsylvania—$10.00.
Eastern District, Sunday School.
Coventry, ... 10 00

Total for the month, ... $ 51 61

Previously received, ... $ 350 07

Total for the year, ... $ 401 68

BROOKLYN MEETINGHOUSE.

Iowa—$5.00.
Southern District, Individual.
Elizabeth Gable, ... $ 5 00
North Dakota—$5.00.
Individual.
Barbara Brown, ... 5 00
Virginia—$2.00.
Second District, Individual.
I. N. Zigler, ... 2 00

Total for the month, ... $ 12 00
Previously received, ... 275 19

Total for the year, ... $ 287 19

CUBA CHURCHHOUSE.

Iowa—$17.00.
Northern District, Individuals.
"Two Sisters," ..... $ 12 00
Southern District.
Elizabeth Gable, ... 5 00
West Virginia—$1.50.
First District, Individual.
Nan A. Ireakiron, ... 1 50
Pennsylvania—$1.00.
Western District, Individual.
"A Sister," 1 00

Total for the month, ... $ 19 50
Previously received, ... 21 75

Total for the year, ... $ 41 25

CUBA MISSION.

Iowa—$5.00.
Individual.
Elizabeth Gable, ... $ 5 00
Pennsylvania—$1.00.
Middle District, Individual.
G. W. Kephart, ... 1 00

Total for the month, ... $ 6 00
Previously received, ... 97 13

Total for the year, ... $ 103 13

COLORED MISSION.

North Dakota—$25.00.
Individual.
A. B. Puterbaugh, ... $ 25 00
Illinois—$1.00.
Northern District, Individual.
"A Sister," 1 00

Total for the month, ... $ 26 00
Previously received, ... 18 00

Total for the year, ... $ 44 00

AFRICA MISSION.

Pennsylvania—$10.00.
Middle District.
Clover Creek Missionary Society, $ 10 00

Total for the month, ... $ 10 00
Previously received, ... 2 00

Total for the year, ... $ 12 00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total amount received since the last report is $77.40.—Chas. W. Eisenbise, Treasurer, 860 South Clifton Park Avenue.

DENVER MEETINGHOUSE FUND.

Total amount received since the last report is $415.32.—H. F. Caylor, Secretary and Treasurer, Building and Fund Committee, 165 S. Clarkson St., Denver, Colo.

CORRECTIONS.

The $25 donation credited in the February Visitor in World-Wide donations to J. T. Workman should have been credited to the Danville congregation.

The $15 credited in the March Visitor, under World-Wide receipts, to Ivester congregation, Iowa, should have been credited to Grundy County congregation.

Other matters, demanding attention, were given due consideration, and it was past four o'clock when adjournment came. On the whole, the meeting was one of harmonious and united endeavor. At no time was there any but the best of feeling, and the discussions were marked by courtesy and forbearance. May we always so labor together! Edward Kintner, Writing Clerk.

Farmer, Ohio, April 23.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Eavey-Eshelman.—At the home of the bride's father, Bro. S. M. Eshelman, Elgin, Ill., April 23, 1909, by the undersigned, Bro. John M. Eavey, of Lima, Ohio, and Sister Anna V. Eshelman. J. H. B. Williams.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Armstrong, Andrew, died in the Back Creek congregation, Franklin Co., Pa., April 17, 1909, aged 81 years. His wife preceded him ten months ago. Services by Eld. David Foust, in the Upton church. Interment in the graveyard adjoining. Text, Rev. 14: 13. J. D. Wilson.

Auker, Charles G., son of Bro. John and Sister Hetty Auker, born Dec. 8, 1900, died in the bounds of the Lost Creek congregation, Pa., April 20, 1909, aged 8 years, 4 months and 12 days. He is survived by his parents, three sisters and one brother, one brother having preceded him. Interment in the Bunkertown cemetery. Services by Eld. C. G. Viney. J. B. Frey.

Baer, Sister Matilda, died April 17, 1909, near Baer's Station, York Co., Pa., where she resided for many years, aged 70 years, 10 months and 25 days. Services by Bro. Jos. A. Long from Matt. 24: 14. Abram Hershey.

Bashor, Sister Martha, died of a complication of diseases, in the bounds of the Knob Creek church, Washington County, Tenn., April 10, 1909, aged 44 years, 8 months and 20 days. She was the daughter of William and Sarah Garst, and was married to D. G. Bashor Oct. 3, 1879. To this union fourteen children were born, seven of whom, with husband, an aged mother, two brothers and two sisters, survive. Services by Bro. D. F. Bowman. Mary White.

Bechtelheimer, Bro. Jesse, born in Clermont County, Ohio, July 22, 1822, died in Red Oak, Iowa, Feb. 21, 1909, aged 86 years, 6 months and 29 days. He was taken from Red Oak to Correctionville, same State, to his daughter's, Mrs. Frank Condit. Funeral services were conducted from the M. E. church by the pastor, Rev. W. J. Todd. He was married to Margaret A. Gallion in 1845, who died at Correctionville twenty-two years ago. To this union seven children were born. His last marriage was to Catharine Snyder, of Young America, Ind. Here he had his home for a number of years. He was a faithful and consistent member of the Church of the Brethren for a number of years, and died loved and respected by all. Leopold Eckerle.

Beitman, Bro. George, died April 10, 1909, at his home near York Springs, Pa., being found dead in bed, aged 67 years. He leaves widow, daughter of Eld. Hedrick (deceased), of Virginia, and six children. Services at the Trostle church by Brethren C. C. Brown and C. L. Baker. Andrew Bowser.

Bowser, Wilber Andrew, son of Brother and Sister Andrew Bowser, of East Berlin, Pa., died of a bealing in his head, April 6, 1909, aged 4 years, 1 month and 18 days. Services at the Mummert house by Eld. C. L. Baker, assisted by Bro. C. C. Brown. Andrew Bowser.

Camp, Sister Barbara, nee Vought, born in Somerset County, Pa., died in her home in Garrett County, Md., April 22, 1909, of dropsy, aged 64 years, 11 months and 24 days. She was a member of the Church of the Brethren over forty years. A few weeks prior to her death she was anointed. She was married to Peter Camp, who died some years ago. Three sons and two daughters survive, one daughter having preceded her. Services by the writer, assisted by Bro. S. A. Miller. D. Hochstedler.

Clark, Sister Mary Nettie, nee Grammer, born in Montgomery Co., Ohio, March 15, 1870, died April 17, 1909, in the Lower Stillwater congregation, Ohio, aged 39 years, 1 month and 2 days. She was married to John H. Clark in 1887, to which union were born seven children. Father and all of the children survive. She was a faithful member of the Church of the Brethren. Services and interment at Ft. McKinley, by the Brethren. Text, Psa. 23, which she herself selected. A. L. Klepinger.

Cripe, Clarence Earl, son of Bro. Amos and Sister Martha Cripe, of near Rossville, Ind., born Jan. 11, 1893, died April 16, 1909, aged 16 years, 3 months and 5 days. Father, mother and four sisters survive. Services by Eld. David Metzler, from Hab. 2: 5. Anna E. Gochenauer.

Detrick, Bro. Joseph Elkana, eldest son of Bro. Samuel and Sister Maria Detrick, born in Union Township, Logan Co., Ohio, Jan. 21, 1853, died April 13, 1909, in Union Township, Logan County, Ohio, at the home of Bro. Calvin Detrick, aged 56 years, 2 months and 23 days. He is the first to be taken of a family of twelve children,—four brothers and eight sisters. Services by the writer. Abednego Miller.

Donough, Eliza J., nee Pfiester, born Dec. 30, 1836, died April 9, 1909, near Danville, Ohio, aged 72 years, 3 months and 9 days. She was united in marriage with Henry W. Donough Sept. 15, 1861, to which union were born five children. She, with her husband, united with the Church of the Brethren in September, 1906. Husband and four daughters survive. Services by Eld. C. J. Workman, assisted by Bro. J. T. Workman. Interment at Democracy. J. E. Daugherty.

Epperly, Sister Barbara, nee Sowers, died of old age, in the Redoak Grove congregation, Floyd County, Va., April 20, 1909, aged 81 years, 1 month and 12 days. Aug. 22, 1850, she was united in marriage with Henry Epperly, to which union were born two sons and one daughter. Husband and daughter preceded her several years ago. She united with the Church of the Brethren in her youth. "Aunt Barbara," as the neighbors all called her, was loved by all who knew her. Two sons and two sisters survive. Services by Eld. W. H. Naff, assisted by Bro. Asa Bowman. Text, Acts 1: 8. Ella Bowman.

Files, Sister Mary Jane, nee Crist, born in Knox County, Ohio, Feb. 28, 1846, died at her home near Burroak, Kans., April 16, 1909, aged 63 years, 1 month and 16 days. She was married to J. A. Files Jan. 18, 1868. Husband, two sons and one daughter survive. She received the anointing. Services at her home by Eld. A. C. Daggett. Text, Rev. 22: 14. Jacob Sloniker.

Flora, Mary, nee Brumbaugh, died at the home of her son-in-law, Isaac Evers, Kendallville, Ind., April 12, 1909, aged 80 years, 4 months and 14 days. She was born in Morrison Cove, Bedford Co., Pa. In 1848 she was married to Michael Flora, who passed to his reward in 1856. She was the mother of four children, three sons having died in infancy. One daughter survives. Services at the home of her son-in-law, by Bro. J. H. Elson. Etta Elson.

Fritt, Sister Mary Ann, nee Shenk, of the Upper Cumberland church, Pa., died April 19, 1909, aged 54 years, 11 months and 1 day. She was a consistent member for a number of years. She was a devoted mother and a kind neighbor. She leaves husband, three daughters, one son and two brothers. Services by Eld. John Garnes and N. B. Cockley from Psa. 17: 15. Interment in Huntsdale cemetery. A. A. Evans.

Heninger, Margaret, nee Younkey, born near Hagerstown, Ind., in 1844, died at her home near Burroak, Kans., April 10, 1909, aged 64 years, 7 months and 19 days. She was married to Wm. Heninger Nov. 20, 1862. Husband, four sons and three daughters survive. She was a member of the Church of the Brethren for about thirty years. Services in the Brethren church in Burroak by the writer. Text, Rev. 14: 13. John Sloniker.

Himler, Paul Joseph, son of Bro. Joseph and Sister Grace Himler, born in Payette, Idaho, March 29, 1907, died April 18, 1909, aged 2 years and 19 days. Thus hath the angel of our Lord gathered home from our midst a bud just unfolding into life. Father, mother and one sister survive. Services by Eld. Levi Eby. S. J. Kenepp.

Holsinger, Rosa May, daughter of Bro. Merton and Sister Mollie Holsinger, born May 24, 1900, died in the bounds of the Kewanna congregation, Ind., April 24, 1909, aged 8 years and 11 months. She was a sufferer from diabetes for over one year. She was an intelligent and obedient child. She leaves parents, one brother and one sister. Services improved by Eld. A. G. Crosswhite. Interment in the Citizens' graveyard at Rochester. W. Wilfert.

Johnson, Bro. John E., died in the bounds of the Clear Creek church, Saline Co., Mo., April 18, 1909, aged 82 years, 5 months and 23 days. He was born in Indiana, Oct. 25, 1826. He had a fall which resulted in breaking several ribs. With it, pneumonia set in, causing death. He came with his parents to Saline Co., Mo., when but a small boy. May 2, 1847, he was married to Elvira Murphy, to which union were born three sons and three daughters. An aged wife, one son and two daughters survive. He was a member of the Church of the Brethren for many years, having been elected to the office of deacon June 5, 1886. Services at the Clear Creek church by Eld. Moses Crues, from Job 5: 25. Interment in the cemetery near the church. Tabitha Crues.

Kitch, Sister Sarah E., daughter of Joseph and Lucetta Lee, born Feb. 23, 1856, died of cancer, March 31, 1909, near Landess, Ind., aged 53 years, 1 month and 8 days. She was united in marriage with Jacob Kitch Dec. 26, 1896. At the age of eighteen years she united with the Church of the Brethren. Husband, father, two brothers, five sisters and six stepchildren survive. Services by Eld. J. F. Spitzer.
Mary C. Baker.

Landers, Sister Diana, nee Mozer, born Oct. 7, 1841, died at her home in the bounds of the Poplar Grove church, Ohio, April 13, 1909, aged 67 years, 6 months and 6 days. She was united in marriage with Henry Landers Nov. 7, 1861, to which union eleven children were born, two having preceded her. She united with the Church of the Brethren Nov. 10, 1907. Husband, four sons, five daughters, and three sisters survive. Services by Brethren B. F. Sharp and S. W. Blocher. Interment in the Snell cemetery.
Cora Bollinger.

Merricle, Bro. John, born Nov. 25, 1819, near Bremen, Ohio, died April 21, 1909, in the Rush Creek church, Ohio, on the farm where he was born, aged 89 years, 5 months and 19 days. He was married to Margaret Harmon Sept. 24, 1840, to which union were born three sons and two daughters. One son and one daughter preceded him in death. May 24, 1887, his wife died. On May 30, 1889, he was married to Sarah J. Printz, who, with three children, survives. He united with the Church of the Brethren sixty-eight years ago. He always took the church paper, only missing the first issue of Bro. Kurtz's first paper. Bro. James Quinter secured his first subscription. Services by Eld. E. B. Bagwell, from Psa. 71: 9.
Mrs. E. B. Bagwell.

Miller, Sister Mary, nee Snyder, born in Bedford County, Pa., Oct. 3, 1837, died at her home at Copemish, Mich., in the Harlan congregation, April 17, 1909, aged 71 years, 6 months and 14 days. She was married to A. W. Miller, Feb. 7, 1856, to which union five sons and four daughters were born, one son and two daughters having preceded her. Husband, four sons, two daughters, two brothers and two sisters survive. She united with the Church of the Brethren at the age of fourteen years. Services at the Harlan church by Eld. Geo. Deardorff.
Rosa Weller.

Moore, Sister Eliza, nee Salisbury, born Dec. 22, 1838, died at Bremond, Texas, March 1, 1909. She was married to Elihu Moore June 17, 1858, who preceded her about sixteen years. She, with her husband, united with the church in 1868. Since the death of her companion she has been making her home with her children. She was stricken with paralysis in January, 1907, from which she never fully recovered. At the time of her death she was living with her daughter, Sister Libba Sprague, at Bremond, Texas. She was only bedfast a day or two, and was conscious to the end. She leaves five daughters and one son, all members of the Church of the Brethren but one daughter. Her remains were brought to Manvel and laid to rest beside her companion, in the Manvel cemetery. Services at the Manvel church by Bro. M. H. Peters from Rev. 14: 13.
Lydia M. Moore.

Musselman, Bro. John, died at his home in Saxton, Bedford Co., Pa., April 15, 1909, aged 34 years and 4 months. While cutting timber a falling limb struck him on the head, causing death five hours later. He leaves wife, a mother, two brothers and one sister. Services in the Mt. Smith church by the writer. Interment in the adjoining cemetery.
Levi Rogers.

Neiswanger, Bro. David, born in Cumberland County, Pa., died at the home of his son, W. A., College Hill, Topeka, Kans., April 17, 1909, aged 84 years. He was a member of the Oakland church, situated in a suburb of the city of Topeka, Kans., and was an active member, always at his post of duty. He was sick only about three weeks. He greatly appreciated the weekly visits of the Messenger. He came to Kansas in 1900, living for a few years at Osborn. He is survived by four sons and one daughter. Services at the residence on Monday afternoon. Interment in Mount Hope cemetery.
W. A. Neiswanger.

Oldham, Hannah, nee Rogers, died at her home in Somerset County, Pa., April 5, 1909, aged 53 years, 5 months and 19 days. Husband, four sons and two daughters survive. Services by Eld. J. B. Miller, in the St. Johns church. Interment in the Oldham cemetery.
Levi Rogers.

Roher, Sister Lucinda, nee Lambarn, died at her home near Argos, Ind., April 19, 1909, aged 71 years, 7 months and 5 days. She was married to Daniel Roher March 17, 1867, to which union were born five children, who, with the husband, survive. At her request Eld. Irvin Fisher conducted the services, from Psa. 43: 4, 5. Interment in the Walnut cemetery.
Susan Puterbaugh.

Smith, Bro. Hall, died in Quakertown, Bucks Co., Pa., March 22, 1909, aged 40 years, 4 months and 7 days. Short services were held in the home by Brethren Spidle and J. F. Ream, after which the body was taken to his former home, Pleasantville, Bedford Co., Pa., where services were conducted by Eld. J. B. Miller and the writer, in the Lutheran church. He leaves wife (a member), one son, four brothers and three sisters. Interment in the Pleasantville cemetery.
Levi Rogers.

Smucker, Sister Mary, nee Knepper, died within the bounds of the Quemahoning congregation, near Pine Grove, Pa., April 15, 1909, aged 74 years and 14 days. She was a consistent member of the Church of the Brethren for many years. An aged husband, who is sick at this time, and six children survive. Services by the writer, assisted by Eld. S. P. Zimmerman.
P. J. Blough.

Spangle, Bro. John, died at his home in Fredonia, Kans., April 20, 1909, aged 87 years and 8 days. He lived a devoted Christian life. He was the father of fifteen children, of whom only one survives. Services held at the Brethren church April 22, improved by Bro. W. B. Sell.
L. H. Root.

Squires, Sister Elizabeth A., born in Muskegon County, Ohio, Dec. 25, 1830, died at the Soldier's Home at Lafayette, Ind., April 11, 1909, aged 78 years, 3 months and 17 days. Her husband preceded her in 1864. She was the mother of nine children, eight of whom have preceded her. She lived a devoted Christian life since 1863, never absent from church unless prevented by sickness. Services in the Brethren church, near Wawaka, Ind., by Bro. J. H. Elson, assisted by Bro. W. W. Gibson.
Etta Elson.

Summers, Sarah Catharine, died at her home near McConnellsburg, Fulton Co., Pa., April 21, 1909, aged 64 years, 11 months and 21 days. She was a member of the Church of the Brethren for a number of years. Services by the writer, assisted by Mr. Hand, of the U. B. church. Text, Rev. 14: 13.
D. A. Foust.

Weaver, Leroy, son of Brother and Sister Samuel Weaver, born in Noble County, Ind., Dec. 12, 1887, died April 20, 1909, near Wawaka, Ind., aged 21 years, 4 months and 8 days. Father, mother, three brothers and one sister survive. He was a young man of good habits. Services by Brethren J. H. Elson and W. W. Gibson.
Etta Elson.

Wenrick, Alice Viola, wife of Daniel Wenrick, of near Jackson Center, Shelby Co., Ohio, born May 8, 1880, died of consumption April 5, 1909, aged 29 years, 10 months and 27 days. Husband, three children, father, mother, two sisters and one brother survive. She was a member of the Methodist church. Services by the writer, in the M. E. church in Jackson Center. Interment in the Post Jefferson cemetery.
Abednego Miller.

Winand, Mr. Edward, died at his home in Abbottstown, Pa., April 11, 1909, of rheumatism, aged 55 years, 5 months and 22 days. He leaves wife (member) and four children. Services by Elders D. H. and C. L. Baker. Interment in the Mummert cemetery.
Nellie I. Baker.

Service to the Annual Conference at Harrisonburg, Va.

To further improve its already splendid regular service between western points and Harrisonburg, Va., the Chesepeake & Ohio Railway has not only arranged through cars and trains from starting point to Harrisonburg, without change, but Mr. A. L. Ellett, General Western Passenger Agent of the company at Cincinnati, Ohio, has sent a circular to railroad agents throughout the West announcing that Tourist sleeping car diagrams have been opened for Tourists sleepers to run through from Cincinnati to Harrisonburg, and inviting the agents to make application, through his office, for sleeping car space for such of the Brethren as may apply.

The price of a berth in these cars is $1.25, from Cincinnati to Harrisonbrug, and is no more if occupied by one or two persons. This provision is made to accommodate those whose strength might be too much tried by making the entire trip in a coach. These Tourist sleepers will be attached to special trains the night of May 28th, and as these trains will not leave Cincinnati till after 9:10 P. M., Brethren everywhere may avail themselves of the accommodations, and should notify their local agents as soon as practicable, that good space may be secured.

It should be remembered that Standard sleeping cars are to run daily from Chicago, St. Louis, Louisville and Cincinnati to Staunton, Va., and this Tourist sleeper service, May 28th, is inaugurated because that date appears to be popular with the majority of the Brethren for commencing the trip.

Mr. Ellett will also mail an annotated folder to all who send him their names and addresses. This folder describes the territory traveled, and is interesting and valuable to those contemplating the trip.

Annual Meeting

Church of the Brethren

Harrisonburg, Virginia

If coming from Pennsylvania, Maryland and the East, the best route is via Hagerstown.

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Caverns of Luray, The Shenandoah Valley and Elkton. Special Trains will run through to Assembly Park without change, will be operated by the Pennsylvania and Cumberland Valley Railroad and Western Maryland Railroad via Hagerstown and Norfolk and Western Railroad. Write us—

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TO GO TO

ANNUAL MEETING

HARRISONBURG, VA., VIA

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Good going May 24th to May 31st inclusive, return limit July 15th. Liberal stop-overs at points in Virginia, also at Cincinnati and Indianapolis. Write for descriptive advertising matter or any information desired.

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The Lost Brothers of the Alleghanies

By Eld. Jas. A. Sell

On the morning of April 24, 1856, Joseph and George Cox, aged respectively 5 and 7 years, wandered from their home in the mountains of Western Pennsylvania.

Thousands of men, women and children searched for the boys, until, on the fourteenth day their whereabouts was made known through the dream of Jacob Dibert.

Eld. Sell, who conducted Memorial services on the Fiftieth Anniversary of the occasion, tells the story in all its details. The illustrations consist of five portraits: Mr. and Mrs. Cox, Jacob Dibert, Harrison Wysong and the Author.

A sad but true story of life in the mountains. Intensely interesting and instructive.

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SPECIAL RATE OF ONE AND ONE-HALF FARE for the round-trip to HARRISONBURG, VA., for the next Annual Meeting.

Fare from Chicago, $25.90; St. Louis, $29.70; Springfield, Ill., $28.90.

REMEMBER THAT HARRISONBURG, VA., IS A LOCAL STATION ON THE BALTIMORE & OHIO RAILROAD, SO BY USING THIS ROUTE YOU AVOID TRANSFERS, DELAYS, ETC. ALL B. & O. R. R. TRAINS STOP AT ASSEMBLY PARK, where the meeting is to be held and which is one and one-half miles north of the Harrisonburg Station, thereby saving you the extra trip in to the city.

Dates of sale, May 24th to 31st inclusive. RETURN LIMIT, JULY 15th.

STOP-OVERS at HARPERS FERRY, W. VA., MARTINSBURG, W. VA., CUMBERLAND, MD., HYNDMAN, PA., MEYERSDALE, PA., GARRETT, PA., ROCKWOOD, PA. and KEYSER, W. VA., within limit of tickets, July 15th, also at COLUMBUS, OHIO, CINCINNATI, OHIO, PITTSBURG, PA., OAKLAND, MD., MOUNTAIN LAKE PARK, MD., DEER PARK, MD., and SHENANDOAH JCT., W. VA., of ten days at each place, on all tickets reading via these routes. FOR INFORMATION ADDRESS

B. N. Austin, G. P. A., B. & O. R. R., Chicago.
W. A. Preston, T. P. A., Chicago.
O. P. McCarty, G. P. A., B. & O. S. W. R. R., Cincinnati, Ohio.
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NORFOLK AND WESTERN RAILWAY

The Virginia and Shenandoah Valley Route to Harrisonburg, Virginia, from Cincinnati and Columbus, Ohio.

For the Annual Meeting one and one-half fare for the round trip. Dates of sale, May 24 to 31, limit July 15, 1909. Obtain fare from local agent. The Norfolk & Western grants stop-over at any point on return trip between Elkton and Radford, Va., including Roanoke, Natural Bridge, The Grottoes (Weyer's Cave). Famous Luray Caverns can be conveniently reached from Elkton. The route of the N. & W. is unsurpassed for natural, mountain and Shenandoah Valley scenery. Brethren special train will leave Columbus 8:30 P. M., Cincinnati, 8:45 P. M., Friday, May 28, arrive Harrisonburg 3:00 P. M., Saturday, with through coaches from Ohio, Indiana and Illinois, running solid to Camp Ground Assembly Park, thus avoiding delays and waiting for connection. Special train will leave Harrisonburg immediately after adjournment for return journey. For information address W. E. Hazlewood, T. P. A., 420 State Life Bldg., Indianapolis, Ind., or Allen Hull, D. P. A., 45 East 4th Street, Cincinnati, Ohio.

NOTES NOT CLASSIFIED

Chicago church enjoyed a very pleasant communion season Sunday evening, April 25. About one hundred and forty communed. A more quiet audience of spectators we have never seen. Bro. Dilling, of Monticello, Ind. officiated.—Minerva Elsenhour, 663 South Ashland Avenue, Chicago, Ill., May 2.

Lordsburg.—The dedication of the chapel at San Dimas, which has been erected under the auspices of the Lordsburg Christian Workers' society, was dedicated last Sunday, at 3 P. M.. Elders W. F. England and Geo. Chemberlen, also Mr. Harkess, pastor of the San Dimas M. E. Church, conducted the services. Over two hundred people were in attendance. The music was in charge of Bro. Andrew Overholtzer, of this place. Prospects for a good Sunday school at San Dimas are promising. Beginning next Sunday, Sunday school will be held at 10 A. M., and preaching at 11 o'clock. At the close of the services an offering, amounting to $35.50, was lifted.—Grace Hileman Miller, Lordsburg, Cal., April 27.

Robinson.—Our love feast will be held June 13 in the Robinson house, of the Bolivar congregation. The District Mission Board has appointed Bro. D. S. Clapper as our pastor. Bro. S. U. Shober is to be elder for the coming year. The church will be much strengthened with the use of these two brethren.—C. D. Brendlinger, Box 5, Robinson, Pa., May 3.

Owl Creek.—Bro. A. I. Heestand is here and will preach for us tomorrow morning and evening.—S. J. Workman, Fredericktown, Ohio, May 3.

DEATH OF JOHN W. SPICHER.

Bro. John W. Spicher departed this life April 10, 1909, aged seventy-nine years, six months and two days. Deceased was born in Somerset County, Pa., Oct. 8, 1829. His parents moved to Armstrong County, Pa., when he was quite small. A few years later they pushed their way east into the pine forest, and settled in what is now Grant Township, Indiana Co., Pa., which was then as wild as nature had left it. They, with a few others, that settled in different places of that vicinity, then proceeded to establish homes. Here Bro. Spicher grew to manhood. Here he lived all his life. Here he departed for the life beyond.

He was married to Catherine King March 25, 1852, who preceded him one year. To this union were born five children, four daughters and one son. The son and two daughters survive him.

When the old pioneers made their way into the wilds, they did not leave the Word of God behind, but were humble worshipers of God, holding meetings in their lowly log cabins. Spiritual food was supplied by ministers from Armstrong County, Pa.

Bro. Spicher was elected to the ministry soon after his marriage, and proved himself a faithful servant until death. He was one of the most active members in the organization of the Montgomery church, and remained a faithful member until death. After the organization of the Montgomery church the work was actively carried forward, and other places of worship were established.

The writer well remembers, when a small boy, that Bro. Spicher made trip after trip across the hills, a distance of more than twenty miles, and held services in what is now the Glen Hope congregation.

For this work, as well as for all other church work, he never received any compensation. He placed a great deal of confidence in the wisdom of Annual Conference and was always a strict adherent to her decisions.

He was not a fluent speaker but his discourses were pointed and instructive, and his life was that of a true servant of God.

Funeral services were conducted by Eld. Brice Sell in the Montgomery churchhouse. Subject, "The Home of the Soul." Rev. 21. Interment in Montgomery cemetery.

Marion Center, Pa. D. R. Berkey.

GLEANINGS FROM THE SUNDAY-SCHOOL FIELD.

We are receiving some very encouraging statistical Sunday-school reports from our State district secretaries.

Sister Ella Royer, of Middle Iowa, reports 17 schools, with an enrollment of 1,291, a membership of 1,000, 48 additions to the church, and a contribution of $1,572.01. The previous year, with the same number of schools, there was an enrollment of but 1,141, thirty-four additions to the church, and a contribution of $1,001.96.

Bro. W. P. Englar, of Eastern Maryland, reports 28 schools, 48 conversions, and an enrollment of 3,268. The previous year, with 30 schools, there were 65 conversions, and an enrollment of 2,886.

Sister Susie Arnold, representing the eastern end of the First District of West Virginia, reports a gain in every particular over the previous year, and especially in the number of additions to the church, which show an increase of from 14 to 52.

Sister Adah Baker, who, the last two years, collected the Sunday-school statistics of Southern Ohio, while attending Bethany Bible School, sends in a banner report. It represents 54 schools, an enrollment of 5,835, a membership of about 5,000, an offering of $3,811.78, and 278 additions to the church, or an average of over 5 additions per school. During the previous year there were 55 schools, an enrollment of 5,049, an offering of $3,689.68, and 166 additions to the church. In the district are several mission points that have been in the care of earnest and faithful workers for several years. Many of these were blessed with a large ingathering of souls. At Charleston, an isolated point, where the Mission Board of Southern Ohio has placed two sisters in charge of the work, 35 were added to the church.

This is a striking example of what may be accomplished by trained and faithful workers, who, when properly located, give all their time to the work. Levi Minnich.

Greenville, Ohio, May 1.

ANNOUNCEMENTS

LOVE FEASTS.

Arkansas.

June 12, Mt Hope.

California.

May 22, 3 pm, Santa Ana.
May 29, Glendora.

Colorado.

June 5, Good Hope.
June 12, Prowers.

District of Columbia.

May 11, 7:30 pm, Washington.

Idaho.

May 16, 5 pm, Twin Falls.
June 5, Clearwater.

Illinois.

May 14, 6 pm, Blue Ridge.
May 15, Hurricane Creek.
May 15, 6 pm, Franklin Grove.
May 16, 6:30 pm, Sterling.
May 16, 7 pm, Bethel, at Naperville.
May 22, 23, 2 pm, West Branch.
May 22, 7 pm, Batavia.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Elgin.
May 23, 6:30 pm, Polo.
May 25, 26, 10 am, Astoria, South Fulton house.
June 5, Oak Grove.
June 6, 6 pm, Rock Creek.
June 9, Loraine.
June 10, 11, 5 pm, Cherry Grove.
June 12, 10 am, Pine Creek.
June 19, 20, 1 pm, Waddams Grove.

Indiana.

May 9, 6 pm, Muncie.
May 9, 5:30 pm, Huntington.
May 9, 6 pm, North Manchester, 2 miles west of town.
May 13, Goshen, corner of Clinton and Fifth Streets.
May 15, 7:30 pm, Burnetts Creek.
May 15, Salem house, Bethel congregation.
May 16, 7 pm, Indianapolis.
May 22, 5 pm, Buck Creek.
May 22, 6 pm, Sugar Creek.
May 22, 5 pm, Eel River.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Adamsboro house, 6 miles east of Logansport.
May 22, 6:45 pm, Monticello.
May 22, 6 pm, Mississinewa.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 26, 4 pm, Pipe Creek.
May 27, 5 pm, Baugo.
May 27, 5 pm, Ladoga.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.
May 29, 4 pm, Fountain church, 5 miles north of Holton.
May 29, 10 am, Cedar Creek.
June 5, Blue River.
June 5, 5 pm, Elkhart Valley.
June 12, 6 pm, Killbuck.
June 12, Yellow River.
June 12, 13, 10 am, Pleasant Hill.
June 19, 6:30 pm, Spring Creek.
June 25, 4 pm, Camp Creek.

Iowa.

May 15, 4 pm, English River, South house.
May 15, 10:30 am, Greene.
May 16, 6:30 pm, Des Moines City.
May 16, Cedar Rapids.
May 22, 2 pm, Iowa River.
May 22, 1 pm, Coon River, near Panora.
May 22, 10:30 am, Franklin County church, near Hampton.
May 22, 6 pm, Pleasant View, 6½ miles southwest of Clarence, 5½ miles northeast of Tipton.
May 22, 4 pm, Kingsley, East house.
May 22, 23, 2 pm, Dallas Center.
May 22, 2 pm, Prairie City.
May 25, 26, 2 pm, Panther Creek.
June 5, Osceola.
June 5, 6, 10:30 am, Dry Creek.
June 11, Fairview.
June 12, 13, 11 am, Garrison.
June 25, Harlan.
June 26, Sheldon.

Kansas.

May 9, 6 pm, McPherson.
May 15, 16, 11 am, Morrill.
May 15, 4 pm, Newton.
May 15, 6 pm, Garden City.
May 15, 7:30 pm, Parsons.
May 22, 7:30 pm, Kansas City.
May 22, 5 pm, Ramona.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.
May 22, Nekoma.
May 22, 2 pm, Victor.
May 22, 6:30 pm, Neosho house, Chanute.
May 29, Ottawa.
June 5, at home of C. S. Hoff, 10 miles northwest of Oakley.
June 5, 6 pm, Vermillion.

Louisiana.

May 29, Roanoke.

Maryland.

May 9, 5 pm, Fulton Avenue, Baltimore.
May 15, 16, 2 pm, Beaver Creek.
May 22, 2 pm, Bush Creek.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.

May 15, 10:30 am, Center house.
May 22, 6:30 pm, Woodland.
June 4, 10 am, Bear Lake.
June 12, 5 pm, Lakeview.
June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.

June 12, 8 pm, Deer Park.
June 19, Worthington.

Missouri.

May 15, 2 pm, Log Creek.
May 22, 3 pm, Smith Fork, near Plattsburg.
May 29, 3 pm, Cabool, Greenwood house.
June 5, Poplar Bluff.

Nebraska.

May 16, Kearney.
May 22, Bethel.
May 29, 7 pm, Beatrice.
June 5, 6:30 pm, Alvo.

North Dakota.

June 12, 2 pm, Surrey.
June 19, Red River Valley.
June 26, Ray.

Ohio.

May 15, 10 am, Sugar Grove.
May 15, Rome.
May 15, 2 pm, Middle District.
May 15, 2 pm, Oakland.
May 22, Pleasant Valley.
May 22, 10 am, Eagle Creek.
May 22, 10 am, Hickory Grove.
May 23, 5 pm, Maple Grove, Ashland County, 4½ miles north of Ashland.
May 29, 10 am, Lick Creek.
June 5, 2 pm, Portage.
June 12, 10 am, Chippewa.
June 12, 2:30 pm, Blanchard.
June 12, Greenspring.
June 12, Silver Creek.
June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.

Oklahoma.

May 15, Union Center schoolhouse, ½ mile east, 1 mile north of Speermoor, and 3 miles south, 1 mile east of Kingsley.
May 15, Mt. Hope.
May 22, 5 pm, Thomas.
May 22, 5:30 pm, North Star.
May 30, Elk City.
June 12, Paradise Prairie.

Oregon.

May 22, Talent.

Pennsylvania.

May 9, Huntingdon.
May 9, 4 pm, York, on Belvidere Avenue.
May 9, 3 pm, Reading.
May 9, Harrisburg.
May 9, 3:30 pm, Walnut Grove house, Johnstown congregation.
May 9, 6 pm, Roaring Spring.
May 13, 7:30 pm, Germantown.
May 16, 6:30 pm, Altoona.
May 16, 4 pm, Shamokin.
May 16, 4 pm, Glen Hope.
May 19, 20, 9:30 am, Bird-in-Hand house, Conestoga congregation.
May 19, 20, Upper Cumberland.
May 20, 3:30 pm, Elizabethtown.
May 22, 6 pm, Glade Run.
May 22, 4 pm, Ephrata.
May 22, 4 pm, Fairview.
May 22, 23, 9:30 am, Maiden Creek, Mohrsville house.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, Indian Creek, Montgomery County.
May 22, 4 pm, Snake Spring Valley.
May 22, Haresvalley house, Aughwick congregation.
May 22, 4 pm, Carson Valley.
May 22, 4 pm, Elk Lick.
May 22, 23, 2 pm, Goodwill house, Lost Creek congregation.
May 23, 4 pm, Hanover.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 24, Lancaster.
May 24, 25, 10 am, Hanoverdale house, Big Swatara congregation.
May 24, 25, 9:30 am, Mohler house, Springville congregation.
May 25, 26, Middle Creek house, West Conestoga.
May 25, 26, 10 am, Codorus.
May 26, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, 27, 9:30 am, Graybill house, White Oak congregation.
May 26, Sugar Valley.
May 27, Struphauer.
May 28, 4 pm, Pine Glen.
May 29, 6 pm, James Creek.
May 29, 30, 1:30 pm, Welsh Run.
May 30, Middle Creek.
June 4, Buffalo.
June 5, Elbethel house, Indian Creek congregation.
June 5, 6, 10 am, Fogelsonger house, Ridge congregation.
June 6, 6 pm, Pittsburg.
June 6, Leamersville, Blair County.
June 6, 6 pm, Summit Mills.
June 6, Bethel house, Yellow Creek congregation.
June 6, 4 pm, Slpesville house, Quemahoning congregation.
June 6, 6 pm, Clover Creek.
June 8, 9, Midway.
June 8, 10 am, Upton house, Back Creek congregation.
June 10, 11, 1:30 pm, Greentree, West Greentree congregation.
June 12, German Valley house, Aughwick congregation.
June 12, Grove house, Mechanic Grove congregation.
June 13, 6 pm, Maple Spring house, Quemahoning congregation.
June 13, Bolivar, Robinson house.
June 26, Montgomery.

Virginia.

May 15, 2:30 pm, Branch house, Sangerville congregation.
May 15, 4 pm, Midland.
May 22, 4 pm, Nokesville, Valley house.
May 22, Lebanon.
May 22, Beech Grove.
June 2, 2 pm, Berkeley.
June 5, Middle River.
June 5, Manassas.
June 5, Mt. Vernon.
June 12, 3 pm, Green Mount.

Washington.

May 15, Sunnyside.
June 5, Seattle.

West Virginia.

May 16, Maple Spring.

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AROUND THE WORLD

THERE is considerable stir among our Disciple friends, at present, because one of their prominent ministers in Chicago has espoused the cause of higher criticism. He doubts the story of Jonah, questions the account of the flood, and is uncertain about many other Bible facts. The members feel that, in some way, they should like to nullify the effects of such hurtful doctrine,—but how? While the Disciples now have over one and a quarter million of communicants, they have no ecclesiastical courts to administer needed discipline,—such as this case would seem to demand. In that respect the Brethren are more fortunate. Our complete organization enables us to hold the membership to gospel principles and to keep all, as much as possible, in bonds of fraternal union.

IT has frequently been affirmed that if we would only get well enough acquainted with our contending neighbors, much of our imagined ill-feeling would pass away as the mists of the morning before the noonday sun. It needed but the approach of the Japanese training squadron through the Golden Gate to banish all previous ill feeling, and to bring out the cordial welcome of California. On Sunday, May 2, the little "brown sailormen" received a most hearty reception by the people of San Francisco. The Japanese admiral, in his address, scouted the idea of possible war and recounted the many past events that have cemented the ties of friendship between the two nations. His words struck a responsive chord in the hearts of all. Such visits are a better preservative of peace and concord than all the armies and navies of the world.

LINCOLN, Nebr., in a closely-contested election, declared itself for prohibition May 4. It is a most signal victory for the temperance forces, as the advocates of the rum traffic did their very best to gain the day. Missouri is, at present, engaged in an intense struggle for State-wide prohibition. Already the measure has passed the Senate. The matter now goes to the House, and while the temperance forces are strongly urging the passage of the bill, it is doubtful if it will be permitted to pass. There are many opponents. St. Louis, with its noted brewery, employing its thousands, is unwilling to sanction any measure that would deprive the city and State of its greatest industrial concern. Thus the love of the dollar is allowed to outweigh the welfare of precious souls. Mankind still has need to learn, more thoroughly, the sacred lesson of working for the general good of *all*. Self-interest is no part of the religion of Christ.

DURING the initiation ceremonies of a local high school secret fraternity in a city of the State of New York, several of the candidates were branded with the insignia of the society, and, as in other places, lasting injury was inflicted in some of the cases. This and other evils, connected with the fraternities, has directed the attention of several State Legislatures to the important matter, and steps will now be taken to suppress the fraternities. School boards in various cities and towns have already attempted to rule in the matter, and many of them would have succeeded, had not the parents interfered. With State authority back of the school boards, the elimination of secret orders in high schools will doubtless be readily accomplished.

"GREATER love hath no man than this that a man lay down his life for his friends," is the noble sentiment encircling the Carnegie medals of award for heroism. The "Carnegie Hero Fund Commission" has just published a pamphlet, recounting briefly the notable acts of bravery, performed by the 246 individuals whose deeds have been recognized and rewarded during the five years since April 15, 1904. The commissioners had no easy task to make the awards, having to consider a total of 3,219 cases. Of these 2,059 were refused, 246 accepted, and 914 are still pending. When it is remembered that most of these acts of heroism were performed at the personal risk of the rescuer, and that, too, in most cases for utter strangers, it inspires new hopes for the prevalence and growth of a broader humanitarian spirit,—the brotherhood of man that "makes all the world akin."

WE referred, a few weeks ago, to the manipulations of the wheat speculators, in raising the price of that commodity for the benefit of themselves, and to the loss of the consumer. Following the recent developments along this line, bills are being introduced in several State Legislatures and also in Congress, looking to the correction of questionable board of trade operations. Other countries have already provided against such abuses. In Germany no one connected with the grain or other food-stuff interests is allowed to deal in "futures," to the detriment of the country at large. The German Government has the old-fashioned, paternal idea that the interests of the people must be protected in every way, and that no artificially-inflated price must be placed on the necessaries of life. The authorities of our own beloved country could, perhaps, do some much needed work along the same line of reform. Gambling is dishonorable and law-defying, whether at the card table or dignified by sailing under the guise of "dealing in futures."

AS already announced, the second "National Peace Conference" met in Chicago May 3 to 5. Among those in attendance were many noted advocates of peace, and the interest and enthusiasm shown augur well for the future success of the peace movement. Resolutions were adopted with much enthusiasm, which declared that war, as a method of settling international difficulties, is out of date. It was urged that no disputes between nations, except such as involve the national life and independence, should be reserved from arbitration. The tremendous armaments, now in progress, were denounced as exhausting in their burdens of taxation, and as a fruitful source of suspicion, bitter feeling, and consequent hostilities. The cessation of outlays for war equipment was advocated by agreement of the Powers. The setting apart of $25,000 by the Swedish consul in Chicago, as an endowment to further the general cause of peace, is one of the good results of the conference. That there will be many other favorable effects is ardently hoped for by every lover of peace.

GENERAL consternation was caused among church workers when Judge M. H. Willis, at New Martinsville, W. Va., May 5, in delivering a charge to the grand jury, instructed them to *indict church societies and church workers* who obtain money through the medium of raffles or other questionable means. It is humiliating to think that a decision of that kind should be needed. Think of it! A judge of the civil court to put legal restraint on the church of God because the members have lost all conception of right! Continuing his remarks, Judge Willis said that church members who secure money in the manner above indicated should be treated the same as ordinary gamblers. Many prominent churchmen of that vicinity are involved in the matter, and will likely be indicted in harmony with the judge's charge.

THE atrocious massacres of defenseless Christians in Asia Minor seem to be continued, in spite of the attempts of the reform element, now in control at Constantinople, to check the outrages. The attention and indignation of all civilized nations have been aroused. It is a settled fact that the new administration must show its ability to cope with the fanatic outbreaks, or submit to effective regulation by the strong arm of the Powers. Already efforts are on foot in the United States to have this Government make strong representations to the Turkish authorities, to put an end to the awful slaughter now in progress. It is evident that protection for the Christians of the Ottoman Empire is an immediate necessity, and it is to be hoped that adequate protective measures will be insisted upon by the united agreement of the western nations.

LEADING Sunday-school workers and journals are strongly urging not only a better and more comprehensive course of Sunday-school study, but more time in which to master the various phases of the work. While the public school system, in its methods and courses of study,—extended over five days of the week,—has made wonderful advancement, the Sunday school still contents itself with a brief half-hour recitation of the lesson, one day of the week. It is urged that "many children as well as adults find Sunday a long and dreary day," when, by proper effort, the time might be profitably employed by several hours of systematic Bible ciass work. Proper adaptation of the various courses of study to the different ages would bring about renewed interest in Sunday-school work, but undoubtedly more time must be given to the various phases planned out, to achieve the desired result.

AT last the Shah of Persia has given his subjects the much desired constitution. Elections will be held in accordance with the new electoral law, to be published shortly, and by July 19 the deputies elected will assemble at Teheran. The decision of the Shah, to grant a constitution, follows six months of revolutionary agitation for the restoration of representative government. The present Shah, who succeeded to the throne in January, 1907, found the country under a constitution that had been granted by his predecessor. This concession was dispensed with by the Shah in November, 1908, and brought about serious revolutionary movements, particularly in Northern Persia, where the situation soon approached anarchy. Great Britain and Russia have been instrumental in bringing about the restoration of the long-desired constitutional privileges and at least the promise of important reforms. Now, if the Shah has the fortitude to carry out the promised improvements, there remains but the one important factor to be perfected, on the part of the people,—to prove their fitness for self-government. Whether Persia is ready for such an important step remains to be seen.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

LINKS WITH HEAVEN.

SELECTED BY MRS. RETTA BOLLINGER CLEAR.

Our God in heaven from that holy place
To each of us an angel guide has given;
But mothers of dead children have more grace,—
For they give angels to their God and heaven.

How can a mother's heart feel cold or weary
Knowing her dearer self safe, happy, warm?
How can she feel her road too dark or dreary,
Who knows her treasure sheltered from the storm?

How can she sin? Our hearts may be unheeding,
Our God forgot, our holy saints defied;
But can a mother hear her dead child pleading,
And thrust those little angel hands aside?

Those little hands stretched down to draw her ever
Nearer to God by mother love;—we all
Are blind and weak, yet surely she can never,
With such a stake in heaven, fail or fall.

She knows that when the mighty angels raise
Chorus in heaven, one little silver tone
Is hers forever, that one little praise,
One little happy voice, is all her own.

We may not see her sacred crown of honor,
But all the angels, flitting to and fro,
Pause, smiling as they pass,—they look upon her
As mother of an angel whom they know.

One whom they left, nestled at Mary's feet,—
The children's place in heaven,—who softly sings
A little chant to please them, slow and sweet,
Or, smiling, strokes their little folded wings;

Or gives them her white lilies or her beads
To play with; yet, in spite of flower or song,
They often lift a wistful look that pleads
And asks her why their mother stays so long.

Then our dear queen makes answer, she will call
Her very soon. Meanwhile they are beguiled
To wait and listen while she tells them all
A story of her Jesus as a child.

Ah, saints in heaven may pray with earnest will
And pity for their weak and erring brothers:
Yet there is prayer in heaven more tender still,—
The little children pleading for their mothers.

Rockford, Ill.

STANDING COMMITTEE OF ANNUAL MEETING: ITS DUTIES AND POWERS.

BY S. F. SANGER.

MISUNDERSTANDINGS and perplexities have arisen, from time to time, relative to the scope of the work of the Standing Committee of our Conference, due, in a large measure, to several causes.

Let us first consider the history of this committee, as given in the Conference Minutes. Early in the nineteenth century, or about one hundred years ago, we have the first mention of a committee of this character. It was decided that five to seven, or more, of the oldest ministers present should constitute a committee, whose duty it was to retire to a private place, where those who had questions to ask, or cases to present, might do so. This was done to avoid improper questions being sprung on the Conference. Changes with regard to this committee were made as follows: In 1830-31 it was made the duty of the elders of the church where the Conference was held to select this committee. In 1864 it was decided that all the ordained elders present should constitute the committee. In 1848 a decision was made that each congregation should send two delegates to the Conference, and that this committee should consist of five or more elders, as at first, and that as many special, or sub-committees, as might be necessary to dispatch the business, could be formed from these delegates. The papers were then divided among these sub-committees, to be answered, etc. In 1853 we have the first mention of the term "Standing Committee." At the Conference of 1866 there were one hundred and sixty-five churches represented by two hundred delegates, and fifteen sub-committees were formed. This was the first Annual Meeting, attended by the writer, after becoming a member of the church.

At this meeting the present system of forming State Districts, and the existing method of electing the Standing Committee, with the right to elect its own officers, was adopted. It was to receive and arrange all business for the Conference. Sub-committees were dispensed with. In 1875 it was decided that the Standing Committee had no right to change the import of any queries sent to Annual Meeting. The Conference of 1882 decided that the Standing Committee and the delegates from the local churches should constitute the voting power of the meeting.

The foregoing is a brief summary of the origin, purpose and duties of the Standing Committee, which makes their work fairly clear, so far as it relates to the Conference. The one cause which has led to most of the confusion and perplexities, pertaining to the scope of this committee's work, is in regard to the work and reports of committees sent by Annual Meeting to settle difficulties and disorder in local churches. Just what the rights and powers of this committee are, in such cases, is the issue.

From the history and work of the Standing Committee, as given in the Minutes of Annual Meeting, the following seems clear: That the Standing Committee is neither a *legislative* nor an *executive* body; that it is a *judicial* body only so far as it relates to the passing on the legality and propriety of the business that is to be presented to the open Conference. It is simply a *business* committee, to arrange and prepare the papers for the Conference, answering unanswered papers, nominating the members of the various committees called for, to receive petitions for committees and to pass on the propriety of recommending such committees. It also has the right to receive reports of committees authorized by Conference, and to make such disposition of these reports as directed by Annual Meeting. But in no case has the Standing Committee the right to change, or modify, the reports of any Annual Meeting committee, and more especially when such reports affect the standing of a member, or the work of a local congregation.

Two things should be kept in mind, with reference to the work of committees sent to local congregations: (1) That they are to work *with*, or *assist*, the local church. (2) That their decisions are not effective without being approved by a majority of the members present in council. This is the rule. There is, however, one exception to this rule, which is as follows: When a majority of a congregation is disowned, or expelled, from the church, through the action of a committee, and such decision is approved by a *minority* of the congregation present, then it becomes necessary for the *Conference* to approve this work, not the *Standing Committee*.

Our form of church government is almost absolutely democratic,—a government by the people, and for the people. If it were episcopal, as is true of many churches, then could elders make and enforce rules and discipline, whether in Standing Committee, or alone. It should be clearly understood that there is no higher power, or authority, under our form of church government than the local congregation, on local issues and the discipline of her members. All decisions of Annual Meeting committees must receive the approval of the local church before becoming effectual, which fact at once precludes the possibility of Standing Committee dealing with the report of an Annual Meeting committee, or in any way modifying its work.

This is a principle of all republican forms of government, and is fundamental in our church government, and should be carefully preserved and respected. It was this principle,—called "*States Rights*," which was violated, and which was the primal cause of our Civil War. On this cardinal principle rests the security and protection of the church and the individual member.

Had this feature of our church government been recognized and respected, our Brotherhood would not have been disturbed by letters, circulars, pamphlets and petitions, sent broadcast, in recent years, both to individuals and to the Standing Committee of Annual Meeting.

It is only a few years, comparatively, since committees, sent by Annual Meeting to visit churches, made reports to Standing Committee. I know of no rule or decision of Conference, requiring such reports, yet it is altogether proper to do so, for two reasons: (1) As a matter of information to the churches represented on Standing Committee. (2) To obtain advice or instructions, in case committees are continued for more than one year.

If this article will prove helpful to our Brotherhood, and especially to the younger members of future Standing Committees, it will have served its purpose.

South Bend, Ind.

SOME PROBLEMS IN THE MINISTRY.

BY S. N. M'CANN.

BETTER organization in the directing of our ministerial force, and in the eare of our congregations, is one of the problems of our Brotherhood, which must be met in the near future, or dying and dead churches will be the result.

Scattered, here and there over the Brotherhood, are churches that are awake to the necessity of supporting a pastor. There are those, also, that feel the need of a regular pastor, but are unable to support one. Some give a partial support to one of their ministers. There are still others that expect a minister to sacrifice time in the ministry, lead out in every charitable work, support his family, and be pastor of the church besides.

Take the question as it is, and not as it used to be, or as it might be, and we will realize that something is before us, if the church is ever to hold her own.

Congregations, having supported pastors, will, of necessity, soon have no ministry, except the pastor, under our present management. Congregations giving partial support to one minister must, of necessity, see their ministerial force weaken until only the one who gets the partial support must be their sole dependence.

The problem is fast becoming a serious one with congregations unable to support a pastor, and, as time goes on, it will become more serious. The congregations that are able and willing to support a pastor, will live and grow, but what of the weak congregations, that are unable to support a pastor? Already we have some congregations that feel the strain. We see others that are dying for want of shepherds. What is to be done?

Under the present plans our ministry is numerically weakening. Our congregations are often on the decline. Our country churches are fast being changed into village and city churches. Often we have a country churchhouse just outside of a town, and there is to be found a congregation dying. In many places these churchhouses are being moved into the towns. The town churches are awake to their needs and, as a rule, are supporting their pastor, while the country churches do not.

There must be some plan by which our weakened churches can be saved. Many could and would give a partial support to a pastor, if some plan could be given by which to work. It seems that the time is here, when some able brethren ought to formulate a plan and get it before our people for more united action in the ministry and laity, to save the church and ministry in the crisis that is fast coming upon us.

THE GREAT COUNCIL.

BY JOHN W. WAYLAND.

IN the fifteenth chapter of the Book of Acts we have a detailed report of what was, so far as we know, the first general council ever held in the Christian church. The time was about the year 50 A. D.; the place was Jerusalem; and the occasion was a disputed question that was vexing the churches. This question, stated briefly, was: Is it necessary for a man to be circumcised in order to be saved?

Circumcision had been enjoined upon Abraham and his descendants, as we are told in the seventeenth chapter of Genesis, in the everlasting covenant that God made with them. It had been practiced by the Jews, almost without exception, until the time of Christ and the apostles, and it is still practiced widely, if not generally, among the Jews and Mohammedans. In the time of Christ it was the thing that distinguished a Jew from everybody else, and it was most dearly cherished as a distinctive and necessary rite.

It appears, however, that, early in the history of the Christian church, the rite gradually began to be neglected. It is likely that the Christians who were Jews still observed it carefully; but at Cæsarea, Antioch,

and other places where Gentiles began to come into the church, it was not always imposed upon them. This taking of Gentiles into the church without circumcising them, offended many of the Jewish brethren. Some who were very strict on the point, and thought it impossible for a man to be saved without being circumcised, have since been designated as "Judaizers." This term simply means that these brethren wished to make circumcision a condition of membership in the Christian church.

It was at Antioch, where the disciples were first called Christians, that the question came most prominently to the front. The church at Antioch was made up largely of Gentile converts. The church at Jerusalem, having heard that the Gentiles at Antioch were applying for membership, had sent Barnabas to that city. He came, saw the grace of God, rejoiced, and went to work among them. Finding the work growing, he went over to Tarsus and brought back Paul as a helper. They worked together for a year, and the Lord blessed the work. The church grew strong, financially and spiritually, as well as numerically. In a year or two more the Holy Ghost set approval upon their devotion by directing them to send out Barnabas and Paul as foreign missionaries. After their tour through the island of Cyprus and a part of Asia Minor, Paul and Barnabas returned to Antioch.

It was after their return, and probably six or seven years after the church at Antioch had been organized, that the question of circumcision began to press for solution. Certain Judaizers, coming from Jerusalem, said to the Gentile brethren at Antioch, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This naturally created a good deal of uneasiness. Paul and Barnabas saw the question differently, and tried to settle the matter; but failing to reach a satisfactory conclusion, it was decided to carry the subject to the apostles and elders at Jerusalem. Paul, Barnabas, and others, were sent as delegates from Antioch to consult the apostles and elders.

As they went on their way, they told about the conversion of so many Gentiles, and thus caused great joy among the brethren they met with. When they reached Jerusalem, they were cordially received, not only by the apostles and elders, but also by the church as a whole. But they also found some Judaizers at Jerusalem. They were Christian brethren who were of the strict sect of Jews, known as Pharisees. These brethren said, "It is needful to circumcise, and to command to keep the law of Moses."

As a result, and as a natural and proper means of solution, the apostles and elders came together to consider the matter. After many had spoken, voicing different views, Peter got up and told how, chosen by God, he had been the first to preach the Gospel to the Gentiles, and how God, in the person of the Holy Ghost, had given evidence of approval when the Gentiles had believed and were baptized. He concluded, therefore, that God did not, under the conditions of salvation through Christ, require circumcision and related ceremonies. "Now therefore," said he, "why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Following Peter, Barnabas and Paul told of the miracles and wonders that God had wrought among the Gentiles by them. By this time the prevailing sentiment of the council began to be pretty well in evidence. Accordingly, James, the Lord's brother, who, apparently, was the presiding officer, made the next speech, and in addition summed up a decision that evidently met the approval of the majority present. He not only referred to the facts stated by Peter and the others, but he also showed how these facts agreed with the written words of the prophets.

The decision, as he framed it and laid it before the council, was expressed in these words: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

This decision was approved by the apostles and elders, and the church as a whole; and they sent out the report to the Gentile brethren, and others interested, by the hands of Paul, Barnabas, Judas, Barsabas, and Silas.

In the letters given into the hands of these brethren the decision was written down as follows: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

This first great council has great interest for all believers, and is a profitable subject of study for the church as a whole. The spirit of moderation and charity manifested in the deliberations and in the conclusion is most commendable. It marked them truly as Christians. For each party to yield something to the other, was no small or easy matter. And it must be recognized that each party did concede something to the views and feelings of the other. The radical Jews (the Judaizers) among the Christians were at first disposed to require circumcision and the law of Moses; but they gave up circumcision and most of the ceremonial law. On the other hand, the conservative Jews (like Peter, Paul, and Barnabas) among the Christians would have been able and willing to disregard the whole ceremonial law, but they agreed to retain, at least for awhile, some of the ceremonies, out of respect for the feelings of the Judaizers and also, no doubt, as a safeguard to the weaker brethren among the Gentiles. James, in Acts 15:21, refers to the feelings of the stricter Jewish brethren that should be respected; and Paul, later, in his writings explains why it was advisable to avoid eating meats obtained from the heathen sacrifices, out of consideration for the weaker Gentile brethren. So the decision evidently embodied more than the better-instructed Christians would have needed or required, and less than the Judaizers thought necessary. Fornication was perhaps, the only thing mentioned that Paul, certainly at a later period of his ministry, would have regarded as involving moral quality; and it is pretty certain that the consensus of Christian opinion at the present day would agree with his view; yet he recognized the importance of harmonious cooperation, and of combining forces for the great work of evangelization. Though he was the apostle to the Gentiles, he was still a true conservative, and loved Israel, specially the sons of Israel, in the Christian fold. There was not one he wanted to give up or cast out. That was the true conservative spirit. It is also the true Christian spirit.

Such a spirit is always desirable and commendable. It is a spirit that is just as necessary and just as Christ-like today as it was in Paul's day. We admire the forbearance and good sense of those among the Judaizing brethren who agreed to go forward with an unbroken front, even though circumcision could no longer be required of every Christian convert. We admire no less the charitable disposition of Paul and Peter and Barnabas, because they retained or respected a few things more than they believed necessary. We cannot do otherwise than admire and commend the forbearance, moderation, and good sense of both parties, in their mutual concessions; for thus only was agreement, coöperation, and world-conquering power possible.

Charlottesville, Va.

ON THE BAPTISMAL SERVICE.

BY J. E. MILLER.

There was a time in our history when nearly all of those who applied for baptism were full grown. Today, however, a great many are received into the church under ten years of age. It has always seemed to me that this fact should be kept in mind when we lay the order before the applicants for baptism. To speak to these younger ones, at some length, on the matter of war, of non-secrecy, of taking the legal oath, and like subjects, does not appeal to me as being the wisest way of doing. Their minds are not mature enough to deal much with those subjects. There may be, however a number of other questions that do appeal to them at that age, and if properly presented, would start them out better in the Christian life, as babes in Christ. For all applicants, it seems to me, it would be well to present the matter of daily prayer, Bible study, Sunday and everyday religion. The things that are then presented are very likely to stay, and, if they are well presented, they will have much to do with the future life of the applicant.

It often happens that those being baptized find a serious difficulty in going under the water. For this there are several reasons. Some are naturally afraid of the water. Some are not properly instructed as to the part they are to have in the service. Applicants should be instructed how to kneel, about the breath, and the like. When, in baptism, the applicant kneels, and in doing so sits on his feet, he will not feel that he is about to fall as he is being immersed. This posture also gives him an ease and a confidence that he cannot have when he barely kneels and leans forward too much. If he is told to take a full breath before immersion, and to hold his breath when going under the water, it will save him from many an annoyance.

Many of our churches are putting in pools. We have several things to learn about the pool. When we baptize in a stream we select the depth according to the size of the person to be baptized. In the pool we can not do that where large and small are before us to be immersed at the same time. That is we cannot select the depth unless we have our pool properly constructed. But the pool can easily be built so as to accommodate all. If, at one end or side, we have a raised part, say eight inches higher than the bottom of the pool, the smaller ones can be asked to kneel on this raised part and so the same water that accommodates the larger folks, also suits the smaller ones. Our pool is cement and was not so constructed, so we have put in a weighted box and this answers very well.

Then there is the matter of the temperature of the water. All things are relative. When, on a very cold, stormy day, you cut the ice to baptize, the cold water is really warmer than the cold atmosphere and, as a result, does not seem so cold. When from a warm room you step into a pool, the water of which is colder than the room, it will give the person a chill. For that reason many are finding that it is really well to warm the water, making it a little warmer than the room, and then the baptism can be administered without any inconvenience whatever. True, some may not like the idea of warming the water, but a little consideration must show to all that there can be no harm in that.

A very sacred part of the ceremony is the laying on of hands and the accompanying prayer. Sometimes, I fear, we become too formal with this prayer, and forget that it is for the special blessing of the one person before us. Why should it not, then, be with special reference to his individual needs? His age, past life, home conditions,—these all,—should have something to do in shaping the special prayer for him at that sacred moment. This means, to be sure, that the minister who officiates should know the person, and then he will be able to pray over him properly.

These are a few of the points I have felt, for some time, should be impressed upon our minds, not in the way of criticism but of helpful suggestion to make our baptismal service even richer in meaning than it now is.

Mount Morris College.

IGNORANT AND UNLEARNED MEN.—Acts 4: 13.

BY W. J. SWIGART.

In the first place, let us understand the real import of this statement. They were not what could be called ignoramuses. They were not boorish, or lacking in courteousness. It meant rather that they did not belong to the Sanhedrim. They had not likely attended the Rabbinical schools. They had not sat with a teacher like Gamaliel. They belonged to the working class, rather than to the professionally educated, and those who posed as scribes or teachers. This is why the people were astonished.

In the second place, this fact did not disqualify them for effective and acceptable labor for Christ. They were men of good minds and sound judgment. *They had good sense,*— and this, in itself, is a possession of no mean value to a preacher. They loved the Lord and were jealous and bold for his cause. They were filled and moved by the Holy Ghost. These are qualities of first value to a preacher, and rank far above all other considerations. The purpose of this

is not to disparage or discount the value of scholastic training or college education. These are valuable and helpful if sanctified by the grace of God and the power of the Holy Ghost. The main lesson, it seems to me, is the fact that men who are not of the schools are not necessarily barred from efficient service, but may be used of God in the accomplishment of his work, if character is right and purpose correct; and reason and good sense be exercised.

There is rightly much said and written about preparation for the ministry and for teaching. But most of our preachers have not had any school training, and might, by some, be classed as the people classed Peter and John,—and in a way that would suggest their unfitness for the work. Some, in the introspection of their own lives and qualities, may conclude there is no place for them, and feel timid and uncertain in their efforts at public ministrations, especially in the presence and company of those who may have had better advantages, and hence feel a sense of of superannuation within themselves. The people who looked at Peter and John, and heard them teach, while convinced of their lack of Rabbinical training, were also convinced that "they had been with Jesus." This is important. This is essential. These men had their training with him. They were filled with the Holy Spirit. This will sanctify educational qualities, and good judgment and sense, and render efficient the labor of any one whether learned or unlearned, and will give the stamp of authority to the teaching because the teacher is intrenched in the truth and emboldened by conviction.

To my mind, the very first quality to make preaching or teaching effective is *sincerity*. What is the motive back of it all? What is the purpose of this? Why do I preach? What is the purpose of this particular sermon? Do I want to do a creditable piece of work and impress the people with the fact that I am a sermonizer and a preacher? Or is it solely that this truth may be received by the people and practiced in their lives and in mine? If an audience of individuals believes that our only purpose is to magnify the Truth; to help the hearer and to glorify God, we may say anything to them, and they will receive it considerately. Matter and method will be impressed and clothed with power. Sincerity is a good teacher, and will mostly suggest its own methods of work.

John and Peter were not disturbed by the kind of audience they had. Most of us are more or less affected by this. If men of learning, if the President of the United States, or the King of England, were in the audience, or much less personages, it would doubtless disturb many of us. But if the motive be alone to promote the Truth, and all other things be disregarded, the character of the auditors need not embarrass or disturb. Truth uttered through such a medium and with such a motive will always make men "marvel,"—that is, they will be moved and attracted and affected by the Truth; whether presented at a conference, to an audience with a thousand preachers in it; or in a city church, filled with merchantmen; or in a country schoolhouse, with a dozen yeomen as the entire audience.

Huntingdon, Pa.

THE EVERYDAY QUESTION.

BY GEO. F. CHEMBERLEN.

"Wherewithal shall we be clothed?"

This is an everyday question. You certainly had to decide it this morning before leaving your room. You will have to decide it each new day. Of course there are still a few, with enough of the savage in them that they do not give it serious attention. They are satisfied with almost anything or nothing. Another class has the barbarian propensity sufficiently dormant that they do not think themselves clothed unless there is a great display of jewelry. I am trying to direct this question to those who believe that the Gospel is the power of God unto salvation.

It is also a very perplexing question. We, at times, scarcely know just how to solve it. It seems to have so many different bearings. I have seen a newspaper man appear at a wedding with a white necktie, and leave the merry gathering in a black tie. He left to attend a funeral, and, of course, to his mind, he wanted to be becomingly clothed on each occasion. This is just an instance of how the question really affects honest men. And many really honest people are wrestling with the problem with but little showing of gaining advantage.

It is a highly pertinent question. It belongs to our daily life and toil. We cannot escape from it. We must meet it. And, moreover, we must not let other people decide the question for us. Their decision may not meet the approval of God. He, too, has ideas about the matter, and ideas of such value must be respected.

You know our position on this question. Have you taken an account of the forces against us? The Master advises: Consider the strength of an enemy. It is vital that you know you are able to meet him. The prospects of victory depend upon what worth you attach to his forces. Our antagonizing forces have strength. This we must freely admit. Let us name some of them.

The press, the most powerful popular force of our land, is against us. It is against us because there is profit in being against us. Millions of dollars are being put to their credit for proclaiming the greatest bargains and the newest fashions. That is the way they get their living. New fashions pay them. Not much money in trying to advertise fifty-year-old fashions.

The pulpit, the second great leader of thought, is against us. Its terrific storm of silence is being felt. A silent pulpit is more terrible than legions of devils. It is silent! Surrendered! The guns are dismounted. No further service can be counted on from that quarter.

The magazines, periodicals, and papers, coming to our homes, are against us. Their pages gleam with the plates of fascinating fashion fads. The child decides the question long before you can get to him or her. The smile of the charming figure pictured on the page has made a lasting impression. Then the child learns to read. The glowing account of the beautiful gowns and elaborate trousseau that carry the brilliant (?) votaries of fashion to the goal of popular admiration, compels a surrender of what remains. The logic, as seen by the child is: Fashionable clothing makes ordinary people succeed. The sophistry crowds out the reasonable appeal. So, inwardly, the reader adopts the same methods of meeting and overcoming the cold, frowning world's antagonisms.

And then I may also add that all the education of the street is against us. In fact, all that meets the eye or ear,—all we "see and hear," is against us.

What shall we do? Nothing? Let things take their course? Those things are easily done. No effort required at all!

But what about our method of meeting these seemingly invulnerable forces? I am trying to be sincere. I assume you also are. Do you honestly think that a committee of forty or fifty men, in session behind closed doors, for a few days each year, and deliberating on this question is going to solve it? Do you think the council meeting and special committee are going to make headway against these tremendous forces that we have named, and they working night and day? Perhaps you do, but history has reversed many a sagacious man's opinion and left him stand bared and alone, a monument of folly to a wrong guess.

So far ecclesiastical councils have not made much very beautiful history. The spirit of their work, at times, seems to have been close akin to the spirit of the council Pilate presided over. We may do better. We certainly ought to; for there is a twenty-century budget of errors behind us that we need not repeat, and should be able to avoid. Yet there should be a calm hesitancy on our part, a deep, fervid searching had, before stepping in where other equally honest, zealous, and intelligent people have failed.

We believe our position is right. We must do *something*. No! We must do the *right*, the *fitting* thing. Nothing else will bring success. Success, purchased at any other cost, is not worth the price paid. It is a victory that wins.

Education is the giant of a thousand arms, when legislation is but the feeble child of a summer's growth. Education promotes sentiment,—and with sentiment you can do anything. Without it you can do nothing. Why not *educate* the people of our land to dress "modestly"? Why not make "modest apparel" in style?

Supposing we had a commission of twelve or more sisters, models of modest manners in dress,—cultured, refined,—the embodiment of Christian womanly grace; supposing we were sending them on an educational tour of our country. They could enter the great pulpits and centers of religious thought. The pastors, no doubt, would be glad to present them to their people in behalf of "modest apparel." What would be the result in fashionable church circles of such a meeting? Five hundred or a thousand women talking this thing, backed by an equal number of clear-headed business men, would mean something. There are whole snowslides of good "brains" left yet. The people in general are not all degenerates.

Well, let this commission go before women's clubs,—any place where a stylish congregation could be found, and multiply the foregoing results many times. If possible, get eighty millions to talking,—there is room enough for everybody and it is a big question. The daily press would take the matter up. People would erect their ears to get the message. But do more. Get into the leading ladies' magazines with good articles. Where we could not get space, buy it. We have the money. Better pay the cost in clear, cold cash than tears and heartaches, as we are now doing. I feel we would get a better, broader and deeper idea of our mission than we have obtained by some of our past methods. And while we would be gaining information about the world, the world would also get a knowledge of us. There would be a decided advantage to both.

Another phase of the question, much to our advantage, it seems to me, would also be brought out. We would leave off contending against each other, to battle against the common foe. Too much of our energy is consumed in needless councils and other expedients that are supposed to be effective in "keeping down pride." The real remedy is in putting the church in a united, active campaign against sin,—especially against national sins. Military men find it easy to lead men to an assault by storm, but they have not found out how to hold men in rank under fire, unless they are privileged to return the fire. Jesus made his disciples invincible and invulnerable to the world by arraying them in a vigorous and uncompromising war against the world's sins.

Of course, all this would cost us much. But what are we here for? Just to view fine stock, build banks and fence new farms? Or is it our *business* to *teach* the Word?

Covina, Cal.

THE TEMPLE IN THE HEART.

BY OMA KARN.

It was the golden, glowing heart of a modest little violet, that suggested the thought,—a query as to whether or not this unassuming little flower was the ideal violet first in the Divine mind, or whether it had not been somewhat restricted in the full attainment of the intention, that its modest, winsome beauty might carry a message of encouragement to those who never see the realization of their ideals,—temples which they had hoped to rear for God's glory and honor, but which, like David's, never got any farther than the heart.

Sometimes we ourselves are the cause of these temples never materializing, but not always. Very often it is God's Providence that steps in, and denies us the thing we had hoped to attain. The shrines we meant to erect, the good we meant to do, the help we expected to give,—all this seems to have been denied us, and we suddenly find ourselves standing amidst the debris of our wrecked structure,—for a while, at least, too brokenhearted to wonder what to do next.

Do the next best thing! Clear away the wreckage and start in on another structure. We may not rear our second structure on quite as elaborate a plan as the first one, but we will probably do better work than we would have accomplished with the first. In whatever we take up, we unconsciously live out the beauty and

strength of our first ideal, though in a different way. Our second ideal, like the violet, may have to bloom on lowly ground, but that need not detract from its beauty, nor hinder its usefulness. The fragrant incense it diffuses may not be so perceptible to men, but it is there, nevertheless. Heaven is redolent with its odor.

Sometimes it is better to plan and help quietly, than to receive credit for the deed itself. Solomon took up David's plans, reared the temple, and stands in history as the builder. But the comforting words, "Thou didst well that it was in thy heart," spoken to David in this hour of bitter disappointment, are proof that God credits the architect as well as the builder,—the seer as well as the doer.

God's Providence is always best. Failure and disappointment are very often the only teachers capable of pointing out to us our own unfitness for the work we wanted to do, and the only means by which we can be made to recognize the wisdom of God's choice for us. When once we realize this, it is not hard to begin work on a more modest structure. neither is it hard to see the same beautiful structure, we meant to have, reared and occupied by another.

After all, the temple in the heart is the most beautiful and lasting. It is the only thing we can take with us when we go to the house not made with hands," and the only imperishable structure we can leave here on earth. Better the temple within the heart than a temple without the heart. He who will at last reward each as he deserves, knows of the temple in the heart as well as the one built on Zion's hill.

Covington, Ohio.

"FALSE DOCTRINE."

BY NOAH LONGANECKER.

Some sixty-five years since, there were some brethren who taught that Christ washed his disciples' feet after the supper and communion were instituted. John 13: 2 was given as a proof text. "And supper being ended." Annual Conference called such teaching "*false doctrine.*" There are those even now who teach said false doctrine. The term "*being ended*" is used in the sense of "*being finished.*" Standard authors, as a rule, render the original, "*being done; being finished; being ended; being prepared; being served.*" The work of preparation was ended. "He riseth from supper" must mean a prepared supper, as the context will show.

According to the Bible the Jews had a custom to wash their feet before they ate their meals. "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head." See also Jewish history.

Good common sense says "*Amen*" to all this custom. But there is more than mere custom in the feet-washing of John 13. The Lord's supper is a type of the "marriage supper of the Lamb," and we must be made pure and holy before we can partake of said meal. The language of Christ makes it ever so plain that the feet-washing of John 13 was to represent an inner, or spiritual cleansing.

Reason, as well as good common sense, would tell us that feet-washing should be observed before the eating of the Lord's supper. But let us note the context more fully. Christ arose from the supper and washed his disciples' feet. After he had washed their feet, he sat down again at the supper. John 13: 4, 12.

After commenting on the design and importance of feet-washing, he added the following: "He that eateth bread with me hath lifted up his heel against me." Not he that *hath eaten,* but he that "*eateth.*" "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved." John 13: 23. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper." John 21: 20. Not *after* supper, but "*at supper.*"

This all makes it plain that the supper was eaten *after* feet-washing. Matthew, Mark, Luke, and John, all tell us that Judas was made known as the traitor when Jesus was eating the meal with his disciples. John tells us this was *after* feet-washing. Hence Jesus ate the supper with his disciples *after* feet-washing. At the meal Jesus said, "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." "He then having received the sop went immediately out." According to John 13: 10, 11, Judas was present at feet-washing; therefore the Lord's supper was eaten *after* feet-washing.

Hartville, Ohio.

THE UNITY OF THE CHURCH OF THE BRETHREN.

(Concluded from Page 313.)

others? This question should have the most earnest prayers of all who love the church. It is believed by many that it can be done. The highest hopes are, no doubt, prompted by a large desire to see the church united and in peace. We believe that every possible method should be tried to bring about this unity and oneness.

To a very large majority of our people a form of dress, as a means to an end, is the only hope of keeping the church from drifting into the follies of the complex and fashionable life of the world. There are tens of thousands of honest, earnest, spiritually-minded, zealous men and women in the church who tenaciously hold this view. It had the assent and support of many of our leaders of the nineteenth century. Elders James Quinter, R. H. Miller, S. S. Mohler, Daniel P. Sayler, and others, held this view. There are also numbers who love the church, who do not want division,—spiritually-minded, earnest men and women, full of zeal and helpfulness,—who hold that teaching is all that is needed on the question.

The question resolves itself into this form: Should Annual Conference adopt a form of dress as a means to carry out the principle of Gospel teaching on modest apparel, or plain dressing? This is the kernel of the question. The great majority of the membership say, yes. Let such a decision be made and then let all live up to it. If a decision, made by Conference, is to be violated at pleasure, why have a Conference? On the other side stand those who favor teaching alone.

To show how insistently Conference favors teaching, reference is made to the decision of 1898 on this question:

"We therefore beseech all elders, ministers, and teachers to teach these important Scriptural doctrines earnestly, intelligently and fully in all their charges, and make every possible effort to carry them out, so that the church may not depart from these principles that have been so dear to all our faithful members since she was first organized. With these Gospel principles established in the hearts of the people, the desire to conform to the foolish fashions of the world will disappear.

"That more teaching may be done in private, elders and ministers are required to carry out fully decisions of Annual Meeting as to the pastoral visit, and the congregation shall assist in this work by giving such financial aid as circumstances may require."

Thus Conference has already eliminated teaching from the problem. A stronger deliverance on teaching could not be given. We have left, as before stated, the making of a form of dress as a means to an end, to carry out the Gospel principle of plain dressing. Can we not agree to conform to decisions of Conference? If not, why have a Conference? Why go to the expense of formulating decisions if we are not to give heed to them? If a question is fully and fairly discussed, and the churches, by the delegated body in Conference, vote for a certain line of procedure, all should conform to it until it is changed by the same authority. To do otherwise means congregationalism and individualism, which are clearly unscriptural.

From two of our gifted young brethren, who love the old church and are loyal to her, we have the following touching this question. Names are withheld because the letters belong to private correspondence:

"The position of the Church of the Brethren on the dress question has always been in favor of Gospel plainness. 1 Tim. 2: 8-10.

"The wearing of jewelry and fashionable apparel is not only contrary to the spirit of the Gospel (1 Peter 3: 3), but it is sure destruction to the Divine idea of Brotherhood (Philpp. 2: 1, 2).

"Therefore, with respect to this often vexing question, it seems good to the Holy Ghost and us (Acts 15: 18)—

"That elders exhort so as to be blameless (Titus 1: 6, 9).

"That deacons be ensamples to the flock (1 Tim. 3: 8-10).

"That teachers take special heed to their manner of life (1 Tim. 4: 4-12).

"That members keep themselves unspotted from the world (James 1: 27).

"That every one exercise charity with another (1 Peter 4: 8).

"That the whole church labor fervently, patiently, honestly, lovingly, to the end that not by constraint, but by healthy desire the order of dress may be maintained (Rom. 8: 14; Gal: 5: 25; 2 Cor. 3: 6) that we may be, ever increasingly more, a peculiar people, zealous of good works (Titus 2: 14; 1 Peter 2: 9)."

The other letter contains these words on teaching:

"Since we have caught the Bicentennial spirit so thoroughly, why not make a Bicentennial effort to get the prow of the dear old church-ship veered around into the course again, **and lash her there with Gospel measures?**

"Do what has not been done since I have been in the church,—twenty-one years,—engage in a campaign of education along the line of Christian simplicity, personal holiness, and unworldliness and personal activity,—the great saving influence in the Master's aggressive work. If a committee of brethren could supervise and thus unify the work of all our ministry, in connection providing them with specially-prepared literature coming from the ablest scholars, and the real holy men of the church, —not the self-opinionated who are always pressing forward,—and use real forceful pleading, concentrated and persistent, but devoid of scolding and suspicious aloofness, the whole thing might result in an organized endeavor, that would be our Lord working in and through his people."

At least three queries are to come before Conference this year on the dress question. One asks that Annual Meeting "take such steps on the dress question as will keep us united on Gospel principles, and will maintain peace and unity in the Brotherhood." Who is there that cannot give a hearty Amen to this request? Another query asks that a committee be appointed to report a plan "as soon as possible, by which the Gospel principles of plain dressing and plain living can be accepted and exemplified in all our local congregations," —a consummation to be devoutly and earnestly prayed for. The other query asks for uniformity in the work of committees sent by Conference, and this is only a reasonable request.

What shall be done with these queries? Let them be placed in the hands of a committee of faithful, conservative, representative, clear-headed brethren to report at a coming Conference. Instruct the committee to take up the entire ground covered by the question. Let the Scriptural ground be thoroughly and carefully gone over. Let the practice of the apostolic fathers be studied. Let our own practice, from the fuller organization of the church up to the present, be fully investigated, and let us have a plain restatement of our position, so that all may understand alike. We need and must have clearer decisions on this question than we now have, if we are to be united in practice. As an illustration, the decision of 1898 forbids the wearing of fashionable neckties, that of 1899 defines the word "fashionable," and says it "signifies all neckties except those worn for comfort and health." In some churches members are disciplined for wearing neckties, in others no attention is paid to them. And the decisions are at fault. The same may be said of some other decisions. Let us have a clear, plain, simple decision that all can understand alike. This would be entirely wise and safe.

Is it a Utopian dream to hope that the church may become as firmly united on the dress question as she is on the other doctrines and principles of the Gospel? We believe it can and will be done. But when it is done it will be by teaching the truth, so that it becomes a part of the heart faith of all the members. Get the principle of the simple life fixed in the heart, and the dress question will be settled. It will be done by kind, loving endeavor, and gentle forbearance by the strong with the weak. Excommunication will be resorted to only when all other means fail, when no hope remains of saving the diseased member to the body. And when excommunication is resorted to, in the last extremity, it will be done in sorrow and tears, and with the fervent prayer for the speedy reformation and restoration of the straying one. There will be a searching for the wandering sheep, a strenuous endeavor to find and bring it back to the fold of Christ, and when it does return, there will be heard the song of rejoicing and of great joy, because the lost has been found and the wanderer has returned.

D. L. M.

THE ROUND TABLE

FINELY EDUCATED.

BY M. M. ESHELMAN.

In a recent issue of the Messenger our office editor, for whom we have very great love and respect, said about a certain California preacher, who has built up a congregation, and now offers to do the labor on a churchhouse: "They (such preachers) may not have as fine education as some others, but they have faith and pluck, and these qualities count." Good,—faith and pluck,—other words for *persistent, spiritual energies,* —do count, and count at the Throne.

His expression made me think, What is a "fine education"? What is God's attitude toward this kind of education? To me the man who can preach, paint, plaster, and who does not "plunder," has a very *fine education.* He is a well-developed fellow-worker with God. He may have less science,—that which treats of natural things in the natural universe for man,—yet is he not infilled with spiritual science, that which teaches the spiritual man the spiritual things in the spiritual universe? Is he not best educated who can be best used by God in his spiritual realm?

It is a great treat to meet and hear a man of God, —one who, in heavenly simplicity, bears the heaven-sent message in humble ways? This ostentation, this human display of earth-forces, in a way that stains all holiness, is certainly burdensome! Give us the unassuming, graced student, who can speak the words of God in humbleness of soul, and he will refresh and vivify in his words and works. He knows Jehovah much and human books little. No wonder he has a "fine" education! He rubs up against God most of the time.

Obscure fishermen were called of Jesus and in three and one-half years they graduated with the highest possible honors in the greatest university of the universe, because they were God-called, God-taught, God-preserved, God-sent. They had a diploma that read "M. L. H.," which being spelled out, reads, "Meek and lowly in heart." This is the only diploma a preacher needs, and if a learner of God, he will get it, even if he must at times paint, plaster and drive nails. Verily, he shall have a reward from heaven.

Los Angeles, Cal.

SECRET SOCIETIES.

BY C. S. GREEN.

I believe one reason why so many of our young men are induced to join the various secret societies is, that not enough teaching against such worldly organizations is done around the family altar, where impressions are made upon the minds of our children. The world teaches life insurance, property insurance, the issuing of life policies, encourages the oathbound secret societies, and the popular churches of today teach the same. Now, to counteract this strong force, we must certainly be more persistent and effective in the teaching of our children around the family altar. We should be exceedingly careful in our daily walk and conduct, in the presence of our children, that we do not, perchance, influence them in the wrong direction. We should renew our covenant with God daily; then we will be more able rightly to teach the young men that the only necessary and safe life insurance policy is the one which has been given by Jesus himself and sealed by his own precious blood. May God help us to keep the secret societies and all kindred evils out of our blessed Brotherhood!

Delavan, Minn.

POSSIBILITY vs. PROBABILITY.

BY JAMES H. MORRIS.

When we compare possibility with probability, we are struck with the difference. Our fathers and grandfathers, when they desired an education, may have had a shadow of a chance,—school privileges three months out of the year, and these, four, or more, miles away. Today we have schools in the country, but two or three miles apart, a high school in every city, and in almost every town and village of any size. Then too, we have many township high schools. With all that, not all are getting an education. Why not? It is possible for all of us, but is it probable? When we fail in an undertaking, we like to ease (?) our conscience by saying that it was impossible.

Today it is possible for every man, woman and child to be followers of Christ, but is it probable that they all will be? John 6: 40 says: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

My dear, unconverted friend, since it is possible for you to be a follower of Christ, is it probable that you will be? The answer lies with you, for Jesus stands ready to receive you and will even meet you and help you to follow him, if you only try.

It is possible for the heathen to be saved, but it seems almost improbable if we, who have the message, don't do more to tell them. Are you doing all that you can, brother and sister? Have you told the message to your neighbor?

Valparaiso, Ind.

HUMILITY.

BY J. A. GUTHRIE.

Humility is one of the greatest principles of the Christian religion,—if not the greatest. While it was love that moved God to send his Son into the world to work out the great plan of salvation, it was humility that prompted Christ to leave high heaven,—a place of peace and purity,—to take upon himself the form of one of God's creatures and to humble himself even to suffer death on the cross. He did all this in order to bring us up to a higher plane of living, that we might fit ourselves to live forever with him.

If humility was the prime factor in working out our redemption, it would easily follow that they, who have the most of this principle in their hearts and lives, are nearest to what God would have us be. May we ever remember the words of our Lord Jesus, who said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Ada, Ohio.

THE SISTER'S PRIVILEGE.

BY S. Z. SHARP.

Under the Mosaic dispensation the priesthood was confined to the tribe of Levi and the house of Aaron. Under the Christian dispensation every member who is washed, anointed by the Holy Spirit, and has received the priestly garment of righteousness from our great High Priest,—Christ Jesus,—is truly a priest, for "ye are a chosen generation, a royal priesthood." 1 Peter 2: 9; also Rev. 1: 5; 5: 10. Hence, in distributing the peace-offering, made by Christ, or the emblems which represent the body of Christ,—"sacrificed for us,"—every priest has the right to distribute these emblems of sacrifice,—the bread and cup. As "there is neither male nor female in Christ Jesus" we have no right to make distinction, where the Gospel makes none. Hence, we must grant to the sisters the same privilege as to the brethren.

Fruita, Colo.

LOVE.

BY JOSEPH C. FLORA.

Peter tells us in 1 Peter 4: 8 that charity (or love) will cover a multitude of sins. Then, if Christians could only learn to love each other as Jesus has loved us, how many of the unkind things we say of each other would never be said! How many of the faults of our brethren and sisters, which we seem so fond of talking about, would never be mentioned except to the one who committed them!

Brother, sister, when you were about to suspect your fellow-Christian of a wrong motive or intention for a certain act, did you ever happen to think that love thinketh no evil? Oh! for more of the love "that suffereth long and is kind, that envieth not, that is not puffed up"; the love that preferreth another before ourselves, that will look for the good instead of the evil in others; the love that never faileth!

Quinter, Kans.

OUR INFLUENCE.

BY MINNIE E. JAMISON.

Do we act as we should? Would we like for others to follow our example? Each of us is being patterned after, more or less. Then we should be very careful how we live. Perhaps, if we would all do as well through the week as we do on Sunday, our influence would be better. We are inclined to believe that there are too many Sunday Christians,—that much and no more. Let us all be everyday Christians, as well as Sunday Christians. If professing Christians would live such lives, then those, not professing Christianity, would have a far better pattern to follow. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5: 16.

Quinter, Kans.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 23, 1909.

TWENTY YEARS AFTER PENTECOST.

Acts 15: 1-6, 22-29.

I. The Church Had
1. Spread over a large territory;
2. A large membership,
3. Of Jews, proselytes and Gentiles.
4. Their influence was a positive force.

II. A Serious Difference Obtained.
1. The Jews would have the Gentiles become proselytes.
2. The Gentiles denied any such obligation and refused its imposition as a necessity.

III. The Jews Argued That They Were
1. The chosen of God;
2. The divinely-instituted kingdom of God.
3. To ignore these would be an insult to God, to religion, to the Bible, and to all past history.

IV. The Gentiles Argued That Salvation in Jesus Was
1. Not in Jewish ceremonials,
2. But in a new heart and life;
3. In being "born again" into the kingdom;
4. Through faith in Christ. Mark 16: 16; Rom. 10: 9.

V. The Decision Reached Was,
1. To send delegates (v. 22);
2. And a written decision (vs. 23-25),
3. Asking the Gentiles to abstain (a) from "meats offered"; (b) "from blood"; (c) "from things strangled"; and (d) "from fornication." V. 29.

Song.—"Help Us to Help Each Other, Lord."

"God guides, by his Spirit, his children into the truth, through the needs of the times, through a clearer understanding of the Scriptures, and through free and loving discussions."

PRAYER MEETING

For Week Beginning May 23, 1909.

THE LOST SHEEP.

Luke 15: 1-7.

1. The Pitiful State of the Lost.—Verse 4. Whether it represents a world, a nation, or an individual, the Shepherd's solicitude is aroused. Even the least of his lambs is precious in his sight. Matt. 18: 11-14.

2. The Shepherd's Sympathy.—"He leaves the ninety and nine." He seeks the lost one not merely because of its value, but because of his great love. Eph. 5: 2.

3. The Patient Search.—"He goes after the lost until he finds." No turning back with the Lord, until his purposes are fully accomplished. Christ's determination is to find the lost ones; and every lost one he will yet find, if not in his saving mercy, certainly in his righteous judgment. Rev. 22: 12, 14.

4. The Joyful Finding.—"When he hath found it he layeth it on his shoulders rejoicing." Finding the lost brings gladness to his gracious heart. Behold his tenderness! No word of reproach or blame! The sheep is everything to the Shepherd, and the Shepherd is everything to the sheep. Ours is a great salvation. Heb. 5: 9.

5. The Compassionate Care.—"He layeth it on his shoulders." The Lord neither drives nor drags those whom he saves, but undertakes to carry them every step of the way to the home beyond. Salvation for this lost one was simple,—just "abiding." The sheep simply rested in full assurance of the Shepherd's tender care. John 15: 7.

6. The Happy Home.—"Rejoice with me." As surely as the Shepherd goes home, so surely will he take his trustful sheep with him. "Where I am, there shall ye be also." Heaven, with all its glory, rings with joy when lost ones are rescued by the Gentle Shepherd. What are we doing that there may be rejoicing in heaven, because of lost ones turning to Christ? Dan. 12: 3.

HOME AND FAMILY

LET US BE KIND.

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.
We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow,
But love can shine upon the way today, tomorrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the highest treasure—
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those entreating,
A glimpse of God and brotherhood while life is fleeting—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token—
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hand shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind.

—Sacred Heart Review.

THE IDEAL WOMAN OF THE TWENTIETH CENTURY.

BY CORA MAE HORST.

As the life-giving sunshine is to the plant, so is a high ideal to an individual or to a nation. Without it, both would soon weaken and die. With it, both, gaining new life and impetus, rise from their present attainments, and reach upward to a higher plane. The growth and development of plant life is quickened or retarded in proportion to its abundance or its lack of sunshine. Even so is the standard of a life, or of a nation, raised or lowered by the ideal which it chooses. It is the gauge of its progress, the director of its energies, the inspirer of its hopes and the goal to be reached.

One great factor in determining the standard which a nation holds before it as an ideal, is woman. Her peculiar position and duties give into her hands powers and opportunities such as enable her to influence, for good or ill, the very heart of the nation's life. Where womanhood reaches the highest stage of advancement, there true success abides. Where womanhood loses its grace and dignity, there decay and ruin begin. Man, by rightly using his powers in official position, or by his ability, to sway public sentiment with his oratory or with the pen, may accomplish much for the betterment of his country. Yet it remains for woman to make noble, loyal citizens by training the youth and instilling into them right principles. Her power is of a quiet, unobtrusive nature, but is none the less effective because of it. Her kingdom, the home, is small, but it is the nucleus of all other kingdoms.

The ideal woman of the twentieth century is sufficiently broad-minded to know and to be content in this, her true sphere. She never considers it drudgery to attend to home duties, but instead, she takes pride in being skilled in domestic arts. To be a true home maker is her high ambition. In this, her kingdom, she rules as queen. Here she is honored and respected, not in fear of her bold way of asserting her authority, but, instead, won by the purity and nobility of her nature. By her quiet example of culture and modesty, she checks the evil tendencies in the lives which she touches. Her affection, her cheer and comfort, and her skill in home-touching are links in the golden chain which binds the members of her home into a complete and harmonious unit. Her strong courage and steady hopes, strengthened in their power by her wholesome advice, are the inspiration of man as he goes forth to engage in life's conflicts. If she be true to the normal instincts of her nature, hers will be a life of devotion and unselfishness.

Although these traits of character are best exercised in their fullness, in the home, yet these same attributes will lead her to extend her sphere of influence beyond the domains of her own home or her immediate surroundings. In the educational and the religious world are many avenues of helpfulness which the ideal woman may, and will enter. Her finer nature and refining influence are needed there as much as man's strength, and ingenuity. Should her talents be literary, let the world be blessed by receiving the gems of thought which she has penned. Some of the best, and most valuable of our literary productions have been the result of woman's genius. Her keen insight into human nature especially fits her for the literary field.

The ideal woman, however, does not allow herself to be led by this literary inclination into the maelstrom of club life and the social circle. Her home instinct is predominant at all times and whatever her chosen work may be. Nor does this narrow her sphere, necessarily, but, if rightly appreciated, rather broadens it.

The importance of her position also demands that the ideal woman be well educated. She is man's equal intellectually. She has been his class-mate in the public school; she has entered high school with credits equal to his; in college she is his equal (and sometimes his superior), and, on the day of graduation, both receive like diplomas. The course of study has been the same for both, but man has received the training which has made him more manly, and woman has received that which has made her more womanly. During her college course she will have developed an appreciation and a love for the good and beautiful in art and literature. Something more than a shallow, sentimental novel will be required to engross her attention. Life, to her, is to be lived, not merely spent. As a result, she utilizes her time to the best advantage. She is conversant with the topics of the day, and is able to discuss them intelligently. She keeps abreast with the church and the world and their progress. The popular cry today of "woman's rights" claims little of her attention. She prefers to leave public life and power to man, and to use her influence as a quiet, moulding force. But should some great moral crisis overhang the nation, and man be unable to uphold the right, the ideal woman will come to his assistance and gain the day.

Purity, modesty, constancy, loyalty, winsomeness, and unselfishness adorn the life of the ideal woman. The Spartan woman prided herself on being brave, but the ideal woman strives to be tender as well as brave. The society belle tries to be attractive by her attire and by her pretty features, but the ideal woman attracts by her deeds and by her unspotted soul, which manifests itself upon her countenance. While some are amusing themselves (and others also) by carrying with them Teddy bears, the ideal woman carries with her a sense of dignity, which she considers it her duty to guard. Her presence always has an ennobling influence upon her associates.

The ideal woman personifies strength, beautified by grace; courage, governed by discretion; bravery, subdued by gentleness; wisdom, possessed with meekness. She makes the wrong more dishonorable, the right more exalted, fulfills her true mission, and honors her Creator.

North Manchester, Ind.

A COMPOSITE PICTURE.

BY A. V. SAGER.

THE night, with its shadows and gloom, had settled upon us, and the express train was plunging ahead into the darkness. The passengers had settled themselves, each in the most comfortable attitude,—to spend the long and wearisome night.

I noticed that at some junction or crossing, in the early afternoon, a tired, frail-looking woman came into our car, with three small children,—one a babe. I was awakened from a light sleep, that I had fallen into, by the fretting of the child, and all the efforts of the mother, to quiet it, proved unavailing. Finally, at intervals, it would break out in loud, spasmodic wailing.

Passengers were aroused from their sleep with undisputable evidence of irritation and annoyance. The corpulent gentleman, a few seats back, became especially nervous and excited. He would shake his head and mutter, "Vy do peobles bring dere babies mit der train to annoy de traveling public?"

The gentleman over the way, who occupied two seats,—one for his feet and luggage,—cast angry glances at the mother and child. The lady with the silk skirt, the gold bracelets and chains, a seat or so opposite, concluded that "retreat was the better part of valor," and changed her seat to the front part of the car.

Fifteen minutes, perhaps, had elapsed, the babe still restless, and the mother striving to comfort it in vain. I noticed a form, silhouetted in the dim light, coming up the aisle, a dark shawl throw over her shoulders, a rather fleshy, matronly face. When she stopped before the mother and spoke, there could be no mistake as to her nationality. Her voice was not smooth, neither was it coarse. It was a voice full of confidence, strength and cheer.

"Darlint, dear, what ails the babe? Yez be wore out, and the babe. Give me the child, deary."

And the strong Hibernian arms and hands reached down and tenderly, though firmly, took hold of the child, and folded it to her breast.

The mother did not yield without a protest, but there was no mistaking the tenderness, the sympathy of that old, motherly heart. There must have been something warm and soothing to the overwrought nerves of the babe, from contact with the strong, healthy Irish woman. It soon settled down to a peaceful, quiet sleep.

After two hours or more I again awoke. The young mother was resting her head against the side of the car and, using her shawl as a pillow, was slumbering deeply. The rotund gentleman, his head resting on the back of the seat, his body rolling from side to side as the train lurched around the curves, seemed to be sound asleep. The man who, with his feet stretched half way across the aisle, had spread himself over the two seats, with his luggage as a pillow, was apparently unconscious of all his surroundings.

Presently I saw a lady coming up the aisle. She stood before the young, sleeping mother a moment and muttered, as if to herself, "Pore tired Guirl." She then went back to her seat, and sat down with the bundle in her arms.

When I awoke again, it was daylight. I looked around. The mother was sitting up, and the child was nursing. I looked again, and saw that the Irish woman was gone; also the woman with the gold chain and bracelets. The man with the two seats had condescended to share one of them with two other men,—probably acquaintances. The fat man, with a self-satisfied air, was still with us.

The incidents, just related, may seem, for the moment, very trivial to some of us. But hold on! Do you think it was a trivial matter with God? If he is concerned about the very hairs of our head, would he not consider this a very grave matter? Would he not record it in that Book of books? Notice: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And again, "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or, when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 37-40.

Clovis, New Mexico.

AN English historian, Henry T. Buckle, paid a tribute to his mother which lingers in the memory and with one swift stroke shows us what manner of woman she was. He said that no mere arguments for immortality had ever had much weight with him, but that when he remembered his mother he could not disbelieve in it. This simple statement needs no amplification. We can construct for ourselves the compelling character of that mother; we know her to be one who was living while on earth the life eternal.

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BRO. D. E. SOWER, of Michigan, begins a series of meetings in the Arcadia church, Ind., May 15.

THE date of dedication of the Panther Creek church, Iowa, has been changed from May 26 to May 16.

WE are requested to say that the feast in the Eagle Creek church, Ohio, announced for May 22, has been recalled.

BRO. C. P. ROWLAND, of Lanark, Ill., is booked for a series of meetings with the Willow Creek Brethren, S. Dak., beginning June 20.

SOME interesting meetings have been held at Hudson, Ill., by Bro. C. S. Garber, closing May 5 with nine accessions and one restored.

IF you want the Annual Meeting *Daily*, send 25 cents to Bro. John S. Flory, Bridgewater, Va. See special notice published last week.

BRO. GEORGE W. FLORY, of Bridgewater, Va., is to be with the Macoupin Creek church, Ill., in a series of meetings the latter part of August.

BRO. JACOB C. NININGER has been located at Alva, Okla., by the Mission Board, and good results are anticipated from his earnest efforts.

WE are now ready to book orders for the Full Report of the Annual Meeting to be held at Harrisonburg, Va. Price, twenty-five cents.

BRO. JAMES M. MOORE, of Chicago, was with the Elgin church at the morning services last Sunday. His practical sermon was much appreciated by all.

BRO. O. H. YEREMAN, of Kansas City, Kans., writes us that he is preparing to attend the Harrisonburg Conference, where he hopes to meet hundreds of his friends.

A VERY successful series of meetings closed in the Mt. Union church, Pa., May 2. Bro. R. T. Hull, of Somerset, Pa., did the preaching, and five were added by baptism.

BRO. DAVID M. ADAMS, of Klahr, Pa., has resigned the pastorate of the Claar congregation, and will, for the present, give attention to evangelistic work. Later he may take up pastoral work again.

BRO. F. W. DOVE, of Cabool, Mo., was called to his eternal home April 30, at the age of seventy-eight years and one day. We are to have a sketch of his long and eventful life in the near future.

IT is the practice of the delegates, in some of the churches, to give,—on their return from whatever meeting they attended in behalf of the church,—a clear and comprehensive report of the work done, the lessons learned, and to apply the same, practically, to the needs of the home church. We have often thought that if only part of the inspiration, prevailing at our various district gatherings, could, by the delegates, be carried back to the respective home churches, there might be greater union of sentiment and concentration of effort.

WORK has already been commenced on the first building of the Bethany Bible School, on St. Louis Street, Chicago. It is expected to have the building completed, and ready for use, at the opening of the fall term of the school.

THROUGH an oversight upon our part the name of Bro. Albert Hollinger, of Southern Pennsylvania, was accidentally omitted in the list of the members of the Standing Committee. His name, however, appears in the Conference Booklet.

KEEP in mind May 23, the day for the Annual Missionary collection. Let no church fail to take part in this good work. The Lord has blessed all of us abundantly and now let us show some appreciation for the blessings received. Let the collection be a good one.

THERE is to be a debate at the Spring Branch church, Mo., between James M. Bandy, of Aurora, Mo., representing the Missionary Baptists, and Bro. B. E. Kesler, of River Bend, Colo., representing the Brethren. The debate is to open June 17 and to continue for six days.

AGAIN the summons has gone forth to exchange labor for reward, this time calling Bro. Emmanuel Gochenouer, of East Berlin, Pa.,—for fifteen years the honored elder of the Lower Canowago church, Pa. He died April 29 at the age of seventy-six years, three months and seventeen days.

ONE of our workers in the South deplores the lack of real workers in the great field of that section. Many who are interested do write him encouraging letters,—which, of course, are appreciated,—but what the South really needs is actual workers,—those who buckle down to the work and stay by it.

ON page 317 will be found a communication by Bro. J. G. Francis, secretary of the executive committee of the Historical Association, concerning their forthcoming meeting at Harrisonburg, Va., on Saturday, May 29, at 11 A. M. The Association is doing its best to provide an interesting gathering.

WE have a little tract by Bro. C. W. Guthrie, entitled, "The First Love Feast of the Church of the Brethren in Barbour County, W. Va." It also contains a brief history of the Shiloh church from 1846 to 1909. The tract may be had by addressing John Hovatter, Hovatter, W. Va. Price, five cents.

IN another column we publish a timely article by Bro. J. E. Miller on the baptismal service. Much depends upon the general arrangements for the administration of the sacred rite, as to whether it is conducive to the best results for the applicant, as well as those looking on. It is matter deserving our most serious thought.

BRO. A. J. SMITH, of Ware, Texas, desires us to state that he commences his evangelistic work with a series of meetings in the Guthrie, Okla., congregation, June 25, and that his time is all engaged from that date to Jan. 1, 1910. Those wishing his services after that time will please arrange with Bro. Smith in accordance with this statement.

THE Conference Booklet will be mailed inside of a few days. We will send a copy free to each member of the Standing Committee. Others desiring the booklet will be required to remit five cents for each copy, or fifty cents a dozen. It will not be mailed free to delegates. They can get a free copy only by applying to the Committee on Credentials on the Conference grounds.

BRO. D. A. NORCROSS, of Lordsburg, Cal., writes us that a special coach, for the Annual Meeting, will leave California May 20. Since a number of members will occupy the coach, the trip across the country will doubtless be a very pleasant one. A few days later a number of special well-filled coaches will start from other points, all headed for the place where the Lord's people will gather in the interest of the Master's kingdom. May they all come in the Spirit of the Master! Then we can rest assured that everything will be done to his honor and glory, and for the upbuilding of his kingdom.

ONE of our correspondents refers to the excellent love feast, held in his congregation, and the favorable impression which it made on those outside of the fold. It is well worth while to make special efforts in the improvement of all our services, so as to make them as edifying and instructive as possible. It is one way of making our light shine brightly, and wield a power for good.

THE Mission Board of India, composed of four native Indian Brethren, together with one of the American missionaries, are starting out in their work with commendable zeal. Already a place for the beginning of the new work has been selected, and arrangements to build a suitable house for the worker have also been made. Good hopes are entertained by our missionaries for the success of the work.

THE Spring Creek church, Pa., rejoices because of eight recent accessions to their number. To have a steady increase of membership throughout the year is a sign of healthy and vigorous church growth,—much more desirable than to depend entirely upon the irregular and spasmodic efforts at times when there is a series of meetings. It is well for a church to be so thoroughly "*alive*" as to need no "reviving."

BRO. JOSEPH BERKEY, the active elder of the Shade Creek congregation, Pa., passed over the river April 29, having attained the good old age of eighty-six years, four months and nineteen days. He was one of the standard-bearers of the Western District of Pennsylvania. The last five years of his life were spent in total blindness, but this did not prevent him from preaching with his wonted vigor and animation.

THIS week we are publishing an article by Bro. W. J. Swigart, that deserves more than passing notice. We have felt, for some time, that something ought to be said on this subject, and we are glad that Bro. Swigart is saying it. An educated ministry has its value, but the church is in need of ministers who have something besides a good education, and this something may be found in scores of devout ministers who are being shoved to one side just because their schooling has been neglected. But read the article referred to, then look around for men whose sincerity cannot be questioned; men who are Christians at heart, and believe with all their heart the truths they teach, and you will find preachers who can be trusted with the affairs of the kingdom.

UNDER date of April 22, Bro. D. Webster Kurtz writes us from Schwarzenau, Germany, to which place he had gone to study the early history of the Brethren, on the spot where were enacted many of the scenes that gave rise to the church, as a separate organization. He is examining all the available documents, having a bearing on the subject, and hopes to gain access to some of the old archives of that part of Germany, with a view of securing valuable data. He is not only studying the history of the church, but he is studying the country where the founders of our present organization lived, preached the Gospel, founded churches and suffered for the cause of their Master. Every part of the village of Schwarzenau is to be studied, along with all the outlying country, especially the valley of the Eder. In order to accomplish what he has in view, a second trip to the village may have to be made. He tells us that he wishes he was prepared to devote several months to a careful study of the early scenes of our Brotherhood. In due time he may have something to say in the MESSENGER, regarding the results of his intensely interesting trip.

HOW TO REACH HARRISONBURG.

FOR some weeks several railroads have been advertising in the MESSENGER their routes to the Annual Meeting, to be held at Harrisonburg, Va. Their rates are practically the same, and the accommodations on each line will be found first-class. Harrisonburg must be reached via either Staunton or Strasburg, Va. Those coming from the South, pass through Staunton, while those coming from the North pass through Strasburg. The Baltimore and Ohio road enters Harrisonburg from the South, and connects with a

section of the Southern Railway that runs to Strasburg, and then connects with all its lines from the North. Over these lines all trains for the Annual Meeting grounds must pass, whether they come from the East, West, North or South. Some of the roads will run through trains to the grounds via Staunton, while others will run their trains via Strasburg.

We have already said something about the Big Four and Chesapeake & Ohio, as well as about the Baltimore & Ohio. Both lines will give our people splendid service. The Norfolk & Western road is another good line, well known to hundreds of our people in Ohio, Virginia, Maryland and Tennessee. To this list we yet add the Erie, with its many branches covering a wide territory. All of the roads, named above, have been advertising in our columns, and we take pleasure in recommending each and all of them to our patrons. We feel confident that they will do what they promise, and will give to our people as good accommodations as should be desired. This week we have a good notice of the Southern Railway. See page 320.

Look over the list of roads, pick out the one most convenient for you, and rest assured that you will be nicely treated. The roads are giving us a fine rate to the Annual Meeting this year, along with some favorable stop-over privileges, and for these favors we should show some appreciation. While it is a matter of business with the railroads, it is also a matter of economy and convenience with us. We get good accommodations for a small amount of money. The roads are anxious for our patronage, and we should be grateful for the reduced rates and the splendid accommodations that we are sure to receive. We also feel sure that all the roads will be well patronized.

THE UNITY OF THE CHURCH OF THE BRETHREN.

Soon after our last Conference the following editorial was written and submitted to a number of brethren who gave it approval. It was, however, laid aside for the time being and is now given with the hope that good may result. Two paragraphs have been added.

At Des Moines, Iowa, our moderator said, "I need hardly hint at the fact that there are some strained relations in the church to day. . . . It is an appeal to each one for wisdom and for judgment, and that we may pray for the Spirit of God to rest upon us as we advance in our Conference work." These words refer to a condition that faced us then and faces us now, and we need, now as then, Divine wisdom to meet the issue honestly, squarely and with an earnest desire that truth and right may prevail.

It is our firm conviction that no member desires to see the church disrupted. None of us, who are old enough to remember the heartaches, the tears, the broken family ties, the bitterness and the great spiritual loss, occasioned by the unfortunate disruption of a quarter of a century ago, can, for a moment, think of a like condition without sorrow of heart. One experience of that kind is more than enough for an age. May Almighty God hear and answer the earnest prayer of his people that the church may be saved another like experience.

Our hope in writing is that some helpful suggestions may be made, not for controversy, but for the good of the cause we all love. First let us look at the favorable conditions. If we want peace, we must make the most of our agreements and the least of our differences. On all the doctrines of the Gospel of Christ, with, perhaps, a single exception, the Church of the Brethren stands firmly united. Not since we have been holding Conferences have queries come up touching the validity of the doctrines of Christ. On these we are, and have been, united as one man. The virgin birth of Christ, his Divinity, death and resurrection, the atonement, the Trinity, the form of baptism, feet-washing, the holy kiss, non-swearing, the peace principle, and the simple life, as exemplified in plain living and plain dressing, except as to the form of dress, are and have been always accepted by all who are at heart true and faithful members of the Church of the Brethren.

A popular vote of the church today would be about unanimous in favor of the doctrines here set forth. It is true, many queries have been presented to Conference, touching methods for making effective these doctrines of Christ. The question as to breaking bread at Communion has been, and is now, before the Conference. But did you ever hear of a query, touching the legality of the Communion? Many times queries have asked that the salutation be omitted between the Lord's supper and communion, but never one asking that the salutation be set aside.

Some of us remember with sadness the feeling caused by the change in the mode, or method of feet-washing. The single mode was used from the first, but later a change was made to the double mode, and this caused some bitterness and loss of members. The last quarter of the nineteenth century witnessed the change to the original mode and it was done with good feeling. In the agitation concerning the mode, or method, no thought of suggesting that feet-washing be set aside was entertained for a moment.

Queries have and will continue to come to Conference, as to methods of making Gospel doctrines effective in human experience, but on the principle, with the exception noted, the church is as firmly united as a great mass of reinforced concrete. Where, then, shall we look for the line of cleavage? It is found in what is known as the dress question. Plainly told, the strained conditions, we are facing today, grow out of this question. For many years this question has disturbed the peace of the church. Nearly a hundred queries are on record on this question and many more have been "Respectfully returned to the District from whence they came." Three queries, from as many Districts, are coming to our next Conference. It was the main cause that led to the factional withdrawal from the church, a quarter of a century ago, and it is the cause of the present unrest and of our disagreements and differences. Not what *led* us to this condition, but the condition itself, is what we must meet.

Let us carefully analyze the condition and resolve the question into its simple elements. A problem fairly and understandingly stated is more than half solved. As it seems to me, there are four different views held among us, more or less tenaciously, on the dress question:

1. Some contend that the present form of dress is essential and is found in the principle itself, a component part of it, that in losing the form, the principle is lost and that without the form, adopted by Conference, the principle cannot be carried out.

2. Others insist that the form is not a fixed, determinable element in making manifest the simple life, hence not essential to salvation but a means to an end, that, from time to time, the church may change the form, or means to the end, without interfering with the principle, so long as the means used make manifest the simple life. Holding these views, they insist that the form adopted by the church be observed by every member until changed by the Conference, which is the highest authority in our form of church government.

3. We have those who hold that teaching and impressing upon the members the importance of plain dressing and plain living, doing this honestly, and conscientiously, and continuously, would meet all the requirements of the Gospel, hence no need of a form. They would expel for wearing gold for ornament because it is forbidden in the New Testament, but would deprive no one of membership who does not feel to adopt the form of dress set forth in decision of Conference.

4. Then we have members who say there should be no restriction in dress or adornment. Let each one dress as seemeth good in his own eyes, according to his own taste and means. The wearing of gold would not be made a test of fellowship by them, and yet they would teach the simple life.

Can these conflicting views be harmonized and the church as firmly united on the dress question as on the other principles of the Gospel? The possibility of uniting those who hold the extreme views is very remote. It might be done by sacrificing principle, but that is not to be thought of for a moment. Such sacrifice would be worse than the loss of members. We can give up our notions and opinions, but we must not sacrifice a principle for harmony. That would be calling peace, peace when there is no peace. To compromise a principle is to disobey God, and that a Christian in truth, as well as by profession, will never do. It is better to be right in the sight of God than in the sight of men.

If those who hold ultra-radical views on the question cannot be united, is there hope of reconciling the

(Concluded on Page 309.)

GETTING SOMETHING FOR NOTHING.

One of the serious problems confronting the General Mission Board is how to give the money, intrusted to it for distribution, so as to do the most good and the least harm. There is a giving that tends to make the recipients more and more dependent on help, and there is a giving that helps others to help themselves. The first does lasting harm, the second the greatest good.

Illustration: A few members moved into a city and organized a church. Others came and it was determined to secure a house of worship. A call was made on the Mission Board for a donation. But Conference had decided, and wisely too, that money might be loaned, not donated, to assist weak churches in building. A strong plea was made for a donation on the ground that in this particular city peculiar conditions obtained and that a donation was necessary. The plea was satisfied with a loan, the churchhouse secured and the congregation prospered. It was decided to pay back the loan at the rate of one hundred dollars a year. This was done and the church is happy and prosperous, and the money is in hand to help another weak church. Not long ago the elder of that church said to me, "That loan was a great help to us. I am thankful it was not a donation. It taught us the joy there is in giving and helping ourselves and in helping others."

It is a startling fact that among the hundreds of churches that received donations in their need,—some of them wealthy now,—only ONE congregation has paid back the donation. Had a donation been made to the city church, would the money have been returned?

I have in mind churches that have been helped for a score and a half years, and they are as far from being self-supporting as at the first. They are dependent and were made so by continuous receiving, and not giving to help others and themselves. The words of the Master, "It is more blessed to give than to receive," are as applicable to churches as to individuals.

In India the spirit of giving is taught, and in years to come we will have self-supporting churches in that heathen land. This from a letter just at hand from Bulsar: "The most significant work of our district meeting was the election of a Mission Board. Bro. J. M. Blough and four native brethren were chosen. Three hundred and seventy-five rupees was given the new Board. This was all raised by the churches and mostly by self-denial. Our orphans here did without supper every day for a week and so raised fifty-eight rupees for this noble work. Really, it seems to me that by this movement we have entered upon a new stage of our mission work." You are right, brother. Help the native Christians to help themselves and to help others, and you will have solved an important missionary problem.

What would happen in our home church if every member were to do without, not only a supper for a week, but without every superfluity and every needless and useless thing for which money is so lavishly spent, and give it unto the Lord's work? Well, there would be such a blessing coming down from heaven that we would not find room to contain it. The unrest in the church, so much spoken of these days, would vanish like fog in the bright sunlight and there would be a season of rejoicing as has not been had for, lo, these many years.

To illustrate the deadening influence of constant receiving and no giving,—getting something for nothing,—the case of Trinity church, New York City, is cited. It is the wealthiest church corporation in the world. It has property valued at over fifty million dollars, from which a large annual income is received. The property is held and the income expended by the vestry or board of directors. It has a number of chapels in different parts of the city. Its affairs are

now being thoroughly discussed in the magazines and daily papers. I quote, in part, from the *American Magazine* for May, in which is found an interesting article on Trinity church. The writer refers to one of the chapels, supported by Trinity in a populous part of the city. The building and lands of this particular chapel are valued at three hundred thousand dollars. The writer says:

"Every member of the choir is paid a regular stipend. To encourage the Sunday-school officers, a hundred dollars in cash is distributed among them every year. Last Christmas,—the day of spontaneous giving,—the corporation appropriated $750 for decorations, a tree, and gifts for the people. The Sunday school is made up largely of children who are being educated (free) in the day and night schools conducted by the chapel, and are therefore compelled to attend Sunday school.

"It is one of the emphasized rules of the chapel that assistance is given only to persons that are regularly-enrolled members of the chapel cure.

"This particular chapel has a staff of twenty-six clergy, teachers, layworkers and sextons, regularly hired, and a choir of twenty-four members,—a total of fifty paid workers. Yet I have been in that chapel during services when there were not fifty people in the congregation. Think of it! With land and buildings worth $300,000 and an operating cost (I could not get the exact figures) of probably not less than $50,000, although it is in a neighborhood swarming with people, this is the use to which it is put! A little money, very little, is collected from the congregation for charities, but not one cent is paid by the people of the church for the support of the work. It is pure charity.

"One woman, a member of Trinity chapel,—one of the clean, self-respecting, hard-working sort, and an example and a light in her neighborhood,—gave me this point of view in so many words:

"'There is too much giving. Most of the people go there to get something: they don't expect to help. The tendency is to pauperize and cheapen the real meaning of religion.'"

Turn from the deadening influence, of getting something for nothing, to another picture, and the scene is laid only a short distance from Trinity chapel. The writer continues,

"I refer to the Spring Street Presbyterian church, the work of which is like the shadow of a rock in a weary land. The Spring Street church ministers wholly to wage-earners, the average wage of the membership being less than ten dollars a week, the highest wage of any member being eighteen dollars a week. While both the Trinity chapels still have a few well-to-do people in their congregations, the Spring Street church has none at all. And yet, while Trinity paid last year $20,000 to operate St. John's chapel, Spring Street church was wholly self-supporting.

"When the minister went to the church, eight years ago, he told the feeble congregation that he would enter the work only upon condition that every expense, including his own support, was met by the people of the community. The members got together and resolved to work as they never worked before. Some of them went without eggs and butter all the first year; others walked to their work to save car fare to help raise the amount necessary. And the church has grown rapidly in membership and influence. Last year the congregation contributed $4,900 and maintained an active and enthusiastic work of six hundred and thirty-five members."

A decade ago I was holding meetings in a large congregation in the Middle West. A wealthy brother had lived and died there. He willed a large sum of money to the church, to help the needy and to pay church expenses. I was told that the money had caused a good deal of trouble in the congregation. A good many wanted help,—"The money is here; let us have it," was the plea. Others thought that they did not get their share. The members had no need to give, and the fountain of real, helpful giving was dried up. The joy that comes to the soul in giving as Christ commanded, was not felt among them and some of the officials told me that the money had been an evil rather than a blessing to the congregation.

Study these illustrations,—and they are not overdrawn,—from whatever view-point you may, and you will at once be impressed with the fact that there is a giving that tendeth to spiritual poverty, and a withholding that maketh rich in the better life. Help is often needed and must be given, but indiscriminate giving is an evil. It requires the genius of love properly to bestow one's gifts to help those in need. "And though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing."

This question is receiving the careful attention of the General Board, and should be considered by every State District Board and every congregation in the Brotherhood. The Annual Conference wisely decided not to donate but to loan money to build meeting-houses but now the calls for help come in another form. Requests are made for the privilege to canvass the Brotherhood for donations and these are becoming so numerous that many congregations are overburdened with them. There must be a limit to such calls, or the churches will become discouraged as the calls increase, and the result will be that free giving will be hindered and the cause made to suffer. I know one congregation that raised over $2,400 dollars last year for current expenses, home and foreign mission work and for the support of two missionaries. Then, too, it was canvassed pretty thoroughly by two canvassers, to help build meetinghouses, under the new rule of calling on the Brotherhood for help.

Not long since a brother, living in a State District west of the Missouri River, said, "We raised $4,500 last year for the work of our State District and we would be ashamed to ask the General Board for help, since God has blessed us so abundantly."

This article is not written to discourage those, who have need, from asking. Facts are here given to make us all do a little more thinking along the line of giving and receiving. The subject is a most important one, and has occupied the attention of our greatest thinkers on the question of giving helpfully, rather than to encourage the indiscriminate distribution of money to help others.

D. L. M.

THE JUDGE AND THE VICTIM.

Ever since Satan made an entrance into the human heart, judgment has been rife in the world. There is no one thing that the Master has warned his people against more, than the using of a power that belongs only to God. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." God very well knew that men and women beset and besieged with the forces of sin, could never be righteous judges; and no other kind of judgment should be meted out to our fellows.

Indeed, it is a very dangerous position for any man to assume. We say "assume," because it is always an assumption for one man to pass judgment upon another. He must always do it with this understanding: "And with what measure ye mete (or judge) it shall be meted unto you again."

And, notwithstanding the seriousness of the responsibility, assumed by those who make themselves judges over others, do you know that this is a world of judges and victims? We are all more or less guilty. We grow into the habit almost unconsciously. It becomes a pleasure to us. It is a sweet morsel to us, and, like the habitual tobacco chewer, we continually roll it over with our tongues. Not only do we judge our enemies, but even those who are identified with us by the most sacred ties of our holy religion. None are exempt from the force of this judgment craze. We misinterpret the words, actions and purposes of others and then judge them; not from what they say, do, and purpose, but from what we make them say, do and purpose. It is done independent of any evidence, explanation or defense which they may have to offer or give. It is human judgment, hasty judgment,—unrighteous judgment.

Even if the charges preferred were true, it is still unrighteous judgment because of the manner in which it is done. It is the height of presumption, upon the part of any man, to pass judgment on another without first hearing the defense of the victim. The poor judge the rich; the rich judge the poor. The unlearned judge the learned, and the learned judge the unlearned. The laboring man judges the employer, and the employer judges the laboring man. And so it goes. We are a world of judges. We judge each other because we don't understand each other, and because it gives us a grim satisfaction to judge, condemn and say ugly things about those who do not do as we do, are not as we are and do not follow us. "Judge not, that ye be not judged," we hear the blessed Christ say. He had to say it often to his own disciples.

When the two disciples, through the solicitude of an inconsiderate mother, wanted to engage seats in the kingdom of heaven, one on the right side and the other on the left side of the throne, the others were made quite jealous about it, and passed judgment on them. It was impolite and discourteous on the part of these two, but it was equally foolish on the part of the others to allow themselves to get ugly about it, because the whole affair was a misunderstanding, and had no bottom to it. Yet the same spirit still obtains among those who make it a question as to who shall sit next to the elder behind the preacher's table. The churches are doing a wise thing in narrowing this table down to a stand,—so narrow that only one can sit behind it. And if any further precaution is needful to ward off the undesirable feelings, questionings and tendencies towards judging, the three customary pulpit chairs might be reduced to one.

We do not discuss this subject as a proper basis for religious doing, or as an incentive to a more consecrated life for the Master. But as long as Christians and churches persist in meeting out judgment against each other, we ought conscientiously to consider what judgment means, and the responsibilities we assume in doing it. "All judgment belongeth to me," saith the Almighty; and when he delegated that prerogative to his Son, he embodied the basis of that judgment in his Word, and then says: "The word that I have spoken, the same shall judge him in the last day."

Anything outside of the word of Jesus, verbal or implied, does not amount to anything, as a matter of judgment. It is void of power beyond that which is human and, therefore, ends with the physical. Fear not what man can do. But fear God, who has power over both the body and the soul. It is a very easy matter to pronounce judgment now, and a hard thing for the victim to receive it; but the time is coming when it will be very hard on the judge and very easy for the victim.

We may say, "But we are simply acting for God. We are doing what he has said we are to do." Yes, this is all right, as long as we do what God has said we are to do, but how is it when we go beyond this, and do things which God has never said, neither by word, by spirit, by implication, nor by inference, neither is it said anywhere by God, that the power of judgment was ever delegated outside of his Word to Peter, to pope or to church. This power has been assumed and, as a result, we have had the "persecuting church," and good men and women, by the hundreds, have been burned at the stake, and have suffered martyrdom under such cruelties as chill the blood of the most savage Indian or blood-thirsty heathen, and that, too, in the name and by the professed sanction of the loving and soul-saving Christ.

They claimed that the spirit of the words of the Master taught that heretics should die, that is, those who differed in interpretation and doctrine from the true church,—the church that was established on the Gospel, on Peter, and on the perpetuated popes. No wonder that our Brethren, who organized the church, which we now hold so sacredly, were so determined that no undue force should be used in her form of government. No wonder, then, that we, as her representatives, are so sacredly opposed to any such spirit.

The older we grow, and the more we study this subject, the more merciful our spirit grows, and the more disinclined we are to pass judgment upon others, outside of a very plain and evident "thus saith the Lord" for it. We suppose it is because of the deepening consciousness we have that we are, ourselves, nearing the righteous judgment. And because of this we are being the more deeply impressed with the sayings of Jesus: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you."

Our purpose in writing is to impress upon our own minds, as well as upon the minds of all of our dear brethren, that we shall be brought into judgment, if we, in any way, delight or find pleasure in judging others, because it is according to our judging that we shall be judged. And we believe that the saying holds true: "The more we judge others, the less we judge ourselves; and the more we judge ourselves, the less we are inclined to judge others." In this we do not argue against proper church government. This is all right. But in doing it let us not go beyond the authority which God has given us.

H. B. B.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

The Silent Testimony.

It is related of an American teacher, employed in educational work in Japan, that he was told not to utter a word on the subject of Christianity to those under his instruction. As a man of honor, he kept his promise. While he lived the Christ-life at all times, before his students, yet he never spoke of it to them. Not a word was said to influence the young men committed to his care. But so beautiful was his character, so blameless was his example, and so inspiring his nobility of mind, that forty of the students, unknown to him, met in a grove, and there signed a solemn covenant to abandon idolatry. Twenty-five of them entered the Kioto Christian Training School, and some are now preaching the Gospel which their teacher unconsciously commended. Truly may it be said that the precious seed of a Christed life is sure to bring a bounteous harvest!

The Test of Our Profession.

It is well enough to speak of the early days of our Christian experience, and the joy that has attended us ever since, but the real test, after all, is to be found in what we have actually accomplished. It is said that Dr. Wilfred T. Grenfell, the well-known missionary on the coast of Labrador, was directed into the way of truth under the earnest preaching of the late Dwight L. Moody. Fourteen years later he again saw Mr. Moody, and expressed his satisfaction at meeting him, as well as his thankfulness for having been directed into the way of salvation. Mr. Moody said nothing, save these few pertinent words: "What have you been DOING since?" That is a point worth remembering. We may have found peace, joy, and many other precious blessings in the religion of Christ, but if our acceptance of the Gospel has not led us into service,—the actual DOING,—we have missed the mark by just that much. Matt. 28: 19 teaches practical doing. The "lo, I am with you," is of no avail unless we "go and teach."

Race Prejudice Not Allowable.

All countries and all ages have had their troubles concerning the various races. The Jews have endured bitter persecution from so-called Christians in past centuries, the colored people can also testify to the prejudice against them, and the Chinese, on the Pacific Coast, can speak from experience of the race hatred, so manifest against them. What is the gospel teaching? None are too ignorant or degraded to be worth saving. What do YOU think of the sweatshop Jew, the Italian ragpicker, the Chinese laundryman, the negro loafer? Are YOU ready to go to them with the Gospel, and, if they yield to Christ, will YOU receive them as brothers? Perhaps you are ready to excuse yourself by pleading other calls on your activities,—more congenial to your tastes. Remember, the "go ye" takes in all those above alluded to, despised as they may be, in your sight. For them Christ bled and died. True, it may be more pleasant to win the so-called respectable people of the community, but the Lord does not tell us to choose only the pleasant things. He expects us to obey his marching orders. If these lead you into the Jewish Ghetto, the Italian slums, the filthy "Chinatown," or the negro settlement, be sure to obey. It is the voice of Christ; you dare not flinch!

Cities as Missionary Centers.

It is a significant fact of primitive Christianity that the principal efforts of its workers were confined to the cities. With Jerusalem as a radiating center, they touched the very extremities of the national life. It must be admitted that, as strategists, the apostles were exercising great wisdom,—more, perhaps, than many of us, in these latter days. Through the city they influenced the entire country, and the same thing is true today. It is not acreage that constitutes the value of a field. It is the brain and brawn that extracts from the soil the best it can produce. Thus the great field of the world needs careful tilling, and the cities and towns, undoubtedly, present the greatest opportunities for effective service. One hundred years ago only three per cent of the people lived in the city. Today thirty-three per cent of the people throng our towns and cities. In the cities and towns of a population of 4,000 and over, there are today 30,000,000 inhabitants. Whether the migration from farm to city is best or not, we will not, at present, attempt to decide. The fact remains that it continues, and that, too, because of economic reasons, not to be controverted. If, therefore, the nation is to be effectually reached by the Gospel, we must reach the masses where they are now congregated,—in the cities,—reaching out later on, from the city to the country districts. It is scriptural, it is logical, it is practical! Why not leaven the vast masses of the city, and make them centers of gospel power, instead of sinks of corruption and degradation, as too many of them unfortunately are today.

OUR ANNUAL MISSIONARY OFFERING

With the more spiritual and active of the church, this is an event, an opportunity, to which they look with prayerful anticipation. Such are givers because of the Spirit's power in their lives, and they are happy in the opportunity of giving.

Such experience is in perfect keeping with the most prominent characteristic of the apostolic church. The Record declares that the early Christians disposed of property and turned the proceeds into the church treasury and that many souls were gathered into the kingdom of God.

A Christianity that permits a tight pocketbook is not an apostolic Christianity. In those days there was liberality, perhaps unparalleled since. This is not true because of a change in Christ's teachings, but because of the hardness of the heart and the lack of faith on the part of those who claim to be his followers.

Neither is the tight-pocketbook Christianity a Pauline Christianity. Paul plainly taught that we should give,—give **CHEERFULLY** and **NOT GRUDGINGLY.** So the penurious, miserly giver, who casts in a very, very small portion of what he has, has lost the semblance of the spirit of the Christianity that Paul taught.

But there is a better and brighter side to this question, and this is seen by those having eyes of larger vision, who behold the march of sentiment in favor of world evangelization, and who discern the willing sacrifice in behalf of the cause. Such rejoice in the ever-growing ranks of members who deny self,—who constantly increase their giving for the proclamation of the gospel message. Praise the Lord for the givers, large and small, who, of their own glad hearts, cast cheerfully into the treasury of the Lord!

Our Conference is a gathering, supposed to commemorate, in point of time, the great Pentecostal outpouring of the Spirit. It, then, should bear marks of the fruit of the Spirit, as well as thanksgiving for the blessings received. If this be true in the congregations, the result will be blessed in the sight of the Lord.

Like the enemy of the Lord does to the individual, when he tries to persuade him to give less,—"Can't afford it," "have debts to pay, obligations to meet," "heavy demands at home," and so on,—so that same archfiend tries to misdirect elders and church officials with similar reasons not to lift a collection for the coming Conference offering. But the number who are heeding his deceptive words are growing less and less each year, and the givers are growing in numbers.

May 16 and 23 are two splendid Sundays on which this offering can be lifted. Do not fail to give the churches an opportunity!

It should be announced that all persons who give a dollar or more to missions may, upon request, secure a subscription to the Missionary Visitor either for themselves or some one to whom, if sent, it will do good.

Care should be exercised in these particulars: If possible secure a bank draft, P. O. money order or express order for the amount. Place this remittance in envelope, supplied the elder of each church, and fill in all the information asked for, on the outside.

If this is done, the congregation will get a receipt. Money thrown loose into the collection baskets, cannot be receipted for. Please note this.

Persons not getting to the meeting, but wishing to take part in the collection, can send their contributions to **GENERAL MISSION BOARD, HARRISONBURG, VA.,** and the amount, if on time, will be counted in the collection.

Now, brethren and sisters, last year the collection was $23,594.76. Let us make it as good, or better, this year, and the blessing is ours. Do not depend on what some one else does. Do your part, and do it well, and the Lord will be pleased with our offering.

G. B. R.

"Old Things Are Passed Away."

We are often impressed with the importance of more fully showing to the world that we, as Christians, are changed,—that we have, indeed, passed from "death unto life." We are told of a brother who rejoiced in his newly-found salvation, and, in the exuberance of his feelings, exclaimed, "The man that I now am doesn't know the man I once was." Unconsciously he condensed the whole doctrine and theory of the new Christ-life into the one short sentence. If we are truly born again, there is a change,—there cannot help but be,—and if so, it makes itself manifest to all around us. It speaks louder than words. Infidels may revile Christianity as much as they please, but they cannot gainsay the fact of a life changed by the power of Christ. It is an uncontrovertible truth!

The Message of Peace.

Look ye forth, ye Christian nations, o'er the old earth's lands afar;
From the south sky to the north sky, once ablaze with Bethlehem's star;
From the east sea to the west sea—war and threatenings of war,
AND THE CROSS HIGH OVER ALL!

Ye have wept the blinded heathen bowing down to wood and stone;
Ye have thanked the God who made ye that his truth was to ye shown;
Ye have builded altars to him, over blood-stained shrines downthrown,
WITH THE CROSS HIGH OVER ALL!

In the place of him who suffered, for the world's sin to atone,
Ye have made of gold an idol, reared for it a golden throne;
Ye shall see its feet are moulded of rude clay—when all is known,
FOR THE CROSS IS OVER ALL!

For the voice that, on Golgotha, naught but love and pity spake,
Though a brow and hands were bleeding and a heart with anguish brake;
Hark! the thunder of your cannon, 'neath whose wrath your brothers quake;
AND THE CROSS HIGH OVER ALL!

Of the love wherewith he loved ye, ye have forged a sword of flame,
And ye smite all souls who thwart ye with the vengeance of the same;
And ye do it (God forgive ye!), for the honor of his name,
AND THE CROSS HIGH OVER ALL!

One among ye rose in protest, praying war's black curse might cease;
That your swords be turned to ploughshares, that your harvests might increase;
But ye cared not, and ye spared not, and ye mocked his prayer for peace,
AND THE CROSS HIGH OVER ALL!

* * * * * * *

Do ye think the lengthening centuries have made null Love's grave commands?
Do ye think the tramp of armies drowns the voice of his commands?
Or your cannons crash the weeping that is rising from the lands,
WITH THE CROSS HIGH OVER ALL?

Nay, his golden scales are poised, and within your hearts are laid;
And your creeds are blown, like dust wreaths; by your deeds your lives are weighed.
Heed ye, lest ye be found wanting, spite of all the prayers ye've prayed,
WITH THE CROSS HIGH OVER ALL!

Toward his judgment seat eternal tread ye all life's sacred way;
Who the conquerors, who the conquered, he alone can truly say;
By the love ye bear your brothers shall he judge ye all, one day,
WITH THE CROSS HIGH OVER ALL!

Frances Bartlett, in Boston Evening Transcript.

From Bulsar, India.

For two weeks now we are alone again. During March we had many welcome guests, who came for the dedication, district meeting, and Bible term. What glorious times we had! The new church has been in use now for a month and what a satisfaction it is to worship there! Many, many thanks to the donors who made this sanctuary possible in a needy land! May it be a witness for the Gospel for many years to come. It has elicited many favorable comments from the people of the town, and, we hope, may have its influence on them for good. Work is still proceeding, for here and there the building is still incomplete. On this account we still hold the Sunday school in the old room, and go to the church for the preaching service only.

District meeting cost the Bulsar church $45.00, but I feel satisfied that much more benefit was derived from it by the Indian church. It was a great meeting and most important in its business. The church is beginning to fulfill our hope for her, in that she is entering, as a whole, upon self-propagation or Home Mission Work. Four of the members of the Mission Board are Indian Brethren and they have entered upon the work with a willingness and zeal that is encouraging. They are ready to bear the responsibility, and they take up the work understandingly, and I should not wonder that we missionaries may learn some things from them and their work, as the years go by. Already a place for beginning the work has been selected and the contract for building a suitable house has been made. The hope is entertained that by May 1 the worker will be there and the work started. The town contains about two hundred houses and its population is entirely Bhil. Its name is Vadi and it is the seat of a little king, belonging to the Raj Pipla State. It is about twenty-two miles from Jhagadia and twenty-five miles from Ankleshwar. Bro. McCann will know all about it, for he has been there and helped those people in famine times, and they remember him very kindly yet. They speak of him as "the tall Sahib." We feel sure the work that was done then will bear fruit now, after nine years, as the opportunity is afforded. There is now one Christian in the town who was baptized years ago. Let us pray for the Home Mission Work of the First District of India. As the work continues, we will report concerning it.

After district meeting Bro. Emmert, with our Chris-

tian carpenters, went along with Bro. Pittenger to his home in the Dangs, to finish the bungalow which should have been finished long ago. Several sets of Hindu carpenters and masons left, and the work could not be finished. The Christians will now persevere and finish it. They would have gone before, but were busy on the church. Bro. Pittenger is now on his way back to Bulsar, to bring his wife home who had remained here with baby Angeline. We are sorry to say that Bro. Pittenger has frequent spells of fever.

This is our hot season, but we are having splendid breezes since the first, so that we do not mind the heat so much. Health in general is fairly good. One of our large girls died this week in a Mission Hospital. She had consumption. She was a bright girl and suffered only a few months. Plague is quite bad in some places. There are several cases in Bulsar, but not many. Your missionaries are well. J. M. Blough.

April 8.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—May 2 Bro. W. L. Woodiel preached on the subject "Go ye therefore," after which a collection of $2.87 was taken up for home mission work.—Alice Woodiel, Austin, Ark., May 4.

CALIFORNIA.

Butte Valley.—May 2 Bro. M. C. Lininger, of Ashland, Oregon, was with us, and addressed us both morning and evening. He is a young minister, but preaches the Word with great earnestness. Bro. E. M. Cobb will begin a series of meetings at this place about June 10. Pray for the success of the work here!—Mrs. E. M. Wolfe, Macdoel, Cal., May 3.

COLORADO.

First Grand Valley.—Our love feast, which was held Saturday, May 1, was much enjoyed by our own members, also by those from the neighboring churches; Bro. Salem Beery, of De Beque, Colo., officiated. Some time ago the three valley churches, Fruita, Mt. Garfield and our own church, decided to combine in having a Sunday-school convention at each place during the year. On Sunday, following the love feast, the convention was held at this place. The meeting was interesting and helpful. Bro. S. Z. Sharp served as moderator. In the evening we again met in the church in a Christian Workers' conference. Five letters have been received since our last report.—Pearl Coffman Heiny, Grand Junction, Colo., May 4.

IDAHO.

Fayette.—May 2 Eld. Joseph Neher and wife, in company with some other members from Nampa, who were on their way home from the Weiser love feast, stopped with us. Bro. Neher preached for us both morning and evening, giving us two very inspiring sermons.—S. J. Kenepp, Fayette, Idaho, May 3.

Weiser church enjoyed a love feast April 30. Several ministers from adjoining churches were present. Eld. L. H. Eby officiated. About fifty-one were at the tables. Bro. David Betts, of Nampa, gave us a soul-cheering sermon Saturday morning, also on Sunday morning, at 11 o'clock. Eld. J. C. Neher gave us an edifying sermon on Saturday evening. April 11 we had exercises appropriate for Easter. The little ones did their part well. There was not, however, a full attendance on account of sickness.—E. W. Pratt, Weiser, Idaho, May 2.

ILLINOIS.

Hudson.—April 17 Bro. C. S. Garber came to this place and began a series of meetings the same evening, preaching each evening and twice on Sunday until Wednesday evening, May 5, when the meetings closed. They were well attended throughout, regardless of the busy season of the year, the house being crowded each evening. Nine precious souls decided for Christ, and were baptized. One was reclaimed. On Thursday evening, May 6, we held our love feast. A number of members from adjoining congregations were present, among the number being Sister Barbara Gish, who seems never to grow any older. Sunday, April 25, Bro. I. D. Heckman, of Cerro Gordo, visited the Sunday school, and gave short talks, in the interest of the Sunday-school work, both morning and afternoon. He also led the song services that evening.—Ida L. Thompson, Hudson, Ill., May 7.

Hurricane Creek church convened in regular services May 2. Our District Sunday-school secretary, Bro. I. D. Heckman, was with us and gave a splendid talk on Sunday-school work. He also preached while with us.—Wm. H. Ketring, Mulberry Grove, Ill., May 4.

Macoupin Creek church met in council May 1. All business passed off pleasantly. This church is looking forward to an enjoyable and profitable season at the district meeting, which is to be held here this fall. We hope the meeting will be largely attended. Bro. I. J. Harshbarger was chosen as elder again. The work at this place has been greatly improved under the two years of his care. One was received by letter, and one letter was granted. Bro. Geo. W. Flory, of Bridgewater, Va., will be with us in a series of meetings, the last half of August, closing with a communion.—Aurelia Brubaker, Farmersville, Ill., May 2.

Martin Creek church met in council May 4, with our elder, J. W. Harshbarger, presiding. He is also our delegate to Annual Meeting, with Bro. J. J. Scrogum, alternate. Bro. Harshbarger has consented to conduct our revival services this fall, beginning Sept. 18, and continuing two weeks, closing with a love feast Oct. 2, at 3 P. M. Our Sunday school and Bible class continue with interest. It is a grand opportunity to learn of Christ and his saving grace and power.—J. J. Scrogum, Fairfield, Ill., May 4.

Mt. Carroll.—The Brethren Sunday-school institute met at the Hickory Grove church May 2. Bro. H. C. Crumpacker, the District Sunday-school secretary, was present. The attendance was good. Our friends of the other churches came in to enjoy the meeting.—Mrs. Lizzie Harnish, Mt. Carroll, Ill., May 2.

Romine.—The members of this congregation recently met in council. All business passed off pleasantly. Our love feast is to be held Sept. 25.—Jesse M. Fradenburgh, Salem, Ill., May 7.

Springfield.—Two, a man and wife, were received into membership at the Brethren Mission of Springfield, Ill., May 1.—Alma M. Crouse, 403 E. North Grand Avenue, Springfield, Ill., May 3.

Woodland church met in council Wednesday, April 28. Bro. M. L. Hahn, of Colchester, was with us. Five were received by letter, and ten letters were granted. A copy of "Compiled Minutes and History of the Church of the Brethren of Southern Illinois," was distributed among the members,—one to each family. Bro. S. J. C. Senger was chosen as delegate to Annual Meeting. Bro. C. S. Garber, of St. Joseph, Mo., will begin a series of meetings at the Mt. Pleasant house July 13, and Bro. Geo. W. Miller, of La Place, will begin a series of meetings at the Woodland house Aug. 28. Our love feast is to be held Sept. 18 and 19, beginning at 10 A. M.—Fannie B. Stambaugh, Summum, Ill., May 4.

INDIANA.

Arcadia church met in council May 2, with Eld. Elias Smeltzer presiding. April 25 Mr. A. Forder, a missionary from Jerusalem, came to our place and delivered three interesting talks on the ways and customs of that country. On Thursday evening he illustrated his talk with pictures which he had taken during his travels over that country. We have added the home department and cradle roll to our Sunday school. Our school is progressing nicely. We expect Bro. D. E. Sower, of Michigan, to come to our place May 15, to begin a series of meetings, prior to our communion, which is to be held May 22.—Mary Martin, Box 301, Arcadia, Ind., May 6.

Cart Creek.—On Saturday, April 10, four members of the North Manchester College Missionary Band met with the Brethren of the Cart Creek church,—Brethren Clarence and E. P. Yoder and Sisters Mary Stoner and Lulu Jackson. On Saturday evening Bro. Clarence Yoder delivered a very able discourse. On Sunday Sister Lulu Jackson gave an interesting talk to the Sunday-school children. At the close of this, the band gave a missionary program. Each of the speakers was filled with the subject under discussion. It was a great inspiration and spiritual uplift to the church. On Sunday evening Bro. E. P. Yoder preached for us. We feel much benefited by having these Spirit-filled young people with us. May God bless their efforts and crown their future work with success. Bro. H. A. Studebaker was also with us.—Emma Winger, R. D. 4, Marion, Ind., May 3.

Four Mile.—Our communion was held Saturday evening, May 1. Brethren Bowman, Deaton and Hoover were with us, the latter officiating. Bro. Deaton gave us a sermon on Sunday morning, and Bro. Hoover preached in the evening.—Ethel Brower, Kitchel, Ind., May 4.

Lower Deer Creek church met in council May 1, with our elder, J. G. Stinebaugh, presiding. Six letters of membership were received, and one was granted. Bro. Stinebaugh was re-elected as elder. Bro. John Webster was chosen as delegate to Annual Meeting, and Bro. Wm. Musselman, alternate. On the following Sunday morning, Bro. Frank Landis, of North Dakota, preached, after which one was baptized.—Ella Dilling, R. D. 6, Delphi, Ind., May 4.

Middletown.—Bro. Fadely preached for us last Sunday. Our Sunday school, at the church east of town, is progressing nicely, having an attendance of from forty-five to seventy. One was baptized a week ago last Sunday.—Florida J. E. Green, Middletown, Ind., May 4.

New Paris.—Our elder, Bro. Eli Roose, was with us Sunday, May 2, and preached a helpful discourse on "The Model Church." In the afternoon we received an applicant into the church by baptism. Two have been received by letter since the last writing.—Minnie Mishler, New Paris, Ind., May 3.

Solomons Creek.—Last Saturday evening, May 1, we held our love feast. About two hundred communed. Every member in the house was at the table. Bro. J. W. Kitson, of Syracuse, officiated. On the following Sunday Bro. Raleigh Neff and wife, who were called to the ministry Feb. 13, 1909, were installed. Bro. Manly Deeter, of Milford, preached a short but impressive sermon. One precious soul was received into the church by baptism.—J. W. Rowdabaugh, Syracuse, Ind., May 5.

IOWA.

East Nodway church met in council May 1, our elder, J. P. Bailey, presiding. A dear sister was received by letter.—Susie A. Wood, New Market, Iowa, May 5.

KANSAS.

Altamont.—Our love feast was held April 25. Forty-four members communed. Bro. W. H. Miller, of Independence, officiated. Our local Sunday-school meeting was well attended, and many good impressions were made.—Katie Joyce, Altamont, Kans., May 1.

Belleville church met in council May 1. It was decided to hold our love feast June 5; also to have one week's series of meetings before the feast. Eld. C. S. Daggett was reelected elder for the coming year. Christian Workers' meeting was reorganized for the coming six months, with Bro. Geo. Canfield, president, and Bro. Roy Westrick, secretary. Eld. S. L. Myers, of the White Rock church, was with us in our council, and preached on the following day.—Susie Williams, Rydal, Kans., May 3.

Notice.—Inasmuch as some have in mind that our love feast will be held at the old Neosho churchhouse, at Galesburg, I wish to state that it will be held at Chanute, May 22. We also will have a local Sunday-school meeting on the Sunday following. Bro. W. B. Sell is expected to begin a series of meetings at this place May 16.—F. G. Edwards, 1720 S. Santa Fe Avenue, Chanute, Kans., May 3.

Pleasant Grove church met in council May 1, with Eld. I. L. Hoover presiding. We decided to have our love feast Sept. 25 at 5 P. M. Bro. Hoover remained with us over Sunday and gave us two good sermons. We are still without a resident minister, and would be glad to be remembered by those contemplating a change. Bro. O. H. Yereman will be with us the third Sunday of this month to fill the appointment.—Martha Forth, Baldwin, Kans., May 3.

MARYLAND.

Meadow Branch church received two members into fellowship recently,—one was baptized, and one was reclaimed. The Medford Sunday school was reorganized, with Brethren Noah Arbaugh and Jonas Wagoner, superintendents, and for the Begg's Chapel, Brethren John T. Royer and D. S. Petry, superintendents. The regular semiannual love feast was held at this place May 1, with a large attendance in spite of the inclement weather. About 350 communed. The adjoining congregations were well represented. In all, there were fifteen preachers present. Those from a distance were Brethren C. D. Bonsack and Edward Miller, the latter officiating. Bro. W. P. Englar, our District Sunday-school secretary, recently held a special conference with all our Sunday-school superintendents.—W. E. Roop, Westminster, Md., May 3.

MICHIGAN.

Prescott.—We are here in Ogemaw County, Mich., all alone. Here land is cheap, and we have the best of water and a good, healthy climate. Land can be bought for $6 per acre, and members with small means can get a good home. It is also a good place to build up a church. I have been distributing Messengers, and all who read the paper seem to be well pleased with it. Those who have met our people are favorably impressed. I have no land to sell, but if the Brethren will come to this place, I will give the ground on which to build a churchhouse, and will aid in building the house besides.—W. F. Mason, R. D. 1, Prescott, Mich., May 3.

Vestaburg church met in council May 1, at 10:30 A. M. Though a very stormy day, most of the members were present. Bro. B. F. Switzer was elected trustee. Bro. Adam Andes was chosen president of Christian Workers' meeting. Our love feast was appointed for Oct. 1, at 10:30 A. M. We had expected to elect another deacon, and had invited Eld. J. E. Frederick, of Rodney, to be with us, but, owing to the absence of our elder, C. L. Wilkins, this part of the business had to be deferred. Eld. Frederick presided, and remained over Sunday, delivering two good sermons.—Lottie M. Bollinger, R. D. 2, Vestaburg, Mich., May 3.

MISSOURI.

Rockingham church met in council today, May 1, with Bro. E. G. Rodabaugh presiding. One letter was received. Our love feast is appointed for May 22, beginning at 3 P. M. Bro. B. H. Myers was chosen as delegate to Annual Meeting. Bro. Geo. Mason was reelected as superintendent of our Sunday school. Sister Ona Hogan is president of our Christian Workers' meeting.—Kittie Bowman, Norborne, Mo., May 1.

South St. Joseph Mission is now engaged in a series of meetings, conducted by Eld. S. A. Honberger, of Wichita, Kans. The attendance and interest are good. Two have made application for membership. One old brother, nearly seventy-five years old, was baptized last week. Bro. Honberger expects to visit the churches of North Dakota this summer, in behalf of the Denver meetinghouse. This is a very busy week with us on account of preparation for the communion. We have repapered the church, and will repaint the exterior a pure white. No one can realize the great work there is to do here until a visit is made to the Mission. If any of our Brethren should chance to pass through the city, please stop with us.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., May 5.

Spring Branch.—There is to be a debate here between the Missionary Baptists and the Church of the Brethren, commencing June 17, and to continue six days. Eld. B. E. Kesler, of River Bend, Colo., will represent our church, and Mr. James M. Bandy, of Aurora, Mo., will defend the Baptists. The proposition to be discussed is: "The church of which I. James M. Bandy, am a member conforms to the apostolic church in faith and practice." Mr. James M. Bandy affirms, and Eld. B. E. Kesler denies. Then the proposition is to be reversed. Three days will be given to the discussion of each proposition. We extend an invitation to as many of our people as can attend, and especially the ministering brethren of the Middle District of Missouri.—L. B. Ihrig, Box 35, Avery, Mo., May 4.

NEBRASKA.

Highline church met in council May 1, our elder, Geo. Mishler, presiding. Eld. J. B. Moore was also present. Bro. Henry Hoffert was advanced to the eldership. Bro. Robert Stinnette was called to the ministry, and Brethren Haynes and Harlow were called to the deacon's office. Two were received by baptism since our last report.—Maria Lapp, Moorefield, Nebr., May 6.

South Beatrice.—At our love feast of May 1, the attendance was not as good as usual, on account of the stormy weather, but we had very good order. Bro. L. D. Bosserman, of the Beatrice church, officiated. On Sunday morning Bro. J. E. Young, of the Beatrice church, gave us a very good talk on "The Model Sunday School." The attendance was very good. —Lydia Dell, Beatrice, Nebr., May 6.

NEW MEXICO.

Lake Arthur.—Our love feast occurred May 1, as previously announced. Brethren Jacob Wyne and H. B. Mohler were with us and gave us rich spiritual food in the afternoon. In the evening about thirty surrounded the tables. Sunday morning, May 2, following the Sunday school, Bro. Jacob Wyne gave us another spiritual sermon. In the evening Bro. C. H. Brown preached.—Anna Bowers, Lake Arthur, New Mexico, May 7.

NORTH DAKOTA.

Notice.—The members of the Ray church will hold their Sunday-school convention June 12, instead of June 6, as mentioned before.—Myrtle Lough, Ray, N. Dak., May 7.

Pleasant Valley church met in council May 1, with Brethren J. McClane and T. Allen in charge. One letter of membership was received, and six granted. Among the number was Bro. Amos H. Blocher (minister) and wife. Bro. John McClane is our delegate to Annual Meeting, and Brethren Thomas Allen and S. S. Blocher, delegates to district meeting. Bro. Eli Stauffer is delegate to Sunday-school meeting. Brethren J. K. Watson and S. S. Blocher are superintendents of the Sunday school at the York house, and Sister Tena Johnson, secretary. Our love feast is to be held July 2, to be preceded by a series of meetings, beginning June 13. Our elder, D. W. Shock, is to conduct the meetings.—Bertha B. Allan, York, N. Dak., May 1.

White Rock.—Sunday, May 2, we listened to an excellent sermon at the church by Bro. Luther Shatto. Bro. J. E. Joseph filled the appointment near Grandville. We now have fifteen members living at Denbigh. Bro. Luther Shatto preaches for us on the second and fourth Sundays of each month. Our regular quarterly council has been postponed until the second Saturday of June, on account of the late season.—Hannah Dunning, Denbigh, N. Dak., May 3.

OHIO.

Black River.—Our regular council was held May 1, our elder, Bro. A. S. Workman, presiding. We decided to begin our series of meetings Aug. 21. Bro. James Murray, of Rittman, is expected to preach for us. We will hold our love feast Sept. 4. It was decided to retain Bro. Workman as our elder. He preached for us Sunday forenoon and evening to attentive audiences. Three young men were baptized on this family, has moved to Nanton, Alberta, Canada.—Wm. P. Wertz, R. D. 2, Spencer, Ohio, May 4.

Notice to Churches of Southern Ohio.—To all those who have assisted in clothing the many poor children at the East Dayton Mission, we extend our sincere thanks. Your assistance in our Sunday-school work has made it possible to clothe the poor. In that way many have been able to attend services, and it now becomes necessary to continue to clothe those in attendance, so that we may hold them in the Sunday school. We kindly ask those who can, to assist in supplying summer clothing for children. By a little assistance from those in our district we can purchase shoes, which are much needed. Send all donations to Bert Grove, 125 McLain Street, or to the writer.—J. W. Fidler, 30 South Monmouth Street, Dayton, Ohio, May 6.

OKLAHOMA.

Big Creek church closed a week's series of meetings last Sunday evening, May 2. Bro. George Landis, of the Oak Grove church, did the preaching. Good attendance and the best of order prevailed. Our love feast was held Saturday evening, May 1. About fifty-five members were at the tables. Brethren D. C. Cripe, J. T. Kiggens and George Landis were the visiting brethren, the later officiating.—Mollie Fillmore, Cushing, Okla., May 6.

Indian Creek.—On the evening of May 1 thirty brethren and sisters enjoyed a glorious love feast at Tangier. A large audience of quiet, interested spectators was present. The services were very impressive. Bro. J. A. Root, assisted by Bro. J. C. Nininger, officiated. Bro. Nininger preached an excellent sermon Sunday evening. One applied for baptism and two were received by letter.—Tillie Wise, Tangier, Okla., May 3.

Pleasant Plains.—The work at this place is moving along nicely. On Saturday, April 24, a goodly number of brethren and sisters gathered at the church to enjoy another love feast. Several ministering brethren were with us, also quite a number of members from near by congregations. Bro. Jacob Nininger officiated. The District Mission Board has located Brother and Sister Nininger at Alva, Okla., and they are earnest workers. Bro. Gish, of Thomas, gave us an excellent sermon at 2:30 P. M. On Sunday Bro. Nininger preached at 11 A. M. and at 8 P. M. We especially invite members, who desire to change locations, to come and see our part of the country before deciding elsewhere on a location. We will be glad to give information. Please enclose stamp for the same.—Viola Blanton, Helena, Okla., May 3.

OREGON.

Newberg church met in council May 1, preparatory to our love feast, with our elder, G. C. Carl, of Portland, presiding.

Three letters of membership were received and four were granted. Bro. Lee Dadisman was advanced to the second degree of the ministry, and Bro. Otis Welch was elected to the office of deacon. Bro. Welch was also chosen as assistant Sunday-school superintendent, to fill the vacancy of Bro. J. P. Barnhart, who is leaving us. The writer was chosen Messenger agent. At the close of the council meeting one was received into the church by baptism. Our love feast was held the same evening, with Bro. G. C. Carl officiating. About fifty brethren and sisters surrounded the tables. On the following morning Bro. Carl delivered a soul-inspiring sermon. At the evening services another precious soul made the wise choice. The Spirit is at work in our midst.—Ira H. Fox, Box 337, Newberg, Oregon, May 3.

PENNSYLVANIA.

Antietam.—The love feast at the Price church, May 1 and 2, was largely attended. Bro. I. N. H. Beahm, of Elizabethtown, and Bro. D. J. Lichty, of India, gave us rich spiritual food. During the meeting an election for minister was held. As the election resulted in almost a tie, two were installed, —Brethren H. P. Garner and D. B. Mentzer. During his stay with us, Bro. Beahm gave us two lectures on his travels in the Orient. Brother and Sister Lichty will remain with us a short time, Sister Lichty being one of the workers supported by this congregation.—Sudie M. Wingert, 203 S. Broad Street, Waynesboro, Pa., May 3.

Back Creek.—Bro. C. H. Steerman, of Mason-Dixon, delivered five strong sermons in the Shank house, recently, and two dear sisters were baptized Sunday, May 2. We expect others in the near future. Our Sunday school is now six years old, and is growing in interest and attendance. The cradle roll has recently been added. The Christian Workers of the Upton and Brandt churches met with us in a joint special program Easter Sunday evening. Bro. Steerman then preached an inspiring sermon.—Frances M. Leiter, Milnor, Pa., May 5.

Fairview.—Our love feast was held May 4, with a good attendance. Brethren S. R. Zug, I. W. Taylor, E. M. Wenger, and other brethren from adjoining districts, were present, Bro. Wenger officiating, with our elder, Hiram Gibble, presiding. Preceding the love feast three precious souls were baptized, near the Home.—Elmer H. Heisey, R. D. 3, Manheim, Pa., May 7.

Hatfield.—April 17, Eld. S. K. Fike, of the Peachblossom congregation, Cordova, Md., commenced a series of meetings at the Hatfield house, continuing two weeks, and closing with a love feast. The weather was not so favorable as it might have been, yet the meetings were well attended. Two aged pilgrims were restored. Many others have been caused seriously to weigh the matter of procrastination.—Mrs. G. H. Light, Hatfield, Pa., May 3.

Mountville.—We held our love feast at the Mountville house May 4 and 5; about 280 communed. Brethren Ed. Miller, D. B. Wineman, Cyrus Gibbel, Linn Longenecker, Harry Yoder, Levi Mohler and John Schlosser were the visiting ministers with us. Bro. Miller officiated. Two were received by baptism the same day. Two await baptism, as they were not able to be baptized at this time on account of sickness.—Milton G. Forney, R. D. 8, Lancaster, Pa., May 7.

Spring Creek congregation held a love feast at the Spring Creek house May 4, at 3:30 P. M. More than three hundred members communed. Eld. D. M. Eshelman, of the Green Tree district, assisted by our elders, J. H. Longenecker and A. B. Gingrich, officiated. Since our last report eight have been received into the church by baptism.—Anna K. Longenecker, Annville, Pa., May 7.

Union Deposit.—Yesterday ten converts were received into the church by baptism. These were converts from our series of meetings last winter, at our different houses. Some were also received by letter.—John J. Shiffler, R. D. 2, Union Deposit, Pa., May 4.

Upper Canowago.—Our love feast, held May 1 and 2, at the Mummert house, was well attended. A goodly number of ministering brethren, from a distance and adjoining congregations, were with us. Eld. Wm. A. Anthony, of the Shady Grove church, officiated. Bro. Widders, of Harrisburg, preached for us on the evening of the 2d, in East Berlin. —Andrew Bowser, East Berlin, Pa., May 4.

SOUTH DAKOTA.

Willow Creek.—Bro. C. P. Rowland, of Lanark, Ill., is to be with us, June 20, to begin our revival services. Our council meeting will be held June 26, and the love feast, July 3. We hope this early notice will give our scattered members ample time to arrange to be with us in this special effort, as far as possible.—Eva Heagley, Hurst, Wetonka, S. Dak., May 5.

TENNESSEE.

Knob Creek church met in council May 1. Much business was disposed of in a very satisfactory manner. Sister Sue Bowman will represent us at Annual Meeting. Bro. Joel Sherfy gave us a very instructive sermon on Sunday.—Mary White, Jonesboro, Tenn., May 5.

VIRGINIA.

Nokesville congregation met in council May 1, Eld. M. G. Early presiding. Three letters of membership were received and four were granted. Bro. W. T. Hale was elected president of Christian Workers' meeting.—Barbara J. Miller, Nokesville, Va., May 3.

Topeco church met in council May 1, with Eld. L. M. Weddle presiding. One letter of membership was granted. Delegates to Annual Meeting are Brethren A. N. and G. W. Hylton. It was decided to pay Bro. A. J. Weddle $15 to help in the work of the St. Paul and Shelton churches, of North Carolina. Our Sunday school is progressing nicely, with Bro. A. T. Harman as superintendent. We are having good attendance and interest.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., May 3.

Valley Bethel.—Our series of meetings, to be conducted by by Bro. B. B. Garber, will begin about Sept. 12. The time appointed for our communion is Sept. 25. One has been baptized since our last report. The delegates have returned from the district meeting and give a favorable report. Our Sunday school and Christian Workers' meetings are still in progress.—Vena S. Bussard, Bolar, Va., May 3.

WASHINGTON.

Centralia.—We are in the midst of an interesting revival meeting. We are praying that much good may be done. April 25 we took up a collection for the Bible school fund, of this district, amounting to $9.35. Our communion will be held May 15.—Anna Myers, Centralia, Wash., May 1.

East Wenatchee.—Our new churchhouse was dedicated Sunday, April 25. Eld. A. B. Peters, of the Wenatchee church, delivered the dedicatory sermon from Gen. 28: 16-22. A large crowd was in attendance, as the appointments on Sunny Slope and in Wenatchee were both withdrawn. We now feel that better work can be done in Sunday school. We have four class-rooms, besides a large audience room.—Jennie Frantz, E. Wenatchee, Wash., April 30.

WEST VIRGINIA.

Mt. Union congregation met in council April 24, at the Wiles Hill Mission. Considerable business was transacted. Brethren Francis Hamilton, Arthur Bailey and Jeremiah Pletcher were appointed to solicit the congregations of Western Pennsylvania for the purpose of securing money to help build a churchhouse at this place. Bro. R. T. Hull, of Somerset, Pa., who has been with us for the past two weeks, closed a successful series of meetings at this place May 2. Five precious souls have been added to the church by baptism. Our love feast was held May 1. Forty-two members surrounded the Lord's table, and partook of the emblems of our blessed Lord and Savior.—J. R. Hamilton, 354 Over Hill Street, Morgantown, W. Va., May 4.

Pleasant View.—May 1 the brethren and sisters met in council, with Bro. J. S. Zigler presiding. One letter of membership was granted. Bro. John R. Sanger was elected as trustee, for the Chestnut Grove church. The writer was nominated as clerk, and Sister Alice McAvoy, assistant.—Anna F. Sanger, Bays, W. Va., May 4.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ANNOUNCEMENT OF HISTORICAL ASSOCIATION MEETING.

The Committee of Arrangements of next Annual Meeting has given a place on the program, on Saturday, May 29, to the Brethren Historical Association. Those having this work in charge were encouraged to go forward by the Annual Meeting of 1900. Interest in this movement has by no means died out, though it has not been kept much before the church.

The constitution of the Association may be seen in the latest revised Annual Meeting Minutes. The organization, as announced in the minutes, has not been kept intact. The president has died; and the vice-president does not wish to assume his duties. The chairman of the executive committee wishes to be relieved, because of old age. For convenience of meeting, the executive committee was chosen from among those living in the vicinity of the headquarters. Another member of the executive committee has moved so far from the headquarters that his continuance may be unwise.

It is desirable to perfect the organization at the coming Annual Meeting. Appropriate talks are expected to be given at the appointed time by brethren interested.

The special historic feature of last Annual Meeting, —only an introduction to our historic activity,—was of such value that few will question the propriety of having a permanent historic feature in the Annual Meeting program. By reading the constitution of the Association, you will perceive that the Association will meet this need.

The general sight-seeing tendency of those attending Annual Meeting,—a tendency greatly encouraged by the railroads to their profit,—distracts the thoughts of our members, and weakens the intensity of our church life. If this sight-seeing tendency were directed to the visiting of the old historic sites of the Brethren's activity in the vicinity of Annual Meeting, a proper intensity of church interest could be preserved intact. "Go about Zion, count her bulwarks." Such visits could be made as attractive as the by-way excursion, and as profitable to the carrying companies. The Valley of Virginia, this year, offers a splendid opportunity for the proper direction of this sight-seeing tendency, and the Virginia Brethren are equal to the emergency. Bro. D. H. Zigler's "History of the Brethren in Virginia" is the handbook needed by every one going to this Annual Meeting. It constitutes the best souvenir of this Annual Meeting that you can buy; and if not read before going, should certainly be read after returning.*

This meeting of the Historical Association is the property of all interested in the history of our Brotherhood, either in a local or in a general way. It is subject to amendments. The Association also recognizes, in a proper manner, those bodies that have separated from us. Such a spirit is in accord with Christ's prayer for the unity of the believers.

That the Lord wants his people to keep a history of themselves is apparent from the make-up of the Bible. The organization unmindful of its past is indeed unworthy of a future. The Association will bring out our history in an accurate, thorough, and scientific manner. All interested in the history of the Brotherhood are not only invited but urged to be present at the meeting of May 29.

J. G. Francis,
Lebanon, Pa. Secretary of Executive Committee.

*"History of the Brethren in Virginia" may be ordered from Brethren Publishing House at $1.50 per copy, prepaid.

BRIEF SKETCH OF THE LIFE OF ELD. JOSEPH BERKEY.

Eld. Joseph Berkey was born near Windber, Somerset Co., Pa., Dec. 10, 1822, and died April 29, 1909, having attained to the ripe age of eighty-six years, four months and nineteen days.

At an early age he united with the Church of the Brethren and was elected to the ministry in 1852. From that time until his death, fifty-seven years later, he was a valiant soldier of the cross. In the Western District of Pennsylvania, he soon distinguished himself as a pillar in the church, filling many pulpits and organizing churches where needed.

Regarding the ordinances of the church he readily became authority, and when troubles and difficulties arose in the church, no one knew better than he how to give judicious and proper advice. His sermons were always impressive, argumentative, and filled from beginning to end with the Bread of Eternal Life. They were always delivered with such a spirit that the listener could not help but conclude that the speaker was deeply interested in the subject in hand.

During his ministry, Bro. Berkey traveled many miles on foot and on horseback, through the wilds of the Allegheny Mountains, to do the bidding of the Master. During his entire eldership he was in charge of the Shade Creek congregation, which, under his supervision, become one of the strongest in the Western District of Pennsylvania.

Bro. Berkey's labors, however, were not confined to his own congregation and district. He traveled through many of the States of the East and Middle West. He was often selected to represent his church as delegate to Annual Meeting, also district meeting. In several occasions he served as member of the Standing Committee.

His last five years were spent in total physical blindness, but this did not cause him to quit the ministry. He often quoted his text, and then would preach with as much vigor and animation as ever.

Up to the last day of his life, "the church" and what to do for it was his chief subject of conversation. His life certainly became a fit model for many Christian men and women. As he laid down his armor of Christian warfare, he could, with all truthfulness and sincerity, repeat with the Apostle Paul: "I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Eld. Berkey was twice married, his first wife being Mary Berkebile. To this union were born five daughters and three sons, all devout members of the church. His second wife was Catharine Custer.

Funeral services were conducted by Elders Samuel Zimmerman and David Clapper, from Amos 4: 12. From one of Bro. Berkey's sermons, delivered near Berlin, Pa., many years ago, was quoted on this occasion the following: "Good deeds are the fruits of right thinking."

The death of Eld. Berkey's son-in-law, Bro. Aaron D. Shaffer, with whom the subject of this sketch spent the last eleven years of his life, took place only a few hours after the funeral of Bro. Berkey. He, too, was a consistent member of the Church of the Brethren, and, for many years, served as deacon. Services were conducted by Elders David Clapper and Samuel Zimmerman, from Matt. 24: 44.

Bro. Shaffer was about seventy-one years old, and is survived by his wife and two children. L. G. Shaffer.
Windber, Pa.

FROM COLORADO CITY, COLO.

We are glad to report that the work at this place is prospering as well as can be expected. The ministers who come to us, do their part well indeed. Last Sunday, May 2, Bro. J. Hugh Heckman, of Rocky Ford, was with us again. In the morning his subject was "The Unfailing Promises." In the afternoon he spoke to us about the worship of God "in spirit and in truth." Both discourses were forceful and were well appreciated by the audience.

At the close of the afternoon services, the members and others met at the home of one of the Brethren to practice singing. Last Sunday we met at the home of Bro. Jacob Michael. About sixteen were present.

Our services are held in the W. C. T. U. hall, Colorado City, which may be found as follows: At either depot take a Colorado City or a Manitou Street car. Have the conductor let you off at Fourth Street, Colorado City. On the left side of the car tracks, and about half a block in the same direction as the car goes, you will find the place.

Two of the Brethren live not far away. Bro. Jacob Michael is at 205 Jackson Street, and Bro. M. E. Ulrich at 2002 Lincoln Avenue, Colorado Springs. Bro. J. M. Barnhart lives at 1526 No. Royer, Colorado Springs.

We hope that no one will miss an opportunity to visit our meetings, and also the homes of the members. You are always welcome. Remember this mission in your prayers and your practical interests. The members here are eager to see the Master's work prosper and will do all they can to promote its best interests.

B. Hall Van Dyke.
1210 Wood Avenue, Colorado Springs, May 7.

THE KESLER-ROBERTS DEBATE.

The discussion at this place, between Eld. B. E. Kesler, of the Church of the Brethren, and W. G. Roberts, of the Disciple church, is still in progress, and is quite interesting. W. G. Roberts closed his arguments on the first proposition on Saturday evening, the proposition being: "The church of which I, W. G. Roberts, am a member, is identical with the church established by Christ, and is Scriptural in origin, in doctrine and in practice."

It would be difficult, perhaps, in a brief item like this, to give any fair estimate of the material presented, or as to how far the subject matter related to the origin, doctrine and practice of the Disciple church. Considerable matter was presented on the "origin of a church." The matter, if any, presented on the subject, showing the Disciple church to be identical with the original church, was somewhat limited.

The practice of the church was not put in evidence, except to mention that the Disciples believe in baptism, and that it is a burial according to Paul, and that they observe the communion service on the first day of the week, and on the same day receive a collection for the poor saints.

The work of Elder Kesler, on the negative of the first proposition, was well received and quite generally accepted, as far as known, outside of the Disciple church, as an able refutation of the position taken by his opponent.

Second Proposition: "The church of which I, B. E. Kesler, am a member, is identical with the church established by Christ, in history, faith and practice." This proposition is now under discussion. Bro. Kesler has made a powerful presentation of the Scriptures, and the arguments sustaining his proposition, and no argument, sophistry, or misconstruction of the Scriptures can set aside the Word and authority of Jesus Christ and the Holy Spirit.

"We are rejoicing in the Truth," and in the victory God has given Bro. Kesler thus far, resting with confidence in the faith that God honors his own Word, and will fully sustain it wherever and whenever he sends us out to proclaim and defend it.

The Brethren here, and those attending from a distance, have been greatly strengthened. Even the people outside of our church have been powerfully wrought upon. Some are apparently under conviction.

J. B. Moore, Moderator.

GENERAL INFORMATION FOR ANNUAL MEETING.

The Conference is to be held in Assembly Park, comprising about twenty-three acres, one and one-half miles north of Harrisonburg, Va.

There will be regular train service between the Park and the city, giving passage at all hours of the day. Fare, 15 cents for round trip.

A postoffice is to be opened in the Park during the Conference.

The Lodging Committee will be on the grounds near the entrance; and may be addressed, "Lodging Committee, Harrisonburg, Va." The office of Lodging Committee and Baggage Room are in the same building, located near the gate of entrance to the grounds.

Arrangements are made to furnish meals on the ground, to all who attend the Conference, at twenty-five cents per meal. Besides the regular dining halls, there will be lunch counters on the grounds, where those, who do not want a full meal, may serve themselves.

A large bulletin board will be used on the grounds to make announcements.

A telegraph office is to be maintained on the grounds during the Conference.

No driving will be allowed over the Park grounds, set apart for Conference purposes. All entrances to the grounds with vehicles will be from the South side, and there is a portion of the park grounds set apart for hitching teams at 10 cents each, with men to care for teams. This part of the Park is well shaded. There is a free hitching ground adjacent to the Park, but without shade. In addition, there will be a feed stand operated in a wooded ground adjacent to the free hitching ground, at 25 cents a feed.

The name of each building will be placed on it in large letters.

No smoking will be allowed on the grounds.

The Committee of Arrangements is composed of H. C. Early, chairman; D. H. Zigler, vice-chairman; P. S. Thomas, secretary; J. H. Hoover, treasurer; J. M. Kagey; W. H. Sipe; Daniel Early. H. C. Early.

SOME IMPRESSIONS.

Our Heavenly Father again permitted us to enjoy a love feast. The day appointed was May 1. The morning was interspersed with a few showers, but in the afternoon the clouds passed away, and the evening was beautiful.

At four o'clock in the evening we assembled, with supper on the tables, and the examination services began at once. As our minds were directed to the perfect life of our Master, our own lives appeared very far from the pattern.

To think of that great, unselfish Life is to comprehend that, after all, the essence of Christianity is unselfishness. For that reason we were there,—because we were sinful, because we were needy, and we desired to grow more like Jesus. We need to grow and have more of his life in us, so that we can be to the world, and do for the world, what he was and did for us.

The meeting was unique in one respect, which made it the more touching. There were fewer of the ministers present than at any former meeting. Four of the elders were not there because of hindering causes. The large membership of the Botetourt congregation has eight fatherly elders,—men who love the cause and also the young people.

The nine young ministers, who are under the direction of these aged fathers, are invited to the front and there receive naught but encouragement in good works. The church is prospering under their wise counsel. Four of the elders could not be at the feast. Eld. J. A. Dove was absent because, at the time, his dear father lay a corpse in his home in Missouri. Eld. S. Crumpacker, whose wife has been in poor health for some time, was traveling in the South. The others had sickness in the home, and some of them are growing old.

A few more years, and they will come to a good old age, as a shock of corn cometh in its season. Their wise counsel will be no more. They shall not keep vigil over the flock. Who will then take their places?

This would indicate that we need strong young men, —consecrated young men,—to take their places in this great work. Let us pray the Lord of the harvest to send worthy young men into his vineyard, to take the places of these fathers in Israel, whom he calls one by one. Then the forces, fighting against evil, shall not be lessened.

Emory Crumpacker.

Roanoke, Va.

MISSION WORK IN THE SOUTH.

Since my article in Messenger of Jan. 16, I have received a good many letters in regard to the work here. Requests were also sent me by parties desiring further particulars of the work. This shows that some, at least, are interested in the progress of the work. Some also send financial aid, for which we are truly thankful. If it were not for this aid, we could not carry on the work.

In my report of Jan. 30 I spoke of organizing a Sunday school in Mississippi. Those in charge are getting along very nicely with it, for beginners. Bro. Wine is now preaching there each fourth Sunday. He has calls, at present, for each Sunday in the month except the fifth (in such months as have a fifth Sunday). If he fills all the calls made, it will only leave Bro. Jordan for the home church. He, being old, does not feel able to preach two Sundays in each month, besides taking part in Christian Worker's meeting each Sunday evening.

We were greatly built up by the letters received. We thought that surely some of the many would help us with the work here. I cannot see the reason for their reluctance, unless the financial outlook is not promising enough. I do not see why that should be such a drawback in working for the Lord, for we are sure of the great reward if we prove faithful to the trust confided in us.

I am asked about the work here. As I see it, the work will have to be done much along the line of school work, among both whites and blacks. Having never known our faith and practice, everything is new to them. Much must be done by example, but, I am sorry to say, we have had some in this field who, as to their dress, could not be distinguished as Brethren. All will admit that our order of dress is becoming. Its very appearance of modesty causes people to ask questions, as to our faith and practice, and, in that way, to spread our doctrine. It does not debar us from the best of society, as some would like to make us believe.

We had, at one time, thought it best for the work among the colored people here, to get some young colored persons into one of our schools, somewhere, and educate them in our doctrine; then put them in the Southern field. But even this might not prove the best plan, as much time would necessarily be required for their training.

I just wonder if we do not have colored brethren or sisters, somewhere, that could be sent into this field. I read the tract, "Samuel Wier," a few days ago, and must say that if any one is hunting for men like he was, you need not look for them in this part of the country, for the colored men, raised around sawmill towns and camps, are not like those raised on a farm, or the old-time plantation. There are very few in whom you can put implicit confidence. We should not, however, leave them in their vice and sin.

On page 219 of the Gospel Messenger, April 3, is an article entitled, "Mission Schools the Hope of the Future." The plan suggested is all right and, I believe, would be the best for this part of the South, if conducted by the right persons. May the Lord put it into the heart of some Barnabas or Saul to see and realize the great need at this place! Who will come? F. M. White.

Fruitdale, Ala., May 3.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Campbell-Lewis.—By the undersigned, at the Mission home, Winona, Minn., April 7, 1909, John J. Campbell and Ida Alice Lewis, both of Winona County, Minn. D. H. Keller.

Holden-Wagoner.—At the Mission home in Winona, Minn., April 24, 1909, by the undersigned, Gabriel G. Holden and Orpha A. Wagoner, both of Waterloo, Iowa. D. H. Keller.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Andrews, Albert, son of Sister Rentz, of Kent, Ohio, died March 27, 1909, in the Akron Hospital, because of injuries sustained while attempting to board a fast freight train, aged 25 years, 8 months and 24 days. Services by the writer from John 5: 28, 29. Wm. Bixler.

Bashore, Bro. John R., died at his home in Martinsburg, Pa., April 20, 1909, aged 68 years and 28 days. He united with the church thirty-eight years ago, being a faithful minister for twenty-seven years. He was also an organizer of quite a number of Sunday schools. He is survived by his wife, and one daughter. Services by the home ministers, from Eccl. 8: 8. J. G. Mock.

Bish, Merriam, son of L. M. and Sister Cora Bish, of the Red Bank congregation, Armstrong County, Pa., died April 30, 1909, aged 4 years and 4 months. Father, mother, two sisters and three brothers survive, two sisters having preceded him. Death was caused by swallowing a bean. Short services at the home by Mr. Kilbreath. M. N. Hetric.

Black, Amanda, daughter of George and Sarah Fourman, born in Darke County, Ohio, March 20, 1835, died near Greenville, Ohio, April 14, 1909, aged 24 years and 24 days. She was married to Alvora Black May 9, 1906. Husband, one child, father, mother, sister and seven brothers survive. Services by Bro. Lawrence Kreider at the Abbotsville church. Levi Minnich.

Bollinger, Herbert B., son of Samuel and Tillie Bollinger, born in Johnson County, Mo., Feb. 24, 1896, died April 30, 1909, near Homedale, Idaho, aged 13 years, 2 months and 6 days. He was an invalid all his life. Services at the home from 1 Peter 1, by Richard Evans. Minnie Wagner.

Bowers, Sister Clara Belle, wife of Bro. Geo. Bowers, died at her home near Taneytown, Md., April 22, 1909, aged 43 years, 9 months and 27 days. She leaves husband,—a minister in the Church of the Brethren. She was a faithful sister. She was taken to the hospital for treatment, but her condition was such that nothing could be done to relieve her suffering. Services by Brethren I. H. Utz, T. J. Kolb and others, at the Piney Creek church. Text, 2 Cor. 5: 1-3. Interment in near by cemetery. M. E. Utz.

Bowman, Sister Sarah Ann, of Elk City, Kans., died of bowel trouble, April 14, 1909, aged 76 years and 6 months. She was born in Ohio, Oct. 15, 1832. When she was a child her parents moved to Indiana, and from there to Kansas, where she resided until death. She united with the Church of the Brethren in early life. One sister survives. Mrs. Cora Oglesbee.

Buck, Susan, nee Erubaker, born in Lancaster County, Pa., Sept. 26, 1826, died April 8, 1909, at her home in Mt. Vernon, Ill., of paralysis, aged 82 years, 6 months and 12 days. She was married Dec. 2, 1852, to Andrew J. Buck, who died Oct. 8, 1902. They moved to Iowa in 1879. The past eighteen years were spent in Mt. Vernon, Ill. She united with the Church of the Brethren in 1853. Six children, all present at the funeral, survive. Services by Mr. Fannin, of the Christian church. D. Z. Angle.

Chamberlain, Daniel, one of the early members of the Portage church, Ind., died within the limits of the Second Church of the Brethren, South Bend, Ind., April 23, 1909, aged 75 years. Services improved by the writer, assisted by Eld. S. F. Sanger. Text, Rom. 14: 10, latter clause. Geo. D. Zollers.

Dove, Eld. F. W., died at his home in Cabool, Mo., April 30, 1909, aged 78 years and 1 day. He leaves wife, five sons and two daughters. Services at the Greenwood church by Brethren J. J. Wassam, S. M. Stevens and others. Text, Rev. 14: 13. Edgar R. Harris.

Fair, Sister Nerissa Myrtle, born in Huntington County, Ind., March 28, 1893, died of tuberculosis at the home of her parents, in the same county, April 26, 1909, aged 16 years and 26 days. She was the only child of Bro. John and Sister Adda Fair, and united with the Church of the Brethren in the spring of 1906. Her place in the Sunday school and church was never vacant, when at all able, physically, to be there. March 1 she was anointed. Services at the home April 28, by Eld. G. L. Studebaker, assisted by Bro. I. B. Wike. Text, Philpp. 1: 21, "For me to live is Christ, and to die is gain." Interment at Mt. Hope cemetery. John B. Bailey.

Gochenouer, Eld. Emmanuel, of East Berlin, Pa., died April 29, 1909, of apoplexy, aged 76 years, 3 month and 17 days. He was born Jan. 12, 1833, and was elder of the Lower Canowago church, Pa., for about fifteen years. He has been a life-long member of that church. He leaves an aged widow and nine children, four of whom are members of the Church of the Brethren. Services by Bro. W. M. Wiley, assisted by the writer. Hezekiah Cook.

Gsell, Friend Jonas, died at his home two miles east of Hemple, Mo., April 27, 1909, aged 69 years, 5 months and 1 day. He was born in Lancaster County, Pa., Nov. 26, 1839, and married Miss Hallie F. Hasler, of Dauphin County, Pa., in 1868. To this union were born three children. He moved to Clinton County in 1883, near Plattsburg, and in 1903 to his late home. Services by the writer, from John 14: 1, 2. Interment in the Mt. Zion cemetery, near Starfield. Dr. J. Sturgis.

Haines, Mrs. Sarah E., wife of Mr. Samuel Haines, of Westminster, Md., died at her home on John Street, April 24, 1909, aged 48 years, 7 months and 17 days. She leaves husband and two sons (one a member of the Church of the Brethren), also one brother and one sister, both of whom are members of the church. Services by Elders Uriah Bixler and T. J. Kolb, assisted by Mr. P. H. Miller and the writer. Interment in the Haugh's church cemetery, in Frederick County, Md. W. E. Roop.

Hoover, Bro. Isaac C., died April 22, 1909, in the bounds of the Clover Creek church, Pa., aged 70 years, 3 months and 29 days. He was a faithful member of the Church of the Brethren for many years. His wife, three sons and four daughters survive. Services by Brethren F. R. Zook and John B. Miller. J. G. Mock.

Horst, Ivan Perry, infant son of Brother and Sister M. Clyde Horst, of South Bend, Ind., born April 20, 1909, died April 23, 1909. Short services at the home, after which interment was made in the cemetery near by. H. W. Krieghbaum.

Jacobs, Bro. Henry, born in Chester Township, Wayne County, Ohio, May 1, 1837, died in Ashland County, Ohio, April 24, 1909, aged 71 years, 11 months and 24 days. He was married to Mary Lucas March 22, 1866, to which union were born seven children, one having preceded him in death. The widow, five sons and one daughter survive. Death was caused by congestion of the brain, after a short period of two weeks' illness. He was a member of the Church of the Brethren for about thirty years. Services at the Mohican church by Bro. Wm. Desenberg, assisted by Bro. David Worst and Mr. Kieffer, of the Progressive church. Text, Psa. 23: 4. Lena Leaman.

Kissel, Sister Elizabeth, nee Holsinger, died in the Hatfield congregation, Pa., April 12, 1909, aged 40 years, 9 months and 16 days. She was born in Blair County, Pa., moved to Maryland nineteen years ago and settled in the Ridgely congregation. Here she was united in marriage with Albert O. Kissel. Early in the spring they moved to Montgomery County, Pa. Services at their home by Brethren H. Crouthamel and Wm. B. Fretz, after which she was taken to the Ridgely church, Md., where services were held by Bro. L. R. Brumbaugh and the home ministers. Husband, four sons, three daughters, mother, five brothers and two sisters survive. Interment in Denton cemetery. Mrs. G. H. Light.

Kreider, Eld. David, born in Darke County, Ohio, Feb. 24, 1841, died at his home in the bounds of the Sugar Creek church, Indiana, April 28, 1909, aged 68 years, 2 months and 4 days. He, with his parents, emigrated to Whitley County, Ind., in 1855. He was united in marriage with Nancy E. Guise April 19, 1863. To this union were born six sons and five daughters, one son having preceded him. His companion, five sons, five daughters, one sister and two brothers sur-

vive. Eld. Kreider united with the church of his choice in 1861, at the age of twenty years. He was called to the ministry at the age of twenty-five, and ordained to the eldership at the age of thirty-four, since which time he has had the oversight of the Sugar Creek church until called to his reward. Services at the East house by Eld. Daniel Snell, assisted by Bro. Isaac Bolinger and the writer, from 2 Tim. 4: 7. Interment in the adjoining cemetery. Geo. W. Snell.

Lapp, Orpha Kathryn, daughter of Brother Oliver and Sister Maria Lapp, of the Highline church, near Moorefield, Nebr., died April 15, 1909, aged 1 month and 14 days. Services by Eld. Levi Snell. Katie E. Hoffert.

Lehman, Sister Ella, youngest daughter of Bro. J. B. Lehman, died in Salem, Oregon, of heart trouble, April 17, 1909, aged 27 years. Her mother, Rebecca Lehman, preceded her some years ago. Father, five brothers and two sisters survive. Wm. H. Lichty.

Moherman, Sister Hetta, nee Wagner, born in Salisbury, Pa., in 1827, died at her home in Ashland County, Ohio, April 17, 1909, aged 82 years 11 months and 23 days. She had been afflicted with cancer for several years. She was married to Austin Moherman, in 1846, to which union were born thirteen children, husband and two children having preceded her. She was a member of the Church of the Brethren for sixty-two years. Services by Bro. J. J. Anglemyer, from Job 14: 1. Jennie Helm.

Obert, Sister Catharine, died in the bounds of the Clover Creek church, Pa., April 13, 1909, aged about 74 years. She united with the church many years ago, and is survived by husband, three sons and four daughters. Services by Elders James D. Brumbaugh and Andrew R. Burget, from Heb. 9: 27. J. G. Mock.

Passwater, Andrey Mildred, daughter of William Otto and Bertha I. Passwater, born near Lapel, Ind., Aug. 1, 1908, died March 14, 1909, aged 7 months and 13 days. Father, mother, sister and brother survive. Mr. P. A. Spearman.,

Peck, Elias, died at the home of his son, Ephraim Peck, Falls City, Nebr., April 5, 1909, aged 93 years, 8 months and 4 days. He was born Aug. 1, 1815, and was married to Mary Klingaman Sept. 1, 1839. To this union were born four daughters and four sons. His companion, three sons and one daughter preceded him. He united with the Church of the Brethren when quite young. One son and three daughters survive. Services by Bro. Yearout, of Morrill, Kans., in the Falls City church, Nebr. Interment in the Silver Creek cemetery. Ella. Peck.

Price, Bro. Jacob B., of Waynesboro, Pa., died at the home of his son, April 26, 1909, aged 68 years. He had been ill a few weeks, suffering from hemorrhage of the stomach. He united with the church several years ago. He is survived by two sons and one daughter. Services by Bro. F. D. Anthony. Text, Micah 2: 10. Interment in the Price graveyard. Sudie M. Wingert.

Rinker, Bro. Thomas, born in Grant County, Va., Dec. 24, 1824, died in Marceline, Linn Co., Mo., March 22, 1909, aged 84 years, 2 months and 25 days. He was married to Hazea Hanlin, Aug. 4, 1852, to which union nine children were born, eight of whom survive. In 1852 he united with the Church of the Brethren. In 1863 he moved to Illinois, and in 1877 to Missouri. Services by the writer. Interment in the Walnut Grove cemetery near Plattsburg. Dr. J. Sturgis.

Rohrer, Benjamin F., son of Friends J. A. and Mae Rohrer, died April 18, 1909, near Honey Grove, Pa., aged 15 months. Services at the house by Mr. Melroy, of the M. E. church. Interment at the Farmer's Grove cemetery. Isaac Cripe.

Slothower, Laura E., daughter of Bro. George and Annie Slothower, died of pneumonia, April 28, 1909, near Dillsburg, Pa., aged 22 years, 1 month and 25 days. Besides father and mother, she leaves two brothers and two sisters. Services by Brethren Henry Beelman and Adam Hollinger, from John 11: 28. Interment Saturday, May 1, in Mount Zion cemetery, near Allen, Pa. Clarence E. Long.

Stark, Bro. Henry, born in Rockingham County, Va., Feb. 14, 1833, died at his home in Centerview, Mo., Jan. 2, 1909, aged 65 years, 8 months and 28 days. He was married to Jemima Lampkin July 31, 1857. Wife and four children survive. He united with the Church of the Brethren in early manhood. Services by the writer in the Centerview churchhouse, after which interment was made near the church. E. E. John.

Stutzman, John S., born near Goshen, Elkhart Co., Ind., Oct. 24, 1841, died at the home of his daughter, in Beatrice, Nebr., April 15, 1909, aged 67 years, 5 months and 21 days. He was married to Lucinda Tracey Oct. 23, 1862, to which union five children were born, two having preceded him. They moved to Macoupin County, Ill., in 1866, and from there to Holmesville, Nebr., in 1882. He united with the Church of the Brethren in 1863, serving the church in the deacon's office for thirty-six years. His companion and three children survive. Services by Brethren Jas. R. Gish and L. D. Bosserman. Interment in the South Beatrice cemetery. Allie Elsenbise.

Summers, Sister Catharine, of the Back Creek congregation, Fulton County, Pa., died April 20, 1909, of pleuro-pneumonia, aged 63 years, 11 months and 20 days. Eleven children survive. Services by Eld. D. A. Foust. Interment in the McConnellsdale church cemetery, by the side of her husband. Nathaniel Rotz.

Witwer, Sister Elizabeth, nee Studebaker, born in Adams County, Pa., May 18, 1829, died at the home of her daughter, Mrs. Joseph Kapscaz, 1417 Michigan Street, South Bend, Ind., April 22, 1909, aged 79 years, 11 months and 4 days. She united with the Church of the Brethren at the age of fourteen years. July 7, 1849, she married Eld. Geo. Witwer, who died in 1886. Seven sons, two daughters, one brother and two sisters survive. She was not only a faithful Christian mother, but she was a mother in Israel. Many encouraging words has the writer received from her. "My first duty," she said, "is to serve Christ, and second my family." Her noble Christian character speaks in the rearing of a large family, composed of noble men and women. Services by the writer, assisted by Eld. Geo. D. Zollers and Bro. M. Clyde Horst, from Isa. 66: 13. H. W. Krieghbaum.

Yeagley, Drusilla, wife of Bro. Adam Yeagley, born near Montpelier, Ohio, Aug. 29, 1846, died at her home in Alvordton, Ohio, April 27, 1909, aged 62 years, 7 months and 28 days. She was united in marriage to Adam Yeagley, Aug. 20, 1901, who survives. Services by the writer in the M. E. church in Alvordton. Interment in the cemetery at Montpelier. Text, Eccl. 9: 10. J. W. Keiser.

Young, Bro. Samuel, born in Lancaster County, Pa., Jan. 11, 1827, died in the East Nimishillen church, Stark Co., Ohio, April 18, 1909, aged 82 years, 3 months and 7 days. At the age of seven he came with his parents to Summit County, Ohio. May 28, 1848, he was united in marriage with Eliza Mantel, to which union were born three sons and five daughters, of whom three sons and one daughter survive, his wife having died June 21, 1887. At the age of about thirty-three, he united with the Church of the Brethren, and later was chosen to the deacon's office, which position he filled until death. Services by the Brethren, from the words, "Having a desire to depart, and be with Christ; which is far better." A. J. Carper.

Zimmerman, Sister Sarah, nee Baron, born in Ashland County, Ohio, Feb. 23, 1831, died at her home in Ashland, Ohio, April 13, 1909, aged 73 years, 1 month and 20 days. She united with the Church of the Brethren in 1877. She was married to Adam Zimmerman May 20, 1869, to which union seven children were born, two having preceded her in infancy. Husband, five children and two sisters survive. Services by Bro. Wm. Desenberg. Jennie Helm.

Service to the Annual Conference at Harrisonburg, Va.

To further improve its already splendid regular service between western points and Harrisonburg, Va., the Chesepeake & Ohio Railway has not only arranged through cars and trains from starting point to Harrisonburg, without change, but Mr. A. L. Ellett, General Western Passenger Agent of the company at Cincinnati, Ohio, has sent a circular to railroad agents throughout the West announcing that Tourist sleeping car diagrams have been opened for Tourists sleepers to run through from Cincinnati to Harrisonburg, and inviting the agents to make application, through his office, for sleeping car space for such of the Brethren as may apply.

The price of a berth in these cars is $1.25, from Cincinnati to Harrisonbrug, and is no more if occupied by one or two persons. This provision is made to accommodate those whose strength might be too much tried by making the entire trip in a coach. These Tourist sleepers will be attached to special trains the night of May 28th, and as these trains will not leave Cincinnati till after 9:10 P. M., Brethren everywhere may avail themselves of the accommodations, and should notify their local agents as soon as practicable, that good space may be secured.

It should be remembered that Standard sleeping cars are to run daily from Chicago, St. Louis, Louisville and Cincinnati to Staunton, Va., and this Tourist sleeper service, May 28th, is inaugurated because that date appears to be popular with the majority of the Brethren for commencing the trip.

Mr. Ellett will also mail an annotated folder to all who send him their names and addresses. This folder describes the territory traveled, and is interesting and valuable to those contemplating the trip.

Annual Meeting

Church of the Brethren

Harrisonburg, Virginia

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The Virginia and Shenandoah Valley Route to Harrisonburg, Virginia, from Cincinnati and Columbus, Ohio.

For the Annual Meeting one and one-half fare for the round trip. Dates of sale, May 24 to 31, limit July 15, 1909. Obtain fare from local agent. The Norfolk & Western grants stop-over at any point on return trip between Elkton and Radford, Va., including Roanoke, Natural Bridge, The Grottoes (Weyer's Cave). Famous Luray Caverns can be conveniently reached from Elkton. The route of the N. & W. is unsurpassed for natural, mountain and Shenandoah Valley scenery. Brethren special train will leave Columbus 3:30 P. M., Cincinnati, 8:45 P. M., Friday, May 28, arrive Harrisonburg 3:00 P. M., Saturday, with through coaches from Ohio, Indiana and Illinois, running solid to Camp Ground Assembly Park, thus avoiding delays and waiting for connection. Special train will leave Harrisonburg immediately after adjournment for return journey. For information address W. E. Hazlewood, T. P. A., 420 State Life Bldg., Indianapolis, Ind., or Allen Hull, D. P. A., 45 East 4th Street, Cincinnati, Ohio.

BALTIMORE & OHIO RAILROAD
BALTIMORE & OHIO SOUTHWESTERN RAILROAD

SPECIAL TRAIN leaves Chicago 10:40 A. M. May 28th, arriving at **ASSEMBLY PARK,** Harrisonburg, Va., about noon Saturday, May 29th. **HARRISONBURG, VA.,** is a local station on the B. & O. R. R. and by using this scenic route you **AVOID TRANSFERS, DELAYS, ETC. ALL** B. & O. R. R. trains stop at **ASSEMBLY PARK** which is one and one-half miles north of the Harrisonburg station.

Dates of sale May 24th to 31st, inclusive. **RETURN LIMIT** July 15th.

Fare from Chicago $25.90; St. Louis $29.70; Springfield $28.90. Fare from other points one and one-half fare for round-trip. Tickets reading via this route do not have to be deposited or validated at Harrisonburg, Va., before returning.

STOP-OVERS UNTIL JULY 15th, on notice to conductor, at Harpers Ferry, W. Va., Cumberland, Md., Hyndman, Pa., Martinsburg, W. Va., Garrett, Pa. Keyser, W. Va., Rockwood, Pa., Meyersdale, Pa.,

STOP-OVERS at each of the following places, of 10 days: Pittsburg, Pa., Cincinnati, Ohio, Columbus, Ohio, Shenandoah Jct., W. Va., Deer Park, Md., Oakland, Md., Mountain Lake Park, Md.

You are invited to select this route which gives you a splendid opportunity to visit friends in Maryland, Pennsylvania, West Virginia and Virginia as well as other eastern points. **FOR INFORMATION ADDRESS,**

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O. P. McCARTY, G. P. A., B. & O. S. W. R. R., Cincinnati, Ohio.
P. D. GILDERSLEEVE, A. G. P. A., St. Louis, Mo.

FROM WANNEBERGA, SWEDEN.

Sunday, March 28, we, as members of the Church of the Brethren, assembled in our meetinghouse, and had a very joyful meeting. Two dear sisters were received by baptism. In the evening we had a blessed love feast. The Spirit of our dear Father rested upon each one of us, and we trust that others will unite with the church during this present year. Our daily prayer is that the Lord Jesus Christ may abide among us with his rich blessings. We always pray, dear brethren and sisters, to be remembered by you at a throne of grace. We have a hard battle to fight, to get people to obey the Whole Truth, and to get them to forsake their unrighteous ways, and to follow Jesus. We always have to meet strong opposition by those who claim to confess some kind of Christianity, but fail to obey Christ's precepts. Truly, it is the grace of God, that prompts some to come out on the Lord's side, willing to be saved from their sins and take up the cross, and follow Jesus.

P. Jonsson.

Wanneberga, Vinslof, Sweden, April 28.

CENTRAL PENNSYLVANIA.

Our district meeting was held in the York church, York County, Pa., April 28. The following organization was effected: Moderator, Eld. Albert Hollinger; reading clerk, Bro. H. M. Stover; writing clerk, Bro. J. H. Keller.

The eighteen congregations in the district were represented by thirty-one delegates,—one congregation being represenfed by letter, and one not represented at all. A number of papers came before the meeting, but only one was sent to Annual Meeting.

Since the district has a membership large enough to entitle it to two delegates on the Standing Committee, it was decided to send two this year.

A very encouraging report of the Old Folks' Home was given. The Home was purchased about a year ago, and is now free of debt. All the rooms are occupied. The district authorized the trustees to erect an additional building to accommodate those seeking admission.

Delegates to Annual Meeting are: Elders Albert Hollinger and Henry Beelman; alternates, Elders J. A. Long and C. L. Baker.

J. H. Keller, Secretary.

Shrewsbury, Pa., May 5.

ANNOUNCEMENTS

LOVE FEASTS.

Alabama.
May 15, 5 pm, Fruitland.

Arkansas.
June 12, Mt Hope.

California.
May 22, 3 pm, Santa Ana.
May 29, Glendora.

Colorado.
June 5, Good Hope.
June 12, Prowers.

Idaho.
May 16, 5 pm, Twin Falls.
June 5, Clearwater.

Illinois.
May 16, 6:30 pm, Sterling.
May 16, 7 pm, Bethel, at Naperville.
May 22, 6 pm, Panther Creek.
May 22, 23, 2 pm, West Branch.
May 22, 7 pm, Batavia.
May 22, 23, 6:30 pm, Hickory Grove.
May 22, 5 pm, Okaw congregation, Centennial house.
May 23, 6:30 pm, Elgin.
May 23, 6:30 pm, Polo.
May 25, 26, 10 am, Astoria, South Fulton house.
June 5, Oak Grove.
June 6, 6 pm, Rock Creek.
June 9, Loraine.
June 10, 11, 5 pm, Cherry Grove.
June 12, 10 am, Pine Creek.
June 19, 2 pm, Silver Creek.
June 19, 20, 1 pm, Waddams Grove.
June 27, 6:30 pm, Rockford.

Indiana.
May 16, 7 pm, Indianapolis.
May 22, 5 pm, Buck Creek.
May 22, 6 pm, Sugar Creek.
May 22, 5 pm, Eel River.
May 22, 5 pm, Clear Creek, Huntington County.
May 22, 4 pm, Adamsboro house, 6 miles east of Logansport.
May 22, 6:45 pm, Monticello.
May 22, 6 pm, Mississinewa.
May 22, 4 pm, Arcadia.
May 22, Bachelor Run.
May 26, 4 pm, Pipe Creek.
May 27, 5 pm, Baugo.
May 27, 5 pm, Ladoga.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.
May 29, 4 pm, Fountain church, 5 miles north of Holton.
May 29, 10 am, Cedar Creek.
June 5, Blue River.
June 5, 5 pm, Elkhart Valley.
June 12, 6 pm, Killbuck.
June 12, Yellow River.
June 12, 13, 10 am, Pleasant Hill.
June 19, 6:30 pm, Spring Creek.
June 25, 4 pm, Camp Creek.

Iowa.
May 16, 6:30 pm, Des Moines City.
May 16, Cedar Rapids.
May 22, 2 pm, Iowa River.
May 22, 1 pm, Coon River, near Panora.
May 22, 10:30 am, Franklin County church, near Hampton.
May 22, 6 pm, Pleasant View, 6½ miles southwest of Clarence, 5½ miles northeast of Tipton.
May 22, 4 pm, Kingsley, East house.
May 22, 23, 2 pm, Dallas Center.
May 22, 2 pm, Prairie City.
May 25, 26, 2 pm, Panther Creek.
May 29, 5 pm, Pleasant Prairie.
May 29, Salem.
June 5, Osceola.
June 5, 6, 10:30 am, Dry Creek.
June 11, Fairview.
June 12, 13, 11 am, Garrison.
June 19, 10:30 am, Greene.
June 26, Harlan.
June 26, Sheldon.

Kansas.
May 22, 7:30 pm, Kansas City.
May 22, 5 pm, Ramona.
May 22, 23, 4 pm, Sabetha.
May 22, 10 am, Quinter.
May 22, Nekoma.
May 22, 2 pm, Victor.
May 22, 6:30 pm, Neosho house, Chanute.
May 29, Ottawa.
June 5, 2 pm, Belleville.
June 5, at home of C. S. Hoff, 10 miles northwest of Oakley.
June 5, 6 pm, Vermillion.

Louisiana.
May 29, Roanoke.

Maryland.
May 22, 2 pm, Bush Creek.
May 22, 23, 10 am, Black Rock house, Upper Codorus.
May 22, 1:30 pm, Middletown Valley.
May 22, 23, 1:30 pm, Manor.
May 22, Pipe Creek.

Michigan.
May 22, 6:30 pm, Woodland.
June 4, 10 am, Bear Lake.
June 12, 5 pm, Lakeview.
June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.
June 12, 8 pm, Deer Park.
June 19, Worthington.

Missouri.
May 22, 3 pm, Smith Fork, near Plattsburg.
May 22, 3 pm, Rockingham.
May 29, 3 pm, Cabool, Greenwood house.
June 5, Poplar Bluff.

Nebraska.
May 16, Kearney.
May 22, Bethel.
May 29, 7 pm, Red Cloud.
May 29, 7 pm, Beatrice.
June 5, 6:30 pm, Alvo.

North Dakota.
June 12, 2 pm, Surrey.
June 19, Red River Valley.
June 26, Ray.

Ohio.
May 22, 10 am, Hickory Grove.
May 22, 2 pm, Pleasant Valley.
May 23, 5 pm, Maple Grove, Ashland County, 4½ miles north of Ashland.
May 29, 10 am, Lick Creek.
June 5, 2 pm, Portage.
June 12, 10 am, Chippewa.
June 12, 2:30 pm, Blanchard.
June 12, Greenspring.
June 12, Silver Creek.
June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.

Oklahoma.
May 22, 5 pm, Thomas.
May 22, 5:30 pm, North Star.
May 30, Elk City.
June 12, Paradise Prairie.

Oregon.
May 22, Talent.

Pennsylvania.
May 16, 6:30 pm, Altoona.
May 16, 4 pm, Shamokin.
May 16, 4 pm, Glen Hope.
May 19, 20, 9:30 am, Bird-in-Hand house, Conestoga congregation.
May 19, 20, Upper Cumberland.
May 20, 3:30 pm, Elizabethtown.
May 22, 6 pm, Glade Run.
May 22, 23, 1:30 pm, Welsh Run.
May 22, 4 pm, Ephrata.
May 22, 4 pm, Fairview.
May 22, 23, 9:30 am, Maiden Creek, Mohrsville house.
May 22, 23, 10 am, Hade house, Falling Spring.
May 22, Indian Creek, Montgomery County.
May 22, 4 pm, Snake Spring Valley.
May 22, Haresvalley house, Aughwick congregation.
May 22, 4 pm, Carson Valley.
May 22, 4 pm, Elk Lick.
May 22, 23, 2 pm, Goodwill house, Lost Creek congregation.
May 23, 4 pm, Hanover.
May 23, Lancaster.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 24, 25, 10 am, Hanoverdale house, Big Swatara congregation.
May 24, 25, 9:30 am, Mohler house, Springville congregation.
May 25, 26, Middle Creek house, West Conestoga.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, 27, 9:30 am, Graybill house, White Oak congregation.
May 26, Sugar Valley.
May 27, Struphauer.
May 28, 4 pm, Pine Glen.
May 29, 6 pm, James Creek.
May 30, Middle Creek.
June 4, Buffalo.
June 5, Elbethel house, Indian Creek congregation.
June 5, 6, 10 am, Fogelsonger house, Ridge congregation.
June 6, 6 pm, Pittsburg.
June 6, Leamersville, Blair County.
June 6, 6 pm, Summit Mills.
June 6, Bethel house, Yellow Creek congregation.
June 6, 4 pm, Sipesville house, Quemahoning congregation.
June 6, 6 pm, Clover Creek.
June 6, Warrior's Mark.
June 8, 9, Midway.
June 8, 10 am, Upton house, Back Creek congregation.
June 10, 11, 1:30 pm, Greentree, West Greentree congregation.
June 12, German Valley house, Aughwick congregation.
June 12, Grove house, Mechanic Grove congregation.
June 13, 6 pm, Maple Spring house, Quemahoning congregation.
June 13, Bolivar, Robinson house.
June 20, Brothers Valley.
June 25, Montgomery.

South Dakota.
July 3, Willow Creek.

Virginia.
May 22, 4 pm, Nokesville.
Valley house
May 22, Lebanon.
May 22, Beech Grove.
June 2, 2 pm, Berkeley.
June 5, Middle River.
June 5, Manassas.
June 5, Mt. Vernon.
June 12, 3 pm, Green Mount, Mt. Zion house.

Washington.
June 5, Seattle.

West Virginia.
May 16, Maple Spring.

THE FULL REPORT of the 1909 CONFERENCE

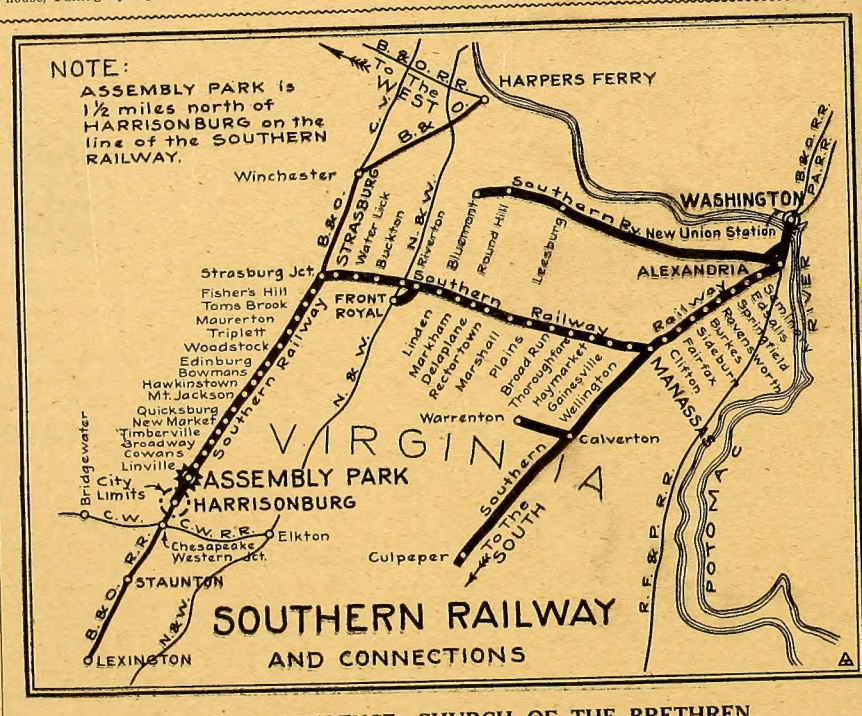
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

Bro. W. Wilfert, of Delong, Ind., reports the enrollment of Fulton, Starke, Pulaski and Kosciusko Counties, of his State, on the side of sobriety, and assures us that this makes at least sixty counties in Indiana that have made a choice on the right side of the question. Posey County is the latest addition to the list of counties,—six in all,—that have deliberately decided to continue their bondage to the drink evil. Upon the whole, however, Indiana may justly feel proud of her excellent progress in the fight against the saloon.

If a man would spend five times as much for guns as for his children's schooling, we would consider him a lunatic or an outlaw, and yet that is precisely what some of the nations of Europe are doing. France spends five times as much on her army as on education. Germany spends only one dollar for educational purposes to every three dollars for military equipment. Austria and Russia spend two dollars for schools to nine dollars for military expenditures. Italy has the low ratio of one to nine. Switzerland, the little mountain republic, sets a most noble example to European nations, as well as the United States, in that she devotes *twice as much* to the education of her children as she lays out on the purchase of powder and shot, and the pay of her defenders.

The American Liberian Commission arrived at Monrovia, Africa, May 12, and were met with special honors by the people in whose interest they propose to labor for some time. Much will need to be done, in order to place the people on a footing to care for themselves. The original plan of having this republic of Freedmen work out their own destiny, unhindered by anyone, does not seem to have worked out fully, as planned by the originators. Surrounding countries are threatening the republic from without, and there are serious dissensions in their own ranks. It is the purpose of the Commission to be helpful in bringing about better conditions, and to make the republic a power for good in that part of the Dark Continent.

Perhaps one of the most wonderful records in the world of invention has been achieved by Wilbur and Orville Wright, the world's greatest aviators. Their recent return to the United States, after a triumphal tour of the continent of Europe, directs renewed attention to their really valuable invention. It is said that, in the early days of their attempts at aeroplane construction, many were disposed severely to ridicule their efforts,—much as has been done in the case of all great minds who dared to strike out in new channels, and keep on in spite of jeers and sneers. Now the leading nations of Europe are bowing in grateful homage to the two men,—uncrowned kings in the world of aviation.

Sometimes even scientists may make a mistake in saying that this or that achievement is impossible. This fact is brought fresh to our minds by the recent transmission of the first aerial messages ever exchanged between Chicago and New York, after scientific specialists had affirmed, time and again, that it could not be done at so great a distance. The United Wireless Telegraph Company established a station on top of the Waldorf-Astoria Hotel in New York, and another on top of the Auditorium Annex in Chicago. So clear and distinct were the messages exchanged between the two stations that the long distance wireless system is no longer an experiment but an undoubted and established fact.

When the Wise Man said, "Riches are not forever," he attested to a truth that has often been verified in the experiences of everyday life. Charles W. Morse, once termed "the ice-king," recently sentenced to prison in New York City for a violation of the national banking law, at one time had personal property and real estate amounting to $30,000,000. Humanly speaking, no one would have predicted penury and want for one so evidently a favorite of fortune. But the "evil day" drew nigh, and one by one his possessions melted away, until today he is a penniless felon. "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle towards heaven."

Much stir is generally created by the visit of a ruler to the capital of his brother monarch. May 14 the Emperor of Germany met the ruler of Austria at Vienna amid the acclamations of the people, and greeted by the earnet assurance of most harmonious feelings. Peace was the keynote permeating the public addresses of both rulers, and the hope was expressed that the triple alliance of Germany, Austria and Italy might continue to contribute to the general peace of Europe. In this connection it is proper, perhaps, to point out the fact that Emperor William, while often called a "war lord" by his enemies, has reigned for twenty-one years *without* a war. That is a record excelled by none of the great powers of Europe.

Concerning the effect of prohibition upon the colored race of the South, Booker T. Washington recently said, "It is certainly marvelous, and is more evident from day to day. In fact, *it really is a second emancipation.*" No one understands the people of his race as thoroughly as does Mr. Washington. He has seen the negro in the most degraded state, when, inflamed by vile liquor, and incited to wild passion and lust, he is ready for almost any infraction of the principles of morality and statutory law. He has seen the same negro lifted to the higher realm of useful citizenship by the elimination of the saloon, and by the help of adequate training. There is no question about this matter of prohibition in the South. It is a mighty lever in the uplift of the colored race,—and others!

Having "sown the wind," France is now "reaping the whirlwind." When the first strike of its Government employés in the postal and telegraph departments was settled, some weeks ago, it was not thought that it would break out so soon again, but the prevailing "unrest" soon brought about another uprising which, at the time of this writing, is nearing a settlement,—so, at least, it is hoped. France, today, is a practical object lesson, illustrating the fate of a nation that deliberately turns against the *good influences* of religion,—always a help, whatever the failings of its exponents may have been. It was thought that the State, once freed from the restrictions of the church, would take on a new lease of life. What was the result? The nation is like a ship, adrift without anchor or rudder. What little stability the people possessed, has been largely swept away in the vortex of infidelity, anarchy, and disorganized social conditions. The two recent strikes, directed, as they were, against the Government itself, show the lamentable condition of the nation that "forgets God."

Forestry is attracting wide attention not only among the colleges of the United States, but also in the common schools throughout the country. Public school teachers say that they have found it a subject interesting to children, and of much practical value, as the information, imparted by the teachers, is carried to the home and made of real benefit there, as well as in the community at large. While the Government is doing much in the preservation and prepetuation of forests, much must, necessarily, be done by individuals, communities and corporations. A notable work of promoting the planting of trees is being done by the Pennsylvania Railroad, which, besides planting 2,400,000 trees along its line, and setting out 1,000,000 more this spring, has furnished 151,000 trees to private parties at cost. The Forest Service, Washington, D. C., is ready to furnish helpful material and information free to all desiring it.

When the reconstructionists took hold of things in Turkey, they confiscated whatever money the deposed monarch, Abdul Hamid, had in his treasure vault. They hold that it belongs to the State, which needs all the money it can get,—and more. They would also like to secure possession of the large sums, reposing in the banks of England, France, Germany, and the United States, to the credit of the former Sultan. Some difficulty will likely be experienced in obtaining these funds, and yet they might be applied profitably, as is now suggested, for the benefit of the thousands who were made homeless and penniless in consequence of the massacres in Asia Minor, at the behest of the late ruler. It might be possible, it is thought, to induce the banks to deliver the entrusted funds, if a legal relinquishment, on the part of Abdul Hamid, would authorize such action. Considerable property, owned by American mission societies, was destroyed during the recent uprisings, and this might be replaced, as is suggested, if the hoarded wealth of the late ruler could be made available for the purpose.

It is well, perhaps, to look at our blessings from the standpoint of the optimist,—to realize that the outlook for the future is far more roseate than we had anticipated. Recent reports from Washington show a distinct increase of Government receipts, and the financial report of May 13 shows that $116,701 was received on that day over and above expenses. Had it not been for the unfavorable business conditions, some months ago, we would not now be struggling with the big deficit of about $95,000,000, most of which will likely confront us for some time. The daily customs receipts of the United States treasury are an accurate indication of general business conditions. When the people are prosperous, they import more liberally, because there is then a demand for goods not purchased at other times. There is ample reason, at present, to be hopeful for the future, and thank the Lord for the prosperity he is pleased to give us. Then it is also well to show our appreciation in a practical way, by remembering the Lord's work in so liberal a manner as is befitting to his children.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE BRIGHT SIDE.

If one looks upon the bright side
It is sure to be the right side—
At least, that's how I've found it as I've journeyed through each day;
And it's queer how shadows vanish,
And how easy 't is to banish
From a bright side sort of nature every doleful thing away.

There are two sides to a question,
As we know; so the suggestion
Of the side which holds the sunlight seems most reasonable to me;
And, you know, we can't be merry
And make our surroundings cheery
If we will persist in coddling every gloomy thing we see.

There's a sensible quotation
Which will fit in every station—
We all know it—"As the twig is bent, so is the tree inclined."
And the twigs of thought we're bending,
If to ways of gloom we're tending,
Will be pretty sure to twist and dwarf and quite deform the mind.

There's a way of searching over
The wide skies till we discover
Whether storms are on the way or the weather that we love;
And the blue may fast be hiding
Back of clouds which swift are riding,
Yet we know the blue is shining still and spreading far above.

And while that will last for ever
(For the true blue fadeth never),
The dark clouds must soon or later be dispersed and fade away;
And the sweet "bright side" still shining
Will meet the eyes inclining
To watch for it and welcome it, however dark the day.

So, my friends, let's choose the bright side,
Just the happy, glorious right side,
Which will give us health and spirits just as long as life shall last;
And the sorrows that roll o'er us
Shall not always go before us
If we keep a watch for blue skies and will hold its sunshine fast.

—Mary D. Brine, in "Harper's Bazar."

THE SECOND NATIONAL PEACE CONGRESS.

BY J. E. MILLER.

Under the auspices of the American Peace Society the Second National Peace Congress of the United States convened in Chicago May 3 to 5. A First Congress was held in New York City two years ago. It was my good fortune to be in attendance at the Chicago Congress, and some of the points there gathered and some of the impressions made are here recorded. To give a long report would not be wise, as the dailies gave much space to the meeting and the full report will soon be available.

The Church of the Brethren has always been for peace. In this she has beld to the plain teachings of the Prince of Peace. Angels of peace, sent by the God of peace, sang the song of peace at the birth of the Prince of Peace. It is only natural that today his church should be a church of peace and its members be men and women of peace. I am glad our record has been so noble in this particular. Our practice, in times of war and in times of peace, has been good. At times we may not have been as energetic in improving all of our opportunities, to promulgate this philanthropic cause as we might have been. Be that as it may, it was a great pleasure to me to know that the same line of argument I had heard from the time I was a boy, when father and others were preaching, was the line of argument that I heard at this great congress.

The program really began on Saturday, May 1. On Sunday, May 2, many of the sermons in Chicago were on some phase of the Peace Movement. Meetings were held in halls and other places and the question was discussed from all phases. Christian and atheist, men of all creeds and men of no creeds took part in the programs, and voiced their sentiments in favor of a more humane method of settling difficulties.

Members of the President's cabinet, representatives of many foreign governments, university presidents, ministers, lawyers, doctors, bankers, members of the British parliament and members of our own congress, —in fact, men of all ranks and classes, were accorded a place on the program. In this respect it was democratic and international. And this intermingling of nations and classes from our own nation must have a salutary effect on all who will be put into touch with the movement for arbitration.

Men and women pleaded for peace from all angles. There were those who held that war should be relegated to the Dark Ages and that it cannot be considered a proper condition for reasoning men and women. There were those who presented the horrors and the sorrows of war. Some discussed the question from the economic standpoint and argued that the nations could not much longer bear up under the tremendous strain that war of necessity brings. We were told that 65 per cent of our government expense is due to the support of our navy and army, the payment of war debts, pensions and the like. It was shown that one war vessel, the price of one war vessel, alone would found and maintain a large university. Some held that women were, many of them, no longer willing to rear sons only to see them slain on the battlefield, for war is an exacting monster and calls for only the best,—the very best.

There were those who showed the folly of trying to preserve peace by preparing for war. In the gradual development of nations, strength comes not through war but through peace. France today is suffering because of the tremendous drain of the Napoleonic campaigns. The early nations, too, suffered much because their best sons were dedicated to the demon of war instead of being given over to the pursuits of peace. The numerous desertions from our army and navy must, in part, be accounted for by the fact that such a life does not appeal to the average young man. Many expressed the conviction,—and among them were old soldiers,—that army life is not good for the morals of a young man.

The folly of maintaining a double standard of morals,—one for men and the other for nations,—was exposed. "Thou shalt not kill" was never meant to be limited to individuals but includes nations as well. That all things should be lawful in times of war is not right. Might does *not* make right, but right makes might, every time. To hold Hague Conferences is a good thing but better results would be obtained should fewer generals and admirals, and more civilians, be sent as delegates. To talk arbitration in conference, and a larger navy and army in congress, and to increase our appropriations for these each year, does not promise well. It is not good sense.

A mighty work can be done through the public schools. Let the texts give less and less space and prominence to war and warriors. Let them show up the works of peace. Let the songs of war be banished from the song book and let the glad song of peace be substituted. It is work along these lines that the American School Peace League is promoting. At least fourteen State superintendents have recommended a proper observance of May 18 in honor of the First Hague Conference. Many schools have been observing this day and instead of extolling war and its devastation, peace and its blessings are presented to the pupils. Peace libraries are being established in many schools and public libraries. It is remarkable how much has been written on this subject. Pupils are taught that patriotism that can be maintained only by the showy brass button and the uniform, the fife and the drum, is not the only, nor is it the best, kind of patriotism.

The intermingling of the nations, the extent of commerce, the interdependence of the nations, all these argue against the follies of war. War never settles anything; it merely shows which side has the greatest physical endurance. After the fife and the drum sleep, after the cannon ceases the roar, and the smoke clears away, after men have bled and died, after their groans have been uttered, then must both sides sit down, and in quiet and with reason, decide upon some treaty. But this might as easily have been formed before the war. Not war but reason dictates the terms in the end. Then, why should it not do so even in the beginning?

It is all too common that we can see only our own side of a proposition. If we could only remember that there is another side, it might be quite different. It is well to remember that we, too, are human and may err as well as our enemies. The recognition of this fundamental principle might avert many a war. The honor we feel called upon to maintain may not really be honor, when viewed by impartial minds. And, after all, those who are in dispute are really not the proper parties to settle their points of dispute. They will each want more than belongs to them. It would be much better to allow others, who can coolly and impartially consider all sides, to investigate and render their decision.

We have relegated the duel to the scrap pile of human barbarities. What is war but a duel between nations? And if wrong for individuals to settle difficulties by force of arms, how can it be right for nations to settle them in that way? It never was, is not today and never will be. But because of the hardness and wickedness of men's hearts conditions often exist which are not right.

Petitions are now being circulated, petitioning the Third Hague Conference to take more decided steps towards arbitration. Many a name was secured for this petition during the congress and all were urged to take blanks with them and in their several communities to secure signatures. This certainly cannot do any harm, and may bring about much good. Especially should the Church of the Brethren be active in this work.

The colleges and universities are taking up the Peace Movement. A number of States are holding oratorical contests. Ten colleges of Illinois competed for two prizes,—the one of $75 and the other of $50. The former was won by Wesleyan, of Bloomington, and the latter by Mount Morris. At the Interstate contest the first place was won by Earlham, and the second by Wesleyan. Carnegie and others are giving liberally to promote this cause. Consul Lindgren, of Sweden, has just given $25,000 to Northwestern University, to further this cause. His example will certainly be followed by others. In our own colleges there should be some one who would furnish at least a hundred dollars every year to purchase books, and to promote the cause of peace. Certainly this will be doing mission work in the most practical way. We can do it if we will.

Mount Morris College.

THE RIGHT TO PETITION.

BY S. F. SANGER.

On page 218 of Gospel Messenger of April 3 is an article by the Office Editor on the above subject. It is not lengthy, but it presents some things worthy of careful consideration.

The right to petition, in the Church of the Brethren, is one of its distinctive, attractive characteristics, and one that should be carefully preserved and respected. Few organizations give greater freedom to their members than does our beloved church.

The freedom with which we sometimes exercise this right may not always redound to the best interests of the church. It has been said of our American Republic that "its *great liberty* may become its greatest foe." The tragic death of President McKinley almost forces one to accept the truth of this adage.

While the article, written by Bro. Moore, refers directly to individual exercise of this right, it applies as well to local churches, or State Districts. The points were so clearly brought out, that I do not care to repeat them, but I wish to emphasize and amplify them. What is true of the individual member, in the exercise of repeated efforts to carry his point, is equally true of the congregation, or district, with reference to petitioning Annual Meeting.

The frequent, or repeated, presentation of questions to the Conference, with the attendant agitation of the same, has a tendency to disturb, unsettle and cripple the church, especially in her influence and government. As soon as a question gets on the way to Annual Meeting it is then called "*an open question*," which conveys

the idea that it is an unsettled question in our church polity.

In the first place this weakens the confidence of some in the church's stability and doctrine and has a tendency to unsettle the weaker ones. A few years ago an intelligent lady, who had been listening to the discussions at our Conference, on some of these questions, continually recurring, remarked, "You people do not seem to know what you want." How can one think otherwise when the same questions come to Conference every few years? Our coming Conference is confronted with several issues which were before this body only a few years ago,—some of which had been placed in the hands of able committees and spread on the minutes for a year or more. They were discussed through the MESSENGER and then debated at length at the Conference and declared disposed of by a good majority. Still they are coming up again. What does this mean? What good can come from such repeated efforts and agitations? Is it good policy? Are the questions so urgent? Bro. Moore has rightly said, "The policy is a dangerous one and should not be encouraged."

There is now in contempation a paper asking Annual Meeting not to allow a question to be brought before that body the second time during a period of less than five years. Some favor even a longer interval.

I should not like to see such a rule adopted, as it may, in some instances, hinder the work of the church, yet there is an apparent need for something to obviate this constant repetition, or reproduction, of the same issues before our Brotherhood.

The right of petition should never be denied, but let us not abuse this glorious principle in the Church of the Brethren. Our Brotherhood, as well as our country, may be suffering more from too much agitation and legislation, rather than from not enough. Not *more* laws, but *greater respect* for those already adopted, will work for good, both in the church and nation.

South Bend, Ind.

THE IDEAL CHRISTIAN WORKER AMONG HIS ASSOCIATES.

BY H. A. BRANDT.

THE Christian Worker, as his name implies, is of necessity a man of activity, and his busy life cannot help but bring experience and dealings with all classes of men. Therefore the Christian Worker may count on coming in contact with the evil as well as the good. There are no vexing problems,—in fact there is nothing particular to say,—when one's associates are strictly those of his own kind, but the circle of the Christian Worker's influence will reach beyond that. Especially in our large cities, one is constantly coming in contact with those that are of the world. What shall be our attitude toward our nonchristian associates? This is the vital question to the Christian Worker. His work places him in a variety of situations, as he mingles with people of every condition, but if he is a true Worker, all these things will be counted as so many splendid opportunities for service.

On meeting a stranger, one receives certain instinctive impressions. You are consciously or unconsciously drawn to him or repulsed, as that person is negative or positive in his make-up. For instance, the man with a grouchy face and a limp handshake, is, to say the least, not apt to win his way into the hearts of people. On the other hand, the man with a cheerful face, hearty handshake, and bright greeting, is bound to make friends. It is not hard to guess in which of these two classes our ideal Christian Worker should be found. The successful Worker is full of the joy of the Christian life, is a staunch believer in his religion, and happy in its service. Such a man cannot help but make friends, for the magnetism that comes of an honest and cheerful Christian life, is simply irresistible.

But further. Our ideal Christian Worker is a man of sterling character and Christian integrity. He is a man respected by all the right-thinking people of the community in which he lives, so that he stands as an example among his associates. We cannot think of him in any other light than as a man of influence, whose very presence sheds an atmosphere, suggesting the honest and the good.

The Christian Worker will meet men of every variety of character and to many of these his life will have to stand in place of the Bible. It is remarkable how close the Christian is watched and his every act measured by the world according to the standard of its conception of what the life of the Christian ought to be. The world is well informed upon the subject,—and sensitive to,—for it is ever ready to criticise the Christian, and point out his mistakes. And, by the way, herein the world condemns itself, for from its criticism it proves a knowledge of what is right. Failing to live up to that light, brings condemnation upon the world. "For to him that knoweth to do good and doeth it not, to him it is sin."

It was remarked that the Christian Worker should be an example among his associates,—a leader and not a follower of the crowd. He should be a man true to his colors, and, as he meets with others in a social way,—especially with those who are nonchristians,—he should seek to direct the conversation into those channels which will be helpful and ennobling. If he merely bends to the pleasure of the majority, he is not only no help to his less spiritual associates, but in danger himself. We do not mean that the ideal Christian Worker should make himself obnoxious, and his profession distasteful, in a company of nonchristian associates, but his influence, asserted in the spirit of true Christian dignity, is often able to raise the moral and intellectual tone of a conversation during a social gathering. At Easter time, when the orange groves of Southern California are white with bloom, a whole valley is often perfumed by the blossoming orchards. As the orange orchards make fragrant a whole valley, so ought the influence of the Christian, in the same silent and irresistible way, suggest the good and noble, and manifest the joy and peace of the Christian profession as he may pass among his associates.

Is it essential for our Christian Worker to be sociable with nonchristians? Is he not safer when associating only with those of his own kind? That will largely depend on whether you believe in aggressive or defensive Christianity. The fact remains, however, that we are in the world, not as a part of it, but as lights and examples. Unless we withdraw entirely from the world, after the fashion of the Essenes or the monks, we are bound to have considerable to do with those who are not of our own kind. But if the world is to be taken for Christ, it will never be done by remaining in the fort. Our warfare with the powers of darkness must be aggressive. New strongholds of the enemy must be taken for Christ, if the world is to be Christianized. For the same reason it was not the recluse in the monasteries but the missionary upon the field that has carried Christianity to the heart of darkest Africa and the far isles of the sea. In other words, Christianity is not spread by withdrawing from men but by personal contact and association with them.

Jesus Christ came to seek and to save that which was lost, and to save sinful men it was necessary for him to mingle among them. He won the world by an aggressive campaign,—by living among men, by teaching, by example, by social contact, by going to their feasts, and by weeping with them. In short, by his compassionate and sympathetic heart he won our love by first loving us. The fundamental principle, underlying the success of Christ's ministry and the progress of his kingdom, is the fact of their being based on unselfishness and self-sacrifice.

In a spirit of reverence let us contrast the world kingdom, that Alexander of Macedonia set up, with the kingdom that our Savior, even Jesus Christ, has founded. Behind the kingdom of Alexander was the power of the sword, and he was great because men feared his strength. On the other hand, the kingdom of Christ is a kingdom of peace and good will, and Christ is great,—even more beloved and worshiped because he lived and died for his kingdom. Alexander lived for self, but Christ lived for, and loved, others. The measure of that love is indicated by his exchange of heaven and glory with humiliation and death, at the hands of wicked men. And all this for the sake of those who were his enemies! What is the result? The kingdom of Alexander has gone down to the dust. It is but a tale of other days, while the kingdom of Christ is a stirring, throbbing, present-day reality, and the most potent factor in all civilization.

If Christ has won his way into our lives by his sacrifice and love for us, and if such suffering spelled success for his kingdom, can the present-day Christian Worker do better than to follow his example? As he, so we, also, must win men by sympathy and sacrifice. Sacrifice does not imply compromise or a yielding to the influences of the world, for such would be unchristian. Christ taught with authority,—never sacrificing a principle. In all he was the most authoritative and uncompromising teacher that the world has ever known.

In our association with others we should not lose our Christian identity but rather assert it with becoming reserve and dignity. We must be more than a curiosity in the midst of a perverse world, for we are to be its inspiration and example in right living.

Do you wonder why Paul was such a successful missionary? Was it not because he was, at once, the most aggressive of the apostles, broad in experience with men, and gifted with becoming social qualities? Paul did not sit down at Jerusalem and await the Lord's coming. He was out and among men. His activity, as a worker, gave him opportunities to meet and deal with the fanatical Pharisees of his own race, with open-hearted Gentiles, the superstitious Athenians, with soldiers and sailors, with sorcerers and jailers. Even governors and kings listened to this eloquent herald of the cross,—eloquent because he had a purpose and a message.

Perhaps you have thought of Paul only as an impulsive and soldier-like preacher, fearing neither perils and shipwreck, or chains and imprisonment, but there must be added to all this the loving and sympathetic spirit of one who "ceased not to admonish night and day with tears," who "testified from house to house," and who wept and prayed with his brethren, for he was at once the fearless missionary preacher and the sympathetic friend and father. From the Christlife and the Pauline example we must conclude, therefore, that a kindly understanding of men, with befitting social qualities, is a necessary attribute of the ideal Christian Worker.

What, then, is the measure of the ideal Christian Worker among his associates? He is, in the first place, a man who believes in his religion and who is overjoyed at what he has found in it for himself. He is in a position to encourage others to accept Jesus Christ. Next he is a man of character and an example to the world,—one who can mingle, as his work may call him, with his associates, and not lose his Christian identity. He should quietly assert the potent influence of a noble Christian life among his companions. He is a man, ready to meet with and help, the nonchristian, as well as his brother in the faith,—aggressive and still not offensive. He is a man of such breadth of mind and stability of character that through the power of love for, and a sympathetic understanding of men, he is able to win their affection, and, having done that, to point them to the better and nobler life to be found in Christ Jesus.

In the ultimate, however, our ideal Christian Worker among his associates is manifestly that of Christ among men. The experiences of Christ, as he ministered to men, explain the principles by which our association with men is to be governed. Christ's attitude, or action, in a given condition, is our infallible guide, for though the actors and details of a situation may change, the principles governing conduct remain the same.

Christ, as the ideal of the Christian Worker among his associates, may seem a rather high ideal to set, but shall we be satisfied with an ideal short of perfection? If there is a deformity in the ideal, it is sure to be reflected in our lives. Therefore, with perfection as the ideal before us, and Christ as our helper, the ideal Christian Worker among his associates should be not only an influence and an example, but as the Master himself, a winner of souls as well, for the chief end of life is not so much to be agreeable as to be useful.

188 Hastings St., Chicago, Ill.

OUR MINISTERIAL PROBLEM.

BY DAVID M. ADAMS.

THE oft-discussed subject, commonly known as "Our Ministerial Problem," which calls for a due consideration of the proper financial remuneration, as well as the equal distribution of our ministers, is not a social, but a purely religious one. It deals with our Christian faith, religious practice, and ecclesiastical laws and customs. Therefore the salaried ministry, like all other religious problems,—problems that involve some of the fundamental principles of the Christian faith,—can only be safely and logically viewed from a Biblical standpoint. In other words, the Word of God is the only safe and reliable criterion by which we may determine the Christian propriety or impropriety of one of Christ's ambassadors receiving a financial compensation. By the oracles of God the practice must either stand or fall.

Now to the law and to the testimony: "If they speak not according to this Word, it is because there is no light in them." Isa. 8: 20. The question is not, "Is the salaried ministry in the line of ministerial succession?" but, "Is it in harmony with apostolic injunction?"

What, if some of our ministerial predecessors, on account of gratuitous services, did suffer poverty with all its concomitant ills and disadvantages, while the Gospel makes no such demands? Such an experience, on the part of our faithful fathers, should then truly be a matter of regret, but not, by any means, looked upon as a precedent upon which to base an argument.

What does it argue, though even Paul, in his missionary work, by a force of circumstances, was obliged to make tents, when he himself says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel?" Did not he say that he had the power to forbear working (that is with his hands), and that, when he preached the Gospel, he did it without charge, in order that he might not abuse his power in the Gospel? 1 Cor. 9: 6, 18. Did he not say, also, that he had robbed other churches, taking *wages* of them, in order that he might do the Corinthian church service, and that he was chargeable to no man, from the fact that whatever was lacking to him, the brethren which came from Macedonia supplied? 2 Cor. 11: 8, 9.

Evidently, Paul made tents while preaching at Corinth, not because it was so ordained of God, but in order that he might be burdensome to no man. Therefore, while considering the salaried ministry from a historical standpoint, we should bear in mind the fact that Paul did not say, "Even so hath the Lord ordained that they which preach the gospel" "should make tents," but "should live of the gospel." And while our ministerial ancestors may not have received a living support, that argues nothing against the practice today. While I do not believe in robbing A to pay B, neither do I believe in having B spend his time, talent, and energy, for nothing, simply because the people of bygone days failed to provide for his father.

Remember, the question does not necessitate you and I calling into account the provisions that God, through his Providence, may make for the faithful minister, but the provisions that he, through the Gospel, demands the church to make in his behalf, neither can we consistently argue the question from a standpoint of possible consequences. By that I mean we should not refrain from doing a thing simply because the finite mind may prognosticate very unfavorable results. While we should, indeed, advance prayerfully and cautiously, we should not be unduly pessimistic. What if, in the estimation of fallible man, the salaried ministry should entirely revolutionize both clergy and laity, in a way not thought for the best, providing the infallible and omniscient God sustains and teaches it by saying, "The laborer is worthy of his hire," and "they which preach the gospel should live of the gospel"?—is there not a possibility of God knowing better than man what will ultimately prove best for the Christian church?

Why, then, abstain from that which the Gospel teaches on account of the many human premonitions of an approximating decadence of ministerial virtue? Although some may cry, "Be careful! the ox will eat too much corn," the Lord considered corn good for him when he said, "Thou shalt not muzzle the mouth of him."

Now Paul urges that Deuteronomy 25: 4, which I have partly quoted, was not only written for the sake of the oxen, but "altogether" for the sake of the Christian minister. 1 Cor. 9: 10. He also considers it no great thing if God's ministers, after having sown unto his people spiritual things, should reap their carnal things.

If the reader will refer to Num. 18: 8-15 and Deut. 18: 1-5, it will be readily seen what provisions God made for the priests under the Mosaic dispensation. Now the inspired apostle, Paul, calls the attention of the brethren at Corinth to this and says: "*Even* so hath the Lord ordained that they which preach the gospel should live of the gospel."

Dear brethren, why, then, be afraid to put into operation that which the Lord hath ordained? If the Gospel teaches a supported ministry, certainly we are safe in establishing it, regardless of what our ancestors may have thought in reference to the matter, or what grave dangers men may predict as the result of its operations.

I will admit that the salaried ministry of the present day is not yielding the best results in a general way, but the fault lies not with the stipulated salary, but with the poorly and ill-governed system by which it is conducted.

Upon this part of the subject I may have something to say in a later article. My arguments shall be drawn from a practical experience of almost two years, I having received a financial remuneration for nearly all of the last two years of my ministerial labors.

Klahr, Pa.

REBAPTISM SOMETIMES.

BY WILBUR B. STOVER.

[This article should have appeared last week, but it did not reach our desk until the essay pages for the issue were already completed.—Ed.]

EVER since the rebaptism question has been prominently before us, I have had a growing conviction that we can be too strong on the question, and that we are so now. Our present ruling, that we rebaptize every one who is not now a member of the Brethren church, and who wants to be, is too strong. It presumes too much, and gets us into a lot of difficulties. Doubtless there were days when such a ruling was needed, but it seems to me that those days have happily passed away.

In many things the regular order is clear. Dealing with the exception varies. The regular order to secure the reception of the Holy Spirit is faith, repentance and baptism. Acts 2: 38. But the exception came when the people received the Spirit before baptism. Then the word was passed around that they should be baptized without hindrance. Acts 10: 47, 48.

The same is true with respect to baptism. The regular order is that a person should hear the Gospel, believe and repent of his sins, then be baptized. After baptism he is a member of the church of the living God. This is the regular order, but how many are the exceptions! I fear that, in the lives of most of us, the exception has come, in that we put it off instead of obeying when first we heard the Word, and it went to our hearts. But the exception that raises the question is not with the one who has heard a long time and finally accepted, but rather with that one who heard and accepted in good faith, but in time came to know us and to feel that he would rather change church relationship and become one of us. His exception is the one in question. How shall we receive him?

When Paul had traveled through the upper part of Macedonia, on his third missionary journey, and come to Ephesus, he found certain disciples there. On inquiry he found them lacking on certain points and baptized them over again. Acts 19: 17. But when Apollos came to Ephesus and preached powerfully before the Jews there, Aquila and Priscilla, perceiving his lack, called him aside and explained everything fully to him. He received their instruction and went on preaching without rebaptism, though the failure, with respect to the twelve, and his failure, were both on the same point, they knew only John's baptism. Acts 18: 24-26.

When the people of Samaria had received baptism in good faith, and the Holy Spirit did not come, Peter and John went,—not to baptize them over again,—but "they laid their hands on them, and they received the Holy Spirit." Acts 8: 17. In these three cases we have a definite truth before us, that exceptions have been dealt with differently. In dealing with exceptions according to the merits of the case, we have Gospel precedent.

Now, suppose we should endeavor to maintain the ruling that all exceptions must be received into the church by baptism at the hands of one of our own ministers! It is our present position, and the one that is called into question. What are the difficulties?

To assume that there is no valid baptism, except that given by ourselves, is a dangerous assumption. To assume that all is alien baptism except that given by ourselves is also a dangerous assumption. We have just celebrated the two hundredth anniversary of the beginning of our dear church. (May her peace and prosperity continue undisturbed!) If we speak of the baptism we give as the only valid baptism, or if we speak of all others as alien baptisms, then, what about the seventeen centuries of Christian life and experience that went before? To make an assumption of this kind is to come dangerously near, whether we intend so or not, to that unfortunate Pharisaic spirit of self-righteousness which received the very emphatic condemnation of our dear Lord. By no means would we intend it so, but would it not be so, in spite of our good intentions?

Suppose we assume the position of apostolic succession as a basis for the argument that one must be baptized by a minister of our own church to become a member of our church. Then the question arises at once: What about the baptism of the first eight? Who gave them their authority to baptize? If there is any people who have no basis for argument on the point of apostolic succession, we are that people. We do not require the argument. Our argument is for the succession of doctrine, not for succession of men. And in this we are most surely right, but when we apply it to the matter of baptism, then we are apt to seek to apply it to men as well, wherein we could easily do better.

Suppose we assume the position that valid baptism must be at the hands of one who is himself in the true light and life. This is a desirable thing. None of us would want to be baptized by a man whose life or faith is not right. But when a man in good faith is baptized by one who is not in question, but who is afterwards found out to have been living in sin, at the time, then, is the baptism necessarily invalid? Not a bit of it, for if it were, how often would we find questionings among us as to the validity of our baptism, and how often would we have to be rebaptizing our own members! If valid baptism depends on the righteousness of the one administering the ordinance, who is there among us who would dare to say that he is qualified to baptize?

When a man has been baptized by trine immersion, *in good faith*, it seems to me we should not ask him to receive baptism over again. To do so is to magnify the form to such an extent as to be unreasonable. We can give him no more than he has had before, in form. We do lead him to a different and enlarged faith, but if an enlarged faith is the cause of rebaptism, then most of us, who are growing as the years are passing, would have to be rebaptized every once in a while. My faith is larger now than when I first believed. My faith is stronger now. It is nearer to the Gospel. The same is true with all of us. We are growing. We are changing our faith. The baptism remains the same, but the individual faith changes from good to better, and from better to better still.

It seems to me, and to some of us here in India, that a simple decision on this question,—the simpler the better,—leaving the individual churches to work out details, would be the very best thing possible; for example: With respect to the question of rebaptism, any who, in the name of the Lord Jesus, have been baptized by trine immersion, in good faith, may be received into the Church of the Brethren on confession.

"In the name of the Lord Jesus." We hear of baptism that is not connected with the Christian

religion at all. All such would, of course, be excluded. Baptism must be Christian baptism.

"By trine immersion." The baptism that stands the test everywhere is trine immersion. There is no occasion to consider anything else.

"In good faith." The person having been baptized must have been a believer at the time of his baptism,—not an infant. He must have felt that he was doing the thing that God would have him do, and thought that the man baptizing him had a perfect right to do so, and himself was a good man. He was perfectly honest in the whole transaction, and made his covenant with God through Christ to live faithful until death.

"May be received." It is not made a necessary hard and fast rule that one cannot be rebaptized, for his life may have been such as to indicate the need of rebaptism. Or if his study of the Word, that brings him to the Church of the Brethren, makes him desire it, there is nothing to hinder.

"The Church of the Brethren." That is the body with which we have to deal.

"On confession." Each case on its merits. If a dear, good, consecrated Old Order brother, or a devotional, plainly-attired Progressive brother should want to come to us, having been baptized there, and having received the laying on of hands there, why should we require the repetition of either? He should be instructed so as to walk in harmony with our Church, and then be received with the right hand of fellowship and the salutation. Or if he be one who comes from some other family of churches, and some other line of teaching,—one who has been baptized by trine immersion, but not for the remission of sins, and who has not received the laying on of hands,—then, it seems to me, the thing to do would be to instruct him accordingly, ask him if he accepts his baptism for the remission of sins, and, after laying on of hands, and prayer, receive him with the right hand of fellowship and the salutation.

If such an action were taken, and this should become the rule of the church, would there then be no difficulties? Would it make smooth sailing all the way along? No, I hardly think so. There would doubtless be some new perplexities. There would be many questions arising. But the churches know with whom they are dealing, and could be well trusted to carry out the principle. The elders and the churches would be stronger in defense of the principle, being called upon to exercise discretion, than they can be when that exercise is denied them, as by our present ruling.

When any question arises concerning our present position on the matter, I know of but one clear answer which I can give, which is, I confess, a sort of an apology: "It is the rule of my church, and to discuss it is scarcely profitable. As a missionary and a minister of the Church of the Brethren, I consider myself duty bound to carry out the rulings of my church. Otherwise I am a hypocrite. I always endeavor to do so to the best of my ability." But I would to God that this ruling were changed.

A case in point: We have told a number of good people here,—missionaries,—that when they baptize by immersion it ought to be trine immersion. I have taught some how to baptize, and stood by as a witness when they baptized according to my instructions. Now it is hard to make a convert from heathenism see any difference between single and trine immersion, but he can see it. The same way with sprinkling and immersion. But when it comes to asking a man who desires to be with us,—a convert from Hinduism who has been baptized as we baptize,—to be baptized over again, dearly beloved brethren, it does seem to me we are laying a greater burden on them than the necessary things, and putting a stumbling-block in the way of healthful church growth. The battle here in India is not between Christian churches of differing faiths. It is Christian against heathen.

Another case: We consider the position of the church in a Christian land, where baptisms differ and faiths differ, and there is so great a variation that one is only caused to stand still in amazement as he contemplates the situation! We do not gain anything, it appears to me, either in the sight of God or of men, by making a wholesale condemnation. We gain, though, by making a difference, by discerning the good from the evil, by choosing the best, and rejecting the second-best. Trine immersion, in good faith, is our preaching and practice. Let us recommend it. Let us accept it. Let us approve it wherever we find it. Let us not magnify the form, but let us magnify the Spirit. Let us hold to the literal, but not at the expense of the spiritual. Let us remember the words of the sacred story: "The letter killeth, but the Spirit giveth life." 2 Cor. 3:6.

Ankleshwer, India.

REPLENISHING THE MINISTRY.

BY D. E. CRIPE.

If all the ministers of the Church of the Brethren were brought together in one body, it would look like a small army,—a strong force to battle for the right. One conspicuous feature of this body would be the large proportion of gray-haired men,—men who have grown old in the service of their Master. It is only natural that many of these must, in the course of a year, lay down their armor and go to rest.

To keep up even the present force of the ministry, many new and practically untried men must be enlisted to take the places of those whose work has been completed, and who have been relieved from duty by death. There is no more important work entrusted to the church than to fill the vacancies in the ranks of the ministry, and to fill them with the very best material at her command. While this fact is generally recognized, its immense importance is sometimes overlooked. Some strong churches, that have able ministers, make no effort to put men in training for the ministry. Like the farmer who has a good team, and would rather work them continually, as long as they last, than to train to work some of the big colts that are idling away their time, so these churches entrust all the work on the present ministers and make no provision for the future. The farmer thinks if one of his horses should die, he would rather buy a trained horse than train a colt. But someone must train the colts. The church may think if her ministers should die they could secure an efficient one from some other source, and would rather do it than to take the risk, and patience, and trouble, to produce one. This is not wise policy, and is not according to the Scripture.

As far as possible, every church should produce her own ministers. Years ago this was a custom, but now there are many exceptions to it. Sometimes the faithful ministers feel the need of help, and ask the church for it, but the church is well satisfied with the preaching, and refuses to give them help. The church believes they have no five-talent man, one who would be an able preacher right from the beginning, and they do not want any other. They forget that most of the church's work is being done by one and two talent men who have developed what talent they were entrusted with. They may also fail to remember that no one can ever tell, to a certainty, just who will make a success in the ministry, and who will make a failure. Even the Spirit-filled Samuel thought Eliab would make a fine king, but the Lord, who looketh on the heart, chose the little shepherd boy.

This fault lies more with the elders than with the church,—strange as this statement may seem. When the apostles needed help, they did not come to the church and say, "We feel that we ought to have help; do you think that there is some good material among you that would make workers?" They said, "We need help; look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." This is the precedent for calling help to the ministry, and if this were followed, and the qualifications of the elder, as given by Paul, laid before the church, there would be less of the excuse, "We have no material," encountered. It should not be overlooked that these qualifications deal less with mental talent than with moral and spiritual fitness. The only one that demands talent is the proviso, "apt to teach." The things which Paul does not mention, we need not dwell on, for he was wise in learning and experience, and guided by the Spirit.

Stillwater, Okla.

A LION WITHOUT.

BY PAUL MOHLER.

The sluggard saith, There is a lion without; I shall be slain in the streets.—Prov. 22: 13.

A LION! Just think of that! A lion without! Who would face a lion? Shall a man face a lion to go to his work? Will he not be slain in the streets? Should he not stay in the house and be safe? Oh, yes, says the sluggard, "Let me stay in the house." And so the poor sluggard satisfies himself to idle away another day. A little sleep, a little slumber, a little folding of the hands to sleep; so shall his poverty come as a robber and his want as an armed man.

Maybe there was a lion outside; I don't know; but I doubt it very much. I think he saw a dog with a woolly mane and imagined it to be a lion. I think he was glad it looked like a lion, so that he could take it as an excuse for lying in the house, don't you?

But suppose it was a lion; what of that? Was that a good excuse? It wouldn't sound good to a Roosevelt. A lion without,—what joy to him! No shrinking in the house for him! Up and at him; and the lion will be slain!

It is all in the man. The sluggard hides from the danger,—real or imaginary,—and gladly rests. The worker is eager to be at his work, and he is hard to frighten away from it. If he is really threatened by a lion, he just as eagerly turns lion hunter till the lion is caught, and then goes on to his work.

Well, now for the application. Is it hard to find? What excuses do we offer for not doing the Lord's work? Do we ever own up that it is just laziness? Don't we generally say, "There is a lion in the way"? Aren't we afraid we'll be slain? Everywhere I go, I find men who know they ought to be doing more for the Master, but who do not, for fear of something that seems to stand in the way. I have made the same mistake myself, and will make it again, if I am not careful.

And I know it is a mistake. I know that nothing but danger to the work itself should keep me from doing what my hand finds to do. I know that, as a rule, the dangers look much greater than they really are, and that our fears make cowards of us all. I know that all it takes, to remove one of those dangers, is generally a skillful and determined attack, such as Theodore Roosevelt conducts against his difficulties.

I know, also, that, just as sure as physical laziness tends to material poverty, so sure is it that laziness in the Lord's work will tend to spiritual poverty. I want to be rich; I want a great deal of treasure over there when I get there. I want to be stronger to overcome evil, and to do good. How can I become strong if I hide from the dangers that threaten? If all the devil has to do is to say "Booh!" to me, and then I run, I can never hurt him much. Suppose I say "Booh!" to the lion? What then? Will he run from the sound of my voice? Perhaps not, but my bluff ought to be as good as his,—yes, better, for I have the power back of me.

General Grant was free to admit that he was badly scared once, at the beginning of the Civil War, when he found himself, with a few followers, suddenly in the presence of a force of Confederates. He said that he was badly frightened until he saw that they were just as badly scared as he was. After that experience he seemed to fear no meeting, always expecting that the other force would be scared, and afraid of him. This freedom from fear gave him a wonderful advantage, all through the war. Can we not learn something from his experience? Let us always think of the lions in our way, as being cowards, and fearlessly go about the work of the Lord, confident in the protection that his love affords.

Chicago, Illinois.

SYMPATHY is the healing touch for the hurt of our hearts, the comfort for our sorrow, and the cheer for our discouragements. Sympathy is a fellowship in joy as well as in sorrow. It rejoices in our successes and prosperity as well as helping to bear our defeats and adversity. It is appreciation—that is, an encouragement to renewed effort and an inspiration to a greater determination. The human heart finds its comfort only in the human heart.

THE ROUND TABLE

THE BREAD OR LOAF,—WHICH?

BY C. W. DAVID.

Why is it that some of our Brethren call the communion bread the loaf? Let us examine the scriptures bearing directly upon the subject: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." Matt. 26: 26. Nowhere did our Savior ever make use of the word "loaf" in connection with the sacramental bread. "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body." Mark 14: 22.

Why is it that we should take such a grave responsibility upon ourselves, to teach that for which we have no authority from Christ, our Lawgiver? "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me." Luke 22: 19.

Let us look at the communion services at Troas: "When he, therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Acts 20: 11. The instructions of Paul to the church at Corinth: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me." 1 Cor. 11: 23, 24.

How careful Paul was, to teach only that which he had received from the Lord! It is a fact that the word "loaf" means bread, but not all bread means a loaf. The bread which we use in our communion services has no resemblance, in any particular, to a loaf. Then the word "loaf" is misleading. Anything that is misleading is calculated to lead us away from the spirit of the Gospel.

Dunn, Tenn.

[The marginal reading of 1 Cor. 10: 17, Revised Version, is "loaf," hence this rendering: "Seeing that we, who are many, are one loaf, one body: for we all partake of the one loaf." In the New Testament bread and loaf are translated from the same Greek word. For 1 Cor. 10: 17, the word "loaf," however, would seem to be the better rendering.—Ed.]

SOWING GOOD SEED.

BY CORA HEWITT.

The time for planting is here again, as it has been many times. How careful the farmers are to have clean seed, so that a good crop may be reaped, containing no foul seed! I have often wondered how many of the earth's inhabitants of mankind are as careful to sow clean seed, that they may reap a good and bountiful harvest in eternity! I am afraid that too many of us are devoting too much of our time and employment to our earthly harvests, and when our Master calls his reapers home, they will come with empty hands.

When the reapers of this earth are called to claim that beautiful and eternal home, which is to be theirs, if they have sown good seed and reaped a bountiful harvest, how many sad and distressed souls will stand before the judgment bar and hear the word, "Nay," because they were careless and did not sow good seed, and had no thought of the harvest to be reaped by and by? Let us all be as careful to sow good seed for our eternal harvest as for our earthly harvests, because, by and by, we shall reap as we have sown.

REFUSING TO MIX OR TO BE MIXED.

BY M. M. ESHELMAN.

One must have an exceedingly blunted mind, if he can placidly mix with church federations where the Bible is studied by listening to coarse illustrations and witty applications, followed by clapping of hands and stamping of feet. Nowhere does God make his Book read: "He that has been baptized into the Holy Spirit shall clap his hands and stamp his feet when amused."

There are some of us who positively refuse to be *mixed* with these worldly demonstrations. Indeed, we hang to this Divine spiritual meaning, "For the lovingkindness of God has been revealed, bringing salvation for all; leading us," yes, LEADING US "to renounce irreligious ways and worldly ambitions, and to live discreet, upright, and religious lives here in this present world, while we are awaiting our blessed hope,—the appearing in glory of our great God and Savior Christ Jesus." Titus 2: 12, 13. If loving-kindness is not fixed enough in us to keep us out of those mixed assemblies, where the half-baked Christian demonstrates his true attitude; if our high calling and gracious graces have become so low that we are blind to discreetness, uprightness and holiness, then it is time to repent and do first works over. To renounce irreligious ways is a tremendous step into sanctification. If preachers attend the meetings of those public wits and laughable illustrators, is it any wonder they themselves fall into the wit business, and occupy their time imitating those half-clowns, to appear amusing to their audiences? Where is the sobriety, the discreetness, the solemnity, when this is indulged in so much? "Evil communications corrupt good manners" even in otherwise good preachers.

Los Angeles, Cal.

THE WITCH OF ENDOR.

BY OSCAR B. REDENBO.

Why was the witch of Endor allowed to disturb the repose of Samuel, and bring him up at the request of the wicked Saul? 1 Sam. 28. This is a very old question and one which causes difficulty in the minds of some. Let me first suggest that the chapter quoted be read again carefully. It will then be seen that the matter which causes surprise is absent from the record. This woman did not bring Samuel up. On the contrary, when he came, and she saw him, she was terrified.

There is very little doubt that all old-time sorcery, like modern spiritualism, was hypnotic in its nature. The appearances produced were due to mind suggestion, of which we know something but by no means all,—even today. Following her usual custom, she proceeded to attempt to capture the mind of Saul, and suggest the presence of Samuel, so that he should imagine he saw him. When, however, Samuel actually appeared, and she, as well as Saul, saw him, she was filled with terror, for she had no expectation of his actual coming.

There is no doubt whatever that the spirit of Samuel was sent by God to bear a terrible message to the king, who had added, to all his other grievous sins, that of attempting by unholy means, to read the secrets of the future, which God had forbidden.

It shows how God does, at times, confront a man in supernatural fashion, in the midst of his wrong-doing, with some swift and awful manifestation of the supernatural. That God is able to send messages cannot be denied, but this is no warrant for believing that anyone can recall, at pleasure, the spirits of the departed.

Pleasant Mound, Ill.

THINGS HARD TO UNDERSTAND.

BY JAMES A. SELL.

We are told by some leaders in educational work that successful teaching does not consist in talking or telling. A favorite saying with them is that "teaching is not talking, neither is talking teaching." That all *talking* is not *teaching* is quite evident, but how teaching can be done without talking is a mystery. If the theory is a correct one we have spent most of our labor for that which is not bread. And, to confuse the situation, we are all guilty. It is about time to call a halt and start on the better way.

But *where* and *how* are we to begin? Suppose we get a class before us who are entirely ignorant of what is to be taught, what is to be done? The great misfortune is that no one dare tell us, as that would violate the theory. How is the thing to be explained without some one talking?

Hollidaysburg, Pa.

LEADERSHIP.

BY J. P. HOLSINGER.

It is everywhere demanded. It demands decision. If a man is to command respect, he must assert himself. Leadership means loneliness, however, for the leader must move ahead,—keep moving on and forward, strike when the iron is hot, but hold back when danger confronts. Self-sacrifice is part of the price to be paid, and therefore many do not want to pay the price. Such, however, generally make the most noise. A good leader will move on in silence, and make every move, every stroke, count. He will meet the opposing element with sternness and sobriety.

Modesty is a good trait in a leader. The master is not above his servant, but ready to serve, in the greatest sense. While a servant need only serve his master, nevertheless the master is responsible for the many. Would you want to be a leader? If so, be faithful in the talents entrusted you, and Jesus will make you ruler over many things. "Enter thou into the joys of thy Lord!"

Ridgely, Md.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 30, 1909.

KEEP AWAKE, BE FIRM, BE MANLY.

1 Cor. 16: 13.

Song.—"Stand up, Stand up for Jesus." Eph. 6: 13.

I. "Watch Ye."

1. Be vigilant against evil. 1 Cor. 16: 13.
2. Be not thoughtless. Matt. 25: 13.
3. Faithfully waiting. Mark 13: 25.
4. Be sober-minded, circumspect. 1 Thess. 5: 6.

Song.—"My Soul, be on Thy Guard."

II. "Stand Fast."

1. Do not yield to any foe. 16: 13.
2. Stand by your church. 1 Cor. 15: 1.
3. Stand united in one spirit. Philpp. 1: 27.

All real good depends on our stability.

Song.—"Yield Not to Temptation." James 1: 12.

III. "Quit You Like Men."

1. Be bold and brave, not timid and cowardly. 16:13.
2. Act like full-grown men. 1 Cor. 14: 20.
3. Like well-informed Christians. 1 Cor. 3: 1.
4. Be strong in the faith. 1 Cor. 15: 58.

Song.—"There are Hearts That Never Falter."

IV. "Be Strong."

1. Be fixed and steadfast. 16: 13.
2. Relying on Christ and his promises. Eph. 6: 10.
3. You shall be strengthened for duty. Col. 1: 11.
4. Wanting nothing in character, James 1: 4; Heb. 10: 36.

Song.—"More Like Thee, O Savior, Let Me be." Matt. 7: 14.

PRAYER MEETING

For Week Beginning May 30, 1909.

THE SELFISH SON AND THE LOVING FATHER.

Luke 15: 11-24.

1. The Selfish Demand.—"Give me the portion of goods." Selfishness seeks its own gratification, regardless of the feelings and rights of others. Often we even ask God to bless us in order to satisfy our own selfish desires. James 4: 3.

2. His Wayward Journey.—"Into a far country." Corrupt and sinful is the soul that leaves the Father's house to seek a round of pleasure at its own sweet will. 1 Tim. 5: 6.

3. His Reckless Living.—"And there wasted his substance." The loving fellowship of the Father is exchanged for "riotous living"! Many, today, are in the mire of sin who might be in the "green pastures" of God's love. 2 Tim. 3: 4.

4. His Miserable Condition.—"A mighty famine." Hunger of soul is sure to come to those who spend their gifts for that which is not bread. "The rebellious dwell in a dry land." Psa. 68: 6.

5. His Despairing Effort.—"Joined himself to a citizen." Having willingly given away his substance, now he is compelled to GIVE HIMSELF. It's the penalty of sin. Wasted gifts and blessings bring us into sad slavery. Lot's fate was sealed when he pitched his tent toward Sodom. Rom. 7: 11.

6. His Friendless Condition.—"No man gave unto him." He had sold himself for naught. Wretched and self-ruined, he discovers that even the swine fare better than he. A sad condition! Psa. 142: 4.

7. His Noble Resolve.—"I will arise and go to my father." Happy the soul that, amid the degradation of sin, still remembers the Father. Fires of hope from the smouldering embers of a wasted life! Rom. 5: 5.

8. The Loving Father.—"Fell on his neck and kissed him." The Father's wealth of love cast out all fear. Though the son had forfeited all right to further blessing, he is saved by grace and the Father is happy. By grace we are all saved, through faith and obedience. Eph. 2: 1-8.

HOME AND FAMILY

DAILY STRENGTH.

SELECTED BY ANNA LESH.

"As thy day thy strength shall be!"
This shall be enough for thee;
He who knows thy frame will spare
Burdens more than thou canst bear.

When thy days are veiled in night
Christ shall give thee heavenly light;
Seem they wearisome and long,
Yet in him thou shalt be strong.

When thy days on earth are past
Christ shall call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.

—Frances Ridley Havergal.

THE BOYS AND GIRLS OF SIXTEEN.

BY ELIZABETH D. ROSENBERGER.

"I DON'T know what's come over Anabel. She used to be real tactable like. Now she never knows her own mind. She's criss-cross all the time, and flies all to pieces if I say much to her." Having said this Anabel's mother, looking troubled, sat down and fanned herself with her gingham apron.

"Maybe you would better let her alone and not say anything. I think Anabel is old enough to feel that she is capable of giving advice instead of receiving it," said Sister Moore with a smile.

Anabel's mother fairly gasped with surprise, "You don't mean it? Why she's only sixteen."

"Yes, I know, but I am afraid Anabel will never feel quite so anxious in all her life again, as she does just now, to impress people with the fact that she knows all that is worth knowing on most subjects. Of course it will not last. If you wait patiently she will be ready to listen and obey as she used to do," answered Sister Moore.

Then Anabel's mother went home to ponder this phase of the problem which had come to her. "Sixteen" is a very trying age for boys and girls. It marks a period of transition,—rather a difficult period,—the in-between stage, when your daughter hardly knows where she belongs. A great deal is expected of her. She is sometimes laughed at for enjoying juvenile sports and, on the other hand, the boys and girls who are eighteen or twenty will seldom court her society. She has come to the place where the brook and river meet, and it is likely to be a place of conflict. The wavelets rise and break before the brooklet flows steadily on into the river.

This is the period of reconstruction. All the early years of a child's life have some bearing at this time. Only the most patient and careful treatment will do for our children all that needs to be done. Sometimes they are hindered in their development by physical causes. When teaching school, some of these things came to my personal notice. Parents do not always observe the physical condition of their children as they should. A boy of fifteen was found in the fourth grade. His mother wanted him to leave school, as she did not think he would get any farther. He did not seem to learn anything. The teacher said he did not hear well. The mother insisted that he did. The teacher had a physician examine him and the discovery was made that the boy neither heard nor saw as other children did. There he had been sitting in the back part of the schoolroom, year after year, and he could not learn simply because he had not heard what the teacher had been saying. Yes, he had been sadly neglected in his home, or this condition of things would have been remedied long before. The boys and girls of sixteen want to realize that they need a good education. There is as much difference between the trained faculty and the untrained one, as there is between the arm of the blacksmith and that of the girl who calls a servant to open a door, because she does not want to broaden her hand by turning a doorknob. The arm of the blacksmith becomes strong by use. A complete education deals with body, mind, and soul. All need culture.

Without health one's pleasure and usefulness is interfered with at every turn. Girls at school,—and those at college too,—sometimes break down through overwork. But this is only the case when a girl is not strong, or when she tries to keep up a series of parties and other evening amusements, as well as her class rank. Many schoolgirls owe their dull eyes, sallow complexion and frequent headaches to bad habits of eating and lack of exercise. If one is not a book lover at sixteen, I fear he never will become that most fortunate of beings. To some persons books are no more than chairs and tables, than furniture or any other possession. Blessed is that child, who is born with a love for books. Reading shapes character, and the boy or girl who reads is far more easily guided into right paths than those who do not love reading. From the best authors we receive ideas which lead the boy or girl into larger and purer realms of thinking. In some treadmill homes the routine of daily duties leaves scant time for reading or recreation. Sad to say, the children find time outside of the home, and in places where the influence is all wrong, for the enjoyment their nature craves. The thought of home loves and home glories and home folks should always be a shield against evil.

Teach the boys that the present pleasure may be linked with future pain, that the reckless sowing of wild oats will result in a harvest of shame. A schoolboy of sixteen had a dream, in which he talked with the richest man in town. The story runs that the man said to the boy, "You know my house and grounds. Well, I am tired of caring for them and I wish you would take them." Then a judge of renown said, "It is time for me to leave the bench, for I am weary of the work. Come and take my place." Not long afterwards a skilled physician spoke and said, "I am getting on in years. My work is too heavy for me. Step into my practice." Then, in his dream, a ragged man,—a drunkard,—shambled up and said, "My days are about numbered, and when I fill a drunkard's grave I want you to come along and take my vacant place, at the saloons and in the gutters."

"Once to every man and nation comes the moment to decide
In the strife of Truth with Falsehood for the good or evil side."

Apart from all influences of parents or home, the real self of every one has to choose whether he will go up or down. But parents should use every influence possible, to make it easy for their children to choose the good, and refuse the evil.

"Honor to those whose words and deeds
Thus help us in our daily needs
And by their overflow
Rouse us from what is low."

Covington, Ohio.

TEACHING OBEDIENCE BY TELLING THE UNTRUTH.

BY HATTIE Y. GILBERT.

DID you ever hear of such a thing? I have seen effort made along that line, but I do not now recall one instance when the child obeyed, and I have been made heartsick in hearing mothers tell their children absolute falsehoods, in trying to frighten the little innocent ones into obedience.

Several years ago Bro. Gilbert was riding over a portion of one of the Eastern States, where the country was entirely new to him. Not being sure that he was on the right road, he stopped to inquire at a house, near by which two little boys were playing in the creek. As he hitched his horse, the little fellows left their play, and the older one ran screaming to his mother. In her effort to tell the traveler what road to take, the boy's cries so interrupted the conversation that she explained the cause of his trouble. This is what she said: "I told the boys if they did not stay out of the creek, some man would come and take them off, and now they are afraid you will take them away." What must the boys have thought of their mother when they found that the supposed dangerous man did not harm them?

Some time ago, hearing a wild cry from the street, I hurried to learn the cause. As I looked, I saw a mother several yards ahead of her little one of, perhaps, three summers. She had turned to get the baby to walk faster and, in order to hasten the little feet that were already doing their best, she stood clapping her hands and calling repeatedly, "Hurry, hurry; there comes a man to get you." The frightened child was to be pitied, but what shall we say for the mother?

I was riding in the street car, one evening, when a little fellow near me began to blow his tin whistle. There were only a few passengers and the boy blew softly, evidently amusing himself while disturbing no one, unless, perhaps, his mother who sat near him. "Put up that whistle," she said, presently, but the blowing continued. "Put up the whistle or the conductor will put you off the car," repeated the mother, this time attaching the false penalty to the command. To be put off alone in the dark would not have been a pleasant consideration for a little boy, had he feared that the threat would be carried out, but, doubtless knowing something of such threats before, he continued softly whistling and rode on, without further disturbance, to his destination.

Only a few evenings later I sat by a woman holding a child on her lap. It was high bedtime for tots his age, and little wonder that his eyes were heavy and his head dropped on his chest. "Don't go to sleep," said the woman. "Don't go to sleep or I'll leave you on the car." Again the little head nodded. Then, with a rude shake of the baby shoulders, she repeated her threat in tones harsh enough to make me almost quiver. Nothing availed, for in spite of all efforts the weary little eyes closed, and the innocent child breathed the deep breath of one in restful sleep. On we went until the conductor called out her street when, with baby in her arms, the woman arose and left the car.

Such incidents as these so thoroughly arouse my indignation (which, I trust, is a righteous one) that I wonder, ofttimes, if we should always keep silent, or if in this, too, there is "a limit beyond which forbearance ceases to be a virtue."

Sisters, let us not be guilty of telling the untruth to children. If they are not taught to obey because they love their parents, who is to blame if they do not obey God because of love for him?

3300 Griffin Avenue, Los Angeles, Cal.

ACT WELL YOUR PART.

BY MRS. ROSA FLORY.

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear.
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

AMONG the weeds of a marshy bed a lovely little flower grew. It was fashioned by the hand of God. No great person of earth ever saw the flower. All unnoticed it shed its fragance on the woodland air, till one day a little child, at play, saw it. She took it up by the roots and laid it on the ground for a short time. Thus removed from the power that sustained its life and beauty, it soon began to wither.

Then the little girl planted it in a flower pot filled with swamp soil, moistened with water, and carried it to an invalid lady, who could not go out to enjoy the loveliness of nature. The flower, planted in its native soil, grew and continued to bloom, and brightened many a day for the lonely woman.

We are citizens of the heavenly world as long as we are true to the laws that govern that world. We can show to this world the beauty of a heavenly life.

Every soul comes into this world responsive to the true, pure, and beautiful, but these graces must be cultivated, or they cannot live. Jesus says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."

When we are planted in the True Vine, each one of us can live a true life of humility, kindness and love, and thus help brighten the lonely and sorrowful ones that may look to us for comfort and help, whether we be in the schoolroom, at home, at church or in the halls of state.

Even, if like the gem in the bottom of the sea, or the flower hidden from human eye, no one of earth ever appreciates our efforts, that does not effect the worth of a godly life. Our Creator knows whether we are faithfully fulfilling the mission he has given into our charge, and in heaven the priceless gem, that we wrought in our earthly life, will sparkle with a luster that shall never fade.

Covington, Ohio.

THE GOSPEL MESSENGER

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BRO. B. F. MILLER, of Dallas Center, Iowa, wishes us to announce that his address has been changed to Sunnyside, Wash.

ON Saturday evening, May 22, there will be a love feast in the Batavia church, and the next evening one will be held at Elgin.

DURING the recent revival in the Plum Creek congregation, Pa., twelve were added to the church by confession and baptism.

BRO. DANIEL CLAPPER held revival services at Riddlesburg, Pa., and seven made the good confession and were baptized.

BRO. J. S. SECRIST, member of the Standing Committee from Oregon, Washington and Idaho, is at North Manchester, Ind., this week. He is on his way to the Annual Meeting.

WE call special attention to the program for Bible work at the Conference, on page 336. The work has been entrusted to Brethren A. C. Wieand and T. S. Moherman, and should receive an encouraging support.

THIS year the Old Order Brethren are holding their Annual Meeting in Douglas County, Kans., eight miles southeast of Lawrence. The time for their assembly is the same as that set for our Conference at Harrisonburg, Va.

THE work at Ft. Wayne, Ind., under the management of Bro. E. L. Heestand, is said to be growing in a most encouraging manner. It is gratifying to hear of the success of the cause in any part of the Brotherhood.

THE Brethren in Northeastern Ohio are to hold their Christian Workers' and Sunday-school meetings at the West Nimishillen church, Stark Co., June 16 and 17. An interesting program has been arranged for the occasion.

BRO. JOSEPH M. CLINE, an aged elder of Knightly, Va., has closed his earthly pilgrimage. He is said to have been full of the mission spirit, and in the prime of life did a great deal of traveling and preaching. He was over seventy-two years old.

LAST week it was stated that the place of Annual Meeting must be reached from either Staunton to the South, or Strasburg to the North. We are now informed that those coming over the Norfolk & Western road will reach Harrisonburg via Elkton, Va. But even the trains of this line must pass over a part of the B. & O. and Southern tracks, in order to reach Assembly Park, one and one-half miles north of Harrisonburg.

SOME of our district Sunday-school secretaries are holding frequent consultations with the workers of the several schools in their district, giving them an opportunity to ask help privately on perplexing questions, etc., —such as cannot be obtained in any other way. The plan is a commendable one. It enables the district secretary to help the weakest worker to attain greater proficiency, and thus materially to raise the general efficiency of the schools.

ONE of our Brethren has purchased the Baptist churchhouse at Stillwater, Okla., and by the first of June the members of that city are to have a convenient place for their services.

WE learn that Bro. John Wise, of Conway Springs, Kans., is gradually growing weaker, and that the end of his earthly pilgrimage may not be many months away. His eyesight is nearly gone, but his mind remains clear. In the closing years of his long and useful life he is leaning strongly on the arm of his Master, feeling sure that, at the proper time, he will be conducted safely through the valley and shadow of death to the Heavenly Canaan beyond.

IN Elgin this is the week of prayer. Each evening, at 7:30, a little band of believers meet in the West room to sing, pray and speak to the edification of one another. The experience is helpful to all those who attend, and proves to be a good preparation for the love feast which follows. Possibly we do not make enough of our seasons of prayer. We do not meet as often as we should, nor do we pray as we might. We are missing blessings that might be otherwise enjoyed.

THIS year Mr. James Abbott is again to report the proceedings of the Annual Meeting. This means a careful report of all the speeches made, along with the work of the Conference in general. We feel confident that the Full Report of the Harrisonburg meeting will be one of more than ordinary interest, for at this gathering some very important questions are to be discussed. He who would keep posted on the work and development of the Brotherhood, should not fail to secure a copy of the Full Report.

IN reply to the many inquiries regarding the price of space in the MESSENGER for advertisements, we wish to say that we are not doing a general advertising business. We advertise books and publications for sale by the House, and also do some advertising for the railroads offering good inducements to those wishing to attend the Annual Meeting. A few years ago the Conference decided that the advertising in the MESSENGER should be limited to the interests of the House and some necessary railroad announcements.

THE Conference Booklets were mailed last week, and those who were thoughtful enough to send for a copy will have ample time to study the questions that are to be considered at the Annual Meeting. We do not believe our people appreciate the value of this Booklet as they should, else they would be more anxious about obtaining a copy before starting to the Conference. Some of the questions ought to be studied with more than ordinary care, for they are far-reaching, and will have much to do with the future of the Brotherhood.

IN the Conference tabernacle, Saturday, May 29, at 3:30 P. M., there will be a Publishing House meeting, with Bro. H. C. Early presiding. There will be an address by Bro. D. L. Miller on "The Relation of the Publishing House to the Brotherhood." Bro. R. E. Arnold, the Business Manager, will read a paper on "The House from a Business Angle." Those who are on the Annual Meeting grounds at that time, should make it a point to attend this meeting, as some things will be said that should prove interesting to every member of the church.

WRITING from Ankleshwer, India, Bro. W. B. Stover has this to say of some of his work: "I can't tell you how glad I am to have been used as I have been, this past week, in helping to put down, in a class of Hindoo people here, the evil of strong drink. With several Christian men I went to a meeting of Hindoos, some twenty miles away, and there I had all respect shown me. When I made my temperance speech, the whole house,—some four hundred leaders of the people—voted to make that district dry from now on. And it was so. This effectually drives out liquor for some 15,000 people. I wish so much I had a picture of the scene, taken at about the time when they were in the best trim. It would have been the best thing of the season to send home. But you know as well as I do, that some things are too elusive for the camera."

WE call special attention to the second edition of the "Life and Sermons of Eld. James Quinter," just brought out by the House. The book is neatly bound in cloth, contains 426 pages, a photograph of Bro. Quinter and will be sent, postpaid, for $1. The record of his life, briefly stated, including memorial sketches, etc., fills sixty-six pages and will be found exceedingly interesting. The remainder of the work is taken up with selected sermons he delivered from time to time. To most ministers these sermons should prove both instructive and entertaining. Hundreds of our isolated members could get much comfort from reading one of these sermons each Sunday morning. They show the spirit of the man who preached them, as well as the spirit of the religion he advocated.

THE Waynesboro *Daily Record* (Pa.) contains a splendid write-up of some work recently done by the Antietam church. It is stated that Brethren D. B. Mentzer and H. P. Garner were called to the ministry. Bro. Mentzer did some very acceptable writing for the *Brethren at Work*, more than thirty years ago, and occasionally writes for the MESSENGER. For a number of years he was identified, as a minister, with the Old Order Brethren. About three years ago he returned to the mother church, and is now a minister with us. Bro. Garner is a young man and has a promising future. This gives the Antietam church eight ministers. The Brethren are well known in Waynesboro, and exert an excellent influence, not alone in the city, but in all the surrounding country.

THIS week Bro. I. N. H. Beahm has something to say about spying out the land in the New England States. A committee from Eastern Pennsylvania has been sent out for this purpose, and it will be well to know something about the results. Jesus told his disciples to go into all the world and preach the Gospel to every creature. After the death of Stephen we read that those scattered abroad, on account of persecution, went everywhere preaching the Word. In keeping with this spirit, we hope soon to hear of the Brethren in Eastern Pennsylvania having the Gospel preached in all parts of the New England States, and, by the way, nothing would help our Brotherhood more than a united interest in a mission of this sort. We are too much disposed to keep the Gospel at home where we live, and where our kinsfolk live. We need to get out among others, and help them, and this spying out of the East may be the very thing needed. But we must not stop with spying out the country, even if giants and walled cities are found. We should enter the country with the whole Gospel, fully determined to convert the people and establish churches, so far as possible, in every city and village.

LAST week the death of Bro. F. W. Dove, of Cabool, Mo., was referred to briefly. On page 334, this week, will be found a very interesting sketch of his life. There was a time when Bro. Dove figured very prominently in the work of the Brotherhood in the South. He was called to the ministry at the beginning of the war, was soon afterwards advanced to the second degree and ordained to the eldership in 1867. Most of his life was spent on a farm, and a part of the time in connection with a mill. Though he started in life with nothing, and a very limited education, still he prospered financially and became a fluent and forcible speaker. He never permitted business to interfere with his duties as a minister. Much of his time was spent in the evangelistic field, and many were the revivals he held among the mountains of Tennessee and North Carolina. He understood his Bible, lived the life of a Christian and appealed to the people as one interested in their souls. He was just the type of a man needed in the South, and no man in the community where he resided had a better moral and religious influence. The last fifteen years of his life were spent in Missouri, but on account of age he did not enter actively into evangelistic work, but did a great deal of preaching in his home congregation. We are sorry to part with the faithful men who have figured so largely in the history of the Brotherhood, but as they close their labors they are called hence to accept the crown in waiting for the faithful, and we must become reconciled to the rulings of Providence.

Bro. Z. Y. Foust, of Saco, Montana, writes us that several families of members have already located in that part of the Northwest, and that there is still plenty of room for many others, who wish to settle where land is cheap and where their aid will be needed in building up a church. Those interested can write him, enclosing stamps.

Some of the pastoral letters coming to our desk contain splendid suggestions. In his May letter to the members of the Summit Mills congregation, Pa., Bro. G. E. Yoder urges the parents to have their children with them in the preaching services each Lord's Day. This old-fashioned custom has been done away with in too many of our churches. Children are required to attend Sunday school, but no effort is made to have them attend the preaching services. In fact, from infancy the thought is impressed on them that the preaching is not intended for little people, but for men and women. Instead of being taught to love and even reverence the church, they are led to look upon the organization and its services with an air of indifference. We believe that parents everywhere should be urged to bring their children to the preaching services, and, so far as practicable, the children should be encouraged to sit with their fathers and mothers. This is not only good manners, but it will be found to be excellent training.

There is a fine cartoon, in the interest of peace, going the rounds of the press. The wife, Civilization, appears in the divorce court, and pleads before the Peace Congress (the dove of peace) for a separation from her husband, War. The wife bears many a scar, and shows that she has suffered much at the hands of her cruel and unworthy husband. She tells the wise judge that they were never happy. If the Peace Congress is to decide the case, the divorce will be granted and the suffering woman set free. War and civilization have been together long enough. They should be separated, and it should be understood that the governments that learn and encourage war, by making expensive preparations for it, must be classed with the heathen nations. Let the civilized nations stand together in their plea for a peaceful adjustment of all national difficulties and misunderstandings, and in due time the war preparations of earth will cease, and we shall enter upon an era of peace that will prove a blessing to the human race.

THE DAY WE KEEP SACRED.

One of our readers is a little bewildered. He has been made to believe that if he keeps the First Day of the week, he is keeping a worldly day, for the reason that among heathen nations Sunday was a sacred day before the Christians commenced observing it as their Sabbath. One might as well say that he is following a heathen custom when he writes March 31, or any other date for the year. The names of our months and days are all of heathen origin. Must we set aside our method of reckoning time simply because a heathen nation reckoned time that way before Christianity was introduced? The Jews had their Old Testament method of reckoning time and recording dates. Our correspondent who dates his letter March 12, 1909, does not observe the Jewish method of naming the sacred months and sacred days. He does not think he is following a heathen custom in departing from the Old Testament method.

But as regarding the day of rest for Christians, it so happened that Jesus arose from the dead on the day held sacred by heathen nations. They called the day Sunday, but the Christians called it the First Day of the week, or the Lord's Day. First Day of the week was an old term, but the Lord's Day, as applied to this particular day, was new, and to the Christians had a new meaning. The day is repeatedly referred to in the New Testament, but is never once called Sunday. That was the heathen name. The Christians continued to call the day by sacred names, because to them it was a sacred day, being the day on which the Master arose from the dead.

We do not read of them making any reference to March, or any other month, as we do. The New Testament writers mention the Sabbath, meaning Saturday and the First Day of the week, or the Lord's Day, meaning Sunday. There are those who still observe the apostolic custom of calling these days by their Bible names. And while observing this custom, the apostles kept the Lord's Day as their sacred day,—their day of rest and worship. This they did in memory of the resurrection of their Lord and Master. We keep the same day, and, so far as our practice is concerned, in this respect, we are following the example of the inspired apostles. We do not call the days by the names they employed, but follow the Roman custom and say Saturday and Sunday. The only difference is the matter of names,—that much and no more.

As regards the Sabbath of the Old Testament, we do not observe the day as the Jews did, for the reason that we are under the Gospel of Jesus Christ and not under the law of Moses. There has been a change in the priesthood and this led up to a change in law. The law given by Moses was nailed to the cross, annulled, and taken out of the way, that the institutions of the new kingdom, of which Christ is the head, might take its place. We are not observing the Sabbath of the Mosaic code, in memory of the closing scenes of the creation and the departure of Israel from Egypt, as did the Jews, but we are observing the First Day of the week, in memory of the resurrection of the Master, as was the custom of the apostles and those who followed in their footsteps. We do not always call the day by the names employed by the sacred writers, but this involves no principle whatever.

HE DOES NOT KNOW.

A correspondent wishes to know whether it is right for a minister in the pulpit to say, that "we do not know how John the Baptist baptized, neither do we know how Christ was baptized." Possibly the man is right in saying that he does not know how John baptized, and that he does not even know how Jesus was baptized. We have met scores of people, and some of them preachers at that, who did not know enough about the New Testament to give an intelligent answer regarding the mode of baptism employed by John, but it is not common, these days, for a man to parade his lack of information on the subject before the public.

If a man of this sort is to be entrusted with the Gospel, he should be taught the way of the Lord more perfectly before entering the pulpit. In 2 Tim. 2: 2 Paul told Timothy that he should commit the Word to faithful men, able to teach others also. The man who does not know how his Lord and Master was baptized, may be a very good man, but, considering the needs of an enlightened people, he does not understand the four Gospels well enough to teach others as they should be taught. There are a number of church members of this kind, and, so far as their knowledge about some things goes, it would seem that for them the New Testament was written in vain. In spite of the efforts of the Holy Ghost to have holy men, like Matthew, Mark, Luke and John, write plainly, so that the common people may understand what is written, there are those who cannot understand how Jesus was baptized. But we cannot see what business such men have in the pulpit. By their preaching they not only show their lack of information, but they unsettle the minds of others, and in that way help some of the weak ones to make shipwreck of their faith.

But these days it is common for some men to attempt to show their smartness by pretending not to know certain things that any thinking Christian, with ordinary information, ought to know. Some of them say that they do not know whether or not Matthew wrote the Gospel attributed to him. They are not certain about John's Gospel. It may be just as he wrote it, and then it may have been quite liberally edited. They are not so certain about the book of Revelation, ascribed to John. For aught they know, a good deal may have been added to the original documents, and some parts of the New Testament may have been written by men who did not live in the first century. Then they are not certain about many of the books of the Old Testament. They are not right sure that Moses wrote any part of the Pentateuch, nor are they certain that the book of Joshua was written by the man whose name it bears. And thus they go on with their "nots," until one is reminded of the *not* in the Garden of Eden, which proved the ruination of Mother Eve, and resulted in the fall of the human race.

The fact of the matter is, there are too many of these "*nots*" in the pulpit. The pulpits all over this country ought to be filled by men who give no uncertain sound in their preaching. Preachers cannot be expected to know everything, but they should know enough about the Gospel to preach it intelligently and to direct people along right lines. Then they should be wise enough not to unsettle the minds of others with their nots and doubts. With one little *not* Satan played havoc in the Garden of Eden, and a few of the same kind of "nots," in our pulpits, may unsettle the faith of many, and lead to their spiritual downfall.

UP-TO-DATE THINGS.

We are living in an age in which no self-respecting people care to sit on the back seat. Things of yesterday and the past become to us as old meat and stale bread. They are ready to be relegated to the waste-barrel or the cesspool. What we want are the fresh things,—the new things,—the things that are "up-to-date." We are in a world of impatient research. We are seekers, discoverers, bent on finding the undiscovered things. In our anxiety and overhaste we see the tail of a tadpole, and with fevered brain and highly magnified eyes it grows to be a mastodon. And fearing, lest some one else discover our find and grab the laurel,—without further investigation or thought, we run quick and publish a book on what we have found or discovered, and thus herald abroad the new, up-to-date thing, only to find, too soon, that we were mistaken, that our pet is lacking the true earmarks. Then another book goes to the shelf, as a witness against our would-be worldly wisdom.

In the making of books there is no end,—especially is this true of books on the sciences. As to textbooks, many of them do not have time to become dry and finger-worn until they are antedated by others that are modern and up-to-date. Up-to-date! is the cry,—up-to-date in style and the fashions, in our homes, our methods, our everything. The great demand today is for men and women who think. It don't matter so much as to what they think, only so their thinking is along new lines and up-to-date. We often speak of men as being up-to-date in their professions,—as teachers, mechanics, farmers, etc. So in reference to all the different callings in life, we want men and women who are abreast of the times.

Our preachers, to be acceptable, must be up to the times. Old ideas, notions and methods must give place to the new or the modern, or else we have the satisfaction of being called "back numbers;" and that is a dose that is not always pleasant to take, when the almost universal watchword is progress,—forward,—letting go of the things that we have passed over, and striving after the things that are before.

The progress dictum is always in our vision; wherever we look we see its push. All nature is on a continual strain to get loose and push ahead. Its spirit seems to be in the air we breathe. It is "*go or bust.*" The fire is burning, the steam is generating, the power is rising, and the engine is groaning and straining to start, until you become impatient, looking on. You catch the spirit and are made to cry out, "Pull the lever and let her go!"

We read, not long since, that the reason why the Bible is always an up-to-date book is, because it is continually kept fresh and green by new interpretation. It is somewhat like we say of our country, "It is always being discovered." This can be said of no other book, because all others are the expressions of finite minds. But the Bible is the expression of an Infinite Mind and therefore its scope is beyond human comprehension and its truths are opened to men only as men need them to meet conditions as they develop through the ages.

But while this up-to-date idea and its correspondent theory may be in harmony with God, as he has revealed himself in nature and through his Word, yet there is danger connected with it, not so much in the theory as with the using of it. Because of the natural strain on the part of men to be up-to-date, they misconprehend and misinterpret and, as a result, plunge

ahead on unfounded theories, only to find themselves spluttering in the dark, and grasping after ghosts of their own fevered imagination.

We have had our philosophical theorists and experimenting scientists and, for a long time, they have had their troubles because they and the Bible could not walk together. Of late years the claims for the authenticity of the Bible have been made so convincingly strong that there seemed to be no way left but to harmonize the two. This has been done largely by changing some of man's theories, so as to harmonize with the Bible, and, on the other hand, to change some of the orthodox interpretations of the Bible, to make them correspond with their theories. In this way they have up-to-date philosophy, up-to-date science and an up-to-date Bible.

We were impressed with this thought on reading, only a few days ago, an article headed, "Some Up-to-Date Views on Miracles." We have had "views on miracles" before. Some very eminent men have written books, giving their views on miracles. The views given were on the assumption that God had power to perform miracles at his pleasure, even if the doing of them would seem to clash a little with our notions of the laws of nature. As he is the Creator of this great universe of ours, with all of its machinery, it seemed to them,—and so it seems to us,—that it would be quite as easy for him to stop his big machines, when necessary, as it is for the foremen in our large manufacturing establishments to stop their machinery, when necessary to do so. But, somehow, these views are not thought to be up-to-date. And because of this it was thought meet that we should have some that *are*, or at least were, when given by the writers.

Just what these up-to-date views on miracles are might be interesting. Suffice it to say that the general view is, that there have been miracles, that the world is full of miracles, but all of them are in accord with the laws of nature. And we might further say that they were and are miracles because these laws, as they relate to them, were not, and are not yet understood. This must be a foregone conclusion because, as soon as any act or doing is understood, the miraculous element ceases. Of course the difficulty in determining miracles is in not understanding the laws of nature, and this is what our scientists have been laboring and studying to do. While some are ready and willing to admit that many of these laws have not, as yet, been understood, others take the position that these laws, as connected with published miracles, are understood and, therefore, such miracles, as cannot be accounted for by these known laws, must be placed on the doubtful list.

Oliver Lodge, a scientist of some prominence, refuses to accept the resurrection of Jesus Christ because the attending disturbances of the natural fail to prove that his body was not taken away in a natural way and by natural means. He says: "If the stone and the seal and the watch had been found intact and yet the tomb empty, there would have been something to investigate. But to have the place abandoned and the stone rolled away, is equivalent to finding the grave rifled. No question of dematerialization need arise."

Surely such scientists are hard put to, in order to get material on which to exercise their wonderful reasoning powers. It would seem that if this scientist had taken the other side of this wonderful occurrence he might have tried to show how unlikely it was that the governor's guards, placed there to defend and keep sure the sepulcher, at the risk of their lives, could have all fallen asleep and remained in that condition, so that the disciples could come there, and, by the blaze of the torches, roll away the stone and carry the body away, and so effectually hide it that it could never be found. He would then have a large field for investigation, independent of all the undisputed historical evidences given.

In connection with these same up-to-date views given, Dr. Abbott, while he does not put much stress on the narrated Samson feats, says: "The resurrection of Jesus Christ I regard as one of the best attested facts of ancient history." So that, after all, when the up-to-date views in regard to miracles are carefully examined and sifted, we find but little that is new and worthy of serious consideration.

If, in the minds of our modern thinkers, all miracles should be brought into harmony with the forces of nature, let them have it so. But as they do this, let them be honest enough to admit that these nature laws, by which these miracles were wrought, are about as hard to understand and reason out as it is to believe that the Lord has done, and can do, a few things that are beyond our possibilities of finding out. H. B. B.

A NEW GISH FUND BOOK.

During all of the past year no new book was added to the list of books sent out to our ministers under this fund. There were reasons for this. One of them was that for the year previous the volumes sent out cost about five hundred dollars more than there was money in the fund to pay for. Another reason was that the Gish Fund Committee had counted on getting out a book for this list, and at the last moment learned that it could not be done then.

For several years it has been the desire of the committee to offer to our ministers a good church history. The various works on this subject have been carefully considered; and at length a decision was made in favor of the first volume of Schaff's "History of the Christian Church," which covers the time from one to one hundred of the Christian era. This history has for years been considered as a standard, and has passed through several editions.

The period treated in this volume is the most important in the history of the Christian religion. Of it the author himself says: "The apostolic age is the fountain-head of the Christian church, as an organized society separate and distinct from the Jewish synagogue. It is the age of the Holy Spirit, the age of inspiration and legislation for all subsequent ages. . . . In virtue of this original purity, vigor, and beauty, and the permanent success of primitive Christianity, the canonical authority of the single but inexhaustible volume of its literature, and the character of the apostles, those inspired organs of the Holy Spirit, those untaught teachers of mankind, the apostolic age has an incomparable interest and importance in the history of the church. It is the immovable ground-work of the whole. It has the same regulative force for all the subsequent developments of the church as the inspired writings of the apostles have for the works of all later Christian authors."

In recent years the preachers of the church have been taking an unusual interest in the books of the fund, if the number sent out to them may be taken as evidence. But it would be good to know just what per cent of the books are really studied as it was intended they should be. How many send for them just as they are offered, just to add to their library, and how many study them? The purpose of the founders of this fund was not that preachers might have more attractive libraries, but that they might study to show themselves approved, workmen that need not be ashamed.

And just here the committee wishes to urge that no one send for this new book on the list, unless it is his intention to study it; for it takes study to get from it the good there is in it. The book is an expensive one, retailing for four dollars, and if it is ordered and not used, it means that much of this fund tied up where it does no good to the church and the cause of Christ. Also, every dollar thus tied up means less to spend to help those who really want to study in order to be able to do more efficient service for the Master. We do not want to discourage anyone from buying—would that every minister in the church would buy and *use* all the books in the list. Get the point: Don't buy unless you intend to use. You have no right to the books, even if you are a minister, unless you so use them that you do more good for the cause—no more right to them than the layman has. That is the truth of the matter, though you may never have looked at it from that angle before.

This volume cannot be studied without one becoming better, stronger, more helpful; therefore get it, study it, thank God for the privilege, and do not forget those who made it possible for you to secure so valuable a work at so little expense. The price to ministers of the Church of the Brethren, postage and packing included, is 88 cents. G. M.

WHISKY TELLS ITS OWN STORY.

Those who attended the Los Angeles Conference in 1907 will remember with pleasure the short address of welcome made by Robert J. Burdette, pastor of the Temple Baptist church, Temple Auditorium. In a recent address on the temperance question, he is credited with the following truthful statements:

"Whisky doesn't lie to a man, but it has the peculiar quality of making a man lie to himself; and, worse still, of telling the very kind of lies drink wants him to tell.

"It makes the man even contradict the drink which is telling him the truth. The man says, 'Oh, yes, you have enslaved some poor, weak, ignorant fellows, but you never can bestialize me. I am too wise and strong.' And drink says, 'If you won't believe me, let my record of thousands of years speak to confirm my truthfulness.

"'Read the list of men and women whom I have snared, shamed and ruined—artists, poets, soldiers, teachers, preachers, priests, prophets, kings and queens, statesmen and conquerors—I have taken them in their pride and confidence and laid them in the mire of the ditch and the sewer, side by side with fools, criminals, harlots and gamblers and murderers.

"'And I'll lay you among them.'

"'Hear me tell you? If you keep on with me, I will put you in the ditch and the grave beside the worst of them. Why won't you believe me?' And the man listens, laughs, shakes his head, goes off and gets drunk.

"Why does he do it? You tell, preacher; it's your work to deliver men from these terrible vices—from all manner of sin. You tell, doctor, you study the bodies and the brains of men; it is your work to keep their bodies and brains well and sound. You tell, policeman; it's your place to keep the streets clean and safe, and the laws unbroken. You tell, fool of a drunkard—why do you do it?"

LOCAL CHURCH FEDERATION.

In some of the cities there is a local church federation movement that is calculated to greatly curtail the influence of churches that stand for the whole Gospel. The idea is to divide up the territory between the different churches, and to have each church limit its efforts to its own assigned territory. In a territory assigned to the Unitarians there could be no preaching in support of the divinity of Christ. Those who believe in immersion would be expected to limit their efforts to their own territory, and they must not disturb those who believe in sprinkling. Since there are only a few who believe in preaching the whole Gospel, and observing all the commands set forth in the New Testament, it follows that they would be entitled to very little consideration. Were this federation to become general it would be difficult for a loyal body to get a foothold in cities where their doctrine is not already fairly well represented. The proper thing for the Brethren to do is to keep out of all church federations. Our mission is to preach the whole Gospel and, as a body, we must not consent to have anything placed in our way. If others wish to enter a federation, that is their privilege, but we must stand by the whole Truth. Whenever the other persuasions agree to accept and put into practice all that is set forth in the New Testament, we can go hand in hand with them. But until this condition is brought about, we must, so far as necessary, stand alone.

KEEPING UP THE EFFICIENCY.

An aged elder, who has the kind of wisdom needed for his day and generation, tells us how, for years, he urged the election and ordination of men to take his place in feeding and caring for the flock over which the Holy Ghost had made him overseer. The church was slow to act, too slow for the good of the cause, still the aged elder did the proper thing. But we need more of that kind of elders. There is a limit to every man's usefulness, and when the strength of an elder begins to wane, he ought to have some one ready to take up his work, not solely for the purpose of lessening his labors, but for the good of his congregation. Every church ought to have an active, loyal, consecrated and efficient leader, and without such a leader no church can prosper as it should prosper. Keeping up the efficiency of the eldership among us is of primary importance, and the elder who has grown old in the Master's service is to be commended for urging his church to have some one ready to follow up his work.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

From Maine.

I am now in the home of Bro. T. H. Fernald. We came here to Belfast on Saturday at 8 A. M., on the "City of Rockland" from Boston. Bro. S. H. Hertzler is a boon companion of travel. He enjoys old New England. So do I.

There is a marked staidness and stanchness still remaining from the old Puritan spirit. The religious life, especially in rural Maine, has been neglected much, and largely cooled off by theologic conventionalism. We were told by a courtly French descendant last Saturday, fourteen miles inland from Belfast, amid beautiful homes, that down this road for two miles you will not find one professor of Christianity. We are usually told that about twenty per cent of the adult class hold to some church.

We held a meeting at Belmont, Me., yesterday. Only unbelievers came out to hear us, but fine attention was given and a warm invitation was extended us to return. We have the promise of a full house for next time.

We are now seven hundred miles from home, and yet in our home State District of Eastern Pennsylvania. We are a wealthy district. The Lord has blessed our people in their economic, industrial and devotional habits.

Besides parts of Pennsylvania and Maryland, we have nine States in our district,—about one-third of the entire population of the United States. The mother State District has a big job on her hands. She has a glorious opportunity. She will be held greatly responsible. She is now aiming to plant some churches in her vast, uncultivated territory. The Mission Board of the district and the membership are taking the matter into prayerful concern. Effectual work may be done. It will take strong gospel men here,—vitalized, spiritualized intelligence! The Bread of Life needs to be broken to the half-frozen, commercialized, theologized souls. There is room for the pure, warm teaching of the Master. Bro. Hertzler may have a full report to make later.

We had a touching visit with Bro. and Sister Ekroth in Providence, R. I. Just glanced over Gospel Messenger of May 8. It looks happy in Maine. I. N. H. Beahm.

May 10.

Unprepared.

We were building a house and trying our best to have it completed as soon as possible, for it was but a short time until the rainy season would begin, and then work would be done at a disadvantage. But the rains did not wait for us to carry out our plans; and we were left to finish the building as best we could.

Being placed in such a position as that made us think of the condition of those who have put off the preparing of their spiritual house, or fail to get themselves ready for one of the mansions already prepared over there. All of us know such people; and they are often willing to give us their reasons for not obeying the Lord. The same excuses have been given year in and year out almost since the beginning of time.

The most common excuse, perhaps, is that they are not ready. They intend to serve the Lord sometime, but not yet; they have many things planned to do before they get to this service which should be first. To illustrate: Several years ago a young woman, whose parents were our dear friends, was in school. We talked with her and asked her when she would be ready to enlist. She said not then, but when she was a little older. The same question was asked her at long intervals two or three times afterwards; but the answer was always the same—not ready yet. Whether she thinks as much of making confession of Christ now as she did then is more than we can say; but she is still on the outside, still waiting for the convenient season which so often fails to come.

Every one knows that the time of storm is coming, and only a few people have any other expectation than to be ready. The example of others, the uncertainty of life and certainty of death have no influence over them, and they put off from day to day. Death is like our rains, certain to come, but the time of its coming no one can tell. And yet there is a difference: we were able to complete our house even after the storms had begun, while those who have failed to prepare for the future life, have no opportunity to do so when death comes.

The unanswered question is why men and women take longer chances with their eternal than with their temporal interests. We pity the man who is content to live from hand to mouth, making no preparation for the time of sickness and old age. And yet we sometimes fail to pity those—ourselves included—who are content to live with no thought for eternity, no real striving to fit themselves for a comfortable home in the next world, yea, we have known professing Christians to covet the earthly possessions of the wealthy; and, hearing them lamenting their lack of wealth, one would almost be inclined to think them ready to exchange places, to give the spiritual for the temporal.

But of course that is not the case with those who are really rich spiritually. He who is willing to give up the spiritual for the temporal does not have much of the former, and does not deserve any of either. And he who deliberately puts off from year to year any preparation for the world to come, cannot expect it to afford him happiness. Does he deserve that it should bring him happiness? When he knows that it is coming nearer every day and hour, knows that it is inevitable, knows that he is unprepared, knows that he has made no earnest effort to prepare, how can he think it will bring him the joy and the peace which the human race hopes for?

It was the Master himself who said, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh." He exhorted all to watch. And that is the great lack of the Christian world today—they are not watching. They eat and drink, marry and are given in marriage; and will continue to do so until the Lord comes in the clouds of heaven. Then they will awaken with terror, and call upon the rocks and hills to fall upon them and hide them from the Judge—all this because they are unprepared, and because they will realize then that it is too late for preparation, that the harvest is past and the summer is ended, and they are not saved. Then indeed will there be weeping and gnashing of teeth.

The actions of most of us show that we have wrong ideas of values. There are not many things of very great value, not many worth one's best energies. We like to succeed in what we undertake—no man likes to be placed among the failures. And there are many men striving to succeed in many lines of work. But most of them are earthy and temporal. Very few will count for much in the world to come. Most of them are hindrances instead of helps; and they tend to make one careless and indifferent about the truly important things. They leave him unprepared for the great change awaiting him. To be unprepared in temporal and transitory things is bad enough, but what can be said of one who knowingly goes to meet eternity unprepared? G. M.

Methods of Raising Money.

Raising money for the various lines of church work is by no means an easy task, as all know who have ever tried it. Not that the Brethren are scarcer in money than others, nor that they are more wedded to it than other people, but they have not been taught the importance of giving as have those who have always paid salaries to their ministers. The truth that it is more blessed to give than to receive, and that giving is as necessary and as edifying a part of worship as prayer, has never been properly inculcated into our people.

As a rule, the brethren try to obey every command and follow the teaching of the Scripture, but in the matter of giving we have strayed as far away from the command as some who are less particular about a literal observance of all the ordinances. All the teaching on this subject is, that the giving should be a free gift, a voluntary gift, a gift proportioned to the means of the giver. "Freely ye have received, freely give," "as a man purposeth in his heart, so let him give," "give as the Lord has prospered him." These all teach the important truth that "Back of the gift stands the giving,"—that the act of giving is more precious in God's sight than the substance given.

Losing sight of this fact, the vital import of giving, with eyes fastened too much on the gift and becoming discouraged because of the meagerness of it, we sometimes abandon the plan given by Inspiration, and fall back on a man-made plan, as being more effective to gain the desired end. The church has resorted to different methods of taxation, for the purpose of raising the necessary funds. Not that it is claimed that there is any Scripture for it, nor any precedent of the apostles and early Christians having raised money this way, but that it is more effective than the Scripture plan, and that the "end justifies the means."

As a people we sometimes criticise the method of raising money by fairs, shows, festivals and games of chance, saying that this is unscriptural, but it is not more unscriptural than taxation. While there are some features about these methods that are more objectionable, there is one feature that is less open to objection. That is, those who give that way give voluntarily and not under compulsion, which cannot be said of taxation. At least, if we abandon the Scripture plan and adopt a man-made plan, we are in no condition to criticise others who have done the same.

The taxation system is unavoidably unjust and unfair in some cases. The widow's property is sometimes assessed at the same rate as that of the able-bodied man. Her property brings her in a scanty subsistence while his yields him a handsome income. But the worst feature of the taxation system is that it takes away from the individual the free will, the privilege of choice, and substitutes, in its place, the will of the church,—the spirit of compulsion which it embodies. It is, practically, just the same to bind the conscience in one thing as in another. We do not think well of churches that dictate just what her members must believe, but it is precisely the same to dictate just what they must give. It is well known that the church which does the thinking for her members, soon gets them so dependent that they have no longer the power of thinking for themselves. Likewise, the church which takes charge of the conscience of her members as regards giving, will one day learn that her members have no longer the capacity of giving, only as they are told,—that the very principle of Christianity, which is the giving of self and all that belongs to self, has been lost,—eliminated out of this kind of a Christian life.

There is no real necessity of departing from the gospel plan of raising money for church work. If the Scripture be well taught, and the members fully realize that the work is a worthy one, they will give without being compelled to do it. This statement is sustained by the experience of Oklahoma, after having given the matter a thorough test. Over six years ago the Oklahoma State District authorized the organizing of a society for the purpose of gathering homeless children, placing them in families and looking after them. There was placed in the committee's hands about twelve dollars with which to begin the work. Subscriptions had previously been taken for the purpose of building an orphans' home, and these obligations were turned over to this committee. About $600 had been subscribed for this purpose, but only one-third of this amount was paid to this committee, as many of the members did not believe in this kind of work, and these were released from their obligations.

Here was as fair a test as can be found to see whether or not funds can be raised by gospel means to carry on a certain line of church work. The work was new and practically untried. A large proportion of the members were either coldly indifferent or openly opposed to it. The method taken to raise the funds were to explain the work both publicly and privately, and show its importance and its harmony with gospel principles. Donations and collections were taken, and those who were not prepared to give were asked to say how much they would try to give during the year. No notes were taken, no endowments were ever asked for. Most of these promises have been sacredly kept, although this is left to the conscience of those who make the promise. If misfortune or a failure of crops prevents the payment the first year, it is generally paid the second.

During these six and a half years the money has always been forthcoming as fast as it was needed. The receipts have increased and they are five times as large as they were the first year. The work has kept pace with the increase of the receipts. Some who gave twenty-five cents the first year, now give as many dollars in a year, and do it more cheerfully than they gave the first. Best of all, the sentiment in favor of the work has gained ground until there is no longer any opposition worth mentioning. D. E. Cripe.

Stillwater, Okla.

"Did They Get Him?"

A little boy, six years old, sat by me in church, and while we sang the hymn, "Throw Out the Lifeline," I pointed to each word. He watched closely, as we sang each stanza, and finished with the words, "Some one is sinking today." Then he looked up with wonder on his face and said, "Did they get him?" I said, "Yes," thinking of a man who had just come to Christ, for whom the lifeline had been out years and years.

How glad we are that he did finally reach out and take hold of the help God so graciously provided! He kept going away from God for several years. His wife was a friend of mine,—had been in my Sunday-school class when a little girl. When I called to see her once, and asked what her husband's work is, she did not like to tell me, but said, "He is driving a brewer's wagon." I expressed a hope that he might find other work, and so did she. She asked me to unite with her in prayer, asking God to help him to find other work. We continued to ask, and in about a year he said to her, "Wife, I do not like my job. I believe I will find other work."

She came to tell me, and we had a little thanksgiving service together. Some time after she came to tell me that he found work on the railroad, and he told her he could look people in the face better now. She said, "Do keep on praying. I want him to be a Christian."

Several years passed, and at times we almost felt discouraged, yet not wholly. Revival services began, and he would sometimes go with her. We thought he must come to Christ. She tried to be very kind to him, to say just the right words, and do the things she ought, to help him to come to the loving Savior. The meetings closed, and he did not come. Another year passed and we kept on praying for him. Then a Bible class started in the Sunday school, and a man who had been a church member for years, but was not active in the work became interested, and asked this man to join the Bible class. He did, and his wife and I had another little thanksgiving service together.

She saw that her husband was not a happy man, and she told him once more that she believed he would be happier if he would give himself to Jesus. "Come," said she, "and we will both be baptized as Jesus was." He said, with trembling voice and tears in his eyes, "I believe I will."

Another revival was in progress, and he attended every evening he could. One night, when the invitation was

given, he got up and came forward. His good wife took their child by the hand and they followed him. The wife had given herself to Jesus years before, but now wished to be baptized as Jesus was.

It was a beautiful sight to see them come together, to follow Jesus in baptism, and to walk in newness of life. Another father, mother, son and daughter, came and I could truthfully say to the little boy, "Yes."

We offer up many thanksgivings to God who heard our prayers, and moved upon the heart and mind of these dear people, saying to them, "Come unto me, and I will give you rest." Oh, the joy of seeing rescued souls! When they look back and see their peril, see how they were sinking and how God and their loved ones brought them back, they praise him with glad hearts.

What a change in that home! There is joy and peace, where once was discord and sorrow. There is a kind and loving father, who enjoys working for Jesus. There is a thoughtful husband, helping to make a happy Christian home. They enjoy the change more than they can tell.

Have you prayed and waited long for loved ones? We can do nothing better than to continue working and waiting and praying. There is a blessing promised to those who wait on the Lord, and it will come, somehow, somewhere. Martha thought Jesus was a little tardy, coming to see about Lazarus, but he proved her mistake. So will he make all clear to us, if we surrender to him, and trust him, even when all seems dark and discouraging. To those who have fully surrendered to him, there are no really dark and discouraging times. We know that God is good, however things look to mortal sense. We look at the things that are not seen, sometimes. The straying ones are coming back to him, and we shall have joy and gladness by and by. In view of this, let us have it now. Eleanor J. Brumbaugh.

Huntingdon, Pa.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Chico Mission.—The work of our Sunday school is progressing nicely, and a good interest is being manifested. Many new children are being brought in and the work is promising. Our average attendance now is sixty. Eld. Hiram Forney and our young brother, D. L. Heisel, have again begun work on the new churchhouse. These brethren are donating their work, and paying their own expenses. The building committee has decided to do as much work on the church as possible, with the funds in hand. We need more means in order to complete the building.—Nina Heisel, Chico, Cal., May 7.

Imperial Valley Mission.—The work at this place is being blessed of the Lord. The fatherly counsel and encouragement of such able brethren as Elders Jacob Witmore, C. C. Gillett and Peter Forney is much appreciated, and has proved helpful to us in furthering the Lord's work in this new field. The Sunday school has recently procured a Dietz glass birthday bank, and it is wonderful how rapidly it is filling up with pennies and larger coins. Bro. Strickler, who is our superintendent, and his wife, are deserving of much credit for the present prosperity of our school. We have decided to hold our love feast at this place June 27, beginning at 4 P. M. —W. M. Platt, El Centro, Cal., May 10.

Reedley.—We had the pleasure of having Bro. W. O. Beckner, of Kansas, with us over Sunday. While here he preached three sermons. He is on his way to the Philippines, where he goes as a teacher. On Saturday evening his subject was, "What Makes a Sunday School Go?" We have an evergreen school and are making plans to give the children an outing July 4.—Cecil B. Smith, Reedley, Cal., May 7.

South Los Angeles.—On Easter Sunday morning the exercises were conducted by the Sunday school. In the evening Eld. S. W. Funk commenced a four weeks' revival meeting. The attendance has been good during the meetings, both by the members and our friends. Four have been received by baptism, and a number have been favorably impressed. The members have been strengthened. At our love feast about 120 communed. The meetings closed Friday evening, May 7, with a crowded house. Bro. Gilbert, of East Los Angeles, will have charge of the services here for the next three weeks, in the absence of Bro. Wm. H. Wertenberger, who will hold revival services at Glendora.—Ethel M. Church, 4219 Wadsworth, Los Angeles, Cal., May 18.

IDAHO.

Nampa.—The members met in council Friday evening, May 7, with our elder, J. C. Neher, presiding. Two letters were read and accepted. The writer was chosen church correspondent to fill the unexpired term of Sister Emma Wine. Our communion was held Saturday evening, May 8; about 126 members surrounded the Lord's Table. Bro. J. S. Brower, of Boise Valley, officiated. An excellent spirit prevailed throughout the entire meeting. Our Sunday school is progressing nicely, and a great interest is being shown by the young members, as well as by the older ones. Two of our Sunday-school scholars united with the church recently.—Ray Shively, Nampa, Idaho, May 10.

ILLINOIS.

Batavia.—Sunday forenoon, May 9, we held our children's day program. The service was well attended, but not as many of the parents were present as we should like to have had. All the children performed their parts very well. Bro. S. E. Netzley gave a short talk. We are very glad to have him with us again, after an absence of two years, spent in California.—Kathryn Barkdoll, R. D. 2, Naperville, Ill., May 11.

Dixon.—We very much enjoyed a visit, last week, by Bro. Harry Crumpacker, our district Sunday-school secretary. Sunday, at 2 P. M., was the time set for our Sunday-school convention. The attendance was good, including a number of workers from other denominations, and visiting brethren and sisters from neighboring congregations. Important topics were ably discussed, and we feel very much inspired and encouraged to press on harder in the good work than before. Bro. Crumpacker also favored us with an excellent talk on child study, on Sunday evening.—L. M. Collins, 316 E. Fellows Street, Dixon, Ill., May 9.

Pleasant Hill church met in council May 8. Bro. B. F. Filbrun was elected delegate to Annual Meeting. Sister Alice Gibbel was reëlected treasurer of our Christian Workers' meeting. It was decided to have preaching services at the Girard house every Sunday morning. The Sunday school there is growing rapidly, and many were anxious to attend preaching services at the same place, each Sunday morning, also. A committee was appointed to arrange for work in Virden. Our communion, held May 1, was not very well attended, mostly because of measles in the community, but though not so large as usual, we had a very spiritual feast together. Bro. J. M. Masterson, of the Sugar Creek congregation, officiated. We have secured the promise of Bro. Jacob Coppock, of Tippecanoe City, Ohio, to assist us in a series of meetings, to be held in September.—Ada V. Snell, Virden, Ill., May 11.

INDIANA.

Cedar Lake congregation met in council May 8, with Eld. John H. Urey presiding. Two letters of membership were granted. Our communion was appointed for June 24, beginning at 10 A. M. Bro. John Urey is our delegate to Annual Meeting. We decided to do some repairing to the churchhouse.—Verda B. Haynes, Avilla, Ind., May 13.

Ft. Wayne church met in council May 10. Much business came before the meeting. Our love feast will be held June 20. The District Mission Board has secured the services of Bro. E. L. Heestand for this place. Since he has located here we see a growing attendance in the Sunday school and church services. Members, having relatives and friends living in this city, should send the address of the same to Eld. E. L. Heestand, 2525 Smith Street, and they will be visited. —Frances F. Long, 2118 John Street, Ft. Wayne, Ind., May 13.

Howard.—Bro. Smeltzer, of Arcadia, came to us May 1 and gave us two interesting lectures.—Goldie Henry, R. D. 2, Kappa, Ind., May 12.

Nappanee.—Since my last report we received three by letter, May 9 Brethren Everett Pippen and Wm. Overholzer, with their companions, were advanced to the second degree of the ministry. The installation service was very impressive.—B. J. Miller, Nappanee, Ind., May 10.

North Manchester.—Sunday morning, May 9, Bro. P. B. Fitzwater completed a series of sermons at the country churchhouse. On Sunday evening we enjoyed a very pleasant communion service. The meeting was quite well attended, the congregation being almost wholly made up of the home membership. Bro. Fitzwater officiated at this meeting.—Mittie Miller, North Manchester, Ind., May 15.

Ogans Creek.—The members met in council this afternoon, with our elder, S. S. Ulrey, presiding. Bro. A. Wright and Bro. Workman were with us. One was received by letter. Bro. Ira Kreider was chosen as delegate to Annual Meeting, and Bro. Elmer Gilbert, alternate. Brethren Elmer Gilbert and Wm. Werking were chosen superintendents of the Sunday school, and Sister Hazel Emeric, secretary. Brethren John Unger and Ira Kreider were chosen as trustees of the church. Our love feast will be held Sept. 25, beginning at 4 P. M. Our series of meetings, to be conducted by Bro. J. W. Norris, is to begin Sept. 26.—Sallie E. Cart, R. D. 1, North Manchester, Ind., May 8.

Osceola church met in council May 8, our elder, H. M. Schwalm, presiding. Our love feast has been appointed for Oct. 2. We decided to have a series of meetings sometime in November. Bro. Wm. Shidler was ordained to the eldership. —David Motts, Osceola, Ind., May 14.

Pleasant Hill congregation met in council May 8. Our elder, Jeremiah Gump, who has been ill for some time, was able to conduct our services yesterday, which was very much appreciated. Five letters of membership were received. Bro. Jessie A. Gump was chosen as delegate to Annual Meeting. A committee, composed of Sisters Jackson and Minnie Hart, was appointed in the interest of the Orphans' Home at Mexico, to find homes for some of the children. This was a request made by Bro. C. Fair. Much business came before the church.—Mrs. Sylvia E. Pepple, Laotto, Ind., May 8.

Tippecanoe.—Our love feast was held May 8. We had a good meeting, although the rain kept some away. Most all of our own members were present, and a few from other congregations. Brethren Manly Deeter, Abraham J. Beard and Levi Stambaugh were present, the latter officiating. On the next morning a goodly number met for morning worship, after which breakfast was served. Our Sunday school met at the usual hour, followed by preaching. The services were greatly enjoyed, even though it did rain.—Daniel Rothenberger, R. D. 2, Box 65, Syracuse, Ind., May 12.

Walnutlevel congregation met in council Saturday, May 9. Brethren Aaron Moss and L. P. Kurtz conducted the services. Bro. Kurtz was chosen as elder of this congregation.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., May 11.

IOWA.

Maple Valley church met in council April 17. Eld. Ralston was present, and on Sunday gave us two very interesting sermons. Bro. S. Fike, of Waterloo, was with us April 4, and gave us two good talks. May 2 Bro. Charles Kimmel, of Sheldon, gave us another soul-cheering sermon. May 16 we are expecting a minister from Waterloo to preach for us. Our love feast will be held June 5 and 6. Our District Mission Board has secured Bro. Elmer Foust, of Bethany Bible School, to preach for us during his summer vacation.—Edith G. Faulkender, R. D. 4, Aurelia, Iowa, May 10.

South Keokuk.—Our semiannual love feast was held May 1, with Bro. James Hardy, of Kansas City, Kans., officiating. Some inspiring sermons were delivered during the time, with good results to follow. Two were reclaimed and four were baptized. Bro. Hardy did some soliciting here for the new churchhouse at Kansas City and received $60.—Bertha Shelly, Ollie, Iowa, May 11.

South Ottumwa church met in council May 9. Two letters have been granted since our last report. Our love feast will be held May 29. The work at this place is moving along nicely.—Geo. W. Burgin, 223 South Moore Street, South Ottumwa, Iowa, May 10.

KANSAS.

Chapman Creek.—Bro. J. H. Cakerice, of Whitten, Iowa, has just closed a two weeks' series of meetings at this place. The interest and attendance were very good each evening. Three were added to the church by baptism, and others are almost persuaded. The members are anxiously awaiting the time when Bro. Cakerice will be permanently located with us, as he has bought a farm near the church. Bro. E. F. Sherfy, of Kansas City, Kans., was with us April 25 and 26, and preached two sermons. Our love feast was held May 8 and 9. About ninety members communed. The Navarre church was quite well represented, and there were also some members from other congregations. Bro. Cakerice officiated, and on Sunday, both morning and evening, he preached to a crowded house. A collection of $15 was taken for the North St. Joseph Mission. A new roof was recently put on our churchhouse, and we expect soon to repaint and paper the inside.—Myrtle J. Derrick, R. D. 5, Abilene, Kans., May 10.

Hutchinson Mission.— The work here is moving along nicely, with an increased attendance. The Sunday school has an enrollment of forty. The young members, recently received into the church, are taking hold of the work with a great determination to accomplish something for Christ and the church. Eld. J. J. Yoder, of McPherson, president of our District Mission Board, was with us on Sunday evening and preached one of his soul-filling sermons to a fair audience.—C. E. Wolf, 430 East Fourth Avenue, Hutchinson, Kans., May 10.

Kansas Center.—Our love feast was held May 1. About fifty-five members communed. Several of the ministering brethren of the McPherson church were with us. Bro. Cline officiated. He also preached for us on Sunday morning. Our council meeting was held May 9, Bro. H. T. Brubaker presiding. All business was disposed of satisfactorily. Three letters have been received since our last report.—Mary B. Mohler, R. D. 1, Lyons, Kans., May 13.

Overbrook church held its regular council April 3. The officers for Sunday school and Christian Workers were reëlected for next quarter. Three letters of membership were granted. Eld. E. D. Root was with us April 25, in the interest of the child rescue work. The rescue committee at this place is Eld. Wm. Weybright and Sisters Mattie Fishburn and Mary E. Hilkey. Bro. W. A. Kinzie, of Lone Star, Kans., has been secured to hold a series of meetings for us, to begin Nov. 14. Since last report one member has been restored to fellowship.—B. O. Hoover, Overbrook, Kans., May 8.

Sabetha church met in council May 13. Our elder, R. A. Yoder, presided. We have made arrangements for our love feast, to be held May 22, beginning at 4 P. M. A solicitor was appointed to gather funds for the Annual Meeting collection. Eld. Yoder will represent us at the Annual Meeting. Eleven members were received by letter this spring. The church is in a prosperous condition.—Norman R. Fike, Sabetha, Kans., May 14.

Scott Valley church met and enjoyed a very pleasant communion meeting Saturday evening, May 8. About thirty-eight members communed. Bro. Lantz, of the Verdigris church, was with us and officiated. He also preached a good, soul-inspiring sermon to an attentive audience on Sunday, at 11 A. M. The interest at this place seems to be steadily increasing.—Leona Sherfy, Westphalia, Kans., May 11.

MAINE

Belfast.—Brethren I. N. H. Beahm and S. H. Hertzler, of Elizabethtown, Pa., who are touring the New England States, in the interest of the Church of the Brethren, were with us from Saturday, May 8, to Monday following. Being isolated from the church, it was a great inspiration to have these brethren with us. They were exceedingly helpful to us in our spiritual life. We regret that they could not remain longer. On Sunday afternoon a preaching service was held at Belmont, about six miles from Belfast, and in the evening a prayer service was held at the home of my brother in the flesh, who has been a shut-in for several years. The service was a great help to him, and the prayers of these faithful brethren were, in a measure, answered at that time. We trust they may again visit us. We invite others to come and encourage those of us who are isolated in this part of the country.—T. H. Fernald, Belfast, Me., May 10.

MARYLAND.

Ridgely church enjoyed a pleasant love feast May 2. About one hundred and twenty-five communed. Bro. I. N. H. Beahm was with us April 24 and 25, and he gave us each evening a lecture concerning his travels in the Holy Land. On Sunday morning he preached for us at the Bethel house.—Debora King, Denton, Md., May 8.

Thurmont.—Bro. A. P. Snader, of New Windsor, came to this place and conducted a two weeks' meeting. The attendance was fairly good. Our love feast of May 8 was well attended, Bro. Snader officiating. Bro. Fred Anthony was with us in the afternoon services. Sunday, after services, we met at the water side, where baptism was administered to one young man. A number were convicted during the meetings. We trust they will give their hearts to God in the near future. The membership was greatly strengthened.—Samuel Weybright, Detour, Md., May 13.

MICHIGAN.

Thornapple (West House).—On Sunday, April 25, two dear ones, husband and wife, were baptized. On the first Sunday of each month our Sunday school has a missionary offering. We decided this time to send it to the Cuba church.—Mrs. Dorothy Sower, Clarksville, Mich., May 14.

MINNESOTA.

Winona.—Our two weeks' series of meetings, conducted by Bro. Olin F. Shaw, of Dixon, Ill., have been fruitful in results. The membership has been encouraged and strengthened. Three made the good choice to walk in newness of life. Bro. Shaw's sermons were of a character to make them popular and carry the weight of gospel truth home to the heart. On Saturday evening twenty-seven surrounded the Lord's table, when a very spiritual love feast was enjoyed.—D. H. Keller, 552 West Seventh Street, Winona, Minn., May 10.

MISSOURI.

Bethel.—Our love feast was held at the Bethel church May 1. Our elder, Bro. D. W. Crist, presided. The meeting was well attended. Our elder also preached on Sunday morning. —Lonnie Alger, Mound City, Mo., May 15.

Fairview congregation met in council May 8. Bro. J. B. Hylton presided. One is awaiting baptism. We decided to hold a series of meetings, beginning Aug. 14.—Maude Hylton, Idumea, Mo., May 12.

South St. Joseph.—Thursday evening, May 6, we met in council prior to our communion. In the absence of our elder, on account of sickness, Bro. S. A. Honberger, of Wichita, Kans., presided. Much business was disposed of. Bro. C. S. Garber will represent our church at Annual Meeting. Saturday evening, May 8, we held our love feast. Twenty-four brethren and forty-two sisters surrounded the Lord's table. On account of the inclement weather many were not present. Eld. S. A. Honberger officiated. Our series of meetings are growing in interest. One has been baptized, and two more await the rite. Others are counting the cost. Last week we conducted three funeral services, all being children of our Sunday school.—J. W. Garrett, 315 Massachusetts Avenue, St. Joseph, Mo., May 11.

NEBRASKA.

North Beatrice church met in council April 3, at the Hope Memorial house, Eld. H. A. Frantz presiding. Our love feast will be held at the North Beatrice house May 30, at 6 P. M.—Lulu N. Miller, Firth, Nebr., May 9.

NORTH DAKOTA.

Crocus.—Last summer a mission Sunday school was organized at this place, a small town, three miles from the church. We had Sunday school and preaching services at 4 P. M. every Sunday, until winter set in. The attendance was good, with an average of about thirty. We reorganized the Sunday school again this spring, with the writer as superintendent, and Bro. Mason Hild, assistant. The prospects are promising for another good school this season. We pray that the work here may bear much fruit!—Winfield S. Sink, Brumbaugh, N. Dak., May 10.

Egeland.—We have two places where preaching services are held each Sunday, and only two ministers. One of these ministers, Bro. Stevens, has been in the church a little over one year, and in the ministry only about eight months. He is doing quite well, notwithstanding he has to work hard for a living, running a steam plow now from daylight until dark. The Brethren say they don't see how he has time to think, let alone study. But we are glad for his efforts.—A. M. Sharp, Egeland, North Dakota, May 12.

OHIO.

Donnels Creek.—Two hundred communicants surrounded the Lord's table in the love feast services at New Carlisle, last Saturday evening. Bro. J. W. Fidler officiated. Other visiting ministers were Brethren Samuel Snell, D. C. Stutzman, Ezra Flory, and Howard Eldemiller. Brethren Flory and Snell remained over Sunday. The later preached in the

morning and Bro. Flory in the evening. One was received by letter. A collection of $8.46 was raised for the Springfield Mission.—Hettie F. Barnhart, R. D. 4, New Carlisle, Ohio, May 11.

Lower Stillwater church met in council May 12, at Ft. McKinley, with good attendance. Four letters were granted and two were received. Elders John Smith and D. M. Garver were present and assisted in the ordination service of Bro. B. F. Honeyman and the writer to the eldership. Bro. Smith, who had been elder of this church for many years, exhorted us to remain faithful and loyal to our Master.—A. L. Klepinger, Dayton, Ohio, May 14.

Springfield church met in council May 6. Elders James Murray, Samuel Sprankel and Charles Kinsley were with us. Since the death of Eld. Jacob G. Mishler, we have been without a presiding elder. Bro. Murray was chosen to serve in that capacity for one year. His work among us is greatly appreciated. Bro. Wm. Bixler is our delegate to Annual Meeting, with Bro. M. S. Young, alternate. One brother was restored to fellowship, and one letter of membership was granted. Our Sunday-school superintendent, assisted by the official board, is to appoint a superintendent for the cradle roll. The writer was chosen as church correspondent.—Alice C. Mumaw, Mogadore, Ohio, May 10.

Sugar Creek church met in council March 6, with Bro. Edward Shepfer presiding. We decided to have our love feast June 12, beginning at 2 P. M. We reorganized our Sunday school March 21, with Brethren James Shutt and George Domer as superintendents.—Nettie Fair, R. D. 1, Baltic, Ohio, May 5.

West Dayton.—Bro. Wm. Minnich, of the Salem congregation, gave us two very instructive sermons on Sunday, May 9. Since our last report four have been received by letter. Brother and Sister Filbrun have accepted the call, and will remain with us.—D. W. Kneisly, 19 N. Baker Street, Dayton, Ohio, May 11.

OKLAHOMA.

Monitor.—Our love feast was held May 1. Over sixty members surrounded the tables, Bro. Joseph Glick officiating. Four of our Sunday-school scholars have been baptized since our last report. Our Sunday school is still increasing in number, and also interest. Our regular council will be held May 31.—Jennie Diller, Nashville, Okla., May 11.

Stillwater.—The work at this place is growing in interest. Bro. A. W. Austin came here May 8, and assisted in organizing our members into a congregation, with twenty-two letters of membership, and several who did not have their certificates. These will be handed in later. This congregation will now be known as the Stillwater Church of the Brethren. Bro. D. E. Cripe was chosen as elder; Bro. H. S. Garst, secretary; Bro. John Clingenpeel, treasurer, and the writer, Messenger correspondent. This church begins with one elder, one minister in the second degree and one deacon. All told, there are twenty-six members here now. Our aim is to start right and keep right, by the help of God and the prayers of the brethren and sisters of the district. We have thirteen older members and nine who are young in years, to start our organization. We have a very prosperous town of 4,000, in which is one of the best colleges in the West, known as the A. and M. college. There are about 1,000 students enrolled. A brother of this congregation bought the Baptist church-house, where we expect to hold our services, and will get possession about the first of June. We will then organize a Sunday school. We would be glad to have others locate here and help us push this congregation to the front.—J. H. Cox, Stillwater, Okla., May 12.

PENNSYLVANIA.

Germantown.—Our love feast was held Thursday evening, May 13, with one hundred and twenty members communing. Many surrounded the Lord's table for the first time. Our visiting ministers were Brethren A. L. Grater, J. T. Myers, S. F. Myers, C. A. Bame and Charles H. Keltner. Bro. Bame officiated. Three have been added to the church by baptism since our last report. Sunday, May 16, our offerings,—morning and evening,—will be for our Annual Conference missionary collection. Our pastor will preach the missionary sermon in the morning.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., May 15.

Huntingdon.—We celebrated the communion Sunday, May 9. Preparatory services were held in the morning, Bro. Oscar R. Myers delivering the discourse. Immediately after, two young girls were baptized. Meetings had been held for three evenings previous, with preaching by Bro. T. T. Myers. Love feast proper began at 6:30 P. M. Over two hundred communed,—more women than men. Bro. W. J. Swigart officiated. The entire meeting was in charge of the home ministry.—Adaline H. Beery, Huntingdon, Pa., May 10.

Johnstown church enjoyed a very pleasant communion service Sunday evening, May 9. It was a beautiful evening, and the attendance was large. Bro. J. B. Brumbaugh officiated. As a result of the week's meetings, which preceded our love feast, two were received into the church by baptism and one was reclaimed. The meetings were conducted by our pastor, Bro. W. M. Howe. Bro. Cassady, of the West Johnstown congregation, preached for us one evening. Bro. J. B. Brumbaugh preached for us on Saturday evening, and on Sunday morning Bro. Maddocks instructed us. We were glad to have these brethren with us.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., May 10.

Juniata Park church met April 16 in a regular business meeting. Four were received into the church by baptism on Easter Sunday. Our love feast will be held May 30, beginning at 6:30 P. M.—U. G. Glass, Juniata, Pa., May 10.

Lower Cumberland.—May 8 we convened at the Mohler meetinghouse, in a love feast occasion. The meeting was well attended. Bro. J. B. Ruthrauff, of Waynesboro, gave a good sermon on "Witnessing for Christ." The attendance was large, the participants ranging in ages from nine to ninety years. Bro. Ruthrauff officiated, and also opened the meeting on the 8th. Bro. A. A. Evans, of Huntsdale, opened the meeting on the 9th. Other speakers were also present. Bro. Henry Beelman was chosen as presiding elder of the Lower Cumberland church, as Bro. Isaac Barto resigned on account of age and impaired health. At the conclusion of the meeting a collection of $30.25 was taken, to be sent to the Annual Meeting at Harrisonburg, for world-wide missions. During the past year fourteen church certificates were received, and fifteen were granted. On Sunday, May 2, a collection of $28.52 was taken up by the Sunday school of the Church of the Brethren in Mechanicsburg, to be sent to Elgin, for the world-wide mission fund.—Clarence E. Long, Mechanicsburg, Pa., May 10.

Pleasant Hill.—Our love feast, at this place, May 8, was largely attended. Elders Reuben Graybill, H. S. Sonon and I. N. Musser, of Lancaster County, and a number of ministers from adjoining congregations, were with us. Since our last report six have been added to our number, eight church certificates have been granted, and two certificates have been received.—Amanda K. Miller, R. D. 2, Spring Forge, Pa., May 10.

Reading.—Sunday, May 9, will be a day long remembered by all who took part in the services of that day, at this place. At 9:30 in the morning a fairly large audience listened to a special program rendered by the little folks and other workers of the Sunday school. It was thought proper to let the little ones feel that they are an important factor in the church and her work. Bro. J. Brubaker, of Fairview, Pa., gave a very interesting talk on the good work that can be done by the children. Bro. J. F. Ream, of Quakertown, Pa., also spoke, but more especially to the parents, forcibly bringing out the great responsibility devolving upon the parents in bringing up their children in the nurture and admonition of the Lord. In the afternoon at 2:30 we assembled for song services, after which preaching followed. Bro. Ream opened the services with Rom. 8: 1, as a basis for his remarks, followed by Bro. Brubaker. At this juncture of the meeting we were all agreeably surprised by the arrival of Eld. Spencer Beaver, of Centreport, Pa., and Bro. Ammon Brubacher, of Lititz, Pa., who then took charge of the examination services. The love feast services in the evening were in charge of Eld. Spencer Beaver, assisted by Eld. Edward Wenger, and Bro. David W. Weaver. There was a large audience present, both from this city and surrounding towns and country. About one hundred and thirty communed.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., May 13.

Roaring Springs church enjoyed a love feast Sunday, May 9. The fine weather brought out a large crowd of people. Eld. J. B. Brumbaugh, of Huntingdon, Pa., had charge of the examination services in the evening, and delivered a very helpful sermon. After these services three souls were reinstated into fellowship. The evening services were also largely attended, Bro. Brumbaugh officiating. Elders Brice Sell, Michael Claar, A. I. Claar and D. M. Adams were present. The tables were all filled, and there were many who could not be accommodated. At our council, May 1, Eld. O. V. Long, of Martinsburg, was reelected as our presiding elder for another year. Our Sunday school is progressing nicely under the supervision of Brethren H. H. Rascher and W. E. Hoover, superintendents.—D. S. Replogle, Roaring Springs, Pa., May 11.

TENNESSEE.

Pleasant View congregation met in council May 8. On Sunday following, Bro. J. D. Clark gave an excellent sermon. It was decided by the Brethren to have two meetings each month instead of one. So our meetings will remain as usual, on the second Sunday, with church council on Saturday previous. On the fourth Sunday there will be preaching at Pleasant View. We hope the Brethren at this church will be able to carry out this new appointment successfully. There seems to be nothing to hinder the two meetings each month.—N. T. Larimer, Jonesboro, Tenn., May 10.

VIRGINIA.

Botetourt church met in council May 8, at Bethel, near Bonsack. Eld. D. N. Eller presided. All business was transacted in a Christian-like manner. One letter was granted. It was announced that collections would be taken up at all the preaching points, during the month of May, to be sent to Annual Meeting. We were glad to have Bro. Samuel Crumpacker and wife with us again. They had been gone six weeks on a trip to the South. Our church is like a family. When some of our elders are away, or cannot attend council, we miss them, just like the children miss their parents when they are away from home.—Sue. B. Shaver, Troutville, Va., May 15.

Elk Run.—Bro. S. N. McCann gave us a lecture May 8, at 8 P. M., on the religions of the India people. On Sunday following he delivered an able sermon at 11 A. M. A collection was taken, amounting to $10.78 for world-wide mission work. Bro. Walter Thomas, of Bridgewater College, also gave us an excellent sermon April 11. We have teachers' meeting every Thursday night. We have a better Sunday school this summer than we have ever had.—Sarah C. Zigler, R. D. 1, Churchville, Va., May 11.

Flat Rock church convened in council at Cedar Grove May 9. Bro. J. D. Shaver was chosen as moderator of the forenoon session, for the ensuing year. The Topical Committee is now composed of Bro. J. D. Myers, chairman, and Brethren D. S. Wampler and J. D. Harpine. The topic, "What Were the Most Prominent Characteristics of the Apostolic Church?" was discussed at this meeting. The topic for the next council to be held at Pleasant View, Aug. 7, at 10 A. M., is, "How Can Every Member of the Church Become a Soul-winner?" The afternoon session was opened with Eld. B. W. Neff in charge. Bro. J. D. Shaver was elected a member of the board of trustees of the Flat Rock church. Three letters of membership were granted. The division of the Second District of Virginia, as passed by the last district meeting, subject to the ratification of churches, and representing a majority of the membership of each division, was brought up, discussed and ratified at this point.—J. D. Wine, Forestville, Va., May 12.

Germantown church met in council May 1, with Eld. H. Ikenberry presiding. We considered the propriety of building a churchhouse in our congregation. A committee was appointed to find a suitable place for a house. Since it was decided not to have any Sunday-school and missionary meeting in our county this year, we will use our thanksgiving offering for mission work in our sub-district, A collection of $16.21 was then taken for the home treasury.—Edith Barnhart, Wirtz, Va., May 9.

Shipman.—The Sunday school at the Rucker Run schoolhouse, in Nelson County, was organized April 18, with Brethren S. A. Emswiler and W. B. Cunningham, superintendents. We have four classes, with a fine and growing interest. Bro. Emswiler, who is my brother in the flesh, brought his wife here, with the hope that she might regain her health, but the Lord thought best to call her home May 6. Her remains were laid to rest in the new graveyard, adjoining the grounds on which the new churchhouse in Nelson County is to be built. The foundation is now laid, and some of the lumber is on the ground. We ask an interest in the prayers of all God's people.—Mrs. M. R. Cunningham, R. D. 19, Shipman, Va., May 10

WASHINGTON.

North Yakima church met in council, preparatory to our communion, April 28, at 7:30 P. M. May 1, at 8 P. M., we met for examination services. About sixty surrounded the Lord's table. Bro. Miller, of Sunnyside, officiated. On Sunday morning, following the Sunday school, Bro. Miller delivered an excellent discourse. At 2:30 P. M. we met in a joint Sunday-school convention of the North Yakima and Sunnyside churches. A very interesting program was delivered. At 7:30 we met in a joint Christian Workers' meeting. Many good thoughts were presented, and we feel that during these meetings we had a feast of good things. About thirty were present from the Sunnyside church.—J. Hollinger, 16 S. Third Avenue, North Yakima, Wash., May 6.

WEST VIRGINIA.

Spruce Run.—April 10 Bro. J. H. Garst gave us two helpful sermons. At our council, May 8, Bro. C. E. Eller presided, at which time several items of business were disposed of. Sunday was a busy and a happy day for us. We met at 9:30 A. M. for Sunday school, at 10:30 for song services, and at 11 o'clock for preaching. Dinner was served at the church. At 2:30 P. M. we met again and listened to another soul-stirring sermon by Bro. Eller. Our Sunday school is growing in interest.—Lena B. Fleshman, Lindside, W. Va., May 9.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM LOGANSPORT, INDIANA.

The members of the Logansport church met in quarterly council May 8, the Mission Board being present to do the work in preparing for our communion at the Adamsborough church, to be held Saturday, May 22, beginning at 4 P. M.

There will be teams at the Wabash Valley Traction Line, also at the Eel River steam road, to meet the afternoon cars, and convey all friends to the churchhouse. Those coming on the Valley line will stop off at Cass Station. Those coming on the Eel River line will get off at Adamsborough. A hearty invitation is extended in behalf of this meeting, as it is the first for many years at the old church.

Much business was transacted at our council. Bro. John M Duddlesten was chosen as church clerk. Sister Dosie Webb and Bro. Ellis Wagoner are our Sunday-school superintendents, and Sister Cora Oberlin, secretary. Bro. Charles and Sister Lottie Oberlin were chosen as presidents of the Christian Workers' meeting and Sister Bertha Ludwig, secretary and treasurer.

We greatly miss Bro. E. Eikenberry and family, for they were noble church workers. They are now living in Gary, Ind., and are the only members at that place, but we believe that, by their work and Christian conduct, there will, in the near future, a church be built up.

May 10. May Duddlesten.

WESTERN PASSENGER ASSOCIATION.

[By request of J. G. Royer, Mt. Morris, Ill.]

The following railroad arrangements are made for Annual Conference of the Church of the Brethren, Harrisonburg, Va, May 26 to June 3.

Fares.—From Eastern Committee territory, rate of fare and one-half to Harrisonburg, Va., and return.

From Trans-Missouri territory, double the one-way fares to Missouri River stations, added to rate of fare and one-half to Harrisonburg, Va., and return.

Dates of Sale.—From Eastern Committee territory, May 23-30, inclusive. From Trans-Missouri territory, May 22-29, inclusive.

Final Return Limit.—To reach original starting point July 15, 1909.

Transit Limits and Stop-Overs.—Tickets to be limited for going passage, commencing date of sale, and for continuous passage in each direction, except stop-over will be allowed on return trip within final limit, as follows: Baltimore & Ohio R. R. at Rockwood, Pa., Garrett, Pa., Meyersdale, Pa., Hyndman, Pa., Keyser, W. Va., Martinsburg, W. Va., Harpers Ferry, W. Va., and Cumberland, Md.; Chesapeake & Ohio Railway at points Hinton, W. Va., to Staunton, Va., inclusive; Norfolk & Western Railway at any station between East Radford, Va., and Elkton, Va.

Form of Ticket.—Standard Form 1-A or Exchange Order Form 1-B, requiring execution by agent of terminal line at Harrisonburg, to be used.

Connecting Lines.—The above fares and arrangements are tendered to connecting lines for basing purposes.—Eben E. Macleod, Chairman Western Passenger Association, Chicago, Ill., May 12.

NORTHEASTERN OHIO.

Christian Workers' meeting and Sunday-school convention will be held at West Nimishillen church, Stark County, June 16 and 17.

CHRISTIAN WORKERS' MEETING, JUNE 16.

Afternoon Session, 1:00 to 4:00.

Praise Service.—Bertha Bechtel. Devotional.—Mrs. Frank Weaver. Address of Welcome.—Samuel Sprankel. Response.—D. R. McFadden.

1. Why Organize a Christian Workers' Society?—Howard Workman.
2. How I Prepare My Part of the Work: (1) As a Leader. (2) As One on the Program.—Tena Whistler.

Evening Session, 7:00.

Praise Service.—Bertha Humphrey. Devotional.—Amos Youtzey.

1. How Induce Workers to Perform Work Assigned to Them?—Amanda Young.
2. How Advertise the Christian Workers' Meeting.—Robert Moomaw.
3. What Effect Do the Closing Exercises Have on the Next Meeting?—Ira A. Grise.
4. Temperance.—A. W. Harrold.

SUNDAY-SCHOOL PROGRAM, JUNE 17.

Forenoon Session, 7:30 to 11:30.

Organization and Roll Call, 7:30 to 8:15. Praise Service, 8:30.—Icie Halteman. Devotional.—M. W. Hahn.

1. Loyalty to the Sunday School.—Mrs. Edson Wolfe.
2. The Best Basis for the Promotion of Pupils.—Charles Helm.
3. Various Ways of Opening the School.—William Gerber.
4. What Are Our Sunday Schools Doing for the Boys and Girls?—Sister Morse.
5. Missions in the Sunday School.—Edward Shepfer.

12:15 to 1:00, Conference of Sunday-school Teachers.—Led by T. S. Moherman.

Afternoon Session, 1:15 to 4:00.

Praise Service.—J. H. Basinger. Devotional.—S. M. Friend.

1. The Way to a Boy's Head and Heart.—T. S. Moherman.
2. The Master Teacher.—Q. Leckrone.
3. What Is Efficiency in Sunday-school Teaching?—Joseph S. Heffner.

To Be Discussed if Time Permits.

1. The Hardest Problems of the Sunday School.
2. Have the "Home Department," "Cradle Roll" and Teachers' Training Class Helped My School?
3. The Disinterested Pupil—Who Is Responsible, Teacher, Pupil or Parent?

Directors of Music.—W. H. Gerber, J. H. Basinger.
Committee on Program: G. A. Cassel, Charles Moomaw, A. F. Shriver. Mrs. A. F. Shriver.
Louisville, Ohio.

THINGS I LIKED ABOUT OUR LAST ANNUAL MEETING.

It has not been my privilege to attend Annual Meeting as often as many do, but to me it was quite noticeable that a great change has been brought about since the last one I attended. I saw no land advertisements,—so noticeable before,—strewed over the grounds. Clothing advertisements also were absent. Only the things needed for the meeting were to be seen. This is indeed as it should be. Praise the Lord for this marked change!

I noticed kindness and politeness among those who spoke. A pleasant feeling seemed to prevail between those of more experience and those younger in years. Christian love will bring this about. "In honor preferring one another." The time was so well filled with good things that those who went to enjoy the meeting had to be prompt, in order to partake of all the good things provided.

There was no loud talking, but Christian behavior prevailed, characterized by marked simplicity. Everywhere was to be seen the hearty handshake of those who had not seen each other's faces for years. The spiritual atmosphere was noticeable. The liberal collection was a commendable feature. The little gathering, on the grassy hillside, of those who are interested in saving the homeless little children, must not be forgotten. This, indeed, was a pleasant feature to me, and enjoyed by all. All too soon one of the little band, that met with us that afternoon, was called to his reward. His heart and soul were aflame to save the homeless child. Now he has passed over the river into the bright beyond.

The singing impressed me very much. The hymn "Sweet Praise" is surely soul-stirring, and a credit to its lately departed author. I shall never forget that singing. If our seasons of song are so thrilling here, what will they be "over there," when all the singers get home to glory!

May God bless those who go this year,—those who prepare the business, those who sing, and, those who pray! May his Spirit fill the place as well as the hearts of all, that his name may be glorified, the church made stronger and brought into a fuller and closer relation with our Great Teacher. I pray that harmony may prevail, and that the love of Jesus may bind us closer together. May our desire be, "Not as I will, but as thou wilt"! Mary V. Harshbarger.

McPherson, Kans.

DEATH OF ELD. F. W. DOVE, OF CABOOL, MO.

In all communities death is so common that usually little account of it is taken, except by those closely related to the departed one; but to this rule are exceptions. There are times when some one who has been taken was of such standing in a community, some one who has been such a useful person, either in state or church, that his removal by death becomes a public calamity. Such is the case in the present instance. It becomes our painful duty to record the death of one whose removal is a shock to the entire community. Especially is it a severe loss to the church, whose destiny our brother has so long guided as its elder. We refer to the death of Bro. F. W. Dove, which occurred at his home in Cabool, Mo., April 30, 1909, at 9 A. M., surrounded by his entire family, with the single exception of his son, John A. who lives in Virginia and could not get here. A brief sketch of his life will not be out of place, when we consider the love and esteem in which he was held by all who knew him.

Frederic W. Dove was a native of Virginia, having been born at Brock's Gap, Rockingham County, April 29, 1831. Aug. 30, 1855, when a little over twenty-four years of age, he was married at his wife's home near Jonesboro, Tenn., to Margaret Bashor, of Washington County, Tenn. Both united with the Church of the Brethren at Knob Creek, Tenn., May 1, 1858. He was elected to the ministry Sept. 14, 1861, at Pleasant Valley church, Washington County, Tenn., and labored zealously in the cause in which he had enlisted, and that he so greatly loved. His field of labor was mainly in East Tennessee, North Carolina and Virginia. To relate how he traversed this field on lone horseback rides across streams, on muddy roads, or over mountains, in all seasons of the year, and all kinds of weather, would require more space than is allotted to this brief memorial. It has been said by those who were in a position to know that Eld. Dove preached more sermons, baptized more believers, preached more funerals, organized more churches and solemnized more marriages than any other man who ever lived in that territory; and that it is largely due to his labor and influence that the excellent state of civilization and religious condition prevails in the field of his labors. His strenuous life disproves positively the doctrine, taught by some, that for a man to be an efficient minister of the Gospel he must be college-bred, supported by the church, and devote his entire time to the work. He, like Paul, labored with his own hands that he might be chargeable to no man. He started in life with very little of this world's goods and, by his industry and perseverance, provided bountifully for his family, and amassed a fair competence, thus proving that no special condition is required to preach the Gospel except to be Spirit-filled.

Sept. 6, 1892, he, with his family, removed to Cabool, Mo., where he made his permanent home. For the last seventeen years the writer has been intimately acquainted with him in church work. In all those years I never saw him lose his self-poise or speak an unguarded word. I can truthfully say that I have never met any other man whose whole soul was engrossed with the work of saving souls and of building up the church that he so loved. It was the ruling passion of his soul.

He often prayed that his last days might be his best days, which prayer was fully answered, for in his moments of delirium he would be preaching and quoting Scripture. Once, when he seemed to be in a pleasant sleep, he awakened and told the loved ones, who were watching by his bed, what a beautiful land he had seen. It seemed that like John, on the Isle of Patmos, he had been permitted to view things which few mortal eyes are permitted to behold. The sight seemed to make him extremely happy.

He was a coördinate elder of the Cabool congregation almost from the time of his arrival here, and has been the sole elder for a number of years. It had been his ambition ever since he made Cabool his home, to have a church built here. After years of disappointment and waiting, his desire was gratified. April 4, 1909, though very feeble, he was taken to the new church building and listened to the reading of Solomon's prayer at the dedication of the temple, and to the dedication sermon. In his death the community has lost one of its best citizens, Christianity one of its most devoted defenders, and the church a faithful elder. The wife mourns the loss of a most devoted husband, the children, seven in number, a devoted and loving father.

Leaving his home at Cabool, Mo., at 9 A. M., May 2, 1909, his remains, preceded by the writer and followed by his family and a large concourse of other friends, were conveyed to the Greenwood churchhouse of the Cabool congregation. Here a very large crowd of people met, who had learned to love him, and many who had been brought into Christ's kingdom by his influence. The funeral sermon was preached by Elder S. M. Stevens, and others, who touchingly and tenderly portrayed the beautiful life of this good man, using for a text Rev. 14: 13; after which his remains were with loving hands laid to rest, to await the resurrection morn. J. J. Wassam.

Cabool, Mo.

PROGRAM OF ORPHANAGE AND ORPHAN WORKERS' MEETING.

To be held on Annual Meeting grounds, Harrisonburg, Va., May 29, 9:30 A. M. (See Program in Messenger No. 19.) Eld. D. C. Flory, moderator.

1. Devotional exercises.
2. Rescuing Homeless Children.—(To be supplied.)
3. Home Finding and Training.—Eld Frank Fisher, of Indiana.
4. Caring for and Training the Maimed and Mentally Deficient.—Eld. T. S. Moherman, of Virginia.
5. General Discussion, Sentiments and Short Addresses.
6. Presentation of a Few Children and their Foster Parents.
7. Prayer.

Note.—Regular speakers, twenty minutes. General discussion, three minutes. P. S. Thomas.

Harrisonburg, Va.

BOOKS WANTED.

Being desirous to obtain a few standard works, and thinking that there may be some aged brethren, or others, who have books laid up which they may be willing to part with at a reasonable price, not having any particular use for them any more, I take this means of getting into correspondence with anyone who may have useful books to dispose of.

What have you in the way of Greek and English lexicons, commentaries, encyclopedias, ancient histories, etc.?

Address me at River Bend, Colo., stating what you have to dispose of, with the price wanted for it. State the condition of the books you have to sell, wear, etc.

River Bend, Colo., May 9. B. E. Kesler.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Elkenberry-Wagoner.—At the home of the bride's father, Bro. Eli Wagoner, LaPlace, Ill., May 2, 1909, by the undersigned, Bro. Amos R. Elkenberry and Sister Elizabeth R. Wagoner, both of LaPlace, Ill. Geo. W. Miller.

Myer-Martin.—By the undersigned, April 6, 1909, at Ephrata, Pa., Bro. Clayton E. Myer, of Lititz, Pa., and Sister Anna D. Martin of Ephrata, Pa. I. W. Taylor.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Badger, Bro. Samuel, born Nov. 13, 1829, in Center County, Pa., died at his home in Jewell County, Kans., in the bounds of the White Rock congregation, May 5, 1909, aged 80 years, 6 months and 7 days. He was married to Lydia Eisenman, about fifty-eight years ago. He leaves an aged companion and seven children. As he was a great lover of the Bible, they had his Bible buried with him. Services by Bro. J. Sloniker. Text, 2 Tim. 4. Interment in Webber cemetery.

Etta Bashor.

Beachley, Sister Edith V., wife of Bro. John D. Beachley, of Bolivar, Frederick Co., Md., died within the bounds of the Brownsville congregation, April 8, 1909, aged 32 years, 9 months and 5 days. She leaves six sons and two daughters. She was a faithful member of the Brethren church for many years. Services by Bro. Geo. S. Harp, assisted by the writer. Text, 2 Tim. 4: 6, 7, selected by the deceased. Interment in the Pleasantview cemetery. John S. Bowlus.

Berkey, Bro. Joseph, died at the home of his daughter, Sister Aaron Shaffer, in the Shade Creek congregation, near Hooversville, Somerset Co., Pa., April 29, 1909, aged 86 years, 4 months and 19 days. He was twice married, both companions having preceded him. He was a minister of the Church of the Brethren fifty-seven years. Though his last few years were spent in physical blindness, yet he never failed to fill his place in the pulpit when health permitted. Services in the Berkey church by Bro. Samuel Zimmerman, assisted by Bro. David Clapper. Text, Amos 4: 12. Interment in the church cemetery. Sadie Faust.

Betz, Homer Verne, son of John D. and Sister Catharine R. Betz, born Sept. 13, 1896, died within the bounds of the Salem congregation, Ohio, May 4, 1909, aged 12 years, 7 months and 21 days. About one week prior to his death he was kicked by a horse, from which he sustained injuries which were indirectly the cause of his death. Services at the Fairview church by Bro. Chas. Flory, assisted by the writer, from 1 Peter 1: 6, 7. Interment in the Fairview cemetery.

William Minnich.

Christner, Sister Elizabeth, nee Thomas, wife of Bro. S. A. Christner, born March. 1, 1842, died April 26, 1909, aged 67 years, 1 month and 25 days. She was a faithful member of the Church of the Brethren for many years. Husband and one daughter survive. Services at the Maple Glen church by Bro. J. W. Peck and Eld. L. A. Peck. H. G. Peck.

Faith, Bro. Robert, born Aug. 30, 1838, died at his home near Jasper, Mo., April 22, 1909, aged 70 years, 7 months and 21 days. He was married to Maria Owen Nov. 4, 1866. To them nine children were born, three of whom are still living. His wife preceded him in 1904. He was a faithful member of the Church of the Brethren about twenty-three years. He leaves one son, two daughters and one brother. Services by Eld. Geo. Barnhart. Annie A. Wampler.

Gillum, Sister Ethel Ardella, died in the Allison Prairie congregation, Lawrence Co., Ill., April 25, 1909, aged 15 years, 7 months and 13 days. She united with the church about one year ago, and greatly enjoyed her church relationship. She was anointed a few weeks before her death. Services by the writer from the words, "Her sun is gone down while it was yet day." S. W. Garber.

Hodgden, Catherine, nee Davy, born in Delaware County, Ohio, May 30, 1833, died in the bounds of the Neosho congregation, Kansas, April 30, 1909, aged 75 years and 11 months. Feb. 2, 1854, she was married to Bro. Sidney Hodgden, to which union were born three sons and one daughter, all of whom preceded her except one son. She was baptized into the Church of the Brethren July 5, 1866, in the Sugar Creek congregation, Ohio. She leaves one son, three brothers and two sisters. Services at the church by Bro. John S. Clark, of Parsons, Kans., assisted by the writer, from Philpp. 3: 13. Interment in the Galesburg cemetery. F. Gochenour.

Hoover, Bro. Samuel and Sister Mary Jane. The former was born in Richmond County, Ohio, June 15, 1859, and the latter in Elkhart County, Ind., March 27, 1863. They died near Middlebury, Ind., May 4, 1909, by being burned to death in a straw shed, while about their morning work. Bro. Samuel was aged 49 years, 10 months and 19 days, and his companion, 46 years, 1 month and 7 days. He is preceded by his father, mother, two sisters and one brother. Sister Mary Jane, nee Priser, was the first one of her family to go to her reward. Bro. Hoover is survived by three sisters. The companion is survived by father, mother and one brother. They were married April 10, 1881, to which union were born three children, all living. The deceased both united with the church before they were twenty years of age, and lived consistent members until they met their untimely death. This calamity has been a serious shock to the community. This church loses two very good church workers. Services by the writer, assisted by the Brethren. J. H. Fike.

McMahan, Sister Cora, daughter of John and Winnie T. McMahan, born Sept. 6, 1889, died April 23, 1909, at the home of her parents in Flora, Ind., aged 19 years, 8 months and 17 days. She united with the Church of the Brethren Aug. 9, 1907, and was a faithful member and Sunday-school worker. Services at the house in town by Eld. A. G. Crosswhite, after which her body was laid to rest beneath the flowers in Maple Lawn cemetery. Mattie Welty.

Miller, Sister Christena, widow of Bro. Henry H. Miller (deceased), born in Lancaster Co., Pa., Aug. 13, 1832, died within the bounds of the West Nimishillen church, Stark Co., Ohio, April 13, 1909, aged 76 years and 8 months. Her husband preceded her to the spirit world March 1, 1909. Four sons and two daughters survive. She was a consistent member of the Church of the Brethren, and loved to worship with God's people. Services at the Pleasant Valley house by Elders Samuel Sprankel and H. S. Young. S. J. Holl.

Miller, Sister Ida Ellen, nee Teeter, daughter of Eld. L. W. and Sister Nancy Teeter, born June 5, 1873, in Wayne Co., Ind., died at her home in the bounds of the Nettle Creek congregation, Ind., May 2, 1909, aged 35 years, 10 months and 27 days. She was married to Bro. Chas. W. Miller Feb. 27, 1901, to which union one son was born. By a former marriage Bro. Miller had two sons, aged five and seven years, respectively. Sister Ida was a mother to these boys in the true sense. The elder of the two was an invalid, but was tenderly cared for until relieved of his suffering by death. She had great reverence and respect for her parents, being the only child. She united with the Church of the Brethren Jan. 18, 1891. The greatest of her enjoyments seemed to be in the association of the Lord's people, and in the services of the Lord's house. She was taken with a severe attack of pneumonia about two weeks prior to her death. Husband, son, stepson, father and mother survive. Services at the Brick church, near Hagerstown, by the writer, assisted by Elders D. F. Hoover and Abraham Bowman. Interment in the cemetery near by. Geo. L. Studebaker.

Molloon, Sister Lillie Alvina, wife of Samuel Molloon, born April 8, 1860, died in her home in Sylvania, Ohio, May 6, 1909, aged 49 years and 28 days. She was married to Geo. Fox, who preceded her in death. To this union two children were born. Afterward she was united in marriage to Mr. Samuel Molloon, with whom she lived until death called her to her home beyond. She leaves husband, one son and one daughter. Services in the Fair View church, of which she was a member, by the writer, assisted by Bro. Nathan McKimmey.

J. W. Keiser.

Moore, Bro. James, died near Mt. Sidney, Va., in the Lebanon congregation, April 30, 1909, aged 69 years, 3 months and 20 days. He had suffered for about five weeks with heart disease. He united with the Church of the Brethren about fifteen years ago. Wife and ten children survive. His companion and two of the children are members of the church. Services by Brethren Peter Garber and P. F. Cline, from Job 14: 14, at the Middle River church. Interment in the cemetery near by. Mary C. Vigar.

Neff, Sister Eliza, nee Weimer, born in Somerset County, Pa., Jan. 14, 1828, died at the home of her daughter, Mrs. Eve Smith, in Sugar Creek, Ohio, May 1, 1909, aged 81 years, 3 months and 17 days. She was united in marriage to John Neff March 18, 1849. To this union were born six sons and

five daughters. The husband, two sons, and two daughters preceded her in death. She united with the Church of the Brethren in early life, and lived a faithful and consistent member until her death. Services at the church in Sugar Creek by Brethren Edward Shepfer and S. J. Burger.
Nettie Fair.

Peoples, John Franklin, born in Montgomery County, Ohio, April 6, 1857, died in Elkhart City, Ind., May 5, 1909, aged 53 years and 29 days. Three brothers and two sisters survive him, his wife, Sarah C., and two sons and one sister having preceded him. Services at the residence of the deceased, on Garfield Avenue, by the writer, assisted by Bro. C. C. Kindy. Text, Psa. 8: 4.
Frank Kreider.

Prere, Sister Amanda, born Jan. 16, 1862, died April 22, 1909, within the bounds of the West Nimishillen church, Summit Co., Ohio, aged 47 years, 3 months and 6 days. She united with the Church of the Brethren June 17, 1890, and remained faithful until her death. Husband and one daughter survive, two daughters having preceded her. Services by Eld. Samuel Sprankel at the Pleasant Valley house. Interment in the adjoining cemetery.
S. J. Holl.

Roop, Nathan E., died May 3, 1909, at his home near Warrensburg, Mo., of quick consumption aged 32 years, 3 months and 18 days. He was the son of Bro. Ezra and Sister Nancy J. Roop, Jan. 15, 1877, and united with the Church of the Brethren at the age of seventeen. June 26, 1901, he was united in marriage with Grace Scroffs, who soon came to the church. His companion, father, mother, four brothers and two sisters survive. Services by Eld. D. L. Mohler, of Leeton, at the Warrensburg church.
Jesse D. Mohler.

Shaffer, Bro. Aaron, died at his home near Hooversville, Somerset Co., Pa., in the Shade Creek congregation, of pneumonia, May 1, 1909, aged 70 years, 10 months and 27 days. He is survived by his wife, one son and one daughter, also four brothers and three sisters. He was a consistent member of the Church of the Brethren for many years, and faithfully performed his work as a deacon in the church. He was anointed several days prior to his death. Services in the Berkey church by Bro. David Clapper, assisted by Bro. Samuel Zimmerman. Interment in the church cemetery.
Sadie E. Faust.

Shilling, Martin, of the Mexico church, Mexico, Ind., born in Miami County, Ind., Nov. 15, 1866, died May 8, 1909, aged 42 years, 7 months and 23 days. His companion, one daughter, father, mother, five brothers and two sisters survive. No sacrifice was too great for him cheerfully to make for the comfort of his family. Services by the writer from Psa. 146: 5.
Frank Fisher.

Swigart, Catherine, nee Etter, died in the bounds of the Falling Spring congregation, Franklin County, Pa., April 26, 1909, aged 74 years, 4 months and 12 days. She was the mother of fifteen children. The father (deacon) and four children preceded her. Services in the U. B. church at Marion, by the writer, assisted by Bro. M. R. Flohr. Interment in Cedar Hill cemetery.
Wm. C. Koontz.

Trimmer, Sister Maria, died at the Almshouse, Gettysburg, Pa., May 1, 1909, aged 59 years, 3 months and 16 days. Services and burial at the Holtzswam meetinghouse, by Bro. D. H. Baker.
W. B. Harlacher.

Vought, Bro. John L., born Sept. 28 1846, in Somerset County, Pa., died May 6, 1909, in Preston County, W. Va., aged 62 years, 7 months and 8 days. He was of a family of nine children. He was twice married, the first companion being Malinda Briskey, to whom he was married March 17, 1872. She passed to her reward May 12, 1885, leaving six children, one having preceded her. Feb. 2, 1889, he was married to Matilda J. Fike, to which union were born nine children. Of ten sons and six daughters two preceded him. His companion and fourteen children survive. The day previous to his death he was anointed. He was a member of the Church of the Brethren for about thirty-seven years. Services by Bro. Jeremiah Thomas, at the Maple Spring house.
Maggie E. Arnold.

Wolfley, Sister Lillie, nee Gaul, wife of Bro. William Wolfley, died May 7, 1909, in the Lanark congregation, Ill., aged 36 years, 1 month and 8 days. She was the eldest child of Brother and Sister Gaul. Husband, three small children, parents and three brothers lament her departure. At the age of sixteen she united with the Church of the Brethren, and has been true to her profession. She was a good wife and mother. Services by the writer, from Isa. 38: 1, latter clause.
I. B. Trout.

Yeager, Sister Sarah, died of dropsy and heart failure in Ephrata, Pa., May 5, 1909, aged 71 years, 6 months and 8 days. Her nearest living kin are nieces and nephews. Services by Bro. David Kilhefner from last part of 1 Sam. 20: 3, "There is but a step between me and death."
Mazie Martin.

Zimmerman, Bro. Adam, born in Germany, Oct. 15, 1829, died at his home in Ashland, Ohio, April 4, 1909, aged 79 years, 6 months and 19 days. He was twice married. His companions and three children preceded him. Six daughters and two sons survive. He united with the Church of the Brethren Oct. 28, 1858, served the church as deacon and was seldom absent from church services. Services by Bro. Wm. Desenberg, from John 14: 2, 3, assisted by Bro. S. U. Snavely.
Jennie Helm.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, $1.50 per annum.

It most earnestly pleads for a return to the apostolic order or worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment; and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

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Very low round-trip fares for this occasion over the above Lines and the Norfolk & Western Ry., via Hagerstown and Elkton, the Best and Quickest Route to the Annual Meeting.

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BALTIMORE & OHIO SOUTHWESTERN R. R.

SPECIAL TRAIN leaves Chicago 10: 40 A. M. May 28th, arriving at **ASSEMBLY PARK,** Harrisonburg, Va., about noon Saturday, May 29th. **HARRISONBURG, VA.,** is a local station on the B. & O. R. R. and by using this scenic route you **AVOID TRANSFERS, DELAYS, ETC. ALL** B. & O. R. R. trains stop at **ASSEMBLY PARK** which is one and one-half miles north of the Harrisonburg station. Dates of sale May 24th to 31st, inclusive. **RETURN LIMIT** July 15th.

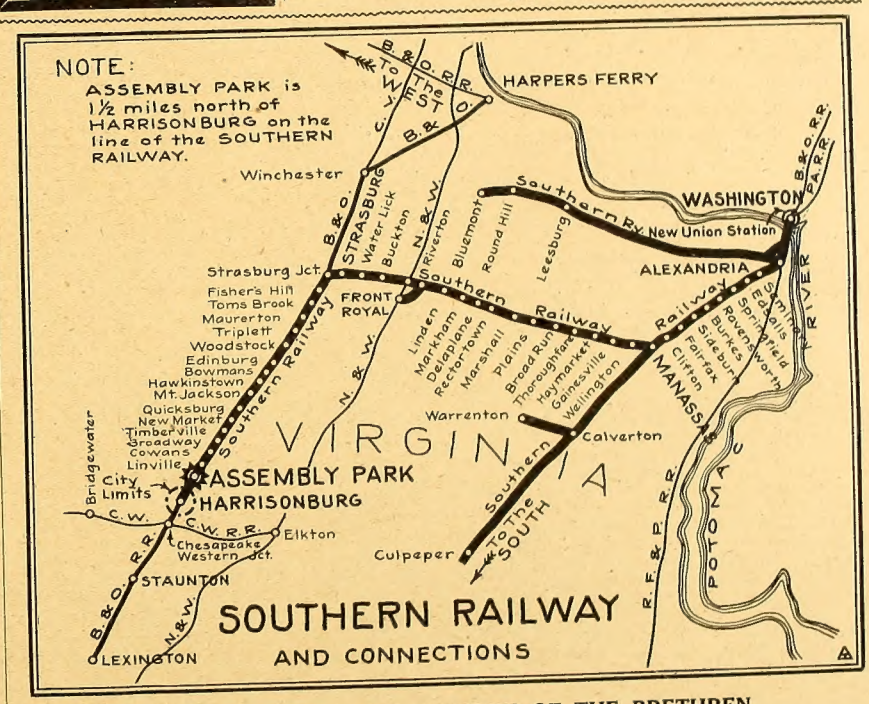
Fare from Chicago $25.90; St. Louis $29.70; Springfield $28.90. Fare from other points one and one-half fare for round-trip. Tickets reading via this route do not have to be deposited or validated at Harrisonburg, Va., before returning.

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ANNUAL CONFERENCE, CHURCH OF THE BRETHREN, Harrisonburg, Va., May 26 to June 3, 1909.

THE above is a map of Southern Railway and connections contiguous to Harrisonburg and Assembly Park, which very plainly shows that it is to the interest of all visitors and delegates attending this meeting from the North and East to purchase their tickets via Washington, thence Southern Railway, and from the West via Strasburg Junction. Via the first named route holders of tickets have the privilege of depositing their tickets at Washington and stopping off within the final limit not to exceed ten days. This is the most advantageous season of the year in which to visit the Capital of the United States, and at a time when Congress is in session.

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NOTES NOT CLASSIFIED

Syracuse.—We held our love feast May 6. On account of the rain and storm the attendance was small, but we had a very pleasant meeting. Bro. Rothenberger, of North Webster officiated.—Bettie Younce, Syracuse, Ind., May 15.

Biddlesburg.—April 20 Bro. Daniel Clapper began a series of meetings at this place, continuing until May 4. He delivered seventeen sermons. This was the first revival held in our new church building. Seven were received into the church by baptism, and three by certificates of membership. We all feel strengthened in the Lord's work since Bro. Clapper has been with us.—J. N. Cogan, Riddlesburg, Pa., May 15.

Plum Creek.—We have just closed a glorious revival, which began April 25. Although we had much rain most of the time, the attendance was good. Twelve were received into the church by baptism. Our love feast of May 8 was largely attended. About one hundred communed. The writer, assisted by Bro. B. W. Miller, conducted the love feast services. Our Sunday school is growing; one hundred and five were present last Sunday. Our children's service will be held June 20.—H. S. Replogle, Shelocta, Pa., May 14.

Dorrance church enjoyed a pleasant love feast May 1. Brethren J. S. Mohler and Otto Feller, also other brethren and sisters, were with us, Bro. Mohler officiating. After the feast some of the brethren and sisters went to the home of our aged and afflicted sister, Wire, and held a communion with her. At our council Bro. D. M. Shenk was ordained to the eldership. With the aid of our kind friends we now have our churchhouse located in Dorrance. Though the house is not finished, yet we can hold services in it. Pray for the work at this place.—Rebecca J. Rankin, Dorrance, Kans., May 14.

Okaw congregation met in council Saturday, May 15. Bro. Amos Eikenberry and wife were installed into the ministry. Bro. W. R. Miller is to give us a series of lectures in June. It was decided to put a baptistry into our church before our revival, which is to be held this fall. Bro. Elmer Wagoner was reëlected Sunday-school superintendent for the remainder of the year. There is a sentiment in favor of electing Sunday-school officers yearly. Bro. Noah Miller is continued as president of the Christian Workers' meeting. A joint meeting of the Sunday schools of La Place and Centennial is to be held at the latter house Sunday afternoon, May 30. The church is united, and the Sunday school is growing in interest. Six letters of membership were received.—Clará E. Wolfe, La Place, Ill., May 15.

BIBLE CLASSES AT ANNUAL MEETING.

I. PRIOR TO THE CONFERENCE.

The following Bible classes have been definitely arranged on the dates and hours specified:

Wednesday, May 26, 7:30 P. M., **God's Guidance,** by Albert C. Wieand.

Thursday, May 27, 9:00 A. M., **The Apostolic Gospel,** by Albert C. Wieand. 2:30 P. M., **The Christian Pastor,** by T. S. Moherman.

Friday, May 28, 8:30 A. M., **Conversion as Taught in Acts,** by Albert C. Wieand. 2:00 P. M., **The Working Church,** by T. S. Moherman.

Saturday, May 29, 8:30 A. M., **Larger Sunday Schools and Better Teaching,** by T. S. Moherman.

Should it be possible to find time, and if there should be sufficient demand, we hope that other classes also may be arranged for during these days, preceding the regular work of the Conference. The special railway rates have been purposely arranged for this special part of the work, so that the date and sale of tickets from Chicago and other points is May 24, giving ample time to reach the grounds before the beginning of this work.

II. DURING THE CONFERENCE.

During the last several Annual Meetings there has been such a pressure for Bible classes, at some time or other during the days of the actual business sessions, that such classes were arranged for either early in the morning or in the evening, at such times as would not interfere with the regular work of the meeting. Should this be desirable, it may be possible again to arrange it this year, though of this we cannot give definite promise.

III. AFTER THE CONFERENCE.

If there is sufficient demand, and if circumstances will permit, there will be Bible classes also following the meeting, on Friday, Saturday, Sunday and Monday, June 4 to 7. There nearly always are those who do not need to hurry away from the Conference immediately after the business is over, and it has been found that Bible classes have been most helpful and interesting. Should it be possible, this year, to arrange such work, the following work will be given according to the needs of the class:

T. S. Moherman: Mosaism; Prophetism; Judaism; Jesus,—The Fulfillment of Old Testament Ideals.

Albert C. Wieand: Studies in Acts, James or Hebrews, in connection with the Sunday-school lessons, with special reference to methods of teaching in the Sunday school.

We trust there may be a very large delegation who will come at the very first and take in all of the Bible work.

Yours in Christ,

Albert C. Wieand.

FROM ANOTHER VIEWPOINT.

The readers of the Messenger have, perhaps, heard various ideas advanced on how to live out Rom. 12: 2. As to these various ideas, they are all good, but to the writer, and others, it does seem that we are prone to place too much stress on the "be ye not conformed," to the neglect of the "be ye transformed."

We have likely heard a statement to the effect, that if you would have people quit doing the bad, give them something better to do. In other words, "positive teaching is better than negative teaching." Therefore, if we put the stress on the negative clause, to the neglect of the positive clause, we cripple the force of that wonderful text.

We claim that we are united on the principle of plainness, but not necessarily on methods of carrying that principle into effect. Why? Why do parents, especially in the city, have difficulty in keeping their children out of meanness? Simply because they have no interesting employment for their children at home. In the country this, of course, is not so much the case. Each child is early taught to take a vital interest in home affairs, because, in many cases at least, the living of the family largely depends upon his loyalty to the work entrusted to him.

Brethren, until we get each one of God's spiritual children to feel and realize that he has a special work to do, and that the very life of the church depends largely upon his loyalty to it, I am sure methods can do little more than temporarily check the tide towards worldyism.

Our methods of maintaining plainness, incorporated, as they are, in Annual Meeting rules, are all right in themselves. Experience has proved the fact that we have, by our methods, maintained plainness much better than other denominations. The Methodists, for instance, in their discipline, teach the principle of plainness, but have never adopted any method by which they might carry that principle into effect. Moreover, the fact that we are drifting a bit is not the fault of our methods, but because many of our number, even ministers perhaps, fail to see something far deeper than the method,—the principle behind the method.

It is all well enough to "be not conformed to this world," but until we are transformed, "renewed in the spirit of our minds," "converted," "become new creatures in Christ Jesus," with new desires and aspirations, we may be held by the reins of church rules half way within the bounds of nonconformity, but the final result will be an outbreak of disloyalty, because the sparks of disloyalty had been smouldering within.

We, as a church, rightly claim that we hold a unique place in the twentieth century church history; that we have a special mission. We claim this because we maintain a separateness from the world, in living the simple life. We have, in a sense, separated ourselves from the modern Christian world, because some of the popular churches have not separated themselves from the world as we think they should. We hold strictly to the idea, that we are to become a separate people. But why? Is it simply for the sake of being separate, and touching not the unclean thing; of being modern ascetics, claiming unwarranted purity on the ground that we are keeping a negative command and, like the mediæval monks, denying ourselves?

Of course we should gladly accept 2 Cor. 6: 17 and be separate; but if we turn to Matt. 28: 19, 20, in the "Go ye" and the "all things" clause, and live out that command, we shall have a far deeper reason for nonconformity to the world, and conformity to Christ and the church.

Brethren, truly we do have a mission peculiar to ourselves, and that mission can only be maintained as it should by living the simple life; by our plainness of dress and our plain and modest churchhouses. In our city mission work, among the laboring class, how often we hear a remark like this: "Yes, I always liked the Brethren because they are so unassuming; one can always feel at home in their services, whether dressed in working clothes or Sunday apparel, and such is not the case in the fashionable churches."

Brother and sister, it makes my heart sad, as I think of the possibility of drifting away from the simplicity that makes possible the salvation of these people, whom the fashionable churches of today, because of their pomp and style, debar from the preaching of God's Word and the kingdom of heaven. What will we do with our God-assigned mission? Will we, by our tendency to worldlyism, bring about a condition that will close the gates of heaven against thousands of the common class, or will we accept the methods and rules of the church, which help to make possible the fulfillment of the command of Matt. 28: 19, 20? Will we be true to our mission or will we not?

E. F. Sherfy.

719 St. Paul Street, Kansas City, Kans.

ANNOUNCEMENTS

LOVE FEASTS.

Arkansas.

June 12, Mt Hope.

California.

May 29, Glendora.
June 27, 4 pm, Imperial Valley Mission.

Colorado.

June 5, Good Hope.
June 12, Prowers.
July 3, Lowland.

Idaho.

June 5, Clearwater.

Illinois.

May 23, 6:30 pm, Elgin.
May 23, 6:30 pm, Polo.
May 25, 26, 10 am, Astoria, South Fulton house.
June 5, Oak Grove.
June 6, 6 pm, Rock Creek.
June 9, Loraine.
June 10, 11, 5 pm, Cherry Grove.
June 12, 10 am, Pine Creek.
June 19, 2 pm, Silver Creek.
June 19, 20, 1 pm, Waddams Grove.
June 27, 6:30 pm, Rockford.

Indiana.

May 26, 4 pm, Pipe Creek.
May 27, 5 pm, Baugo.
May 27, 5 pm, Ladoga.
May 29, 10 am, Springfield.
May 29, 5 pm, English Prairie.
May 29, 4 pm, Fountain church, 5 miles north of Holton.
May 29, 10 am, Cedar Creek.
June 5, Blue River.
June 5, 5 pm, Elkhart Valley.
June 12, 6 pm, Killbuck.
June 12, Yellow River.
June 12, 13, 10 am, Pleasant Hill.
June 19, 6:30 pm, Spring Creek.
June 25, 4 pm, Camp Creek.

Iowa.

May 25, 26, 2 pm, Panther Creek.
May 29, 5 pm, Pleasant Prairie.
May 29, Salem.
June 5, Osceola.
June 5, 6, Maple Valley.
June 5, 6, 10:30 am, Dry Creek.
June 11, Fairview.
June 12, 13, 11 am, Garrison.
June 19, South Ottumwa.
June 19, 10:30 am, Greene.
June 25, Harlan.
June 26, Sheldon.

Kansas.

May 29, Ottawa.
June 5, 2 pm, Belleville.
June 5, at home of C. S. Hoff, 10 miles northwest of Oakley.
June 5, 6 pm, Vermillion.

Louisiana.

May 29, Roanoke.

Michigan.

June 4, 10 am, Bear Lake.
June 12, 5 pm, Lakeview.
June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.

June 12, 8 pm, Deer Park.
June 19, Worthington.
July 3, 6 pm, Morrill.

Missouri.

May 29, 3 pm, Cabool, Greenwood house.
June 5, Poplar Bluff.

Nebraska.

May 29, 7 pm, Red Cloud.
May 29, 7 pm, Beatrice.
May 30, 6 pm, North Beatrice.
June 5, 6:30 pm, Alvo.

North Dakota.

June 12, 2 pm, Surrey.
June 19, Red River Valley.
June 25, Ray.
July 2, Pleasant Valley.
July 3, Wells County.

Ohio.

May 23, 5 pm, Maple Grove, Ashland County, 4½ miles north of Ashland.
May 29, 10 am, Lick Creek.
June 5, 2 pm, Portage.
June 12, 2 pm, Sugar Creek.
June 12, 10 am, Chippewa.
June 12, 2:30 pm, Blanchard.
June 12, Greenspring.
June 12, Silver Creek.
June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.

Oklahoma.

May 30, Elk City.
June 12, Paradise Prairie.

Pennsylvania.

May 23, 6 pm, Chambersburg.
May 23, 4 pm, Hanover.
May 23, Lancaster.
May 23, 6 pm, Purchase Line, Manor congregation.
May 23, 6 pm, Woodbury.
May 24, 25, 10 am, Hanoverdale house, Big Swatara congregation.
May 24, 25, 9:30 am, Mohler house, Springville congregation.
May 25, 26, Middle Creek house, West Conestoga.
May 25, 26, 10 am, Codorus.
May 25, 26, 10 am, Little Swatara.
May 26, 9:30 am, Spring Grove.
May 26, 27, 9:30 am, Graybill house, White Oak congregation.
May 26, Sugar Valley.
May 27, Struphauer.
May 28, 4 pm, Pine Glen.
May 29, 6 pm, James Creek.
May 30, 6:30 pm, Juniata Park.
May 30, Middle Creek.
June 4, Buffalo.
June 5, Elbethel house, Indian Creek congregation.
June 6, 6, 10 am, Fogelsonger house, Ridge congregation.
June 6, 6 pm, Pittsburg.
June 6, Leamersville, Blair County.
June 6, 6 pm, Summit Mills.
June 6, Bethel house, Yellow Creek congregation.
June 6, 4 pm, Sipesville house, Quemahoning congregation.
June 6, 6 pm, Clover Creek.
June 6, Warrior's Mark.
June 8, 9, Midway.
June 8, 10 am, Upton house, Back Creek congregation.
June 10, 11, 1:30 pm, Greentree, West Greentree congregation.
June 12, German Valley house, Aughwick congregation.
June 12, Grove house, Mechanic Grove congregation.
June 13, 6 pm, Maple Spring house, Quemahoning congregation.
June 13, Bolivar, Robinson house.
June 20, 6 pm, Brothers Valley, Pike house.
June 26, Montgomery.
June 26, 4 pm, Ligonier Valley, Waterford house.
June 27, 3:30 pm, Shade Creek, Berkey house.

South Dakota.

July 3, Willow Creek.

Virginia.

June 5, Middle River.
June 5, Manassas.
June 5, Mt. Vernon.
June 12, 3 pm, Green Mount, Mt. Zion house.

Washington.

June 5, Seattle.

West Virginia.

June 12, 2 pm, Berkeley.
July 3, Sandy Creek.
July 3, Salem house.

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AROUND THE WORLD

A few weeks ago we briefly referred to the proposed settlement of Mesopotamia by a German syndicate, reviving the ancient system of irrigation, and thus restoring the land to its old-time fertility. Now it is proposed to establish a Jewish State in that section, under the auspices of the Zionists. Much as they would have preferred to establish a Jewish State in Palestine, the land of their fathers, the way does not seem to open along that line, and it is therefore suggested to make the settlement in Mesopotamia, where the Turkish authorities have granted all needed concessions for self-government. If the project is carried out, as now contemplated, it will be of great advantage, not only in giving the Jews an independent domain, but also in affording homes to thousands of their unfortunate members who have suffered persecution.

Losses by fire, in the United States, compared with similar losses in Europe, are extremely large. The annual average fire loss, for the last five years, forest fires excluded, has been $269,000,000. Great as is the wealth of the United States, we cannot afford to be indifferent to such a drain upon its resources. It is claimed that more than half the fires are clearly traceable to carelessness, not only in the construction of buildings, but also in failing to prevent fires by judicious care of inflammable substances. People should realize that property destroyed by fire is gone forever, and that the insurance received for the indemnification of the loss, is simply a tax paid by the people at large. Fire-extinguishing appliances of this country are perhaps equal to any in the world. What we need is greater care in *preventing* the many fires that have given the United States the unenviable reputation of standing highest in the list of fire losses,—thirty times greater than most European nations.

It is generally supposed that earthquakes constitute the most terrible of the world's catastrophes, both as regards loss of life and destruction of property, but such is not the case. Southern Italy, with its 200,000 lives lost, is, perhaps, the most deplorable occurrence of that kind. The historic Lisbon earthquake, with its 50,000 deaths, is next in importance. Adding all others, so far as known, we have a total of 350,000 lives lost by earthquakes. Far more extensive has been the loss of lives by floods. When the Yellow River, in China, burst its banks, it demanded a toll of more than 7,000,000 lives. Pestilences, at various times, have been great destroyers. Black death, at its first breaking out in China, killed 13,000,000 people; in other parts of Asia, 24,000,000; in Europe, 30,000,000. Famines, at various times, have brought at least 10,000,000 people to untimely graves. Well may we heed the admonition of James: "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

The Chicago postoffice recently broke the world's record in the amount of mail handled at one time and from one source. One firm sent out 6,000,000 pieces of stamped mail, representing an outlay of $60,000 for stamps alone. The matter weighed 125 tons and more than ten cars were required to handle the enormous output. This and other instances show to what prodigious size our postal system has grown. It is commendable, also, that the postal authorities are exercising more rigid supervision than ever before, as to the character of the matter allowed to be sent through the mails. Immoral and deceptive literature is ruled out as soon as discovered, and swift punishment is dealt out to the parties concerned.

Educators, diplomats and leaders in business met at Mohonk Lake, N. Y., May 19, to open the Conference on International Arbitration, which continued for several days. It was decided to use all possible means, in the interest of world peace, to bring about a better understanding between England and Germany. The continued enlargement of the German navy has roused the English people to a state of frenzy, and it is stated on good authority that England's war secretary is to issue an ultimatum to Germany, to cease its further construction of "Dreadnoughts," or abide the consequences. Should such a demand be actually made, it would be almost equivalent to a declaration of war,—most unfortunate for the nations concerned and also others that might be involved.

A rare tablet, telling of history's dawn, and said to indicate civilization older than that of Egypt, has just been unearthed in ancient Chaldea. It is discoveries like this one that cause scientists to change long-accepted ideas, and revise their textbooks. Prof. Friederich de Litzsch, the famous German Assyriologist, declares that the tablet belongs to the oldest hieroglyphic period, and that, without question, Chaldean civilization must have antedated the earliest Egyptian by many years. On the stone are a number of pictographs illustrating incidents of that early age by symbolic sketches of the varied scenes, and thus perpetuating them for future generations. Prof. V. S. Niel, another celebrated student of Assyriology, also declares that the tablet is one of the rarest finds of recent years, and that it seems to prove that the rich valleys of the Tigris and Euphrates were, undoubtedly, the scene of man's earliest triumphs in intellectual progress and development.

That a congregation should ever permit political questions to divide its membership and bring about a condition most unfortunate in all respects, is always deplorable, and most of all when the matter is blazed abroad, and magnified in the papers. Such was the condition in which a certain congregation of prominence in Chicago found itself, much to the distress of the more spiritual part of its membership. It was finally proposed by the pastor that they meet and pray over the matter, continuing in persevering prayer until the Lord would point out a way to unite the membership and restore peace. The plan was carried out and it is said that a most gratifying result attended the earnest intercessions offered. The thought occurs to us that we, as members of the Church of the Brethren, might find a solution to many of our so-called difficulties by means of a more prayerful attitude. Why should not prayer be the very key to open unto us undreamed of possibilities and higher attainments?

The pyramids of Egypt have always been a subject of fascinating study. A scientist, who recently took accurate measurements of the great Pyramid of Cheops, gives an interesting estimate of the immense cost, were an equally large structure to be erected, with the same degree of care, and all chambers and passages faithfully reproduced. The length of the sides of the pyramid, by present measurements, is 746 feet, the height 454 feet, the area of base, twelve and three-fourths acres. To build it there would be required 3,313,000 cubic yards of coarse limestone as backing stone, 140,000,000 cubic yards of fine limestone as facing stone and 2,000 cubic yards of polished granite as finishing material. The total cost of the above would be at least $36,000,000, and the labor required would be 24,000,000 days' work.

The Chinese are determined to make the use of opium as difficult as possible, and the superintendent of police at Canton has decided that the necessary licenses, entitling the individual to purchase and use the drug must be made of wood, eight by ten inches in size. On the front of these boards are characters giving the smoker's name and address, and the quantity of opium allowed per diem. The sign must be conspicuously displayed in front of the wearer, and not in any way concealed. Next year these wooden licenses are to be one and a half by two feet in size. If the Chinese had to deal with the liquor evil as we have to contend with it here, they would probably make each user of liquor carry a similarly conspicuous license, and thereby make him anxious to quit the habit. The Chinese are a queer people when it comes to getting rid of a bad thing.

When the census officials start out on their pending tour of enumeration and gathering of statistics, they will probably make the most exhaustive attempt, to gain a fund of useful information, that has ever been made. It is proposed to secure an estimate of the value of all farm products, the acres harvested and the quantities produced. The cost of fertilizing and of farm labor, and the number of acres devoted to various farm products, will all be duly recorded. By the time the farmer is through answering questions, he will have furnished information that will be of great help, and he will have ample opportunity, when the returns are all in, to profit by the experiences of others. The same course will be pursued with the manufacturer, merchant and mechanic. The industrial activity of the entire country will be subjected to the closest scrutiny. In the end it is hoped to evolve some practical plans for the betterment of social conditions, and especially the vexing question of proper relations between capital and labor.

For two hours, on the morning of May 21, all activities by the 50,000 employés in the various plants and offices of the Standard Oil Company ceased, in memory of Henry H. Rogers, vice-president of the company, who died May 19. It is said that his intense application to business,—while enabling him to amass a fortune of $75,000,000,—greatly shortened his life. Dr. Robert Collyer, in his remarks at the funeral, referred to the early life of the deceased, stating that the happiest days of the oil magnate were not when he had amassed his millions and lived in princely style, but in the days, long ago, when he toiled in the oil fields of Pennsylvania. Walking home at night, he would see a light in the window of the humble cottage, where he knew his young wife and baby awaited him. Often he said, "That, I think, is the sweetest memory of my life." Mr. Rogers' experience is but a repetition of that of thousands, who, like him, have realized that true happiness must come from within, and that riches can never satisfy the longings of an immortal soul.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

GRANDFATHER'S CORNER.

SELECTED BY KATIE WOLF.

Every day he has his corner, where his wide-armed chair
is placed,
And he sits, sometimes, and muses with his fingers inter-
laced—
Muses, doubtless, of the drifting of the years that come
and go.
(And his eyes have caught their sunshine, and his hair has
held their snow.)

So he nods there in the corner, and it seems a place apart,
Seems a spot afar from stresses of the street and of the
mart,
Seems a place that asks no portion of the rushing world
without—
Just his corner, with his armchair, and his books spread
round about.

Here he dreams betimes, and dozes, here he hums the
olden songs,
Here his heart is always happy—he has long forgot his
wrongs;
And when lamps are lit at twilight, here within his ingle-
nook
He will spend an hour of comfort with an olden friend—
a book,

But the best of all—the children! How they love those
songs of his!
How their feet have worn a pathway straight to where
his corner is!
And he drops his books and papers, and each little lass
and chap
Hears the wondrous fairy stories from the throne on
grandpa's lap.

Or the children laugh and scamper in some game about
his chair—
And the light creates a halo of his quaintly silvered hair—
And the children understand him; they are playmates all,
in truth,
For they sense the bond that likens happy age to joyous
youth.

And I sometimes think that heaven is a place serene and
fair
With a-plenty tempting corners, each with one big wide-
armed chair,
And a grandsire throned upon it with the children at his
knee,
Filling all the ways of heaven with the music of their glee.

Udell, Iowa.

"WORLD PEACE."—AN OPTIMISTIC VIEW.

BY A. E. MYERS.

[This oration, delivered at the State Collegiate Peace Contest, Bloomington, Ill., May 1, by Bro. A. E. Myers, was awarded the second prize. Our readers will be glad for the privilege of reading the production.—Ed.]

With new visions of yet unattained nobleness bedecking the polished brow of hope, expectantly reaching out for those truths which, from the creation, have been uttering their unheeded lessons to the world, and which hang glittering at a thousand goals, to dazzle and to tempt ambition,—with anxious face turned to the future's mystic morn, humanity is passing from a night of clouds and storms into the full-orbed light of a glorious dawn.

The trend of humanity has ever been upward. "Truth shall triumph over evil" is heaven's own decree. It is true that individuals may dissipate and die; communities may retrograde and lose all sense of piety and moral principle. Even nations like ancient Rome may fail to resist the encroachments of evil, and the resistless streams of corruption may sweep away the very foundation of their supporting pillars, but the world moves steadily on in the golden track that will lead it to the very vestibule of heaven. And so it comes about, as a natural result, in the course of evolutionary development, in the process of civilization, in the growth of cosmopolitanism, that certain great, international questions present themselves to humanity for solution. The present is an age of progress and enlightenment, such as was never before known. Advancement is being made along every line with rapid strides. There are great problems to engage our attention, great enterprises to stimulate our activities, great ideas to refreshen and enlarge our humanity. Nations are being brought together in friendly relationship. We are thinking in world terms. We are living in an age of internationalism. We are standing in the dawn of a new day, wherein we shall see the enthroning of a principle which, through the vicissitudes of centuries, has been struggling for supremacy,—the principle of world peace.

The last decade in the history of this movement has been its best. The progress made surpasses, by far, the sanguine hope of its most optimistic advocates and our faith is quickened when we behold the variety and redundancy of means by which the visions of our peace dreams may be realized. To be the vindicators of universal peace is to maintain a true conception of the highest type of truth and justice. To lend ourselves assiduously to the task of exalting that principle upon the throne of the world, is to become the honored promoters of an enterprise that is lofty as heaven, and universal as humanity.

We are approaching a time when the adjustment of national difficulties shall be by other means than by martial conflict. The Goddess of Peace is to be the august arbiter of the world's destiny. But, my friends, with all our high-hearted hopes, with all our exalted aspirations, with all our stately zeal, we should ever bear in mind that there are factors that vitally touch the question of peace, and must, materially, influence the issues of this present-day agitation. Of these, allow me to speak of past history and education.

It is a fact, authenticated by every page of history, that war has, to a large degree, shaped most of the primary conditions of life for all communities of the human race. The ruins of old feudal castles are scattered over the hillsides and along the romantic streams of Europe. Creative imagination leaps back over the ages which are gone, repairs these old ruins, and peoples the battlemented towers with armed defenders. The winding of the bugle echoes over the hills and we see the rush of frightened peasants to enter the massive portals. We hear the clatter of iron hoofs and the defiant challenge pealing from the trumpet, while the eye is dazzled with the vision of waving plumes and gilded banners, as steel-clad knights sweep by like a whirlwind. The pestilence of war has brooded over the land with a weary visitation until earth's beautiful greenness gives way to a parched desert. It has unpeopled villages and cities, leaving every dwelling a sepulcher and numbering its victims by the millions. Then, without ever pausing to wipe the death damp from the brow of fallen brothers, to dry the tears of wailing widows, to hush the cries of starving orphans, or bind up one crushed and broken spirit, this priest and Levite of power passes mercilessly on. "Oh, inglorious arena of human degradation." Such was life ten centuries ago. But today the flowers of peace are blossoming on ten thousand battle-fields. The mangled forests are putting on an unwonted verdure and the fields, long blackened by the fiery breath of war, are covered with their softest bloom.

We wander amid the withered leaves and crumbling ruins of the past, descrying kingdoms which once enjoyed universal empire now silent in the dust. Monarchs and revelling millions buried deep in the vale of antiquity; cities whose streets were once thronged with pride and opulence, now swept clean by the winds of centuries; palaces, exuberant in taste, superb in grandeur, elegant in fancy, now ruinous and shrouded in gloom; halls once lighted with all that art and science and labor could procure, mementos of pristine greatness, chambered in oblivion. These dreary records teach us that the warlike nation of today is the decadent nation of tomorrow. The Parthenon, the Colosseum and the palace of the Alhambra are now in ruins because the elegant Greek, the stern Roman and the haughty Moor did not learn the simple lesson that their history teaches us.

When nations once have learned wherein lies the true glory of a nation, then peace will wave her white banner above the dark and troubled chaos of human concerns. Therefore I say, "The cause of universal peace is the cause of universal education." The subjective principles of peace must obtain enthronement in the hearts of men before they can find exemplification in objective laws. The history of the past ten years reveals unequaled progress in the growth of these principles. On the 18th of May, 1899, the first Hague Conference met at Holland's capital. Since then the swing of the arbitration pendulum has been in one direction, and the more than one hundred peace treaties that have been effected, the nine national disputes which have been settled by the Hague court, the one million five hundred thousand dollar ($1,500,000) gift of Mr. Carnegie for a Palace of Peace, the second conference in 1907 of forty-five independent powers, in which the most delicate international questions were discussed without animosity or a rupture of national amity, all give sure token of a growing sentiment in favor of world peace.

America's activity in behalf of international arbitration is one of the truest indices of her power. She stands for glorious principles. She has acquired a vigorous youth. She is basking in the beams of prosperity. She stands gorgeously blossoming in the garden of time; while her penetrating perfume floats all around the world, intoxicating other nations with her spirit of freedom and liberty. With her colleges and universities she is doing a noble work for peace by taking official part in a world's congress for this cause; but she is working immeasurably more effectively, and is giving a nobler impetus to the cause, by instilling in the hearts of her citizens those elemental characteristics that make a people great. On the 22nd of last February, a mighty Armada of sixteen modern battleships sailing under the stars and stripes, completed at Hampden Roads a naval cruise that is without precedent in the annals of nations. But when the American nation shall point to this as her proudest achievement, her glory and power will then have begun to wane. Lexington, Bunker Hill and Gettysburg are hallowed spots in the remembrance of American patriots, but dearer to every American heart should be America's part in this struggle for peace which promises a far nobler victory than the world has yet beheld.

The question of international arbitration has not been born in a day. For ages and ages cosmic, conscious souls have been bending low to catch the first faint vibrations of the universal heart, while the universal conscience has been awakening to the lofty sentiment of universal peace.

The song of "Peace on earth, good will to men," which long ago was borne with all the sweetness of its heavenly music o'er the vineclad slopes of Judea's sun-kissed hills, has floated on through all the centuries since, to every land, through every clime, and is being sung today with ever-increasing sweetness, its lingering echo applauded by the world. The Prince of Peace lived in a day when the horrors of war were felt in every hamlet and in every home. Looking beneath the seething sea of circumstances, he dealt with those primal causes that make men cruel. The wise and good of all ages since have been acting along those same principles, and the young men of today, who shall tomorrow be the world's leaders, are having inwrought, in the very fiber of their being, those subjective principles which will develop into objective laws, making international arbitration possible and at last emancipating the immortal mind from the slavery that has degraded it from creation's dawn. My friends, the evidence of this generation's power and the credentials of its glory are not found in the tramp of hostile armies, the screaming roar of artillery, the stirring airs of martial music, or the brandishing of steel-tipped blades, made red with human gore, but in the wisdom it displays in dealing with this question, which is the grandest question, prompted by the grandest motives, proffering the grandest results, in the grandest age of human history,—a question which did not have its inception in an American Peace Society, in a Hague Conference or in the heart of Russia's Czar, but one which, through chaotic ages, has been moulding and fusing and remoulding and crystallizing, until, in the opening years of this brilliant century, the armies of its advocates, with ever-augmenting ranks, are the most potent factors in this present-day civilization. It is the pure-minded desire of earth's noblest heroes to ameliorate without extinguishing; to hold the lantern to the dark places of feudal hatred; to tear aside the muffling mantles of national pride, and wrap themselves in the warm, honest cloak of integrity and world patriotism that has brought this question of international peace to the front, the principles of which are today shaping the very character of nations, which character, when ripened, will bring

a final triumph whose harbingers we gladly greet, whose consummation we anticipate with fondest joy.

Mount Morris College.

DOES IT FALL ON THE SABBATH?

BY I. J. ROSENBERGER.

It was said in our Sunday school that the fifteenth day of the month Abib always came on the Sabbath. Is this correct? Please explain through the Messenger.—Samuel Weimer.

1. *The legally-set time for the passover came on the weekly Sabbath.* Be it remembered that the day when Israel left Egypt gave a new date from which Israel reckoned time. The record stands thus: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Ex. 12: 2. This text needs no comment. Moses again says: "Remember that thou wast a servant in the land of Egypt, and that the Lord God brought thee out thence, . . . therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15. See also Ex. 13: 3, 4. Hence, the day on which Israel left Egypt, was made a Sabbath, a memorial Sabbath, from which they dated their new count of time, beginning with the month Abib.

The regulation of the passover, as to time, stands thus: "In the tenth day of this month they shall take to them every man a lamb . . . And ye shall keep it up till the fourteenth day of the same month: and the whole assembly of the congregation shall kill it in the evening . . . And they shall eat the flesh in that night, roast with fire." Ex. 12. The lamb was killed on the evening of the fourteenth, but eaten that night, hence it was eaten on the 15th. We have seen that the first day of this month, Abib, was a weekly Sabbath, hence this 15th, the day of eating the passover, would be a Sabbath, therefore the passover day was a Sabbath day.

2. *The feast of harvest, the first fruits, the wave offering, was on the first day of the week.* The law stipulating this service stands thus: "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." This plain wording plainly points out the first day of the week as the fixed day for the annual sheaf wave offering.

3. *The Feast of Weeks, or Pentecost, was observed on the first day of the week.* The law regulating this feast stands thus: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." The day after any Sabbath is the first day. Pentecost being on the morrow after a seventh Sabbath, was therefore, on the first day of the week.

4. *A difficulty.* We have shown that their year after their exodus began with their Sabbath, given them as a memorial of their deliverance from Egypt. From this they reckoned their annual passover. This would close their year with four odd week days, counting their year to consist of 354 days. You say: *"Here is where the barrier comes in. I am anxious to have the last part of their year reconciled; how they managed it."*

The Scriptures do not give us any information as to ancient methods of accurately counting time. We must gather this information from other sources. "The year among the Hebrews, in general, consisted of twelve moons, or lunar months; but as it was necessary, in order for a proper observance of all the rites of their feasts, that the year should begin about the same season, it became necessary, about once in three years, to add one month, for, if the year should always consist of twelve lunar months, in about thirty-four years its beginning would run backward through all the seasons. This was not allowable, as certain fruits were required to be offered on specified days of the year."—*J. W. Beer.*

Their years were lunar, computed by the moon, and they must have had a solar year to include seasons for their feasts, but as to the method of their intercalary count we are not definitely informed. We have two times,—sun and standard. We have an intercalary day added to February each fourth year. The foregoing is the consensus of Smith in his "Bible Dictionary," Rev. Samuel Fallows' "Bible Encyclopedia," and Kitto's "Cyclopedia." But I ask leave to quote from the distinguished Isaac Abraham, Professor in the Jewish College of London. As he is a most learned Jew, he ought to be versed in Jewish law and customs. In Hastings' "Dictionary of the Bible," on "time" he says: "The fact that the solar considerations must early have affected the Hebrew calendar is obvious from the cycle of feasts which, on the one hand, fell, in definitely fixed, lunar months, and, on the other hand, coincided with equally definite seasons of the solar year. . . . It is uncertain whether the intercalary months were fixed or were added whenever the priestly directors of the calendar discovered that the disagreement between it and the true year had become serious. We may fairly assume that the latter was the method in ancient Israel, at all events till well into the post-exile period. Without any definite rules, a month was intercalated on occasions when the discrepancy was sufficiently marked to render correction imperative. In the modern Jewish calendar the intercalary, or added, month is introduced seven times in nineteen years."

Covington, Ohio.

THE CHURCH,—WHAT IS IT? AND WHAT IS ITS MISSION?

BY ANDREW HUTCHISON.

It is the kingdom of God on earth, or the household of Christ. In 2 Cor. 6: 16 God says, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." And Rev. 7: 15 says, "And he that sitteth on the throne shall dwell among them." And again, 1 Cor. 3: 16, 17 says, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Since, then, the church is the dwelling place of God, and the household of faith, it is a body of believers. Eph. 4: 4 says, "There is one body, and one Spirit, even as ye are called in one hope of your calling." And Rom. 12: 4, 5 says, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

Here it must be clear, to every careful thinker, that as all have not the same office, therefore each one must be responsible for his or her part of the work. A very important work is placed in the hands of that body, the church, for when Jesus was in the world, he was the light of the world. John 8: 12 and 9: 5. But before leaving the world, he said to the church, "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5: 14.

Now, if the church is to fill the place of Christ, surely every one will have something to do. Philpp. 2: 14, 15 says, "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

This must necessarily apply to each individual member, therefore each one should realize the need of a godly life, and a chaste conversation. Philpp. 3: 20 says, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Surely, if we are looking for the Lord, and hope to meet him joyfully, we will live a godly life, coupled with fear. Eph. 4: 29 says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

By living this kind of a life, each member can help to make the mission of the church in the world a success. Col. 4: 6 says, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." As a crowning feature of this part of the subject, 1 Peter 1: 15 says, "But as he which hath called you is holy, so be ye holy in all manner of conversation." Verse 7 says, "Because it is written, Be ye holy; for I am holy."

Now it must be apparent to all that each member is responsible for his or her influence over those with whom they associate. Their life will wield some kind of an influence over their companions. If we are living the Christlife, those about us will be prompted to consider that life too, but if we are not true to what we profess, our life at once becomes darkness of the deepest dye, to them. And as a result the unsaved are caused to become more careless in their life. But Jesus says to his followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

As it is necessary to represent Christ in the life we live, it is also necessary to represent him in teaching. When Christ was upon earth, he not only lived a pure life, and went about doing good, but also gave his people,—the church,—something else to do. He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Here Jesus makes a grand promise to his people. And he makes it upon condition that they would teach the nations, as he had taught his disciples. In John 13: 14, 15 he says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Then Jesus said to the Father, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

In John 3: 34 we have the following, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." Now the Father sent the Son, and the Son also sends the disciples. And as Christ was the light of the world then, and his followers are the light of the world now, it follows, as a matter of course, that the disciples will have to teach the same things that Jesus taught, or they cannot reflect the same kind of a light. He said, "As thou hast sent me into the world, even so have I also sent them into the world." John 17: 18.

Now, will we all fill our respective places in the great work which has been given into the hands of the church? If we do, the following privilege will be awarded by Christ to each one: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. That will make of us "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 17. May we all do our part, so that each one may receive a crown of glory!

SMALL THINGS.

BY NATHAN MARTIN.

For who hath despised the day of small things?—Zech. 4: 10.

Great is the value the Bible places on small things. It pictures one chasing a thousand and two putting ten thousand to flight. Deut. 32: 30. It takes human weakness and endues it with divine strength. 2 Cor. 12: 10. In the Old Testament the chosen nation, though comparatively small, shall become a great nation; in the New, the kingdom of heaven itself, is likened to a grain of mustard seed. His own disciples Jesus sent forth, unarmed and unprovided, to all outward appearance, as sheep among wolves. Twelve plain men were sent forth with the commission to conquer the world.

Little Neglects.—To neglect is one of the easiest things in the world. This is the sinner's most common crime. A physician, having successfully completed a very difficult operation, turned to his students, and said, "Six years ago a wise way of living might have

prevented this disease. Two years ago a safe and simple operation might have cured it. We have done our best today, as the case now stands, but Nature will have her word to say. She does not always repeal her capital sentences." The patient died a day later. Spiritually, simply neglecting to mortify the carnal propensities will, after a while, produce a harvest of evil results that no mind except the Spirit's can foresee.

Another little neglect is the squandering of time. Many things may well be foregone in order to seek first the kingdom. Who cannot find, in his own life, a few things which demand time and energy and yet yield nothing but trouble and remorse? By eliminating these from our lives, we might find time for the solitude of the closet, for reading, meditation and prayer.

Dr. Rush, the greatest and busiest physician of his day, when asked how he collected so much information for his books and lectures, replied, "I have been able to do it by economizing time. I have not spent an hour in amusement in thirty years." Taking from his pocket a blank book, he said, "I fill a book like this every week with thoughts that occur to me, and facts collected in the rooms of my patients." If a physician considered the economy of time and effort, so important in his ministry to the body, how much more important for those who shall minister to the spiritual needs of a lost and perishing world! In the fatal battle of Waterloo, Napoleon, pointing to the sinking sun, said, "What would I give to be this day possessed of the power of Joshua, and enabled to retard thy march for two hours?" Voltaire, the great French infidel, exclaimed to his doctor in his dying moments, "I will give you half of what I am worth if you will give me six months of life." John Wesley, waiting for a delayed carriage to take him to an appointment, said, "I have lost ten minutes forever."

Little Enemies.—When H. M, Stanley was passing through the interior of Africa, his most formidable enemies were a tribe of dwarfs. With bows and arrows which looked like children's playthings, these little people greatly molested the party as they slowly wended their way through the forests. Upon their tiny arrows they placed a small drop of poison which would kill a man as quickly and as surely as a rifle. They dug trenches and carefully covered them over with leaves. Stanley's men and beasts perished in great numbers, just by reason of these little people.

To assist his people against the encroachments of the heathen, the Lord used such a little pest as the hornet. In order to bring Pharaoh to repentance, he used the little fly and the little frog. Just little things, but not to be ignored when the Lord plans. A certain man observed a magnificent eagle soaring above him. He noticed something was wrong. The eagle began to fall, and soon lay dead at his feet. Inquisitive, he examined and found no sign of hurt. In its talons, however, there was a small weasel, which, in its flight, the eagle had drawn close to its body. The weasel had sucked the life-blood from the eagle's body. This is the inevitable fate of every soul that persistently embraces sin.

Little Things Accomplishing Great Good.—Many of us have heard or read the story of how a thread from a man's stocking saved his life. A tall chimney had just been completed and the scaffolding was being removed. One man remained at the top to direct the work, intending to descend by the rope usually provided for the purpose. What was his horror at finding, when the work of removing the framework was almost completed, that no rope had been provided for his descent. He could not remain there long, and every means of escape seemed cut off. His wife suggested that he remove his stocking and unravel the worsted. Tying to the end a bit of mortar he let it down to those below. They tied to the end of the worsted a bit of twine. This drawn up to him, they attached a rope, by which he descended safely. A little forethought, aided by a seemingly insignificant means, saved his life.

This reminds one of the cloud, not larger than a man's hand, which betokened the coming rain, in the days of Elijah. It reminds us of Moses' rod, the sign of the power of the Almighty against a disobedient king. It reminds us of the five barley loaves and two small fishes, brought by the lad, and blessed by the Master to the nourishment of five thousand men, besides women and children.

So in other lines. Bethlehem, in the land of Judea, though among the least of the princes of Judah, was to be the birthplace of the Messiah. Of Nazareth the significant question was asked, "Can any good thing come out of Nazareth?" Nazareth, away off in Galilee, the home of ignorant and unpromising people, distant from all lines of travel, up in the hills! The place had a bad reputation. Many of the people were of the kind who are ready to throw a man over a precipice if they dislike him. Yet Nazareth was the place chosen by God to be the home, for a considerable time, of the Christ himself.

Looking over the history of nations, we find that a number of the small ones are not to be disregarded. Egypt is small,—of limited territory. Yet here men first perfected the arts of agriculture and architecture. It was the granary of ideas as well as of wheat. Egypt has left its impress upon the world for all time. Phœnicia,—a little strip of land between the mountains and the sea, about one hundred and fifty miles long and ten or twelve miles wide, has given to the world letters, navigation and civilization. Greece was a miracle of history. Her people threaded every sea. Along the Mediterranean they built cities of marble. They scattered the products of intellect and art over all the world then known. To all the world she gave instruction in freedom, culture and beauty. Palestine, a little country bounded by deserts of sand and salt water, walled in by the mountains, contained the nation destined to influence mankind more permanently than any other nation. Her legacy to the world was the moral law, the Savior of mankind, and the word of God which liveth and abideth forever.

That which is true of nations, is true also of individuals. We wonder at the ways of the Almighty in choosing to save the human race by means of one man and his family. Why not give his work a little more prestige by choosing for himself a mighty following, instead of separating for himself only eight souls? Why choose Moses, a man who had for forty years been back in the desert, a man who had an impediment in his speech, a man who felt very keenly his lack of fitness for the work, to lead out a mighty nation from the bondage of Egypt? Why send David, a mere stripling, with a few stones from the brook, to kill the mighty giant of the Philistines? Gideon, with an army of thirty-two thousand, is to go against the host of Midian. A comparatively small number, they are yet too many for the Lord's purpose. Their small number might be all the more reason for their own uplifting, should they be victorious. All who are afraid are ordered to return home. Twenty-two thousand return home, leaving ten thousand. Still too many. Those who lapped as a dog laps were rejected, leaving only three hundred men. These three hundred surprised and captured the entire host of Midian, like grasshoppers for multitude.

Quiet Forces.—We need only look into the realm of nature to learn a valuable lesson right along this line, —that the greatest accomplishments go on in a very quiet, unostentatious way. The earth, in its daily rotation, traverses space at the rate of sixty-eight thousand miles an hour. We hear no sound, yet we know that a great work is being done. The frost does its work very quietly, yet we know its effect. The movement of the tides, the power of the sunlight, and many other phenomena, make no noise, have no fame, yet go on century after century, doing their Master's bidding.

Reader, if you have but one talent, or think you have, don't bury it. If you have but two mites, don't withhold them. It is the little deeds, done without any thought of honor or present reward, that are today furthering the church and her influence in the world. Leave the results to God. He has condescended to bless some very paltry, insignificant things. "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men." Over in the south of England, one Sunday, an obscure man preached a sermon in a Methodist church. Only a handful of people were present. Among them was a boy about fifteen years old, driven into the church by a snowstorm. The minister took as his text, "Look unto me and be ye saved." As he stumbled along, the light of heaven flashed into the boy's heart. Then and there he made the decision of his life. The boy was Charles H. Spurgeon. The Lord himself has said that his word shall not return unto him void.

Who cannot be the means of cheering others? Who cannot pray that the Lord may bless the efforts put forth in the preaching and teaching of his Word? Who cannot give at least a mite toward the support of the Lord's work in the home and foreign fields? Who cannot give a kind word to encourage some one who is just passing under a cloud?

Elizabethtown, Pa.

CHRIST'S ANTAGONISM.

BY JOHN ZUCK.

THE above title is not just to our liking but we will try to tell just what we mean. First we wish to call attention to a few scriptures, viz., "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12: 51. Matthew has it this way, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Matt. 10: 34. In connection with the contexts of these scriptures, the prophet Micah said, by way of complaint, "For the son dishonoreth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house." Micah 7: 6.

Now, in the second place, we do not wish to be understood as making Christ say that he is the author or producer of strife, division and war, for he is the Prince of Peace, a unifier of the nations of earth, bringing peace and good will to men. But Christ did come to "bruise the serpent's head," to establish his kingdom *in* the world, but not *of* the world. Against his church even the gates of hell shall not prevail.

In doing this he necessarily antagonizes evil in every form, from the lowest brazen hypocrite to the chief seats of spiritual wickedness in high places.

Right here we might as well note, in looking at this question, that in the world there are two great opposing forces,—good and evil; two great causes of these forces, God and Satan; two great spirits at work, the Holy Spirit and the spirit of antichrist; or as this same writer (John) says, in Rev. 16: 14, "Spirits of devils, working miracles." There are two great bodies of humanity, as agencies through which these opposing forces are working,—the children of God and the children of their father, the devil.

We have now, here, a very live question opened up, and right and righteousness must and will prevail, but not without a struggle. The conflict is now on, yet the disciples did not seem to comprehend it. The fire is kindled. Luke 12: 49. "I am come to send fire on the earth; and what will I; if it be already kindled?" Soon his baptism of suffering would be accomplished. His death on the cross, his burial and glorious, triumphant resurrection would be effected. His great and last commission would be given. He would breathe out upon them his peace, that their souls might wait for the Spirit of Power from on high, that was to qualify them fully for their work of preaching the Gospel to every creature.

We note that this work of the Lord is an aggressive work. Jesus said, "My Father worketh hitherto, and I work." "I must work the works of him that sent me, while it is day: the night cometh when no man can work." Christ, in accomplishing the great mission for which he came to earth declared his Father's will, preached repentance, "for the kingdom of heaven is at hand." His Word was truth, and so full of life and light, that those whose garments were stained and spotted with sin and self-righteousness, became annoyed and offended, like miserable sinners today, who love darkness rather than light, because their deeds are evil. The disciples were looking forward to a material reign of Christ, when the kingdom of David should be restored and they should be freed from Roman power, and when peace and prosperity should once more flourish as in the days of Solomon. "Think ye that I am come to give peace on earth? I tell you, Nay; but rather division." This was a forecast of their fiery trials, afflictions, and persecutions

on the one hand, and, on the other, their power, boldness and grace, to overcome evil with good.

In support of our subject we wish to state that Christ antagonized the rottenness of the Jewish religion, the vagueness of their conceptions, as to Abraham being their father, their hypocrisy and deceit, their making void the commandment of God by their own traditions, their defilement of his house of prayer by their making it a house of merchandise and a "den of thieves." He criticised their vain repetitions in prayer,—praying to be seen and heard of men; their display in giving alms to secure the praise of men. He comments upon their carefulness in paying tithe of mint and anise and cummin, and omitting the weightier matters of judgment, mercy and faith.

Such an assailing of a people, as self-righteous and self-conceited as the Jews were, could not but result in division on account of the hardness of their hearts. But we pass on to the disciples. The time was near when Christ's kingdom would assert itself with great boldness and power, when the preaching of the Gospel would be direct, and to the people present, when the powers of darkness should be assailed, and when men and women should be convinced, convicted and made to cry out, "Men and brethren, what shall we do?"

Peter gave the answer, clear and plain, what to do to be saved. Then many put on Christ by believing, repenting, and being baptized into him. These were the means of grace, freely offered, and so freely accepted that many became identified with the followers of Christ. Thus they were translated from the kingdom of darkness into the kingdom of God's dear Son. And while those who accepted Christ received peace and joy to their souls, there was also fierce opposition without. Stephen was stoned to death, James was slain with the sword, and Peter's life was also sought. Then the disciples, "scattered abroad, went every where preaching the word."

But, why is this "division" necessary? Why this antagonism? Let Christ answer, "No man can serve two masters," etc. "Ye cannot serve God and mammon." "And ye shall be hated of all men for my name's sake." "Blessed are ye, when men shall hate you, and when they shall *separate* you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake." And again, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."

Paul has something to say along this same line, "To be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Listen! James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God." "Be ye not unequally yoked together with unbelievers." Again, "What part hath he that believeth with an infidel?" "Wherefore come out from among them, and be ye *separate*, saith the Lord."

Many other words, along this line of being a separate and peculiar people, have Christ and the apostles taught and admonished. If Christ's faithful servants will not shun to declare the whole counsel of God, and expose error in all its forms,—hypocrisy, covetousness, pride, intemperance and such like sins,—they will also have an opportunity to love their enemies, and they will see clearly the truth of the fact that alliance to Christ brings "rather division." They will see that this strife, or Christian warfare, will spring up wherever the Gospel is preached. It was, and still is, an inevitable result.

This holy war against sin is still on and the struggle is unabated. The poet has truly said:

"'Twas tribulation ages since,
'Tis tribulation still."

Christ's antagonism does not end here. "Vengeance is mine, I will repay, saith the Lord." He is coming again and his reward is with him. When the great gospel net is drawn, in the resurrection, the division will be more marked than even now. The good shall enter into the joys of their Lord, and the bad shall be banished from the presence of the Lord and the glory of his power.

Who is sufficient for these things? He who girds on the whole armor of God, and wields the spiritual sword,—the Word of God, "to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Clarence, Iowa.

MANAGING THE "BALKY HORSE."

BY A. G. CROSSWHITE.

BEING very much indisposed, some days ago, I had considerable time for sober reflection and, while resting from my reading, I thought of looking out on Center Street, to see what was going on out there.

Pretty soon an outfit came in sight that, for the time being, was both amusing and puzzling. A nice-looking horse was hitched to an old road cart, which contained two young men of the jockey class. The singular part of it was that there was almost room for another horse in those shafts. The tugs were correspondingly long, of course, and the whole scene carried with it an easy solution,—*the horse was a kicker.*

It was evident that the owners had made up their minds that the horse had to work, even if harness and load had to be adjusted to suit that particular requirement. They took care to measure the distance from the horse's heels to the load, and, no doubt, reasoned that he would not kick so much, if there was nothing to kick but the air.

It was really surprising to see how nicely he trotted along, when he had a little elbow room. "Ah," thought I, "if I could only try this plan on an old kicker in the church! He's been too close to the load. Every time he kicks, we will be sure that he does not hit anything, and even if he does, we will not let on that any damage was done. Then, by and by, he'll get ashamed of kicking the empty air and move right on."

A certain church decided to raise all church dues by taxation on the *ad valorem* plan. One brother, who was pretty well-to-do, kicked when he got his apportionment, and for a long time would not even pay what he had been paying heretofore. Most of the others went right on and never called on him for anything. By and by he felt as if he was ignored, and actually insisted on paying his part, which he has more than kept up ever since.

Another good horse that had been raised on the farm and seldom got to town, where so many "scary" things are to be seen, would tremble like a leaf at sight, sound or smell of a car or automobile. It was folly to whip that horse, for even a *person* would scare at the ugly things the first time,—especially if he had never heard of such things.

Some one suggested that the owner take the blinds off, so the horse could see what things were like, before they dashed past him. This was done, and the horse became a safe driver, by fully acquainting him with conditions.

This applies as well to church members, and the analogy is apparent to every thinking man and woman. Complaints often arise because the situation is not well understood. It is wrong to criticise the fault-finder too severely until he is made perfectly familiar with the reasons for departing from any old-time customs or principles.

The latter word is used only in its restricted sense. Fundamentals are sacred and unchangeable, but applications are at least debatable, and methods are bounded by no certain rule but propriety and united sentiment.

A certain pony in our town was much prized as a buggy horse while in motion, for in *motion* was in "*notion*" with him, but when he stopped, he was there until another notion struck him. The owner coaxed and whipped him, but the pony was invincible. At last some one suggested to build a fire under him. This was done, and the pony was soon out of the smoke and going at a good, vigorous gait.

So it is with the balky member. He is allowed to stand so long that the ice freezes about him, and, like an unused horse in cold weather, if he goes at all he goes most too fast. Build a fire about him and keep him warmed up, and there will not be so much thawing out required, when protracted meetings come on.

One more illustration, and then I close my observations for the present. Last summer, while excavating our street, a young man had a fine-looking team on the job. One of his horses especially attracted my attention. He was a fine, big chestnut sorrel, capable of pulling a great load by himself, but he was a "shirker." When his mate was pulling with all his might and main, he seemed to be too, but the load was not moving, and his owner said he was not pulling a pound, although his traces were stretched taut, and his back band stood clear of his old, hypocritical back.

I looked on for a while, and finally decided that, under certain conditions, I would undertake a cribber, a kicker, a meditator, or almost any kind of a balker, but deliver me from a pretender. I pronounce the case *incurable*. Let this come down to the human ranks and let him speak who has found a remedy. That the load must be pulled needs no argument, but it is an easy matter for the pretender to slip the basket past the middle of the pole, too. When a brother or sister fails to attend church service, pay their portion of the expenses, look after the wants of the sick, and needy or any other Christian duty, and you call on them for an explanation, they hunt up an excuse instead of a reason, for the devil furnishes them with a short rule by which to work the problem. Three words, containing in all just eight letters, will do the work: "I WAS SICK." Here is an irresistible argument. If it be true, you are shut off. If it be pretense or imagination, you dare not question it. The explanation brings the desired result,—one word of the same number of letters: "SYMPATHY."

If such an one really be a balker, his case is pitiable in the extreme. He lies to the preacher, deceives the deacon, cheats the contribution box and makes everybody believe he is doing his best, except God "who knoweth all things."

Brethren, sisters, are we all pulling our part of the load? Let us not give up in despair. Some habits may be irremedial in a house but not so in a human being, for whom Christ hath died. When we discover our weakness and shortcomings, let us pray for more of God's grace to assist us in bearing life's burdens, and when the power is sufficiently turned on, tear off the blinds, shorten the traces, and joyfully move up under the neck yoke.

Let the driver be careful not to overload at the start, and be careful, always, to study the ability of the team, the strength of the harness, and the condition of the roads, before stacking the load too high. It may sometimes be necessary partially to unload in the roughest places, but whatever you do, DON'T UNHITCH THE TEAM.

Flora, Ind.

HOW THE PRAYER WAS ANSWERED.

IN one of our exchanges a lady relates an incident in her own experience by which she was unwillingly made the means of answering the prayer of one unknown to her, and in need at the time. There is much more of this sort of thing going on than we dream of. Here is her story:

"One night, while waiting for a belated train in an Iowa town, I learned from a middle-aged, shabbily-dressed woman, that she was going to the death-bed of her mother in Ohio. She feared the delayed train would cause her to be late. She told in the simplest way how she did not have quite money enough to take her all the way, and that she intended to walk the last twenty-five miles, but she feared her mother would die before she could get there walking. I gave her all the change I could spare ($1.50) and told her to ride. She wanted to take only $1, as she said that would take her home. She took my name and address. She sent me fifty cents the next week, and thanked me. She said she got there in time to see her mother, and she knew her, but that if she had walked the twenty-five miles she would have been too late. She had been praying that God would let her see her mother once more alive, and she believed he sent me to answer her prayer. Her letter was misspelled and crudely worded, but full of faith and gratitude. She said she would send the rest of the money when she got it, but it might be a long time. Six years later, after I was married, living in South Dakota, and had forgotten all about the incident, a letter was forwarded to me, containing the dollar and asking God to bless me. After studying over it a while, the whole thing came back to my mind."

THE ROUND TABLE

OUR CHILDREN.

BY EDGAR M. HOFFER.

It is a very important and responsible work to bring up children in the nurture and admonition of the Lord. The Bible says: "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22: 6. Parents should love their children, and in turn the children should honor and obey their parents in the Lord. Children should be taught to pray when young in years, and to remember their Creator in the days of their youth.

How will it be with children who say, at the judgment, "We never heard our parents pray"? Why is it that so many children are out in the cold, wicked world,—far, far away from the Shepherd's fold? Thousands of children attend places unknown to their parents! Some of them were once pure and clean, when they knelt at their mother's knee. Many a mother has repeated these words: "Oh! where is my wandering boy tonight?"

The family altar should be in every home. It has saved many children. One of the most precious scenes, here below, is to see a family engaged in reading the Bible and kneeling together at a throne of mercy, asking God to help them along the pathway. Many children would, perhaps, be missionaries in foreign countries, if they were trained rightly. They would spread the glad tidings wherever man is found. But, instead of being engaged in mission work, those of our children, who have grown to manhood and womanhood, may be found in other pursuits.

The parents who raise their children for the Lord, will surely receive a sweet reward. Parents must give an account, sometime, for the way in which they have taught their children. Do not speak evil of the church, or of any member, in the presence of your children, and by no means speak evil of any minister in the church. Speak to the children of the pure and good done in the church. If you do not know anything good to say, keep silent. The children of today are the future church. We need them, for ere long the older ones will have passed away, and then the younger ones will have the work to direct. The family should all be on the Lord's side. In the great judgment day it will be sad indeed if some are placed on the left side. How true, then, will be the saying: "Oh! there will be mourning at the judgment seat of Christ."

Elizabethtown, Pa.

SOME CLIPPINGS HERE AND THERE ON THE PRAYER VEIL.

BY EZRA FLORY.

"To cut it (the hair) off like a man, all admit would be incredulous; therefore to put away the head-covering, too, like a man, would be similarly incredulous. It is natural to her (woman) to have long hair for her covering; she ought therefore to add the other (the wearing of the head-covering) to show that she does, of her own will, that which nature itself teaches she ought to do, in token of her subjection to man."—*Jamieson, Faussett & Brown.*

"The covering here referred to (1 Cor. 11: 3-8) is doubtless a veil,—not a modern hat or bonnet. A good many people object to women taking off their hats in church because of what they think this passage teaches, but Paul had no thought of the modern bonnets. I presume if he should see modern hats or bonnets, he would want the women to keep them off all the time,—certainly in the church,—but he had in mind a veil."—*R. A. Torrey.*

"'For her hair is given to her for a covering,' 'and if it be given her for a covering,' say you, 'wherefore need she add another covering?' That not nature only, but also her own will may have part in acknowledgment of her subjection. For that thou oughtest to be covered, nature herself, by anticipation, enacted a law. Add, now I pray, thine own part also, that thou mayest not seem to subvert the laws of nature."—*Chrysostom.*

"'But if any man seem to be contentious, we have no such custom, neither the churches of God.' It is, then, contentiousness to oppose these things, and not any excuse of reason. 'For we,' says he, 'have no such custom,' so as to contend, and to strive, and to oppose ourselves. And he stopped not even here, but also added, 'neither the churches of God,' signifying that they resist and oppose themselves to the whole world by not yielding. However, even if the Corinthians were then contentious, yet now the whole world both received and kept this law. So great is the power of the Crucified."—*Chrysostom, Homily 26, Page 154.*

Union, Ohio.

FLOURISHING AND FRUITFUL IN OLD AGE.

BY JAMES A. SELL.

The Psalmist, in speaking of the righteous under the figure of palm trees and cedars of Lebanon, says that "those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."

Planting is done when the trees are young and carries with it the idea of fixedness, permanency and growth. The place is a choice one,—the "house of the Lord." The truths and doctrines of his Word are a deep and fruitful soil. If the desires and affections of the heart, like the roots of a tree, go down into this soil, they will find the elements in rich profusion, to promote their growth in the spiritual life that shall not be diminished by the advance of years.

The palm grows in the desert, the cedar on the mountain. The one stands for beauty, the other for strength. Both trees root so deeply that they are not dependent for their growth, beauty or strength on the immediate surroundings. They reach deeper into the soil. So with the righteous. Surroundings and outward circumstances may be against them, but there are depths of vitality in the fruitful soil of the eternal truth, that the soul planted in it can grow and be fruitful in old age.

If the heart be deeply planted,
In the soil of sacred truth,
It shall flourish like the palm tree,
In its age as well as youth.
It shall rise in strength and beauty,
Like the cedars on the hill,
And 't will bring to God our Savior,
Praises which his home will fill.

Hollidaysburg, Pa.

THE SERMON ON THE MOUNT.

BY C. J. HARRIS.

A sermon well learned, and practically applied, from that part of the Bible which contains the Sermon on the Mount, is the sermon which the world greatly stands in need of today.

I wonder how many of us are daily striving (watching and praying) to perfect our walk and conversation by its sacred teachings. There shine, with Divine effulgence, the Master's unexampled lessons of benevolence and wisdom. These teachings are the basis of standard law in all ages and to all nations. There the will of the Father,—those laws which save souls or doom them,—lie in perfect plainness. No skill of science or learning will ever throw new light upon them, no enticing words of men's wisdom can ever eclipse the light of their simple truth. They are, indeed, a part of God's revealed will to man, hence more enduring than the heaven or the earth.

Christ died "a ransom for all," because all had sinned against the holy law of his Father. Having died for all, he now calls upon us to walk according to these laws which are for the guidance of his kingdom.

Have we walked worthy of the vocation wherewith we are called? Listen, "Let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Again, it is written in characters of living light, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Such laws, given by such authority, demand of us a most careful walk in life. Have we complied with these laws, or have we neglected them? "Enter ye in at the strait gate." Do not mistake the invitation.

Greenville, N. C.

THE GAIN OF GODLINESS.

BY M. M. ESHELMAN.

The more intensive you live in the Spirit, the more the demons in human flesh will oppose you. The brethren and sisters, who live the most intensive in the Spirit of God, are sure to be the more opposed because intensive spirituality intensifies the evil spirits. Cast them out, sanctified ones! Just begin a good work, permeated with holiness unto the Lord, and observe how quickly the harmful spirits set themselves in array against it! Each demon whets his sword of opposition, and seeks to make war upon the Lord's forces. Hold up, dear brother, against such wicked things. Your energies will have to come to a test. You are no better than your Jesus who had to meet all the demoniacal powers to win his way to us.

Los Angeles, Cal.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, June 6, 1909.

A DOUBLE POWER.

James 3: 10-13.

Any power can be used either for good or evil. Ex.—The tongue, education, beauty, and even wit.

I. Acts 2: 3-6. Shows the Possible Value of the Tongue.

1. The power of its right use.
2. When consecrated and sanctified.
3. Filled and inspired by the Spirit of God.
4. The very progress of the Gospel depended on it.

II. An Evil Tongue is Like

1. A razor (Psa. 52: 2);
2. Oil and swords (Psa. 55: 21; 57: 4; 64: 3);
3. A sharp arrow (Prov. 25: 18; Jer. 9: 8);
4. A deadly poison. James 3: 8, 6.

III. A Good Tongue

1. A tree of life, a flowing brook. Prov. 15: 4; 18: 4.
2. Apples of gold. Prov. 25: 11.
3. As "goads and nails." Eccles. 12: 11.
4. Salt that seasons. Col. 4: 6; Mark 9: 50.
5. Food, fruit of the mouth. Prov. 10: 21; 16: 24.
6. A precious treasure. Luke 6: 45.

Note.—1. No one but God can tame the tongue (v. 8), and that by changing the heart.

2. Nearly all the animals (v. 7), that we are accustomed to see only when they are tame, were once fierce and savage.

3. It is said that Amasis the king, once sent a sacrifice to Bias the sage, asking him to send back the best part and the worst, and Bias sent back the tongue.

PRAYER MEETING

For Week Beginning June 6, 1909.

TWO LIVES—TWO DESTINIES.

Luke 16: 19-31.

1. Exalted in the Sight of Man,—Condemned by God.—Verse 19. No earthly splendor recommends us to God's favor. He weighs the heart. The rich man of our story was arrayed "in purple and fine linen," but did not realize his great poverty. Rev. 3: 17.

2. Lazarus, the Child of God.—Verses 20 and 21. He was precious to the Lord because of his character. Though his body, perhaps, was uncouth and unattractive, it held a priceless gem for the diadem of the Great King. 1 Peter 1: 7.

3. The Glorious Consummation.—Verse 22. Angel messengers bore Lazarus to Abraham's bosom. Psa. 17: 15.

4. The Sad Awakening.—Verses 22 and 23. The earthly grandeur of the rich man ended with a funeral cortege. Then there was the realization of endless woe,—the doom of the lost. James 5: 1-6.

5. The Pitiful Pleading.—Verse 24. "Have mercy." It is a good prayer in its season, but we must not sin away the day of grace. Heb. 3: 14, 15.

6. Neglected Opportunities Cause Aching Hearts.—"Son, remember thy lifetime." Verse 25. It is the bitterest remorse of all, in the life beyond, to look back on a wasted life. Eccles. 9: 10.

7. The Time of Separation.—Verse 26. No matter what our desires may be, for continued association with our friends, the separation comes,—the gulf is fixed. Matt. 25: 34, 41.

8. No Hope Unless We Obey the Lord.—Verse 31. Christ has given us his Word as a rule of action. By it we are to live and by it we are to be judged in the last day. Important issues depend upon our decision every moment of our lives. "Blessed are they that do his commandments." Rev. 22: 14.

HOME AND FAMILY

IN THE GARDEN OF THE LORD.

BY WM. G. WRIGHT.

The cold storms of winter are over and past,
And spring reigneth queen o'er our fair land at last.
Sweet flowers now bloom, far as vision extends,
Refreshed by the rain that from heaven descends.

The storms and the tumults, that reigned in my breast;
By the sunshine of grace are now bidden to rest,
And the flowers of love fill my heart with delight,
Expanding in beauty by day and by night.

Now the showers of holiness rest on my soul,
And I yield myself sweetly to God's dear control,
Then he holdeth me up in the arms of his love;
I rejoice in the smile that descends from above.

Though storms may, at times, wildly beat o'er my path,
They strive but in vain to enkindle their wrath,
As the great, rugged oak protects the weak vine,
So I cling to the strength that is greater than mine.

That I bring to perfection much fruit in old age,
May the seed his hands planted my efforts engage,
Then the reapers, so earnest, with gladness will come,
And, fit for the Master, they'll gather me home.

Atlantic City, N. J.

BEING CHUMS WITH OUR CHILDREN.

BY ADALINE HOHF BEERY.

THERE is no doubt that the attitude of parents toward their children has undergone a change since the time of our grandmothers. We can recall the comparisons our own mothers used to make. We were often left under the impression that they had no good times,—they just had to work, do as they were told, never talk back, and sit demurely in a chair in the presence of visitors. Were they never fidgety? we wonder. Had they no nerves? Was it easier for them to keep still and "mind"? Is there a justifiable cause for the present reaction? And is there a danger of swinging to the other extreme?

Were there not times, before you were twelve, when you wished your mother or father would put their arms around you, take you on the knee, and be real sociable? There were some things that interested you very much. From the child's angle they were very important matters. How nice it would be if you could discuss it with your parents, and see them actually smile at your enthusiasm! Memories of this sort ought to go far toward shaping the mode of parental government in these days.

It seems to me the first requisite in training a child is to put yourself in his place. He does not see objects and actions as you do. To prove this, call up your own childhood days. Forget that you are a woman, and think of the things you did and thought when you were of the age of the child you are attempting to manage. Perhaps you will conclude that the youngster is not inherently bad (*you* weren't, were you?), only his activities have bubbled over on the wrong side. Just here is the crucial moment. Provide a legitimate outlet for his overflowing energy, harness his natural proclivities to the thing you want done, without letting him know that he is "minding."

"Chums" always have confidences between each other. How they enjoy their innocent little secrets! One or the other is always saying, "Let us do this, or go there," rather than, "You do that," or "stay indoors." Let there be a friendly rivalry between parent and child to see which will get his share of a given work done first. The kindergarten has done a vast deal toward making play out of work. And how even we grown people enjoy working at the things we like!

Infinite tact is needful. Study your child's tastes, and consult them in your planning and providing. He may have ideas and notions that, although they may be different from your own, may still answer the purpose quite as well. We must not always assert our authority and our schemes just because we may. When you ask your child's opinion, he is quick to feel the responsibility, and, by a comparison of views, you will more likely come to an amicable agreement.

A child must be continually occupied. He is the nearest approach to perpetual motion yet discovered. It is impossible for him to sit down and rest and think, as we like to do. Therefore, when he is not at work, gear him to wholesome diversions and amusements. All children are fond of games, and where there is an only child it is likely he will be robbed of much pleasure unless he finds it at a neighbor's or with the children of the street.

We have all wrestled with this problem. Suppose we lay down our book or sewing (of course the mending basket is full, but holes are of less consequence than hearts), and have a regular romp with the youngsters. You need not have on your white dress for this, and maybe your hair will get tumbled, but there is no surer way to manufacture smiles and laughter, bright eyes and glowing cheeks, and you yourself will feel younger and more skittish than you thought it possible.

It is so long since we were little that our memories have rusted over, and it takes the pranks and foolery of our own offspring to rub us down and modify our hasty judgment with the stunning query, "Didn't I do just like that?" Let justice and mercy be softly blended, even as we parents hope to be handled tenderly by the Father of us all.

In pleading for our children's rights to our companionship, I am aware that there have been grounds for criticism from believers in the old-time regime. In striving to be comrades, we have sometimes almost obliterated the line of parental authority. The child must be taught to defer to your wisdom, and not be allowed to become a dictator. It is a sorry state when little despots rule.

No person in the world needs so much wisdom and tact as a mother. All that Solomon had would not be too much to bring up one boy or girl to fulfill the high ideal of the Creator. Let there be a well-understood boundary between prudence and presumption, between freedom and audacity, and let neither trespass on the other's grounds.

Be as winsome as possible to your child,—in the way you arrange your hair, in the becomingness of your dress, in your courtesy, in the gentleness of your speech, in your cheerful face, in your approval of everything at all worthy, without extravagant adjectives and eschew nagging, chronic faul-finding, and the convenient phrase, "Oh, don't bother me!" Mothers were made to be bothered.

I am not forgetting that there are times, however, when the mother is very tired. Her body is so weary with the endless round of household duties that her mind is affected by the strain. She is just ready to fly off the handle." Even to have an affectionate child climb over her, at such times, is irritating, and she has to set her teeth hard to avoid giving a repulse to the sensitive little soul.

Our inherent love for a child should be the only excuse for that child's existence. God has given mother-love some useful accompaniments,—patience, vigilance, generosity, endurance, resourcefulness. Keep hold of these, develop them still more, if possible, as your baby grows into an animated interrogation point. You will be taxed to your limit. But when your child is grown up, how glad you will be that you took time to live with him, to enjoy him, to tell him things, to shape his character and ideals by your own sturdy example.

Huntingdon, Pa.

THE HOME.

BY ELEANOR J. BRUMBAUGH.

A BEAUTIFUL home is one that has all of the modern improvements and appointments, with a well-kept yard and surroundings. Is it? The passer-by says of such a place, "There is a beautiful home," but it is not always so. It is the people, after all, that make the home what it really is.

You know some beautiful place,—one that has all appearance of comfort and convenience, where there is not the real joy and peace and love so necessary to make home beautiful. Mary is very careful not to do one turn more than her *share* of work, even when she knows her sister is not well. John draws the line at certain chores, when Edward is detained by some necessary errand, and must do his share of the work in the dark, and alone. Father and mother sometimes use language they do not want the children to use, but having set the example they should not punish the children until they have corrected themselves. Of course, they did not use the objectionable language in the presence of company, but that does not lessen the sin.

You know another home where the buildings are not so complete, but it is a real happy place. The parents are careful of the example they set for the children, —company or no company. Each one in that home is willing to help the other, in time of need. Work is not so much of a burden, for love lightens burdens, and love is the one thing that makes this home beautiful.

It does not take us long to decide which home we prefer, but what sort of an addition would you make to the beautiful home, where there is love and peace? It would be a pity to spoil it. There is one thing each member of a family must guard, and that is selfishness. You think you are happier if you get *your choice* of everything. That might suit if your choice does not happen to be just what some one else intended to take. Do not be deceived. You are not most happy when you always get your choice. There is real pleasure in giving to others the things you like. You have tried it. If not, do so.

To please one's self is not the highest pleasure. Young people, starting homes, cannot afford to be selfish. Just as surely as they allow it, they spoil their home, and many divorce cases are the result of this evil. If each will decide to try to make the *other* happy, put away suspicion, and determine to suppress wrong, exercising that charity that thinketh no evil, what beautiful homes we would have! If we had more such homes, society would be better, we would have fewer church troubles, less need for jails and reformatories, and more joy in this world that seems to be such a sad place for some people.

"Get off the grass," said a little girl to two smaller boys who came along the pavement on an errand for their mother. They came slowly up to where the girls were jumping the rope, stopped a while, but saw no move to let them pass. Then they started to go around. In doing so they must cross a strip of sod, and just here they were told to get off the grass. At this point a voice called, "Girls, take up your rope and let them pass."

How much nicer and kinder if they had done so in the first place! They paid no attention to the boys, not because they meant to be unkind, but because they wanted to finish the jump. Selfish! Then they reproved the timid little boys for walking on the grass. Mama had said, "Come as quickly as you can. I need the things."

O for more thought and care for others, even if we must miss the hundred jumps we want to make,—an achievement that brings such poor reward, often ill health.

Brothers and sisters sometimes treat one another in this unkind way, and are sorry for it later on. Let us all resolve to make a greater effort to bring into our homes the real good cheer that will help to make them places of joy and peace and love for all who abide under our roof.

Some mothers are real slaves in the home, because children are not kind and helpful. In other homes the father is a slave, working so hard, and getting little sympathy or help from the children. In a few homes the children really work too hard, but oftener they are not taught to be helpful. They expect a well-spread table, without exerting themselves in the least to help furnish it. Each must take a share of the work necessary to keep up the home. Willing workers make light work. Take your share of the burden! Lift together, and the load is not so heavy. When some lift, while others hang on, there are some overworked. The ideal home should be our aim, and we may have it if we will, but not without effort, and determination to put away selfishness and enthrone love.

Huntingdon, Pa.

WE cannot live without the companionship of others. It is affection and interest that give the charm of living; it fills all the stops of life with tuneful breath. One of the greatest blessings we can bestow upon our friends is thoughtful sympathy and attention. These take the hardness out of duty and obedience, for we wish to please those we love.

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Five recent additions to the Prairie View church, Kansas, are reported.

Bro. S. A. Honberger, of Wichita, Kans., is now with the Snider Lake church, N. Dak.

Bro. J. J. Yoder has been chosen as pastor of the McPherson church, Kans., with Bro. Edward Frantz, assistant.

During a late series of meetings at Maple Springs, W. Va., conducted by Bro. Jeremiah Thomas, five were added to the church.

Bro. W. H. Eisenbise, of Mt. Carroll, Ill., gave us a much appreciated call last Monday, proceeding next morning to the place of Annual Meeting.

Our correspondent for the Spring Run congregation, Pa., reports that five Sunday-school scholars have been added to the church by confession and baptism.

The members of the West Dayton church, Ohio, have arranged to retain Bro. D. S. Filbrun as elder and pastor for another year. His labors are much appreciated.

Bro. Andrew Hutchison has been doing some effectual evangelistic work at the Dayton church, Va. Ten were added to the church by confession and baptism, and four others are to be baptized later.

The Brethren at McPherson, Kans., have decided on procuring a block west of the college campus on which to erect a commodious churchhouse with all necessary conveniences. The location is said to be an ideal one.

Bro. S. G. Lehmer, of Los Angeles, Cal., had expected to attend the Annual Meeting, but, on account of nervous prostration, it is feared that it may not be advisable for him to undertake the long journey across the continent.

The Camden church, Indiana, is growing. One year ago there were only nineteen members. Now there are forty-five, ten of whom were added to the church quite recently, as the fruits of some revival services held by Bro. J. H. Wright.

The delegation going to the Annual Meeting from Elgin consists of R. E. Arnold and wife, Galen B. Royer, Virgil Finnell, Blanche Lentz, S. M. Eshelman and your Office Editor. Bro. Eshelman represents the Elgin congregation at the Conference.

Bro. W. R. Miller, of Chicago, was with us last Sunday, and filled the Elgin pulpit at the morning services. His discourse was listened to with special interest. At the close of this service a collection was taken up for the Annual Meeting offering, and over $55 was raised.

The following request, unintentionally omitted when preparing the Conference Booklet, will be presented to the Annual Meeting:

The General Mission Board asks Annual Meeting, through Standing Committee, if it may, through the Gish Publishing Fund, or otherwise, publish in book form "all minutes" of Annual Meeting "for historical value."

Bro. Curtis Harris, Bosler, Wyoming, writes that the Brethren are forming a settlement in the Laramie River Valley, that three families are already represented, and that in due time others are expected. There is room enough in this interesting valley for a dozen churches.

Bro. I. B. Trout was at Union Bridge, Md., over last Sunday, and delivered the baccalaureate address for the Brethren College. When he left Elgin he had planned to go from Union Bridge to Hagerstown, and from thence to the Annual Meeting. He is booked for a sermon on "Sound Doctrine," in the Conference tabernacle next Sunday evening.

Last Saturday evening there was a good love feast at Batavia, twelve miles south of Elgin. Several ministers from other congregations were present, Bro. H. C. Crumpacker officiating. In addition to the regular services, the next day the Sunday-school workers of Naperville and Batavia held a joint meeting in the afternoon, which was well attended and full of interest.

The elder who makes it a rule to take no part in the Sunday-school work of his church, may be a very exemplary man otherwise, but he makes the Sunday school an uphill business. He not only discourages the superintendent, but he discourages everybody connected with the Sunday school. If each member in the church were like him, there would be no Sunday school at all.

Your Office Editor closed his work on this issue Monday evening, and on Tuesday morning starts to Harrisonburg, Va., to attend the Annual Meeting. Next week we hope to have something to say about the early part of the meeting. Our report will appear under the head of Annual Meeting Notes, and we shall endeavor to make these notes as interesting and as instructive as possible.

In order to strengthen the faith of our own members, and to create peace sentiment, there should be more sermons preached by our ministers on the peace question. It is important that we do our part in developing peace sentiment. In fact we ought to stand in the very front ranks among the advocates of peace. It would have been eminently fitting if, at the coming Annual Meeting, arrangements could have been made for an address on the subject. We suggest however, that the question be given a prominent place in the Christian Workers' meetings, all over the country, and it might be well to have the subject for one of the topics in some of the ministerial meetings.

One of our correspondents has this to say of the chain letter business: "We are greatly annoyed with those humbug chain prayer letters. I burn every one that is addressed to me or to my family. I am so surprised to know that even our members, who are usually considered as being above such things, are engaging in this humbug. I believe if they would do a little more praying for themselves, during the time devoted in writing those so-called prayers, and not rob God of the precious time, it would be better for them. I wish you would give such members a good shaking up, through the Messenger. Those members who are turned about by every little wind, surely are not as faithful to God as they should be."

The negro, who tried to apologize for the weakness of the flesh, by saying that he could preach more religion in one sermon than he could practice in six months, may have stated a condition more general than he knew. There is enough good preaching, teaching and writing, but the practice is wanting. Men tell others what to do, but their manner of living does not measure up to their teaching. This is where the children of light differ from the children of darkness. The practice of the latter is as bad as their teaching. They practice all the sin they teach, and sometimes more. It may take them six months to teach the evil that can be worked out in one day. Now if, on the other hand, the practice of the enlightened people of the world should excel their teaching, what an influence they would exert for good! We may think that we need more right teaching. Not so; we need more right living.

Last Sunday evening, at 6:30, the members of the Elgin church came together to break bread. The week of prayer had done much in the way of preparing the minds of all the brethren and sisters for the occasion, hence the self-examination service was limited to the brief remarks on that very important subject by Bro. W. R. Miller, who officiated. The spirit of the feast was helpful, while the order in the house of God was ideal. With us it is the custom for the deacons to have all things in readiness at the hour appointed for the feast, so that, when the members come together, they find nothing to detract from the sacredness of the occasion.

The River Brethren recently held a general conference near Abilene, Kans. There were delegates present from more than a dozen States, in addition to a good delegation from Ontario, Canada. The River Brethren seem to do considerable work through committees and boards. We read of one day's work consisting of reports from The Publication Board, The Missionary Examining Board, The Foreign Mission Board, and The Home Mission Board. The ministers had an afternoon meeting and discussed these questions: "How I Know That I was Called of God to Preach the Gospel," "The Work and Responsibility of the Minister," "The Preachers' Rights—to Sympathy, to Funds and to His Family." We do not read of any questions regarding church policy, doctrine, or church government.

A man of business says that the way to make a town a success is to boost, and not to kick it. The man who is constantly running his town down can make himself a blessing to the place by moving to some distant part of the country. This will apply to the church. The member who is all the time kicking his church is its worst enemy. He is as ungrateful as the boy who kicks his mother. It is the duty of each member to do what he can to help the church and her cause, but if he must kick, and cannot be converted from the error of his way, let him go to some remote section where his influence for evil will not prove a hindrance. At this office we decline many an article just because the writer wants to kick the church. True, the church is not just what it should be, but it is too good to be abused by its own members.

A Los Angeles paper contains an interesting account of a long fast by two brethren residing at Covina, Cal., viz., Bro. David Overholtzer, a minister, and his brother-in-law, Bro. Perry Bashor. The former was not in good health, on account of a weak heart, and decided to try fasting. He ate nothing for thirty-three days, and during the time drank only water. His regular duties were continued, he working from six to ten hours a day. His weight went from 147 pounds to 117, and he says the experience has proved very helpful to him. Bro. Bashor fasted thirty days, drinking only water, worked nearly every day, and in weight went from 217 pounds to 170. He seems to be in splendid condition and says the fast did more for him than all the doctors could have done. It will be observed that Bro. Overholtzer came within seven days of fasting as long as Moses, Elijah and Jesus.

Some of the trains carrying this issue of the Messenger will convey hundreds of our people eastward, in the direction of the Annual Conference. Of course only a few of the papers will reach Harrisonburg, for their mission is in the homes of the Brotherhood and not in the public gatherings. The Messenger, though a public journal, makes a specialty of personal work, and in this manner may accomplish more in the way of moulding sentiment than the Conference itself. Those who attend the Conference may make speeches and pass decisions, but the Messenger, in a great measure, makes much of the sentiment. While the Annual Meeting does its work inside of a week, the Messenger works every day in the year. It does its work quietly, in the homes. There it meets the preachers, the delegates, the members of the Standing Committee, and, in a large measure, prepares them for the Conference. And when the Meeting is over, who can say that the influence of the paper was not felt! In other words, were it not for the Messenger what would the Conference be?

THOSE who, in their correspondence for the MESSENGER, call for money to build meetinghouses, and carry on mission work, will find the calls omitted from their published reports. Calls for money must receive the endorsement of the District Mission Board, whose territory is represented, and the approval of the General Mission Board, before they can be published. We have explained this matter time and again, but for some reason a few of our correspondents do not seem to understand it.

CONCERNING the situation in Palestine the *Religious Telescope* says: "If the young Turks continue in power, their control may assist the Jews to purchase land in Palestine. What effect the disturbances in Constantinople will have on the governmental policy, cannot now be forecast. Certainly, Constantinople needs the money tied up in the crown lands. Though the Jew is regarded as the poorest man in the world, he has access to money with which this purchase can be made. We read that a Jewish syndicate is negotiating for the purchase of all the Sultan's land between the Dead Sea and Tiberias, with the probability that the site of ancient Jericho, the first acquirement of Israel west of the Jordan, will be the first purchase made by these descendants of Israel. The original Zionists have aimed to secure land close to Jerusalem, not desiring or expecting to extend the border of their possession throughout the country owned by the twelve tribes. If the way opens to secure these crown lands, the later class of Zionists, who think Africa will do just as well as Palestine, will find more obstacles in the path of their leadership of the Jews."

A WRITER in one of the magazines, coming to our desk, suggests that we need plenty of preachers in the country, who know something about farming and fruit raising as well as about theology. These preachers should receive a small support from the congregations they serve, then live on a few well-improved acres, near the house in which they do their preaching. They should have an orchard, a berry patch, a good garden, a poultry yard and raise some grain besides. The horse the preacher uses in visiting his flock could be used to fine advantage on his little farm. A cow would also come handy. Here a minister could live in close touch with nature, as well as with the people of his community. Half of his time might be devoted to his few acres, and the rest to study and looking after the interest of the church. He should not be a lazy man nor should he be deficient in education. Just think of two thousand preachers thus situated, and 2,000 country churches under their care! The conditions would be ideal. And all over this country there are openings for this class of work if the men could be found to do it. Fortunate is the country church that has such a home for a minister, is willing to give him a small support, and can then find a man who is willing to take care of the few acres, as well as to look after the best interests of the church. The Brethren are the very people to undertake this line of work.

THE HOUR OF PRAYER.

THE best time for family worship is one of the difficult problems in the minds of some members. Some of them seem to be unable to solve the problem, so they do not have worship at all. We believe that each family should have an hour of prayer, either in the morning or in the evening. This can be done when there is an understanding to that effect, and each one works up to the plan. Years ago, in our own home, we set apart eight o'clock in the evening for prayer, and the rule is to meet in the room, where services are to be held, at the time set apart. It makes no difference who happens to be living in the home, he or she is informed, from the start, of the hour of prayer, and is expected to be on hand at that time. There is no running over the house and notifying the inmates that it is time to have worship. That matter has been settled and everything is expected to work to it. By having a fixed hour, the different members of the family know how to plan for other things they wish to do. Should some one be away at the time, he simply misses the service. When the hour of prayer comes, the service is held and no one is inconvenienced. There is no uncertainty. There is no one waiting on some one else. After the services are over, the different members of the household are at liberty to retire, to read, or continue their work, if they have something to do. The lesson we wish to impress is, to have a fixed time for prayer, and then live up to the arrangements agreed upon. This hour may be in the morning or it may be in the evening. But there should at least be some time set apart each day for devotion. For our part we like eight o'clock in the evening for the family hour of prayer.

SOME LIBERAL THEOLOGY.

THE Northfield Conference, established by Dwight L. Moody, and somewhat noted for good common sense, was greatly astonished, a short time ago, when Dr. G. Campbell Morgan, in an address, told how he enjoyed a good cigar and a good play. Some of the ministers present declared that they would leave their seats, in the future, when Dr. Morgan arose to speak. But what better could be expected of Dr. Morgan? He is the champion of the New Theology that is finding its way into so many of the pulpits of the land. He is a law unto himself. What he *believes* is right for him, that he is at liberty to do. As for the Bible, he sees little in the Sacred Volume that is, strictly speaking, divine, and so he is at liberty to interpret the Book to suit his taste and his needs. He likes a good cigar, is not ashamed of it, and talks about it in the pulpit. By so doing he encourages others to smoke. His example on the streets and his words in the pulpit are on the side of the evil. But this is the New Theology, and he would have people, all over this country, accept his new ideas of liberty.

Then he likes the theater. He, as a pretended preacher of the Gospel, can throw his influence on the side of the theater with all of its evil tendency and enjoy a good play. Not content with his example, he tells in the pulpit what he enjoys. This induces others to attend the theater. Remember, this is only a part of the New Theology, but it is by no means all of it. It is, however, a sample.

But the Doctor is not the only preacher who enjoys a good cigar and a good play. There are those who claim to preach the long-established and well-founded theology, and they, too, enjoy the cigar, though they do not say anything about it in the pulpit. They may walk the streets and smoke, but on meeting some devout man or woman, it, for some reason, seems convenient for them to throw their cigar away, before they think they are seen. Your Office Editor has seen this done more than once.

The difference between Dr. Morgan and some others is, that he is not ashamed of his bad example, while they are. It is unfortunate for the cause of Christianity that the Doctor sets the kind of example he does, and then justifies his course in the pulpit. It is also a pity that some other preachers persist in smoking on the sly. The habit is bad enough, but when indulged in on the sly, as is usually the case with ministers who smoke, it looks very much like a case of hypocrisy.

THOUGHTS.

—THE word *thought*, of itself, has quite a multiplicity of definitions, but, in its more common acceptance, we call it an operation of the mind, or the activities of the mind, inferring, and rightly too, that there are times and conditions in which the mind does not act; or that there are persons whose minds do not act. Then the minds of some become so sluggish that they move only when spurred into activity by being touched with the directly personal, or something out of the ordinary. So much for our first thought, or the expression of our thought on thinking.

—We have come to the conclusion that it would be better for us all if we would do more solid thinking. We should get into the habit of it; hie ourselves into some secluded spot or place and, with our minds open and free, give ourselves over to a season of thinking. Perhaps the most pleasant and profitable way of doing this is, without subject or book, except the open pages that are placed all around and about us in the great book of Nature, of which our Father is the author. There are the grass, the flowers, the trees, the hills and the mountains, the singing of the birds, the ripplings of the rivulets, the rushing roar of the waters, and the "everything else" with which God has so abundantly supplied us. Open to us are these most interesting pages, upon which we may do some valuable and interesting thinking.

—While out on a stroll, up on the hill above town, and over "Round Top," the other evening, we spent a most enjoyable hour in looking and thinking. To tell it all would require the writing of a book. But, as the book would not be of general interest, we shall not write it. It would be, perhaps, a biography of a soul like the Patmos dreamer, who, in his thoughts, saw things that were, and things that are to be.

—Our last Sunday-school lesson was from Acts, with the leading thought noted, "The Gospel is for everyone." But while this is a very good thought, it was not *our* leading thought then, or since. We have much to say about studying our Sunday-school lesson, but we do not, perhaps, do it always at the best time. We, sometimes, "look at it" before the time for recitation, and then study it after the lesson is over. That is, during the recitation we catch some new thoughts, and they are so interesting and entertaining to us that they take hold upon us and will not let go until we get them developed and digested. Then we have something worth while,—something on which we feed and grow.

—Our leading thoughts on the lesson were: First, the symbolism in the laying on of hands,—"And when they had fasted and prayed, and laid their hands on them, they sent them away." As we think of the gospel observances, we see the fitness of things, as used by Christ and his apostles. And this is especially noticeable in the "laying on of hands," as practiced by the Christian church. In setting men apart for any important work, or to perform responsible duties, it was always done by the laying on of hands. This was done by representative men, by the apostles, by Paul, and by the hands of the presbytery. What they did in a public capacity, they did not do as representing themselves, but the church. Hence, whatever blessing or help was expected to be conferred in the observance, was not to come from themselves, but from the body which they represented. The hands are the most useful and serviceable members of the body.

—Those who go out to do service for the Lord, do it through the church, and need the sympathy and support of the church. This sympathy and support are symbolized by the laying on of the hands of the presbytery, and, as the presbytery represents the church, therefore, in the laying on of hands, on those who are sent, the church virtually says: "The blessing of the church goes with you, and the hands of the church will support you in all of your needs." This gives a mutual responsibility, both to the sender and to those sent. In the work to be done, both parties are equally responsible. The church is responsible because she sends. The ones sent are responsible because they are sent. By this action the church promises that her hands shall go with them to help and support them as needed. Looking at the laying on of hands in this symbolic light, it is readily seen how important it is that no man or woman should be sent out to do important work for the church and the Lord without the church first laying on them her hands, putting into the observance all that it rightly symbolizes.

—Our second leading thought was, the great danger of any one standing in the way, or in trying to discourage those who have a desire to be saved, as did Bar-jesus, in the case of Sergius Paulus. It is certainly bad enough for any one to give himself into the power of Satan, and become a subject of his, but it is still worse and more dangerous to be an *agent* of his, to assist him in destroying the souls of others. It was this that brought the special wrath upon Elymas, the sorcerer. It was not enough for him to be, himself, a servant of the devil, but he labored to make and keep others as bad as himself. And it was meet that Paul, as a servant of God, should show to him the displeasure of God against this special form of wickedness, by striking him with blindness. That Elymas should try to induce this awakened soul to continue in sin, was a great wrong. It was a sin of more than an ordinary character, and yet it seems to be a sin in which a large number of sinners have a desire to in-

dulge. Indeed, it is the sin most common among wrong-doers. There are very few bad men and women who are satisfied to be alone in their badness. They make special efforts to induce others to join in with them, that they may have company in their wrong-doings.

—Today we have more missionaries working to destroy souls than there are to save them. Sometimes, sad to say, there are professing Christians who are doing more,—wielding a stronger influence,—against the cause of righteousness than they are exercising for it. They, by their wrong conduct, are influencing their fellow-members away from the church, and, at the same time, are keeping those, who are concerned, out of it. The awfulness of this sin is not realized,—the blackness of it,—and not appreciated. How many cold and indifferent members have we today, because of the Elymases we have among us? And how many would we have, feeling their way because of their physical blindness, could they have a similar visitation of God's displeasure, as came upon this man? Some careful thinking should be done on this subject.

H. B. B.

DO IT YOURSELF—NOW.

THERE are some things which we must do for ourselves, and there are other things which it would be foolish for us to try to do. Some things we can hire done and some we cannot. We can hire carpenters to build us a house, but we can't hire anyone to build us character. There are many things of which the same may be said. Failing to perceive this, trying to do what we should not, and having others try to do for us what can only be rightly done by ourselves,—is one of the main reasons why so little is done, and that little so poorly done.

This is not the result sought by those concerned; that is, most of them really desire to see good accomplished, but make a mistake as to the best means. There are some persons, to be sure, who do not want to take the time to do or oversee things which they feel they should do. So they give to others the money necessary, and go their own way, feeling that they have discharged their responsibility. But they have not; responsibility is not so easily discharged. Credit is not given in that way—far from it.

Are we, as a body, free from this mistake? Does each one do his duty—do we seek to have him do it, or do we encourage him to shift it to others? It is a question that needs answering now. We have gotten into the way of using a large number of committees, and it is to be feared that we rely too much upon them. Committees are not to be condemned wholesale. Probably a large majority of the members of them are conscientious, strive hard to do the work entrusted to them. But that isn't the trouble—they are trying to do work which should be done by others. That is the difficulty.

And we do not stop with appointing committees to do our work: we appoint others to spend our money. These are no more to be condemned wholesale than are the others. They answer a good purpose, they have an important work to do, and as a rule they do it well. But we make a wrong use of these as of the others. We place too much upon them: we give them their work, which is all right, and then we add a good part of our own, which is not all right. The tendency is to make a wrong use of something which in itself is good.

Besides, we even defer doing some of our work until we are gone from this world, leaving it for others to see to. We seem to expect others to do, without our assistance, that which we might have done with theirs. No doubt it is better for our work to be done after we are dead than not to be done at all. The thing to consider most seriously, however, is the fact that they may prove as negligent as we have been, and the work meet us undone in the final day of reckoning. If we wish to have a given work done; if we believe that in doing it we are carrying out a part of God's purposes for man, the only way to be sure of having it done is to do it ourselves, and do it now. Then there can be no doubt about it—it is done, and done in the way we desired. That is worth a great deal to a man, to know that the purpose of his heart for good has been carried into effect and he need not worry or wonder about his wishes being carried into effect after he has passed into the beyond.

This last troubles some people, for they have known instances of trustees or executors not carrying out the wishes of deceased persons; and the money left for certain purposes was used for something of a quite different character. Those in charge of the funds probably thought they were doing right, spending the money for what they considered a good purpose. But that is not enough, that is not the question under discussion. Our object is to get men and women to see the work that should be done now, and to urge them to set about it so that they may see it accomplished before the time comes for them to go hence.

And then it isn't fair to others to leave them our work. They will have their hands full if they do their own. We are to bear our own burdens and to bear one another's burdens. The good that needs to be, and can be, done now, should be done. Of this class is most of the work of the professing Christian. Some of it can be begun now, but must be continued until the end of time. Each one has an interest in both kinds. The thing to bear always in mind is that the particular task God has for us to do cannot be done by another. You have your work, your God-appointed mission to fulfill. What are you doing? What are you planning? Remember, your destiny is fixed at death. Nothing that you have told others to do for you will have any influence on your fate, if it is something you should have done yourself. Very little of our Christian duty can be done by proxy.

Get yourself straight on this matter, for it means life or death. To leave for God's work the surplus left at the end of life, which we cannot take with us, is not treating the Lord as he treats us; not treating him as he deserves to be treated; neither is it in such a way as will be satisfying to us at the last. He demands, and has right to, the best, not the remnants. Of course it is better to give late than not at all: the gift will do some good, feed some hungry soul, but that one will not be the giver. You have a work to do; be up and at it till the end comes—begin it now. G. M.

SOME DANGEROUS TEACHING.

IN the Divinity School of Chicago University there is a new professor, who, in the way of underrating the truths of the New Testament, is going ahead of anything that we have yet seen. As given in the *Record-Herald*, of Chicago, here is a sample of the matter that he is dealing out to young preachers:

The belief that Jesus instituted the Lord's supper and the rite of baptism is unfounded.

Jesus did not treat heaven as a place and did not make the remarks credited to him on the subject of hell and future torment.

The attributed views of Jesus about the future are in reality the views of the editors of the Bible.

Matthew and Luke were not eye-witnesses, but used old documents, which are open to very grave suspicion.

The sayings of Jesus, in regard to the day of judgment, are nongenuine, and the idea of "Jesus as judge, and the twelve as judges," is found only in suspicious passages.

The supposed explanations of the parables were not made by Jesus, but added by early followers, who misunderstood the parables.

Jesus is not responsible for promising that he would return to the earth in glory and power.

What can we expect of ministers who are exposed to this kind of teaching for years! Why not these professors turn infidel and be done with it? It would be more honorable to deny the truthfulness of the Bible outright than to destroy it by piecemeal, as this new professor is trying to do.

DECORATING GRAVES.

CAN the advocates of peace on earth and good will to men consistently decorate the graves of soldiers? This is the question we are asked to answer. It is good to visit the city of the dead, walk among the tombs and meditate on the present and the future of man. It is helpful to stand by the graves of the loved ones, who have gone before, and endeavor to commune with their departed spirits. It is but natural that we should deposit flowers on the resting places of devoted friends, in token of the high and tender regard that we have for them. If, in the spirit, they are permitted to witness what we do, such acts will prove comforting to their souls. Think of a departed wife and mother beholding the little acts of love, at her grave, by the bereft husband and children, and you will be able to form some idea of the good that may come from frequent visits to the lonely grave of the sainted dead! We would treat the graves of soldiers as we would treat the graves of others. Amid the tombs of those who have fallen in battle we would stand and lament because of the conditions that led up to the conflicts, that destroyed their lives. We would consider the sufferings and hardships they endured, the broken-hearted wives, parents and children they have left behind, and then pray that this country may never again be called upon to sacrifice the noblest of her sons on the field of carnage. We might then lay a white wreath upon the grave of a soldier, and pray the Father to so direct the affairs of nations that wars of all kinds may cease, that there be no more preparation for war, that all the warships of earth be dispensed with, that all the forts in the world be dismantled, and that hereafter the nations of earth settle their differences by arbitration. We would do away with every appearance of war, and if called on for an address, we should speak in favor of peace and not in favor of war. We would deplore war and discourage militarism on every hand, and emphasize the glory and the importance of peace. But we would take no part whatever in any service or parade that had for its purpose the justification of war.

THE PASTOR OR ELDER?

WHO has charge of the church, the pastor or the elder? Where the pastor is the elder in charge, the question settles itself, but if the pastor wishes to take the place of the elder, and the elder is not disposed to be set aside, there may be some trouble. Or should the elder undertake to display rather much authority and thus place the pastor at a disadvantage, then there is another chance for trouble. The better way is for the elder to invite the pastor to have a talk with him. They should talk over the work of the church, and have a perfect understanding regarding their respective duties. It is the elder who has charge of the church, and the pastor should work under him, and if they both are the kind of men they should be, the pastor will always respect the elder and the elder will make it as pleasant as possible for the pastor. They will never be found working against each other, or talking disrespectfully about one another. Under no circumstances should the elder lord it over the pastor, nor should the pastor try to make it appear that he is the whole thing. And if it should so happen that they cannot work together pleasantly, they should seek separate fields of labor before the church becomes divided.

IN CASE OF WAR.

IF we continue to vote for prohibition, and then the present conflict between the saloon element and the temperance people should lead to war, some one wishes to know whether we will not, by our voting, be sacrificing our nonresistant principles. The struggle between the two parties is not likely to lead to war. And even if it should, we would not be responsible for the war. Before the great Rebellion our ministers preached and wrote against slavery. They did what they could to create sentiment in favor of freedom. This sentiment finally became so strong, and the opposition so intense, that war followed. Were our preachers responsible for the war between the North and the South? Most assuredly not. And suppose their preaching the truth, and contending for the liberty guaranteed by the New Testament, had led to the war, would that argue that they should not have preached against slavery? It is the duty of the people of God to contend for the Truth and for the right, and let the consequences take care of themselves. We do not preach and vote in favor of war. We contend for the right, and if war comes, it will not be because of our efforts in the interest of the right, but in spite of them.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

"I Haven't Time."

Of all excuses, for not doing this or that act of Christian service, the words of our heading are, perhaps, heard most frequently. Ask the average member to teach a Sunday-school class, and the response comes, "I haven't time." Invite a brother or sister to the weekly prayer meeting, and quickly you hear it again, "I am so busy; really I haven't time." One is just a little surprised to notice that these same members do have ample time to go to social gatherings and places of entertainment, and the query presents itself, "Are they really in earnest? Is the cause of Christ the one important factor of their lives?" We were impressed with this matter in reading the biography of Gladstone. There was, perhaps, no busier person in England than the "grand old man" who directed the affairs of the kingdom in so able a manner, and yet no one was more active in religious work than he. It was not unusual for him to attend three services each Sunday, besides the usual evening services of the week. We want to get rid of the time-worn excuse, "I haven't time." We DO have time for whatever we really want to do. Practically we have ample time for the work of the Lord and all the various meetings, IF WE THINK SO.

Mohammedans in the Orient.

Most people do not realize that there are more than sixty million Moslems in India, thirty million in China, and thirty million more in Malaysia and the East Indies. We have here a formidable and active antagonist to all Christian efforts, and yet the case is not hopeless While the fanaticism of the average old-time Mohammedan carries him to the extreme of intolerance, and causes him to commit the most heinous and shameless atrocities,—all in the name of the prophet,—the younger Mohammedan is not without many good traits that need only the development of active missionary effort. God does not "leave himself without record," in these days of the twentieth century, and "his word does not return unto him void." This is true in the work among Mohammedans. They may be hard to gain, but they are a part of "all the world" to whom we are commanded to go. In fact, the very difficulty encountered should be an incentive for greater effort. Remember, when you are reaching Mohammedanism, you are touching one-seventh of the human race. "Ask great things, expect great things," were the words of one of the early missionaries. They ought to excite renewed inspiration to go forward against Islamism, knowing that as we ask the Lord to bless us in our efforts, he will give us the desire of our heart. His Word cannot fail.

A Christian Colony Supported by Prayer.

On the edge of Thibet, once the "forbidden country," Gorham Tufts, Jr., has established a missionary colony to spread its influence among the 8,500,000 people whose homes can be seen from the tops of its snow-capped peaks. The history of this colony reads like a chapter out of the Book of Acts, for its establishment and entire support have come without a particle of direct solicitation, simply and wholly through dependence upon prayer. The American Himalayan Christian Colony has a farm of 3,000 acres, obtained in answer to prayer. Here, under conditions of soil and climate, almost perfect, the missionaries and their converts raise tea, rice, sugar cane, wheat, barley, and fruits and grains of all sorts. Cattle and sheep are raised also. Native Christians are made acquainted with the practical working of the Bible precept, "He that will not work, neither shall he eat," and they soon learn that activity and service are integral parts of the Christian religion. The mission has been wonderfully blessed in the training of Christian workers. Those engaged in the work have learned, under the blessing of God, to depend largely on their own efforts, resting assured that the Lord will graciously supply all else. They have never been disappointed. Where is the young brother who, with the same degree of faith, is willing to take the Lord at his word, and go forward in a similar movement, setting forth the principles of the Gospel by precept and example?

Social and Religious Unrest.

"Unrest" is getting to be so common a word, nowadays, that everywhere you are confronted by it, and reformers in plenty are posing as specialists in the treatment of the dire malady. The various plans proposed to adjust the existing difficulties may have commendable features, but in the end they are effective only as they bring us NEARER TO CHRIST,—the source of all real good. What should be the attitude of the church? (1) While it is the duty of the church to show due interest in every phase of human endeavor, she must always place chief emphasis upon the moral and spiritual, because these must always be fundamental. (2) The church must show, in a practical way, that she is really applying the exalted principles of Christianity to the everyday affairs of life,—not only theorizing, but actually leading, in the securing of better social and economic conditions for the people. Too often we forget that the Christian business men of a community may exert a real power for good, if they are so minded to apply it. All this, of course, must be done within the bounds of Christian propriety. The recent victories in the cause of temperance show the power of coöperation on the part of those who are determined to bring about better conditions. "Unrest" will always be the lot of mortals, at times. It is our blessed privilege, as a church, to do all we can that the Gospel of Christ may be as "oil upon the troubled waters," removing all hindrances, and ushering in a day of brighter prospects.

Ever Struggling Onward.

Near the town of Up-against-it, in the land of Root-or-die,
We have found our very finest inspiration, you and I.
Toiling up the hill called Have-to, with Compulsion for a guide,
We have made the sort of effort that was never yet denied,
In the way were Can't and Couldn't, with their brother, What's-the-use.
While our dearest foe, Born-weary, seized with joy each poor excuse.
Yet behind us, unrelenting, drove our heartless master, Must.
And our feet essayed no lagging, spite of hill or heat or dust.
It was there we grew the sinews for the struggle—you and I—
Near the town of Up-against-it, in the land of Root-or-die.

Near that village, Up-against-it, in the land of Root-or-die,
We discovered, possibilities undreamed of—you and I.
Were there heartaches in that journey? Little then our master cared,
As along that stony highway under whip and spur we fared;
Bread-and-butter trudged beside us, with a keen and ruthless goad,
That should quicken halting footsteps if we loitered on the road.
Pride and Spunk, two comely sisters, lured us on with myriad wiles—
All the master's welts were useless as we feasted on their smiles.
So our hearts grew strong to conquer, as we plodded—you and I—
Past the hamlet, Up-against-it, in the land of Root-or-die.

—Strickland W. Gillilan in Success.

Among the Sunday Schools of Southern California.

Recently we had the pleasure of visiting a number of Sunday schools in the Golden State, all of which have a live corps of teachers and officers, and all are doing creditable work. At each place we found separate rooms provided for primary and intermediate classes.

At Glendora the success of the Sunday school is largely due to the live and well-attended teachers' meeting, conducted in a most efficient manner by one of the ministers. It is held in connection with the mid-week prayer meeting. Bro. John Gnagy is the superintendent in charge. While there is already a commodious church building here, an addition is being built, which, when completed, will add several separate class rooms for the Sunday school. At Inglewood we met Bro. Quinter Calvert, who spent several years among the churches in the Southern counties of Ohio. He is the elder in charge.

Here we found an active body of Sunday-school workers and a great improvement in the school, since our visit here, nine years ago. Here we had the pleasure of hearing Bro. D. L. Miller give a very instructive address.

At Lordsburg Bro. John M. Cox, in charge of the college, is also superintendent of the Sunday school, and has effected a thorough organization. This is a large Sunday school and has adopted for its motto: "Every member a Christian. Every Christian a worker. Every worker trained." Several of the teachers here are of the college faculty and are well known, throughout the Brotherhood, as efficient teachers and writers. We also had the pleasure of attending a local Sunday-school meeting here, in charge of Bro. J. W. Cline, one of our most active district Sunday-school secretaries. Quite a number of excellent addresses were given.

In Los Angeles we visited only the Vernon Mission Sunday school. Here Bro. Wm. Wertenbaker is the pastor in charge. Seldom, if ever, have we met a band of workers, more aggressive and better organized for city work, than here. The song service and the splendid work in the children's classes were especially commendable. Since our visit here, a fourth Sunday school has been organized in this city, in a tent, which, on the third Sunday, had reached an enrollment of 43. Four live Sunday schools, working hand in hand with the church, should prove a great soul-saving factor in this beautiful city.

At Long Beech the Sunday school outgrew its quarters. Another building was erected, quite adjacent, to accommodate the primary and intermediate departments, which are well organized, and superintended by Sister Susie Forney. Here we also had the pleasure of attending a local Sunday-school convention, conducted by Bro. Cline. Several excellent addresses were given by local talent.

To reach this place, we passed through the city at an early hour of the morning. We were delighted to see large throngs of people, young and old, with Bible in hand, going to Sunday school. It occurred to us that this beautiful, growing city, by the ocean side, is made up largely of Sunday-school people.

At Covina we found a large Sunday school, superintended by Sister Mary Nill. Here we had the pleasure of visiting nearly all of the classes, each in a separate room and being taught by a competent teacher, who had previously made ample preparation for the precious half hour. Here, as well as at the last three places named, the primary department is well organized and under the direction of a competent superintendent, adapted to this department of work. While every California town and city has its Japanese and Chinese, this is the only place where we saw the yellow race represented in Sunday school. The presence of these people was induced through the special efforts and invitation of some of the Covina workers. For some cause, perhaps race prejudice, which is at a pretty high pitch along the Pacific Coast, the spiritual welfare of these people is not generally looked after by any of the denominations, so far as we could learn. This is not as it should be. These heathen people, and especially the Japanese, are among the most intelligent of their race, and most of them can speak English fairly well. Here, certainly, is a great opportunity for our people to do effective missionary work at home, with but little expense.

Levi Minnich.

Greenville, Ohio, May 14.

From Ankleshwer, India.

—The peoples of India,—this is more true than when we say "The peoples of America." Here they stay separate and apart. Their differences are magnified, and they, in many things, refuse to be amalgamated. But in the home land the tendency is more and more towards making all into one body,—one composite people, and of this we are proud as a nation.

—Last Saturday and Sunday Bro. Adam Ebey and myself spent with the members at Amletha, about nine miles from Vulli. It was the intention, when we went, that a church should be organized there, and to this end the meeting was called. All manifested a lively interest. There were twenty-four who voted in the election of secretary, deacons and elder, and Bro. Ebey was chosen elder, Bro. Natio Bhagwan, secretary; Brethren Mita Uked and Natio Bhagwan, deacons. The deacons were installed with their wives, in the usual way, and the new congregation added to the list.

—When the new church came to choose its name, there was just a bit of feeling shown. Not being able to select without guidance, Bro. Ebey and myself suggested the name "Amletha Brethren Church." But this was seriously objected to, on the score that in Amletha a number had grown cold, while in the other two villages, represented in the organization, the active members continued alive and wide-awake. Now Amletha is in the middle, with Taropa on the east side, and Kumesgam to the west. The name "Kumesgam" was presented. The Taropa Brethren didn't like that, as it left them out. So the Kumesgam Brethren rose to the occasion, and moved the name "Taropa Brethren Church." That settled it, and all were glad. It was unanimous, and peace and harmony prevailed.

—It is not much to be wondered at if some of our members in India, when reading the happenings of the day, should feel that perhaps they are being, in some way, taken advantage of by their missionaries, and so, to protect themselves from imagined evils, get themselves together to talk about what they should do to "throw off the yoke." We see it here and there in the hearts of those whom we love and trust, and it pains us extremely, but we feel that they will come to see the mistake they are making in so allowing themselves to ponder over these supposed evils, and save themselves from spiritual failings. It is easy to sow the seed of discord, and that little seed may slip into some most surprising corners and take root there, but patience and good-will and love will kill it. Miserable little seeds of discord! They are not all confined to India.

—We have just closed a short special meeting of our Field Committee. It is so pleasant in our mission work, whenever the need be, to get ourselves together, pray, and talk the matter over to a conclusion. In this case the matter was one of considerable standing. The work in Jalalpor has been very stubborn for a long time, resisting all advances. In some other parts of our chosen field it is inviting. The question arose again and again: Shall we continue in the unprofitable quarter while other localities call for help? And this meeting answered that question by deciding to close the work at Jalalpor, for the time being, and send Bro. I. S. Long's from Jalalpor to Pimpalner, about sixty miles directly eastward, and in the Khandesh district, Marathi country. It means a great deal for Brother and Sister Long, but our little band of missionaries are ready for anything, at any time, to the glory of God, as was evidenced by the fact that, as we talked of the open Pimpalner field, and the out-of-the-way-condition of it, and the hardships attendant upon life there, I suggested, in committee room, that perhaps we had better not question as to whom we might send, but rather ask for volunteers. Then I asked the question, "Into that hard field, who would be willing to go?" and every hand went up! In conversation, afterwards, it was the simple thought of all who expressed themselves,

that they had surrendered all long ago, and now there remains nothing to surrender. All are ready for any work, no matter what, no matter how hard, no matter what the costs. Aye, ready, praise the Lord!

—This evening, as I write these notes, my heart is filled with joy and gladness. Our little body of missionaries are workers, we know how to stand together and to bear with one another. We don't all think alike, always, but we know how to bear with each other, and to grant each to the other the right of personal opinion. And when anyone makes a blunder, which we do sometimes, and another volunteers to tell him of it, he takes it kindly, and that is the end of the matter. I am glad I am a missionary, glad I am in India, and glad I am one of the little company of missionaries representing the Church of the Brethren here. We are not perfect, but we expect to win, for that is what we are here for. And the Lord is with us. We believe in our church, we believe in our people, and we believe with childlike faith in our Heavenly Father, and in Jesus, our blessed Lord and Savior, whom to know is eternal life. Amen.

Ankleshwer, India, April 23. Wilbur B. Stover.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale church held a love feast on the evening of May 18. On account of some sickness not so many were in attendance, but all seemed to enjoy the services. Eighteen members were present. Some of our members, who were baptized last fall, took part and showed an earnestness in the work. Bro. M. Wine officiated, assisted by Bro. W. E. White, of Winamac, Ind. May 20 Brother and Sister J. William Miller, of San Antonio, Texas, stopped with us one day while on their way to the Annual Meeting. Bro. Miller gave us a talk on music in the evening. It would greatly help us to have brethren and sisters, traveling over the M. & O. railroad, stop with us.—F. M. White, Fruitdale, Ala., May 21.

CALIFORNIA.

Butte Valley.—May 9 Eld. D. C. Campbell preached for us. Bro. W. F. Nine is in our midst again. He and two other brethren are running a saw mill, about twelve miles from the church. There are ten members there, and all are Sunday-school workers. A Sunday school has been organized, and they also have preaching every two weeks. Bro. Garfield Nine is located there at the present time. The gospel seed is being sown at different points in this extreme part of the Northern District of California. Our Annual Meeting missionary offering amounted to $11.52.—Mrs. E. M. Wolfe, Macdoel, Cal., May 18.

Chico Mission.—Much interest is being manifest in our Sunday school. Many children have been brought in, and we feel much encouraged. We have received several donations for our new churchhouse, and work on the same is being pushed forward as rapidly as possible. Our weekly prayer meetings and Bible meetings still continue with good interest. We earnestly pray that the good seed which is being sown in the hearts of our young people, will grow and bear much fruit for the Master.—Nina Heisel, Chico, Cal., May 15.

Lordsburg.—Our semi-annual love feast was held Wednesday evening, May 12, Eld. D. W. Shock having charge of the services, assisted by Elders W. F. England and Edmund Forney. About 155 surrounded the tables. The best of order prevailed from beginning to end. The examination services were held last Sunday morning. At our council meeting on Monday evening Bro. D. A. Norcross and wife were chosen as delegates to Annual Meeting. Considerable other business was transacted pleasantly. The meeting was in charge of our elder, Edmund Forney.—Grace Hileman Miller, Lordsburg, Cal., May 14.

Los Angeles.—Through overwork in personal and church duties our elder, S. G. Lehmer, suffered a nervous collapse on the morning of May 15. A prompt call for God's help in prayer and anointing brought immediate relief, and at this writing he is rapidly improving. It is not probable that he can attend the Annual Meeting. This great restoration to health is the eighteenth in these parts during the past year. That the Lord still exercises remedial care and power over his children, is very evident from the numerous healings and helps given to many. He who created us can heal our infirmities. The four Sunday schools, conducted by this church, are prospering. The ministry is very busy each Lord's Day. All the year round there is grace for every trial and every joy.—Hiram Smith, 3207 Manitou Avenue, Los Angeles, Cal., May 17.

IDAHO.

Nezperce.—Yesterday we were left without a preacher. Bro. B. J. Fike, who does most of the preaching, was called to Winchester, a branch of the Nezperce congregation, to administer baptism. In the evening, however, Bro. Jesse Walker, of Reubens, Idaho, gave us an able sermon from 1 Cor. 13: 13. Our love feast is to be held at the Nezperce church July 3.—Wm. H. Lichty, Nezperce, Idaho, May 17.

ILLINOIS.

Big Creek.—The members here expect Eld. C. S. Garber, of St. Joseph, Mo., to be with us in a series of meetings, commencing Aug. 22.—Dow A. Ridgley, Parkersburg, Ill., May 17.

Coal Creek.—Our meetings here are growing in interest. One dear soul has requested baptism, and also that some preaching be done at an isolated point. These are welcome calls. Two letters of membership have been granted recently. The prospects for the summer are bright. Bro. D. J. Blickenstaff, of Oakley, preached three very strengthening sermons during the time the Mission Board met at this place.—S. Leslie Cover, Canton, Ill., May 1.

Decatur Mission.—The members met in council May 13, with a fair representation, considering the rainy evening. Our elder, John Arnold, presided. We organized our Sunday school, and elected the officers for one year, beginning with Jan. 1, 1910. The old officers were continued for 1909. Bro. Benjamin Fleck was elected vice-president of the Christian Workers' meeting for nine months. We completed the arrangements for our coming revival, which is to begin Aug. 1, to be conducted by Bro. Geo. W. Flory, of Bridgewater, Va., and Bro. R. A. Robinson is to lead the singing. Our communion is to be held at the close of the meeting. Our council will be held in July. We have added the cradle roll to our Sunday school, and the home department is to be added soon. Sister Savilla Dubbs was chosen president of the sisters' aid society.—M. Flory, Decatur, Ill., May 17.

Girard.—Sunday, May 16, at 3 P. M., we again met at the Home for worship. Bro. J. Jones, of Girard, conducted the services, giving an excellent sermon, which was greatly enjoyed by a fair attendance. The presence of the Spirit was felt in the service.—Kate Smeltzer, Girard, Ill., May 18.

Hurricane Creek church held her love feast May 15. It surely was a feast to the soul. Several visitors were present, our elder, J. W. Lear, officiating. After the close of the love feast the church held an election for a deacon, making choice of Bro. Alfred Redenbo, who was duly installed. Our council was held the day prior to the feast. Our series of meetings is to commence the first Sunday in August, to be conducted by Bro. J. W. Lear.—Wm. H. Ketring, Mulberry Grove, Ill., May 17.

Shannon.—Bro. H. C. Crumpacker, district Sunday-school and Christian Workers' secretary, spent a few days, preceding Sunday, May 16, visiting the members at this place. Sunday was a full day. At 10 A. M. Bro. Crumpacker delivered a good sermon on "You Cannot Serve God and Mammon." Matt. 6: 24. At 11 A. M. the Sunday school convened, at which there was a good attendance. Dinner was served in the church. At 2 P. M. a special Sunday-school program was given by home talent, each speaker having his subject well prepared. The round table was conducted by the district secretary, which was quite interesting. Many good thoughts were advanced, which, no doubt, will cause new resolutions to be made in trying to do better Sunday-school work in the future. In the evening a very helpful paper, on "Place of Special Meetings, Declamations, Special Music, Select Reading, Memory Gems," etc., in the Christian Workers' program, was read. Following this Bro. Crumpacker gave a lecture on "The Child and How to Reach It." He is surely wide-awake to the best interests of the development of the Sunday school and Christian Workers' meetings. —Mrs. Etta Kreider, Shannon, Ill., May 19.

INDIANA.

Camden.—Bro. J. H. Wright, of Huntington, commenced a series of meetings at this place Saturday evening, April 24, continuing until Sunday evening, May 8. Ten united with the church by baptism, one was reclaimed, and the membership strengthened in the faith. Our council was held while Bro. Wright was with us, and Bro. D. A. Hummer was advanced to the second degree of the ministry. A choice for two deacons resulted in calling Brethren Wm. Wingert and Harry Simpson to that office. We surely have reasons to rejoice over the success of the church at this place, when we remember that, only two years ago, we had but nineteen members and no Sunday school. Now we have a membership of forty-five, Sunday school. Now we have a membership of forty-five, notwithstanding we granted eleven letters at our last two councils. Like Paul, we thank God and take courage.—Eva L. Hummer, R. D. 1, Portland, Ind., May 20.

Huntington.—Our regular council was held May 15, Eld. J. H. Wright presiding. Six were received by letter. Bro. Emory Miller was chosen as delegate to Annual Meeting. Sunday-school officers were also elected for the next six months. Our love feast is appointed for Sept. 25, beginning at 2 P. M. The day following, the Mission Band of North Manchester College met with us and several good talks on mission work were given. A good collection was taken, which will be sent to the Annual Meeting, for world-wide missions. Bro. George L. Studebaker, of North Manchester, Ind., is expected to assist us in a series of meetings sometime in November.—Rosella Shock, Huntington, Ind., May 19.

Pleasant Dale.—We held our quarterly council last Saturday at one o'clock, Eld. George Swihart being with us. All business was disposed of in a Christian way. Two letters of membership were received,—Eld. Daniel M. Byerly and family, of the Camden church, and Bro. Frank Booker and wife, of the Palestine church, Darke Co., Ohio. Bro. Booker is a deacon. Eld. Byerly was appointed foreman, to assist Eld. Swihart, who lives quite a distance from this place. Sister Emma Miller was elected as Sunday-school secretary, and Bro. E. S. Burkett to fill the vacancy of a committeeman to elect Sunday-school officers. Eld. Swihart preached for us on Friday evening and remained with us over Sunday, giving us four inspiring sermons.—Murl E. Fulk, R. D. 2, Box 35, Decatur, Ind., May 17.

IOWA.

Coon River congregation met in council May 15, preparatory to the love feast, which is appointed for May 22. Much business was disposed of. Some time ago Elders J. W. Diehl and J. D. Haughtelin tendered their resignation of the oversight of the church, and the members chose Eld. E. F. Caslow as presiding elder, with Eld. Irving Haughtelin, assistant. These brethren are young, and keenly feel the responsibility. —J. D. Haughtelin, Panora, Iowa, May 15.

Des Moines Valley.—A very helpful and inspiring Sunday-school meeting was held at this place May 9, it being the occasion of the visit of our district Sunday-school secretary, Sister Ella Royer. A program of live Sunday-school topics was responded to, after which we listened to an earnest address by Sister Royer on the importance of saving the children. All went home, feeling the greatness of responsibility and opportunity in Sunday-school work and the desire to accomplish more in the Lord's cause.—Marie L. Jasper, Ankeny, Iowa, May 18.

Des Moines.—The members of the Mission, with others who came to us enjoyed a very good love feast last evening, sixty-five communicants having surrounded the tables. Yesterday was children's day in our Sunday school, with a total attendance of 192. In the afternoon an election was held for a deacon, and Bro. J. A. Smith was chosen to the office. In the evening, prior to the feast, two precious little ones were baptized.—A. C. Snowberger, Des Moines, Iowa, May 17.

English River.—Our love feast was one of the most spiritual meetings I ever attended. The membership was well represented and the house was well filled with eager listeners. Brethren Henry Butler and Geo. W. Burgin dealt out the Word of Truth richly, the latter officiating. Bro. Henry Butler talked to the Sunday school on Sunday morning, after which he preached an excellent sermon. Three were added by letter during the meeting, a deacon and wife being among the number. Some seem near the kingdom. Some of our members have already gone east, and a number will follow soon. —Peter Brower, South English, Iowa, May 17.

Greene.—Our Sunday-school institute was held May 16, at 1: 30 P. M. Our district Sunday-school secretary, Bro. J. F. Souders, was present. The attendance was good. A number of good thoughts were presented. We trust the schools will be greatly benefited by the work of this meeting. In the evening, at 7 o'clock, the officers and teachers held a conference, and song service at 7: 30. The subject, "Dealing with Problems that Trouble Your School," was discussed.—Lydia Wyatt, Greene, Iowa, May 17.

Pleasant Prairie church enjoyed a very able discourse Sunday, May 16, by our Bro. J. A. Eddy, having for his subject, "Giving." At the conclusion of the services an offering, amounting to $10, was taken up. This was forwarded to the General Mission Board, to be added to the Conference offering.—E. E. Rilea, R. D. 2, Ireton, Iowa, May 17.

KANSAS.

Fredonia.—Our love feast was held May 1. Fifty-nine members communed, Bro. F. G. Edwards, of Chanute, officiating. The following week Bro. E. D. Root, superintendent of the Child Rescue and Orphan Society, of Kansas and Colorado, gave us an excellent talk in the interest of his noble work. As a result seven homes were opened for children, and four were placed into homes. During his stay he also preached four soul-stirring sermons.—A. K. Sell, Fredonia, Kans., May 14.

Peabody church met in council April 30, Bro. J. J. Yoder presiding. The annual church visit was reported. May 1 we held our love feast; about forty-five communed. Bro. Button officiated. On Sunday morning Bro. J. J. Yoder gave us one of his good sermons on home influence. Bro. T. B. Young was also at the love feast. Bro. A. J. Ellenberger, our minister, is delegate to Annual Meeting.—Katie Yost, Peabody, Kans., May 21.

Prairie View church has decided to hold a communion June 5. Since our last report five more have been received by baptism.—Katie Roesch, Friend, Kans., May 18.

Wichita Mission.—April 2 there were two baptized,—one a lady from Blackwell, Okla. Our elder, Bro. J. J. Yoder, came to us on the following Friday evening and assisted us in our council on Saturday forenoon. Six letters of membership were received and one was granted. Our love feast, which occurred in the evening, was one of the best, in point of attendance, ever held in the Wichita church. The Sunday following the feast, Bro. Yoder gave an excellent sermon at the church, and one in the afternoon at the Mission on the West Side. At this place, which has been carried on for about one month, the attendance and interest are fair, and, with proper efforts, can be made quite profitable. The attendance at the Mission church is fine and the outlook is very encouraging. Wichita, with a population of fifty thousand, is a good field for the Brethren, and we hope soon to have one of the large churches of the Brotherhood here.—Jacob Funk, 1105 Wabash Street, Wichita, Kans., May 16.

LOUISIANA.

Roanoke church met in preparatory council May 15. Report of the annual visit was made, and all were found to be in love and union. Three were received by letter. Time for our communion is May 29, at 6: 30 P. M.—J. I. Miller, Roanoke, La., May 17.

MARYLAND.

Brownsville.—Our communion was held May 8. Not as many visitors were present as at some former meetings, yet almost the entire congregation, of about 350 members, were present, and enjoyed the communion together. Everything passed off in a quiet and orderly manner. The services closed about 8 o'clock. Eld. Caleb Long officiated. Eld. D. V. Long preached an excellent sermon on Sunday morning, following. Bro. C. F. Ausherman preached an interesting sermon in the evening to a full house.—Geo. W. Kaetzel, Gapland, Md., May 13.

MICHIGAN.

Thornapple church enjoyed a very pleasant love feast May 15. About eighty communicants surrounded the Lord's table. Ministers present from adjoining congregations were Brethren Isaiah Rairigh, J. M. Smith, J. C. Harrison, and G. E. Stone, the latter officiating. On account of sickness in the neighborhood several members were hindered from attending the meetings. Since our last report we were favored with two interesting addresses by Bro. John M. Stover, of Bradford, Ohio.—Grace E. Messner, Lake Odessa, Mich., May 18.

MINNESOTA.

Hancock.—Our series of meetings is to commence June 12, with Bro. W. E. West as our helper. We also expect to have a love feast June 26. The meetings may continue longer. Pray for the success of the meetings.—Irene Bowser, Hancock, Minn., May 20.

MISSOURI.

Little Brushy.—At our last regular preaching services, one young man accepted Christ and was baptized to walk in newness of life.—Wilson T. Price, Popular Bluff, Mo., May 17.

South St. Joseph Mission.—Our series of meetings closed last evening. Bro. S. A. Honberger delivered, in all, seventeen sermons. Four made application for membership, two of whom have been baptized. The church has been greatly strengthened. During the time of our meetings we had five deaths, three of the number being Sunday-school scholars. For the information of aid societies desiring to help us, we will say that we would be glad for children's calico dresses and boys' pants and waists, also shoes and stockings. We can still handle, with profit, a great amount of Brethren literature. The cheapest way to send this literature is to tie it into bundles, and send by freight, in sacks. Bro. S. A. Honberger expects to leave us today for North Dakota, his first stop being with the members of the Snider Lake church.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., May 20.

MONTANA.

Medicine Lake church met in council May 15, our elder, J. E. Keller, presiding. Eight letters of membership were read. The Sunday school was reorganized, with Sister Kate Cookson and Bro. D. M. Moothart, superintendents, and Sister Francis Cookson, secretary and treasurer. This organization is to take effect July 4. We also decided to organize a Christian Workers' meeting. Our communion is appointed for July 17, the place for holding the same to be made known later. There is no reason for our band of workers at this place to become discouraged. God will accomplish his purpose through us if we will permit him to do so. We recently received a very encouraging letter from our dear Brother and Sister Hilton, of China. May the Lord speedily send more laborers into his vineyard.—Katie E. Keller, Enterprise, Montana, May 17.

NEBRASKA.

Octavia.—Bro. Couser, of Lincoln, preached two very good sermons at this place on Sunday, May 2, both morning and evening. In the afternoon of the same day we met at the lake, where one young man was baptized. On Monday evening, May 3, at 6 o'clock, we met for our love feast. A few of the brethren and sisters from Lincoln and Alvo were with us. Bro. Thompson, of Lincoln, officiated, and also preached for us the two succeeding evenings. We had a very enjoyable feast.—Lillian R. Keller, Octavia, Nebr., May 20.

NORTH DAKOTA.

Surrey.—May 9 Bro. Frank Wingert preached our semi-annual missionary sermon. We took up a collection, amounting to over $42, which has since been increased to over $64. It was decided to send the money with our delegate to the Annual Meeting, for the missionary collection, to be placed to the credit of the China Fund. Bro. P. H. Beery preached for us on Sunday, May 16, also addressed the Sunday school. Our work is growing in interest here.—Manerva Lambert, Surrey, N. Dak., May 17.

White Rock.—On Sunday, May 16, Bro. Ambros Shatto, a minister, was anointed by Brethren J. E. Joseph and Luther Shatto. Later he was called to his reward.—Hannah Dunning, Denbigh, N. Dak., May 20.

OHIO.

Beech Grove church met in council Tuesday, May 18, with Eld. D. M. Garver, moderator, Eld. J. W. Beeghly, secretary and Eld. Jesse Stutsman, reading clerk. These brethren constituted the committee in charge of some work here. A pleasant meeting was had, and we feel that the church has been greatly strengthened.—Andrew A. Petry, Hollansburg, Ohio, May 22.

Charleston.—The members met in council on Monday, May 17, with Eld. Samuel Snell presiding. Considerable business was attended to. Our next quarterly council is to be held June 14. Sisters Ida Erbaugh and Mina Hollinger are still with us and are doing good work. The Sunday school is progressing nicely. Bro. Snell gave us some interesting sermons while with us.—Geo. Kempton, Chillicothe, Ohio, May 18.

East Dayton church met in council May 13, with Eld. J. W. Barnhart presiding. We organized a home department and cradle roll. We expect to have a missionary sister with us soon. Since our last report, one has been received into the church by baptism, and one was reclaimed.—Elizabeth Grove, 125 McLain Street, Dayton, Ohio, May 17.

Greensprings.—Sunday, May 16, we were favored with a visit from Bro. E. G. Sellers, of Bethany Bible School. In

the morning he preached a very acceptable sermon, and in the evening gave a general talk on the Chinese Sunday school; also other work of the school in Chicago. This is the home of Bro. Sellers, and the members here are interested in his work.—E. R. Cramer, Old Fort, Ohio, May 22.

Ludlow.—At our council, held at Pitsburg, May 15, two letters of membership were received and four granted. Our home communion meeting will be held May 22, beginning at 4 P. M. This is to be followed by a series of meetings at the Pitsburg house, conducted by Bro. B. F. Heckman, of Bethany Bible School, Chicago. One was received by baptism since our last report.—Levi Minnich, Greenville, Ohio, May 16.

Middle District.—Our love feast was held Saturday evening, May 15. Brethren J. H. Brumbaugh, Ezra Flory, Wm. Minnich, Jacob Coppock, J. Q. Helman, S. A. Blessing, E. Shank and J. P. Robins were with us. Bro. Helman officiating. Bro. Flory preached on Saturday afternoon, and on Sunday morning gave an interesting talk to the children. Following Sunday school Bro. Shank preached. We had an enjoyable meeting. We were so glad to have Bro. Flory with us again. —Hazel Coppock, Tippecanoe City, Ohio, May 20.

Newton.—The members of this church met in council at the Sugar Grove house May 13, prior to our love feast. The business of our regular council in June was disposed of at this meeting. Eld. D. C. Hendrickson presided. Bro. Jesse K. Brumbaugh was with us. Four letters of membership were received and two granted. May 15 our communion meeting was held, with a crowded house. Bro. Fidler, of Dayton, preached several soul-inspiring sermons during the day. A goodly number of members enjoyed the communion in the evening, although the weather was inclement.—Mary West, Pleasant Hill, Ohio, May 17.

Oakland church met in council May 1, preparatory to our love feast, with our elder, J. H. Christian, presiding. Eight letters of membership were received and four granted. Our love feast of May 15 was not largely attended, owing to the severe rainstorm which was raging at the close of the afternoon services, also during the greater part of the evening. Brethren S. Z. Smith, Blocher, Baker, Groff, Brumbaugh and Kreider were with us, Bro. Smith officiating. On the following morning, Sunday, a large audience listened to the comments on the Sunday-school lesson, conducted by Bro. J. M. Stover, after which our visiting brethren dealt out the Word of Life to attentive listeners.—Maria Miller, Bradford, Ohio, May 18.

Silver Creek church met in council Saturday, May 8, our elder, Jacob Keiser, presiding. Bro. Geo. Throne was chosen as delegate to Annual Meeting. We decided to hold two series of meetings this fall or winter, and we hope to have Brethren Reuben Shroyer and Edward Cramer assist us in these meetings. Our collection for the Annual Meeting will be taken May 16.—Mrs. Ottie Fisher, Pioneer, Ohio, May 15.

Upper Twin church enjoyed a love feast May 15. Brethren Jonas Horning and Noah Erbaugh were with us, Bro. Horning officiating. On Sunday morning Bro. Erbaugh delivered a soul-cheering sermon.—Delia Deaton Schilling, R. D. 10, Eaton, Ohio, May 18.

OKLAHOMA.

Guthrie.—The members of this church enjoyed a spiritual communion service on the evening of April 25, Bro. Ritter, of Crescent, officiating. Bro. Emory Lawver, of Kingfisher, preached on Saturday evening, and Bro. Merkley, of Coyle, on Sunday morning. Some members have recently located here, and we most heartily welcome them. Those thinking of changing location will do well to write us in regard to this country. Bro. A. J. Smith, of Ware, Texas, will commence preaching for us June 25.—Mrs. Emma Ambrose, 720 West Cleveland Avenue, Guthrie, Okla., May 15.

Mt. Hope congregation enjoyed a love feast on Saturday, May 15. A sister was received into the church by baptism prior to the feast. Elders A. W. Austin, J. Lehman and J. M. Markley were with us at the feast, Bro. Austin officiating. Thirty-two members surrounded the tables. On Sunday morning the new churchhouse was dedicated, Eld. Austin delivering the dedicatory sermon. The members met again in the afternoon to elect a minister, the choice being Bro. John D. Howell, who, with his wife, was duly installed.—H. H. Ritter, R. D. 4, Crescent, Okla., May 17.

Union Center.—Our council was held May 15, Bro. W. P. Bosserman presiding. Bro. Joseph Milham was appointed as secretary, Sister Beckwith, treasurer, and the writer, correspondent. Bro. Bosserman was chosen as our presiding elder. This body is to be known as Union Center church, of Oklahoma. Bro. Wm. Milham was chosen as agent for Gospel Messenger, and Sister Mary Milham will receive the missionary funds. Bro. I. W. Firestone and wife were received by letter. We have twenty-three charter members. We decided to hold our next council the first Saturday in August, at the Fairview schoolhouse, three miles south of May, in Ellis County. In the evening an election for a minister and two deacons was held Bro. Wm. Milham being called to the office of the ministry, and Brethren Joseph Milham and Andrew Elkenberry, deacons. All were duly installed May 16, except Bro. Elkenberry and wife, whose installation will be attended to later. In the evenhg at 7:30 we enjoyed a love feast service, Bro. Bosserman officiating, assisted by Bro. I. A. Root. The attendance at the evening service, also on Sunday morning, was good.—Josie Firestone, R. D., Box 37, Supply, Okla., May 21.

PENNSYLVANIA.

Back Creek congregation held an election for deacon, at the Brandts church, May 15. Bro. Charles E. Lensberger was chosen to the office, and duly installed. Bro. David Zuck, of the Welsh Run district, was present.—Mrs. G. A. Heckman, R. D. 1, Williamson, Pa., May 17.

Elizabethtown.—Our love feast, May 20, was well attended. About two hundred and seventy communed. Bro. J. H. Longenecker officiated. Other visiting ministers present were Brethren Wm. Oberholtzer, D. M. Eshelman and Hiram Kaylor. Immediately preceding the feast four applicants were received into the church by baptism. The church is looking forward to a special meeting on the evening of May 24, when Elders S. H. Hertzler and I. N. H. Beahm expect to give a report of their recent two weeks' missionary tour through the New England States. They were sent by the Mission Board of Eastern Pennsylvania.—Martha Martin, Elizabethtown, Pa., May 21.

Huntingdon.—Our church had the unique pleasure last week of entertaining at the same time missionaries from India and Arabia. At the midweek prayer meeting Brother and Sister Lichty, who are now home on furlough, both talked to us. They staid among us until Saturday, Brother Lichty giving an address to the students in chapel on Thursday morning. On Thursday evening Mr. A. Forder, of Jerusalem, gave a thoroughly interesting address in the chapel. He is practically the only missionary in Arabia, and is in this country now, trying to raise money and men to use in that needy field. The "Ishmaelites," as the Bible calls them, are a wild people, and the world knows little about them. They are never mentioned in the newspapers. Some of Mr. Forder's experiences and escapes from death are thrilling. He expects to sail away from these shores the middle of July, and he says it will be a happy day for him when he starts back to those people, many of whom are now his friends. This morning Bro. Haines handled the "Dress Problem" in the chapel pulpit. His philosophy showed how clothes reveal character, or cover up the lack of it. Adam and Eve began to put on aprons as soon as they had lost their honor, and so the modern fashions are used to hide the unprincipled souls underneath.—Adaline H. Beery, Huntingdon, Pa., May 16.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—Wednesday evening, May 5, at the close of our prayer meeting, three were buried with Christ in baptism. May 6 we held our love feast, which was, indeed, a blessed feast. Our elder, J. T. Myers, officiated, being assisted by Bro. M. C. Swigart, of Germantown.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., May 15.

Rockton.—Our revival meetings will begin Saturday evening, June 12, to be conducted by Bro. Holsinger, of New Enterprise, closing with a love feast, June 27. We hope to have a profitable waiting before the Lord.—Libbie Hollopeter, Rockton, Pa., May 17.

Shamokin.—Our love feast of May 15 was an enjoyable occasion. Ministering brethren with us were Eld. Edward Wenger and Bro. John Zug, of Elizabethtown; also other brethren. We greatly enjoyed the presence of the visiting members. Christ has once more blessed our church here with a great harvest of joy. Two more dear souls were received into the fold. May God give them strength and wisdom to live a Christian life. This is a large field in which much work can be done.—Emma Krafft, 600 West Pine Street, Shamokin, Pa., May 19.

Spring Run.—We have just closed a glorious revival meeting, conducted by Bro. J. B. Miller, of Morrison's Cove. He began the meetings May 2, continuing until Sunday, May 16. Five were baptized, all Sunday-school scholars. Others are thinking seriously as to their salvation. The meetings were well attended, and much interest was shown. Our love feast will be held at Pine Glen church May 28, beginning at 4 P. M. —Cora E. Rush, McVeytown, Pa., May 17.

York.—Our love feast was held in the church on Belvidere Avenue, May 9. It was a beautiful day, and many brethren and sisters from other congregations were in attendance. After 375 members were seated at the tables, very little room was left for visitors. On Saturday evening before the feast, Bro. H. K. Ober, of Elizabethtown College, Lancaster County, preached for us. Bro. Ober also preached on Sunday morning to a large audience. Bro. Israel Emerick of Strinestown, York Co., Pa., officiated at the feast. This was the first love feast enjoyed by a number of our young members, and we are confident that all appreciated the privilege. Among the ministering brethren present were brethren J. H. Keller, D. Y. Brillhart and Jacob Myers. Our children's meeting of the East York Sunday school will be held May 23. Bro. Leonard Flohr, of Maryland, is to address the children.—Abram Hershey, York, Pa., May 15.

TENNESSEE.

Bristol congregation met May 16 and organized Sunday school, west of Bristol. Sister Effie Brooks was chosen as superintendent, and Bro. Wm. Runge, secretary and treasurer. The outlook is very encouraging. Some three weeks ago Bro. J. C. Jones and the writer baptized a sister who has been confined to the house for two years. She has greatly improved since. Four were baptized to walk in newness of life. Bro. J. C. Jones was elected as delegate to the Annual Meeting.—J. A. Good, Bristol, Tenn., May 15.

Pleasant Hill congregation met in council May 16. Considerable business was disposed of. The writer was chosen as delegate to Annual Meeting. Bro. Joel Sherfy, of Johnson City, Tenn., was with us and rendered valuable assistance. On Sunday, at 11 A. M., he preached to an attentive audience, from the subject: "A Sure Foundation." Matt. 7: 24-29.—Samuel H. Garst, Blountville, Tenn., May 18.

Pleasant Valley church met in council May 15. Brethren Joseph Bowman and A. M. Laughrun were the visiting ministers present. On Sunday Bro. Bowman preached for us, after which a collection was taken for missions. One sister has been received by church letter since my last report.—Effie E. Miller, Jonesboro, Tenn., May 19.

White Horn church met in council May 15, our elder, P. D. Reed, presiding. Bro. S. D. McPheron was elected as church treasurer, and the writer, correspondent. Bro. Reed will represent us at the Annual Meeting. While with us he preached three good and instructive sermons.—Nora McCollough, R. D. 2, Whitesburg, Tenn., May 17.

TEXAS.

Montalba.—We disposed of our home at Newberg, Oregon, some time ago and came to this place, with the expectation of making this our future home. We purchased property near Bro. John Hobb's place. He came here from Ohio. We are well pleased with the country, also the climate. Six members are now located here, but we have no minister. The people are anxious for more of our members to locate among them. We have the ground donated for a church-house. If we can be of any assistance to those wishing to locate in this section of the country, we will be glad to do so. We are located eleven miles north of Palestine in a fine section of the country, in Anderson County.—John Barnhart, Montalba, Texas, May 20.

VIRGINIA.

Cooks Creek.—For the past two weeks and over, this church has enjoyed a feast of good things. Eld. A. Hutchison has been giving us good gospel sermons, in his forcible way, at the Dayton church. The attendance was good all through. At some of the services the house was filled and many were outside. Marked attention, with increased interest, prevailed. As an immediate result, fourteen expressed a willingness to unite with the Lord's people, of whom ten were baptized and four await the rite, with others near the church. Bro. Hutchison was also with us and officiated at the Hinton Grove love feast May 15. Eld. McCann was with us a few days, and met with us at the Hinton Grove house on the evening of the 17th, and in Dayton the 18th.—S. I. Bowman, Harrisonburg, Va., May 21.

Bedoak Grove church met in council May 8, with Eld. S. G. Spangler presiding. Bro. J. F. Keith will represent us at the Annual Meeting. After the services one was baptized. —Ella Bowman, R. D. 5, Box 44, Floyd, Va., May 17.

Salem church closed a two weeks' series of meetings on Sunday evening, May 16, conducted by Bro. J. Carson Miller. The attendance and interest were good. Two Sunday-school scholars were received into the church by baptism.—Annie M. Miller, R. D. 1, White Post, Va., May 20.

Sangerville.—Bro. S. N. McCann was with us at the Sangerville house, on the evenings of May 9 and 10, and at the Emmanuel Branch house on the 11th and 12th. At both of these places he gave lectures on India, which were very much appreciated. The love feast at the Branch house was held May 15. The attendance and interest were good. Bro. McCann officiated. On Sunday morning, following the Sunday school, Bro. J. W. Hess addressed a large audience.—Annie R. Miller, R. D. 2, Bridgewater, Va., May 17.

WEST VIRGINIA.

Alleghany Chapel church met in council May 8, at 10 A. M., our elder, Bro. H. G. Miller, presiding, with the assistance of Bro. Abram Thomas. One letter of membership was granted. Bro. Charles Spencer and Dr. Jesse L. Lambert were elected to the office of deacon, and duly installed.—Charles S. W. Wooddell, Top of Alleghany, W. Va., May 15.

Charleston.—Bro. James Rogers, of Bays, W. Va., was with us over last Lord's Day, and gave us three soul-inspiring sermons. We will be glad to have him with us again at any time. Our Sunday school is interesting and is growing larger. We have a Bible class every Sunday evening, as we have no minister. We meet for singing one evening each week.—James Bryant, Charleston, W. Va., May 18.

Hevner.—Brethren H. G. Miller and A. S. Thomas were with us on Sunday, May 9, and gave us encouraging sermons. They were also present at our council on Monday. Bro. John W. Hevner was advanced to the second degree of the ministry. Bro. D. H. Wright and the writer were called to the office of deacon, and duly installed. Our series of meetings is to begin Aug. 20, on which day our council is to be held, and the communion on the following day, Aug. 21. Bro. A. C. Miller is to conduct our meetings. Our collection for the Annual Meeting will be taken up May 23. Our Sunday school is growing in interest.—Robert Hevner, Hosterman, W. Va., May 11.

Maple Spring.—Saturday evening, May 8, Eld. Jeremiah Thomas, of the Sandy Creek congregation, began a series of meetings for us, continuing until the 14th, during which time he preached six soul-cheering sermons, also one funeral discourse. Five souls were made willing to enter the fold and live for Jesus. Seven letters of membership were presented to us and accepted. May 14 and 15 the ministerial and Sunday-school meetings of the First District of West Virginia were held at this place. Regardless of the great amount of sickness throughout the district, the meetings were well attended. They were instructive and beneficial to all present. The next meeting is to be held in the Beaver Run congregation. On the following Sunday morning we met for Sunday school, after which Bro. Ross preached. At 4 P. M. we met for examination services, which were followed by the communion; 265 communed, nineteen of the number being ministers. Some of our visitors witnessed the services for the first time, yet they live only about thirteen miles distant. Some of them, however, are readers of the Gospel Messenger and greatly enjoy it. There has been one more accession in the Red Creek congregation.—Maggie E. Arnold, Eglon, W. Va., May 21.

WISCONSIN.

Ladysmith.—May 16 Bro. T. D. Van Buren was with us again and gave two very helpful and uplifting sermons. Bro. John McLain, of York, N. Dak., gave us two very good sermons on May 9. He is on his way to the Annual Conference. —Della Gibbs, R. D. 1, Ladysmith, Wis., May 17.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM PALESTINE, TEXAS.

We arrived here, at the home of Sister Ehser, May 13, from Newberg, Oregon, with a view of locating at this place. Here we met Bro. Hoff, who is well pleased with the country. From what I have learned, Sister Ehser has been working faithfully among the people, and surely the field is now ripe. Who will come?

It seems to me there never was a more urgent call in this wide world. Those of us, who have had some experience in working among the colored people, as well as among the white race, can, perhaps, realize what is needed. In this field we need strong, humble and careful workers.

Surely this neglected field will come up against us at the day of judgment, if we continue to neglect it. Our sister's experience and the urgent calls for light have touched my heart, and I believe they will touch the heart of every true believer in Christ, when the real situation in Texas is fully shown.

I am told that Bro. J. A. Miller preached two soul-reviving sermons at Blackfoot, where a churchhouse is needed. He also preached one sermon in a churchhouse near the home of Bro. Hoff, and all the people seemed to be quite favorably impressed with the sermon.

Our people will have no difficulty in receiving a welcome. The church doors are all open to the Brethren, and the people will gladly come out to hear the Gospel preached. Sister Ehser says that when she wants to have prayer meeting and a Bible reading, all she needs to do is to announce the day and the hour to a few, and a fairly good crowd will be in attendance.

May the Lord speedily direct some faithful worker, or workers, to this needy field! Mrs. John Barnhart.

Palestine, Texas, May 15.

FROM BOSLER, WYO.

We are situated in the Laramie River Valley, about seventy-five miles from Cheyenne, the State capital. The valley is about forty miles wide,—a beautiful stretch of rolling prairie, with a range of mountains on either side. This country was opened for settlement a short time ago, and the large ranches and immense cattle ranges are beginning to disappear with the advent of a good class of farmers and business men, who have left comfortable homes in the East to assist in converting the dry, lonesome prairie into productive, irrigated farms.

We have arrived at the stage where the need of a church is being strongly felt. A few meetings have been held in a store, here in Bosler, and plans are being discussed by which we can have regular services. A subscription paper for the building of a union church for all denominations was started, and met with fair success, but now opposition has arisen, for many advocate a denominational church, the Methodist Episcopal, Presbyterian, or Baptist being the most talked of, as ministers of these denominations are available at Laramie, twenty miles away.

In Bosler and vicinity there are now nine members of the Church of the Brethren. Bro. H. A. Frantz, of Firth, Neb., has bought land here and promises to be with us this fall. Eld. J. C. Seibert, of Cando, N. Dak., will visit us after the Annual Meeting, and may locate here.

Now we think there is a good opening for church work here, and there is no reason why the Brethren should not take the lead. We would like very much to put up a building and start at once. All members here are willing and ready to do all they can, but, as there are only three families represented here now, we do not feel able to carry the whole burden. Curtis Harris.

Bosler, Wyo., May 16.

FINANCIAL REPORTS

During the month of April the General Mission Board sent out 139,055 pages of tracts.

The General Mission Board of the Church of the Brethren acknowledges the receipt of the following donations for the month of April, 1909:

WORLD-WIDE MISSION.

Pennsylvania—$260.67.
East District, Congregations.
Coventry, $40; Ephrata, $40; White Oak, $39.90; Hatfield, $23.26; Mingo, $21.88; Midway, $12.76, ... $ 177 79
Individuals.
G. M. Moyer, $1.50; Eva Martin, $1; Lizzie A. Bitzer, $1; I. W. Taylor (Marriage Notice), 50 cents, ... 4 00
Southern District, Congregations.
Upper Canowago, $17.22; Hanover, $11; Marsh Creek, $4.61, ... 32 83
Individuals.
"A Brother," $3; Edmund Faulkner and wife, $2; Albert Hollinger (Marriage Notice), 50 cents, ... 5 50
Middle District, Congregation.
Lewistown, ... 11 05
Sunday School.
Lewistown, ... 3 60
Individuals.
James Houssman, $1; Mrs. Oliver Evans, 15 cents, ... 1 15
Western District, Individuals.
"A Brother," $13.50; Caln Christner, $5; Perry Bowser, $2; Receipt No. 9943, $2; "A Sister," $1; Eliza L. Reese, $1; Amanda Roddy, 25 cents, ... 24 75
Virginia—$195.74.
Second District, Congregations.
Nokesville, $30; Middle River, $16.13; Mt. Vernon, $12.40; Fairfax, $11.32; Mt. Carmel, $6.96; Buena Vista, $4.95; Midland, $3.88; Concord, $2.25; Evergreen, $1.05, ... 88 94
Individuals.
Second District of Va., by J. M. Kagey, $104.30; Wm. Myers, $2; S. I. Bowman (Marriage Notice), 50 cents 106 80
California—$67.50.
Southern District, Congregation.
Lordsburg, ... 22 50
Individuals.
Sarah Miller, $40; James Z. Gilbert, $4; J. M. Cox (Marriage Notices), $1, ... 45 00
Kansas—$55.07.
Northeast District, Sunday School.
Washington, ... 2 58
Individuals.
H. C. Martin and wife, $2; E. F. Sherfy (Marriage Notice), 50 cents, ... 2 50
Southeast District, Congregation.
Grenola, ... 8 79
Individuals.
Fannie Stevens, $3; Anna M. Vasey, $1; Flora L. Vasey, $1; D. Vasey, $1, ... 6 00
Northwestern District, Individuals.
D. H. Gish and family, ... 20 00
Southwestern District, Sunday School.
Monitor, ... 15 20
Ohio—$44.92.
Northeastern District, Congregations.
Mohican, $11.17; Black River, $6.50, ... 17 67
Individuals.
Michael Domer, $5; Simon Harshman, $5; "Receipt No. 9880," $2; Mrs. Ellen Miller, $1, ... 13 00
Northwestern District, Congregation.
Lick Creek, ... 5 25
Individual.
"A Sister," 1 00
Southern District.
Charleston Mission, ... 3 00
Individual.
Miriam E. Klepinger, ... 5 00
Illinois—$22.07.
Northern District, Individuals.
Jennie Sanford, $16; L. J. Gerdes, $5; J. H. B. Williams (Marriage Notice), 50 cents, ... $ 21 50
Southern District, Individual.
F. H. Lyon, ... 57
Indiana—$13.00.
Northern District, Individual.
"A Brother," 1 00
Middle District, Sunday School.
Copper Creek, ... 5 00
Individuals.
"A Brother," $10; David Elkenberry, $2, ... 12 00
Iowa—$9.00.
Northern District, Individuals.
J. D. Gnagey, $3.50; W. H. Lichty (Marriage Notice), 50 cents, ... 4 00
Middle District, Individual.
S. Schlotman, ... 2 00
Southern District, Individuals.
Emanuel Henry and Wife, $3, ... 3 00
Washington—$7.50.
Individuals.
H. H. Johnson, $5; Charley Bates, $1; Wesley Garrett, $1; O. W. Leavell, (Marriage Notice), 50 cents, ... 7 50
Michigan—$6.00.
Sunday School.
Woodland, ... 5 00
Individual.
Mrs. Martha Bratt, ... 1 00
Tennessee—$3.25.
Individuals.
A. A. Nine and M. M. Fine, $2; Mary Loyd, $1; Frank Fine, 25 cents, ... 3 25
Missouri—$4.00.
Middle District, Individuals.
Mary A. Eshelman, $3; T. J. Simmons (Marriage Notice), 50 cents, J. W. Lovegrow (Marriage Notice), 50 cents, ... 4 00
Maryland—$3.00.
Western District, Individual.
Geo. A. Lininger, ... 3 00
Nebraska—$2.00.
Individual.
F. W. Weaver, ... 2 00
Colorado—$1.50.
Individuals.
Mrs. Ruth Long, $1; J. C. Groff, (Marriage Notice), 50 cents, ... 1 50
North Dakota—$1.50.
Individuals.
Stephen and Ida Hodgson, ... 1 50
Minnesota—$1.00.
Individual.
D. H. Keller (Marriage Notice), .. 1 00
Montana—$1.00.
Individual.
Harriet Thompson, ... 1 00
Idaho—$1.00.
Individual.
Lizzie Lawrence, ... 1 00
Arkansas—$0.50.
Individual.
D. C. Clark (deceased), ... 50
Total for the month, ... $ 705 22

INDIA ORPHANAGE.

Pennsylvania—$185.00.
Eastern District, Sunday schools.
Elizabethtown, $16; Lebanon, $16, $ 32 00
Individuals.
Amanda R. Cassel, $20; Eld. J. P. Hetric and wife, Coventry Congregation, $16; Mr. and Mrs. E. E. Eshelman, $6; Receipt No. 9847, $5, ... 47 00
Southern District, Aid Society.
Waynesboro, ... 20 00
Individual.
Mrs. Mollie C. Foglesonger, ... 20 00
Middle District, Christian Workers.
Clear, ... 20 00
Individuals.
"Ramchandra," $5; Elder Michael Clear, $1, ... 6 00
Western District, Aid Society.
Walnut Grove, ... 20 00
Shade Creek Missionary Society, .. 20 00
Ohio—$85.00.
Northeastern District, Sunday School.
Owl Creek, ... 25 00
Mahoning Sisters' Missionary Society and Sunday school, ... $ 20 00
Southern District Sunday School.
Upper Stillwater, ... 20 00
Individuals.
S. D. and Mary Royer, ... 20 00
Virginia—$65.70.
First District.
Roanoke Junior Christian Workers, 1 50
Second District.
Bridgewater, Aid Society, ... 20 00
Individuals.
Martin Garber, $20; "A Brother," $16; Mrs. A. C. Jennings, $5; Frank S. Driver (6 years old), $3.20, ... 44 20
North Dakota—$44.00.
Zion Sunday School, ... 20 00
White Rock Primary Classes, ... 4 00
Snider Lake Christian Workers, .. 20 00
District of Columbia—$35.00.
E. T. Myers, ... 35 00
Indiana—$32.00.
Middle District.
Birthday Offerings, Flora Sunday School, ... 16 00
Southern District.
Pyrmont Christian Workers, ... 16 00
Michigan—$30.00.
Sunday Schools.
Woodland, $10; East Thornapple, $10; Sunfield, $5, ... 25 00
Aid Society.
Woodland, ... 5 00
Idaho—$30.00.
Individuals.
"B. Y." Nampa, Idaho, $20; "A Brother," $10, ... 30 00
South Dakota—$20.00.
Individuals.
Guy P. and Eva Heagley Hurst,.. 20 00
Colorado—$16.50.
Individuals.
J. M. and Martha Heckman, ... 16 50
Iowa—$16.00.
Northern District, Aid Society.
Waterloo, ... 16 00
Nebraska—$15.32.
Sunday School.
Bethel, ... 15 32
Kansas—$8.00.
Northwestern Dist., Individuals.
D. H. Gish and family, ... 5 00
Southeastern Dist., Individual.
A. J. Crumpacker, ... 3 00
Oklahoma—$8.00.
Guthrie, Aid Society, ... 8 00
New Mexico—$5.34.
Congregation.
Clovis, ... 5 00
Sunday School Class.
Julia Wyne's Class, ... 34
Oregon—$5.00.
Sunday School.
Newberg, ... 5 00
Washington—$5.00.
Individual.
"A Widow," 5 00
Total for the month, ... $ 605 86

INDIA MISSION.

Virginia—$57.29.
Second District, Congregation.
Pleasant Hill, ... $ 7 88
Christian Workers.
Bethel, ... 6 71
Aid Society.
Mt. Vernon, ... 5 00
Individuals.
Second Va., by J. M. Kagey, $32.70; Mrs. A. C. Jennings, $5, ... 37 70
Kansas—$20.00.
Northwestern Dist., Individuals.
D. H. Gish and Family, ... 20 00
Michigan—$5.21.
Sunday School.
Sugar Rapids, ... 5 21
California—$5.00.
Southern District, Individual.
"A Sister in Christ," 5 00
Idaho—$5.00.
Individual.
"B Y." 5 00
Pennsylvania—$2.01.
Middle District, Congregation.
Lewistown, ... 2 01
Tennessee—$2.00.
Individual.
Rachel Gross, ... 2 00
Missouri—$1.00.
Northern District, Individual.
Amanda McLothlin, ... 1 00
Total for the month, ... $ 97 51

CHINA MISSION.

Kansas—$20.00.
Northwestern District.
Individuals.
D. H. Gish and family ..... $ 20 00
Illinois—$12.65.
Northern Dist., Sunday School.
Chicago, ... 12 65
North Dakota—$10.00.
Individuals.
W. H. Beardorff and wife, ... 10 00
California—$5.00.
Southern District, Individual.
"A Sister in Christ," 5 00
Ohio—$2.00.
Southern District, Individual.
"A Sister," 2 00
Indiana—$1.07.
Southern District, Individuals.
James A. Byer and wife, ... 1 07
Total for month, ... $ 50 72

CUBA MISSION.

California—$8.50.
Southern District, Individual.
Sarah Miller, ... $ 8 50
Ohio—$6.03.
Northwestern Dist., Christian Workers.
Greenspring, ... 6 03
Indiana—$5.00.
Southern District, Individual.
Snow Mahorney, ... 5 00
Total for the month, ... $ 19 53

CUBA CHURCHHOUSE.

Michigan—$6.49.
Sunday School.
West Thornapple, ... $ 6 49
Canada—$1.00.
Individual.
Louisa Shaw, ... 1 00
Total for the month, ... $ 7 49

CHURCH EXTENSION.

Kansas—$10.00.
Northwestern District, Individuals.
D. H. Gish and family, ... $ 10 00
Total for the month, ... $ 10 00

COLORED MISSION.

Kansas—$4.23.
Southeastern, Dist., Individual.
"One tenth for the Lord," ..... $ 4 23
Total for the month, ... $ 4 23

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total amount for the month, $85.58.—Chas. W. Elsenbise, Treas., 860 South Clifton Park Avenue, Chicago, May 4.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Gribbens-Trackler.—At the home of the bride's parents, by the undersigned, two miles east of Williamstown, Ohio, May 12, 1909, Bro. Melvin Gribbens and Sister Gay Trackler.
Jesse J. Anglemyer.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Baldwin, Sister Alice, wife of Bro. William Baldwin, died in the Johnstown congregation, Pa., April 29, 1909, aged 41 years, 4 months and 24 days. She was found dead in bed. Husband and six children survive, one son having preceded her some years ago. Services by Bro. W. M. Howe.
Ada M. Beeghly.

Beochtel, Sister Elizabeth, died May 1, 1909, in the Hanover church, York County, Pa., aged 79 years and 6 months. Interment at the Mummert meetinghouse. Services by Eld. Jos. Long, assisted by Bro. Wm. Miller. Text, Rev. 14: 1.
A. S. Hershey.

Cline, Eld. Joseph M., died in the Middle River congregation, Augusta Co., Va., May 7, 1909, aged 72 years, 8 months and 7 days. Bro. Cline has been afflicted more or less for several years, suffering a great deal the latter part of his life. He served the church in the office of deacon several years. He also served in the ministry about forty years, of which time twenty-four years were devoted to the eldership. He was quite enthusiastic in missionary work, especially in the prime of his life, when he traveled much by private conveyance and also by rail. He always bore his own expenses. His widow, five daughters, three brothers and two sisters survive. The children were all present on the occasion. Services by Brethren W. B. Yount and Geo. A. Phillips, from Psa. 23: 1-6.
J. F. Miller.

Cook, Sister Ida Emma, wife of Bro. Joseph L. Cook, in the Sabetha church, Nemaha County, Kans., died of apoplexy May 8, 1909, aged 45 years, 9 months and 6 days. She was born in Delaware County, Ohio, Aug. 2, 1864. She was married to Joseph L. Cook, March 12, 1884, and was the mother of ten children. She united with the Church of the Brethren at the age of thirteen, remaining faithful until death. Husband, five daughters, one son and one sister survive. Services by the writer, assisted by Bro. P. J. Eisenbise. Interment in the Sabetha cemetery.
R. A. Yoder.

Crumpacker, Sarah Jane, nee Kinzie, born in Roanoke County, Va., Dec. 5, 1836, died May 13, 1909, in Kansas, aged 72 years, 5 months and 8 days. She was married to Peter Crumpacker June 4, 1859. To them were born three sons and three daughters. Her husband, one son and one daughter preceded her. In 1868 they moved to Indiana, where she spent the greater part of her life. About two years ago she came to Kansas and made her home with her son, James Crumpacker, near Pomona, Kans. Three brothers, one sister, two sons and two daughters survive. Services by the Old Order Brethren, of which she was a member. Interment in the Pleasant Hill cemetery, near Centropolis, Kans.
J. T. Kinzie.

Deeter, Sophronia S., nee Ward, born in Hocking County, Ohio, May 8, 1847, died at her home in Norton County, Kans., of cancer of the liver, May 13, 1909, aged 62 years and 5 days. She was a constant sufferer for six months, but bore it all with Christian fortitude. She was married to C. H. Deeter, deceased, Feb. 5, 1867, to which union nine children were born, all of whom were present at the time of her death. She was a member of the Progressive church, and was anointed April 18. Services at the Maple Grove church by J. F. Watson and A. E. Whitted.
Minnie D. Deeter.

Donnelly, George C., born in Hamilton County, Ohio, Aug. 7, 1872, died in a hospital in Cincinnati, Ohio, May 11, 1909, aged 36 years, 9 months and 4 days. In August, 1898, he was married to Effie M. Snell, daughter of Sister Lydia Gibbs. To them a son was born. In 1899 they united with the Baptist church. They moved to Phoenix, Arizona, where they lived until quite lately. His mother, Mrs. Lucinda Donnelly, died May 9, 1909, at her home, near Goshen, Ohio, aged 65 years, 4 months and 4 days. Services of both were held at the M. E. church. Interment at the Goshen cemetery, both in one grave.
Anna Lesh.

Doxon, Mildred Mary, daughter of Bro. John and Anna Doxon, born Feb. 6, 1908, in Gove County, Kansas, died of pneumonia Jan. 15, 1909, aged 11 months and 9 days. Services by Eld. T. E. George, from the words: "Suffer the little children to come unto me, for of such is the kingdom of heaven."
Mary M. Jarboe.

Eikenberry, Wilbur, son of Riley and Ida Toler Eikenberry, born in Union County, Ind., Aug. 10, 1900, died of tuberculosis in Elwood, Ind., May 12, 1909, aged 8 years, 9 months and 2 days. His father died in 1902. His mother and one sister survive. Services at the Cottage Grove church by Eld. Cary Toney. Interment in the cemetery near by.
Ethel Fitsimons.

Emswiler, Sister Phoebe Ellen, daughter of David and Elvira Wampler, born Sept. 30, 1879, near Hillsburg, Ind., died May 6, 1909, at Variety Mills, Va., aged 29 years, 7 months and 6 days. Husband, four children, father, mother, three brothers and one sister survive, one child having preceded her. She united with the Church of the Brethren when twelve years old, and lived a devoted Christian life. Services by the writer, from Rev. 14: 13.
W. A. Myers.

Essam, Susanna, nee Fitz, born in York County, Pa., May 12, 1840, died at her home near Beatrice, Nebr., of cancer on her right side, May 5, 1909 aged 68 years, 11 months and 23 days. For some years she, with her parents, lived at Astoria, Fulton Co., Ill. In 1858 she was united in marriage with James Essam, who preceded her nearly seven years. In 1880 they, with their family, moved to Nebraska, locating in the Beatrice church, formerly South Beatrice. To this union were born six sons and two daughters, all of whom survive. She united with the Church of the Brethren early in life and remained a faithful member. Besides the family two sisters and three brothers survive. Services by the writer, assisted by Eld. J. E. Young. This is said to have been the largest funeral held here in a long time.
L. D. Bosserman.

Frank, Sister Nina May, daughter of Brother George and Sister Ada Frank, born July 28, 1890, died May 5, 1909, aged 18 years, 9 months and 7 days. Nina was always a good and obedient girl in her home and highly esteemed and loved by all who knew her. She had been afflicted nearly three years, but bore her sufferings patiently. She united with the church recently, and made all necessary preparations for her future life. Services in the Wabash church, Ind., by Bro. John Frantz, assisted by Bro. E. S. Brubaker.
L. Crumrine.

Garst, Sister Virginia, wife of Bro. Isaac Garst, and daughter of Peter Crumpacker, born in Montgomery County, Va., died April 24, 1909, at the home of her daughter, Maggie Heckman, near Quinter, Kans., aged 63 years, 1 month and 24 days. She was united in marriage with Bro. Isaac Garst Feb. 3, 1870, to which union two sons and two daughters were born, all of whom were at the funeral except one, a minister, who resides in California. The family resided in Tennessee until 1876, when they moved to Douglas County, Kans., remaining there for over thirty years. In 1907 they moved to Gove County, Kans. She united with the Church of the Brethren while young in years, living a faithful life for forty-five years. More than eight years ago she had a paralytic stroke, from which she gradually grew worse. She was anointed April 17. Services at the Brethren church by Elders J. S. Mohler and J. W. Jarboe. Text, Rev. 22: 14.
Mary M. Jarboe.

Gnagey, Sister Eliza, nee Livengood, born in Garrett County, Md., Jan. 22, 1829, died April 18, 1909, in Pasadena, Cal., at which place she had her home with her daughters for fourteen years. She was married to Emanuel Gnagey Oct. 11, 1846, to which union were born twelve children, husband and five children having preceded her. She was a faithful mother in Israel. Services in the Brethren church by Bro. W. E. Trostle, from Matt. 22: 32. Interment in the Pasadena cemetery.
F. E. Light

Hartman, Sister Jennie Belle, born June 3, 1875, died in the bounds of the Staunton church, Va., of cancer of the stomach, May 7, 1909, aged 33 years, 11 months and 4 days. She is survived by father, mother, one brother and one sister. Services in the Valley church by Elders J. C. and Peter Garber from Psa. 17: 15. Interment in the Valley cemetery.
Ruth E. Williams.

Kreider, Sarah, wife of John Kreider, deceased, born in Lancaster County, Pa., died at the home of her daughter, Sister Sarah Kutt, in Sterling, Ill., April 22, 1909, aged 90 years, 2 months and 21 days. She was a consistent member of the Mennonite church and of a cheerful disposition. Services by Bro. E. M. Studebaker and Mr. Good, of the Mennonite church.
Mrs. G. E. Whisler.

Lambert, Mrs. John, nee Horner, born March 23, 1830, near Stoystown, Somerset Co., Pa., died at the home of her son Isaiah Lambert, near Davenport, Nebr., May 11, 1909, aged 79 years, 1 month and 18 days. She was married to John Lambert June 27, 1850. In 1858 they emigrated to Stephenson County, Ill., locating near Orangeville, where they remained a few years, and then located at Dakota, Ill., residing there on a farm until in 1878, when they moved to Nebraska. Her husband died about twenty-four years ago. She was the youngest of a family of fourteen children, and the last to be called to that better land. Five sons and one daughter survive. She was a member of the Lutheran church, at which place services were conducted in Davenport, May 13, by Mr. Wolf. Interment in the Davenport cemetery.
J. N. Lambert.

Landis, Friend Henry, died at his home near Sangerville, Augusta Co., Va., May 12, 1909, after a few days' illness of heart trouble, aged 64 years, 8 months and 20 days. He is survived by his wife, sister Fannie, nee Coricofe, four daughters, two sons, five brothers and one sister. Services May 14, at the Sangerville Brethren church by Mr. Henderson, of

the Methodist church, of which the deceased was a faithful member. Bro. A. S. Thomas assisted in the services. Text, 2 Cor. 4: 17. Annie R. Miller.

Leischt, Wm. H., of Huntington, Ind., died May 9, 1909, aged 56 years, 5 months and 1 day. He was married to Sister Cora Shoemaker Nov. 12, 1899. While employed as fireman on the C. & E. railroad, a flue gave way on his engine, and he was scalded so badly on face and chest that he only lived eighteen hours after the accident. Services by Eld. Dorsey Hodgden, May 12, in the Huntington City church. Text, Psa. 90. John B. Bailey.

Lichty, Sister Susan, nee Douglas, a member of the Wooster church, Ohio, born July 11, 1834, died May 5, 1909, aged 74 years, 9 months and 24 days. She was married to Henry Lichty Feb. 23, 1860, to which union was born one daughter. The aged husband and daughter survive. Services by Eld. A. I. Heestand, at the Union church. Mary Brubaker.

Mack, Bro. Joseph, died in the Tippecanoe church, Indiana, May 10, 1909, aged 56 years, 11 months and 15 days. He was a son of Brother John and Sister Anna Mack, deceased. His wife, two sons, one daughter, one brother and five sisters survive. Daniel Rothenberger.

Minnick, Sister Sarah G., daughter of Eld. Isaac and Sister Nancy Tawshe, born in New Jersey, April 18, 1835, died at her home in Grant County, Ind., where she lived since 1852, aged 74 years and 19 days. Her illness was severe and of long duration. She was a consistent member of the Church of the Brethren for thirty-six years. Her husband, Jacob Minnick, died May 19, 1900. Four sons, two daughters, one brother and one sister survive. Two children preceded her. Services by Bro. E. S. Brubaker, in the Somerset church. Text, 2 Cor. 5: 1. Henry Minnick.

Nofziger, Amelia C., nee Correll, born in Wayne County, Ohio, June 5, 1846, died at the home of her daughter, Minnie E. Kline, Hiawatha, Kans., March 21, 1909, aged 62 years, 9 months and 16 days. She united with the Church of the Brethren at the age of fourteen years. Jan. 1, 1863, she was married to Jacob P. Nofziger, who died Feb. 10, 1907. Soon after their marriage they went to Indiana, and in the fall of the same year moved to Washington County, Iowa, where they resided for fifteen years in the Crooked Creek congregation. In the fall of 1878 they went to Nebraska, settling in Harlan County. In 1885 her husband was elected to the ministry. In the spring of 1901 they moved to San Diego County, Cal., where she became afflicted with rheumatism. In the fall of 1906, on account of poor health they went to Los Angeles, Cal., making their home with their son, D. I. Nofziger. After the death of her husband she made her home with her daughter in Kansas until death. She was devoted to her church and was active in her service. Four sons, one daughter, four brothers and five sisters survive. Services at the house by Eld. R. A. Yoder, of Sabetha, Kans. Interment in the Mt. Hope cemetery, at Hiawatha. Minnie E. Kline.

Ort, Sister Mary Florence, wife of Bro. Wm. N. Ort, died in the Rock Creek church, Nemaha County, Kans., April 27, 1909, aged 49 years, 7 months and 12 days. She was born in Juniata County, Pa., and was the mother of seven children, two of whom preceded her. She united with the Church of the Brethren May 8, 1887, being the first member baptized in the Fairview church, at Goodland, Sherman Co., Kans. She was a faithful member of the church for twenty-two years. Services in the Rock Creek church by the writer, assisted by Eld. J. J. Hoover. Interment in the Rock Creek cemetery. R. A. Yoder.

Simmons, Elmer R., died at his home near York, N. Dak., May 5, 1909, aged 23 years, 2 months and 23 days. He leaves father, mother, two brothers and three sisters. Services at the Hill church by Bro. J. E. Joseph, from James 4: 4. Bertha Allan.

Smith, Mrs. Julia, died at her home near North Manchester, Ind., April 23, 1909, aged 54 years and 9 months. She was the daughter of Brother and Sister Joseph John, who, with her husband, one brother and one sister survive. Services at the Brethren church west of North Manchester, by Mr. I. B. Wright and Bro. A. L. Wright. Interment in the cemetery near the church. Mittie Miller.

Snider, Keziah, daughter of George and Rhoda Snider, born in Perry County, Ohio, April 15, 1835, died in Allen County, Ohio, May 13, 1909, aged 74 years and 28 days. She united with the Church of the Brethren at the age of eighteen years, and lived a Christian life. One daughter, three brothers and one sister survive. Services by Bro. W. R. Guthrie, at the Baker church. Mary Roberts.

Stauffer, John, died May 8, 1909, aged 95 years, 11 months and 13 days. The deceased was a former resident of Adams County, Pa., but during last year moved to York, Pa., where he died. Interment at the Mummert meetinghouse, near East Berlin, Pa. Services by Eld. Jos. A. Long. A. S. Hershey.

Riffee, Harriet, nee Bolch, born in Catawba County, North Carolina, Jan. 4, 1827, died at Mosheim, Tenn., April 28, 1909, aged 82 years, 3 months and 24 days. At about the age of sixteen she identified herself with the Methodist church, but about five or six years ago she united with the Church of the Brethren, and was a consistent member. In 1847 she was married to John Kent, who died in August, 1863. In 1867 the companion, with her two sons and four daughters, moved to Tennessee, where she lived until the year 1874. She then moved to Illinois, where she lived about six years and then married Henry Riffee. They then moved to Argentine, Kans., where the husband died about six years ago. Since that time the deceased has been living with her children, and came back to Tennessee in July, 1907. She was a most devoted reader of the Bible, having read it through thirty-eight times during her life. Services in Carter's Chapel, M. E. church, by Mr. Davenport, the pastor, assisted by the writer. Interment in the cemetery near by. P. M. Correll.

Spitzer, Sister Susan, nee Kline, born Jan. 23, 1846, died near Midland, Pa., April 25, 1909, aged 63 years, 3 months and 2 days. She was married to John W. Spitzer Nov. 29, 1866, to which union four sons and four daughters were born, one son and one daughter, also the husband, having preceded her in death. She was a faithful member of the Church of the Brethren for many years, and will be greatly missed by her many friends. Services at the Midland church by Eld. M. G. Early. Text, Rev. 14: 12, 13. Interment in adjoining cemetery. Eva Hinegardner.

Weaver, Winnie, daughter of Friends Alvin and Mary Weaver, born in Campbell, Mich., Dec. 7, 1908, died at the home of her parents at Clarksville, Mich., May 9, 1909, aged 8 months and 2 days. For three weeks the little one suffered with pneumonia. Father, mother and two sisters survive. Services at the Mennonite church by Bro. D. E. Sower. Text, 2 Sam. 12: 23. Interment in the cemetery near by. Mrs. Dorothy Sower.

Wilson, Calvin, died May 8, 1909, at Norwood, Mo., aged 66 years, 3 months and 12 days. He was born in Tennessee Jan. 27, 1843. His first marriage was with Phoebe Housely, to which union six children were born. His wife and three children preceded him in death. In 1892 he was married to Ida F. Harman, who, with five sons, two daughters, and three stepsons, survives. He was a member of the Baptist church. Mr. Shannon, of the Baptist church, conducted the services. Interment in the Denlow cemetery. Nannie A. Harman.

Young, Eva L., daughter of Brother and Sister A. Knopp, and wife of Emanuel Young, died in the bounds of the East Nimishillen church, Stark Co., Ohio, May 7, 1909, aged 25 years, 9 months and 23 days. She is survived by husband, three sons, a father, mother, three brothers and one sister. Services by the writer, assisted by Elders C. A. Kingsley and Noah Longanecker, from Gen. 42: 36. S. S. Shoemaker.

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NOTES NOT CLASSIFIED

Tropico.—At our love feast, held May 15, about sixty surrounded the tables. Bro. M. M. Eshelman, of Los Angeles, officiated. Bro. Isaac Thomas, of Inglewood, preached for us the next day. Since our last report two have been received by letter.—Clara B. Wolf, Tropico, Cal., May 18.

Chambersburg.—I am soon going to Eden Valley, Wyoming, to prove up a claim I took there. I wish to know whether any more Brethren bought land there, whether any are living there, or will soon locate in that section. I thought, perhaps, I could find out through the Messenger.—B. D. Hostetler, R. D. 2, Chambersburg, Pa., May 22.

Clear Creek.—We held our love feast Saturday, May 22. Brethren J. D. Mishler, I. B. Wike and Geo. L. Studebaker were with us, the latter officiating. Our aged brother, John Colclesser, who has been under the hand of affliction for several months, was sufficiently improved in health to attend and enjoy the services. Bro. J. D. Mishler remained with us over Lord's Day, preaching two very instructive sermons.—John H. Neff, Huntington, Ind., May 24.

Sunnyside church met in council May 13, Eld. D. B. Eby presiding. One was received by letter. May 15 we enjoyed our communion service. A number of our brethren and sisters from North Yakima were with us. Eld. Geo. E. Wise officiated. About seventy surrounded the tables and a very quiet and spiritual meeting was enjoyed. On Sunday morning and evening Bro. Jesse Hollinger, of North Yakima, gave us two inspiring sermons. At the close of the evening service one was reclaimed.—Maude Eby, Sunnyside, Wash., May 18.

Chiques church convened in council to elect a brother to the ministry. Bro. Allen B. Ruhl was called to the office, and he and his wife were duly installed by Eld. J. H. Longanecker, assisted by Elders Hiram Gibble and D. M. Eshleman. One was reclaimed. The solicitors, that were appointed to solicit funds for our new meetinghouse, reported favorably. Building and advisory committees were appointed to proceed with the work. We feel to take new courage and praise the good Lord for what our eyes have seen and our ears have heard.—S. Zug, R. D. 1, Mount Hope, Pa., May 20.

West Dayton church met in special council Thursday evening, May 20, Bro. D. S. Filbrun presiding. Brother and Sister Filbrun will remain with us another year. A committee of seven were appointed to present to the church a financial plan. Bro. D. S. Filbrun having been chosen as a member of the Standing Committee, Bro. S. D. Musselman will be our delegate to Annual Meeting. One dear soul was restored to church fellowship. Four leters were granted, and one precious soul was received by baptism today. A collection of $23.57 was taken for the Annual Meeting missionary collection.—D. W. Kneisly, 19 N. Baker Street, Dayton, Ohio, May 23.

FROM McPHERSON, KANS.

At our regular council three letters of membership were received, and four granted.

The question of nonresident members has become a very perplexing one to the McPherson church. There are so many transients coming and going. Many bring letters, when they come, and leave without calling for their certificates. And it is almost impossible to keep track of many of them after they leave us.

The church, at this session, spent a large part of the evening in trying to locate members, and to grant letters in all cases where it seemed at all prudent to do so. A committee was appointed to correspond and keep in sympathetic touch with such as are traveling, or live away from organized churches.

Eld. J. J. Yoder was secured as pastor of the church, with Eld. Edward Frantz, assistant, for one year, beginning with Sept. 1, 1909. The McPherson church considers herself very fortunate in this happy combination. The choice was unanimous.

The committee on church location reported, and it was decided to secure money by donation and purchase the block just west of the College Campus. This will make an ideal location for a churchhouse. It is our purpose to put up a first-class building, with all modern conveniences for Sunday school, love feasts, etc. H. J. Harnly.

May 18.

FROM KANSAS CITY, KANSAS.

The mission Sunday school averaged seventy-one for the month of April. Many people have left this low part for fear of a flood, thinking that the spring rains might cause the river to overflow. We live only a few blocks from the river, and it has not looked dangerous at any time this spring.

Yesterday a young woman, who is a widow, came to our house at 11 A. M. She and her children had had nothing to eat since the evening before, and she wanted work. We find that there are more women who need some way of earning a living than there are places for them. We gave her some temporary help, and are now trying to get a permanent place for her.

Then a child came, whose mother was sick in bed. With him he had a doctor's prescription and said: "We don't have any money with which to get mamma's medicine." Bro. Sherfy secured the medicine, and they have since returned the amount of money. The four children attend our Sunday school, and are glad to wear some of the outgrown clothing which aid societies have collected and sent to us.

We have been here eight months and have attended as many funerals, most of them being in homes where the mission workers have helped in one way or another, at some time. Only a few of these families are connected with our church, so we feel that many times some seed or impressions may be left, which will, possibly, "bring forth fruit many days hence."

We continually meet with sorrows and joys, disappointments and surprises and, after all, at the close of each day, we feel that we have done what we could to make this little corner a better place in which to live for Christ's sake.

We need help just as much now as we did during the holiday season and through the cold winter. Your prayers and your mite are needed. If you sell every egg your hens lay, on just one Lord's Day, and give that to missions, what a help it would be, and you would be adding one more gem to your crown.

If you have any outgrown or discarded summer clothing, of any description, we will gratefully receive the same. Allow some sister to go to your attics and old chests, in each congregation, gather together the discarded articles, sack them up, and send the same to E. F. Sherfy, 719 St. Paul, Kansas City, Kans. Be sure to put your name and address in each sack, so we can let you know when it arrives.

It would seem that several aid societies have done more than their share. Then, again, we wonder if it could be possible that any church in our own dear district is not helping with this work to the glory of God!

719 St. Paul, Kansas City, Kans. Effie Strohm Sherfy.

BRETHREN'S HOME, SOUTHERN OHIO.

The trustees of the Brethren's Home, at Greenville, Ohio, met at the Home May 3, and reorganized by electing the following officers: Bro. Jonas Horning, West Alexandria, foreman; Bro. A. B. Miller, Eldorado, secretary and treasurer, and Bro. E. P. Longanecker, Bradford, R. D. 2, field secretary.

All money, intended for the Home, should be sent to the secretary, and any information, regarding the Home, can be obtained by addressing either of the above officers.

Any one having or knowing of homeless children, to be placed into the Home, can get the desired information by addressing the field secretary. Those wanting children should call upon the field secretary, or Bro. G. W. Minnich, the superintendent.

A. B. Miller,
Secretary and Treasurer.

May 21.

ANNOUNCEMENTS

LOVE FEASTS.

Arkansas.

June 12, Mt Hope.

California.

June 27, 4 pm, Imperial Valley Mission.

Colorado.

June 5, Good Hope.
June 12, Prowers.
July 3, Lowland.

Idaho.

June 5, Clearwater.

Illinois.

June 5, Oak Grove.
June 6, 6 pm, Rock Creek.
June 9, Loraine.
June 10, 11, 5 pm, Cherry Grove.
June 12, 10 am, Pine Creek.
June 19, 2 pm, Silver Creek.
June 19, 20, 1 pm, Waddams Grove.
June 27, 6:30 pm, Rockford.

Indiana.

June 5, Blue River.
June 5, 5 pm, Elkhart Valley.
June 12, 6 pm, Killbuck.
June 12, Yellow River.
June 12, 13, 10 am, Pleasant Hill.
June 19, 6:30 pm, Spring Creek.
June 25, 4 pm, Camp Creek.

Iowa.

June 5, Osceola.
June 5, 6, Maple Valley.
June 5, 6, 10:30 am, Dry Creek.
June 11, Fairview.
June 12, 13, 11 am, Garrison.
June 19, South Ottumwa.
June 19, 10:30 am, Greene.
June 26, 27, Harlan.
June 26, 10 am, South Waterloo.
June 26, Sheldon.

Kansas.

June 5, 2 pm, Belleville.
June 5, Prairie View.
June 5, at home of C. S. Hoff, 10 miles northwest of Oakley.
June 5, 6 pm, Vermillion.

Maryland.

June 5, 2 pm, Long Green Mission.

Michigan.

June 4, 10 am, Bear Lake.
June 12, 5 pm, Lakeview.
June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.

June 12, 8 pm, Deer Park.
June 19, Worthington.
June 26, 5 miles northeast of Hancock.
July 3, 6 pm, Morrill.

Missouri.

June 5, Poplar Bluff.

Montana.

July 17, Medicine Lake.

Nebraska.

May 30, 6 pm, North Beatrice.
June 5, 6:30 pm, Alvo.

North Dakota.

June 12, 2 pm, Surrey.
June 19, Red River Valley.
June 26, Ray.
July 2, Pleasant Valley.
July 3, Wells County.

Ohio.

June 5, 2 pm, Portage.
June 12, 2 pm, Sugar Creek.
June 12, 10 am, Chippewa.
June 12, 2:30 pm, Blanchard.
June 12, Greenspring.
June 12, Silver Creek.
June 12, 6 pm, Canton, Center house.
June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.
June 26, 10 am, East Nimishillen.

Oklahoma.

May 30, Elk City.
June 12, Paradise Prairie.

Pennsylvania.

May 30, Middle Creek.
June 4, Buffalo.
June 5, 6, 10 am, Fogelsonger house, Ridge congregation.
June 6, 6 pm, Pittsburg.
June 6, Leamersville, Blair County.
June 6, 6:30 pm, Juniata Park.
June 6, 6 pm, Summit Mills.
June 6, Bethel house, Yellow Creek congregation.
June 6, 4 pm, Sipesville house, Quemahoning congregation.
June 6, 6 pm, Clover Creek.
June 6, Warrior's Mark.
June 8, 9, Midway.
June 8, 10 am, Upton house, Back Creek congregation.
June 10, 11, 1:30 pm, Greentree, West Greentree congregation.
June 12, German Valley house, Aughwick congregation.
June 12, Grove house, Mechanic Grove congregation.
June 13, 6 pm, Maple Spring house, Quemahoning congregation.
June 13, Bolivar, Robinson house.
June 19, Elbethel house, Indian Creek congregation.
June 20, 6 pm, Brothers Valley, Pike house.
June 25, Montgomery.
June 26, 4 pm, Ligonier Valley, Waterford house.
June 27, Rockton.
June 27, 3:30 pm, Shade Creek, Berkey house.
June 27, 4 pm, Dunnings Creek, New Paris house.

South Dakota.

July 3, Willow Creek.

Virginia.

June 5, Middle River.
June 5, Manassas.
June 5, Mt. Vernon.
June 12, 3 pm, Green Mount, Mt. Zion house.

Washington.

June 5, Seattle.

West Virginia.

June 12, 2 pm, Berkeley.
July 3, Sandy Creek.
July 3, Salem house.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

THE love of the almighty dollar has always proved itself a leading factor in deciding the great questions of the day, and this fact was emphasized during last week's local option elections in Indiana. Laporte County,—in which is located Michigan City, an objective point for many excursions from Chicago,—gave a large majority for the saloon interests, and that for no other reason than the all-important one of retaining the very profitable excursion traffic. Most astounding is the fact that many, who claim to be Christians, permitted self-interest to crowd out the sacred principle of doing right, thus failing to get rid of the iniquitous saloon. When there is a contest between right and wrong, too many, otherwise good people, permit a few paltry dollars to cloud their vision.

IT is gratifying to learn that the United States Steel Corporation has decided that hereafter no work is to be done in any of its large plants,—employing thousands,—on the Lord's Day. For years practically all their repairs and other labors were done on Sunday, but now we are told: "It has been figured out that to give the mills one day in seven of absolute rest, will save time and money in the long run." This very thing has always been the belief and contention of the advocates of Sunday observance, and it is strange that a large corporation, like the one referred to, should have needed so long a time to come to a realization of a well-established fact. But why not go a step farther and abolish all Sunday labor, in reverence to the command of a Loving Father, who decreed its observance as the greatest possible blessing to earth's toilers?

ONLY forty years ago the first transcontinental railroad was completed. A few weeks ago, near Missoula, Mont., the gap on the new extension of the Chicago, Milwaukee and St. Paul Railway was filled in, and thus the sixth of the roads, which span the continent within the limits of the United States, was finished. Canada has but the one road,—the Canadian Pacific,—which reaches from one ocean to the other. The completion of the Grand Trunk Pacific, which is booked for 1911, will give the Dominion a second continent-spanning line, while the Canadian Northern, which is expected to be finished by 1913, or shortly after, will give it a third thoroughfare,—all these lines opening up thousands of acres of fertile land to the prospective settlers. The development of our agricultural resources is largely due to the vast railroad systems, gradually permeating all sections of our continent. It is by these mighty arteries of commerce that the settlement of the far-off portions of our country has been made possible.

BOOK lovers throughout the world are congratulating themselves on the overthrow of Sultan Abdul Hamid, of Turkey, for thereby one of the finest and most valuable libraries in the world has once more been made accessible. During the reign of the late ruler, the library was moved to the royal palace, and absolutely beyond the reach of anyone. Now it is once more restored to the Seraglio, where it is available to all. The library is especially rich in ancient manuscripts, secured by the Turks in the early centuries from the various Greek and other Christian strongholds, cities and monasteries of Southeastern Europe, Asia Minor, Syria, and Egypt. From an historical point of view the collection is priceless, and doubtless there will be many rich discoveries, when the scholarship of the world is permitted to peruse the contents of the ancient volumes.

OF all rulers in Europe, Elizabeth, Queen of Roumania,—better known as "Carmen Sylva,"—is perhaps best loved of all. She is busy, from morning until night, looking after the welfare of her people. She lives in a palace, but so simply and economically that no burdens are placed on her people because of luxurious living, as other rulers are wont to do. She teaches the peasant women of Roumania, with her own hands, many of the useful occupations of housekeeping. The lowest of her subjects can always gain access to their loving Queen. It is said that not an hour of the day is spent with any other purpose or motive, save the one of making her people better and happier. How greatly improved the condition of humanity might be, everywhere, if those in authority in church and state had the same desire for the happiness and well-being of those under their charge, as has the beloved Queen of Roumania!

THE Hague Court, in its recent decision concerning the difficulty between Germany and France in the Casablanca affair, has probably rendered a decision eminently fair to both parties concerned, and, at latest reports, the verdict was received by them as such. It will be remembered that French officials seized certain deserters from the French Foreign Legion, while under the protection of the German Consulate in Morocco. The Court declares that the secretary of the German Consulate erred in aiding the deserters in their attempted escape, though, perhaps, this was done unintentionally. On the other hand the Court decides that the French military authorities were not justified in forcibly entering the German Consulate. Thus the blame is about equally divided between the contending parties, and the difficulty is finally disposed of without a resort to arms, which could not have settled the matter as equitably and amicably as was done by the Hague tribunal.

As long as the Government and the State legalize the selling of liquor, there will be drunkards, and plans must be made to mitigate the evil as much as possible. Pennsylvania is planning for a hospital in which the habitual drunkard is to receive proper treatment. New York is arranging for a similar institution, with the additional feature of providing a period of extended probation work in connection with the cure of habitual drunkenness. Medical experts agree that inebriety is a disease calling for the most thorough treatment. It is thought that an institution should be provided in which the habitual drunkard can be surrounded with an abundance of light, air, and healthful outdoor work, while the needed treatment is given him. While all the proposed reformatory measures may be good, so far as they go, why not go to the *cause* of all the trouble, and get rid of the saloon? There is no real hope for the drunkard, unless the drunkard maker is put out of business.

THE remarkable record made by the Pennsylvania Railroad during last year, in carrying over 14,000,000 passengers without a fatality, is significant in view of the well-known attitude of that great system, as regards abstinence on the part of its employés. The inflexible rule of the company is: "The use of intoxicating drink while on duty is prohibited. The habitual use at any time is a sufficient cause for dismissal." Where is the industrial concern,—large or small,—that might not profit by the enforcement of a similar rule among its employés? No argument can controvert the value of temperance, when it is so forcibly demonstrated in the case of the great railway system referred to.

THOSE who are interested in gaining a better knowledge of the "Dark Continent," with a view of planning more active missionary campaigns, are hoping that Mr. Roosevelt, during his present journey through Africa, will give the missionary question a part of his attention. He has already promised to visit the various mission stations, ere his return to America, and to give a detailed description of the outlook in general. Those who think that the hunting of animals is Mr. Roosevelt's only aim, are certainly mistaken. In the interest of science, and especially the Smithsonian Institution at Washington, he is gathering many valuable specimens, but he will not forget the more important part,—the social and religious uplift of Africa.

ENGLAND, in its endeavor to raise the necessary means for its vast military expenditures, has well nigh exhausted all possible sources of revenue. It is now seriously proposed to levy a special tax on newspapers. While this would cause, no doubt, an immense shrinkage in circulation, it would also produce considerable revenue, but there would be other results, still more desirable. As the burden of the tax would be felt, the newspapers, now calling for additional armament, would soon discover that the present equipment is quite sufficient. Then there would be no further clamor for army and navy increase, hence no more deficit. The modern newspaper is a mighty factor as a moulder of public opinion. At present most papers in the United States advocate an enlargement of army and navy because it is popular with the masses. Let the advocates of peace make themselves felt more emphatically, and soon there will be a change for the better. The public press is keenly alive to prevailing sentiment. Why could not the promoters of peace, at all times and places, bring about such a pressure that the journalists could not resist?

PRESIDENT TAFT, in a recent address to the colored graduates of Howard University, Washington, said, "Never, at any time, has the future of the negro, as a race, appeared more hopeful than at the present day." The statement is, perhaps, substantially true, and yet, every now and then, something happens which weakens the hopes of those who have at heart the best interests of the negro. Much depends on the course of the southern whites. They can help him along or keep him down. Under the freedom guaranteed by the constitution, he ought to be allowed to make a living, and yet, in the progressive State of Georgia, we see at this writing (May 29), a great railroad system tied up by a strike against negro labor. The demand is made that the negro firemen step down and out, to make room for white men,—not because the negro does not do his work properly, but because popular opinion insists he should confine himself to plantation labor. It would seem but fair to encourage the colored man in the increase of general efficiency. This would be in accord with sound business principles, as well as in harmony with the spirit of the Golden Rule.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

AT EVENTIDE.

BY MARVIN MANAM SHERRICK.

At eventide, when you and I
Shall hold each other in embrace,
And gaze into each other's face,
But dare not speak the word "good-bye,"
When one shall break these prison bars,
And one must dimly grope, and wait,
And lift the latch of duty's gate,
And one shall go beyond the stars;
O Friend, O Love, shall word or deed
Rise from a long-forgotten past
And fearful shadows o'er us cast—
The shadows of an old-time greed?

Or shall the eye be clear and bright,
Shall trust unbroken still abide,
When we shall say "Good-night!" "Good-night!"
At eventide, at eventide?

WHY LEAD CHILDREN TO CHRIST?

BY ELIZABETH HOWE.

One morning a gentleman came to the office of the New York State Sunday-school Association, and was requested by the Chairman of the State Executive Committee to visit a friend who had on his heart a burden. The burdened one had figured out that the Sunday-school life of the average pupil is ten years, that in the State of New York, for a series of years, about twenty per cent of the members of the Sunday schools confessed Christ, and that about another twenty per cent confess Christ after they leave Sunday school. This leaves sixty per cent of the great army, which constantly passes through the Sunday school, unaccounted for. They never, so far as can be learned, confess Christ.

In other words, three-fifths of those who are members of the Sunday schools of the State of New York, seem to go down to Christless graves. This does not take into account the 500,000 nominal Protestants of school age, in New York, who are not enrolled as members of the Sunday school.

The question which came to the one that made the above calculation was this: What can be done to arouse pastors, Bible teachers, and parents, to such efforts for the conversion of children, that these figures may be improved upon? As I read these statements, I tried to answer the question, "Why lead children to Christ?"

There is no greater reason than the fact that they need a Savior. It is the question of sin. There is a time in the child-life when the child becomes accountable. Some one has said that he that is old enough to know right from wrong, is old enough to sin, and he that is old enough to sin, is old enough to be lost, for "the wages of sin is death" (Rom. 6: 23), and the "gift of God is eternal life through Jesus Christ our Lord."

If you will look at the statistics of some of our States, you will find that a child is a criminal at eight, that a child of eight years of age may be sentenced for murder. Think of it! If a child at so early an age may go so deep into sin, how very diligent we ought to be in bringing the children to Christ!

We should lead children to Christ because it is God's will. He is not willing that one of his little ones should perish. Then, too, it is comparatively easy to lead the children to Christ, for they have but a step to come, and how easy to take that step! If the money, time, and labor, spent in rescue work, were spent in definite efforts to bring children to Christ, the results would be greater, and there would not be the necessity for rescue work. The work of *formation* of character would take the place of *reformation*. It is not only easier but less costly to bring the child to Christ, than to reform the criminal.

We should lead the child to Christ because the Holy Spirit is already at work in the heart of the child. A certain mother began very early to pray with her little one. One night, the child being sick, the usual prayer hour was not observed. The little one, restless, tried to speak to the mother, saying, "Pay, mother, pay." Presently the mother understood that the child was asking her to pray. Have you never been at the table when a five- or six-year old boy requested his mother to take the absent father's place in prayer? I have heard the same boy say, "I want to be a preacher some day." All this is the work of the Holy Spirit in the heart of the child.

The child-life is frequently the choosing time to be a Christian, although the open confession may not be made until later. I have heard leading Christian workers say that it was in the primary department of the Sunday school that they chose secretly to live for Christ, making an open profession later.

Childhood is the period of lasting impressions. A prominent man in secular education relates that when a boy, while waiting in the parlor of a house, he stepped to a center table and curiously opened a book upon that table. He was there only a moment and had time to read only two or three sentences. "That was twenty years ago," said he, "but I would give all my means if I had not had that one glance into that book." It was just a glance, but he saw that which was impure, and all through his life it went with him. So, in the period of childhood, may we give to our children impressions that will lead to their salvation! It is the testimony of Jerry McAuley that the men that were reformed in his rescue work were men who were Sunday-school boys in their childhood days.

We should lead the children to Christ because we have them in our midst. Many times parents refuse to come out to hear the Gospel, and through the children may be fulfilled the prophetic words, "A little child shall lead them." There was once an infidel, who had a little girl, and a wife who was a Christian. The wife sickened and died. The little girl took sick, but on her deathbed she looked up into her father's face and said, "Pa, won't you come up too?"—as much as to say, "Mother has gone to heaven," "I am going to heaven," "Won't you come, too?" In the cemetery, as the little one's grave was being filled up, the father stepped up to the pastor and said, "Won't you tell me of little Mary's heaven? I want to go there, too."

The period of childhood is the time to lay the foundation upon which the future foundation is built. May it be laid on the Rock Christ Jesus, that, when the stormy period of the teens comes, the life may be saved from ruin! If you and I, as teachers of little children, have cut deep in the life the channels of faith and obedience, when the time of doubt comes, and the life is storm-tossed, though it be wearied in the struggle, the tendency will be to come back to the life of faith again.

358 Sixtieth Street, Brooklyn, N. Y.

THE PASTORAL VISIT—HOW RECEIVED.

BY J. B. BRUMBAUGH.

It is sometimes said that many of our ministers do not know how to do efficient pastoral work, and this is doubtless true, especially in making pastoral visits. But it is also true that our people do not know how to receive and appreciate pastoral visits. In the first place, in some homes, there is so little reading of the Word of God, and so little attention given to religious things, that when the minister comes there is no responsive feeling, and, as a result, his visit is likely to be somewhat cold and formal; unless he has sufficient warmth in himself to change the atmosphere. Blessed is the pastor who can do this. A great element of power, with every faithful minister, is heart-power. Church members who are cold and formal are not reached so much through the intellect as through the affections.

But the thought I want to call special attention to, just now, is, that our people either do not appreciate, or do not know how to treat, a pastor when he comes into their homes. In all my visits, in my home church and in the missions of the district, I have not, with but a few exceptions, been asked to read the Scriptures and pray, and if I had not introduced it, they would certainly have left me go off from their homes without asking for it. Now the question has often come to my mind, Why is this? I have visited in families of other denominations and invariably have been asked to pray with them. Why do not our people do the same? I do not say that we, as pastors, should wait for an invitation, but why should not our members have desire and appreciation enough to ask? I am sure that it would make the pastors feel better.

I once made a visit to a brother's home in a rural district. As it was near the close of the day, I remained for supper. I concluded that immediately after the meal we would have prayer. But before all were done eating, a member of the family asked to be excused and went out, and, just as we were all done, the father thought of something that demanded his immediate attention, but said he would be back in a few minutes. He failed to come, however, and in a half hour I had to go, in order to make my train. What should I do? I came for the specific purpose of praying in the family and, if possible, to give some words of encouragement and help, and I knew that I would feel badly to go away without doing it. I actually went out and asked the father to come in, and also hunted the one who excused himself, and thus succeeded in getting the family together. I repeated three verses of scripture, gave a few words of comment, and offered a short prayer,—all done in less than fifteen minutes.

You ask, What was accomplished? Well, I have unmistakable evidence that the entire family appreciated the service. I have made a number of calls there, since then, and it seems to me I am more heartily welcomed. I feel that I am nearer their hearts, and I have no more trouble to get the family together; they know what my coming means. The fact is, this may have been the first time a minister prayed in that family, except possibly in the morning after remaining over night. Even then some of our people have a queer way of introducing worship. I have had brethren say this: "Breakfast is now ready. Do you want to have worship?" Of course, I had to wonder whether *they* wanted it.

How can we get our people to be more considerate? Surely, in a general way, it is more a lack of knowing how to treat a pastor than a want of appreciation. Our people are very fond of having the minister come and eat with them, but their greater pleasure should be in having him pray with them. It seems to me the subject is a live one for our church paper and for our church councils.

Huntingdon, Pa.

A CLEAN PEOPLE WILL HAVE A CLEAN LIFE.

BY M. M. ESHELMAN.

"My house shall be called a house of prayer for all nations." Mark 11: 17; Heb. 3: 4-6.

Cleanness of love and of soul has always been right with Jesus, is right, and ever will be. Love that "grows stronger and stronger, with increasing knowledge and discernment" enables the whole man to appreciate moral and spiritual excellencies.

Jesus brought to the Jews, and through his apostles to all men, the spiritual germs of a sublime love, of unsullied patriotism, of business integrity, of manhood-honesty, of parental fidelity, and of pureness of life. Humanity needed no lessons to fall into a soft, idle, voluptuous life; required no helps to devote all the time to the pursuits of making a living; and could make no just demands of the Christ to augment unjust, violent and outrageous wickedness. All these were already overwhelming the human race which needed him, who could check their further ravages upon the welfare of mankind. He came bringing "a wedding garment" for each,—holiness of heart and life,—hence every principle brought by Jesus from heaven was filled with fragrance and strength for the betterment of men and women. It is equally true that these principles strike at the root of every sin.

It is a matter of concern to all *how* Jesus lived, *how* he taught, and *what* he taught. Principles of right, of love, of justice, and of kindness, underlie every teaching to us, whether they relate to our attitude toward God or our interests with each other. God, therefore, sent an object of purity of heart and conscience, so that both the affections and the conscience might become great and grand in this one universe. The purposes of God are indeed most noble. Every means employed by heaven to bring happiness and glory to mankind strikes hard at human idolatry in every form.

From heaven came the Teacher of all teachers, the only everlasting President of the University of the one universe. There is no evil that he does not know and no good that he has not approved and practiced. Not a note of discord was heard when he played upon the harp of peace,—good will toward men. He exploited holy principles for the use of holy men and clean women. All his deeds grew out of the stem of pure affection. His achievements were crowned with enduring honor. He did what he *did* because he was what he was,—holy, pure, spotless.

For this cause the common people heard his words and truths gladly. He was clean every whit. After his footsteps there were no indecencies.

While he walked and talked in cleanness, the angels and archangels and cherubim vibrated the upper air with the songs and hallelujahs of the universe. It was the above and the beneath happily joined in one common purpose of "holiness unto the Lord."

It was on Jesus' busiest Tuesday of the "Week of Passion,"—his week of suffering and death,—that he boldly met the cohorts of sin and defilement in the open forum. It was on this day that he delivered fourteen discourses in and about Jerusalem. It was on this day that he entered the Temple courts, and drove out all those who were buying and selling there. He upset the tables of the money-changers and the seats of the pigeon dealers, and whipped out the oxen and the sheep. He lashed indecency out upon the streets of Jerusalem. He demanded a clean people and a clean house, and got them.

The inside of the temple had been consecrated to prayer and praise,—not to commercialism, either decent or indecent. God never meant it as a place to secure percentages. It was designed for Godly worship, the necessary uplift to the soul of man,—not for the plagues and pestilences of immoral exploitations.

As a type of the Christian life, we should quickly learn the lesson of the temple cleansing, and keep our hearts free from the love of money, which, says the Spirit, "is a source of all kinds of evil." 1 Tim. 6: 10. If the affections are kept free from the *false* standards of home, of public office, of churchly graces, of educational attainments, there will be fewer regrets as to dishonored manhood, of sinkings into the depths of materialism.

Both in and out of the church there seems to be a crumbling of the high pathways, set by our Lord Jesus, and patronized by our fathers and mothers. It was the turning aside of the Jews into the bogs and miasma of immoral greed and unholy marriage alliances that made them nationless and sent them down to us as a scattered people. And if we do not keep our chapel free from the hoofs of immoral sales and bargains, we shall go likewise. On the other hand, if we shall continue to be clean and pure, free from the blight of Mammon, and envy, and indifference, God will sustain us with his holy tithes and bring to us the riches of his bounties. The tricks of trade are everlastingly trying to interfere with the kingdom of heaven. True, clean business never yet broke down a holy principle in the human heart.

It was not simply the hoofs of sheep and oxen, and the defilements of pigeons, that polluted the Temple courts, but back of these animals, back of the exchange of national coins, back of the profits of the traders were the tainted affections, the indecent heart conditions made by the love of money. This was the inner defilement that came out so prominently to the Savior.

Is not the human heart,—the affections,—still the seat of corruption? Is it not yet the seat of theft, murder, lying, grasping and filthy dealings? Are not *tainted loves* the root of every ugly disorder, now being brought to the light of honesty?

Were not the money brokers and live stock dealers on hand in the temple to *help* religion? Was it not a well-devised plan to place the sacrificial necessities within easy reach of the three millions of Jews who came from nearly all parts of the then habitable globe to observe the passover? May not those indecent traffickers have said: "It is a favor to make it easy for the people to procure the means and materials for the sacrifices. We are friends to religion. We like to see the Jews succeed and therefore have come here to be helpful." Their *intentions* seemed plausible, but where were their *hearts?* On God's things or upon the sordid gains of the trades?

It is not improbable that those shrewd business men insisted that they, too, were religious,—pious and devout Jews. But were their affections in the pious things of God? Were they not there solely for the gain in percentages and the dividends? *Outwardly* they announced their loyalty to God, but *inwardly* the dead men's bones of greediness of gain clanked with discordant hypocrisies. The entanglements of fragile and frazzled financialism gave Jesus his opportunity to put into effect moral business principles which should shine with increased brilliance throughout all ages. The immoral outrages of adultery, falsehood, deceit, thefts, unjust weights and measures, of slanders and backbiting, of ungodly supplanting and dirty emulations were not *getting* a life, not *making* a life that now is but cutting out the life to come. Every step of the greedy business men of Jerusalem rang out with the cry: "What is there in it for us? What *per cent* is there in it for us?" So intense was this in their being that the business of the shops and shambles had been moved into the temple. So has the grasping gain of dirty commercialism of these days moved into the temple of human hearts and wrapped its icy hands around the nobler impulses of the man, and chilled his worshiping powers. The uncleanness of his soul keeps him out of the chapels of worship. He is ashamed to face Jesus in public devotions. He feels his guilt. God knows the oxen around the heart. The Mammon of greed has shamed his soul in the presence of his Maker and Preserver.

It was not alone the cry, "This way for a fine ox," "Here is an unblemished lamb," "Come this way for cash," but behind all these lay the affections for unspiritual commercialism. They had come to the parting of the ways. Just then the decision must be made between unrighteous Mammon and true manhood. Shall the coin of the realm prevail over upright manhood, man in God's image? And as it was then, so it is now. Only with unflagging courage and unwavering confidence in God and his Christ can holy principles of divine business take deep root and bear fruit unto eternal life.

The use of whips and the upsetting of bankers' tables were rankly offensive to the Rabbis and chief priests. It gave them a pretext, an occasion long sought, to find means and measures of making away with Jesus. On the other hand, Jesus was very popular with the multitudes who were greatly struck with his teachings and good works. Even the boys cried out in the Temple courts: *"God bless the Son of David."* Of course this praise further angered the chief rulers and they hastened their steps toward the enactment of the greatest tragedy on earth, but to result in the greatest freedom for mankind. Jesus' doom was sealed. His practical examples of clean business principles accelerated his death.

The collision was inevitable. The issue between the cleanness of God and the corrupt Jewish practices was clearly made up, and decision was due. The hour had come. As they had manifested their unholy business methods in God's temple of prayer, so they now plan to carry the conflict to completion by securing Jesus as cheaply as possible. They used their dirty commercialism in the purchase of him through Judas, the money-lover. He did the betrayal act for less than thirty dollars. Expelled from the house of prayer for their indecencies, they seek revenge in the garden of prayer.

Jesus stood for the one great principle: *"Treat others as you would have others treat you."* This righteous declaration still stands as the magna charta of every free soul in Christ. It lies between every man and his neighbor. Swept aside, and selfish hatred comes between man and man, and each tries to exploit and devour the other.

Now these unrighteous acts are not only outside the church but they are constantly clamoring for recognition and leadership in the house of God. Their devices and schemes are legion under the cloak of being helpful to the cause.

God still asks for clean hearts to make clean prayer houses for all nations. He asks for uplifted, holy hands, for undefiled loves, for holy and graceful worship.

If we will point our children to examples of piety, of soul purity, of heroic devotion to right acts, then will our children cease to regard warriors, and commercial greediness, and luxurious rioting in living, as standards of attainment, and better generations will come. If we shall aim at God's best in all things; if we shall shun uncleanness in our desires for means to carry on God's work here; if we shall give God back just one-tenth of what he gives unto us, of cattle, and sheep, and fruits, and all things, I am sure those unclean methods of raising money will never disgrace his chapel, our house will not become a den of thieves and indecencies, stealing away your peace in God.

If our songs shall make melody in our hearts, if our prayers are uttered for God's ears and not to be heard of men alone, if the sermons shall be seasoned with the salt of Divine grace, if our conduct, in and out of the chapel, shall be reverential, then surely God will dwell amongst us and not chastise us with the whips of truth. We shall be a praiseful, happy people,—a people sought for because purity and holy practices prevail. If the ordinances are lovingly observed, if humility, instead of pride, is cherished, if our social and spiritual beings are honorably and honestly cultivated, then our hearts and our house will remain clean, because only when a people become defiled can the chapel become unclean to God.

Jesus still lifts his voice in the words of David. He is able to lash indecencies to the streets. He still magnifies just and honest business, whether in pulpit or pew. He keeps victory for truth.

When God's ark was placed in the temple of Dagon, the idol could not stand upright but fell off its pedestal, and broke its neck and hands. So will the god of uncleanness always get damaged before the ark of God's righteousness. If he is set up here, he will lose his head and hands.

Perhaps some one back in Jerusalem said: "Why did not Jesus act more kindly toward those dealers in stock and money in the temple? He should have been less rash, and kindly said, 'Please take your cattle and sheep out of this place. This is no place to earn dividends. Please lead your stock out.'" Yes, why did not those who were wiser than Jesus, in their own imaginations, teach Jesus how to be polite? Was it not written? And could they not *read what was written?* Is it not written, "Be ye holy for I am holy"? Can you people not read this? Or will you be unholy, unclean and be punished with God's whip?

Indecencies never have and never can, work God's will. Just as he stampeded the sheep and oxen out of the temple courts, so he will lash out every impurity if you bring them hither. You may graft your opinions upon God's branches, but you will never get anything but the blasted and mildewed fruit of disappointment. When the love of money, of godless pleasures and love of uncharitable amusements increase more rapidly than honest money increases, then the greed of avarice employs grafting. It then becomes the question of how to get the money out of the *other* fellow, so God cannot get it out of *you.*

All that which occurred in Jerusalem during passion week was because the rabbis and chief priests were what they were, and because Jesus was what he was. So all the righteous principles, manifested by Jesus' disciples, produce light to the unconverted because they are what they are, because Jesus still is what he then was. And until "he comes again without sin unto salvation," decent living and spiritual righteousness will be in deadly conflict with unrighteous Mammon and half-hearted obedience. If this chapel will remain clean for God it will be because its worshipers are decent and holy.

So much is said about the need of a "new evangelism" for our day; but is that needed? Is it not the *old Jerusalem* evangelism that is in great demand? What the churches most need is faith in God, the dissipation of doubts, the willingness to think we are in Christian union, and to believe and obey the New Testament teachings in love to Jesus and to one another. It is not by imitating one another in social methods, not by multiplying humanly-devised ways, not by rallying around a few practices to which most professors say "Amen," but by whole-hearted efforts in "a whole Gospel practice." Christian manhood and devout

womanhood and obedient children count for much in the kingdom of heaven. It is the honest business of the Brethren church to shun this "new idolatry" of splitting up the Gospel of Jesus into essentials and non-essentials, and following cunningly-devised excuses with reference to his commandments mixed with the craftiness of modern business methods. Shun the idolatrous tendency and be men and women in Jesus our Lord. You want to get hold of every revealed truth of God, believe it, obey it, and make men and women see it, and then will the world feel and know that the love and justice and purity and integrity of God are worth more than money and pleasure and riotous living. Then the spiritual juggler of God's words and the boodler in men's souls will cease to win away from Jesus the precious beings for whom our blessed Redeemer died. The Spirit expressly says: "We recommend ourselves also by purity, knowledge, patience and kindness." 2 Cor. 6:6. Now if we have knowledge and kindness, and are impure and indecent, what does knowledge and kindness profit?

Los Angeles, Cal.

ANNUAL MEETING NOTES.

(Concluded from Page 361.)

clerk, and Bro. A. G. Crosswhite, of Flora, Ind., writing clerk.

This is Bro. Crosswhite's second term as writing clerk, but the other officers are without Annual Meeting experience in the work for which they have been chosen.

For the Standing Committee there is no Committee on Credentials. The district meetings are supposed to select men in line with the qualifications laid down. But to make sure of it, each elder, by the retiring moderator, was placed on his honor, and was asked to say whether he knew any reason why he could not serve on the Standing Committee in keeping with the rules of the Brotherhood.

Brethren were then placed in nomination for doorkeeper, and their fitness for the work discussed before any balloting was done. The first ballot resulted in an election, but later on it was discovered that the election was not legal, for the reason that the brother, who was an elder, had served last year on the Standing Committee. It is the rule that one who serves in any capacity, either on or with the Standing Committee, cannot serve on, or in connection with, the Committee the year following. The rule is a good one, and should be respected.

Bro. Ira Kreider, of North Manchester, Ind., a brother in the second degree of the ministry, was then chosen. We believe that the idea of selecting an active and growing young minister for doorkeeper is commendable, and no brother should be chosen the second time. The information that a young minister can pick up, while listening to the Committee in their consideration of questions of importance, will be of great value to him as well as to the church, and the more young brethren we can train in this way, the better it will be for the future of the church.

By accident, or possibly as the result of a special effort, we succeeded in procuring a comfortable room in the large hotel on the grounds, and the thoroughness of these notes may, in a measure, be credited to the favorable accommodations received. We are permitted to attend a number of the meetings, occasionally mingle with the members on the grounds, and then utilize every available minute for writing.

There happens to be a large hotel in the Park, but the Committee of Arrangements did not secure control of it until the evening of the day when the Standing Committee organized. Here a few hundred people, including the members of the Standing Committee, have secured lodging. In most instances the price is high, but, under the circumstances, it is unavoidable. There are hundreds of our people willing to pay well for good accommodations, and all necessary conveniences.

During Thursday there were several services in the tabernacle. At 9 A. M. Bro. Wieand gave a Bible lesson, and at eleven Bro. W. D. Keller, of Hagerstown, Md., preached. In the afternoon Bro. T. S. Moherman gave a Bible talk on the duties of pastors, as set forth in the New Testament. The closing service of the day was a discourse in the evening by Bro. Andrew Hutchison on "Harmony and Discord." All of these services were greatly appreciated, and were well attended.

All told there were probably 600 people on the ground, and it took a number of them quite a while to get settled down in their lodging places. This is usual at any meeting of this kind. Then there are always those who are looking for friends and relatives, and can never rest contented until they are found.

Friday morning gave indications of a pleasant day, and it proved to be such. At an early hour most of those in the Park gathered in the tabernacle for morning worship. This splendid custom was observed each morning.

The morning meal was served in the large dining hall where all meals cost 25 cents each. The day before three meals were served. Two lunch counters were also running, and were well patronized by those who have learned that the small eater fares the best at our Annual Conferences.

A lesson or two on this subject might prove helpful to our brethren and sisters. As a rule our sisters are good cooks, and our people are big eaters,—too much so for their good and the credit of the church. If, at our Annual Conference, we would eat smaller meals, there would be less sleepy heads in meeting, and a finer set of listeners.

At 8:30 A. M. Bro. Wieand gave another of his fine Bible lessons. He impresses his hearers as an expert in the handling of Bible questions.

Shortly after nine a meeting was held in the interest of sisters' aid society work, presided over by Sister Lizzie E. Thomas, of Harrisonburg. Sister Rachel A. Ulery, of Timberville, was chosen vice-president, and Sister Rebecca Bowman, of Bridgewater, secretary. All the services were conducted by the sisters, and they made all of the regular addresses. The meeting proved to be one of unusual interest, and attracted a good deal of attention. It is planned to continue these aid society meetings with a view of developing the work among our sisters.

Bro. I. N. H. Beahm was to have preached on "The Two Salient Points of Conversion," but, on account of sickness, was not able to attend the meeting. Instead Bro. Manly Deeter gave a good address on "What the Lord Would Have Us Do." His address was short, but contained some splendid points.

The afternoon of Friday was occupied by two addresses. The first was by Bro. T. S. Moherman on "The Working Church." The address was forcible, clear and impressive. Bro. Moherman not only says good things, but he knows *how* to say them.

The second address was by Bro. John Heckman, having for his subject, "The Plea for the Whole Gospel,"—a subject that should be impressed on our people with more than ordinary force. If there is any one thing for which the Brethren church should stand, it is the whole Gospel. The address was well received.

In the evening Bro. S. N. McCann addressed a large and attentive audience on "Hungering and Thirsting After Righteousness," a subject that is appropriate for any large gathering, and which was treated in an interesting manner.

Thus ended the services of the day,—rather more services than most of those on the grounds cared to attend. The meetings in the forenoon were rather better attended than those of the afternoon.

Members of the Standing Committee report good progress with the work assigned to them. Soon after the close of the afternoon session it became known that the Conference for 1910 will be held at Winona Lake, Ind. The location gives general satisfaction, as it would be difficult to find a more suitable and convenient place for the meeting.

A number of appointments have been made, and only need to be confirmed by the open Conference. Bro. L. W. Teeter will succeed himself on the General Mission Board. Bro. James M. Mohler, of Missouri, succeeds Bro. S. J. Miller, whose time had expired, as a member of the Sunday-school Advisory Committee. Bro. T. C. Denton's time expires as a member of the Tract Examining Committee, and Bro. A. G. Crosswhite becomes the new member.

Bro. Chas. M. Yearout's time on the MESSENGER Advisory Committee expires and Bro. Geo. W. Lentz will take his place. Bro. L. A. Plate, as treasurer of Annual Meeting, has been reappointed. The Committee on Credentials is composed of Brethren H. G. Miller, J. W. Harshbarger and S. H. Hertzler. Brethren A. E. Nead, Manly Deeter and J. H. Neher will frame the resolutions for the Conference, while Brethren Charles D. Bonsack and D. J. Lichty are to prepare the letters of greeting, in reply to those received from the foreign fields.

The attendance on the grounds increased nearly every hour during the day. Every train brought in a number of visitors, and by five o'clock there were not less than 3,000 people in the Park, and most of them were from a distance.

Bridgewater College is only eight miles away, and a number left the meeting to attend the commencement exercises, which were held during the day. Those who attended reported a very interesting time. There were about thirty graduates.

The school is an important factor in the church work of this part of the Brotherhood, and is doing much in the way of educating and developing the young men and young women of the church. The district itself hardly realizes how much the school is accomplishing in the way of developing the young people and forming a common bond of attachment between them.

Saturday always means an interesting day at the Annual Meeting, and the weather has much to do with making the conditions most desirable. On this occasion there was no discount on the weather, for we were favored with a typical Virginia Saturday,—just such a day as we might select, had we the choosing.

As the people began pouring into the Park, early in the morning, it became evident that our Conference assembly had begun in earnest. Between the Park and Harrisonburg there was hourly train service, which proved quite a convenience to those who had lodging in the city.

The lodging of the people is the greatest problem in the management of this meeting. The Park itself is ideal; the railroad facilities are also good, and so is the boarding in the city, but covering the distance between the Park and the city, twice a day, is where the inconvenience comes in.

But since this is the best that can be done, there should be no complaining. We cannot expect all the good things at one place. And, by the way, some of our people expect just a little too much in the way of accommodations at the Annual Meeting. Many of them have to pay only twenty-five cents a night for lodging, and the accommodations are poor, indeed, if they are not worth that much money. Those who are willing to pay well for something extra, can generally get about what they are looking for, but no one should expect the best at the very lowest price.

Services in the tabernacle began at 8:30. The printed program called for Bible work by Bro. A. C. Wieand, but it was arranged for Bro. T. S. Moherman to occupy the time with an address on Sunday-school work. He was listened to by over 3,000 people, and what was so clearly presented, ought to be said at all of our district Sunday-school meetings.

Without any intermission, the meeting in the interest of Orphanage Work followed, with Bro. D. C. Flory presiding. The program called for addresses by Brethren D. W. Crist, of Mound City, Mo.; Frank Fisher, of Mexico, Ind.; and T. S. Moherman, of Bridgewater,

Va. These addresses brought to our attention the importance of orphanage and rescue work, with no attempt at an organized effort. The aim was to mould sentiment along the lines treated. At the close of this meeting the audience had increased to about 4,000.

What is known as the Historical Society held a meeting at 11 A. M., at which the organization was more fully perfected by electing Bro. M. G. Brumbaugh, president. Bro. S. F. Sanger, vice-president, resigned, and Bro. J. W. Wayland was chosen in his place. Bro. S. N. McCann presided at the meeting, and only a few addresses were delivered, the principal one being by Bro. D. H. Zigler.

At noon the Park seemed nearly full of people. Train load after train load was brought in, and the crowd increased hourly, almost by leaps and bounds. Some of the trains came from the North and others from the South. Special through coaches from many parts of the country also arrived.

As we fall to thinking about our religion and these meetings from a social standpoint, we are led to conclude, that if our religion should have no other purpose, than the creating of the attachments so clearly manifested on these grounds, it would be worth all the efforts we put forth in its interest.

At 2 P. M. a largely-attended mission board meeting was held, having for its purpose the work entrusted to the district mission boards. There were several addresses delivered, the first one being by Bro. John Heckman, of Illinois, on the Importance of District Mission Work. He placed special emphasis on the necessity of working our home fields more thoroughly if we would reach the people with the Gospel as they should be reached. He was followed by Bro. D. N. Eller, of Virginia, who developed the same line of thought more fully. The next talk was by a speaker, whose name we did not get, on the problem of making our mission points self-supporting.

The more we see of these public mission board meetings, the more are we impressed with the thought that there ought to be an organization of these boards, with a president and secretary, and with arrangements for a meeting at least once a year, to discuss the questions in which the several boards are more or less interested.

These yearly meetings might be held in some suitable room on the Conference grounds, or in connection with the Conference, at least, and need not be for the public. At these meetings each board should be represented by one or more of its members.

After a short intermission a Publishing House meeting was held, something not usual at the Conference, but a meeting that was full of interest. Bro. R. E. Arnold, our Business Manager, read a fine paper on "The House Viewed from a Business Angle." He was followed by Bro. D. L. Miller with a written address on the Relation of the House to the Church. Both papers were well received, and as they contain matter that will prove interesting to our people, they are to be printed in the Full Report.

In the evening Bro. W. M. Howe gave one of his characteristic addresses on "Our Problems and Their Solution." He was listened to by a large assembly. Thus ended the work for the day, and a full day it was, with the interest of the people,—about 6,000 in number,—divided between the services and the arriving of trains.

Sunday morning came, and with it came the finest weather for our Conference ever experienced in the history of the Annual Meeting. It was simply ideal. At an early hour the people began pouring into the Park by the hundreds and by thousands. Thousands came from the city, some walked, and others took advantage of the hourly train service.

Train loads came from the surrounding towns and villages. Then thousands drove in from the country,—some coming quite a distance,—and by noon there were not far from thirty thousand people in the Park, more than half of them being members of the Brethren church.

At 8:30 A. M. a great Sunday-school meeting, presided over by Bro. Levi Minnich, of Greenville, Ohio, was held in the Tabernacle.

The regular lesson for the day, "Believing and Doing," was treated by Brethren W. I. T. Hoover and Edward Frantz in a clear, forcible and logical manner. The singing was grand and the exercises inspiring. Nearly six thousand people took part in the service. There were classes at other points in the park also,—one juvenile and one intermediate, with opportuntities for a half dozen more.

At 10 A. M. Bro. J. W. Lear delivered a masterly address on "Justification." He was at his best, and held his vast audience of over 7,000 for a full hour.

There were also overflow meetings. In fact, these overflow meetings continued nearly all day, one after another. As soon as one meeting was over, another, with a fresh speaker, would be started.

The plan was a good one, but it was not extended sufficiently. A half dozen meetings might have been held at the same time. We had preachers enough present to have supplied a great demand. Our ministers also filled a number of the city pulpits, and their discourses were well received.

There was no trafficking on the grounds, and consequently there was little of the noise and rudeness, generally found in large gatherings.

The dining hall and the lunch counters were crowded for hours by the hungry people, but only such supplies as are in keeping with the character of the meeting, could be purchased.

The Standing Committee recommended that the day be kept by our members with fasting and prayer. Not all of them fasted and prayed, but a number did and received a great blessing.

At 2:30 there was an immense temperance meeting in the tabernacle, addressed by Bro. W. J. Swigart. He gave a ringing talk in support of abolishing the liquor traffic, and what he said will do good.

In the afternoon the General Mission Board held a meeting and, among other things, decided to send Sister Ida C. Shumaker as a teacher missionary to India.

Bro. Frederick Wampler, of Harrisonburg, Va., appeared before the board and offered his service as a medical missionary to India, to go as soon as he can complete his preparation. He made a very favorable impression on the Board, and he will be urged to push his preparations.

The decision to send a sister missionary to Cuba was reconsidered and it is now proposed to send a minister and his wife. The board prefers an efficient young man, who understands our principles and is prepared to teach and stand by them.

There was a fine Christian Workers' meeting at 6:30, when a half dozen addresses were given, but the climax of the day came when Bro. I. B. Trout preached his sermon on "Sound Doctrine." He showed that the true church is founded on sound doctrines and that there can be no true church without sound teaching. This ended the day, and a grand day it was.

Never before have we listened to so much sound and able preaching in one day. So far as able addresses could make it such, it was a Pentecostal day in spirit and in truth,—a day that will not soon be forgotten.

Years ago, Monday, by common consent, was made a social day, with only a few meetings, thus giving the members and others an excellent opportunity to have a good social time together, but this social feature has, in a measure, been done away with, by arranging for a number of meetings, commencing early in the forenoon, and closing late in the evening.

The services of the day were to have begun with a Reading Circle Meeting, commenecing at 8 A. M. but as, for some reason, the meeting did not materialize, though nearly 3,000 people collected for the occasion, the time set apart for the meeting was devoted to a helpful song service.

Shortly before nine Bro. Levi Minnich, announced that the hour for the Christian Workers' Meeting had now arrived. The meeting was opened by devotional exercises. Then followed a good address by Bro. L. A. Bookwalter, of Ohio. There were also a number of short speeches.

What was said was good, and there was enough of it, but it seemed to us that the young, active members did not figure in the meeting as they should. To make these gatherings what they should be, we must have more young blood and young brains to the front.

This meeting was merged into the Sunday-school meeting, with Bro. Minnich still in the chair. Bro. John S. Flory gave a well-studied address on the "Boy Problem," in which he said that most people do not understand the boy, and that is why he is the problem we take him to be.

Bro. I. B. Trout followed with "The Teacher and His Preparation," and the way he mentally chastised the teacher who fails to prepare himself for his important duties, was painful to the one who does not study, but wonderfully comforting to the man or woman who does.

The Round Table Talks were interesting enough, but the time allotted to this part of the program was too short.

The general Sunday-school secretary, in giving his interesting annual report said, "Last year there were in our schools over eighty thousand pupils, fully twelve thousand more than were reported the year before." He hopes to report 100,000 at the end of this year.

According to the report we have 1,156 meeting-houses and 1,642 places where Sunday schools are held. There are 1,132 regular Sunday schools, and 787 of these continue the year through.

For missionary purposes these schools raised $17,700, but the total amount, raised in all schools, foots up to more than $44,000. The attendance at the meeting was not far from 6,000.

The very best meeting for the day was the one held in the afternoon beginning at one o'clock. Missionary addresses, one by George W. Flory, of Bridgewater, Va., and the other by Bro. W. M. Howe, of Johnstown, Pa., held the large audience of 7,000 people intensely interested for nearly one hour and a half.

We never saw a warmer and a more enthusiastic missionary meeting. The addresses,—far above the average,—were truly soul-inspiring.

The collection was then lifted, and so far as could be ascertained at this time, amounted to over $10,000.

Sister Ida Shumaker, the newly-appointed missionary to India, was then introduced. Sister Lichty, just returned from India, was also presented to the audience. On account of his labors with the Standing Committee, her husband, Bro. D. J. Lichty, could not be with us in this service.

With a season of earnest prayer, and a consecration service, the meeting closed.

Later the annual educational meeting convened in the tabernacle, with Bro. W. B. Yount, of Bridgewater, Va., in the chair.

Coming immediately after the missionary meeting, the educational gathering was at a little disadvantage. Still, a few thousand friends of education were on hand, to listen to the interesting talks.

Bro. P. B. Fitzwater's able discourse, in the evening, on "The Church," closed the work of the day, and here this report ends. We shall have more to say next week.

THE ROUND TABLE

THE HOLY SPIRIT A HELPER.

BY JAMES A. SELL.

In becoming Christians we feel the need of help,—divine help. The Holy Spirit gives us such. Our attention was arrested by some power that seemed mysterious. The conscience was alarmed in a way that the heart was given to God. Truly, a great change has taken place, and yet no force or compulsion was employed.

With all the powers of the mind in a healthy state and in full force, we did that which, without help, could not have been done, yet we willed to do it, and the doing afforded us pleasure. The change has been wonderful. We have abandoned sins which were inviting, we have forsaken associations which were dear, and we have entered into new plans of life, for which before we had no desire. And in thus giving ourselves up to God, and becoming Christians, it was not only done freely but was attended with rejoicing. The whole heart is in it. We have experienced, really and fully, the somewhat extravagant sentiment:

"Earth has a joy unknown in heaven,
The newborn peace of sins forgiven,
Tears of such rich and pure delight,
Ye angels, never dimmed your sight."

And no difference what duties we may have to perform, or what trials or sacrifices we have to endure, or what friends or possessions we may have to give up, we will yield and give up all rather than our religion. Paul speaks of being "bound in the spirit." Truly, the Spirit binds us to the truth, to the church, to duty, to one another and to God. And yet no violence has been done to any law of our nature. There was no compulsion,—no force. All that we did was done willingly, and in our endeavors both help and comfort were freely administered.

And so, when our work is completed, or when we are called to lay our armor down, we will be conscious that much of our work could not have been accomplished without Divine help, and yet all we did was done freely,—of our own accord!

Hollidaysburg, Pa.

EPITAPHS.

BY EDGAR M. HOFFER.

There are to be found in the various graveyards and cemeteries, throughout our beautiful land, many different kinds of epitaphs. How beautiful to visit the graves of departed saints and read the epitaphs! Sometimes it says, "At rest," which is very true. A woman that did very much good in the world, by leading young men to Christ, had these words on her tombstone: "Safe in the arms of Jesus." Often have I read these words:

"When you unto my grave do go,
The gloomy place to see;
I say to you, who stand and view,
Prepare to follow me."

These words have often been used when young people passed away. On a certain hill in Pennsylvania I read the following words in German, on an old tombstone: *"Ruhe sanft in deinem Grabe, bis dich einstens Jesus ruft."* It would be in English: "Peacefully rest within thy grave till Jesus calls for thee."

But the time will come when the stones will crumble to dust, and our graves will be forgotten. These epitaphs, after all, are no guarantee of eternal bliss. We must live pure, holy, pious lives, if we want to be forever happy. But, still, the epitaphs may teach a useful lesson. Eld. John Kline, of sacred memory, in a sermon preached in 1863, said: "When we see a graveyard we should remember that this place is waiting for us." Thus every epitaph we read will have a warning for us that we might well heed.

Elizabethtown, Pa.

NOT SATISFIED TO DISBELIEVE.

BY S. W. FUNK.

In our recent Sunday-school lesson, the *unbelieving* Jews were not satisfied to simply *disbelieve*, but they stirred up others that they also might *not believe*. Of the two sins the latter is, by far, the greater.

This principle was originated by the devil. He is not satisfied with simply being a devil himself, but wants others, also, to do his pernicious work. He is not satisfied to have men and women *disbelieve* God's Word, but wants them to use their energies in causing others to do likewise. This same spirit may too often prevail among us in the church. For example, we sometimes hear brethren say they *don't believe* in mission work, especially in foreign lands. Others say they *don't believe* in the uniform principles of the church. Others say they *don't believe* in the supported ministry. Others say they *don't believe* in Brethren's colleges. Others say they *don't believe* in Sunday schools. Thus many other things might be mentioned that people say they *don't believe* in, and they are not satisfied with simply *disbelieving*, but they are trying to have others *disbelieve*.

What might the mission and other good causes be today, had those, who *disbelieved*, kept silent until they could *believe*, if at all, instead of using every effort to cause others to *disbelieve* and lose the blessing?

If there are those who do not want the blessings, or realize that there are blessings in these things, may they not be found robbing other souls of the good things that God intends for them to have? Further, we ought to refrain from holding back a good work, or restraining the faith of any one, "lest haply we (ye) be found even to fight against God."

Charter Oak, Cal.

REFLECTIONS.

BY EVA HEAGLEY HURST.

I sat by a clear stream, whose congealed waters had so lately yielded to the warming influence of the sun, and watched the unconscious reflection upon its bosom which seemed "The body of heaven in its clearness," and I mused upon the experiences of the Christian soul. A day of storm and the reflection has vanished, the waters are turbid and rough. Involuntarily I find myself saying:

"'Whither, thou turbid wave?
Whither, with so much haste,
As if a thief wert thou?'

"'I am the Wave of Life,
Stained with my margin's dust;
From the struggle and the strife
Of the narrow stream I fly
To the sea's immensity,
To wash from me the slime
Of the muddy banks of Time.'"

I have watched hearts of icy hardness melt under the warming rays of the Sun of Righteousness and plead that the heavenly image that at once beamed out upon the soul, might always stay. But, alas, the storms of earth cloud the waters and the divine effect, for a time, is gone, and daily I am taught anew that only the great ocean of God's eternal love can wash away "The slime of the muddy banks of time."

Wetonka, S. Dak.

DANGEROUS.

BY A. M. SHARP.

In one of the Northwestern States, where one of our ministers had been delivering some doctrinal sermons in a union house, of which a certain denomination owned part, some of the members of this church were urging their minister to "tackle" the Brethren preacher on the bold assertions which he made. The preacher said to his members: "The Brethren are like a porcupine; it makes no difference which way you get at them, they have a quill sticking up for you,"—too much Gospel, you see!

Egeland, N. Dak.

THE TRINITY.

BY W. H. GAUNT.

Do we believe in the Trinity? Most assuredly. But why? Because we think the Bible is very precise in its declaration of it.

1. God's part in this great work was to map out this wonderful plan of redemption, whereby we might be saved.

2. Christ, God's only Son, left the shining courts of heaven and came down to earth to mingle with poor, mortal man and to put into execution the work that his Father gave him to do. How he suffered and died! And for whom? For you, my brother and you, my sister! And why? That we might have life everlasting.

3. We have the precious promise: "If I go not away the Comforter will not come." Who is the Comforter? It is the Holy Spirit,—that sweet, comforting influence, bearing witness with our spirit that we are God's children. It seems to me the Bible is plain enough to convince any fair-minded person that there is a triune God.

Matthews, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, June 13, 1909.

"BY FAITH ENOCH WAS TRANSLATED."

Gen. 5: 22-24; Heb. 11: 5.

I. Enoch,—meaning, to instruct, to dedicate.
1. Enoch was early, piously educated.
2. He set himself to walk fixedly with God.
3. He walked 300 years (v. 22), and had this testimony, "that he pleased God." Heb. 11: 5.

II. He was a Patriarch.
1. A man of numerous family.
2. He was their ruler, leader and teacher.
3. His example was their way of righteousness.

III. He Lived in an Age
1. Of great wickedness;
2. The truths of religion, largely denied;
3. Few helps, and no written revelation;
4. Yet he walked with God all the way into heaven. Gen. 5: 24.

IV. His Translation Showed the World
1. That there is another world;
2. That the body can exist in that world;
3. That saints exist after this life.

V. Christians Now Are Not Translated, But Die.
1. The Christian's death does good.
2. It preaches to the living. Psa. 39: 4, 5.
3. It admonishes the thoughtless. Jas. 4: 14.
4. It proclaims God's mercy. Matt. 14: 27; Heb. 13: 5.
5. Translation addresses itself to the senses; death to "things unseen"; "live by faith."

Note.—1. Enoch's walk with God is regarded as a triumph of faith. Heb. 11: 5.

2. His appearance was in the antediluvian age a striking evidence of the soul's immortality; just as Elijah's was to his age, and Christ's resurrection is to us. Its parallel is set forth in 1 Thess. 4: 17; 1 Cor. 15: 15.

PRAYER MEETING

For Week Beginning June 13, 1909.

GRACIOUS DELIVERANCE.

Luke 17: 11-19.

1. The Pitiful Sight.—"Ten men that were lepers" (verse 12). United by the bonds of common misery, they were utterly unable to save themselves. Holy Writ tells us that leprosy is the typical picture of sin: (1) Like sin, it brings UNCLEANNESS. The leper's pitiful cry was, "Unclean, unclean" (Lev. 13: 45). The sinner, speaking truthfully, cannot help but confess his guilt. (2) Like sin, leprosy leads to SEPARATION. "They stood afar off" (verse 12). God's law said, "Without the camp" (Lev. 13: 46). "Far off" is each soul, not redeemed by the blood of Christ (Eph. 2: 13). (3) Like sin, leprosy is INCURABLE by man. It goes on till death intervenes. Thus sin, when finished, bringeth forth death (James 1: 15).

2. The Earnest Prayer.—"Have mercy on us" (verse 13). The heart-felt cry finds ready sympathy with the Loving Master. "Him that cometh he will in no wise cast out" (John 6: 37).

3. The Simple Remedy.—"Go, show yourselves unto the priests" (verse 14). A test of faith,—Believe and you will be healed; prove your faith by showing yourself to the priests (Lev. 14: 2-4). "And as they went they were cleansed." Two essentials: (1) FAITH in the word of Christ (verse 19). (2) OBEDIENCE to the will of Christ. We must have both to heal the sinsick soul (James 2: 22).

4. The Grateful Recipient.—"And one, when he saw that he was healed, turned back and glorified God" (verse 15). Personal healing should bring about instant and profound thankfulness. As we are made free from sin, we gladly give glory to God. Then, too, this healed Samaritan was very humble. "He fell on his face at his feet." Humility and thankfulness are characteristics of those who are saved by grace (Col. 2: 6, 7).

5. The Searching Inquiry.—"Where are the nine" (verses 17-19)? Surely our Lord expects that those, saved by Divine grace, should glorify God by making a public acknowledgment of his cleansing power. The belief of the heart should abound in an abundant public confession (Rom. 10: 9).

HOME AND FAMILY

BEYOND.

SELECTED BY ANNA LESH.

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies, that when my sight is clear
I seem to see the gleaming of that strand;
I know I feel those who have gone from here
Come near enough to even touch my hand.
I often think but for our veiled eyes,
We would find heaven right round about us lies.

I cannot make it seem a day so dread
When from the dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones, so long dreamed about.
I love this world, yet I shall love to go
And meet the friends who wait for me, I know.

I never stand about the bier and see
The seal of death set on some well-loved face,
But what I think—one more to welcome me
When I shall cross the intervening space
Between this land and that one over there
One more to make the strange beyond seem fair.

And so, to me, there is no sting to death,
And so the grave has lost its victory.
It is but crossing, with suspended breath
And white, set face, a little strip of sea,
To find the loved ones on the other shore,
More beautiful, more precious than before.

—Ella Wheeler Wilcox.

GOING TO CHURCH.

BY ELIZABETH D. ROSENBERGER.

"My Lucy is nervous and fidgety, and hates to go to church; an' I've known some children who had to go whether they wanted to or not, an' it done no good. When they grew up they just wouldn't go to church. An' I have half a notion to let Lucy do as she wants to about it," said Sister Ridgway.

"How old is your Lucy?" asked her aunt.

"Going on thirteen," answered her mother.

"I am sorry for Lucy," said her aunt, "she is at a disadvantage, she does not like school either. She is back in history and that makes her work hard. Her best friend at school does not go to church, and I suppose they would like to spend their Sunday mornings together."

"Lucy did talk of that," said her mother. "She takes after her Pa's folks in not liking books and school."

"I remember when I used to dread dishwashing and housework. I wanted to read story books all the time. Girls do have queer ideas about things," continued Lucy's aunt reminiscently.

"Yes, I remember that too," said Sister Ridgway, "but mother paid no attention to your notions. She made you wash dishes all the same; and I make Lucy go to school, whether she likes history or not."

"Mother used to manage us remarkably well. When John wanted to quit going to church, she said he should go to church as long as he went to school, at least. She wanted to fit him for life, and his education would be incomplete unless he went to church regularly. John was rather determined, but mother never yielded that point, and we are regular church attendants today. I don't believe you will break our record by permitting Lucy to stay at home."

"I'd a good deal rather have her attend church," answered Lucy's mother.

Sister Ridgway thought about this matter, and the result of her thinking was that Lucy continued coming to church. Now, while it is evident that religion does not simply consist in going to church, and that merely going to church will not save a man, yet it *makes* religion, and a man will hardly remain safe long, amid all the temptations of life, without going to church. We go there to meet God in his own especial home. Although God is to be found everywhere, we like to think of him as descending in a cloud of glory to bless the sacrifices offered at the dedication of Solomon's temple. The God who had been with them in the desert, who had led them safely into the promised land, who had fought their battles for them and kept them, as it were, in the hollow of his hand,—this temple was to be his dwelling place, his throne upon earth. And all the people were there to worship the Lord. What those people, in those olden times tried to do in their way, you and I should try to do in ours. We should go to church, not so much from a sense of duty as from the feeling that we need God. We need the deep joy of communing with him at church.

How can we come to have delight in God's house? How can we serve the Lord with gladness, and come before his presence with thanksgiving? There is one way and that is to put some personal work into it. The little seam that the beginner is able to sew, is of far more importance to her than the most beautiful needlework on exhibition. The man who is planting a garden, is more interested in that than in all the unfolding of forests and meadows. And so the way to enjoy church-going is to put something into it, something more than merely looking at the preacher or listening to the singing. Nothing give, nothing have. Nothing spend, nothing earn. If you get nothing out of going to church, it is because you have not prayed to receive a blessing; you have not tried to lighten the burden of the minister; you have not tried to interest some especial one in attending church; you have failed to keep your children interested in Sunday school and Christian service. You may have one or all of these reasons, or some we have not named. If your church-going is dull, stop and think of something to do for others that the Lord's house may mean more to you.

Spurgeon once took a number of trips across a certain ferry, just to watch the way in which the machinery used the current to turn the boat from one side of the channel to another. The other pessengers were going on business, but he was merely going for pleasure. That is the way, Spurgeon says, some people go to church. They go from idle curiosity, and listen only to spend an idle hour. They use the church service as a mere pleasure-boat, and sail up and down, making no progress after years of hearing.

David cared greatly for music, and, probably, in the temple the very best of Hebrew music could be heard; but in reading David's words about coming into the temple with singing, we do not get the impression that David would have stayed away if the music had been poor. David had experienced the help and comfort to be obtained in the house of the Lord. Read his psalms when you feel inclined to stay away. Solomon rejoiced in the temple because he had lavished his treasure upon it. Perhaps you have not given enough to the church, recently, to enjoy its services.

Sister Ridgway's problem is not a peculiar one. Many mothers know what it means to have their children remain away from church. What is to be done about it? The silent influence of the home should all be in favor of church-going. That requires tact, for no two children can be reached in the same way. Study the child, and ask God to help you lead him aright. We do not believe in the salvation of children as we should. A child's soul, consecrated to Christ, living on fifty years in the service of Christ on earth, is worth more than the man who comes at fifty years of age. The man may be coming because he wants to escape the retributions of eternity. The converted child will be of more use to the church than the man of fifty.

The sad truth remains that we begin too late in the culture of our children for God. The world comes along in the April of a child's life and sows tares. The world is watching, and in the May of a child's life it sows rank weeds and poisonous plants. We rest easy and quiet until the latter part of August or September. Then we begin to work with zeal. We want to sow the good seed of the Word of God. What is the use? The world was on time. We are too late. Where is there a corner to scatter any seed? The world, the flesh, and the devil, have taken full possession. God help us to see that we must get the lambs into the loving arms of the great Shepherd of souls.

Covington, Ohio.

"WHAT SHALL WE WEAR?"

BY ROSA RICE.

THE above is the heading of an article in a popular and, perhaps, one of the most widely-circulated religious papers published. The writer is a regular contributor to the paper, as well as the author of many splendid articles and books. Her intelligence is such that causes many to look to her as one having authority. Her answers to secular and religious questions satisfy doubt to not a few. Doubtless she advocates and practices Christianity to the extent of her knowledge and understanding, yet her attitude toward this subject causes surprise and regret,—it not being in harmony with Christ and the apostles' teaching.

In one part of her article she says: "The question, 'What shall we wear?' is one of importance to women, and argues no weakness or vanity on her part, to give it thoughtful attention. In the present day a woman may wear what she chooses, provided she can pay for it." She discusses her subject at length, and concludes by saying: "Let the changes be what they may, the answer will probably be, 'We shall wear what is the fashion.'"

These thoughts would occasion no surprise, appearing in a magazine of fashions, the author one of Madam Fashion's agents; but the article does cause surprise on account of the place it occupies, and because of the woman from whose pen it comes.

Does Jesus say: "Be thoughtful for your clothes? Get the most stylish that your money can purchase"? No, but he does say: "Take no thought what ye shall put on." "Why take ye thought for raiment? After all these things do the Gentiles seek." Instead of Gentiles we might say "worldly," without changing the meaning to us.

Now it does take much thought, time, money and strength for one who attempts to be dressed "in the fashion." No wonder there is special mention in the Bible in regard to women's dress, seeing the foolish attempts she makes to have herself attractive in the eyes of men; seeming not to know or regard that her worth lies not in her outward show but in her virtue and character,—"a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 3, 4.

It is claimed by some that what church members wear is a small matter, for people to concern themselves about, in this day of so many greater evils. An evil, however, through which mind, health and strength are sacrificed, is one which, in far-reaching extent, is excelled by few. Doubtless it is one of the greatest perils of the church today, which must be attended with loss of power and blessing, on account of its members ignoring this plain teaching. When people are starving, and suffering because of a lack of food and clothing, when the Gospel should be taught to multitudes now in darkness, can one who loves Christ afford to dress elegantly or stylishly, even though she has the money to pay for it? "Ye are not your own, but are bought with a price." I Cor. 6: 19, 20.

Juniata, Pa.

SISTERS' AID SOCIETIES

CABOOL, MISSOURI.

The sisters of the Greenwood congregation met May 20 and organized a home mission society. Sister Addie Gray had charge of the meeting. Sister Addie Gray was chosen president, Mrs. Newman, vice-president, Sister Ruth Deboard, treasurer, the writer, secretary. Sister Jessie Brenizer was chosen as leader of our next meeting. There were only nine present, but we expect a larger attendance in the future. We will piece quilts, sew carpet rags, make bonnets and prayer veils. Our first money will be used in reroofing our churchhouse, and to help the needy. The collection amounted to fifty cents. We decided to meet every two weeks. Our next meeting will be held June 3.—Jeanette Harris, Cabool, Mo., May 21.

TWIN FALLS, IDAHO.

The sisters' aid society of the Twin Falls congregation met April 15, 1909, and reorganized with the following officers: President, Sister Alice Flory; vice-president, Sister Jennie Wolfe; secretary and treasurer, the writer; superintendents, Sisters Susan Flory and Ella Fahrney. Our sisters are all quite interested in the work of the society, which is very encouraging. We meet at the different homes of our members and do such sewing as they may have for us to do. We also make comforts and do quilting for any who desire such work done. We have received $20.86 during the past year, which we use in purchasing such things as we need for our church. In a new congregation there are so many things needed.—Eda A. Flory, Twin Falls, Idaho, April 27.

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ANNUAL MEETING NOTES.

THE time came for another trip to the Annual Meeting, not alone for the purpose of enjoying the usual associations with those of like precious faith, but also for the purpose of presenting to the MESSENGER readers a report of what may be seen and heard at the Conference and along the route traveled.

On this occasion we left our desk in the middle of the forenoon of May 25, and one hour later, after a ride of thirty-seven miles, were landed in Chicago. Before leaving Elgin we had purchased a ticket to Harrisonburg, Va., and return,—the kind of a ticket that had to be purchased by all those who took advantage of the reduced rates.

There was a time when we did not have to be at the expense of paying for transportation, when attending these meetings. We conferred with the railroad headquarters and a free pass was sent us, good for a trip to the place of Annual Meeting and return. But the day for free passes came to an end, and now editors have to pay for their accommodation just like anybody else. This is fair. It is a square deal all round. There is no reason why one man should pay two cents a mile for a trip across the country, and another go free.

During the last thirty-five years we have had some interesting experiences regarding the pass business, but have always made it a rule never to misrepresent the conditions when applying for favors. For years it was customary for the railroad to issue free passes, annually, to editors running papers along their respective lines. This meant that the holder of a pass could go and come free when he pleased. Generally speaking, it was a real boon for the editors who spent more time on the road than at their desks. Later the roads got to issuing mileage, and then they could tell, at the end of the year, just how much an editor was abusing his privileges.

The first annual pass granted us contained the photograph of your Office Editor on one side, and the name of the paper he was editing, along with certain other information, on the other. All we had to do was to get aboard the train, show the conductor our photograph, and rest easy, so far as our transportation was concerned.

But this experience came near getting us into trouble, from a church standpoint. It was at a time when consistent members were presumed not to have their photographs taken. We had to stand a trial in the presence of Eld. D. P. Sayler and two other elders, with this as one of the charges. The case was an excusable one, on commercial grounds, and that was the end of it.

But in Denmark we had another experience with our photograph on a ticket, for which we paid ten dollars. This arrangement permitted the holder of the ticket to ride on the railroads fourteen days to his heart's content. The plan was a fine one, and induced people to do a good deal of traveling.

Well, this may be a digression, but on our way to the Conference we do a good deal of digressing from a mental standpoint. After reaching the Union Depot in Chicago, a ride of eighteen minutes, in a hack, brought us to the Big Four Depot, where we met a number of members en route for the Annual Meeting. Some of them were from Iowa, some from California, some from Illinois, and other States.

We made use of the same line we selected when making our preliminary trip. Our people were met at the depot by a duly-appointed agent, and were shown every necessary favor. They were helped to comfortable seats, furnished with time tables, and were thus made to feel that they would be well taken care of.

We were not expecting to meet so many members so early in the week, but our people are learning the value of going to the Conference early enough to take in all of the services. In this way they get full value for all that the trip costs them. And, reviewed from a spiritual standpoint, this thing of being early on the grounds is an important consideration.

The railroad men, detailed to look after our people in the city depots, have no trouble in picking them out. They have learned to know us and have much respect for the religion that leads to a manifestation of simplicity for which the members of the Brethren are so widely and so favorably known.

We are glad for this feature in our modest attire, and it will be a sad day for us and for our claims when our attire will no longer distinguish us from those who make no pretensions to plainness. What a power for good the Brethren church would be in the world if all the members would, from the heart, accept our plain order of attire, and make the very best of it for the cause of the Master. But when they accept it in only a half-hearted way, it ceases to stand for anything worthy the name.

Paul got at the very foundation of simplicity when he said, in Rom. 12:2, that we should be transformed by the "renewing of the mind." The *mind* settles the whole question. Give us a body of people who, from the heart, believe in the New Testament doctrine of nonconformity, and the church will not need a few score of decisions on the dress question to keep them in the line of plainness.

So, as we moved quietly along in our comfortable coach, we thought and meditated on the things pertaining to the kingdom of God.

Our route from Chicago took us south for a considerable distance, through a fertile part of Illinois. For miles we skirted Lake Michigan, on whose broad and sometimes restless bosom, may be found hundreds of boats, doing an enormous business.

After leaving the city, we entered a fine farming section. As far as the eye could see, there were well-improved farms with their allotted fields of growing crops. Again the rain was falling and nature seemed at her best. Whoever saw meadows more beautiful or growing crops of grain more promising at this season of the year! The industrious farmers had planted their corn. All the fields thus planted seemed clear of weeds and the corn was just appearing above the ground, enabling one to see which rows were straight and which ones were crooked.

And, by the way, straight rows, in the western country, always speak well for any farming community. The good farmer sees to it that his corn grows in straight rows. The careless men may say that more corn grows in crooked rows than in straight ones, but the up-to-date tiller of the soil stands ready to prove that no man can produce better corn, and more of it per acre, in crooked rows than he can produce in his straight ones.

Right here the thought occurs: Why might a farmer not be a good one, and take some pride in his business? If he only knows it, he has the best business in the world, and a business in which brains, education and skill may play an important part. Every member of the church, who runs a farm, ought to see to it that he is a good farmer. Possibly a poor farmer may be a good Christian, but he is no credit to the business in which he is engaged.

Then, as we passed along, we were delighted with the trees in their splendid, green attire. Hundreds of the fruit trees are covered with white bloom,—not as a matter of pride, as is the case with the ladies whose hats are covered with flowers,—but as an indication of the coming crops of fruit for the benefit of man. The trees, in clusters, give these broad, level landscapes a charming appearance, reminding one somewhat of the Land of Goshen in Egypt.

But, you say, we are digressing a second time. Possibly we are. Preachers often digress in their sermons, and most people digress more or less in their lives,—a habit that may be tolerated if they do not get on forbidden ground.

By and by we reached Indianapolis, where Bro. Samuel Murray died, a few years ago, the day before he rounded out a life of one hundred years. At Cincinnati we crossed the Ohio River and entered Kentucky, and for 150 miles our route lay along the south side of this historic stream. In our travels we have crossed this river well on to forty times, but on this occasion we fell to thinking of some events connected with the stream and the State of Kentucky, as they relate to the early history of the Brethren. In fact, we seldom take a trip of this kind without doing some reading and thinking about the country through which we travel.

In the year 1800 a flatboat came down the Ohio River with the family of a certain Eld. Geo. Wolfe on board. In those days the country was new, and the boat had to be tied up at night at points where it would not be disturbed by the Indians. While along the stream we have sometimes wondered whether the Wolfe boat may not have been tied up at this, that or the other point, where the horses and cattle could be staked out to graze!

But, at any rate, the history of Wolfe and his family is a long and interesting one. He had with him, on this occasion, two sons, Jacob and George, respectively twenty-three and twenty years old. Geo. Wolfe was born probably fifteen or twenty years before the Revolutionary War, and hailed from Lancaster County, Pa. He may have met Christopher Sower No. 2 and the second Alexander Mack.

But his boat came to a permanent landing in western Kentucky, where he settled and helped to establish several churches. He was a fine pioneer preacher and spent much time in the mission fields of Kentucky, Missouri and Illinois. Nine years after landing in Kentucky he was on a preaching tour in Illinois, and died at Kaskaskia, where he was buried, being the first elder in the Brethren church to be laid to rest in the mother earth of Illinois.

This was in the year 1809, or just one hundred years. Traveling over the country familiar to him, led us to associate the various events and to meditate on the occurrences of a century past. This trip of 1909 will always serve as a reminder of the death of a faithful pioneer missionary of a hundred years ago.

Then, as we passed along, we thought of another interesting piece of history that has, so far as we know, never been fully written up. Sometime before 1735 Alexander Mack, of Europe, while residing at Germantown, Pa., ordained Daniel Leatherman to the eldership. About 1760 this Bro. Leatherman emigrated to North Carolina, and took with him a young brother, named Casper Rowland.

When Brethren Leatherman and Rowland reached North Carolina they found a number of brethren who had preceded them, and among the number was David Martin, whom Bro. Leatherman ordained to the eldership. A little later,—that is in 1775,—this David Martin ordained Casper Rowland.

Casper Rowland became a very active missionary, and seems to have done an immense amount of travel-

ing and preaching. He was the first elder among us to open up the work in Kentucky and helped to organize a number of congregations. His son Joseph was also a fine mission worker and laid the foundation for the churches in Morgan, Sangamon and Macoupin Counties, Ill.

These early preachers became associated with Eld. Wolfe and his son George, who later became known as the Eld. Geo. Wolfe of the Far Western Brethren. A more faithful, able and earnest band of missionaries has never been found in any period in the history of the Brotherhood.

The church had fine preachers in those days, and there was no need of a mission board to select their fields of labor and send them forth. As regards their zeal and love for souls, we have few men today who can measure up to them. They did not make many missionary addresses, but they did mission work all the same.

We must not weary the patience of the readers longer with these incidents of our early history, but when we hear men in the pulpit belittling the church of a hundred years ago, because of a lack of interest in the spread of the Gospel, we cannot help but think about some of the faithful pioneer preachers, who, in their day and generation, sacrificed more for the cause of their Master than those who now grow eloquent in their missionary addresses. But enough of this.

The morning of May 26 found us among the mountains of West Virginia and Virginia. At this season of the year the scenery is magnificent. It is worth a trip over the Chesapeake and Ohio just to look at the mountains and the rushing streams. One never grows tired of contemplating the works of nature as they are manifest in the mountains and hills, all bedecked in living green, the clusters of flowers growing here and there in the open spaces, and the roaring cataracts.

Shortly past eleven we were at Staunton, and two hours later left over the Baltimore & Ohio for Harrisonburg,—the place of the Conference,—where we arrived in the middle of the afternoon, with a considerable delegation of members, picked up at different points along the line.

A trip through any part of the Shenandoah Valley, at this season of the year, is a delightful one. The Valley is famous for the fertility of its soil, the lay of the land, the beautiful streams, its well-improved condition, and its charming scenery. Hemmed in by a range of mountains on the west, and another on the east, nature has fixed its bounds.

The Valley is also famous in the history of the nation, as well as in the history of the Church of the Brethren. It extends through the whole length of the State from north to south, and embraces a large area of the most productive farming country in the East. During the late Civil War it was looked upon as the granary of the State.

Through this Valley the armies marched and countermarched, and fought their battles. It was then as now the home of thousands of our people, hundreds of whom owned the best of improved farms, and their well-filled barns proved a temptation to both armies, until Sheridan, in order to cut off the supplies of the Southern army, ordered the torch put to all the barns of the Valley. The flames lit up the Valley for a hundred miles, and inside of a few days this famous section of the Old Dominion was a land of waste.

Generally speaking, Harrisonburg, the county-seat of Rockingham County, is the center of the Valley, and is surrounded by one of the finest sections in the State. In this one county probably live more members of the Brethren church than in any other county in the Union. Most of them are farmers, and some of them have grown wealthy and influential.

A drive among their farms, in the latter part of May, or any time during June, is a treat for the man who admires beautiful, well-cultivated fields, tasteful improvements, fruitful orchards and prosperous communities.

Our people commenced settling in this Valley about 1779, or near the beginning of the war. They came from Pennsylvania and were of the most industrious class. The first member to locate in the Valley was probably Bro. John Garber, a minister of York, Pa., who settled in Shenandoah County. Others soon followed, but the emigration did not become strong until about the war.

As early as 1780 there were a number of families at Daleville, Botetourt, and farther down the Valley. But we read that in 1787 there was a heavy emigration to Rockingham County.

From that time to this the churches of the Valley, now divided into two districts, have figured largely in the history of the Brotherhood. From this Valley came many of the emigrants that laid the foundation of scores of our churches in the West, and did we not already have considerable history woven into these notes, we might mention some incidents of considerable interest, regarding some of the people who left the Valley and became useful and influential in the West.

But we are now here to attend the tenth Annual Meeting held in this State. The first one was held Oct. 26, 1797, 112 years ago. The next one was held in 1832, then the dates of the others are as follows: 1845, Roanoke County; 1851, Augusta County; 1861, Rockingham County; 1869, Peters Creek; 1879, Broadway; 1889, Harrisonburg; 1899, Roanoke; and this year, at Harrisonburg again.

It will be observed that for forty years the nines have fallen to the State, as the years for the Annual Meeting. The Virginia nine seems to be a lucky number, but we will keep an eye on 1919.

With this background of information, we enter upon the news and incidents of the Annual Conference, this being the third meeting of this kind in the State that we have attended, and written up. We did not attend the one held here twenty years ago.

On reaching Harrisonburg we were impressed with the congested conditions in the immediate vicinity of the depot. The platform is small, and a few hundred people will fill it. To a western man the streets leading from the depot seemed narrow, and insufficient for a large crowd.

But we American people seem to be patient when there is no other way to do, and the thousands who visit the city on this occasion will find their way in and out, and in the years to come will cherish only pleasant remembrances.

Harrisonburg claims a population of about 5,000 souls, made up of an industrious people, principally native born. The Brethren have a good church in the city, presided over by Bro. P. S. Thomas, a busy business man in the city, and the efficient and accommodating secretary of the Committee of Arrangements.

There are Brethren churches all around the city, and some of them number several hundred communicants. As a rule these congregations are well-supplied with meetinghouses and are also well officered. Bro. H. C. Early, vice-president of the General Mission Board, and one of the Corresponding Editors of the MESSENGER, resides on a farm six miles away.

Bro. Early is chairman of the Committee of Arrangements, and though full of business, at all times, finds himself so completely tied up in the work of the Conference that he can think of but little else.

The people of Harrisonburg have said that they could furnish lodging to all who would attend the Conference. Some engaged their lodging weeks before the meeting, and knew just where they were to occupy rooms before leaving home. On reaching the city, they went to the places assigned them, rested a while, and were then ready to enjoy the Conference for all there is in it. The plan is not a bad one.

Others wait until they reach the city, and gather like so many bees around the man whose business it is to assign lodging. The answering of questions, and finding, on the list of rooms, just what may be wanted, takes time, and sometimes almost exhausts patience.

In order to study the situation somewhat, your Office Editor spent the first night in the city, and the next morning, between 6 and 7, found his way to the Assembly Park, one and one-half miles to the north. Some walked the distance, it being good exercise for them, but we made use of the regular morning train, which went north at 6:30.

At the Park, near the railroad, a large covered platform has been erected for the benefit of the meeting. A walk of two minutes brings one to the Park, a beautiful enclosure of about twenty acres, partly covered with a fine growth of timber, forming the most delightful place, so far as a grove is concerned, that we have ever had for an Annual Conference. We found the trees almost in full leaf, the grass that covers the open spaces green, and nature, in fact, at her best.

But it had been raining off and on for a week or ten days and on account of the shaded condition in the park, everything seemed damp and the air, at times, was just a little chilly. We could see at a glance that the Committee of Arrangements had done a great deal of work since we were here in April.

Lumber by the carload had been brought to the grounds and about one dozen temporary buildings had been erected, all of them being well covered. Some were for lodging, others for restaurants, lunch counters, dining hall, ticket office, baggage room, and Brethren Publishing House office. More than a half dozen other buildings on the grounds are used for other purposes.

The tabernacle had been considerably enlarged, and provided with a platform capable of holding nearly, if not quite, 500 people. The tabernacle itself will probably seat 7,000. It is surrounded on all sides by beautiful shade trees and presents a rather picturesque appearance, though the appearance of the structure is not in keeping with what nature has done for the Park.

In the tabernacle a meeting was held the evening before,—that being the initial service for the Conference week. Bro. A. C. Wieand gave a Bible talk and was listened to with marked attention. Despite the rain the attendance was good, and the interest all that could be desired and expected under the circumstances.

Most of the members of the Standing Committee were on the ground, and by 8 A. M. were in the hall, set apart for their use, ready to be organized and enter upon their work. The meeting was called to order by Bro. H. C. Early, the retiring moderator, while the opening service, in a very impressive manner, was conducted by Bro. A. C. Wieand, the retiring secretary.

As is our custom, we sat with the committee during the organization, so as to pick up news for our readers. This year there are many new men on the Committee, and very few who can be looked upon as veterans in Standing Committee work. A number are middle-aged elders, a few are young, and several are old,—too old for active service.

The roll call was by districts, and when a district was called, the elder (or elders), chosen to represent the district, arose and announced the name. This served as a kind of an introduction, and enabled each elder to become known to all the rest.

It has long been the rule to ballot for all officers, one at a time, and the one receiving a majority of all the votes cast is declared elected. All ballots are read and counted openly, and many of the elders keep tally as the work proceeds, but the tally of the writing clerk is the official count.

Sometimes several ballots are required before there is a selection. On this occasion there was considerable balloting, but no more than we have seen on some former occasions. It required three ballots to elect the moderator, and two for the reading clerk. The writing clerk was also chosen on the second ballot. Bro. D. M. Garver, of Farmersville, Ohio, was chosen moderator; Bro. G. W. Lentz, of Adrian, Mo., reading

(Concluded on Pages 366 and 367.)

HOME NOTES.

—Two weeks ago we held our spring communion services. The exercises, it seemed to us, were unusually spiritual in their character. Our practice is to begin the preparatory exercises on the midweek prayer meeting evening, then follow each evening with a one-hour service. These hour services are made deeply spiritual, for the purpose of preparing the minds and hearts of our people for a profitable and an intelligent participation in the communion services, which are held on Sunday evening. On this occasion there were two young doctors added to the church, and baptized on Sunday morning, after the examination service, which is held at the regular time of the morning service. This meeting was largely attended. Indeed, all the members who expect to commune are expected to be present at this meeting,—and are,—unless kept away by unavoidable hindrances.

—In the evening we met at 6:30, when the supper is on the tables and everything ready to begin the services promptly at the time named. The meeting is opened in the regular way, by singing, scripture reading and prayer, after which follow feet-washing, the Lord's supper and the communion. Although over two hundred members communed, the services closed at 8:30, using just two hours' time. And a more quiet, devotional and spiritual meeting we never had the pleasure of attending. It was a love feast in deed and in truth.

—To us it was a meeting of more than ordinary interest. As we sat in the large congregation of members and others, we were made to think of the first lonely Sundays which we spent in this place. Only a few members were here, and we had no place in which to meet for religious services. It did seem lonely, and it was. But we are glad that such conditions did not last long. Very soon we arranged a room quite comfortably and we had a church in Huntingdon, if it was a part of our own home. And from this little beginning we have been growing and gradually going forward, until we are now verging on the two hundred mark. We have a large and comfortable place to meet, but it is too small for our growing congregation. We are now preparing to build a churchhouse, which will be more fully adapted to our needs.

—In our retrospect we were made to see how good God was to us in all these years, and our heart was made glad. At first, we, as a people and church, were not known by the citizens. As a religious body, we had no standing, though several of our most prosperous churches, at that time, and for decades before, extended to our borders. But by persistent work and careful Christian living we gradually became known as a church people, who practiced as they preached, and lived as they professed, and thus became known as not only worthy of confidence and true respect, but as citizens of great help to the city, both morally and spiritually, so that today we have a standing equal to the best, and have received into our number some of her most worthy citizens.

—This was not done by trying to question the religious character of our other churches or denominations, but by preaching, defending and protecting the purely gospel principles. Our experience is, that in towns and cities there are many temptations. Sin, in its many forms, has to be met and fought against, yet the pure and simple Gospel of Jesus Christ continues to be the power of God unto salvation.

—We had the pleasure of having with us, for several days, Brother and Sister Lichty, on their home-coming from India. We did not know them personally before, but,—from what we had heard of them, and their intimate relations and associations with those in the foreign field, whom we did know,—they seemed as familiar and close to us as if we had known them for years. Since they could tell us all about those who were, and still are, so near and dear to us, it surely was a great treat to have them with us. Though their time was short, they gave us several very interesting talks, which were gladly received by all of us. The missionary field widens men and women out religiously, in a way that nothing else will or can. When they see the thousands of souls, unsaved, it gives them a passion for saving souls, which makes them forget many of the petty annoyances that meet us in the homeland. It also enables them to concentrate all their forces on preaching Jesus Christ and him crucified.

—It is a good thing for the different churches to meet with these returned missionaries. In this way there are recounted to us their experiences, as they are obliged to meet them. It brings us closer together and intensifies our desires to have the world saved for Christ. It also enlarges our views concerning the extent of the field in which the Master has called his people and church to labor. We also learn what it means to "go into all the world, and preach the Gospel to every creature." It not only gives us a clearer conception of the largeness of the foreign field, but it also enables us to see how very little we are doing in our homeland, and how great are our possibilities of laboring in the Master's vineyard near home. What we need is to be kept busy in trying to save souls. The grumblers, growlers and fault-finders are always found in the cold, inactive and non-working churches.

—We are finding our monthly official meetings to be not only interesting but also quite helpful. By thus meeting together we learn to know each other better, relate our different experiences, discuss plans to do our work in the best possible way, and then submit them to the general council, which is held on the following evening of each month. In this way we have worked together for more than a score of years without a single jar among our officials or the membership. To this feature of our work we attribute whatever success we may have had during these years. This does not mean that we have not had our difficulties to meet, but it does mean that we, as a church body, have stood united, which means much in the accomplishing of any work to be done. "United we stand, divided we fall."

H. B. B.

THE SPIRIT OF COMMERCIALISM.

We mean by this the desire to make merchandise of the highest and best things in life—"to make money, if not by fair means, then by foul—but to make money at all events, and to set every other consideration aside." This spirit is not a new one. Several hundred years before the time of Christ, a Grecian king had the money of the realm made of iron, so that it would be a burden to a man to have much of it. He saw the evil and tried to guard against it. And the need for such guarding is very much greater now than it was then.

One evening a stranger was at the prayer meeting, and made a very good talk. He was considered a good man—and yet there was a very great lack in him when he was known. He revealed it himself the next day, thinking he would be given credit for his shrewdness—and he was shrewd. He was a traveling man, selling some line of goods. In conversation he said that he had joined one church and several lodges and took an active part in all, for he found it helped his business. His wife joined another church and some of the annexes of the secret societies, because that enabled her to reach people whom the husband did not reach. It was business only.

The motive of neither one in joining the church was pure. There was no conviction of sin, no desire for pardon, no striving to live a holy life. Back of all the hypocrisy was the desire to increase business—to make more money—simply this and nothing more. It seemed to me then, and still does, that men and women who can act in this way must have their consciences seared with a hot iron, as it were. They are on an even footing with Judas when he complained because the ointment was not sold and the proceeds given to the poor, and with Ananias and Sapphira when they tried lying to the Holy Ghost.

That may seem as if it were putting it rather strong, but is it any too strong? A man's religion ought to be the main thing in his life—it is the main thing if it is worth anything at all. When it is subordinated to business or society, a million persons could not get enough of it to save one soul for five minutes. And yet there are people foolish enough to believe that they can be saved forever by making such a pretense. They only deceive themselves, and have a bad influence wherever their true nature is known.

But it is not well to give all of our attention to others; for men are more or less alike, and what affects others is likely to affect us. Has the spirit of commercialism taken hold of us? Do we use our religion to make money out of it? Do we profess religion because of some advantage to be gained from it? Do we count financial success as the main thing, and do we esteem a man more according to what he has than according to what he is? These are questions of vital concern, and on the true answers to them depends a large part of our spiritual welfare.

It sometimes seems painfully evident that we are giving too much of our time and energy to making money. This does not refer to us as individuals only, but collectively. If we take careful note of what is being done, it may appear that we are trying harder to gain dollars than we are to spread the truth. Of course that is not the case; but at times it impresses one that way. We must never lose sight of the fact that our main business is the teaching of the doctrine of the Lord Jesus. Money is an important factor in doing this work; but the Lord pity us when we come to consider it the main, or sole, factor.

Attention might be called to special cases, but perhaps that would not be best. The thing we need to do is to analyze our actions, separate the real from the apparent motives inducing us to act. There ought not to be any great difficulty in getting down to the facts in the case; and the facts ought to be of sufficient weight with us to cause us to change from the wrong to the right, from the commercial to the spiritual. There can be no doubt that this spirit of the age has taken too firm a hold on us; and if we are to be worthy of the vocation wherewith we are called we must shake it off and keep it off. We cannot serve God and mammon. The Son's word makes that very clear; and may there be enough of his grace in our hearts to enable us to free ourselves from this one curse of the age.

G. M.

PROPHECY REFERRING TO CHRIST.

Please explain Acts 8: 33, which reads thus: "In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

This is a quotation from Isa. 53:7, 8. When overtaken by Philip, the eunuch was reading that part of the prophecy of Isaiah, embraced in the fifty-third chapter. A few hundred years before the birth of Christ, the Old Testament was translated into Greek. It was the Greek of Isaiah that the eunuch was reading. Philip understood Greek, and probably spoke to the eunuch in Greek. In fact, the whole conversation may have been carried on in this language. The eunuch desired information concerning the meaning of the Scripture he had read, and Philip doubtless told him in what way the prophecy plainly applied to Christ, and in his death was literally fulfilled. By "humiliation" reference was made to the arrest and trial of Jesus. "His judgment was taken away." That is, justice in the court was denied him. "His life was taken" when he was put to death on the cross. "Who shall declare his generation?" means his future posterity, and in this sense applies to his spiritual followers. It was easy for Philip to explain how the prophecy applied to Jesus, who had been put to death at Jerusalem only a short time before. When all this was made plain to him, and when he saw clearly that Jesus was the Christ, he demanded baptism at the hands of Philip, made the good confession and was taken down into the water and immersed, evidently, "Into the name of the Father, and of the Son, and of the Holy Ghost."

The prayer altar should not be looked upon as a bargain counter over which we make special contracts with the Lord. We can tell our needs, but the answer to our prayers must be left to the Master. Then, when the answer comes, we must not only be satisfied, but we should be grateful. True, some of the answers to our pleadings may not be what we desire, but be it remembered that the Master knows what we need much better than we do. We should go to the altar, pour out our hearts to God, and then cheerfully await the results. The answer may come soon, and then it may never come. The good Lord knows us too well to answer some of our prayers.

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Address,
General Mission Board, Elgin, Ill.

"Do It Now!"

These three small words have become one of the great mottoes of the business world. Men recognize that if a work is worth doing at all, it must be done at once, ere a change of circumstances and the flight of time take away the opportunity. Religiously, we have yet to learn the wisdom of this important truth. Christ's ministry, of only three years, is a good illustration of our thought: "I must work the works of him that sent me, while it is day; the night cometh, wherein no man can work." But while it is important to be prompt in doing the duty at hand, we must not forget to DO WELL that which is given us to do. We must plan well our work, remembering that we are building for eternity. A good motto is to "plan and pray." A better one is to "pray and plan."

The Godless Schools of France.

Perhaps it is well to look at the schools of France, in order to avoid a similarly deplorable condition in the schools of our own country. French schools are, for the most part, not only godless, but positively skeptical, if not atheistic in their teaching. Abraham is treated as a myth, as are all the rest of the patriarchs. Miracles are denied, and the Bible is either questioned or entirely ignored. Under these circumstances it is not to be wondered at that the morality and spirituality, founded upon Bible teaching, have little influence in the schools. Never was there a more important or critical time in the spiritual history of France than the present. The small body of Protestants in that country certainly needs the sympathy, prayers, and material aid of the Christians everywhere. The great question is: "Will there be enough of the 'salt of the earth' to preserve the great mass of people from the decay that inevitably follows in the wake of atheism and ungodliness?" Important issues depend upon an immediate and decisive settlement of the question.

The Bible Surpasses All.

One reason why many Sunday schools fail to do the best work, and why many preachers fail to interest their congregations, is simply because they have lost their grip on the Old Book and its priceless truths. In these days of "New Theology" and "improved methods," many Sunday schools and churches have introduced new features and man-made ideas until the Bible is, at best, but secondary. The words of Dr. W. F. McDowell are in place: "When a young man asks you: 'Why do we have a Bible?' do not fling into his face the word 'inspiration.' Tell him why we have a Bible, and that it was written not because some man wanted to write a book, but because the men and women of Bible times lived GREAT LIVES and did GREAT DEEDS, worth writing about. The most perfect life, ever lived, was the life of Christ, hence the most perfect books ever written are the Gospels. There will never be a better Bible, because no life can be more perfect than the life of Jesus Christ." It is well to remember that no book, however good, can ever take the place of the Bible. It alone is the power of God unto salvation.

Work Among the Lowly.

Recently Miss Eva Booth, commander of the Salvation Army in America, lectured in Chicago. Garbed in the simple raiment in which she is wont to visit the slums, she moved her audience to tears by her pathetic delineations of the misery and woe existing in the "submerged tenth," of which all of us, perhaps, know too little. For some time Miss Booth lived in the slums of London as the poorest of the poor, endeavoring to lift up the degraded and wretched by her personal efforts. We quote a part of her remarks: "I dressed in old rags, such as I am wearing tonight, and I searched for the darkest, filthiest and most terrible places I could find in the greatest city of the world. I went among the people as one of them. I visited dens, where even the police are afraid to go, and I went unaided and alone, kept only by Power Divine. I tried to help these people in every way I could, and am glad to say that, in my rags, I could get closer to them than anyone else. I went from place to place,—the basement saloons, the dens of infamy, and every place of iniquity,—and I found more suffering than I ever want to see again in my life. Christianity has responsible duties to perform in rescuing these lost souls." The work that Miss Booth describes is one of great importance, but too often sadly neglected. And yet it is one that many of us could engage in readily IF WE WOULD. Our marching orders (Matt. 28: 19) lead us right into the very slums of our cities. Who is there among us that will say, "Here am I, SEND ME"? Who, that is able to go, will DARE to refuse?

One Cause of Discontent in India.

We are told that 15,000 students annually graduate from the universities of India, and that at least $8,000,000 is spent each year for their education. This means that thousands, each year, are looking for employment for which, they think, their training has fitted them. As a consequence "Young India,"—half-trained and undisciplined,—is filled with discontent. The graduates want something,—they hardly know what. They think that freedom and independence might be the long-desired solution of all their ills. They wonder why England should rule India at all, forgetting altogether the splendid record in the uplift of India, of which England may justly boast. Why, —say they,—should poverty-stricken India furnish wealth and position for office-holders appointed by England? Now education is a good thing, and it as good for India as for any other country, but what is needed now,—and needed imperatively,—is the PROPER DIRECTING of India's young men, as they leave their institutions of learning. Already the missionary has done much. He must do still more before India's future is what it ought to be—an era of civilization, based upon the exalted teachings of Christ.

Large Opportunities for India.

We are away from home for a short time, breathing different air and resting. It is good to get away at times. One sees his work differently and better. Perhaps it's only "distance that lends enchantment to the view."

The name of this station is Igatpuri. Here our Mennonite Brethren have bought land with the view of building a rest home. They have a pretty site, high above the town. On this same plot of ground certain missionaries of several missions hoped that a union school for missionaries' children might be erected. Into this union our mission was invited; but not having the means in sight, we could only reply that it was not feasible for the present.

The missionaries with whom we live were most hopeful that the school would be forthcoming, for, say they, it would soon be a self-supporting school. They think that there are many missionary children who would want admittance, for such schools are rare articles in India.

At Poona, in 1879, the Taylor High School for boys and girls was opened. In 1897 two schools were made of the one, the boys and girls being separated. These schools are run under the auspices of the Methodist Episcopal Church; and while missionaries' children attend, the majority of the children appear to be Eurasian children. There are not a few missionaries who would prefer not having their children learn alongside of a mixed race. Moreover, the twenty-five rupees per month is more than many missionaries have for the education of their children. It means $100 a year. At the same time a missionary naturally wonders about the education of his children. Moreover, if he is true to his Lord, he naturally is willing and anxious to have the children follow in his steps, in loving service of his Lord. It is not a difficult matter for the missionaries to consecrate their children to the Lord. Now, if they can be well educated in heart and head, the parent could wish nothing better for them than that they live and labor among the people of their birth, on the foreign field.

While at Igatpuri, there was a Demorest Medal contest. Six girls recited anti-liquor selections, for a medal. It reminded us of younger days when in Old Virginia we ourselves engaged in the same work. The hour of this contest was one of the most helpful, the most effective, and the most interesting we have spent for many days. The girls were daughters of parents who themselves take the "wine when it sparkles in the cup." And there sat the fathers and mothers! Selections like "I'll do what father does," well rendered, made a bitter pill for some of those present. Yes, more effective than any preacher's or lecturer's oration against liquor were these recitations. How we were reminded of the blessed work, now in operation in the home land against liquor! How we breathed silent prayers, one after another, for the continuance of temperance work everywhere! Shall we, as the people of God, the church of his choice, not only be temperate in deed, but shall we not enter heart and soul into the fight, to save souls from the awful curse of drink? Can we, one of the oldest temperance societies on earth, fold hands and let others fight alone? My heart sinks at such a thought.

While on the hills, I seemed to get a vision of our future. And because it was so much in line with our hopes and prayers and efforts, I really believe it was from the Lord. Six months ago, even, I would have doubted my present hopes. Not that at that time I was not hopeful, but that, at the present time, we are far more hopeful. We do well to "expect great things from God and attempt great things for God."

And while we are not prophesying, it does look to me as I, in fancy, cast my eyes back over the hills from Vada to Vuli, and over the plain from Dahanu to Anklesvar, that the future is full of hope, full of work for the Brethren Mission, and full of glory to our God. Why? Because if we, the Church of the Brethren, will, God wills that this million come to the foot of the cross for life.

Hear, Brethren, this is not a day for division, either organically or in any other way. The air is full of union of forces. And as for the work of the Mission in India, we may well say that Elijah's cloud has appeared in the heaven. The skies will soon blacken. The spiritual monsoon will soon come. Shall we believe? Shall we pray and plan accordingly? Shall we believe for great things and undertake in God's name great things? Is the church ready to support a large work of real grace?

Today is the day of salvation, the day of grace. Now, unlike the India of ten years hence, is the time to strike, for the iron is hot. The field is white unto harvest, and in reality we seem to be getting ready to reap. Opportunity, in blazing letters, large letters, and with a large forelock is written over the face of the field. Shall we lay hold of eternal life for these people? There are above a hundred thousand Bhils, Kokanos, and Varlys,—more people than we are members as a church,—who may be comparatively speaking, easily led into the kingdom of God. Oh, that we might believe for such a move and plan for such a work of grace! If we fall into such a wave, we shall no longer have time for petty differences of opinion. How long shall we tempt God by our lack of faith? "Yea, they turned back and tempted God, and limited the Holy One of Israel." Nay, more, how long shall we limit the Holy One of Israel? I. S. Long.

Jalalpor, India.

Rescue Mission Work.

One of the most interesting and helpful kinds of mission work, done in a large city like Chicago, is that done in the rescue missions for drunkards. While we, as a church, cannot agree with some of the methods used, yet much good has been done in raising men from their fallen condition. It has been the good fortune of the students of Bethany Bible School to have an opportunity, during the past year, to help in this kind of work.

It was while some of the students were visiting the Life Boat Rescue Mission, 471 State Street, that the one, who has charge of the work, asked one of the students to preach to the men. The invitation was accepted. Soon after that time an invitation was given for the students to conduct the services each Saturday evening. So, from that time,—about three months and a half ago,—the preaching has been done by one of the students from Bethany Bible School on that evening. As many as fifteen or twenty students, both brethren and sisters, assisted in the singing and in the various services of the evening.

It was found necessary to go out on the streets and into the lodging houses to ask men to come to the meeting. The men were such slaves to drink, and sin of various kinds, that an earnest appeal must be made, at times, to get them to leave their old haunts and attend a religious meeting. However, many of them can be reached by one who will be a true friend to them. Some of them are sick of such a life, but they have no power in themselves to quit, or make a change. The power of God, only, is able to help them in overcoming the evil in their lives.

People who know nothing about the conditions in which these men live, can hardly believe or appreciate what a miserable life it is. A very deep impression has been made in the lives of the workers, because of the pitiable condition in evidence everywhere in the city, and especially in the places where sin exists in its worst form.

It has been clearly proven, from this experience, that the Gospel of Jesus Christ, told in a simple way, reaches the hearts of men in the very depths of sin,—men who "wandered in the wilderness in a desert way." They found no city of habitation. Hungry and thirsty, their soul fainted in them. When men reach this condition,—having no friends and unable to help themselves any longer, they become willing to receive help. "Then they cried unto Jehovah in their trouble."

When saved men and women tell such men about the love of Jesus, and God's willingness to help them, tears come to their eyes, and some are willing to accept Jesus and live. A few testimonials from men who have had their lives changed will give some idea of what has been done, and will also describe the lives some men once lived. These testimonials are given as the men told them, in substance, if not verbatim:

1. Mr. ——— spent forty-seven years in sin. He was at one time a man of some wealth. His wife and baby are dead. He tended bar in a saloon for several years, finally lost all he had and became a common drunkard, and was then without home or friends, had no place to obtain food and had scarcely a place to lay his head. When his money was all gone, the saloons would have no more to do with him. So, April 9, 1908, penniless and in rags, this man happened into the Life Boat Mission, in a sort of drunken stupor. Before the services closed, he asked for prayer, and determined to live a different life. From that night he has never touched liquor. The next day, following his conversion, he obtained work at $1 per day, and today gets $50 per month in a good position. He has become an earnest worker in the Mission, and does all he can to win men from the sad state in which he once lived. The story of his life in sin, and how he has been saved, gives a splendid basis of appeal to some of his former chums and others equally debased, to accept Christ.

2. Mr. ——— spent fifty years in sin. He was a sailor in the merchant marine, and was drunk during that time in every country in the world. In a drunken condition he was taken into a rescue mission, where gospel songs were sung instead of the ribald song of the drunkard, and

where blessings instead of cursings greeted his ears. He heard the testimonies of saved men and desired to quit sin. He did, and today is a very efficient worker in the slums of Chicago. He, with his wife, sings in saloons and wherever men can be reached.

3. Mr. ——— also spent many years as a drunkard and libertine. He was convicted in a Methodist mission. He was leader of a praying band in Chicago for twelve years after this. Today he is director of a rescue mission in a Methodist church on the corner of Morgan and Monroe Streets, Chicago. Every Sunday afternoon, from three to five hundred men of the lowest type and character, convene to hear the Gospel. After the services, buns and coffee are served to the men. To see them eat makes one believe they scarcely ever get enough to eat.

4. Mr. ——— was bound both by liquor and tobacco, as well as gambling. He sold some of the furniture in his house to obtain liquor. His wife testifies to the terrible condition of their home, until he was reformed, about twelve years ago, in the Star Hope Mission. He was given strength to quit all of these habits at once.

5. This story was told by the sister of the man about whom this is written. The father and mother died when the children of the family were quite small. It was necessary to put the children into separate homes. Thus this man, when but a boy, was put into a wealthy home, where both cards and wine were used. This little boy's wit and capacity for drink and entertainment were complimented upon and boasted of. He was permitted to quit school when very young and finally left home and drifted to Chicago, when but a very young man. He became a gambler and a drunkard. This sister knew nothing definite of his whereabouts, but came to the city to do slum work. Here she found him. It was a very heavy burden to bear while working to save other men. Her health gave way and she was compelled to leave the city. One day, soon after her departure, a telegram came, telling of her brother's death. She hastened to Chicago and found that he had been shot in a quarrel in a saloon. This man had recognized and acknowledged that the life which his sister lived was right, but he had never accepted Christ.

Thus many other stories might be told, but these will suffice. Some men have been reached and their lives have been changed. How much are we doing to help these conditions, or to prevent them? Many a mother's son has gone to the city with money and character, and both have been lost. May God help us to warn the people of the city, and to help the poor, unfortunate ones, who are there, to get out of sin and live godly lives! Just recently I was told of a man who, several years ago, was general manager of the Hall Lock and Safe Company. He came to Chicago, went the road of many drunkards, and today is engaged in cleaning cuspidors in a saloon on State Street. The Gospel of Jesus Christ is able to change these conditions if we lend our aid! B. F. Heckman.

Bethany Bible School, Chicago.

Personal Responsibility.

That the cause of Christ suffers greatly on account of so many shifting their responsibilities upon some one else, is very evident. It is so easy for us, when called to account for some of our misdeeds, to refer to some one else's faults, and thus try to excuse ourselves. That this is wrong is evident from the following Scriptures: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10: 12. John says, "All unrighteousness is sin." 1 John 5: 17. The Lord, by the mouth of the prophet, says, "The soul that sinneth, it shall die." Ezek. 18: 4. Personal responsibility rests upon each one of us. If I sin I die! Paul says, "The wages of sin is death." Rom. 6: 23.

From the foregoing we see the result of sin. If I do an unrighteous act, I sin. It matters not how I try to excuse myself, it is sin just the same. If it is wrong for me to go to a place unbecoming Christians, I must not excuse myself by saying that Brother A went to a place just as bad. There is too much of this done. It is childish. Paul says, "When I was a child I spake as a child, I understood as a child, I thought, or reasoned, as a child; but when I became a man I put away childish things." 1 Cor. 13: 11. Will we ever put away "childish things"? Shall we ever become men?

Now there is a cause for this condition. The Gospel does not teach us to act that way. It is a lack of love toward God that causes us to do that way. He has done much for us and when once we feel as Paul felt when he wrote 1 Cor. 11: 33-36, we will then honor and serve him and do our duty, whether our brother or sister does or not. James says, "Confess your faults and pray one for another, that ye may be healed." Jas. 5: 16. When we do wrong, why can we not say, "I am the man; I have sinned"? If we receive special praise or honor, we are not specially anxious to share it with any one else, but when it comes to censure, we are ready to share this with as many as possible.

In that awful day, what shall our answer be to the One who said, "The soul that sinneth, it shall die"? If we wish to gain a home in heaven, we must "work out our soul's salvation with fear and trembling." "Save yourself," says Peter. Yes, we all have a work to do. We all have a soul to save, a hell to shun, a heaven to obtain. The terms of salvation are easy, but we must look to Jesus as our standard, and compare ourselves with him, and not with one another. Harvey Good.

Galt, Mich.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

Hotchkiss.—The members at this place were much encouraged by the coming of Bro. W. B. Ely, of Quinter, Kans., who purchased eighty acres of land, and will locate his family here about July 1. Bro. Ely is a young, earnest Christian. We trust more members will locate among us, so that we can build a house of worship. This is a good country, with a fine climate. Land is cheap. More information may be had by addressing the writer.—Geo. A. Dove, Hotchkiss, Colo., May 17.

IDAHO.

Weiser church met in regular services May 23, when Eld. A. I. Mow addressed us on the mission work of the Church of the Brethren. It was decided that hereafter the birthday offerings in our Sunday school be used for mission purposes. We also decided to send the money, which we now have on hand, to the General Mission Board for mission work in China. The amount is $5.89. The amount of $20.04 was raised for te Annual Conference collection. The condition of the weather was such that many of our members did not attend services, yet this collection is a fair showing for our little congregation.—E. W. Pratt, Weiser, Idaho, May 24.

ILLINOIS.

Astoria.—At our love feast Brother and Sister M. L. Hahn, of Colchester, Ill., were with us, Bro. Hahn officiating. Although the rain kept many away, the attendance was beyond our expectations. The spirit of the meeting was excellent. Bro. Hahn preached in Astoria last night.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., May 27.

Batavia.—Bro. H. C. Crumpacker, our district Sunday-school and Christian Workers' secretary, came to us Friday, May 21. The same evening he preached a good sermon for us. On Saturday evening our love feast was held. Bro. Crumpacker officiated. There was a goodly number present from the adjoining churches. Among them there were six visiting ministers. Sunday forenoon Bro. Crumpacker gave us an excellent sermon on "What Think Ye of Christ?" In the afternoon and evening he conducted a Sunday-school institute. The Naperville church assisted in this service. The services were splendid and well attended. We believe that all present enjoyed the meetings and could not help but feel that they were profited by being present.—Kathryn Barkdoll, R. D. 2, Naperville, Ill., May 26.

INDIANA.

Buck Creek church enjoyed a very pleasant communion Saturday evening, May 22. It was a beautiful evening and the attendance was large. Bro. John A. Miller officiated. Brethren L. W. Teeter, D. E. Bowman, D. F. Hoover and Abram Bowman were with us. On Sunday morning Bro. John A. Miller conducted a very interesting children's meeting, followed by preaching. The missionary collection was taken up at this time, which amounted to $19.53. Our Sunday school is progressing nicely, with Bro. Jacob Swoveland, superintendent.—Phebe E. Teeter, Moreland, Ind., May 25.

Indianapolis church enjoyed a very pleasant communion service Sunday evening, May 16. It was a beautiful evening. About forty surrounded the Lord's table. Bro. Rarick officiated, assisted by Bro. Hoover. A few brethren and sisters were present from the adjoining churches.—Bertha Hahn, Corner Vermont and Tibbs Avenue, Indianapolis, Ind., May 24.

La Porte church met in council at Waterford, May 22, Eld. R. J. Shreve in charge. Three letters of membership were granted. Our love feast is to be held Oct. 2, at the Ross house. Bro. Joshua Domer was chosen as Sunday-school superintendent at Waterford, Sister Ethel Woodcox, secretary and treasurer. Eld. John R. Miller filled the appointments at the Ross house May 23.—Rachel C. Merchant, R. D. 9, Box 94, La Porte Ind., May 24.

Maple Grove congregation met in council May 22. Two letters of membership were granted. Bro. Chas. A. Neff was ordained to the eldership. Sister Minnie Mishler, having become the wife of a minister, was installed into the ministry. Our series of meetings, to be conducted by Bro Henry Wysong, will begin Sept. 5, followed by our annual love feast Sept. 25. We have decided to have another term of instructions in singing, in the near future, to be conducted one evening each week by Sister Cora Stahley. Our elder, Bro. Eli Roose, having made a pastoral visit throughout the congregation, gave us an interesting and encouraging report.—Grace Huffman, New Paris, Ind., May 24.

Nappanee.—According to previous announcement by our elder, D. H. Anglemyer, the Union Center congregation held their Annual Meeting missionary collection Sunday, May 23. Bro. Manly Deeter, of Milford, delivered a missionary discourse, after which the amount of $40 was contributed for the missionary collection at Harrisonburg. Our delegate is Bro. H. L. Hartsough.—Mrs. Eli Roose, Nappanee, Ind., May 25.

Pyrmont.—Bro. J. E. Miller, of Mt. Morris, came to this place May 16 and preached for us both morning and evening. A collection of $27.56 was taken for world-wide missions.—Hester Wiggs, Pyrmont, Ind., May 27.

Ridge Schoolhouse.—Bro. Jacob Heistand, of the Pine Creek congregation, preached for us immediately after Sunday school last Sunday. His text was taken from Psa. 11: 2, 3. We were glad to have him with us. There will be preaching again in four weeks.—Hattie E. Carbiener, Bremen, Ind., May 27.

IOWA.

English River.—At our council, the membership was well represented. The meeting was very harmonious throughout. Our fall love feast was appointed for Sept. 18 at 3 P. M. Bro. Honberger, of Kansas, is to begin a series of meetings for us Aug. 28, to continue until sometime after the feast. A liberal offering was taken for the Annual Meeting collection. Bro. Samuel Flory, Jun., was elected president of Christian Workers, and Sister Effie Coffman, secretary. Two sisters who, owing to sickness, had not been received into their offices with their husbands, deacon and minister, were installed into their respective offices. Two were added by letter. Many of our members are going to Annual Meeting. About thirty are going from here. Some have already gone and others are going later. We expect to have an all-day Sunday-school and missionary meeting July Fourth.—Peter Brower, South English, Iowa, May 24.

Franklin County church enjoyed a very pleasant communion service Saturday evening, May 22. It was a beautiful evening and the attendance was large. Bro. J. F. Souders, of Preston, Minn., officiated. On Sunday morning Bro. Souders gave us a soul-cheering sermon. At the conclusion of the meeting a collection of $12.09 was taken up, to be sent to the Annual Meeting for world-wide missions. At 1:30 P. M. we met in a Sunday-school convention and had an interesting meeting. On account of the rain, the evening session of the convention was postponed until Monday evening. Bro. Souders gave us some most excellent instruction along the line of Sunday-school work.—Elsie A. Pyle, R. D. 5, Hampton, Iowa, May 26.

Iowa River church met in special council May 19, preparatory to our love feast of May 22. Our elder, F. M. Wheeler, presided. One letter was granted. Since our last report one of the aged sisters at the Old People's Home passed to her reward. Grandma Murray is still quite feeble. Our communion was fairly well attended, with Bro. George Hagerman officiating. On Sunday morning he preached a good sermon, after which a collection of $14.20 was received for world-wide missions. Our Sunday school is increasing. We pray that the work here may bear much fruit.—Laura Hoffert, R. D. 5, Marshalltown, Iowa, May 26.

Panora.—The attendance at our love feast was not so large, but the interest was good. Brethren W. H. Lichty and A. C. Snowberger were our only visiting ministers. Every discourse was full of instruction. Bro. Snowberger officiated. At 3 P. M. Sunday, was held the funeral of our veteran deacon, Ozias Ferree. Bro. Lichty's first three discourses on the themes, "Life Hid With Christ," "Talking With God," "Walking With God," promise us an edifying series of meetings.—J. D. Haughtelin, Panora, Iowa, May 24.

KANSAS.

Chanute.—Sunday, May 9, Bro. E. D. Root was with us and gave a splendid sermon in the morning on Child Rescue Work. Indeed, Bro. Root could not have selected a more important work to which to give his life service. There are thousands of homeless little children, who are dying for the want of a mother's love, and for such our brother is giving his whole service. May God direct him! Four of these precious little ones were placed into good Christian homes while he was here. Other homes may be opened later. May 23 Bro. J. S. Clark was with us in a local Sunday-school meeting. Three very interesting subjects were profitably discussed. On the evening of the 22nd we met for communion services, Bro. Clark officiating. Forty-nine partook of the sacraments.—Jake Halloway, Chanute, Kans., May 23.

Dunlap.—We are rejoicing that more souls are coming into the kingdom. At one of our mission points eight applied for membership and were baptized May 23. Others are inquiring for more light. We were told that we could not have a Sunday school in this district, but with the Lord's help we have continued about three years, with an average attendance of about forty. Eleven souls have been baptized. This is an afternoon appointment and also Sunday school. Are there not many schoolhouses in which a Sunday school might be organized? Our forenoon Sunday school and appointments are largely attended. Our greatest hindrance is a lack of workers. Who will come and help us? The Lord is surely good to us and why should we not give him more service?—Frank Sargent, Dunlap, Kans., May 24.

Neosho.—The work at this place is moving along nicely. Since our last report the Mission Board has located Bro. F. Gochenour and family, of Joplin, Mo., with us. Our attendance in the Sunday school is increasing. We have preaching every Sunday, both morning and evening. We feel greatly encouraged, and also feel grateful to the District Mission Board for helping us.—Lena Hodgden, Erie, Kans., May 24.

North Star congregation, Grant County, met in council May 22, our elder, A. J. Smith, presiding. We reëlected our elder for one year, also a clerk and other officers. The writer is correspondent. We reorganized our Sunday school. In the evening we held our love feast; nineteen surrounded the tables. Our Sunday-school meeting, May 23, was conducted by Bro. A. J. Smith. There were several good thoughts presented.—Jacob Troxel, Caldwell, Kans., May 24.

Quinter church held her love feast May 22 and 23. Two hundred and seventy-seven communed. Bro. H. Bowman, a promising young man, was elected to the ministry. Since last March we received twenty-seven by letter, and sixteen were baptized. We also have four mission Sunday schools, all well attended. We have six elders, with Bro. D. A. Crist presiding; also six ministers in the first and second degree of the ministry. Everything is moving along pleasantly.—J. E. Springer, Quinter, Kans., May 26.

Sabetha.—We held our love feast May 22 and 23. Bro. Chas. M. Yearout officiated. Our council was held May 13. Our Sunday school is increasing. Bro. R. A. Yoder will be our delegate to the Annual Conference. We intend to hold a revival meeting sometime this summer. After the preaching services, May 23, a collection of $15 was taken for world-wide missions.—Mrs. Verna Mishler, Sabetha, Kans., May 24.

Walton church listened to a very interesting missionary sermon May 23, delivered by our elder, Wm. Mohler. A collection of $7.80 was taken up for world-wide missions. One letter of membership was received since our last report. A few more members have recently moved into our midst. Sunday evening, May 16, Bro. Andrew G. Miller, of Darlow, was with us and preached an excellent sermon from Psa. 23 to a full house.—Alice M. Will, Walton, Kans., May 27.

Washington church met in council May 22. Our love feast is to be held Sept. 25 and 26, beginning at 10:30 A. M. Two were received by letter. A collection was taken for the World-wide missions. The Sunday-school officers were elected for the next six months.—Nora Gauby, Washington, Kans., May 24.

MARYLAND.

Middletown Valley.—We held our love feast May 22, Bro. Silas Hoover, of Somerset, Pa., officiating, assisted by Bro. P. D. Fahrney, of Frederick. Two hundred and forty members surrounded the Lord's tables. Our two weeks' series of meetings, conduced by Bro. Silas Hoover, proved not only a spiritual feast for the members, but fifteen were added to the church by baptism, and one was reclaimed. One of those baptized was a father eighty-two years old. Bro. Hoover held forth the Word with power.—C. N. Frushour, Myersville, Md., May 24.

MICHIGAN

Battle Creek.—Bro. I. C. Snavely, of Breedsville, gave us two interesting sermons Sunday, May 23, at the Lake Avenue Chapel, hoping to open the way for a mission here. There will be preaching every two weeks at that place. All members visiting Battle Creek are invited to attend and help us in this work.—V. H. Mead, R. D. 3, Battle Creek, Mich., May 25.

MISSOURI.

Mineral Creek church met in monthly council May 22. Eld. David Bowman was with us. We had a good meeting and much business was disposed of. Sunday school was reorganized, with Brethren Moses Neher and Arthur Garvey, superintendents. The school has been under the management of Bro. Neher for a number of years, with an increased interest and attendance. Sister Ida Mohler has charge of the teacher-training class, organized last spring. It is a helpful study. Sunday, May 16, our aged elder, J. M. Mohler, gave us an excellent missionary sermon, and on May 23 Bro. Bowman gave us another inspiring missionary talk. His talk was not a plea for money, but for the giving of ourselves to the Master's service. After this our Annual Meeting missionary collection was taken, which amounted to nearly $60. Bro. D. L. Mohler will represent us at the Conference this year. After an absence of ten years, Sister Caroline Culp has again placed her membership with us. Since the death of her husband in North Dakota, she comes to make her home here. She is a charter member of the Mineral Creek church. Our Christian Workers' meetings are quite interesting, under the management of Bro. Arthur Garvey and Sisters

Lulu and Alice Mohler. Our love feast was held May 25.—Zilpha Campbell, Leeton, Mo., May 26.

Rockingham.—Saturday afternoon, May 22, our love feast was held. Many from adjoining congregations were present. Bro. E. G. Rodabaugh officiated. The following day, after Sunday school (numbering 115), Bro. S. B. Shirky delivered an excellent missionary discourse, and $89.49 was raised for the general missionary fund, to be sent with our delegate to Annual Conference. With the help of the adjoining congregations we are making arrangements for our annual Fourth of July Sunday-school program, to be held in this church.—D. W. Sandy, Norborne, Mo., May 25.

South St. Joseph.—Bro. S. A. Honberger, of Wichita, Kans., came to us May 1, and gave us nineteen strong gospel sermons. Two have been baptized to date, and one awaits the rites. Our congregation has been much built up. Bro. Honberger also visited our appointment near Wathena, Kans., delivering one sermon for the members at that place. The outlook in this new field, for the Brethren, is very promising. —J. W. Garrett, 315 Massachusetts Avenue, St. Joseph, Mo., May 24.

NEBRASKA.

Bethel.—Our love feast was held May 22, Bro. L. D. Bosserman, of Beatrice, officiating. The feast was well attended. Bro. Bosserman was with us over Sunday, giving us two soul-inspiring sermons. In the evening he preached for the text, "She did what she could." He also conducted our Christian Workers' meeting and assisted in the Sunday-school work. Bro. F. D. Beck will represent our church at Annual Meeting. —Sudie Flory, Carleton, Nebr., May 24.

NORTH DAKOTA.

Cando.—This church organized a Sunday school last summer at a misison point about five miles from the Zion church. It met with such success that it was reorganized again this summer, with Bro. S. W. Burkhart as superintendent. The Christian Workers' service, which had, for a time, been on the decline, is now steadily growing in interest. Bro. Brubaker, of Western Canada, was with us May 23, and gave us an excellent sermon.—Emma A. Kesler, Zion, N. D., May 24.

Egeland.—A few years ago this church passed a decision in council, that we must have two missionary meetings each year. These meetings are to be held, one during the spring and the other during the fall. Last Sunday we had our spring meeting. A collection of $16 was raised.—A. M. Sharp, Egeland, N. Dak., May 27.

Kenmare church expects to begin a series of meetings June 15, assisted by Bro. Landis, of Williston. June 26 is the date of our love feast.—G. I. Michael, R. D. 3, Kenmare, N. Dak. May 21.

OHIO.

Bremen.—The excavation for our new church, in Bremen, has been made and a part of the basement wall is up. We are looking forward to the time when we will have a comfortable and conveniently-located house of worship, into which we can take our families each Sunday for Sunday school and preaching services. Then our older members, living in town, can attend all the meetings. Our sisters organized an aid society May 13, for the purpose of helping to forward the work of the church. The writer was elected president, Sister Maria Stoner, vice-president, Sister Iva Stoner, secretary, and Sister Myra Stoner, treasurer.—Lizzie Bagwell, Bremen, Ohio, May 23.

Canton.—We held our council May 22 at the Center house. Six letters of membership were granted. We expect to have a series of meetings at this house sometime this fall or the beginning of winter. Bro. Aaron F. Shriver, one of our home ministers, will go to Akron sometime in June, where he will have charge of a mission point under the auspices of the District Mission Board of Northeastern Ohio.—Geo. S. Grim, Louisville, Ohio, May 24.

Hickory Grove.—Our recent communion was a very enjoyable service, Bro. J. K. Brumbaugh officiating. Brethren Lester Heisey, David Dredge, J. Q. Helman, Moses Hollinger, S. Z. Smith and L. R. Peifer were with us. These brethren gave us very good talks, and encouraged every one to strive to enter in at the strait gate. We took up our Annual Meeting collection Sunday morning, amounting to $55.15. Our Sunday schools are both in a flourishing condition, and the interest is growing in this congregation.—Ella J. Neher, R. D. 4, Box 39, Tippecanoe City, Ohio, May 24.

Junction.—Bro. J. W. Killian, of Hicksville, came to this place May 20, and preached Friday and Saturday evenings, also on Sunday, both morning and evening. After the services in the morning, dinner was served at the church. Baptism was administered at the river about a half mile away, immediately after dinner. Many of the witnesses had never seen this holy rite performed by the Brethren. In the evening Eld. J. W. Killian and Bro. Wm. Hire went to the home of Bro. George Font, who was anointed. He has been ill for several weeks with Bright's disease. Ministering brethren present were: J. W. Killian, Wm. Hire, Harry Fuller, George Killian and Delphos Weller. Our collection amounted to $5.87. Our Sunday school is progressing nicely. Though we are few in number, we are trying to do what we can for the Master.—Dora A. Font, R. D. 10, Box 40, Defiance, Ohio, May 23.

Salem church met in council, recently. Bro. J. Franklin Brubaker is to hold a series of meetings for us in November. May 23 Eld. I. J. Rosenberger delivered a good gospel missionary sermon, after which $56 was raised, to be placed into the missionary collection at our coming Annual Meeting. May the Lord bless us all to his praise!—H. C. Butterbaugh, R. D. 1, Clayton, Ohio, May 25.

Wooster church met in council May 22, our elder, Eli Holmes, presiding. Two letters were granted and one was received. Much business came before the meeting. We decided to hold our communion sometime in October, also took up an offering for the Annual Meeting. Bro. Robert Mumaw will represent us at the Annual Meeting this year.—Mary Brubaker, Weilersville, Ohio, May 25.

OKLAHOMA.

Thomas.—The church at this place enjoyed a pleasant love feast May 22. Brethren D. E. Cripe, E. J. Smith, J. H. Gordon, J. F. Neher, and other brethren and sisters, were with us, Bro. Cripe officiating. About seventy-five members communed. The following day Bro. Cripe preached to an attentive audience. Subject, "The Child-saving Mission." A collection of $18 was taken for that work.—Io McAvoy, Thomas, Okla., May 24.

OREGON.

Portland congregation held a collection Sunday evening for Annual Meeting. Bro. Caslow, who will represent this church at the Conference, left the same evening for Harrisonburg. One has been received into the church by baptism since our last report. Bro. Stevens, who has finished the course in the Salem School for the Blind, has again returned home.—Dora Mitchel, 1241 Maryland Avenue, Portland, Oregon, May 21.

PENNSYLVANIA.

Back Creek.—The town of Centennial is located four miles southwest of Chambersburg. At this place we hold services in a schoolhouse. We are only few in number, but still that number is increasing. Five more were added by baptism yesterday. We believe others will come soon. We have preaching every two weeks, morning and evening alternately, with Sunday school and Christian Workers' meeting nearly every Sunday. We are a band of earnest workers, and God is surely with us. It will not be long until our schoolhouse will be too small. However, we are praying for more souls.—Wm. H. Lininger, R. D. 7, Chambersburg, Pa., May 24.

Elk Lick church met in council May 19, Eld. L. A. Peck in charge. May 9 Bro. Daniel Clapper began a two weeks' series of meetings at this place, closing May 23. He delivered seventeen excellent sermons. The interest and attendance were good each evening. Six were received into the church by baptism. May 22 the love feast was held and was well attended. Bro. G. E. Yoder was chosen as delegate to Annual Meeting.—Alice C. Beachy, Elk Lick, Pa., May 24.

Falling Spring.—Our communion meeting was held May 22 and 23, at the Hade house. Speakers present from other congregations were: J. B. Ruthrauff, B. F. Lightner, D. B. Mentzer, Abraham Hollinger and John Walck.—Bro. Ruthrauff officiating. At the close of our services, on Sunday morning, a collection of $30.78 was taken up for the Annual Meeting collection.—Wm. C. Koontz, Shady Grove, Pa., May 24.

Glen Hope church enjoyed a pleasant love feast May 16, Brethren T. G. McMasters and S. P. Zimmerman officiating. Twenty-eight members communed. We had a very pleasant evening and our communion was well attended. We expect to hold a series of meetings this coming fall.—Amelia Kitchen, Mahaffey, Pa., May 24.

Indian Creek church enjoyed the presence of Bro. Zollers, of South Bend, Ind., from May 11-14 inclusive. Bro. Zollers was born and reared in this part of the country, and it seems as if one of the family had returned. After visiting a few of the neighboring churches, he returned to our love feast, May 22. We had an enjoyable season together. Bro. Benjamin Hottel, of the Springfield church, was also with us. Three were baptized by Bro. Jas. Shisler. Bro. Zollers leaves today for the Annual Meeting.—Hannah R. Shisler, Vernfield, Pa., May 24.

Lost Creek church met in council May 15, preparatory to our love feast, May 22. Following the council a ten-year-old boy was baptized. Our love feast was an enjoyable one. Bro. C. L. Baker, of East Berlin, and Bro. John Shellenberger, of Lewistown, were with us, Bro. Baker officiating.—J. B. Frey, R. D. 2, Mifflintown, Pa., May 22.

Lovejoy.—Our love feast, held last evening, was full of interest. We greatly appreciated the presence of our brethren and sisters of other congregations. Brethren Abram Fyock, Oran Fyock and D. H. Berkey were with us. Our Sunday school is better attended now than it was a year ago. Two deacons were elected and installed after the examination services in the morning. Brethren S. S. Fyock and H. A. Holsopple are the ones called to that office.—Lizzie Swartz, R. D. 2, Box 22, Lovejoy, Pa., May 24.

Maiden Creek church held a love feast May 22 and 23. Besides our elder, Bro. Wm. H. Oberholtzer, the following ministering brethren were present: Levi Ziegler, D. W. Weaver, Elias Edries, G. H. Miller, and Jacob Nissly, the latter officiating. Ours was a feast long to be remembered. Sister Maude Stevens, of Shamokin, was also present. A collection was taken towards her support, which amounted to $19.40. Sister Stevens is a poor widow, having two children to support. She is a dwarf, thirty-two inches in height. Many hearts were made to bleed and tears flowed, when Sister Stevens so earnestly thanked us between sobs. A prayer meeting was held the second day, at 1 P. M., in charge of Bro. Linn Neiss, of Reading. We have a prayer meeting after each love feast. Brethren, try it! One has been received by letter since our last report.—E. S. Ernst, R. D. 2, Bernville, Pa., May 24.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad).—May 9 we observed mother's day by giving special invitations to the old folks. Our elder, J. T. Myers, preached in the morning to a large and appreciative audience. In the evening our pastor, Charles A. Bame, gave us an impressive sermon on the fifth commandment, "Honor thy father and thy mother."—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., May 26.

Upper Cumberland church held a love feast May 19 and 20. We had with us Brethren Lemuel Pfoutz, Wm. Murphy, David Allison and Samuel Foigelsonger. We had an enjoyable feast. Four sisters were anointed the second day of the meeting. One sister was baptized on Sunday, previous to the feast, also one on preparation day. Our contribution for the Annual Meeting collection amounted to $31. On the evening of the 20th our elder and a few of the members held a love feast at the Old Folks' Home. One sister was anointed at the Home. Our aged elder, John Stamy, who has been in declining health for some time, was anointed on the 21st.—A. A. Evans, R. D. 8, Carlisle, Pa., May 24.

Welsh Run.—May 9 Bro. H. M. Stover, of Waynesboro, began a series of meetings at this place, continuing until May 23, giving, in all, fifteen interesting sermons. The services were well attended and good interest was manifested. Bro. Stover held forth the Word in its purity. Five were received into the church by baptism, and one was restored. Two are heads of families. Many more seem greatly impressed. We have been richly fed from God's Word, and are greatly encouraged. At the close of our series of meetings we held our love feast. About two hundred and fifty surrounded the Lord's table. The offering on Sunday amounted to $30.69 for world-wide missions.—C. E. Martin, Mercersburg, Pa., May 27.

White Oak church had regular services today, at the Kreider house. After services six were received by letter. Since my last report six were received by baptism. So the old ship of Zion is still moving along, gathering up such as wish to go with the children of God.—Anna E. Shank, Manheim, Pa., May 23.

SOUTH CAROLINA.

Laurens.—May 16 the writer, in company with Mr. G. B. Fox, a friend, drove about twelve miles north of Laurens, to the home of Eld. M. Prathers, where the writer had an appointment for 11 A. M. Two applicants were awaiting baptism. After the services we went to the Enoree River, about one mile and a half from the home of Bro. Prathers, where baptism was administered. After reaching the place of baptism, we had a short service and three more applied for membership, two for baptism and one to be restored. Three of the number were baptized and two restored to fellowship. One awaits the holy rite of baptism. This is practically the result of one year's work. The administration of the sacred rite of baptism was witnessed for the first time by some of those present.—Wm. E. Lewis, Laurens, S. C., May 23.

TENNESSEE.

Limestone church held her regular council May 22. All business was nicely disposed of. Bro. D. F. Bowman being with us gave an excellent talk. He also preached on Saturday night and Sunday following.—Anna Arnold, Limestone, Tenn., May 25.

VIRGINIA.

Bethlehem church met in council May 22, with Elder George Bowman presiding. One letter of membership was received. Preaching services were also held on Sunday following.—N. C. Peters, Boone Mill, Va., May 26.

Midland.—On May 8 the churches in the eastern section of the Second District of Virginia met in a Sunday-school meeting, at Midland. The meeting began at 10 A. M., in charge of Bro. E. E. Blough. Devotional exercises were conducted by Bro. J. W. Wampler, of Harrisonburg. At the beginning of the afternoon session Bro. J. W. Wampler, the district Sunday-school secretary, gave a statistical report of the Sunday schools. It was quite interesting and instructive. The meeting consisted of three sessions. The speakers in general acquitted themselves well, and we feel that the meeting was a profitable one.—G. W. Beahm, Nokesville, Va., May 21.

Peters Creek.—May 11 we were made to rejoice when four of our Sunday-school girls, at Oak Grove, were received into the church by baptism. May 22 we met in council at the Peters Creek house, Eld. D. C. Naff presiding. Bro. Price Garst, who was recently elected to the office of deacon, was, with his wife, installed at this meeting. The following persons were appointed to solicit funds for district mission work: Bro. J. C. Garst and Sister Kate Garst, for Peters Creek neighborhood; Bro. Thos. Koffman for Oak Grove, and Sister Anna Henry for Poages Chapel. Bro. N. H. Garst impressed us with the large extent of territory in our district, and the necessity of more liberal giving.—Sina L. Garst, Salem, Va., May 25.

WASHINGTON.

Sunnyside.—We held our communion services May 15. These services are indeed soul-refreshing to the true follower of Jesus. Brethren S. Boone, G. A. Wagner, and C. N. Stutsman were with us. As an immediate result of the revival, one sister was received by baptism. The collection of the Sunday school and Christian Workers, for the Bible school, amounted to $7.87. This, with the church collection, makes a total of $16.22 for the school.—Anna Myers, Centralia, Wash., May 24.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ORGANIZED AND TRAINED MISSIONARY WORKERS.

When the Berean Bible School opened Oct. 5, 1908, the Los Angeles church was sustaining Missions on Channing Street and Santa Fe Avenue, each about three miles from the main body of members on Hancock Street. Immediately after the opening of the school, several mission bands, each containing two members under the direction of Sister Densie E. Hollinger, were put to work a day or two of each week, in those missions and around the church on the East Side. Sister Hollinger carefully followed the Scriptural methods of qualifying these workers. These workers reported weekly their experiences and efforts, thus giving their teacher data upon which to get hold of the difficulties, and how to meet them. These faithful workers met many difficulties and discouragements, but the Lord sustained them as he did the early workers in Christianity.

The results are most gratifying. The church now has a third mission with forty-nine scholars in Sunday school on Boyle Heights. The Sunday school at the Santa Fe Tabernacle has been increased over fifty per cent by the constant efforts of these Berean disciples. The Channing Street Mission has received a great deal of help from these Christian efforts. During the seven months, 226 families in the vicinity of the Missions have been visited, and about 400 in the region of the home church. Then, also, 250 children have been invited to Sunday school, and 35 family prayer services have been held. Quite a number of poor children have been clothed, so that they could attend Sunday school. Scores of personal conversations on Divine Truth, were held. County jails and the county hospital have been visited, and reading matter distributed. Thousands of pages of tracts, and hundreds of Gospel Messengers were placed in families. In addition to these and other good works, the aged poor were visited, prayed with, and taught the Sunday-school lessons. Five precious souls have been added to the church at the Missions. Here are a few reports:

Dec. 18th. Visited twenty families; invited fifteen children to Sunday school; had prayer in six families; held three cottage prayer meetings; excellent Bible class organized in Highland Park.—Hiram Smith.

Feb. 2nd. Bro. Melvin Stutsman and I sought a place for Sunday school on Boyle Heights. Found a place, secured a tent, and opened the school. Forty-nine pupils. —John H. Getz. M. M. Eshelman.

BECOMING REVERENCE AT OUR SERVICES.

I like what Bro. H. C. Early had to say on "Love Feast Observations." Would it not meet the approval of God more fully, if our love feasts were not made so public,—a place where the whole neighborhood can congregate together? Some attend these places merely out of curiosity; others, to attract the attention of not a few of the members at the tables, when their minds should be in solemn meditation and deepest thought of the One who gave his life for us.

Could we not reverence our God more acceptably if our love feasts were held in a more quiet way? Great multitudes followed our Savior while he was here on earth, but we have no account of him announcing, a month in advance, the supper that he was to eat with his disciples. When the necessary preparations were made, they quietly went to the place. There were no spectators to draw away the attention of the disciples from what their blessed Lord had to tell them. They were seated in that upper room, shut in from the busy world,—alone with their Master.

I feel that our people, in many of the congregations, have not had the teaching they should have had along this line. Might we not enjoy many more blessings than we do, if this subject received as much attention as some other subjects do? The songs would be more sacred; the reading of the Scriptures more real; the prayers more impressive and we would really feel the presence of our Lord.

Sometimes the conduct of the visitors, upon these solemn occasions, is not so commendable. Did you ever notice the loud talking and laughing, engaged in after the dismissal of the service? And, we are sorry to say, too often some of our own members forget themselves, and talk and laugh in such a way as to make one think that the

service means but very little to them. The Psalmist says, "Holiness becometh thine house, O Lord, forever." The Lord's supper and the communion are holy ordinances because they are to serve a sacred purpose. In view of these facts, then, are we truly reverencing our God as we should?

I feel, sometimes, that in our Sunday school and preaching services we do not show the deep reverence we should. There is entirely too much noise and confusion, especially before the opening exercises and sometimes even during the continuance of the services, as well as after the close. Would it not be practical, as well as profitable to us, to have closed doors during the opening exercises of our Sunday school? Could not the opening songs, the reading of the lesson and prayer, all be conducted in a more perfect and pleasing order? In that way there would be nothing to attract the attention of those taking part in the exercises. Then, while the classes are taking their places, those who have come late, could pass in and find their places.

It has been proved that we can have perfect order upon these occasions. We should make an effort to develop the deepest reverence for the house of the Lord. The leaders and teachers of the Sunday school should keenly feel their great responsibility along this line. This reverence to God must come from the heart. If the teachers fail to have the spirit of reverence, what hope is there of encouraging others to aspire to this divine and heavenly disposition?

Then, too, there ought to be more teaching and training to discourage the habit of whispering during the hour of prayer. It certainly is not becoming and therefore should not be tolerated.

In a certain home, where one of our young sisters was employed, she, by her good behavior and Christian piety, won the confidence of the family, and also their friends. At different times she invited them to our services. Finally the time came when some members of the family, accompanied by a few of their friends, accepted the invitation and came with the sister to our church. The sermon was both practical and interesting. A very earnest prayer was offered up to the Giver of all good. When, after dismissal, they went out, the young sister noticed that her friends were amused about something. She insisted that they tell her what it was. Finally one of them said, "Didn't you see the heads bobbing up, here and there, over the church, during prayer?" It somewhat disconcerted our young sister when she was told about the sisters raising their heads above the seats, because there was an attraction of something or somebody. A few of the brethren were also guilty of the same practice.

Indeed, this was a shame. How many of our readers, I wonder, are guilty of such conduct? It certainly is not becoming to those professing godliness. Not only is it a shame, but I believe it is highly displeasing to our God. Not only does it show our irreverence, but we are the cause of others being irreverent also. At the same time we cause them to say many things that ought not to be said. This young sister was so greatly embarrassed that she scarcely knew what to do.

I noticed, in an article from one of our missionaries, that, upon a certain occasion, a large number went quietly into the house of worship and, for a moment, every head was bowed in silent prayer. Ought not this noble example put us to shame? In some churches I have even noticed the children playing hide-and-seek around the benches, after the close of services. I am wondering whether the heathen must be converted to show us, who live in a land of Bibles and religious liberty, how to reverence our God! Sarah Kuns.

235 N. Hancock Street, Los Angeles, Cal.

HOME BIBLE CLASSES.

I wish every reader could have been present at the meeting of the home Bible classes, held last Monday evening at the Hastings Street church. It was a meeting that I shall never forget,—it was so full of inspiration. The students of the Bethany Bible School have been teaching in homes, scattered throughout the city and its suburbs. Upon this evening the students met with their classes and rendered an excellent program.

Each teacher gave a class report. Then a pupil from each class bore testimony to the good the class had accomplished in the homes and in the hearts of the people. To hear these testimonies from these poor, hungry people, stirred one's very soul. Little children bore testimony either in song or by repeating some Bible verse, or giving some account of the lesson.

The following is a testimony given by a boy whose father is a drunkard, and whose mother supports the family of five by washing and sewing: "Of all the lessons we have studied in our home I like the parable of the sower best. There were three kinds of ground, but only one kind was fruitful. We were taught that the various kinds of soil represent our hearts. If we are like the stony or the thorny ground, we shall bear no fruit. But if we are like the good ground, and receive the Word, we will bear much fruit for our Savior."

Very touching, indeed, was it to see so many present from the Blind Institute. The following was given by a blind lady,—a member of the class: "We are glad to have this opportunity of expressing our appreciation for the work that has been done among us by the students who have been sent to us from this Bible School. Our class has been in existence for nearly two years, and during this time we have been blessed in having the Bible taught to us in a practical and helpful manner. Our first year we spent in studying, with profit, the book of Matthew. At the beginning of this year we studied the 'Perfect Prayer,' taught by Bro. Baker. A number of other subjects were touched upon, in a brief manner, by different ones who came to us. But in the last three or four months we have been studying, in a helpful way, the Book of Acts. Some of the strong characters, such as Paul and Philip, have made a deep impression upon us. We realize, more than ever, the importance of obedience, faith and perseverance, without which the early Christian church would have been a failure. While our attention has been called to the Acts of the Apostles, the acts of a less remote class of people have come to our notice, namely, the acts of the students of the Bethany Bible School.

"Blind people are very close observers, for the most part. This may sound odd to you, for, as a matter of fact, your physical bodies do not make any impressions upon us, and yet I can recognize many of you in various ways. These friends have come to us from week to week, in a spirit of humility and weakness, and yet, with Christlike boldness. They came with the Word of God, without compromise, and we trust that the grace of God, which has enabled them to do this, will continue with them indefinitely. All of this reflects most favorably upon the founders and instructors of the Bible School itself. It is written, 'By their fruits ye shall know them.'"

Another member of one of the classes said: "I thank God for this class. It has done so much for me." He is now a member of the church. One mother, who had not attended church services for ten years, praised God for this opportunity of having religious services in her home.

Over two hundred pupils have been enrolled in this department, superintended by Sister Eva Trostle. Surely eternity will reveal the good which these faithful workers have accomplished in this wicked city! C. May Manners.

840 S. California Avenue, Chicago.

SUNDAY-SCHOOL WORK.

At the recent Kansas State Sunday-school Convention there were several things emphasized which I believe might be helpful to some of our people:

1. Concerning the question of union Sunday schools, it was the consensus of opinion of those who have had a very wide experience that a union Sunday school is much less effective, in building up a church in a community than a denominational Sunday school. Where it is at all feasible, even if there be but one family of efficient workers, let there be a denominational school. It leads to something definite, and avoids later troubles.

2. That denominational doctrines must be taught in a denominational Sunday school. People need to tie to some church and be faithful to it.

3. The sentiment of the Convention was strongly in favor of a federation of school and just as strongly opposed to a Sunday-school union. A feredation should leave each one free to use the best of the other, without losing its own identity. Denominational loyalty was very strongly emphasized. H. J. Harnly.

McPherson, Kans.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Flory-Neher — Vaniman-Neher — Vaniman-Neher. — At the home of the brides' parents, Bro. and Sister N. G. Neher, Lordsburg, Cal., May 19, 1909, by the undersigned, Bro. Raymond C. Flory and Sister Lizzie M. Neher, Bro. Ernest D. Vaniman and Sister Susie C. Neher, Bro. Ira C. Vaniman and Sister Clara E. Neher. J. Z. Gilbert.

Wine-Jordan.—At the home of the bride's sister, Pomona, Cal., May 5, 1909, by the undersigned Bro. John M. Wine of Santa Ana, Cal., and Sister Lanna M. Jordan, of Pomona, Cal. J. A. Brubaker.

Yingst-Glover.—By the undersigned, at the Mission home in Winona, Minn., May 19, 1909, Bro. H. W. Yingst, of Pope County, Minn., and Sister Ella A. Glover, of Winona County. D. H. Keller.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Albaugh, Sister Susan, nee Goughnour, born near Johnstown, Pa., Sept. 6, 1824, died at the Old Folks' Home near Marshalltown, Iowa, May 14, 1909. She was married to Philip Albaugh in 1841, came to Jefferson County, Iowa, in 1844, and united with the Church of the Brethren in 1845. Her husband preceded her in 1904. To them two sons and two daughters were born, the daughters having preceded her. Her two sons survive. Her remains were brought back to the home church, with services at the Batavia house by Eld. Abraham Wolf. Interment in the Brethren cemetery. W. N. Glotfelty.

Barkdoll, Sister Susan Nora, wife of Bro. Charles Barkdoll, died near Ringgold, Md., May 14, 1909, aged 30 years, 9 months and 4 days. Her affliction lasted about two weeks. She and her husband united with the Church of the Brethren several years ago, and she was one of our home department workers. Husband and mother survive. Services by Brethren J. B. Ruthrauff and C. R. Oellig, from John 11: 25, 26. Services in the Ringgold church. Interment in the adjoining cemetery. Susanna M. Newcomer.

Barnes, Sister Sarah, nee Weddle, born in Johnson County, Ind., May 17, 1836, died at her home in Morrill, Kans., April 30, 1909, aged 72 years, 11 months and 13 days. Nov. 25, 1852, she was united in marriage to David C. Barnes; also of Indiana. To this union were born nine children, six of whom remain with their father to mourn the loss of the departed one. In 1876 they moved to Falls City, Nebr., where they remained until 1884, when they moved to Morrill, Kans., where they were living at the time she died. In 1904 she united with the Church of the Brethren, in which she was a consistent worker. Services by Bro. Wm. Davis. Interment in the Morrill cemetery. Stella Eisenbise.

Bonnett, Bro. Marshall F., born in Virginia, May 19, 1828, died at his home near Hamilton, Iowa, May 16, 1909, aged 80 years, 11 months and 27 days. He came to Iowa with the early settlers. He was united in marriage with Lovina Ronk July 27, 1857, to which union twelve children were born. His companion and three children preceded him a number of years ago. He united with the Church of the Brethren nearly fifty years ago. Services by the writer at the Union church. Frank Roberts.

Bontz, Noah Leon, son of Brook and Pearle V. Bontz (the mother the daughter of the writer), died of cholera infantum May 21, 1909, aged 7 months and 14 days. His little body was laid away in the Mill Creek cemetery. Services by Brethren C. E. Long and Joseph Pence. The occasion was all the more sad because the mother has been severely afflicted ever since the birth of Leon, and is now just beginning to get about. H. C. Early.

Bowman, Sister Emma Irene, daughter of Bro. Benjamin and Sister Elizabeth Bowman, born near Hagerstown, Ind., in the Nettle Creek congregation, May 9, 1871, died in Hagerstown, Ind., May 9, 1909, aged 38 years. She united with the Church of the Brethren in 1886, at the age of fifteen years. At the time of her death she had charge of a Sunday-school class at the Brick church. Her father and mother preceded her in death, leaving no one nearer than uncle, aunt and cousin, who willingly gave her the best of care during her affliction. Services at the Brick church by Eld. D. S. Filbrun, of Dayton, Ohio, assisted by Brethren J. A. Miller and F. E. Hay. Text, Heb. 4: 9. She was laid to rest in the near by cemetery, between the graves of her father and mother. Chas. W. Miller.

Clayton, Sister Virginia F., born Oct. 8, 1844, died within the bounds of the Pleasant Hill church, Va., May 9, 1909, aged 64 years, 7 months and 1 day. She was a member of the Brethren church for a number of years. Services by Bro. D. C. Flory, from Eccles. 12: 5, in the Pleasant Hill church. Interment in the adjoining cemetery. Thomas A. Humphreys.

Dunn, Bro. James, born in Greene County, Tenn., May 2, 1816, died April 27, 1909, in Batavia, Iowa, in the bounds of the Libertyville church. He was united in marriage to Anna Bryant in 1837, and soon afterwards moved to Mason County, Ill. In 1848 he came to Jefferson County, Iowa, where he has since resided. To this union were born seven sons and two daughters, three of the children having died in childhood. His wife preceded him in 1892. He united with the Church of the Brethren in 1875, and a few years later was called to the office of deacon. Services at the Batavia house by C. M. Walker, of the Christian church. Interment in the Brethren cemetery. W. N. Glotfelty.

Falls, Bro. Jeremiah, born in Rockingham County Va., Jan. 31, 1834, died in Nelson County, Va., May 14, 1909, at the home of his daughter, Alice A. Campbell, at Bryant, Va., aged 74 years, 3 months and 14 days. In 1866 he was married to Elizabeth Lunsford. To this union were born five daughters and seven sons. His companion, three daughters and one son preceded him. He was a member of the Church of the Brethren for eleven years. He served as deacon for several years. Services at the Mt. Tanner church by Bro. J. R. Kindig, from 2 Cor. 5: 1-10. Interment in the cemetery at Mt. Tanner. Belle Campbell.

Ferree, Bro. Ozias, born in Adams County, Pa., Feb. 20, 1818, died at his home north of Panora, Iowa, May 21, 1909, aged 91 years, 3 months and 1 day. He was married Dec. 4, 1849, to Sarah Lishy. To them were born five sons and one daughter, two sons and one daughter having preceded him. He and his wife united with the Church of the Brethren early in their married life. They came from Pennsylvania to Iowa in the spring of 1863. Soon after this time he was chosen to the office of deacon, and served faithfully until his age prevented. His companion died Dec. 19, 1907. The last years of their life were spent on the old homestead with their youngest son, Lishey Ferree. Services at the church north of Panora, May 23, conducted by Elders A. C. Snowberger, J. W. Diehl and W. H. Lichty. Interment by the side of his wife, in the cemetery near by. J. D. Haughtelin.

Frantz, Stella, born Dec. 12, 1882, died May 3, 1909, in the South Beatrice church, Neb., aged 26 years, 4 months and 21 days. She was the only daughter of Charles Hoster. She was an obedient and lovable daughter in the home. Dec. 27, 1904, she was united in marriage to Henry Frantz, and proved a devoted companion. To them one son was born. As a member of the Church of the Brethren she was an earnest worker. Father, mother, one brother, husband and little son, sixteen months old, survive. Services by Eld. James Gish. Lydia Dell.

Gochenauer, Bro. Noah, born in Shenandoah County, Va., May 16, 1830, died near Rossville, Ind., May 20, 1909, aged 79 years and 4 days. He was united in marriage to Elizabeth Hufford. To this union eleven children were born. He is survived by wife, four daughters and three sons. He was a faithful member of the Church of the Brethren for a number of years. Services by Eld. David Metzler at Pleasant View church. Text, 2 Cor. 5: 1. Anna E. Gochenauer.

Hostetter, Bro. Henry, died very suddenly at his home in the bounds of the Mountville church, East Petersburg, Pa., May 1, 1909, aged 78 years, 9 months and 21 days. Services in the East Petersburg church by the home ministers and Bro. John M. Mohler. Text, Rev. 14: 13. Interment in the Graybill cemetery. Milton G. Forney.

Hummer, Sister Daniel, nee Goodwin, born in Preston County, Va., July 29, 1875, died May 19, 1909, aged 33 years, 9 months and 20 days. She came to Fulton County in 1900, united with the Church of the Brethren in 1901, and lived faithful until death. Husband, a little son, father, mother, six sisters and four brothers survive. Services at the Woodland church by the home ministers, Bro. S. G. Bucher preaching on the subject, "Heaven." Interment in the cemetery near by. Fannie B. Stambaugh.

Johnson, Sister Mary Elner, nee Gump, born in Hyattville, Ohio, May 12, 1837, died in Churubusco, Whitley County, Ind., May 2, 1909, aged 71 years, 11 months and 20 days. She leaves one daughter, three sons and two brothers. She united with the Church of the Brethren in 1875. Services at the Eel River Baptist church, by the writer. Text, Philpp. 1: 21. J. A. Gump.

Jones, Bro. John, born in Dauphin County, Pa., April 25, 1828, died in La Porte County, Ind., May 20, 1909, aged 81 years and 25 days. He leaves five children. Services by Eld. H. W. Krieghbaum, assisted by Eld. John R. Miller. Text, 2 Tim. 4: 6-8. Interment in Pine Lake cemetery. Rachel C. Merchant.

Kehr, Bro. John M., born in Richland County, Ohio, June 10, 1839, died at the home of his daughter, Mrs. Martin Searfense, Syracuse, Ind., May 17, 1909, aged 69 years, 11 months and 7 days. In 1849 he moved to Elkhart County, Ind., with his mother. In 1861 he was married to Catherine Hartman. To this union one son was born, who, with his wife, preceded him to the spirit world. In 1865 he was married to Barbara Moyer. To this union were born six sons and four daughters. His aged wife, ten children and one sister survive. His last

request was for his six sons t act as pallbearers, and that Bro. Manly Deeter conduct the services at the Syracuse church-house.
Bettie Younce.

McCrea, Sister Diana, widow of James McCrea (deceased), born Jan. 3, 1842, in Michigan, died May 19, 1909, at Berwyn, Nebr., aged 67 years, 4 months and 16 days. Her husband preceded her to the spirit world May 29, 1906. Two daughters survive. She was a consistent member of the Church of the Brethren. Services at the Methodist church at Berwyn, Nebr., by the writer. Text, Luke 12: 40.
W. P. McLellan.

McFarland, Bro. William, born Aug. 26, 1836, died in the Bear Creek congregation, Montgomery Co., Ohio, May 16, 1909, aged 72 years, 8 months and 21 days. He was married Jan. 6, 1865, to Anna Matilda Deubner, who, with one son and six daughters, survives him. He was a member of the Bear Creek church for many years. After being anointed April 7, he expressed a desire to go home to his Heavenly Father. Services by Brethren Emanuel Shank and Noah Erbaugh from Rev. 14: 13.
Earl C. Neff.

Moore, Bro. John P., born in Rockingham County, Va., March 6, 1844, died near Lawrenceville, Pa., May 11, 1909, aged 65 years, 2 months and 5 days. He, with his parents, moved to Allison Prairie, Lawrence Co., Ill., in 1856, where he grew to manhood. At the age of twenty years he entered the army and served to the close of the war. Jan. 5, 1870, he married Anna M., daughter of Ira and Rachel Calvert, who, with two sons and three daughters, survive. He united with the Church of the Brethren in August, 1869, and was afterwards elected to the office of deacon. Services at Allison Prairie church by Bro. S. W. Garber, assisted by Bro. Jesse Stover. Text, Philpp. 1: 21.
T. M. Calvert.

Moyer, Sister Deborah, nee Harley, died at the home of her son-in-law, Mr. Nyce, in the Indian Creek church, Pa., May 10, 1909, aged 79 years, 5 months and 2 days. Her husband preceded her about six years ago, and a daughter several years later. One son and one daughter survive. The church has lost a mother in Israel. Services by the home brethren, assisted by Bro. Zollers, of South Bend, Ind. Her remains were placed in the Kleins burying ground.
Hannah R. Shisler.

Myers, Eld. Abraham, born in Lancaster County, Pa., Jan. 11, 1825, died at the home of his son, Joseph, near Dallas Center, Iowa, May 17, 1909, aged 84 years, 4 months and 6 days. He was a member of the Church of the Brethren about sixty years, and served in the ministry forty-two years, thirty-five of which were given to the office of elder. Bro. Myers had five brothers in the ministry. All of his children, except one, are members of the church of his choice, also the majority of his grandchildren. Three daughters and one son survive. Services at the Church of the Brethren near Dallas Center, Iowa, by the writer, assisted by other brethren. Text, "Let me die the death of the righteous."
C. B. Rowe.

Myers, Ray Nelson, eldest son of Friend Daniel and Sister Myers, born Nov. 24, 1895, died May 18, 1909, aged 13 years, 5 months and 24 days. Father, mother, four sisters and one brother survive. Services by the writer, assisted by Eld. Wm. A. Anthony, at the Browns Mill churchhouse. Interment in the adjoining cemetery.
Wm. C. Koontz.

Osborne, Dr. Charley A., eldest son of Bro. J. C. and Sister Tennie Osborne, born in Washington County, Tenn., April 3, 1884, died in Hawkins County, Tenn., April 12, 1909, aged 25 years and 9 days. He attended medical college at Knoxville and Chattanooga, Tenn., after which he began his professional career and practiced mostly in Hawkins County. He united with the Pleasant Valley church about eight years ago. He was married April 12, 1904, to Miss Julia Ferguson, to which union one son was born. He was brought back to his old home and buried April 14 in Sulphur Springs cemetery, two and one-half miles southwest of Pleasant Valley. Besides his wife and son he leaves a father, mother, two sisters and one brother. One brother preceded him.
Effie E. Miller.

Petre, Bro. Geo. W., born near Hagerstown, Md., Aug. 17, 1833, died May 14, 1909, aged 75 years, 8 months and 27 days. He spent his lifetime on the old Petre homestead. In 1869 he married Elizabeth Horst, who died about twelve years ago. He is survived by four sons, each holding official positions in the church. At the age of nineteen years he identified himself with the Church of the Brethren. He was elected to the office of deacon, and served the church in this capacity creditably. He was a man of exceptionally strong character. He was regarded by every one as a father, and through his death the church has lost a strong pillar. He loved the church, and her interest was his first concern. He was a cheerful and liberal giver. The Lord blessed him with much of this world's goods. He was a careful and judicious adviser. His seat in church was seldom vacant. Services by Bro. Caleb Long from 1 Kings 7: 22 and Rev. 3: 12, assisted by Brethren Butterbaugh, Barnhart and Reichard.
K. Mae Rowland.

Rhodes, Henry, born April 12, 1835, died of heart failure at his home near Mogadore, Ohio, May 14, 1909, aged 74 years, 1 month and 2 days. He was married Sept. 30, 1859, to Sister Susan Landis, who preceded him a few months ago. Two sons survive. Services by the home ministers, Brethren Wm. Bixler and M. S. Young, from Gen. 7: 1.
Alice C. Mumaw

Schrock, Mary, nee Fike, born Oct. 10, 1822, died near Meyersdale, Pa., May 5, 1909, aged 86 years, 6 months and 25 days. She was twice married. Her first husband, Daniel Gnagey, died July 20, 1864. Her second husband, Ludwig Schrock, died in 1889. Services by Bro. G. E. Yoder, assisted by J. W. Peck. Text, 1 Sam. 2: 6.
A. J. Berkley.

Smith, David C., born Aug. 16, 1872, in Platt County, Mo., died March 23, 1909, aged 36 years, 7 months and 7 days. He was married to Mary L. Taylor Oct. 25, 1898. They united with the Church of the Brethren in May, 1899. He leaves wife, six children, father, mother, two brothers and three sisters. Services by Eld. D. M. Byerly.
Eva L. Hummer.

Stauffer, Bro. Henry, born Jan. 8, 1846, died at his home near New Providence, Lancaster County, Pa., May 6, 1909, aged 63 years, 3 months and 28 days. His death was due to dropsy. His wife preceded him four years ago. Four daughters and five sons survive. Services at the house by Brethren R. P. Bucher and W. C. Fasnacht from Philpp. 1: 23, 24; at the church by Brethren I. W. Taylor and R. P. Bucher from Matt. 16. Interment in the cemetery at the Farmersville meetinghouse.
Mary P. Habecker.

Stutzman, Mary, wife of James Stutzman, died at her home in Beatrice, Nebr., May 8, 1909, aged 46 years, 9 months and 3 days. She was born near Copenhagen, Denmark, and came to this country with her parents when she was but a year old. She was afflicted for almost one year, but bore her suffering patiently. Husband and five children survive. Services at the Brethren church in Beatrice, by Brethren Gish, Young and Bossermen. Interment in Holmesville cemetery.
Allie Elsenbise.

Summers, Bro. Josiah, born Nov. 14, 1846, died near Louisville, Stark Co., Ohio, May 11, 1909, aged 63 years, 1 month and 28 days. He was married to Mary Ann Lesh Jan. 19, 1867. To this union were born two sons and seven daughters, all of whom are living except one daughter. Services by Bro. Samuel Sprankel, assisted by Bro. Jacob Weirich, at the Progressive church.
Geo. S. Grim.

Wallace, Sister Susan, nee Heck, born June 18, 1822, died in the Bear Creek congregation, Montgomery Co., Ohio, May 19, 1909, aged 86 years, 11 months and 1 day. She was married Sept. 2, 1860, to Michael Wallace, who died Aug. 5, 1881. One son and a daughter survive. In 1860 she united with the Bear Creek congregation of the Church of the Brethren. After being anointed she patiently awaited her call. Services by Bro. J. W. Beeghly, assisted by the writer, from Rev. 21: 22, 23.
Earl C. Neff.

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NOTES NOT CLASSIFIED

Harlan church will meet in regular council June 26, and on the following day, Sunday, we will hold our dedication services. We expect to have an all-day meeting, and will be glad to have members from adjoining congregations with us. —Rosa Weller, R. D. 2, Copemish, Mich., May 27.

Kearney church met in special council on Thursday, May 13, and disposed of business preparatory to our love feast, which was held the Sunday evening following. The love feast was much enjoyed by all present. Bro. Louis Macey, of North Platte, was with us, and preached in the morning. A number of members from the Juniata church were also with us.—Mrs. Nora Nickey, R. D. 3, Kearney, Nebr., May 28.

West Creek.—We held a love feast here May 22. Twenty members communed. We elected Bro. Ernest Harman, of this place, to the office of deacon. Elder Eller, residing near Moline, Kans., was with us; also our presiding elder, Bro. Lantz, living near Madison. We are glad for the help the brethren extend to us, and feel that the Lord has been with us through all time.—Jennie Swann, Neal, Kans., May 28.

Pipe Creek.—We held our annual love feast May 26. Owing to the disagreeable weather the attendance was comparatively small, but the order was excellent. Brethren J. V. Felthouse, Geo. Swihart, Ellis Brubaker, George Sonafrank, Aaron Moss and J. S. Swoveland were with us. At our recent council meeting Bro. M. H. Huffman was reëlected Sunday-school superintendent, with Bro. Marion Myers, assistant.—W. B. Dailey, R. D. 8, Peru, Ind., May 28.

Loramie church met in council May 21, our elder, Bro. David Hollinger, presiding. Bro. Smith, Bro. McCorkle and Eld. Jacob Coppock were present also. All business passed off pleasantly. Two were added by letter. Eld. Hollinger's term expiring as elder, we chose for our next elder Bro. Jacob Coppock, of Tippecanoe City. We decided to have a joint Sunday-school convention with the Sidney and Logan churches.—Allie Helman, Dawson, Ohio. May 28.

Little Swatara.—Our love feast was held May 25 and 26 with a good attendance. About 325 surrounded the Lord's tables. Brethren Hiram Gibble, Daniel Eshelman, Spencer Beaver, Levi Mohler, Martin Heisy, Adam Shope, Henry Hollinger, Hiram Kaylor and Levi Ziegler, from adjoining districts, were present. Bro. Hiram Gibble officiated. The meetings, conducted by Bro. Hiram Gibble at Fredericksburg, closed May 24, with good attendance and interest.—Henry M. Frantz, Cross Kill Mills, Pa., May 28.

Arcadia dedicated her new meetinghouse May 23, Eld. Geo. Mishler delivering the address. He will continue preaching each night until June 6. May 27 we met in regular council with Elders J. J. Tawzer and Geo. Mishler present. Our love feast will be June 5 at 8 o'clock. Bro. Verne Stern was elected to the ministry and Brethren A. J. Lybarger and Oscar Stern to the deacon's office. All were duly installed in their respective offices. We made arrangements whereby all the debt on the church will be paid at once.—Katie Greenland, Arcadia, Nebr., May 28.

Ramona church had a very enjoyable love feast May 22. We were made glad by the presence of many brethren and sisters from other congregations. We were assisted in our services, Saturday evening and Sunday, by Bro. U. S. Royer, Bro. Chas. Slifer, formerly of McPherson, and Bro. Chas. Slifer, of Abilene. Our Sunday school is doing good work. We have a teacher-training class, which is proving to be very interesting and helpful. We hope to have a Bible normal and series of meetings in the early part of the winter.—J. H. Saylor, Ramona, Kansas., May 28.

Midland church met in council May 15, Eld. M. G. Earley presiding. Five members were granted letters of membership shortly before our council. Bro. Roy Heddings was elected president of Christian Workers' meeting. Bro. J. A. Hinegardner was elected church treasurer. The annual Sunday-school meeting was held at this place May 8, and was attended by a good many members and visitors from other congregations. Our spring love feast convened May 15. Bro. A. Conner addressed the audience on Sunday morning.—Eva Hinegardner, R. D. 4, Midland, Va., May 22.

Hanover.—Our two weeks' series of meetings, conducted by Bro. Wm. H. Miller, closed May 22, with three applicants for baptism. The interest and attendance were good. The day following we held our annual love feast, which was largely attended. Eld. C. L. Pfoutz, of Gettysburg, officiated. Other visiting ministers were Brethren Henry Light and J. Fahrney, of Lancaster, Pa., J. A. Long, of York, Pa., Thomas Ecker and Geo. F. Bowers, of Taneytown, Md., and several others from adjoining congregations. Since last report, six were received by letter.—W. B. Harlacher, Hanover, Pa., May 27.

Saginaw.—The little band of members met in council May 16, with our elder, A. J. Wine, presiding. All matters were disposed of in love and union. Our Annual Meeting missionary collection was taken at this meeting, which amounted to $13.50. Bro. C. C. Derrick, of Irving, Texas, was called to the ministry. Bro. A. J. Wine was chosen to represent us at Annual Meeting. We enjoyed three excellent sermons from Bro. J. A. Miller, of Santa, Ana, Cal. He was also present at our council meeting. We feel that we were greatly encouraged by his presence with us.—Linnie Bowman, Saginaw, Texas, May 28.

Mississinewa.—May 11 we met in council. Bro. David S. Rench was elected church trustee, to fill the vacancy caused by the death of Bro. James H. Pierson. We decided to hold a communion Oct. 29, at 10 A. M.; also a series of meetings at the Union Grove house about the last of November, and one at the Shideler house about February. At our communion, last Saturday evening, our elder, John G. Rarick, officiated. He also delivered a missionary sermon the next morning, after which $44.25 was raised for the Annual Meeting collection. Since my last report five have been received by letter and one was granted a letter.—John F. Shoemaker, Shideler, Ind., May 28.

Prairie City.—Our love feast was held May 22. We had a good meeting. Nearly all of our own members were present, and a few from other congregations. Bro. Henry Harvey, of Bethany Bible School, and Bro. John Diehl, of Brooklyn, Iowa, were present, the latter officiating. On Sunday afternoon Bro. Harvey attended our union Sunday school, near Percy, after which he preached a good sermon. In the evening the Christian Workers gave a missionary program, followed by a missionary sermon, preached by Bro. Diehl. After the services our annual missionary collection was taken, amounting to $1.40. One young sister offered herself as a district worker.—Mamie Buckingham, Prairie City, Iowa, May 29.

Santa Ana.—Bro. G. H. Bashor, of Los Angeles, closed a two weeks' series of meetings here May 23. These meetings were well attended. Good impressions were made on our members, as well as on others, and we hope that the seed sown will soon bring forth a harvest. Several were almost persuaded to unite with the church. Bro. Bashor labored earnestly for the saving of souls and the cause of Christ. We had a very pleasant feast May 22, and we feel very much built up by the presence of our visiting brethren and sisters from the surrounding churches. Any one looking for a place to locate will find Santa Ana a good point, as we need more workers at this place. Bro. A. J. Senger and family, of North Dakota, expect to move here this fall. We feel thankful for this, as more members are needed to work in the vineyard of the Lord.—Lizzie R. Fugh, 722 E. Pine Street, Santa Ana, Cal., May 24.

Woodbury church met in council, preparatory to the love feast, on Saturday, May 10, Eld. J. R. Strayer presiding. Our elder will represent us at the Annual Meeting. We had a very pleasant feast of love Saturday evening, May 23; about 250 communed. The weather was pleasant, hence we had a full house. Eld. John Bennett officiated. Eld. Jas. A. Sell conducted the preparatory services. Brethren O. R. Myers, A. Brown Miller, A. L. Simmons, H. S. Guyer and Jacob Claar were present.—J. C. Stayer, Woodbury, Pa., May 25.

FROM MUSCATINE MISSION, IOWA.

Our work here is both progressive and prospective of good results. Last evening I met one of our bright Sunday-school boys, who expressed a desire to be baptized soon. He has become greatly interested in our meetings at this place. Such news gladdens our heart. He is a bright boy. His parents were raised Catholics.

We are soon to begin painting and papering our mission church, after which the writer will begin a series of meetings, to close with a communion. A missionary program will be given about July 4.

Bro. John Zuck, of Clarence, this State, made us a visit and preached twice, May 16.

May 22 wife and I, in company with Bro. E. Stutsman, drove across the country, a distance of about twenty-eight miles, to Bro. Zuck's congregation, where we attended their love feast. It was, indeed, a feast to our souls. Thirty-seven members partook of the sacred emblems, including two daughters of Brother and Sister D. Yeater, aged, respectively, twelve and fourteen years. They were baptized just previous to the services.

On Sunday, following the Sunday-school session, the church held an election for two deacons, calling Brethren David Yeater and Ira Miller to that office. Eld. W. H. Long, of Garrison, officiated in the installation services.

In the afternoon, at 2:30 o'clock, Bro. Elmer Miller, of Cedar Rapids, addressed the people. After the close of this service we returned to the home of Bro. Stutsman for the night, arriving home the next day.

May 27. T. A. Robinson.

ANNOUNCEMENTS

LOVE FEASTS.

Arkansas.

June 12, Mt Hope.

California.

June 27, 4 pm, Imperial Valley Mission.

Colorado.

June 5, Good Hope.
June 12, Prowers.
July 3, Lowland.

Idaho.

June 5, Clearwater.

Illinois.

June 5, Oak Grove.
June 6, 6 pm, Rock Creek.
June 9, Loraine.
June 10, 11, 5 pm, Cherry Grove.
June 12, 10 am, Pine Creek.
June 19, 2 pm, Silver Creek.
June 19, 20, 1 pm, Waddams Grove.
June 27, 6:30 pm, Rockford.

Indiana.

June 5, Blue River.
June 5, 5 pm, Elkhart Valley.
June 12, 6 pm, Killbuck.
June 12, Yellow River.
June 12, 13, 10 am, Pleasant Hill.
June 19, 6:30 pm, Spring Creek.
June 25, 4 pm, Camp Creek.

Iowa.

June 5, Osceola.
June 5, 6, Maple Valley.
June 5, 6, 10:30 am, Dry Creek.
June 11, Fairview.
June 12, 13, 11 am, Garrison.
June 19, South Ottumwa.
June 19, 10:30 am, Greene.
June 26, 27, Harlan.
June 26, 10 am, South Waterloo.
June 26, Sheldon.
June 26, 27, Spring Creek.

Kansas.

June 5, 2 pm, Belleville.
June 5, Prairie View.
June 5, at home of C. S. Hoff, 10 miles northwest of Oakley.
June 5, 6 pm, Vermillion.

Maryland.

June 5, 2 pm, Long Green Mission.

Michigan.

June 12, 5 pm, Lakeview.
June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.

June 12, 8 pm, Deer Park.
June 19, Worthington.
June 26, 5 miles northeast of Hancock.
July 3, 6 pm, Morrill.

Missouri.

June 5, Poplar Bluff.

Montana.

July 17, Medicine Lake.

Nebraska.

June 5, 6:30 pm, Alvo.

North Dakota.

June 12, 2 pm, Surrey.
June 19, Red River Valley.
June 26, Ray.
July 2, Pleasant Valley.
July 3, Wells County.

Ohio.

June 5, 2 pm, Portage.
June 12, 2 pm, Sugar Creek.
June 12, 10 am, Chippewa.
June 12, 2:30 pm, Blanchard.
June 12, Greenspring.
June 12, Silver Creek.
June 12, 6 pm, Canton, Center house.
June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.
June 26, 10 am, East Nimishillen.

Oklahoma.

June 12, Paradise Prairie.

Pennsylvania.

June 5, 6, 10 am, Fogelsonger house, Ridge congregation.
June 6, 6 pm, Pittsburg.
June 6, Leamersville, Blair County.
June 6, 6:30 pm, Juniata Park.
June 6, 6 pm, Summit Mills.
June 6, Bethel house, Yellow Creek congregation.
June 6, 4 pm, Slipesville house, Quemahoning congregation.
June 6, 6 pm, Clover Creek.
June 6, Warrior's Mark.
June 8, 9, Midway.
June 8, 10 am, Upton house, Back Creek congregation.
June 10, 11, 1:30 pm, Greentree, West Greentree congregation.
June 12, German Valley house, Aughwick congregation.
June 12, Grove house, Mechanic Grove congregation.
June 13, 6 pm, Maple Spring house, Quemahoning congregation.
June 13, Bolivar, Robinson house.
June 19, Elbethel house, Indian Creek congregation.
June 20, 1 pm, Brothers Valley, Pike house.
June 25, Montgomery.
June 26, 4 pm, Ligonier Valley, Waterford house.
June 27, Rockton.
June 27, 3:30 pm, Shade Creek, Berkey house.
June 27, 4 pm, Dunnings Creek, New Paris house.

South Dakota.

July 3, Willow Creek.

Virginia.

June 5, Middle River.
June 5, Manassas.
June 5, Mt. Vernon.
June 12, 3 pm, Green Mount, Mt. Zion house.

Washington.

June 5, Seattle.

West Virginia.

June 12, 2 pm, Berkeley.
July 3, Sandy Creek.
July 3, Salem house.

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AROUND THE WORLD

A MEETING in the interest of the preservation of peace in Europe is to take place when Emperor William, of Germany, meets the Czar of all the Russias, in the waters of the Finnish Gulf, on or about June 17. It is reported that Pres. Fallieres, of France, will also be present at the conference, and that this gathering, in behalf of a better understanding, will be but the forerunner of others, of a similar nature, later on. Whatever may be the ultimate outgrowth of the proposed meeting, the aim is a commendable one and ought to be productive of good results. In the case of nations, as well as individuals, nothing is ever lost by arriving at a better understanding of possible differences, and adjusting them in the light of fairness and justice to all concerned.

GIANTS as well as pigmies are found in South Africa. Recent explorations encountered a tribe of veritable giants in the district of Ruanda, to the west of Victoria Nyanza. These magnificent specimens of humanity, averaging seven and a half to eight feet in height, display sinewy muscles and a grand physique, and are supposed to be descendants of the Tamatic race. In sharp contrast to this race of giants is the Mabutti tribe,—a race of pigmies. Only four feet in size, they are nevertheless well-proportioned, in color a chocolate-brown or yellow, and exceedingly active and intelligent. While the two races are widely dissimilar in stature, there is one urgent need peculiar to both of them,—they should have the Gospel of Jesus Christ! Missionary work has not as yet reached them. Another call of the "Go ye!"

PERHAPS no country on earth has yielded such rich returns to the indefatigable labors of the excavator as Egypt. At Memphis the palace of Pharaoh Hophra, the seventh ruler of the twenty-sixth dynasty, and a contemporary of the prophet Jeremiah, about 600 B. C., has been discovered. This is the second palace unearthed in Egypt. It is a magnificent building, 400 feet long, with spacious courts, stone-lined walls, fifteen feet thick, and huge, forty-foot columns. This Pharaoh is said to have been a mighty warrior, capturing Gaza and Sidon, defeating the King of Tyre and also the Cyprians in a sea fight. He was a friend of Zedekiah, King of Judah, whom he materially aided during a siege of Jerusalem by the Chaldeans. But his success proved his destruction. Like other great men, he became proud and self-sufficient. He boasted that "not even a god could overthrow him." Jeremiah foretold the downfall and death of the vain King (Jer. 44: 30). He was captured and strangled by Amosis, a rebel, who stripped him of his royal insignia, and ruled in his stead. A practical object lesson of the uncertainty of earthly greatness and a warning of no doubtful meaning are to be gleaned from the career of this ancient ruler.

As an example of vigorous old age, Julia Ward Howe, the well-known poet and philanthropist, stands perhaps unequalled. Recently she celebrated her ninetieth birthday at Boston, Mass., being quite able to take part in the exercises, planned in her honor by relatives and friends. During the past year she gave a number of public addresses from the pulpit of the "Church of the Disciples," pleading in behalf of international peace and the various movements that deal with the relief and succor of earth's suffering ones. Hers has been a long and eventful life, and she has lived to see many reforms, for which she ardently plead, carried to successful completion.

RECENT statistics, concerning the railroad mileage of the world, bring out some interesting details. North America, with its 268,058 miles comes first. Europe, with only 199,385 miles, distributed over its various nations, comes next. Then follows Asia with 56,294, South America with 34,911; Africa with 18,519; Australasia with 17,700. This makes a total of 594,867 miles on the entire globe. It will be observed that North America has thirty-four per cent more railway mileage than Europe, and nearly as much as all of Europe, Asia and Africa combined. The vast extent and prosperity of the great North American continent is, perhaps, shown most effectually by the large amount of railway mileage required to serve the needs of its people.

ICELAND, the storm-swept island in the North Atlantic Ocean, is only about half the size of Missouri, and can boast of but 78,000 inhabitants. It can justly claim, however, to be a country without a single jail or penitentiary or court, and has only one policeman. The system of public schools is practically perfect, and every child, ten years old, can read. Seminaries, colleges, and other factors of higher education, are amply provided for. If anyone wonders as to the reason for this unwonted and ideal condition of national prosperity, the answer can be given in few words: "No liquor is permitted to be imported, and all are total abstainers." Happy Iceland! Would that other States might be equally sensible, and correspondingly prosperous! There would not then be the starving wife and children of the drunkard, nor would there be the cheerless home, wrecked by the ruthless demon of strong drink.

WHILE our Annual Conference was in session last week, a gathering, vastly different, convened at Atlantic City, N. J. It was the American Brewers' Association, deliberating earnestly how to save the small, sixty per cent remnant of their old-time prosperity. One of their speakers said: "The industry is now in the same position as a sick man. Prohibition advocates radically claim that the disease is incurable and that it would be merciful to kill us off at the polls. Why not be our own physicians and kill off the cancerous growth that threatens our existence? The saloon dive and saloon gambling have justly aroused public indignation. *We must admit that corruption and vice, in their worst forms, exist in the saloon.* We must remove this poison that is striking at our very vitals." Here are words of condemnation from the very leaders of the liquor traffic. Undoubtedly these words are true, so far as they go. To remove *all* objectionable features from the saloon, however, it must be exterminated root and branch. So let it be!

DR. WILLIAM TELL KUDLICH, who has given much time to investigating the causes and sources of disease, and who has found that practically all cases of malaria are due to infection by means of mosquitoes, suggests a new plan of eliminating these objectionable insects. A plant, called arzolla, discovered in the German colonies near Wilhelmshaven, has proved destructive to these pests of the summer season. Covering the surface of the water quickly with a thick layer of vegetation, it suffocates all the mosquito larvæ. The doctor now urges the immediate introduction of the plant, in marshy places throughout this country. He is sure that nature has, in this plant, given us an antidote for the ultimate extinction of the mosquito. If so, it will mean much for the comfort, happiness and health of the human family.

THE prophet says: "Who hath despised the day of small things?" implying that even small things may be productive of either great harm or great good. We are told by the Agricultural Department of the United States that it costs the people of our country annually $100,000,000 in grain, to feed the rats. It is estimated that one rat will consume at least sixty cents worth of grain per year, while it ruthlessly destroys other valuable property beyond computation. Then, too, it is the principal agent in the dissemination of bubonic plague, with which our cities on the Pacific Coast have had to contend for some years, at the expense of thousands of dollars, to exterminate the rodents. Considering the rapidity with which rats multiply, but little headway is made in their extermination. It is calculated that a single pair of rats, and their progeny, breeding without interruption, and suffering no losses, would in three years increase to more than 2,000,000.

For some weeks the capital of the State of Illinois has been the scene of a determined struggle between the local option forces and their antagonists, in both branches of the legislative body. The State has an excellent local option law, that bids fair gradually to drive out the saloon everywhere within its limits. This prospect was not cheering to the advocates of the liquor traffic, and an amendment was sought to be passed, depriving the original enactment of its most valuable feature,—that of allowing the vote of the township to control the town within its limits. When the House accepted this amendment, fears were entertained by temperance workers that the Senate might concur, but, fortunately, that body has some vigorous defenders of the local option enactment in its present, effective form, and so the amendment was rejected. Illinois, therefore, can go on unhindered in its work of saloon elimination, and friends of temperance, all over the State, are rejoicing.

PERHAPS but few of us, in passing the huge steel frame work of a ten or twenty-story building, as commonly constructed in our large cities today, realize the immense amount of skilled labor required. Still less, perhaps, do we realize that every floor of such a building means a toll of one life that must be sacrificed to modern progress. While, once in a while, there may be an exception, later on the average is sure to be as stated,—a life to a floor, by the time the building is completed. These fatalities make the trade of the structural iron worker the most dangerous one in the world. For the 62½ cents per hour paid him, he faces death every minute, while employed in swinging the heavy girders into place, or balancing himself on a slender foothold, two hundred feet above the street level. Modern progress gives us magnificent buildings, but part of the cost cannot be figured in dollars and cents. The value of the lives of the humble workers that willingly face danger and even death, cannot be computed by commercial standards.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE DEEPEST INJURY.

I do not count that day the darkest day
  Which takes from me the little I have saved;
My feet have oft been bruised upon the way,
  My soul has been denied much it has craved;
But still my arms are strong and I may still
  Press onward with a new hope in my breast,
Repeating the courageous words, "I will!"
  And sharing all their joys who do their best.

I count that day the darkest day of all
  Which robs me of my faith in some dear friend—
That day when he permits his mask to fall,
  And all his pitiful pretensions end—
For through my weakened faith and loss of trust
  I suffer an unending injury;
Oh, if my friends be shameful and unjust
  I pray that they may hide their shame from me.

—S. E. Kiser.

POWER OF CONSCIENCE.

BY S. Z. SHARP.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.—Acts 23: 1.

In our Sunday-school lessons for the next six months we have, next to Christ, one of the greatest characters of the New Testament, one who "labored more than all the other apostles,"—the apostle Paul. Not only was he great as an apostle, but unique in character. Equipped with a knowledge of Greek literature and philosophy, he also possessed a profound knowledge of the law and the prophets. As for eloquence, his defense before King Agrippa is a masterpiece.

Still more unique is the fact that Paul, at one time, was one of the bitterest enemies that the church, in its early history, ever had. Then, suddenly, he became one of its greatest defenders and apostles, and yet he could say, "I have lived in all good conscience before God until this day." This saying will be a puzzle to thousands of Sunday-school scholars, and this attempt, to throw some light on the subject, is the apology for this article.

This problem can be solved by considering how man is constituted, what conscience is, and on what it depends. As to man's constitution or make-up, he is a *trinity*, like his Maker, and patterned after his image. This trinity consists of *body, soul* and *spirit*. The soul dwells in the body and animates it. The spirit dwells in the soul and controls it. The soul may be "full of the Holy Spirit," like that of Stephen, or it may be like that of Judas when "Satan entered into him." The soul has that attribute which we call *mind*. This, also, is a trinity, consisting of *intellect*, which thinks or knows; the *sensibility* which feels, and the *will* which wills or acts. To the intellect belongs the power to know and to judge.

When we are aware that an act is being performed, by ourselves or others, and have grasped it with our intellect, then instantly our judgment decides whether that act is right or wrong. When we contemplate performing an act, and judgment has decided that it is right, then there springs up in the mind the question whether we *ought* or *ought not* to perform it. Then, and not till then, is conscience, another faculty of the mind, ready to act, and it always says, "Do right," never "Do wrong."

When Paul persecuted the Christians, it was not the fault of conscience, but of his knowledge. He did not then know that he was "fighting against God." His judgment decided according to the testimony it had received, and it was not in fault. The only trouble was with his intellect, or knowledge, and when that was corrected by the voice from heaven, all was right, hence he could say, "I verily believed I ought to do many things contrary to the name of Jesus of Nazareth."

When this same Jesus of Nazareth suddenly appeared to him on his way to Damascus, and warned him against any further opposition to the church, and instructed him properly what to do, his intellect at once grasped the situation. His judgment decided what was right and proper to do, then conscience quickly said, "Do right, Paul, do right." What else could it say? It must always say what judgment decides is right, and judgment decides upon the merits of the case, as brought before it by the intellect.

Every sane mind has conscience. It is the inner light," "the true light that lighteth every man that cometh into the world." "The Gentiles which have not the law, do by nature the things contained in the law." "Their conscience also bearing witness." This inner light,—the voice of God in the soul,—has led the simple-hearted Esquimaux to reverence their parents, and to treat one another with tenderness and care. It made the Japanese and Chinese nations so affectionate toward their parents. It raised the Greek philosopher, Plato, above the gods worshiped by his people, and led him almost to the gates of heaven.

Conscience may also be abused. It is like Jimmy's clock. This clock faithfully awakened him every morning in time for breakfast and school, as long as he treated it fairly. One cold morning, however, he thought he would not jump right up when his clock rang the alarm, but thought he would lie in bed just a little while longer. In consequence he fell asleep again and was too late for breakfast and for school. Everything went wrong all day, and the worst of all was that the next morning the clock did not wake him at all.

Such is conscience. If we fail to obey its still small voice, it will cease to act, and we will be like those, mentioned by Paul, who "give heed to seducing spirits, having their conscience seared with a hot iron." This teaches the importance of always obeying conscience. When we do not properly heed conscience, it becomes weak. When we abuse it, it will cease to act. On the other hand, if faithfully obeyed, it will become a constant and faithful monitor.

If the intellect is rightly instructed, then judgment will decide in harmony with the will of God, and conscience will be an absolutely safe guide. Joseph's intellect was rightly instructed; his judgment was correct, and his conscience led him safely through the severest temptation. Conscience may be hushed when we allow our sensibility or feeling to overpower our better knowledge and judgment. In the case of David, his carnal desires overpowered this better judgment, and conscience could do nothing. Its faint cry of "Do right," was unheeded, until the prophet Nathan, with his parable, flashed upon David the enormity of his crime. Then his intellect took in the whole situation, judgment showed him his great wickedness, and his conscience lashed him until, in anguish, he gave utterance to Psalm 32. This shows that when we allow our feelings to govern us, instead of reason or judgment, conscience cannot act, hence Paul says, "I keep my body under."

The power of conscience is shown in the case of Shadrach, Meshach and Abednego, who stood for the right even when it meant to be thrown into a fiery furnace. "Conscience void of offense toward God and toward man" enabled untold martyrs to endure the tortures of the rack, and support countless multitudes of saints to die singing, while burning at the stake.

Fruita, Colo.

PASTORAL VISITS.

BY JAMES A. SELL.

Pastoral visitation is important. The pastor who does not visit his people will soon have none to visit. His visits, to be beneficial, must be conducted with discretion and prudence. The rule should be to connect with them devotional services. But pressing duties and a rush of business may, at times, make the visit impractical. Then it will be best not to insist upon it, neither should the visit be prolonged to the extent of becoming burdensome. In fact, a short call at such times, with a few words of good cheer, will do more good than reading, exhortation and prayer. People may be in embarrasing straits, when a little advice or a few hopeful words may be just in season.

A pastor ought to be a practical man and, in addition to being full of the Holy Spirit, he should be full of good common sense. There may be times when a little sympathy of the practical kind, administered in helpful deeds, even though he must drop the clerical coat, goes farther than mere words. It is not enough to say: "Be ye warmed and filled," if we fail to "give those things which are needful to the body."

The pastor should think more of the souls of his flock, than he does of its fleece. When his visits partake more of the nature of foraging than helpfulness, he is like the hireling that "comes for to steal and kill and destroy." If the conversation degenerates to gossiping with his people, it will not be long till the adjoining elders will be called upon to straighten out an endless tangle about nothing.

People sometimes need helpful suggestions and encouragement, in times of business ventures or in sickness or trouble, when they are in a suspense. This can be given in short calls and confidential talks, free from flattery, envy or insinuations.

The temptation of the pastor will be to visit where it is most congenial to him, to the neglect of those who need his help the most. While this may be the most pleasant to him, he must not forgot that the object of the visit should be for the good of his people rather than his own pleasure.

Perhaps the most difficult part of the pastor's visits will be to manage those who know it all, and insist on doing the talking. Instead of receiving his words of helpfulness, he has to listen to an almost endless tale of woe, at which his sense of propriety revolts. He soon detects that it is proceeding from a heart that is not fully renewed, and just how to manage the situation, is a problem not so easily solved. He goes away in doubt whether his visit has accomplished good or harm.

Still it is best to come in touch with his people. It will deepen his sympathy and broaden his charity and furnish suggestions to make his preaching more practical. After all it pays to mingle with the people, to hear the story of their wrongs and learn their peculiarities.

"What contradictions meet,
  In minister's employ,
It is a bitter sweet,
  A sorrow full of joy.
No other post affords a place
For equal honor or disgrace."

Hollidaysburg, Pa.

IMPROVEMENT.

BY J. HARMAN STOVER.

The heading of this article is defined, "Progress from good to better; valuable additions." Its verb, *to improve* is defined, "To make better; to use to advantage; to grow better."

Thinking along this line, in relation to our individual responsibility, as members of the body of Christ, and, in view of the fact that we, as a church, are just entering upon the third century, we are made to wonder if each of us is as diligent to make progress in divine things as the fathers of a century, or more, ago.

When we look back and read the splendid ideals enunciated in the pure and simple faith, and demonstrated in the saintly but intensely practical, lives of the fathers of a century, or more, ago, though very optimistic, as to the divine mission of the church in the present century, the writer, with many of his brethren, feels an irresistible inclination to compare our standards disparagingly with theirs. It is natural to do this, as distance and time always lend enchantment. But it is not wise to compare ourselves among ourselves. It is wisdom, on the part of each one, however, to try to improve, during the coming year, on the achievements of the last year.

There is one nonimpeachable witness to our fallibility; and that is the fact that nothing we do is above improvement. No man is perfect,—even to his own satisfaction. If one should be found who is, he is generally found to be woefully imperfect by those who have learned to know him better than he has learned to know himself.

The minister who, after delivering the message, cannot see where he might have said some things or illustrated a thought to better advantage, no doubt derives more satisfaction from the sermon than nine-tenths of his audience.

The Sunday-school teacher who cannot discover, in an after-meditation, where he might have done better

in presenting a vital point in the lesson, is decidedly weaker and less qualified for the next lesson, than if he could have learned to see wherein he is weak. A weak spot discovered, will always be strengthened. It is so in business, and, I believe, it is emphatically so in being and doing for God. Every machine shop has its expert inspector who hourly makes his rounds, looking for weak spots; every engine, coach, and freight car, is thoroughly inspected on starting out from every division. Looking for weak places, insures improvement. It is noticeable, too, that the inspection is always made at the *starting* end of the division. This is business prudence on the part of the world. The Master himself taught the same lesson, but it is too often sadly lacking in the children of light.

The business man of the world takes no risk on a weak axle or a "hot box." The wreck and loss must be guarded against at any cost. It might be well, for the cause of Truth and Righteousness, if many of us would apply the same stringent methods of close inspection, and eliminate, at the starting end of our run, the weak axles and hot boxes.

The great Master Mechanic has established the rule that every scribe, instructed unto the kingdom, is to use prudence as to what he does. He is made inspector of his own equipment, and warned strongly to be diligent in this matter of inspection. Eight times the Master, in warning against the danger of false teachers, drowsiness, etc., lifts the danger signal, "Watch therefore." Five times the signal of caution and carefulness, "Watch and pray," is lifted for our safety.

The function of a righteous life is dual,—that of "to do" and "do not,"—the positive or aggressive, and the negative or passive. The one who is actuated by the positive side of the Christian life, lacking the proper appreciation of the Master's caution to watch the negative side,—to keep clear of the world and its spots,—may find himself, under favorable environments, with a conscience educated to go from the sanctuary service of the Lord's house, direct to the gaming tables of secret, fraternal, ungodly socials, with complacency. This is no freak of the imagination, but a daily occurrence with the denominations that wink at some of the Lord's warnings against the enticing ways of the powers of darkness.

I am brought face to face with the above conditions frequently. A revival is in progress. A lodge social for public amusement comes around. For the sake of those who *must* attend church, the social is appointed for 9 P. M. Class leaders, choir, and many lay members, after service, hurry off to the lodge social, where church member and nonchurch member, prohibitionist and saloonkeeper, become chums in a social game of cards, with light wines as refreshments.

What a blessed thought to know that our standard is so much higher! And though we may deplore the loss of the piety that characterized the Brethren of a century ago, yet a warning against the wild excesses is hardly in place. For where, in all our beloved Brotherhood, is there a brother or sister, who would not lift hands in horror to see one of us step down so far below the plain, Biblical standard of Christian living! He or she would be considered as fallen from grace.

It would be hard to convince many thousands of our brethren, who do not even have a knowledge of such depravity, how low some other denominations have fallen along this line. Our improvement, as a church, must be in a closer adherence to the doctrine of total abstinence from all things that tend to vitiate vital piety. A life so consecrated may not be so attractive to the world, and may suffer many inconveniences, but it is safe.

While we may not need to be warned concerning these grosser evils, there may be many little things that crop out in our individuality, that need crucifying, if we would improve with the age and keep useful.

It is so natural, so human, when new standards are to be reached and better efforts sustained, to saddle our personal defects upon our backs, where we cannot see them, and begin to parade the defects of the church, —real or imaginary. In so doing, one assumes the role of reformer, while, in nine cases out of ten, he fails to see, utterly, that his own uncrucified propensities are often the only source through which defects in the body (church) are made possible.

If the carnal man is crucified,—dead and buried with Christ,—there will be oneness in the body. It is the "one thing thou lackest," *individually*, and not so much the weakness of a minute or ecclesiastical statute, that brings discord in the body. Without bringing indictment against any, but rejoicing greatly that our Brethren are walking in the truth, we are sure that some of us can make improvement along the line of a more complete consecration. For this we earnestly plead. To mention, in detail, the many fields which, a year hence, should show marked improvement over the year past, would lengthen this article to the extent of a book.

Some could improve in attendance upon the means of grace, others could, more often, find the closet; others could drink deeper of the joys of a sanctified life, if they should open the purse wider; and still others could stand some improvement in their tempers. May each of us seek to improve in that thing wherein we lack!

Odessa, Wash.

LIKE ALL THE NATIONS.—1 Sam. 8: 5.

BY OTHO WINGER.

When God met his chosen people at Mount Sinai, he entered into the following agreement with them: "Now therefore, if ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." Ex. 19:6. As long as Israel kept their part of the contract, God faithfully kept his part, and blessed them abundantly. They never met defeat except as a result of their disobedience.

God's government for his people was a peculiar one, unlike any the world had then known. It was sufficient for their every need at that time. But Israel was surrounded by nations who had a different government. The people, therefore, desired a king to judge them, like all the nations. God was displeased that his people were so foolish to forsake him thus; but he granted them their desires and gave them a king,—much to their own sorrow in later years.

Israel's reason for desiring a king, because all the nations had them, is about the only reason many people have for introducing certain things in the church. Years ago, in the beginning of our Sunday school work, the New Testament was the textbook placed in the hands of every student. When the International Lesson system became common, it was eagerly welcomed into the church, and largely for no other reason than that all the other churches had adopted it. Many careful thinkers have all along questioned the real merits of the system, but until others see the extreme weakness of the plan, or get tired of it, we are not likely to have much of a pressure for a change to a more pedagogical and biblical system.

There has been a desire, on the part of some, to introduce the organ or the piano into our church service. All the other churches have them. If, however, all the other churches awake to the fact that instrumental music does not add to the spirituality of their worship, and discard it, then we would hear no more of that question.

A generation ago our people were very conscientious about attending worldly amusements, such as fairs, shows, theaters, banquets, surprise parties, etc. Now, in many places, these amusements are patronized by members, and little is thought about it, because the members of all the other churches go. And so men and women build showy houses, ride in fine vehicles, and dress in the latest fashion just because all the other people do.

It is a worldly mind that believes the statement of the old adage, "The voice of the people is the voice of God." It was not true when the people of Israel desired a king. History reveals no greater truth than that the voice of the people is not a safe guide to follow. At times they have lagged behind, while heroic prophets wisely pointed out the way to immediate victory. At other times they have rushed forward to contests where angels would fear to tread. Many of the backward currents in the stream of civilization have resulted from the necessity of undoing many of the tragical mistakes of the multitude.

Nothing is more clearly taught in God's Word than that his people are to be a separate people. Titus says, "A peculiar people." Not the example of the thoughtless throng, but God's Word is to be our guide. God's people are to be examples to the world instead of being led by it. It is right and necessary that progress be made. The old must not be retained just because it is old; neither must the new be adopted just because it is new. Whenever conditions really demand that changes be made, in methods of work, it is right to do so, if the change is in accordance with the letter of the Word, or where that is wanting, with the spirit of the Word. But just because other people are doing so, is no reason at all, why the church should depart from an old way and adopt a new one.

North Manchester, Ind.

THE INTERCOLLEGIATE PEACE ASSOCIATION.

BY GEORGE FULK.

A significant phase of the peace movement is the springing up of organizations for propaganda. In the college and university field we have the Intercollegiate Peace Association. This is an indirect outgrowth of the Lake Mohonk Conferences on International Arbitration. The organization had its inception in a "Peace Conference of Colleges of Indiana and Ohio," called in 1905 by Noah E. Byers, President of Goshen College, Indiana. The development of the organization has been rapid. It now includes about sixty colleges and universities in Illinois, Indiana, Ohio, Pennsylvania, Michigan and Wisconsin.

The active work of the Association is varied. The secretary is kept in the field as much as possible, promoting the interests of the organization. An extensive series of oratorical contests, local, State and interstate, on the subject of international arbitration or peace, is carried on, resulting in the preparation and delivery of hundreds of orations annually. Lectures and special exercises on the subject are promoted as widely as possible. A goodly supply of standard peace literature is installed in every college library. An annual convention of the Association is held in the interest of the work. The net result of this propaganda, in its various forms, is the spreading of education on the subject, in a special way, throughout every institution in the organization. No more striking method of recruiting the choicest leaders in the movement is to be seen anywhere. They are leaders for the future, to be sure, but how immediate is their day to be! The peace movement grows, and far-reaching results are obtained even among the men who guide the affairs of the world today,—and yet they were not "built that way." What can we reasonably expect of the generation which is being schooled in international education and culture?

The students of this new school ask a simple question: Why should nations not be civilized as well as individuals? Why should individuals be governed by a code of laws which define lying, stealing and murder as crimes, while the nations recognize these as standard methods of international dealing? Students are not radical. They know well the cause, and that is that we simply have not gotten around to it yet; but the keynote of their propaganda is, "Lend a hand." The tacit pledge of every student "pacifist," if expressed, would be something like this: "Let's join the peace army, and if we fall in the fight, it will be with our faces to the firing line."

The organization and work of the intercollegiate peace movement is but begun. There is no other field in the world where the movement promises so much. Every ideal of the educational world is diametrically opposed to brute force and violence as a substitute for enlightened justice. The students are filled with this idealistic spirit. In addition, they comprise, as a body, the choicest and most promising intellectual talent of the country. Alert, zealous, ambitious, trained in high ideals, they need only to have impressed upon them the purpose of the peace movement, and straightway the strongest in every college and university rise up and champion the cause.

That this work can be extended to every college and university in the world, there is not the slightest doubt. Various students' societies, embodying the peace prop-

aganda as a cardinal feature of their work, now exist in Europe. In America we have an important students' organization which is closely akin to those of Europe, namely, the Association of Cosmopolitan Clubs. Negotiations are now pending for a working federation of these American and European students' organizations. The purpose of the proposed federation is close coöperation in the work, coming together of delegates in international congresses, exchange of official publications, and, finally, to issue a students' international journal, which will draw the members closer together, and furnish material of intense interest for local college and university journals in all countries.

Cerro Gordo, Ill.

THE GREAT CONFLICT.

BY DANIEL HAYS.

1. Between Civilization and Barbarism.—Civilization will prevail in the end. Two of the greatest nations of earth, one in the East, the other in the West, are united in the dissemination of light and liberty, and the power that develops and directs these forces is greater than the one that receives. Those who think, and work, and endure, are the leaders and the rulers in all departments of human activity. The normal condition of things is where order prevails, and light and truth repose in ceaseless activity. Disorder drops out by the way, in defeat and eternal discomfiture.

But the church is the guiding star to civilization on the great questions of peace, arbitration, temperance, civil and religious liberty. Years ago the church stood alone against the manufacture, sale and use of ardent spirits as a beverage. Now the noble-minded men and women of all nations are in the great temperance movement. So with war and slavery. Now the battle is all along the line on dress reform, and the church leads in the movement, because she has a standard that is both reasonable and scriptural. Then we have the divorce evil, secrecy, oath-taking, worldly amusements, with all their attendant evils, dangerous to life and good morals,—a hydra-headed monster that besets the pathway of all true progress and enlightenment. But God is with the right, and victory is certain.

2. Between Work and Worry.—Work is the power that shapes the future. Worry knocks the bottom out of every vessel that would carry us safely over life's rough sea. A life-time of worry will not change a single fact, nor achieve a single triumph either with head or hand. Work seizes the first opportunity and takes hold of the thing right at hand and makes the crooked ways straight, and the rough places smooth. Worry cries: "Give us the means and lead the way," while work steps to the front, opens the way, causing the means to flow in, and the work to move on.

Worry takes a narrow view of life. There are some good people,—better than we are, perhaps,—living just beyond the limit of our own vision. Then we should not worry because there may be a stream to cross before we reach them. It is never prudent to cross a stream till we reach it. Most of our troubles are out of sight and when we reach the place where we expected to find them, the host of doubts and fears have disappeared. Then, why should we worry about the things of tomorrow? To us it may never come. And why bring the mistakes of yesterday into the business of today? Yesterday is gone, and we must work in the present; the future will take care of itself. "Sufficient unto the day is the evil thereof."

Then, too, many people worry instead of work, because they imagine everything is going to the bad and they have fears that they will go along with it. In such a perplexity we should bear in mind that this is God's world and there must be some good people in it. God has millions of innocent children in this world, and we should be patient and brave for their sakes. Christ died for them. Work brings its own reward. Worry carries with it the instrument of destruction, and brings its victim down to a state of helpless inactivity among the chronic ingrates, and to an early grave.

3. Between Truth and Falsehood.—All healthy souls believe in God; and there has ever been an innate belief in the human mind that truth is eternal, and that falsehood, though it may flourish for a season, will perish in the end. If our cause, then, be true, it will prevail; but is it safe to trust the cause we hold sacred in a state of listless inactivity, and await future developments to prove the truth of our standard and the stability of our cause? No; the open door to Truth is obedience. Christ says: "He that *doeth* the will of him that sent me, shall know of the *doctrine* whether it be of God, or whether I speak of myself." A people who know and love the Truth will obey it. This is God's people. This is the church that accepts the Gospel, in all its precepts, as the rule of life. This is maintained by the Brethren as a condition of membership, and what is a condition of membership, must be a condition of fellowship.

Truth is a unit, and what may be predicated of the whole, may be predicated of each of its parts. Falsehood is divided; and the conflict is between the acceptance of Truth, as a whole, and the rejection of any or all of its parts. Is it true or is it false, that the religion of Christ may be received and enjoyed without obeying his commandments? Is it true, or is it false that a man may be saved by obeying a part of the Gospel, and rejecting the other? Has Infinite Wisdom given any man, or set of men, the right to select certain portions of the New Testament as fixed and continuous, and therefore essential to salvation, while rejecting other portions as out of date because of changed conditions? No; conditions must be adapted to the Truth, and not Truth adapted to conditions.

But the conflict widens and deepens when the great monumental truths, entrusted to the church by its Founder, are lightly regarded and where personal choice and "believe-as-you-will," bring the spiritual side of religion into one's soul and the external is considered unnecessary and even ridiculed. In these days of a fast and a loose theology, when we hear from the sacred stand, where we have a right to expect a pure Gospel, statements as thin as air, instead of the solid truths of Holy Writ, it is time to call a halt in the tolerance of such offenders.

It is a common saying and a true one, that a man can prove, even from Holy Writ, anything he pleases, if the Bible be taken to pieces, and then put together again in a way to suit his own opinions.

In the face of such grave tendencies it becomes the Church of the Brethren to cling to the Truth with all the tenacity her ministers and members can call into use, and make no compromise with error, or with those who, under false colors and fair pretenses, in any way ignore the force of any part of New Testament teaching. A certain writer has said, in part, further, that "when a preacher embraces such doctrines as are in direct antagonism to the church, or denomination, to which he owes allegiance, it is his duty, as an honorable man, to retire from the pulpit of that church." More dangerous even than erroneous doctrines from the pulpit are such teachings in the college class room. Our young men, who are to be the spiritual leaders of the future may be poisoned at the fountain, at the very beginning of their career, and sent out into the world as propagators of false and pernicious doctrines which will involve multitudes in error hereafter.

False and imperfect teachings in our Sunday schools, and literary as well as Bible schools, are danger signals to the very citadel of the church. (See Bro. Teeter's article, "The Sunday-school Lesson-text," page 19, Gospel Messenger, current volume.)

Broadway, Va.

FORMALISM.

BY NOAH LONGANECKER.

Formalism is hypocrisy in the extreme. "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me." Isa. 29:13. "With their mouth they show much love, but their heart goeth after their covetousness." Ezek. 33:31. "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." Mark 7:6. Paul says, "In the last days perilous times shall come." He gives a number of reasons, and then reaches the climax by saying, "Having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

Formalism is the precursor to all other isms. It is the wedge of Satan to sever the church from her Head. It is the natural tendency of man to worship God. So Satan will allow man the "*form* of godliness," if he can but alienate the heart from God.

Truly, these are perilous times! Christ says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." God must have the heart, or he will despise the form. To attempt to please God, and satisfy the soul, by *the mere form* of godliness, is a nonentity. Such a thing does and *can not* exist. So teaches God's Word. The Bible nowhere discards the *form*, but it everywhere denounces the *mere form* without the power, or the thing signified.

We all need inward purification, and the rite of feet-washing, as instituted by Christ, is very suggestive. Who can be happy with the mere rite, without its signification? Such would be the form without the power.

Love is the essence of the Christian religion. It is the life of the soul. God chose the salutation of the kiss to designate said love. Unless true love dwells in the heart, the kiss is but the form without the principle, and hence without the power. Christ would brand such a kiss hypocrisy. Such a kiss meant death to Amasa. See 2 Sam. 20:9, 10.

When was there a stronger form of true love? But the true principle of love was not in Joab's heart, hence he denied the power. Formalism was Joab's sin. How about Judas!

The emblems of the holy communion are very significant. But he who rests with the mere eating and drinking of said emblems, has no spiritual life. He has the form, but assuredly denies the power. Formalism is his sin.

Humility is a hallowed Christian principle. All men admire it. Each Christian principle has its form. The form may be visible to the eye, but the principle must dwell in the heart. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. The Lord does not mean here that there is no outward *form* of humility, but he does teach that I may have the *form* and lack the *principle*. Such a one, Paul says, "denies the power of godliness." Christ denounces formalism severely. See Matt. 23:24-28.

Formalism is one cause that has brought about the "*unrest*" in the Church of the Brethren on the dress question. Paul says, "He is not a Jew, which is one outwardly." Again, "He is a Jew, which is one inwardly." He is no genuine member of the Christian church who is such *only* from an outward profession. This is certainly in line with Christ's teaching.

It will never suffice for me to have a plain or humble garb when my heart is proud and haughty. If we all would put on humbleness of mind, the dress problem would not be so difficult. Formalism is unbelief, clothed in the garb of Christianity. When the sheep appear in their own clothing, there is safety. But when the wolf comes in sheep's clothing, it means ruin. So teach Christ and Paul. But where *is* the formalist? The pagan says, "It is not I." The Mohammedan says, "It is not I." So the Jew and Catholic. But Paul wrote to the Protestants, so each Protestant would do well to ask, "Is it I?"

The condition of the formalist should be dreaded by us all to that extent that we will labor for both the form and power of godliness. Milligan says, "Formalism is the body of religion, or, rather, it is its lifeless carcass, without its soul. It is a disease of the heart."

Hartville, Ohio.

DOCTRINE.

BY IDA M. HELM.

"But in vain they do worship me, teaching for doctrine the commandments of men." Matt. 15:9. Mark 7:8 adds: "For laying aside the commandments of God, ye hold the traditions of men."

The divine requirements are essential principles in acceptable worship of God. The context here shows that the Pharisees did violence to the doctrines taught by Christ. Theirs was only lip service; their hearts were far from God. The "commandments of men,"—traditions such as washing the hands before meals, and the washing of pots and cups, were taught as doctrine, and the doctrine of Christ was laid aside; thus

they rendered their whole worship in vain. It is my humble purpose to consider some of the hindrances to, and requirements of, acceptable worship of God.

Understanding the Doctrine of Christ.

"If any man will do his will, he shall know of the doctrine, whether it be of God." Read it this way, If any man *wishes to do his will.* We must have a willing, unprejudiced mind, hungering after the truth. This desire to please God is of incalculable importance. It is the inlet to the understanding of all questions, vitally affecting our worship of God, and our eternal salvation. The Bible says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Obedience to the Doctrines of Christ Frees from Sin.

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6:17-18. It is the doctrine given by Jesus, and taught by his disciples, that frees from sin. It was his doctrine to which these people had gladly yielded themselves. They obeyed it from the heart, and the impress of the Author of the doctrine had stamped itself on them, made them free from sin, and servants of righteousness, which is true freedom. If we are obedient to Christ's doctrine, the Holy Spirit seals us with the image of the Father.

Continue Steadfast in the Doctrine.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. The various ideas, contrary to the teachings of Christ, are "winds" of doctrine. "Strange" doctrines create an evil spiritual atmosphere. "Sleight," in connection with "dice playing," implies that "the player frames his throws of the dice so that the numbers may turn up which best suit his purpose." Cunning, crafty men twist and change the teachings of Christ to suit themselves. Thus "commandments of men," erroneous doctrine, is taught with an effort to make it appear genuine.

Paul tells us of these things in 2 Tim. 4:3, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Professing Christians, disliking to have their carnal lusts interfered with by true, sound teachers, will forsake the sound teachers because they do not want the truth. It grates harshly on their ears. They will seek instructors like themselves,—those who will teach to suit their worldly tastes, and tickle their ears with mere pleasantries. "Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:5.

Salvation Lies in Taking Heed to the Doctrine.

"Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:16. The teacher's life must be in accord with his teaching or it will not avail. By teaching sound doctrine and living consistent to it he promotes his own salvation. Titus 2:10 says, "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things." We must manifest fidelity in our acts. The world does not judge the Christian's doctrine from his teaching, but from his acts. God would have the humblest of mankind,—the slaves,—adorn his doctrine. "His love in being 'our Savior' is the strongest ground for our adorning his doctrine with our lives."

By learning and practicing from the heart the doctrine taught and practiced by Jesus, we can acceptably worship God. It is the only way by which we can win the prize,—Christ Jesus. "Commandments of men," —doctrine foreign to the teachings of Christ,—are not acceptable to God. The disciples told Jesus that some were offended at his doctrine. He told them: "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15: 13, 14. The erroneous doctrine of those corrupt teachers is doomed. The Lord will purge his garden of all noxious plants. The end of all systems of erroneous doctrine is eternal ruin.

Ashland, Ohio.

ANNUAL MEETING NOTES.

(Concluded from Page 377.)

The International Sunday-school Lesson series came up for consideration, there being two papers before the meeting. Considerable discussion was indulged in, the aim of many of the speakers being to show that the principles of the church are not sufficiently taught in the present system. The Standing Committee had recommended that the papers be referred to the General Mission Board, with authority to act, and furnish the system and helps best suited to the needs of the church. The recommendation of the Standing Committee finally prevailed, but not until the ground had been pretty thoroughly canvassed. We may here state that some time ago the Board appointed a committee that is now at work on a system of graded lessons that will likely meet the demands set forth in these papers.

By an action of this Conference, in response to two queries, one from the Second District of Virginia and the other from Middle Maryland, New Year's Day was set apart as a special day of prayer for the success of the church, and for the saving of souls, and the Sunday before the opening of the Annual Conference was made a day of solemn prayer and fasting for the success of the Conference.

After hearing the report of the General Mission Board, the meeting was adjourned for the evening. Bro. L. T. Holsinger preached in the evening, having for his subject "The Transfusion of Blood."

There were many other meetings held that we could not find time to attend. Several of the schools held reunions, which proved very helpful, as well as quite interesting, to those permitted to enjoy the exercises. A cultured lady from the city, who attended one of the college reunions, told us that she had never before seen so many strong faces among a group of young women. To her these fine, intellectual faces were an agreeable surprise.

And by the way, our schools are developing stronger brains and more of them than one-half of our preachers and elders imagine. These are the members who will soon fill the seats occupied by the delegates and the members of the Standing Committee. It will not be long until the presiding officers of our Conference will be chosen from the brethren who attend and take part in these college reunions. And since we know what is coming, it will be wise for the older heads to keep in close touch with the younger heads.

This leads up to what we had intended to say later, but we shall say it now. Our young brethren, especially the schoolmen, took a surprisingly small part in the deliberations of this Conference. They were in the audience,—some of them represented their churches as delegates,—but only a few of their speeches will be found in the Full Report. We kept a tally on this part of the work and wondered, time and again, why it should be thus.

Nearly all the speeches were made by men of middle life, or past fifty years of age. Our young men ought to be encouraged to take a more active part in the work of our Conferences. It will do them good, and then it will be good for the church. Putting young men to work is the best way of developing them along practical lines.

Near the noon hour of Wednesday, an evangelistic meeting was held. It was held only for brethren engaged in work in the evangelistic field, and is said to have been a most inspiring and helpful meeting. The men who are putting forth their best efforts in the salvation of souls, met and discussed the best ways of doing some things. The time for the meeting was too short for anything more than a few informal talks. It may pave the way for other meetings of the kind at future Conferences.

Thursday was the last day of the Conference, and proved to be a little disagreeable on account of rain, as it rained the greater part of the forenoon.

During the night, and early in the morning, a number of the members left for their homes. Among them there were probably over fifty delegates, so it will be understood that at least fifty of the congregations were not represented in the closing session of the Conference. And still the attendance in this session was larger than it was expected it would be.

The session was opened at 8 A. M. and business was resumed at once. A paper from Southern Pennsylvania, somewhat censuring committees, and others, for showing more or less discrimination in some of their church work, was discussed with considerable interest. It was urged that it would not be prudent to place on our minutes a paper implying that committees sent out by the Annual Meeting had been discriminating in some of the work assigned to them, and for that reason the paper was returned.

A good paper from the Second District of Virginia asked the Conference to protest to the Congress and the President of the United States against the ever-increasing expenditure for the navy, and the enlarging of the same. The protest was endorsed with the whole Conference behind it.

Some other business was attended to, then followed the announcing of certain committees that had been left for the Standing Committee to appoint. The committee to devise a plan for raising funds to be used to assist, in special cases of worthy young people, without means, in their preparation for mission work, is composed of L. W. Teeter, T. C. Denton, D. Hays, G. W. Lentz and L. T. Holsinger.

The committee to whom the papers on the dress question are submitted, was announced as follows: D. L. Miller, L. W. Teeter, D. Hays, A. C. Wieand, L. T. Holsinger, B. E. Kesler and G. W. Lentz. From a number of names presented, the Standing Committee selected the above on the first ballot. The two committees were confirmed by the Conference.

Several committees to the churches were then announced, and approved. Then came the confirming of Sister Ida C. Shumaker, of Meyersdale, Pa., a missionary, to be sent to her field of labor when the Board finds it convenient to do so.

On behalf of the Temperance Committee Bro. J. W. Lear presented a report of the work done during the year, and the purpose for the future. Bro. J. A. Dove, Cloverdale, Va., has charge of the Bureau of Information, and to him all orders for temperance literature should be addressed.

Then followed the reading of letters of greeting from the foreign fields, Cuba, Denmark, Sweden, India and China, and the replies to the same by the Committee on Greetings. The resolutions were read and passed by a rising vote of all present. The moderator delivered a short parting address, Bro. John Zuck, of Iowa, conducted the closing exercises, and at 10 A. M. the Conference of 1909 was declared at an end.

Then followed a short, touching and eloquent address by Bro. H. C. Early on behalf of his committee, the members and the citizens, thanking the visiting members for their presence, the interest taken in the meeting and for their Christian deportment while in the community. The whole assembly then arose and sang, "God be with you till we meet again." A few hasty parting words, and the two thousand people, yet remaining in the Park, disappeared.

In company with hundreds of others we were soon on our way over the mountains, headed for the West. A night and a day brought us to our home in Elgin, and here our notes end.

IDLENESS is the key of beggary and the root of all evil. If the devil catch a man idle he will set him to work, find him tools, and before long pay him wages."

THE ROUND TABLE

HOLDING OUT.

BY A. A. PRICE.

"How can I be sure of holding out?" is a question that many converts, on their entrance into the Christian life, ask themselves. A worldly man looks into the church and sees the struggling members strive for the right, and concludes that the above question cannot be definitely answered, but when once the entrance of God's words give light (Psalm 119: 130), he also will try to solve the problem.

Every person that comes to the point of uniting with the church, may be put into one of three classes, the first of which is composed of those who unite with the church for the sake of duty, for the sake of pleasing some one, for fear of punishment, or even for mercenary reasons, without thinking of serving the Lord. Such are not concerned about this question. The second class are those who have once felt the need of a Savior, but who think that the *form* of worship is the whole of religion. These think that their creed is sufficient. The third class are those who will ask the above and its twin question, "How shall I overcome the world?"

The very nature of these questions shows sincerity, penitence, and the beginning of faith, which needs ripening to maturity. In 2 Cor. 12: 9 we have the words, "My grace is sufficient for thee; for my strength is made perfect in weakness," which enabled Paul to bear reproaches, persecutions, and distresses for Christ's sake. Again we have, in 1 Cor. 10: 13, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able."

These scriptures should give the weakest young Christian strength and courage. It is not so much a question of "holding out," after all. It is a matter of feeling our insufficiency and God's all-sufficiency. It is a matter of relying upon the Lord, who will then take care of the "holding out." This is shown by 2 Cor. 9: 8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." This, also, is corroborated by Isa. 41: 10; Heb. 7: 25; Jude 24.

May the blessed Lord, who has caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by the patience and comfort of his Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which he has given us in our Lord Jesus Christ.

Harleysville, Pa.

ELOQUENT LISTENERS.

BY DAVID M. ADAMS.

ELOQUENCE is the expression of strong emotion, in a manner adapted to excite correspondent emotion in others.—*Webster*. Every person who has had any experience in public speaking realizes that his respective auditors can possess and manifest this power. Not all eloquence is audible. It may consist in wide-open eyes, a piercing look, or a steady gaze on the part of the hearer. By this I mean that the manifest appreciation of the listener inspires the speaker to greater eloquence and power. One can so listen to a sermon as to take part in the preaching of it. One can so ask a question as to share in the answering of it. One can so eye the preacher, as to assist the timid preacher to eye the audience.

On the other hand, a cold look (or no look at all), a yawn, or a nodding head will chill the preacher, who will consequently produce a frozen sermon. If you want your preacher to be eloquent and inspiring, you must inspire him by rendering your most profound attention, and by keeping your eyes on him instead of on the clock.

On the back of a pew, in one of our fashionable city churches, there were posted some printed instructions to which the occupants' attention was directed by the familiar word "Notice," but some malicious (or discreet) person had erased the "t," making it read "No ice." Although the latter reading of that transmitted original word might have been unpleasantly suggestive to the occupant of the pew, it contained, however, a very wholesome and appropriate bit of advice.

Therefore, if the sermon is frigid, it may possibly be because there is a hundred, hundred and fifty, or two hundred pounds of human ice in the pew. Let the laity remember that they are just as responsible for being good (eloquent) listeners, as the ministers are for being good preachers.

Klahr, Pa.

THE BETTER WAY.

BY S. W. FUNK.

LAST week we noticed that some are not satisfied with simply *disbelieving*, but are using their energies to cause others to *disbelieve*. While there are some (too many) who act in this way, there are many among us who are not satisfied to *disbelieve*, but really want to get rid of all *unbelief* and lay hold of all good things that bring so many blessings.

While holding some meetings in South Los Angeles, recently, we became acquainted with a young lady who said she really wanted to *believe*, but could not, or did not, know how. It is sad to see people get into such a condition, but it is infinitely more sad to see people satisfied with *disbelieving*. There is hope for this young lady. There is hope for all who really want to get rid of *disbelief* and *believe*.

The man that said, "Lord, I *believe;* help thou mine *unbelief*," did not mean that the Lord should help him to *disbelieve*, but that he might get rid of it, and this ought to be our daily prayer.

It is impossible to believe in the plainness and uniformity of the church, as long as we hold to the "carnal mind," but when this is once surrendered, it is easy to believe. The love of money is a great barrier in the way of some people *believing* in any good work of the church that requires substantial aid, but when they throw open the purse and say, "Here, Lord, take not pennies but silver and gold," then the things that were once hard become easy to *believe*. "Lord, . . . help thou mine *unbelief*."

Charter Oak, Cal.

THE RICH MAN AND LAZARUS.

Luke 16: 19-25.

BY FANNY BOWMAN.

HERE is an object lesson of charity. This poor beggar, Lazarus, was brought and laid at the rich man's gate. How much he would have appreciated just a little kindness! But the rich man, who fared sumptuously every day, seemingly cared nothing for him. When death came to both of them,—it overtook the rich man in all his pomp and worldly glory, and the poor man in all of his poverty and humble surroundings. When the rich man died, he was buried. Then he lifted up his eyes in torment. When the poor beggar died, he was carried by the angels into Abraham's bosom. Then the rich man begs of Abraham to send poor Lazarus to dip the tip of his finger into water and cool his tongue.

Is not this a striking lesson to all of us? May it be our daily purpose, by the help of our Heavenly Father, to do all the deeds of kindness and charity as we may have opportunity. There are many poor people around us, these hard times. They are in need; and this need is not only of a temporal support, but how much they need the love of Christ in their hearts! Let us read and then study Christ's own words in Matt. 25: 40: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Fountain City, Tenn.

ADORNMENTS.

BY IDA M. HELM.

CROMWELL said: "Paint me as I am, all my scars, wrinkles and warts; or I will not pay a shilling." He did not believe in hiding the ugly parts behind a coat of paint. He wanted to show to the world his real self. Jesus, when speaking of a certain class of people, compared them to "whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." He called them by that uncomplimentary name, "hypocrites."

The outward appearance may be beautiful, but it may be deceptive. It may consist of such adornments as silks and laces, etc., or paint that is easily rubbed off. True beauty comes from within. Peter, in speaking of what our adornment should be, says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, June 20, 1909.

SINGLENESS OF PURPOSE IN SERVICE.

John 7: 17; 4: 34; 8: 29, 50.

I. That You May Succeed.
1. Have a real desire to do God's will. John 7: 17.
2. It brings knowledge, enlightens—"shall know." V. 17.
3. Then, "walk as children of light." Eph. 5: 8.
4. Placing your feet in his shoe-prints. 1 Peter 2: 21.

Learn to say "No." Jesus said "No," to

II. Self-will.
1. He did what he was sent for. John 4: 34.
2. Without seeking to promote his own views. 5: 30.
3. We must follow his example. 13: 15.
4. Delight in God's law. Psa. 1: 2; 40: 8.
5. Make it more than our meat. Job 23: 12.

Song.—"Come Ye That Love the Lord."

III. Self-pleasure.
1. Do the things that please God. 8: 29.
2. And he will be "well pleased" with us. Matt. 3: 17; 17: 5.
3. Jesus did so when it meant peril. Philpp. 2: 8.
4. He received "honor and glory" for it. 2 Peter 1: 17; Rev. 4: 11.
5. So shall we, if faithful. 2 Tim. 4: 8; 1 Peter 5: 4.

IV. Self-glory.
1. Jesus did not seek self-exaltation. John 8: 50.
2. Nor the applause of men. 5: 41.
3. Neither should we. V. 44; 1 Thess. 2: 5, 6.
4. Do every duty to the glory of God. 1 Cor. 10: 31.
5. And with thanksgiving. Col. 3: 17.
6. To seek self-glory is to deny the Lord. John 5: 44; 12: 43.

Song.—"Christian, Let Your Burning Light."
Luke 12: 35.

PRAYER MEETING

For Week Beginning June 20, 1909.

READINESS FOR THE RETURNING KING.

Luke 17: 20-37.

I. The Nature of the Kingdom.

1. It Will Come Suddenly.—"As the lightning" (verse 24). Unexpected and irresistible, as the fiery bolt is hurled across the lurid sky, so will be the coming of the Returning King (2 Peter 3: 10-14).

2. Unmistakable When It Comes.—When we pray, "Thy kingdom come, we ask that the King might indeed reign, according to his promise. No need of saying then, "Lo here," or "Lo there," for the shining of his glory and power will be abundant proof (1 Thess. 5: 1-6).

II. The State of the World at Christ's Coming.

1. Unprepared.—"As it was in the days of Noah, so shall it be" (verses 26-30). The world was not converted in the days of Noah, neither will it be converted at the coming of the Lord (Luke 18: 8). Now, as then, there is backsliding and unbelief (Gen. 6: 1-7).

2. Perilous Times.—"Men shall be lovers of themselves, . . . heady, highminded, lovers of pleasure more than lovers of God" (2 Tim. 3: 1-4). Many, today, are "turning the truth into fables" (2 Tim. 4: 3, 4).

III. The Results of His Coming.

1. Separation.—When righteous Noah, who, by his godly life, condemned a wicked world, was taken into the ark, the flood came. When Lot was taken out of Sodom, fire and brimstone destroyed the city. When the "Son of Man" cometh, those who are his shall be "caught up to meet the Lord in the air" (1 Thess. 4: 16, 17).

2. Judgment.—The taking away of the righteous prepares the way for the judgments of God upon the unbelieving. The Lord declared that he could "do nothing" till Lot was brought out of Sodom. When the church of God has been taken out of this Christ-rejecting world, the Lord shall take "vengeance on them that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1: 7-10).

HOME AND FAMILY

TELL HIM ALL.

SELECTED BY ANNA LESH.

When thou wakest in the morning,
Ere thou tread the untried way
Of the lot that lies before thee
Through the coming busy day,
Whether sunbeams promise brightness,
Whether dim forebodings fall,
Be thy dawning glad or gloomy,
Go to Jesus—tell him all!

In the calm of sweet communion
Let thy daily work be done;
In the peace of soul outpouring
Care be banished, patience won;
And if earth, with its enchantments,
Seek thy spirit to enthrall,
Ere though listen, ere thou answer,
Turn to Jesus—tell him all!

Then as hour by hour glides by thee,
Thou wilt blessed guidance know;
Thine own burdens being lightened,
Thou canst bear another's woe;
Thou canst help the weak ones onward,
Thou canst raise up those that fall!
But remember when thou servest,
Still tell Jesus—tell him all!

And if weariness creep o'er thee
As the day wears to its close,
Or if sudden, fierce temptation
Bring thee face to face with foes;
In thy weakness, in thy peril,
Raise to heaven a trustful call,
Strength and calm for every crisis
Come—in telling Jesus all.

—Author Unknown.

STUDIES IN THREE STUDIOS.

BY OMA KARN.

THE first was in that of an artist in music, busily instructing a class of pupils on the violin. As I sat there, listening to their efforts to master this,—the oldest and best of all fine arts,—I was impressed, more than ever before, with the fact, that a word of praise means much to those who are trying. Discouraged faces grew bright, drooping forms stood erect, and fattening fingers grew firm and sure at a smile of approbation, or a word of praise from their teacher. Under this inspiration they struck out boldly, bringing forth,—instead of discord and inharmonious sounds,—the full rich notes of real music.

In the midst of the melody evoked, I found myself thinking the homely thought, that, after all, mankind is very much like a spirited animal. It responds according to the treatment it receives. Give patience and kindness, if you want a response for any effort you are putting forth for the good of humanity. "He understands, he believes in me, he loves me," is like a touch of warm sunshine on the unfolding petals of a flower, and a very great force in helping to master the things of which we are capable.

Another day I stood in the studio of a sculptor,—an interested observer as he was carefully and patiently chiseling a statue out of a rough, unhewn mass of common stone. Here I was impressed with the fact of what wonderful things can be brought out of the most common things of life, and how many of us lose some of the greatest opportunities of life, by refusing to work on this common material.

I was reminded of the legend of the artist who long sought for a piece of sandalwood, out of which to carve a Madonna. He was about to give up in despair, when he was bidden to carve his Madonna out of a log of common firewood. He obeyed, and produced a masterpiece. All the great, artistic masters realize this possibility, and are constantly on the alert for material, when among the humble things of life.

It was with the common things of life that our Savior taught, when he was here on earth, and it is through the common things of daily life, used well, and presented obediently to him, that he can give to us the wisdom with which to work for him.

My last and best study was a study of human nature, in the great studio, home. The voices of day were hushed, the curtains of twilight had fallen, and only the cheerful glow of the firelight lit up the cosy room, as I found myself studying a most beautiful picture,—a young mother with her babe,—a little child just old enough to begin to reach out for everything in sight. Two things impressed the interested student.

First, that humanity's common failing, a longing for the forbidden was already manifesting itself in the child. This was plainly shown by its preference to reach out for that which was dangerous to its welfare.

Second, that it already had some knowledge of good and evil. This was shown by the rapturous delight when reaching out for the good, and by the hesitating, half-pleading, half-shrinking way, in which it reached out for the evil.

Oh, mothers, be wary! Begin early to teach your child to reach only toward what is beautiful, pure and good! Sooner than you think the enemy of souls will be working for possession.

Covington, Ohio.

ACROSS THE DARK RIVER.

SELECTED BY MARY SMITH.

THERE was anguish in the faces of those who bent over the little white bed, for baby May was drifting away from them, going out alone into the dark voyage where so many have been wrested from loving hands, and as they tried in vain to keep her, or even to smooth with their kind solicitude her last brief sorrows, they, too, experienced in the bitter hours of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstirred on her white forehead; the roses were turned to lilies on her cheeks; the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison.

Oh, the awful, cruel strength of death, and the weakness, the helplessness of love! They who loved her better than life, could not lift a hand to avert the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed.

Then it was as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought, She is better! She will live! Yes, she knew us, her eyes moved from one face to the other, with a dim uncertain gaze! Oh, how good God was to give her back! How we would praise and bless him all our lives! She lifted one dainty hand—cold—almost pulseless, but better—we would have it so—and laid it on the rough, browned hand of the rugged man who sat nearest to her. His eyelids were red with weeping, but now a smile lighted all his bronzed face like a rainbow, as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch, that meant a question.

"What is it, darling?" he asked in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on the pretty lace pillow, and her wee, white face shone in the twilight like a fair star, or a sweet, woodland flower.

She lifted her heavy eyes to his—eyes that even then had the glory and the promise of immortality in them, and reaching out her little wasted arms, said in her weary, flute-like voice:

"Help me across, papa!"

Then she was gone! We held to our breaking hearts the frail, beautiful shell, but *she* was far away, whither we might not follow. She had crossed the dark river, and not alone.

"Over the river the boatman pale
Carried another, the household pet."

"She crossed on her bosom her dimpled hands
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark."

Oh, Infinite Father! When we weary and disappointed ones reach our pleading hands to thee, wilt thou take us even as the little child, and help us across over the mountains of defeat and the valleys of humiliation into the eternal rest of thy presence, into the green pastures and beside the still waters, into the City of the New Jerusalem, whose Builder and Maker is God?

JOY THROUGH SELF-DENIAL.

A LITTLE book entitled "Sane Evangelism," from the Baptist Publication Society, Philadelphia, is filled with spiritual advice. For instance: A pastor down in Tennessee was riding on the train one day, when a young lady said to him,

"You preachers must have a monotonous life!"

The minister said, "What do you mean?"

"Well, you cannot enjoy any of the things which other people enjoy."

"What do you mean by that?"

"Well, you cannot dance."

"How do you know I cannot?"

"Well, you don't dance," she said," nor play cards."

"No."

"And you don't go to the theater?"

"No," said he.

"Well, what else?"

"Well," said she, "it seems to me that if you cannot dance, or play cards, or go to the theater, there isn't much in life for you."

He said, "Wait a minute, I will grant just for the sake of the argument that you are happier than I am because you do not deny yourself some things which I deny myself, that I am not as happy as you are because I do not do some things which you do. Now, down below you is another class of people who do not deny themselves many things which you do deny yourself; if they want to get drunk they do so; if they want to use profanity they do so. Now, according to your idea, they are happier than you because they do not deny themselves the privilege of doing those things which you do deny yourself. Now you are happier than they are because you do deny yourself some things, and I say to you that I am happier than you are because I deny myself some things which you do not deny yourself."

SISTERS' AID SOCIETIES

DEFIANCE, OHIO.

The sisters' sewing circle of the South Poplar Ridge church was reorganized May 21, with Sister Sadie Noffsinger, president; Sister Mattie Eitniear, vice-president; Sister Mary Caylor, treasurer, and Sister Mary Snyder, secretary. During the six months thirteen meetings were held, with an average attendance of seven. The amount of dues received was $5.40; amount donated, 81 cents; amount left over from last year, $8.75. Expenses during the term amounted to $2.74. We sent away one box of clothing. The amount in the treasury is $12.22.—Sadie Noffsinger, Defiance, Ohio, May 24.

WORTHINGTON, MINN.

The sisters' aid society of the Worthington church held nine meetings during the last six months, ending May 1, with an average attendance of thirteen. The balance in the treasury from last quarter amounted to $6.17, and this quarter we received from articles sold, collections and work done, $10.19, making a total of $16.36. We paid out for material, also as donations, $12.64, leaving a balance of $4.72 in the treasury. The society donated the money with which to purchase new wall paper for our church-house this spring. On account of sickness and very severe weather we were not able to hold our meetings regular during the winter. We feel that the Lord has blessed us in what little we have done. The new officers are as follows: President, Sister Lizzie Hilary; vice-president, Mrs. Wm. Marquardt; treasurer, Sister Alma Schultz; secretary, Sister Jessie Wolff.—Alma Schultz, Worthington, Minn., May 27.

MT. SOLON, VA.

The Elk Run aid society met at the home of Eld. Jacob Zimmerman, May 7. We reorganized our society for another year. Sister Sarah Zigler was chosen president; Sister Luverna Sheets, vice-president; Sister Ada Huffman, secretary, and Sister Minnie Huffman, treasurer. Eleven meetings were held during the past year, with an average attendance of eight. The collection amounted to $15.94, and $2.14 was donated to the society. Comforters, prayer coverings and other articles were made and sold. A balance of $14.55 remained in the treasury from last year. The amount of $82.09 was received during the year which has closed. We donated $5 to the Staunton church; $10 to the Orphans' Home of the Second District of Virginia, and $9 in cash and two comforters were donated to the poor, unfortunate ones at the Home. A balance of $16.94 remains in the treasury. Some money was also given for various other charitable purposes. We hope to accomplish more the coming year than we have in the past year.—Rebecca Zimmerman, Secretary, Mt. Solon, Va., May 21.

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THE White Oak church, Pa., rejoices because of six who recently enrolled as soldiers in the Lord's army.

THE new meetinghouse in the Arcadia church, Nebr., was dedicated May 23, Eld. George Mishler delivering the dedicatory address.

AT the Chamberburg Mission, Pa., a very successful revival meeting was recently held, resulting in nine applicants for membership.

BRO. C. S. GARBER is booked for a series of meetings in the Lewistown church, Minn., commencing June 19. The love feast will be held June 26.

ARRANGEMENTS have been made for regular services at Battle Creek, Mich., every two weeks, with the view of establishing a regular mission later on.

FIVE accessions to the little flock in the Back Creek church, Pa., have given the members renewed courage to press onward in the work of the kingdom.

THE district meeting of Oregon, Washington and Idaho convenes in the Tekoa church, Washington, July 7. See special announcement on page 384.

THE new church at Littleton, W. Va., is to be dedicated on Sunday, June 20, Bro. Virgil C. Finnell, of Elgin, Ill., preaching the dedicatory sermon.

BRO. OTHO WINGER, of North Manchester, Ind., was with the Elgin church May 30, and delivered a practical and much appreciated discourse in the evening.

BRO. W. H. GREENAWALT, Sterling, Colo., writes us that he is in a position to arrange for engagements in evangelistic meetings. Those desiring his services can write him.

AT the close of an interesting prayer meeting service Wednesday evening, May 26, one was added to the Elgin church by baptism. The prayers of the church continue for others who are near the fold.

HAVE you ordered your "Full Report" of Annual Meeting? Remember it is but twenty-five cents per copy, and, next to being at the meeting yourself, it will give you the best idea of the business transacted.

THE District Mission Board of Southwestern Kansas and Southern Colorado is looking for a minister for the mission at Newton, Kans. Applicants for the place must give good reference, and may address M. J. Mishler, secretary, Conway, Kans.

BRO. JACOB B. SHIRK, of Ramona, Kans., closed his mission on earth May 28, at the age of nearly 71 years. He served the church in the ministry for over forty years, and was in the eldership twenty-nine years. Settling in Kansas at a time when we had but few ministers in the West, his services were in considerable demand, and wherever he labored in the Gospel, he did a good work. He was known as a faithful, earnest and consistent preacher of the Gospel.

BRO. A. H. DUNCAN, of McMinnville, Tenn., one of our aged ministers, desires to be remembered at a throne of grace that, while the sands of life are running low, he may be enabled to rise above the transitory things of this life, and gain a full assurance of the joys to come.

EIGHT recent accessions to the church at Dunlap, Kans., have brought great joy to the membership as well as to the angels in heaven. This is a place where the members have been laboring amid many difficulties, and the substantial addition to their small membership is all the more appreciated.

AID SOCIETIES in some of our congregations are wide-awake, and live up, in every respect, to the name they bear. In a recent case a society contributed a substantial part towards the cost of a new meetinghouse. Nothing is too hard for a congregation when all the members unitedly work for the upbuilding of the cause.

PREPARED for an outpouring of the Spirit by special prayer services, the Maple Grove church, Wis., entered into a series of meetings May 9. Bro. Wm. Lampin conducted the services. Thirty-seven accessions to their number was an encouraging answer to their fervent petitions. The little flock has practically doubled its membership.

BY one who kept tally on the work done at the Harrisonburg meeting, we are told that two papers, relating to unfinished business, were continued, two papers were deferred, eight returned, two lost and nine passed. This is in sharp contrast with the Conference of 1862, when seventy-two papers were acted on. It will thus be seen that we are cutting the query work down in our Annual Meetings.

THE Annual Meeting collection has now reached $12,523.41. With the exception of the sum raised last year,—over $23,000,—this is the best Conference collection we have had. At Bristol the collection amounted to $7,550. At Springfield, in 1906, it was $10,142, and at Los Angeles, the year following, $8,400. The increase has been steady and at the same time encouraging, though it is not what we might expect if all the congregations would take an active part in the work.

IT is a mistake to say that a meeting is a failure because there are no accessions. There must be the sowing of seed before there can be any harvest. Trees must be planted before any fruit can be gathered. The minister who comes into the neighborhood, and sows good seed for a week, may receive in heaven as much credit as the man who comes later and gathers in the sheaves. In fact, the one who sows the good seed may be doing a greater work than the man who brings the converts into the church. Without the sowing of gospel seed there can be no conversions, so, after all, the number of accessions at a meeting may depend largely upon the efforts that make no showing in figures.

THE wearing of large hats by the women in church is bringing to the attention of the public some old church rules that had been almost forgotten. The canons of several churches require that women should have their heads covered during services, and so long as they wore hats and bonnets, nothing was said about the rules. But, since there is a general demand for the big hats to be laid aside, thus leaving the women without anything on their heads, while in church, some of the pastors are reading the rules of the church, and are admonishing the sisters to wear veils, so as to comply with the church rules. If this thing keeps on, other churches besides our own may be found teaching the doctrine set forth by Paul in 1 Cor. 11. There was a time when some of the churches had more respect for the Gospel than they now have, and that is why canons were framed in favor of women having their heads covered during religious services. While the big hat is a nuisance, it may result in some good after all. It may even put some of our members to thinking.

ANNUAL MEETING NOTES.

(Continued.)

OUR last report closed with the services held in the Tabernacle on Monday evening. We wish to refer again to the address of Bro. P. B. Fitzwater, and say that he presented a very clear statement of the church, as it originated in the mind of God before the formation of this world, and finally became a reality in the development of the scheme of human redemption. He handled his subject well, and the discourse was well received.

We pause here to mention some things regarding this meeting that have not yet been stated. Last Sunday there came near being a water famine in the Park. For some reason the water ceased to flow through the pipes into the Park, and the people had to go without drinking water until some of them began to complain. But the Committee having the grounds in charge soon mastered the situation, and no one suffered.

For the accommodation of hundreds it was good that the Committee got the use of the large hotel in the Park, for in this way many, who otherwise would have been compelled to seek lodging in the city, could be taken care of on the grounds. The large double porch proved an ideal resting place for aged members and some others.

The railroad accommodations did not at all times prove satisfactory. There were times when it was difficult to get to and from the city without considerable delay. But before the meeting was over, the service was greatly improved and there was less occasion for complaining.

Those procuring lodging in the city report good accommodation and the best of treatment. Scores of the well-to-do citizens, who had not thought of taking roomers, when they saw the crowds of members swarming into the city, threw their doors open, and filled every spare room with visitors. This was greatly appreciated by our people. Some of these citizens insisted on receiving brethren and sisters as their guests, and accorded them the kindest possible treatment. In many ways the Old Virginia hospitality was demonstrated.

The Committee of Arrangements, composed of Brethren H. C. Early, P. S. Thomas, John Hoover, D. H. Zigler, W. H. Sipe, J. M. Kagey and Daniel Early, know how to handle a great meeting and keep cool under the most trying conditions. So far as we could observe, they were endeavoring to give the best of accommodations, doing all in their power to make it pleasant for the people, and yet they are men of decision and could say "No" when they thought it necessary. While looking after the comforts of everybody, they kept their eye on the business side of the meeting, with a view of making both ends meet.

Bro. H. C. Early, Chairman of the Committee of Arrangements, acted as platform manager, and kept in touch with practically all the meetings, and made all the announcements. He managed his part with rare skill. In any state of confusion in the assembly, a word or two from him set everything in order. He had his helpers here and there in the tabernacle and on the grounds, and when he gave orders they were respected.

The large hotel in the Park is owned and managed by Dr. A. P. Funkhouser and wife, of Harrisonburg. They gave up the house to the Committee during this meeting, and yet they spared no pains in helping to look after those who were sheltered in the building. They worked themselves into the good graces of our people, and won favors on every hand. Hundreds feel grateful to them for their many little acts of kindness.

On Tuesday morning, June 1, the tabernacle commenced filling at an early hour. In front of the large stand, space was set apart for the delegates, of whom there were nearly 400. On the platform seats were reserved for the Standing Committee and some others. There were tables for the clerks, reporters and editors. For our own use we had accommodations as good as could be desired, and that, in a measure,

will account for some of the interesting features of these notes.

The tabernacle itself is built on a hillside, sloping back from the stand, the stand being on the lower side of the hill. The building will seat nearly 6,000 people and 7,000 can get within hearing distance of the speaker on the platform.

The roof is not very high, and for that reason there is hardly enough light on a cloudy day. The building, however, is well supplied with electric lamps, and when it happened to be too dark for convenience, the light could be turned on. This was found to be necessary on a few occasions.

For a half hour there was some good singing, led by Bro. J. Henry Showalter, of West Milton, Ohio. At 8 A. M. the Standing Committee filed in and took the places assigned them. As they had arranged to stand until the last one had reached his place, and there was some little delay about adjusting part of the seating, the standing, towards the last, became, as we thought, a little embarrassing.

Bro. L. W. Teeter conducted the devotional services in a very appropriate and impressive manner. Bro. H. C. Early, the retiring moderator, then announced the organization: D. M. Garver, Moderator, Geo. W. Lentz, Reading Clerk and A. G. Crosswhite, Writing Clerk. We thought it very appropriate that the retiring moderator should thus announce the new organization, though it is not usually done just that way.

Mr. John E. Roller, a distinguished citizen of Harrisonburg, was then introduced, and, on behalf of the city and surrounding community, delivered a very earnest and appropriate address of welcome.

After this we had the reading of Acts 15, the reading of the rules governing the meeting, a short address by the new moderator, and the Annual Meeting for 1909 was declared open and ready for business.

At this time there were probably 7,000 people in and about the tabernacle, and by noon the number in the Park had swelled to 10,000, nearly all of them being members of the Brethren church.

The first business of the meeting was to confirm a number of appointments that had been made by the Committee. These appointments, in the main, were given last week, and we need not repeat their names in this part of our report.

The meeting then proceeded to consider the queries, taking up first the unfinished business, or the business carried over from last year.

The committee having in hand the paper in regard to a Sunday-school Field Secretary, reported that they were not prepared to offer for adoption the plan called for in the paper, and therefore asked for another year to further consider the matter. Their request was granted, and they are expected to report their plan to the Conference of 1910.

The same was true of the paper relating to the "Saving of Homeless Children." The committee having the matter in hand was granted another year in which to prepare a plan for adoption.

The paper, calling for a "Central Organization for Christian Workers," was well answered by the committee to which it had been submitted, and the answer was approved by the Conference. The answer, embodying the plan, is too long to be given here, and we refer our readers to the minutes.

The committee, having in hand the paper in regard to Questioning Applicants, reported in favor of no change in our practice, and the report was accepted by the meeting without much discussion.

The report of the committee, in regard to Sisters Breaking the Bread and Passing the Cup, was then taken up and discussed with considerable earnestness. There were strong speeches on both sides. The committee had recommended that the officiating minister break the bread and pass the cup to all members, —the brethren and sisters alike. In the midst of the discussion the meeting adjourned for dinner.

The Standing Committee reached the platform at 2 o'clock in the afternoon. After the opening of the meeting Bro. Galen B. Royer reported that the collection for the day before footed up $11,656.24. This was considered a very encouraging collection.

Without further discussion the pending paper, on breaking the bread and passing the cup, was deferred one year. It is to be considered at the Conference of 1910.

At this time the weather became very warm. It was quite sultry in the tabernacle, and over half of the delegates removed their coats.

The General Mission Board had asked that a fund be provided to assist worthy young people, when necessary, in their preparation for mission work. The paper was referred to a committee to report at the next meeting.

The Mission Board was granted permission to publish all of the Minutes of the Annual Meeting in book form, on account of their historical value.

The first paper from Southern California was returned, and the second failing to pass the meeting was lost.

A paper from Denmark, not published in the Conference Booklet, calling for a committee to examine Danish tracts, was referred to the Tract Examining Committee.

At this stage of the Conference, 3:25 P. M., we experienced a genuine Virginia thunderstorm. For twenty minutes the rain came down in sheets, and the lightning and thunder were fearful. It came near equaling the electrical storm experienced at Bristol, Tenn., in 1905.

The noise produced by the rain falling on the roof of the tabernacle, the strong wind and sharp claps of thunder were so great that the voice of the moderator could not be heard fifteen feet away. Then it was that the vast audience, numbering probably 6,000, arose and sang "Nearer, my God, to Thee." The sound of thousands of strong voices, amid the clashing of the elements, produced a feeling that will not soon be forgotten. One song after another was sung until the storm abated, and then the meeting proceeded with its business.

Bethany Bible School, Chicago, asked to be recognized as a Brethren school, and received the hearty recognition of the Conference.

The query on Life Insurance from Northern Illinois and Wisconsin, was then taken up, but before the discussion closed the meeting adjourned for the evening.

At 7:30 Bro. Chas. D. Bonsack delivered an excellent sermon in the tabernacle, having for his subject "Adorning the Doctrine." This was followed by a meeting conducted by Bro. C. S. Garber, and held for the benefit of the people who perform the labor in the dining room and other departments on the grounds. A number of services were also held in the city churches.

Thus ended the labors for the first day of the Conference. On account of the heavy rain which had fallen, the air was quite damp, but otherwise the weather was pleasant.

Wednesday was the second day of the Conference. The morning was quite damp, but the sun soon broke through the clouds and gave us the promise of a pleasant day. There was some mud, but it dried up in most places by noon.

The attendance was nearly as large as the day before, and fully as much interest was taken in the proceedings. At an early hour the members and others gathered in the tabernacle and began singing, the song services being led by Brethren J. Henry Showalter and A. B. Miller.

At 8:20 the Standing Committee was on hand, the meeting opened in due order, and was declared ready for business. Moderator Garver spoke of the importance of each delegate remaining until all the business should be completed. He was surprised that any one should even think of leaving the meeting before it closed.

The discussion on Life Insurance was resumed with more than ordinary interest, and it so happened that most of the speeches were on one side,—against making any change in our policy regarding life insurance. Some strong speeches that were looked for on the other side, were not presented. The merits of the question were not fully developed. A motion to the effect that members be permitted to take out policies, where no gospel principle is violated, was voted down by a very large majority, hence the church still stands opposed to life insurance.

After a little discussion, the paper from Northern Illinois and Wisconsin on "Rebaptism" was returned, because the answer given to it, by the district, seemed too broad. It may be recast and in time come up again. A paper from Southern Illinois was also lost.

The decision of the Standing Committee in favor of the next Annual Meeting going to Northern Indiana, was confirmed. The paper from Southern Indiana was returned.

The papers on the dress question were taken up at half past ten, and discussed until the meeting was adjourned for dinner. A number of speeches applied to the subject only in a general way, and it was quite a while before the speakers buckled right down to the real question before the meeting. A motion to refer the papers to a committee of seven, to report at the next Annual Meeting, was pending when the hour for adjournment was announced.

After dinner the people gathered in the tabernacle, and sang until two o'clock, when the Standing Committee returned, and business was resumed.

The motion to refer the papers on the dress question to a committee was then discussed with unusual warmth. While nothing seemingly unkind was said, there was, at times, a disposition to inject an element of suspicion into some of the speeches. Upon the part of a few speakers it was feared that some advantage might be taken of the situation, should a committee be appointed.

Finally the matter came to a test, and it was found that 289 voted for the appointing of the committee and 98 against. The question prevailed and the committee was appointed later.

This committee is to make a thorough examination of the question, prepare a careful restatement of what the Conference holds, regarding the Christian attire, and present the same to the Annual Meeting for adoption. The purpose is to simplify and so harmonize our decisions on the question as to give no occasion for any misunderstanding. In the meantime it is not to be an open question for discussion in the MESSENGER.

This action was quite a relief to many who came to the meeting with a heavy burden resting upon their hearts. It seemed that a great cloud had been removed and the outlook for the church was decidedly better and more hopeful. As we view it, the appointing of this committee was the very best thing that could have been done.

At this meeting a good deal was made of the dress question,—probably more than wisdom would dictate, —and the unfavorable impressions made upon the community may not always be to our credit. It is to be regretted that all of our members are not sufficiently rooted and grounded in the New Testament principles, so as to obviate the necessity of any action on the question.

The fact of the matter is, we need much wise teaching along this line,—not drastic teaching, nor liberal teaching, but the kind of teaching that was found effectual in New Testament times.

The three papers from Northern Missouri, Southern Missouri, and Northeastern Ohio were returned.

(Concluded on Page 373.)

THE TIDE OF HUMAN THOUGHT.

THAT there is a tide in human thought, is an accepted fact, without the asking or discussing. This tide pertains to every conceivable condition and calling in life,—be it moral or religious. It ebbs and flows because of the forces that be and act. The tide that moves in nature is not only somewhat similar to the tide that moves in the mind, but the one has its relative bearing on the other, so that, in its workings, we are reminded of the relation existing between the natural, the physical and the spiritual. One of the interesting experiences to the thoughtful mind is, to stand by the seaside and watch the ebbing and flowing of the tidal waves. Each wave is seen to reach out farther and farther, until the full limit is reached, this being followed by the receding until the other limit is reached.

The process, as we see it, is not the only interesting feature about it. But as we think of the moving cause back of the wonderful phenomenon, we get added and new food for thought. Where? Who? For what? And, as the answers come to us,—only in part,—we are made to wonder, to admire and to rejoice in believing that, after all, God does keep account of the movements around and about us, and that he does care and provide for those who care to trust and confide in him. There is a wonderful blessing to those who can see that we, by our lives and destinies, are not only in these tides, but that they come,—are made for us,—because we happen to be God's children.

Some people believe very decidedly that the "wheel of fortune" turns, as the earth revolves, and that "every dog has his day." We would not rob any one of the comfort or satisfaction which may be experienced from such belief, because God, who turns the wheel, is no respecter of persons. If the fortunes, which God holds for us, are not received by us, it is because we are not there to receive them, when our turn comes,—when our tide is up.

Yes, there are tides in the physical world, and in the religious world as well. But these tides do not mean a snap of the finger to us if we are asleep or indifferent to them. What we need to learn, know and believe is, that God,—our God,—is at the helm of the tidal wave, and that all the ebbing and flowing is for us. He empties us that we may learn our inefficiencies, when left to ourselves, and turn to him for our needed supplies. Does he not feed the ravens? Does he not care for the sparrows? He says he does; and are we not just a little better than the ravens and the sparrows? God thinks so, and so do we. All right, then; we are on the safe side, no matter whether the tide is up or down, because God is at the wheel and will see that it goes at the right time, and safely.

Just now we are having a swell of the temperance tide. The great cause is swelling onward and outward, and God's people are praying and laboring that it may continue to swell, until its sweetened waters may reach the ends of the earth. This is all right. God wants his people to be delivered from this curse, and if his people want it as badly as he wants it, no hills or mountains can stop the wave.

But we are told that there is a limit to all tides, and so it will be in the temperance tide. Certainly, when the limit is reached, and the purpose is accomplished, there will be a receding of this tide. But, accepting this fact, we do not see that the cause need be affected thereby. The ocean is not affected by the moving of her tides; she is as full of water during her low tides as at the high ones. The moving is a healthy one, a purifying one. And so with all tides, if right purposes are kept in view.

God is not satisfied with the simple removal of temptations and curses. He would lift them to enable men and women to seek after, find and accept the better thing,—the new life, the new power, by which the forces of sin are met and overcome. If every drop of intoxicants were taken from the world today, this alone would not make the people what God wants them to be,—religious,—his children. It would be a great help in getting to be such. It would be a great time for God's people to help swell the tidal wave of religious activities, so that those, who have thus been set free from the slavery of rum, may also be delivered from the bondage of sin, and become free men and women in Christ Jesus.

After the tidal wave of temperance has reached its height, and accomplished its purpose, let it be followed by a special tide that will tell for civic and spiritual righteousness, and thus cause God's purpose in the one, to fulfill his greater purpose in the other, and thus make the moving of the tides carry out all of his purposes.

Of late years we have been living in the high tide of religious efforts, which has been the outgrowth of unusual religious thought. About this tidal wave there have been many and conflicting opinions. It has become a mighty force in our own land, as well as in countries beyond the seas. Some of the oldest conservative and orthodox churches have been jarred to their foundations. They have been most seriously awakened from their long sleep of ease and soul security. The question with many is: What does all this mean? Is it of God or of men? There may be room and cause for the question, because, as they say, it is not our way. If our way is God's way, this new way must have a different source. This is along the line of human thought and human reasoning. But there may be another way of thinking, which will admit of another line of reasoning. There seem to be religious tides that have lost their power of flowing. They have either settled down to a standstill or have taken a long lease on the ebbing process. And what they need is the infusion of the Christlife. Their ocean has become a stagnant pond and needs the action of a healthy tidal wave.

Because things do not move exactly in our way, is not necessarily an evidence that they are all wrong. In the salvation of souls the Lord uses a number of different elements and kinds of instruments. Some are used to open fields, some to awaken interest, some to instruct, some to induct into a saving relation, and still others to feed and care for, when brought into the fold.

This tidal wave, that we are now enjoying, has been opening the fields and awakening religious thought, preparing souls for the reception of truth as it is in Christ Jesus. Where are we, as a people and church? Are we among those who say, This is different from our way, therefore we had better keep hands off until the tide abates or is over? Are we in the tide, waiting for our turn, to do the part that God wants us to do?

There never was a time, in the history of the Church of the Brethren, when God has opened up to us, and for us, such wonderful opportunities to work for souls, as the golden "now." Fields are opening everywhere. The tide of religious thought and inquiry is flowing outward and onward, and souls are being awakened to the danger of sin and the blessedness of the religion of Jesus Christ. Let us not stand idly by to see what will become of it, but, as men of God, let us fall into, fight and direct this tidal wave of religious thought to the saving of souls and to the honor and glory of God. No matter whether everything follows our way or not,—preach the Truth, because it *is* the power of God unto salvation.

H. B. B.

RECENT EXCAVATIONS AT BABYLON.

THE following interesting account of recent excavations at Babylon is clipped from a late issue of the *Christian Herald:*

Strabo, the famous Greek historian and geographer, says that the Hanging Gardens of Babylon and the mighty walls which surrounded the city were included among the seven wonders of the world. Babylon, which had been destroyed by Sennacherib and rebuilt by his son, Esarhaddon, rose under Nebuchadnezzar to a height of splendor and magnificence which had never been surpassed in the long course of her history. Herodotus describes the city as a square, each side being fourteen miles long. He says the city walls were pierced with a hundred brazen gates, and were defended by 250 towers. It is likely that his description is something of an exaggeration, but from the descriptions given by the later Hebrew prophets, it was a city of colossal proportions. For eleven years the German Oriental Society, under the direction of Dr. Robert Koldewey, has been digging among its ruins. Ten years ago the Doctor began work on the mound of the Kasr, or "the palace," as the natives term one of the largest of the city mounds. Two palaces of King Nebuchadnezzar were uncovered and a small temple of the goddess Ninmakh and a larger temple, dedicated to the god Ninib, were thoroughly excavated. The next important discovery was the site of the great Temple of Bel, the city god of Babylon. Then the excavators traced the course of the Sacred Road of Babylon, which led from the Temple of Bel to the royal palaces.

But the search of Dr. Koldewey was recently rewarded by the discovery of the great Gate of Ishtar, erected by King Nebuchadnezzar, which was the pride of Babylon. Ishtar, the goddess of love and war, was the most favored one in the Babylonian Pantheon, and the gateway which Nebuchadnezzar erected in her honor was a worthy tribute to her greatness. It is a double gateway, with interior chambers, flanked by massive towers, and was erected at the end of the Sacred Road, at the northeast corner of the southern palace. But its unique character consists in the scheme of decoration on its walls, which are covered with row upon row of bulls and dragons, represented in brilliant enameled bricks. Some of these creatures are flat, and others are raised in relief. It has been reckoned that there were 495 of these creatures.

The world owes a debt of gratitude to this society and to Dr. Koldewey for his great discoveries, and his work at Babylon is not nearly done. Babylon, great in wealth and power, fell on account of her sins. Excessive wealth, ill-gotten gain, pleasure, wine, licentiousness and unbelief threw down her palaces and temples and walls into a heap of ruins, and the spade that uncovers the stones is teaching the world the failure, as well as the folly of fighting against God. There are modern cities which are cherishing the vices that destroyed Babylon. It is worth their while to listen to the eloquent sermons which these uncovered stones are preaching. "And Babylon shall become heaps." Jer. 51: 37.

SUNDAY WORK.

Is it right for members, in irrigated districts, to take water on Sunday, when it comes their turn? When one's turn comes on Sunday, he either has to take the water that day, or do without it and let his crops suffer. Not only so, but the water has to be paid for whether it is taken or not.

WE prefer to have this question answered by some one who has had some experience in irrigated districts, and knows more about the situation than we do, for the conditions must necessarily have some bearing on the answer. We feel confident that no Christian makes it his choice to do manual work on the Lord's Day. Some do a small amount of work, at times, when they find no way out of it. But should a farmer, whose crops cannot grow without water, take water on Sunday? To do so usually means to work all day. We have had no experience with this kind of a problem. We know that it is our duty to respect the Lord's Day, and we further know, that it is in keeping with the spirit of the day to do that which is unavoidable. But how does this affect the situation in irrigated districts? Who knows?

WHILE it is always in order to help the deserving poor, it requires an exceedingly great amount of care, lest we, by our benefactions, pauperize them, so that they depend upon us so thoroughly that all their own efforts are nullified. To illustrate: Here is a mission point that maintains a Sunday school largely attended by the poorer classes. Many children are found without the necessary clothing to attend school. A call is issued through the MESSENGER, and generous hearts send the needed clothing, which is at once distributed. In a few months the call comes, "We must have more clothing or lose those scholars." Now, unless the mission worker investigates those calls and helps only the *really worthy*, he may be helping some of the shiftless ones to become more dependent than ever, to their own detriment, and to the financial loss of a generous and responsive Brotherhood. There is a possibility of doing real harm by injudicious giving. Let us never lose our broad and liberal principles of philanthropy, but let us also apply them with the wisdom that judiciously weighs the circumstances of the case.

FOR our Sunday schools we need teachers who will stay by the church and in their influence always point towards the church. The teacher who makes it a rule to leave the house of God as soon as the Sunday school is over, paying no attention whatever to the preaching services, may be a drawing teacher, but he will lead more young people away from the church than he will lead to it. We cannot afford to have that kind of teachers for our Sunday schools.

MISSIONARY DEPARTMENT

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Is the Work of the Church First?

From various parts of the Brotherhood comes the complaint that the work of the church, in its various activities, does no longer command the first place in the time of the people. Church members, who once were loyal to the various services of the church, especially the prayer meetings, are now giving their time and strength to other movements,—good in themselves, but dividing the membership so far as regular church attendance is concerned. Thus the church suffers at the hands of its own friends. A common observation reveals the fact that the prayer meeting suffers most of all, simply because the time of most of the members is so fully taken up by the various outside duties and gatherings, each evening of the week, as to make it impossible to attend the very helpful weekly prayer service. If it is true, as has been said, that "the prayer meeting is the barometer of the church," let us get away from the zero mark of neglect, and reach that point of fervency that will conclusively show that the work of the church is really first with us, and that we will permit nothing to hinder our interest in the Lord's work.

The Word in Season.

Yes, probably most of us are sociable enough, in a way, but why is it that, in all our talking, we do not seek to say more about Christ and the blessed work of the kingdom? It is said of Dr. Norman McLeod that he never permitted an opportunity to pass by unimproved to sow the good seed. "He never came to my shop," said an humble blacksmith, "without talking to me as if he had been a blacksmith all his life; but he never went away without leaving Christ in my heart." That's a point most of us forget. We talk glibly of the things of this world, and if there is a chance to learn more about making money, we are not in any way backward to inquire all about it. But how is it when it comes to speaking the word in season, —the word that will bring the prodigal home to a loving Father, the word that will "pour oil on the troubled waters" of a church difficulty, the word that will "minister grace to the hearer"? We all come far short of doing what we might, along that line, but, please God, we can do better. GOLDEN OPPORTUNITIES for effective work are before each of us if we are willing to do what we can by the grace of God.

Backsliding—Cause and Cure.

We were told about a little incident, the other day, that made us think,—and think seriously. A brother's little girl and her playmate were talking about church matters, having, probably, overheard their elders. "Do you know what a backslider is?" questioned the one. "Yes, it's a person that used to be a faithful Christian and isn't," said the playmate. "But what, do you suppose, makes them call them backsliders?" "Oh, that's easy! You see when people are good, they go to church and sit up in front. When they get tired of being good, they slide back a seat, and keep on sliding till they get back to the door. After a while THEY SLIDE CLEAR OUT and never come to church at all." Unconsciously that child painted a vivid picture of the average backslider. No one is going the downward path at a jump. It's a gradual process,—just as the child said. And simply because it is so gradual, the backslider himself, as well as the church, is not likely to be conscious of the downward trend until quite a start has been made. In this, like in all things else in the wrong direction, it is well to WATCH THE BEGINNING. If you are losing your grip on the work of the church, stop right there and see where the trouble is. And if you see some one of the membership on the toboggan slide towards carnality, don't stand by unconcerned, as though it was none of your business, but reach out a warm hand of fellowship and get him back to safety. That's what Christ would have you do.

We Are "Saved" to "Serve."

Even a superficial student of God's Word must have been impressed, time and again, by the constant emphasis placed upon service. In Matthew 25 we have a description of the scenes on the last day, and the final destiny of man, according to his life, here on earth, is faithfully depicted. It is clear that the criterion at that time will not be simply the number of hours spent in Bible study, nor the length of our prayers, nor our faithfulness in church attendance. All these are important, but the real test will be: "What have you done? Have you fed the hungry, visited the sick, clothed the naked?" If our Bible study, prayer and church attendance do not lead to comprehensive social service, their value, so far as we are concerned, is to be seriously questioned. In a factory we value, most of all, the finished product, well made and serving the purpose intended. The machinery, needful to produce the article, however fine and beautifully polished such machinery may be, is but incidental in the matter. The aim is to reach perfection in the article to be made. Thus it is that some people may be converted spiritually, and yet fail to live up to their duties socially. While they have done all that is necessary for themselves, they fail utterly in living out the principles of Christ, so far as their mutual relationship to humanity is concerned. Christ, in unmistakable terms, impresses our obligation to others, and happy is he who, in his concern for the welfare of others, loses sight of self, in order to render the most complete service. We are saved by the power of Christ,—not to please ourselves but to SERVE OTHERS, and thereby promote the interests of the kingdom. Salvation, practically exemplified, should lead to the most extended and comprehensive service.

The Home Missionary in the City and His Work.

We read a great deal about foreign missionary work, —its difficulties, discouragements, and also the encouraging features. This is as it should be. But perhaps we forget that nearer our own doors, in the commercial and industrial centers of our busy, active America, we have mission points that demand almost, and, perhaps, quite as strenuous an effort, upon the part of those who occupy them, as do the foreign mission stations.

And while it is all right to consider the foreign missionary as the most heroic Christian warrior of this age, and his work as that which demands the greatest degree of talent, sacrifice and patience, yet we need to open our eyes to the fact that we have, in our sin-polluted cities, the problem of reaching the sinful masses,—a problem, indeed, which should demand, upon the part of the church, her most heroic talent, her money and her prayers.

The man who would grapple with the problem of beginning at the bottom, and building up the Church of the Brethren in a large, corrupt city, the man whom the Mission Board could see fit to place in charge of such a work, must, first of all, be a man willing to make a sacrifice. (In using the term "man," I mean either sex.) I fear there is not one minister in five, or perhaps ten, even where there are three or four in a congregation, who would be willing to leave houses and lands for Christ's sake, and the kingdom, in the cities. When once a man and his family have located in the city field, grappling with city conditions, they must forego many of the pleasant features associated with life in the rural districts.

It is a principle of the universe that no great thing is accomplished without great cost. If it is a great thing to help in saving a soul under ordinary conditions, where a great reformation from bad habits is unnecessary, is it not a greater thing, at least as far as the cost is concerned, to pick up a man from the miry clay of corrupted city influences and place his feet upon the Rock Christ Jesus, and keep him there? The saving of the lowest involves the greatest sacrifice.

Again; the man who would make a success of city work must have a heart aflame with a love and passion for souls. Talmage said: "Set the pulpit on fire and all the world will come to see it burn." That passion made Paul, Knox and Livingstone the Christian heroes they were. And the reason we cannot preach and win men like they did is due not so much to our lack of education as to our lack of consecration. It is true, we need better educated men. I fear the cause sometimes suffers because of the poor grammar and the non-psychological methods of some of our preachers. And yet, what the church needs today, is men of soul culture, as well as mind culture. A work of this kind, to be a success, demands the lifeblood, the pleadings, the yearnings, the vigilance, the passionate prayers of those engaged in it.

This, of course, is true, to a greater or lesser extent, of the Lord's work everywhere. But, because of the peculiar conditions in our congested cities, it is more noticeably true there than in the country. Take, for example, the men, or women, as the case may be, who have for years worked in a factory. The very air they breathe is polluted both physically and morally. They live in a filthy part of town, or in a congested flat. When, under the excitement of a revival, such a one gets that old religious nature,—cultivated in the days of youth by his good old mother,—stirred to its depths, and unites with the church, what is the outcome? By dint of circumstances he must associate with his fellow-workmen, his old friends in sin. How long, do you suppose, such a one will "hold out," if the very powers of heaven are not working through the heart and soul of the missionary,—his spiritual adviser,— causing him to yearn, night and day, for the welfare of the new convert? Must the missionary not do everything within his power, and even beyond his power of endurance, to keep such a convert active in church attendance and church work?

Then look at another picture, often seen in the common, everyday experience of the city worker, who toils among the laboring classes. Suppose he should make ten calls in a day, in as many different homes, none of which are Christian homes. These people, partly because of poverty, but largely because they are not made welcome in the popular churches, have not attended church services for perhaps, five, ten, or fifteen years. The missionary may urge them to attend his services. One out of ten,—because of the respect he has for the missionary, or the regard he has for the promise made him,—goes to church the next Sunday. If it is a new point, with few members in attendance, and a very good sermon is not the one redeeming feature of the evening, he will conclude there is "nothin' a doin'" there, and will be slow to go back. There isn't much chance to convert a man unless you can get him interested enough to attend services regularly.

So much for the discouraging features of the work. I have presented them in detail and at length, not because the discouragements outweigh the encouraging features, but because they are the real problems. The Lord answers prayers and gives us great reason to take courage and press on. The saving of even only one, especially if he is, or may become, a person of influence, is worth all the efforts put forth at one place. If those hard in sin are difficult of access, we can take great satisfaction in the hope of the rising generation, whom we are able to gather by the score into the Sunday school Sunday after Sunday. In them lies the hope of the church of tomorrow.

Now, Brethren, the burden of my heart, as I pen these lines, is, that we city workers may solicit the prayers of every child of God, as we attempt to plant the seed of the whole Gospel, where the hindrances to the simple life are many indeed. Continue to pray for the foreign missionary and his work, but, at the same time, do not forget us whose problems are too big to be solved in our own strength. We believe that we, as a church, have a special mission, namely, to carry the Gospel, the **whole** Gospel, to the middle class, the laboring class,—those who are awfully neglected by the popular churches of today. We may need your money, but oh, we need your prayers a great deal more. "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ" in our sinful cities. E. F. Sherfy.

719 St. Paul Street, Kansas City, Kans.

A Life of Helpfulness.

In an ancient city, near the seashore, lived a pious Christian woman,—not one who was famous or widely known for any great accomplishments, but one whose life was full of good works and kind deeds, one whose hands, perhaps, bore the marks of toil, one whose face, though it may have been careworn, told that she was a real Christian. Her life of Christian devotion, loving deeds, and acts of kindness made her beautiful, and the very light of heaven seemed to beam from her honest eyes.

She was, perhaps, not known outside of her little circle of friends in the town in which she lived. She could not be a missionary to far-off lands, but she could be a missionary at home. She could not go from city to city and address large audiences, but she could stay quietly at home and sew. She could visit her sick neighbors, speak a word of cheer to the sad-hearted, or a helpful word to some poor, weak soul, who was almost ready to fall. She was one who believed in Christ's words, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." She believed that "pure religion and undefiled before God and the Father is this, to visit the widows and fatherless in their affliction and to keep himself unspotted from the world."

Hers was a practical religion, shown in her life seven days out of the week. The things that made her life worth while were not what she had planned to do, or ought to do, or had hoped to do, but those things which she really did. Her life showed that she believed that the earnest prayer is accompanied by the helping hand.

She had no time or nervous energy to waste on needless fancy work, no time to fondle a poodle dog, no time to spend in making a fancy gown to wear to the dancing hall, no time to point out the faults of her neighbors, but her heart was so full of love that her eyes were keen to see cases of need and distress. Her lips were ready to offer a prayer for them, and her hands were ready to help them. Thus she, like her Master, went about doing good.

But after a while she took sick and all that loving hands and hearts of neighbors and friends could do seemed of no avail, and death claimed her.

It was a sad day for Joppa when Dorcas died! I imagine that, as the bright sun shone down on that little cottage in Joppa, where lay the pale and lifeless form, it seemed to those bereaved ones, as the waves of the sea rolled in toward the shore, that the continuous roar of the ocean had never seemed quite so sad and lonely as it did that morning. Or if, perchance, a little bird sat perched in a palm, just outside of the door, merrily singing, it made them think of the Christ who even marks the sparrow's fall, and who said, "Are ye not of more value than many sparrows?" And now, how they rejoiced in their hearts that, as Jesus had calmed the troubled waves of Galilee, so could he calm their troubled spirits.

They had heard that Peter was at Lydda, only about ten miles from their city, so he was sent for. They doubtless longed for his comforting words and possibly thought that Peter could restore her to life. When this Godly man came to the bereaved home, he was doubtless moved with compassion to see the widows weeping, and

shewing the garments this saintly woman had made while yet with them.

These coats and garments, made by Dorcas for the poor widows, were a better memorial than a granite monument, costing thousands of dollars. How these widows must have rejoiced when Peter presented Dorcas alive to them!

When we are dead, will our friends mourn because they really miss our helpfulness? Are we rearing monuments of good deeds that will last long after we have exchanged time for eternity?

We should strive each day to speak some kind or cheerful word, or endeavor, in some way, to be helpful to others. We may think there is nothing we can do, but there are many things,—in themselves little and insignificant,—that mean much. Perhaps we might well take, as our everyday motto the inscription to be found on a tombstone in Shrewsbury, England:

"For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

Thomas, Okla. Elsie K. Sanger.

Feed My Sheep.

No more impressive command could have been given by our blessed Savior than the figurative one, "Feed my sheep." It implies the importance of caring for the flock, and shows to us the responsibility that we, as professed Christians, have placed upon us.

The minister of a congregation studies and strives to win the hearts of his members, and to gain their friendship, that he may do more effective work, thereby securing their confidence. Winning the souls of his members should be the first and greatest object of his work, but not secondary, at all, should be the training after souls are won.

After having been gathered into the fold, then comes the command of the Savior to Peter, more impressive than ever, "Feed my sheep." It is not enough that souls be saved. Rom. 12: 1 teaches us that every redeemed soul should devote his life to the service of the Master, who gave his life for us. When souls have been born into the kingdom of God, then it is that they should become subject to the Heavenly Father's teaching. They should endeavor to be fit subjects for the receiving of God's holy teaching, gladly receiving it as spiritual food.

We say that a child's training should begin in its infancy. The same applies to God's children, in the spiritual sense. Some parents neglect the child's training because of the trouble it takes. They do not have time to spend an hour with the tender mind of the little one, impressing some good thought that will be remembered when the years of maturity have arrived.

Sometimes parents do not have time to spend with the little ones, in teaching them to work. Some mother will say, "I want my work done up right, so I do it myself." Some father will say, "It is more trouble to teach my boy to work than to do it myself." Consequently the children grow up unaccustomed to work. They are burdens to the household instead of being helpful, as they might be.

Sometimes we find ministers just like these parents. They feed the flock to such an extent that all desire for self-help on the part of the church is injured. It is true that the minister can do the work much better than those who are inexperienced, but when his life's work is ended, ofttimes it is the end of the church development. After the shepherd has been taken away, the flock dispenses and wanders away.

In feeding the sheep, the training of others, as leaders, should be going on also,—not by having them merely observe the minister's methods, but by having them actually engaged in the work.

"Experience is the best teacher." Give them actual work to do. Press them into duty, and when the time comes that the minister in charge is no more, then there will be those that are ready to care for the fold.

What a beautiful lesson we may draw from the shepherd and his flock! His voice is recognized whenever heard. His commands are obeyed, and the carefulness, shown in feeding, has its effect. Gentle and kind, ofttimes he stops to fondle the tender lambs. With a watchful eye he keeps away the wolves that would so surely destroy the flock. He sees to it that not one goes astray. How beautiful this watchfulness of the shepherd over his flock is expressed in the song, "The Ninety and Nine."

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, thou hast here, thy ninety and nine,
Are they not enough for thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me,
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through;
Ere he found his sheep that was lost,
Out in the desert he heard its cry—
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray,
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They are pierced tonight by many a thorn."

But all thro' the mountains, thunder riven,
And up from the rocky steep,
There rose a glad cry to the gate of heaven,
"Rejoice, I have found my sheep."
And the angels echoed around the throne,
"Rejoice! for the Lord brings back his own!"

The lesson taught is carefulness with, and watchfulness over, the flock. Let us today study to the same end! Let us give the sheep and lambs of the fold the proper spiritual food, that none go astray for want of spiritual nourishment.

Margie J. Garst.

Salem, Va.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Long Beach.—It has been quite a while since any news has been sent in from this church. On account of sickness our correspondent, Sister Whitmer, has been unable to report. Since our last report one was received by baptism. Our elder, W. E. Trostle, was with us for two weeks, visiting, preaching and teaching among us. Our love feast followed these services. Several members have already come to our city for the summer, and we appreciate their help in the church. June 13 our morning service is to be given entirely to children's day exercises. Our district Sunday-school meeting and also the Christian Workers' meeting are to be held at this place the second week in August.—Susie Forney, 1219 E. Second Street, Long Beach, Cal., June 1.

Lordsburg.—Our Annual Meeting collection amounted to $45. After prayer meeting, last Wednesday evening, five were buried with Christ in baptism, Bro. E. T. Keiser officiating. —Grace Hileman Miller, Lordsburg, Cal., June 2.

Pasadena church met in council May 27, our elder, W. E Trostle, presiding. Christian Workers' officers were elected for the remainder of the year. Sister Ella Kurtz was re-elected Sunday-school superintendent, and Sister Bettie Strole, treasurer. As the present house is too small for our mission Sunday school, solicitors were appointed to secure funds for a more convenient place. Two letters of membership were received and two granted. One week ago two were received by baptism. It was decided to hold our love feast June 13. Our missionary offering to be sent to Annual Meeting amounted to $35.—Fanny E. Light, 752 Herkimer Street, Pasadena, Cal., May 29.

IDAHO.

Boise church met in council June 1, our elder, L. E. Keltner, presiding. Church and Sunday-school officers were elected for the following six months. Bro. Elmer Redmon was elected church treasurer, the writer, clerk, and Sister Nettie Stover, correspondent and Messenger agent. Sunday-school officers are as follows: Bro. L. E. Keltner, superintendent, the writer, assistant, and Bro. Boyer, secretary. Our elder was chosen to represent our number at the district meeting. The steady growth of our little Sunday school makes it quite encouraging, with an attendance of from forty-five to fifty.—I. Barklow, R. D. 1, Boise, Idaho, June 3.

Payette.—May 23 we lifted our Annual Meeting missionary collection. The writer preached a missionary sermon, taking Rom. 10: 14 as a text. In the evening the collection was lifted in the Fruitland house for that part of this congregation. The total collection from the two points amounted to $40.65. Bro. John Bowers was chosen delegate to represent this church at Annual Meeting.—S. J. Kenepp, Payette ,Idaho, May 31.

ILLINOIS.

Hudson.—Last Sunday was children's day. The meeting was in charge of Sister Neher. The program consisted of recitations and essays, and short talks were given on the similarity of Moses and Christ. The Lord's Prayer was repeated, word for word, as given by Matthew. It is rather surprising to know how few, of those who pray, can repeat that great prayer exactly as recorded in Matthew. We had regular services, even though Bro. Neher was at the Annual Conference. We had Sunday school and children's meeting in the morning, and prayer meeting and preaching in the evening. Bro. Urias Blough filled the pulpit in the evening.—Ida L. Thompson, Hudson, Ill., June 1.

Mt. Carroll church met in council Saturday evening, May 29, Bro. J. G. Royer presiding. One letter of membership was granted. Sunday morning Bro. Royer gave a very interesting and instructive talk to the children, a number of them being present. June 20 Bro. H. C. Crumpacker is expected to be with us.—Ella Wiler, Mt. Carroll, Ill., June 3.

Silver Creek.—We met on Sunday afternoon, May 23, for the purpose of electing a minister. Bro. G. W. Kieffaber was chosen to that important work.—Elsie Emmert, Mt. Morris, Ill., May 30.

Sterling church held her love feast May 16, at 6 P. M. Several ministers were present from surrounding congregations. Bro. P. R. Keltner, of Rockford, officiated, with Bro. David Hollinger assisting. At the close of the feast, the church held an election for deacon, Bro. Chas. Cosey being chosen to the office. He and his wife were duly installed by Eld. John Heckman. The meeting was well attended and very impressive.—Mrs. Olive Dearmie, Sterling, Ill., June 1.

INDIANA.

Bachelor Run church held her council May 18, our elder, A. G. Crosswhite, presiding. Eld. Gilbert Stinebaugh was with us. Our communion meeting was held on the evening of May 22. The adjoining elders were present. The attendance was not so large, but it was a spiritual meeting. On Sunday following was our missionary sermon, by our elder, at the house in town; also on the Sunday previous at the country house, at which a collection of $86.56 was taken for the Annual Meeting collection.—Mattie Welty, Flora, Ind., May 26.

Cedar Creek church held her love feast May 29. About 100 members communed. Bro. Heestand, of Ft. Wayne, officiated. He also gave us several inspiring sermons. One of our Sunday-school scholars was baptized.—Mary I. Hanson, Laotto, Ind., June 1.

Fountain church met in council May 27, prior to our love feast. It was on the evening of our midweek prayer meeting. The writer was in charge of the meeting. The annual church visit was reported. Two, husband and wife, were baptized, many witnessing the administration of the rite for the first time. We met in communion services May 29, at 6 P. M. It was a feast to the soul. Eld. D. E. Bowman of Hagerstown, officiated, being assisted by Brethren Arthur Hopple and D. R. Richards. One was received by letter. Sunday, after Sunday school, we had a social meeting, after which Bro. Jesse Bitner, a young brother, about eighteen years old, was called to the office of deacon, and was duly installed. Thus ended one of the most enjoyable feasts.—Luther Bedel, R. D. 1, Nebraska, Ind., June 1.

Harrison County.—Bro. I. E. Branson, of Muncie, came to our congregation May 22 and remained until May 26. On account of the heavy rains only three preaching services were held. We held our council May 24, all business being disposed of pleasantly. Two letters of membership were granted. Bro. Hardin Miller was chosen church trustee. While we are few in number we greatly enjoyed the services. We hope that our number will soon increase so that we will be able to do more and better work for the Master. —Lydia Zimmerman, Dogwood, Ind., June 2.

Sugar Creek church met in council May 27, with Bro. I. M. Bollinger in charge. Nine letters were received,—one minister and one deacon,—and two letters were granted. Bro. I. M. Bollinger was elected president of Christian Workers' meeting for the East house, Bro. Harvey Kreider, for the West house, and Bro. Martin Fields, treasurer. A collection was taken to be sent to Annual Meeting. Our communion was appointed for Oct. 2, at 10 A. M. We decided to hold a harvest and Sunday-school meeting sometime this summer.—Mrs. Harvey Kreider, South Whitley, Ind., May 31.

White church met in regular council May 26, with Elders L. T. Holsinger and Wm. Harshbarger presiding. Bro. T. C. Dunbar, who has been our faithful and efficient clerk for over twenty years, handed in his resignation, to be accepted at this meeting. Bro. Joseph Dunbar was then chosen to that office, with Bro. Levi Fisher, assistant. The present officers and teachers of the Sunday school are retained for another six months. May 23 an offering of $23.60 was given for world-wide missions.—Willard Anderson, Darlington, Ind., May 31.

Yellow Creek church met in council May 29, Elders Schwalm and Eli Roose being present. Four were received by letter. All business passed off pleasantly. Our love feast was appointed for Oct. 1.—Amanda Miller, Goshen, Ind., June 2.

IOWA.

Indian Creek.—May 30 our district Sunday-school secretary, Sister Ella Royer, was with us in a convention. Various topics were discussed, from which much good was derived. Sister Royer is alive to the work, and is consecrating her all toward helping the schools of the Middle District of Iowa. May God crown her efforts with success!—Walter L. Troup, Maxwell, Iowa, May 31.

Kingsley church held her semiannual love feast May 22. It was a pleasant meeting, though very few were in attendance from our neighboring churches. Bro. James Hardy, of Kansas City, officiated. He delivered a very interesting sermon on Sunday; also gave a short talk to the children. For several days after the meeting he solicited funds for the Kansas City mission, receiving about $40. Our council convened May 29, with Eld. Harvey Wingert presiding, assisted by Eld. N. N. Garst. One letter was granted.—Mary F. Lehman, Kingsley, Iowa, May 31.

Salem.—Our love feast was held May 29; thirty-six communed. A number were kept away on account of the rain. A goodly number of visiting members enjoyed the feast with us. Among the number were Brethren H. J. Caskey, B. J. Bashor, A. P. Simpson and J. P. Bailey. Bro. Bailey preached the examination sermon and Bro. Simpson officiated at the feast and preached a stirring sermon on Sunday morning. On Sunday evening Bro. E. N. Huffman, of St. Joseph, Mo., gave us a lecture on city mission work. A collection was taken for the benefit of the work under his care. Our Annual Meeting collection amounted to $25.—Mamie Sink, Lenox, Iowa, June 1.

South Ottumwa.—Our hearts were made glad again, last Sunday evening, when three were buried with Christ in baptism.—Geo. W. Burgin, 223 South Moore Street, South Ottumwa, Iowa, June 3.

KANSAS.

Appanoose church met in special council June 22, with Eld. D. B. Barnhart in charge. We decided not to represent at Annual Meeting this year, but sent a collection of $15.25 The Sunday school and Christian Workers' meetings were reorganized. Our series of meetings will commence Sept. 16.—Norman Flora, Overbrook, Kans., June 2.

White Rock church met in council May 29. Eld. S. L. Myers presided. Everything passed off pleasantly. We decided to commence our series of meetings about Sept. 22, to continue until Oct. 9, when we expect to have our love feast.—Lulu Switzer, Formoso, Kans., June 6.

LOUISIANA.

Roanoke.—Saturday evening, at 6:30 we met for communion services. About fifty communed. A number of our neighbors and friends were with us. The best of order prevailed through the entire service. We had the examination service and the communion at one sitting, thereby avoiding all confusion. Bro. J. F. Hoke officiated. On Sunday forenoon we had a good sermon by Bro. A. A. Sutter. At the close of the services one young man gave his heart to Jesus and was baptized in the afternoon. We feel sure that some of our regular attendants at church, whom we love dearly, are counting the cost, and are almost persuaded. May God help them to make a wise choice!—J. I. Miller, Roanoke, La., May 31.

MICHIGAN.

Berrien church met in council May 24. We decided to hold our love feast Oct. 23.—R. J. Shreve, Buchanan, Mich., June 3.

Lakeview church met in council May 29, opening at 10 A. M., with Eld. Geo. E. Beardorff officiating. Officers for Christian Workers' meeting were elected for six months. Our love feast will be held June 12, and we will also have one this fall again. The members at Onekama requested that we, the Lakeview church, grant them a separate organization, which request was complied with. Brethren Edson Ulrey, Joseph Swihart and John Miller were selected as a committee to help in that work. Three brethren were chosen to draw up three financial plans and report at our next council meeting. Brethren Charles Miller and Charles Chumney are our delegates to district meeting, with Brethren Joseph Swihart and Aaron Swihart, alternates. The attendance and interest have been excellent for all meetings.—Flossie B. Swihart, Brethren, Mich., June 2.

Saginaw church met in council Wednesday evening June 2, with Eld. Daniel Chambers presiding. He was called here to conduct the funeral services of Bro. Wm. Hiser. Church officers were elected for the coming year. Three letters of membership were granted. Bro. Levi Baker and wife were chosen as delegates to the district meeting.—J. E. Albaugh, Bannister, Mich., June 5.

MINNESOTA.

Worthington.—Bro. F. Wheeler, of Marshalltown, Iowa, expects to begin a series of meetings at this place June 6. We earnestly request the isolated members of our church to be with us. The collection for the Annual Meeting collection amounted to $15.18.—Minnie Schechter, Worthington, Minn., May 29.

MISSOURI.

Cabool.—We enjoyed a pleasant feast May 29. After examination services we went to the water, where a young man was buried with Christ in baptism. About sunset seventy-eight members surrounded the tables, with Eld. I. L. Harris officiating. Sunday morning we met for Sunday school and preaching services. June 13 is the day decided upon for decision day.—Edgar R. Harris, Cabool, Mo., May 31.

South St. Joseph Mission.—Our services are not so largely attended as they were during the winter, on account of so many families moving to the Kansas fruit farms. The writer had the pleasure of attending a love feast at the Salem church, near Lenox, Iowa, May 29. On the evening of May 30 I was also given the privilege to lecture on city mis-

sion work, after which the Brethren made us a donation for the poor at this place.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., June 2.

NEBRASKA.

Lincoln church is without services at present. The old churchhouse has been torn down, and a neat, little brick house is being erected. We hope to have it completed some time in July. We are very glad that our minister and his family, who have been very sick with smallpox, are well again.—Susan Roelofsz, 3139 T Street, Lincoln, Nebr., June 4.

OHIO.

Pleasant Valley (Ohio).—Our love feast occurred May 22, being largely attended. Several visiting ministers were present. Bro. Hatcher, of Indiana, officiated. On Sunday morning Bro. B. F. Sharp gave a very interesting talk to the children, followed by an excellent address by Bro. Ezra Flory. At our recent council Bro. Samuel Biocher was chosen as elder of this church for the coming year. Bro. Philip Cool was advanced to the second degree of the ministry and, with his wife, duly installed. On Sunday following our love feast Bro. David Minnich was ordained to the eldership.—Mrs. Lizzie Rhoades, R. D. 41, Union City, Ind., May 31.

OKLAHOMA.

Oak Creek.—Sunday, May 30, was a busy day for the members and others, who met at Elk City. In the morning we had a very interesting Sunday school, followed by an instructive sermon by Bro. A. J. Smith. At 3 P. M. we met for a Sunday-school meeting. The various topics, pertaining to that work, were will discussed. Essays on Bible characters and places were read. Bro. E. J. Smith, our district Sunday-school secretary, had charge of the meeting. In the evening at 8 o'clock thirty-three members surrounded the Lord's table, and observed the ordinances of the house of God. Eld. A. L. Boyd officiated. The best of order was observed. Many visitors from other congregations were present. Two deacon brethren, from Ohio, were here, looking up a location. They seem to be pleased with this delightful country.—J. F. Neher, Elk City, Okla., June 3.

OREGON.

Salem.—In this city, the capital of the State of Oregon, there is but little of the pure Gospel preached. There are about twenty-five or thirty places of worship in this city of about 20,000 inhabitants. Not more than two or three members of the Church of the Brethren reside here. I have been here about three months, and have not met one member who lives in the city. I believe there are three members living a distance of from six to ten miles away. We would like to have a good loyal minister or two to come and preach the Gospel, and also to live it. I would be glad for some tracts and sample copies of the Messenger for distribution. I will pay the postage on the same. I have not seen a Messenger or a tract since my arrival here in the city.—John Dunlap, 375 South Seventeenth Street, Salem, Oregon, May 31.

PENNSYLVANIA.

Alderson.—Bro. Fretz and wife were with us April 22, when we held a council meeting for the first time at this place. The meeting was a pleasant one. We also had services on Sunday which were well attended. On Monday Bro. Fretz preached a funeral sermon. We are still hoping that some one will soon be permanently located here, so we can have more preaching. Some of our friends are quite anxious that there be regular services here. This is a large field, in which we could have six appointments, and no Brethren are living near those places but our family. Will not some one come and take up the work?—Mrs. Elizabeth V. Smith, R. D. 1, Box 50, Alderson, Pa., June 4.

Codorus.—The love feast held at the Codorus house May 25, was largely attended. A number of ministering brethren from adjoining congregations were with us. Eld. J. A. Long, of York, officiated. A collection of $20 was taken for world-wide missions. One was reclaimed and two were baptized since our last report.—J. L. Myers, R. D. 3, Glen Rock, Pa., May 28.

Conestoga.—Our love feast was an inspiring meeting. Many good truths fell from the lips of the brethren, which will do us all good, if we heed the same. Bro. Levi Mohler officiated. The membership was well represented.—Sallie Pfautz, R. D. 1, Bareville, Pa., June 1.

Hanoverdale.—Our love feast, of May 24 and 25, was unusually well attended. Not all of the members present could commune on account of lack of room at the tables. Bro. G. N. Falkenstein officiated, ably assisted by Brethren Daniel Hollinger, J. H. Longenecker, A. L. B. Martin, W. H. Miller, Daniel Kutz and D. H. Widder. The services throughout both days were impressive and inspiring, with unusually strong sermons, particularly on the second day. Since our last report three more were added to the fold by baptism. These new members are all in the prime of life and abundantly able to give God a pleasing service. Yesterday the memorial services for Aggie and Martha Groff were held at the Hanoverdale house. They died some time ago of typhoid fever. Brethren J. H. Witmer, Thomas Patrick and A. M. Kuhns preached from Isa. 40: 6-8.—John J. Shiffler, R. D. 2, Union Deposit, Pa., May 31.

Lancaster City church held children's day exercises and a love feast May 23. Brethren S. H. Hertzler, Henry Sonon and Geo. Weaver gave practical talks to the children in the morning. A strong corps of ministers was present and dealt out the Bread of Life to us in the afternoon. About 200 surrounded the tables at the feast. Eld. S. H. Hertzler officiated. —J. W. Myer, 818 St. Joseph Street, Lancaster, Pa., June 5.

Middle Creek congregation held a communion May 30. We had a very large attendance. Our elder, S. W. Hoover, officiated, with the assistance of our home ministers. Previous to our communion two were buried in Christ by baptism. Our council, prior to our communion, was a pleasant one. Six certificates of membership were received. We expect Bro. Harvey Elkenberry, of Raisin City, Cal., to preach for us June 5.—Carrie Walker, Rockwood, Pa., June 4.

Spring Grove.—Our love feast, held at Spring Grove today, was largely attended. The adjoining elders and three other ministering brethren were present. Besides the regular services some special work was attended to, which resulted in electing and installing Bro. Amos M. Martin to the ministry and Brethren Jacob Redcay and Horace A. Buffenmyer to the deacon's office.—Mary Buffenmyer, R. D. 3, New Holland, Pa., May 26.

Sugar Valley congregation enjoyed a very spiritual love feast May 26. Many brethren and sisters from other congregations were with us. Brethren S. S. Statrook and I. Beaver were with us Wednesday and Thursday and gave us some very encouraging sermons. Bro. Charles A. Schwenk was chosen as delegate to Annual Meeting.—Anna Schwenk, R. D. 1, Loganton, Pa., June 1.

West Conestoga church enjoyed a very pleasant communion service May 25, held in the Middle Creek house, Bro. John M. Mohler officiating. It was a beautiful day, and several visiting brethren were with us who dealt out the Bread of Life with power. Such seasons of refreshment should encourage us to do more for the Master.—Henry E. Nies, Lititz, Pa., June 1.

VIRGINIA.

Basic City.—May 28 closed a very interesting series of meetings, conducted by Bro. Reuben Shroyer, of New Berlin, Ohio. The meetings were hindered somewhat by the rain. Bro. Shroyer preached with such great earnestness that we believe the good seed sown will soon bring forth a harvest. The meetings lasted two weeks, closing on Friday evening. Bro. Edward Frantz will preach for us next Sunday.—S. F. Scrogham, Basic City, Va., June 3.

WASHINGTON.

Seattle.—We extend a hearty welcome into our homes to all Brethren visiting the Coast this summer, especially ministers. We have a country blessed with the good things of earth. Our churchhouse is almost completed, which will provide for our spiritual needs. We have just received $26.80 from the South Waterloo church, Iowa. May the Lord richly bless their generous gift.—C. H. Maust, 910 North Seventy-third Street, Seattle, Wash., May 31.

WEST VIRGINIA.

Littleton.—Arrangements have been completed for the dedication of our new churchhouse on Sunday, June 20. Bro. Virgil C. Finnell, of Elgin, Ill., will be with us on this occasion and we anticipate a very pleasant and helpful service. We are few in number and would appreciate the presence of visiting ministers and members at our dedication.—James Q. Wade, Littleton, W. Va., May 28.

White Pine.—We just closed an interesting revival meeting at this place, conducted by Bro. B. W. Smith, of the Beaver Run congregation. He began the meeting Sunday morning, May 23, continuing until the evening of May 30. The meetings were well attended. Two were baptized. Our dear brother had to close this meeting on account of ill health. He labored faithfully while here. May the Lord bless him in the work wherever he goes!—Amanda Rinker, Purgitsville, W. Va., June 1.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM CHICAGO SUNDAY SCHOOLS.

The summer is here. At this season many of our people are leaving the city, seeking some summer resort. But think of the thousands who must remain in the city all summer!

It is with this class of people that we are working. Our children are eager to go to the country. Every day some one says, "When are we going to the country?"

Dear Brethren, we are appealing to you for help. Won't you help us? Do you not want to be of service to the dear Master in this great, wicked city? Will you not open your doors to one or two of these little ones for two weeks during the month of August?

The children will be sent to you in proper condition. There is no need of your being alarmed for fear of disease of any kind whatsoever. They are examined by a physician and if not in a proper condition, are not sent out. They will be sent to you sweet and clean.

Our trips to the country, heretofore, have greatly strengthened our Sunday schools. The parents of the children are more interested. A number of the children have become faithful members of the church, and we believe the influence of a Christian home, for two weeks, has helped them.

We can send children only within two hundred miles of Chicago, via C., B & Q., or the Wabash. Will you please write us at once if you desire to make any of these little ones happy? Owing to so many of our brethren and sisters being out of town, it will be impossible for our workers to visit you personally, so we take this means of reaching you.

May the Holy Spirit direct you in making your decision! "And whosoever shall give to drink unto one of these little ones a cup of cold water only . . . shall in no wise lose his reward."

We kindly ask that you take this matter up at once and write us, so we may know what to depend upon, and that we may not be delayed in our work.

C. May Manners.

840 S. California Avenue, Chicago, Ill.

DEBATE ON SECRECY.

A house divided against itself cannot stand. About eighteen years ago the writer, then a member of the Christian church, aided in the organization of a church of that denomination. We put up a nice house but, for some cause, the body of believers at this place has not prospered.

In the town there are also four other houses of worship, and they, too, are very weak, barely existing.

About one week ago J. L. Davis, evangelist of the Church of Christ, living at Lundy, Mo., was holding a meeting at this place. He is an able man and a bold, fearless defender of what he calls the Church of Christ. He says that the secret lodge is killing the churches. That is true. I know they are a great hindrance to the cause of Christ. And it certainly behooves all denominations to unite on this point and fight against this gigantic evil that is creeping into the various churches.

Mr. Davis is certainly doing his part. One evening during his preaching he was scoring the members of the church for trying to serve two masters. Eld. T. J. Head, an evangelist of the Christian church, wearing four emblems, was present. He has also taken part in several debates. Taking exception to what Mr. Davis said, he arose and replied, "I (T. J. Head), belong to four lodges and will defend them at all hazzards." It was decided to have a discussion, Mr. Head framing the question as follows: "Resolved that the Odd Fellows' Lodge is scripturally and morally right."—T. J. Head, affirmed; J. J. Davis, denied.

Last Saturday morning, at 9 o'clock, a crowd of people met for the debate. T. J. Head is a good speaker, and one that would be a giant in the cause of Christ, if he would only keep himself from those ungodly institutions.

He came into the churchhouse, as he thought, well armed; but his weapons were only carnal. He hung a large chart upon the wall, on which were three links, an eye and a snake. A large blackboard also hung upon the wall, on which were written scriptural quotations. Then, with a cane in his hand (reminding one of Saul of old), he endeavored to uphold the Odd Fellows' lodge by the Word of God. He fought hard, seemingly, but accomplished little, and, I believe, felt sorely whipped.

Mr. Davis is also an able speaker, his weapons being the Bible and an Odd Fellows' Ritual. He carried the latter, so that no one could deny on what the lodge is founded. The Bible he almost has in his head, and I believe he is the ablest man along his line I ever heard. I hope he may live long enough to rid all the churches of these secret-order members who belong to the world!

Mound City, Mo., May 1. Wm. Mullen.

CHILD SAVING WORK IN MIDDLE MISSOURI.

To the Churches in Middle Missouri: Your committee, Bro. D. M. Miller, Warrensburg, Mo., president, Bro. M. S. Mohler, Leeton, Mo., treasurer, and Bro. H. E. Campbell, Leeton, Mo., secretary, appointed for child saving work, met and decided to visit the churches in the near future, and try to create more interest in this work. We want a good, live worker in each church to coöperate with us, to try to help find homes for all orphan children in our district.

Let all the churches take an active part, and if any one knows of a homeless or orphan child, or if any one knows of a home that will adopt and care for a child, please notify one of your committee. H. E. Campbell, Sec.

May 31.

CLOSING THOUGHTS ON THE KESLER-ROBERTS DEBATE.

The discussion of the second proposition between W. G. Roberts, of the Disciple church, and Eld. B. E. Kesler, of the Church of the Brethren, closed at Wauneta, Nebr., Thursday evening, April 29, with as good feeling, no doubt, on both sides, as arduous work of this kind could be expected to carry with it.

The interest continued good, by those immediately concerned on either side, i. e., the members of the churches, most particularly interested in the doctrines and principles under controversy, and the opponents themselves.

The general public dropped out somewhat towards the latter portion of the discussion, and rumor said it was because of the attitude of our opponent towards Eld. Kesler, in the discussion.

In contrast the calm demeanor and Christian courtesy of Bro. Kesler, while under fire, and cross-fire, was everywhere spoken of, not only as being remarkable and praiseworthy, but as truly exemplifying the high Christian character men expect to see in one who presents himself before the public as an ambassador of the Gospel, and a teacher of the doctrines and principles of the Lord Jesus Christ.

While the members of the Brethren or the Disciple church had little to say in the matter, only as they conversed privately among themselves, the public, as usual, fell to weighing the men who stood thus before them, as exponents of the doctrines they believed and maintained.

Some outsider, who had been in attendance and had taken notice of the manner in which the disputants handled their subjects, remarked: "Well, that Disciple feller is always bragging and bragging what he's goin' to do, an' how he's goin' to corner the other feller, but that ole gentleman (Bro. Kesler) jest gets to work and does it."

The discussion closed with a full house, and good interest by the public as well as the members.

It is but just to Eld. Kesler, to say that the subject matter which he presented, and the clear-cut, concise and logical arrangement and presentation of his work, based as it was upon "the impregnable Rock of Holy Writ," and the Lord Jesus Christ, the Sure Foundation, still stood, at the close of the debate, unshaken and unharmed. All the multiplied verbosity,—wresting and twisting of Scriptures out of their divinely-appointed use, with redundant words and sophistry, fell as "Telum imbelle sine ictu" (a feeble weapon thrown without effect).

The comprehensive grasp of both his own part of the subjects treated and that of his opponent, together with a clear conception of the logical results of an argument, or the fallacy of a sophistry, frequently enabled Eld. Kesler to turn many points with telling power back upon his opponent.

The listeners looked with keenest zest and interest for these frequent strategic movements and the consequences swiftly following.

Then, too, the difference in their perception of the real task that had been given each of them to perform, respectively, was distinctly manifest in the subject matter, presented by each, and their manner of handling their subjects. This also brought the disputants, in another respect, in marked contrast with each other before the public.

Our opponent did a good deal of boasting in the start, and one could not help thinking of Benhadad and the message of Ahab to him, "Let not him that girdeth on his harness boast of himself, as he that taketh it off."

It is not the purpose of these brief items to attempt any comprehensive report of the arguments on either side, neither is it the purpose to exploit debating, or the men engaged in the work. While debating may occasionally become a necessity, here and there, in certain localities and under some circumstances, the public, in general, seem to have lost interest in that kind of work, and the test measure seems rather to be, "What kind of men and women, in real life and in actual business relations, will the Gospel of the Lord Jesus, as you uphold and teach it, turn out when it is actually applied, both to the inner and the outer life of the individual?" "By their fruits shall ye know them."

If men and women, who profess to follow Jesus Christ, after all, reject his words and the very things he teaches, how can they expect the world to have confidence in them or how, even, can they expect the Gospel to have any reformatory power upon or within their own lives, when they neither believe nor do the things Jesus Christ says?

So the words of the famous prophet are even yet a living truth, "They sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." Ezek. 33: 31b.

Wauneta, Nebr., May 29. J. B. Moore, Moderator.

ORIENTALISMS.

Mr. A. Forder, missionary to Arabia, in an address, given in the Chicago church May 3, gave the following things helpful for Bible interpretation:

Ezek. 16: 14, "The Salted Child." The Arabs salt every child, when newly-born, to preserve the flesh. They have three methods of doing the salting: (1) By putting the child in salt brine to saturate thoroughly. (2) By mixing olive oil with the salt, and smearing the child and wrapping it in cloth for seven to ten days. (3) Same as No. 2, excepting that no oil is used. They believe that if not salted, the child will die by wasting away of flesh. They wanted Mr. Forder to have his child salted.

Deut. 11: 10, "Watering Gardens with the Foot." Their gardens are divided into small, sunken squares, or plots, about three feet square. Around each there is a ridge of dirt, about six or eight inches high. In America our garden beds are usually raised instead of sunken. When the man or woman desires to water the series of plots, or groups of small beds, the water is let on at the upper side and fills the first bed. Then a bit of dirt is removed from the dirt ridge, and the water is allowed to run over, into the next bed below. So it is continued until the whole garden is watered.

Rev. 22: 2. The Arab and Bedouin have great faith in the healing properties of the leaves of most any of the trees, or even of the grass, in the spring. They cover wounds or cuts on their bodies with the leaves; then wrap around some cloth, which is very often filthy with dirt. It is no uncommon thing to see leaves or grass blades projecting from under the bandaged wound. These people think that the Tree of Life, spoken of by the Revelator, surely is a wonderful tree if it is for all the nations.

Ezek. 20: 37, "Under the Rod." The shepherd cares for more than one man's sheep and goats. So, in the morning, as he gathers up his flock, he goes from one owner to another and collects. The rod,—shepherd's rod,—is held over the alley or lane, down which the sheep must come, and every sheep is counted as it passes under. If one whips around and does not pass under the rod, that one the shepherd will not count. He takes no responsibility for that one. Then, on returning in the evening, the same thing is done, excepting that then the owner of the sheep holds the rod and does the counting.

Amos 3: 12, "Two Legs or a Piece of Ear." If the shepherd is short one sheep, when he returns in the evening, he is responsible for it unless he can produce some such bits of the animal as the above, as an indication that he was not asleep when the beast came. The staff or club, mentioned by David, is still the weapon of defense against such intruders.

Psa. 23: 4, "The Valley of the Shadow of Death." Far back in the land, Mr. Forder passed through a deep and dark valley, which, by the natives, is called "The valley of the shadow of death." When asked for a reason why it is so named, they responded that when the pasture is short on the hills, the shepherds must bring their flocks down to lower ground and this valley is the only way down. Behind boulders along the way, and in the holes to be found among the rocks, wild beasts and robbers conceal themselves. They wait until the sheep are passing. Then, when the shepherd comes up, they slay him.

Psa. 24: 7, "Lift Up Your Heads, O Ye Gates." Very many of the gates in that land now lift their head, instead of swinging on hinges, as they do in America. There are tall posts on either side of the way, each having a groove in the facing sides. Hence the Psalmist's allusion. This makes a very formidable gate against the enemy.

Prov. 17: 19, "He that Raiseth High His Gate Seeketh Destruction." The gate that opens into the court or yard is frequently not more than two or three feet high. This keeps out roaming stock. If the gate is high in times of war, the warrior will ride under it and into the house, and over the floor and people. For that reason we have Solomon's advice.

Jer. 8: 20. Their harvest is over by July 10, so the harvest comes before summer. Harvest with them begins about the middle of March, or the first of April.

Judges 11: 37-40. There are various shrines in the country to which people go, for the purpose of entreating God for certain purposes. One to Moses; one to Solomon in the interior. To this one they go for diseases of sheep. One to Aaron, on Mt. Hor, to which women go to entreat for their offspring, that they may be male and not the despised female. Another is to Lot's wife, which stands to the east of the Dead Sea. Hence the explanation of Jephthah's daughter, desiring to go into the mountain to bewail her virginity; also an explanation on verse 40.

Ex. 1: 21. God made the midwives houses, or (A. V.) households, i. e., he made their family to flourish, or gave them sons for posterity and did not cut off their house; as may be seen from the following present custom among them: The greatest blessing that can be called down upon them is to say, "May God bless your house," or "May God light your candle," which is equivalent. And still another equivalent is, "May your family prosper, and sons be born rather than daughters." The severest way to curse them is to ask God to make all their children daughters.

Prov. 6: 1; 22: 26; Ezek. 21: 17; 22: 13, "Strike Hands." This is still their method of binding a bargain. There is a middleman needed to complete the sale. His purpose is to make the price as high as possible, as he gets a commission on the selling price. The buyer says, "I will give twenty-five cents." The seller says, "I will take $1." Then comes in the middleman, who takes a hand of each and helps them to meet on common ground. The buyer raises a cent or two, the seller comes down a few cents, and thus they keep on until one says "Yes" to the price of the other. Then the middleman strikes their hands together, and all is done. It cannot be revoked. Therefore Solomon's advice, to be slow to strike hands,—we may rue the bargain.

2 Sam. 20: 9, "Taking by the Beard." Their way of swearing or making a thing binding is to take the other party by the beard, or by the chin if he has no beard, and say, "By the life of your beard, is it true?" or "By the life of your chin, is it true?" Then the truth is sure to come. This is frequently resorted to, because among the Arabs the truth, in ordinary conversation, is not common,—rather the exception.

Ezek. 11: 16, "Sanctuary of Protection." God promises to be a spiritual protection to his people in the far-away land. He will be a protector for them, as a host in that land is to a guest. Friend, enemy, or stranger, may rush into a tent and say, "I claim your protection," and that host is custombound to protect him at any cost. This protection of the host extends throughout three days (Judges 19: 4). The guest may claim protection to the limit of the territory of the host, if he is afraid of an enemy, and then run for his life. If he is closely pursued he may fall into another tent and claim protection. Hence the mention by Ezekiel. Henry M. Harvey.

Curlew, Iowa, May 24.

A TRIP TO CUBA.

I had heard many glowing reports of the climate and resources of Cuba, and when a party of twelve others decided to go to the island, I decided to go, too, and see for myself.

We left Greene, Iowa, on Christmas morning, 1908, going via St. Louis, Mo., Little Rock, Ark., and La Fayette, La., where we spent nearly one week with relatives and friends. We reached New Orleans on New Year's evening, about 8 o'clock.

The next morning we went aboard the steamship "Excelsior," which left for Havana at 10 A. M. We were soon on our way down the river. All day we glided peacefully and serenely down the "Father of Waters," and every one seemed to enjoy the ride. But when we arrived at the Gulf, at 6 P. M., the pleasant going suddenly changed, for we were on a rough sea.

There was a stiff gale and a hard wind, which did not cease until we arrived at Havana. During the first night the wind blew and whistled like a regular Iowa blizzard. Generally speaking, each one had his share of sea sickness, and the writer was not spared. The third day of January, 1909, was the most disagreeable Lord's Day I spent in all my life.

We landed just before dinner and found Havana to be a very beautiful and prosperous city. One young man from Missouri could not land because of the condition of his eyes.

We all passed the customhouse without paying duty on our belongings. Thousands of Americans spend the winter in Cuba each year. The weather at the time of our visit proved to be not only warm, but hot.

Our stay in the city was short, for about 9 P. M. we left by rail for our objective point, Omaja, where we arrived at 5 P. M., Jan. 5, 1909. Cane, ready to harvest, cattle by the thousands, and thousands of acres of native forest (jungle) were passed during the day, besides many palm-leaf shacks, or houses, where the native Cubans live a very simple life.

The Cubans are very friendly to the Americans, and every religious society in America is represented, in some way, among the hundred American colonies on the island.

At Omaja we found about twenty earnest brethren and sisters. As they decided to build a church, we saw an opportunity to aid. I helped to saw down trees in the jungle, assisted in hauling them to the mill, and did some work on the building. I spent four full weeks working on that building,—the First Church of the Brethren on the Island of Cuba. We are hopeful for the church at Omaja, and pray that it may prove a nucleus around which may grow many other churches,—such as was the growth of the church in California and other western States.

Strange to say only one of our party remained in Cuba,—Eld. Ira P. Eby, who already lives there. Why not support missionaries in Cuba, the same as in India? If a preacher there devotes all his time to the church, he should certainly receive a much-needed support.

I was on the island six weeks, and returned home via Santiago and New York. I visited the Brooklyn Mission, and am well pleased with its future outlook. I also spent some time at Germantown, Philadelphia, and other parts of Pennsylvania. I arrived home April 21, 1909, and so ended a four months' vacation.

Dumont, Iowa, May 31. Wm. H. Allen.

CLOSING EXERCISES OF McPHERSON COLLEGE.

Friday morning, May 28, McPherson College closed one of its most successful school years. The attendance was not quite ten per cent in advance of the previous year. There were fifty graduates. Eight Collegiate A. B., ten Normal B. S. D., eight Musical, six Expression, eight Shorthand and eleven Commercial. Of the Collegiate graduates, two go to the Philippines to teach. One will engage in Anti-saloon and Prohibition work. One or two will teach, and several will do graduate work at the University.

Steps have been taken to secure a permanent field and financial secretary. Mr. and Mrs. Thurston, formerly of Wichita, have moved their large and very valuable collection of birds, mammals, sea shells, fossils, Indian relics, war relics, etc., from Lewis Academy, Wichita, to the northwest basement room of the Carnegie Library. This collection is valued at five thousand dollars. McPherson College is very fortunate in getting this collection. Will not other friends of the college send us relics for the Museum? We now have one of the largest and best museums in the State, outside of the State institutions.

The Auditorium-Gymnasium is assured and ground will probably be broken by September.

There will be few changes in the faculty. Prof. Claude Shirk, who has been in the University of Chicago, will be back to resume his work in the fall.

The baccalaureate sermon was delivered by President Frantz, and the commencement address was given by A. H. Harnly, of Chicago. The address was one of the very strongest ever given in McPherson.

It is the ambition of the trustees and faculty to make McPherson College equal to any of the western colleges. We believe that the Church of the Brethren is entitled to the best educational advantages. It requires tremendous sacrifice to maintain the present standard. That the present standard may be maintained, a large endowment is absolutely necessary. The colleges and universities, with which we have to compete, have large endowments. Recently a citizen of McPherson has given one of the colleges of the State thirty thousand dollars.

How it would revive our courage if some one would make a like donation to McPherson College!

McPherson, Kans., May 29. H. J. Harnly.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Brubaker-Yoder.—On the evening of May 18, 1909, by the undersigned, at the residence of the bride's parents, Elder and Mrs. S. E. Yoder, near Hemet, Cal., Bro. Owen G. Brubaker and Sister Margaret A. Yoder. John M. Cox.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bishop, Stella, daughter of Brother Jacob and Sister Aggie Bishop, died at the home of her parents in Pennbrook, Pa., May 29, 1909, aged 2 years and 6 months. Interment at the Hanoverdale house. John J. Shiffler.

Bechtel, Bro. Daniel, died at his home in New Enterprise, Bedford Co., Pa., May 26, 1909, aged 77 years, 7 months and 20 days. He lived in this community all his life, was a devoted Christian and loved by all who knew him. His companion, two sons and three daughters survive. Services in the Koontz church, a branch of the Snake Spring congregation, by Elders D. T. Detwiler and C. L. Buck. Text, Eccles. 1: 4. Interment in the adjoining cemetery. W. H. Mentzer.

Clingenpeel, Bro. Abraham, born in Carroll County, Ind., March 17, 1842, died at his home east of Bringhurst, Ind., May 25, 1909, aged 67 years, 2 months and 8 days. He was married to Barbara Kingery, Aug. 3, 1862, who passed to the great beyond March 26, 1875. To this union were born six children, one having died in infancy. Dec. 2, 1875, he was married to Barbara Clingenpeel, who survives, also two brothers and one sister. He was a faithful member of the Church of the Brethren since his baptism in 1862. Services at the church close to his home by Bro. Riley Montgomery, from 2 Cor. 1: 3, 4. Mattie Welty.

Craig, Sister Mary, daughter of Mr. and Mrs. Henry Paul, born in Blair County, Pa., Dec. 18, 1831, died at the home

of her daughter in Huntington County, Ind., May 22, 1909, aged 78 years, 5 months and 4 days. In 1848 she was married to Jacob Snowberger, to which union were born four daughters and two sons, one daughter having preceded her in death. Two years after her marriage they moved to Huntington County, Ind., where she resided until after the death of her husband, in 1861. In 1872 she was united in marriage with George Craig, and moved to Henry County, Ind., where they resided until the death of her husband, in 1877. She then returned to Huntington County, where she lived with her children until death. She was an active member of the Church of the Brethren since early childhood. Services at the Lancaster house in the Salamonie congregation by Eld. Aaron Moss, assisted by Eld. Daniel Shidler. Millie Wike.

Cramer, Sister Anna, nee Hertzler, of Blackwell, Okla., born in Lebanon County, Pa., Dec. 23 1875, died of consumption at the home of her brother-in-law, I. B. Royer, in Wichita, Kans., May 13, 1909, aged 33 years, 4 months and 20 days. She was married to M. W. Cramer Sept. 9, 1897, to which union three children were born. Husband, three children, father, mother, one sister and three brothers survive. She came with her parents to Newton, Kans., in the year 1886. Services by Bro. Jacob Funk, of Wichita, at the Newton church. Interment near by. Text, 1 Sam. 20: 3.
Lydia Hertzler.

Faulkender, Sister Susan, born Aug. 14, 1820, died May 20, 1909, in California, aged 88 years, 9 months and 6 days. She was born in Pennsylvania and was the mother of eight children, two having preceded her in death. Five of the children were present at the funeral. One son is in Iowa. She was a faithful member of the church for over sixty years. She came to California March 27, 1909. J. W. Trostle.

Flock, Bro. George W., son of L. H. Flock, born at Emporia, Kans., died in Pasadena, Cal., Feb. 24, 1909, aged 31 years, 7 months and 26 days. He was married to Inza Pistole March 25, 1906, at Chanute, Kans. His companion survives him. Services at the Church of the Brethren. Text, John 14: 1-4. Interment in the Pasadena cemetery.
Fanny E. Light.

Hoover, Ethel, daughter of Samuel E. Hoover, died at the home of her parents in Salemville, Pa., May 26, 1909, aged 7 years, 4 months and 4 days. Ethel was a bright little girl. Her parents and one sister survive. Services in the Berger church by Eld. D. T. Detwiler. Interment was made in the Berger cemetery Friday afternoon, May 28.
W. H. Mentzer.

Krider, Bro. Andrew, died, after a short illness of pneumonia, at his home near Williamson, Franklin Co., Pa., in the Back Creek congregation, May 15, 1909, aged 70 years and 15 days. He is survived by his wife and two daughters. He was afflicted for the last sixteen years, and was a faithful member of the Brethren church for many years. Services at the Upton church by Eld. John Lehmer. Text, John 14: 1, 2. Interment in the cemetery at Greencastle.
J. D. Wilson.

Largins, Sister Martha, born Nov. 25, 1863, died of stomach trouble at her home in Bringhurst, Ind., May 13, 1909, aged 45 years, 5 months and 18 days. She united with the Church of the Brethren Sept. 15, 1906. Husband and five children survive. Services by Eld. A. G. Crosswhite, at the house in town. Interment in Moss cemetery.
Mattie Welty.

Leedy, Sister Annie Elizabeth, died May 8, 1909, at the home of her brother, Mr. James Rhodes, near Broadfording, Md., aged 69 years, 4 months and 29 days. She was much afflicted, but bore it all with Christian fortitude. Services by Eld. Joseph Neibert, assisted by Mr. Stine, from Job 14: 14. Interment in the Broadfording cemetery.
Nannie A. Martin.

Lehman, Bro. Jacob, died at his home in Springfield Township, York Co., Pa., April 4, 1909, aged 78 years, 4 months and 20 days. He was born Nov. 14, 1830. He was married to Sister Ness, to which union were born five sons and four daughters. His wife, three sons and three daughters survive, two sons and one daughter having preceded him in death. He was a faithful member of the church for many years.
J. L. Myers.

Miller, Bro. Jeromish M., born May 8, 1831, in Fayette County, Pa., died May 15, 1909, in Garrett County, Maryland, aged 78 years and 7 days. He was married to Annie Fike May 30, 1852, to which union were born four children, his wife and one daughter having preceded him. One son and two daughters survive. He was a member of the Church of the Brethren for fifty-seven years. He served in the office of deacon for two years, and was elected to the ministry in 1866. Services by Eld. Jonas Fike from Rev. 21: 4.
Ira C. Miller.

Seese, Bro. Conrad, died May 23, 1909, in the Springfield congregation, near Quakertown, Bucks Co., Pa., aged 60 years, 3 months and 9 days. He was a faithful member of the Church of the Brethren for twenty-nine years, and a patient sufferer from bodily ailments for twenty-four years. Services by Brethren W. F. Spindle and Benjamin Hottel. Text, 1 Thess. 4: 14. Interment in the Springfield cemetery.
S. S. Lint.

Snyder, Eld. Jacob S., died in Pasadena, Cal., April 15, 1909, aged 89 years, 4 months and 1 day. His remains were taken to Iowa for interment, where he lived for forty years. He was born in Pennsylvania, lived in Ohio and moved to Iowa in his youth. About two years ago he came to California. He was married three times, and buried all three of his companions. The same text, Job 5: 26, was used at the services here and also in Iowa.
Fanny E. Light.

Snyder, Bro. Sprankel, born in Richland County, Ohio, April 28, 1831, died at his home in Glendora, Cal., May 23, 1909, aged 78 years and 25 days. When two years old he, with his parents, moved to Wood County, Ohio, where he lived about twenty years, when he moved to Andrew County, Mo. His first marriage occurred in 1853, the present wife being his fourth companion. To his third companion were born three children, who survive. He moved from Missouri to California in the year 1890, and was baptized into the Church of the Brethren in January, 1891. Services at the Brethren church in Glendora by the writer from Eccles. 7: 1.
J. S. Brubaker.

Urice, Sister Mary, nee Arnold, born in Hampshire County, West Virginia, Dec. 31, 1821, died at the home of her daughter, Mrs. Sarah C. Barnhart, in Garrison, Iowa, May 17, 1909, aged 87 years, 4 months and 17 days. She was married to George Urice Dec. 22, 1841, and resided in Virginia until 1855, when they came to Benton County, Iowa, and settled on a farm. To this union four children were born, three of whom survive. The husband died in 1898. Besides her own children she raised four orphans, and three or four other children shared her home and motherly care for a number of years. She was familiarly known as "Aunt Mary Urice." She became a member of the Church of the Brethren in 1842, and lived a life full of good deeds. Services in the Brethren church by Bro. W. H. Long. Interment in the Garrison cemetery.
J. B. Barnhart.

Wenger, Bro. Christian W., died at his home near Talmage, Pa., in the bounds of the Conestoga church, May 10, 1909, aged 68 years, 6 months and 29 days. He died of paralysis of the heart. He was a member of the Church of the Brethren for many years. Wife, four sons and one daughter survive. Services by the Brethren at the Carpenters church. Text, Job 14: 14. Interment in the adjoining cemetery.
Sallie Pfautz.

Winder, Paul Irvin, infant son of Brother and Sister Daniel Winder, born Oct. 28, 1907, died April 29, 1909, from a severe burn. Services on Sunday, May 2, at the Victor church, near Waldo, Kans., by Eld. A. C. Daggett. Interment in the Cedar Bluff cemetery.
Genevieve Winder.

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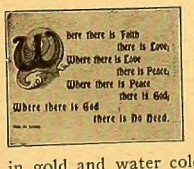
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NOTES NOT CLASSIFIED

Salem congregation met in regular council June 5, Eld. S. F. Henricks presiding. We decided to hold our love feast Nov. 26, at the Salem church. We also decided to hold our harvest meeting Aug. 1. Love and union prevailed throughout the session.—Alonzo Hagle, Donaldson, Ind., June 7.

Mt. Garfield.—I have not seen anything in print from this place for a long time. Bro. Moses Deardorff came to us May 23 and delivered ten soul-cheering sermons to good audiences. The members were greatly built up in the most holy faith, and sinners were warned.—Clara Clark, R. D. 1, Palisades, Colo., June 1.

Camp Creek church met in council June 2. The annual church visit was reported at this meeting. Four letters were granted. Preparations were made for our communion, which is to be held June 25. Money was raised for the purpose of papering the churchhouse. It was decided to elect two deacons at our communion. We are to have our harvest meeting Aug. 1, and Bro. Wm. Overholser ,of Nappanee, is to be with us that day.—W. E. Shively, R. D. 25, Box 20, Bourbon, Ind., June 7.

Blue River church enjoyed a very pleasant communion Saturday evening, June 5. Over one hundred partook of the sacred emblems. Many from adjoining churches were with us. Brethren Jeremiah Gump, David M. Hart, Leonard Hyer and W. Gibson were with us. On Sunday we had our regular Sunday school at 9:30. At 10:30 we listened to a very interesting talk by Bro. Gibson, followed by short addresses by the other brethren. We have had a great spiritual uplift, and pray that the Spirit may continue its presence with us.—Gertie Hire, Churubusco, Ind., June 9.

Chambersburg Mission.—We just closed a very successful meeting at this place, continuing two weeks, and closing with a love feast. About 100 communed. The house was filled to its utmost capacity and many were turned away. Bro. C. H. Stearman, of West Virginia did the preaching. He labored earnestly and gave us good, practical gospel sermons. As a present and visible result nine made application for church membership. Others were almost persuaded. Our Sunday school is growing and now numbers over 100. We are expecting great results from our work here in the future.—Wm. A. Anthony, Box 55, Shady Grove, Pa., June 4.

Portland church met in council Tuesday evening, June 1. Nearly all the members were present. Officers for Christian Workers' meeting were elected. Bro. G. C. Carl was chosen as delegate to district meeting. We expect to hold our love feast July 3. Should any members be passing through Portland, en route for district meeting, we would be glad to have them stop with us at that time. One letter was received. The church decided to use our Sunday-school birthday money towards the support of an orphan in India. We are now arranging for children's day exercises.—Dora Mitchel, 1241 Maryland Avenue, Portland, Oregon, June 4.

Notice to the Churches of Oregon, Washington and Idaho.—The meetings of the district for 1909 will be held in the Tekoa church, Tekoa, Wash. The District Mission Board will meet Monday, July 5. Elders' meeting and general song service will be held Tuesday, July 6. The district meeting will open Wednesday, July 7, at 9 A. M., and continue until noon, Thursday. The missionary meeting is to be held Thursday, at 1:30 P. M. A missionary sermon and collection in the evening, at 8 o'clock, July 8. Christian Workers' meeting will be held Friday, at 9 A. M., and the ministerial meeting, at 1:30 P. M., July 9. The Sunday-school meeting will be held Saturday, from 8 to 10 A. M.; sisters' topics, Saturday, from 10 to 12 A. M.; educational meeting, Saturday, from 2 to 4 P. M.; communion meeting, Saturday evening, July 10. Tekoa is south of Spokane, on the line of the O. R. & N. railroad.—J. U. G. Stiverson, District Clerk, Centralia, Wash., May 31.

FROM CARRINGTON, N. DAK.

In June, 1907, on our way home from California, wife and I stopped with the Brethren at this place and spent a few weeks with them.

Shortly after our return home, the members here wrote us that they were without a minister and requested that we consent to take charge of the work. After much correspondence we decided to accept the call for one year.

After properly arranging our affairs, at our old home in Indiana, we came to Carrington, March 17, 1908. We spent the year pleasantly and, we trust, profitably, but before the year had expired, the Brethren earnestly requested us to stay with them longer. We decided to remain until about Oct. 1, when we expect to go back east for the winter, and will likely locate there permanently.

It is our earnest desire, before we leave these people, to have some one come and take up the work. There are about forty-five members here,—loyal, kind and open-hearted. They are bound to make it pleasant for a good and loyal minister locating in their midst. They have a good house of worship in the prosperous city of Carrington. It is surrounded by a fine and well-improved country. Any one with even small means could do well here, both spiritually and temporally.

I would be glad to correspond with those who are thinking of a change in location. A. C. Young.

May 31.

FROM MAPLE GROVE, WISCONSIN.

The Mission Board of Northern Illinois and Wisconsin has been caring for the work at this place for several years. Wisconsin is a field affording an abundance of mission work, however, it is not a ready field. It must be worked and worked hard.

The little church, here at Maple Grove, has had a hard struggle to hold its own against the enemy. The struggle is not over yet, but brighter prospects are before us. We have received a shower of blessings in answer to our prayers.

The church has long felt the need of a revival, but until recently it could not be arranged for satisfactorily.

For several weeks, in anticipation of our series of meetings, we laid earnest claim to the eternal promises. Special prayer services were held, both here and at Mt. Morris. By reason of this preparation came an outpouring of the Holy Spirit. With him as our helper, we were confident of victory.

Bro. Lampin came to our assistance May 9 and labored very earnestly, both in the pulpit and in the homes. Much personal work was necessary on account of opposition and prejudice. However, in spite of these conditions, we realized a wonderful victory. There were thirty-seven accessions. This number doubles our little membership, and all are greatly encouraged.

This was a most unusual meeting. The Wisconsin field, as already mentioned, is a difficult one, and we meet many perplexing problems. But the Spirit came among us in power, and as a result there were some remarkable conversions. One man threatened his wife severely for coming out in the meeting, but the Spirit took hold of him and as a result we baptized both him and his household. We baptized one man nearly seventy years old.

On the evening of May 29 we assembled in a feast of love. Bro. Lampin officiated. About ninety communed. This was the largest communion ever held in the Maple Grove church, and perhaps the happiest. The new members, especially, enjoyed the meeting as a feast to their souls.

Bro. Lampin closed his work with us on Sunday night. Others were "almost persuaded." We were loath to say good-bye, but there are other Macedonian calls to be answered. Bro. Lampin goes to other fields, with the prayers of this people attending him. And so the mission here has enjoyed a season of revival showers. "Praise God from whom all blessings flow." F. A. Myers.

Stanley, Wis., June 3.

NOTES FROM MT. MORRIS COLLEGE, ILL.

With the address on June 1, by President John W. Cook, of the DeKalb Normal School, on the subject, "The Tendencies of Modern Education," another school year at Mt. Morris came to a close, and, almost as if by magic, the building stands silent. It has been, in many respects, a notable year. In enrollment only one year in the history of the school surpasses the one just closed. The large per cent of student members and the successful Bible term, followed by an excellent series of meetings, tended to keep the moral atmosphere uniformly healthful. The growth of the College department has been especially gratifying, and we have now between thirty and forty in these advanced courses, and good prospects for a large freshman class this fall.

Thirty-eight students were this year graduated from the various departments, a number taking teachers' diplomas. The A. B. degree was conferred on Prof. M. W. Emmert for college credits from Mt. Morris, Drake University, of Des Moines, Iowa, and the University of Chicago, which were a full equivalent to the requirements for graduation at Mt. Morris.

In addition to the new building, which was dedicated this year, a number of permanent fixtures in the way of furnaces, etc., were added to the other buildings, which will obviate the need for a central heating plant for years to come. More equipment was placed in the laboratories and more new books in the library than in any preceding year under the present management, so, in many respects, this has been a banner session. The Cassel Library is attracting attention outside of Mt. Morris and, since a visit from the head of the German department of the University of Illinois, we have received an offer from that institution for this section of our library.

Several of our teachers will attend the summer term at the University of Chicago, and others will look after the field work. Vacation simply means at Mt. Morris a change of labor. That all this activity may be of permanent worth is our earnest desire and prayer.

Mt. Morris, Ill., June 5. M. M. Sherrick.

ANNOUNCEMENTS

LOVE FEASTS.

California.

June 13, Pasadena.
June 27, 4 pm, Imperial Valley Mission.

Colorado.

July 3, Lowland.

Illinois.

June 19, 2 pm, Silver Creek.
June 19, 20, 1 pm, Waddams Grove.
June 27, 6:30 pm, Rockford.

Indiana.

June 19, 6:30 pm, Spring Creek.
June 25, 4 pm, Camp Creek.

Iowa.

June 19, South Ottumwa.
June 19, 10:30 am, Greene.
June 26, 27, Harlan.
June 26, 10 am, South Waterloo.
June 26, Sheldon.
June 26, 27, Spring Creek.

Michigan.

June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.

June 19, Worthington.
June 26, 5 miles northeast of Hancock.
June 26, Lewistown.
July 3, 6 pm, Morrill.

Montana.

July 17, Medicine Lake.

North Dakota.

June 19, Red River Valley.
June 26, Ray.
July 2, Pleasant Valley.
July 3, Wells County.

Ohio.

June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.
June 26, 10 am, East Nimishillen.

Oregon.

July 3, Portland.

Pennsylvania.

June 13, 6 pm, Maple Spring house, Quemahoning congregation.
June 13, Bolivar, Robinson house.
June 19, Elbethel house, Indian Creek congregation.
June 20, 2 pm, Brothers Valley, Pike house.
June 25, Montgomery.
June 20, 6 pm, Brothers Valley, Waterford house.
June 27, Rockton.
June 27, 3:30 pm, Shade Creek, Berkey house.
June 27, 4 pm, Dunnings Creek, New Paris house.

South Dakota.

July 3, Willow Creek.

West Virginia.

July 3, Sandy Creek.
July 3, Salem house.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. Elgin, Ill., June 19, 1909. No. 25.

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AROUND THE WORLD

A MOVEMENT, which aims to secure a Sunday day of rest for postal employés in the United States, was inaugurated recently at New York by leading representatives of all denominations. A memorial is to be presented to Postmaster General Hitchcock, urging, as a first step, an official investigation of the work now being performed on Sunday by postoffice employés, and to determine if these Sunday duties may not be largely curtailed without serious loss to the public. The fact that British and Canadian cities have no Sunday collections or deliveries of mail matter, and are fully satisfied with that arrangement, is cited as conclusive evidence that a similar plan would work equally well in this country. Congress will be asked to act on the matter at its earliest session.

RETRENCHMENT and reform in national affairs are being urged by many leaders of thought, and the Chief Executive of our nation recently emphasized the importance of greater economy in national resources, and urged needed correction of prevailing abuses. While the country is at fever heat, concerning tariff adjustment, to meet the growing expense of the Government, it is refreshing to note that some, at least, are recognizing that *economy* is an important factor in the welfare of the body politic, as it has always been in the prosperity of the citizen. There is no reason why prudence and good judgment should not be a characteristic of good administrative ability, adjusting the income and outgo with some approach to exactness. In recent years that important principle has too often been lost sight of.

THERE is food for reflection in the death and burial of the French millionaire, H. A. Chauchard, late owner of the Louvre department store at Paris. During life he had amassed his millions, but at the approach of death he had but the one desire of an elaborate and costly funeral. June 10 a $10,000 coffin was paraded through the streets of Paris, followed by the 3,000 employés of the store. Seven gorgeous funeral cars were piled high with flowers, and more than a half million people viewed the cortege. Here was a life,—successful as far as worldly prosperity was concerned,—but its glory ended with the spectacular funeral, at which opera singers were the chief performers. There was no thought of the future, no thought of wise stewardship of the entrusted millions,—*a wasted life in the sight of God!*

A PARTY of British clergymen, visiting Germany on what is described as a "mission of peace," arrived in Berlin, Germany, June 11. The delegation, probably, is the most noted of the kind that has ever assembled in Germany. The Berlin authorities and the local clergy are sparing no effort to welcome the guests heartily. During the five days of their stay they will also be in conference with the Emperor. The visit is being watched with unusual interest by the German public, and it is hoped, by all lovers of peace, that the exchange of fraternal courtesies, by the most eminent, spiritual and intellectual men of England and Germany, will help to stay the rising tide of suspicion and distrust in both countries. Influences of this kind are particularly needed at present, when antagonism on the naval question has thrown both countries into almost irreconcilable distrust and bitterness.

"BRITANNIA rules the waves," says one of Great Britain's national songs, and now, since Germany is endeavoring to assert herself in the same realm, undaunted by threats and insinuations, there is the utmost consternation in all parts of England. Some of the more conservative advocates of peace are counseling moderation, but their arguments meet with but little favor. The Press Conference, held in London June 11, was intended to infuse a spirit of conservatism and quietude into the turbulent minds of the frenzied populace, but seems to have been of no avail. Lord Morley, in a recent address, warningly said: "I entreat that the influence of the press, over the seas and at home, be perseveringly used in behalf of peace among the nations." This is good advice, well worthy of being universally heeded.

EVEN with all the caution of the navigator and the improvements afforded by modern machinery and scientific appliances, the peril of wreck faces those who go down to the sea in ships. June 11 the steamer *Slavonia,* of the Cunard Line, outward bound, with 410 passengers aboard, was stranded off Flores Island, in the Azores group. Immediate appeals for help were flashed into all directions by means of the wireless equipment. The North German Lloyd steamer, *Prinzess Irene,* then 180 miles away, was the first vessel to hasten to the rescue, and took aboard the 110 cabin passengers. Shortly after, the Hamburg-American liner, *Batavia,* came to the aid of the disabled steamer, taking off the 300 steerage passengers. Perfect order prevailed throughout the transfer, and not a life was lost. A hidden rock, unmarked on any of the mariner's charts, wrecked the gallant steamer,—just as many a craft, on life's troubled sea, strikes the treacherous shoal ere the haven of rest is gained.

JUST as the morning light was breaking, June 10, Dr. Edward Everett Hale, chaplain of the Senate, philanthropist, journalist, and lover of peace, quietly passed away at his home in Roxbury, Mass. During his long and eventful life of eighty-seven years he was not content merely to observe the passing events, but boldly identified himself with whatever movement seemed to require his practical aid and assistance. The abolitionist agitation, the betterment of civic conditions, and philanthropy in its various aspects, found in him an energetic worker and profound adviser. It is to be regretted that so bright a mind should have been satisfied with the Unitarian faith. One trait was prominent, however, throughout his life,—and that one is worthy of universal application,—he was an *optimist* of the most pronounced type. His life was one of helpful endeavor, both in example and precept. His life motto,—best illustrated, perhaps, in his own career,—is well worthy of being emphasized, "Look up and not down; look forward and not back; look out and not in, and *lend a hand!*"

MUCH more severe than the recent earthquake, felt in Illinois and adjoining States, was the one in southern France June 11. Up to the time of this writing (June 14) it is estimated that the death roll may reach several hundred, while the list of casualities may be quite extensive. Several villages and towns are in ruins, among them St. Cannat, Rognes, Lambeso and others. Many of the places in the earthquake region are cut off from communication by either telegraph or telephone, but they are being reached, as fast as possible, by food supplies and medical aid. Subterranean rumblings were heard as far south as Lisbon, Portugal. Scientists report that unusual disturbances were shown by the seismographic instruments at the various European stations.

AT last definite assurances have been given by the Turkish Government that adequate provisions will be made for the unfortunate survivors of the outrages in Asia Minor. An appropriation of $150,000 has been made for the relief of the sufferers, and $10,000 has been sent to provide for the immediate wants of the needy ones. Food, clothing, medicine and shelter will be provided for all, without regard to religion, race or nationality. A court-martial has been established at Adana to apprehend those who were guilty of the recent outrages. The authorities seem to have comprehended that something must be done to restore order at once, and yet it will take time and strong determination to bring about absolute order and safety. Many refugees are in rags and squalor, and will require help for some time. Unless immediate arrangements are made for the cultivation of the land, insuring the subsequent garnering of crops, famine, with all its terrors, will confront the people.

ACROSS the Atlantic in a balloon, is the hope of Prof. Henry H. Clayton, for sixteen years the meteorologist at the Blue Hill observatory. Utilizing the well-established fact that there are upper-air currents, flowing constantly in a given direction, he thinks that it would be feasible to make the entire trip in three or four days. He expects to construct a large balloon of about 230,000 cubic feet capacity, and is at present in San Francisco, from which point he expects to make a preliminary flight across the continent. A similar project is contemplated by Joseph Bruckner, who hopes to accomplish a successful aerial tour to Europe before long, making use of the trade winds going eastward during certain parts of the year. In Germany, preparations are being made to maintain regular inland passenger traffic by means of Zeppelin airships, between the principal cities of the country. This is but the beginning of air navigation. It is certain that important developments in aerial flights will be made during the next decades.

IT is but a renewed evidence of the power of missions, to be told that, during the present period of unrest in India, American missionary workers have done more to make the Hindoos loyal to the British Government than all the soldiers and civilians in the service of the Empire. Dr. Alexander Simpson, of the University of Edinburg, who, during his recent, extensive tour of India, had ample opportunity to make observations as to the real facts of the case, pays a glowing tribute to the American missionaries and their self-sacrificing labors for India. He says that no one can form a true conception of the real value of the faithful missionary, unless he has been in close touch with the natives of India in their utter degradation, and then seen the wonderful change wrought upon them by the missionary. India owes much to the gospel heralds, and not the least is the instilling of principles of loyalty to "the powers that be." Religion in the heart will produce right ideals. To cure the spirit of unrest, *"Bibles are better than bullets."*

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

MY VISIT WITH THE SAINTS.

BY GEORGE D. ZOLLERS.

(Written During My Visit in the Pleasant Valley Church, Darke Co., Ohio.)

The scenes in the valley were pleasant,
The winter months moderate and mild.
Each night the devoted were present,
And the moon from the canopy smiled.
A season of sweet recollection,
Whose peace we may often recall;
The church under heaven's protection,
Once ransomed from sin and its thrall.

The gathering of fathers and mothers,
The mingling of neighbors and friends.
In the concourse were sisters and brothers,
The jewels that grace apprehends.
A God-given period for sowing,
The life-seeds of truth in the heart;
No fierce winds of winter were blowing,
No foes that could terror impart.

Have we missed our time, oh, my hearers?
Have we failed in this season of grace?
Or will we be yet the fruit-bearers,
Before we must view our Lord's face?
Impunity never will cover
The seasons so golden in life;
We'll never return to live over
This precious, this wonderful, life!

From humble devotion to glory,
From the service of earth we shall rise,
When the last echo dies of the "Story,"
Our Lord shall descend from the skies.
Will we hail him with deep thrills of gladness,
With the angels in majesty's mien:
Or merge in the wailings of sadness,
And shrink with remorse at the scene?

South Bend, Ind.

PRIESTLY SYMBOLS AND PROPHETIC SYMBOLS.

BY D. WEBSTER KURTZ.

All early religions had a cultus with a choir of priests doing the religious service. Priestcraft rests upon magic. The various forms, incantations, sacrifices, feasts, special days which have reference to certain phases of the heavenly bodies, and, in general, the service of the altar, are priestly functions.

By the side of priestcraft is legalism. In the Old Testament this was represented by the scribe. His business was to find out what was written. To him all laws are of equal value; he asks not as to their use or significance. One thing is enough, "It is written."

The prophet rises above both of these. He rejects priestcraft as entirely worthless and weighs the laws of the scribe, and accepts only those that have significant worth. There are these three threads to be found in all religions in the world: Priestly, the earliest and lowest; the legalistic; and, finally, the prophetic.

Nowhere is this more plainly shown than in the Old Testament. Every one of the great prophets cries out against the priests and their entire cultus. "What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. . . . Bring no more vain oblations; incense is an abomination unto me." Isa. 1: 11. "Your new moons and your appointed feasts my soul hateth." "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, Hearken unto my voice, and I will be your God and ye shall be my people; and walk ye in all the way that I command you that it may be well with you." Jer. 7: 22. "When they fast, I will not hear their cry; and when they offer burnt-offering and meal-offering, I will not accept them." Jer. 14: 12. But what the prophet does demand is clean morals. "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved." Jer. 4: 14. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though you offer me your burnt-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of your songs; for I will not hear the melody of thy viols. *But let justice roll down as waters, and righteousness as a mighty stream.*" Amos 5: 21-24.

Micah reaches the climax of Old Testament prophecy in the wonderful passage, "Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly and to love kindness, and to walk humbly with thy God?" Micah 6: 6-8.

The scribe developed later when the Jews wrote their commentaries on the Law. They went to thousands of absurdities to apply, or rather to evade, the law to practical life. The command to do no work on the Sabbath was defined by hundreds of definitions as to what was work and what was not. They blamed Jesus for working on the Sabbath when the disciples plucked the ears of corn. It was allowable to pluck them, also to eat them, but rubbing them in their hands was work, and hence condemned.

The priest, the scribe and the prophet each have a plan of salvation. The priest has his symbols of sacrifice, his songs, feasts and special days. The scribe tries to be saved by clearly defining and applying the Levitical Code, and the prophet, by living righteously. The prophet, too, had symbols. Let us look at the nature of these. Hosea uses the symbol of a wife, who was untrue to him. By this symbol he illustrates the love of God toward unworthy Israel. Jeremiah, chapter thirteen, uses the symbol of a linen girdle to represent the character of Israel and her relation to Jehovah. In the first chapter Jeremiah tells of his vision of the almond rod and the boiling caldron, which symbolize specific truths and teachings. Amos uses many symbols in chapter seven,—locusts, fire, plumb-line, basket of summer fruit. Ezekiel uses the symbols possibly more than any of the other prophets.

A careful examination of these prophetic symbols shows that they are all pedagogic,—they are used to illustrate a truth which is hereby vivified and impressed. The prophetic symbol has no other purpose than the clarifying and the impressing of the prophet's message. John the Baptist was the greatest of all the prophets. Like all the other great prophets he preached righteousness and judgment. But John used a new symbol. It was not altogether new, for the Jews had used it with proselytes. John baptized. Repentance,—change of mind or change of heart,—was accompanied by the washing of the penitent, by a burying of him in the water for cleansing, thus symbolizing the inner change, which is to take place.

Jesus accepted John's baptism "to fulfill all righteousness," and his disciples baptized their converts. Jesus always found himself at one with the prophets rather than with the priests and scribes who always found fault with him, and finally caused his crucifixion.

Jesus, too, used symbols in his teaching. These, too, are prophetic and not priestly symbols. He stooped down and washed his disciples' feet, that he might teach the great lesson which they had not yet learned, —the lesson of *humility* and *service*. Until the Christian church has fully attained to these virtues we need this prophetic symbol. He also ate a meal with his learners, symbolizing the fellowship, the communion, the brotherhood, which must ever exist among his followers. Then, too, he used the bread and wine, symbolizing his own flesh and blood,—himself,—without whom we can do nothing.

This prophetic symbol, better than any other, illustrates our absolute dependence upon him. Why, then, should we baptize just as we do? If it is only a symbol, is not "a drop as good as the ocean," as many say? No, a drop is a priestly symbol, based on magic, or based on nothing, and is worthless. The prophetic symbol must *symbolize*. In this case it must symbolize cleansing, burial and resurrection. Nothing less than trine immersion is sufficient.

The other symbols which the church has,—the *agape*, the Lord's supper, feet-washing and the holy kiss,—are all likewise prophetic. They get their value in the perfect way in which they outwardly represent what is inwardly to take place. Unless the inward grace follows, the symbol has done us no good. Let us not become priestly, like the Catholic church, and think our salvation is insured because we have been baptized and been at the Lord's table. To be saved is to be a Son of God. But these prophetic symbols are to make us sons of God.

Jesus rejected priestcraft and he rejected scribism. He was the one Prophet who fully represented the mind of the Father. He demanded righteousness no less than the other prophets, but he alone gave us power to attain to righteousness.

Berlin, Germany.

HARMONY IN ONE'S SELF.

BY T. S. MOHERMAN.

An ideal truly, most desirable and surely satisfying! A sweet, pure, and effectual love!

God made us capable of maintaining harmony among our personal powers. Adam enjoyed harmony within for a season. He ate some fruit, one day, and a disturbance among his personal powers was the result. He discovered that the machinery of his soul would not work with that quiet and peace it once did. Whatever it was that went wrong on the inside, disturbed the sweetness and love between him and his wife; it also persisted in the offspring, causing tendencies that prevented two boys from getting along well together.

We might say, right here, that the thing that sets the machinery of the soul going wrong is sin. The peculiar quality of sin is a willful indisposition to do the right thing when a wrong one is presented. If I get up, some morning, somewhat grouchy, it shows a lack of harmony within, and that lack shows the sin quality, because of the indisposition to be pleasant and agreeable instead. If I should cheat my neighbor in a deal, it is evident that a cog has slipped. If I should go to council meeting while mind and body are disturbed, I will be very apt to say or do something that will disturb the peace and harmony of that occasion. I will be very apt to insist on some things I should not. If there should be someone else there, in my condition, and get on the other side of some important or even a trivial question, something would happen, I'm sure. It takes two alike, at a given point, to get into a "scrap,"—each is out of harmony at the same point. If one's individual powers are in harmony, and the other's not, there will be no scrap between them.

All lack of harmony in society is due to a lack of harmony in individuals. Paul said, "I keep my body under." This is the true remedy. That which is carnal in us, seeks to overpower that which is spiritual. Harmony in individuals is preserved when the higher, the spiritual, under the guidance of the Spirit, completely commands the lower. When this is done perfectly, social disorders will cease.

How can this be done? The answer is just as simple as the question, viz., Get rid of sin that has found a subjective lodging place. Yes, it is easier said than done. It is as easily done as said, if you just think so. Here is the answer: Truth is God's solvent for sin, and the producer of harmony among our personal powers. If one should become angry, impatient, proud, and self-willed, it shows he is not living in abiding truth. One does these things ignorantly. Therefore Christ says, "Forgive them; they know not what they do." Ignorance destroys harmony within and without, but truth preserves and augments it. Truth is easier to get than error, if we want it. It is easier to hold onto, too, if we love it. Why not commit ourselves to the easier thing, that we may get rid of the worst thing,—the sins that have disorganized us? Why seek to disturb others with whom we come in contact?

Let us have truth, then, that will adjust our personal machinery, and set us free, making sweet music to ourselves and others always. Education will give us that which will produce melody and sweetness in our souls. "Education, you say? That's just what gives us all our troubles." Beg pardon, but all our troubles come from an unwillingness to give up that which is untrue for that which is true. We must give up that which is inadequate for that which is adequate. If we

can master at this point, the lullabies of childhood will put us to rest.

Truth, wherever found, will harmonize with all other truth, if we will let it, and education is the thing that ever seeks to produce it. If education has this as its true setting, then the purpose of our educational institutions is clearly defined. Dynamos of effort and of purpose they are,—harmonizers of the powers of my soul and of your soul. Listen to the universal testimony that comes up from all parts of our great commonwealth, and from beyond the seas,—"I am a better man from having come in contact with these Christian centers of learning." "I have been made to love truth and hate error." "It is easier to do right than to do wrong."

Being made right with God, I am fitted to live harmoniously with myself, and being in harmony with God and myself, I am equipped to produce harmony between my fellow-men and myself.

Bridgewater, Va.

THE THREE BAPTISMS OF THE BIBLE.

BY J. G. FRANCIS.

THIS is no attempt to seek Bible authority for the three so-called forms of baptism,—sprinkling, pouring and immersion. The writer is a trine immersionist of the most pronounced type, of the strictest sect, a Pharisee of the Pharisees.

There are three baptisms recognized in Holy Writ, and in writing of them there is no need of wresting or befogging Scripture. Peter likens the flood to baptism: . . . "In the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us . . . by the resurrection of Jesus Christ." 1 Peter 3: 20, 21. Paul writes: "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10: 1, 2. Christ says: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

Here we have three baptisms. The first is race baptism; the second, national baptism; and the third, individual baptism. Or we might say, "Mundane," "Israelitish," and "Christian." They are all water baptism. There are no others recognized in Holy Writ; no others can be found under the providence of God's dealings with humanity. Three baptisms, therefore, and *only* three. The first was universal; the second, national, or for a part of the human family; and the third for individual believers.

The same requirements, the same method, the same purpose, the same result is found in all three baptisms. God is consistent all the way through. As Alexander Mack says, "He is a plain, simple Being, easily understood; but man has sought out many inventions, has beclouded the simplicity, the order, the beauty of our Redeemer."

In all these baptims we have the wicked and the righteous, a separation of the two, the death of the wicked, and the salvation of the righteous. There is a burial, the wicked remaining buried; and a resurrection, the righteous coming forth to newness of life. In all cases the element used is water. Let us test these statements:

In the days of Noah there were eight righteous; all the rest of the world was wicked. The wicked were all buried beneath the baptismal waters of the flood. They were the old, worn-out, man, the carnal nature of humanity. Noah and his family represented the new man rising to walk in newness of life, "the resurrection of Jesus Christ." 1 Peter 3: 21.

There was a complete submerging in the flood. Triflers may contend that the rains which caused the flood were a sprinkling or a pouring. It was exactly this trifling, a lack of sincerity, that caused us, at our conversion, to reject the sprinklers and to join the Brethren. Let the "sprinklers" or "pourers" keep up their work till they have a flood, and we shall no longer contend with them. Noah was saved by water, saved from the wicked world, just as the child in the wood was saved by the shot of the hunter. The waters killed the wicked, washed them off, just as the body is refreshed by the removal of the oppressing filth. Noah was no longer oppressed; henceforth he was free to worship God.

Now for the baptism unto Moses. The Children of Israel were in Egypt, in "Sinland." The Egyptians were the wicked, the oppressors, the old man, the sinful nature. The Children of Israel were the new man, the new birth, which was burdened by sin, oppressed by the Egyptians. How true to Christian experience are the efforts of Israel to break away from Egypt! We cannot go into detail now. But the Egyptians were submerged beneath the waters of the Red Sea, just as were the wicked in the flood; and Israel, the new man, came forth to walk in newness of life. They put off, under the providence of God, the old man,—the Egyptians,—with their deeds; and henceforth followed Moses, unto whom they had been baptized. Follow out the analogies at your leisure.

The Jews baptized their proselytes, not being descended from Israel. The baptism in the Red Sea did not apply to them, so they had to be baptized. They were also circumcised, showing that baptism and circumcision were two entirely different things. The baptism of the proselytes, which was an immersion, showing that the Jews regarded baptism as an immersion, was a transition from the national baptism of Israel in the Red Sea to the individual baptism of Christianity. Absolutely none of the washings of Israel, after passing the Red Sea, were baptisms, nor were they in any way, related to it. We only weaken our position by such references, and give an opening to the enemy to destroy us. "He that is washed (baptized), needeth not save to wash his feet." John 13: 10. Israel, as a nation, was baptized unto Moses once and for all. Thenceforth she was done with it, but proselytes it was necessary to baptize.

And now we come to Christian baptism. We are buried with Christ in baptism. The old man goes beneath the baptismal waters. We, in a figure, are done with him, and we rise to walk in newness of life, even as Henry Kurtz, when baptized, kept on his preacher's gown, worn in the Lutheran church. He had it buried in baptism, and thenceforth was done with it. The old grain planted is left in the ground to rot, and a new body comes forth to bear fruit. John 12: 24.

The way of baptism is plain. A wayfaring man, though a fool, need not err. It is done in a figure, but because done in a figure there is no reason why it should not be done. The figure was performed by Christ and the apostles; and then and now, through the operation of God, the inward efficacy is wrought.

Lebanon, Pa.

EVIL SPEAKING.

BY NOAH LONGANECKER.

EVIL speaking of all kinds is strongly condemned in the Bible. We are told, "Thou shalt not speak evil of the ruler of thy people," and yet there are those who burden Annual Conference with queries like the following: "Is it right for ministering brethren, or private members, to speak evil of the rulers of our land in public," etc.? All would say, "We consider it wrong to do so, and brethren who have done so should make an acknowledgment for it and promise to do so no more. Peter writes as follows: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Of such he says, "They are not afraid to speak evil of dignities."

We have only one chapter in the Epistle of Jude, but what a strong woe he pronounces against those who "despise dominion, and speak evil of dignities"! True, the word dignities includes all those in high office, both in civil and ecclesiastical government. God's command is that we should pray for all such, and not speak evil of them.

According to Peter and Jude there must have been a wonderful unrest in church and State when they wrote; or is part of their writing prophecy? At least we may well ask, "How is it now?" This speaking evil of dignities is certainly lamentable, because it is so very dangerous and ruinous. But the Holy Spirit has more to say about evil speaking: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." It appears that bitterness, wrath, anger, clamor, and malice, bring forth evil speaking. "Put them in mind, to speak evil of no man." Again, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking."

From all this we conclude that evil speaking must have been very common in the time of Paul. How else could he say, "Lay it aside,"—put it from you. "Man looketh on the outward appearance, but the Lord looketh on the heart." *We* justify a man when he looks right; God says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

The Pharisees, from their outward appearance, were considered a righteous people, and they considered themselves more righteous than all others. But Christ says, "O generation of vipers!" They had spoken evil of Christ. Their words would condemn them. "That which cometh out of the mouth, this defileth a man," says the Savior, and he certainly knows. The wise man says, "Death and life are in the power of the tongue." In line with our topic, James may well say, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Again, "It is an unruly evil, full of deadly poison."

The poison of rattlesnakes is no more dangerous to our physical life than the slander of the unbridled tongue is to our reputation; and,—may we not say?—sometimes to our spiritual life. The Psalmist says, "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."

Since there is so much power in the tongue, is it any wonder that God gives us "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," that all might cease from "*evil speaking*"?

> "That abominable tittle-tattle,
> The cud eschew'd by human cattle."
>
> —Byron.

Hartville, Ohio.

WHAT IS AN "EDUCATED" PREACHER?

BY J. D. SHOWALTER.

I HAVE thought that, since we are beginning to see the value of an "education" to a preacher, we need to be careful or we will go to the other extreme,—deciding that a preacher must have a "fine education" before he can preach. After reading Bro. Eshelman's article, "Finely Educated," in the GOSPEL MESSENGER, No. 20, I take this method of saying a hearty "Amen" to what he said.

If a man lives close to God, if "his delight is in the law of the Lord," if he "in his law doth . . . . meditate day and night," if he, in everything, gives thanks, the Lord will give him grace in his speech. Then he will, by his daily life, preach sermons more eloquent than a finely-educated man without the above-mentioned qualifications.

Let us look at a Bible character like Moses, who is generally supposed to have been brought up and educated as an Egyptian Prince, with all the knowledge of the Egyptians at his command. With all that advantage it was needful for him to take a forty years' course of training in the land of Midian, keeping the flocks of sheep in the desert, near Mt. Horeb, to complete his education and preparation for the deliverance of Israel. His work there gave him a great deal of time for meditation, and studying the wonderful works of God, as shown in nature, and this portion of his life must have been used by God to prepare him for the work that he was to do later on. Then, finally, see what a useful man he was in the Lord's service.

Now, let us hold up, in comparison with him, a man of the present time. Suppose him to be a graduate of one of our finest universities or schools,—say Harvard or Yale. Let him keep sheep in the Rocky Mountains for forty years, or even but twenty or twenty-five years. Then let him come forth and go to preaching. If he has not spent that period of isolation in studying God and his works, will he be qualified to preach? Wouldn't his score or more of years, away from the rapidly progressing changes of present-day civilization make him an "old fogy"? All his former educa-

tion would avail him but little. But, suppose he spent that time in the study of God's Word, and in meditation and prayer, then, would he not be better prepared than a man with all the education of the schools and universities, but without the communion with God and the power of the Holy Spirit left out?

David kept his father's flocks, and when Samuel went to enquire for Jesse's sons, to anoint one of them for the kingship of Israel, little David was of such small importance in his father's family that he was not called until Samuel asked Jesse if he did not have yet another son. Then David, a lad of seventeen or eighteen, who, probably, knew practically nothing of an education save what he had learned by his close observation of nature and the teachings of the Scriptures, was sent for. Why? Because he was a man after God's own heart.

Now, let us come down to the New Testament period and look at Peter and John,—those unlearned fishermen,—and take note that, on the day of Pentecost, and afterwards, they taught with such wisdom and authority that all the learning of the Jews, their priests and the members of the Sanhedrim, were of no avail against them.

When Stephen was chosen as one of the seven, nothing is said of his learning except that he was "a man full of faith and of the Holy Ghost," yet, when "certain of the synagogue of the Libertines and Cyrenians, and Alexandrians and of them of Cilicia and of Asia" disputed with him, "they were not able to resist the wisdom and the spirit by which he spake." Later, when called upon to defend himself before the council, he made such a wonderful defense of the religion of the Lord Jesus Christ, that "they were cut to the heart," and when that learned apostle Paul was put into the same position, years later, he used practically the same defense that Stephen had made before him.

Paul, also, who had been brought up at the feet of Gamaliel and was, as we suppose, the only one of the apostles who had much learning, did not, when called into the service of God, confer with flesh and blood immediately, but went into Arabia (see Gal. 1: 15-18), where some think he spent his time in studying the religion of Jesus Christ for some time, probably a year or two. He himself says that he did not go up to Jerusalem until after three years. I think it was his intention, in the passage referred to above, to show that his preaching was not what he had learned of man, but what he was taught of God.

Now when we come down to our time, and that just preceding, we find that among the strongest of our preachers are some who are not educated according to the commonly-accepted definition of education and yet they have enough of the education, of the Spirit to stand up and teach the true doctrine of Christ with such power that the educated (?) powers of darkness cannot prevail against them, or deny the righteousness of their lives and teachings.

Now, I do not mean to imply that an education is not a good thing, for I believe that an educated man, with the teachings of the Holy Spirit in his heart, can more powerfully fight the Lord's battles than he could without the education, but don't let us make the mistake of looking too much for a man of great stature (great education) and overlook the man after God's own heart, who may be small of stature (have small education) from the world's point of view.

Berkley, Va.

TARRY THOU TILL I COME.

BY ELIZABETH MILLER.

"Tarry thou till I come." "Yet a little while and I will come again." Such were the words of the Master when he departed from his disciples and ascended to heaven, after spending years among them, teaching and preaching that they might prepare their fellow-men for heaven. "I go to prepare a place for you, that where I am there ye may be also." "In my Father's house are many mansions, if it were not so I would have told you." Think of it, a home where there is plenty of room, not only for the disciples but for all of us. He leaves us, his children, here on earth, to prepare ourselves for that home; a home not made with hands, eternal in the heavens.

He maps out the way for us and tells us to walk in a narrow path; he tells us what gate to enter: "Enter ye in at the strait gate, for strait is the gate and narrow is the way that leadeth unto life."

Christ leaves us his laws to guide us on our way, and he tells us, "Lo I am with you always, even unto the end." Such are the words of encouragement that he has left us, and "though we may walk through the valley of the shadow of death," we have no need of fear, for he is ever with us to help us. His invitation to us is, "Come." "Come unto me all ye that labor and are heavy laden and I will give you rest." "He that cometh unto me I will in no wise cast out." Thus we know we have a welcome there. He commands us as he did his disciples, "Go thou and teach all nations." "Go out into the highways and hedges and bring them in." So we are not to come alone, but to bring others with us, as well, for unto him every knee shall bow. He warns us, "Watch and pray," "Pray without ceasing." He tells us we know not what hour he cometh, for he cometh as a thief in the night. His message is, "Watch therefore, and pray, for ye know not when the Son of man cometh."

He pleads with us as he plead with his disciples when about to leave them, "Tarry thou till I come." Among his many parables he gives us the example of the "Foolish Virgins," and tells us, "While the bridegroom tarried, they all slumbered and slept." He thus gives us warning not to sleep while we wait on him, but to watch and pray and work toward his coming. He bids us not to be forgetful and unconcerned, but ever prepared and ready when he comes. If we thus spend our hours in prayerful watching and waiting, his welcome message will be, "Come with me unto the feast," "Come, for all things are now ready." Thus we can pass from our earthly troubles to a feast of joys, there to dwell with him forever.

Trebeins, Ohio.

A VISION.

BY NANCY D. UNDERHILL.

A LADY was asked to write the wedding invitations for a dear friend whose son was soon to be married to a lovely girl of her acquaintance. "You can write so well that they want you to do it for them, if you will," the life-long friend had said.

Mrs. D. promised. On Sunday the friend brought a box of beautiful stationery for the purpose, saying that the bride-elect would call the following day, to give all necessary instructions.

On Monday morning Mrs. D. would have liked to write the invitations, but could not until instructions were received. When the instructions came there were callers, and then there was the evening work to do. On Tuesday morning there was work to be done, so she thought, "I'll do that work first, and write the invitations this afternoon." But when afternoon came, there was still work to be done, so the invitations were put off. "I'll do them tomorrow morning," thought Mrs. D.

On Wednesday morning there was some work which really ought to be done at once, so she went at it, hoping to get through in time for the writing. But when the work was done, she was too tired to write, and there were more callers, so she had to leave that important task still undone. Tomorrow the invitations would be called for. Could she write them tomorrow morning, and so have them ready on time? She would leave all her own work, and go at that the very first thing. But there were too many, and her hands,—toil-worn and stiff,—could not accomplish so delicate a task in one forenoon. It would require hours of painstaking effort, that must extend into the night, before it could be accomplished.

That night she fell asleep and dreamed. In her dream she was at the marriage feast, and all around her were the dear friends of the bride and bridegroom. Her own dear friends were there, and the mother of the bridegroom right at her elbow, so loving, so kind,—yes everybody was kind, smiling and happy. There was no hint of reproach upon any of their faces. *And she had not written those invitations!*

She looked vainly about, hoping to find some chance of escape until she could write them, but the sweet-faced mother of the bridegroom would not let her get away. All around her were her friends,—how did they come there without those invitations? Some one else must have given the invitations. They could do no good now, even if she could write them. It was too late for the invitations to be of any use.

No one reproached her, even by a look; but she felt so ashamed that she had neglected that one little duty,—that she had not done that one little favor for those to whom she owed so much,—those so kind and good to her. She could not forgive or excuse her own neglect, although her loved ones made no difference in their attitude toward her.

As she awoke, the dream seemed to her to be a vision, sent from him who said, "Go tell my brethren" (Matt. 28: 13), and she resolved to at once *do* the little service which had been entrusted to her, not neglecting the more important commission of the Heavenly Bridegroom, to say to those whom he loves, "Come." Rev. 22: 17.

In the dream she seemed to be at the final gathering of loved ones in heaven, so, in reality, shall we, who are invited, gather at the marriage supper of the Lamb, if we accept the gracious invitation. All will be lovely there, and no reproach will fall from anyone's lips,—no glance of the eye will indicate that we have ever been unfaithful. The Lord's elect will all be there,—even though we have failed to give them the invitation. Jesus has graciously invited us. Trusting in our friendship, he asks us to tell others of his desire to have them numbered among his friends. "Let him that heareth say, Come."

It is a little thing to do,—so easy. He provides the ability. Some may have to wait a little while for the bride's (the church's) instructions, when they are anxious to enter into the work of a missionary. But in due time all whom he has called will be fully equipped. "Go tell," says Jesus. Are we, his friends, doing it? We have so much to do at home, so many duties to be attended to. Can we not leave our *own* work a little while to execute the Lord's commission?

There is a young couple next door whom we ought to visit, and ask them to go to church, but we're too busy. They *may* get to heaven by and by, but it won't be by our efforts. How shall we feel when we meet them there, and remember that we never expressed any concern for their salvation, as long as they lived near us?

There's a lonely old man, near by, who never goes to church. Have we ever asked him? Why not? Maybe we have no church within reach. Then, why not invite him to the church within our own house, and there see that he has an opportunity to hear some conversation that will be helpful to his spiritual welfare. It may be a task to speak of spiritual things. We need not say much. Often just a sentence, fitly spoken, has been the means of winning a soul to Christ. It is not the multitude of words, but the fitness, the earnestness, the love back of them, that counts.

Is there a lonely old lady, a woman who seems to be left out of society, a boy or a girl who ought to receive Christ's invitation? We should not neglect to speak to them of his love and goodness. How are we treating the Heavenly Bridegroom?

How shall we feel when the great day comes,—as it surely will,—if we have neglected to do the little that he has asked of us? Can we help wishing we had been more faithful to him and his, and less selfishly careful of our own little affairs?

There are many precious souls who only need the invitation, to lead them straight to Jesus. Only a few words for him. It is just as easy to talk of his love, as it is to tell of John's or Harry's or Maud's or Mary's devotion. It is just as easy to speak of heavenly things as of earthly affairs, if we only *think* of the heavenly things.

Let us seek to be true witnesses. Let us not be cowards, afraid to speak a word about the Lord's goodness, lest some one find out we are his disciples, and the devil laugh at us for our religion. Poor cowards that are afraid of being laughed at! "Let him that heareth say, Come."

Collbran, Colo.

THE BIBLE WAY OF BAPTIZING.

BY H. A. STAHL.

In the New Testament baptism is set forth as one of the conditions of pardon. Why? Christ says, "He that believeth and is baptized shall be saved." Mark 16: 16. Peter writes, "The like figure whereunto even baptism doth also now save us." 1 Peter 3: 21. On the day of Pentecost Peter stood boldly before the people, and declared this great truth, "Repent and be baptized every one of you, for the remission of sins." Acts 2: 38. They were to be baptized immediately. "Then they that gladly received his word were baptized: and the same day there were added unto them (the church) about three thousand souls." Acts 2: 41. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." Acts 16: 33. "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." Acts 9: 18.

Again, only such were baptized who could believe, repent and confess their sins. "And were baptized of him (John) in Jordan, *confessing* their sins." Matt. 3: 6. "He that believeth and is *baptized* shall be saved." Mark 16: 16. "Repent ye and believe the gospel." Mark 1: 15. "If thou believeth with all thine heart, thou mayest" (be baptized). Acts 8: 37. This evidently excludes infants, for they cannot believe, repent or confess.

How and what is the gospel way of baptizing? By immersion. Example: "And Jesus was baptized of John in (river) Jordan and straightway came up out of the water." Matt. 3: 16. "And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught Philip away." Acts 8: 38, 39. "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." John 3: 5. "Therefore we are buried with Christ by baptism." Rom. 6: 4. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 5. "Arise and be baptized, and wash away thy sins." Acts 22: 16. The figures of birth, burial, planting and washing all represent immersion, and nothing short of it. The primary meaning of "baptize" is "to dip," "to immerse," not "to sprinkle" or "pour,"—so the learned of all ages say.

The Bible way is triune immersion. The one passage where the mode is definitely and minutely set forth is in Matt. 28: 19, which reads, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We find the commission is more naturally interpreted by three actions than in any other way. We find it is an imperative sentence because it is a command. "Ye baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost," is the subject, because it is what is said of the subject. "Ye" is the subject pronoun. "Go and teach" are the predicate verbs. "Nations" is the object noun of the transitive verb "teach." "Ye" is modified by the participial phrase, "baptizing them." This phrase is modified by the phrase "in his name." This phrase is modified by the phrase "of the Father, and of the Son, and of the Holy Ghost."

"Baptize" means "to dip." The number of Acts depends on the numeral or modifying adjunct. In the case of Naaman the numeral "seven" limited the Acts. 2 Kings 5: 14. In the commission the modifying adjuncts limits the acts to three, that is in the name of the Father, and of the Son, and of the Holy Ghost. Hence every intelligent person will at once see that the Godhead is made up of three separate and distinct persons, as taught in the commission.

Dear reader, it is impossible to believe in each without three mental acts. It requires three literal acts to literalize three mental acts. How? By a forward act. "If we have been planted (baptized) in the likeness of his death." Rom. 6: 5. The likeness of his death was the bowing of his head and giving up the Ghost. "And he bowed his head, and gave up the Ghost." John 19: 30.

This is conclusive evidence of the forward action. In the baptism of suffering he went three times and fell on his face (forward).

Dr. Mosheim testifies that in the first century "baptism was performed by immersing the candidates wholly in water." (Page 87, Vol. 1, "Ecclesiastical History.") Dionysius, the Areopagite says, "Baptism was administered in the triune form." (Quotation from Wolford N. Cole, page 34.)

Augustine, in his teaching on baptism, says: "We immerse three times your head under the water."

Chrysostum says that Christ delivered to his disciples one baptism in three immersions." In the Encyclopedia Britannica it is noted that "immersion was administered three times—once in each name of the Trinity." Dr. Wall, a very popular historian, says "that triune immersion was the general practice of all antiquity." (Quinter on Triune Immersion," page 266.)

In summing up the arguments we find that triune action has the preponderance of logical argument, of scriptural testimony, of historical testimony, of universal acceptance. All denominations accept it as valid baptism. It is thus placed beyond the possibility of doubt as to its claims to our belief, while other practices are subject to perpetual uncertainty.

Glade, Pa.

THE SEVENTY DISCIPLES.

BY S. F. SANGER.

I give herewith, what is said to be, a list of the names of the seventy disciples, as given by Hippolytus, and is found in the "Antenicene Fathers," Vol. 5, pp. 255, 256.

While we cannot vouch for the correctness of this list, it is no doubt true in the main. It is the only record I have yet found, attempting to give this information.

1. James, the Lord's brother, bishop of Jerusalem.
2. Cleopas, bishop of Jerusalem; also one of the two disciples who were going to Emmaus on the day of the resurrection.
3. Matthias, who supplied the vacant place in the number of the twelve apostles.
4. Thaddeus, who conveyed the epistle to Augarus.
5. Ananias, who baptized Paul, and was bishop of Damascus.
6. Stephen, the first martyr.
7. Philip, who baptized the eunuch.
8. Prochorus, bishop of Nicomedia, who also was the first that departed, believing, together with his daughters.
9. Nicanor, who died when Stephen was martyred.
10. Timon, bishop of Bostra.
11. Parmenas, bishop of Soli.
12. Nicolas, bishop of Samaria.
13. Barnabas, bishop of Milan.
14. Mark, the evangelist, bishop of Alexandria.
15. Luke, the evangelist. These two belonged to the seventy disciples. They were scattered by the offense of the word which Christ spake, "Except a man eat my flesh and drink my blood, he is not worthy of me." John 6: 53-66. The one being brought to the Lord by Peter, and the other by Paul, they were honored to preach the Gospel, on account of which they also suffered martyrdom, the one being burned, the other crucified on an olive tree.
16. Silas, bishop of Corinth.
17. Sylvanus, bishop of Thessalonica.
18. Crisces (Crescens), bishop of Carchedon in Gaul.
19. Epenetus, bishop of Carthage.
20. Andronicus, bishop of Pannonia.
21. Amplias, bishop of Odyssus.
22. Urban, bishop of Macedonia.
23. Stachys, bishop of Byzantium.
24. Barnabas, bishop of Heraclea.
25. Phygellus, bishop of Ephesus. He was of the party, also, of Simon.
26. Hermogenes. He, too, was of the same mind with the former.
27. Demas, who also became a priest of idols.
28. Apelles, bishop of Smyrna.
29. Aristobulus, bishop of Britain.
30. Narcissus, bishop of Athens.
31. Herodion, bishop of Tarsus.
32. Agabus, the prophet.
33. Rufus, bishop of Thebes.
34. Asyncritus, bishop of Hyrcania.
35. Phlegon, bishop of Marathon.
36. Hermes, bishop of Dalmatia.
37. Patrobulus, bishop of Puteoli.
38. Hermas, bishop of Philippi.
39. Linus, bishop of Rome.
40. Caius, bishop of Ephesus.
41. Philologus, bishop of Sinope.
42, 43. Olympas and Rhodion, were martyred in Rome.
44. Lucius, bishop of Laodicea, Syria.
45. Jason, bishop of Tarsus.
46. Sosipater, bishop of Iconium.
47. Tertius, bishop of Iconium.
48. Erastus, bishop of Panella.
49. Quartus, bishop of Berytus.
50. Apollo, bishop of Cesarea.
51. Cephas.
52. Sosthenes, bishop of Colophonia.
53. Tychicus, bishop of Colophonia.
54. Epaphroditus, bishop of Andriace.
55. Cæsar, bishop of Durachium.
56. Mark, cousin of Barnabas, bishop of Apollonia.
57. Justus, bishop of Eleutheropolis.
58. Artemas, bishop of Lystra.
59. Clement, bishop of Sardinia.
60. Onesiphorus, bishop of Corone.
61. Tychicus, bishop of Chalcedon.
62. Carpus, bishop of Berytus, in Thrace.
63. Euodias, bishop of Antioch.
64. Aristarchus, bishop of Apamea.
65. Mark, who is also John, bishop of Biblioupolis.
66. Zenas, bishop of Diospolis.
67. Philemon, bishop of Gaza.
68, 69. Aristarchus and Pudea.
70. Trophimus, who was martyred along with Paul.

It is interesting to note that all but four of the above names are to be found in Acts and the Epistles of St. Paul. They are distributed as follows: Acts 26, Romans 16: 22; 2 Tim. 7; Philpp. 3; Titus 2; Gal. 1, and Col. 1.

If this is a correct list of the seventy, sent out by Christ, mentioned in Luke 10: 1-17, which seems quite probable, then three things seem quite clear:

1. The seven mentioned in Acts 6: 1-4, so frequently called deacons, were ministers from three to six years before their selection mentioned in this text, and at least two of them were preaching very shortly after the martyrdom of Stephen.

2. From the foregoing facts it is apparent that they were not elected deacons in the sense in which we use the term, and limit the duties of the office.

3. The laying on of hands, at the time of their election, or installation into their new official position, is no precedence for laying hands on our deacons when installing them, as is claimed by some.

Four of the seven, mentioned in Acts 6: 1-4, according to Hippolytus, became bishops, and of the entire seventy, fifty-five were bishops, and many of them suffered martyrdom. It will also be observed that they were scattered through different parts of Asia, Africa and Europe. Their wide dispersion shows how literally and effectually they executed their Master's command, "*Go ye.*"

South Bend, Ind.

CRUCIFYING THE FLESH.

BY H. M. FOGELSONGER.

Do we purify our souls by crucifying the flesh? Do our spirits develop as our bodies are subdued? These may seem unnecessary questions to ask in the light of our present religious growth, but it often does us good to think a problem through, even though it is out of date. We are sending missionaries to lands where the ignorant worshiper mutilates his body in order to appease the gods, and why should we revert the question to ourselves? However, for us the question takes on new form. We must ask whether mere suffering, bodily or spiritual, purifies the soul. This is one of the many perplexities that grows out of a sharp distinction between the physical and spiritual. We seem to think that the punishment of the one helps the other.

Mere denying ourselves of something, or suffering either bodily or physically, does not make us better men and women. The important thing is what we are sacrificing for. I have heard people say that a Christian is supposed to deny himself of things and suffer persecution. Whenever such Christians are "persecuted," they take it for granted that they will receive a reward in heaven. The essential thing for them is to *suffer* something,—to be ridiculed or "talked about,"—because of their religion. In this persecution they think their souls are being purified. Perhaps we are all guilty of this attitude, more or less.

Christ was persecuted, but he was persecuted for something. It was not the persecution that he came into this world for, but to give us a new light. Paul did not preach to be persecuted, and Martin Luther did not break away, in order to be scoffed at and imprisoned. The important thing is not persecution but *doing*. It is comparatively easy to put yourself in a position that will cause your neighbors to wonder, and strangers to ridicule, but this is not the important thing, or we would never have had the New Testament. Every great leader is persecuted, but it is not persecution he seeks. He strives to do something that he believes will make the world better. He has visions of the future. Christ had a vision of the future to such an extent that we are only beginning to understand his message. Let us add that for this reason his persecution has not ceased.

When we are persecuted, we should not regard our sufferings as proof of our being on the right path, for we may also be causing some one else to suffer for the sake of conscience. The wicked suffer persecution and the religious fanatic is ridiculed, and yet their cause is not for the benefit of the world. Let us repeat again, that it is not persecution that will save us but it is what we *do*. Some are given one talent and others ten, but we must all do *something*, and in the doing we will receive the blessing. It is good training to be per-

(Concluded on Page 396.)

THE ROUND TABLE

TIRED OF RELIGION.

BY S. S. W. HAMMERS.

About forty years ago we remember well that there was scarcely a Wednesday or Sunday evening when there were not a number of cottage prayer meetings, Bible classes, or singing classes in the neighborhood.

The young folks would meet at different places for prayer meeting, the Word was read, commented on, and instructions imparted. Here the young convert would learn to pray. There were receptive audiences, ready to receive implicitly all that was taught. There were true and unsophisticated hearts, without a prejudice, ready to give the most favorable hearing to gospel instructions.

The neglect of these meetings has proved most disastrous. It is inexcusable. The Bible class in those days met at some cottage, recited the lesson, compared notes and talked the lesson over. They acquired knowledge. It brought the friends of the Lord together, and with good singing these gatherings proved to be pleasant and joyful. No one ever asked if there was any harm in them.

These meetings were for devotion, spiritual exercises, edification, and instruction. Those who wanted edification and instruction, would be there, as well as those who could edify and instruct. All the young persons of the neighborhood would be familiar with spiritual hymns and songs. With a sad heart we say, Those days are past. Perhaps there is not one in the country any more.

Something, however, has taken their place. In nearly every home there are euchre and card parties. The dance, also, has come. Now, instead of hearing the young men explaining the Word of God to each other, and singing spiritual hymns and songs, we hear them discussing the latest music, or explaining the art and science of the new card games. If any person doubts this, let him visit some country store, or any assembly of young people, and note the conversation. In ten years, we venture to say, we have not heard one word, in our own store, of a religious nature. We do hear many slurs at religion, and from such, too, who profess to be members of some church.

The young and rising generation are tired of religion. Why is it? There must be some cause for it. I believe much depends on the manner in which the soldiers are taken into the Lord's army. The Lord calls for none but volunteers, and he nowhere says he will receive three months' or six months' soldiers. They must enlist for a lifetime. His soldiers must be in his service because they want to be in it. They must be in his service because they went into it themselves. But today many say they are the Lord's soldiers when they are merely conscripts. Recruiting officers, with their names loaded down with titles, go to the cradle, and conscript little innocent infants, before they know anything good or bad. These infants are taken in the church before they know what they are doing, hence they do not become true soldiers of the cross.

Gettysburg, Pa.

WHAT MUST I DO TO BE SAVED?

BY D. P. HYLTON.

The above question is one which has presented itself to every one of us, at some time or other. How easy it is for some to answer and yet how difficult for others! When the question comes to the young, tender minds of those who have been reared by pious parents, in Christian homes, they answer it so easily, and accept the righteousness of Christ without delay; while those who have been living in sin until they have become hardened to it, find it quite a difficult task to assume the simplicity of a child and go to Christ for pardon. They argue the matter and say, "No church obeys the Gospel literally," "I am better than a great many church members," "One church says, 'do one thing,' and another one says, 'do something else,' and I can't decide," etc. But the trouble is, these people are not really in earnest about being saved. They must *want* to be saved, then the way is clear before them. For example, the jailer (Acts 16: 30) *wanted* to be saved. He exclaimed, "Sirs, what must I do to be saved?" And so anxious was he for salvation, that he did the thing he was told to do. The same is true on Pentecost and other occasions.

Now we ministers, in our anxiety to be instrumental in bringing souls to Christ, too often use means for getting people into the church before they see its necessity. The result is that often they don't "hold out." In order for sinners to be saved, they must first WANT to be saved; and when they really want to be saved, they will take the steps necessary for salvation.

In this age of intellectual activity, people want something to think about, and, instead of trying to excite them, we should present the Gospel on its own merits, "for it is the power of God unto salvation to every one that believeth."

Faith, repentance and baptism will follow every careful and honest study of God's Word. Do these things, not because father and mother say so, not because the minister says so, but because IT IS RIGHT.

Troutville, Va.

THE RESURRECTION.

BY C. J. HARRIS.

The resurrection will be sudden, general, and awful. The saints will rejoice and be glorified, but sinners will wail and be condemned. "The Lord will descend with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ will rise first. Then we, (the living) who remain, will be caught up to meet the Lord in the air."

The righteous, regenerated and purified, are raised in the morning of the great and eventful day, and are judged, acquitted, justified, and receive the plaudit of the King Eternal. "Blessed and holy are they who share in the first resurrection; over such the second death (or lake of fire) has no power."

Christ gathers together his saints of all ages, cleanses the world by the Word and by fire, and makes all things new. "Behold, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Have we been regenerated, immersed or baptized into Christ? Have we been accepted into his royal family? O, matchless grace and glorious resurrection! Zion will possess the whole kingdom. Listen, "All things are yours."—"The meek shall inherit the earth," and delight themselves in the fullness thereof.

Let us consider baptism: "Into the name of the Father, and of the Son, and of the Holy Ghost," the gospel figure of life, death, and immortality, the sublime moment of Christ's resurrection, and the hope of his church, the Bible ordinance of the living Savior, raising in himself all true believers to eternal life. So we are buried with Christ, in the likeness of his death, and raised in the likeness of his resurrection.

If the dead rise not, "why are they baptized for the dead?" This is the keystone,—the cardinal doctrine of Christianity. Then let all believers, with reason, conscience, and Bible, who desire real "union," celebrate baptism in the name of each person of the Holy Trinity, heeding the "all things whatsoever commanded." We, then, may with propriety stand on gospel ground, a united, obedient church, witnessing for God to all nations, and welcoming Christ coming, to raise the dead to glory.

Greenville, N. C.

THE LOYAL JANITOR.

BY EDGAR M. HOFFER.

It has been said: There is a work for us all to do. Each of us has our duty to do. Recently an elder said: "The preacher and the janitor have important positions. The one labors for the soul, while the other labors to keep the body comfortable."

The loyal janitor is at his post, no matter how inclement the weather is. Dark nights, rainy days, drifted roads, cold mornings, warm evenings, muddy roads, etc., do not hinder him. There is much work connected with this business. Having had experience in this work for several years, I know whereof I speak.

The house of worship should be kept clean, well ventilated, and properly heated in cold weather. Hymn books should be in every seat. Fresh water should be at hand, and the house should be well lighted at night. There are other duties that I need not name now.

Then, too, we should help the janitor by entering the house of worship in order. No tobacco chewing, no smoking should be allowed. How would you like to meet the Lord while you have a package of tobacco in your pocket? Think on these things!

Elizabethtown, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, June 27, 1909.

THE PRIZE AND THE CROWN.

1 Cor. 9: 19-27.

The Christian Life is a Life

I. Of Sympathy and Service.

1. "I made myself servant of all." V. 19.
2. "Unto the Jews . . . as a Jew." V. 20.
3. "To the weak as weak." V. 22.
4. "All things to all men."
5. "That I might . . . save some."

II. Of Intense Earnestness.

1. In preparation for conflict. V. 25; 2 Tim. 2: 5.
2. In the race. V. 24; Philpp. 3: 12.
3. In the wrestling. V. 27; Eph. 6: 12.
4. In dethroning and displacing self. Matt. 16: 24; 10: 38.

III. Of Self-control—Temperance.

1. In appetite. Prov. 23: 1, 2; Gal. 5: 24.
2. Abstain from fleshly lusts. 1 Peter 2: 11; Rom. 8: 13.
3. Denying and mortifying them. Prov. 1: 10; Mark 9: 43.
4. For the good of others. Rom. 14: 20, 21; 1 Cor. 10: 32, 33.
5. Not pleasing ourselves. Rom. 15: 1-3.

IV. The Prize and the Crown.

1. **The prizes are**—(a) The sons of God (1 John 3: 2); (b) heirs of God (Rom. 8: 17); (c) an inheritance (1 Peter 1: 4); and, the morning star. Rev. 2: 28.
2. The crown—(a) Be a ruler (Matt. 25: 21); (b) a crown of righteousness (2 Tim. 4: 8); (c) kings and priests (Rev. 1: 6); and, (d) sit on thrones. Rev. 3: 21.

Note.—1. These rewards are connected with character—the fruit of a right life.

2. They are connected with usefulness, in blessing others.
3. Not one of them is selfish. Not one of them receives blessings at the expense of others. Every one brings blessings to others.

PRAYER MEETING

For Week Beginning June 27, 1909.

ACCEPTABLE WORSHIP.

Luke 18: 9-14.

A Self-Satisfied Professor.

1. He Believes in Being Religious.—The Pharisee goes to the temple,—ostensibly to pray. Like many formal professors today, he likes to show off his supposed sanctity. And yet he is but a "whited sepulchre" (Matt. 23: 27).

2. He Has Great Faith in Himself.—"Trusts in himself" (verse 9), not in God, therefore worships a god of his own making (Ezek. 33: 13).

3. He Does Not Realize His Dependence on God.—His own righteousness being all-sufficient, he has "need of nothing" (Rev. 3: 17, 18). He belongs to the wondrously-wise generation of those "that are pure in their own eyes" (Prov. 30: 12).

4. He Has No Love for Others.—"Despised others." He has no tender affections, hence sees no righteousness in others. To him there is no uprightness except in his own pride-puffed bosom (Philpp. 2: 4).

II. The Humble, Contrite Penitent.

1. He Believes in Prayer.—To the publican it is a great privilege. His deeply-felt need draws him to the house of the Lord (Heb. 10: 25).

2. He Is Impressed by God's Holiness.—"Stood afar off." This feeling of unworthiness makes him very humble, and yet he draws near to God in spirit, in full assurance of faith (Heb. 10: 22).

3. He Is Conscious of His Own Sinfulness.—"Smote upon his breast." He stands before God, self-condemned, not even "lifting up his eyes unto heaven" (James 4: 6).

4. He Pleads the Atoning Sacrifice.—He feels that in saying, "God be merciful," heaven's bounty is sure to avail in his behalf (1 John 1: 7).

III. The Infallible Judge.

1. The Self-Exalted Shall Be Abased.—By our own works and merits we cannot gain God's favor. He resisteth the proud (James 4: 6).

2. The Humble Shall Be Exalted.—Verse 14. "Humble yourselves in the sight of God, and he shall lift you up" (James 4: 10). This is clearly shown in the incident of Haman and Mordecai.

HOME AND FAMILY

THE PRODIGAL.

BY BYRON WILLIAMS.

Without, the cold and drifting snow;
The cruel world—the world of woe!
And now the wind, methodical,
Is swirling as an undertow.
But in yon lighted cottage there
An anxious mother, bowed with care,
Awaits her boy, the prodigal!

Ah, long at fall of lonely night
Has mother trimmed and lit her light,
And bowing low her head in prayer
Has prayed that God will guide him right!
Has prayed for faith, divinest grace,
That she shall look upon his face—
Ah, long she prays and watches there!

O prodigal, upon the sea,
Upon the land, or where you be,
A mother's light is trimmed for you
That you the homeward path may see!
Then go to her—nor reck the cost—
Before her faith in you is lost.
Cast off the chains! Break through!

Beside the burning light to pray
She kneels at closing of the day,
With fears, day born, of adverse Fate.
And kneeling—weeps alone, alway!
Ah, prodigal, go home tonight!
Go home no matter what the fight!
Tomorrow—may be just too late!

THE VICE OF CRITICISM.

BY ELIZABETH D. ROSENBERGER.

"SISTER LATIMER is at home; she returned last night." Uncle Henry made this simple announcement as he came into the pleasant, cheerful sitting-room.

But he was surprised to see Barbara's half-comical look of dismay as she said, "I had hoped that we could have one more Christian Workers' meeting before her return, but my hope is vain."

"Barbara," said her mother reprovingly, "what have you against Sister Latimer?"

"Nothing,—nothing in the world; it is she who has many things against me. I have listened to her well-meant criticisms long drawn out, as patiently as I could; but, alas! without profit. Since she is gone we have had enthusiastic meetings which were proving a blessing to all. But in my first conversation with her I shall see plainly wherein I have erred and we have all fallen far short."

Truth compels me to state, that Barbara was not the only member of the church who dreaded Sister Latimer's well-intended criticism. There were many others who were afraid of her sharp, pointed speeches. She never considered their feelings, and many were wounded by her tirades against existing conditions. She might be fitly classed among the hinderers.

We meet with the critical person too often, in these days. Occasionally he is bright and the vindictiveness of this unpleasant habit of criticising things and people does not show itself at once. But only too soon is the two-edged sword of ridicule and criticism brought into play and men and women wince under its dire effects. There is a reason for this. Most of us are keenly conscious of our faults and failings, and we do not desire the X-rays of criticism thrown upon them, to bring them into public view.

There never was a home, a Sunday school, a church, a Christian Workers' meeting, or a prayer meeting, that was beyond criticism. Rest assured that there is room for improvement in any organization. There are times and places to talk frankly over the weak points and that usually means progress. But it does no good for your self-appointed critic to point out weak places. Imagine an earnest Sunday-school teacher going to one of these critical people for help and courage. He has a class that is hard to hold, how can he interest them? Instead of sympathy and encouragement he is likely to be received with a critical smile and a bright remark on the absurdity of doing good work under present conditions.

In conversation there is none so wearisome as he who brings out only unpleasant things for you to talk about. The mistakes, the wrong-doings of others, are dwelt upon and you are supposed to enjoy thinking and talking about other people's faults and failures. The critical person finds himself unpopular in society, simply because the majority of people do not enjoy disagreeable words, and cold, calculating speeches; and that is all the critical person cares to hear. It was a critical girl who referred to an aged relative as her "century plant," and she was not conscious of being deliberately unkind.

Imagine what a household will be with a critical wife and mother,—a household where the wife is not satisfied with her husband, the mother with her children, or her relatives,—a household where friends are only looked at in the way medical students analyze their subjects on the dissecting board. One mother had formed the habit of saying sharp, critical things about people, and she often wounded her friends by her unkind criticisms. Her two grown daughters were discussing this peculiarity of their mother's one day, and they were sorry for their mother. Said one daughter, "Let us watch and pray that we may never form the habit of criticising people." Women dread a critical woman, and children are afraid of her. She has an idea that her opinon is all-sufficient. If she approves of something it is perfect; if she disapproves, it should not be tolerated.

Do not drift into the critical habit. Have an opinion, and a sensible one, about everything, but when you come to judge people remember that you see very little of what they really are, unless you winter and summer with them. And, oh, remember too that so much that is good in people dies for want of encouragement! Do not be afraid to praise the good, wherever you see it struggling for existence. If we fill our mind to overflowing with the thought of what is bad, we certainly will sink lower ourselves. Besides, the Bible tells us to think of things pure, things lovely, things of good report. In that case we must regard the weak with tenderness, and search for the good qualities in everybody.

"Judge not! The workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-worn field.
Where thou wouldst only faint and yield."

Covington, Ohio.

HONOR THY FATHER AND THY MOTHER.

SELECTED BY ANNIE PEARLE GUTHRIE.

IF there is anything that is truly gratifying to the hearts of parents, it is the love and affectionate regard of their children.

The world is receding from them, they are past the time of making new friends and enjoying social festivities, and find their truest, highest happiness in the bosom of their own family, surrounded by loving children and grandchildren, who will willingly lift and carry the cares or burdens for them.

It is a crowning blessing for a long life to be thus cared for in old age. It is a leading religious principle, that parents should be honored. All have read the command, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." We should not neglect this command, which in its fulfilment promises a long life to him who obeys.

The command is simple and straight, there is no turning from it to the right or to the left, no getting away from it by any means. It does not read between the lines or on the lines, nor can it be interpreted in any way other than what it stands for in its simple, comprehensible words,—"Honor thy father and thy mother." And yet it is nothing unusual to hear youth declare that their parents have no right to expect anything of them. They say the parent's duty is to take care of them, not their duty to provide for the parents. We have heard this kind of logic more than once. But the text does not say honor thy rich, influential and provident parents; we must take them as they are —rich or poor, high or low, good or bad—they are the only parents we have or ever can have, and it is our duty to show them kindness for the relation they hold to such worthy people as we deem ourselves to be.

Right-minded children of misguided parents will want, if posible, to lift them into better ways, and for the family credit show the world that with all their faults they have been the parents of good children, which is one of the highest praises that can be bestowed upon parents. Maybe if parents were more particular not to allow their children, when young, to be saucy and disobedient to them, or to anyone else, they would have more respect for them in mature years.

Old people are often so placid and unruffled in appearance that the young forget that they have feelings to be pleased or to be wounded. I am made to think they would not neglect and desert the old parents, and be so lacking in obedience and affection as they frequently seem to be, if they could understand how their cruelty is robbing the old people of their last joys of life and hastening them to their graves. Children may know some day, when they are old and infirm themselves, what it is to be spurned by those for whose sake they have borne the heat of many and many a day. Cruelty, like the chickens, may come home to roost.

Boones Mill, Va.

PRAYING FOR JOHN.

"I ONCE heard Mr. Spurgeon tell the following story," said an English writer recently: "A local preacher, a farmer, was appointed to conduct Sunday services at a town some miles from his home. On Saturday he received a letter from his son, a commerical traveler, saying his business was leading him into the neighborhood of that town, and that on the Sunday night he would ride home with his father in the gig, and spend a few days with him and mother. During the drive home the father began to speak to his son about his soul. The son said, 'Look here, father, I never come home but you are everlastingly talking to me about religion, and I am sick of it. I won't stand it, and if it's to be like this I won't come home at all.' The father replied, 'God forbid, my son, that I should say anything to you to do you harm. I will promise you never to speak about it again; but let me tell you this—never a day shall pass over my head but I will pray to God to save my prayerless lad.' 'Pray as much as you like,' replied the son, 'but don't bother me with talk.'

"A few months afterwards the son was again at home. One morning, on leaving his bedroom, he heard his father at prayer in an adjoining room. He said within himself, 'I wonder if my father has kept his word about me,' and stood at his door listening. The old man, after speaking to God on various matters that lay near his heart, paused for a minute, then, with a choking voice, he said, 'And now, Lord, about John!' This was enough for John. He did not wait to hear more. His hard heart was broken. He turned away convinced of sin and before he left home to resume his journeys was a decided Christian."

NOT AGGRAVATED YET.

THE laundress had just finished loading the line in the back yard with the clothes that she had very laboriously scrubbed into spotlessness. Then somehow the line slipped and sagged, and the clothes dragged on the ground.

The mistress of the house ran out to see the extent of the catastrophe. Desiring to show sympathy she said to the laundress:

"That's too bad! It's aggravating, isn't it?"

The washerwoman stoically compressed her lips; then answered deliberately:

"I ain't aggravated yit."

The mistress had known enough of the vexations of life to appreciate the significance of patience. She said admiringly:

"Well, if that sort of an accident doesn't make you mad, you are certainly a good woman."

But the simple-hearted laundress would not consent to hear praise of herself for any virtue she had achieved. Slowly and emphatically she answered:

"You forgit who I am. I'm a prayin' soul. I'm a soldier of Christ."

And the mistress of the house confessed to herself that she had received a singularly effective lesson in the application of religion to the commonplaces of life. —*The Interior.*

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Nine persons recently put on Christ in baptism in the Mahoning church, Ohio.

Bro. D. L. Miller came over from Mount Morris last week, and spent a few hours with us.

During some evangelistic work in the Beech Grove church, Va., there were five accessions.

Bro. John F. Appleman, of Plymouth, Ind., spent a few hours at the House the early part of the week.

During the late revival at Arcadia, Ind., six were added to the church by confession and baptism.

Bro. S. S. Blough, the pastor at Batavia, Ill., is devoting this week to revival services in his congregation.

On his return from the Annual Meeting, Bro. Jacob S. Dell, of Beatrice, Nebr., called at the Messenger sanctum.

At the close of a recent preaching service at Springfield, Ind., five made the good confession and were baptized.

Our correspondent writes us that five of the Sunday-school scholars recently united with the church at Glendora, Cal.

If your minister is not just as you would like to have him be, praying for him will produce better results than talking about his faults and defects. Try it, and report the outcome.

Bro. M. M. Eshelman, accompanied by his wife and one of his daughters, is to spend July among the pines and massive rocks of the Yosemite Valley, Cal., where he may be addressed for the next month.

The Brethren in North Dakota, Northern Minnesota and Western Canada will convene in district meeting in the Rock Lake church, North Dakota, July 6, the meeting to last three days. See special notice on page 397.

The trustees of the Old Folks' Home of Iowa, wish to employ a brother and his wife to superintend the Home, taking charge Sept. 1. Any one wishing to apply for the position should address C. B. Rowe, Dallas Center, Iowa.

Our printers are at work on the Full Report of the Annual Meeting, but, on account of some delay in the reporter getting copy to us, the publication will be mailed a few days later than we had planned. But in due time all those who have favored us with their orders will receive their Report. In the meantime let us have other orders. Price, twenty-five cents.

We had the pleasure of spending last Lord's Day with the church at Naperville, this State. We found a house well filled with responsive listeners. Bro. A. D. Sollenberger, their pastor, has not been well for over a year, but his health is now improving in a very satisfactory manner. The climate of Illinois, however, does not seem as well adapted to his condition as the climate of Nebraska and Kansas, and for that reason he may find it necessary to return to the West.

Bro. J. S. Secrist, member of the late Standing Committee from Oregon, Washington and Idaho, is holding a series of meetings in Waterloo, Iowa.

Bro. Ira C. Snavely, of Breedsville, Mich., has accepted a call from the Naperville church, Ill., and will take charge of the pastoral work about the first of September.

The Brethren in Northern Missouri will hold their district meeting at Bethany, in Ray County, on Friday, Sept. 24. The Sunday-school, Christian Workers' and ministerial meetings will be held on the Wednesday and Thursday preceding.

The Full Report of the late Annual Meeting, for this year, will be found more than ordinarily interesting. It contains not alone the proceedings of the Conference, but the addresses delivered at the Sunday-school, Missionary, Educational and Publishing House Meetings, making it a work of unusual size, and still the price is only twenty-five cents.

Several ministers, on their return from Harrisonburg, Va., favored their congregations with an account of the Conference. There was much to be told, and it would appear that all of the talks were greatly appreciated. It would be a splendid thing if a talk on the meeting could be given in all of the churches in the Brotherhood, both in those that sent delegates as well as in those that did not.

By request of Bro. L. W. Teeter and wife, Hagerstown, Ind., we publish the following card of thanks:

"We hereby express our hearty appreciation for the many letters and words of sympathy received from so many of our friends, far and near, in our sad bereavement, in the death of our last child, and only daughter, Ida; also, in the death of our double niece, Emma Bowman, only one week later. The best return we can make, is to pray God's richest blessings upon them all, for their appropriate and gracious words of comfort and encouragement."

The Jewish Colonization Association, with headquarters at New York, is said to have at its command $55,000,000, that may be used in colonizing a few million Jews in some parts of the world. Just now the eyes of the world is on the Euphrates and Tigris Valleys, East Turkey, it being reported that this favored section of over 55,000 square miles may be procured for the proposed colonization project. Of this project we may have something of special interest to say next week.

Sister Minnie Buckingham, of the Prairie City church, Iowa, is asking us to say that her report of May 29, respecting the missionary collection, should have read $140 instead of $1.40. As there was a period after the figure one (thus $1.40), in the former report, our printers naturally concluded that $1.40 was meant. We, however, cheerfully make the desired correction, for the collection was a good one, and shows that the Christian Workers in the Prairie City church are in earnest.

Writing from Berleburg, Germany, under date of June 2, Bro. D. Webster Kurtz tells us of his second visit to Schwarzenau, where he spent two days searching for data regarding the early history of the Brethren. He says the village is one of the most beautiful in the Eder Valley, and that, while among them, the people treated him with great kindness. His repeated visits to the place have greatly interested some of the citizens, and they, too, are concerned about the early history of the Brethren church.

The native converts of India, with the help of the missionaries, have created a fund of over $130 with which to begin some mission work of their own. Many of these natives do not earn over five cents a day, and yet they give of their small earnings enough to make a fairly good working fund. This is because they have been trained right. Train up a congregation in giving, and there will be little difficulty about securing all the means that may be needed to carry on a reasonable amount of work. But we are wondering if the members, at all of our mission points, are being trained to give. If not, then a very important part of the work is being neglected.

Concerning the church at Bulsar, India, dedicated last March, *The Bombay Guardian* has this to say:

"This church building at Bulsar is the first well-built church of the Brethren Mission in India. The question was asked, What does this church stand for? What will it mean to passers-by as they look upon it? What does it mean to us? 'A city that is set on a hill cannot be hid.' A Christian church in a nonchristian land stands for the brightest hope of the future. This church stands for: (1) Brotherhood; (2) peace; (3) temperance; (4) forgiveness of sins; (5) separation from the world; (6) the glory of God."

There is now under construction a railroad that will extend from Cairo, Egypt, to the very southern extremity of Africa, thus opening up the dark continent to commerce, education, Christianity and civilization from one end to another. The road is to be completed in three years, and with its numerous branches, extending east and west into the country, nearly every part of the vast continent will be brought under the influence of the white race. This presents, to the missionaries of all Christian lands, a wonderful opportunity, and means the revolutionizing of Africa in the end.

In his editorial, this week, Bro. H. B. Brumbaugh has something to say about what happened in the the Presbyterian church in Harrisonburg. We are wondering whether the same thing occurred in the other churches where our people made up the bulk of the congregation. Then we are wondering how many sermons our ministers, in the course of a decade, preach on good manners. Paul says, "Evil communications corrupt good manners." 1 Cor. 15:33. This might serve as an appropriate text for such a discourse. A few good articles for the Messenger, on good manners, especially church manners, would be appreciated.

For some weeks Dr. R. A. Torrey has been holding revival meetings at Paxton, Ill., and last Sunday he preached to two audiences of 2,500 people each, besides addressing another large assembly at one of the churches. Over 500 people have professed conversion. While Mr. Torrey does not preach the whole Gospel, he has a very plain and forcible way of telling what he would have men and women know and do. We wish he could be induced to preach the whole Gospel as forcibly as he preaches a part of it. He is the preacher who, some time ago, said, that Paul, in 1 Cor. 11, had no reference to the hats and bonnets, worn by the women of today in church, but had in mind the veil, common among devout women.

The Mormons claim that the American Indians are of Jewish descent. It is said in the Book of Mormon that, about 600 years before Christ, a colony of Jews from Jerusalem landed upon the western coast of South America. In time the colony split into two factions, one called Lamanites and the other Nephites. The former ceased to be religious, grew indolent and vicious and God cursed them with a black skin. From them descended the American Indian. In an able article, published in *The Sword of Laban*, Pikeville, Ky., the editor shows that there is no ground whatever for the theory. The Indians do not resemble the Jews in any particular, while later researches go to show that they were on this continent long before the Jewish colony is presumed to have left Jerusalem. Some early writers ventured the opinion that there was a striking resemblance between the languages of the Indian and the Hebrew, but later investigations show most conclusively that there is no foundation whatever to the claim. The article referred to is worth reading.

THE ECLIPSE.

This week, June 17, we are to have an eclipse of the sun, visible in all parts of the United States, but more fully in the Far West than in the East. The eclipse will not begin until late in the afternoon, and in the Eastern States the sun will set before the eclipse ends. An eclipse of the sun, as most of the Messenger readers understand, is brought about by the moon passing between the earth and the sun. Those who view the phenomenon through smoked or deeply-colored glass, will be able to see the moon as it moves across the face of the sun, thus cutting off our view of the orb of day. On this occasion every telescope

of importance in North America will be turned on the sun for the purpose of watching the movement of the two bodies, and something new, concerning the outer edge of the moon, may possibly be discovered. There was a time, in the history of the world, when an eclipse of the sun was viewed with consternation, but that day is past for well-informed people. We now not only know what an eclipse means, but we are able, by mathematical calculations, to announce, to the minute, the beginning and the ending of any eclipse for scores of years in advance. This shows how well God has planned the movements of the heavenly bodies. Each one moves in its orbit with such remarkable precision that in these calculations no allowance whatever needs to be made for the least variation. To understand these things is to be convinced that there is an intelligent Being who has made the universe, and presides over the movements of all the works of his hands.

UNGRATEFULNESS TOWARDS MINISTERS.

We once read a story of a young man, of ordinary ability, but very religious and full of zeal, who settled in a small village where no church services of any kind were held. By the help of a few others he organized a Sunday school, and after several years began in his simple way to preach the Word as he understood it. In time quite a body of believers were gathered around him. With their aid he built a meetinghouse, doing most of the carpenter work himself. Here he preached and here he labored and prayed. He grew old in the service, and learned to love the members of his flock, as a father loves his children.

But there came a day, when the congregation grew more wealthy and fashionable, and a younger minister was desired, so the necessary money was raised and a preacher secured, who could satisfy the growing taste of the village people. All of this was done without consulting or conferring with the aged pastor, who, when a young man, had laid the foundation of the church, and had seen it grow from a few members to a large body of well-to-do workers. He had practically given his life for the church, and all of this time supported himself and wife, that they might not be a burden to any one. He looked on in profound amazement when everybody took to the new minister and left him entirely out of their plans. It nearly broke the hearts of the aged pastor and his self-sacrificing wife. The good woman could not live under the terrible strain and soon found rest in the grave, while the broken-hearted pastor disappeared and now some unknown grave holds all that was mortal of one of the Lord's most faithful servants.

The village people had money for the new pastor, but none for the old father, who had spent the best years of his life in the interest of the congregation. He had consoled the members in their troubles, visited and administered to them in their sickness, had married their sons and daughters and helped to bury their dead, but when old and worn out there was no one to lend a helping hand or to offer a word of encouragement and sympathy. He had planted and cared for the Master's vineyard, but was not permitted to eat of the fruit thereof.

In these days of ministerial transition there is danger of our churches proving equally ungrateful to the faithful elders who, at their own expense, have built up congregations, and cared for them until they are able to look after themselves. Shall these aged fathers be set aside without one word of explanation, or without any consideration whatever? Are others to enjoy all the fruits of the flourishing vineyards, while those who have borne the heat and burden are left to eke out a living as best they can? May not these aged and self-sacrificing elders be taken into the confidence of the church, and be advised with, regarding the work of the church, instead of being ignored and made to feel that they are in the way?

And then think of the minister on the frontier. He endures the hardships of a pioneer life, enters a town, or community, works hard for a living, and equally as hard to build up a little church. After years of toil and anxiety he sees his efforts crowned with success. He has brought together a band of earnest believers, and cannot help but feel that his labors have not been in vain. All of these years he has given of his time and money for the church, but receives nothing whatever in return. But a change comes over the little congregation. An abler minister is demanded; the money is raised and the new man takes charge while the man and wife, who actually built up the church, must be set aside and not taken into account. It takes brave hearts to pass through such experiences and not murmur. "Charity suffers long and is kind." But how about charity on the other side? May not prosperity beget ungratefulness? Let some of our congregations do a little careful thinking along this line, before burying the aged preachers, who have done so much for the church and her work.

THE DUTY OF ELDERS, MINISTERS AND TEACHERS.

At our last Annual Meeting several queries were presented, touching the dress question and these were disposed of by the Conference in the following answer, adopted by about a three-fourths vote of the Standing Committee and delegates:

"In view of the fact that these queries clearly touch the vital problem of the dress question, now disturbing the peace of the Brotherhood, I move that a committee of seven faithful, intelligent, conservative brethren be appointed, to whom these papers shall be submitted, to be reported on at a coming Annual Meeting.

"That the committee be instructed to examine carefully and exhaustively the Scriptural ground on the subject of Christian attire, that the practice of the primitive church be investigated, and the position and teaching of our own church fathers and the Minutes of our Conferences be examined, with a view of giving us a clear, concise restatement of our position on this vexed question, so that all may understand alike and be unified and dwell together as becometh children of the family of God—in love and peace and harmony.

"During the time the committee, so appointed, is considering the queries, the dress question shall not be considered an open one for discussion in the Messenger, but those having suggestions of a helpful character to make, are invited to write the chairman of the committee; and further, in the meantime, elders, ministers, and teachers are expected to teach earnestly and intelligently the Scriptural doctrine of plain dressing and plain living, as set forth by our Annual Meeting, so that the church may not depart from these principles that have been so dear to all our faithful members since she was first organized."

It is the purpose of writing at this time, to call special attention to the appeal in the last clause of the answer to ministers and teachers, to "teach earnestly and intelligently the Scriptural doctrine of plain dressing and plain living, as set forth by our Annual Meeting, so that the church may not depart from these principles that have been so dear to all our faithful members since she was first organized."

It is assumed that all our brethren, who voted for the answer, did so in good faith, with the desire that the church does not depart from the doctrine set forth in the answer. Those who voted against the answer did not do so because it contained the exhortation to teach, but because they feared that in some inexplainable way, the decision might result in further departure from what the Church of the Brethren has stood for since her complete organization.

Now, that we have the decision of the Conference, surely we may all unite and go to work at once, earnestly and intelligently, along the line of Scriptural teaching. Come, brethren beloved in the Lord, let us make a concerted effort! Elders, ministers, college men, teachers, deacons, Sunday-school teachers and Christian Workers, let us make this year memorable in the annals of our church for conscientious, intelligent, earnest teaching, preaching, talking and living on the Gospel side of this question. It is the question that disturbs the peace of our beloved Fraternity and it can only be settled by getting the Gospel principle fixed in the heart. *Let us begin now.*

In the church there are twenty-eight hundred ministers, over four thousand deacons, many thousand Sunday-school teachers and Christian Workers. These, with our strength in schoolmen, make a mighty force for good. Get all these to preaching, teaching and talking on the Gospel side of the "Simple Life," and living it at the same time, how the unrest in the church would be dissipated and the clouds clear away, giving place to a clear sky under God's smiling countenance.

Let there be no delay! Begin at once! It is one of the live questions of the day. We can all unite on teaching; let us teach and preach! If we have not made a careful Scriptural study of the question, let us do so at once. Let it sink into the very depths of our hearts that Christ's kingdom is not of this world, and further get it burned into our inner souls that any talk in favor of division is utterly at variance with the teachings of Our Master and his apostles. Read again and again how Christ prayed, with all the earnestness of his great soul, for the unification of his followers: "That they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me." Let no word, favoring division, escape thy lips, lest, in the day of all days, the Master reprove and judge thee for abetting the very evil from which he prayed the Father to save his followers.

Let all teaching, and preaching and talking be done in the spirit of the Blessed Master! Seek rather to save and retain in the fold than to cast out and destroy. And after all forbearance, and teaching, and loving-kindness have failed, and discipline must be resorted to, to save the body, let it be done in sorrow and with a yearning of the heart that the erring one may again be led back to the fold of Christ.

And may God in great mercy lead his people to that oneness in Spirit and Brotherhood which is so pleasing to him who died to save us, and away from division and disruption, which are always unpleasing and hateful to the Father. D. L. M.

ON THE PORCH.

A porch is a kind of an adjunctive house,—an outside attachment, which many people, who love the simple, beautiful life of nature, are learning to appreciate. Here they live during the warm season of the year. Porches afford homes without walls, and views without obstructions. And, after all, what is prettier and more lovely than the world views which God has made? We may decorate our inside walls with the best efforts of our most skillful artists and painters, but, after it is all done, we have only imitations of what is found in the outside world,—of the trees, the grass, the flowers, rivers, lakes, seas, mountains, hills and valleys.

We may paint and picture the animals, but they don't move, walk and run. We may delineate the birds, but they don't sing and fly. We may draw the likeness of a fish, but it does not swim. On the inside we have imitations, but on the outside we have the living reality. And it is these things that bring us closer to our great Father, and fill our souls with inspiration, admiration, love, joy and peace.

But our introduction is getting too long. We are at our Conference, at Harrisonburg, Va. It is the Lord's Day. And because of the great crowd in the Park, we spent the greater part of the day in the town, where we could attend religious services and enjoy quiet meditation and rest.

In the afternoon we went out to the Park and tried to enjoy some of the services there, but the crowd was so great everywhere that it was exceedingly difficult for the spiritual atmosphere to prevail as it should, on the day, and for the occasion. There were a number of, what may be called, "stump talks," made at different places on the grounds, and, no doubt, were interesting to many. But somehow the mass of the people did not seem to be in a mood to hear preaching. The meeting of friends and the renewing of old acquaintances seemed to have a stronger drawing than the preaching of the Word.

Through the kindness of some of our friends we were invited to an easy chair on the upper porch of the large hotel on the grounds, where we had a fine view of the large concourse of people, as they moved to and fro. Here we were within seeing distance of the several speakers near by, thus giving us a fine opportunity of averaging up the character of the crowds in their comings and goings, also giving us some idea of their purposes in being here.

Of course, people do not always meet their ideals and wishes on such occasions, and therefore it would not be fair to judge them from what one sees, neither

is it our purpose to pass judgment on mere appearances, because things are not always what they seem. But at this time, when there is so much being said about church loyalty and disloyalty and a proper Christian attire, such occasions afford a good opportunity to see the thing as it works out in real practice. Here theories and methods, as means to meet ends, are seen practically worked out, and ought to have an intelligent consideration, as to whether or not the ends desired are truly met in the means used.

Without giving our conclusions on this subject, as it was illustrated before us in what we saw, it must be evident to all honest observers that, unless the principle of gospel plainness is imbedded in the heart, no form or style can be adopted that will hold in check and hide the desires of the proud heart. The desires and spirit within will always find an avenue, or way, through which an outward expression is made.

Along this line our porch view was quite interesting and somewhat instructive. In coming to conclusions it is good to trace effects back to the cause that produces them. Between the two, a certain relation always exists and can readily be found when sought after.

But, outside of the subject named, a view of this kind has much to interest the thoughful observer. A mixed crowd, on the Lord's Day, moving around without special or fixed purpose, cannot be otherwise than interesting. It reminds us of the boy who asked permission of his mother to go down the street at a time when he should be at home. She asked him why he wished to go. "Oh, for nothing." "Well, my son, if you are not going for anything, why do you wish to go?" "I want to go that I may see something," was his answer. And so, it seemed to us, it was with hundreds on the grounds; they were moving around among each other with no definite purpose except that they might see some person or thing, that would interest them.

To spend much time on the Lord's Day, in this frame of mind, is of doubtful propriety. And, as an aimless looking at people is not a profitable diversion of time, we concluded that we had as well leave for more suitable quarters, and we again returned to town and our place of lodging.

As our home adjoined the Presbyterian church, and Bro. Wieand was to fill the pulpit, we concluded to go there. As we entered, the house was already crowded with our people, which, of course, was all right, had they observed the quietness that is characteristic of and shown by the Presbyterian people. But this they, unfortunately, forgot to do, and, as a result, there was quite a hum throughout the church. This may have seemed all right to them, as too many of our members are in the habit of doing the same thing in their home churches. But to the congregation that worships there, it doubtless seemed strange and out of place, This is one of the things that we, as a people, have not yet mastered sufficiently. It is a practice much to be commended, quietly to enter the house of God, taking our seats, and prayerfully to prepare our hearts for the service in which we are to engage to the glory of God.

Our churchhouses are places set apart for sacred purposes. In olden times the Lord was expected to be in his temple, and the people were expected to keep silence before him. Surely it should be none the less so now. We express our gladness for the very precious promise made by God to be with his people in a special way when they meet for his service. If we really mean this, how can we enter his presence with the indifference we show in entering our homes and places of business? While we may really believe that the Lord is present with us, in our houses of worship, we seem to forget it on entering them. We should not only observe this very appropriate and commendable custom on entering the house of worship of other denominations which observe it, but we should so habituate ourselves, quietly and prayerfully to enter our own houses of worship that we would never forget it on entering the churches of others.

As to the character of the meeting, the hospitality of the Virginia people and the welcome we received, our Office Editor has expressed it so fully that nothing more need be said.

H. B. B.

THE DELEGATES FOR 1909.

We are giving this interesting tabulated report of the representation at the Harrisonburg Conference. It will be noticed that the delegation was not as large as it was last year, or in 1906.

STATE DISTRICTS.	Elders.	2nd Degree.	1st Degree.	Deacons.	Laity.	Sisters.	Total.
1. Arkansas, First District and Southwestern Mo.,	...	...	...	...	...	...	...
2. California, Northern,	...	...	...	...	...	...	...
3. California, Southern and Arizona,	3	1	1	...	...	2	7
4. Denmark,	...	...	...	...	...	...	...
5. France,	...	...	...	...	...	...	...
6. Illinois, Northern and Wisconsin,	6	2	1	3	...	1	13
7. Illinois, Southern,	9	3	...	4	...	...	16
8. India, First District,	...	...	...	...	...	1	1
9. Indiana, Middle,	9	6	2	3	1	1	22
10. Indiana, Northern,	11	4	1	...	...	...	16
11. Indiana, Southern,	11	1	1	2	...	1	16
12. Iowa, Middle,	5	1	...	1	...	1	8
13. Iowa, Northern, So. Minn., and S. Dakota,	2	3	...	1	...	...	6
14. Iowa, Southern,	2	...	...	1	...	...	3
15. Kansas, Northeastern,	3	...	...	...	...	...	3
16. Kansas, Northwestern and N. Colorado,	1	...	...	1	...	...	2
17. Kansas, Southeastern,	1	...	...	...	...	...	1
18. Kansas, Southwestern, S. Colo., and N. W. Okla.,	3	1	...	...	1	1	6
19. Maryland, Eastern,	7	4	...	3	...	...	14
20. Maryland, Middle,	4	1	...	...	...	...	5
21. Maryland, Western,	1	...	...	...	...	...	1
22. Michigan,	1	1	...	...	...	...	2
23. Missouri, Middle,	1	...	...	...	...	...	1
24. Missouri, Northern,	...	1	...	3	...	...	4
25. Missouri, Southern, and Northwestern Arkansas,	...	...	...	...	...	...	...
26. Nebraska,	2	2	...	...	...	2	6
27. North and South Carolina and Georgia,	...	...	...	...	...	...	...
28. North Dakota, N. Minnesota and W. Canada,	1	2	...	...	...	...	3
29. Ohio, Northeastern,	5	4	...	1	...	...	10
30. Ohio, Northwestern,	3	5	2	2	...	...	12
31. Ohio, Southern,	17	8	2	4	...	1	32
32. Oklahoma, Panhandle of Texas and New Mexico,	...	...	...	...	...	1	1
33. Oregon, Washington and Idaho,	1	...	...	2	1	...	4
34. Pennsylvania, Eastern,	17	17	3	2	1	...	40
35. Pennsylvania, Middle,	13	2	1	...	...	1	17
36. Pennsylvania, Southern,	9	5	...	1	1	...	16
37. Pennsylvania, Western,	11	7	...	...	...	1	19
38. Sweden,	...	...	...	...	...	...	...
39. Tennessee,	2	2	...	...	...	1	5
40. Texas and Louisiana,	1	...	...	...	...	...	1
41. Virginia, First District,	9	6	1	3	...	1	19
42. Virginia, Second,	19	14	2	5	...	1	41
43. West Virginia, First District,	2	2	...	2	...	1	7
44. West Virginia, Second District,	1	...	...	...	...	...	1
	193	104	17	44	5	18	381

The representation at the Des Moines meeting was a record breaker, the number of delegates reaching 414. The meeting at Springfield, two years before, fell ten delegates behind. But the delegation this year reached only 381, and was therefore not as large as we expected it would be. Below we are giving the representation for a number of years, including the present:

Year.	Elders.	2nd Degree.	1st Degree.	Deacons.	Laity.	Sisters.	Total.
1897,	93	104	18	14	10	.....	239
1898,	136	118	24	28	13	.....	319
1899,	126	105	22	26	13	.....	292
1900,	149	114	35	34	16	.....	348
1901,	166	110	25	37	12	10	350
1902,	167	115	18	34	22	7	363
1903,	162	117	22	44	13	13	371
1904,	160	116	18	40	8	9	350
1905,	165	91	30	38	8	16	348
1906,	173	127	33	41	16	14	404
1907,	100	47	10	52	16	38	263
1908,	201	115	23	47	12	16	414
1909,	193	104	17	44	5	18	381

It is always interesting to study the representation at our Conferences, for in this way we can get at conditions to be learned in no other way. For the first time, in the history of our Annual Meeting, more than half of the delegates were elders. In 1897 we had only 93 elders among the delegates. And while we had more elders last year than this, still they did not have the majority in the Conference.

The laity representation was the lowest ever before known, a thing that ought not to happen. The representation in the second degree of the ministry was fairly good, but not up to last year, nor to some previous years. The first degree fell far short, but the sisters moved up two points. The increase, however, from year to year, is in the direction of the eldership with a slight falling off for the second degree of the ministry.

This year the Second District of Virginia, the district in which the meeting was held, is the banner district, having to her credit forty-one delegates. Eastern Pennsylvania fell only one behind, having forty delegates. Southern Ohio came in third, while the fourth place was taken by Middle Indiana. Considering the distance, Southern California and Arizona did well, being represented by seven delegates.

It is interesting to study another phase of the delegation. It will be observed that Northern Indiana and Southern Indiana had each sixteen delegates, and eleven of the sixteen, in each case, were elders. Middle Maryland sent five delegates and four of them were elders. The Second District of Virginia sent more elders than any other district in the Brotherhood, and Southern Ohio and Eastern Pennsylvania fell only two behind. No district sent over two sisters. There was not a district that sent less elders than ministers in the second degree, though Eastern Pennsylvania and a few other districts sent the same number of each.

There were only 332 congregations represented, and 49 of these had two delegates each. Thus it will be seen that over half of the churches were not represented at all. This is not as it should be. When we pause to consider that on a close vote it takes two-thirds of the votes to carry a measure and that at these meetings not half of the churches are represented, it may be a question as to whether some things are done by what may be regarded as two-thirds of the Brotherhood. Still this is no fault of the Conference.

But do our delegates always vote the sentiment of the districts sending them? This is something we cannot tabulate, and if we could, the facts exhibited would make an intensely interesting subject for study. But this is something that cannot be known, only as the information is brought out by the discussion in the open Conference itself. Still we are led to wonder if the results would be different should each congregation be represented by at least one active delegate. Then think of over 900 delegates,—for there would be that many could all the churches be properly represented! These, along with the members of the Standing Committee, would give us a voting force of nearly 1,000, with which to do business. As it is, we transact business with considerably less than one-half of what might be our voting force. And while this is true there is, for the present at least, no way of remedying the situation.

RESTORING A MINISTER.

A minister in good standing leaves our church and associates himself with the Progressives. While in that church he conducts himself becomingly, but afterwards he wishes to return to the church, making all necessary confession for the mistake he made, in leaving the Church of the Brethren. Must he be received as a private member, or can he return with his office?

It is the privilege of the church to receive him with his office, or without it. Ministers of this kind, who see their mistakes, and ask to be restored to fellowship, are often received with the office they held when they left the church. It is proper, on such occasions, to have them renew their pledge of faithfulness to the church, and promise to labor in harmony with her principles and rules.

WHY THE SMALL ATTENDANCE?

The question is often asked, "Why is there a smaller attendance from adjoining congregations, at our love feasts, than we formerly had?" While it is not true, perhaps, of all parts of the Brotherhood, it is, nevertheless, a much deplored fact in many localities. Members of the various congregations in a State District should strengthen their social ties by frequent association at love feasts and other gatherings. Only thus can they preserve the unity of purpose and fraternal bonds of union that have hitherto been the strength of our Brotherhood. By all means let us draw closer together.

MISSIONARY DEPARTMENT

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General Mission Board, Elgin, Ill.

Notes from Jhagadia.

The settling of a worker in a new station is one of the new experiences we have recently enjoyed. Undi is a village eighteen miles from here. It is the home of a number of people who were baptized years ago, but who, with intervals of exception, have been without the help of a native preacher. In our tours both Bro. Lichty and Sister Miller, as well as ourselves, have made visits there, and tried to keep up the work as well as possible under the circumstances. This year the Christians manifested a very warm and appreciative spirit, and were desirous of help in the way of a native preacher and teacher for their children. The need for such a helper was emphasized by the fact of several people wanting to be baptized. After much thought and prayer, and several visits, we decided to open definite work there.

The first necessary step was to remove the mission house to a place more accessible to the village, as its former location prevented work during monsoons on account of high waters between it and the rest of the people. The house was moved, and then one of our workers from here, Girdar, a Bhil Christian from the Anklesvar Orphanage,—was sent with his wife and baby to live among the people. Two families have already built their own houses close to the worker's house, and by next year we hope to have a good-sized Christian quarter. They wish to live close together for purposes of mutual helpfulness, and for protection from the rum curse which has been thrust upon them against their will. We have hopes that in a few years there may be a little church at Undi, whose light shall go far and wide, and penetrate into the regions beyond.

We have just passed through, what seems to have been, the hottest spell of weather for several years. Hot winds prevailed, and they were hot. Saturday, May 8th, was hot. We took the children out after sunset, seven o'clock, and at that late hour the hot breeze burned their cheeks. Inside the house the temperature staid at 97 until midnight, then dropped two degrees till morning. So we knew we must prepare to fight for life on Sunday. We shut all doors and windows at ten A. M. and hung wet blankets before each one so as to cool the hot air as it entered. (We do not have glass but cloth windows and doors.) More than six gallons of water were evaporated from the blankets in the course of the day. It was hot, and we dreaded the coming night, but, much to our delight and relief, the wind blew stronger toward evening and drove the heat away rapidly, so that we had a good night's sleep. Now we are having cooler weather.

A most effective patience tester is to entrust some work into the hands of some of these Bhils, to be done well and in good time before the rains come. There is wood to be hauled from the jungle, houses to be repaired, fences to be built and a lot of little things of that sort. It is, indeed, hard to find a responsible person,—one who will look after our interests. "Sufficient unto the day is the evil thereof," is a maxim not needing emphasis among these people who care only for today's meal, and are quite ready to let tomorrow take care of itself without anxiety.

This is the season for weddings among the Bhils and the wedding plays and games and music and dancing are a great attraction to all the boys and girls, our Christians included. Pray that they may be given grace to come out from all the evil practices of their former lives. Pray that we may be given wisdom to replace these pleasures with something really good and helpful. E. H. Eby.

May 14.

India Field.

—In the "Times of India," for March 10 are these two striking and significant paragraphs: "President Taft urges the maintenance of a highly efficient army and navy." "Mr. Birrell, speaking at Bristol last week, said that President Taft's references to armaments shattered the best hopes of humanity."

—The eyes of all the world are on America. It is the freedom country. It is the self-governing country. It is the country of wealth and happiness among the people. When the new president made his inaugural address, it was, of course, cabled in parts all over the world. How important that our America should stand for temperance! How important that she should stand for peace! The words of Mr. Birrell are more true than we know. If America increases her navy, then "the best hopes of the world are shattered." Why? Because America is a great nation all to herself. Because, relatively speaking, America has less cause for a navy than the nations of Europe. Because, if America must be "ready" for Japan, then, how much more must England be "ready" for Germany, and Germany be "ready" for England, and either be "ready" for Russia! It is painful to think of the great opportunity to impress the world with an everlasting object lesson for peace, which is now gradually slipping away from us. If reason requires it for us, how much more the same reason will require it for others. Would God that men of the nation could see that preparation for war means occasional war therefore, while preparation for peace means multiplied peace always. We do the thing our hearts are set upon. It is folly to say that the peace is strengthened by increased armaments. America is now indeed shattering the best hopes of humanity, telling the world that it will do to talk peace, but to work it out you need more cannon than the other fellow.

—Just the other day it was a happy privilege to go out on the new narrow gauge railway, now being extended east from the B. B. line, at Kosamba, on a parallel with the Raj Pipla State railway, for twenty-six miles. We went out about half way, to the bungalow of the assistant engineer, who is there for construction work, and whose bungalow is close to the new line, but far away from other signs of what we would, ordinarily, call "civilization." I was impressed with the fact that he was doing a great deal to get his work done, and when we compare his sacrifice with that which we missionaries must make, I think his is, in some ways, greater than ours. Of course, an assistant engineer has plenty of money on hand, but this gentleman is a good Chistian man. He has a library of books, and they tell you the same fact. His conversation ran on religious matter freely with us, and that tells its story. And his wife and children were free to talk on missions and the hope of the future, and that tells what is in the man too. And, yet more, this gentleman said he would be willing to support a worker among his railway employés, if we sent one, for the rest of the time the railway is building,—about a year. How it makes one's heart glow to meet a man with a kindred mind, especially when you least expect it! And yet, why should not every Christian be of this kind?

—The present unrest, which is troubling some of the people of India, and some of the people at home, seems to be gradually quieting down again. However, as they have recognized that the missionary's strength is to himself be the axe, with a native man for the handle, in cutting Indian timber, so they have come to discover that if they can, somehow or other, get an entering wedge between the missionary and his people, if they can bring one to suspicion the other, they will be able to overcome the great influence of the Christian religion here. It is to be feared that seeds of this kind of sedition have entered into the minds of a few of our Indian Brethren, who now think we are not what we pretend to be,—that we are insincere, seeking honor, etc. Just quietly to endure, to suffer without resenting it, to wait the time when all shall see clearly whose is the error and where it lies, is the best thing to do, but it requires grace to do it. Nothing is more repulsive to my mind than a spiritually-minded man seeking justice, going about trying to get even, trying to clear himself in the minds of others, lest they may think too little of him. How much shall we seek the praise of men? How much rather be right in the sight of God, and walk true to your church, which has come to us as a blessed inheritance, for which we can well be thankful.

—It is our experience, as a missionary, that one gets very emphatic in his belief about sticking to the church. There is so much do-as-you-please living that this becomes one of the essential teachings. Not so long ago, a certain missionary of another mission said to me one day, that when his people begin by saying, "I thought," then he anticipates difficulty. They thought, and so they began to go contrary to instructions, is the way it comes out. And he laughingly added, "If I could only get our people not to think!" That seems almost going beyond the mark. But a missionary will understand what is the force of it every time. "I thought that as I had done thus and so for years, it could not be wrong to do it again!" "I thought that as all the other missions were paying certain wages for certain work, I ought to have it too!" "I thought if God was merciful to the sinner, he would be merciful to me too, even if I did sin a little more since becoming a Christian!" "I thought one way as good as another, and so I chose the other." Not that we would have men stop thinking, but that we could bring them to think along right lines. It is one thing to think on "constructive" lines, and quite another to think on "destructive" lines. To uphold the church, to know that her counsels are for wisdom, to realize that her present position was not gained in a day, to believe that the CHURCH is of God is essentially constructive. Without this belief you are at sea as a missionary. Without this belief you are at sea if you are not a missionary. Without this belief you may be good when it comes to upsetting things, but what the world and the church needs today is not men who can go about and upset things, but men who can set things up. We do not want men who can make chaos out of a pacific state, but who can make a pacific state out of chaos. There is a world of difference. Any fool can upset an apple cart, set fire to a haystack, or fire off a gun! But it takes patience and something of a genius to gather the apples together again, to build a haystack properly, or to hit the mark. It is an easy thing to be stubborn and sing out, "I object," but it takes great grace to allow the other brother just as much liberty as you want him to allow you. We had this nicely demonstrated not long since: A few were afraid the majority would want their own way for a certain thing, and objected. Then the majority asked the few what they would like, and when they expressed themselves, that splendid majority said, "We will give it to them, as we must work together!" Praise the Lord for that kind of majorities!

—Last week (excuse me for speaking of the weather) it was so hot we wondered what would happen to us all. But on Sunday a change came, the air called "trade winds" began, and it has been better since. Now this strong wind continues, and we find it not so serious a thing to live when the wind blows. But with our six acres of arable land, and the well, it appeals to me, time and again, that it were a good thing if some one would place a windmill over the well, so that the wind could do the work that cattle have to do now. A good windmill here would be a good thing, and would be appreciated in Ankleshwer, this I know. But I must not appear to be begging, so I close. But it is a fact,—I wish we had a windmill. W. B. Stover.

Ankleshwer, India, May 14.

Does Woman Wisely Desire a Large Field?

God, most surely, has a field for woman's work. To find that field, we will turn to Titus 2: 3-5: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Here we find that woman's field, primarily, is the home, and every true, Christian mother finds that she has a large field of labor, to make the home the center of attraction to her loved ones, to bring up her children in the nurture and admonition of the Lord. It is not only the work of caring for their material comforts, but also the training of their minds, the watching over their souls, the building up of their characters, to fit them for the battles of life.

The mother, for the most part, moulds the children. Some one has said, "The character, teaching, example, and training of the mother are generally the destiny of the child." The young mother, with her babies about her, with her inexperience, her desire to do just the right thing, often feels as though she had more to do than she is able to accomplish. Right here Paul's instruction comes in to the aged women. They are to be teachers of good things, and they are to teach the young women.

I remember when I was a very young mother, I had two small children. A dear, aged mother in Israel came to visit me one afternoon. Among other good things, she said that day, was this: "Hannah, God has trusted you with a great work, to train those children for usefulness in life, and to guide them in the narrow way; but don't get discouraged, keep the little Book open and don't forget your closet, and the Lord will bless you." Thus the aged may be teaching good things.

I have said this much upon this part of woman's work because I think it is a great work, and while, by the wording of our subject, this, no doubt, is considered the small field, yet its opportunities are so extensive, and the results so far-reaching that I would have no sister, who feels that she cannot expect to become an active worker in the large, broad field, discouraged. I hope that we mothers cannot be regarded as egotistical, when we claim that the character of the home depends much upon our skill, faithfulness and devotion. No one will deny the large place that a good home occupies in both church and state. The Christian mother, then, does well not to allow any desire or ambition, however worthy, to interfere with her duties in the home and to her children.

The "large field" pertains to duties and activities beyond the home. A woman living to the age of seventy or eighty, after rearing and training her children and faithfully discharging her duties as a house-wife, and mother, may come to a period in her life when she has time and desire for more extensive work. For some lines of work, her home experiences and motherly instinct are the best kind of qualifications. This is not confined to mothers only. There are many noble-hearted, devoted, Christian women who never have families, and these, also, may have a pardonable and worthy ambition to enter a large field.

While treating my subject, I shall limit myself largely to religious activities, and yet, in some respects, there is such a blending of the industrial and political that it is difficult to consider either of them entirely independent of the other. We recognize the fact that while, in some respects, woman is man's inferior, in other respects she is also his superior. Upon the whole, if given an equal chance, and accorded equal recognition, she usually shows equal skill and talent. In missionary and reform work, women have been very active, and singularly successful, standing in the very front ranks. In Sunday-school work, either as officer or teacher, she has taken an active part and filled a large place. When a busy mother takes a Sunday-school class to teach, when she must almost steal the time to prepare her lessons, she is reaching out to larger fields and greater usefulness. Many seeds of truth

have been dropped into the hearts of Sunday-school children by busy mothers, that will bear fruit for the Master. Visiting the sick, taking with her flowers to cheer the sick-room, helping some neighbors in distress,—there are so many ways, so many little things to do, that all may reach out into more usefulness for a large field.

But, as I said before, not all women have home duties, not all women have children to train. We read of Philip, the evangelist, who had four daughters, "virgins who did prophesy." Dorcas desired a larger field, and nobly filled it by ministering to needy,, "full of good works and almsdeeds which she did." No wonder they mourned for her so sincerely, when she died. Those poor widows felt as though their best friend was gone and her place could never be filled.

In a later day we have a Frances Willard, whose field was very large. She gave up her work as teacher in a woman's college, to take up the temperance cause. Her work and influence reached every civilized country and have become such a mighty power that the liquor men are made to tremble, for they know that their craft is in danger. We have a Florence Nightingale who gave up a life of ease and comfort to go to the battle-field and care for wounded soldiers. Clara Barton, for many years, was at the head of the Red Cross Society, and thousands of soldiers owe their lives to the care and good nursing they received from this society.

Helen Gould built a beautiful retreat on the Hudson, where hundreds of poor, sickly children, with their discouraged mothers, are taken for a two weeks' stay and receive untold good from the pure food, pure air, and bright sunshine.

Of all living hymn writers none are so well known as blind Fanny Crosby. Her hymns are loved and sung not only in the English language, but are found translated into many other languages. We have a number of them in our own Hymnal.

We might mention a great many more women who have wisely desired a large field. There are women who have, and are, improving the talents which God has given them. We have those in our own beloved church that are willing to give up the comforts of home and the associations of loved ones, to carry the Gospel to the heathen. And so, with woman's strange affections and her warm sympathies, two of the best qualifications for soul-touching and soul-winning, she earnestly desires to be used for the Lord and by the church. Who will say that it is not commendable in her? Who would undertake to forbid her, or say her nay?

Mrs. William Booth, while the mother of eight children, found much time to aid her husband in his great reform work of which the Salvation Army is the result. At the age of twenty-six she wrote the following in an autograph album: "The woman who would serve her generation according to the will of God, must make moral and intellectual culture the chief business of life." Doing this she will rise to the true dignity of her nature and find herself possessed of a wondrous capacity for turning the duties, joys and sorrows of domestic life to the highest advantage, both to herself and to all those within the sphere of her influence. Hannah Ziegler.

Royersford, Pa.

CRUCIFYING THE FLESH.

(Concluded from Page 389.)

secuted providing it clarifies our purposes and leads us to do more. Sometimes we are persecuted because our hearers know better than we.

However, the conscientious person, who has a message to give to the world, will not always be received kindly. In so far as he has visions of the future, that far the people will reject him. The righteous man receives rebuffs as well as praises. He is misunderstood and rejected. The social, political or religious reformer has an uphill road. Many a time, when he is sore distressed, and longs for the smallest sign of recognition, he receives none. He is ostracised from his circle of friends and left to fight the battles alone, yet it is not this persecution that he is after, but rather the opposite. He strives to do the world good and in that striving and doing he is blessed. Years afterwards, when the people comprehend his message, they erect memorials to his name. When the grain of wheat is put into the ground, it has a work to perform, but it has opposition as well as help. Its success is gauged by the harvest, and not by the amount of hindrance it encounters, in pushing out of the ground, by dry weather and hostile weeds. The grain is not planted to stir up opposition but to bring a harvest.

We meet opposition everywhere, and it is through that persecution that we are tested and tried. If we believe in a thing, we will be willing to suffer for it, but the suffering alone will not save us. It is by our purpose,—faith and works combined,—that we will be judged. We are here to do something worthy and if we do not make use of all our ability in the right way, we are withholding from the world.

Finally, the crucifying or denying for the Christian is both physical and spiritual. In so far as his bodily lusts hinder him in his work, he represses them and in so far as his ideal life is antagonistic to the one purpose of his life, they are held in abeyance. But this denying is all secondary because it means nothing in itself. It is the *positive* side that counts. Crucifying the flesh does not save us. We are saved by growing into an ideal, both physical and spiritual, by doing something positive and worthy.

802 S. Main Street, Ann Arbor, Mich.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Glendora.—May 22 we met in council, our elder, J. S. Brubaker, presiding. At the close of the meeting Bro. Wertenbaker, of Los Angeles, and our elders gave some excellent talks on nonconformity. The annual church visit was reported. Bro. Wertenbaker just closed a three weeks' series of meetings. Five of our Sunday-school scholars came out on the Lord's side. The meetings closed with our annual love feast, Bro. Wertenbaker officiating, assisted by Brethren Cline and Thomas. One hundred and seventy partook of the supper and communion, this being the largest number of communicants at a meeting of this kind in Glendora.—Louese Whitmer Brubaker, Azusa, Cal., June 5.

Imperial Valley Mission.—We have been conducting regular services all spring in a small schoolhouse, four and one-half miles south of town, but we have now secured better quarters in the city of El Centro, which is the county-seat of Imperial County. Services were largely attended today, and the interest manifested is very encouraging. Next Sunday morning, June 13, we begin a two weeks' series of meetings at this place, the first meeting ever held by the Brethren in this city. The love feast, already announced, will likely close the revival effort, June 27.—W. M. Platt, El Centro, Cal., June 6.

Pomona.—Sunday morning, May 23, a missionary sermon was delivered in this congregation, after which an offering was taken for the general collection at our Annual Meeting. The total amount was $100, a part of it being handed in before. The amount was promptly forwarded to our delegate, Eld. S. E. Yundt. We have a membership of only fifty, so the average in this collection was two dollars per member. Just think what the collection might have been, if every member throughout the Brotherhood, would have given even one dollar! The members of our congregation know how to give to the Lord's cause. Our church is being blessed, and we are expecting great things.—Joseph W. Cline, Pomona, Cal., June 9.

COLORADO.

First Grand Valley.—Bro. Moses Deardorff and wife were with us over Sunday, June 6, on their return from California. He gave us two excellent sermons. Brother and Sister Deardorff have made many friends in this part of the Valley. About fifty from the Mission Sunday school in Grand Junction were brought to the church, five miles out in the country, last Sunday, where a joint program was rendered by the children of the two Sunday schools, in the morning. A basket dinner for all was served at the church. The afternoon was spent in singing, and talks to the children by the older ones. It was a day that will long be remembered by the children. We hope much good may come from it. We expect Bro. Lampin to begin a series of meetings at the Mission church, in Grand Junction, June 13.—Pearl Coffman Heiny, Grand Junction, Colo., June 10.

IDAHO.

Clearwater church met in council May 29, preparatory to our love feast, June 5. Sister Martha Harlacher was installed as a deacon's wife. We had a spiritual feast, with our elder, N. S. Gripe, officiating. Bro. Gripe gave us some very excellent sermons during the meetings, and we hope that the good seed sown may bring forth much fruit.—Mollie Harlacher, Teakean, Idaho, June 8.

ILLINOIS.

Loraine.—Eld. M. L. Hahn conducted a short series of meetings at this place, beginning Saturday evening, June 5, and closing Wednesday evening, June 9. At our council meeting on Wednesday Bro. Willis Reed was duly installed as deacon. In the evening we enjoyed a very pleasant love feast. It has been many years since we have observed this sacred ordinance at this place. We appreciated the presence of a number of young people from Liberty. The house was well filled with an attentive audience. A number were present who never witnessed a service of this kind before. We expected Bro. D. B. Gibson to be with us, but was hindered. Bro. Hahn officiated, assisted by Bro. H. E. Rittman.—Myra E. Pittman, Loraine, Ill., June 10.

Waddams Grove.—We met in council June 5. Our elder, P. R. Keltner, of Rockford, was with us. He was chosen as elder again for another year. Preparations were also made for our love feast, which is to be held June 19 and 20. Bro. Isaac Frantz, of Ohio, will begin a series of meetings in the Thelsea church June 13.—Albert Myers, Waddams Grove, Ill., June 11.

INDIANA.

Arcadia church met in council May 20, prior to our communion Saturday, May 22. A number of communicants surrounded the Lord's table, with Bro. D. E. Sower officiating. Immediately following the communion, Bro. Sower conducted a series of meetings, preaching, in all, eleven sermons. Six were added to the church by baptism. The Word was preached with power and earnestness. Sister Emma Miller, Sunday-school secretary of the Southern District of Indiana, was with us May 22 and 23, and led the song services for us at each meeting. Our Sunday school is progressing nicely. Eld. Elias Smeltzer and wife, with a few others from this congregation, attended the Annual Meeting.—Mary Martin, Box 301, Arcadia, Ind., June 5.

Beech Grove congregation met in council June 5. One letter of membership was received, that of Bro. Jonathan Greenhalgh, a minister in the second degree. Our love feast is appointed for Sept. 25, commencing at 10 A. M. Our Sunday-school is progressing nicely, with Sister Lina Landick as superintendent. The attendance averages about sixty-five each Sunday.—P. A. Spearman, R. D. 38, Ingalls, Ind., June 11.

Bremen church met in council June 5, our elder, J. S. Kauffman, presiding. All business was disposed of in a loving way. We decided to hold our harvest meeting Sept. 5, and our love feast Oct. 22.—Monroe Martin, Bremen, Ind., June 12.

Roann.—With Eld. J. D. Rife in charge, we, the members of this congregation, met in council June 5. Much business was transacted. Sunday school was reorganized, with Brethren Martin Miller and Levi Elkenberry, superintendents, and Sister Mertie Swihart, secretary. Christian Workers' meeting was also reorganized, with Brethren E. L. Burger and Clarence Rush, presidents. Six letters of membership were received. We expect Bro. John Mishler to conduct a series of meetings sometime in September. Our love feast is to be held Oct. 2, commencing at 5 P. M. Our aged brother, David Neff, who has been blind for several years, preached for us May 30. At our March council Eld. Geo. E. Swihart resigned as elder in charge of the Roann congregation. The writer was chosen as church correspondent.—Katie Baldwin, R. D. 2, Wabash, Ind., June 2.

Solomons Creek church met in council June 5, with Eld. Amzy Clem presiding. All business was nicely disposed of. Four were received by letter, two of the number being a deacon and his wife. Our harvest meeting is to be held Aug. 1.—Raleigh R. Neff, R. D. 1, Box 68, New Paris, Ind., June 8.

Somerset church met in council June 5, at the Cart Creek house. Four letters of membership were accepted, and two granted. Sunday-school officers were elected for both houses. Our communion is appointed for Sept. 25.—Mrs. Emma Winger, R. D. 10, Marion, Ind., June 7.

Springfield.—Our elder, I. L. Berkey, recently preached a very good sermon, after which five dear souls were baptized, three of them belonging to the Topeka district. May 29 we held a very enjoyable communion service. Ministers from other districts were Brethren Bowman, James L. Haslett and Walter Swihart, Bro. Hazlett officiating. He also preached on the Sunday following.—Etta Elson, Wawaka, Ind., June 7.

Union church met in council this afternoon, our elder presiding. Much business came before the meeting. One letter was granted. Committees were appointed and officers were elected to serve the church in different departments of work. The writer was chosen as church correspondent. We will have an all-day harvest meeting on the Fourth of July. Our love feast is appointed for Oct. 29. The average attendance of our Christian Workers' meeting, the past six months, was sixty-five. Our Sunday school is growing in interest, with Bro. Wm. Garl, superintendent.—A. Laura Appleman, Plymouth, Ind., June 11.

Upper Deer Creek church met in council June 6, with our elder, Bro. Jacob Gripe, presiding. All business was disposed of pleasantly. It was decided to hold the joint Sunday-school meeting of the Howard, Flora, Lower and Upper Deer Creek churches at this place July 4.—Bertha Bechtelheimer, Lincoln, Ind., June 11.

Wabash church met in council June 3, at 1 P. M., with Bro. E. S. Brubaker presiding. We appointed a committee to look after repapering the church, and also decided to have a children's day, but no date has been set yet. All other business was disposed of pleasantly.—Lulu M. Crumrine, R. D. 9, Wabash, Ind., June 11.

IOWA.

Dry Creek church met in special council May 25, preparatory to the love feast, which is to be held June 5. Bro. D. W. Miller presided. We decided to try to secure the services of Bro. James Hardy, of Kansas City, Kans., in a revival meeting at this place, to begin about the middle of August. Brethren Paul Mohler and W. D. Tisdale were with us at the love feast. On Saturday afternoon one of our Sunday-school scholars was received into the church by baptism. At the close of the Christian Workers' meeting, Sunday evening, an offering was taken for Bethany Bible School, amounting to $7.—Minnie B. Mentzer, Robins, Iowa, June 8.

Libertyville.—We observed children's day June 6. A good program was rendered by the children. We expect to hold services on the Fourth of July. We have organized a Christian Workers' meeting, with the writer as president, and Bro. T. J. Looney, secretary. We have a good meeting, with increasing interest.—H. B. Johnston, R. D. 3, Batavia, Iowa, June 7.

Mt. Etna church received two young sisters by baptism last Sunday. A committee was also chosen to arrange for appropriate Fourth of July services. Our Sunday school and Christian Workers' meetings are moving along with increased interest.—Fannie Brower, Mt. Etna, Iowa, June 9.

Pleasant Prairie.—Our elder, J. Schechter, of Worthington, Minn., was with us from Wednesday, May 26, to the Sunday following. He preached some very interesting sermons. We trust that in due time there will be a bountiful harvest reaped from the seed that he has sown. Our love feast was held May 29, and council meeting on Thursday.—Ruth Eddy, Ireton, Iowa, June 3.

KANSAS.

Antelope Mission.—Bro. T. Ezra George, of Quinter, Kans., came to this place May 30, delivering nine sermons for us. Three were buried with Christ in baptism. We now have twenty-one members here. Our council was held June 2, with Bro. T. Ezra George presiding. An election for two deacons was held, calling Brethren Chas. Bogart and William Boyer to that office. Our love feast was held June 5, Bro. George officiating. Forty-three surrounded the Lord's table. Our Sunday school is quite encouraging. Our Bible class meets in the private homes on Friday evening. We have a good band of workers here, with Bro. C. S. Hoff as pastor. —R. S. Thompson, R. D. 1, Oakley, Kans., June 10.

Navarre.—Today the Abilene congregation convened in council, with Eld. Geo. Manon in charge. All business was disposed of pleasantly. We decided to elect a minister in the near future. We expect Dr. O. H. Yereman to be with us over July 4. Seven letters of membership have been received since our last report.—Elvina Cline, Navarre, Kans., June 5.

Ottawa.—We greatly enjoyed our love feast of May 29. A number of visitors were with us. Saturday, at 10 A. M., Bro. Sherfy, of the Kansas City Mission, preached a strong sermon; also at 3 P. M. At 5 o'clock Bro. Price, of Iowa, preached the examination sermon. Bro. Shoemaker, of Appanoose, officiated at the evening services. Sunday morning, following the Sunday school, Bro. Sherfy gave us another strong sermon. Sunday evening Sister Viola Cline, lately of Bethany, gave us a stirring talk, followed by a good sermon by Bro. Price. All the members took their meals at the church, where we stayed for two days as one happy family. Five more members have moved in this spring. The Ottawa Sunday school is to spend July 4 with the Victory Sunday school, at the home of Bro. Eshelman, south of Princeton. It will be a nice outing for the Ottawa Sunday school.—Lois Throne, Ottawa, Kans., June 6.

Vermillion.—Our love feast was held June 5, Bro. Thomas Eisenbise officiating. Our special Sunday-school collection, of May 23, is to be sent to India to help defray expenses of some of the Brethren in traveling from one place to another. The amount of collection is $6.05. Our Annual Meeting collection amounted to $9.51. We decided to secure Bro. E. M. Studebaker to conduct a series of meeting for us to begin the latter part of October. Two more letters have been granted since our last report.—Lizzie Dellenbach, Beattie, Kans., June 9.

MARYLAND.

Maple Grove congregation met in council in the Bethesda Chapel church June 5, Eld. S. A. Miller presiding. Business was disposed of pleasantly. We decided to hold our love feast Sept. 25, to be preceded by a week's meeting.—Ida Bowser, Grantsville, Md., June 9.

MICHIGAN.

Little Traverse church met in council May 30 at the home of Bro. Wm. Perry. We decided to have a series of meetings,

to commence with a love feast July 31. We expect to have two or three weeks of meetings. Four were received by letter, and two by baptism, during the past year. Three letters were given during that time. We now have preaching at one point every two weeks.—Cora E. Stutsman, R. D. 1, Harbor Springs, Mich., June 6.

Sugar Ridge church met in council June 5, our elder, Geo. Deardorff, presiding. Eld. R. H. Nicodemus, of Chicago, was present also. Eight letters of membership were received. Bro. Geo. Teeter was elected Sunday-school suprintendent, to succeed himself. Bro. Robert Mohler was retained as president of the Christian Workers. The writer and Bro. J. M. Lair were chosen as delegates to district meeting. Bro. Nicodemus gave us two soul-stirring messages on Sunday, June 6. We have arranged with Bro. Levi Baker, of Elsie, Mich., to hold a series of meetings for us, beginning July 31.—D. F. Warner, Custer, Mich., June 7.

MINNESOTA.

Worthington church met in council June 4, with our elder presiding. All business passed off pleasantly. One letter was granted previous to our council. We are now enjoying meetings each evening by Bro. Wheeler, who will labor with us until our feast, June 19, at least. Sister J. Kimmel, who was taken suddenly ill, called for the elders and was anointed last evening, June 16, after services.—Minnie Schechter, Worthington, Minn., June 11.

MISSOURI.

Log Creek church held her love feast June 5. Owing to the rain we have had, not so many were present, but an enjoyable meeting was held. Brethren G. W. Clemens, ——— Shirkey, John H. Mason and E. G. Rodabaugh were present, the latter officiating. Bro. Rodabaugh also gave a talk to the children on Sunday. We expect Moses Deardorff to conduct our series of meetings, beginning about Aug. 8.—Ada Moats, Polo, Mo., June 8.

Peace Valley church met in council June 5. We decided to have our love feast Aug. 7, with a series of meetings to begin prior to the feast. Bro. P. B. Newman, of Cabool, has promised to be with us in our meetings. We also expect our elder, Bro. J. B. Hylton, to be with us at our feast. We will meet parties at the train, if notified as to the time of arrival. We cannot meet any one on the day of the feast.—Phineas L. Fike, R. D. 1, Box 63, White Church, Mo., June 5.

NEBRASKA.

Alvo church met in council May 28. Our love feast was held June 5. A number of members from Omaha, Lincoln and Glen Rock were present. Eld. D. G. Couser, of South Lincoln, and Bro. Weaver, of Omaha, gave us some excellent services, which were much appreciated.—Edyth Snavely Kitzel, Alvo, Nebr., June 7.

Arcadia.—We held our love feast Saturday, June 5, with a good attendance, regardless of the inclement weather. Bro. Geo. Mishler officiated. We have just closed an interesting series of meetings, Bro. Mishler delivering eighteen sermons. The interest was good. We also had a good attendance, considering the weather. Seven were received into the church by baptism, and three await the holy rite. The members feel greatly encouraged.—Katie Greenland, R. D. 2, Arcadia, Nebr., June 9.

Bethel.—Our church met in council June 5. Since our young brother, Edgar Rothrock, is to leave us this fall, the question of a supported minister was favorably considered. A committee was appointed to consult with the rest of the members and see to the securing of a minister. We believe the members will all cheerfully contribute to this work, for "the laborer is worthy of his hire."—Sudie Flory, Carleton, Nebr., June 7.

Octavia church met in regular council June 5. Eld. L. L. Meck presided. The attendance was somewhat small this time. But little business came before the meeting, which was a pleasant one. On Sunday afternoon, June 6, two boys, —twin brothers,—were buried with Christ in baptism. This makes three additions to our church this spring.—Lillian R. Keller, Octavia, Nebr., June 11.

Red Cloud church had a very enjoyable love feast May 29. Our elder, C. B. Smith, assisted by Brethren Edwin Jarboe and Ira Wagoner, officiated. A goodly number surrounded the tables, among the number being several mute brethren and sisters. Sunday morning Bro. C. B. Smith preached a very able sermon, and in the evening Bro. Ira Wagoner preached to a full house of earnest listeners, after which Bro. Long (a mute brother), of Chester, Nebr., spoke to the mutes here on the parable of the ten virgins, which was very interesting. As a result, a mute lady applied for baptism. Our Sunday school and Christian Workers are doing good work. May we have your prayers in behalf of the Red Cloud church!—Mrs. Ella Eshelman, Red Cloud, Nebr., June 7.

NORTH DAKOTA.

Ellison.—The district meeting of North Dakota and Western Canada will be held in the Rock Lake church, July 6, 7 and 8. Those coming by rail will be met at Rock Lake, on the evening of the fifth, and conveyed to the place of meeting. All those coming by rail should be sure to write us, that we may have an idea as to the number coming. Address Ernest Burkholder, Elliston, N. Dak., in regard to this matter. —J. H. Brubaker, Elliston, N. Dak., June 8.

White Rock church met in council June 5, presided over by our elder, Luther Shatto. Brethren Joseph Reish and L. P. Dunning are our delegates to district and Sunday-school meetings, with Bro. Luther Shatto and the writer as alternates. We decided to have our love feast July 17, beginning at 4 P. M. A series of meetings will be held sometime in July. Five letters of membership were granted on Sunday, at 11 A. M. Bro. J. E. Joseph gave us a good sermon at the church, and in the afternoon Bro. Luther Shatto preached at Denbigh.—Hannah Dunning, Denbigh, N. Dak., June 7.

OHIO.

Circleville Mission.—Eld. Jonas Horning, member of our visiting board, came to this place Sunday, June 6, remaining until the 8th. We all greatly appreciated his presence. Only three of our present number (thirty-four) were in the church when Bro. Horning was here six months ago. On Monday afternoon four sisters and one brother were baptized. Several others are very near the kingdom. Upon inquiry and careful consideration these people take very kindly to our faith and manner of doctrine. The Lord's work is quite encouraging to his servants. Bro. Bookwalter is with us in four services every two weeks. In our Sunday school we have an attendance of from forty to fifty. Monday evening we had our first members' meeting. All business passed off pleasantly. We will paper and repaint our churchhouse in the near future.—Ada Eby, 475 Half Avenue, Circleville, Ohio, June 10.

County Line church met in council June 5, at 1 o'clock. Our churchhouse was struck by lightning on the evening of the 4th. As there is a slate roof on it, the damage could not be fully ascertained. We were not out of debt on the house yet. We expect to hold a meeting on the Fourth of July, for the benefit of the members of our church and the adjoining churches.—A. M. Baker, R. D. 1, Lafayette, Ohio, June 8.

Logan church met in council June 5, with Elder Abednego Miller presiding. One letter of membership was granted. We decided to hold our communion Oct. 23, at 10 A. M. A call will be made to obtain the Teachers' Normal this coming winter. All other business was handled and disposed of in the Spirit of the Lord.—Flossie E. Knief, R. D. 1, Bellefontaine, Ohio, June 8.

Middle District.—We met in council June 10, Eld. Jacob Coppock presiding. Bro. D. P. Sollenberger was also present. One letter of membership was granted. The writer was chosen as church correspondent for the remainder of this year, as Sister Hazel Coppock resigned. We decided to continue the Sunday-school officers for another six months. A committee, composed of Brethren Jacob Coppock and D. W. Vaniman, was appointed to secure help in a series of meetings this fall. Bro. Claude Coppock is president of the Christian Workers' meeting, with Bro. O. C. Sollenberger, secretary. —Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, June 12.

Palestine church met in quarterly council today. Our Eld. J. C. Bright, presided. Brethren Joseph Longanecker, S. W. Blocher and Moses Hollinger were also present. Two letters of membership were granted. Brethren John Hollinger and Ira Baker were elected Sunday-school superintendents. The church decided to hold a love feast Oct. 30, beginning at 2 P. M. Elders Longanecker and Blocher were with us for the purpose of advancing Bro. G. C. Stump to the eldership, which was duly attended to, with marked solemnity.—Grace Baker, R. D. 3, Greenville, Ohio, June 10.

OKLAHOMA.

Oak Creek.—May 30 was a busy day at this place. A number of visiting brethren were present. A very interesting Sunday-school program was rendered. The primary department is not very large, yet it is growing, and the prospects are encouraging. Others have bought land there and will move in soon. Brethren who are thinking of changing location might do well to examine this part of the country, as land is yet very reasonable in price. All correspondence will be cheerfully answered by Bro. J. F. Neher, of Elk City, Okla. At present we have the use of the Advent church in the city. On the evening of the 30th we enjoyed our first love feast in this city. About thirty-five members communed, with Bro. A. L. Boyd officiating. A marked interest was shown, and we hope that impressions were made which will develop into good. —E. J. Smith, District Sunday-school Secretary, Cordell, Okla., June 9.

Seiling.—We located here the latter part of last February, and have had meetings each Lord's Day since that time. As a result of a week's meetings, at one of our points, eight were baptized last Sunday. I am the only Brethren minister in the county, and we need help. We have a good country, good soil, good water, good society and a fine climate. Who will come? Any one desiring to work in the Lord's cause, minister or laity, will be welcome. All correspondence will be cheerfully answered by addressing the writer.—J. L. Thomas, Seiling, Okla., June 3.

Stillwater.—We met in our first council in this city June 5. Bro. D. E. Cripe, our elder, had charge of the meeting. Most all of the members were present. Only about a month ago this church was organized, so there was not so much business before the meeting. A Sunday school was organized, with Bro. Rust as superintendent and Sister Mabel Cripe, secretary. The school opened June 6, with four classes and about twenty-five scholars. We have a good house in which to worship, and will have preaching every Sunday at 11 A. M. and at 8 P. M., also Sunday school every Sunday, at 10 A. M. We would be glad to have others locate with us. Our town is growing, and it would be a good place for some of our Brethren to go into business. We will gladly give any information concerning our town and country.—J. H. Cox, Stillwater, Okla., June 7.

PENNSYLVANIA.

Aughwick.—April 18 six were baptized and received into the Church of the Brethren at this place. The work here is moving along nicely, with bright prospects for the future.—S. A. Norris, Shirleysburg, Pa., June 4.

Back Creek congregation held her semiannual love feast June 8, at the Upton house. The weather was very rainy, yet we had a very large number of members present. About 200 surrounded the Lord's table. Quite a number of visiting brethren were with us: A. P. Snader, of Maryland; John Zuck and J. H. Keller, of Iowa. Bro. Snader officiated. One was received by baptism two days prior to the feast.—J. D. Wilson, R. D. 5, Greencastle, Pa., June 12.

Bethel church held a very enjoyable love feast June 6. About 120 surrounded the Lord's table. Many ministers were present, also many brethren and sisters from adjoining congregations. Bro. Michael Keller, of Kansas, officiated. —Levi E. Greenawalt, R. D. 7, Everett, Pa., June 9.

Buffalo congregation met in council May 29, our elder, Greene Shively, presiding. All business passed off pleasantly. In the evening Bro. Daniel Shroyer, of Carroll, commenced a meeting at Feese's schoolhouse, and Bro. Peter Shelly, of Richfield, began a meeting at White Springs. The meetings were well attended, and the Word was preached with power. June 4, at 2 P. M., we met for services, prior to our love feast. Bro. J. B. Shellenberger was with us, and preached for us the following day. Bro. Shelly officiated at the feast. Brethren Wm. Feese and Arthur Roop were installed into the deacon's office. Bro. Shellenberger remained with us over Sunday and preached for us at the White Spring house.—Adda M. Shively, R. D. 4, Box 54, Mifflinburg, Pa., June 7.

Fairview church met in council June 7, our elder, Hiram Gibble, presiding. One letter of membership was granted, and two were restored to fellowship. Important business came before the council and was disposed of favorably. Since our last report there were two applicants for membership. Saturday evening, June 12, prayer meeting will be held in the home of Bro. Allen Becker.—Elmer H. Heisey, R. D. 3, Manheim, Pa., June 8.

Harrisburg.—Our love feast was held Sunday evening, May 9, Bro. H. A. Spanogle delivering the discourse. May 16 our home minister, Bro. Martin, preached a missionary sermon, which was followed by a collection, amounting to $33.38. Sunday, May 23, special children's day exercises were held in place of the Sunday morning services. Two young girls of our Sunday school were baptized recently.—I. F. Baker, 134 Sylvan Terrace, Harrisburg, Pa., May 31.

Juniata church held a love feast on the evening of June 6. We had a very spiritual meeting. Bro. Hoover, of Ohio, was with us. Bro. J. B. Brumbaugh, of Bellwood, expects soon to make his home here, and was with us on this occasion. He officiated at the meeting, being assisted by Eld. J. W. Wilt. Eighty-one communed, mostly of our own congregation. This is a good field in which to work, and we need a few more earnest workers. One was received by baptism.—U. G. Glass, Juniata, Blair Co., Pa., June 7.

Lebanon.—We held our regular monthly Sunday-school business meeting on the evening of June 4. The attendance was not so large, but we had a very pleasant meeting, with a good spirit prevailing. We also disposed of considerable business. Two very encouraging features of the evening were, the organizing of a sisters' aid society and a cradle roll. These are the first auxiliaries of their kind, in the Midway congregation, of which Lebanon is a branch. The work was strongly favored, which proved itself by a unanimous vote on both subjects. Officers elected for the sisters' aid society are as follows: President, Sister Mamie K. Trimmer; vice-president, Sister Katie Brubacher; secretary, Sister Susan Nye; treasurer, Sister Ida Good. Sister Martha Eckert was chosen superintendent of the cradle roll. The outlook is very encouraging, having had several donations to the society immediately after the organization was effected. Bro. A. H. Brubacher, superintendent of the Midway Sunday school, was present.—Emory P. Trimmer, Lebanon, Pa., June 7.

Lower Cumberland.—Bro. Reuben Shroyer, of New Berlin, Ohio, was with us in Mechanicsburg, from June 4-6, giving three inspiring sermons in Mechanicsburg and one at the Baker meetinghouse. At the former place on the evening of the 6th, the house was well filled, and the audience gave due attention, while Bro. Shroyer reasoned from Psa. 1, and caused much concern to be felt.—Clarence E. Long, Mechanicsburg, Pa., June 8.

Middletown Valley.—May 9 we had the pleasure of meeting with the dear saints in the Grossnickle house, Maryland, in a series of meetings, continuing over their love feast, May 22. The Grossnickle house is a large and commodious building, with a seating capacity of about five hundred people. They have a large Sunday school. Fifteen united with the church by baptism and one was reclaimed. Elders G. S. Harp and John Bussard have charge of this congregation. The future prosperity of the church here is encouraging.—Silas Hoover, Somerset, Pa., June 11.

Spring Creek church met in council June 7, with Eld. J. H. Longenecker presiding. The membership was well represented. A committee was appointed concerning the building of a church at Bachmansville. All business was nicely disposed of. On Ascension Day we had services at Bro. John Aldinger's at Sand Hill. In the afternoon four were received into the church by baptism. Several of our members enjoyed a trip to the Annual Meeting.—Anna K. Longenecker, Annville, Pa., June 11.

Uniontown.—At the close of our services, yesterday morning, one dear sister was baptized. Our series of meetings commences in town on Saturday evening, June 10. Bro. A. W. Arnold, of West Virginia, is to do the preaching. Our love feast is to be held June 26, commencing at 5 P. M. Our preparatory council will be held the 19th, at 10 A. M.—Mary C. Barnthouse, 8 W. Craig Street, Uniontown, Pa., June 7.

Warriors Mark.—Bro. A. B. Miller, of Huntingdon, came to this place June 4, and gave us a sermon that evening. The attendance was not so large on account of the rain. The day following, Bro. T. T. Myers came, and preached for us that evening. Also on Sunday morning, following the Sunday school, he preached the preparatory service of our love feast. Every discourse by the Brethren was full of instruction and encouragement. In the evening we held our love feast, Bro. T. T. Myers officiating, assisted by Brethren A. B. Miller, S. S. Gray and P. G. Shelley. The meeting was fairly well attended.—Nancy Chronister, Warriors Mark, Pa., June 11.

VIRGINIA.

Antioch.—We met in a very enthusiastic church council June 5, with Eld. S. M. Ikenberry, in charge. Four letters were received. Our Messenger agent, Bro. Joseph Bowman, resigned and Bro. Isaac Bowman was appointed. The writer resigned as Messenger correspondent, and Sister Martha Mitchel was appointed. Our delegate to Annual Meeting, Eld. Riley Flora, gave a brief sketch of the trip to Harrisonburg, Va. Eld. D. A. Crist, of Quinter, Kans., gave us two very able discourses on the Sunday following. We were glad to have him with us. Our Sunday school met at 10 A. M., with 127 in attendance. The collection amounted to $1.68.—J. Alfred Flora, R. D. 1, Rocky Mount, Va., June 7.

Beech Grove.—Bro. B. B. Garber, of Waynesboro, came to us May 14, and delivered twelve soul-inspiring sermons. Five were baptized. We feel greatly encouraged. Our love feast was held May 22, Bro. Garber officiating. Although the rain kept many away, about thirty communed. The spirit of the meeting was good.—Rosa E. Brown, 17 Payton Street, Winchester, Va., June 9.

Roanoke.—Bro. C. W. Guthrie, of Los Angeles, Cal., gave us seven lectures, with illustrated views, of his trip around the world. The crowds were so large that he had to give two services each evening, in order to accommodate all the people,—about 1,500. The lectures were both instructive and entertaining, giving much information of recent discoveries, etc., that has not yet been given to the public. After the Annual Conference, Bro. Guthrie goes to the First Presbyterian church for a week and then to the Melrose Baptist, and possibly to others in Roanoke. Our quarterly council has been postponed to the third Friday, because of the absence of our elder. Our Sunday school is very prosperous, the largest in the history of the school. The Lord is indeed prospering us and giving us this opportunity to prove our zeal for his cause. May we not be found wanting.—Homer E. Trout, Vinton, Va., June 7.

WEST VIRGINIA.

German Settlement congregation assembled in council June 5, with Eld. Jonas Fike presiding. All business was disposed of in a pleasant manner. One letter of membership was granted. On the Sunday following we reorganized our Sunday school, with Brethren Lindsey Teets and Harry Christner as superintendents for the year. The Sunday school is progressing very nicely, and the prospects for the future are very encouraging. Our next council will be held the first Saturday of September.—Maggie E. Arnold, Eglon, W. Va., June 9.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

WAYSIDE NOTES.

Bridgewater and the Shenandoah Valley, from June 3-9, afford cherished experiences for future recollection.

At the Annual Conference, with its varied features and phases of interest, we received a grand spiritual uplift. The discussions led to further unity and progress. There was a widening of personal acquaintance and a gladness of heart, along social lines, too extensive for detailed description.

We are now sojourning in the rich and fertile valley, so prominent in the annals of history, especially as it relates to hostile raids during the "Civil War." We contrast the placid visages, and the tranquil aspect of things now, and the wild war whoops and frenzied outbursts, followed by the destruction of sword and flame, beneath the sable cloud of war. Nestled amid the shady trees, near the north fork of the Shenandoah River, is the town of Bridgewater, where the college, bearing its name, and controlled by Brethren heartily in sympathy with the enterprise, is flourishing. Everywhere we are welcomed and greeted with courtesy and kindness. The one faith unites the Brethren in a common bond of fraternal association.

Hospitality is a significant characteristic of the peaceful homes of the Valley. The Blue Mountain Range, in towering majesty and material strength, is within the scope of natural vision, but Bro. William Sanger, son of Eld. S. F. Sanger, still bettered our vision by his field glass. Sloping fields and fruitful trees, portending a copious harvest, appear in charming grandeur beneath the summer sun. The welkin is ringing with the songs of birds and insects, and the whole realm of nature is aglow with life and melody.

In Pennsylvania, the land of my nativity, glad emotions filled my soul, less than a fortnight ago. Blending with the joy of the Valley, these recollections afforded me needed buoyancy on my pleasant tour. I am now far beyond the meridian of my wandering life, but I look forward joyfully to the land of permanent bliss, where there are no shadows nor tears. May the influence of the blending forces from far and near, focalized in the memorable Valley of Virginia, long prevail to sweeten our lives, and increase our faith and fortitude on the homeward way! Geo. D. Zollers.

June 7.

NEWS FROM NEW MEXICO.

The First Church of the Brethren of Clovis met in quarterly council June 5, the writer presiding. Seven members, including two deacons, were received by letter. Our membership is scattered and the attendance at this meeting was not large. Not counting visiting members, sisters or young people, there were just seven heads of families present, but when the church finances were taken up and the needs discussed, we raised, in cash and subscriptions, in a few minutes, $160.75, and several brethren said, "We will give more if necessary." One family here is supporting an orphan in India, the church and Sunday school are supporting another, and our contribution to the Annual Meeting collection was $25.

Eld. M. M. Ennis, of Cement, Okla., is now with us and we have preaching at different points in the surrounding country and in our own house of worship in Clovis, every Sunday.

Our young people have recently been organized into a Christian Workers' meeting and our Sunday school is still prospering. We need the services of a sister to do house-to-house work in behalf of our church and Sunday school, and a committee has been appointed to look into the matter of securing one. If you are in position to take up such work, please correspond with Bro. A. J. Rodes at this place. James M. Neff.

Clovis, N. Mex., June 7.

DEATH OF ELDER JACOB B. SHIRK.

Eld. Jacob B. Shirk was born in Pennsylvania, June 5, 1838, and died May 28, 1909, at Ramona, Kans.

He was married to Anna Gotshal in 1861. To this union were born six sons, all of whom are living. This wife was laid to rest twenty-four years ago, and in 1886 the deceased married Sister Lizzie Trostle, who survives him.

Bro. Shirk was elected to the ministry in 1868 and ordained to the eldership in 1880. He was a faithful worker for the Master, and was one among the early settlers of Marion County, Kans. His work for the church was under many disadvantages, common to a new country.

He was in his usual health until about one week prior to his death. He enjoyed the services of the communion the evening before his illness. He died of an attack of heart trouble.

Services by Elders Geo. Manon and O. O. Button. Interment in the Lewis cemetery, at Ramona.

Ramona, Kans., June 4. J. H. Saylor.

LIFE OF BARNABAS.

Barnabas, whose original name was Joses, was a native of Cyprus, but the son of Jewish parents of the tribe of Levi. The apostles changed his name from Joses to Barnabas. No doubt they considered this name more appropriate.

The word "Barnabas" signifies "Son of Prophecy," "Son of Exhortation," or "Son of Consolation." He was of a mild and gentle disposition, full of the Holy Ghost and of faith. In personal appearance, Barnabas was dignified and commanding. Luke placed him first in the list of prophets and teachers, belonging to the church at Antioch.

By reading Acts 4: 36, 37 we understand that Barnabas was a land owner, but generously disposed of the whole for the benefit of the Christian community, and laid the money at the apostles' feet. As this transaction occurred soon after the day of Pentecost, he must have been an early convert of the Christian faith. We read in Acts 9: 27 that when Paul made his appearance in Jerusalem, after his conversion, Barnabas introduced him to the apostles, and attested to his sincerity.

The apostles and brethren at Jerusalem chose Barnabas to investigate the conditions of the church at Antioch. After witnessing the flourishing conditions of the church, and adding new converts by his personal exertions, he visited Tarsus, to obtain the assistance of Saul, who returned with him to Antioch, where they labored earnestly together for one entire year. Acts 9: 23-26. Agabus prophesies that a great famine would occur at Jerusalem. Therefore the Brethren at Antioch contributed freely and sent their contribution with Barnabas and Saul.

When a disturbance arose among the members at Antioch, they sent Barnabas and Paul to Jerusalem, to consult the apostles and elders. Acts 15: 1, 2. They returned to communicate the result of their conference. They brought with them Barsabas and Silas.

Barnabas now made preparations for his second missionary tour. After some dispute, and a final agreement, he took John Mark with him, revisiting his native island. Acts 15: 36-41. At this point Barnabas disappears from Luke's narrative, which, to its close, is occupied solely with the labors and sufferings of Paul. From the epistles of Paul, we may gather only a few hints relative to his early friend and associate, Barnabas. We can make many conjectures as to the later life of this great Spirit-filled man, but the history of his later life is hid from our view. He undoubtedly was an unmarried man, supporting himself by some manual occupation as did Paul. 1 Cor. 9: 5-6. By reading 2 Cor. 8: 18, 19 one would conclude that, after their long separation, Barnabas not only became reconciled to Paul, but that he was the brother whose praise was in the Gospel through all the churches. The year of Barnabas' death cannot be determined with certainty, but if his nephew, John Mark, joined Paul after that event, it must have occurred not later than A. D. 63 or 64. He doubtless died as he lived,—in the fullness of faith and a love for his fellow-man. Bertha E. Haines.

Phillipsburg, Ohio.

SUNDAY MORNING.

Scene I.

It was Sunday morning. The sun was shining brightly. The birds in the tall shade trees in the yard were busily engaged in pouring forth their best songs of praise. The old kitchen clock struck seven, but all were still wrapped in slumber, at the home of the Brown family.

Finally one of the children awoke and remembered that her teacher had promised a prize to those who were on time every Sunday during the quarter. So she got up and dressed, and went to awaken the rest of the family. She finally succeeded in getting them up.

Breakfast was prepared and eaten. Then a subject of weekly discussion was broached: "Who is going to church and who isn't, and how shall we go?" Sister Brown thought they had better all go, but Bro. Brown said he had worked so hard all week and felt so bad that he didn't think he ought to go.

Young Samuel had promised some boys to go fishing with them, and as Sunday school was dry, and preaching for the older folks, he had already made out the day's program for himself.

Katie had promised to be at Laura Wilson's birthday dinner, and it didn't suit her to go to church either, but the younger children, who had been listening with interest, began to set up a wail, and Bro. Brown soon realized that he could not well resist their earnest pleadings.

He finally decided, after a great many unkind remarks and tears, that they should all go to church. It was then late. The carriage must have some attention. Some part was broken and must be repaired before they could start.

Well, they all hurried around. Samuel couldn't find his Sunday hat. Bro. Brown wondered why his wife never put his shoes where he could find them, and he said that some of the "kids" had lost his collar button. Sister Brown took all the unkind words as best she could. Three or four little heads were to comb, and she had little time to argue.

After many harsh words, tears and things that are altogether unlovely to happen in the home, the family drove off. However, they had not gone far when something about the harness broke, and Bro. Brown broke out in a fit of temper, and declared that something had to happen every time they went to church. After borrowing a strap from a neighbor, they were finally all off again.

Sister Brown said she hoped Sister Johnson wouldn't be at church today, for she did hate to see anyone come to church, trying to wear such a pious Christian face when everyone knew she was a hypocrite at heart. Bro. Brown hoped they would not call on Bro. Jones to preach today, for he didn't have a bit of confidence in him. Then, looking over the fields by the roadside, he remarked that there was so much wet weather he feared they would not have half a crop this year, and that if John Wilson didn't work his corn soon, the weeds were going to take it.

Sunday school was over and the minister was announcing his text when the Brown family walked into the church. We leave them here and hope they may learn something edifying, comforting and satisfying to their poor starving souls!

Scene II.

It was Sunday morning. The dewdrops were fast fleeing before the sun. The old kitchen clock struck seven, and as the teakettle sang its familiar song, Sister Holt was busily engaged in putting the dishes away and getting the house in order. As she went about her work, she was singing that good old song, "My heavenly home is bright and fair." While Mary was putting the dining room in order, Bro. Holt was in the library teaching the Sunday-school lesson to the children, while young Oswald was at the barn getting the carriage. Soon they were all ready to go, for the Holts always spent Saturday afternoon in getting ready for Sunday.

They all gathered in the library for a few minutes' review of the lesson, and to thank God for his blessed words of promise, and to ask that in the Sunday school they might be able to learn many beautiful lessons. One could not help but feel the influence for good upon their own life, to see the happy family drive off towards church with smiling faces and cheerful words. Mary said she did not quite understand one part of the lesson, and her father was trying to explain it to her, while Sister Holt was telling the children they should not turn to look around when anyone came into church, and that they should not read their Sunday-school papers while the minister was preaching. Oswald was quietly devising a plan to get Harry Smith into the Sunday school.

The Holts were among the first to enter the church, and their cheerful faces were there to greet other Sunday school scholars as they gathered in.

Next Sunday morning don't forget to notice whether your home is patterned after the Browns or the Holts.

Thomas, Okla. Elsie K. Sanger.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Cawley-Switzer.—At the home of the bride's parents, near Roanoke, Ill., by the undersigned, May 27, 1909, Bro. Ernest Cawley and Sister Pearl Switzer. D. E. Eshelman.

Denlinger-Cosey.—By the undersigned, at the Brethren parsonage, Sterling, Ill., May 29, 1909, Bro. Jacob H. Denlinger and Sister Bessie A. Cosey, both of Sterling, Ill. Ellis M. Studebaker.

Newcomer-Byerly.—At the home of the bride's father, Bro. David Byerly, Lima, Ohio, May 26, 1909, by the undersigned, Bro. Dayton S. Newcomer, of Fostoria, Ohio, and Sister Lela M. Byerly, of Lima, Ohio. N. I. Cool.

Terry-Rexroad.—At the home of the bride's parents, three and one-half miles southwest of Darlow, Kans., by the undersigned, May 26, 1909, Bro. C. E. Terry and Sister Lottie Rexroad.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Akers, Bro. Joshua, died at his home in the Oakvale congregation, West Virginia, May 21, 1909, aged 78 years. He leaves an aged companion and nine children,—one of whom is a minister and two are deacons in the Brethren church. He was a member of the church for many years. Services by Bro. S. C. Thompson, at Mount View, from Rev. 14: 13. Lillie M. Thompson.

Aschenbrenner, Mary, nee Senger, daughter of Joel and Catherine Senger, born July 3, 1826, in Franklin County, Pa., died May 28, 1909, at the home of her daughter, Mary C. Hixson, aged 82 years, 10 months and 25 days. She was twice married, first in 1847, to William McFarlen. To them were born eight children, three of them with the father having preceded her in death. Her second marriage was in 1860 to Geo. Aschenbrenner. To this union were born three children, one child and the husband having preceded her. She was a member of the Church of the Brethren for over sixty years. Services by Brethren Sherman Clapper and J. O. Streeter from Rev. 14: 13. Interment in the Chewalah cemetery. Pearl Hixson.

Burger, Esther, nee Grubb, born in Knox County, Ohio, Dec. 5, 1841, died at her home in Ankneytown, Ohio, June 5, 1909, aged 68 years and 6 months. She was united in marriage with Zacharias Burger Nov. 14, 1867, to which union five daughters and one son were born. The companion and all of the children survive. She united with the Church of the Brethren Oct. 20, 1868, and lived a devoted Christian life until the end. Services by Mr. Montes from 2 Tim. 6: 7, 8, being assisted by Bro. S. J. Burger. She was a sufferer from paralysis for thirty-two years. Interment in the Owl Creek cemetery. Tena Whistler.

Connar, Sister Bertha, died in the hospital in Kansas City, Kans., June 3, 1909, aged 16 years. She was alone in the house, and from some cause her clothing caught fire and she was so badly burned that she died a few hours later. The writer was called to her bedside and, after a season of prayer, she left us in the triumph of a living faith. Services at her late home, from James 4: 13, 14. I. H. Crist.

Danner, Bro. Jesse S., born in York County, Pa., Aug. 30, 1835, died near Astoria, Ill., May 26, 1909, aged 73 years, 8 months and 26 days. He was united in marriage to Catherine Schaffer, Aug. 28, 1858, at Hanover, Pa., to which union were born seven children, six of whom, with the wife, survive. He came to Astoria, Ill., in 1865, where he lived until his death. In 1869 he united with the Church of the Brethren, living a faithful member until death, serving in the office of deacon about thirty years. Services at the Woodland church by Brethren S. G. Bucher and Bro. Chas. Walters, after which the remains were laid to rest in the cemetery near by. Fannie B. Stambaugh.

Elliot, Walter, son of Mr. and Mrs. Albert Elliot, died near Chesaw, Wash., of scarlet fever, May 13, 1909, aged 2 years, 9 months and 6 days. B. E. Breshears.

Elliot, Jessie, daughter of Mr. and Mrs. Albert Elliot, died of scarlet fever, May 25, 1909, near Chesaw, Wash., aged 4 years, 1 month and 21 days. Short services at the grave by the undersigned. B. E. Breshears.

Gabert, Sister Malinda, wife of Bro. Jacob Gabert, died in the Aughwick congregation, Huntingdon Co., Pa., May 30, 1909, aged 44 years, 3 months and 8 days. She bore her suffering patiently, and was anointed one week prior to her death. Services at the home by the writer, from 2 Tim. 4: 6-8. Interment in the Garver cemetery, in Hill Valley. S. A. Norris.

Hiser, Bro. William, born in Germany, Feb. 24, 1830, died at the home of his daughter, Sister Amelia Holden, in the Saginaw congregation, Mich., May 31, 1909, aged 79 years, 3 months and 7 days. He was married to Susanna Baker July 26, 1855, who preceded him to the spirit world twenty years ago. To this union were born three children, of whom two survive. He united with the Church of the Brethren while young, with which he held his membership until death. Services by Eld. Daniel Chambers from John 5: 26-29. J. E. Albaugh.

Hoover, Sister Mary Ann, wife of Bro. Isaac Hoover, who preceded her April 22, 1909, born Oct. 5, 1841, died May 27, 1909, in the Clover Creek congregation, Pa., aged 67 years, 7 months and 22 days. She was a consistent member of the church for many years. Three sons and four daughters survive. Services by Elders John B. Miller and James D. Brumbaugh from John 14: 1-13. Interment in the Cross Roads cemetery. J. G. Mock.

Ingle, Adam, born in Union Township, Elkhart County, Ind., March 18, 1837, died June 3, 1909, in the bounds of the

Nappanee church, Indiana. He was married to Rebecca Daugherty Aug. 6, 1870, to which union were born six sons and three daughters. Four children were born to him of a former marriage, of whom three preceded him in death. He united with the Church of the Brethren about forty-six years ago. Wife, nine children, one brother and four sisters survive. He was sick but a very short time. Services at the church in Nappanee by Eld. Daniel Wysong, assisted by Brethren Wm. Overholser and Everett Pippin. Interment in the Union cemetery.
B. J. Miller.

Knights, Etta, daughter of Mr. and Mrs. Joseph Knights, of Mikes Creek, Mo., died May 16, 1909, aged 23 years, 3 months and 20 days. Short services at the grave by the writer.
Henry Etter.

Kramer, Friend Nicholas, born near Treves, Germany, in 1838, died at the home of Henry Dahl, near Laporte, Ind., May 19, 1909, of pneumonia, aged 71 years and 11 months. He came to America when he was nineteen years old, and has since made his home in Laporte County, Ind. In 1858 he was united in marriage with Miss Caroline Nebelzick, also of Germany, who died two years ago. To them were born three daughters and one son, who, with two sisters and three brothers, survive. Services by the writer, from James 4: 14.
R. J. Shreve.

McCrary, Bro. J. N., died at his home in the bounds of the French Broad church, Tenn., May 25, 1909, aged 50 years and a few months. He had been afflicted most all of his life, and for the last two months suffered with consumption. He leaves wife, one brother and four children. He will be greatly missed as a teacher in the Sunday school. Services by Bro. W. R. Williford. Interment in French Broad cemetery.
Mollie Satterfield.

Noll, Frank Phare, born March 10, 1907, at Ramona, Kans., died at Reedley, Cal., May 29, 1909, of indigestion, aged 2 years, 2 months and 19 days. Services improved from Matt. 19: 13, 14.
D. L. Forney.

Sheneman, Lucy Ann, nee Neff, wife of Isaac Sheneman, and daughter of Eld. John B. and Sarah Neff (deceased), born in Franklin County, Virginia, Dec. 20, 1841, died at her home in Kosciusko County, Ind., in the bounds of the Nappanee church, May 25, 1909, aged 67 years, 5 months and 6 days. She united with the Church of the Brethren in early life and remained faithful until death. She was married Feb. 24, 1872. Husband, one brother and two sisters survive. Services at the church near her home by Eld. Daniel Wysong, assisted by Brethren Everett Pippin and Eli Roose.
B. J. Miller.

Shook, Geo. A., eldest son of Brother and Sister Daniel Shook, born Nov. 2, 1883, died at his home near Greene, Iowa, May 26, 1909, aged 25 years 6 months and 24 days. The beginning of his sickness dates back to the fall of 1907. Death was the result of diabetes. Father, mother, two brothers and four sisters survive. Services at the Brethren church by Bro. W. H. Hood. Interment in the Brethren cemetery.
Lydia A. Wyatt.

Spanogle, Chilion, born at Warriors Mark, Huntingdon Co., Pa., Sept. 13, 1843, died at his home in Lanark, Ill., June 3, 1909, aged 65 years, 8 months and 14 days. He united with the Church of the Brethren in 1898, while living at Milledgeville, Ill., since which time he has been a regular attendant at services when health would permit. Services at the home by Eld. J. S. Snively, assisted by the writer. Text, Psa. 90: 6.
P. F. Eckerle.

Stull, Harvey Merl, son of Mr. and Mrs. George Stull, born in Nappanee, Ind., July 10, 1908, died at the same place May 4, 1909, aged 9 months and 24 days. Father, mother, two brothers and two sisters survive. Services at the Evangelical church by Eld. Daniel Wysong.
B. J. Miller.

Stull, Catharine, nee Helsel, born in Cambria County, Pa., near Scalp Level, Sept. 4, 1847, died June 1, 1909, in the city of Elkhart, Ind., aged 62 years, 8 months and 28 days. She was the daughter of Martin and Margarett Helsel (deceased), and was married to Joseph Stull in September, 1863. To this union ten children were born, five of whom, with the husband, preceded her in death. Five children, one sister and two brothers survive. She united with the Church of the Brethren thirty-five years ago. Services at the Nappanee church by Eld. D. Wysong.
B. J. Miller.

Ward, Sister Susanna, born March 8, 1828, in Washington County, Md., died May 30, 1909, in the Osceola church, Elkhart County, Ind., aged 81 years, 2 months and 22 days. She was married to Simon P. Ward, and leaves two children. Services by Brethren H. M. Schwalm and Peter Huffman.
Gertrude Schwalm.

Weatherhold, Sister Nancy A., born Nov. 17, 1833, died in the bounds of the Yellow River congregation, Ind., three miles south of Plymouth, Marshall County, Ind., April 14, 1909, aged 75 years, 4 months and 17 days. Services at the Union church, five and one-half miles southwest of Plymouth, by Eld. D. Wysong.
B. J. Miller.

Whisler, Blanche, infant daughter of Bro. John W. Whisler and wife, of Miami, New Mexico, born in North Dakota, Oct. 22, 1908, died of bronchitis May 31, 1909, while her mother was on a visit to her old home in Boone County, Ind. Services at the Poplar Grove Baptist church by the writer.
Howard H. Keim.

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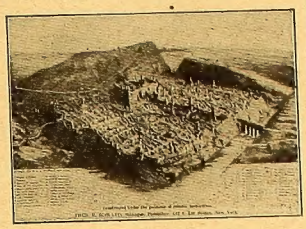
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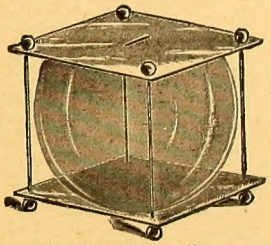
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NOTES NOT CLASSIFIED

Goshen (West Side).—The church at this place expects to begin a series of meetings Sept. 5, to be conducted by Bro. John Kitson, of Syracuse, Ind. We were favored today by a sermon by Bro. Leander Kurtz of Bluffton, Ind.—Osie Brumbaugh, Goshen, Ind., June 13.

Rock Creek church met in council May 27, our elder, S. I. Newcomer, presiding. June 6 Bro. H. C. Crumpacker was with us. We had a very interesting and helpful Sunday-school Institute. In the evening our communion services were held. —Bertha Grater, Morrison, Ill., June 14.

Barron.—Sunday, May 30, Bro. C. P. Rowland began a series of doctrinal sermons at this place, to continue two weeks. Our council, preparatory to the love feast, will be held June 10, the love feast to be held June 12, beginning at 4 P. M.—D. W. Wolf, R. D. 3, Barron, Wis., May 31.

Pyrmont church met in council June 12, our elder, Gilbert Stinebaugh, presiding. Three letters of membership were received and three granted. Bro. J. L. Wagoner was reëlected Sunday-school superintendent. Bro. Grant Wagoner was advanced to the second degree of the ministry. It was decided to hold our love feast Nov. 6 at 2 P. M.—Hester Wiggs, Prymont, Ind., June 14.

Smiths Chapel.—As Bro. John Wimmer failed to visit us and fill the appointment, the second Sunday in May, Bro. Walter Kahle gave us a very interesting talk after Sunday school. Our school is growing. We never had such a large attendance as we have had this summer. June 6 Bro. Walter Kahle gave a talk after Sunday school. We expect our elder on the 25th and 27th.—Cynthia J. Kahle, Littlesburg, W. Va., June 7.

Osceola.—Saturday evening, June 5, we were permitted to enjoy another love feast. Fifteen sisters and thirteen brethren surrounded the Lord's table. Some visiting members were with us. The visiting ministers were Elders J. M. Follis, J. P. Bailey and L. M. Kob, the latter officiating at the feast. On Sunday we listened to three able discourses by our visiting brethren, which were much enjoyed by all. These soul-cheering sermons have built us up spiritually, and we feel more determined to promote the cause of the Lord.—Mettie Caskey, Osceola, Iowa, June 14.

SISTERS' AID SOCIETY MEETING AT HARRISONBURG, VA.

The meeting took place in the Assembly Room on the Annual Meeting grounds, June 2, Sister P. S. Thomas, of Harrisonburg, Va., presiding. Sister T. T. Myers, of Huntingdon, Pa., read a Scripture lesson, after which Sister J. T. Myers, of Philadelphia, Pa., led us in an earnest prayer.

Sister W. D. Keller, of Hagerstown, Md., stated the object and purpose of this meeting, which was to form a general organization of the sisters, by electing a president, vice-president, secretary and treasurer, whose duty it should be to keep in touch with the different societies in the Brotherhood, and make plans for a meeting of the sisters at the Annual Meeting next year.

The following were elected to serve one year: Sister W. D. Keller, Hagerstown, Md., president; Sister Elizabeth Howe Brubaker, Virden, Ill., vice-president; Sister T. S. Moherman, Ashland, Ohio, secretary and treasurer. Sister Keller made an earnest plea for the sisters to cooperate with the ones chosen to take charge of the work, inasmuch as this was the beginning of a new and important work, and it will require the united effort and prayers of every sister in the church, to build it into an organization that will stand for the honor and glory of God, helping to inspire the sisters everywhere, to do more and better work for the Master. Especially would we urge the sisters everywhere to complete the work in their own church and community, before trying to reach out and help elsewhere. Too often we have an idea that it is only the dollars we can make and send away that count, and our society becomes merely a money-making machine. Thus, in a measure, the real purpose of the society is overlooked.

We hope, as much as possible, to make the aid society columns in the Messenger our medium of communication with the societies and we earnestly solicit the sisters everywhere to help us all they can, by sending in reports from their different societies, and offering any suggestions they may have to give. Mrs. T. S. Moherman.

Ashland, Ohio, June 7.

NOTICE TO THE CHURCHES OF THE NORTH MISSOURI DISTRICT.

The district meeting of North Missouri will convene at Bethany, Ray Co., Sept. 24, at 9 A. M. Standing Committee meets at 8 A. M. Arrangements for elders' meeting will be made known at district meeting. Sunday-school, Christian Workers' and ministerial meetings on Wednesday and Thursday preceding district meeting.

Polo, Mo., June 12. M. E. Stair, District Clerk.

NOTICE TO OREGON, WASHINGTON, AND IDAHO CHURCHES.

The Southern Pacific Company lines in Oregon, and the O. R. & N. and O. W. & I. roads have this day authorized me to inform the churches of the District, that one and one-third fare will be accorded those in attendance, providing there are fifty or more in attendance, who have paid full fare (regular first-class fare) to Tekoa, and have taken a receipt certificate from the agent from whom tickets were purchased. These certificates, handed to the secretary of the district meeting, and signed by him, will, if presented to the agent at Tekoa on or before July 13, entitle the holder to one-third fare home. Tickets will be on sale, beginning July 2, and continue on sale during the time of the meeting. Meeting of the Mission Board, July 5, elders' meeting the 6th, district meeting the 7th and 8th, with other meetings to follow. Let every member urge a strong attendance. Be sure and travel over one of the above-mentioned lines, any distance available to you, so that fifty or more certificates may be in evidence for return rates. Geo. C. Carl.

Portland, Oregon, June 3.

ISRAEL GOING INTO HIS OWN COUNTRY.

A few years before the death of Theodore Herzl, the first President of the Zionist Movement, looking to the return of the Jews to their own land, according to the promise of Jehovah, I had some correspondence with him concerning the great beginnings. Perhaps those who are keeping in touch with those prophecies and the modern movements of nations, as bearing upon the change of dispensations, may remember that Mr. Herzl, prior to his death, visited the now deposed Sultan of Turkey on the subject of Israel's return to the Holy Land. In that visit Mr. Herzl came in touch with the then rulers of Turkey, and from the correspondence I inferred that he succeeded in perfecting some arrangements with the Sultan that will become a realization in the near future. It must be borne in mind that the work of Israel moves in Jubilee periods yet, as of old. All the elements of the perfections, governmentally, given through Moses, must be observed in the antitypes. The Jubilees are sure to come again; and the very beginning of the new house of Israel will observe this high year. Hence, keep your knowledge in line with Biblical truth.

The Literary Digest of June 5 contains a fine article on "Mesopotamia for the Jews." Of course Judah, or the Jews will take the lead in reëstablishing the old homestead, and Mesopotamia, where Abraham began his work of faith is the fit place to begin Israel again. It is included in the land promised him by Jehovah. Gen. 13: 14, 15 and 26: 4. It is the place where Ezekiel received his great predictions concerning Israel's restoration and future greatness as a political nation. Ezek. 1: 1 and 37, to the close of the book; Isa: 11: 11, 12 and many other scriptures.

Mesopotamia is wonderfully suited for a great nation. It will, with its tremendous irrigation possibilities, support one hundred millions of people. It will eventually contain all Palestine,—a country about 1,200 miles in length by 700 miles in width. So say the prophets. The whole country has been resting for about 2,000 years. During this long rest the soil has become exceedingly fertile. It stands beckoning to the industrial hand. Egypt and America have given to the Jews the clear ideas of successful irrigation for the support of a dense population. All the means and intelligences are at hand for the prompt upbuilding of a new nation. Old prejudices are fast wearing away. Quick means of communication and transportation are at hand. Everything is ready. The new age is soon to come. The seven years of tribulation are not far away, and after that will be the incoming Millennium, where the house of Israel will dominate the nationalities. Are you ready, brother? Or are you spending your time trying to graft some worldly practices upon the church, thinking thereby to popularize the Church of the Brethren? That is just the opposite of the Divine Formula. The Church of the Brethren must be popular with the heavenly forces, for her rapture; not popular with the earth forces, wherein will be the direst distresses.

I shall be pleased to correspond with those who share like hopes of the new age in the eternal glories. During July write me at Yosemite Valley, California.

M. M. Eshelman.

ANNOUNCEMENTS

LOVE FEASTS.

California.

June 27, 4 pm, Imperial Valley Mission.

Colorado.

July 3, Lowland.

Illinois.

June 19, 2 pm, Silver Creek.
June 19, 20, 1 pm, Waddams Grove.
June 27, 6:30 pm, Rockford.

Indiana.

June 19, 6:30 pm, Spring Creek.
June 25, 4 pm, Camp Creek.

Iowa.

June 19, South Ottumwa.
June 19, 10:30 am, Greene.
June 26, 27, Harlan.
June 26, 10 am, South Waterloo.
June 26, Sheldon.
June 26, 27, Spring Creek.

Michigan.

June 19, New Haven.
June 19, Sugar Ridge.
June 26, 5 pm, Crystal.

Minnesota.

June 19, Worthington.
June 26, 5 miles northeast of Hancock.
June 26, Lewistown.
July 3, 6 pm, Morrill.

Missouri.

Aug. 7, Peace Valley.

North Dakota.

June 19, Red River Valley.
June 26, Ray.
July 2, Pleasant Valley.
July 3, Wells County.
July 17, 4 pm, White Rock.

Ohio.

June 19, 2:30 pm, Fostoria.
June 19, 10:30 am, Richland.
June 19, Swan Creek, East house.
June 19, 5 pm, Tuscarawas.
June 26, 10 am, East Nimishillen.
Aug. 21, 10 am, Seneca.

Oregon.

July 3, Portland.

Pennsylvania.

June 19, Elbethel house, Indian Creek congregation.
June 20, pm, Brothers Valley, Pike house.
June 25, Montgomery.
June 20, 6 pm, Brothers Valley, Waterford house.
June 27, Rockton.
June 27, 3:30 pm, Shade Creek, Berkey house.
June 27, 4 pm, Dunnings Creek, New Paris house.

South Dakota.

July 3, Willow Creek.

Washington.

Aug. 14, Olympia.

West Virginia.

July 3, Sandy Creek.
July 3, Salem house.
Aug. 21, Hevner.

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AROUND THE WORLD

ACCORDING to the new constitution of the Church of Rome, recently authorized, the Pope and all his successors are solemnly bound to defend and reëstablish the temporal rights of the Roman pontiff and the liberty of the Holy See. While the "temporal rights" of the Pope are not of any great moment at present, it is hoped by Catholic leaders, that the time will come when as in days gone by he will control an actual country of his own. Whether this ardent desire is to be realized, even in the remote future, remains to be seen. Christ's words, "My kingdom is not of this world," would seem to be diametrically opposed to any aspirations of that kind. Any attempt of the church to usurp the functions of the State, are clearly unauthorized and unwarranted by Holy Writ.

SOME weeks ago we referred to the prospective union of the South African States, and now, by the recent action of Natal, the way is cleared for the complete federation of the colonies of Transvaal, Cape Colony, Orange River Colony, and Natal. There are many advantages in a centralization of governmental functions. As previously conducted, four separate sets of administrative machinery were necessary,—all at great expense. Now there will be but the one, doing the same work as previously done by the four, but doing it with special reference to the best interests of the federation. Agricultural interests are to be furthered, and commercial and industrial enterprises to be developed as never before. Altogether it means a new era for South Africa,—one that ought to bring peace and prosperity to all concerned.

THE most hopeful sign of a real awakening for China is the intense and all-consuming desire of its young men and women for a higher education. While educational matters in the Celestial Empire have taken a decidedly upward turn, and new school buildings are being erected everywhere, yet they cannot, as yet, compare with the excellent educational privileges in wide-awake Japan, so that it is not to be wondered at that 10,000 Chinese students are now in Japanese schools. In course of time, however, the demand for institutions of learning will be supplied within the limits of the Chinese Empire. Already the various mission schools are attended to the full limit of their capacity, and a plan now on foot contemplates the establishment of a number of undenominational schools in various parts of the country, to extend the privileges of a Christian education to as many of the young men and women of China as possible. It is thought that by this means the way might be paved for a more ready acceptance of the Truth, as it is presented to the students in the daily exercises of the schools, and, later on, by them to the people at large.

CONSIDERABLE stir has been created, in various cities of the East, by the discovery that many of the school children are so largely given to the use of intoxicants that the practice materially interferes with their duties at school. At Bayonne, N. J., an exhaustive investigation of the Board of Education has revealed the astonishing fact that hundreds of parents not only permit the use of liquor on the part of their children, but have it on their tables, to be partaken of with the food at the daily meals. The Board has issued an appeal to the parents, calling their attention to the grave dangers resulting from the habitual use of liquor while the children are in the formative period of their lives. Other cities are starting out on a similar campaign of education, which is evidently much needed.

THE Supreme Court of Illinois handed down a far-reaching decision June 16, when it decided that a man who keeps a saloon open on Sunday, contrary to the State law, is not a fit person to be a citizen of the United States. The case was that of a saloonkeeper of East St. Louis, who sought to compel the Government to issue naturalization papers to him. His petition was denied. In confirmation of its position the court said, "Can a man be said to be well disposed to the good order of this country when he has knowingly, willfully and habitually violated the laws of a State?" The excuse of the saloonkeeper,—that others kept open on Sunday, with the tacit sanction of mayor and police,—was declared by the court to be no reason for a reversal of the decision in his case. It contended that a law for Sunday closing must be observed, and that such observance is a characteristic of good citizenship.

AS announced several weeks ago, the anticipated conference between the Emperor of Germany and the Czar of Russia took place near the coast of Finland June 17, and, if we may believe the published reports of the meeting, the most cordial expressions were given of mutual regard and a desire for the continuation of peace between the respective countries. Various pending political questions were touched upon in the conference of the statesmen accompanying the distinguished rulers, and the result of their deliberations seems to indicate that there is no variance between the two countries. It is to be hoped that more and more there will be a disposition to continue these cordial conferences of those in charge of the various countries. It establishes a better feeling all around, and will go far to postpone the long-dreaded European war, which,—should it occur,—cannot help but be disastrous to all concerned.

A RECENT issue of the *Western Watchman*, a Catholic journal, comments upon late events in Turkey, and incidentally administers a stinging rebuke to Protestantism, savoring greatly of the intolerance of the Dark Ages. "The reign of the Turk in Europe," the editor says, "was a punishment of Christian dissensions. Islam and Protestantism are twin-born; they appeared in Europe almost simultaneously. Were it not for the aid that the Turks were ever ready to lend the Protestant princes, Austria would have made short work of the rebellious Reformers. Islam and Protestantism came into the world together; they will go similarly. Turkish domination is failing fast, and so is Protestantism. *The two great scourges* of the Christian world drop back together into the dark abyss from which they came." Presumably this achievement, if realized, would leave the Church of Rome in full possession of the religious field. Are we to believe that history will some day repeat itself,—that the horrors, incident to inquisitorial persecution, are again to be enacted in the name of religion?

"TO make a bad boy good, send him out to take care of another bad boy,"—in other words, "Keep him busy in helping others,"—is the essence of the reform movement among the boys, carried on so successfully in Toledo, Ohio, by John Gunckel. It is an organization, managed largely by the boys themselves, with the single object in view, of helping each other in the better way. Already five thousand have signed the agreement, and are being correspondingly benefited. One tangible result of the work is the fact the $32,000 worth of "found property" has been restored by the Toledo newsboys since the Association was established. Mr. Gunckel believes in the boys, and they know it. They realize that much is expected of them and try hard to live up to the promises made. Many of the boys are active workers in the Sunday schools of Toledo,—a living testimony of the fact that one man thought it worth while to establish a practical code of decent living among the waifs of a great city.

ALREADY forest fires have begun in Maine and New Brunswick. Two small backwoods settlements have been swept away, their inhabitants barely escaping with their lives. Still other villages are threatened by the advancing fires. Rain in the East has not been as plentiful as in most sections of the West, hence the apparent inability to cope with the destructive element. When it is remembered that the forest fires of 1908 caused a property loss of $40,000,000 in Michigan alone, it will be seen that the need of better provisions, to prevent similar occurrences in the future, is most imperative. While the Forestry Bureau has shown the States what they should do in their own interest and for the benefit of the country at large, the people are but slow to avail themselves of its teachings. Forest protection means the spending of a few thousand dollars to save millions. Each citizen is interested in this matter, and should do his part, individually, for the common good of all.

THE approaching celebration of Independence Day brings out the usual warnings and remonstrances against the senseless and dangerous practices, so commonly engaged in on that day. While many cities and towns are making commendable progress in enacting stringent ordinances against the use of deadly explosives, the fact remains that the cooperation of parents and children will do more to eradicate the evil than anything that the law may direct. In many places arrangements have already been made by the authorities to enlist the children in a crusade for a "sane Fourth," and no effort is to be spared to impress the importance of the matter upon them. Parents, also, can do much, to aid the efforts of those in authority. In fact, in most cases of injury, resulting from explosives, the blame is directly chargeable to the parents, who knowingly consent to the purchase of the dangerous and worse than useless articles. Records of previous years show that the annual Fourth of July expenditures for fire crackers, fire works, etc., run into millions, not counting the expense of resulting injury and damages. These facts should cause sensible people to do some sober thinking. Certainly Christians have no right to waste the Lord's money for purposes so manifestly useless and often injurious.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

KNOCKING AT THE GATE.

BY J. O. BARNHART.

Knocking, knocking; who is there?
Do you hear him, do you care?
Is your heart so full of sin,
That you cannot let him in?
Will you let him stand and wait,
Knocking, knocking at the gate?

Knocking knocking, waiting still,
Oh, how can you treat him ill?
He who gave his life for thee,
That thou might'st from sin be free,
Can you let him stand and wait,
Knocking knocking at the gate?

Waiting, waiting, sad and lone
Pleading in such tender tone,
"Let me in to sup with thee,
Living Bread I'll give to thee,
And new life it will impart,
Open now to me thine heart."

OF ONE ACCORD, OF ONE MIND.—Philpp. 2: 2.

BY JESSE D. MOHLER.

People do not all think alike, nor can you make them all think alike. The church does not seek to make all think alike on some things, but on some things the perfect measure of the Gospel is so clearly stated that she does seek to have all of one mind, for they are measurements necessary for "the stature of the fullness of Christ."

Direct commandments of our Lord and of his apostles, as given unto us by the Word, are to be taught positively, one way and ONLY one way, despite the refusal of a large part of professing Christians to believe that way. Other demands of the Gospel are clear, but the outlines and limits are not so well defined that I can say, "Thus and so is final," to my brother. At the same time he cannot say, "There is no restriction because the Gospel did not name the bounds of right conduct."

Our Savior gave us a Gospel for all ages and peoples, but did not apply it for all ages and people. This he left to the church; but, at the same time, the church has not the privilege of declaring unnecessary or obsolete any part of his teaching. The church, as a church, is to establish its ideal for the times and conditions, on the indefinite demands of the Gospel. The individual is then expected to put his opinion largely in the background, and live and teach the ideal of the church of his choice.

Without a large abandoning of individual opinions there will be "no unity of the Spirit," neither will there be the "bond of peace" we so much desire and need for true progress. The Church of the Brethren is united solidly on every vital point of Christian piety, but we see an amount of individual opinions being lived out on the matter of dress that has never been expressed by our membership on any other question.

Our Bicentennial year was one of great rejoicing, in pulpit, and press, and in conferences, and yet there were such criticisms of one of the strong characteristics of the church in the past, given in a multitude of individual lives and teachings, that one is made to wonder if the Church of the Brethren, in this century, will be a credit, compared with that of the past. We can not expect the ideals of today to be the same as of our grandparents, but the difference must not be too wide, if we are to be their worthy successors.

We generally recognize that surroundings and the class of people we are striving to reach dictate partly what is appropriate attire; but they give no license to abandon the ideal of the church at large.

Putting ourselves in similar surroundings with our fellow-men gives us a bond of sympathy with them and attracts them to us. Simple living, manners and appearances give us an entrance into hearts that cannot be reached by the ostentatious. Neatness and fitness must always be observed, that there be no cheapening of our principles before the world. This has been provided for largely by the church in its order of dress. Men and women, generally, are willing to concede a merit in the lives of those who adopt the garb of a religious order, that more than makes up for the loss of approval of fashion.

Some of our brethren and sisters are made to feel that their call is to the lowly. They need to-avoid any lowering of their standard to a cheap article that is not worth much. Others, feeling that their call is to a class above the ordinary circumstances, are themselves in danger of being drawn from the ideal of the church at large, and of getting themselves out of touch with the masses of the people. While a certain variation must be considered necessary, on account of circumstances, it is clear that this variation has become too great for the common good of the Brotherhood or the cause for which it labors.

As in many other questions, Jesus gave us an example of how to reach all men. Had he come as the worldly mind would desire, he would not have reached those who were hungering and thirsting for spiritual food. Had he come as the priest desired, he would have added little to what they already possessed. Had he come as a king, or as befitting one of rank,—as men regard it,—a large majority of those who were lost could never have felt his sympathy for them.

But he came as an humble man that he might reach *all* men. The poor and the lowly could come close to him, as they could not have done, had he taken on himself the circumstances of higher rank. The rich, the high, and the mighty found themselves on an easy plane with their Savior, as soon as they would divest themselves of that spirit that was enmity to Christ and his cause. He assumed the role of a common man, with all its surrounding circumstances, without any loss of dignity; and it is not necessary for us to sustain loss in ourselves, or of our prestige, by setting aside those things that show distinction.

We need to get closer together, on a common level, and that a level with the Master and with the common people. For this our general church decision provides outlines. The completion of outlined plans must be consistently lived out by congregations and individual members, if the Church of the Brethren is to hold the place intended for it, and because of which God's blessing has thus far been in attendance.

Jesus sought all men, but put forth his greatest efforts among the common people; and the records are that the common people heard him gladly. It was not a spirit of demagoguery that drew him to a class, but there were so many of them, and they had so much more need of a saving Gospel, because they had so little of the "good things" of this life.

We repeat: The idea is that all men could come to him as he thus presented himself, and all men, of all ranks, can come to him,—through the church,—today, if that church preserves its common level with one another, with Jesus and his teachings and with the masses of the people. "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." Philpp. 2: 3.

In the end there may be multitudes of souls crowned with the joys of heaven through the unity of the efforts of those who will forget self and lose their individual views for the ideals of the whole church, and, by reason of the transformation of their minds, be able to show in their simple lives "what is that good and acceptable and perfect will of God."

Warrensburg, Mo.

A KNOWLEDGE OF CHURCH DECISIONS.

BY DAVID M. ADAMS.

In a certain congregation the writer once attended the regular Sunday morning service, at the close of which the elder in charge was chosen to represent the church at Annual Conference. This was done without the congregation receiving any instructions as to the essential qualifications of a delegate, as specified in the form of credentials adopted by the Brotherhood at Annual Meeting.

After the above brother was declared elected, his attention was called to the credentials, to which I have already referred. He replied by saying: "I did not know that Annual Meeting adopted and required a uniform credential certificate." However, he secured a written form, and had the same properly filled and signed by the clerk of his congregation.

Now it is not the intention of the writer to call attention to, much less to question, the individual qualifications of the above delegate, but here is a delegated brother who, in accordance with her decisions, presented a paper of credentials, before the proper persons at Annual Meeting, on which it was said, "We recommend the above delegate for his spiritual life and character and as being in full accord with the rules and practices of the church as defined by Annual Meeting," while, at the same time, the said congregation did not know that such recommendation papers were required by Annual Meeting.

Now I am confident that this occurs frequently in various congregations. By this I mean, credential papers are filled out and signed by the clerk while, at the same time, a large number of the congregation are ignorant of the contents of the same. While this may be done thoughtlessly, or inadvertently, nevertheless it is appalling indeed. Every delegate to Annual Conference should be a representative member of the Church of the Brethren. This will be possible when the members, who constitute the voting power, are cognizant of the essential qualifications of a delegate, and, in selecting the same, vote accordingly.

The signature of the clerk does not infallibly give expression to the opinion of the general body. The phrase, "We recommend," written on the credential paper, is supposed to mean, "We, the church;" and not, "I, the clerk;" or we, "the elder and clerk." Therefore, in order that each delegate may be truly and actually recommended by the church, the congregation must, of necessity, be familiar with the wording of the credentials required by Annual Meeting.

The laity, however, should not depend entirely upon the presiding elder for all necessary instructions along this line. That may be, indeed is, a part of his duty, but every member should be individually interested in all the established rules and regulations of the Christian church. A thorough knowledge of these should be most ardently desired, and laboriously sought, if we wish to adapt ourselves to every phase of the work of the church. Again: A willingness to subscribe to and be governed by its principles, rules and regulations, is indubitably necessary for the growth and prosperity of any organization, religious or secular.

This article is not written in the spirit of criticism, but with an earnest desire to create a deeper interest in, and a greater regard for, the established rules and regulations of our beloved Brotherhood. This is necessary in order that harmony may exist throughout the entire church. The library of each elder should contain a carefully-studied copy of the last edition of Annual Conference Minutes; and every local congregation should possess a copy of the same for the use of such persons among the laity, who may be unable to secure one. I hope that every member, who can possibly do so, will secure, and carefully read, a copy of the Full Report of the proceedings of our last Annual Meeting. Each local congregation should also purchase several copies of these, to be circulated among the poorer members.

These Reports not only contain church decisions, but interesting and able speeches, setting forth reasons, and also the gospel authority, for making them. In fact, these decisions are simply conclusions sustained by the Bible, and arrived at by the general church, in order that she might be enabled successfully and unitedly to meet the various issues constantly confronting her. Hence the great importance of each member knowing and carefully observing the same.

If we have not made the policies and rules of the church a study in the past, I hope we shall begin at once, by securing, and carefully reading, a copy of the Report to which I have already referred.

Klahr, Pa.

LUKEWARMNESS.

BY JOHN ZUCK.

One of the "Seven Churches," of Asia Minor, known as the church of Laodicea, got into a peculiar condition. They were "neither cold nor hot," a condition quite objectionable to the Lord, and, I dare say, repulsive to every earnest, humble servant of Christ. John speaks of them as a rather satisfied set, "rich and

increased with goods, and have need of nothing." They were self-satisfied as to their present condition in life, and not anxious or working much for the life to come,—people who thought well, and spoke well of themselves,—yet, in the eyes of the Lord, they were "wretched, and miserable, and poor, and blind, and naked."

Now it appears to me that many professed Christian churches today, as well as individual members of churches, might be classified with the church at Laodicea. It seems also that it would not be begging the question to put in this class a very large number of the indifferent and neutrals of the present-day churches.

What I especially want to call attention to is, the condition we find in churches and many of the church members, as we come in contact with them in church work. There may be a number of reasons why this is so, of which we shall name a few. First, the official body, and especially the elder in charge, may be lukewarm,—of the "come easy, go easy" kind,—rather indifferent to revival work, Sunday-school work, Bible schools, council, district or Annual Meetings, and, as a matter of course, if the elder is thus afflicted, but little could be expected from the membership. It is unusual for a stream to rise higher than its fountainhead. This is manifest in church business.

To illustrate, we call attention to holding a choice for a minister or deacon in the church. The election board retire to the basement, upstairs, or an adjoining room, as the case may be, where all the members are invited to appear before them separately. And when they are interrogated as to their choice, some hesitate, and ask a question for more light, and finally answer, "I have no choice," or "I am satisfied just as the church makes it," etc.

Such a member's vote is placed in the neutral column. This number sometimes is quite too large. This ought not so to be. But then, even where the elder in charge, and the official body may do their duty in the church council, and admonish and instruct properly as to the importance of the work,—qualifications necessary for certain responsible positions in the church,—still we find these neutrals. And why! There are some good reasons for it.

In a large territory members become much scattered,—some quite isolated,—and are not in working touch with the church. They are liable to be neglected. They do not get out to council meetings for years, and seldom get to the regular services of the church. Some may be considered as doing well to get to a love feast once a year. They do not take the church paper, and are poorly informed, and unprepared to render intelligent service for the church. Then there are those who have lately come into the church,—babes in Christ. They may be young in years, or raised outside of church influences, with but little Bible knowledge, and no experience along lines of church work, and thus we are continually producing material for lukewarm members.

This condition might be greatly improved if the election board would do their duty before proceeding to take the voice of the church, and instruct the church as to its needs, as to the qualifications of its servants, reading and expounding the Scriptures, in conjunction with earnest prayer to God, for guidance in the work, so that the choice of the church might be the choice of God. Thus the indifferent would be aroused, the young encouraged, the isolated revived, the indisposed quickened, the ignorant edified, and all better prepared to render acceptable service for Christ and the church.

Some real good-meaning people,—quiet, peaceable, and lovable in their nature,—who, for fear of doing wrong, are not equal to the occasion, bury their talent, and do nothing. This, we often find when a decision of the church is needed to adjust some difficulty or trouble that has seriously affected the church. Even a whole congregation will desire to shift responsibility and refer their matter to a committee, the district meeting or the Annual Conference, when, nine times out of ten, they know more about the case, and are better prepared to render a correct solution and answer than those to whom it may be referred, if all were instructed and determined to "know no man after the flesh."

Ignorance is a terrible blight on any soul, as well as on any church. This was the charge against the Laodiceans. They knew not their real and true condition. Their arrogant assumption was self-deception and self-destruction. They, no doubt, had a greed for gold, an abundance of love for money, lands, chattels and luxury, by which their spiritual life was being killed, their eyes blinded to the light of gospel truth, and their bodies decorated with the superfluities and vanities of pride.

Let us all receive and profit by the good counsel given them. Here it is: "I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

So, kind reader, you and I cannot afford to be indifferent, neutral or lukewarm, "neither cold or hot." Such is only a pretense, so unworthy of our high calling, that the Lord "will spue us out of his mouth." What is needed is greater spirituality, more earnestness and zeal for God and his cause, and a burning love in the work of the church, the saving of souls and the glory of God.

Clarence, Iowa.

TWO VITAL QUESTIONS.

BY WM. BEERY.

No one who believes in the church of Jesus Christ as the institution ordained of God, through which men may be brought into a saving relation to their Maker; and who recognizes the fact that a constant study of the Bible, God's revealed will, is necessary to the enjoyment of a real Christian life, would, for a moment, undervalue the part that the Sunday school has to do in accomplishing the results sought by the church.

No one, really interested in the development of Christian character in the lives of the present and coming generations, would allow the Sunday school to be dropped from the list of church activities, and yet what an alarming indifference there is manifested on the part of so many of the leading men and women of the church! Many of the strongest, intellectually, those who are most influential, because of their business, social and professional relations to the masses of the people, do not seem to realize the responsibility resting upon them. They seem to rest easy in the mistaken notion that if the Lord sees their names on the church roll, and finds them at the church services, at least once in a while, they will be counted "good and faithful servants;" and they are perfectly satisfied to leave the real work of the church in the hands of the pastor and a few of their (as they may regard them) weaker brethren and sisters. And such people are generally well fortified with excuses (which can scarcely ever be regarded as reasons) for their nonactivity in the Sunday school. In almost all of such instances a serious, prayerful consideration of the excuses offered would put the authors of them to shame. They would not dare to meet God face to face with them.

What business has anyone, anyway, to have so much business of a mercenary character that the Lord's business must suffer as a consequence? The Lord's "Go ye" should not be interpreted as applying alone to those who go to heathen lands. To some it means to go to India, to China, to the city slums, etc. Many there are who ought to take it to mean, to them, go to church, to prayer meeting, to Sunday school, and do their part in the work.

The two most vital questions, concerning the Sunday school, at the present time, are, how to procure and maintain an efficient, faithful, punctual, consecrated, thoroughly-equipped corps of teachers, and how to reach and hold children, young men and young women, older men and older women. My friend, what have you been doing to help solve these problems? What are you willing to do?

Huntingdon, Pa.

WHEN JESUS COMES.

BY B. E. BRESHEARS.

Some time ago there appeared an item in the Messenger which expressed the wish that this paper might continue until Jesus comes, and even during his millennial reign.

As to whether or not, during this period, the Lord will have need of a publication like the Gospel Messenger is, perhaps, beyond our knowledge.

If I mistake not, our Brethren hold to the view that this reign of Christ and the righteous, for one thousand years, will be upon the earth. The weight of Bible teaching seems to support this idea. So little has been said, along these lines, that some of us have to guess as to what is the accepted view among us. There is, however, a class of people who persist in teaching that this reign will not take place upon the earth, but in heaven. Such scriptures as John 14: 1-3; Rev. 20: 4; 19: 1-9, etc., are cited as proof of this view.

We are told further that all the wicked shall be destroyed at this time of Christ's second coming (2 Thess, 2: 8; Rev. 6: 14-17; Isa. 13: 6-9; 24: 1-3) that the earth will be without form and devoid of inhabitants (Jer. 4: 23-27), and being desolate and in darkness, will constitute the abyss spoken of in Rev. 20: 3, where Satan is to be confined during the thousand years.

It is not my purpose to discuss the correctness or incorrectness of this teaching. There may be much error in it. These events are the work of the Lord and will be accomplished according to his will. Man's opinion will not change the manner of their fulfillment. Our work is to so live and do his will that we may be ready to meet him when he comes. Then we shall reign with him wherever the place may be. However, these things cannot fail to interest all those who have this blessed hope. Especially should we be waiting and watching for the Master's return.

Taking this view, we cannot help but wonder why the subject of Christ's second coming is not set forth more fully by religious teachers and writers of this age. It is a subject which seems to have come into great disrepute "in these last days."

I can recall having heard but two sermons on this great theme. No articles on the subject have appeared in our paper for the past two or three years. Why is this? Will not our young people grow up in ignorance of what the Bible teaches on the subject? Do we not believe that our dear Lord will come again? Are we not anxious to have him come? Is there anything which will give us greater inspiration to live an upright life than a contemplation of his coming? Paul says, "Comfort one another with these words." 1 Thess. 4: 18. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3: 16, 17.

The Lord's coming will be the crowning work of our redemption. The Scriptures are full of teaching on the subject. Shall we fail to look for the Lord's coming through fear of being classed with those who, from time to time, have set dates for his coming? Jesus says: "Ye know not when the time is." Mark. 13: 33. Some people have been so foolish as to say, "Oh, yes we know the time!" Much harm has been done in this way. Many have been led to regard the teaching with prejudice. It is needless to say, that all such predictions have, and always will, come to disgrace and confusion. However, this is no reason why we should cease to treat the subject.

The Lord has told us that we know not the day, yet he has given us signs whereby we may know when "the time draweth nigh," when "it is nigh," when "it is even at the doors." It is surely the duty of our ministers and writers to interpret the Scriptures, "lest we be in darkness and that day should overtake us as a thief." 1 Thess. 5: 4.

Our Lord's great prophecies have been, and are being, fulfilled, and we conclude that the time is now, even near, at hand. May we not say, that the growing indifference to this subject, upon the part of ministers and Christian professors, is a sure sign of his coming? "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark, and

the flood came, and destroyed them all." Luke 17: 26, 27.

The world will not be expecting such a great event, "for as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 35. Paul says, "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. 5: 2, 3.

Will not our ministers and writers uphold this doctrine and give us, instead of theories, the plain Bible on this and kindred subjects? We have our "Thanksgiving Issue," "Christmas Number," "Easter Number," etc., of the MESSENGER. Could we not, at long intervals, have one issue filled with thoughts of our Lord's return? It would be greatly enjoyed by all those who love his appearing.

Chesaw, Wash.

FIRST THINGS FIRST.

BY J. HUGH HECKMAN.

"IF anyone has no quarterly, here is a Bible. The lesson is in that too." It was rather amusing to hear a Sunday-school superintendent make the foregoing remark in the opening exercises of the session, just before reading the lesson from the quarterly. The words were spoken seriously, showing their full import was not clearly realized.

We are not commending this use of the quarterly, nor will we undertake to justify the presence of the quarterly in the Sunday-school room at all. The lesson helps belong to home study. Our burden is to speak of the too common practice of substituting these helps for the Bible text itself, and original work upon it. Most of us know how easy it is first to read the comments in the *Monthly*, or the *Times*, before going to the Bible firsthand, if, indeed, we go there at all. But should we yield to this course, even though it is the easier?

All will agree that study ought to be first from the Scriptures direct. The Sunday-school purpose is to study the Bible, and nothing is so capable of giving just what the Bible says as that Book itself. The critical comments on the lesson may rightly be used in this connection. Those who have had time and access to authorities, render valuable service in helping the average worker to understand puzzling points.

The worker who allows himself to get into the habit of depending altogether upon helps, will come to the time when he cannot do without them. He who always has used crutches is unable to dispense with them. A man who has good legs should not humor them by going about on crutches. In like manner a healthy mind should not weaken itself by allowing others to do all his thinking. This lessens originality and places one under a great handicap when emergencies arise,—as emergencies will,—and initiative effort is called forth, or something must be left undone. As a matter of fact, the products of other working brains are of most help to that brain which itself has learned to work.

All students appreciate the outline method of study. This is a practicable method for almost every Sunday-school worker. Particular education is not necessary to practice it. Children can learn to study their Sunday-school lessons by outlining them. Having the lesson setting, the time, place and people concerned, then the text may be analyzed, and main divisions and sub-divisions made. Most lessons lend themselves readily to this plan. This affords great aid to the memory in keeping the facts clearly and logically in mind. In all original outlines, thus made, every teacher can see some good teaching points. All this is done with only the Bible, a pencil and paper, and an attentive mind.

This done, then comes the place,—a valuable one,—of the lesson helps. In their use the original outline may be improved and amplified, new teaching points suggested, the point of view broadened and general efficiency increased. The work then is not all that of someone else. It is more valuable because of self-energy fused into it. The plan takes some time and persistence, but the work of the Sunday school makes a rightful claim. The results in one's own spirituality and power to help others justifies all required expenditure.

Rocky Ford, Colo.

FEET-WASHING AS A RELIGIOUS RITE.

BY D. B. GIBSON.

In Eight Parts.—Part One.—A Divine Institution.

EVERY institution, every obligation, every duty binding on the church, must contain the element of positive or moral law. Upon those two principles,—either in the abstract (singly) or in the concrete (unitedly),—rests the entire scope of human responsibility.

The existence of positive law demands the existence of a lawgiver, whose right is to formulate law. The laws given by Jesus Christ are of divine authority; hence are right and obligatory because of his divine right to command.

ITS OBSERVANCE IS OBLIGATORY.

"Jesus knowing the Father had given all things into his hands, and that he came from God and went to God" (John 13: 3), evinces the authority for the washing of the saints' feet. Feet-washing, therefore, is of divine authority and contains the elements of positive and moral law. Every true follower of Christ is willing to obey either one or both of those laws. To the foregoing conclusions, I presume, there can be no exception.

From the above premises I conclude that feet-washing is a church ordinance, and as such should be observed because it possesses the elements of both moral and positive law. First, because feet-washing is a command of Jesus Christ: "Ye call me Master and Lord: and ye say well (or truly); for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 13-15.

We will view the subject from both a moral and positive point of view, either of which should establish feet-washing. In noticing the language used, let us look at the word "ought." The first and best in authority in the English language, Noah Webster, says, that it means "to be held or bound in duty or moral obligation." "Ought," Bullion says, "is the past tense of 'owe,' and is now used to signify present duty." Example: "Thou oughtest therefore to have put my money to the exchangers." Matt. 25: 27. "He shall tell thee what thou oughtest to do." Acts 10: 6.

In the above examples there was no release from the obligation, on account of lack of strength in the words "ought," "oughtest."

Again, the language of Christ, in censuring the Pharisees' lack of spiritual life in their service, says: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these *ought* ye to have done, and not to leave the other undone." Matt. 23: 23. Again: "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6.

"Ought." To owe indicates a debt. Can a person be a true Christian who willingly and willfully refuses to pay his just debts when he is amply able to do so?

Christians "owe" to God to wash feet. Do they fulfill the positive or moral law when they will not comply with the obligation? I appeal to the conscience, the intelligence, and the interest of every enlightened Christian, if it would not be good for us to do what we "ought" to do in all the relations of Christian life?

If the Lord had said, "You ought to amass wealth, you ought to seek worldly power, you ought to conform to the world, you ought to get up church fairs, festivals, church parties," etc., all for the support of the church, instead of the apostolic method of laying by in store on the first day of the week, as the Lord has prospered you, how quickly would all this be seized upon as absolutely justifying these practices. How strong the word "ought" would be!

Next let us look at the word "should." Webster says, "In the second or third person it denotes obligation or duty. Without emphasis 'should' in the second person is nearly equivalent to 'ought.' You ought to go; it is your duty, you are bound to go." "Harvey's Grammar," page 85, says, "'Should' denotes that the act or state is not dependent upon the doer's will but on that of another, hence duty or obligation, as, 'He should pay his debts,'—he is under a moral obligation to pay his debts. This is more fully shown by the modes in which the command is given."

Subjunctive.—Let us look at the modes: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "Taken together as one simple sentence, it would be in the subjunctive mode, 'if' being the sign of the subjunctive mode." ("Allen and Greenough's Latin Grammar," pages 60, 186 and 187, which see.)

Potential.—"For I have given you an example that ye should do as I have done to you," is potential, and that asserts duty, liability, necessity. ("Harvey's Grammar," page 85.) Thus we see that the potential is a mild form of command,—the style that suited the Master. Indeed this should be enough for his followers, whose loyalty to him was based on love, and secured to them the great blessings of the Gospel by willing submission to the Divine Will. But some must have the more severe language of the Mosaic law before they will accept a doctrine. We will now go to the original and see if we are not justifiable in reading it in the imperative.

Imperative.—We take *"ophalite"* in the sentence. A proper rendering of this word, according to such lexicons as Donegan's, page 271, and Greenfield's, page 173, means "bound."

Here is the Greek, furnished for this article by a supposedly good Greek scholar: *"Ei ou ego enipia humon tous pedos ho kurios kai ho didastos los kai, humess ophilete Allalon niptine tous podas."*

Thus we may easily see that, viewed from all standpoints, grammatically, the obligation to wash feet is too strong for anyone to try to evade, because of the language used by the Lord in giving the command. We will next look at feet-washing in general.

Girard, Ill.

NO PROBLEM.

BY GEO. F. CHEMBERLEN.

JESUS CHRIST has spoken fully and freely upon the subject of the ministry. There is no problem about it. Jesus was not a problem-builder. He came to remove the world's problems. He was equal to the task. Nothing ever failed in his hands. He knew the mind of God and was able to make it known to others. There can be no problem about a subject upon which he has spoken.

If we have ministerial problems, it is because there is some irrational practice about our system. It certainly is not because the subject was never touched upon by the Master Teacher, or because his words are ambiguous. He spoke and acted on the question. He knew what to say. He understood our ability for hearing. Which one of his great truths presents itself as a problem to you?

When I first began studying the Bible, I laid down three simple rules. I have never had need for more. Beginning at the age of nineteen, with absolute ignorance upon the subject of religion, I have come forward without personal problems. I do not think I have missed the work either. My rules are: (1) God knew what he wanted to say. (2) He knew the word that would rightly express it. (3) He actually used that word—no other.

When you will sincerely use these simple rules and live up to the high degree of light given, you will not be lured into any labyrinth of human opinion or mistaken in your course.

When Jesus says: "He that believeth and is baptized shall be saved," is there any problem connected therewith? No. It is a certainty. The problem is entirely eliminated. So upon this question, and so upon all questions.

As I see Jesus working among men, to enlist them as agents in saving the world, I see him working out all the so-called problems of the ministry.

Now what did he say and do? To begin with let me first emphasize one thing he did *not* do. He did

not *try* to make a preacher (in the ordinary sense) out of every pious soul he met. And yet he sent and endowed some men that would never have gotten a chance among us to proclaim him today. He made a multitude of disciples, but few ministers. The harvest was ripe. The age needed laborers,—then as well as now. But he did not put his hands on every man who could pray in public, or speak for five consecutive minutes without talking on six different subjects. He carefully chose. He prayerfully called, and history testifies that he made no mistakes.

He did some strange, almost sensational, things in sending men. Look at Paul! There is not a mission board or congregation that would have thought of putting a man like Paul in the place he was called to fill. The idea of sending a strict Pharisee,—to be a minister to the Gentiles! How would you expect him to succeed?

Well, he did, and it all came about by reason of the fact that Jesus does not look at men through "orthodox" glasses. We cannot know men as Jesus knew them, but we *can* know that he knows them, and sometimes cheerfully put his hands where we would dread to lay ours.

Again, Jesus provided that every man called fill a full place. He certainly made no room for shirks. He did not plan for the "called" to be fishermen, or farmers, or merchants when he laid upon them this tremendous task. The fishers *left* their nets and *followed* him. The tax-gatherers answered the call in the same way. They all understood a personal, specific call to a particular service. What else could be meant?

He said: "As ye go PREACH." Go! Go with the *Gospel,*—not to sell real estate, not to farm, not to become a banker. Do nothing else beside the work of the ministry,—heralding the Glad Tidings and saving men. He fully expected every one of them to do a full measure of duty in this one calling. No one knows better than he what we can do. His command is the highest criterion of our ability. He puts upon the minister none other burden than fully and freely to give himself "to prayer and the ministry of the Word." In that vocation he wants him to continue steadfastly. Acts 6: 4.

Did Jesus raise a question about their succeeding in the work? He assured all, whom he called, of his presence and power. He would make them fishers of men. There is no problem about ability. He *makes!* Yield yourselves unto God, and success is certain. But, mark you,—God never called a *failure* to fill a place of such responsibility. He knew the work, its cost, its sacrifice, its rewards, its results! He, of all others, wants it to succeed,—not a man to fail. He gave them power. The touch of his presence was the torch of their path. He is the unchangeable Christ,—just as earnest, anxious, and ready with power today as in the days of old, when he led the lines of people by the lake.

He also told them how to get men to fill the ranks. "Pray ye, therefore, the God of the harvest, that he send forth laborers into his harvest."

Will the church,—the ministry,—study this message, weigh it well? Here are Jesus' own words, telling how to get laborers,—not simply men. What causes the death in the calendar of ministerial candidates? "Ye ask not." James 4: 2. The reason why so many of the "best blood" of the church are being turned aside into other lines of service, is because the church is not upon her knees, asking that they be given to her. When we really want them, God will give them to us.

"Pray the Lord of the harvest." Do you do it? What other plan will do the work? Would you rather have a plan than a promise? Give me the promise. We are looking for plans. God wants us to get down in earnest, persistent, unconquerable prayer. Pray it through; God has already *thought* it through.

The laborers are known to the Lord of the harvest. He sends them. He sends them at the request of his people, especially at the call of those who are in the field. This plan has given to the kingdom the wisest and best of teachers.

Take Moses as an example. Israel cried unto God. God heard their groaning and remembered his covenant. Moses was away at the back part of the desert, leading a flock. God immediately put his hands on him. Why do all our missionaries come from our colleges? God-touched praying bands there are asking for them. There can be no better plans for any work than God's simple promises. There we shall find an invincible certitude. No man-made machinery can compare with it.

I know we like to increase the machinery of our age,—and I am made to smile, when I think of some of the plans and proposals to get men for the ministry; —but, after all, we must come to God for the men we need. He has them.

Are there better than God-sent men? *They* can be had by prayer. And what must be the feelings of men who know they are sent in answer to the sleepless prayers of God's people! What an incentive to service! What an appreciation of God's ambitions for them must this knowledge call forth! Compare that man with the man moved by money, distinguishing honor, kinship, or any other consideration. Can you see any difference? Which would you prefer to be,—if the solemn, sacred duties of saving men were laid upon you?

The man who responds to the call of prayer will be what is most needed,—a prayerful man. And if we pray a man into the ministry, we will pray him on through the ministry.

One of the greatest men of God said: "Brethren, pray for us." He repeatedly urged this effective service upon his people. How many times did he have to go to these praying people for the necessary help in the cause? Is there anything you will withhold from the man you have consecerated, and whom you are now helping with your prayers? Do serious conflicts arise between men engaged in anxious prayer for each other? What calls will the prayer-called man calender? Only the rich or influential? or does he care for the host of heaven's heritage,—the poor?

Give God his own way in his own work, and all difficulties dissolve. Problems there are none. The things we so call, such as supports, salaries, "free ministry," and such like questions, are but trifling expedients employed by a people who do not care to agonize in prayer for the men and work of God.

Covina, Cal.

A CHANGE.

BY J. D. HAUGHTELIN.

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7. 12.

The priesthood was changed from the law-made, "which hath inferiority," to the Son, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. The law-made priests "were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood" (verses 23, 24). The law-made priest had daily to "offer up sacrifice, first for his own sins, and then for the people's." But Jesus "offered up himself" once for all, "because he continueth ever."

In the letter to the Hebrews, the apostle alludes to the Gospel as the "better hope," of a "better testament established upon better promises." The New Testament law is as far superior to the Old Testament law as Jesus was superior to the erring, law-made priests. Some of the New Testament changes of the law are forcibly presented in the Sermon on the Mount. The man who "is angry with his brother without a cause (under the Gospel), is put on a level with the murderer under the law." Matt. 5:22. From what 1 John 3:15 says, we infer that the disciples understood it that way.

Under the law it required an act to violate the seventh commandment of the Decalogue, while under the Gospel simply a look or desire makes a man equally guilty. Oh what a change!

The much vexed divorce question is answered in very definite language. This matter was brought up later and fully discussed and so lucidly defined, that his disciples are led to exclaim, "If the case of the man be so with his wife, it is not good to marry." Matt. 19: 10. Under the law the oath was not only tolerated, but approved and practiced by kings and men in all stations, "and an oath for confirmation is to them an end of all strife." Heb. 6: 16. So important was the oath in the eyes of the people that "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Heb. 6: 17. The abuses and false discriminations, regarding the use and power of the oath, as taught by the scribes and Pharisees, are fully exposed by our Savior, in plain language, in Matt. 23: 16-22.

The teaching of Jesus in the four little monosyllables, "Swear not at all," is explicit, and admits of but one rendering. Christ, knowing what is in man, gave the most thorough digest of the subject; and yet, with it all, oh how slow man is to realize "there is, of necessity, a change of the law."

Under the law war was tolerated and approved by God, and by him used as a means of punishment for sin, as well as a means to display his power in protecting and caring for his faithful children. The spirit of war, being so compatible with the carnal mind, and the teaching of the Prince of Peace, on love and forgiveness, being so different, the masses, even today, are slow to realize that there is, on this popular sin, "of necessity a change also of the law."

When contemplating the wonderful success of the despised Nazarene, and the great change and also the great superiority of the Gospel over the law, as the result of the teaching of the Prince of Peace, it is sad to contemplate the fact that the majority of the professed followers of the Son of God say he did not mean what he said in the expression, "Swear not at all." Oh, that every non-swearing Christian could realize that his word should be above reproach, and so strong that no oath could strengthen it! Oh that every nonresistant professor would so guard his every action, that even in resisting the devil he would do no needless violence!

If we would all "so speak and so do as they that shall be judged by the law of liberty" (Jas. 2: 12), we would put to shame the great army of believers, who must depend on the oath to strengthen their words, and on the death-dealing implements of war, to defend their liberties.

Brethren, there is more expected of us than of the swearing, fighting professors. We should be more holy than they. Will we? God help us! "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

Panora, Iowa.

PAUL'S INFIRMITIES OF THE FLESH.

BY NOAH LONGANECKER.

Paul says, "If I must needs glory, I will glory of the things which concern mine infirmities." Again he says, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord." In this line Paul was highly favored. His visions were so grand that he failed to mention some for fourteen years afterwards. Indeed, as to endowments, he excelled. As to education and training, he was not behind the best. As to visions and revelations, he had no peer. It would have been but natural for Paul to become exalted. Hence he says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

As to what this thorn was, Bible students differ. Indeed, some views are worse than ridiculous. The word "*thorn*" is, no doubt, used as a metaphor, representing the most oppressive afflictions. Paul frequently refers to his afflictions, but never by way of complaint. He says, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Whether the term "*thorn*" refers to his afflictions in general, or to some special one, we will not now say, but in Gal. 4: 15, he evidently refers to some *special* infirmity. "Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."

The verse with its context shows that the Galatian

(Concluded on Page 413.)

THE ROUND TABLE

SOME FUNDAMENTALS OF A SERMON.

BY L. D. BOSSERMAN.

In preparing and delivering, as well as in listening to a sermon, one may be capable of discerning the fundamental principles upon which it is based. In far too many instances the sermon, much like our political platforms, is chiefly made up of planks vs. principles.

Jeremiah desired that they seek and find a man that executeth judgment, that would seek the truth. There are two main principles, upon which any sermon must be founded, if it is to stand the test,—the execution of judgment and the seeking of truth.

Sermons should not be built or delivered for revenge or vengeance, nor to promote pet theories, neither to exploit some selfish belief or dogma, but they should point sinners to the Lamb of God, bring man face to face with his Redeemer, open his spiritual eyes, arouse to action, seek, help and save. Therefore sermons for such an end must be founded upon truth and the execution of judgment. Sermons should be as "wise as serpents and as harmless as doves."

Some things need sharp reproving, as in the days of John Baptist. Paul says, "Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Jesus, in Matt. 18, teaches of methods and principles to be applied, but for one purpose only, viz., "to gain thy brother," otherwise we have no right to use them. Jesus came not to condemn or destroy, but to seek and to save the lost.

It may be proper, at times, to supplement our sermons with up-to-date problems, but this must be guarded with care, else we be numbered with those who seek not to save, but to please. Such problems ought to embody, or at least depict, the truth we wish to convey, and thereby use it as an auxiliary.

Sermons may be too lengthy. A very few are too short. They are too short when the point is left unspoken, or is not sufficiently disclosed, so that people can grasp it, for it is the points that count.

The length of sermons is determined in various ways,—by conditions and circumstances, by prevailing custom, by the nature of the subject, by the occasion, but these are features outside of the sermon. Length is also determined by the breadth, thickness, intensity, earnestness and interest. A sermon should be well proportioned. If long, it should be broad,—have scope. It should be thick, *i. e.*, deep, be of much worth, while an emotional or a hortative sermon should be short, at least in proportion to what it contains. In some instances neither the short or long sermon should have been given.

Two things belong to the minister and two to the congregation. The minister must be sure he has a message, and be sure he is prepared to deliver it. The congregation must be sure it is desiring a message and be sure that it is ready to receive it.

Beatrice, Nebr.

DOES GOD RULE THE WORLD?

BY J. S. MOHLER.

It is a reasonable conclusion that he who created the world, also rules it. By the term *"world,"* as here used, is meant its moral and physical conditions.

The Creator placed the moral conditions in man, by which he discriminates between right and wrong, and inclines either way, as his heart may prompt him.

God placed the physical conditions in the material world, and made them subject to his law.

There exists a strong affinity between moral and physical conditions. If moral conditions are good, physical conditions are subject to law, but if moral conditions are bad, physical conditions are suspended from law, for the time being, to be used as the Creator may direct, in order to correct moral conditions.

This has been God's method of dealing with the human race all along the history of the world. Moral conditions were bad in the days of Noah. Physical conditions were used to correct morals till only one righteous family was left. So it was with Sodom, Babylon, Jerusalem, and other people and nations.

Man is inclined to attribute great natural calamities to natural causes, without considering moral conditions.

Inasmuch as great natural calamities, in the past, were due to bad moral conditions, should we not conclude that the great natural calamities of modern times, such as floods, storms, drouths, tidal waves, pestilences and earthquakes are due to the same cause? Such a conclusion has a good effect on society, leading people to repentance, and it improves the morals of any people. This is God's primary design in punishing any people. If this method fails, destruction follows as with the antediluvians, and the Egyptians in the days of Moses.

To ignore polluted moral conditions wholly, as a cause of great natural calamities, is to snatch the rod out of the hand of God, by which he punished the wickedness of man in ages past, and hardens the heart against God, and leads to immorality.

Yes, God rules the world! He is omnipresent, and notices the smallest affairs in life,—the falling of the sparrow, the giving of a cup of water and even the hairs of our heads are numbered. Nothing can happen, great or small, without God's notice.

To believe in God's providence and his presence and care for his children, leads to good morals and a high state of spiritual life, and is honorable to God.

Quinter, Kans.

BEAUTIFUL CONDUCT.

BY KATIE FLORY.

It is the secret desire of the heart of man to appear beautiful to the eyes of those about us. And this desire is not wrong, if in harmony with God's Word.

Some people give all their time and attention to the outside. All the spots, wrinkles, scars and defects, on body and garment, are carefully watched and removed, if possible. Perfectly-fitting garments and beautiful faces and hands, is about as far as some people get in the way of things beautiful. But there is something else, more beautiful than this, which should be much thought about and considered. Have you not all been in the company of others, whose conduct was impressive? Their look and every move and turn were gentle and winsome, and with this the general outside appearances corresponded. They were such that you could not help but admire, and you were so impressed by such beautiful conduct, that soon you found yourself imitating that one.

Is there not some one whom you think of, just now, whose conduct, you say, you cannot forget, and whose life, not because of any great deeds done, but merely because they acted and behaved in a quiet, meek, and modest way, has really made you better, has really made you feel good, and has been an inspiration to you to live and act nobler? Is this not, after all, the best and most beautiful garment any one can wear? Really, this kind of conduct is worth coveting. The very presence of one who is sincere and saintly, and modestly and neatly dressed, has a power in this world which none can measure.

If we were all as anxious to be beautiful in *conduct*, as we are *to appear* beautiful in outward adornment, there would be more happy, contented people,—more like the meek and lowly Jesus, less worry and trouble, and more time, money and planning could and would be devoted to help the souls about us and beyond us to come to the Savior of men. Let us try it!

Union, Ohio.

THE FAMILY ALTAR.

BY EDGAR M. HOFFER.

The value of the family altar can never be told. It should be found in every Christian home. This topic has often been considered at ministerial meetings, and highly recommended. It pays to have the family altar in the home. Read a chapter of the Word of God. It will cheer your soul. Sing a verse from a favorite hymn, now and then. Then kneel together in prayer.

It is a beautiful sight to see a family engaged in prayer. Jesus smiles approval upon such a scene. Some of the prayers of parents may not be answered immediately, but they are sure to be answered later on.

Once a young man was out in sin. His father had been dead for years, but he thought he heard his father pray, and thus yielded to God's Spirit. Even though you have visitors, don't be ashamed to pray. It is dangerous to your spirit life to omit it.

Teach the children to pray; they are not too young. A man once said that his boy could smoke, lie, swear, and cheat, but that he was too young to pray. This is a wrong idea. We are journeying to eternity, and want to be sure to use all means possible for our eternal salvation. By all means, make use of the family altar!

Elizabethtown, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 4, 1909.

PATRIOTIC SONS OF GOD.

John 1: 11, 12; 1 John 3: 1, 2.

It is a blessed thing to live where there are many Christians. Let us "serve the Lord with gladness."

I. "Now are we the sons of God."

We speak of Patriotic Sons of America. I see no reason why we should not be patriotic sons of God. People warm up amazingly on the 4th. It would be good to warm up spiritually,—good for the individual, for the church, and for the world.

II. Ours is a good, a noble country.

It brings us many and great blssings. But our heavenly interests are greater. To be a son of the eternal God is more than to be a son of America.

III. To be patriotic is to sacrifice.

At the outbreak of the Civil War, men left home and all to save the country and we call them patriotic. Jesus is waging a terrible war against sin. The battle is on now. We are his soldiers;—patriotic soldiers?

IV. Patriotism means

A readiness to sacrifice. Are we sacrificing for Jesus' sake? It also means readiness to obey orders. Do I obey the orders of my Captain? "Am I a soldier of the cross?"

PRAYER MEETING

For Week Beginning July 4, 1909.

LIVING EPISTLES.

2 Cor. 3: 3.

1. A Letter on Prepared Material.—Not on the table of the STONY heart, but the fleshly table of the NEW heart (Ezek. 36: 26, 27). Not the message of our own righteousness, but GOD'S OWN message to all that believe (Jer. 31: 33).

2. A Letter with the Signature of the Writer.—Christ's name is put upon his people. His name is to inspire all we do, and is to be the first and foremost as a seal upon all we ask. "If ye ask anything in my name I will do it." "Yet not I but Christ" (John 14: 14).

3. A Letter that is Easily Read.—What is the use of a letter that cannot be understood? Some professing Christians are about as difficult to make out as an ancient Egyptian hieroglyph. The letters are so badly formed that it is next to impossible to get the right message out of them. Peter, Paul, John and others, as epistles, were large and legible (Acts 4: 13). "Let your light SO shine."

4. A Letter Free of Blots.—A big blot on your letter is likely to be the FIRST thing to be noticed. Faults are more readily seen than virtues. If, as epistles of Christ, we are blotted, it is certain that the Divine Hand is not responsible for our deficiencies. The Lord's work is perfect. Thank God, there is a remedy for blots (1 John 1: 7).

5. A Letter Known by Its Handwriting.—There was no mistaking the "handwriting on the wall" (Dan. 5: 5, 6). The world looks on the character of every Christian, and still keeps on asking, "Whose image and superscription is this?" If we have been partakers of the Divine nature, the Lord,—whose writing we are,—knoweth them that are his, though the world know us not (1 John 3: 1). There is another handwriting Christ will not own (Matt. 7: 23; 13: 40-42).

PRAYER MEETING SUBJECTS—THIRD QUARTER, 1909.

For week beginning	
July 4,	Living Epistles, ... 2 Cor. 3: 3
July 11,	My Threefold Relation,—to Christ, Church, World, ... John 15
July 18,	What God Asks of Me in Service, ... Rom. 12: 4-21
July 25,	A Call to Decision, ... Ex. 32: 26
Aug. 1,	Prayer,—a Necessity and Privilege, ... Luke 18: 1-8
Aug. 8,	Through Faith to Glory, ... John 11: 40-45
Aug. 15,	Your Choice—Barabbas or Jesus? ..... Matt. 27: 17
Aug. 22,	Not I, but Christ, ... Gal. 2: 16-21
Aug. 29,	Manna for the World's Needy Ones, ... John 6: 47-51
Sept. 5,	Shut Out Through Unbelief, ... Heb. 3: 12-19
Sept. 12,	God's Promises to Inquirers, ... Ezek. 36: 36-38
Sept. 19,	The Way That Cannot Fail, ... John 3: 14-21
Sept. 26,	Glorying in the Cross of Christ, ... Gal. 6: 14-16

HOME AND FAMILY

THE SECRET OF A HAPPY DAY.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings.
Just to let him take the care,
Sorely pressing,
Finding all we let him bear
Changed to blessing.
That is all and yet the way
Marked by him who loves thee best,
Secret of a happy day,
Secret of his promised rest.
—Frances Ridley Havergal.

PRIMARY IDEALS.

BY H. M. FOGELSONGER.

THE expression "primary ideal" has a rather technical use and I wish to apologize for slightly altering its meaning here. By "primary ideals," I refer to the devotion that holds the family together, and to the wider sympathy that should obtain in our social structure. These ideals are primary because they are basic, and they are ideal because we work into and yet never attain them.

These ideals are first developed in the family and later worked out in our wider religious, social and political life. They are developed in the family, and for that reason we must go there to find signs of their first appearance. There is an ideal which we may call loving comradeship. It exists among play-fellows. It means an open-hearted service and respect for others. We are social beings, and the boy and girl naturally seek associates of some kind. Whether this association will be healthy and clean, depends largely upon the child's ideal of comradeship.

Not far away lives a little tot whose parents are very "strict" in the proverbial sense. If the little fellow does not come into the house when wanted, he is spoken to in a manner that would frighten many a horse.

In a church service, yesterday, I saw evidence of another attitude. A little fellow, of the first grade, walked quietly into the pew where his mother was waiting for him. He evidently had been to Sunday school, and when approaching his mother he did so with a confidence that her first words would not be those of reproof. The attitude of the mother and her little boy, during the whole service, was one of companionship and I shall not attempt to describe in words all the minute ways in which this was shown.

The two cases are given as illustrations only. The first one is that of despotism, rebellion and dwarfed morality. The second is that of sympathetic, individual growth.

Besides the ideal of comradeship there are others, a few of which are loyalty, love and faithfulness, but there is another primary ideal which is not always present, and its appearance is later than the ones enumerated above. For the want of a better name we shall call it the ideal of religious purpose. It is a well-established fact that the highest type of man is not satisfied with moral relations alone. They are inadequate and he has religious ideals of what he thinks he, as well as society, ought to be. Our world is before us and in the making. In the morning we awake with our ideal of righteousness and service, and in the evening, after much pushing ahead and falling back, our ideal seems no nearer. If we have approached it, we have also pushed it one step further up. And so it is, from day to day, and year to year.

Now these religious ideals do not simply come at once and take hold of us. They have a background that is frequently, though not always, built up in the home. Where the home is broken up, they must come from elsewhere or not at all. Normally they are developed in the home. I shall again illustrate by comparison. You have seen children hesitate over doing some of the many things that make up their day's experience. Some, by their actions or words, will show that they hesitate only because of a fear of some bodily punishment, and others will hesitate because the proposed action does not come under their childish category of what a child should do. An ideal is developing which later on becomes a control.

Space will not permit the discussion of any more of these primary ideals, and you can think them out for yourselves. In the beginning we said that these ideals were basic. They make up the foundation of our religious life or, rather, they make our religious life our whole life. The loving comradeship between the child and parents, and the faithfulness of the former to the latter, the manly respect of the young man for the young woman, the loving companionship between husband and wife, the wider loyal and social sympathy are fundamental ideals. These, added to our more exact ideals of righteousness, make up religion, that is, a vital religion. These ideals in adult life are very complicated but they have a simple beginning in childhood and gradually take on form as the young person grows into maturity.

I think our religion lacks fullness in so far as we are deficient in these primary ideals. If a man regards his wife as an inferior, who ought to be subject to him, he lacks the primary ideals of sympathy and comradeship. No matter what his "profession" is, he is not a well-rounded man. It is just as necessary for young people to hold sacred their affections, for husband and wife to love each other and work together, and for us to cultivate a social sympathy and charity that shall go beyond our immediate friends, as it is for us to spend our time in sophistical argumentation over forms. I say this with all earnestness and regard for what the church stands for. But while we are saying that doctrinal sermons should be preached often, let us also remember that the only excuse for the church is that it may make us better men and women, make us better followers of Christ, as he taught, and widen our ideals and hopes of the future. We grow into the Christian life as we develop these primary ideals that really form the foundation of our social system. Then, why should we not have instruction in faithfulness to one another, in sympathy for social and political improvement, in the sacredness of marital relations, in the companionship between husband and wife, in the meditation on religious themes, and in the constant working over of our ideal of what we ought to be? As we think of what it means to be an effective, working Christian, and not a mere theorist or dogmatist, we are forced to say that the field is large and that we hope that the laborers will not be few.

802 S. Main St., Ann Arbor, Mich.

"CANYON FLOWERS."

BY KATHARINE NEWSOM.

IN one of Ralph Conner's books he tells the story of Gwen, a wild, undisciplined girl, who had been brought up in the free ranch life of the Far West. She was motherless. She was unable to read, and knew nothing of God. She had an imperious will, which brooked no restraint. By a terrible accident she was lamed for life.

The missionary among the cowboys had visited her before her accident and had made a little opening into her heart for God. After the accident he visited her again. Very gently he answered her questions and led her on until she saw that God had allowed her to be hurt, because he loved her and wanted to do her good.

The story of Gwen's canyon is a fine parable of spiritual teaching. Gwen loved this canyon, and called it her canyon,—the great, deep, wild gorge which she knew so well, so glorious with its life. The minister said to her, in his parable, that at first there were no canyons,—only broad, open prairie. The master of the prairie missed his favorite flowers, which would not grow on the wind-swept plain. Then he called for the lightning, and the prairie was cleft to its heart, and groaned in agony over its great, gaping wound. But a stream ran through the cleft and carried down black mold, and the birds brought seeds and strewed them in the gorge.

By and by the rough rocks were decked out with soft masses of trailing vines, and all the nooks were hung with clematis and columbine, and everywhere the violets and wind-flower and maiden-hair grew and bloomed, until the canyon became the master's place for rest and peace and joy. With this parable the minister taught his lesson. Gwen's canyon was a parable of Gwen's life.

The rending of the level prairie by the terrific lightning seemed to be the utter ruin of the land. The great, unsightly cleft, with its dark chasm and bare, jagged rocks gave small promise of anything lovely. But in the end the yawning gorge became a place of marvelous beauty. It was the same with the girl's life. With magnificent powers there was only untamable willfulness. She would yield to neither God nor man. The lovely flowers of the Spirit would not grow in her life.

Then came the terrible accident which crushed her and broke her strength and shut her away from all activity. Then the Master came and good seeds were sown in the clefts, and the dark canyon bloomed with the flowers of the Spirit.

Some flowers bloom only in the canyon,—gentleness, meekness, self-control; but though love, joy, and peace bloom in the open, yet never with so rich a bloom and so sweet a perfume as in the canyon.

Have you a canyon in your life? Are there blooming, fragrant flowers in it, making it a restful place for the loving Master; or is it only the gaping wound with its black, jagged rocks?

Resist not the stroke, ask not that pain and sorrow be removed from thy pathway; but, rather, that God shall bless thy suffering and make it a means of beautifying thy character. Then the Master will find the flowers he loves best and we, too, shall be influenced for a higher life by their sweet fragrance.

188 Hastings Street, Chicago, Ill.

CONSIDER THE SALOON.

BY IDA M. HELM.

ONE class of reformers would try to control the saloon; they would give it license and let it live. For the dollars that are in it, they would let it go on in its death-dealing work. They talk about using alcohol carefully and wisely. What sarcasm! Strong drink is a deceiver. The wise man says: "Wine *is* a mocker, strong drink *is* raging; and whosoever is deceived thereby *is not* wise." Another class would totally destroy the saloon. They know that it is at the bottom of the greatest part of the want, suffering and crime that is rampant in our nation today. It has not one redeeming trait. There is not one good thing that can be said in its favor, but everything can be said against it. Like the bite of a deadly viper, it spreads its death-dealing venom wherever it is received. It is a menace to everything that is noble and good.

This is the kind of an institution that the United States is considering today. The whisky interests are making desperate efforts to save the saloon. They are anxious to be permitted to pay the thousand-dollars-a-year license for each saloon, for the privilege of debauching men and boys, making desolate happy homes, and rendering the homes of the poor a hell on earth. All this for the paltry sum of, perhaps, $10,000 a year, realized from each saloon, on an average. Truly, the love of money is the root of all evil. Think of the millions of dollars that are worse than wasted, and the hundreds of thousands of souls that are ruined every year through strong drink. If you never have thought much about it, stop and consider the awful work of the saloon!

Ashland, Ohio.

I THANK GOD.

"I THANK God for sunshine and bird song, for the sweet morning light upon the hilltops, and the tender eyes of my loved ones. The great world is awake and athrob with life. I, too, am awake, and life is pulsing through my veins. I have a part in the great world, in its work, its joy, and its sorrow. Today I can be a little center from which shall radiate peace, kindliness, and good will. I thank God for opportunity. A beautiful golden sunbeam has entered through my chamber window and awakened me to the gladness and beauty of the morning. May my spirit be awakened and kindled by the divine Spirit, so that all this day it may warm and gladden the hearts it touches!"

CHRIST proved centuries ago that the sympathetic touch is healing.—*E. P. Roe.*

THE GOSPEL MESSENGER

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BRO. J. C. WRIGHT, of Nebraska, changes his address from Kearney to Miller.

THE new meetinghouse at Harlan, Mich., is to be dedicated next Sunday morning.

BRO. W. I. T. HOOVER, who has been connected with Bridgewater College, Va., for some years, will locate at Union Bridge, Md.

BRO. C. G. PETRY, of Chicago, Ill., is now located at Battle Creek, Mich., and may be addressed in care of Battle Creek Sanitarium.

BRO. B. F. HECKMAN did some evangelistic work at Pitsburg, Ohio, and five young people,—all Sunday-school pupils,—united with the church.

THE Yellow River church, Ind., has arranged for an all-day harvest meeting for July Fourth. Bro. Manly Deeter will do the preaching on the occasion.

WE are likely to get all orders for the Full Report filled this week. We regret some delay in getting the work printed, but this was unavoidable upon our part.

THE members at Onekama, Mich., were recently organized. They are anxiously looking forward to the time when they will be permitted to worship in their own meetinghouse.

WE are in receipt of the well-arranged and neatly-printed catalogue of Botetourt Normal College, Daleville, Va. The scenery represented by some of the engravings is inviting.

DURING the last four and a half months eight have been added to the church at Cabool, Mo. This will be remembered as the congregation in which Bro. F. W. Dove spent the last years of his long and useful life.

BRO. CHAS. D. BONSACK has changed his place of residence from Washington, D. C., to Union Bridge, Md. As pastor of the church in Washington he gave up his work in that city with a good deal of reluctance.

BRO. GALEN B. ROYER was with the Brethren at Mount Morris over last Sunday, and attended the feast at the Silver Creek house on Saturday evening. He reports a good feast and some other very enjoyable meetings.

BRO. DAVID M. ADAMS is holding evangelistic meetings in Scalp Level, a suburb of Windber, Pa. From the start there has been a good interest in the meetings, held from evening to evening. The place is within the bounds of the Shade Creek congregation.

THE Brethren at Lanark think of either remodeling their meetinghouse, or putting up a new church edifice, suited to the needs of Sunday-school exercises and church services. A committee appointed for the purpose has the matter under advisement. And, by the way, the Lanark house was one of the first city meetinghouses built by the Brethren in Northern Illinois. It was built in the summer of 1876, and dedicated in October of that year.

BRO. JOHN E. MOHLER, of Des Moines, Iowa, may now be addressed at 709 Maple Avenue, Pasadena, Cal., where he expects to make his home. He locates in Southern California on account of the health of his wife, and reports that her lung trouble has been largely removed by a few months' residence in Pasadena.

LAST Lord's Day was spent with the saints at Batavia, where there is a little flock, with Bro. S. S. Blough as pastor. Bro. Blough began revival services one week ago, and will likely continue through this week. In this church the Sunday-school workers and Christian Workers, of this part of Northern Illinois, will hold their joint meeting on Sunday afternoon, July 4.

THE Annual Catalogue of Mount Morris College, 1908-1909, Mount Morris, Ill., is on our desk. In addition to improved and well-arranged courses of study there is a new departure in College catalogue making. There is not a picture in the publication, but from start to finish it is neat, mechanical and actually interesting. It shows that Mount Morris College is growing.

ON Monday forenoon, May 31, while our people were holding their fine Sunday-school meeting, in the Assembly Park, at Harrisonburg, Va., Bro. D. Webster Kurtz was going from point to point in Schwarzenau, Germany, taking photographs of places of interest. A part of the next day, while Conference was in session, was spent in the same way. He sends us eighteen of those photographs, and we find them intensely interesting. They are different from any taken heretofore, and show up the village and the surrounding country in a new light. We have also a good article from Bro. Kurtz, regarding his visit, and this we hope to give to our readers in two weeks.

A STRANGE thing happened in Mahoning County, Ohio. The day was set for the people to go to the polls and say whether or not the county should become dry territory. More than 300 saloons were at stake, and two million dollars worth of liquor property besides. Strong speakers were put in the field, and among the number was Rev. A. W. Higby, of Canton, Ohio, who helped the saloon men, and they carried the day at the polls. Think of a preacher throwing his influence on the side of the liquor element. We are wondering to what church the man belongs. Then we are wondering why a church should endorse that kind of a minister. But ministers of light (?) may sometimes be found on Satan's side of the question.

LAST Sunday was an ideal day in this part of the country. We have never seen a more delightful day for religious services, and yet thousands of people did not spend the day as the Master would have his people spend it. Some were at ease in Zion, while others sought the woods, and there were even those who wandered along the streams, admiring the work of nature, as they thought, not thinking that they were neglecting the assembly of the saints. There were those who found more pleasure in the parks than in the house of God, and in this way the Lord was not honored as he should have been. The people of God should never neglect the assembling of themselves together on the Lord's Day, as the manner of some is.

A WRITER in the *Gospel Herald*, a Mennonite paper, thinks the feeding of 30,000 or more people on Sunday, at our Annual Meeting, a most strenuous proposition. After commenting on some phases of the late Harrisonburg Conference, he has this to say:

> It is observed that the Brethren meet annually, and that their sessions are prolonged over the interval of about eight days,—always including a Sunday,—while the Mennonite General Conference convenes at times of not less than two years apart. As its sessions are confined wholly to week-days, the undesirable feature of Sunday feeding is entirely eliminated. In fact, the Annual Meeting of the Brethren has, for the last decade, been serving as an object lesson along these lines, that Mennonites may study with both credit and profit to themselves. The apparent inconsistency which has grown upon them for "much serving," can be studiously avoided; while their untiring zeal for "the doctrine," and the aggressive spirit and well-systematized plans for carrying on all lines of gospel work are commendable and worthy of our imitation.

IN the Full Report, which we are mailing this week, we had intended to include the proceedings of the Educational Meeting, held in the Conference tabernacle in the afternoon of Monday, May 31, but through some misunderstanding, no report of the meeting was prepared, and that is why it is not published.

BRO. WM. BIXLER, of East Akron, Ohio, had the misfortune of having his suit case stolen, and thus lost the names and addresses of those with whom he had engagements for series of meetings. Since he cannot recall the names of all the parties with whom he had correspondence, he would be pleased to hear from them at an early date.

BRO. ANDREW HUTCHISON has closed his meetings at Timberville, Va., and is now at Lindside, W. Va., where his brother, George W. Hutchison, resides, and where he, himself, was received into the church Dec. 19, 1858. He is likely to remain there until the middle of July. He is booked for a series of meetings at Adrian, Mo., to begin Aug. 1.

THERE are few people who will give an honest reason for neglecting a duty. Ask a man why he was not at church last Sunday and then analyze the excuse offered. In nine cases out of ten the real reason is not given. A man may say that he worked hard during the week and was too tired to go to church on Sunday, when, in fact, if Sunday had been a week day, he would have gone to work as usual. Ask the young brother why he was not at Sunday school, and if his conscience will compel him to tell the truth, he may say that he preferred to do something else. How much better it would be for the cause of truth if everybody would learn to present the conditions as they are.

A NUMBER of our readers are grateful for the "Annual Meeting Notes," published a few weeks ago, and some of them, in writing us, express their appreciation of our efforts to give the news of the Conference so fully, and at such an early date. Our notes were fuller this year than usual, thus enabling those who did not attend the Conference to get a very good idea of the work done. Our first installment filled nearly four pages, and though the paper went to press on Tuesday, it contained the Annual Meeting news up to nine o'clock the evening before. To give up-to-date news in this age means a great deal of work for the office editor and his assistant, but knowing that our readers appreciate our efforts, we do the work most cheerfully.

OUR attention is called to the following verse which appeared in our columns a short time ago:

> "Over the river the boatman pale,
> Carried another, the household pet."

Our critic says the idea of a boatman at the river of death belongs to heathen mythology, and should therefore not be endorsed by a Christian journal like the MESSENGER. The idea may be of heathen origin, but the poet used the term boatman as a metaphor, representing the angel of death. In view of the sense in which such expressions are used, in this enlightened age, we consider the quotation proper even in a Christian journal. Metaphors are not to be interpreted literally, but are to be received and understood in the sense in which they are given.

THE Catholics have their own way of working up the circulation of a paper. Recently the archbishop of the diocese of Boston purchased a widely-circulated Catholic paper, and has made it obligatory on his priests to promote its further circulation. This he does by the approval of the Pope. The archbishop has a fine thing of it. He looks after his paper, while his priests must not only subscribe for the paper themselves, but they must see to it that it is read by all good Catholic families. Suppose it were made obligatory for all the ministers in the Brethren church to promote the circulation of the MESSENGER! Suppose all of them had to subscribe for the paper; then see to it that it goes into all the families where there are members in good standing! What a fine circulation we would have! But how would the plan strike our ministers?

In our issue of May 20, under the heading, "Some Liberal Theology," we, in some unaccountable way, got Dr. Campbell Morgan mixed up with Dr. R. J. Campbell, the leader of the New Theology. Dr. Morgan holds sound views regarding the Scriptures, and the editorial referred to does him an injustice. Our attention was called to the mistake at the late Annual Meeting, and once since, and this note may be regarded as a correction.

One may do the very thing that Jesus did, and commanded us to observe, and yet miss the lesson he meant to teach. The Master washed and wiped his disciples' feet, and then told them that he had given them an example that they should do as he had done. As an excuse for imitating this example, the Pope at Rome washes the feet of others, but uses a golden basin, encrusted with gems, water fragrant with perfumes and napkins gorgeously embroidered. There is no spirit about this kind of service, nor can we understand how there can be any blessing. Following the example of thte Master, in this instance, is only a matter of pretense, while the display is for the public eye only. He who would receive a blessing for obedience must engage in the Master's service with the spirit as well as with the understanding. There must be no show or display about the service, else the Lord will have occasion for saying that we serve him only to be seen of men.

DR. FOSTER EXPELLED.

The Baptist church is the most loosely-organized religious body in this country. Every congregation is independent of every other congregation, and there is no general head to which an appeal may be carried, in case of irregularities involving a whole congregation, or a number of them, for that matter, and yet they have some general principles by which they are governed, and the churches, as well as the ministers, often help each other by coöperation. With them a minister, or even a congregation, may claim a good deal of liberty, and may sometimes make serious departures, but the more loyal preachers have ways of getting their heads together and adjusting the disorders, though not until a good deal of mischief has often been done. For some years Prof. Geo. B. Foster, a Baptist minister, and professor in the Bible department of the University of Chicago, has been teaching very erroneous doctrine, even going so far, it is said, as to deny the divinity of Christ, and question the inspiration of parts of the New Testament. Much of his teaching is contrary to the claims held by the Baptists generally, and with his false theories he has not only paralyzed the growth of the Bible department, but he has greatly disturbed the faith of those in his as well as in other churches. For some weeks the Baptist ministers of Chicago have had the case under advisement, and last Monday, after a stormy session, lasting four hours, it was decided that Dr. Foster should no longer be regarded as a member of the Chicago Baptist Ministers' Association. This practically bars him from all the Baptist pulpits in America. One of the ministers said: "We have come to a parting of the ways with the University of Chicago. If the university now tries to retain him it will find it has assumed a burden heavier than it can bear."

THE LOYAL NEW TESTAMENT CHURCH.

The Christian Herald and some other papers have been calling attention to the importance of the leaders of the faith upholding a true and faithful gospel ministry in every Christian pulpit in this country. It will be a testing time, for the line will have to be sharply drawn between a loyal ministry, preaching the plain Gospel of faith and consecration, and the ministry who substitutes a vain philosophy calculated to undermine the true faith, and lead the people into the bleak wilderness of doubt and confusion.

This great battle between loyal Christianity and masked infidelity will have to be fought out in the pulpit and the pew. The conflict may be a long and severe one, but it will have to be fought to a finish. And no matter how long it takes, the victory in the end is going to be on the side of the old gospel story, as told by the New Testament writers. These holy men, who wrote as they were moved by the Holy Ghost, knew what should be said, and how it should be said. They evidently meant that we should take their word for what they saw, heard and knew.

In pulpits, here and there, and in not a few schools, it has "become the fashion to flout the old Bible. Some preachers and professors have tried to prove how much superior is their understanding of spiritual things to that of the prophets, the evangelists and the great leaders of the faith, who lived close to Christ and followed in his footsteps. But souls are not saved by belittling the Scriptures, nor are hearts won from sin to righteousness by undermining the faith of the simple. It would be a charitable conclusion to think that such attacks ordinarily proceed from intellectual vanity or sheer love of sensation. This is doubtless true of a majority of the shallow and superficial assaults on the old Bible and the religion of Jesus Christ. It is surprising how few of the great thinkers and eminent scholars are to be found in the ranks of infidelity. But it is not the open and avowed infidel who is the most dangerous foe of the Christian faith. It is the veiled infidel, the agnostic, the man who subtly slurs inspiration and miracles, who questions Biblical authority and authenticity, who reads into the old Book new and doubtful meanings, who is full of smart suggestions concerning passages that are apparently contradictory, but which have been long ago cleared up satisfactorily by able and reverent scholarship. These half-infidels in our orthodox pulpits are as hostile to true Christianity and more pernicious to Christian faith than open infidels."

THE FASHION TRUSTS.

Some time ago there came to our desk a large, illustrated paper containing pictures and descriptions of the late Paris fashions. There is no effort at concealing the fact that the styles for all the civilized world were arranged and determined upon in Paris. The purpose of the publication is to show how people will appear when dressed in the style for the season. Health, economy and comfort are not taken into account. The only object is to make the decree of Madam Fashion known, and then urge people to conform themselves to the ways of the world. He who looks and reads will understand that the fashions advertised are for this season only. In the fall we are to have other styles, and next spring something else.

Thousands of those who receive this and other like publications will, as far as possible, conform themselves to the ways pointed out. They will not consider health or comfort. The more prudent ones may consult the purse, but most of those who would sooner be out of the world than to be out of fashion, will not even consult their finances, but will go to the full limit of their purse and credit. And among the number may be found men and women who claim to be followers of the meek and lowly Jesus. They may read what the good Book says about holy people "adorning themselves in modest apparel" (1 Tim. 2: 9), but that makes no difference with them. Their hearts are set on Paris instead of the heavenly Jerusalem, and so they will conform to the ways of the world rather than to the ways pointed out in the Holy Scriptures.

These same people will talk, and even write, against great American trusts that are coining money by the millions, and yet they become the willing and tireless slaves of some of the great fashion trusts of the age. They most cheerfully surrender their money, time, health and comfort to make some exceedingly rich men richer. They stay poor in order to help big trusts to increase their already great bank account. Now and then some of them, who belong to plain churches, will denounce their church because they are asked to take up and bear the cross of plainness, but they are never heard to say one word against the Paris and New York trusts for making of them lifelong slaves.

And the strange part of it all is, that there are those who want the Quakers, Mennonites, River Brethren and the Brethren to give up their plain, economical and sensible attire and fall in with the ways of Paris, and thus help the fashion trusts, syndicates and great clothing establishments to build up fortunes that neither the stockholders nor their families have any use for in this nor the next generation. Instead of these plain churches surrendering, what little there yet remains of the New Testament simplicity and good common sense in attire, they should rather stand the firmer, and see to it that they are not conformed to this world, but transformed by the renewing of their minds. This is a day when we should talk about going on to perfection, and not about going back to Satan, and the sins of Paris.

ZEAL MISDIRECTED.

The old-fashioned definition for zeal is, a passionate ardor for persons and things, and that definition is about as good as we can get it. Zeal implies such a love and persistence for a thing that it may become an unreasoning passion. We have always had plenty of zeal in the world. It is a something of which we all have a liberal share, and it is a good thing when rightly directed. It is not beacuse of a lack of zeal that the world has suffered,—for we have always had a sufficiency of zealous men and women,—but the trouble has been, and is yet, because zeal is being misdirected.

Indeed, the tendency always has been towards misdirection. Zeal, unmixed with wisdom, runs wild. It blinds the vision and excites the passions in a way that leads to foolish and dangerous actions. It causes an overdoing of things,—a running into harmful excesses. And, as a result, we always have reason to fear the actions and results of overzealous persons,—no matter how good the cause or the purpose in view. This the world, nations, governments and the church have learned from sad experience.

While much of the good that has blessed the world has come from men of wisely-directed zeal, more of the harm and evil has been the outgrowth of misdirected zeal. The history of the different formative movements of both state and church present an interesting study along this line of thought. And it is not hard to find, because these things have not been done, or happened, in a corner or in the dark.

Zeal is a force, a power, and means action. Wherever found it means action. If directed by wisdom and in moderation, good results will follow. But if the overfullness of it darkens counsel, the actions which it prompts are dangerous and to be feared. Saul lost his kingdom because of misdirected zeal. David, at times, embittered his otherwise amiable and sweet life because of his zeal,—that which was not after knowledge.

Solomon, notwithstanding the fullness of wisdom, besmirched his character and greatly weakened his power for good because of his unconsecrated zeal to please in a wrong direction. Saul, a man of unbounded zeal fought against God in his excited passion to please him.

One of the strange peculiarities in human nature is, that, as soon as men and women get overzealous in a cause, no matter how good the cause may be, the tendency is to lean upon their own wisdom and work after their own judgments. They get the idea that God needs their help, and, as if he, in some way, lacked in wisdom, they rush in after their own judgments, to help him out. Saul did this. In his zeal he saw the Jewish church on the decline. Its priests and rabbis were losing power and influence. The new religion was gaining, both in influence and in power; and he felt that he must, at all hazards, protect and save it. In his mad zeal, and without seeking wisdom from God, he decided that the only way to save the church, that was so dear to him, was to destroy that which seemed to be its opposition and worst enemy. The more he was filled with zeal, the less wisdom he exercised and he would have continued in his determined purpose to fight and destroy the religion of Jesus Christ, had he not been miraculously arrested in his mad course of misdirected zeal.

An excess of zeal differs from other elements of human character in the fact that it defeats its own purposes. This has been manifest along religious lines in all ages.

At one time, when John, one of the most lovable disciples, was traveling with the Master and saw certain ones casting out devils in the name of Jesus, he

wanted the Christ to forbid them, for the simple reason that they did not follow them. Thus, through his excessive zeal for the honor of his Master's cause, he would have defeated, in part, the very thing for which Jesus came,—to cast out devils and relieve suffering humanity of some of its ills. The Master says to him: John, your zeal for my reputation has blinded your judgment. These men are helping me to do the thing which I came to do, and which we have been doing. Why forbid them? Why hinder our own work? He that is doing our work cannot be against us. It is not my honor or reputation that is to be guarded; it is my work that I want done.

On another occasion, as they were traveling southward, towards Jerusalem, the Samaritans failed to invite him into their city that they might get rest and some refreshment. Again John, and his brother James, in their zeal for their Master, said to him; "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" But he said unto them: "Ye know not what manner of spirit ye are of. The Son of man is not come to destroy men's lives, but to save them." Their misdirected zeal would have defeated the very purpose for which Jesus came. And the same was true of the overzealous Saul, in the means he was using to save, as he thought, the Jewish church from being dishonored and disrupted. In his intemperate zeal he lost sight of the great purpose for which the church of God stood.

In laboring to save the reputation of the institution, Saul lost sight of the purpose for which it stood,—that of saving men and women from the power of sin and death, to make the world a better place in which to live, and to make it easier to love thy neighbor as thyself. An institution, organization or church that needs a defense outside of the Bible, had better dissolve, and the sooner the better.

There is much said about being loyal to the church, as an organization. But it is an unhappy way of expressing our duty to God. Why not base all our claims, of being loyal to the Truth, upon Jesus Christ? Surely, if we are loyal to Jesus Christ and his Word, that ought to make us loyal to the church. "I am the way, the truth and the life," and outside of this way there can be no church of Jesus Christ. A zeal for the Truth is always safe, because, as we accept and study this, we learn the purpose for which this Truth has been given. Therefore, in carrying it out, we do the things that make for the better life and the salvation of the world.

As we said before, there is no lack of zeal in the world. We have it in abundance. But much of it is misdirected, and, as a result, souls are not reached with the Gospel that is the power of God unto salvation.

What we need most is to look after the best means of saving souls. In doing so, we may find some, yea many, who are casting out devils in the name of Jesus Christ, who are not following us in the formal way that we may think they should. Instead of forbidding them, let us remember that of such the Master has said: "Forbid him not; for he that is not against us is for us." The religion that makes better neighbors, better husbands, wives and children and better citizens, must be the religion of Jesus Christ. H. B. B.

THE JEWS IN MESOPOTAMIA.

The Jews would like to secure control of Palestine and resettle the land with their own people. They are anxious to come in possession of Jerusalem and rebuild their temple on Mount Moriah, where the Mosque of Omar now stands. But the country belongs to Turkey, and Jerusalem has become a holy city for both the Christian and the Mohammedan, and neither party is disposed to surrender its claims to the Hebrews for love or money.

But there is a new spirit in Turkey, and the Turks seem to see the importance of extending liberty to other faiths. It would appear that the Government is quite willing that the Jews should settle in Mesopotamia, a section of east Turkey, embracing the great plains along the Euphrates and Tigris Rivers. Of this project, which is thought feasible, *The Independent* says:

Mesopotamia is the old home, the second home of the Jews. There they were carried captive. There they multiplied and became wealthy and strong. There Daniel lived, and the three who were cast into the fiery furnace. By the rivers of Babylon the Jews hanged their harps on the willows, and there Ezekiel saw his mighty vision, by the river of Chebar. There was the greatest of the schools of rabbis, and there the Babylonian Talmud was written, and there, in Baghdad, the Jews are a considerable element to this day, with their bench of rabbis, their synagogues and schools. Historically, Mesopotamia is, next to Palestine, the motherland of Judaism.

No less is it a region peculiarly open and fitted for settlement. It has almost no population, and yet is unsurpassed for fertility. Egypt has only its one Nile, but Mesopotamia has two rivers, the Tigris and the Euphrates, and the magnificent alluvial valley between them. It ought to be a garden, and yet it is a desert, not of sand, but of unused soil. Possibly there are a million people in the two vilayets of Baghdad and Busra, with 110,000 square miles, less than ten to the square mile, and these nearly all massed in the larger cities. One can ride all day over what was the Garden of Eden and will be again, and not see man or beast. Egypt, with less than 13,000 square miles, has a population of ten millions, and with improved irrigation will support as many more. Southern Mesopotamia, the two vilayets from the Zab to the Indian Ocean, could support five times as many. It has no uninhabitable wastes; its land is all fertile. It needs just two things to restore its population—a system of irrigation and good government. Before the Turk came it had government and irrigation; but the Turk has closed the canals and destroyed the people.

It is believed that the Hirsch Committee, with its forty-five millions, will back the enterprise. We see no reason why they might not secure control of thousands of vacant square miles of waste, establish a system of irrigation, and settle a hundred thousand agricultural Jews on their own lands. They must succeed if they have peace and water. Peace is now hopeful and irrigation is easy. No engineering is needed. The land is practically level, and the Tigris is a little higher than the bed of the Euphrates. A railroad will soon go to Baghdad, and will then be extended to India. Already there is a regular steamship line from Baghdad to Bombay. Even with imperfect government the railroad will bring travel and security. There is not on the face of the earth a more attractive spot to create a dense and progressive population.

FASTING AT CONFERENCE.

It was wise in the Standing Committee of the late Conference, to declare in favor of observing Sunday, May 30, as a day of fasting and prayer. No attempt was made to induce members to fast. It was left for each one to observe the fast, or not, as he thought proper. The fast was observed by a number, but just how many we had no way of knowing. On account of the large crowd in the Park, it was difficult for some to get something to eat just when they wanted it, but those who fasted and prayed had no occasion to complain about a scarcity of food. But hereafter Pentecostal Sunday, by authority of Annual Meeting, is to be observed as a day of fasting and prayer, and it would be well for those who attend the Conference, from year to year, to observe the fast as requested. If all the members would do this, it would mean less cooking and a great deal less Sunday work. The noon meal might be omitted at least. For our part we would like to see the time when only cold meals, at noon and in the evening, will be served on Sunday at the Annual Meeting. Give the people a warm breakfast on Sunday morning, then let it be understood that there is to be no more cooking during the day. Those fasting would not need to concern themselves about the noon meal, and others would be satisfied if informed in advance that nothing warm, aside from tea or coffee, could be procured after the morning meal. Less eating and more praying at our Conferences would prove helpful to all of our people.

WAS JESUS BAPTIZED LIKE THE BRETHREN BAPTIZE?

We are told of a minister, who, in a discourse, said he did not believe that Jesus was baptized the way the Brethren now baptize. There are thousands of preachers who believe the same way, but they do not belong to the Brethren church, and it is well that they do not, with that kind of a faith. We may not know in detail just everything that happened at Jesus' baptism, but all the essential points are given with a precision rarely found in a written narrative. We know that he was baptized in the Jordan, and knowing that he taught what he practiced, we are led to conclude that he was baptized the way he taught his disciples to baptize. The man who understands the Great Commission, Matt. 28: 19, knows just how this was done. Not only so, but he should know that the Brethren administer the rite according to this Commission.

Since it is a known fact that when two things are like any one thing, they are like each other, it follows that the baptism of the Brethren must be like the baptism of Jesus, for the reason that they both fit the Great Commission. This is true whether some people believe it or not. The only way to discredit the conclusion reached would be to give good reasons for Jesus teaching one thing and practicing another.

We believe that the Brethren baptize as the Great Commission requires. We further believe that the Master practiced what he preached, and therefore his baptism was in perfect accord with his Commission. All this being both reasonable and true, we are led to believe that, in all essential points, Jesus was baptized like the Brethren baptize. We not only believe it, but we so teach. If we did not thus believe, we would either be looking around for a church that administers the rite like Jesus was baptized, or else we would be doing our utmost to have the Brethren change their practice sufficiently to conform to the example of Jesus.

But this thing of a minister saying that Jesus was not baptized like the Brethren baptize, shows a pulpit recklessness that is extremely dangerous,—a recklessness that ought not to be allowed in any of our pulpits.

DID PHILIP SCHAFF SAY SO?

From one of our ministers in the West, who makes it a point to keep himself well informed regarding the latest developments along religious lines, we have the following:

"I have repeatedly heard the statement made by our Brethren, and I am not sure but that I have seen it in print, that during the work of the committee, who gave us the Revised Version of the New Testament, when they came to the term 'baptizo,' Philip Schaff insisted that it was their duty as scholars, to translate the Word into Anglo-Saxon, regardless of the practice of the respective churches, since they had been selected because of their scholarship and not because of their church affiliations. It is also stated that in urging the matter he made use of the expression 'Imposition is not exposition.' In urging the claims of immersion and trine immersion upon a well-read member of the Presbyterian church, I used this statement in my argument. He said nothing, but immediately wrote to the Sunday School Times regarding the matter, and the editor referred his letter to one of the members of the committee, and this man says, that, to the best of his knowledge and recollection, no such circumstance occurred. Now, what are the facts in the case?"

Should any of our readers be in possession of the facts, regarding the alleged occurrence, they will please communicate the same to the Messenger. The statement ascribed to Schaff is characteristic of the man, but we do not happen to have at hand any positive evidence in support of the occurrence, and it is the evidence that is now in demand.

THE LORD'S DAY.

In earnestly contending for a proper observance of the Lord's Day, our people have a hard battle before them. In many communities the trolly lines are playing havoc with the sacredness of the day. Instead of attending church, people make use of the trolly cars to reach some city, park, or place of amusement. Along these lines will be found the Sunday baseball games, as well as picnics and other gatherings, almost without number. Our neighbors attend these places, and so do hundreds of the unconverted children of members. Occasionally members may be seen seeking recreation on Sunday, instead of appearing at the house of God. Then there are the attractions for those living in the cities. Street cars are passing every few minutes, and attractions are to be found on every hand. And thus the Lord's Day, instead of being made a day of special service and rest, is made a day of pleasure and worldly recreation. How to overcome this great evil, is the burning question of the day, and the question should deeply concern every member of the Brethren church. Will we drift with the current, or will we stand our ground, and contend earnestly for that which elevates and purifies the community?

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

A Song of Faith.

There are ships far away on the ocean
That landward no breeze will blow,
There are yearnings some fate's put in motion
That never fruition will know.

There are snows sleeping cold on the mountains
That never will yield to the sun,
There are feelings with ever-locked fountains
That will melt to the wishes of none.

In the forests are suffering creatures,
Whose moanings are heard but by God.
In the bosom are griefs whose white features
Are as hidden as those under sod.

But, mortal, take heart, and the muttered
Rebellion of spirit disown.
Not a prayer, saith the seer, was yet uttered
But it went without loss to the throne.

—Will T. Hale.

From Sweden.

My last correspondence for the Messenger was written Jan. 9. Since that time I have been working for the Lord,—the most of the time in Smaland.

From Jan. 16 to 20 I was in Mjala, the home of that dear sister who was baptized Dec. 26. After the meetings I held there,—two each day,—a sister to the one already mentioned, accompanied me to my home, where she was baptized the same evening, Jan. 20. Thus we have two sisters at that place, who now belong to the church, and we hope that more will come later.

Jan. 25 Bro. Westdahl from Hessleholm, and myself, traveled to another place in Smaland, named Goteryd. We were called, as we believe, by our Lord, to go to that place, and do some work among the people there. Our first work was house-to-house visitation. And as we were unknown to the people, it was a little difficult, sometimes, to gain access among them. They, at first, thought we were Mormons, but when we had spoken to them, and they had received some of our tracts, they became more kind. Finally, when we had informed them more fully, we held some meetings. At first only a few people came to our meetings, but soon they learned to know that we only sought to win their souls for the Lord and more came to listen to the Word of Life.

By the time we had stayed there from Jan. 25 to Feb. 14, and had walked from place to place among them, they asked us to come again, as soon as possible, and this we promised to do.

As a result of that work two dear sisters decided to unite with the Church of the Brethren. These two sisters are mother and daughter. The daughter traveled to Malmo, and was with us at our district meeting. There, also, she was baptized, together with three sisters from Malmo. The mother came to my home May 29, to attend a large meeting that we had in Bro. Joh. Persson's home, in Bokholm. There she was baptized on May 30.

Previous to the above-named time, we have been there and labored considerably among the people. The outlook for the church at these places is good. March 8 to 26, when we were with them, we found the people willing to listen. Some more have given their hearts to Jesus, and we are sure that more will soon unite with the church.

Since the above-named occasion I was there from May 8 to 21, and the outlook is promising. God grant that the work done may bear fruit to eternal life.

Dear brethren and sisters, the more we work among these people, the more we see the great need of the true Gospel. Even here, where the Gospel has been preached for over one thousand years, the people are bound to a dead formality. They have the State church and their priests. As you know, all belong to the church, and all are saved, as they believe. Nevertheless, the priest is just as dead in sin as are the others. Sometimes, yes, very often, the State church priest is an open drunkard, more so than many of his church members.

Now the priest in Goteryd,—the very place where we have labored,—recently heard that we testify that Jesus is our hope,—our eternal hope. He began to warn his church members that they should not go to our meetings. He told them from his pulpit that it was very dangerous to listen to such seducers, because we told the people that we were God's happy children, and other things we knew nothing about. He said, "If I did know anything about this, I would not tell even my best friend about it."

Here you see, Brethren, what kind of light that priest has. He would not tell anyone about his happiness, even if he had any, but I would like to tell all men about it, if I could do so, that even all those that are not happy, might come to Christ and accept his Word, and thus be forever happy.

May God help and lead us in this work, that Jesus may be made known to many that do not now know him.

At Pentecost we had a large meeting in Bokholm. We had meeting for a whole day. After the meeting we had a good love feast. Nineteen members sat around the Lord's table. The blessed Comforter, whom Jesus promised to send, was among us, and all rejoiced in the Lord.

Emmaljuga, Sweden, June 3. J. M. Risberg.

How to Maintain the Christian Life.

It is almost startling to contemplate the number who were once under great conviction, and lived in the very presence of God at conversion, but seem to have been caught by some reacting influence, after accepting Christ and baptism, as though the battle were now over and the victory won.

It is not enough for us, merely to accept Christ, nor to be revived occasionally. We are kept alive by the air we breathe all the time. What was necessary at the beginning of the race will be necessary all through.

Every one should have an object in the Christian life and then live as near to that object as is possible. There are all too many spiritual tramps among us, going about without an object. Then it too often happens that a ban is put upon him who would be a preacher or teacher. The Christian life is not a negative one, merely. We must move out against the citadels of the evil. We are approved of him in proportion to the amount of actual good we do (Matt. 25: 35). We need more than merely to belong to church. The Israelites received their manna for each day. We, too, need daily time for devotion and Bible study if we would grow (Acts 20: 32; 2 Tim. 2: 15).

Never restrain the presence of the Holy Spirit. Obey his voice in the smallest matters (John 14: 16).

Then, too, we need to be **trustful.** We need to pray daily and often, in temptation (Luke 11: 9-13; 22: 40). The fire upon our family altars should be kept continually burning.

Another requisite, in maintaining the Christian life, is that of **watchfulness.** And this applies to the old as well as to the young. David fell when he was past the years of youth. Old habits will assert themselves. Weeds will grow with half a chance. Therefore let us put away, out of our lives, every sin and obey every word of Christ (1 John 1: 6, 7; John 14: 23).

Then we need to seek the society of Christians (Eph. 4: 12-16; Acts 2: 42-47; Heb. 10: 24, 25). Find your place regularly at the communion service. Be loyal to the church of which you are a member.

Next, exercise in the Christian life. There is a story told of a smith who tried to teach his son the trade of the father. The son, for six months, sat in a chair, watching the father. Then the father said, "Now, my son, you are ready to go ahead." The son, in an effort to do some welding, pounded away till the iron was cold. We learn to do by doing, in the Christian life as well as elsewhere.

Go to work for Christ (Matt. 24: 14). Think of other souls. Use what is in your hands—song, pen, voice, money, kind words (Jas. 1: 27). A rough man was once heard to say of a professor, "He's the kind of Christian I like 'cause he lets a fellow alone and don't talk religion." That is the worst kind of talent-hiding possible (Matt. 25: 25).

When you fall into sin, don't be discouraged. Satan has two lies. He says this one indulgence won't hurt. Then, when he has succeeded in that, he says you have fallen and there is now no use trying to avoid further falls. Confess your sin at once! Then believe that you are forgiven, because the Bible says so (1 John 1: 9; 2: 1). Then get on your feet and go again. Do not expect that you will ever be free from temptation. The blacksmith heats iron very highly, then plunges it into cold water to know what he may be able to make of it. In our faith and patience we shall overcome (1 John 5: 4).

Union, Ohio. Ezra Flory.

From Dahanu, India.

Several weeks ago the cholera and smallpox broke out in Vada, and, after many had been exposed to smallpox, our native doctor advised the people to move out of town, which many of them did, leaving only a few families in the village. At the time, I was here at Dahanu, and, after there were several cases of smallpox, and several people had died with cholera, Brother and Sister Berkebile decided it would be best to get little John away, where he would not be exposed any longer to these dread diseases. So they also came to Dahanu. We were glad for their visit, and also glad to have baby John away from Vada, and at a place where he need not be continually in danger.

When anyone takes the smallpox,—instead of having such a one quarantined to keep the disease from spreading,—the people flock to the house where the sick person is, and they worship the one who has the disease. Of course, in this way the disease cannot help but be carried to many who otherwise need not be exposed at all. Bro. Berkebile's went from here to Bulsar, where Sister Berkebile and baby will remain until about the first of June. Bro. Berkebile returned home this week. While they were here at Dahanu, Bro. Blough came, and he and Bro. Berkebile gave Bro. Brubaker's and myself the second year's examination.

We are glad to be thus far in the language study, but do not feel, by any means, that our study is finished. No, we expect to keep on studying some each year. During the monsoon it is impossibe to get out as much among the people as we can at other times, and, as the climate is so much cooler in the rainy season than at other times of the year, it gives us a splendid opportunity for language study, which, we hope to improve, a part of this coming monsoon. It will begin now in a few weeks.

It has been very hot this year and we are anxiously looking forward to the rains, but we are thankful that the Lord protects us even in this extreme heat. While we, occasionally, have fever and some light afflictions, yet we rejoice that it is as well with us as it is, and what a comfort, that we, at all times, have One who is so wise and good to go to,—One who does not turn us away empty, but always hears our prayers if we ask in faith.

When we see these people of India, who have not accepted Christ, we feel so sorry to think that they do not have such a willing, compassionate God to go to, in their times of distress, as we have, but our duty is to break unto them the Bread of Life, and, if we sow the seed, surely God will water and cause it to bring forth fruit, even though we seem as only a drop in the bucket, when it comes to bringing India to Christ. We try to live the Christ life before these people, but how often we find we have failed to do our best!

Last Sunday Sister Brubaker and I went to Malyan to spend the day with the native preacher's family, and to enjoy the day's services with them.

The evening before some Christian people, who live in a village about two miles from there, had also come to be with them over Sunday. There was an old lady and her two daughters. One of the daughters is a married lady with three small children. The other daughter is a young school-teacher. Some of the native Christians from here had gone too, so we had quite a little company of Christians.

The people who came from the other village do not belong to our church, but, as they are the only Christians in their village, they seemed glad to be with us, and the old lady, as she bade us good-bye, thanked us for coming, and making it possible for them to meet us. We were glad to be with them, too, for they seemed to be such refined Christian people. While in conversation, one of these women said to one of our Christian women, "Have you had your baby baptized yet?" She said, "No." Then the woman, with a surprised look on her face, said, "Why not?" Then we explained to her why we did not baptize children. But still there seemed to be something about it she could not understand. It makes us feel bad to think that these people (who, we believe, are truly in earnest in their Christian life) had not been taught the whole Gospel. Still we rejoiced that they had at least been saved from idol worship, and were living up to the light they had. Do you not think that we, as a church, have a responsibility in teaching these people the Word of God more perfectly?

We desire an interest in the prayers of every Messenger reader, that we may be able to do some good in this idolatrous land, and that some may be brought to Jesus who, as yet, have never heard the blessed story.

May 20. Josephine Powell.

The Function of Music.

Oh, mysterious power of music! Where is thy place in the reformation of the human heart, or the degradation thereof? "I am simply a tiller of the soil, preparing the human mind for the reception of seeds in the thought world, just as the plow prepares the ground for seeds in the vegetable kingdom." Whether the seed be wheat or tares, the better the tilling, the more abundant the harvest.

The tendency of good music is to subject the mind to its environments, and resolve it into a plastic state, as clay in the hands of the potter.

Since the fertility of the mind responds to evil as readily as to the good, it is highly important that only the good be sown at this fateful period. Herein lies an invincible argument in favor of vocal music as a part of worship.

In the first place no other music is so sweet and so touching as the human voice. A band of singers, well directed, approaches the superhuman in calming turbulent spirits and subjecting rebellious wills.

In the second place, just at the time the mind is most intensely wrought upon, and is most receptive, some gospel truth, in a beautiful hymn, or the doctrine of Jesus, the Christ, expounded in a good sermon, may touch the heart, and, being sanctified by the Holy Spirit, will defy the heat of summer, the cold of Winter, the thorns of persecution, and even death itself. Thus the "righteous are planted by the rivers of water" and grow forth into life eternal.

But if music is rendered at places of mirth, frivolity, dances, etc., seeds of evil fall into the receptacles of the mind. While thus influenced by the power of music, degeneration follows and "the way of the ungodly shall perish."

Music of any kind is not an evil of itself. It is essentially an organizer and prepares for the sowing. If the seed be bad, disorganization begins. If the seed be good, harmony continues.

Music is ordained of God to attune our lives with his great will, and the man or the woman who cannot be

moved and brought into line by the "sweet concord of sound, is fit for stratagem, treason and murder."

It is true beyond question that music produces a state of harmony, and the sowing of good seed perpetuates it. In the practical sense, whatever harmonizes is music. In a well-regulated home, with devoted parents and obedient children, where all reverence God at the family altar, there is music. The same is true in a properly organized community or State, and sacredly so in a church, where the members are of "one mind, think the same thing, speak the same thing." And the sweetest music, experienced on earth, may not consist of audible sounds, but exists in the mind of the individual who is so well organized as to be in perfect peace with God. This is the soul that will, some glad day, join the song of "Moses and the Lamb," and even now, by faith, can hear the angels chanting the melodies of heaven. J. C. Beahm.

Grantsville, Md.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley church met in council June 5, with Eld. H. F. Maust in charge. Business was disposed of pleasantly. Bro. D. D. Hufford was reëlected Sunday-school superintendent, and Sister Florence Hufford, secretary. Bro. O. Snyder is president of Christian Workers, and Sister Mayme Moore, secretary. At the close of the meeting, our elder gave us a very good admonition on patience. Arrangements are being made for a program for July 3, to be held in the woods. —Mrs. E. M. Wolfe, Macdoel, Cal., June 8.

Pomona.—Sunday, June 13, was observed as children's day. Bro. J. W. Cline, our pastor, gave a very instructive and interesting talk to the children. He used, as an illustration, a glass of clear water, which represented "Tommy Tumbler" in his pure state. Then, by coloring the water, he represented the evil effects made on "Tommy's" character by associating with evil associates. We surely appreciate Bro. Cline's efforts among us.—R. C. Baldwin, 384 East Sixth Street, Pomona, Cal., June 16.

South Los Angeles.—We met in council on Friday evening, June 11. All business was disposed of pleasantly. June 13 the Christian Workers decided to support an orphan in India by free-will offerings, handed to the treasurer the first Sunday of each month. We also decided to have Christian Workers' union meetings with some of the churches in our District, at stated times during the year. One brother has been received by baptism since our last report.—Ethel M. Church, 4219 Wadsworth, Los Angeles, Cal., June 14.

IDAHO.

Boise Valley church met in council June 12. Three letters of membership were received, one being a minister in the second degree. Six letters were granted. The following officers were elected for one year: Bro. S. F. Brower, elder; Bro. E. E. Shaver, treasurer and clerk; Sister Viola Betts, Messenger agent; Sister Agnes Shaver, correspondent. Our Sunday school was reorganized for six months with Bro. S. A. Rhodes, superintendent. Bro. Samuel Bolinger was chosen as delegate to district meeting. One query was sent to the district meeting. Solicitors were appointed to raise funds for a mission house in the west end of our congregation.—Naomi Brown Sandy, Meridian, Idaho, June 15.

Idaho Falls.—Eld. Fike, of Nebraska, gave us two good sermons. These are the first we have heard since our minister left. We hope that any of the Brethren, coming west, will look at this part of the Snake River Valley, for a good work may be done here.—Alice M. Suter, Idaho Falls, Idaho, June 14.

ILLINOIS.

Astoria.—We have had the privilege of listening to three sermons by Bro. James M. Moore, June 12 and 13, in the Astoria house. Sunday morning, after Sunday school, he gave a very interesting talk to the children. Indeed his sermons, talks and presence cannot help but make us better, and give us higher aspirations. Many came out to hear and gave the best attention.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., June 15.

Big Creek.—According to previous arrangements our elder, Bro. D. J. Blickenstaff, came June 11. He preached to an attentive congregation at Bird schoolhouse in the evening, and presided at our regular quarterly council, at the meetinghouse, on the day following, commencing at 2 P. M. We expect to hold our communion Sept. 4, at 6 P. M. We will have preaching at 10 A. M. Bro. Blickenstaff was chosen elder of our congregation for the coming year. There were no services on Saturday evening on account of rain, but we were favored with two very much appreciated discourses Sunday forenoon and evening.—Dow A. Ridgeley, Parkersburg, Ill., June 15.

Panther Creek church enjoyed a very pleasant communion service May 22. It was a pleasant evening. About forty surrounded the Lord's table. Brother and sister J. J. Kindig, of Roseland, Nebr., were with us. Bro. Kindig officiated. A few brethren and sisters from adjoining churches were with us.—Maggie Polhemus, Secor, Ill., June 12.

INDIANA.

Bachelor Run church has been richly blessed by the homecoming of several members to this, the home of their boyhood days. Bro. Isaac Brubaker, of Monroe, Iowa, preached for us at both houses. Bro. Willie Hood, of Greene, Iowa, also preached the Word with power and zeal, for almost a week. It was a great comfort to their aged mothers to see them take such untiring interest in the church.—Mattie Welty, Flora, Ind., June 14.

Beaver Dam.—Our little band convened in council June 12, at the home of Bro. Wesley Flenner. Business was passed upon with Christian courtesy. Several letters were granted. Our communion is set for Oct. 2. We expect to begin preaching at a schoolhouse on Sunday, June 20, and preach there every first and third Sunday of the month. We hope we may attain to good results, as we start this work by request of members of another church and outsiders. Our elder, Bro. D. B. Garber, could not be with us at this meeting. May the Lord's blessings be upon all his people!—J. L. Kline, Akron, Ind., June 14.

Howard church met in council June 12, our elder, Peter Houk, presiding, assisted by Elders Toney and Cripe. We decided to hold our love feast Oct. 30. Bro. U. S. Brubaker was elected to the deacon's office. He and his wife were duly installed.—Goldie Henry, R. D. 2, Kappa, Ind., June 15.

Ladoga.—At our last council Eld. E. N. Goshorn was placed in charge. Eld. Wm. R. Harshbarger and wife left June 1, to spend the summer in the West. They spent the first ten days in June visiting in Kansas. June 11 they left Kansas for Fruita, Colo., where they will spend the remainder of the summer. They should be addressed in care of A. L. Gnagey. —John A. Harshbarger, Ladoga, Ind., June 17.

Landessville.—We met in council June 4, Eld. H. B. Wike presiding. Bro. John Strausburg being present, assisted in the meeting. Bro. Strausburg asked for his letter of membership, which was granted. Our love feast was appointed for Oct. 30, at 4 P. M.—Mary C. Baker, Box 78, Landess, Ind., June 12.

Topeka.—Bro. J. H. Fike, of Middlebury, Ind., closed a ten days' series of meetings at this place June 13. The weather being unfavorable, the congregations were small, except the last two evenings. One accepted Christ.—Michael Bowman, Topeka, Ind., June 15.

Union Center.—We have appointed our love feast for Oct. 30, and our annual harvest meeting for Sunday forenoon, Aug. 15, followed by a Sunday-school meeting in the evening.—Mrs. Ellen Roose, Nappanee, Ind, June 18.

Yellow River church has just enjoyed a season of refreshing in the love feast, held June 12, with Bro. Manly Deeter leading the meeting, assisted by Brethren H. W. Kreighbaum, Daniel Wysong, Henry Wysong, J. F. Appleman, J. W. Shively and Irvin Weaver. The meeting was made very impressive. The following morning the church, with a goodly number of visiting members and friends, gathered and, after a talk to the Sunday school by Sister Laura Appleman, some church work was transacted, consisting of the following: Bro. S. S. Keller was ordained to the full ministry; Bro. N. O. Troyer was called to the ministry, and Brethren Wm. Rohrer and Herbert Craig to the deacon's office, all being duly installed. We met again at 7 P. M. in Christian Workers' meeting, which was followed by a sermon from Bro. Deeter, after which an invitation was given and one expressed his desire to unite with the church, an orphan boy from the "Orphans' Home" at Mexico, Ind., who is now living here.—Rosa Shively, Bremen, Ind., June 15.

IOWA.

Brooklyn church met in council June 5, with Bro. John Diehl presiding. We decided to hold our fall love feast Sept. 18, at 5 P. M. May 2 we had a very interesting missionary sermon by Bro. A. C. Snowberger, of Des Moines, after which a collection of $52 was taken for the Annual Meeting collection.—Dora Miller Heatwole, Brooklyn, Iowa, June 14.

Curlew.—Our council was held June 5. Sunday-school officers were chosen. All work was adjusted pleasantly. Our love feast was appointed for July 3. We have been given the use of the Methodist house in the country for a week's meetings and feast. Bro. H. M. Harvey, of Bethany Bible School, has been sent to us by the District Mission Board and will conduct our meetings, and remain with us during the summer months. We are making use of him now, Sunday evenings, by having him conduct a Bible study of Matthew, which is proving very interesting and instructive. Any members, coming from a distance will be met at Curlew or Mallard by notifying the writer.—E. C. Whitmer, Curlew, Iowa, June 14.

Greene.—It has been a number of years since Bro. Harvey Eikenberry visited his former home, Greene. We are glad he can be with us once again. He will remain with us till after our love feast, June 19. He will preach for us a few evenings. Our series of meetings will follow love feast. We are arranging for children's day exercises on the Fourth. —Lydia Wyatt, Greene, Iowa, June 17.

Prairie City church met in council June 12, with our elder, I. W. Brubaker, presiding. One was received by letter. We decided to have Bro. Diehl, of Brooklyn, Iowa, to hold a series of meetings this fall, beginning Sept. 25. Our fall love feast will be held Oct. 16, at 5 P. M.—Mamie Buckingham, R. D. 2, Prairie City, Iowa, June 12.

KANSAS.

Belleville church held a week's series of meetings prior to the love feast, June 5. Bro. L. D. Bosserman, of Beatrice, conducted the meetings. We were richly fed from God's Word, and we know there has been good seed sown. About one hundred members surrounded the Lord's table. Neighboring churches were well represented. One letter has been received. Our Annual Meeting collection was $11.—Mary C. Daggett, Belleville, Kans., June 14.

Grenola.—Eld. E. D. Root, superintendent of "The Child Rescue and Orphan Society of Kansas and Colorado," came to the Grenola church June 6, and did some splendid work in the interest of homeless children. His talks were well received and he received quite a liberal financial support. He placed one child, found another home open, and good prospects for more homes to open their doors for the poor, unfortunate children. This is a grand work. May the Lord speed the day when we shall all be actively engaged in rescuing the many precious little souls.—Geo. Eller, Grenola, Kans., June 16.

Murdock church met in council June 5, Eld. J. G. Harris in charge. All business was disposed of in harmony. We decided to hold a series of meetings this fall, prior to the love feast, Oct. 30.—D. E. Johnson, R. F. D. 1, Norwich, Kans., June 14.

North Solomon church met in council on Saturday, June 12, our elder, Bro. I. S. Lerew, presiding. The church was well represented. Four letters of membership were received. Officers for the Sunday school were elected. Bro. Geo. Lerew is our superintendent. The Bible class being too large to be handled well by one teacher, was divided, placing the brethren in one class, and the sisters in the other. All business was disposed of with the best of feeling. At the close of our business meeting one came out on the Lord's side and was baptized. Bro. T. E. George, of Quinter, will be with us Saturday night, to lecture on some phase of the Sunday-school work.—Anna L. Wagner, Portis, Kans., June 19.

Ozawkie.—Since my last report one has been received into the church by baptism, one by letter, and one reclaimed. —H. L. Brammell, Ozawkie, Kans., June 15.

Verdigris.—We held our regular council June 5, Bro. S. E. Lantz officiating. July 4 Bro. E. D. Root, Superintendent of the Child Rescue and Orphans' Home Society of the State of Kansas, is to be with us. We will have an all-day meeting on that day. We invite other brethren and sisters to come and enjoy the meeting with us.—F. Grace Shirky, Madison, Kans., June 14.

MARYLAND.

Peach Blossom congregation has received, during the past two weeks, many profitable and spiritual sermons. These lessons were delivered to us by Eld. G. S. Rairigh, of Denton, Md. We were made to rejoice that one more soul was added to the fold of God.—Florence M. Hutchison, Cordova, Md., June 13.

MICHIGAN.

Onekama.—The members of Onekama met at the home of Bro. Clarence Whitehouse on Monday afternoon, June 14, for organization. Elders J. M. Lair and G. E. Deardorff were present. The organization is to be known as the "Church of the Brethren of Onekama." Bro. F. M. Buckingham was chosen as clerk and treasurer. Bro. G. E. Deardorff was chosen elder for six months. Brethren F. M. Buckingham and Roy Whitehouse were chosen and installed as deacons. Molly Sadler, Clarence Whitehouse and Alta Reynolds were chosen as trustees. The writer was chosen as correspondent and literature agent. We are anxiously looking forward to the time when we can worship in our own church home. A few hundred dollars are still needed for our building fund, but we hope that ere long the desired amount may be pledged. We feel very grateful to those who have thus far volunteered their help. We expect to have Bro. W. R. Miller, of Chicago, with us for ten days, beginning July 1, to give us lectures of his trip abroad.—Alma Wise, Onekama, Mich., June 15.

Woodland church convened in council June 12, our elder, J. M. Smith, presiding. Sunday-school and Christian Workers' officers were elected at this meeting. Our delegates to district meeting are Brethren J. M. Smith and Isaiah Rairigh. Brother and Sister G. F. Culler, of Bethany Bible School, will spend their vacation with us. Last Sunday a young brother was baptized. We expect Bro. J. W. Fidler, of Dayton, Ohio, to assist us in a series of meetings about Thanksgiving Day. Eld. J. M. Smith gave a brief sketch of his trip to Annual Meeting on Sunday, June 13.—Anna Christian, Woodland, Mich., June 19.

MISSOURI.

Cabool.—Since our last report two more have come out on the Lord's side and were baptized. We feel that there are others near the kingdom. This makes eight that have united with us since January.—Edgar R. Harris, Cabool, Mo., June 14.

Deep Water.—We held our Sunday-school meeting Sunday, June 13. Our district Sunday-school superintendent, Bro. James Mohler, and wife, were with us. Bro. Pippenger and wife were also present. We were glad to have them all with us. The day being pleasant, there was a good attendance. The address of welcome was delivered by our superintendent, Bro. W. T. Bray. The opening exercises were given by Bro. Mohler. Topical work was assigned to several speakers, and was well discussed. Several recitations were spoken. We hope that these exercises were beneficial and may be the means of drawing some precious soul nearer to Christ.—Etta Fahnestock, R. D. 134, Montrose, Mo., June 15.

Glendale.—Bro. N. A. Duncan came to this place and preached a good sermon on Sunday morning. Brethren John Argabright and Isaac Hylton, of Mountain Grove, assisted in the Sunday-school session, and also took a part in the preaching services.—Nannie A. Harman, R. D. 2, Mountain Grove, Mo., June 15.

South St. Joseph Mission enjoyed the privilege of having Bro. C. S. Garber fill both appointments here, last Lord's Day. Bro. Judson Stanturf filled the 4 o'clock appointment at the Wathena, Kansas, Mission in the afternoon. We held a special council June 10, with Eld. I. H. Crist, of Kansas City, presiding. While Bro. Crist is too busy to be with us on Sunday, he is welcomed by all during his week day visits. We feel the need of more workers here, especially in the ministry. Bro. T. A. Eisenbise, of Morrill, Kans., has been selected temporarily to fill the place of J. W. Garrett, no longer a minister. The very heavy rain today, has swollen the streams. I fear some of our people will have to move out to higher parts of the city. This is the second flood that has done much damage to gardens this spring. The writer had the privilege of delivering a lecture on city missions in the Morrill church on Monday, June 14, to an attentive audience.—E. N. Huffman, Station D, 520 Kentucky Street, St. Joseph, Mo., June 17.

Warrensburg church met in council June 5. Owing to the absence of our elder, D. L. Mohler, at Annual Meeting, Bro. Chas. A. Lentz, of Leeton, presided. The attendance was small, and but little business was on hand. All was disposed of pleasantly. Two letters were received. It was decided to hold a love feast in October. An all-day meeting is preferred, and the date will probably be Saturday, Oct. 9, following a series of meetings at the country church.—Jesse D. Mohler, Warrensburg, Mo., June 13.

NEBRASKA.

Beatrice.—We enjoyed a very spiritual feast on the evening of May 29. Bro. Bosserman officiated. We expect Bro. Thompson, of Lincoln, to hold a series of meetings for us in connection with our feast. We are glad to learn that he has recovered from the smallpox. We will have our meetings later. Twenty-five of our number attended the feast at the North church, Sunday evening, May 30.—Allie Eisenbise, Beatrice, Nebr., June 11.

NORTH DAKOTA.

Williston church met in our second quarterly council, for 1909, June 12. We decided to have our communion July 3. Our joint Sunday-school convention with the Ray church, will be on the Fourth, at this place. We have Bro. D. Warren Shock booked for a series of meetings just after district meeting (July 6, 7 and 8). The writer was chosen delegate to Sunday-school and district meetings, with Bro. D. F. Landis, alternate.—Abram Miller, Williston, N. Dak., June 12.

OHIO.

Bear Creek church met in council June 9, our elder, J. W. Beeghly, presiding. Elders John Smith, J. C. Bright, Enoch Hyre, and E. Shank, from adjoining congregations, were with us and gave good counsel. The annual church visit was reported at this meeting. Three letters of membership were received and three were granted. It was decided that hereafter the church select the minister for series of meetings instead of a committee, as was done heretofore. Sunday school and preaching services are held each Sunday at the schoolhouse on Union Road, while the new church is being built.—Anna Eby, Dayton, Ohio, June 15.

Blanchard.—June 5 Bro. John Killian came to us and helped us in a few meetings. June 12 we had a pleasant communion. About one hundred surrounded the tables. Bro. Kieffaber, of Mount Morris, who was here teaching singing, gave us some good talks. Bro. Killian officiated. On Tuesday he closed his work with us and started home. While with us he preached twelve sermons and two funeral sermons. Now the church rejoices in the thought that three more will join her ranks.—D. P. Weller, Continental, Ohio, June 19.

Canton.—Our communion meeting was held June 12, at the Center house. Ministering brethren from abroad were Brethren A. M. White, William Bixler, E. S. Young, and Bro. J. Smith. We had meeting in the forenoon, June 13. In the afternoon a temperance sermon was delivered by Bro. E. S. Young. His sermon made some of the fathers in this community do a little thinking about their own wayward sons, and their imperative duty and responsibility, when it comes to a local option election.—George S. Grim, Louisville, Ohio, June 14.

Fairview church met in council June 5. Our elder not being present, Bro. Nathan McKimmey took charge of the meeting. One letter of membership was granted. We reorganized our Sunday school with Brethren B. F. Roback and James Dunbar as superintendents. Our Sunday school is growing in attendance and interest. We decided to hold our communion meeting this fall, Oct. 2. We also decided to hold a series of meetings this fall.—C. W. Stutzman, Metamora, Ohio, June 14.

Greenville church met in members' meeting June 16, with Bro. Hollinger presiding. Six letters of membership were received and nine granted. Christian Workers' officers were elected for the remainder of this year. Sister Hollinger was elected Sunday-school superintendent and Sister Mae Puterbaugh, secretary.—Anna Witwer, Greenville, Ohio, June 18.

Hickory Grove church met in council at the Hickory Grove house on Saturday, June 12, with our elder, Bro. Coppock, presiding. Brethren J. E. Barnhart, of Donnelsville, and Bro. D. S. Filbrun of Dayton were with us. Two letters were received and one granted. All business was disposed of in a Christian spirit. Bro. Edward Funderburg was chosen as deacon. Bro. Elmer Brumbaugh was ordained to the eldership. This morning we had a very good Sunday school, followed by an enthusiastic sermon by our elder, Bro. Coppock, from Heb. 10: 38. This evening, after Christian Workers' meeting, Bro. J. B. Gump gave us a talk on the Annual Meeting, which was enjoyed by all.—Ella J. Neher, R. D. 4, Box 39, Tippecanoe City, Ohio, June 13.

Ludlow.—May 29 our home communion was held at Pitsburg. Bro. B. F. Heckman, of Bethany Bible School, and who was to assist in a series of meetings, following the com-

munion meeting, was with us, and rendered much appreciated assistance in the services of the evening. The meetings continued with a good interest and attendance until June 14. June 6, following the Sunday school, Bro. Heckman conducted a very interesting and impressive children's meeting during the hour usually given to preaching. He used for his subject, "Traps," which he forcibly illustrated by the many traps that commonly catch boys, stain their character and make them less useful through life. As an immediate result of the meetings, five young people,—all Sunday-school pupils,—united with the church. Others seem near the kingdom. On account of attending our Annual Conference, Eld. Jesse Stutsman was not permitted to attend the greater part of these meetings.—Levi Minnich, Greenville, Ohio, June 17.

Mahoning church met in council Saturday, June 5. A committee was appointed to make preparations for the district meeting, which is to be held here in October. We also decided to have a two weeks' series of meetings at the Zion Hill house, and close with a love feast June 20. The meetings are being held by Bro. Martin, of Harrisburg, Pa. He is an evangelist filled with the Holy Ghost. At this stage of the meeting nine have decided to follow Christ.—Simeon Longanecker, Columbiana, Ohio, June 10.

Sugar Creek church met in council June 12, Eld. Samuel Driver presiding. The meeting passed off very pleasantly. Two were received by letter and three letters were granted. Sunday school at Pleasant View was reorganized by electing Bro. K. P. Cool and the writer, superintendents, and Sister Blanche Landis, secretary. We also reorganized our Christian Workers' meeting by electing Bro. N. I. Cool, president.—J. W. Driver, Beaverdam, Ohio, June 14.

OKLAHOMA.

Guthrie.—Bro. J. T. Kiggins, of Hallett, Okla., was with the Brethren at Guthrie June 13, and preached instructive sermons morning and evening. The revival, to be conducted by Bro. A. J. Smith, has been postponed until July 4. Ministers and members of neighboring congregations are cordially invited to be with us.—Mrs. Emma Ambrose, 720 W. Cleveland Avenue, Guthrie, Oklahoma, June 13.

Paradise Prairie church met in council June 5. The usual business was transacted with general satisfaction. Eld. J. M. Markley presided., One letter was granted. Our feast was June 12. Just prior to the feast, at 5 o'clock, we held a choice for a minister. Bro. Roy Nininger was called to the important work and installed on Sunday forenoon. Ministers from other churches were Brethren Kiggins, Ritter, Howell, Cripe, and Appleman. Bro. Appleman officiated. A goodly number communed. The house was full and the order good.—J. A. Byerly, Coyle, Okla., June 17.

PENNSYLVANIA.

Alderson.—June 12 Bro. Fretz came to us. We had preaching on Saturday night, with good attendance and attention. We had no services on Sunday on account of rainy weather. We expect Bro. Fretz and wife to be with us June 26, to preach for us.—Elizabeth V. Smith, Alderson, Pa., June 20.

Berlin.—We held our love feast at the Beachdale church on Sunday night, June 13, after a series of meetings held by Bro. H. A. Stahl, of Glade, Pa. The ministers present were Brethren R. T. Pollard, Wm. Schrock, Galen Walker, ———— Hostetler, H. A. Stahl, and Bro. J. J. Yoder, who officiated. One member was received by baptism, one by certificate, and three are awaiting baptism. Sixty-five members surrounded the tables.—Pearle C. Brant, R. D. 3, Berlin, Pa., June 17.

Big Swatara church met in council at the Hanoverdale house June 14. Much business was disposed of in a Christian spirit. Several were received by letter since last council. In our congregation important queries are first given into the hands of a committee and answers carefully prepared, and then acted upon at a succeeding council. The results thus arrived at are generally more satisfactory than they could otherwise be, as this gives the members time to think, and prevents undue haste.—Jno. J. Shiffler, R. D. 2, Union Deposit, Pa., June 16.

Codorus church held a special council June 14, with Eld. Albert Hollinger, of Gettysburg, Pa., and Eld. J. A. Long, of York, Pa., presiding. One letter was received. Bro. Jacob M. Myers was ordained to the full ministry. Bro. D. Y. Brilhart was elected as presiding elder. An election for a minister was held, the writer being chosen. He and his wife were duly installed.—J. L. Myers, R. D. 3, Glen Rock, Pa., June 15.

Farmer's Grove.—June 12 Bro. Henry Beelman came to us and gave us three able sermons, which were highly appreciated. We have had no meetings for eight weeks. Our brother knows how to feed the hungry with the Bread of Life.—J. Cripe, Honey Grove, Pa., June 14.

Harrisburg (West End Mission).—Our Sunday school has been moved from the Susquehanna school building, corner of Fifth and Seneca Streets to Rogers Hall, corner Moore and Forest Streets, just about four squares from the former place. We have a delightful room on third floor. We cannot help but think of the upper room where Christ and his followers assembled. Our attendance is better here. Usually we have an average of between thirty and forty. We have bright prospects for the future. Bro. Fogelsanger, of Shippensburg, Pa., was with us on Sunday, June 13. He gave us very interesting talks. May God bless his work!—Sallie E. Schaffner, 5 North Thirteenth Street, Harrisburg, Pa., June 15.

Maple Spring.—June 7. Bro. J. S. Zimmerman, of Waterloo, Iowa, came to us and while with us, preached seven sermons. One came out on the Lord's side and was baptized. Our highly spiritual feast, on Sunday evening, June 13, was largely attended. Preparatory services were held on Sunday morning. Our Sunday school, under the supervision of Bro. J. W. Rummel, is progressing nicely.—N. H. Blough, R. D. 1, Hollsopple, Pa., June 14.

Markleysburg church recently enjoyed the presence of Bro. Virgil C. Finnell, of Elgin, Ill. He came to us June 5, and preached in the Sand Spring house on Sunday, June 6. Sunday evening, Monday evening, and Tuesday evening, he preached in the Pleasant View house in Markleysburg. He gave us some soul-cheering talks. On Wednesday evening, Thursday and Friday evenings Bro. Morris Fike, of Eglon, W. Va., gave us three good sermons.—Elijah Umbel, Markleysburg, Pa., June 13.

Philadelphia (Bethany Mission, 3255 Kensington Avenue) held its fifth anniversary on Sunday, June 9. The school has had a healthy growth during the year, since entering its new and larger building. Present enrollment: Cradle roll, 34; home department, 42; Sunday school 353; average attendance, 163. There are eighteen classes. Bro. A. J. Culler conducted the evening services, followed by the baptism of a father, mother and son.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., June 15.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—While our pastor was attending Annual Conference, Bro. S. S. Eshelman, of Elizabethtown, Pa., filled the pulpit. He gave us two spirit-filled sermons. Sunday, June 13, we observed children's day. We had recitations and song service by the children. Carnations were given to all and many were sent to the sick and to the hospitals. At our midweek prayer meeting we were glad to have with us Bro. J. R. Allen, of Hampton, Iowa, and Bro. Charles A. Schwenk, of Loganton, Pa. Both gave us good talks. Our young brother, Maurice Mower, of Camden, N. J., only eleven years of age, gave us a wonderful talk. Surely we were reminded of the words of Isaiah, "A little child shall lead them."—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., June 17.

Pittsburg.—Since our last report one was received by letter, two by baptism, and one was called away by death. Our love feast, June 6, was well attended. Sixty-four surrounded the Lord's table. Bro. M. J. Weaver officiated.—Amanda Weaver, 1120 Greenfield Avenue, Pittsburg, Pa., June 10.

Robinson church held a love feast on the evening of June 13. We had a very spiritual meeting. Eld. D. Hildebrand officiated, assisted by Elders A. Fyock, D. S. Clapper and J. Sanner. Three were received by baptism and two restored. At our council all business was disposed of favorably. Sunday-school officers were elected for six months. Bro. R. T. Brendinger and Sister Caroline Foust are our superintendents and Alice Bowser is our secretary.—Charles D. Brendinger, Box 5, Robinson, Pa., June 17.

Stonerstown.—Bro. J. B. Shellenberger, of Lewistown, began a series of meetings at this place, Saturday evening, June 12. There has been quite an interest manifested, so far, and we feel that we will have a very helpful meeting. Our communion services will be held on Saturday evening, June 26.—D. G. Gates, Saxton, Pa., June 15.

Springfield.—The love feast, held June 5, was an enjoyable one. It was a spirit-filled service. Brethren and sisters were with us from Hatfield, Indian Creek, Mingo, Little Swatara, Lancaster and Reading. The visiting ministers were: Jesse Zigler, Wm. Fretz, Ira Gibble and Elmer Moyer, —Bro. Zigler officiating. We were very glad to welcome those from other congregations. One young brother was baptized. More than 100 surrounded the tables.—S. S. Lint, Quakertown, Pa., June 9.

TENNESSEE.

Crowson church met in council June 12, with fair attendance. Love and union prevailed throughout the meeting. Two members were received by letter. Our love feast was appointed for Sept. 24. The Sunday school at this place is doing nicely and we feel encouraged.—Mary L. R. Davis, Dunn, Tenn., June 17.

New Hope church met in quarterly council June 12. Eld. Joseph Bowman, of Knob Creek, was with us. The church held an election for two deacons. The choice fell on Brethren J. C. Thomas and H. H. Bacon. Two delegates were elected to district meeting,—Bro. S. D. Hilbert and the writer. Bro. A. M. Laughrun, one of our home ministry, preached an inspiring sermon on Sunday.—A. T. Hilbert, Jonesboro, Tenn., June 15.

Pleasantview congregation met for council June 12, after which Bro. Bosely gave us a good sermon, listened to by the entire congregation with the best of attention. Our Sunday school at this place is getting along nicely. We are expecting to have a singing school, in the near future, taught by Bro. B. G. Edwards, which, I think, will be a great help to our congregation.—N. T. Lorimer, Jonesboro, Tenn., June 14.

VIRGINIA.

Beaver Creek church met in council June 11, our elder, A. S. Thomas, presiding. Two letters were granted and one received by letter. Much business was disposed of. The number of ministering brethren from other congregations were present. Elders H. G. Miller and Jacob Zimmerman, having been appointed by district meeting as a committee to install an elder for us, ordained Bro. J. D. Glick. A communion meeting was held at Dry River church June 12. Nearly sixty members communed. Bro. Caleb Long, of Maryland, was present. This was the first communion ever held at that place, as there were but few members here until recently. Quite a number were received into the church as the result of a meeting, held by Bro. C. S. Garber, of Missouri, which will be reported later. The brethren have decided to hold preaching services at this church each Sunday.—Delphia S. Click, R. D. 2, Bridgewater, Va., June 14.

Elk Run church met in council June 12, our elder, Jacob Zimmerman, presiding. Bro. J. E. Ralston and wife, of Sheldon, Iowa, were with us. All business was disposed of in love and union. Four were received by letter. Our love feast will be Oct. 23, at 2:30 P. M. Bro. Ralston delivered an excellent sermon on Sunday following the council at Elk Run church; also June 6 at the Moscow church.—Sarah C. Zigler, R. D. 1, Churchville, Va., June 14.

Greenmount congregation held her communion services at Mt. Zion on Saturday evening, June 12. About 230 communed. Among those present were Elders Rothenberger, D. F. Hoover, F. Fesler, Dan'l Miller, J. Brower, J. A. Miller, and G. B. Shaffer. Eld. Rothenberger officiated. Sunday school next morning, at 9:30, was well attended. There was preaching at 10:30 by Daniel Miller. Sunday afternoon we had Sunday school at 3:30 and preaching at 5 o'clock at the Baptist church by D. H. Hoover. In the evening we held a communion service with Bro. George H. Kline, who, being afflicted, cannot attend church with us. Both these feasts were much enjoyed by all who attended them. We feel that we have great reasons to be built up spiritually, and pray that that Spirit may continue with us.—Katie Kline, Broadway, Va., June 14.

Johnsville.—Our Sunday-school meeting was held June 12, with a good attendance. The services commenced at 10 A. M. The program was a good one. The various topics were handled in a skillful and impressive manner. At 8 P. M. we had a missionary sermon by Bro. C. E. Eller, and a collection was taken up for missionary work. On Sunday morning, the thirteenth, we organized a Christian Workers' meeting. At 11 A. M. we had an excellent sermon by C. S. Ikenberry. One letter was received.—Abbie A. Turner, McDonalds Mill, Va., June 14.

Redoak Grove.—June 13 Eld. Chas. M. Yearout, of Morrill, Kans., preached for us at 11 A. M. and at 4 P. M. Both meetings were largely attended. Bro. Yearout does not shun to preach the whole Gospel. He has now gone to Montgomery County, where he will preach a few sermons and then return to his home. He attended Annual Meeting at Harrisonburg, and came here to visit relatives and friends.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., June 16.

WASHINGTON.

Centralia.—Our quarterly council convened one month earlier, owing to the absence of our elder, at the regular appointed time. All church officers were elected for one year. Eld. J. U. G. Stiverson was chosen as presiding elder. The writer was reelected church clerk and correspondent. Bro. Chas. Ives was elected Sunday-school superintendent, and Sister Mabel McNamee, secretary. Bro. Chas. Deeter was elected president of the Christian Workers' meeting, and Sister Ethel Shaffer, secretary. Two queries were sent to the district meeting, and one to the District Mission Board. Bro. S. F. Hylton was chosen as delegate to the district meeting, and Bro. Stiverson, alternate. Bro. Joseph Myers was reelected chorister and Sister Joseph Snyder, Messenger agent. We will go to the country on the Fourth of July and have an all-day program. Our collection amounted to $21.75.—Anna Myers, Centralia, Wash., June 3.

East Wenatchee church met in quarterly council June 12. The Sunday-school and Christian Workers' officers were elected for the following six months. Bro. W. E. Buntain is our Sunday-school superintendent. Bro. O. V. Sellers was elected president of Christian Workers. Bro. L. J. Filbrun is to represent us at district meeting. There were thirteen letters received and two granted. The building committee gave their financial report, which was accepted. It was decided to have preaching on Sunday evenings, in connection with our Christian Workers' meeting. Our collection for Annual Meeting amounted to $10.35.—Jennie Frantz, E. Wenatchee, Wash., June 15.

Seattle church held her love feast on Saturday, June 5, Eld. Stiverson officiating. Visiting brethren were with us from North Yakima, Centralia and Olympia, in this State, and from Newberg, Oregon. The occasion did much toward encouraging and inspiring the members at this place. On Sunday Brethren Stiverson and Meyers preached to us very earnestly. One soul was made willing to accept the Savior. As she returns to her home, in the northern part of the State, a hundred miles from the church and its influences, may she be remembered in our prayers. Monday evening we held our quarterly council, and disposed of much important business. Bro. C. C. Nicholson goes as our representative to district meeting, to which meeting we are passing two papers.—F. F. Dull, 306 North Seventy-second Street, Seattle, Wash., June 10.

WEST VIRGINIA.

Harman congregation met in council June 12, Eld. Jonas Fike officiating. He also delivered three excellent sermons while with us. A series of meetings will begin Sept. 25. Meetings will continue throughout the week. On Saturday, Oct. 2, will be our love feast. All are invited.—Nettie Harman, Harman, W. Va., June 15.

PAUL'S INFIRMITIES OF THE FLESH.

(Concluded from Page 405.)

church had such great love and sympathy for Paul that it would have done all in its power to do for him. The Galatians "received him as an angel of God, even as Christ Jesus." They saw the infirmity of his eyes, and, if it had been possible, they would have plucked out their own eyes and given them to him.

The reader will at once see that this reasoning is in line with the text. Hence this infirmity must have been a strong and visible thorn in the flesh. But Paul had many infirmities of the flesh. He had many and sore afflictions and trials. If he had not received the assurance from God that "my grace is sufficient for thee: for my strength is made perfect in weakness," he could not, assuredly, have said, "I take pleasure in infirmities." He could not have said, "I will glory in the things which concern mine infirmities." He realized on earth what he heard in heaven.

Such assurance is not from the flesh. It is more than natural. Many of us have not yet learned that our power for good is from the Lord, and not of ourselves. When the people said, "It is the voice of a god, and not of a man," Herod became "exalted above measure," and "gave not God the glory." Paul would not have permitted any flatterers to give him the honor that was due to God alone.

No doubt Jacob,—or Israel,—was often reminded of his human weakness by his "*limp*" or "*thorn in the flesh.*" "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Of course, this was by the permission of God. But his "thorn in the flesh" was a sore infirmity.

The woman of Luke 13 was bound by Satan with an infirmity of the flesh for eighteen years. What a "thorn in the flesh"! Would she ever have found the Savior had she had no infirmity? How about the man "which had an infirmity thirty and eight years"? How about the "man which was blind from his birth"?

Not only from what has been cited to in this essay, but from the Bible, as a whole, do we learn that the infirmities of the flesh do not only bring us *to* God, but they keep us from drifting away *from* him. They keep us from trusting in the flesh. They rob us of all self-sufficiency. According to Paul's writings, he might have been elated had it not been for his infirmities. Well might he glory and take pleasure in them. "That the excellency of the power may be of God, and not of us," is a lesson we all need to learn. "*That the power of Christ may rest upon me,*" is the lesson God wishes us all to learn.

Hartville, Ohio.

GODLY APPAREL.

BY N. J. PAUL.

Our religion is not a separate thing from our daily walk,—at least it should not be. The Bible lays down the rule, or standard, by which we may measure our conduct, even the dressing of the body. There is godly apparel and there is ungodly apparel. Let us be satisfied with nothing but the Bible standard, and then, with our feet upon the solid foundation, let us stand before God, his church and the world, unshaken!

We should "adorn the doctrine of God our Savior," and not the flesh (Titus 2: 10), "that you may shine as lights in the world." Philpp. 2: 15. The first consideration, and the all-important one, regarding our dress, should be to glorify God. True Christians should, at all times, strive to please God. "Whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

Our dress should be modest apparel. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. We should also remember that we are "bought with a price," and that it is God's will that the body, as well as the soul and spirit, be preserved "blameless." 1 Thess. 5: 23. It is right, therefore, to take care of your body as though it were a priceless jewel which belongs, not to you, but to God. Beware of the things of the world, that would crush or pinch or bind in any way. How can a soul be pure, with a mind and a spirit hungering after the things of the world?

Again, do you know there is such a thing as hindering those who would enter in? Luke 11: 52. I believe that the manner of our dress has much to do with attracting people to us, or repelling them from us. In a natural way, God's approval rests upon an economical life, and he blesses it. In John 6: 12 Jesus gave us an example of economy. He desires us to be discreet (Titus 2: 5), to have love for lost souls, and to desire their salvation. This is better than the adornment of our own bodies or those of our children.

But you say, "I do not like to dress so plainly." Now, if you are desiring the ornaments of the world, in order to make a show, and to satisfy the flesh, you are "letting slip" the adornments of the Spirit. This is not what we call spiritual economy. Then you say, "I fear it will discourage the children." We cannot afford to gratify every desire of the young. The line must be drawn somewhere. By a little care and study, our children can be dressed in a plain and simple manner, which will not cause them to be reproached and, at the same time, they can be trained in the way in which we desire them to go later in life.

Pride is a dangerous thing to foster in children. We had better discourage it, and make beautiful to them the adornments of Zion. Gold, pearl and costly array are positively forbidden in the Holy Book (1 Peter 3: 3; 1 Tim. 2: 9). If you are willing in your heart to discard these unbecoming things, show it by example.

God desires simplicity in temporal affairs. In Isa. 3: 16-24 we read about the awful rebuke the prophet gave the church which sought the adornments of this world. Ruffles, tucks, laces, etc., are not necessary in the wardrobe of the saint. Jesus teaches us real simplicity of heart, both by precept and by example.

What we are here saying applies also to the children whom the Christian parent is commanded to bring up in the "nurture and admonition of the Lord." Women should adorn themselves in "modest apparel." 1 Tim. 2: 9. To dress in a chaste, modest way is to dress in the way that will attract the least attention,—plainly, neatly, cleanly and decently, not with short sleeves and low-necked dresses. "Be thou an example of the believers." 1 Tim. 4: 12. Do not always be one of the weak ones. Be strong, modest,—not loud, disorderly, overdressed or gaudy! The dressing of the hair should have the same careful consideration as that of the clothes.

We are commanded to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 15-17. "Be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. The more a Christian adorns himself with "good works," and with the "ornament of a meek and quiet spirit," the less of the world's adornment he will desire. The more we partake of the spiritual adornments, the less we will care for the worldly adornments. Seek rather after the fruits of the Spirit, "which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "And they that are Christ's have crucified the flesh, for the flesh lusteth against the spirit, and the spirit against the flesh; the flesh is not subject to the will of God, neither indeed can be." "Now if we walk in the spirit, we shall not fulfill the lust of the flesh. For the flesh worketh against the spirit, and the spirit against the flesh."

In Gal. 5: 19-21 we find a full description of the works of the flesh. They that have not the spirit of Christ are none of his. This we certainly ought to think about. We ought to love to adorn our bodies so as to be pleasing in his sight, and care not what the world may say. Let us walk honestly before God, and our light will shine brightly in the world. Paul would have us put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lust thereof. Rom. 13: 14.

Are we adorning our bodies for the sake of the world, or is our adornment for the sake of Christ, who died for us,—for all the world? What think ye? Whose servants are we? May we ask, Whom do I serve?

Muncie, Ind.

PLEASANTDALE CHURCH, INDIANA.

BY MURL E. FULK.

(Data furnished by Eld. Jesse W. Stoneburner.)

NEAR a small stream, in the central part of Kirkland Township, Adams County, Ind., is situated a large church, beautiful in structure, yet not so well known as some other churches. It has a history, however, that may be interesting to contemplate.

In the autumn of 1844, when part of Indiana was yet a vast wilderness, unknown to civilization, a brother by the name of Philip Hartman, with his family, emigrated from Westmoreland County, Pa., to what was then known as the Far West. The only mode of conveyance, at that time, was the wagon. Many days they traveled through dismal swamps, fording swollen streams and facing many hardships, going through rain and storm, until finally, they landed on the banks of what is now known as "Peterson Creek," three and a half miles northeast of the church's present location.

Bro. Hartman cheerfully set to work on his little farm, felling the huge trees of the forest, and preparing the ground for the sowing season. But after a year's toil he took sick and answered the call of his Master, to come up higher, thus leaving his wife and family at a time when his help was most needed. Left in the wilderness in a desolate condition, Sister Hartman kept up courage, trusted in the Lord, and put forth her earnest efforts to rear her children under Christian guidance. Her noble work was ended in 1871, when she, too, passed into the better land.

In 1860 Israel Stoneburner and family moved from Hocking County, Ohio, to Adams County, Ind. Catharine Stoneburner was the third member to locate at this place. She was a consistent member, strong in her faith, and lived until December, 1870. At the time of their arrival here, her husband was not a member of the church, but a few years later he came out on the Lord's side.

As no preacher had yet arrived, the few members were without services until June, 1868. Bro. Samuel Stump, a minister of the Church of the Brethren, residing in the northwestern part of Wells County, Ind., about twenty miles from here, hearing of the isolated members, paid them a visit and commenced holding meetings once a month. The place of worship was in Israel Stoneburner's barn during the summer months, and in an old schoolhouse during the winter. Bro. Stump was assisted in his ministerial work by Bro. John Metzer, a German preacher, of Huntington County. German preaching was preferred by the members, as they were more familiar with that language. These meetings continued until the latter part of August, when Henry Billman and wife were baptized by Bro. Metzger, in St. Mary's River, close to where Decatur now stands. After another interval of two months William Brown and wife united with the church.

Some of those who did not see as the Brethren do, said it was not necessary to have a supper, called "The Lord's Supper," in connection with the loaf and cup. The community called for a debate to discuss the question more fully, and to gain a better understanding. Eld. Geo. W. Studebaker, of the Brethren, and Christian Stalter of the Brethren in Christ were selected as the speakers. Each speaker was assigned a half hour and he could give as many speeches as he wished. Bro. Studebaker affirmed that it was essential to have a supper called "The Lord's Supper," in connection with the bread and wine. Christian Stalter had the negative side of the question.

When the time arrived, the house was crowded, and many waited eagerly for the outcome of the debate. Both ministers were present, and each one, of course, presented his best arguments. But after a few speeches it became evident that Bro. Studebaker was too much for his opponent. In fact, the negative surrendered the question. After the debate, eight souls came forward to be received into the church. This greatly inspired the members. Three weeks later, in the latter part of June, these fourteen members held the first love feast ever held in Adams County.

Bro. Samuel Stump visited some isolated members, about twenty miles southwest of this place, and commenced holding meetings as he had done here. In later years Bro. Geo. W. Studebaker organized a church at that place and called it the Walnut Level church. The organization included the members at this place.

In time more Brethren emigrated to this locality, and in 1899, Bro. Samuel Neher, an elder at Walnut Level, organized a church at this place, Bro. D. M. Byerly being elected to the ministry at the time. The next summer a churchhouse was built and in October, 1890, the first love feast was held.

Samuel Neher moved from Allen County, Ohio, to the southern part of Wells County, Indiana, in the Walnut Level district, in 1876. Shortly after his arrival he assisted Bro. Studebaker in his work and began holding meetings at different places, such as Camden, Blue Creek, and at this place. He made his rounds every month. When a month had five Sundays, he filled calls from other places, even going as far as Greencastle, Ind. He made his trips on horseback, never stopping for rain or storm. After the organization here, the members selected him as their elder, and he continued in charge until 1899, when Bro. D. M. Byerly succeeded him.

As a minister and elder, he faithfully endeavored to be true to his charge. He had the courage of his convictions, and as an open book his faith and principles could be known and read by all men. He had a very good memory, with fine descriptive powers. His mind had much of the poetical cast. On arising in the morning his first duty was given to the reading of the Bible, on which he would meditate throughout the day, forming and arranging his discourse for his appointment. We have no other information from October, 1890, to October, 1892, than that regular services were held twice a month.

In October, 1892, Bro. David Caylor held a series of meetings at this place. Three were baptized. Thus the church has grown from a small beginning until it has reached its present size and influence. The Sunday school has an average attendance of ninety.

Decatur, Ind.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Faidley-Imhoff.—By the undersigned, at the home of the groom, May 30, 1909, Mr. H. E. Faidley, of Burr Oak, Kans., and Sister Mary A. Imhoff, of Meyersdale, Pa. Eli Renner.

Huber-Jones.—By the undersigned, May 12, 1909, at the home of the bride's sister, Mr. Jacob Huber and Sister Mattie Jones, both of Dexter, New Mexico. Jacob Wyne.

Johnson-Paul.—At the home of the bride's parents, Mr. and Mrs. William Paul, Leslie, Iowa, June 9, 1909, the writer officiating, Fred B. Johnson and Grace Paul. Homer T. Caskey.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Batzel, Bro. Jacob W., born in Bedford County, Pa., Dec. 15, 1873, died near Saxton, Pa., May 26, 1909, aged 35 years, 5 months and 11 days. Services at the Steele church by Eld. D. A. Stayer, from 2 Tim. 1: 12. Interment in the Steele cemetery. Levi E. Greenawalt.

Best, Sister Olive M., died at the home of her mother, Lititz, Lancaster Co., Pa., May 8, 1909, aged 32 years, 6 months and 2 days. She was a consistent member of the Church of the Brethren, in Lancaster City, for many years. She leaves a husband and four children. Interment in Longanecker cemetery. Services by Bro. J. Hershey and the writer. H. B. Yoder.

Blocher, John Franklin, infant son of Brother D. H. and Sister Blanche Blocher, born May 21, 1908, died May 21, 1909,

aged 1 year. He leaves father, mother and one sister. Services in the White Rock church May 23, by Bro. Luther Shatto, assisted by Bro. J. E. Joseph. Interment in Brethren cemetery.
Hannah Dunning.

Boeshore, Bro. Jonathan K., born near Bethel, Berks Co., Pa., Nov. 11, 1852, died at his home, in the same house where he was born, May 27, 1909, of bowel troubles, aged 56 years, 6 months and 16 days. He was united in marriage with Sister Mary Ann Royer Nov. 1, 1875, to which union eight children were born. Three preceded him. The wife, three sons and two daughters survive. He united with the Church of the Brethren in his younger years. Services by Brethren E. M. Wenger and E. W. Edris at Merkey's meetinghouse. Interment in adjoining cemetery. Text, Rev. 14: 13.
Henry M. Frantz.

Grush, Sister Mary, wife of Bro. Joseph, died at her home in Shade Creek congregation, near Windber, Somerset Co., Pa., after a long illness, of a complication of diseases, May 24, 1909, aged 65 years and 24 days. Sister Grush was a faithful member of the Church of the Brethren for many years, and was anointed a few days before her death. She is survived by her husband, one son, one daughter and several grandchildren. Services in the Rummel church by Bro. D. S. Clapper. Text, Rev. 14: 13. Burial in the Berkey cemetery.
Sadie E. Faust.

Hoke, George, died at Zieglers, York Co., Pa., June 10, 1909, aged 75 years, 8 months and 10 days. His wife preceded him eleven months. He is survived by ten children. Services by Bro. D. H. Baker. Interment at Roth's church.
W. B. Harlacher.

Kinsey, Bro. David, born near Frederick City, Md., Aug. 25, 1822, died at his home in Lordsburg, Cal., June 3, 1909, aged 86 years, 9 months and 8 days. At the age of seven he moved with his parents to Dayton, Ohio. In 1851 he was married to Susan R. Albaugh, who died nineteen years ago. To this union five daughters were born, four of whom survive him. In 1850 Bro. Kinsey moved to Northern Indiana, returned to Ohio in 1864, and came to California in 1903. He was a faithful, conscientious member of the Church of the Brethren for over fifty years. Services in the Brethren church, Lordsburg, Cal., Sunday afternoon at 2:30. Eld. Edmund Forney, assisted by Bro. J. W. Kline, Pomona, Cal., conducted the services. Interment in the Evergreen cemetery, Lordsburg, Cal.
Grace Hileman Miller.

Klepinger, Sister Magdalene, nee Ruse, was born near Trotwood, Montgomery Co., Ohio, Jan. 29, 1831, and died near West Milton, Ohio, June 7, 1909, aged 78 years, 4 months and 3 days. Sept. 5, 1853, she was united in marriage with Amos Klepinger. To this union were born four sons and six daughters. The husband and two daughters preceded her in death. For many years she was a faithful member of the Brethren church. The last ten years she was not able to walk, and her Bible was her companion. Services by S. A. Blessing and the writer. Interment at Georgetown.
Ezra Flory.

Miller, Bro. Jacob, died at his home in White Pigeon, Mich., June 3, 1909, aged 30 years, 1 month and 28 days. Services conducted by the writer at the Barker Street church. Interment in cemetery near by.
J. H. Schrock.

Miller, Timothy, born March 1, 1826, died at his home in Poplar, N. C., May 27, 1909, aged 83 years, 1 month and 27 days. He was married to Sally Bennett. To this union were born five sons and three daughters. Two sons preceded him. Bro. Miller was a consistent member of the Brethren church for about twenty-eight or thirty years. He served as a deacon about twenty-five years. He donated a site for a churchhouse near his home. Services by the writer, assisted by Bro. Robert Willis, from 1 Cor. 15: 19.
E. Peterson.

Miller, Sister Lizzie M., nee Cupp, died at the home of her brother, Brother and Sister Simeon Cupp, near Sangerville, Augusta Co., Va., June 9, 1909, aged 49 years, 7 months and 17 days. Sept. 19, 1906, she was united in marriage to Bro. David M. Miller, of Lima, Ohio. Feb. 18, 1909, her husband died. Last March she returned to her native State. She united with the church when quite young, and lived a true and devoted Christian life. She was a faithful Sunday-school teacher for a number of years. Five brothers and one sister survive her. Services and interment at Emmanuel church June 10, conducted by Bro. M. G. Sanger, assisted by Bro. J. M. Hess. Text, John 17: 4.
Annie R. Miller.

Mumbard, Sister Mandy, died within the bounds of the Botetourt church, near Glade Creek, Va., June 5, 1909, aged 86 years. The immediate cause of her death was falling from an upper story window, about twelve feet from the ground. No bones were broken, but the shock, to one so feeble, caused her death in about an hour's time. Sister Mumbard had been a member of the Church of the Brethren for more than forty years. Services by Eld. Samuel Crumpacker from 1 Cor. 15:40. Interment near by.
Sue B. Shaver.

Oakes, Bro. David Edward, died at his home in Altamont, Mo., April 8, 1909, aged 38 years, 4 months and 6 days. He leaves a wife and three young children. Interment at Altamont.
David Hamm.

Rhomb, Sister Lizzie, nee Bartzel, wife of H. B. Rhomb, died in Pittsburg congregation, Alleghany County, Pa., May 27, 1909, aged 44 years and 2 months. She united with the church in the Yellow Creek congregation, Bedford County, Pa., some years ago. She leaves a husband and five children. Interment in Pittsburg.
Amanda Weaver.

Root, Eld. C. C., born near Lafayette, Carroll County, Ind., June 10, 1839, died at Denver, Colo., May 22, 1909, aged 69 years, 11 months and 12 days. He was anointed one week before his death and peacefully passed away. Services at the residence of his son, A. C. Root, in Denver. Interment in Fairmont cemetery. Services conducted by the writer. Text, Psa. 90: 9, 10.
Eld. L. F. Love.

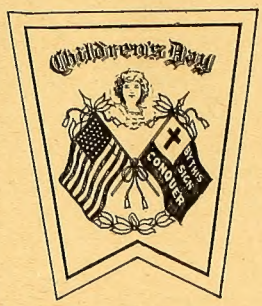
Sherman, Catherine, born in Kosciusko County, Ind., Sept. 10, 1855, died June 7, 1909, aged 53 years, 8 months and 27 days. She was the daughter of Brother and Sister Paul H. Kurtze and wife, both deceased. With her parents she moved to Elkhart County, Ind., where she united in marriage with Henry Sherman. She was a faithful member of the Church of the Brethren until her death. Her husband, six sons and three daughters survive. Services at West Goshen by the writer, assisted by Bro. Calvin Huber. Text, Rev. 14: 13 and 1 John 3: 2.
Frank Kreider.

Wright, David M., son of Bro. Joel and Sister Sallie Wright, and grandson of Eld. Daniel Miller, was born in Augusta County, Va., Jan. 26, 1892, died June 4, 1909, in the hospital at Richmond, Va., of appendicitis, aged 17 years, 4 months and 8 days. Father, mother, two sisters, one brother and many other relatives mourn his early death. Services in the Pleasant Valley church by Elders Peter Garber and John Heckman from Job 14: 2, 19; Prov. 27: 1; James 4: 14. Interment in the Pleasant Valley cemetery.
Ruth E. Williams.

Younker, Bro. Adam, born in Indiana County, Pa., Jan. 18, 1854, died in the bounds of the Loramie church, Shelby County, Ohio, June 5, 1909, aged 55 years, 4 months and 25 days. He was a faithful member of the Church of the Brethren for a number of years. He was married to Elizabeth Hawk, Oct. 2, 1890, who preceded him about two years. He was deaf and mute. He had chosen Bro. S. J. Smith to preach his funeral sermon. Text, Rev. 14: 12, 13.
Allie Helman.

Younker, Sister Dorothy, nee Berkey, born in Somerset County, Pa., Jan. 16, 1828, died in the Loramie congregation, Shelby County, Ohio, June 7, 1909, aged 81 years, 4 months and 22 days. Her husband, two sons, and three daughters, preceded her. One son and three daughters survive her. She was a consistent member of the Church of the Brethren for over fifty years. Services by Bro. S. Z. Smith from Job 5: 26.
Allie Helman.

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NOTES NOT CLASSIFIED

Lanark church met in council June 18, with Bro. I. B. Trout presiding. Much business came before the meeting. One letter was granted. Committees were appointed and officers elected to serve the church in different departments of work. The writer was reëlected correspondent. One item discussed was the remodeling of the old church, or the erection of a new one. The attendance was good and all business was disposed of pleasantly. On the evening of June 13, we observed children's day, which was greatly enjoyed. Bro. I. B. Trout gave a brief talk at the close of the program. —Ada I. Wilson, R. D. 2, Lanark, Ill., June 21.

Upper Stillwater church met in regular council on Saturday, June 12, with our elder, D. D. Wine, presiding. The business of the day was readily disposed of. Several letters were read. Our Sunday-school has decided to hold an appropriate Fourth of July Sunday-school meeting. An all-day program is being prepared. At our morning service, last Sunday, one of our Sunday-school girls made the good choice. Baptism was administered in the afternoon. Our Sunday school is prospering nicely, being well attended. Our average attendance for this quarter will be the largest in the history of our school for any one quarter, being about 170. All are cordially invited to attend our Fourth of July Sunday-school meeting.—W. C. Detrick, Bradford, Ohio, June 21.

Huntsdale.—Several weeks ago a woman, upwards of sixty years of age, returned to the fold of the Lord. Last Saturday a young lady was born into the kingdom. Her mother died a short time ago and she heeded her mother's advice. Today we rejoiced because an aged father, in his seventieth year, came out on the Lord's side, and was led into the waters by his son, who baptized him to walk in newness of life. I have seen many baptismal scenes, but this is the first time I saw a son leading his father and administering baptism. There are many cases, no doubt, where the son would desire his father to come and partake of the Water of Life. This conversion, referred to above, was brought about by earnest prayer.—H. K. Miller, Huntsdale, Pa., June 15.

FROM LAKEVIEW, MICH.

Our love feast was held here Saturday, June 12, beginning at 4 P. M. Two young people applied for membership and were baptized. This enrolls forty-two members here, since Bro. Snavely began preaching on Christmas evening.

The Lakeview church has certainly been aroused to her duty. There were only seventeen members here when the Lakeview church was first organized in the little schoolhouse here, about six years ago. At our recent love feast 124 members surrounded the Lord's table.

The members at Marilla and Harlan had their letters of membership at Lakeview, but now they have a separate organization at Harlan. They have just completed their churchhouse, which is to be dedicated on Sunday, June 27.

The members at Onekama organized as a separate church on Monday, June 14. Bro. Lair, of Custer, Mich., and Bro. Geo. Deardorff, of this place, went to assist in the organization. The territory of this new church was once a part of the Lakeview church, but even with this part taken off, we will still have a wide territory.

There were four ministering brethren with us from other organizations. Each one gave a short talk after Sunday school. Bro. Warstler was chosen to the office of deacon. He and his wife were installed on Sunday morning. Bro. Lair preached to us both forenoon and evening. He is not afraid to deliver the Bible message as it is in the Word. We need more such ministers.

Brethren, Mich., Box 24. Flossie B. Swihart.

FROM THE QUEMAHONING CONGREGATION, PENNSYLVANIA.

We met in preparatory council in the Sipesville house May 22, at 1 P. M. A good deal of business was disposed of in a satisfactory manner. The same evening a series of meetings was begun by Eld. P. J. Blough. After he had preached three sermons, Bro. Daniel Clapper, of Meyersdale, Pa., took up the work and continued until the love feast, June 6. In all eighteen sermons were preached, and thirteen young people were baptized, all but one being Sunday-school pupils. The attendance and interest were excellent all through. Visiting ministers at the feast, besides Bro. Clapper, were R. T. Hull, B. B. Ludwig and J. S. Zimmerman. Bro. Clapper officiated.

June 5 there was a preparatory council in the Maple Spring house, with very little business. Bro. J. S. Zimmerman held a week's meetings in the Maple Spring house, beginning June 7. Though the weather was rainy, the attendance was good. One sister was baptized and a brother was reclaimed. At the feast at the same place, June 13, Bro. J. S. Zimmerman officiated, he being the only visiting minister. A number of members from the West attended this feast.

June 12 we met in our annual local Sunday-school meeting in the Pine Grove house, in three sessions. Six live topics and a number of queries were discussed with commendable zeal and ability. We were glad for the help of Brethren J. S. Zimmerman and Samuel Fike, of Waterloo, Iowa, J. F. Dietz and Aaron Blough, of Johnstown, and D. J. Maust, of Somerset. These, and others, who helped along with their presence, formerly worshiped with us.

Our program included a reading, an essay, recitations and singing. A dozen or more years ago this congregation held her first Sunday-school meeting and since then one has been held every year. For a number of years we were the only congregation in Western Pennsylvania to hold such meetings, but now they are quite general. We have six schools, with a total enrollment of about 600. This spring Bro. Charles H. Brubaker, our missionary in India, wrote a letter, to be read in all our schools. He also writes a letter to the church quarterly. In this way we keep in touch with our foreign mission work.

R. D. 1, Holsopple, Pa., June 15. Jerome E. Blough.

SUMMIT MILLS CONGREGATION, PA.

Another love feast has been enjoyed. We with the Lord rejoice in the good attendance (about 175 or 180). Our joy is not full because some seats were vacant.

The Annual Meeting at Harrisonburg, Va., was one of more than ordinary interest. There were many able discourses delivered. Two days (New Year and Whitsunday) out of each year have been set apart for fasting and prayer for the unity and welfare of the church. Some aggressive steps have been taken along Sunday-school lines. Ministers and teachers are exhorted to teach the principles of the simple life and the plain living of the Church of the Brethren, as revealed in the Word. Many other questions were also under consideration. You can have all the talks, on these various questions, in your home, by ordering the "Full Report of Annual Meeting" from the Brethren Publishing House.

Our local Sunday-school conventions are proving to be a good thing for our schools. Your presence, your thoughts, and your prayers will help to accomplish a greater work. In the name of Jesus, let us press onward.

We have arranged to hold a midweek song service. On Wednesday evening, June 16, the first meeting will be held in the Summit Mills house. It is our object to give some work on the rudiments of music each evening, devoting the remainder of time to sacred song.

Meyersdale, Pa., June 16. G. E. Yoder.

DEATH OF BRO. AMBROSE SHATTO.

Bro. Ambrose Shatto was born in Adams County, Pa., Feb. 16, 1850, and died at his home in the White Rock church, McHenry County, N. Dak., May 20, aged fifty-nine years, three months and four days. His death was caused by a complication of diseases, from which he suffered intensely at times. He was hopeful of recovery until near the close of life, when he expressed a desire to die and be at rest.

The early part of his life was spent in Pennsylvania. At the age of fifteen he moved with his parents, to Daviess County, Mo., where he resided until the spring of 1879, when he moved with his family to Dickinson County, Kans. He united with the Church of the Brethren many years ago, and was a faithful member until death.

He was called to the ministry a number of years ago, and later advanced to the second degree. Although he was not a fluent speaker, he was firm in the belief of the Church of the Brethren, and his advice was always to stay close to the teachings of the Bible.

He was married to Ala C. Paton March 13, 1875, but was only permitted to live with her for one short year, when she was called away by death. To this union one son was born, who died in infancy.

Nov. 1, 1877, he was united in marriage to Melvina Shaw. To this union were born five children. Four are now living. One daughter (Maude) was called away a little over a year ago.

Feb. 16, 1893, death called away his companion. March 25, 1895, he was married to Sister Ella Reish, of Quinter, Kans. To this union were born three sons and four daughters, only three of whom are now living. Two sons and two daughters passed away in infancy.

In April, 1902, he moved, with his family, to Denbigh, N. Dak., where he resided until the time of his death. He leaves a wife, four sons, three daughters, two stepsons, one brother and three sisters. Services in the White Rock church May 22, by Bro. J. E. Joseph, assisted by Bro. Geo. Strycker, of Surrey. Interment in the Brethren cemetery. Hannah Dunning.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 28, Texas and Louisiana, in Nocona congregation, Texas.

July 6, 7, 8, North Dakota and Western Canada, at Rock Lake church.

LOVE FEASTS.

California.

June 27, 4 pm, Imperial Valley Mission.

Colorado.

July 3, Lowland.

Iowa.

June 26, 27, Harlan.
June 26, 10 am, South Waterloo.
June 26, Sheldon.
June 26, 27, Spring Creek.
July 3, Curlew.

Michigan.

June 26, 5 pm, Crystal.

Minnesota.

June 26, 5 miles northeast of Hancock.
June 26, Lewistown.
July 3, 6 pm, Morrill.

Missouri.

Aug. 7, Peace Valley.

North Dakota.

June 26, Ray.
July 2, Pleasant Valley.
July 3, 2:00 pm, Williston.
July 3, Wells County.
July 17, 4 pm, White Rock.

Ohio.

June 26, 10 am, East Nimishillen.
Aug. 21, 10 am, Seneca.

Oregon.

July 3, Portland.

Pennsylvania.

June 26, Stonerstown.
June 27, Rockton.
June 27, 3:30 pm, Shade Creek, Berkey house.
June 27, 4 pm, Dunnings Creek, New Paris house.

South Dakota.

July 3, Willow Creek.

Washington.

Aug. 14, Olympia.

West Virginia.

July 3, Sandy Creek.
July 3, Salem house.
Aug. 21, Hevner.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. Elgin, Ill., July 3, 1909 No. 27.

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AROUND THE WORLD

Some years ago the Geographical Society of Philadelphia set afloat a number of sealed casks near Cape Bathurst, British America. The purpose was to see what currents,—if any,—were flowing towards and around the North Pole. Recently the Norwegian steamship, *Cymbria,* picked up one of these casks near the shore of Soro Island, after it had made a voyage of at least 2,400 miles over the Arctic Ocean. Tossed by icy seas across the Polar regions,—and likely across the very site of the North Pole,—it would prove, according to the opinion of Admiral Melville, that the Polar Sea is open, and that a vessel may yet be so equipped and navigated as to reach the much-sought-after North Pole.

It was hoped that the remonstrance of the entire civilized world would put an end to the outrages in the Congo Free State. Fair, indeed, had been the promises made by the Belgian Government, after the notorious King Leopold had transferred his rights and interests to the State of Belgium, but the recent prosecution of two American missionaries, for exposing distressing conditions still existing, leads one to doubt whether there has been any real improvement. Competent authorities attest that the picture drawn by the missionaries is but mild in comparison with the real facts, and that even Abdul Hamid, the lately-deposed Turkish Sultan, with all his guilt, is a perfect gentleman, compared with King Leopold of Belgium, and his bloody record in the Congo. The Washington authorities are now arranging to secure justice for the missionaries indicted, and a restoration of the guaranteed rights of the Congo natives.

Outside of the denominational schools there is a growing tendency, in the higher institutions of learning in America, to omit Christian training. What the result will be, for future generations, is not a difficult problem. A noted authority on educational matters puts it this way: "We call ourselves a Christian nation; but how can we expect to be a Christian nation unless we inculcate Christian principles in our young men and young women? A Christian nation must be guided by vital principles, but in order to be thus led, it must see to it that they are taught in the home and in the school. Any system of education which omits, from its curriculum, religion and religious training, is not well rounded or complete." This very principle has been the plea of the colleges, fostered by the Church of the Brethren, for years. No greater danger confronts the young people of today than the Christless school which, while it trains the intellectual faculties, starves the soul. Let there be religious training, systematic and thorough, thus educating our young people for the church and the best interests of humanity.

At present there is a great cry going out, all over the country, demanding that compensation be given the liquor dealers in such places where prohibition has closed breweries and distilleries. It is argued that thousands of dollars were expended in establishing these enterprises and that they proved profitable investments until they were closed by authority of the State, hence there should be indemnification by the State, or those who oppose the traffic. It might be opportune to inquire, in this connection, Who is to compensate the lonely widow of the drunkard, the starving children, and the countless other victims of the accursed traffic? *That* is a question well worth considering!

Not all Russians are members of the State Church, commonly known as the "Greek Catholic." There are some fifteen millions of dissenters, most of them known as "Old Believers." All of them, however, have been subject to bitter persecution, heretofore. A late edict guarantees freedom of worship to all these, and what this means, can be imagined but faintly by those who have never experienced the horrors of unceasing persecution. There is, among these Russion dissenters, a small body of earnest believers, who claim to be descendants of a small group of Separatists that emigrated from the Palatinate, Germany, to Russia in 1708. It is interesting to note that the Separatists, from whose ranks our first Brethren came, should also have furnished the nucleus of the Pietists, —far away on the plains of Russia.

Another instance of the folly of going to law is furnished by a recent occurrence in an Austrian village. For years two farmers had gathered the product of a row of gooseberry bushes on the line separating their respective farms, each one taking what was on his side, according to custom. Three years ago they had a misunderstanding. A lawsuit followed, and appeals were made to higher judicial bodies. The final decision has just been made, and is recorded in an Austrian paper. Each party is to have the right to pick berries, as before, on his side of the line, but neither may destroy the bushes. Each litigant has to pay half the final costs, amounting to about $60 for each contestant. The parting words of the judge, in addressing the unfortunate litigants, show their great folly: "With good luck it will take you only eight hundred years to make the bushes pay. Take good care of them." We need not emphasize the lesson taught.

Joliet, Ill., with its great steel works and other manufacturing enterprises, necessarily has thousands of laboring people among its citizens. Out of 3,600 checks, paid out in wages by one manufacturer in that city, on a recent pay day, all but one were returned with the indorsement of some saloon. That means that the saloonkeeper took the first toll out of the slender earnings of the toilers, so greatly needed by their families for the necessaries of life. And yet there are people who say that the saloon helps legitimate business! Judge William Wallace, of Kansas City, Kans., recently said, "One man from my city favors the liquor traffic. I don't blame him! He is an undertaker. If there is any man who wants the saloon to continue it is the undertaker. The dramshop has driven more nails in coffins than anything else. Every murder case, except one, while I was on the criminal bench, where a man pleaded guilty, had its origin in intoxicating liquor."

These are the days when the opponents of prohibition give full sway to their powers of imagination, and all sorts of dire results are predicted as following in the wake of the anti-saloon movement. Generally it is reported that the prohibition towns are about to be bankrupted, because the revenue from saloon licenses has failed. Just lately, however, a report comes from two towns of Southern Illinois where the women are up in arms because the long reign of prohibition has made it impossible to secure washer-women! Husbands of those who formerly did washing, no longer bend over the bar, and now the wives are not compelled to bend over the washboard. What the saloonkeeper got, in days gone by, now goes to the comfort of the home. Of this, however, the liquor journals do not have much to say.

In our prayers and songs we often ask the Lord to make us a blessing to those around us, but it is more important to help in the answering of our prayers by *doing* what we can ourselves. While the hot and sultry days of summer are upon us,—oppressive even among the shady trees and green fields of the country, —we want to remember the thousands who are crowded in the wretched tenements of our cities. It is encouraging to see the many efforts along this line, already being arranged for. Miss Helen Frick, the daughter of the steel magnate of Pittsburg, Pa., has leased an entire farm, on which she expects to accommodate groups of orphan children from the city, throughout the summer, proposing to give a taste of country life to more than a thousand children during the season. Not all have the means or opportunity to be helpful on so large a scale, but all can certainly do a little. Remember the waifs of the city!

In various places it has become quite general to form baseball clubs in the Sunday schools of the popular denominations, with the express purpose of playing match games between the different schools. In one of our exchanges the editor refers to the fact that one of the successful teams publicly gave thanks to the Lord for a victory thus gained. He then suggests that it might be better to *pray for success previous to the game,* thus acknowledging their dependence on the power of prayer. While we believe that there is real power in prayer, and that the Lord is pleased to help his children when they come to him in faith believing, we do not think he would want us to pray for success in a contest like the one named above, in which there is not a single, uplifting principle for the enhancement of the kingdom. To introduce worldly features into the house of God has ever been productive of grave results, and no amount of praying will make them a means of grace.

According to a recent statement by Rear-Admiral George W. Melville, the United States lost important contracts for building ships, during last year, aggregating $50,000,000, because labor unions will not allow a skilled workman to teach his trade to his own son. We have the best steel and iron in the world right here. We also have the timber, which England must import, but, because the labor unions have put their restriction on the number of apprentices, skilled labor has become so scarce in the United States that it costs forty per cent more to build a ship in America than it does in Great Britain or Germany. One apprentice to every four skilled workmen is what the labor unions are pleased to allow in the shipbuilding trades. In some trades they do not allow any apprentices, unless the latter pay large sums to the trades unions. No wonder the ranks of American workmen have become depleted. In many of our cities it is simply impossible to make needed improvements because of a lack of skilled labor.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

A SONG OF WELCOME.

O happy house! where thou art loved the best,
Dear Friend and Savior of our race,
Where never comes such welcome, honored Guest,
Where none can ever fill thy place.

O happy house! where thou art not forgot
When joy is flowing full and free;
O happy house! where every wound is brought,
Physician, Comforter, to thee.

Until at last, earth's day's work ended,
All meet thee in that home above,
From whence thou camest, where thou hast ascended,
Thy heaven of glory and of love.

—Karl J. P. Spitta.

PERSECUTION.

BY NOAH LONGANECKER.

PERSECUTION, in all its forms, is *murder*. It is preceded by hatred, and "whosoever hateth his brother is a murderer." Christ mentions two kinds of the monster crime: (1) Where we injure or afflict by physical force. Matt. 5: 10. (2) Where we injure by the vile tongue. Matt. 5: 11. The first has ever been quite common. The second has been none the less general.

Paul, in 2 Tim. 3: 3, speaks of *"false accusers,"* and gives that as one reason why the times will be perilous in the last days. Clarke renders *"false accusers" "devils."* The devil is a liar, or slanderer. He ever strives to ruin the reputation and character of others; hence all false accusers are devils, liars, and murderers. That men should persecute those whom they hate is natural since the fall. But Paul considers all such persecutors as murderers. Cain persecuted his brother even unto death, because he hated him.

Paul was put to death during Nero's persecution. Nero first persecuted the Christians by *slandering* them. He is said to have set Rome on fire, and then blamed the Christians for the crime. Polycarp was burned during the Diocletian persecution. Both these persecutions were severe. It is said that the world never was so nearly depopulated as during the Diocletian persecution.

O how we are pained when we read "The Book of Martyrs." Christ speaks of such who forsake all and follow him that they should receive a hundredfold now, *"with persecution."* Christ says, "In the world ye shall have tribulation." Paul writes, "We must through much tribulation enter into the kingdom of God."

Persecution is the chief cause of much tribulation. When John had a glimpse of the redeemed, he was informed, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." No doubt Jeremiah was there, for he was sorely persecuted for righteousness' sake. He was falsely accused and severely afflicted.

Satan falsely accused Job before the Lord. Job's three friends falsely accused him. We give their false accusations in our own language: If you had not sinned, your children and wealth would not have been destroyed, and you would not be so sorely afflicted. What heart-breaking persecution! A great part of our Redeemer's persecution was foul-mouthed slander. He says, "If they have persecuted me, they will also persecute you."

It is remarkable how soon the *persecuted* become the *persecutors!* Take the "Pilgrim Fathers" as an example. They fled to America to escape the hand of persecution. How very soon, however, did they lay the hand of persecution on Roger Williams! Well, probably he would never have established the colony of Providence, had he not been persecuted. We may say the same of the "Pilgrim Fathers," and may we not say the same of "The Church of the Brethren"? God can bring good out of evil. While persecution is a monster crime, God can use it to spread his kingdom. How persecution scattered the disciples of Christ, and thus spread the Gospel!

"The blood of the martyrs is the seed of the church." In this line Paul uses the following apt allegory: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Paul realized the truth of this allegory: (1) He persecuted those "born after the Spirit," because he was then walking after the flesh. "And Saul was consenting unto his death. And at that time there was a great persecution against tthe church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." This *"great persecution"* did much to spread the Gospel. (2) When Paul was in the Spirit, he was persecuted by those in the flesh. Hear him: "As we be slanderously reported."

Persecution in all forms was arrayed against Paul. Had it been otherwise, would he have achieved the great mission work he did? Nay, verily nay. He took pleasure in persecutions for Christ's sake. The mystery of persecution was revealed to him as God only can reveal it. We say *mystery,* for the way of persecution *is mysterious.*

The devil received his death blow when God permitted him to persecute his Beloved Son even unto death. How the church multiplied on the day of Pentecost! Stephen was persecuted unto death, hence we have Paul the "Apostle of the Gentiles," the missionary of the Christian church.

In all persecution against God's people, Christ is with his people *"always."* All persecutors can hear the voice, *"I am Jesus whom thou persecutest."* How often has Saul, the persecutor, been struck down that Paul the missionary might be raised up! This is the battleground between right and wrong, for the "Great red dragon, called the devil, and Satan, was cast out into the earth and his angels were cast out with him. And when the dragon saw that he was cast unto the earth, he persecuted the woman." And all this he does, "Because he knoweth that he hath but a short time." "And the earth helped the woman." Rev. 12. Thank the Lord, for where would the church be were this not so?

Civil government is from God. We are not thankful enough for this great blessing. Persecution is rampant enough as it is, but how much more so would it be were it not for civil government? Since Satan hates Christ, "All that will live godly in Christ Jesus shall suffer persecution."

Hartville, Ohio.

A CONTRADICTION.

BY JAMES M. NEFF.

IT was a union Sunday school in a country schoolhouse out on the plains of eastern New Mexico. According to appointment I was to preach immediately after the Sunday-school hour, and I arrived while the school was in session. A quarterly was handed me and on the front cover page was a picture. It presented an early morning scene. The sun was just rising above the horizon. In the foreground stood a pleasant country home. The smoke, which was rising from the chimney, was being driven to the left. That indicated that the wind was from the right. In the background was a pretty little lake and on the lake a boat whose sails were inflated with wind from the left. When I saw this I said to myself, "The artist has contradicted himself. He has made the wind to blow in two opposite directions in the same picture."

Now some Sunday-school helps have their contradictions on the inside and are not so readily discovered. This one was on the outside, and, perhaps, of minor importance, but it may serve to remind us of a more important fact,—that man frequently contradicts himself, but that God never does. He cannot. To contradict one's self is to lie, and God cannot lie. When God tells us that he cannot lie and then again tells us that all things are possible with him, we understand him to mean, of course, that all things, not inconsistent with his nature, are possible with him. But God will not (he cannot) be inconsistent with himself. He will not (he cannot) contradict himself. He will not (he cannot) lie.

To illustrate: In physical science the statement that two bodies cannot occupy the same space at the same time is usually regarded as axiomatic. In mathematics we take the same view of the proposition that two things equal to the same thing are equal to each other. We say these statements are true. Now God cannot make these statements true and false at the same time. To do so would be to contradict himself, and this, he will not (he cannot) do.

But how will this apply in theology? Here we say, "God is good," and all are agreed. "God designs the ultimate and complete preservation and happiness of the righteous," and all are agreed. "God will destroy the wicked," and here some demur. They say, "God is too good to destroy the sinner." But did it ever occur to these minds that the destruction of evil is not neccessarily the result of an arbitrary decree of the Almighty, but rather a necessity? God has designed that the righteous shall finally and forever be safe and happy, and he will not (he cannot) do anything that would be inconsistent with this purpose. The ultimate safety and complete happiness of the righteous is impossible, as long as evil exists. As long as evil exists, righteousness is in danger, and danger is inconsistent with safety and happiness.

And again: I say man is a free moral agent. My liberal friend agrees with me, but he says everybody will be saved. That is equivalent to saying that God will take a man to heaven whether he wants to go or not. Now God cannot treat a man as a free moral agent and, at the same time, take him to heaven unless he wants to go.

And again: Heaven is not only a place, but a condition,—a place of safety, a condition of purity. Here is an unregenerate and rebellious sinner. He hates righteousness and is persistently determined to continue in sin. Now, God could pick such a man up bodily and put him any place he pleases, but God cannot make a man, who is wholly given to sin, at the same time happy and at ease in the midst of the pure and righteous. That would be to make a man at the same time a redeemed saint and an unregenerate sinner. To be consistent with himself, God cannot put a man in heaven until he has been made heavenly in character, and God will not (he cannot) be otherwise than consistent with himself.

So, then, let it be said that God's purpose, to destroy the wicked, is not a purpose within itself, but only a necessary part of his first and primary purpose to save the righteous. Evil is to be destroyed only that righteousness may be preserved.

Clovis, N. Mex.

JONAH.

BY GEO. F. CHEMBERLEN.

A BEAUTIFUL lad, I imagine, was Jonah, for his name means "a dove." In giving this name, his high-souled mother wanted to impress him with the dignity of being gentle, home-keeping, and harmless. To her, perhaps, he was known as "Dovie."

How that beautiful boy-name has been ridiculed! The scoffer has turned the tide. Few mothers would venture to call their boys Jonah. This once famous person is the butt of satire.

Jonah's singular career stands so far beyond human experience that some are doubting whether the events of his life really took place. But the account of his life is true. The Master endorses it. For me his endorsement is final. The story of Jonah, then, is a piece of human history, carefully enacted under divine arrangement. There is nothing fabulous about it.

Some are wont to place it on the shelf of standard fiction, and rate the Master's reference as an appeal to a character of that class,—a character well known to the people, such as "Christian," or "Hopeful," in Bunyan's "Pilgrim's Progress."

But the Master's appeal is to a *fact.* He referred to a city that repented,—to a conversation and to acts of God, to the Divine clemency in withholding the judgment,—to a future fact in the history of some to whom he was speaking. He puts the incarceration of Jonah on a level with his own burial. He says, "They are signs." The one is a sign to a Gentile generation, the other to a Jewish generation. In either case salvation depended upon believing the sign given. His reference, then, is to an actual occurrence,—one with which he was truly familiar.

Let us look further into the story. Jonah's life

was piled high with real trouble. The man who manages to get through life without any real troubles, never got his name among the really worthy in the only real Book ever written. You can make good history out of real trouble if you have a mind to.

The most of Jonah's troubles were *homemade*. They began where many of ours start,—going contrary to God. God wanted him to be a foreign missionary. Jonah was not a true supporter of God's great enterprise. Perhaps he argued, "We have a host of heathen at home." And they had. Or, at least, a nation of backsliders.

But God's ideas of work were wider than Jonah's creed. The man in deep need lies heavy upon God's Great Heart. He yearns for him. He longs to touch him with the truth. Nineveh was dearer to the Lord than Jonah knew. Sunken in sin as she was, God was zealous for her salvation. After all, God doesn't seem to recognize the lines of geography as we know them. The lines he loves lead to service, and there is no service in partiality and prejudice.

A great opportunity lay before Jonah,—the chance of being world-wide in his ministrations. But how does he treat this splendid opening to a life? He would rather face the deep than to face duty. He says: "Take me up and cast me into the sea."

The choice is between duty and the deep. Jonah decided in favor of the deep. He was even more reckless than devils. *They* prayed: "Send us *not* away into the deep." He wanted a land without opportunities.

I know duty is hard to face at times. But there is no place so safe as the path of God. His call is his equipment,—be the task light or heavy. Jonah had no light task laid upon him. To be sent to a strange, opulent, sin-sunken people, whose ways had been hardened by race prejudice and years of God-defying living, and to pronounce a judgment against them, or call them from such paths of spiritual vagrancy, required a lofty heroism. It demanded the highest grade of generous devotion to duty.

But Jonah was a man of rare privileges, as well as of heavy task. To have the voice of God sound upon the ear,—to know, without doubt or ambiguity, just what God would have him do,—how he could be of the highest service to the Most High,—was no small opportunity, for a mere worm of the dust, to have opened before him. This, immeasurably, increased his responsibilities. He should have reflected: It is God's own distinct appeal to my high heroism. Can a stronger be made? Would he make it if I were not able to respond, or if he were not perfectly willing to support me?

Moreover, he had received only marching orders. He was to go out under sealed instructions. The message was to come to him later, when the instructions were opened at the city's gate, or away from the environment of his own fallen race. But, at the thought of the undertaking, his heroism died within him. His resolution reads: "Let me face the dangers and dread of the deep. Duty hath no demands upon me." He missed!

Are you facing duty unflinchingly? Are you living to the high level of what you know God would have you do?

Another lesson,—the cause. Why should Jonah make a decision like this? He had lost faith in God's Word. Doubtless he was familiar with Psa. 139, in which all the secret places testify to the presence and power of God. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

The history of his ancestry was the history of God's own doing in a world of might and *among* men. But faith was gone. That living, vivifying principle was no more his own. The soul's artist that brushed the sacred story of God's mighty acts into a glorious reality, had departed. All he knew, intellectually, was simply bare canvas before him. Without faith there was no line in the light. He no longer believed in the presence of God. Creed had obscured this great fundamental in life.

Losing faith in God's Word and in his presence, he lost faith in his mission. His mission was to warn, to save men. He was no longer in earnest. I doubt not but that he had a very serious look as they raised him above the gunwale and prepared to commit him to the whims of the waves. But he was not in earnest. He may have wept, too, but all his earnestness was gone. He no longer believed his own message. And that means you are not in earnest. It makes no difference how you look. It is a heart question; and not a question of a wry or wrinkled face.

Losing faith in his mission, his religion did not appear as it had before. It frightened him. To be scared by your religion is to be haunted by a spectre, against which you cannot stand. You are mad. A spiritual stampede is on in your soul. No wonder he took another route! It is not at all strange he ran. Everything before him, and against which he was to stand,—riches or rank, palace or people, crime or craft,—were giant goblins of the greatest growth. He was thoroughly afraid of God's great mountain movements to manacle the tyrant, "Sin."

In this state of mind nothing could settle him down to business except to learn that his religion was more substantial than he was. And whenever you lose faith in the immanence of the Most High, your religion, regardless of what sort it is, will become a phantom to you. So long as you let your religion take care of you, you can depend upon God to take care of your religion. He weeds out only the useless.

But see Jonah in earnest! He comes out boldly with a world-wide message: "Salvation is of the Lord." He retraced his wanderings under pressure,—strong pressure, hydraulic pressure,—but he returned. When he got down around the roots of the mountains, he was as far away from God as he could ever be.

He wanted to be taken back. He was in a hurry, too. He learned more in those three days of silent study in his little narrow schoolroom, than years of toil had brought him, while in the schools of the prophets. He dug up the "old theology" and wove it into an imperishable creed, and adopted it without discussion or debate. He came to believe in the *presence* of God,—the most real thing in service and living. Jesus sought to make this plain to man in his parting promise: "Lo, I am with you alway; even unto the end of the world." It is the fullest share in his presence.

The burden of all God's words and works is to establish this truth in the soul. Jonah's life had been full of atheism, as is the life of every one that does not believe in the presence of God. How useless he then was! What a stirring messenger he makes, when he is purged of this awful state of apostasy! His simple words move men mightily! The traffic and pleasure of a populous city halt to hear him. Pride and sensuality are cast away for penance and prayer. The people believed and a city was saved, all because he had confidence in his own message. He was in earnest!

What would happen if we believed our own message,—all that we profess,—all the truth of the great Book? Yes, if we put out of our lives the fear of our religion,—this feeling that it will not live, that it will not last,—and were filled with a perfect consciousness of God's presence, what would we do?

Would our lives be as careless and indifferent as they are? Would our cause need expedients to support it? Would things be as they are? No! Once we get such a vision of the presence of God as was granted to Jonah, such a view of our mission to men, that we are seized with the earnestness of life or death, our fears will fade and our lives will be far more fruitful than they are.

The ministry will not waste their time clerking, banking, farming or herding, as we are now doing. Saving men will be the business of the church, as it was the mission of the Master. Has it ever occurred to you that we are off on some other mission than our God-appointed one?

What if we dared believe all that Jesus has said to us about duty, doctrine and life! What changes would come into our lives! What surpassing strength would our hearts receive! By what leaps and bounds would the work of God go forward! What a people of protest would we become and what protests would we originate and proclaim! The simple life would be seen, and, being seen, would be sought. We would really love the *Brotherhood*,—men instead of things. The worth of a soul would be estimated by a different knowledge of values. Men would be loved for what they can achieve for God and the right, instead of being looked upon with suspicion,—not to say contempt. We would have confidence in each other. The power of Satan to accuse would be curtailed. Fellow-hatred would cease. Worry would be replaced by work. The might of Christ would be seen in a united body. Yes, if we just believed that God is the author of our mission, and is with us, the battle would be easy.

Covina, Cal.

A MESSAGE TO STUDENTS.

BY J. E. MILLER.

I COME to you with a brief message. During the years you were at school you had many and varied experiences. Your life was in the making. There was entering into your life a something that will never leave you. There was eliminated a something that will never return. And this addition, as well as this elimination, has made you different from what you would otherwise be. Since you returned home, after your absence of a year or more, you find that the shrubs, the trees, the children, everything has been growing,—has been changing,—since last you saw it. All living things have this experience. Lifeless things may be satisfied to remain as they were but life means growth, life means change. And to this universal rule your life is not an exception.

When you entered college you made new acquaintances, had new associates, you formed new attachments. The lessons you studied, from day to day, have become a part of yourself. You will never think as you would have thought, had it not been for these lessons. The students with whom you were intimate have become a part of your makeup, and this part will never leave you. The teachers under whom you studied had their full share in making you what you will be. You will, in part, live what they are. The church with which you worshiped added not a little to what you are now. The thoughts that passed through your mind made or unmade you as they were ennobling or blighting. The words you spoke have stamped their impress, and that impress will remain forever. And, as others and other circumstances entered into your education and made you what you are, so you, in turn, have contributed to the character formation and education of others. In short, everything within you and about you had a share in bringing you to the point where you now are.

If your education means anything, it means a growth. You should be larger than when you began your course. Your body should be stronger, your mind keener, your heart purer, your soul broader, your life richer. To be what you were, a year ago, means that you have not been living. The garments that you wore a few years ago will not fit you now. You have been growing; they have remained as they were. Your thoughts must be deeper, your sympathies broader, your ideals higher, unless your schooling has been in vain. There was a time when it was proper for you to speak as a child, to understand as a child, to think as a child, but, like to Saint Paul, there comes to you a time when you must put away childish things. You ought to be more considerate for the rights and beliefs of others. Since you cannot think, or do, or be, as any other single soul, may you remember that no other soul can think, or do, or be, what you are. Your personality distinguishes you from all others, their personality distinguishes all others from you. The past with its environment, with its training, in part makes the individual; on the other hand, the individual has very much to do with the environment and the training. Always to know and do the right is not an easy task. It should be easier for you than for those who have not had your advantages. To use your own rights without infringing on the rights of others will often call for careful discrimination. But if the teachings of Jesus permeate your being, you need seldom go far astray.

Much power as other influences have had upon you and your training, I trust that, over and above them

all, the life and work, the ideals and Gospel of Jesus have had no small part in making you what you are. You do well to recognize him as the Ideal,—the one Perfect Man. You do well to join with Nicodemus and say, "We know thou art a teacher sent from God." But you err greatly if you stop here and go no further. You have missed it all unless you acknowledge him not only as being from God but also God himself. Listen to the testimony of Napoleon: "I know men, and I tell you that Jesus is not a man. The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind."

You have missed the spirit of his life and the meaning of his Gospel if you have not seen in him the only hope of a sin-cursed world, the sole Savior of mankind. You do not even touch the hem of his garment if you have not acknowledged him as your personal Savior, nor allowed him to have a hand in your schooling. To gain all knowledge, to possess all wisdom, to hold all degrees, to own countless wealth,—all these mean nothing, if Jesus has not been enthroned over and above them, to guide and direct and control at all times. And when he has been so enthroned, he will make you a son and daughter, more ready to render any helpful service in the home, in the community and in the church. May God help you all to enthrone him in your lives, to serve him now and so enjoy him forever in eternity with all the redeemed!

Mount Morris College, Ill.

FEET-WASHING AS A RELIGIOUS RITE.

BY D. B. GIBSON.

In Eight Parts.—Part Two.—Object of Feet-washing.

Feet-washing may be for bodily comfort or cleanliness, or it may have a religious object or purpose. If one washes his own feet for comfort it has no religious meaning. If one bathes himself for cleanliness, he is only physically benefited. If we are immersed or bathed in water, as fit subjects for church fellowship, in the name of the Father, and of the Son, and of the Holy Spirit, then bathing has a religious meaning.

Feet-washing, done upon one's self or upon another, as a religious act or ceremony, has a religious meaning when given as a command. "Let a little water be fetched, I pray you, and wash your feet and rest under the tree." Gen. 18: 4. This is only in regard to everyday life and health; we have something more special.

Feet-Washing as a Religious Act Under the Law.

"And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. Aaron and his sons shall wash their hands and their feet thereat; when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations." Ex. 30: 17-21.

Its observance is shown: "He made also the laver of brass with the foot thereof," etc. So the preparation was made, and next Moses and Aaron observed it. "And he set the laver between the tabernacle of the congregation and the altar, and put water there, to wash withal; and Moses and Aaron and his sons washed their hands and their feet thereat." Ex. 40: 30, 31. Here is faithful obedience. Well would it be for us to do the same. So we see it was not an unusual thing that Jesus commanded, though new in one particular.

The priests might quibble, and claim that it was nonessential and had no spiritual signification, as some men do who are the professed followers of Christ; but they must obey it or die. It is gospel truth that man must obey the Gospel of Christ in order to obtain salvation.

Feet-washing is a Part of God's Last Will.

"Not my will, but thine, be done." Luke 22: 42. Again we read: "My meat is to do the will of him that sent me, and to finish his work." John 4: 34. In washing the disciples' feet, he was doing the will of his Father who sent him. He always did the will of his Father. "I always do the things that are well pleasing." Mark 7: 37.

He washed his disciples' feet. It was the pleasure of Christ to do the will of his Father and to finish the work committed to his trust. The washing was a part of his work which he was to do and then give it as a perpetual duty.

It Was Given to His Followers Only, Assembled.

Feet-washing was given to the disciples only, and in an assembled capacity or in the church, as will be shown further on in this treatise. It is very significant that he gathered his disciples together and washed their feet. It does not occur incidentally, but is a deliberate act, a well-developed plan, and in fact, is a part of the divine economy and not an accident. The lesson was necessary to man's spiritual development.

He had authority to do this, as is shown in the following: "The Father loveth the Son and hath given all things into his hands. He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." John 3: 35, 36. Thus we see Jesus stands as God manifest in the flesh. 1 Tim. 3: 16.

He was qualifying the teachers for the great work before them,—that of evangelizing the world. These twelve were ordained to be with him, to hear him in his ministry, to be drilled by being put forward in the work under the personal supervision of Jesus himself, to witness what he did and said, in order that they might be qualified to preach him to the world. Those are the persons whose feet Jesus washed.

But he had never washed their feet before. This is a very important consideration. Note carefully that there had been no church ordinances established before this time. Feet-washing, therefore, stands at the very threshold of church ordinances.

They were alone with him in the upper room in Jerusalem on the night of his betrayal. How solemn the scene! Alone with his chosen ones, he "washes their feet," eats the last supper with them and gives them the cup and loaf as perpetual monuments of his love and mission. Those twelve were the only ones to receive these things at his sacred hands.

Our fourth argument is based on the example of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11: 28-30.

Here he taught his disciples to learn of him,—not of some one else. If we learn of him, we will learn feet-washing. Again, "Christ also suffered for us, leaving us an example that we should follow his steps." Can we follow in his steps and not wash feet? Thus we conclude: "He that saith he abideth in him ought to walk even as he walked." 1 John 2: 6. This is how he walked. Can we truly say he is our Example unless we follow his example in feet-washing? Who gave the example? Not Moses, nor Abraham, nor Elijah, but Jesus Christ. His disciples were to follow his example. How can they follow him and not wash feet?

We are Christians as far as we follow Christ. Query: Are we good Christians in the things in which we do not follow him? But we are told that there is no record that these disciples ever did this. We answer, If they obeyed him, they did as he taught them. And, if they did not, they assuredly were disobedient. Paul says, "He is the author of eternal life to all them that obey them." Heb. 5: 9.

We are aware that not one of the twelve ever mentions this ordinance as having been done or kept by them. This is true also of the communion. Paul,—not one of the twelve,—mentions both feet-washing and the communion, but does not tell us how to keep either of the ordinances. Where would we learn how to keep them? Only in the four books of the evangelists. He mentions the cup and loaf, but does not tell us what was in the cup. We know from other sources what was in the cup. We infer that there was wine in the cup. We can just as logically infer feet-washing, because feet-washing and the Lord's supper were united in Christ's practice.

We infer that the apostles were obedient to Christ's command to wash feet. Who will venture the assumption that they did not? The logical conclusion is that they obeyed.

Girard, Ill.

THE MOST VALUABLE PEARL.

BY M. M. ESHELMAN.

The pearl grows from an injury and is "the most perfect answer of the injured life of the creature to that which injures it." A grain of sand gets into the pearl oyster and abrades it. "Then begins the covering of it with the nacre, or mother-of-pearl, layer after layer, exquisitely wrought, until, at last, the thing that hurt, and harmed, and injured, has been made the basis upon which this whole pearl,—a rare and beautiful jewel,—is built up." Instead of resisting, repining, and going into decay, the pearl answers with the most beautiful it can give,—precious, indeed, to intelligent beings above it.

Study the process! Dig into the facts and prepare for the spiritual lesson! Peer into the depths of the perfect natural law! See the harmony of this law with that in the spiritual process, in the universe above it. Is it not a valuable return for an injury? Turn to Matt. 5: 39-42 and peer deeply into its leadings. Be a pearl, will you?

In the parable of Matt. 13: 45, 46, the man or merchantman is the King of the kingdom of heaven. He left heaven, his home, to find "goodly pearls." The first one he found was a precious one, so he sold everything he had and purchased that one. That pearl grew up from an injury. The Word came to earth, seeking pearls. Finding the most precious one, he gave up his glory-condition with his Father, parted with it, not for a commerical consideration, but out of love, and took upon himself the form of human flesh. Men hurt him. The wicked world bruised him, so that it is truly said, "He was bruised for our iniquities." Out of that bruise grew the very costly pearl,—his body, the church,—or sons of God, made for his universal and everlasting kingdom. He grew us up from the bruise we gave him.

O what love, what favor! Do we appreciate this valuable act, in return for a hurt we gave? Paul says in Eph. 5: 25, 27, that he "gave himself for it" (the church) "that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to HIMSELF a glorious church, not having spot, or wrinkle, or any such thing, but that it should be HOLY and without blemish." That is the kind of pearl he grew, and he will have it that way in its finished condition.

The pearl grows in water and is cleansed by water. Jesus gave himself, used water and uses water, took his bruise, suffered death, and rose to life. He builds up his pearl of great price. Glorious Redeemer! This is the answer of the injured to the injurers.

The King's passion is the price. It is the response to the very deep injury of the world to the Christ. Turn it all over. Go in and see the grace, the glory, of it all. Then notice, if you are showing forth that kingdom. Know of a surety whether you are growing up as a son or a daughter for the actual kingdom, when the anointed King will become the actual King, the reigning King over his sons and daughters, the seeds of the actual kingdom. Matt. 25: 34. Then the Owner will claim his pearl fully perfected. Put up to heaven the choicest page of your appreciation for what Jesus grew for us from that awful bruise we all gave him. May we greatly enjoy the "wealth of the glory of his heritage among Christ's people, and the transcendent greatness of the power which he is able to exercise in dealing with us who believe in him."

3207 Manitou Ave., Los Angeles, Cal.

"YE MUST BE BORN AGAIN."

BY DAVID M. ADAMS.

In his interview with Nicodemus the Savior expounded the unalterable condition of admission into the kingdom of God. That condition is a new birth, and is asserted in, what is termed, the doctrine of regeneration.

As this doctrine deals with our admission into the

kingdom of God, let us inquire what our Savior proposed to teach by it, looking to the Holy Ghost to conduct us into a right knowledge of the truth and of our duty in the premises.

1. Regeneration is expressed in Holy Writ by being born again (John 3: 7), being quickened (Eph. 2: 1), the spirit of Christ entertained in the heart (Gal. 4: 6), a transition from death unto life (1 John 3: 14), being a new creature (2 Cor. 5: 17), and a partaking of the divine nature (2 Peter 1: 4).

2. The efficient cause of regeneration is the Divine Spirit. Nothing within the natural man can produce this great spiritual metamorphosis,—this new birth. No culture, no attainments, no earthly discipline, no coercive measures, no reformatory laws, can produce this wonderful transformation. It is wrought alone by the spirit of God, operating through the Word upon the heart. "Of his own will begat he us with the word of truth." James 1: 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23. In fact this new birth is emphatically denied by the Word of God to be of men, but declared to be of God. John 1: 12, 13; 1 John 3: 9. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. No other power or agency can accomplish this. The idea is that the Holy Ghost operates upon man through the Word. As we hear it, feel it, and receive it into our hearts, the process of the new creation is already begun. Therefore, whosoever receives it, yields to its operations, and obeys the accompanying Spirit's impulses, awakes from sleep, arises from the dead, and thus becomes a new creature, having passed from death unto life.

This new birth, however, is not forced upon man against his will, or independent of his own desires. It is effected in harmony with the law of free moral agency; and depends, for its accomplishment, upon the divinely-appointed method of enlightenment, persuasion, and human acquiescence.

The words of our Savior, "Ye must be born again," do not express a command to duty, but state a fact or a truth. Paradoxical as it may seem, man is not commanded to be born again, and yet he is, having access to God's Word,—responsible for it. It will be noted that Jesus did not state this truth to the multitude, as if it were to enjoin on all a plain duty. It was stated at nighttime to a master of Israel, during a private interview. No disciple of Jesus, according to the Gospel, ever said to his auditors, "Ye must be born again."

Although it is within the province of man to comply with the conditions essential to it, yet he can no more effect this spiritual birth, than he could have effected his own advent into the world. No man can "bring forth" himself. The operation of the law of the spirit of life in Christ Jesus is necessary, in order that we might be set free from the law of sin and death, awakened to new affections, and animated with new life. Submitting to God, is the duty of man. Being made a new creature, being spiritually renewed, is a gracious gift from above. Turning, obeying and trusting,—that is man's part. Renewing and regenerating,—that is God's part. God has done his part by giving man the Gospel, and whenever he is impressed, moved and brought into willing submission to his will, as expressed in his Word, he comes to the new birth, and is born again to a life which he did not previously have. But to contend that this expression of our Savior to Nicodemus is a command to a duty, instead of a statement of a fact, or a truth, would be to assert the law of spontaneous spiritual generation.

3. It is a birth conjoined with baptism,—a birth "of water," as well as "of the Spirit." God has established certain means for begetting and sustaining our natural or physical life, and without these outward means it would be impossible for man to exist, and so he has ordained Christian baptism as one of his own means of begetting our spiritual life in Christ Jesus. Disciples are to be made by baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28: 19, 20. Therefore, as Paul says, we are "saved by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. Christ also declares that baptism is one of the conditions on which salvation is promised. Mark 16: 16. Therefore as the Gospel conjoins baptism with this new birth, we would grossly err to separate them.

Klahr, Pa.

WANTED—MEN!

BY WM. BEERY.

"The best men, the business men, the men of character, the men of thought and action, the professional men, in the church," are wanted in the Sunday schools of the various congregations of which they are members. "These," says Rev. F. N. Peloubet, "help to give character to the Sunday school, as not an institution merely for the children and the uneducated, but one worthy of the best talent and the best men. It is the presence of these men, as teachers and scholars, that furnishes the strongest attractions for keeping the young men in the Sunday school. The unofficial layman's example can do what the pastor himself cannot do. *It is a sad thing for the church when its leading men ignore the Sunday school.*"

The classes of men, here mentioned, are busy men, —men who live strenuously during the six week days, and many of them give this as an excuse for absenting themselves from the Bible study service of the church. It is, however, a question worthy of serious consideration, as to whether or not it is a valid reason for such manifestation of indifference.

Men say they are too tired to go to Sunday school. They must rest so as to be able for the week-day duties awaiting them. "Let those who are not so heavily burdened, take care of that work," they say. But where are the men, whose service and influence in the Sunday school are worth anything, who are not busy during the week? What estimate shall be placed upon the value of the Sunday school in the church? Shall this work be left in the hands of men and women who are of little or no force in secular matters? What right has any man, having the use of his mental faculties and his physical powers, to absent himself from the service of that part of the church of Christ which represents the church at work? So long as a man is able to work for himself, he ought not to quit working for the Lord.

Yes, there are other ways of doing work for God besides working in the Sunday school. All that we do ought to be done as unto the Lord, and one ought not to take unto himself special credit for doing an act of kindness or of benevolence whenever the opportunity is at hand; but the duty and privilege of Bible study and teaching is of supreme importance. It need not be explained to intelligent men why.

Church history reveals the fact that, as the study of the Bible was neglected, the church suffered; and that increase of power came with the return to the study and the teaching of the Book. The growth of spiritual power is dependent upon the knowledge of, and living the Bible. Without nourishment growth is impossible, and the Bible is the source of spiritual food. Yes, one may study the Bible at home, and this every Christian ought to do, every day. If it is physically impossible for any one to go to Sunday school, the next best thing is to study at home. If the Bible were taught in every home, as it ought to be taught there, the Sunday school would not be so necessary, but how many "busy" men do this? Even if this were done, the Sunday school would still be a real necessity to the highest development of the Christian life.

Who, as a Christian man, is not interested in the spiritual welfare of his own boys, or any other boys who are near and dear to his heart? How to keep the "big boy" in the Sunday school has been a very common topic for discussion in Sunday-school conventions. Suppose all the men would go? Wouldn't the boys go too?

What is it, really, that hinders men, not at Sunday school, from attending this service? Is it their many "cares" or their "don't cares"? In relation to their business and their professions, all successful men are *up-to-date;* but so many of them, when it comes to being about the Father's business, in God's house, are *up-too-late.* It has been demonstrated that where the men,—such men as herein designated,—are regular attendants at Sunday school, the boy problem is comparatively easy of solution. The responsibility, where does it rest? In proportion to a man's strength and character, so is his influence over others,—especially over boys. If the Sunday school is not the power in the church, in the bringing of souls to Christ, and of building up souls in Christ, that it ought to be, the blame falls on somebody. "Is that somebody you?"

Huntingdon, Pa.

PATIENCE.

BY J. H. MILLER.

"In patience possess ye your souls." Luke 21: 19.

No man can pass through this world pleasantly unless he has a good stock of patience. Paul was an earnest advocate of patience, "Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5: 3-5.

We have a religious experience through tribulation, which comes to us occasionally, and heightens our prospects in the hope of eternal life. Without patience our prosperity in the Christian life would be more or less disturbed. A man who has no patience is like the troubled sea,—never satisfied. Afflictions, supported by patience, may give the last finishing stroke to a good and virtuous character.

A minister of God needs much patience, "that the ministry be not blamed." Moral grandeur, like the bright luminary of day, is brighter after a storm cloud passes over, and the birds, with their sweet anthems, raise their songs of praise to God. A Christian man should have patience, as a strong wall of faith, surrounding him continually.

Patience will control the feet, so, like Enoch of old (Gen. 5: 22), Christians will walk with the Lord. It will control the hands to administer to the wants of the needy, as Jesus did to the blind man. Mark 8: 23. It will control the tongue, so that "a soft answer will turn away wrath." Prov. 15: 1. Patience has a unifying power to control the Lord's people, in all church work. It will bring loyalty into the state, harmony into the church, peace into the family, and it will open the purse wide to administer to the wants of the needy. Patience will teach us to have a forgiving spirit, even to those who may do us harm. Behold how patience will attire herself with the love of God!

Patience led Jesus up to the cross; hear him crying for help: "Eloi, Eloi, lama sabachthani, which is, being interpreted, My God, my God, why hast thou forsaken me?" Mark 15: 34. None but the Son of God could have said those pathetic words, "Father, forgive them, for they know not what they do." Luke 23: 34. The common people had pity on Jesus, and followed him, bewailing and lamenting him. Luke 23: 27. They showed much patience. "Let patience have her perfect work." James 1: 4. Patience wears a robe of righteousness. She holds in her hands the cross of the blessed Son of God, and sways the scepter that marches armies to the celestial world. Patient in tribulation.

I know a brother who has been afflicted from childhood, who lies in a swing by day and by night. He wears a leather jacket by which to hold together his deformed body. In this pitiful condition he has been hanging for years, and at times has much pain. He is not able to move only as others may help him. I often visit him. Strange to say, he never complains; he seems to be cheerful, and trusts in the promises of God.

Patience has been defined as the "courage of virtue." A goodly supply of patience, held in readiness, will help us to march on the King's highway. We should cherish patience as a favorite virtue. It is said that water can be carried in a sieve if we wait until it freezes. Knowledge is power, but it travels slowly. Continued study and hard work will bring a precious gem from the fountain of eternal truth. What poor mortals we would be if destitute of patience! May the Lord give us more patience to follow in his footsteps!

Goshen, Ind.

THE ROUND TABLE

IS IT A CONTRADICTION?

BY J. S. FLORY.

THE demand comes to us to reconcile the seeming contradiction of John's sayings in his first epistle. 1 John 1: 8 reads thus: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." In 1 John 3: 9 we read: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God."

Possibly we will readily see there is no contradiction when we get the true meaning of the writer, and perhaps we will learn the good lesson of not jumping at conclusions as to what a writer means on a given subject, by simply taking disconnected sentences and interpreting them according to our own ideas of things. Let us now, by the help of the Holy Spirit, get out of the seeming dilemma.

Let us take 1 John 1: 6, 7, that precedes the quotation first made, and we have this: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin." Then comes the eighth verse, and when we carry with us the idea, in the mind of the writer, it works out thus: "If we walk in darkness" and say we have no sin, "we deceive ourselves." How easily the whole matter becomes perfectly reconciled, when we carry along the very things that stand out, as the prominent features of the writer.

He does not, in his epistles, teach the impossibility of the followers of Christ to commit sin, under any circumstances that may come to them in life, but he does seem to teach the possibility in 1 John 2: 1, where he says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." This language and the language in 1 John 2: 7 applies, in particular, to believers. The believer, who is born of God, "cannot sin" while he "walks in the light," as the Father and Son are in the light. If, however, we walk in darkness, instead of the light, and say we have no sin, we deceive ourselves. That seems to me good logic. It admits of the possibility of sinning, but maintains that there is not a probability for the watchful, consecrated Christian. It does seem to me that a proper understanding of those epistles of the beloved disciple, so full to running over with love, ought to inspire every disciple of the Lord Jesus Christ to become more and more a shining light, in order to glorify our Father in heaven, as well as his Son, who has done, and is doing, so much for us. "We pray you in Christ's stead, Be ye reconciled to God."

Pasadena, Cal.

AS OTHERS SEE IT.

[Song service is recognized by all churches as an essential part of worship, but there is much variation in the methods of conducting it. Some of us may feel that the Church of the Brethren has lost much by its attitude towards choirs and musical instruments. But we are often made to feel thankful that here is another lurking danger that, so far, has been safely avoided. And again we are encouraged with the thought that there are other denominations awakening to the evils of up-to-date musical worship. The following, from the pen of a prominent Methodist minister and editor, gives a true picture of the logical fruits of the choir and organ in public worship.—E. C. Overholtzer, Glenn, Cal.]

"I was just reading the evening paper, that part of it announcing the church services for tomorrow, and as I laid the paper down, I said to myself, Is that worship? Is that real, sure enough worship? Is the modern Sunday concert where, as I have heard them, the singers sing in a strained, unnatural voice, without tune, time or accent, worship? Where the hired entertainers perform strange feats upon the vocal trapeze, from F below the staff in the bass clef, to high C in the tenor, and then back to B flat, and with plaintive whispers and wild screeching yells, turn vocal somersaults, and play leap-frog and pussy wants her corner, and blow the fog horn and screeching whistle with all the valves open and the bellows doing time on all the tremolo stops at once,—is that worship? I've stayed awake in church for nearly an hour, straining every nerve in my body, trying to determine what language the cultivated singers were singing in, but all in vain, not a word could I understand. My ear is not trained. I think I must be getting old and uncharitable, for I said, the other day, as I left church with my heart hungry for some music, 'I wonder if God knows what they are trying to do, mumbling their words, in that strained, artificial tremolo voice.'

"I love music—that is, what I call music—and as I sit here now, I let memory take me back to the old fields and forests where, as a barefooted boy, I got down close to the heart of nature, and listened to the music of nature's wonderful orchestra. I hear the rippling murmur of the mountain brook; the music of the birds; the soft, plaintive notes of the turtle dove, the love-inspired song of the thrush, the joyous ditty of the meadow lark as it mounts on polished quill to sing its morning song in the very gates of the opening day. I hear again the winds blowing toward the Orient, to welcome the rising sun, or shifting to the Occident to fan the sun's fiery face, and lull him to sleep in the cradle of the west. I hear the winds, filling the woods with harmonies, varying according to the degree of strength and speed with which they blow, making, to my boyish ears, some of the sweet diminuendos and some of the grandest crescendos in all nature, though they may have nothing but the crevices of an old building for a trombone or the fibrous leaves of the mountain pine or the bare limbs of a dead tree for a harp. And then, too, when we all assembled at church for worship—and that was the rule then—the preacher would read, 'Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord' (Col. 3: 16); or perhaps he would read, 'Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord' (Eph. 5: 16). And when he then announced the hymn he would say, 'Now let all the people worship God by singing,

> "'All hail the power of Jesus' name,
> Let angels prostrate fall,
> Bring forth the royal diadem
> And crown him, Lord of all.'

"And as all the people would sing 'with the spirit and with the understanding also,' men's hearts were stirred with loving adoration, as the swelling tide of music rose, vibrating with love, and lifting the soul upon undulating waves to altitudes of sublime emotion, as the music rolled and trembled under the broad roof like some mighty spirit of sacred melody. I thought, when a boy, that this was music, but my ear had not been cultivated."

JESUS AND HIS LEARNERS.

BY KATIE FLORY.

WE see that Jesus had all classes of people to teach, while in the world. Some were educated in the highest courts of learning, but, as a rule, his pupils were from the common walks of life,—those from the seaside, the plowman, the shepherd, the reaper and the humble cottage homes. Those of us, who are of the common class, should rejoice and love him all the more because he regardeth not the person of men.

We can never forget the dispositions of our schoolteachers,—either the good or bad. We shall always remember the impressions of these dispositions,—kindness and patience, or crossness and impatience,—as reflected upon our young and tender lives. We can truthfully say that those who were most patient with us, when we were slow to grasp the meaning of the lesson, we *now* respect, honor and love most.

But Jesus excels any of our best teachers upon whom we look with love and respect. He is the very embodiment of meekness and lowliness, patience and kindness. When his disciples were slow to grasp the great truths he wanted them to know, he did not become impatient and call them slow-witted or ignorant. Even though he knew all things, no disposition of pride or exaltation ever manifested itself because of his success as a teacher. Meekness and lowliness were ever to be seen.

When the spirit of *meekness* and *lowliness* does not characterize our manner of teaching, we have failed in two great essentials. We become repulsive and uninviting and, as a result, people become afraid of us.

Such a teacher, so humble as he, should make us all want to sit at his feet and learn the sweet lessons from his Book. "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "For my yoke is easy, and my burden is light."

Union, Ohio.

MEN exist for the sake of one another. Consider if thou hast hitherto behaved to all in such a way that it may be said of thee, "Never has he wronged a man in deed or word."

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 11, 1909.

CHRIST OUR REDEEMER.

1 Peter 1: 17-25.

Christ our Redeemer gave himself "a ransom for many" (Matt. 20: 28); "a ransom for all" (1 Tim. 2: 5, 6). The word "ransom" means a price paid for the release of captives. All men were captives to sin (Rom. 3: 9, 23); then Jesus came and gave his life as the price for their release. Thus he "redeemed us" (Gal. 3: 13), "that we might receive the adoption of sons." Gal. 4: 5; 3: 26; John 1: 12.

This redemption

I. Took away the Adamic sin. John 1: 29.

Christ took that away for all. Hence all little children that die are saved, whether their parents are believers or unbelievers (Matt. 18: 3; 19: 14). They are never spoken of in the New Testament as sinners, or as being converted.

II. Christ also gave us the Gospel, that we may be saved from our own personal sins (Eph. 1: 7) and have the help of the Holy Spirit (John 14: 26; 16: 13); and a hope of heaven (Col. 1: 5, 23; Heb. 6: 19). The sinner has no hope. Eph. 2: 12; Isa. 48: 22; Rev. 14: 11.

III. Now, to be saved from all past sins,

You must believe, repent and be baptized (Mark 1: 15; Acts 2: 38; 22: 16). On baptism hear Jesus (Mark 16: 16); and Paul (Titus 3: 5). Baptism also brings one into the church (John 3: 5; 1 Cor. 12: 13). To enter heaven one "must be born again." John 3: 5, 7.

PRAYER MEETING

For Week Beginning July 11, 1909.

MY THREEFOLD RELATION—CHRIST, CHURCH, WORLD.

John 15.

I. My Relationship to Christ.—Verses 1-11.

1. A Condition of Life.—"I am the Vine, ye are the branches" (verse 5). A vital connection. As each branch partakes of the vitality of the vine, so we are made "partakers of the divine nature" (1 John 5: 11).

2. Entire Dependence.—"The branch cannot bear fruit of itself; no more can ye." Fruit-bearing is the real purpose of each branch. Unbroken fellowship with Christ and abiding in him are conditions of fruitfulness (Rom. 7: 4, 5).

3. Coöperation.—"Without me ye can do nothing." If the "good pleasure" of God is to be wrought out in our lives, it will be because of his "working in us both to will and to do" (Philpp. 2: 13).

4. Great Possibilities.—"Ask what ye will and it shall be done unto you" (verse 7). Paul knew the power when he said, "I can do all things through Christ" (Philpp. 4: 13).

II. My Relationship to the Church.—Verses 12-17.

1. Oneness of Life.—One spiritual life, governed by the one Head, animates the whole body of Christ (Eph. 2: 21).

2. Oneness of Love.—"Love one another, as I have loved you" (Verse 12). "He who loveth God will love his brother also" (1 John 4: 21; John 13: 35).

3. Oneness of Work.—"I have chosen you that ye should go and bring forth fruit" (verse 16). We, as a church, have been unitedly chosen and ordained to bring forth the fruits of Christ's character. No room here for jealousy or envy. Mutual joy if a branch is especially fruitful (Eph. 4: 1-3).

III. My Relationship to the World.—Verses 18-27.

1. Separation.—"Ye are not of the world." Chosen to be a special people unto himself, because he called you by his grace (2 Tim. 1: 8, 9).

2. Opposition.—"The world hateth you" (verse 19). "Strangers and foreigners" (1 John 3: 1). "Contradiction of sinners must be expected" (Heb. 12: 2-4).

3. Witness-Bearing.—"Ye shall bear witness" (verse 27). As Christ's representatives we must witness for him in a crooked and perverse generation (Philpp. 2: 15).

HOME AND FAMILY

WILL YOUR WORK BE DONE?

BY J. O. BARNHART.

At the close of day, will your work be done,
When your Master calls at the set of sun,
Will the voice of God fall on waiting ear,
Or your soul be filled with a nameless fear?

When the shadows fall as the daylight dies,
And the sun sinks down in the western skies,
Will you arms be full of golden sheaves,
Or bring to the Master naught but leaves?

When the hearts of men, at his judgment seat,
Shall be sifted all as the winnowed wheat,
Will your soul be driven like the chaff away,
Or saved with those who their Lord obey?

Haste, haste away, in the morning hour,
See the sun arise with awaking power,
In the idle mart no longer stand,
In the harvest join with your heart and hand.

Then, when the angel reapers come,
And gather all God's wheat sheaves home,
We will gladly lay our sickle down,
And go home to wear a starry crown.

Chesterville, Ill.

MOTHER'S MENDING BASKET.

BY ELIZABETH D. ROSENBERGER.

When thinking of the long winter evenings at home, we see again the faces of the children who were making believe to study the morrow's lessons. We see father sitting at the table, half asleep, with an open book before him. Mother, busy with needle and thread, is mending,—always mending! The great mending basket is piled high with all manner of raiment, showing not so much the ravages of time as the ravages made by projecting nails, the top of the picket fence, or the branches of a tree.

Even now, after the lapse of years, it makes my heart ache to think of that mending basket. It was a pathetic sight,—a picture of never-ending work in this world of toil and weariness,—mending old things, torn jackets, worn-out dresses, and endless stockings. There is no exhilaration, no pleasure, in making old garments last a while longer,—in patching up the old dress so that it will be presentable.

There often was a sort of mystery about the rents and fractures involved. Mother would hold out a garment and say, "Harry, did you take off your coat to tear it like this?" And then Harry's sisters would speculate as to the process involved in the oddly irregular hole, where mother's needle could hardly repair the damage done. It did appear as if Harry must have studied over the matter in school, and then, at recess, tried to see what a fearfully complexed tear he could contrive, if he gave his whole mind to it. And the mending certainly was a complicated success. It is always difficult to find good patching material. Sometimes a fragment of the original cloth is at hand, but it will by no means answer the purpose. Its untarnished splendor only emphasizes more cruelly the faded, wornout condition of the garment in need of the patch.

Ah well, we are thinking of other things that need patching and tinkering. "How did it happen?" the father asks his boy. "Did you deliberately plan to do this thing?" And the boy wonders and hesitates, and knows not what to say. There is no one to blame; it happened in the wild rush of play, in the excitement of the game. The mischief is done. Is there any way to repair it?

The members of the family then confer upon the best method of mending a life that the boy has thoughtlessly marred. The old mending basket never held a task so difficult as this. Mother's patience and ingenuity usually found some means to patch garments that looked hopeless to us, but now even greater skill than hers is needed. She pleads with her boy to go to the Loving One who has said, "Whoso confesseth and forsaketh his sins shall have mercy." Then this boy learns how much easier it is to break, than it is to put together; to tear, than it is to mend, as, in bitterness of soul, he tries to put together what has been broken. He realizes that life is not a holiday but a discipline, not a playground, but that God means it for a school, and, loving us, gives us our task.

Saul found it necessary to do some mending or repairing among the motives which controlled him. Soon after he became king, God sent him to destroy a heathen people whose very existence was a menace to the kingdom of Israel. These Amalekites were so wicked that eventually their sins and vices would have destroyed the entire nation. God told Saul to go and utterly destroy the Amalekites. And Saul, more anxious to win favor among the people than to obey God, saved the cattle, nor did he destroy the king. Perhaps he hardly knew how he came to do it that way. At any rate, he said to Samuel: "I have performed the commandment of the Lord." When Samuel convinced him that it was all wrong, Saul had his own method of patching up the matter. Listen to him as he explains: "Yea I have obeyed the voice of the Lord, but the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." Then, to make it all right at the last, Saul said, "I have sinned, yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord." Oh, you can see that this will never do; that does not mend the broken commandment. As Samuel turned to go away, he laid hold upon the skirt of Saul's mantle and it rent; and the rent mantle was typical of Saul's character. It never was mended. Instead, it gave way and was rent at other places. Alas, when a character is so defective, you cannot renew it at the mending basket.

Have you seen the picture of Tissot? The one that brings tears to the eyes,—the one that shows the pilgrimage of Jesus through the land? On this side there come to meet him the poor blind people, and the lame, and the miserable, and the deformed and the wretched; but when they get past him they are all erect, strong, singing, glad. Wherever he went, he brought benediction, healing and hope. His heart flows out in unceasing compassion and yearning to save and bless. Without him it is a hard matter to patch up your life with worn-out fragments of yesterday, as Saul tried to do.

Jesus said: "No man also seweth a piece of new cloth on an old garment: else the new piece that filleth it up, taketh away from the old, and the rent is made worse." And that is the saddest of all conditions, when there is no making it as good as new,—when the garment is so threadbare, so worn, that any effort to improve it by putting a new patch on it results in the destruction of the garment itself. How sad when every thread is warped, and strained, and weak, from years of settling and wear! Oh, the old ambitions, the old enthusiasms, the old hopes and ideals! They belong to the old, old days, when the world was new for us. If a man has made wreck of all the glory and brightness of his past, let him not try to use it again in the garment of today. The Savior himself has given us ample warning of the folly of such a course. By such means is the rent made worse. There are some things that cannot be patched, although they do find their way into the mending basket. The only practical thing to do is to make a new garment out of new cloth. Tomorrow is a new day. Begin it well, and serenely forget the things that are behind. Then utilize every thread of the old garment of experience for some noble purpose, apportion every tangled end of circumstance to form the new fabric of an ideal character.

"Time, with a face like a mystery,
And hands as busy as hands can be,
Sits at the loom with its warp outspread,
To catch in its meshes each glancing thread.
Click, click! there's a thread of love wove in!
Click, click! and another of wrong and sin;
What a checkered thing will this life be,
When we see it unrolled in eternity."

Covington, Ohio.

SISTERS' AID SOCIETIES.

BY MARY FRANCIS.

Making and selling articles of wearing apparel or of household necessities, and appropriating the money realized for various phases of industrial work, seems to be the extent of the work done by sisters' aid societies, and who will measure the good accomplished thereby? The object of an aid society should be true, genuine helpfulness, but Christian helpfulness cannot be confined to a room set apart for sewing, the proceeds of which are to help the poor.

The idea of the society originated with the life of Dorcas, who was full of good works and almsdeeds which she did. Notice, she *did* alms, not *gave* alms.

How many overburdened women there are, with large families and many pressing duties to keep hands and feet busy every day! They have no time for social visits and are rarely able to attend Divine service. Many such need no money, but the assistance of a woman in their work, and an hour spent, aiding a tired, overworked mother, will bring as great a blessing as an hour spent in the sewing room. I verily believe that God requires his children, to whom no family has been given, and who have little work, to help bear the burden of her whose hands are never idle. It is a sacrifice to leave a clean, cozy sitting room and enter an untidy kitchen, where washing, or ironing, or dishes, or something else waits to be done, or where crying children must be fed, or washed, or amused, or put to bed. This is a sacrifice, but Christ also made sacrifices when he went about doing good.

Then think of the many sisters who rarely attend services, Sunday school or any church meeting because of work and little children at home. The sister who steps in and urges such a one to go, while she will take her place in the home, is following very closely in the steps of Dorcas. This is a phase of society work that is greatly neglected, but it cheers our hearts to engage in it. We feel condemned for not doing likewise, when we hear of sisters engaging in such work.

We should be careful that our aid societies are not made a social gathering. I have none but pleasant, helpful recollections of three aid societies, in different parts of the church of which I have been a member, but I always think of one as being the best. The president or vice-president opened with Scripture reading and prayer in a quiet, reverential manner. Then the work was assigned and explained to each member. When all were ready for work, a sister read articles from the Messenger or from papers furnished by members, or a book selected by the society. This reading prevented light talk and gossip, so detrimental to the soul, and proved a pleasure and profit to many who found little time to read.

Let us look around for opportunities to do good while the days are going by!

Lebanon, Pa.

NEEDLEWORK.

BY IDA M. HELM.

"And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework." Ex. 28: 39.

When the Hebrew tabernacle was in process of construction, the women were asked to contribute material in needlework. To this important part of the work they responded nobly. After the ceremonies of the tabernacle had passed away, and the new law of love was ushered in, there was a noble woman, "Dorcas, who was full of good works and almsdeeds which she did." And when she sickened and died, and Peter came to her home, all the widows stood by weeping and "showing him the coats and garments that she had made when she was with them." The work which Dorcas did is not forgotten; its influence continues to exist, though 1,900 years have passed since she lived and loved and worked.

Today the church needs the needlework of the women. With their sewing they can serve the church to great advantage. They remember and give help to the missionaries in their self-sacrificing work of uplifting fallen humanity. Many needy homes are greatly blessed by the helpful needlework of the women. The practice of helping the poor in this way, is not only a blessing to the needy, but develops the character of all individuals who assist in the work. They become more fully developed, and thus grow stronger in Christian fortitude and in eager desires for more active service in the church. Activity creates within us a stronger love for the Master's work. Love without action amounts to but little, but love that serves is of great worth.

Ashland, Ohio.

THE GOSPEL MESSENGER

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Entered at the Postoffice at Elgin, Ill., as Second-class Matter.

Bro. J. B. Emmert, of India, was recently ordained to the eldership.

Bro. D. M. Click, of Grand Junction, Colo., says that until September his address will be Hinton, Va.

Bro. John Wise, of Conway Springs, Kans., is reported to be very low, and may pass to his reward most any day.

Bro. Joseph Hartsough, of Nappanee, Ind., has moved into the Gravelton congregation, and is now living in Gravelton.

The Brethren at Huntingdon, Pa., have broken ground for their new church, which may possibly be completed this year.

The next district meeting for Northern Illinois and Wisconsin, will be held in the Yellow Creek congregation, Ill., Oct. 6.

The Brethren church at Christiansburg, Va., will be dedicated July 18, Bro. J. A. Dove delivering the address for the occasion.

The members at Afton, Nebr., are in the midst of an interesting revival, conducted by Bro. P. B. Fitzwater, of North Manchester, Ind.

We are favored with a copy of the Tenth Annual Catalogue of Elizabethtown College, Elizabethtown, Pa., with announcements for 1909-1910.

Bro. G. C. Michael writes us that a good series of meetings is now in progress at Kenmare, N. Dak., and a number have come out on the Lord's side.

Bro. F. M. Wheeler is to begin a revival meeting in Carrington, N. Dak., July 11, and will close with a love feast, the date of the feast to be determined later.

On Monday, July 5, there is to be a Sunday-school and missionary meeting in the Brethren church at Elizabethtown, Pa., and a very fine program has been arranged for the occasion.

Bro. Daniel M. Click, of Tekoa, Wash., called on us last week. He was on his way home from the Conference, and spent last Sunday with the members at Franklin Grove, this State.

At White Hill, a mission point in the Mt. Vernon congregation, Va., Bro. J. M. Henry did some evangelistic work, and six were added to the church by confession and baptism.

Until further notice Bro. Geo. L. Studebaker, of North Manchester, Ind., should be addressed at 1640 Canfield St., Huntington, same State. He is working with the church in that city during the vacation months.

A short time before the late Conference Bro. C. S. Garber began a series of meetings in the Dry River church, Va., and thirty-seven made the saving confession and were baptized. Three were reclaimed and three await baptism.

Our readers will make note of the fact, that since May 1, the address of Bro. D. M. Garver, of Ohio, late Moderator of the Annual Meeting, has been Trotwood instead of Farmersville. Do not fail to address him at Trotwood.

In his communication, last week, page 402, Bro. David M. Adams, suggests that each local congregation purchase several copies of the Full Report of the late Annual Meeting, to circulate among the poor members. The idea is a good one.

The Brethren at McPherson, Kans., have decided to establish a Brethren Sanitarium, Hospital and Nurses' Training School in that city. It will be a stock corporation, and $20,000 will be required to erect the buildings and equip the institution. See special communication on page 430.

For some time the members in Kansas City, Mo., have been worshiping in the basement of their unfinished meetinghouse, and while there is not enough money in sight to complete the building, still the Mission Board of Middle Missouri has decided to go ahead and finish the house and run the risk of securing what money may yet be needed. So far, during the year, forty-five persons have been added to the church by confession and baptism. From the standpoint of membership the outlook for the mission is encouraging.

Bro. Samuel T. Miller, one of our earnest ministers, living near Milnesville, Augusta Co., Va., finished his earthly pilgrimage June 10. He was called to the ministry in 1874, and for a time did considerable work among the mountains. On account of age he was not so active of late years, but made up for this lack of activity by placing the Messenger in many homes. He looked upon the paper as a missionary that could be trusted in any home in the land, and by making a wise and a very liberal use of it, he helped a number of people in their religious experiences.

In a communication, dated June 24, Bro. W. R. Deeter, of Milford, Ind., who was chosen to represent Northern Indiana on the Standing Committee, tells why he was not permitted to attend the Harrisonburg Conference: "The day before I had arranged to start to Annual Meeting I took a heavy chill, followed by high fever that lasted some days, which terminated in a way that held me to my cot for nearly three weeks. I am now about well and can again fill my place in the pulpit. Those who have not had a similar experience can hardly realize the disappointment that comes to the one thus stricken."

On the evening of July 4, the Brethren begin revival services in Guthrie, Okla., Bro. A. J. Smith doing the preaching. The following is a list of the subjects to be treated: "Spiritual Revival." "The Bible—Practically." "The Motor Power." "Effects of Properly-Applied Motor Power." "Prayer Covering—Bible." "Divine Anointing." "Self-Measurement." "True Christian Celebration." "Cost of Liberty; Temporal, Spiritual." "Higher Spiritual Life." "Exposition of John 13: 3-11." "Lord's Supper and the Communion." "Bible Baptism." "Things Beautiful and Lovely in the Sight of God the Father." "The Unanswerable Question." "Spiritual Golden Censer."

All orders for the Full Report have now been filled, and we believe that those receiving the booklet will find it more than ordinarily interesting. Special pains were taken in dressing up the manuscript so as to have the speeches read as well as possible. And by the way, this is no easy task. Most of those who take an active part in the work of the Conference are not in the habit of speaking for publication, and it is often difficult to put their speeches in good, readable form. But no pains were spared with the present report, and we are sure that it will be appreciated by our people. In fact it will prove both newsy and instructive to thousands of them. We can still fill orders for the Report, 25 cents per copy postpaid. Send an extra 25 cents and have a copy sent to some poor member, or some friend.

Bro. A. M. White, of Covina, Cal., calls our attention to an error on page 28 of the Full Report. There the reporter stated that Bro. H. Eikenberry, of Raisin, Cal., represented Southern California and Arizona on the Standing Committee, whereas as alternate he represented Northern California. Southern California and Arizona were represented by Bro. J. A. Miller.

We are glad to hear of the preparations made for enthusiastic Missionary, Sunday-school and Christian Workers' meetings in many of our congregations, but we should not be expected to publish the programs for these local meetings. The privilege of having programs published is limited to meetings intended for a State District, yet we shall be glad for a short report from all meetings, whether general or local.

Professor Percival Lowell is authority for the statement, that life on the earth may sometime be terminated by a collision of an unknown dark planet with the sun. He further thinks that astronomers may be able to predict the date of the occurrence fourteen years in advance. We read in the Scriptures of the time when "the heavens shall pass away with a great noise and the elements shall melt with fervent heat," and when "The earth also and the works that are therein shall be burned up." Whether this shall be brought about by a collision with some unknown planet is known to God, but not to man. Still, it stands us in hand to be always ready, for "The Son of man cometh at an hour when ye think not."

The editor of the *Religious Telescope* has some sensible things to say about parents and the Fourth of July: "As the Fourth of July approaches, no class of our citizens shows more lack of good judgment than some parents. In the face of five hundred accidental deaths, due to fireworks, explosives, and other accompaniments of Independence Day, they turn their boys loose on the streets before daylight of the Fourth, and perhaps the evening of the third, with entire license to purchase, or borrow, or trade for and shoot any kind of a thing that will make a noise. They regard life as a mighty cheap affair, and put no more value on the lives of their own offspring, of whom they are supposed to be the natural protectors, than they do upon the lives of children three or four States away. Such carelessness and neglect does not look much different from criminality."

There comes a time in the life of a man when he must not only talk, but he must *do* things. Talking is all right in its place, but it will not atone for a lack of doing. The man who talks temperance, must live as he talks. His talking may appeal to the intellect but his living the temperate life appeals to the heart. This is true regarding our plea for the whole Gospel. The plea is all right, and so is the stand that we have taken, but if we would have results, we must see that something is doing. The things we teach must be done. The ability to deliver a strong discourse in support of obeying the whole Gospel should prove of great value to the church, but, after all, the blessing comes only when we, as a church or as individuals, do the things we teach. It is better to lack in the ability to teach, than to lack in the ability to do. It is the man who does the thing commanded that shall be blessed in his deeds. James 1: 25.

We had the pleasure of worshiping with the Brethren at Rockford, this State, last Sunday. There was a good attendance at the morning service. In the evening there was a love feast, and a more orderly feast we do not remember to have ever seen. Practically all the members of the congregation were present. There were also several visitors. Upon the part of the citizens of Rockford, the attendance was large. In fact the house was well filled, and splendid attention was given to the Scriptures, the explanations offered and the order of the services. Bro. Keltner and wife are working up a good interest in the city, and if this mission continues to develop, we may, in due time, look for a good, self-supporting congregation in Rockford. The meetinghouse is convenient, tastily arranged, well located, and sure to attract attention. As a place of residence, it would be difficult to find a more attractive city in Northern Illinois.

As a missionary, Bro. T. A. Robinson of Muscatine, Iowa, is a man of resources. If he finds his applicant not strong enough to go to the water for baptism, he manages to get the water to the applicant. If a room is needed for a love feast, he thinks no more of using a converted billiard hall for the purpose than any other kind of a room. This is one time that the Lord's people have found use for a billiard hall. See his article on page 429.

By the Chain-Reference Bible Publishing Co., Mt. Morris, Livingston Co., N. Y., we have been favored with a splendidly-bound copy of the Chain-Reference Bible. The book is the size and shape of a first-class Divinity Circuit Bible, contains the whole of the Bible, and is printed on thin, fine paper, imported from Germany, the pages having an unusually wide margin. The purpose of this wide margin is, for what is known as, the chain reference system. Of these references there are about one hundred thousand, and they are so arranged that one can start with the beginning of a subject and run it through the whole book. To illustrate, turn to Luke 6: 22 where suffering "reproach" is treated. The next reference is 1 Tim. 4: 10. When this verse is reached, Heb. 10: 33 is named, and so on, to the end of the list. Then, from any of these citations, another set of references takes the reader back to the beginning. In the back part of the book is a finely-arranged Subject-Index, almost as useful as a Concordance. Here any subject named in the Bible may be found, with full references to the places where anything concerning it may be mentioned. To illustrate turn to feet-washing in this index. The first reference is Gen. 18: 4. From that verse, by the chain system, the subject may be traced through the Bible, closing with 1 Tim. 5: 10. The work is certainly a valuable one, and will prove helpful to any Bible student. Further particulars may be obtained by addressing the publishers.

CARING FOR AN ANNUAL MEETING.

It is with a feeling of relief, on the part of the Committee of Arrangements,—not to say gladness,—that the Annual Meeting of 1909 is over. Every one of the Committee, except one, were totally inexperienced in such things, and it was with much fear and trembling that the task was undertaken. The secretary of the Committee, Bro. P. S. Thomas, was a member of the Committee of Arrangements and its secretary, twenty years ago, when the Annual Meeting was held at Harrisonburg, Virginia, singular and striking as it may appear, and his experience, with his skill for such things, enabled him to render most valuable service; but, apart from this one member, it was a novelty to the rest of us.

Was it a success? Was the Conference successfully provided and cared for? Those who were our guests must answer. They are the judges. The Committee, however, is very conscious of many mistakes, and painfully so, too. We are fully convinced that if the work had to be gone over again, many improvements could be made and many mistakes avoided; but this statement is not to be regarded as a bid to repeat it. Each member of the Committee, I am sure, is fully satisfied, without the benefit of repeating their experience. Once is enough, and one such experience should set at rest forever the ambition of the most sanguine. It is sufficient to try the steel of the most confident.

During the Conference, and since, we had many words of encouragement and commendation. Some, with large experience and good opportunities to understand the perplexities of caring for an Annual Meeting, have written us nice letters, commending our weak effort. These gracious words, though they are received with a deep sense of unworthiness, do good; they make the burdens of life lighter; and they, somehow, give strength for the struggles that lie ahead. And in this connection, and in this way, we wish to express our appreciation of all such encouragement. God bless you, every one of you! And may the Lord continue to make you angels of sunshine and good cheer to all who are laboring under heavy burdens!

On the other hand, we had our share of criticism, too. It must not be thought because some cheered and helped, that none grumbled. Not so, for some enjoyed the fullest liberty to grumble and criticise, and they showed no mean ability in this sort of thing, either. Some even grumbled in advance, in anticipation, on their way to the Conference. They imagined all sorts of conditions, and were unhappy in the prospect; but they were disappointed, they said, and then they repented sorrowfully. It is seldom, if ever, in so large a gathering, that there is no grumbling in evidence, and this meeting was no exception to the general rule. Some people are hard to satisfy. It would appear that, no matter how many people are to be provided for, some expect to be cared for as well as they care for themselves at home; and, indeed, some, it seems, expect it better than they have it at home. All reasonable people know, of course, that where a large crowd is to be cared for, and only for a few days, the most comfortable conditions, in every way, are not to be expected.

But now, it must not appear that these words of criticism were not considered. That is totally untrue. In many cases they were not without cause. Nor must it be considered that they were without value. That, too, is untrue. And lest these who are engaged in the business should become discouraged and cease in their vocation, let it be stated frankly that you helped us much. Your words were not as pleasant to our taste as the words of those who commended and cheered, and they did not smack of the same kindly spirit; but, after all, they probably did as much good. Chastisement is as needful as caresses. The criticisms helped us to locate some of the weak points in the arrangements, and this was an appeal for immediate correction. And while we do not wish to encourage the spirit of fault-finding, yet we wish to record our generous appreciation of the results; and we pray God to bless each one who contributed to this end, whether by criticism or otherwise. God bless you and keep you for future usefulness!

But the point of interest in caring for an Annual Meeting is not the success or failure, on the part of the management this year; it is the plan of doing it. Is our present plan the best? Since the Conference has grown so large, it has become a serious proposition to care for it. It means much in every way,—in planning, in labor, in money, etc. And it is evident that some changes will have to be made at an early date. It is true, too, that hardly an Annual Meeting passes without raising the question in some form.

A number of propositions have been submitted. To provide only for the Standing Committee and the delegates would reduce the attendance to the minimum and the preparation to a trifle. But do we want that? Hardly. The Brotherhood can ill afford to lose the quickening, bonding and unifying effects of the Conference upon those in attendance. The influence is greater than we know.

An immense amount of money is spent yearly under the present plan. That's true. And it may be that greater good should be expected in view of the large amount of money spent. But what, if it were not thus spent? Would it do more good spent in the mission fields? Probably. But would it be given? No. Less would be given than now. Those who spend their money to attend Conference are the most liberal givers to missions. If the whole membership could attend Conference annually, it would increase our collections beyond calculation, to say nothing of the growth in grace in other respects. Reduce the attendance, and there is a corresponding shrinkage in spiritual vitality and union.

To establish permanent places for holding the Annual Meeting in the several Conference Districts would greatly reduce the burden of caring for it. But is that plan desirable? I think not. It would eliminate the missionary idea to a large extent. In the past that point has been considered, and it has actually worked out in practice, in many cases. And it would grow burdensome to fixed communities to have the Conference every three or four years. It would also localize the meetings, giving local complexion to the decisions. At the same time it would reduce the interest and attendance. A large number attend to see a new country and visit friends, and in this way they are brought under the influence of the Conference and into the deepest interest, who otherwise might have remained merely nominal members.

The time has come, it seems to me, when the Conference should be held in the larger cities where boarding can be secured at the hotels and restaurants. You recall the Los Angeles meeting. There boarding was gotten at the public eating places and lodging at the hotels and among the private citizens, all at most reasonable prices, and no one was burdened. When the meeting closed, everything was done, all business closed up, and no one worked to the limit of his life. Everything, it seems to me, favors this plan and nothing is against it. It has innumerable advantages over the present plan. Why, then, should it not be considered favorably? H. C. E.

DIVERSITY IN UNITY.

To talk about diversity in unity, sounds rather paradoxical, and at first thought it seems incongruous, but, as we give the subject some thought, we see that it is quite as reasonable as to have harmony in variety. And from what we see around us, in the natural and physical world, it is quite evident that God, the Creator, so designed it.

In the natural world we have an incomprehensible diversity. And yet, in the disposal of these diverse things, there is a wonderful unity that is not only amazing but essential to the well-being of the diversities themselves, so that the unifying element is in the adaptations of the unlike, in forming a harmonious whole.

A forest presents a most beautiful picture,—not in its oneness, but in its variety. The different varieties of oak, pine, chestnut, hickory, walnut, elm, and hundreds of others, grow up together, not only to please the eye because of the diversity, but, perhaps, more especially, because of their adaptation, one to the other; all united in fundamental principles, as a whole, yet, for their life and development, needing different elements from the soil, bearing a general relation, one to the other, that is helpful and essential to all. In their variety they become a common good to each other.

If all the trees were oak, or pine, or any one variety, the world would suffer a great loss, in many ways. And so with the fruits, the berries, the vegetables, the grasses, and the flowers. If this were the condition, what kind of a world would we have? How much good would grow out of such a unity? Surely it would be a dull and uninteresting place to stay!

But our heavenly Father has done more for us than given to us this almost endless variety of kinds. In connection with the different kinds of trees and vegetables, God has also given us an equally wonderful diversity in the branches, in the leaves and the different shapes and colors of the fruits. In all of these we have a beautiful and harmonious unity, made up of diversities. God has made them so, because he so formed and endowed us, that we need them to meet and satisfy our different tastes, developments and surroundings.

And so it is with all of his other creations. In everything we see and with which we come in contact, we have this incomprehensible variety, all blended into a happy and most desirable whole,—a most inconceivable unification of the unequal and unlike things, so as to adapt them to our uses, our pleasures and our physical, social and spiritual good.

Of the number of men and women who have been born into the world we have no adequate conception. Neither have we a system by which it would be possible to express the number, and yet we have the best of grounds to believe that in this innumerable host there never was and never will be two exactly alike, in physical appearance and make-up. And as true as this is of the physical, so true is it also of the mental and spiritual.

As wonderful as it may seem to us, God has no duplicates. He never made any and never will. If God has no use for duplicates, surely we should not have, and could not have them if we would. We may think we have, and may believe that we can mold and make them, but we are mistaken. We cannot do it be-

cause, in all of this world of ours, the like material of which to make them, cannot be found. Just why this is, and how it can be, we cannot understand. But we must remember that our Heavenly Father has a large family to care for and he understands how to do it.

As it requires all this variety and diversity in the natural and physical, so in the spiritual. The unity that the Master so much desired, on the part of his people, in the realm of the Spirit, must be nurtured and maintained after the same order as it is found in the natural and the physical,—in the blending and unifying of the diversity.

The fact is, there is no way of unifying that which is already a unit. The joy, interest and pleasure is found in adapting the unlike things, one to the other. If it would be possible to find two persons, wholly alike in stature, appearance, mental endowment, speech, disposition, knowledge, and likes and dislikes, do you know they would be mighty poor company? No man would care to marry a wife who is a duplicate of himself, in disposition, character, desires and purposes. It is because the sexes are so different, in these characteristics, that they admire and love each other, and can live so happily together. On the same principle parents and children are so affectionately and lovingly disposed towards each other.

We do not love each other as Christians, because of our physical and mental likenesses. As far as we know, God never intended that we should try to make ourselves so. Christian unity is of an entirely different character. It rests on fundamental principles which are found and developed through the new birth. This new birth does not change us materially in our natural dispositions,—likes and dislikes. The changes produced are found largely in our new relations. We are born into a new family, whose senses for enjoyment are different. Because we are born of the same Spirit, does not, necessarily, affect our physical contours, or make us like each other, more than being born naturally, of the same parents, makes us alike physically and mentally. And yet, in our diversity in these things, there is seen a striking general similarity. In some, more than others, and in all enough to indicate the family relation and resemblance. Just so it is in our being born into the spiritual family.

Through the human elements we maintain the diversity, and through the spiritual we receive the unity. In the two, associated, we have what we call Christian or church unity. In our growth and general development there is an essential likeness. In our mode of thought and action we are different. The disciples showed this likeness and unlikeness during their three years of tutorship under the Master. Though in much of their life they showed a beautiful oneness, yet, in some of it, their differences were made quite manifest. And this was no special fault of theirs, because God made them so. They were called of the Master because of their diversities, that they might be the more representative in the work which they had to do,—many members, yet of the same body. The hands cannot do the work of the eyes, the eyes cannot perform the function of the ears, nor the ears of the feet. Paul and Peter had sharp words, and Mark and Paul could not walk together because they disagreed as to methods. Yet they were united in the great work of saving souls.

If such good men could not see alike, in some of the methods used to carry out the Lord's work, is it a strange thing that we, as a people, should differ in some of the things? Surely not. And as they could continue their work of saving souls in these divergencies, surely we also ought to have a little charity for each other while differing about the application of some of the gospel principles. H. B. B.

MAKING USE OF THE YOUNG.

In our Annual Meeting Notes we called attention to the importance of making more use of the young members in some departments of our church work. What we said has found a responsive chord in some localities. One of our active sisters, who does a good deal of writing for the Messenger, has this to say:

Having just finished reading the second issue of "Annual Meeting Notes," I feel moved to write and tell you that I do most sincerely thank you for the words, concerning the wisdom of having more of our younger people in church work, along with the educated, to assist those who have the rule over the flock. There are sections in the Brotherhood, where the work of the church is nearly all in the hands of the elders, and some of them too old to do efficient work, thus leaving little for the young and educated to do. Do not understand me to say that we have no need of the aged members. We greatly need the wisdom that years of experience have given them. We need their wise counsel and their wise restraint, but we also need "young blood and young brains," along with the counsel and wisdom of the aged. I hope your words on the subject will be the means of starting a reform along the line of making more use of our young members, and the educated ones as well.

Our sister takes a wise view of the great need of the church at this time. She would, under the direction of the overseers of the flock, have more duties assigned to the younger members, and in this manner train them to take charge of the affairs of the church when the proper time comes for them to do so. Her policy is to be commended. And, by the way, this is the real safe thing to do. We do not mean to turn the affairs of the kingdom over to the inexperienced, but we hold that it is the duty of the older officials to give the young brethren and sisters an opportunity to develop and prepare themselves for the work that must fall to their lot sooner or later, and this cannot be done without giving them something to do. It will also be wise in the young people, entrusted with work, to keep in close touch with those more advanced in age, and to profit by their years of experience.

A CITY MISSIONARY PUZZLED.

One of our city missionaries is a little puzzled over the life insurance situation in the Brethren church. He is working with a class of new converts, who are day laborers, and wish to provide against the day of want that may possibly overtake them. Since we do not permit members to carry life insurance policies, or to enter any of the fraternities, and make no special provision of this kind ourselves, for them, they are asking their pastor to point out to them some lawful way of protecting their families against want in case of accident, or death of the bread winner. It is, of course, an easy matter for those of our people, residing in the rural districts, or those who are in comfortable circumstances, to explain how the laboring man may save and invest his earnings, but the class of converts referred to cannot comprehend this kind of reasoning, and even if they could, they are not in a position to make use of the advice regarding finances, that might be given them. In more ways than one they are babes in Christ, and in all of our cities their numbers are increasing. But what shall be done for them? Have we among us some men wise enough to devise a plan that will meet the wants of the laboring class? We do not mean to precipitate a discussion of the insurance question, as that is settled, for the time at least, but how about protecting the poor or those in want in case of accident, or the death of the bread earner?

BAPTIZED ON PENTECOST.

Were the 3,000 souls, mentioned in Acts 2: 41, baptized on the day of Pentecost?

From the carefully-prepared narrative, found in Acts 2, it would appear that the baptism of the 3,000 penitent believers occurred before the close of the day of Pentecost. The meeting began very early, and before the middle of the forenoon it was in full sway. It may have lasted until nearly noon, at which time some of those convicted began to ask what they should do. Then it was that Peter told them to repent (they already believed), and be baptized in the name of Jesus Christ, for the remission of sins.

After that Peter did some more preaching. Then it is said: "They that gladly received the word were baptized; and the same day there were added to them about 3,000 souls." The adding took place on the day Peter did his preaching, and the converts were added to the other believers, or to the church, by confession and baptism. The baptism may have taken place in one of the large pools near Jerusalem. Just to the west of the city there was a large pool,—Lower Gihon,—where the rite of baptism could have been administered to the 3,000 in plain view of one hundred thousand people. The twelve apostles, assisted by the seventy if necessary, could have baptized the 3,000 in less than two hours. At that season of the year the weather in Palestine is quite warm and the baptism could have been administered without any inconvenience whatever.

A PLAIN PEOPLE.

The country over the Brethren have the reputation of being a plain people, who believe in the simple, sensible and plain way of doing things. In some respects the church, as a body, is not as plain as it was fifty years ago, and yet we have a large percentage of plain brethren and sisters. There are enough of these plain members still to constitute a plain people, living the simple life. The tendency for the future, however, is not in the direction of the plain life, but rather in the opposite direction. While some seek to conform to the ways of the world in their attire, others build fine residences, and a few of the congregations may have meetinghouses that are anything else but plain. Where there is plenty of money, there is a disposition to erect fine, ornamented and costly churches. There is nothing fitting or becoming about a plain people worshiping in a highly ornamented and fancy house. It reminds one of the plainly-attired brother and sister riding in a fine carriage with silver-mounted harness for their horses. There is no harmony about the conditions. If we are to remain a plain people, we must build plain meetinghouses and have other things to correspond. This does not mean that our houses of worship should not be convenient and tasteful. We can have conveniences and taste without the costly, ornamented and gilded. Let us strive more and more for the simple life, not alone in our attire, but in everything else with which we have to do.

FOOLISH ECONOMY.

A lady in New Jersey, who had a fair income, restricted her living expenses to two dollars a week and saved the rest of her money. It made no difference how badly she wanted something for her enjoyment and comfort, the two-dollar limit was never disregarded. When she died, she left an estate of several thousand dollars, and the entire sum went to a distant relative, who is enabled thereby to take life easy. With her ample income, the lady might have enjoyed many of the comforts of life, and might have done a great deal of good as the years went by. As it was, she got little good out of life, and left the world none the better for having lived in it. The world would have been just as well off without her. There are thousands of others who are making the same mistake. They live, hoard up money, and finally leave it to some one who will make no better use of it than they have made. We do not mean to discourage economy and saving, but why do people not do some good with their means as they go along? It will make life much more enjoyable for them, as well as a great deal more pleasant for others.

APPOINTING SUNDAY-SCHOOL OFFICERS.

Has the official body the right to appoint the officers for the Sunday school?

Not unless the church, in council, authorizes them to do so. The Sunday school is the agent of the church, and it is the privilege of the church to say how her agencies may be organized. In most congregations the Sunday-school officers are chosen by the church assembled in council. Some congregations choose only the superintendent, assistant and secretary, and leave the other helpers to be selected by the officers thus chosen, or some committee appointed by the church for the purpose, the pastor or elder in charge being a member of that committee. While each congregation is at liberty to adopt her own method for organizing and conducting her Sunday-school work, still there should be an understanding between the Sunday-school workers and the church. Not only so, but the elder of the congregation should be kept in close touch with the work. Between him and the superintendent there should be the best of feelings and a carefully-managed coöperation.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

All Are Church Attendants.

On the authority of Winston Churchill, the noted English statesman, we are told that Uganda, Africa, is the only country he ever visited where every person of a suitable age goes to church every Sunday morning. He estimates the number of native Christians in Uganda at 100,000, and reports that he never saw better order or happier homes than in this central region of Africa, where, only a few years ago, pioneer missionaries were mercilessly put to death by natives. The change is a truly remarkable one. In their faithfulness of church attendance these benighted Africans put to shame many a so-called professor of religion of the home land.

Evangelical Progress in Rome.

It may seem almost incredible, but it is a fact, nevertheless, that until 1870 no Bible in a modern language was allowed to be brought into Rome. There are evidences in abundance that time and again tourists had their Bibles taken from them, and not always were they able to recover them on leaving the confines of the "Eternal City." Since that year of emancipation, however, there have grown up, in the sacred city, a number of Protestant missions, and the Bible is openly sold at a number of depositories. However great the spirit of intolerance may be, in the hearts of the Catholic leaders, they are not allowed to hinder the progress of Evangelical Christianity and Bible distribution.

What Was the Use?

We noticed in the recent biography of a so-called successful man that he was lauded to the very skies because of his ability to amass riches, though nothing whatever could be said concerning his spiritual attainments. For forty years this man schemed and struggled and slaved. He shut himself apart from his fellows, in order to accumulate great piles of gold. He spurned human companionship and sought only the glitter of the precious metals. What other men had wrought, at the expense of earnest endeavor, he tore down, to build higher the foundation of his own enterprises. He cared not for the distress of his competitors, as they sank beneath the waters of oblivion. Nothing mattered if he could but add to his store of gold. THEN CAME THE END! Of all the yellow metal he had accumulated, not one glittering particle could he carry with him when the silent messenger beckoned and he was compelled to follow. After all his years of striving, he had no more than what even the poorest may claim,—six feet of earth! How much more comforting the blessed assurance of Paul in 2 Tim. 4: 7, 8!

Selfishness and Prejudice the Foes of Missions.

As in the days of old, there is opposition to the Truth, when it clashes with self-interest or old-time traditions. Our missionaries in India find this prejudice in endeavoring to reach the high-caste Brahmans. These proud aristocrats of the Orient see in Jesus Christ a high and lofty ideal whom they could readily follow, but they cannot endure the idea that the despised outcast "pariah-dogs" are accepted on equal terms with themselves. To break their caste means even more than to leave their religion. It is a serious question for them, but just as serious as it is for us, in favored America, to let selfishness and prejudice interfere with the free course of missions. It is DANGEROUS GROUND to occupy, when we oppose or neglect mission work. It is said that when the Baptist church in America split on the matter of foreign missions, the Anti-Mission Baptists DECREASED from 68,000 in 1850, to 45,000 in 1890, while the Mission Baptists INCREASED in the same period from 687,000 to 3,000,000. Christianity is, essentially and necessarily, missionary. YOUR Christianity is only a name if it lacks the missionary spirit. "The light whose rays extend farthest into the night, shines brightest at home."

Led by the Word.

We are told by a missionary, stationed at Chinchow, in the province of Hunan, China, that a man came to see him on a recent Sunday morning. To the missionary's surprise the man said he knew it was Sunday; he had been keeping Sunday for some time. About a year and a half before, the missionary had sold him a Chinese New Testament, and the reading of it had brought him to the Truth. He had already read it eight times. Asked if he understood it all, he said, "No, not all; there are some hard passages, especially in the Revelation." But the poor native had gotten some benefits from his reading that many of our more intelligent readers fail to get, —the practical application to everyday life. He had broken off the use of opium, and continued to abstain from the vile habit, by a simple faith in Christ, as it came to him in the Word. Not content with that, he helped others to quit the use of the drug. Somehow or other, he saw scores of things in which he and others might improve,—and they did. The Word was all-sufficient to lead them, though they were but of simple mind and uneducated. Does the Word always lead us, who have had the impetus of generations of religious ancestry to influence and shape our lives?

Japan Opposes Mission Work in Korea.

Everyone is familiar with the splendid progress of Christianity in Korea. The people have turned to Christianity with a zeal seldom found in more favored lands. Their enemies attribute political movements to their ready acceptance of the Truth, and while it may be true in part, it is not a fact universally. That Japan is ruling Korea as with a rod of iron, is fairly well established, and if the people are becoming restless, it is, perhaps, not to be wondered at. In a recent interview the Japanese minister said: "The most serious question now before us relates to the native Christians, numbering about three hundred and fifty thousand, whose affiliations are of a questionable nature. I am going to adopt drastic steps, and annihilate them as soon as they take up arms in insurrection. Of course, they are backed by a group of American missionaries." This interview, when reported to Prince Ito by the American minister to Japan, brought forth an emphatic denial, so far as American missionaries are concerned. It is plainly to be seen, however, that Japan will not tolerate the mission workers in Korea if their efforts among the people should even remotely threaten Japanese supremacy.

These Tongues of Ours.

Ah me! these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike, or the hint may fall?
The latest chirp of that "little bird,"
That spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word.

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portal wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word.

The Toledo Mission, Ohio.

Sunday, June 19, Bro. John Flory held a special consecration meeting, by which we all felt especially strengthened and blessed. Following this meeting he preached an inspiring and uplifting sermon.

On Wednesday evening we held our first regular weekly prayer meeting, with a good attendance. After this meeting we made arrangements to begin our Christian Workers' meeting on Sunday and our class in music next week.

We are greatly in need of a house in which to hold our meetings but, owing to limited finances, are still without one. The field here is a wonderful one. It needs laborers and means to develop its splendid resources for the Masters' use. We earnestly request an interest in the prayers of the entire Brotherhood, that this help may be sent to us now, in our great hour of need.

It is the earnest wish of each member of the Toledo mission, in every way to follow strictly the order of the Brotherhood, to be plain in our dress as becomes the followers of Christ, and to retain the plainness, in all respects, laid down by the Brotherhood. We desire to be humble at heart, not slothful in business, that we may serve the Master diligently. Rose Gardner.

628 Leonard Street, East Toledo, Toledo, Ohio.

Vyara Notes.

Since our district meeting in March I have spent nearly all of my time in the villages. The weather has been hot, and the hardest work of the season has come at this time. The Lord has been with us and, with few exceptions, we have kept well, though at times, we felt most tired out.

The forepart of April Bro. Long and I spent several days looking into the work of Bro. Aziz at Pimplaner, some thirty miles inland from the railroad. We spent several days in the villages there, and were impressed with the character of the people. Conditions are such as to make it one of the most hopeful fields we have, and we believe that we can hope for early fruits in those parts.

From there we went to Ahwa, on our way stopping at Doildol for an hour with our dear workers there,—Hersingbhai and Rutnabai. They soon made some tea and we all sat down together on the floor, in their simple but nice home. I think, perhaps, we relished that tea a bit more than we usually do. Kind hands had prepared it while, on the other hand, we were tired and thirsty. After tea Bibles were brought, and we had a nice little season of prayer together. It did our souls good to see their devotion and their intense longing for the salvation of the people around about them. Truly, they are pouring out their lives on the altar of sacrifice for these poor, benighted people. The sister closed her earnest prayer in tears and with a heart full of agony,—not because they had to suffer so much pain from fever and the loneliness of separation, but because the people are not saved.

Brother, have you ever become so interested in your farm that you could not sleep? On the other hand, have you ever been so touched with the awfulness of heathendom, and their utterly lost condition, that you could not help but agonize in prayer for them? We need more real, heart-breaking longing for the world's salvation. Too often we are simply "duty Christians," lacking consecration born of love.

Reaching Ahwa we spent Sunday with Brethren Pittenger and Emmert. Monday evening we attended the Durbar which, to the people of the Dangs, is the day of all days. At this time the Political Agent, Mr. Hodgson, gave out to the chiefs and others some Rupees 22,000, and presents to the amount of nearly Rupees 2,000. In the evening we were invited to take dinner at the Government bungalow with Mr. Millet, the Conservator of Forests, and with Mr. Hodgson and family.

Next morning, arising early, we were off towards Vyara on horseback, reaching Kalibel about 3:30 in the afternoon. Here we were met by our cart and so pushed on. Not far from this place is a hamlet, down in the river valley, where Mr. Hodgson tells us are splendid opportunities for irrigation. He had insisted on me seeing the place, so we thought we would take this opportunity. To our disappointment we were able to get only a Moses view of the place, from the top of the mountains. The view, however, was most beautiful.

That night we traveled till midnight, reaching Chakdara, where one of our teachers lives. His wife being sick, he was not at home, but his house was at our disposal, and we appreciated having a place where we could feel at home.

Just at this time the question of settling some of our Christian families at this place, for farming, was strongly before us. The Government being desirous of having settlers in the Dangs, was offering exceptionally good terms, and, upon hearing it, several of our people thought it would be a good thing for them. Consequently we soon had eight applicants for the place. While there is plenty of room for more, yet conditions in the jungle are such that it seemed wise not to risk so many at once, and we were trying to limit the number. Upon presenting the matter to Mr. Hodgson, he suggested meeting me at our home on a certain date, when we would talk matters over and come to some conclusion. Consequently it was decided to allow only four or five to come this year, and orders were given for the money to be sent to the nearest Forest Station,—Meskatri. There the money is to be turned over to my care, to be handed out as needed.

We now repaired the large house there, given us by the Government, and soon had rooms for four farmers, our worker, and a large meeting-room, together with a veranda the full length of the house in front.

A few months ago we located the first worker in the Taluke to the east of us. April 17 we baptized the first convert. Though unlettered, yet he is a bright man and holds considerable influence among his people. Up to this time he has largely made his way by hunting game, of which there is an abundance on that side, but now he has turned to being a hunter of men. A number are under instruction and are ready to come into the church at any time we think they are fit.

The question of fitness to come into the church is a serious one and, generally speaking, should not be determined on by man's judgment. It is a question of faith "which cometh by hearing." In other words, faith growing out of knowledge. We are not told, in the Scriptures, how much knowledge a man should have before he is ready to be baptized. In some missions, I am told, a man is required to be able to read and write. In others, they insist on six months' or a year's probation, during which time he is instructed in the way of righteousness. However, the question seems to be one rather of faith than of a certain amount of knowledge. Once he has the knowledge of Jesus as his Savior, acknowledges him as such, and is willing to denounce Satan and follow Christ, then, it seems, that anyone debarring him would be taking considerable risk upon himself. I am inclined to think that the "teaching them to observe all things whatsoever I have commanded you" is a part of the commission we too often lose sight of. To the mis-

sionary, working among a backward people, it is a most vital part of the Commission to him. I have not much sympathy with that class of enthusiasts who simply believe that their duty ends, once they have given a knowledge of the Savior to the people at large. Jesus said, "Go preach,—make disciples,—and teach." The last is often the most arduous task, and requires much time and patience on the part of the missionary and his helpers.

Now everyone is busy getting ready for the rains. Houses must be rethatched, fields put in shape for the near-by seeding time, and a hundred and one other things must be done before one is ready for the downpour to be expected within a few weeks.

The season for forward work is now near a close. The rains make quite a break in our evangelistic efforts, but they do give us a chance for a rest and some time for study and meditation, which we so much need.

Vyara, Surat, India, May 28. A. W. Ross.

The Ascending Lord.—John 14: 1-4.

Christ had told his little band of faithful followers that they were to be fishers of men. He also told them that he was going to suffer a cruel death, and leave them, sad and lonely, to carry out his wishes and purposes. While they were sadly thinking of their future, barren lives, the dear Savior breaks in upon their grief with the consoling words, "Let not your hearts be troubled." He reminds them that he often told them that he should have to be offered. They should not let this alarm or discourage them. He tells them that he is only going to leave them for a little time. Having been away from his Father so long a time, he was, naturally, longing to see him again. The disciples had no need to be sorrowful, because of his return to the Father. To be sure, he would have to suffer. For three days he would be in a tomb, but then he would arise, and, with new vigor, comfort them again before ascending to his Father.

Christ lovingly says, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

Christ desired to have everything beautiful for his brethren when they would come home. While they would grieve to see him go, they had the gracious promise that he would come again, and receive them unto himself, that where he is, there they might be also. Brethren, is this not sufficient to repay us for the few years of sorrow and loneliness here? Only a few years of trouble for endless ages of joy and happiness.

Then, also, Christ promised to send them a Comforter and Guide, to tell them how to go. He was never to leave them, but was to go with them through every trial they might have to meet. Whenever you are in doubt of your way, he will direct you.

Let us pause a moment, and consider how kind and considerate the dear Savior is! Can you find such love in any other? Can you find anyone who is willing to pass through death's door with words of encouragement to you? Our dear Savior is as willing to bear all of our sorrows, and to comfort us, as he was on that last terrible night. The very same words come ringing down through the ages to us: "Let not your hearts be troubled." Why are so many slow to accept his gracious invitation? What are you striving for? A home? Here is a home. Yes, far more! Here is a mansion offered to you. For what? Your merits? No, indeed! You have no merits that can entitle you to this blessed promise. It is a free gift, purchased for you by the precious blood of Christ.

Just think what love our Savior had for us! He came to this earth. John 3: 13; 1 Cor. 15: 47. He lived a life of toil, sorrow and pain, that we might have this beautiful home and be forever with him. Let us feel as though this event is transpiring now. Then we can come to a fuller realization of the events that transpired.

If one of your loved ones would say, "I know I shall be killed at my work tomorrow," would you not feel very much distressed for him, and plead with him not to risk the danger? Why? Because your sympathies are drawn out to him, and you are willing, nay anxious, to save him.

Christ should be dearer to us than our father or brother. See him stand there! How beautiful he is! Do you pity him? Should not our very souls go out in grief for him? Has not God said: "This is my beloved Son in whom I am well pleased"? Ah yes! We remember this is the very one. The Psalmist also speaks of this very time: "Thou wilt not leave my soul in hell, neither suffer thine holy One to see corruption." For whose sake was this sacrifice to be made? For us all.

Can you name any troubles that beset you, that Christ has not endured in a far greater degree than you? What are we doing for this blessed Savior? Why is it that so many reject and spurn his love? Hear him: "I go and prepare a place for you." Yes, he has prepared a mansion for us. Will we reject it? Will we let it stand, through all eternity, tenantless, as a witness against us?

Lack of consideration concerning heavenly things has been the curse of millions. Do we help to make up that number? This was one of the great sins of Israel. "My people doth not know: Israel doth not consider." These things are written for our admonition that we should not err as they did.

If Christ should come today, could we say, "We are ready to go with you, our dear Savior and our God?" Or will we say: "We are not ready yet"? We may want more time to prepare to meet him. Let us be prepared to meet our dear Savior at any moment. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Remember, God says: "My Spirit will not always strive with man."

Jones Mills, Pa. Richard A. Dassdorf.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Mt. Hope congregation met in council June 12, Bro. W. F. Woodiel officiating. We decided not to have our love feast June 12, on account of the rainy weather. No definite time was set, but it will probably be held in August. Bro. Woodiel's appointment is changed from the second to the first Sunday in each month. We reorganized our Sunday school. Bro. Wm. Combs was elected superintendent, and Oscar Evans, secretary and treasurer. Bro. Woodiel gave us three sermons while here.—E. M. Smith, Pennington, Ark., June 12.

CALIFORNIA.

Butte Valley.—Bro. E. M. Cobb, of Elgin, Ill., and Eld. D. C. Campbell, of Colfax, Ind., came to us a week ago, and since then have been giving us their illustrated lectures on the Holy Land each evening. The house has been literally packed and the best of interest was taken. They showed about fifty views each evening and gave excellent explanations of the same. Many people expressed themselves as never having seen such fine views before. Several people from Dorris attended. Bro. Cobb began a series of meetings yesterday and will continue for some time, if the Lord will. The people are very much in earnest, as shown by their attendance and interest manifested. The people of Butte Valley expect to render a program in the mountain woods on the Fourth of July. Several hundred are expected to attend.—Mrs. E. M. Wolfe, Macdoel, Cal., June 21.

East Los Angeles church met in council Monday evening, at 8 o'clock, with Bro. M. M. Eshelman as chairman. It was decided to appoint a permanent minister at each of our missions. Bro. Geo. Bashor was appointed at Santa Fe Avenue, Bro. G. G. Lehmer, at Channing, and the writer at Boyle Heights. The Christian Workers of this place will unite with those of the Inglewood and South Los Angeles churches in a joint meeting. Our Sunday-school and mission work for the last seven months has been very satisfactory. The Sunday school at Santa Fe has increased fifty per cent. Another Sunday school has been organized on Boyle Heights, with an enrollment of forty-nine. During the past seven months the mission bands have visited 226 families in the vicinity of the missions, and 400 at the Miami church. Prayer services have been held at the homes, and Messengers and tracts have been supplied to the hospital and jail. A Bible class was conducted at Highland Park last week.—Hiram Smith, 3207 Manitou Avenue, Los Angeles, Cal., June 22.

Pasadena church held her love feast Sunday evening, June 13, at 7 o'clock, Bro. J. Z. Gilbert, of Los Angeles, officiating. He also preached an inspiring examination sermon in the morning. Our annual church visit was made previous to this meeting. Five were received by letter since our last council. —Fanny E. Light, 752 Herkimer St., Pasadena, Cal., June 17.

CANADA.

Fairview church met in members' meeting June 19, with our elder, Bro. D. M. Short, presiding. Much business came before the meeting and was disposed of in a Christian spirit. Four letters were granted and two received. Sunday-school officers were elected for six months, with Bro. D. A. Peters superintendent. We will have a children's day program Aug. 1, and our love feast July 24. Our elder will assist us in a series of meetings beginning July 24. Bro. Harvey Stauffer was elected delegate to the district meeting, with Bro. E. M. Culler alternate.—Agnes D. Stauffer, Tyvan, Sask., Canada, June 22.

IDAHO.

Weiser church met in council June 19, Eld. L. E. Keltner presiding. Considerable business came before the meeting and was passed upon in a spirit of love. Bro. H. L. Snyder handed in his resignation as clerk and Bro. Alvin Hoover was elected to succeed him. Bro. L. E. Keltner was re-elected unanimously. Weiser church asked for district meeting for 1910. Bro. Geo. W. Long and Sister Sadie Burger were elected delegates to district meeting, Brethren A. I. Mow and S. L. Burger, alternates. Bro. Geo. W. Long was elected superintendent and Sister Annetta Mow secretary of our Sunday school. Sister Annetta Mow is president of our Christian Workers.—E. W. Pratt, Weiser, Idaho, June 20.

ILLINOIS.

Dahinda.—Saturday, June 19, we, the members of this place, only three in number, drove twelve miles to the home of Mr. Henry Lutz near Rapatee, Ill., where we met Brother and Sister Solomon Bucklew, of Canton, Ill., and on Sunday enjoyed a meeting in their house. Bro. Bucklew preached for us. Two were received by baptism the same day. Only five members were present on this occasion.—Lulu M. Thurman, Dahinda, Ill., June 26.

Girard.—Today, June 20, at 3 P. M., we met at the Old Folks' Home for worship. Eld. D. B. Gibson, of Girard, gave us an excellent sermon. The meeting, though not so largely attended as usual, was full of interest. The old people, especially, enjoyed the service.—Kate Smeltzer, Girard, Ill., June 21.

Okaw congregation has been enjoying some good meetings. While our people were at Conference, May 30, we devoted the day to Sunday-school work at the Centennial house. Bro. Geo. Miller preached for us in the morning, and in the afternoon a program was given by our home people. Bro. W. R. Miller began a series of lectures June 14, and continued during the week. A collection of $10.87 was taken to help the lepers in Jerusalem. Bro. Miller preached for us Sunday morning, June 20, and Bro. Lichty, lately of India, preached in the evening. The joint meeting of Cerro Gordo, Oakley and Okaw congregations will be held at the La Place house July 4. Brother and Sister Lichty will be with us.—Clara Stauffer Wolfe, La Place, Ill., June 22.

INDIANA.

Cedar Creek church met in council June 19, our elder, Bro. David Hoover, presiding. All business passed of pleasantly. Four letters of membership were received and five granted. The annual visit was reported. We decided to hold a harvest meeting, but no time was set. Much other business was transacted. One has been received by baptism since last report.—Mary I. Hanson, Laotto, Ind., June 22.

English Prairie church enjoyed a very pleasant love feast Saturday evening, May 29. It was a beautiful evening and the attendance was good. Bro. Dorsey Hodgden officiated. Several brethren and sisters of adjoining churches were also present. On Sunday Bro. Hodgden delivered a soul-cheering sermon. A missionary collection of $15.96 was taken up. Our council was held June 12. One letter of membership was received. Sunday-school officers were elected. Bro. Alva Brallier was chosen superintendent and Bro. Paul Yoder, secretary. Our Sunday school is increasing in number and in interest.—Mary M. Rowe, R. D. 1, Brighton, Ind., June 18.

Kilbuck.—We held our love feast Saturday, June 12, at the Antioch house. Brethren L. L. Teeter, J. S. Swoveland, Herbert Studebaker, and Wm. and David Miller were with us. Bro. Swoveland officiated. Although several of our members could not be present, on account of the inclemency of the weather, we had a very spiritual meeting. Bro. Studebaker delivered a splendid missionary sermon on Sunday morning, and Bro. Teeter preached Sunday evening.—Essie Millspaugh, R. D. 12, Muncie, Ind., June 22.

Little St. Joe (Ind.) congregation met in council June 19. A great deal of business was disposed of in a spiritual manner. Eld. J. A. Gump presided at the meeting. The Mission Board sent Bro. Davenport to this church, to request us to relieve the Board of this charge. As we have an elder and a second degree minister, at present, the request was granted. On the following Sunday, June 20, we observed children's day. Brethren J. W. Killian and G. H. Killian gave us interesting talks. At the close of the exercises we took up a missionary collection. Our love feast was appointed for Oct. 23, at 10 A. M. We decided to hold a two weeks' revival before the feast, conducted by Bro. J. A. Gump.—Mellie Kyser, R. D. 4, Antwerp, Ohio, June 26.

Lower Fall Creek congregation met in council June 19, Eld. Joseph Shepherd presiding. A spirit of love prevailed throughout the meeting. We decided to hold a series of meetings this fall or winter. Our love feast will be held Oct. 30, at 6 P. M. Bro. A. C. Snowberger preached an inspiring sermon Sunday, June 13.—Laura Chamberlin, R. D. 12, Anderson, Ind.

Middleton.—Last Sunday Bro. H. L. Fadely preached at the old church east of town. They have a live Sunday school, Bro. Pannel being superintendent. He is a Sunday-school worker, and well suited for the place. Today was our appointment at Middletown, but we had no minister and Bro. Pannel gave us a good talk. Next Saturday is our council. —Florida J. E. Green, Middletown, Ind., June 20.

Nappanee church met in council June 17, our elder, Bro. Daniel Wysong, presiding. Visiting ministers present were Brethren J. R. Miller and Eli Roose. All business passed off in love and union. Two letters were granted. Our harvest meeting is appointed for Aug. 8. Our love feast will be held Oct. 13. Eld. Daniel Wysong was chosen as elder in charge for another year.—B. J. Miller, Nappanee, Ind., June 21.

Peru Mission.—We now have church and Sunday school in the city of Peru, in a room upstairs, on the east side of South Broadway. We have preaching every second and fourth Sunday in the afternoon and evening. Sunday school every Sunday at 2:30. If any have relatives or friends living in Peru, we would be glad to know their name and address. If anyone, passing through, would stop for our services, it would be appreciated. There is a field here where much can be done.—Daisy Peters, Peru, Ind., June 22.

Pleasant Hill church held her communion Saturday evening, June 12. Nearly one hundred were present. Many from adjoining churches were with us. Brethren Geo. L. Studebaker, David E. Hoover and Walter Swihart were the visiting ministers. On Sunday we had our regular Sunday school at 10 A. M. Bro. Geo. L. Studebaker also preached for us. Bro. Jeremiah Gump closed the forenoon meeting. In the afternoon our aged sister, Phoebe A. Blosser, was anointed. —Sylvia E. Pepple, Laotto, Ind., June 21.

Roann.—Bro. R. E. Burger and wife, of Allerton, Ill., on their return from Ohio, spent a few days here with relatives. Bro. Burger preached for us June 20. Sister Burger's father, Bro. David Stauffer, 80 years old, is accompanying them to their home.—Katie Baldwin, R. D. 2, Wabash, Ind., June 21.

Spring Creek.—We held our love feast Saturday, June 19, and had a large attendance. Ministers from adjoining churches were: Brethren Frank Fisher, Albert Wright, Grover Wine, George and Amos Snell, and Theran Butterbaugh. Bro. Frank Fisher officiated. All the ministers remained with us until Sunday morning, and gave us inspiring talks. Sunday evening Bro. Frank Fisher preached for us. Our Sunday-school and Christian Workers' meetings are moving along nicely. Bro. Manly Deeter is to be with us Sept. 5, to help in a series of meetings.—Nora A. Ross, Sidney, Ind., June 21.

Turkey Creek church met in council June 19, our elder, Henry Wysong, presiding. Our love feast will be Sept. 25. We will have a harvest meeting Aug. 22. Bro. William Overholser, of Nappanee, will preach for us in the forenoon, and Bro. Harvey Hartsough will talk to us in the afternoon. Bro. Crosswhite, of Flora, Ind., will hold a series of meetings at this place, commencing Aug. 15.—Levi D. Ulery, R. D. 4, Nappanee, Ind., June 21.

Union City congregation met in council June 19, 1909, Elders Ezra Norsinger and W. K. Simmons having charge of the meeting. Four letters were granted, but none received. Some arrangements were made for work at a mission point in a nearby field; a home department was also organized in our home congregation. Sister Lulu M. Jackson was elected superintendent. Sister Sadie I. Stutsman, of North Manchester, will give a series of lessons in sacred music at this church during the holiday vacation. We decided to have our love feast Thursday, Oct. 21, at 10 A. M.—Effie K. Netzley, R. D. 41, Union City, Ind., June 23.

IOWA.

Coon River.—Our district Sunday-school secretary, Sister Ella Royer, of Dallas Center, conducted an all day Sunday-school Institute with us, June 13. It was a pleasant and profitable meeting. June 20, three of our Sunday-school boys were baptized. They were regular attendants and were much interested in Bro. Lichty's series of meetings.—J. D. Haughtelin, Panora, Iowa, June 22.

Franklin County church met in council June 24, our elder, Bro. Wm. H. Pyle, presiding. Much business came before the meeting and was disposed of in a Christian manner. We organized our Sunday school for the ensuing year, with the writer as superintendent. Christian Workers' officers were elected, with Bro. Frank Allen, president. We decided to introduce a cradle roll. Our love feast was appointed for Oct. 16 and 17. We will begin a series of meetings, beginning two weeks prior to the love feast, which will be the first Sunday evening after district meeting.—Elsie A. Pyle, R. D. 5, Hampton, Iowa, June 24.

Greene.—We greatly enjoyed our love feast held June 19. Visitors from several other churches were present. Bro. Harvey Eikenberry, of Raisin City, Cal., preached six sermons for us. He was our former elder. To show our appreciation for his labors in the past, a donation was given him. Sunday afternoon nine young people were baptized. Others are near.—Lydia Wyatt, Greene, Iowa, June 24.

Grundy County church met in council June 23, our elder, J. H. Cakerice presiding. We will have a program July 3, beginning at 10 o'clock, with addresses by the brethren. Our love feast will be held July 10, at 6 o'clock. Our Annual Meeting collection was $66.56. Bro. J. Q. Goughnour, of Ankeny, will begin a series of meetings here Sept. 5. Two were received by letter.—Eliza S. Cakerice, Whitten, Iowa, June 24.

Maple Valley.—We held our love feast June 5. Six visiting brethren and sisters were with us. Bro. Harry Wingert, of Kingsley, officiated. Bro. E. S. Fouts is preaching for us

and also superintending our Sunday school this summer.—Edith G. Faulkender, R. D. 4, Aurella, Iowa, June 20.

South Keokuk church met in council June 12, Bro. Henry Butler presiding. Our Sunday school was reorganized with Sister Cora Lough, superintendent, and Sister Addie Bales, assistant. Sisters Addie Bales, Mary Wonderlich and Ida Brown were chosen as Christian Workers' committee. We decided to hold our love feast Sept. 25, at 2 o'clock. Two members were received by letter.—Bertha Shelly, Ollie, Iowa, June 21.

South Ottumwa.—Our love feast was held last Saturday. Fourteen brethren and sisters attended the meeting from adjoining congregations. Bro. Peter Brower officiated. Brethren Willis Rodabaugh, Peter Brower, Daniel Holder, J. H. Keller and H. J. Harman were the ministering brethren present. All stayed over Sunday with us and each preached an interesting sermon.—Geo. W. Burgin, 233 South Moore Street, South Ottumwa, Iowa, June 22.

KANSAS.

Conway Springs.—Since our last council two have been received by baptism at one of our outposts. The Christian Workers decided to appropriate one-half of the collections to home mission work, taking a collection the first Sunday of each month. Eld. John Wise is at present very poorly, having eaten nothing for three days.—J. J. Bowser, Box 162, Conway Springs, Kans., June 21.

MICHIGAN.

Black River church met in council June 5, Eld. I. C. Snavely presiding. Bro. Snavely resigned as elder. He expects to attend Bethany Bible School the coming year and will leave here the latter part of August. Brother and Sister Snavely have done good work, while here, and we are sorry to see them go. Bro. S. M. Smith was elected elder in Bro. Snavely's place.—Selma Johnson, R. D. 2, Bangor, Mich., June 22.

Bronson.—Yesterday we were favored with a sermon by Eld. Samuel Burger, of Lima, Ind. Bro. Light, of Nappanee, Ind., presided at our council. Bro. J. Wm. McKimmey, of Beaverton, Mich., will hold a series of meetings here, beginning July 25.—M. Hardman, Box 17, Bronson, Mich., June 21.

Harlan.—We had decision day last Sunday, conducted by Bro. Chas. Deardorff, using for a text Gen. 7: 1. His words were very impressive and eight gave their hearts to God. We are much encouraged in our Sunday-school work at present.—Rosa Weller, R. D. 2, Copemish, Mich., June 24.

Thornapple (West House).—The church at this place met in council June 12. Several queries were sent to district meeting. Brethren P. B. Messner and D. E. Sower represent this church at district meeting, with Bro. Rairigh as alternate.—Mrs. D. E. Sower, R. D., Clarksville, Mich., June 25.

MINNESOTA.

Barnum.—Our series of meetings began June 6, closing June 12, with a love feast. Bro. W. H. Elkenberry, our elder, conducted the meetings and officiated at the feast. We also organized a Christian Workers' meeting. Since our last report one sister has been received by baptism. A new railroad has lately been constructed, which passes near our church, and a town has been laid out which includes our church. Thus ours is the first church in the new town.—Blanche Reeves, Barnum, Minn., June 22.

Worthington.—Bro. Wheeler closed a two weeks' revival at this place June 20. The interest was good throughout the entire meeting. Bro. Wheeler gave us some excellent sermons. Three young sisters were baptized before the feast. Sunday morning at 10 o'clock we had a children's meeting. A number of visiting members were with us at our love feast. Bro. Wheeler officiated.—Minnie Schechter, Worthington, Minn., June 22.

MISSOURI.

Cabool church met in council today, at the town house. All business was disposed of in a spirit of love and harmony. Bro. S. M. Stevens was chosen elder in charge for one year, with Bro. I. L. Harris assistant. We expect Bro. C. S. Garber to conduct a revival for us sometime in July. Sister Jeanette Harris was chosen correspondent for the upper end of our congregation, and the writer for this end. Bro. Oscar Neher was advanced to the second degree of the ministry. The attendance at all our services, at the new church in town, has been steadily increasing. Pray for the work here!—Edna Garst, Cabool, Mo., June 26.

Kansas City (Mo.).—Since our last report we have received four into the church by baptism, bringing the number up to forty-five for the year, all but five being heads of families. Eld. G. W. Lentz, a member of the Mission Board, and also of the building committee, was with us on Sunday and preached both morning and evening. On Monday the building committee met and considered the advisability of completing the house. Although considerably short of funds, they see the urgent need of the house, and decided to proceed to build as soon as possible. The District of Middle Missouri has less than five hundred members, but has raised about $2,500 for the building. Bro. James Hardy, while soliciting in Iowa, returned to his home on account of sickness, but has improved, and will take up the work again soon. We are thankful to those who contributed. The Lord will reward them for the same.—I. H. Crist, 114 North Ferree Street, Kansas City, Kans., June 23.

Walnut Creek church met in council June 19. All business passed off in a pleasant way. Bro. M. S. Mohler, of Leeton, Mo., was chosen elder to succeed Bro. E. E. John, who moved to Kansas last spring. We decided to hold a series of meetings and a love feast some time this fall.—W. B. Maxwell, R. D. 9, Montserrat, Mo., June 22.

NEBRASKA.

Beatrice.—Our love feast, May 29, was one of much spirituality. The rain in the afternoon and evening prevented many from being present, but nevertheless about fifty communed.—L. D. Bosserman, Beatrice, Nebr., June 22.

South Beatrice church met in council June 19. All business was disposed of in love and union. Eld. I. W. Gish and Bro. Terwilleger are our delegates to district meeting. Arrangements were made to hold a series of meetings, commencing the middle of September. Our Sunday school is prospering nicely, with Bro. Samuel Terwilleger, superintendent.—Lydia Dell, Beatrice, Nebr., June 23.

NORTH DAKOTA.

Berthold.—Bro. A. C. Young, of Carrington, N. Dak., gave us two sermons June 16. Bro. S. A. Honberger came from Wichita, Kans., June 18, and preached for us. We would like to have more of the Brethren stop with us and help in the work. We have an evergreen Sunday school.—Bessie Stong, Box 312, Berthold, N. Dak., June 24.

Surrey.—Our love feast was held June 12. We had a good meeting but, owing to the inclemency of the weather, the attendance was not as large as sometimes. Bro. A. C. Young, of Carrington, officiated. Sunday morning, instead of the regular lesson, Brethren Weaver, Ronk and Young gave talks to the children. Bro. S. A. Honberger preached for us. We also had preaching at 3 and 7 P. M.—Manerva Lambert, Surrey, N. Dak., June 21.

OHIO.

Bellefontaine church met in council June 19. Unity prevailed throughout the meeting. Four members were received by letter. It was decided to hold our communion Aug. 31, at 7: 30 P. M. Our Sunday school was reorganized with Sister Bessie Kaylor, superintendent, and Bro. Joseph Kaylor, secretary. Bro. Horst was chosen leader of prayer meeting, and Bro. Charlie Crim, leader of teachers' meeting. It was decided to have a home department and cradle roll in our Sunday school. Sister Horst was appointed superintendent of both. The Christian Workers' meeting was reorganized with Louella Swank, president, and Cora Horst, secretary. Sister Susie Swank was appointed president of our aid society. Children's day will be observed July 4.—Louella Z. Swank, R. D. 1, Bellefontaine, Ohio, June 22.

Lima church met in council June 17, with our pastor and elder, Bro. G. A. Snider, presiding. We decided to have our love feast Nov. 21, at 10: 30 A. M. Bro. Filbrun, of Dayton, will hold a series of meetings here in November. Four letters of membership have been received since our last report. We will have a Sunday-school outing July 5.—Mrs. Minnie Jacobs, 325 South Pine Street, Lima, Ohio, June 22.

Lower Miami.—Special services will be held on Monday, July 5, beginning at 10 A. M., in the lower Miami house, to continue the entire day. The afternoon will be given over to a joint Sunday-school meeting under the auspices of the Lower Miami, Lower Stillwater, Trotwood and Bear Creek churches. Everybody is invited. Bring your basket and spend this day to the glory of God.—J. O. Garst, R. D. 6, Dayton, Ohio, June 21.

Middle District.—Bro. J. Q. Helman, of West Milton, recently gave us a good sermon. Sister Hazel Coppock has gone to East Dayton as a missionary. Let our motto be, "More and better work for Jesus!"—John H. Stark, R. D. 1, Box 79, Tadmore, Ohio, June 23.

Poplar Grove (Ohio) church met in council June 17, Eld. S. W. Blocher presiding. Three letters of membership were granted. The church decided to hold a love feast Oct. 28, beginning at 10 A. M. Bro. W. U. Wagner was elected Sunday-school superintendent, and Bro. Charles Stockdale of Christian Workers. Since our last report, four were received by letter. Bro. Frank Weimer preached for us last Sunday evening.—Cora Bollinger, R. D. 42, Union City, Ind., June 24.

Portage church held her love feast June 5. Owing to the muddy roads and rainy weather the attendance was small, there being only about forty to commune. Ministers from adjoining churches were Elders J. C. Witmore and L. H. Dickey. Bro. Dickey officiated. Bro. Jacob Gobel was elected deacon. He and his wife were duly installed on Saturday evening. Bro. Dickey gave us an inspiring sermon next day, after Sunday school.—Sylvia Adams, R. D. 2, Prairie Depot, Ohio, June 19.

Prices Creek church met in council June 19, Eld. Jos. Longanecker presiding. Brethren John Bright, Henry Baker, George Stump, and Moses Hollinger were with us. Three letters of membership were received and three granted. Bro. Herschel Weaver was advanced to the second degree of the ministry, and with his wife, duly installed. Officers for Christian Workers were elected for six months. Our love feast was appointed for Oct. 2, at 10 A. M.—Orpha Miller, Eldorado, Ohio, June 22.

West Dayton.—We met in council on Thursday evening, June 17. Bro. D. S. Filbrun presided. One was restored. The church treasurer's report showed a surplus of $40.49 in all funds. The Sunday school shows a surplus of $71.96. The finance plan committee made a report, but will continue to consider the subject. Love and harmony prevailed, and we feel that God is blessing us.—D. W. Knelsly, 19 Baker Street, Dayton, Ohio, June 21.

OREGON.

Talent.—Bro. S. E. Decker, of Ashland, held a series of meetings at this place, commencing May 12, and closing with a love feast May 22, Eld. G. W. Hoxie officiating. About forty-eight members communed. At the council previous to the love feast Bro. Lewis Overholser was advanced to the second degree of the ministry. As a result of our meetings, a young man from the far away country of Corea has been led to accept Christ and was baptized last Sunday, June 13, by Bro. Overholser.—Clara Shideler, Talent, Oregon, June 16.

PENNSYLVANIA.

Brothers Valley congregation met in council June 12, and considerable business came before the meeting. On the evening of June 17, Bro. S. U. Shober preached for us at the Pike house. On the evening of June 18, Eld. Tobias Myers, of Huntingdon, Pa., favored us with a sermon. On Saturday evening Bro. G. K. Walker preached for us. Sunday morning Eld. Josiah Berkley, of the Middle Creek congregation, gave us a sermon. In the afternoon four were baptized. Our communion services were held the same evening at 6 o'clock.—Emma Schrock, Knepper, R. D. 2, Berlin, Pa., June 24.

Cumberland County.—On Friday, June 18, a joint council of the Upper and Lower Cumberland congregations was held at Carlisle, Pa., to consider whether or not to build a meetinghouse in that city. The question was given due deliberation and it was decided by a majority vote to appoint a committee to secure a suitable site, and build thereon, or to purchase a building suitable for church worship. Bro. J. D. Garns, of Upper Cumberland, and Bro. Henry Beelman, of Lower Cumberland, presided over their respective charges. Bro. Beelman was chosen moderator for the joint council.—Clarence E. Long, Mechanicsburg, Pa., June 22.

Johnstown church met in council June 24, with Eld. Abram Fyock presiding. All business was disposed of in the spirit of love. One letter of membership was received and two granted. We have just closed a series of twenty lessons, "The Bird's-Eye View of the Bible." These meetings, held at Walnut Grove, Conemaugh and Moxham, were conducted by Bro. W. M. Howe. We will begin a series of meetings July 10, at the Walnut Grove house, conducted by Bro. A. L. B. Martin, of Harrisburg.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., June 25.

Mechanicsburg.—Bro. D. C. Flory, of Waynesboro, Va., is booked for a series of meetings in Mechanicsburg, Pa., beginning Oct. 16. Bro. John C. Zug, of Elizabethtown, Pa., will labor in Shepherdstown, Pa., beginning Nov. 13, and Bro. S. K. Fike, of Cordova, Md., in the Baker meetinghouse, near Allen, Pa., beginning Dec. 16.—Clarence E. Long, Mechanicsburg, Pa., June 22.

VIRGINIA.

Christiansburg.—The Brethren churchhouse at Christiansburg, Va., will be dedicated by Bro. J. A. Dove, of Daleville, Va., on the third Sunday in July.—Ella Poff, Christiansburg, Va., June 22.

WEST VIRGINIA.

Shiloh congregation met in council June 19, with Eld. Obed Hamstead presiding. All business was disposed of in a quiet way. Committees were appointed to repair the church, and to look after other church work. We decided to have our love feast at the close of our district meeting, Oct. 16. On Sunday following our council, Bro. Hamstead preached for us, giving a lesson of warning. We reorganized our Sunday school with Brethren Joseph Weaver and U. G. Bolyard superintendents and G. C. Auvil, secretary.—Dora Auvil, Valley Furnace, W. Va., June 22.

WISCONSIN.

Barron.—Once again the Brethren at Barron were made to rejoice. Bro. C. P. Rowland, of Lanark, Ill., just closed a series of meetings, with two accessions, making seven within the last six months. Bro. Wm. Neff, of South Bend, Ind., stopped on his way home from the West, and gave us two soul-stirring sermons. Bro. W. H. Byer, our elder, who was with us at our council, also gave us a good sermon. Our love feast was held near the close of the series of meetings. The last three meetings were held in the Baptist church at Barron. We thank our Baptist friends for their kindness to us. We feel also to speak a word of commendation in regard to our sisters' aid society. It is doing good work. The membership is made up largely of the common people. Our Sunday school was reorganized with Sister Bertha Lemlar, superintendent, and Bro. John Lemlar, secretary. We are in need of a resident elder and minister. Bro. Samuel Baker was with us at our love feast.—C. L. Salsbury, Barron, Wis., June 22.

Worden church met in council June 19. Letters were granted to Brother and Sister Hufford, who are leaving for Colorado. Our Christian Workers reorganized for six months, with the writer as president, and Sister Bertha LaCount, secretary. We also decided to meet each Sunday evening instead of every other Sunday evening. We decided to hold a love feast this fall.—Ollie Gearhart, R. D. 2, Stanley, Wis., June 21.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM THE MUSCATINE MISSION, IOWA.

On the banks of the thirty-mile slough, in South Muscatine, lives a man that has been greatly afflicted for some years, and seems to be near the end of life. On hearing of his sad condition, I called on him a few times and talked and prayed with him. Last Saturday wife and I were fishing near his house, after I had called on him. I had not been out long, when his wife called to me and said that her husband would like to have a talk with me. I hastened in and, after about an hour's conversation, he became anxious to be baptized, saying that he never had heard the Scriptures explained that way. He became so anxious to do his duty that he wanted to go right down into the water.

As it was only about a rod from his house, and there being also another applicant for baptism, we made preparations to baptize both of them. But when we returned with the other applicant, the man had grown worse, and called the doctor. He was then too feeble to be carried out into the water during the shades of night. I, therefore, baptized the one applicant only. I returned the next morning with a galvanized water tank and placed it in the kitchen. The penitent believer was soon made happy in the Lord and his church.

He then made a request to commune, and to be anointed, as soon as agreeable with us. He had a room in which there were a counter and two large billiard tables, with all their equipments, standing as the players had left them. I purposed to remove all, and cleanse and arrange the hall for a meeting place. He said, "Move them out; I need them no more." So we cleansed the room by removing all objectionable features, and when it was all arranged for service, I called him to view the change made, and said, "When Christ was on earth he went in and overthrew the tables of the money changers and said, 'My house shall be called the house of prayer, but ye have made it a den of thieves.' This was a devil's den, but we will make it a house of prayer." He said, "Praise the Lord! I am so glad I called you when I did." The members were called and the next evening the apostolic number,—twelve,—surrounded the table and a very pleasant feast was enjoyed by all, after which the writer, assisted by Bro. A. M. Stutsman, engaged in the anointing with oil, according to James 5: 14, 15. Tonight we expect again for worship.

Our series of meetings begins at our church, or in the tent, next Sunday. July 3 is the day set for our council. We are preparing a missionary program for Sunday, July 4, and expect to hold a love feast in the evening. Bro. W. E. West expects to be with us over the Fourth and at our council. We are trying to be busy for the Lord and win souls to God. Pray for us and our work, for we feel that more are near the kingdom and will not wait much longer.

T. A. Robinson.

Muscatine, Iowa, June 22.

CHRIST OUR REFUGE.

Under the old law it was a life for a life, but God saw that this was not good, so he appointed, through Joshua, six cities of refuge. These cities were set apart that all men who killed anyone unwittingly and without hatred, might flee to them and be safe within their gates. Signboards were kept up, and the stones cleared away from the road, so that there would be nothing to hinder the progress of those who fled for their lives from the avenger of blood. How many of us today, entrusted with the important work of pointing out the way of eternal life to those who are fleeing from the destroyer of souls, are doing our duty? These ancient cities and their important mission, are represented by Christ. He is our refuge at all times and in all troubles.

The names of these cities are in the Hebrew language, and all have a meaning. Kedesh means "holiness." If we flee to this city of refuge, we have the promise of being made holy. Had Christ committed sin, we could have no hope in him, but, since Christ is without sin, all who come to him are made perfect. Shechem means "shoulder," which means strength and power. If we need strength, we must flee there. Our sins are in one of two places,—on us or on Christ. If we are weak, we must find strength in Shechem. Hebron means "joined." If we make a successful run, we are joint-heirs with Christ, and shall share the glory of the Father with the only begotten Son. Bezer means "fortified."

When once we are there, we are secure from the fiery darts of the evil one. If we want to get away from the world, in Bezer we are secure. Ramoth means "heights." Just so with the life that has taken refuge in Christ. It stands preëminently above those that have not, for in Christ we find perfection. Golan means "exile,"—exile from this world and citizenship in heaven.

These six cities and their meaning ought to be a help to us, for in them we find all that is needed to make us worthy citizens of the kingdom of God. Do we have Christ as our refuge? Do we fully trust in his love and protecting care in all things? What hope have we away from God? It is folly, for us poor mortals, to strive to overcome our evil natures alone. We must look to Christ for deliverance, who is able and willing to keep us from all sin, for it is only in Christ that we are secure. J. S. Crumpacker.

Roanoke, Va.

FROM HINTON, VA.

About three weeks before our Annual Conference Bro. C. S. Garber came to the Dry River church, and began a series of meetings. The people here had not been having regular preaching, and seemed eager to hear. The interest and attention were excellent. Thirty-seven dear souls confessed Jesus and were baptized; three were reclaimed, and three applicants were to be attended to.

After Annual Meeting Bro. Garber, accompanied by the writer and brother, came back over Sunday, at which time six more souls were baptized and two reclaimed, with two more applicants for baptism. Several others are very near the kingdom. A communion service was held the following Saturday evening, at which almost all of these new converts were present.

After having received an urgent call, from the entire congregation, to stay and help in the work here, I have decided to remain until September. These meetings have been a great benefit and real inspiration to the entire community here.

Although Sister Garber was at home sick, at this time, she told Bro. Garber to stay and help these people. By his untiring efforts, earnestness and devotion to the cause of Christ, Bro. Garber has won a place in the hearts of these dear people here. Pray, dear brethren, for the work at this place, and also that I may be used of God in helping to lift these people to a higher spiritual plane!

Hinton, Va., June 20. Mae Albright.

A BRETHREN SANITARIUM AND HOSPITAL.

At a mass-meeting of the members of the Church of the Brethren at this place it was the unanimous sentiment that a Brethren's Sanitarium, Hospital and Nurses' Training School at McPherson is desirable, and definite steps were taken towards establishing such an institution.

It is purposed to make it first-class in every respect, so that it will be a credit to the community and the church. To begin with, about $20,000 will be expended for location, buildings and equipment. It will be built with a view of enlargement as patronage demands.

It will be a stock corporation and business proposition, but several free beds will be maintained for the unfortunate who cannot pay.

About eight nurses will be required, which will be an excellent opportunity for our young sisters who wish to become trained nurses, a vocation than which there is none nobler.

At no time, in our lives, do we more need the hope and courage which ideal religious environment inspires, than when we are sick or preparing for surgical operations. When away from home and without friends, in the sanitarium or hospital, what a blessing the song and prayers and kindly ministrations of sister nurses are to us! How cheering the knowledge that we are in hands that can be trusted! H. J. Harnly.

McPherson, Kans., June 19.

FROM FRANKLIN GROVE, ILL.

Though some of us were not permitted to be present at our Annual Conference we feel that we were greatly enlightened concerning the meeting, by having read the notes in the Messenger, given in such a satisfactory way. Then we were favored with a most excellent account of the meeting by our delegate, Bro. O. D. Buck. It has been well said that a talk of this kind, each year, in all the churches of our Brotherhood, cannot fail to be appreciated.

Sunday evening, June 13, we enjoyed a "children's day" service, which was not only entertaining but carried through it a thread of spirituality, which made it a marked success. More work of this kind is needful, but let us go softly, according to the pace of little feet, that we need not, through blinding tears, confess that we lost them by the way, when the Master asks, "Where are my lambs?"

Our regular quarterly business meeting convened June 19. Committees were appointed to serve the church in different departments of work. Bro. O. D. Buck was chosen president of our Christian Workers' meeting.

Our Sunday school is growing in interest, now being larger than any time in its history. Through our home department, which now numbers fifty members, ten have been added to our Sunday school. Our cradle roll, organized one year ago, numbers sixteen.

A Sunday-school and Christian Workers' meeting is to be held here June 27. Bro. Crumpacker, our district Sunday-school secretary, will preside. Lulu Trostle.

Franklin Grove, Ill., June 19.

FROM HUNTINGDON, PA.

On Monday morning, at seven o'clock, May 24, ground was broken on the lower college campus for our new church. Though the hour was early, the members turned out loyally, and a brief ceremony was held. Eld. H. B. Brumbaugh turned up the first shovelful of dirt, and he was followed by every one present, including the women. Since then, the excavating has been going on steadily, and the generous dimensions of our new sanctuary can be seen.

We have just closed a full week. Last Sunday morning, Bro. J. H. Cassady, of Johnstown, preached to the Christian Associations. In the afternoon occurred the graduating exercises of the Sunday-school Teacher-training Class, when nineteen persons received the State diploma. Twenty-eight other persons have been working on the seal courses, eighteen of them having earned the entire six seals to their diploma. This means a splendid asset to the Sunday schools. "Knowledge" of the Bible, and the best methods of teaching it, is certainly a "power" in saving souls. In the evening Dr. Martin G. Brumbaugh preached the baccalaureate sermon to a crowded auditorium.

On Tuesday evening we held the commencement exercises of the Bible Department. There were three graduates, two of them finishing the three-year Sacred Literature Course. On Wednesday evening was held the annual "Round Top" meeting, an open-air religious service on a hill, and this is always a spiritual refreshing.

The commencement address to the forty-three graduates of all departments was delivered on Thursday morning by Dr. Edwin S. Sparks, President of Pennsylvania State College, and was eulogized by all as a most timely message. Adaline H. Beery.

Huntingdon, Pa., June 21.

CHRISTIAN WORKERS' MEETING AND SUNDAY-SCHOOL CONVENTION OF NORTH-EASTERN OHIO.

Christian Workers' Meeting, June 16.

The fifth annual Christian Workers' meeting of Northeastern Ohio convened in the West Nimishillen congregation, located about seven miles north of Canton, Ohio.

The meeting was opened by a praise service, led by Sister Bertha Bechtel, of Canton, Ohio. Bro. Seibert, of North Dakota, conducted the devotional exercises, after which Bro. W. L. Dessenberg (the retiring assistant moderator) took charge of the work of reorganization. After the reading of the minutes, and their acceptance, officers were elected for the work of the day: Bro. W. L. Dessenberg, moderator; Bro. A. W. Harrold, assistant moderator; Bro. G. A. Cassel, reading clerk; Bro. A. H. Miller, writing clerk.

The program proper was then given, which proved very interesting indeed. Each topic was followed by brief but spirited and interesting speeches. After prayer, by Bro. John F. Kahler, the meeting adjourned until 7 P. M.

The evening session was opened with a praise service, led by Sister Bertha Humphrey, of Nankin, Ohio, and devotional exercises conducted by Bro. E. S. Young, of Canton, Ohio. A very good program was then rendered. The last topic for the evening treated on "Temperance." Bro. A. W. Harrold, of Columbiana, Ohio, held the closest attention of the large number of people, assembled there, for over an hour. Bro. Harrold spoke with telling effect, and spared no pains, on his part, in bringing the subject properly before the people. After Bro. Bixler led the audience in prayer, we adjourned to convene the following day in the capacity of a Sunday-school convention.

Louisville, Ohio. A. H. Miller, Writing Clerk.

Sunday-School Convention, June 17.

On the day following the Christian Workers' meeting, the twelfth annual Sunday-school convention of Northeastern Ohio convened in the above church.

The meeting was opened by a praise service, conducted by Sister Icie Halteman. Devotional exercises consisted of the twenty-third Psalm, repeated in concert, after which we had a prayer by Bro. A. F. Shriver. The delegates were then called to their places. In the absence of several delegates, others were chosen to fill the vacancies.

Next in order came the election of officers: Moderator, Bro. T. S. Moherman; assistant moderator, Bro. A. W. Harrold; reading clerk, Sister Amanda Young; writing clerk, Sister Bertha Humphrey.

Roll call of the schools was then taken, which showed twenty-four schools represented.

After the regular program, which was very interesting, the District Secretary's report was read and the convention adjourned for the noon intermission.

The afternoon session opened by a praise service, conducted by Bro. W. H. Gerber, and devotional exercises by Bro. D. R. McFadden. The regular program was then rendered, after which the business part of the meeting began.

A collection of $19.61 was taken. Resolutions were then read and adopted. The following committee on program was appointed: Brethren G. A. Cassel, Howard Workman, Edson Wolfe.

After the quartet sang "Help Somebody Today," Bro. John Seibert led in a closing prayer, and the convention adjourned. It was an enjoyable and beneficial gathering.

Nankin, Ohio. Bertha M. Humphrey, Writing Clerk.

ATTENDANCE AT CONFERENCE.

While we enjoy our western field of labor, in the bounds of the Payette church, Idaho, which has shown us many kindnesses in our home, as shown by filled baskets, boxes, and a check, yet, when Conference time drew near, we became very anxious to go, and quite at unrest because of the miles that intervened, and made us realize that in our bodily presence we could not enjoy the gathering. Only one thing remained, and that we endeavored to use and enjoy,—to be present in spirit by our prayer and supplication for the Conference; that all done and said might enhance the kingdom of our blessed Lord; that the spirit of fasting and prayer on the Lord's Day, on the grounds, might be enjoyed and that its good effects might be spiritually felt, as was so strongly pressed upon us at the Des Moines Conference of 1908.

While not present at the Conference in person, we are glad that every family, not present, can have the Conference notes, Minutes, and Full Report of the same, to read and study in their homes.

Our prayer is that the work of the great Annual Meeting of the church be felt in every part of the great Brotherhood, which we most dearly love. L. H. Eby.

Payette, Idaho, June 18.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Pike-Merrill.—At the parsonage, 1120 Greenfield Avenue, Pittsburg, Pa., June 16, 1909, by Bro. S. W. Ball, Samuel K. Pike, of Braddock, Pa., and Sister Rhoda P. Merrill, of Garrett County, Md. Amanda Weaver.

Price-Lutz.—June 5, 1909, at the home of the bride's parents, Brother and Sister Lutz, Mt. Morris, Ill., Bro. Arnold G. Price and Sister Amanda G. Lutz. (At home after Sept. 1.) D. L. Miller.

Wieand-Broadwater.—At the home of John W. Broadwater, Clovernook Farm, Preston, Minn., June 16, 1909, by the writer, Albert Cassel Wieand and Katherine Broadwater. E. B. Hoff.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Baer, Sister Mary Ann (nee Stoner), wife of Bro. Henry Baer, lately deceased, died at her home near Waynesboro, Pa., May 29, 1909, aged 81 years, 5 months and 27 days. Almost four years ago she was stricken with paralysis and never recovered from it. She patiently bore all her affliction. She united with the church about forty years ago. Sister Baer will be remembered for her kindly sympathy and great benevolence. She is survived by three daughters and one son. Services by Bro. F. D. Anthony. Interment in Price's graveyard. Sudie M. Wingert.

Batzel, Bro. Jacob Wesley, born Dec. 15, 1873, died in Stonerstown, Pa., at the home of his brother, May 26, 1909, aged 35 years, 5 months and 11 days. Services by Bro. D. A. Stayer. D. G. Gates.

Bayless, Christena, nee Landis, born in Wayne County, Ind., Aug. 14, 1834, died of heart trouble and paralysis, in the bounds of the Roann church, Ind., June 14, 1909, aged 74 years and 10 months. She was married to Samuel Bayless Nov. 6, 1853. To this union were born three sons and nine daughters. Husband and three children preceded her to her eternal home. Services by Eld. G. E. Swihart, assisted by the writer, from Rev. 14: 13. Eld. I. E. Warren.

Bell, Sister Gurnie Zela, daughter of Brother and Sister A. Heartman, died of heart trouble, in the bounds of Staunton congregation, Va., aged 32 years, 10 months and 26 days. Services by the writer and Bro. Peter Garber at the Pleasant Valley church. J. C. Garber.

Brooks, Sister Estella, died June 10, 1909, at the Insane Asylum, at Staunton, Va., aged about 70 years. Services at the grave near the Bethlehem Lutheran church, by the writer. J. C. Garber.

Dick, Bro. Michael P., born Feb. 16, 1840, died in the bounds of the Roaring Spring church, Pa., June 12, 1909, aged 69 years, 3 months and 27 days. He is survived by his wife, one daughter and five sons. Services in the Roaring Spring church, conducted by Eld. F. C. Dively, of Baker Summit, from James 4: 14. Interment in cemetery adjoining church. D. S. Replogle.

Dilefinger, Bro. Henry, born August 11, 1822, died May 25, 1909, aged 76 years, 9 months and 14 days. He lived and died in the bounds of the Lower Stillwater church, Montgomery County, Ohio. In 1857 he was married to Elizabeth Miller. To this union were born eight sons and one daughter. Soon after their marriage they united with the Church of the Brethren. In 1869 he was called to the office of deacon and served in that capacity forty years. Services by the writer, assisted by Bro. D. C. Stutsman, from Rev. 14: 12, 13. John Smith.

Fisher, Bro. Earl, born in Rossville, Ind., died at his mother's home in Flora, Ind., June 10, 1909, of tuberculosis, a few months more than 25 years of age. He was baptized into the Church of the Brethren Jan. 24, 1909. Services at the church in town by Bro. W. H. Hood, of Greene, Iowa. Text, Rev. 14: 13. Interment in Moss cemetery. Mattie Welty.

Fleming, Bro. Charles Andrew, born in Bond County, Ill., March 27, 1882, died at his home in Mulberry Grove, Ill., June 15, 1909, of consumption, aged 27 years, 2 months and 18 days. He bore his sufferings bravely and expressed himself ready to go. He was married Nov. 26, 1899, to Miss Nora Criner. His wife, father, mother and one sister survive. He united with the Church of the Brethren Sept. 20, 1908. Mrs. N. E. Lilligh.

Friend, Sister Elizabeth, nee Swinehart, died June 2, 1909, aged 83 years, 10 months and 26 days. She was married to Milton Friend Oct. 11, 1849. To this union were born eight children. Her husband and one child preceded her. In 1858 she joined the Church of the Brethren and remained faithful to the end. Services by the writer. Text, Philpp. 1: 23. Edward Loomis.

Gochenauer, Sister Catharine, nee Skiles, born in Augusta County, Va., March 22, 1830, died at the home of her son in Middlefork congregation, near Rossville, Ind., June 10, 1909, aged 79 years, 2 months and 26 days. She was married to Benjamin Gochenauer, Feb. 27, 1851. To them were born two sons and four daughters. The husband and one daughter have preceded her. Services by Eld. David Metzler, from Psa. 116: 15. Interment in Pleasant View cemetery. Anna E. Gochenauer.

Harnish, D. Guy, died at his home at Latimore, Adams County, Pa., May 14, 1909, of tuberculosis, aged 26 years. He leaves a mother. Burial at the Marsh Creek church, near Gettysburg, Pa. Services by Eld. C. L. Baker. Nellie I. Baker.

Hughes, Clifford Vane, son of friend Albert and Sister Mary Hughes, born Jan. 26, 1887, died at his parents' home, north of Flora, Ind., June 7, 1909, aged 22 years, 4 months and 11 days. He leaves father and mother, three brothers and three sisters. The cause of death was tuberculosis. Services at the house in town by Eld. Gilbert Stinebaugh, assisted by Bro. W. H. Hood, of Greene, Iowa. Burial in Maple Lawn cemetery. Mattie Welty.

Jones, Homer C., son of Bro. E. F. and Sallie M. Jones, born in Rockingham County, Va., May 23, 1879, died at Cheyenne, Wyoming, of consumption, June 19, 1909, aged 30 years and 18 days. He went to Northern Missouri at the age of four, and there grew to manhood. He has been failing in health for several years, and went to New Mexico less than a year ago, in search of health. Gradually growing worse, he started to his home in Idaho, but died on the train while waiting at Cheyenne. Deceased leaves father, mother and five sisters, besides many friends and relatives. Services at Boise Valley church, Idaho, June 13, by Bro. J. H. Graybill. Naomi Brown Sandy.

Jones, Elmer E., son of J. W. and Martha Jones, born Jan. 14, 1872, died May 11, 1909, aged 37 years, 3 months and 27 days. He was united in marriage to Ida B. Harrison, Jan. 1, 1900. To this union a son and a daughter were born, the son having preceded him. Mr. Jones was a member of the Christian church. Services at the Pleasant Run church by Bro. J. F. Spitzer. Interment in Jones Cemetery. Essie Millspaugh.

Kane, Mrs. Lydia, nee Barthel, born in Goshen, Ind., Sept. 23, 1855, died near Goshen, Ind., June 14, 1909, aged 54 years, 8 months and 21 days. June 6 she was stricken with apoplexy. She leaves a husband, two sisters and three brothers. One sister and brother preceded her. Eleven years ago she united with the Methodist church. Services by Mr. Woodworth. Interment at Pleasant View cemetery. Grace L. Barthel.

Kauffman, Sister Annie L., died at her home near East Berlin, Pa., June 4, 1909, of tuberculosis, aged 49 years, 10 months and 21 days. She had been an invalid for a number of years. She was a consistent member of the Church of the Brethren for many years. Her husband, Bro. C. B. Kauffman, and two sons survive. Burial at the Mummert church near East Berlin. Services by Elders C. L. Baker and C. C. Brown. Nellie I. Baker.

Keller, Elizabeth, nee Grubb, born in Bedford County, Pa., Sept. 11, 1829, died May 5, 1909, at the home of her daughter, in the Owl Creek church, Ohio, aged 79 years, 7 months and 24 days. In her childhood she came with her parents to Knox County, Ohio, where she lived the remainder of her life. Nov. 18, 1850, she was married to Henry Keller, who preceded her about six years. This union was blessed with two sons and two daughters. All survive. She united with the Church of the Brethren in 1858 and continued a zealous and faithful member until called to her reward. She attended preaching services May 2 as usual. After services she went to the home of her daughter, and while there was stricken with paralysis. Deceased leaves four brothers and four sisters. Services in the Owl Creek church by Bro. John Kahler, assisted by Bro. C. J. Workman, from John 14: 3. Interment in the Owl Creek cemetery. Tena Whistler.

Pick, Bro. August, born in Union County, Pa., May 15, 1847, died in Brethren's Home, Mankeim, Pa., June 10, 1909, aged 62 years and 25 days. About thirty-two years ago he was received into the Buffalo Valley church, Union County, Pa., and shortly after elected to the deacon's office. Later he removed to Big Swatara church, Dauphin County, Pa., and was a member of our official board at the time of his death. His burial took place at the Hanoverdale house. Services by Brethren J. H. Witmer and A. M. Kuhns. Text, Psa. 147: 11. Bro. Pick was twice married and is survived by his second wife. John J. Shiffler.

Rhoad, Lydia, died May 28, 1909, in the bounds of the Big Swatara church, Pa., aged 77 years. She was a member of the Church of the Brethren for many years. She is survived by three children. Services by Brethren J. H. Witmer and Thomas Patrick. Interment in Moonshine cemetery. John J. Shiffler.

Royer, Frances Pearl, born Nov. 8, 1907, died June 8, 1909, in the bounds of the Woodland church, Mich., aged 1 year and 7 months. She was a daughter of Brother Lawrence and Sister Ella Royer. Services in the M. E. church in Woodland, Mich., by Bro. Isaiah Rairigh. Anna Christian.

Shelly, Ruth Naomi, died June 14, 1909, at Mastersonville, Chiques congregation, Pa., by being accidentally scalded, aged 2 years, 4 months and 13 days. She was the only daughter of Brother Abram M. and Sister Sadie Shelly. One little brother, Paul, a few years older, survives. Services June 16, 1909, at Chiques house, by Eld. Isaac W. Taylor and Bro. S. S. Eshelman. Henry S. Zug.

Smucker, Bro. Joseph, died in the Quemahoning congregation, Pa., June 8, 1909, aged 76 years, 9 months and 20 days. He served as a deacon for many years, and died in full hope of a glorious resurrection. Services by the writer and Brethren E. J. Blough and J. S. Zimmerman, of Waterloo, Iowa. S. P. Zimmerman.

Strouffer, Bro. Ephraim, died at his home at Big Mount, York County, Pa., June 8, 1909, aged 74 years, 6 months and 7 days. He leaves a wife and one daughter. Services by Elders C. L. Baker and William Wiley. Interment at the Mummert cemetery near East Berlin. Nellie I. Baker.

Wallace, Sister Louisa, nee Wyatt, born in Ashe County, N. C., Aug. 1, 1837, died near Leeton, Mo., June 5, 1909, aged 71 years, 10 months and 4 days. She joined the Church of the Brethren in Logan County, Ohio, in 1867 and lived a consistent member until death called her home. She moved with her parents to Missouri in 1869 and was married to Thomas Wallace Dec. 22, 1879. She leaves five brothers and four sisters. Her last days were days of suffering from a complication of diseases, but she bore it with remarkable patience and submission to the will of God. Services June 6 by Bro. John M. Mohler, after which her body was laid to rest in the Mineral Creek cemetery. Zilpha Campbell.

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NOTES NOT CLASSIFIED

Union Center.—A small congregation has been started at this place. All who wish to change location, are cordially invited to investigate this section, and, if suited, to locate with us. We have rich soil and good water. Any ministers, passing through, will please give us a few meetings.—J. A. Milham, Speermoore, Okla., June 20.

Good Hope church met in council June 19, Bro. J. H. Kinzie acting as moderator. The following Sunday-school officers were elected for the coming six months: Sunday-school superintendent, Bro. Ezra Daggett; secretary-treasurer, Nellie Acott; president of Christian Workers, Nellie Acott. It was decided to have a series of meetings sometime this fall. Our love feast will be Sept. 18. Our feast of June 5 was well attended, several being with us from the Sterling church. Bro. J. H. Kinzie officiated. Those desiring a new location, will do well to write or come and see the country before locating elsewhere. We are anxious to have more Brethren with us.—Altha M. Daggett, Haxtum, Colo., June 25.

Long Beach.—June 18 we held our council, with Bro. W. E. Trostle, our elder, presiding. All business was transacted in a few hours. Bro. J. M. Shively was chosen Sunday-school superintendent, and Sister Effie Metzger, president of the Christian Workers. Our district Sunday-school and Christian Workers' meeting will be held Aug. 12 and 13. This will be the first meeting of this kind ever held in our church here, as our house was built only a year ago. In coming to the coast for the summer, do not forget our church, at the corner of Bishop and Walnut Streets, one block from Redondo car line.—Susie Forney, 1219 Second Street, Long Beach, Cal., June 23.

Ft. Wayne church met in council June 18, preparatory to our love feast, which was held June 20. It was a spiritual meeting, with fifty-five to commune. Brethren Kurtz, Hoover and Hanson were the visiting ministers present.—Frances F. Long, 2118 John Street, Ft. Wayne, Ind., June 21.

James River church met in council June 15, our elder, D. H. Niccum, presiding. New officers were elected for Sunday-school and Christian Workers' meetings. Bro. John Schlotam was chosen Sunday-school superintendent, and Bro. Geo. Glick president of Christian Workers. Bro. Alfred Kreps was appointed delegate to the Sunday-school and district meetings.—Daisy Kreps, Carrington, N. Dak., June 26.

Payette Valley church met in council today, with our elder, Bro. S. F. Brower, presiding. Much business came before the meeting which was pleasantly disposed of. Eight letters of membership were received. Among them were that of Eld. L. H. Eby and wife. Bro. Eby was chosen delegate to represent this church at our coming district meeting. Three queries pertaining to matters in the district were sent to district meeting. One was a call to have the district meeting held in Payette next year. Bro. Harry Beckwith and the writer were chosen delegates to the Sunday-school convention, to be held in the Boise Valley church July 3. Sunday school and Christian Workers' meeting were reorganized as follows: Bro. Albert Mohler, Sunday-school superintendent; Sister Amy Pratt, secretary, treasurer and chorister. President of Christian Workers, Sister Amy Pratt; secretary and treasurer, Sister Kenepp. Church chorister, Sister Mary Beckwith.—S. J. Kenepp, Payette, Idaho, June 24.

Chicago church met in council June 26, with Eld. James Moore presiding. Bro. M. W. Emmert, from Mount Morris, conducted the opening exercises. All business passed off pleasantly. One of the main features of the meeting was the adopting of a Sunday-school constitution. Our quarterly love feast is appointed for July 11, at 6:30 P. M.—Minerva Elsenhour, 663 South Ashland Avenue, Chicago, Ill., June 28.

Clear Fork church met in council June 12. There was very little business brought before the church. We decided to hold a series of meetings sometime in September or October, if we can secure a minister at that time. Bro. James Holloway has been asked to come, but we do not know if he can be secured. June 20 we observed children's day.—Sue Long, R. D. 6, Warrensburg, Mo., June 21.

White Hill.—June 3 Bro. J. M. Henry began a very interesting series of meetings at this place, a mission point in the Mt. Vernon congregation. He preached nineteen sermons, laboring earnestly and faithfully. As a result six were received by baptism. The meetings were very much enjoyed by all, and we trust that much good may result.—S. I. Flory, Stuarts Draft, Va., June 25.

Elkhart Valley congregation met in council June 26, with our elder, Bro. Frank Krider, presiding. All business before the meeting was disposed of pleasantly. Five letters of membership were received at this meeting. Among those received into our number were Bro. Peter Huffman and wife. Bro. Huffman is a minister in the second degree. We now have three ministers in this congregation. One letter was granted at this meeting. We expect to hold an all-day harvest meeting Sept. 11.—William Brubaker, Elkhart, Ind., June 26.

REPORT OF THE KESLER-BANDY DEBATE.

This debate opened June 18, in the Baptist church near Avery, Mo.

The first proposition discussed was: "The doctrine and practice of the Baptists identify them as the church of Christ.

Eld. James M. Bandy, of Aurora, Mo., led off in the affirmative. Mr. Bandy is a man of wide experience, and acknowledged here as one of the ablest men among the Baptists in this section of the country, having been the champion of some fifty discussions previous to this (as he said). He had his matter well arranged, and presented it with all the force of his acknowledged ability. He is a man of some fifty-five years, little above the medium size and weight, a forceful speaker, and tactful in handling an opponent. His positions were as follows: (1) The church was organized at the right time. (2) It has the Bible form of church government. (3) It has Christ for its head. (4) It has the Holy Spirit for its Guide and Comforter, and teaches the true doctrine of the work of the Holy Ghost. (5) It has the ordinances delivered by Christ, and kept to the present time. (6) It has been perpetuated since Christ set it up to the present time. (7) Baptists teach the true doctrine of grace, or salvation by grace.

These positions he undertook to set up and defend. The ground was vigorously contested, where real issues existed, and as sternly defended. The contention, at times, was sharp. The interest manifested was shown by the large crowds that attended.

Bro. Kesler is a man of ability in debate and seems able to grasp readily the points and the logical force and bearing of an argument. He has much tactfulness in bringing an issue to a focus for a final test.

He showed that the Baptists are lacking in several vital points of Bible church government, countenancing, as they do, oaths, secrecy, litigation, conformity to the world, retaliation and war. He also showed that the Baptists repudiate divers ordinances delivered by Christ, such as the prayer veil, salutation and anointing. To escape the force of his arguments, his opponent said that these may be necessary to the well-being of the church, but not to the existence of the church. On the design of baptism the battle turned on the meaning of the phrase, "for the remission," Mark 1: 4, Matt. 26: 25 and Acts 2: 38.

Mr. Bandy said that baptism "declares" remission of sin. Bro. Kesler said baptism is "in order to," or, "for the purpose of" the remission of sins. Mr. Bandy denied this, whereupon Bro. Kesler proposed to put the case in the hands of a committee of the teachers this way: The phrase "for remission of sin" (as above) is a prepositional, adverbial phrase, denoting "cause" or "purpose," but Mr. Bandy didn't accept.

On the formula of baptism (Matt. 28: 19), Mr. Bandy said if three names were meant, it would have to read "into the names," plural form. Bro. Kesler denied this and said that the singular form indicated three names and proposed to let a committee of three teachers decide who was right, but Mr. Bandy did not want the committee.

In his effort to establish church succession, Mr. Bandy claimed two routes,—one through the English Baptists, the other through the Welsh Baptists. Bro. Kesler showed that in either case his chain of succession fell at the feet of trine immersion churches. In the former church, at the feet of Augustine, who carried trine immersion from Rome to England 597 A. D., and in the latter case at the feet of the Welsh church, either 600 or 300 A. D.,—the dates claimed by Mr. Bandy. In the first case his chain lacked 564 years of reaching Christ; in the latter, at best, 267 years. Thus his succession failed.

The Brethren here are much gratified with the result of the debate, so far. We feel that the church has been much strengthened and encouraged by Bro. Kesler's earnest labors.

The best of feelings prevail, and tomorrow we enter upon the second proposition. A sketch will be given later.

C. A. Lentz.

Leeton, Mo.

FROM INDIANAPOLIS CHURCH, IND.

The work at Indianapolis is in charge of Bro. J. W. Rarick. Since he lives at Muncie, and cannot give his entire attention to the work here, it was thought necessary to have a helper. Through previous arrangements with the Indianapolis church and the Mission Board of Southern Indiana, I came June 15. That evening the members met at the home of Brother and Sister Carl Rarick, on Holmes Avenue. They gave a very interesting program, extending a hearty welcome, with the promise of coöperation in this work.

The membership is comparatively small, but a spirit of unity and brotherly love prevails, which gives much encouragement. Bro. J. W. Rarick comes twice a month, preaching two sermons and visiting one day. June 20 he gave us two helpful sermons. Three of our members have recently moved away, and several of our Sunday-school scholars expect to spend the summer in the country. We are sorry to lose one of our number, as each has his place, and is missed when absent.

The city is large and many are unsaved. The workers are few, but the Lord is all-powerful, and an ever-present helper. With child-like trust in his power to sustain, his presence to protect and bless, and his wisdom to direct, we hope that some souls may be won for him.

We humbly ask the Brethren to remember the work here.

Mary C. Stoner.

274 N. Holmes Avenue, June 24.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 6, 7, 8, North Dakota and Western Canada, at Rock Lake church.
July 28, Texas and Louisiana, in Nocona congregation, Texas.
July 7, Oregon, Washington and Idaho, at Tekoa, Wash.
Sept. 24, Northern Missouri, at Bethany, Ray County.
Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.

LOVE FEASTS.

Canada.

July 24, Fairview, Tyvan, Sask.

Colorado.

Sept. 18, Good Hope.

Illinois.

July 11, 6:30 pm, Chicago.
Sept. 4, 6 pm, Big Creek.

Indiana.

Sept. 3, 10:30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.

Iowa.

July 4, 7:30 pm, Muscatine Mission at West Hill.
July 10, 6 pm, Grundy County church at Ivester.

Missouri.

Aug. 7, Peace Valley.

Montana.

July 17, Medicine Lake. At home of Bro. Swank, 23 mi. northeast of Culbertson

Nebraska.

July 3, 7 pm, Afton.

North Dakota.

July 17, 4 pm, White Rock.

Ohio.

Aug. 21, 10 am, Seneca.
Aug. 31, 7:30 pm, Bellefontaine.

Washington.

Aug. 14, Olympia.

West Virginia.

Aug. 21, Hevner.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. **Elgin, Ill., July 10, 1909.** **No. 28.**

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AROUND THE WORLD

PROFESSOR METCHNIKOFF, of the Pasteur Institute, Paris, made a recent visit to St. Petersburg, to study the cholera visitation in the Russian capital. He declares that adequate hygienic provisions, rigidly enforced, will soon stamp out the disease. The professor also mentions Dr. Boret's recent discovery at the Pasteur Institute, which shows that cancer, in many cases at least, is due to a small spider, which gives rise to the inflammation, first to be noticed. Prof. Metchnikoff is convinced that recent discoveries in the medical art, with others in contemplation, will enable man largely to extend his working capacity, and even to attain to an age of one hundred years or over. It is altogether likely that a better understanding of the laws that govern our well-being,—mentally, morally and religiously,—will materially increase the average duration of human life.

ALL sales of intoxicating liquors ceased throughout the State of Tennessee, June 30,—so far as the law is concerned. Under the provision of the enactment it will be unlawful to sell or tipple liquors, wines, ales, or beer, as a beverage, in that State. Brewers and distillers are given permission to operate until Jan. 1, after which they must discontinue all manufacturing. Already arrangements are being made to test the constitutionality of the law, in its various phases, especially so far as manufacturers and wholesalers are concerned. One of the brewers finds himself in a peculiar situation. While the law will close his brewery after Jan. 1, the stockholders of his company threaten to bring legal action for damages if he discontinues. He is bound to lose, whichever way he may turn. Friends of temperance, however, have reason to rejoice at the undoubted progress of the good work.

ONE of the most marvelous illustrations of the eagerness with which the children from lands across the sea grasp the opportunities for education, so freely offered in America, and the excellent use they make of it, is afforded by a little Russian girl, Pauline Garb, of New York City. Coming to this land of promise nine months ago, in possession of no language save her own, she determined to make the best of the educational advantages within her reach. She attended the Baron de Hirsch School and, by her indomitable industry, made remarkable progress. At the closing exercises, last month, she won a prize for the best essay in English in a class of one hundred. Her subject was "America," and in her production she showed not only a grasp of the great principles for which this nation stands, but that she had well mastered the technicalities of the English language. The case of this little Russian girl again illustrates the great power for good, wielded by the schools of our land. Incidentally it also shows that a faithful use of opportunities at our command might work wonders with many others, who are satisfied with only mediocre attainments, when they might aspire to better things.

THE praiseworthy efforts, put forth by Chicago and several other cities, to insure a "safe and sane" Fourth, seem to have been attended by very gratifying results. While, perhaps, not all was achieved that might have been desirable, the fact is clearly shown that the effort made was a great advance toward a proper observance of the day. Chicago reports but one dead and only forty-seven injured, while last year there were twelve deaths and over a hundred injured. At this writing (July 6) the death roll of the United States is 44; injured, 2,361; fire loss, $724,515.

THE introduction of old-age pensions in England, as referred to at the time of their institution, was intended to prove of great benefit to those who, with declining age, would need the aid and support of this provision. It does not seem to work out, in all respects, as was thought by its originators. Many pensioners, who, in their younger days, were given to the use of liquor, now find the additional funds a welcome means of gratifying their desire for stimulants,—an exigency not at all contemplated by those who framed the pension bill. It seems to be almost a question, under the circumstances, whether it is wise to furnish additional means for the gratification of a habit that, least of all, should in any way be encouraged.

JUNE 30,—shortly before the dusk of the evening settled upon the ruins of Messina, stricken by earthquake horrors only six months ago,—a series of shocks, fully as severe as the previous ones, alarmed the 25,000 survivors still living on the scene of the disaster. Temporary buildings, erected among the ruins, were shaken so severely that most of them tumbled to the ground. Most of the people had sought safety in the open air as soon as the first shock was experienced, hence there were not as many fatalities as before; in fact, only a few deaths are thus far reported. In the village of Regina Elena, on the outskirts of Messina, all houses are built of wood, most of them having been contributed by the United States. These escaped without any damage whatever, thanks to their compact and solid construction. The people have once more left the ruins of Messina, and desolation again rules supreme.

A WRITER in the New York *Observer* thinks that a little more prayer for proper guidance would help the revisionists in adjusting the vexed tariff problem, now puzzling our Congress and Senate. It is held that the tariff is not, primarily, a commercial but a moral question. The majority of Americans, the writer asserts, do not begin by asking what God would have them do, as respects their fellow-men across the seas, but immediately begin to look at the question from the one angle of helping or hindering home industries. The writer deplores the utter selfishness that actuates most people, in looking at the narrow limits of self-interest only, instead of the broader outlook of humanitarian welfare in general. Will our lawmakers ever rise to that higher plane where they can look at public policies from God's high standpoint? A little more prayer and consecration might help both Congress and people to frame tariff measures equitable and just to all concerned.

PRINCE VON BULOW, considered to be the ablest chancellor the German empire has had since the days of Bismarck, will soon retire from the responsible position which he has occupied since 1900. Much depends on the tact and diplomacy of the chancellor in a country situated like Germany, but Prince Bülow has shown himself a loyal and able servant of the emperor and the empire at all times. Whatever influence he has commanded has been exerted for peace. In the Moroccan incident he was a peacemaker. He has done all in his power to establish cordial relations between England and Germany, and the good he has done along this line will be a most praiseworthy contribution to the general well-being of Europe.

JUST now the various amusement parks of our cities are receiving well-deserved criticisms, because of the manifestly evil influences, fostered by some of their so-called "attractions." The Law and Order League of Chicago has been doing some commendable work in showing up the depravities, connected with most of the shows in these parks. Taking the proprietors' highly suggestive descriptions of scenes within these tents,—so temptingly heralded by the show people to attract the passing crowds,—and there is condemnation in every word. The iniquity of it all is shown in even a few of the milder phrases here quoted: "Remember, this is no *Sunday school! We* show things that *make you sit up and take notice.* Come in, *if you are not tied to mother's apron strings!*" Somebody's son or daughter is going to be influenced by these vicious shows. It is high time that decency should rise in its might, and demand the closing of these sink-holes of iniquity!

A CONVENTION of the Catholic Total Abstinence Union was recently held in Chicago, to prepare for a great, national convention of total abstinence Catholics, in the same city, Aug. 4, 5 and 6. For unequivocal condemnation of the liquor business the late gathering probably transcended any previous effort along that line. The saloon business was declared a scandal which had endured too long, and now must be crushed for the safety of the wife, the children, and the home in general. The corrupt politician, who thrives through, or under cover of, the saloon, received severe condemnation, his existence being traced largely to the prevalence of the saloon. Whatever may have been charged against the Catholics in the past, concerning their toleration of the liquor traffic, the fact is evident now that, to a large extent, they are opposed to the traffic and ready to add their strength to the host of temperance workers in the great battle against the forces of King Alcohol.

IN view of the renewed earthquake visitation at Messina, referred to elsewhere on this page, it is greatly to be deplored that donors to the original relief fund could not succeed in having their benefactions properly applied. Their donations, to a great extent, have either been misapplied or not applied at all,—much of the funds still remaining unused. Had the proper use been made of the generous contributions, the survivors of the calamity might have been occupying settlements outside of the stricken area, where they would not only be comparatively safe, but might have been better able to earn a livelihood. The narrow policy of Italian Government officials in demanding $10 for ground rent, and additional monthly fees for the use of the municipality, has retarded the occupying of many of the cottages erected by the American Government. The people are too poor to pay the tax demanded, hence the recent earthquake found them among the debris of ruined Messina, instead of enjoying the places of refuge provided by generous donors.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

WE SHALL BE HAPPY FOREVER.

BY J. O. BARNHART.

There are pleasures and joys while on earth here we dwell,
And moments of rapture that tongue cannot tell,
And visions of beauty before us that swell,
But our hearts are still filled with a longing,
For a time when these joys and these pleasures ne'er decay,
And the visions of beauty shall never fade away,
And the moments of bliss lengthen to eternal day,
Oh, we shall be happy forever.

There are hopes upon earth that we oft realize,
In life's crowded race we sometimes win the prize
And the goal of success often greets our weary eyes,
But our hearts are still filled with a longing
For fruition of hope that oft anchored the soul,
When through waves of trouble we swept to'ard the goal,
Where the waves on the "banks of deliverance" roll,
Oh, we shall be happy forever.

There are labors on earth that bring mutual joy,
In the vineyard of God there is sweetest employ,
But temptations still come and foes still annoy,
And our hearts are still filled with a longing,
For the "rest that remains to the people of God,"
When at our life's close we lay down the load,
With Jesus to dwell in that blessed abode,
Oh, we shall be happy forever.

Oh, friends we hold dear what a joy 'tis to greet,
In the house of the Lord as together we meet,
With the saints upon earth what fellowship sweet,
But our hearts are filled with a longing.
For a glorious meeting upon the bright shore,
When our meetings and partings on earth are all o'er,
We'll have fellowship sweet with Christ evermore,
Oh, we shall be happy forever!

Chesterville, Ill.

SOME MANIFESTATIONS OF LOVE.

BY JOHN HECKMAN.

God loves all men, and has set about to touch them and give them the impulse that they will be moved to do the things in this that are done because the God-given principles of love are in them. Whatever of love is in the home, between the husband and wife, between the parents and the children, or between the children themselves, is the gift of God. Whatever of love is in the church, between the members of the church, is the gift of God. Love is the passion of the soul, inclining us to delight in the esteem of God's favor and communion with him. It is the fountain of all perfection anl excellency, disposing us to act in harmony with God's will and to do good to all men.

The exercise of love for our neighbor is expressed in the good we may do for him, when he is in need, and in our answer to the calls for charity to the unfortunate. The answer of the Christian world to the calls for help for the unfortunates in a great Chicago fire, or a Galveston flood or a Johnstown flood, or a San Francisco earthquake and fire, or a frightful Messinian catastrophe, is a manifestation of what the world thinks of doing good to them in whom there is not, and cannot be, any personal interest except as it is born from the principle taught by the Lord's Christ. That we are "Our brother's keeper," that we are to "do good to all men," that we are to "bind up the brokenhearted," that we are to "feed the hungry" and "clothe the naked," that we are to play the part of the "Good Samaritan" to every man in the world who is in need, whether we are acquainted with him or not. To such we could have neither love nor hate, as we know them not, but as we do these kindly acts, born of the spirit of love, it can be but from one source,—that is from God.

But there is a higher law of love, yet to be mentioned,—doing good to them who do us injury. This is the kind of love that tries the faith of him who believes in it. To be evil spoken of, and abused, and then return kind treatment as though nothing unkind had ever been said or done, that is "turning the other cheek."

To be lied about, to be cheated, to have our civil and moral rights trespassed upon, without retaliation, is more than the ordinary man is willing to endure, but Jesus taught it, lived it and died for it. He is the example to the world, in loving and doing good to those who abused him. This principle of returning good for evil is fundamental and vital in the teachings of Jesus. There are a few isolated examples of it in the Old Testament history, such as Joseph being sold into slavery by his brethren and David sparing Saul's life upon two occasions when he had the opportunity to strike the fatal blow that would have put a finish to all further strife, but it remained for the Lord Jesus Christ to make the principle one of fundamental importance to his followers for all time.

This is not a teaching of the Lord, just to be admired by the world but it is a principle to be believed in and obeyed. It is a principle to be obeyed by nations as well as by individuals. On the night of the betrayal of Jesus, Peter was ready to fight for his Master and defend him with all his might. He had made a good start by drawing his sword and cutting off the ear of Malchus, the servant of the high priest. That was a pretty close shave for Malchus. But Jesus said to Peter that he should put up his sword, for, should they defend themselves with the sword, its power would only revert upon them, and they would lose their cause. Had Jesus wanted defenders against his enemies, could he not have asked the Father and he would have sent him more than twelve legions of angels? Matt. 26: 53.

For one to believe and obey this principle of the Christian religion, brings him into discord with his citizenship of the governments of the world. This cannot help but be true, as it is an advance idea, and strikes at the very root of the principles upon which the governments of the world are based,—that of defending themselves and perpetuating their existence by armed soldiers and death-dealing equipments. But it is better to obey God rather than man. The church of Jesus Christ has always stood for the principles of peace vs. war. Many have given their lives for the sake of the principle. It has come to the world to stay. May the Lord hasten the day when the nations "shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." We look with faith and hope to the day when it shall be accomplished.

Polo, Ill.

THE HINDERING STONE.

BY OMA KARN.

"Well, of all surprising things!" It *was* surprising. We were taking a springtime walk through the woods and had come to a barren, stony spot of nature, on which last summer's drought seemed to have laid its blighting touch with unusual severity.

We had just remarked upon the apparent lifelessness of things about us, contrasting it with the luxuriant vegetation springing up along a nearby stream, when, suddenly, my companion's foot sank to a somewhat unpleasant depth, into a soft, miry bit of mother earth.

Where the moisture that caused this came from, was a mystery. Looking about for an explanation, we noticed what we had before been blind to,—a faint line of green, little tufts of grass peeping up here and there, reaching away up the hillside.

Enthused with a desire to more fully solve the mystery, we followed this clew up the hillside, the signs of moisture becoming more abundant as we proceeded, until, finally, all signs ceased at a large, flat stone lying in a thicket of weeds and briers.

"Let's see what is under it," was the simultaneous exclamation. Forthwith we set to work, but with a zeal not according to knowledge, as the result showed. A vigorous attack made from some distance, with the aid of long tree branches, resulted only in the demolishment of those same branches and, if anything else, a deeper settling of the stone into the earth.

Next we tried our feet, the result again ending in discouragement, the action evidently having proved more painful to our feet than to the stone. Fired by these failures into a determination to move that stone, or know the reason why, we divested ourselves of gloves, and all impediments that hindered our work, and, regardless of damage done to Sunday attire by the aforementioned briers, we went down upon our knees and laid hold of that refractory stone with all the force of which we were capable.

It required considerable patience, and much painstaking labor to dislodge it, but when this was accomplished, we both exclaimed in delight at the sight that met our eyes.

Hidden beneath the stone was a deep basin, and, nestling in its depths, perfectly motionless, its pure, clear waters reflecting our faces, and the expanse of blue sky above, was a little spring.

While we were gazing at it in surprise and admiration, a tiny rill, released by the removal of the stone, and the attendant disturbance of the rubbish about it, trickled forth from the mouth of the basin and timidly took its way down the hillside.

The glory of June, in all its still, fragrant loveliness, was brooding over all the earth, when, again, we visited our little spring. Another surprise awaited us. Fed by some still deeper spring, our spring had grown and developed until it filled almost to overflowing the basin in which it rested. The little rill had become a busy brook, several feet in width, which went singing down the hillside, its waters forming a charming little waterfall, as they splashed over the stones at the foot of the hill.

There, settling into another natural basin, they formed a large, clear pool. Soft, green grass clothed the brookside. Beautiful flowers nodded at one another across its shining ripples. Little birds sang in the trees that leaned over it, and at the pool below, the domestic animals crowded about, eager to quench their thirst.

Imprisoned? Yes! How much of the divine in man, promptings of our better nature, longings for purity, truth and usefulness, lie buried deep in many a human heart, weighted down by some hindrance, some force of circumstances, some habit or some influence that they, of their own strength, cannot struggle from beneath! All that is needed, to accomplish their release is the aid of a sympathizing heart, and a friendly hand.

Even as I write, there rises before me the face of a happy, useful woman active in many good works, whose usefulness, in early years, was weighted down by one of these hindering stones. It took the love-sharpened eyes of another woman to detect this hindrance. With loving sympathy, much tact, and more patience, she removed the stone and released the spring. The result was surprising.

Shame on the Christian who will not put forth an effort to remove these stones from his brother's life! It is a little mission in which every individual can work, and one, too, that does not always require the aid of the almighty dollar to help it along. "Thou hast saved a soul from death," will be the glad words many of these servants will hear, when they come before the judgment throne.

Covington, Ohio.

SCHWARZENAU.

BY D. WEBSTER KURTZ.

Schwarzenau has a charm and an interest for every member of the Church of the Brethren. It is, indeed, a privilege to visit this beautiful spot where our church was born. I have stood before the majestic *Jungfrau* and *Matterhorn* in Switzerland, and admired their beauty; I saw all the famous paintings in Italy, Germany and France, and was moved by the perfection of form and the delicacy of color portrayed in them; I have also visited the great cathedrals of the world and wondered at their size and artistic appearance; but nowhere did I feel such a peculiar sense of the Infinite as in the peaceful valleys of the Lahn and the Eder. These two rivers rise at a height of over 2,000 feet, just outside the boundary of Wittgenstein, only thirty minutes apart. But the one, —the Lahn,—flows into the Rhine, while the Eder empties into the Weser. Here, then, is the watershed of these two great river systems. The mountains are called "*Rothaar Gebirge.*" In the northern part of Wittgenstein they are even higher than at the sources of the Eder and the Lahn. Ostenberg is 2616 feet high.

It is difficult to describe to Americans the peculiar

character of these mountains and valleys. The first impression they make is the feeling of seclusion. The mountains are all covered with forests,—mostly of fir trees,—but also, occasionally, of beech and oak. These are not primeval forests; for in Germany all forests are replanted as soon as cut down. The fir trees are grown in about forty-five years; then cut down and replanted. The beech trees take from sixty-



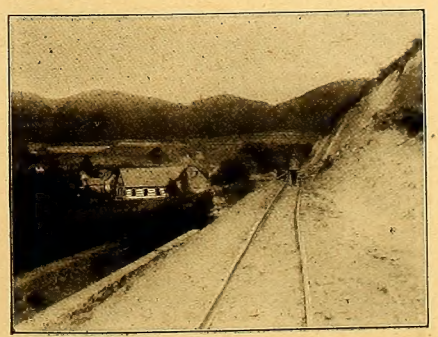
A fine view of Schwarzenau, looking southwest. The large Schloss may be seen to the right. The deep cut shown is where the new railroad enters the village. The parsonage in front is where the writer was entertained May 31 and June 1.

five to seventy-five years, and the oak from a hundred to a hundred and twenty. Furthermore, these fir trees were not introduced till a few generations ago, so, if one tries to picture these mountains, as they appeared in 1708, one must imagine beech and oak foliage.

Then, too, these valleys do not have houses scattered along, as they would in America, where each man lives on the land which he cultivates, but in Germany all the farmers and peasants live in a *Dorf*, or village, and the valleys are quiet and uninhabited, except for the *Dorf*. In the Laasphe Valley,—going north from Laasphe toward Schwarzenau,—there is but a single house in a distance of about eight miles. Except for this, there would be no inhabitants between Laasphe and Lassenhausen,—a distance of about twelve miles.

The season is much later in the spring than at other points along the great streams of commerce. The season at Berleburg is three weeks later than at Marburg, and at Marburg it is four weeks later than at Paris. The long, lonely, secluded winters, and the short, pleasant summers had not a little to do to foster the mysticism which has always been thriving here.

Then there seems to be something in the form of the mountains themselves that charms one. Where the mountains are very high and rough, as in Switzerland, they leave an impression of majesty and wonder. But these rolling, smooth, quiet mountains of the *Rothaar Gebirge* have a soothing, calming effect. I have never been in a place where nature seems to



Looking towards the east. Schwarzenau is getting a new railroad. This is a part of the cut near the village. Paul Kanstein is standing on the track. The houses shown belong to Schwarzenau.

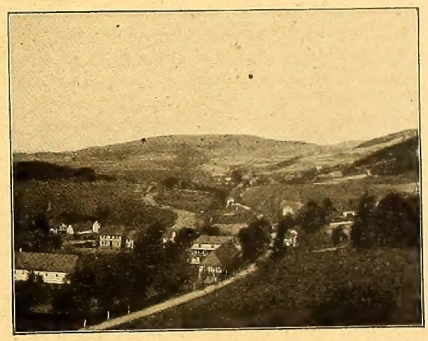
provide better conditions for quiet communion with God.

If one takes the map and looks at the many large cities along the Rhine and the Weser, and realizes that trade and commerce and life, with all its buzz and turmoil, is heard on every side, the contrast cannot be made too great, compared with these secluded valleys of the watershed. The great difficulty with the man in the large city is that the world is too much with him. He can't believe that God really knows and loves him among so many millions whom he sees daily. But the lonely peasant in a mountain retreat, alone with God and his world, has a self-consciousness which is impossible to the inhabitant of the metropolis. I am convinced that the geographic influence upon religion,—its form and its depth,—is no insignificant factor.

Schwarzenau, now a *Dorf* of 560 inhabitants, the most beautiful village in the Eder Valley, has not only been the retreat for our early founders, but for many other religious fugitives, before and since. Immediately after the massacre of the Huguenots on St. Bartholomew's night, many of the Huguenots fled to Schwarzenau, and three families live there to this day, whose ancestors came for refuge.

The ruling Counts of Wittgenstein have been more religious than those of other countries. No doubt the seclusion had much to do with their piety. But also the direct influence of the religious people, who fled to these mountains, upon the rulers, was very great; especially in the case of Hochmann von Hochenau upon Hedwig Sophia of Berleburg, and her pious son, Count Cassimir.

On my last trip to Schwarzenau I walked there from Berleburg over the old mountain foot-path,—the same one over which the people went back and forth 200 years ago. Of course, the trees that shade the path are different, but the path is the same. Here, again, the solitude and quietness is impressive. The beauty of the scenery cannot be described,—it must be



Looking west. Schwarzenau, as viewed from a high point. Hüttenthal may be seen in the center of the picture, and a little to the right, going back of the dark forest.

seen. I came to Schwarzenau on Monday, May 31, at eleven o'clock. I went to the church immediately, and heard the last part of the sermon. In Germany, not only the Sunday, but also the Monday of Pentecost is a holiday. The little church was about full. This building was erected in 1859. Before this, the school and church services were held in the *Oberförsterei*, a building in which today the forest director lives. But 200 years ago the people of Schwarzenau worshiped at Elsoff and Arfeld, two *Dörfer* (villages) east and west of Schwarzenau. However, the Pietists never went to the State Church, but held their services in private homes, in the groves, and in Schwarzenau, probably in the huts of Hochmann in Hüttenthal.

After the services I made myself acquainted with the pastor, Pfarrer Kanstein, who took me to his home in the new parsonage, only built two years ago, and entertained me while I was in Schwarzenau. His little boy, whose tenth birthday was on that day, went with me, in the afternoon, to photograph the village. I first took a photo of the *Schloss*. This *Schloss*, or castle, is only a hunting castle for the *Fürst*, when he goes hunting with his friends, for the *Fürst* (Duke) owns all the forests, and no one dare hunt or fish without his permission. I saw no less than two dozen roe in the vicinity of Schwarzenau, but no one dare kill any. This hunting castle (*Jagdschloss*) is a large building, three stories high and has about sixty rooms. It does nobody any good.

Then we took a photo of Hüttenthal, looking across the broad, flat Eder Valley. It was in the upper part of Hüttenthal that Hochmann had his two huts, where probably our church was born. Tradition says here is where Hochmann is buried, but no one can find the grave. Jung Stilling says that Tersteegen wrote a verse for his gravestone and Hedwig Sophia had it erected, but it cannot be found. There is also a tradition that an iron plate covers the grave, but there is no trace of this either. Another tradition is that he lies buried at Christianeck, on Lilienberg,



Where the forest director lives. This is where the church and school were held before the present church and school buildings were built. The man seen is Pfarrer Kanstein and his three children.

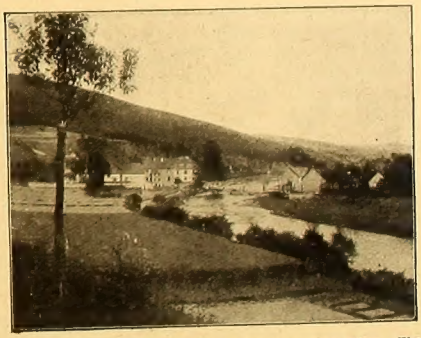
where Hedwig Sophia lived as a solitary after her reign.

This Hüttenthal is a most beautiful, narrow valley, but today has many houses, and the stillness that reigned here in earlier times is now possible no more.

I then took a photo of the new railroad which is being built through the Eder Valley from Frankenberg to Berleburg. This railroad is to be finished in two years. Then it will be much easier to get to Schwarzenau; but the steam whistle and the din of commerce will rob the valley of its centuries of quiet, peaceful seclusion.

On this same holiday the people of Schwarzenau had a "*Sängerfest*," a music or song festival. They are a very emotional people. Generally, on Monday following Pentecost, the army has a festival at Schwarzenau. This year they selected another place, so Schwarzenau had to do something else for a celebration. Of course in Germany there can be no celebration without lots of beer and dancing. This, too, was a prominent part of the afternoon's *Sängerfest*.

The next morning, June 1, I took some more photos of the village. Pfarrer Kanstein and the children went with me. It was a very beautiful morning and Schwarzenau, on this bright June day, seemed lovelier than ever. I met the forest director, who has at various times taken splendid photos of the village. He promised to make me several, for his camera is much larger than mine. He showed me a few of his deer-antlers,—for he shot over 400 deer in his time. He



Looking Southeast. The Eder River is in plain view. The Schwarzenau bridge may also be seen.

also took me through the *Schloss* and showed me every possible kindness.

Pfarrer Kanstein showed me the Chronicle of Schwarzenau, and I have a copy of it now, but it gives very little of worth. In all matters, pertaining to our church, this Chronicle rests upon Göbel's "*Christliches Leben*," which Dr. M. G. Brumbaugh has used, and which we can study at our leisure. The

church books in Schwarzenau only go back to the building of this present church in 1859. The church books in Elsoff and Arfeld give nothing, because these Pietists, for the most part, came from other parts of Germany, and did not identify themselves with the State Church.

I must give credit again to the great kindness of Pfarrer and Frau Pfarrer Kanstein, of Schwarzenau, for their kindness to me. I was very much impressed with the earnest Christian spirit, manifested in their home, their work, and especially to me. I expect to correspond with them in the future, and whatever news or matters of interest may be discovered, will be sent to me in America.

The people of Schwarzenau, Arfeld, Berleburg and the villages in the Eder Valley are more pious today than elsewhere in Germany. The church is the Reformed and not the Lutheran. Of course, in Prussia, —and Westfalen belongs to Prussia,—both are State Churches. But as far as I could observe, the Reformed service is simpler. There are no paintings and crucifixes, and the worship is less formal and more spiritual.

My impression of Schwarzenau is most beautiful. The village is different than it was 200 years ago. The trees on the mountains are different, but the mountains, the valley and the beautiful winding stream give the same total impression as of old. This beautiful scenery, the Christian kindness of my host and hostess, combined with the religious charm which attaches to the birthplace of our church, have made an impression upon me so pleasing and gratifying that I fain would give it to all, if I were able to give it expression.

Marburg, Germany.

OUR IMMORTAL NATURE.

BY NETTIE CULLER.

MAN was created with an innate principle, or power, to know his own inner nature, to know himself, as apart from the external world and apart from God. How beautiful is the real human personality, the outshining of the soul, the immortal that illumines the mortal,—the soul-life itself, that has made man to be in the image and likeness of God.

Because of this, man is responsible for what he is and does, and, through it, there lies within each of us the power to develop our physical, intellectual and spiritual beings to the fullest, noblest attainment, or to allow ourselves to become the slaves of our environment, groping helplessly in the darkness, leading a hopeless, aimless existence, finally to come to dismal failure. It is this that moves the mighty things of the world. It is this that moves men's hearts to good or evil. By it man can reason with the mind of God, and love with the heart of the Divine.

Our real soul-life lives on the thoughts we think, on the hopes and aims in our experience, and the ideals to which we aspire. We may allow it to be stunted and dwarfed, for lack of proper food, or we may feast on the rich viands of the deeper life, drink at the fountain of knowledge, and quaff the cup of wisdom that is full to overflowing, and enjoy a life of richest experience, making it one grand, sweet song,—grand because of its sublimity, and sweet because of blessings given and intimate companionship with the Holy One.

It may help us to have a more fixed purpose to ask ourselves often the question, "Why do I live?" Each of us can choose whether selfish interests or the good of others shall be the main purpose of our development. God and man expect our best, under all circumstances. Some one has said that "God never permitted us to form a theory too beautiful for his power to make practical." Is the heart not dead that has ceased to throb with longing for something yet better?

Every good habit formed, every lesson learned, every worthy task, nobly done, lends its might to the erecting of the stately structure of a noble, worthy life; while every impure thought, base motive, and unworthy ambition adds its share in forming but a shattered vehicle to carry the living soul for a short time, then fall in degradation and disgrace, and, when the great questions of life confront it, they call in vain for the high qualities of a noble nature to meet them. "The meanness of the motive will react on the whole character behind it."

God hates nothing that he has made, but has a fair ideal for each, which he desires to accomplish in us with perfect love. He who, each day, not thinking of human notice, is determined always to do his best of the little work that God has given him to do in his great world, and gives out to others the best and purest of a noble, unselfish heart, will find at life's close, that, even though he knew it not, he has reflected the light of the Divine in his life of loving, humble service. He has unknowingly lived a great life.

But the life, lived away from God, must inevitably end in direst failure. How much is lost by spending a life-time out of reach of the Hand that can guide, and the Arm that can shelter us! How blessed to dwell in sweet communion with Christ, the Sinless One, the Holy Comforter! What a comfort it is to take our doubts and perplexities to the ever-sympathizing Jesus, our All-knowing God, and to receive the assurance that if we but let him, he will lead us in the right paths. We cannot fail while we are doing the will of the Lord. Let us get nearer the Holy Spirit, —realizing more keenly his presence.

That only is true living, which is ever learning, ever reaching upward and pushing forward! We must live and die, learning and striving, for so fair a vision cannot be realized in a day,—it is the work of a whole life-time to attain it. Return to the image of God, for this is the glorious goal that is set before each of us, with the possibility of attaining to it more and more. Thus we can grow into his likeness day by day, "for we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." 2 Cor. 3: 18.

New Paris, Ind.

FEET-WASHING AS A RELIGIOUS RITE.

BY D. B. GIBSON.

In Eight Parts.—Part Three.

MY fifth argument is based on the fact that when one article in an ordinance is named, the other is inferred. The apostles met on the first day of the week to break bread. We infer the cup. May we not reasonably infer feet-washing as well, because Jesus said, "I have given you an example"? Our argument is based upon the fact that Jesus commanded them to follow his example and wash one another's feet. John 13: 15. There are commands that affect us as individuals, and act only on us. They begin and end upon ourselves,—such as faith, repentance, baptism. Again, there are commands that are performed or act one upon another that are mutual and reciprocal. One of these is love. "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we should love one another." 2 John 1: 5. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." 1 John 3: 23. This has never been repealed.

The next I offer is "prayer." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 43, 44. "Brethren, pray for us." 1 Thess. 5: 25. "Confess your faults one to another." James 5: 16. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2.

True, we find no case recorded where "one another" washed feet, but we find no place in the New Testament where any one of the "one another" commands was abolished. Suppose we find no case of bearing one another's burdens, etc., shall we stop it? No, indeed; the command stands in full force and is imperatively binding.

"One another" feet-washing originated with Jesus. Is it less binding, as to continuity, than the "one another" commands of the apostles? Every faculty of our intelligence cries out an emphatic "No." To love one another, to bear one another's burdens, etc., is no more binding than to wash one another's feet.

The sixth argument is based on doing, and is drawn from the expression, "If ye know these things, happy are ye if ye do them." John 13: 17. A very consistent definition of "happy" is "blessed." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Again, "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 15-18.

Thus God blesses those that please him. "Those that please God shall have eternal life." Heb. 11: 6. How are we going to please God and be happy or blessed? In answer, we lay down a great truth, axiom or principle that runs its golden thread throughout the Bible.

God's promises are conditional. Examples: We are saved by grace, by Christ, by the Gospel, by faith, or justified by confessing Christ, by calling on the name of the Lord, by Jesus Christ's blood, by baptism, and by works,—all combined. Look at what obedience does: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Philpp. 2: 12.

Again, Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7: 24, 25.

So we find we must do something for blessings, for happiness, for salvation. We must do our part; God will do his. Will we trust him and obey him in even these least commandments,—feet-washing, etc.?

The Gospel is composed (1) of facts to believe; (2) commands to obey; (3) promises to enjoy. It takes all these to compose the "whole Gospel." Therefore a belief, including the facts, commands, and promises, of the Gospel is the "faith of the Gospel."

Our obedience is the central thought in this argument. What to do, in order to receive blessings, happiness and salvation, deserves consideration. "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" Mark 10: 17. He received the answer which required him to follow Christ. Again, "And he trembling and astonished said, Lord, what wilt thou have me to do?" Acts 9: 6.

Paul was also told what to do, and did it without a murmur, and received the blessing. We are to be rewarded according to our work. "And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

Thus we find that our happiness or blessedness is dependent upon our obedience. "If ye know these things, happy are ye if ye do them." If we believe the facts and obey the commands, we shall enjoy the promised happiness. Salvation is the result of hearing and doing, or obeying.

It is the sin of this age to ignore the literal commandments of the Gospel. Even the elements themselves obey him. "What manner of man is this that even the wind and the sea obey him?" Mark 4: 41. Why should not we, his intelligent followers? Even unclean spirits were obedient to him. Will we be disobedient, who are his disciples? "For with authority commanded he even the unclean spirits, and

they obey him." "Then Peter and the other apostles answered and said, We ought to obey God." Acts 5: 29. Jesus said we "ought" to "wash feet." The gift of the Holy Spirit depends upon our obedience. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5: 30-32. Thus we find that the Scriptures support the truth that in all things the blessings are given to the obedient. This fact is nowhere more strongly taught than in feet-washing. Jesus said we should do these things. Will we do them and thus receive the promised blessings, or will refuse and have the penalty of our disobedience fall on us?

Girard, Ill.

WHICH DO I TEACH?

BY S. N. M'CANN.

In Two Parts.—Part One.

WHICH does the Gospel teach, individual, congregational or church interpretation of the Word, on the practical affairs of life? There can be, and is, no question in the minds of the true followers of Jesus, as to the Word of God being a sufficient guide to proper conduct in all of life's problems. It is conceded to be not only a proper, but a perfectly safe and reliable guide,—a guide that will harmonize and unify discordant elements as well as discordant natures. It harmonizes and unifies by purifying the men and women into whose hearts and lives it enters as God's Word.

To receive the Word of God as a message, is not to allow it to speak except where and when the person chooses. To the devout heart, to the sanctified soul, the Word of God speaks with all the authority that love to God can enforce. To the soul in touch with God, individual interpretation of the Word can never go very far astray. The purposes and aims of the soul in a sanctified body, are not, neither can they be, selfish. The one aim, in all things, is God's glory. Sacrifices and self-denials, for the good of others, become a joy and a blessing.

There is no congregation or ecclesiastical body that can interpret the complex and intricate problems that meet a single saint in life's application of the Word to the daily rounds of duty. How much less can it be done for the great body of saints, extending over vast areas of country and generations of time!

The teaching of Jesus favors individual, personal interpretation and application of the Word to life's problems. In the Sermon on the Mount, the expression by Jesus, "I say unto you," is personal, individual application, on anger, adultery, divorce, nonresistance, love to enemies, nonswearing, the making and spending of money, dressing, eating, praying, fasting, judging and all parts of Christian duty.

Interpreting life's problems for others is to lose the true interpretation for ourselves, to make mote hunters out of us, while we grow into hypocrites, hiding evil and covetousness under the cloak of religion. Religion is largely an individual matter. It is God with the man through the Holy Spirit, else the church works in vain. The Bible is a book of principles, and not necessarily of laws. Principles are eternal, and applicable to the changed conditions and environments under which men live. Rules would be inflexible and would, of necessity, need to be many, where principles are few. Machinery can be operated properly by rules, but men, in God's image, need principles rather than rules. The application of a principle to any problem makes a rule of action for that case, which must be interpreted and applied by the individual, conscientiously, then and there, or he fails in God's sight. The individual must apply the principle to every separate problem of life's duty, and not a formulated law, because the moral value to no two problems can be exactly alike. For this reason Jesus says, "Judge not."

Men are inclined to make law out of the Gospel, when the term Christian is far above law. The church is apt to lose its power when it contends for laws instead of earnestly contending for principles. The individual, contending for law, becomes hard, harsh, Pharisaic and contentious. Contending for principles, he becomes tender, loving, Christlike, forbearing and forgiving.

While the individual must interpret in the everyday application of principles to his *own* life and make the rule of conduct according to his interpretation, there are also duties resting both upon the congregation and upon the church, as a whole, in the matter of interpretation and application of the gospel principles. When the church interprets a gospel principle, the individual should not purposely and willfully transgress or rebel against the church. The church is made to stand above the individual.

Lititz, Pa.

"CASTING STONES."

BY G. E. YODER.

THE words of Jesus: "He that is without sin among you, let him first cast a stone" (John 8: 7), are sometimes quoted against brethren and sisters who take an active part in the expulsion of a member who will not repent of a violation made. It may be well for us to consider thoroughly,—if possible,—the subject of "casting the first stone" (as it is commonly quoted) and notice if this scripture is applicable to a case of this kind.

In the first place, notice that Christ is speaking to the Pharisees, who were under sin because they did not believe in Christ. Verse 24. Hence he could well say: "He that is without sin among you," etc. Is the same true of the followers of Jesus Christ? Shall we confess that we have sin, since we have enlisted under the banner of King Immanuel? True, we have all sinned, and were in great need of purification. 1 John 1: 10. But since we have been purified in the blood of the Lamb, shall we still say we have sin? In so doing we confess one of two things,—we either confess that the blood of Christ does not have the power to cleanse us, or that we are in a lost state. If we cannot be cleansed by the blood of Christ, we shall never reach purity; for it is alone through him that it may be obtained, and that we can be saved.

We are either *sinless* in the sight of God, the Father, *through* Christ, or else we are lost. Shall a child of Christ say he has sin when we are told: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him"? 1 John 3: 6. "He that committeth sin is of the devil." Verse 8. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Verse 9. "He that doeth righteousness is righteous, even as he is righteous." Verse 7.

Do not lose sight of the fact that Christ is the *Propitiation* for our sins, our *Substitute, our Righteousness.*

We may sometimes do things, through the weakness of the flesh, that are not in accordance with the Word; but in that case *we* do not commit these wrongs, but sin which dwelleth in us, that is in the flesh. (See Rom. 7: 17-20.) Do not think we are endeavoring to justify stone casting, because it does seem that this scripture is not applicable to us in either sense, for our mission in the world is not *casting stones.*

Christ has given into our hands a far more important work than this. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high *places.*" Eph. 6: 12. And, when putting on the whole armor of God, to stand against the wiles of the devil, we take in our hands,—as soldiers of Christ,—the "sword of the Spirit, which is the word of God," we have a weapon many times more powerful than all the stones cast in Israel of old. It carries with it a great deal more destruction to its great enemy,—sin.

This God-given instrument, placed in our hands, to be taken into ALL the world, is intended not to condemn but to save the world. And in order that the world might be saved, this glittering, double-edged Sword must be applied to the sins, that are blighting the souls of men, and keep them from the promises of salvation *through Christ.* Sin cannot stand before this mighty instrument, if rightly applied.

But when we find a soul that so tenaciously clings to his sin that he will not part with it, shall we then cease to use the Sword, lest we destroy the soul? May it be far from us! Sin must fall, sooner or later and souls bound *to* it must fall *with* it. While the Word is intended to save, those who will not obey,—through Christ,—are already condemned by it. (See John 3: 18.) If we persist in drunkenness, idolatry, fornication, lying, profanity, wearing of gold, putting on of apparel, conforming to this world, and will not be transformed by the renewing of our minds, we stand condemned by the Word, and we are doomed to an endless death except we repent,—surrendering our sins. Shall we then, as a body, tolerate any of the evils denounced by the Word? Dare we compromise with the worldly-minded in points condemned by the Scriptures? Will we embrace anything that does not harmonize, in principle or spirit, with the Bible?

The mission of the church is to save souls (through Christ); but it takes more than church membership to save them. Were I, willfully and unrepentingly, to violate any command binding upon us, I am in a lost state, and it does not matter whether the church fellowships me or not. Shall the church, then, hold me as a member, or excommunicate me, after having done all that was possible to put me in a saved state, especially when I am endangering the life of others who have the same besetting sin as I? By the love of God, let us not excommunicate until we have applied the "Sword of the Spirit," in every possible way known to us, to eradicate sin. Then, if all this is done, to no effect and no hope, let us, with the instruction of the Apostle Paul, deliver such over to Satan, lest they endanger the life of the body. (See 1 Cor. 5: 5, 13.)

May we, then, by the grace of God, wield the "Sword of the Spirit" mightily during the next century of the Church of the Brethren, that we may become intensely spiritual and wide-awake workmen (2 Tim. 2: 15) in the kingdom of the Lord!

Springs, Pa.

A WEEK AT HUNTINGDON.

During commencement week I was pleasantly entertained in the home of Bro. H. B. Brumbaugh, where I lived, while at Juniata College, as member of the first graduating class. I was also entertained in other homes of the honorable Board of Trustees and of the Faculty.

After thirty years' absence I find that there have been many changes since the earlier days of the college. Going into one of their literary societies, I could not expect to know a face. Several members of the first Faculty yet remain, while the majority are new.

I recalled the untiring patience of our beloved founder, the fatherly care of our first president, and the universal kindness of the late Dr. A. B. Brumbaugh. But words fail me to say enough in praise of the heroes who are continuing the good work, begun by our departed loved ones. This has been an inspiration to us. Many can trace the origin of their Christian careers to the noble examples around them, and were led thereby into the clear, flowing waters of the blue Juniata. I have been made to rejoice continually that, by the grace of God, I was enabled to settle that question while I associated with the good people of Juniata College.

The religious impressions received have been the dominant principle in my life, ever since, when called upon to pass through the different phases of life,—some of them veritable crises, when the Spirit's power was much needed. Some of these intervening years were spent in government employ, with the wards of our nation, who know no higher object of worship than the elements and natural objects.

How beautiful to see them gradually adopt the white man's way, even to the walking in the "Jesus road," as they say. Much of what I have accomplished during these thirty years, much of what I hope yet to accomplish in the future, I lay at the feet of my beloved Alma Mater,—our dear Juniata!

The progress of the college cannot be described, and can scarcely be realized. It can be but felt as, while marching with them, I could

> "Hear the tramp, tramp, tramping of the army,
> The triumph shouting, the foe we're routing;
> Hear the tramp, tramp, tramping of the army,
> Marching on to victory."

And I was glad that

> "I'm in this army, this glorious army,
> And the God of battles will defend me,
> I'm in this army, this glorious army,
> At the front of the battle you will find me."

M. Linnie Bosserman Grigsby.

Pottstown, Pa., June 28.

THE ROUND TABLE

WHITE LIES—AND OTHERS.

BY GEO. F. CHEMBERLEN.

LYING is a sin. I make this statement because it does not seem to be generally so understood. It is also a wide-spread practice and seems to grow as the population increases.

We wonder why, with such promptness, men were put in the "Ananias Club" by one of our most popular citizens, recently, but David beat his record. He put them all in, and he did it in a hurry. He said: "I said in my haste, All men are liars." "In my *haste*." David, be careful! There is room enough for a big king in that little word "haste." Shall we say that you had not thought of it that way before?

There are different kinds of lies,—white, black, mild-mannered and rugged. There are fleet-footed ones that travel all over without charge. Then there are lies so clumsy and slow that they scarcely get away from home.

"White lies" were so named, I suppose, because they were first written on marble and placed in cemeteries. They are sometimes called "fibs," presumably so because of their harmlessness. They are used mostly by church members and high society folks. Business people also find them convenient. They give a gloss to things that makes them shine, and even outshine. Explanations and apologies can be made from white lies, so nearly resembling the truth that you can hardly tell the difference.

Lying for profit is quite a pursuit nowadays. People work them up in their office, or while they are at home, or in the church, or at a party,—just wherever they chance to be, and then have them printed. It is called advertising. Printers say that it pays. Lying in this way is considered legitimate. The public doesn't care. Men who lie for profit to their fellows, in a confidential manner, though, should read Solomon's "Business Builder." They would learn how to make their business prosper without this expensive luxury.

"White lies" are easily spoiled. Exposure to the light changes their complexion. They freckle awfully easy. Sometimes they tan to a real nut brown, and almost resemble black ones. In such cases they are no longer used,—people get others. Campaign speeches, toasts, pleasant chats, and sometimes nice prayer meeting talks, are made up mostly of white lies and superlative adjectives.

Lying keeps some men out of heaven and keeps some women in high society. As a rule, people who tell white lies have little sense, and a lot of borrowed manners.

Lying against others to hurt them is awful. It does the user much damage, and then it is so useless, too. A few tender strokes of the plain truth would, in all probability, throw them into the wild delirium of a Moqui snake-dance. Yes, if you are aiming only to "stir" them up a little, tell the truth,—that's bad enough.

Covina, Cal.

CONSIDERATION.

BY RICHARD SEIDEL.

What went ye out into the wilderness to see?—Matt. 11: 7.

THESE were the words of Jesus to the multitude who had gathered to hear John preach. May we not learn from this that we should always have a worthy object in view, in attending places dedicated to religious worship? No matter what the profession of the worshipers may be, a respectful attention is demanded of us, as rational beings. It does not become us to act like creatures led by instinct, without reflection or motive. They, as the Scripture says, have no understanding and must be guided by those above them. But God has bestowed upon man a higher form of intelligence, capable of comprehending divine truths, and wherein is this preëminence to appear but in our acting wisely and with design?

Design is essential to moral conduct, and though a good motive cannot sanctify a bad action, a bad motive will always vitiate a good action. The Pharisee fasted and prayed, and gave alms, but it was to be seen of men, and thus the deed was corrupted in its principle.

An individual that acts without a motive never acts in earnest. It is the result to be obtained, that stimulates the real, that sweetens labor, that repays every expense. What could induce a patient to submit to the amputation of a limb, but the thought of restoration and preservation of life and health?

In common and trivial matters, we may sometimes act without motive, but in every duty, pertaining to our moral growth and development in the religious life, we should be actively in earnest and never, in any degree, trifle with divine things. It impairs the conscience and deadens the moral sensibility.

The object in attending religious worship should be to gain useful instruction, to have truths reapplied and reimpressed. If we do not seek new light, it is desirable to have the mind quickened by remembrance of forgotten truth, and to have our knowledge reduced to living works. It is written, that if we "draw nigh unto God, he will draw nigh unto us."

Sandy Hook, N. J.

AM I SAVED?

BY P. D. STRAUSBAUGH.

THERE is an opinion among certain classes of people that the future condition of the soul, whether saved or unsaved, can be dated from a definite period in life and may be known by the individual at any time during his sojourn here. Although this idea is not a general or common one, throughout the Brotherhood, it is not at all a strange one.

We have encouraging statements given us in God's Word, "If ye know these things, happy are ye if ye do them," "Thou wilt keep him in peace whose mind is stayed on thee." It seems utterly useless to investigate future conditions. Is it not far better to remain absolutely satisfied with the sweet assurance of peace through concentration upon the Almighty One?

It occurs to us that our present knowledge, regarding future salvation, depends entirely upon the degree of faith we possess. If we have faith in God, so intense as to lead us to an extensive and systematic study of his Word, with an eye single to the *doing* of it; then "the Spirit shall bear witness with our spirit that we are the children of God." According to the standard of our obedience we may know, at any one moment, the future state of the soul, but not for all time. Although we may be in harmony with God at one moment, we may fall into sin, and be in discord, the next; and until we are granted forgiveness, we are in the way of sin.

God gives us the promise of salvation when his conditions are complied with. We have the command on one hand and the promise on the other. All that lies between, to secure the reward, is implicit obedience. Let us watch, lest we deceive ourselves, in thinking that we are saved. May we not become negligent and self-righteous, as the Pharisee of old.

The diligent study of the Word of God and the exact translation of its magnificent truths into practical virtues of everyday life, should be our entire and preeminent aim; for if we guard well the present, future conditions will take care of themselves.

Danville, Ohio.

A GOOD INTERPRETATION.

BY KATIE FLORY.

R. A. TORREY, the widely-known evangelist, who is well versed in the Holy Scriptures, was asked, "Please explain 1 Cor. 11: 3-8. What kind of a covering should this be? Can we find any proof in the Old Testament of this?"

Here is his answer: "The covering here referred to is doubtless a veil, not a modern hat or bonnet. A good many people object to women taking off their hats in church because of what they suppose this passage teaches, but Paul had no thought of the modern bonnet. I presume if he should see modern hats or bonnets, he would want the women to keep them off all the time,—certainly in church,—but he had in mind a veil. The kind of hats that we see nowadays were never worn in Oriental countries. As a proof in the Old Testament, see, for example, Gen. 24: 65."

The Word plainly teaches this doctrine, and Mr. Torrey, and other great men, think this should be practiced as enjoined by Paul. We, as a church, *believe* and *practice* it, and may the day never come when we merely *believe* and *do not* obey this teaching. Brethren, do you teach this truth? Sisters, let us never become so weak as to lay aside such an appropriate sign of power. Let us be faithful! Amen!

Union, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 18, 1909.

THE CHURCH.

1 Peter 1: 13-25.

The church belongs to God (1 Tim. 3: 15); he purchased it (Acts 20: 28; 1 Peter 1: 18, 19).

I. The church is made up,

1. Of the "sanctified in Christ." 1 Cor. 1: 2; John 17: 19.
2. Of those "called to be saints." Rom. 1: 7.
3. It is "a holy nation . . . a peculiar people." 1 Peter 2: 9.

II. It is the body of Christ. Col. 1: 24.

1. He gave himself for it. Eph. 5: 25.
2. He is its head. Eph. 1: 22, 23.
3. It is subject to him. Rom. 7: 4; Eph. 5: 24.

III. God provides,

1. Ministers for the church. Eph. 4: 11, 12; 1 Cor. 12: 28.
2. They are to "feed the church." Acts 20: 28.
3. That it be edified, and built up. 1 Cor. 14: 4; Eph. 4: 15, 16.

IV. Believers are added to the church,

1. By the Lord. Acts 2: 47; 5: 14; 11: 24.
2. They are united with Christ through baptism. 1 Cor. 12: 13; Gal. 3: 27; Acts 2: 41; 8: 12.

V. All should join the church.

1. The command is, "Go work," etc. Matt. 21: 28.
2. Go early in life. Eccles. 12: 1.
3. Be faithful unto death. Matt. 24: 13; Rev. 2: 10.
4. The wicked despise the church. Acts 8: 1-3; 1 Cor. 10: 32.

Note.—Let every Christian Worker "seek to excel to the edifying of the church" (1 Cor. 14: 12). Let there "be glory in the church" (Eph. 3: 21); and "in the midst of the church" sing praises (Heb. 2: 12).

Song.—"I love thy kingdom, Lord."

PRAYER MEETING

For Week Beginning July 18, 1909.

WHAT GOD ASKS OF ME IN SERVICE.

Rom. 12: 4-21.

I. Preparation for Service.

1. Conversion.—1 Thess. 1: 9, "Turned from idols to the living and true God."

2. Forgiveness.—Heb. 9: 14, "A conscience purged from dead works."

3. Salvation.—Luke 1: 74, "Delivered" that we "might serve."

4. Separation.—2 Cor. 6: 17, "Come out from among them and be ye separate."

5. Thankfulness.—Philpp. 4: 6, "With thanksgiving let your requests be made known unto God."

6. Consecration.—Isa. 6: 8, "Here am I; send me."

II. Principles of Service.

1. Wholehearted Devotion.—Deut. 10: 12, "With all thy heart and with all thy soul."

2. With Sincerity and Truth.—Josh. 24: 14. God allows no "mental reservations" in our service.

3. Willingness.—1 Chron. 28: 9, "With a ready mind and willing heart."

4. Cheerfulness and Gladness.—Psa. 100: 2, "Come before his presence with singing."

5. Lowliness of Mind.—Acts 20: 19, "Serving the Lord with all humility."

6. Faithfulness.—Dan. 6: 4, "They could find none occasion nor fault."

7. Watchfulness.—1 Cor. 16: 13, "Watch ye, stand fast in the faith."

III. Privileges of Service.

1. Honor.—John 12: 26, "If any man will serve me, him will my Father honor."

2. Divine Favor.—Prov. 14: 35, "The king's favor is towards a wise servant."

3. Protection.—Acts 27: 23, "There stood by me the angel of God, whose I am, and whom I serve."

4. Joy.—Isa. 65: 14, "My servants shall sing for joy of heart."

HOME AND FAMILY

HIS LOST ONE.

BY B. F. M. SOURS.

Upon the mountain, lost and cold
A sheep had wandered far, away.
The low, descending sun foretold
The closing of the day.

The nightfall gathered darkness grim;
The stars came out, the wolves were near;
There was no fold, no guard to him;
His heart was lone and drear.

Alone! Alone! O human heart!
Have you that dismal darkness known—
When, without friend, some bitter smart
Was thine to feel, alone?

No voice, no friend, no footstep near
Save only that of beast of prey;
Spurned by the friends to you so dear,—
From heaven far away?

Poor sheep among the eyes that gleam
With angry hunger for his life,
Far from the fold and babbling stream,
Lost here in woe and strife!

O Shepherd! Hark! A bleat—'t is thine!
With bleeding feet the Shepherd nears
And bears his lost in arms Divine—
'T was I, in night and fears!

Friend, on the mountain sides astray,
The God of love is seeking thee.
Fly to his dear embrace today,
And thine his joy shall be.

Mechanicsburg, Pa.

THE MORAL TRAINING OF BOYS AND GIRLS.

BY BERTHA M. NEHER.

AMONG the many subjects that are receiving prominent notice, at the present time, there is none of greater importance than that of correct child training. This subject is important because the character of the man or woman depends, to a great extent, upon the kind of training received in childhood. And since the character is the only possession that mortals can take with them to the other world, it is certainly evident that the building of good characters is the most important work in the world, and the responsibility of those who undertake to set the little feet on the road that leads to eternal happiness is correspondingly great. This responsibility rests almost entirely with the parents and teachers.

As a general thing, fathers and mothers are anxious for the physical well-being of their children, and will do anything in their power to have them properly fed and clothed, and kept in health. And having done these things, they feel that they have done their duty, and their responsibility ends there. But this is a false conclusion, for the proper care of a child's physical welfare is by far the lesser part of a parent's duty to his child. A more stupendous responsibility is that of properly training a child's moral nature, of developing his character in such a way that he will grow up to be a worthy member of society, and of cultivating his spiritual life, so that he will be able to overcome the temptations he will some day have to meet.

To develop the children into strong, healthy, physical men and women, is a worthy undertaking, and one that the children will some day much appreciate, but how much more important it is that they have developed within them a good, strong, pure, moral character! By-and-by the physical man will perish, but the inner man will go beyond this life into eternity, where he will, for endless ages, bless those who have made everlasting happiness possible to him, or curse those whose ignorance or neglect have brought him to eternal punishment.

Children should be taught, from early childhood, to hate every form of vice and sin. Beautiful ideals should be planted in their hearts, and good examples set constantly before them. Thus it behooves parents themselves to live such lives as they wish their children to live. Little tendencies to evil should be corrected as soon as they appear, for no person ever bursts out suddenly into a full-grown criminal. If a man is a liar or a cheat, these vices have shown themselves at some time during childhood, and at that time might have been eradicated, had the parents done their duty. No man becomes a murderer or an adulterer without first having harbored the seeds of that evil in the heart. So it is important that the vices of childhood be corrected before they have time to develop into full-grown sins. As much as possible, the parents should select the companions of their little ones. If they are permitted to associate on intimate terms with just any child who may happen to live on the next block, regardless of habits they may have formed, the parents need not wonder if their own children soon learn the evil ways of their playmates. It were better that those neighbors call us selfish, if they will, than that we risk the contamination of our children's characters to avoid such accusation.

Among the greatest dangers, the gauntlet of which our boys and girls of today have to run, is that of contamination from immoral associates. Social impurity has become so common, and we see so much of it, on every hand, especially in towns and cities, that parents, who recognize the dangers through which their children must pass, shudder at the prospect of seeing them go out from under their protecting care. And yet, in the face of the fact that this danger is so imminent, and moral impurity so prevalent, it is distressing to know that many parents are so ignorant or so blindly incredulous, in regard to this matter, that they will permit their innocent children to go forth to meet the terrible conditions that exist, all unprepared by any instruction, and so unarmed to meet the lurking foe that will assail them sooner or later.

Of course it is more comfortable not to know about many of the awful conditions that really do exist in society, but if our pure and innocent children must hear of these things,—and they probably will in spite of all we can do to prevent it,—or if they must learn them by terrible experience,—and there is danger that they may if unwarned,—is it not better that, by giving them such knowledge, we prepare them to resist the evil? Forewarned may be forearmed for them.

The subject of moral purity is one that many parents shrink from broaching to their children because of the difficulty of telling such things to those who are innocent and pure. And because it is an unpleasant task, it is put off as long as possible or neglected entirely. They will even misinterpret scripture on this subject rather than explain some things the children should know.

Paul, in his epistles, wrote some scathing denunciations against social sins and it is time that we awake and take note of where we stand. It is time that we recognize conditions as they do exist about our young people, and take what measures we can, for their protection.

Miss Amigh, superintendent of the Illinois training school for girls at Geneva, speaking to those mothers who do not recognize the peril of their girls in this respect, says, "In this day and age of the world, no young girl is safe! And all young girls who are not surrounded by the alert, constant, and intelligent protection of those who love them unselfishly, are in imminent and deadly peril. And the more beautiful and attractive they are, the greater is their peril."

"Oh," said one mother of my acquaintance, recently, "I can't teach my children such things. I got through girlhood all right, and my children will have to take their chances." Is not such neglect of duty, for such a selfish reason, a sin against the children? And if, in after years, those children should, through ignorance, mar their lives by falling into sin of which they had no warning, will not those parents be, to a certain extent, to blame?

It is the duty of all parents to fortify their children against the evils they will have to meet, by giving them a knowledge of those evils and a training that will strengthen them to overcome them. Many boys and girls owe their downfall in life to the very fact that they were sent forth to meet temptation unprepared, and the parents, whose duty it was to have given them the needed instruction, will surely be held responsible.

There are very few excuses now-a-days for neglect along this line. If a mother cannot talk to her daughter, and a father to his son, as they should, there are always good books that can be secured at small cost that will enlighten them along necessary lines. But the best way is for parents to keep in such close intimacy with their children that they can talk to them on any subject. In this way the confidence of the child may be retained, and by this means many a false step avoided. Children should *never* be left to learn about moral questions and conditions from their associates. There is too much danger that they will learn "immorals" instead of morals in that way. To expect a boy or girl to learn moral purity by sending him forth, in ignorance of existing conditions, is too much like teaching a child to swim by taking him into deep water, and casting him overboard. He is more apt to sink than he is to swim.

So, in order to teach our children to live clean, pure, moral lives, we should show them the beauty of such lives, and teach them to love the good and true and beautiful for its own sake. And we should teach them to hate the sin, even before they ever come into contact with it, for

> "Vice is a monster of so frightful mien,
> As to be hated needs but to be seen!
> But seen too oft, familiar with her face,
> We first endure, then pity, then embrace!"

Milford, Ind.

PROHIBITION IN GERMANY TWO THOUSAND YEARS OLD.

THE ancient proverb that there is "nothing new under the sun," seems true also in regard to the prohibition of the liquor traffic. Even in Germany the prohibition idea is not such an innovation as is generally supposed. It is simply a return to the practice of the ancient German tribes at the time when their pristine valor made them invincible to all attempts of the Romans to subdue them. All our high school pupils should be familiar with the passages in Cæsar's Gallic War, book 4, paragraphs 2 and 15, in which it is stated that "the German tribes prohibited the importation of wine within their borders, because they were of the opinion that it would effeminate them and make them incapable of enduring the hardships of war." This opinion of theirs has been confirmed in modern times by the most thorough experience and the most careful scientific research, not only in Germany but throughout the world. That both wine and beer were originally unknown in Germany is proved by the fact that the ancient German language had no words for these drinks. Not only the Anglo-Saxon "wine" and "beer," but also the German equivalents, "*wein*" and "*bier*," are derived from the Latin "*vinum*," wine, and "*bibero*," to drink. The words were adopted in later years when the Roman luxuries began to be introduced among the Germanic tribes.—*Herald and Presbyter.*

THE UNIMPORTANCE OF PROMINENCE.

A REAL test of leadership is the readiness to be invisible. The rudder is under water during a voyage, and is not seen by the passengers. If it were made chiefly to be seen, its guiding power would not amount to much. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great forces of nature work chiefly without attracting attention. Let us faithfully do our work, and trust our Master to give what recognition is best for us.—*S. S. Times.*

THANK God that to lofty altitudes of personal character the steep, sure road is open to us all. The many may not know it on earth, but the saints will see in heaven if we are steadily climbing by the path where One patiently leads whose disciples we desire to be.—*Frances E. Willard.*

SISTERS' AID SOCIETIES

NEW CARLISLE, OHIO.

The sisters' aid society of this place met Feb. 4, 1909, for reorganization. The following officers were elected: President, Sister Laura Credlebaugh; superintendents, Sisters Katharine Weaver and Rachel Credlebaugh; treasurer, Sister Florence Smith. We have held eleven meetings, with an average attendance of ten. We quilted two quilts and worked on summer clothing for children. May 17 one box was sent to East Dayton, Ohio, containing seventy-five pieces. Some of the poor were also remembered at home.—Clara Funderburg, Secretary, New Carlisle, Ohio, June 13.

THE GOSPEL MESSENGER

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THE Eel River church, Ind., has decided to build a new house of worship sometime during the present year.

AT a regular service at Springfield, Ohio, six young people came out on the Lord's side and received New Testament baptism.

DURING a series of meetings at Chanute, Kans., conducted by Bro. W. B. Sell, there were five accessions to the church.

IN order to meet the growing demands, the members in Waterloo, Iowa, have decided to build an addition to their house of worship in the city.

IN his pastoral letter for June, Bro. Wm. Howe tells about a short trip he made to Louisiana. Sunday, June 20, he spent with the members at Roanoke.

WE learn that the annual Sunday-school convention and the ministerial meeting, of Western Pennsylvania, will be held in the Roxbury church August 26 and 27.

THE new church in Denver, Colo., is receiving the finishing touches, and those having the work in charge expect to have the house ready for dedication sometime in July.

WE take pleasure in acknowledging the receipt of the catalogue of Maryland Collegiate Institute, Union Bridge, Md., for 1909. A creditable course of study is carefully outlined.

IN answer to those seeking information on the subject, we here state, that the next Annual Meeting will be held at Winona Lake, Ind., and that the business session opens on Tuesday morning, May 17.

THE Brethren in Michigan are to hold their Sunday-school, ministerial, missionary and district meetings in the Crystal church, Crystal, Mich., August 18, 19 and 20. The elders are to meet on the 17th at 2 P. M.

LAST Sunday, July 4, a special Sunday-school meeting was held in the College Chapel at Mount Morris. A good program had been arranged for the occasion and a number of interesting addresses on live subjects were delivered.

THE financial report for the month of May, which we publish this week, will be found unusually large, filling more than one page. It shows some liberal giving upon the part of our people, and yet we have not reached the full measure of our ability.

BRO. J. H. B. WILLAMS, accompanied by his wife and child, has just returned from a short sojourn among his people in Kansas. He says Kansas is fine this year; there is plenty of rain and warm weather, and that means big crops and a lot of happy people.

THE new churchhouse in Lincoln, Nebr., is nearing completion and will be dedicated July 18. Bro. J. E. Young, of Beatrice, will preach the dedication sermon. The members extend an invitation to all the neighboring churches. For any further particulars address Bro. S. E. Thompson, 323 North 22nd Street, Lincoln, Nebr.

AT the beginning of the year, the pastor of one of our churches urged his members,—as many as possible,—to read the Bible through. He reports that some of them have already completed the task. Why not encourage more people to read the Bible through,—especially the New Testament? The process of reading the Book through may seem mechanical, but it is helpful, nevertheless.

AFTER an absence of five weeks in the East, accompanied by his family, Bro. Virgil C. Finnell has returned to the office. During his trip he attended the Annual Meeting, and did some preaching in Western Virginia, Pennsylvania and Maryland. He enjoyed a very pleasant visit with Bro. C. G. Lint, of Meyersdale, Pa., who is now in his seventy-fifth year and still does some preaching. He preached on the last Sunday in May, then twice in June.

THE Legislature of Wisconsin is saying to the people of that State, "Thou shalt not swear." This law-making body has passed a bill making swearing a misdemeanor. The bill provides that any person, who shall use, in the hearing of other persons in any public place, loud, lascivious, obscene or profane language, shall be deemed guilty of a misdemeanor, and shall be punished by a fine of not more than twenty-five dollars, or by imprisonment in the county jail not to exceed thirty days, or by both such fine and imprisonment. To make a law of this kind, however, is one thing, but to enforce it is another. The sympathy of all God-fearing men and women will be on the side of the law.

WE feel confident that all of our readers will be greatly interested in Bro. Kurtz's description of Schwarzenau, Germany, found in this issue. He favored us with eighteen photographs, and we are giving five of them in connection with his write-up. Schwarzenau being a small village is not indicated on most of the maps of Germany. The place may be located, however, by finding Arnsberg, and then passing about fifteen miles to the southwest, to the vicinity of the river Eder. Here our people began their reformatory work in 1708, and, before the passing of a generation, disappeared from Europe and found a safe retreat in the vicinity of Germantown, Pa. The quiet little German village has been visited by a number of our members during the last twenty-five years, and since the place is to have a railroad, the visits in the future will likely be more frequent. There may come a time when a large marble block in Schwarzenau will contain a brief account of the rise and progress of the Brethren church. Such a block would tell a far reaching story, and the next generation may see that the thing is done. Should your Office Editor be living when such a move is properly set on foot, he stands ready to give the first dollar.

THE West Johnstown church, Pa., has decided to call three young brethren to the ministry. That is the proper thing to do. Before the close of the present year, the churches in the United States ought to call at least one hundred young men to the ministry. It may be that she ought to call two hundred. We have a number of young brethren who might make efficient preachers, if they were put to the work before they get settled down to something else. Some of these brethren have attended our schools, have well-trained minds, and are in a far better condition to commence work in the ministry than most of those chosen years ago. But, strange to say, there is often a feeling against calling young brethren to the ministry, and that, too, upon the part of ministers who were young when they began to preach. In the generations gone by, young men were set apart to the Word and have proven the support of the church and her principles, and as this was the policy, in many instances in the past, there is no good reason why it may not be the policy now. We must not be afraid to trust the Word to faithful young men, who are able to teach others. We have them, and if we are interested in the Lord's work, as we should be, we will not only pray for the Lord to send many of them into the harvest, but we will ask him to help us select them for that purpose.

A ZIONIST mass meeting was recently held in New York and a very strong feeling developed among the Hebrews in favor of a united effort to encourage the return of the Jews to Palestine. It is thought that the national fund should be greatly increased, and that special efforts should be put forth to create sentiment in favor of the Zion movement. At this meeting the Mesopotamia scheme awoke no enthusiasm. For the first time the new Zion flag was displayed. The meeting was largely attended, and there was much rejoicing because of the changed and improved conditions in Turkey.

LAST Sunday there were three good meetings at Batavia. At the forenoon service, Bro. D. D. Culler, of Mount Morris, gave one of his interesting and forcible sermons. In the afternoon the Sunday-school workers of Elgin, Naperville and Chicago were present and an interesting program was rendered. Some very helpful talks were given. At the evening meeting, intended for the Christian Workers, Bro. Culler gave a well-received address. Meetings of this kind, where subjects pertaining to the work and duties of our young people may be discussed, do good, not alone on account of the instruction dealt out, but largely on account of the inspiration produced. Our young members need to be encouraged to come together and consider religious questions.

IT would appear that a certain Rev. A. W. Higby, rector of St. Paul's Episcopal church, is making speeches in Stark County, Ohio, in the interest of the liquor traffic. July 10 the people of that county are to go to the polls and say whether the saloon shall go or remain. The minister referred to has taken the side of the saloon, but he is not to have it all his own way. We presume about all the preachers in the county are against him, and some of them are tearing his arguments into shreds. In reply to one of his speeches we have an address delivered by Dr. E. O. Buxton, Methodist minister, and published in one of the dailies. It seems to us that, after listening to this fine address, the people of Stark County will turn out to the man and make that part of Ohio prohibition territory. We are glad that our people are lined up against the saloon, and vote against the liquor traffic every chance they get. One thing is certain, we could not be induced to retain in the ministry one who would go around the country and make the kind of speeches Mr. Higby is making.

JOHN CALVIN.

JULY TENTH a great company of distinguished people are to assemble in the city of Geneva, Switzerland, for the purpose of celebrating the four hundredth anniversary of the birth of John Calvin, the brilliant scholar and noted reformer. Calvin came from a family in very ordinary circumstances, possessed a frail body, but a mind of marvelous possibilities. He had good school advantages, secured a good education, and was noted for his fine scholarship before he was twenty-one years old. He studied theology with great diligence, taking in a wide range of reading. The Bible, however, was his chief book. He preached, lectured, wrote and taught almost constantly, giving himself but little rest. At the age of only twenty-seven he published his immortal "Institutes." In 1541, when thirty-two years old, he settled in Geneva, and entered upon a career of teaching and governmental affairs that made the city not only Calvinistic, but the most moral city in all Europe. On account of his influence it became a great center of learning, a veritable bulwark against Romanism, and a tower of strength in support of Protestantism.

Calvin lived a most strenuous life, and insisted on a high grade of morals wherever he had the rule. In keeping with his idea of right he ruled with a rod of iron, and made few allowances for the sins and mistakes of life. He neglected his weak body, treating it like a slave, and at the age of fifty-four years, died. As long as history is read, he will be noted for his scholarship and the peculiar, but now antedated, theological views bearing his name. The world, however, will never forgive him for the disgraceful part he took in bringing about the death of his religious

enemy, Servetus, who was burned because of his religious belief. This sad, ineffaceable blot upon Calvin's character will always be deeply regretted by his friends and admirers.

SPEAKING SO AS TO BE UNDERSTOOD.

THE time is here when men and women, who have accepted Christ with the whole heart, must speak out plainly on moral and religious questions. This, of course, does not mean that they should be blunt or discourteous, but it does mean that they should speak, when something ought to be said; then speak so as to be understood. There is too much talking on vital questions that may mean most anything or nothing in particular. There was a time when the temperance people of this country did not speak out plainly, and that made it easy for the saloons to have their own way. Of late they have been doing talking that can be understood, and as a result hundreds of saloonmen are going out of business. Jesus always talked plainly, and those who heard him denounce sin never had to think a second time to determine what he meant.

Just now we must have some plain talking in our pulpits, to overcome the growing sentiment in favor of the Bible being so loosely interpreted as to justify most any phase of Christianity. As a people the Brethren have long stood for the whole Gospel, but now we are brought in close touch with those who think it all right to set aside some of the New Testament institutions. This they do in good faith, and seem to be fully as earnest with their half Gospel as we are with the whole Gospel.

As a matter of Christian courtesy it is thought that we should not urge our whole gospel plea, fearing that we may possibly hurt the feelings of those who differ from us. Of course we can talk about teaching and obeying all the commands, but we must almost apologize for presuming to differ from those who see the Scriptures differently from what we do. A few years of this kind of living and teaching will make us so weak and undecided that no one will know just where to find us. To overcome this danger we need to cultivate a faith that believes something, and a life that stands for something. Then we need to talk as plainly in support of that which we believe and practice as we have been talking in support of prohibition, the last few years. Most men, who are against the saloon, give no uncertain sound in either their talking or in their voting. Now, when we become outspoken in support of teaching and obeying the whole Gospel, there is going to be something accomplished.

THE OUTLOOK FOR PEACE.

THE outlook for peace in Europe is anything but encouraging. Lord Rosebery, of England, in his speech at the meeting of the Imperial Press Congress, said some things regarding the situation that deserve consideration. He pointed out the fact that while all the talk may be for peace, the preparation, upon the part of all the governments, is for war. He said that he regarded the outlook as almost appalling, and that he had never seen the condition of things in Europe so remarkable and so menacing as at this moment. There were features of this general preparation for war, he declared, which must cause special anxiety to the friends of the British Empire. One was forced to wonder where it was going to stop, whether it would merely bring Europe back into a state of barbarism or whether it would cause a catastrophe in which the workingmen of the world would say: "We will have no more of this madness, which is grinding us to powder." Continuing, Lord Rosebery said: "We can and we will build Dreadnoughts as long as we have a shilling to spend, or a man to put into them." This shows war-madness almost in the extreme.

But, candidly, what does it all mean? The heads of nearly all the governments of Europe are related. They all claim to be members of some Christian body. They talk peace, and encourage the Peace Congress, but they are making all possible preparation for war. Were they heathens, and did not understand the value of peace and national prosperity, we might attribute their conduct to their ignorance. But those who manage the affairs of Europe are educated and cultured, and claim to be Christians and belong to the highest order of civilization ever known in the world. Is this what we are to expect of educated, Christianized and civilized people? If education, culture, Christianity and civilization cannot lift men and women above the spirit of war and retaliation, what can!

It is presumed that all of these moral forces should make nations better, more charitable and more neighborly. But they seem to be hardly as well civilized as the ordinary citizen, living in the rural districts. These men, who come in close contact with each other, live in peace for generations. They find no occasion for arming themselves against each other. Why cannot nations thus live in peace with each other? As a rule those who have charge of the affairs of nations are better educated and cultured than farmers, and claim to be more enlightened, and yet they must be all the while preparing to fight each other. What is the matter with civilization? Is it a failure? Then, what is the matter with education, Christianity and culture? Do they help people to a higher plane of living? Most assuredly. But why should all these forces prove a failure with those who manage the affairs of nations? This is a serious matter, and is worth considering.

THE BUSINESS BEFORE THE LATE ANNUAL MEETING.

UNDER deferred business there were five questions to be considered. They had been in the hands of committees, some of them for two or three years. Experience has shown that it is wise not to be in too great a hurry in answering questions, especially those difficult of solution and on which there is not united sentiment. Haste is made by moving slowly. It is interesting to note, in this connection, that on two of the five deferred questions the committees were not ready to report. Of course, these two committees were continued, the wise thing to do, always, until the committees either "throw up," or prove themselves unable to report.

Under new business, there were twenty-six questions. Four of these, Bethany Bible School asking for recognition, two petitions asking for the Annual Meeting of 1910, and one for 1911, were merely routine matters. These off, there were twenty-seven questions, in all,—deferred and new,—before the late Conference. But of these, two were on Conference Sunday as a day of prayer and fasting, three on an independent course of Sunday-school lessons and five on the dress question, either directly or indirectly, leaving twenty questions in all, or twenty subjects, to be considered. And all of these raise only questions of method, or the way of carrying out and putting into effect gospel principles and doctrines, except two. One of these, —rebaptism,—is a question of fundamental doctrine, and the other one,—the life insurance question,—may be regarded as a mixed question,—doctrine in part and method in part.

This shows a light docket for this year, both in the number and character of the subjects considered. And the only really weighty question, the rebaptism question, was withdrawn without discussion. It was evident at once that it would not bear discussion in the manner in which it was submitted. So, taking it all in all, the business of this year stands in a class by itself, in respect to the small number of questions and their lack of weight. The preparation of an independent course of Sunday-school lessons will require much labor and rare talent and learning, but it cannot be regarded as a heavy Conference question.

But it is interesting to study the subjects raised for consideration, as expressing the interest felt in the church. In the first great council of the church, held at Jerusalem, which we hold as authority for ours, and the pattern also, circumcision was the question of interest. The church at Antioch was stirred on the subject, and she spoke to the council right out of her heart and experience. So today.

Judging conditions in this way, it appears that dress is the leading question among the churches at present. Here are five queries touching the subject. And if you will examine the Minutes of the past Conferences it will be seen that it has always been a living question among us.

There is a revival of interest in prayer and fasting on the part of the whole church body, and so two queries were presented, asking that on certain days solemn prayer and fasting be done for the success and union of the Brotherhood. And if there were more of this sort of thing done, there would be less occasion for queries on some other things. There were three queries asking for an independent course of Sunday-school lessons, which shows that there is interest in the Sunday-school work, and a sense of need for something better than the International System. And well may it be so, for the Sunday school deals with the most fundamental interests of the church and does more in forming the characters of the young than the pulpit. It stands next to the home.

But the dress question leads all others, by far, not only in the number of queries, but in the attention given it. It was discussed over and again, as much as any other subject. It was the first and last thing in the sessions of the Conference. It is all right to discuss it, if it is done with a due sense of its relative importance to other things. Certainly, God is not well pleased with making the little things the big things, or neglecting the weightier matters of the law,—judgment, mercy and faith,—and exalting the mint, anise and cummin; or to exalt methods and ways of doing things to the dignity of principles and doctrines. While it is all right to pass measures upon it, in keeping with the spirit of the principle, and demand that they be carried out in the churches, it would seem that there should be an end to this thing. Or is it one of the things without end? And must it have the time and attention of the Conference at the neglect of the things that deal vitally with the progress of the kingdom of God in the world? And is there no such thing as responsibility as to how we spend, or use, the splendid opportunities of an Annual Meeting?

It is certainly to be hoped that the committee, appointed at the late Conference to state, or restate, if you please, the Bible and historical teaching on the subject, will bring out a report, that will set the matter at rest. For one, I am praying for such a report. Let the committee go to work at once, so as to be able to report to next Conference. And let us have a clear, concise, yet comprehensive, statement, and let that statement supplant all that is on the Minutes on the subject. Let us have all that the church has to say on the subject of dress in one minute, and let it be clear that there is no mistaking its meaning. And then let us practice it in our lives and stop talking about it. May it be so!

The other questions did not seriously touch the vital interests of church progress. A petition for a plan to aid worthy young people without means in their preparation for the church work, and one on ministerial distribution were the most important. So the business sums up; and it was considered, I trust, in the fear of God, and may it all honor him!

H. C. E.

RELIGIOUS ADJUSTMENT.

ONE of the difficult things for men and people to do is to properly adjust themselves to conditions and environments. We are reminded of this fact wherever we go and in our daily surroundings. Our mind was, in a very special way impressed with this thought some years ago while traveling in the Far East.

A large number of people are out of joint with the more progressive and successful part of the world because they refuse to adjust themselves to the new conditions and changes as they are brought about through more thorough investigations, new inventions and modern energy and business push,—such scenes as compelling women to carry stone, brick and mortar up high ladders, to workmen who should be supplied with their material by methods requiring much less labor, and that by men instead of women. While the Lord intended that woman should be the helpmate, it was not after this order, or in such proportions. Such people refuse to adjust themselves to the new and better conditions, and make up for their stupidness by making serfs and slaves of their women.

The same truth we had illustrated further on, in the construction and repair of railroads where they, instead of using picks, shovels, carts and other modern conveniences, performed the labor with old-style hoes and

baskets. They loosen the ground with a hoe, then with the same tool, scrape it into the basket and place it on the head. Carrying it to the desired plac , they empty the basket and go back for another load. This may seem quite foolish to us, and we may be inclined to laugh at their ignorance. But we had better omit the smile, as it is possible we may be doing things quite as foolish and out of date, if we would go to the trouble of looking into some of our ways.

While on a late visit to the Island of Jamaica, we saw a man cultivating his field of sugar cane with an old horse and a very old-fashioned single shovel plow. And as we saw him trudge along, we were made to think what a waste of time and loss of energy there was. A man and horse, with one of our modern cultivators, would have done as much service in one day as he could in a week.

But we don't need to go to Jamaica to see such misfits in adjustment. We see them everywhere, and then, too, by men who claim to be quite advanced in the everyday matters of the times. The major part of our mishaps, failures and losses in life can be attributed to failures in adjustments to the natural changes of conditions that must be met in life. For a farmer to try to reap his crop with the old sickle, used fifty years ago, would be considered folly of the first water. And it would be. And yet there has been no greater advance in reaping harvests and doing farm work than there has been in other industries. There have been changes along all lines of industries that we recognize as being of importance and great value. And because of this we have to adjust ourselves to them. The same is true as to educational methods. We get largely the same results, only we get them easier, better and more of them. And the same holds true in all lines of labor and effort. The same ends are reached except they are larger, fuller and of a better quality in proportion to the energy spent.

And what is true of these things is equally true of the work of the church and religious effort.

Because of different methods and better ones we do more work and better work than our fathers did or could. Not because we work harder and better than did they, but because of our improved methods and possibilities. We mean, of course, those who adjust themselves to the improved methods and conditions. A man today, who expects to make a success of farming, studies his soil and its needs and then adjusts himself and his methods to the conditions. The feeding, fertilizing and treatment of the soil of one farm may be very different from that of another. Hence the methods used and the manner of cultivating must necessarily be different.

But you say, Why tell us what everybody knows and believes? It may be that everybody knows and believes some of these things, but not all. When it comes to doing work for the Lord, too many there be who seemingly fail to see the analogy between working for ourselves, in making things pay in dollars and cents, and working for the Lord and making it pay in gaining souls. In other words, we are much wiser in accepting the best methods for making money than we are in doing the same thing to save souls. In the first, we are ready and willing to adjust ourselves to every new thing or method that promises to give us more and better results for the energy expended. But in working in the Lord's vineyard, we are quite satisfied with the old methods and quite indifferent as to results. We say that the same methods must be used in all the Lord's fields alike, forgetting that there are greater differences in the Lord's fields of labor than there can possibly be in our farm fields. The same end, in all cases, is expected and desired, but in attaining these ends different methods must be employed. Our country fields for Christian labor are necessarily different from the town and city fields, just as our home missions are different from our foreign missions. And, only as we adjust ourselves and methods to these differences, can we hope to be successful.

The assets of what we have accomplished in our towns and cities, at home and abroad, is sufficient evidence that we, as a church, have failed to properly adjust ourselves in both work and methods, and should convince us that new wine in old bottles will not and cannot be a success. With the new conditions must follow the new methods. The one must be adjusted to the other.

Heretofore we have been largely a rural people. We lived in the country, we built our churchhouses in the country. Our church work was with the country people, and it was from the country people that we expected our growth and perpetuity. But changes have come, and of late years our young people as well as others, have been flocking to the towns and cities. And to save them and others we must follow them. They enter these new fields to make a living by entering new avenues of labor. As they thus enter, they find new conditions, both in the secular and the religious phases of life. To these there must be an adjustment. As our ministers follow after them, they find the same thing. And if they hope to succeed, they too, must adjust themselves to the new conditions, and meet the issues, not as they would have them, but as they find them. It is a case of new wine, and, if they would preserve it, they must use new bottles. There is no other way about it. To attempt to place this new wine in the old country bottles would be a criminal waste and it is folly to try it. We have been doing this kind of work too long already, and what we have gotten is largely dregs and skimmed milk, and the cream is allowed to flow into other churches, so that in speaking of our converts we cannot say as did Paul: "And of the devout Greeks a great multitude, and of the chief women, not a few."

The fault is not with the Gospel, because it was intended for and appeals to all people, and the troubles, therefore, must be with our failure in making proper religious adjustments of legitimate methods to the great field in which the Lord wants us to labor, and to which he has called us.

As in our farming and other secular callings, we adopt and use the very best methods for doing our work that success may follow, so we must do in working for the Lord. There is nothing in the world that is so wide in its adaptation as the plan of salvation. This we must understand, know, and use, for the salvation of souls.

H. B. B.

TEACHING THE DOCTRINE.

A good deal is said about the International Sunday-school Lessons failing to set forth the doctrinal features of the Christian religion. This is probably true, in a sense, and yet a good deal more doctrine may be found in these lessons than the average teacher is disposed to teach.

A short time ago we had the account of Philip and the eunuch as our lesson, and a fine doctrinal lesson it was, but there were scores of classes, even in our own churches, that failed to get out of the lesson the doctrine there is in it. We have a letter concerning a teachers' meeting, when this lesson was under consideration. One of the teachers asked for the best method of teaching the children the facts concerning the mode of baptism administered. The superintendent simply remarked, that the *Sunday School Times* says, we cannot tell how the eunuch was baptized, and that ended the instructions regarding the mode of baptism.

With that kind of a superintendent, the teaching of doctrine receives no encouragement whatever, however much there may be said in the lessons about doctrine. Then there are teachers who, instead of seeking opportunities to impress the doctrines of the New Testament on the minds of their pupils, will evade these points as much as possible. We happen to know this to be a fact.

While it would be a good idea to have more of the New Testament doctrine brought out in our Sunday-school lessons, it would be still better to have superintendents and teachers who believe and understand that part of the Gospel and are willing to teach it. With a faithful and efficient corps of officers, the doctrine is not going to be neglected, even when the International System of Lessons is used, but with officers holding loose views, respecting the principles of the church, thorough work will never be done, however much wisdom may be exercised in selecting and arranging the lessons. The real need of the hour is workers who are disposed to give attention to doctrine, and are willing to teach it, along with the other parts of the Bible.

THE HANDKERCHIEF IN PRAYER.

At Philadelphia an excellent paper, entitled *Young People*, is published by the American Baptist Publication Society. On the editorial page of a recent issue appears the following:

"A pastor, making his round of calls, was about to ring at a certain house when the door opened for the lady of the house to usher out a departing caller. The going and the coming ones were introduced to each other on the porch, and the pastor was impressed by the reverence shown him by his new-made acquaintance. It was plain that she (the departing one was a lady) gave him the greater respect because of the 'reverend' attached to his name in the introduction.

"'Is she a Catholic?' he asked, when seated.

"'Far from it,' was the answer. 'She is a very pious woman, a neighbor, who runs in occasionally. She's full of religious talk, and she never goes away without having prayers with me. And she's so very particular about some things. For instance, when she prays she always throws a handkerchief over her head before kneeling. I asked her just now why she did that. And she pointed out a passage I had never noticed before. Here it is,' and the speaker handed the pastor the still open Bible with her finger on the spot.

'"The pastor looked and read, 'Every woman praying or prophesying with her head uncovered dishonoreth her head.' Then he said, 'We must always respect convictions that are based on definite passages of Scripture, even though we may think those passages too literally interpreted. Our religion is not endangered by literalism so much as it is by liberalism.'

"Since then, and especially since the pleas have been made for the removal of ladies' hats in church services, he has confessed that he wishes that the ladies would be so obedient to Scripture teaching, as to modest apparel, that there would be no necessity to ask them to pray with heads uncovered and dishonored."

SUNDAY-SCHOOL MACHINERY.

A correspondent thinks that there is so much machinery in some of our Sunday schools as to greatly interfere with the study of the Scriptures. He is probably correct. When much attention has to be given to the machinery, it means the neglect of other things of more importance. The real purpose of the Sunday school is the study of the Scriptures and to teach the young to love the Bible and worship God. Anything that leads the mind away from this purpose, is detrimental to the Sunday-school cause and should be discouraged. In too many instances schools are run more in the interests of the rich firms, that supply the appliances for this objectionable machinery, than in the interest of the cause the school should represent. Every new thing invented is thoroughly advertised in the schools, and in too many instances the school managers are made to believe that the new methods must be put into operation or they will be considered out of date and behind the times. For a successful school good methods are indispensable, but there should be just as little machinery as possible. While improvements are always in order, still it is not necessary to be changing methods every few months, merely for the sake of having something new. In fact, when one has fine methods, changes should never be made unless for the very best of reasons. The managers of day schools adopt the best of methods, and stick to them until something better is found. This is the policy that should be adopted by all Sunday schools.

WAS JESUS A JEW?

Jesus was a Jew. His mother was a Jewish lady, and descended from the royal house of David, hence royal blood flowed in his veins, and by descent he was heir to the throne of David. As predicted by prophecy, he was born at Bethlehem, the city of David, but brought up in Nazareth, a city among the hills of Galilee, about 76 miles north of Jerusalem. While his mother was a Jewess, his conception was of the Holy Ghost, hence he was divine as well as human. His Spirit-conception gave to him his divine nature, while through the royal blood, that flowed in his veins, was imparted unto him all that was pure and noble in the Jewish race. As a Jew he was the noblest of men. As a Divine Being he did not consider it out of place to be regarded as equal with God. Thus, in the one person, were found, harmoniously blended, the best and noblest elements of earth and heaven. He descends not alone from David but from heaven as well.

MISSIONARY DEPARTMENT

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What Missions Are Doing for New Guinea.

The natives of Papua, New Guinea, have been notorious for many years because of their ferocity and cruelty. The annual report on Papua, presented to the House of Representatives in Australia, shows that a great improvement is taking place. The natives in the central division no longer "require watching." Largely they are becoming law-abiding citizens,—all owing to the civilizing influences of missions. It is now far safer for a white man to travel, unarmed, from the Purari Delta to the German boundary, than to walk at night through parts of some of the large cities in Europe or America. Here is another triumph for missions. What the force of arms could not accomplish, has been wrought by the gentle wooings of the Spirit, when he changed the wild natures of these children of the wilderness into the perfect state of Divine acceptance.

And Still the Old Book Stands.

It is but twenty-five years ago that Robert Ingersoll, following the example of Voltaire, a century before, declared in a public lecture that the Bible was an exploded book, that its sales were falling off rapidly, and that, within ten years, it would not be read anymore. Well, the noted infidel did not hit the mark as a prophet. Since his utterance six Bible Houses have been established and the sale of the Bible has been quadrupled. The American Bible Society issued more than 1,500,000 Bibles last year, while the British and Foreign Bible Society published more than 5,000,000. Other Bible concerns show large outputs also, so that it would be safe to estimate the total output of Bibles in the English language at 10,000,000 copies per year. The British and Foreign Bible Society prints the Bible in nearly 500 languages. There were 428,000 copies of the Bible distributed in China last year. In spite of all that skeptics may do or say, the Bible is the most popular book in the world today, and more copies of it are sold than of any other hundred books combined.

What Might Be Done.

Putting the population of the globe in round numbers at 1,500,000,000, and estimating those already evangelized at one-third of that number, that leaves still 1,000,000,000 to be reached with gospel tidings. Dr. Joseph Angus, seventy-five years ago, suggested the possibility of proclaiming the Gospel to every soul in a comparatively few years, by increasing the missionary force to fifty thousand. Supposing these to be properly distributed among the 1,000,000,000 unevangelized, this would give to each missionary 20,000 souls to reach with the gospel message. Granting that one thousand souls be reached each year, it would require but twenty years to put every soul in touch with the Good Tidings, not taking into account the converts made who would assist in hastening the work. Taking the proclamation of Ahasuerus (Esther 8: 9; 9:1) as an example of speedy delivery of a message, and we see that 127 provinces, aggregating perhaps 3,500,000 square miles, were reached in but eight months and twenty days, though the method of traveling then, was but at a snail's pace, compared with the rapid transit of today. Surely, great possibilities confront the Christian world today, and the Church of the Brethren, right now, is standing before an open door of undreamed-of spiritual opportunities. Will we really enter the great harvest field of the world? We have made a beginning, but have, so far, but touched the outskirts. We must go forward in the spirit of the Great Commission.

The Great Sin of this Age.

Did you ever know a member to be convicted of covetousness, pure and simple? There is such a sin and the Bible condemns it, together with many other grave sins, towards which we are not at all disposed to be lenient. Francis Xavier, the eminent missionary, one time said: "No person ever admitted to me the sin of covetousness." Can it be that the sin has really become obsolete? It was not unknown in ancient times. From Sinai's summit God thundered, "Thou shalt not covet." Ex. 20: 17. Achan's ruin was through covetousness. Joshua 7: 21. Of Israel the Lord said, through the mouth of the prophet, "For the iniquity of his covetousness was I wroth, and I smote him." Isa. 57: 17. Christ tells us, "Ye cannot serve God and Mammon," and Paul classes the covetous with the most debased transgressors of his age, telling his brethren not even to eat with such. Later on the same apostle warns against the "perilous times" that shall come when "men shall be lovers of their own selves, COVETOUS," etc. 2 Tim. 3: 1, 2. Timothy is admonished, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." 1 Tim. 6: 9-11. What is the attitude of the church towards this great sin of the age? How often do ministers preach against covetousness? How many are there who really believe that much of the wealth that people gain is a sin and a positive disgrace?

Missionary Progress in Mexico.

While mission work in Roman Catholic countries is always fraught with difficulties, it is not to be expected that Mexico will prove an exception to the general rule. And yet there is encouraging progress. It is but thirty years ago that missionaries were stoned and driven out of Guanajuato. Now, in the same city, more than six hundred Protestants gathered recently, in a convention of Sunday-school workers and young peoples' societies. Not only was the meeting allowed to proceed entirely undisturbed, but the visitors were received with courtesy on every hand, and the Governor of the State met with, and cordially welcomed, a committee of the young people, and sent a pleasant message to the convention. Evidently Protestantism and religious liberty are making great strides in the land. The Mexican field presents an especially favorable opportunity for practical missionary work. Within easy reach of the United States, no great expense is incurred in getting to the country, and a working knowledge of the language may readily be secured before even leaving the limits of the United States. Why might the Brethren not have several active missionaries in Mexico?

From Vulli, India.

These days, just before the monsoon rains, are busy, trying days. The heat is quite trying, and then, especially in country districts like this, everybody has much to do, before the rains. Our Christian farmers are busy in their fields, getting things in shape to sow the seed when the first rain falls. Then the houses need to be repaired and reroofed. The larger palm leaves are chiefly used in this district. It is hard and dangerous work to climb the smooth, branchless trees, seventy or eighty feet high, to cut down the leaves.

One of our Christian women, here in Vulli, has a heathen mother living not very far away. When some difference arises between her and her husband, she goes to this heathen mother, who does not encourage her to behave as a Christian woman should. But after her anger cools, she tires of her heathen home and is glad to come back to her husband and to the Christian community. It is a bad thing for a young Christian woman to have a heathen mother. We can only pray that they may not be overcome by heathenism.

One of our native brethren at Kumesgam, eight miles from here, has given to his widowed sister and her family a home for a year or more. During this time the sister and her eldest daughter learned of Christ and were baptized. But the daughter had been married as a child, and now her husband claims her. She must go to her heathen husband, in spite of her strong protests, and the urgent pleading of her mother and uncle. The law compels her to go. Our hearts bleed for her, because she must go into a heathen home and live with a heathen mother-in-law. It is another example of the evils of child marriage.

A short time ago a young man in Nandod was sentenced to be hung for some crime he had committed. The father of the young man begged that he might pull the rope and thus, with his own hand, bring his son's life to an end. He said the police might prolong his sufferings, hence his strange request, which the judge granted.

The heathen wife of one of our Christian men has lately been coming each week to our women's meeting and attends the Sunday services. We hope that she is about ready openly to confess Christ as her Savior.

Umalla, via Anklesvar, India, June 4. Alice K. Ebey.

Precept and Practice.

It is easier to tell other men how they should walk than it is to walk that way; and it is easier to learn the right way than to walk in it. Yet we must have the telling, the teaching, the giving of precept; for practice is not enough. With the precept go reasons intended to influence to action. The precept is necessary if the best results are to be obtained.

And the example is necessary, too. One might give precept upon precept, and repeat them o'er and o'er to the end of time, and the world would be little or none the better, if some one did not reduce the precepts to practice. It isn't talk that saves, it isn't telling other men what they should do—not this alone. But along with the teaching must go practice.

We have known fathers who told their sons how filthy a habit the use of tobacco is, and urge them not to use it—fathers who themselves were users of tobacco. Which counted for most, their precept or their example? We have evidence on every hand, young men, even boys, almost children, given over to the habit. As a rule they have a great deal of faith in their fathers, and they quite naturally think that if the habit were so very bad the fathers would not have it. Their reasoning is not at fault, but the example of their elders is far from being what it should be. Let the blame rest where it belongs.

What is true of the fathers in this and other things that might be named, is more or less true of every man and woman, nearly—they teach better than they live. We say it ought not to be so, and we speak truly. But it is so: what are we going to do about it? Man is fallible, more fallible than there is any good reason or excuse for his being. Why? Ask him; ask yourself. Be sure to get a thoughtful and honest answer from the latter: it will help you much, and will no doubt enable you to help others just as much.

We have pretty strict rules on the tobacco question; and we are not much given to the use of the filthy weed. But there are exceptions, more of them than is to our credit. We have a few who raise tobacco for man to chew and smoke; we have some more who chew and smoke it; and we have others who sell it. And there are preachers in each group. We have known men to talk against it, and yet raise it because there was more money in doing that than in raising some other things. We have known men to talk against the use of tobacco, and yet keep it for sale in their stores, because there is money in selling it; and for the sake of the money they kept it for sale.

In these cases, precept and practice failed to go together, and the precept was without effect. The man uttering the precept was considered a hypocrite, and he had very little influence for good, when he might have had a great deal. But somehow he could not see how or where he failed, and kept at the business year after year. He may be at it yet. If so, it is to be hoped that he will yet see the error of his way.

The tobacco question is used as representative. There are a thousand and one things of which there might be said practically what has been said of our relation to tobacco. We stand up in meeting and talk against certain things which the church considers evils; but we do not always live against them. It may be our pleasure or it may be our profit financially that leads us to live different from our teaching; but there is no escaping the fact that we too often live that way. Each must find out for himself the cause of his failure to live as he talks—the remedy is to be found in the Word. And it is nothing more or less than to obey from the heart that form of doctrine to which we have been delivered.

We do not seem to realize how great our failure is when life and teaching are not in harmony. If we could see just how others consider the inconsistency, we would make a greater effort to remove it; for no one likes to have his influence against what he professes is the main thing in his life. The opinion of man against us because of inconsistency is bad enough; but to have God's condemnation for it is much worse. May he help us to teach as he has given commandment, may we live as we teach, following the Master daily in all things he has spoken.

G. M.

From Bulsar, India.

Last week Bro. Stover's were with us and he preached every evening during the week in the vernacular, preparatory to the love feast. The sermons were excellent, bearing especially on the dreadfulness of sin and the necessity for confession if one would be clean before God. They had a good effect. We were waiting for the new church-building, and so it happened that, for almost a full year, we had no feast. It was a mistake, as we now found out, for more work of an unpleasant nature had thus accumulated than we knew of. Love feast brings these things out, for they must be gotten rid of before there can be a feast of love. Many members are of such a disposition that, until pressed, they will not confess or come to terms. O human nature, how depraved! Could men only know the sinfulness of sin, whether our brother does or does not know, what a reformation there might be! God always knows.

On Friday evening we held council meeting. It was decided to hold an election for deacons, as our first deacon elected in India has died, and another has moved away. The election resulted in calling three young men to this office.

Saturday evening, while many were assembled at Annual Meeting, we surrounded the Lord's table in a feast of love. About 230 communed and it was a pleasure to see the large church filled with communicants. What an improvement over the old place where we had to use two rooms in order to seat all, which made it very unsatisfactory. Many thanks to all who contributed to this church-building! Could they have seen this sight, their hearts would have been made glad, I feel sure. We all sat on the floor. Bro. Stover officiated. Bro. Berkebile's and Sisters Powell, Ziegler and Himmelsbaugh were also with us. We were all as one large family. Praises to the good Lord.

On Sunday, after the morning service, Bro. J. B. Emmert, with his wife, was ordained to the eldership. At the same time the three deacons were installed into their office. Bro. Stover delivered the charge to all. It was an impressive service and we pray that all may be found useful and faithful in their increased responsibilities.

We are having a long hot season. At all the stations our missionaries have suffered and even at Bulsar we have

felt the heat more than in other years. While we have no occasion to complain of our health, yet we feel so tired and worn out, continually, that it takes a good deal of courage to keep up with the regular duties. And it seems that during the hot season the devil is especially active in stirring up trouble. I often wonder how it goes in churches where the pastor goes on a vacation. Today it is windy, and in a week we should have rain, but it is rumored that monsoon will be late.

Pray for your work and workers in foreign lands!

J. M. Blough.

June 4.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Chico Mission met in council June 26. Eld. Hiram Forney presided over the meeting. We decided not to elect Sunday-school and Christian Workers' officers. Those who are now holding office will continue during the remainder of the year. Two letters have been received since last council. Our new churchhouse is rapidly nearing completion, and we hope to have a part of it ready for services in a short time. We have organized a sisters' aid society, with Sister McDade president and Sister Feightner, secretary.—Nina Heisel, Chico, Cal., June 28.

Empire.—June 27 it was my pleasure to meet twice in public service with the members of the church in this new colony at this place. Eld. J. W. Deardorff has charge of the Empire church. We are glad these brethren have chosen so good a country for making homes and extending the Gospel. There is a great field here to build up a number of congregations.—M. M. Eshelman, Empire, Cal., June 28.

Fruitvale church met in council June 26, Eld. M. E. Andrews presiding. Sister Lottie Bleisett was elected president of Christian Workers, and Sister Erna McCall, secretary. Brethren who are thinking of locating in the West would be welcomed among us. We are in need of more church workers.—Alice Myers, Bangor, Butte County, Cal., June 28.

DISTRICT OF COLUMBIA.

Washington City church met in council June 28, our elder, Bro. C. D. Bonsack, presiding. Three letters were received and eight granted. Sunday, June 20, was set apart for the children. After the program Bro. D. M. Click, of Tekoa, Wash., addressed them, and also preached for us in the evening. Since our last report, our pastor, Eld. C. D. Bonsack, has gone to other fields, after being here three years. Bro. M. W. Emmert, of Mount Morris, Ill., and Bro. E. E. Eshelman, of Elizabethtown, Pa., were among those who stopped here on their return from the Annual Conference. Bro. Eshelman preached for us June 6. We appreciate the visits of members passing through the city.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., June 30.

ILLINOIS.

Cerro Gordo.—Bro. W. R. Miller, of Chicago, came to us June 21, and began a series of Bible Land lectures, closing June 26. His efforts were greatly appreciated by the large audiences that heard him each evening. Sunday morning Bro. John Noffsinger, of Ohio, preached for us, and in the evening Bro. Miller gave his closing address, his subject being "Overcoming Life."—Emma Wheeler, Cerro Gordo, Ill., June 29.

Oakley church met in council June 26. Sister Effie Buckingham was chosen Sunday-school superintendent, and Bro. Joseph Hamm, president of Christian Workers' meeting for the next six months. Bro. Geo. Miller will conduct a series of meetings for us this fall.—Susie Nickey, Cerro Gordo, Ill., June 29.

Romine.—The township Sunday-school convention was held at the Romine church Sunday afternoon, June 27. All the schools of the township were well represented. Bro. J. D. Heckman, of Cerro Gordo, our district Sunday-school secretary, was with us on that day. He preached for us in the evening. We are always glad to have him with us and appreciate his efforts.—E. Roy Fouts, Salem, Ill., June 29.

INDIANA.

Eel River church met in special council June 12, at our West church, for the purpose of making plans for the remodeling of the house. It was decided to build a new house some time this year. Our communion, held on the evening of May 22, was largely attended. Bro. J. S. Secrist, of Washington, officiated. We expect Bro. S. F. Sanger to be with us the first Sunday in August, in an all-day harvest meeting.—Mary E. Miller, North Manchester, Ind., June 29.

Ridge Schoolhouse.—We had the privilege of hearing Bro. Heistand preach June 20. Those present from Pine Creek were Bro. Samuel Row and family, and Bro. David Holdereed and wife. Bro. Heistand will preach for us again July 18. Every one is invited to attend.—Elizabeth Carbiener, Bremen, Ind., June 28.

Rock Run church met in council June 26. All business was transacted pleasantly. Our love feast will occur Sept. 30, at 5 P. M. Our harvest meeting,—an all-day service,—will be Aug. 15. One more was added to our number by baptism and five by letter.—R. W. Davenport, Goshen, Ind., June 28.

Salem.—Our church convened in council June 5, with our elder, Bro. Frank Hendricks, presiding. Business was passed on in a Christian manner. We will hold our annual harvest meeting Aug. 1. Our love feast will be Nov. 26. Bro. Daniel Wysong will conduct a series of meetings sometime in the winter.—Julia Joseph, Culver, Ind., June 29.

Santa Fe church met in council at the Copper Creek house June 17, Eld. D. B. Wolf presiding, assisted by Bro. Amos Kendall. Elders W. S. Toney and D. W. Hostetler were present also. We decided to hold our love feast Oct. 22, at 4 P. M.—John E. Miller, Loree, Ind., June 28.

Tippecanoe church met in council June 16. All business passed off pleasantly. Our harvest meeting will be held July 18. It will be an all-day meeting. In August we will have our churchhouse rebuilt. Until that time will hold our services in the Gable schoolhouse, a half mile southeast of the church.—Daniel Rothenberger, Syracuse, Ind., June 27.

Upper Fall Creek church met in council June 26, at the old church east of town. Bro. L. L. Teeter acted as moderator. Not much business came up. All was disposed of in a spirit of love. Our next council will be Aug. 28, one month earlier than the regular time, preparatory to our love feast, Sept. 2. Bro. Fadely preached for us today.—Florida J. E. Greene, Middletown, Ind., June 27.

IOWA.

Muscatine.—For various reasons we have decided to defer our series of meetings and feast, for a few weeks, and will give further notice later. One lady said she could hardly stay outside of the fold, but was waiting for her husband to go with her. The Lord is blessing our efforts here.—T. A. Robinson, Box 463, Muscatine, Iowa, June 27.

Waterloo.—At our council, June 22, it was decided to build an addition to our house of worship in the city. Seven members were received by letter. Bro. Secrist held meetings for two weeks, followed by a love feast on Saturday, June 26. Three were baptized preceding the communion service.—S. Sweitzer, Waterloo, Iowa, July 1.

KANSAS.

Garden City church met in council June 26. Five letters of membership were granted. Bro. Joseph Kinzie was elected church trustee, to fill the place vacated by Bro. Philips, who is going away. Our Sunday school was reorganized with Bro. David Wampler superintendent. Bro. Samuel Ebbert was elected president of Christian Workers' meeting.—Alta Colbert, Garden City, Kans., June 28.

Paint Creek church met in council June 26, Bro. W. H. Leaman of Monmouth, Kans., presiding. All business matters passed off pleasantly. Bro. Sherfy resigned his office as elder and Bro. Ruff was elected to fill the place for one year. Bro. John Duggins was chosen deacon. It was decided to hold prayer meeting at the church every Sunday evening. Bro. Edward Steward, of Paola, Kans., has been secured to assist our minister, Bro. Ruff, in a series of meetings to begin Oct. 1. Any one wishing to locate in this part of the country would do well to come here. We have a churchhouse and about fifty members.—Pauline Moberley, R. D. 1, Redfield, Kans., June 29.

Victor church met in council on Saturday, June 12, with Eld. A. C. Daggett presiding. Three letters of membership were received. Bro. T. E. George, of Quinter, Kans., delivered an excellent address on Sunday-school work, June 17. He also preached on the evening of the 18th on mission work.—Genevieve Winder, Waldo, Kans., June 28.

Walton church met in council June 5, with Eld. Wm. Mohler presiding. Much business was disposed of. Five letters of membership were received, among them being Eld. J. A. Thomas and wife. Children's day exercises were well attended. Our Sunday school is moving along nicely with Sister Mohler as superintendent.—Alice M. Will, Walton, Kans., June 26.

MICHIGAN.

Custer.—The Sunday-school, ministerial, missionary and district meetings of Michigan will be held in the Crystal church, Crystal, Mich., August 18, 19 and 20. The elders' meeting will occur on the 17th at 2 o'clock P. M.—D. F. Warner, Custer, Mich., June 21.

Ferry.—June 26 Brethren David Warner and Wm. Cable came down from Sugar Ridge and spent Sunday with us. Bro. Warner gave us three sermons. On the evening of June 17 we organized a Christian Workers' meeting. The writer was chosen president and Bro. John Myers, secretary. Two of our Sunday-school scholars await baptism. This is an encouraging place, and we are in need of a minister. We will hold our love feast July 10.—Jessie Arsnoe, R. D. 2, Hesperia, Mich., June 28.

Harlan congregation met in council June 26. Our elder, Bro. Geo. Deardorff, was present. Much business came before the meeting and was disposed of pleasantly. Three letters were granted. Christian Workers' meeting was reorganized, with Bro. H. A. Weller president. Brethren Charley Deardorff and H. A. Weller were appointed delegates to district meeting. It was decided that the sisters might organize an aid society. Our love feast will be held Sept. 11, at 10 A. M. June 20 we reorganized our Sunday school with Bro. H. A. Weller superintendent and Bro. Russel Weller, secretary. Sunday, June 27, our new church was dedicated, services being conducted by Bro. Geo. Deardorff. A collection of $127.25 was taken. In the afternoon there was a program given by the children, and a missionary sermon by Bro. J. Edson Ulery, of Onekama.—Rosa Weller, R. D. 2, Copemish, Mich., June 29.

New Haven church enjoyed a very pleasant love feast June 19. About eighty-five members communed. Five ministers and a number of members from adjoining churches were present. Seven have been received by letter since last report.—Lizzie Chambers, Middleton, Mich., June 28.

Riverside church met in council June 26, our elder, Bro. C. L. Wilkins, presiding. One letter was received. One applicant is awaiting baptism. One member was reclaimed. Bro. Harvey Good was advanced to the second degree of the ministry. Sunday-school officers were elected for the next six months. The writer was elected superintendent. Bro. Harvey Good was chosen as delegate to the district meeting. Bro. J. M. Lair, of Custer, Mich., preached on Saturday and Sunday evenings. We expect to hold a series of meetings, beginning about Aug. 1, conducted by Bro. Geo. Deardorff, of Brethren, Mich. We now have about fifty members, two ministers in the second degree, and five deacons. If any one is thinking of locating in Northern Michigan, it would be well to look here.—E. B. Weirich, McBain, Mich., June 28.

Thornapple (West House).—June 27 our Sunday school was reorganized with Bro. D. E. Sower superintendent and Bro. Chas. Gibbs, secretary. We lately organized a Christian Workers' society. Bro. D. E. Sower was elected president and Sister Dorothy Lape, secretary. In our last correspondence I made a mistake in saying that Bro. Isaac Rairigh was appointed alternate delegate. I should have said Bro. S. M. Smith.—Mrs. D. E. Sower, R. D. 42, Clarksville, Mich., June 28.

MISSOURI.

Oak Forest.—June 26 a few members met in council, Bro. N. A. Duncan acting as moderator in the absence of our elder. All business passed off in a Christian way. It was decided to hold a series of meetings sometime this fall if a minister can be secured. Bro. Duncan preached for us on Sunday morning.—Nannie A. Harman, R. D. 2, Mountain Grove, Mo., June 28.

NEBRASKA.

Omaha.—Yesterday, June 27, we were assisted by a number of children from another Sunday school in a special program, consisting of songs and recitations. The children all did their part well, which made the exercises very interesting. The attendance was 85, which included quite a number of visiting children. Our average attendance for May was 31, and for June, 38. While our attendance at the Sunday evening services is not as good as we should like to see it, we believe there are good prospects ahead. The interest in the services is always very good, but Sunday evening we had the largest attendance and best interest of any service we have so far held. Pray for us that we may have grace sufficient for every trial and need! We can use clothing for boys and girls, ranging in ages from six to fourteen, who are not in Sunday school now, because they feel their clothes are too shabby. Send all clothing by freight, prepaid, to the writer.—M. R. Weaver, 2517 Lake Street, Omaha, Nebr., June 28.

Sappy Creek church met in council June 26, Eld. Levi Snell presiding. Everything passed off in peace and harmony. We decided to hold our love feast Oct. 2, and also to have a two weeks' revival before the feast. Brethren Levi Stump and Levi Snell were appointed as delegates to the district meeting.—Walter Chapman, Edison, Nebr., June 28.

NORTH DAKOTA.

Kenmare church met in council June 19, our elder presiding. Considerable business came before the meeting. Bro. M. F. Harris was chosen delegate to district meeting; Bro. G. I. Michael, delegate to Sunday-school and Christian Workers' meeting. Bro. Landis came to us June 15 and preached for us until June 27. As immediate results seven were baptized. Our love feast was held June 26, Bro. Landis officiating, assisted by Bro. Weaver, of Bowbells.—G. I. Michael, R. D. 3, Kenmare, N. Dak., June 27.

Snyder Lake church met in council June 26, with our elder, Bro. John Deal, presiding. Much business was transacted and all was done in a Christian manner. One letter of membership was granted and three received. The writer was chosen Publishing House agent and correspondent. We reorganized our Sunday school and Bro. G. C. Deardorff was elected superintendent. Brethren J. E. Deardorff and M. L. Huffman were chosen delegates to district meeting and Brethren W. S. Sink and C. F. Deardorff, delegates to Sunday-school meeting. We are holding services in the schoolhouse at Brumbaugh at present, our churchhouse not yet being moved to Brumbaugh from its present location. We will hold our love feast July 24, at 10 A. M.—M. L. Huffman, Brumbaugh, N. Dak., June 29.

OHIO.

Black Swamp church met in council June 26. Our elder, L. H. Dickey, presided over the meeting. All business was disposed of in love and union. One letter of membership was received. The time set for our love feast is Oct. 9, at 10 A. M. Bro. Dickey preached for us Sunday morning.—Ella E. Garner, R. D. 1, Walridge, Ohio, June 28.

Donnels Creek church held her council June 26, at New Carlisle. All business was disposed of pleasantly. It was decided to ask for the district meeting for 1910. Bro. J. D. Funderburg was chosen church trustee for three years. Our fall love feast was set for Oct, 30, at 10 A. M., at the country house. Last evening the Christian Workers reorganized, electing Bro. Hugh Miller president and Sister Ruth Dresher, secretary. Bro. Benjamin Wray, of Flora, Ind., was with us yesterday and preached both morning and evening.—Hettie F. Barnhart, R. D. 4, Box 95, New Carlisle, Ohio, June 28.

East Nimishillen.—We held our love feast June 26, commencing at 10 o'clock. Two were received into the church by baptism. Bro. Aaron Heestand officiated at the feast. Ministers from adjoining churches were Brethren Samuel Sprankel, H. S. Young, A. I. Heestand, and —— Smith.—A. J. Carper, Middlebranch, Ohio, June 28.

Fostoria.—Our communion was held June 19, at 2:30 P. M. Ministers from a distance were Brethren I. J. Rosenberger, E. H. Rosenberger and Joseph Robinson. A number of other brethren and sisters from adjoining churches were present. About sixty communed, but all could not be accommodated. Bro. I. J. Rosenberger officiated. He also talked to the Sunday school on Sunday morning, and preached a sermon. Our Sunday school was reorganized, with Bro. J. I. Lindower as superintendent, and Harvey Newcomer, secretary. At 10:30 Eld. S. A. Walker, of Tiffin, preached for us. He is eighty-two years old, but is yet quite active in his work. Arrangements have been made for a Sunday-school meeting in the near future.—Lydia Dickey, Fostoria, Ohio, June 29.

North Poplar Ridge.—Two more were added to our number by baptism. Our communion will be held Sept. 25, in the North Poplar Ridge house.—Sarah Harnish, R. D. 4, Defiance, Ohio, June 29.

Ross church met in council Saturday, June 26, our elder presiding. All business was passed on pleasantly. It was decided to hold our communion Oct. 23, at 2 o'clock. Bro. D. D. Thomas remained and gave us three good sermons. We will have our series of meetings in August, conducted by Bro. Thomas. Our Sunday-school work is going on nicely.—Katie Shellaberger, Mendon, Ohio, June 30.

Springfield.—Since our last report six young people,—five of them being Sunday-school pupils,—were baptized. We rejoice in this addition and pray that others may follow.—Alice C. Mumaw, Mogadore, Ohio, June 28.

Toledo.—We were favored on Sunday, June 13, with an interesting sermon by Bro. John Flory, of Jewell, Ohio. We are looking forward to the time when we shall have more such sermons from him, and any other ministering brethren who can arrange to be with us. On Sunday, June 27, we reorganized our Sunday school and elected the following officers: Superintendent, Bro. Ferguson; secretary, Fern Keyser. Following the Sunday school we had a six short sermon by Bro. McKimmey and a talk by Bro. Fike, both from Michigan. The Mission Board of Northern Ohio have sent Sister Rose Gardner, of Fostoria, Ohio, to assist us in our work. The outlook is very encouraging. At present we are meeting for services at a private home, but we hope soon to have a public place of worship. The work commenced is but a seed sown, which we hope to see grow and ripen into a glorious harvest.—Maude Opperman, 3017 Detroit Avenue, Toledo, Ohio, June 26.

OKLAHOMA.

Bright Star church met in council June 26. Business passed off pleasantly. Bro. J. O. Hartman was elected superintendent of the Sunday school. Our series of meetings will begin July 19, conducted by Bro. A. J. Smith. It was decided to hold our love feast July 24. July 25 will be our Sunday-school meeting. Our district secretary will be with us at that time.—P. S. Hartman, R. D. 2, Reed, Okla., June 28.

Elk City.—Upon an invitation from the Disciple church of this city, Bro. J. F. Neher delivered an able discourse today, on the subject of feet-washing as a church ordinance. He also made a few remarks on the Lord's supper and the communion. Next Sunday Mr. Eckles, of the Disciple church, will reply to Bro. Neher's address of today. In two weeks Bro. Neher will treat the subject of trine immersion. These discussions will help to set before the people of this town, the doctrines of the New Testament as understood by the Brethren. We are having beautiful summer weather and crops are doing well.—J. W. Chambers, Elk City, Okla., June 27.

Mt. Hope church met in council May 26. Sister Ritter was elected Sunday-school superintendent and Sister Dillion, secretary. Bro. Henry Meeks and Sister Ritter were appointed as delegates to district meeting, and Sister Dillion delegate to Sunday-school meeting. Two letters of membership were received, those of a deacon and his wife. We decided to have a series of meetings, beginning August 1, to be conducted by Eld. E. E. John. On the evening of June 14 Bro. J. T. Kiggins preached for us.—H. H. Ritter, R. D. 4, Crescent, Okla., June 29.

Thomas.—The church at this place met in council June 19, Bro. W. B. Gish presiding, in the absence of our elder. Sunday-school officers for the next quarter were elected. Bro. L. M. Dodd as superintendent, and Bro. Charlie Showalter, secretary. Bro. Gish and the writer will represent the church at district meeting. The writer was also elected president of the Christian Workers' meeting.—Ida McAvoy, Thomas, Okla., June 22.

PENNSYLVANIA.

Claar.—Our children's day was observed last Sunday, June 27. Eld. Michael Claar gave us an interesting address after the exercises. These services were successful in every particular, and credit is due the leaders, E. H. and J. A. Claar, for their ability in arranging the program, also to our superintendent, Bro. C. F. Lingenfelter, for putting the matter in the hands of men capable for the work. We have Sunday-school at 9:30, preaching at 10:30, and Christian Workers' meeting at 7:30 each Sunday. The outlook is encouraging.—E. F. Claar, Klahr, Pa., June 29.

Harrisburg.—Four members were recently added to our number by letter. Three letters were granted at the same meeting. Our home department organized a short time ago, and is growing rapidly. Our teacher-training class, conducted by Bro. D. H. Widder, one of our home ministers, meets once each week.—I. F. Baker, 134 Sylvan Terrace, Harrisburg, Pa., June 30.

Ligonier Valley met in council June 19. Bro. Will Wolford acted as moderator. All business was settled peaceably. Bro. P. J. Blough, of Hooversville, was elected as our elder. Sun-

day, June 20. Bro. William Kinsey began a series of meetings, which continued till Saturday night, June 26, when we held our love feast. Bro. Kinsey was rewarded for his service by seven new members being added to the church.—Clark W. Kibel, Ligonier, Pa., June 29.

Montgomery.—On Friday, June 25, Bro. R. D. Murphy, field secretary of the Sunday schools of Western Pennsylvania, met with us in a special meeting. Bro. Murphy is visiting all the Sunday schools in Western Pennsylvania, and his talk on Sunday-school methods was instructive. Communion services were held immediately after this meeting, our elder, Bro. Brice Sell, officiating. Saturday, June 26, we met in council with Bro. Sell, presiding. We decided to hold a local Sunday-school meeting sometime during the summer, the date not being set. In October Bro. J. B. Shellenberger, of Lewistown, Pa., will hold a series of meetings for us. Since our last report we have organized a Christian Workers' meeting, with an enrollment of over fifty.—D. R. Berkey, R. D. 3, Marion Center, Pa., June 30.

West Johnstown congregation met in council June 24 at D. Street house. Some important business came before the meeting and was disposed of in a Christian spirit. It was decided to call three young brethren to the ministry at the regular conference in September. We have six sermons each Sunday, yet the urgent need of more preaching in our congregation is evident. The work on our new church building and the remodeling of our three other churches is being pushed rapidly. The annual Sunday-school convention and ministerial meetings of Western Pennsylvania will assemble at Roxbury church Aug. 26 and 27.—J. H. Cassady, Fourth and Sell Streets, Johnstown, Pa., July 1.

VIRGINIA.

Flat Rock.—Bro. D. Hays, a former elder of this congregation, but now of the Linville Creek church, met with the Brethren at this place Sunday, June 27, and preached from Matt. 6: 33. Our love feast will be held at Flat Rock Aug. 21, at 3 P. M.—J. D. Wine, Forestville, Va., June 27.

Mt. Joy church met in council June 12, Eld. Jonas Graybill, of Troutville, presiding over the meeting. We had an important and pleasant meeting. Two were restored to fellowship. Last Saturday there was church meeting at Bethel, twelve miles west of this place. Two were received by baptism at this meeting. It was decided to call on the Valley church for ministerial aid. We have an extensive mission field, and laborers are few and weak. Our three Sunday schools are progressing. We have prayer meetings at two points on Sunday nights. Eld. Graybill preached for us on Saturday night and Sunday morning. He also preached in the Baptist church in Buchanan Sunday night. Eld. W. T. Pursley is still in poor health. He was unable to attend any of the services, but asks to be remembered by the Brethren in their prayers.—A. F. Pursley, Box 49, Buchanan, Va., June 29.

WASHINGTON.

Stiverson congregation met in council June 19, in their new churchhouse just being completed in Camas Prairie. Our elder, D. B. Eby, and five others, of Sunnyside, Wash., were with us, coming a distance of over a hundred miles. Three were received by letter. Bro. D. B. Eby represents us at district meeting. He preached three sermons while here. We met today and reorganized our Christian Workers' meeting, with Bro. Otho Woods, president, and Sister Dottie Woods, secretary. We use the Christian Workers' topics. Our Sunday school was organized with Bro. Tellie Sutphin, superintendent, and Sister Clarice Castle, secretary. Sister Ann C. Castle is our church correspondent.—Dora Woods, Glenwood, Wash., June 28.

WEST VIRGINIA.

Cooks Creek and Bridgewater (mission territory).—After attending the Annual Conference Bro. S. S. Miller, of LaPlace, Ill., preached five sermons for us at the Smith's Creek house; also one at the Friends Run schoolhouse. Sunday, June 16, we went to the Hunting Ground schoolhouse, where we labored among a neglected people till June 27, preaching thirteen sermons in all. Out of about 150 people, only three made any profession of religion. One young man came out for Christ and others seem near. On Sunday we drove twelve miles farther west to strengthen the members near Osceola. June 28 we returned to our home on Smith's Creek. Bro. Miller gave us one more sermon here.—S. D. Zigler, Zigler, W. Va., June 29.

Seneca church met in council with Eld. Obed Hamstead presiding. All business was disposed of favorably. In the evening, at 8 o'clock, Bro. Seymour Hamstead, our district Sunday-school secretary, gave us a talk. The following day, at 10: 30, Bro. Obed Hamstead preached. Our love feast was announced for Sept. 4, at 2 P. M.—John Miley, Seneca, W. Va., June 28.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THE KESLER-BANDY DEBATE.

The debate closed today. The last proposition was: "The doctrines and practices of the Brethren identify them as the church of Christ."

Bro. Kesler led off in the affirmative on these positions: (1) Its builder is God. (2) Its foundation is Christ. (3) It is the household of faith. (4) It is the habitation of God through the Spirit. (5) The church is the body of Christ.

Under these positions Bro. Kesler put up a powerful defense of the truth, as understood by the Brethren. His opponent threw all the force of his power and ability against the powerful array of facts and truths, presented by Bro. Kesler.

The contest was sharp at times, but when the thunder ceased, and the rattle of musketry was over, and the smoke of battle was gone, the truth was made to stand out full and clear, as will be seen by the following on the design of baptism:

(1) "Does Acts 11: 18 promise spiritual life without baptism?" Answer, "No." (2) "Does Matt. 26: 28 promise remission without the shedding of Christ's blood?" Answer, "No." (3) "Does Acts 2: 38 promise remission without repentance?" Answer, "No." Does Acts 2: 38 promise remission without baptism?" Answer, "While Acts 2: 38 promises salvation to the baptized, other scriptures promise salvation to the unbaptized believer. See Acts 16: 31." (Mr. Bandy did not seem willing to interpret identical passages alike.) (5) "Does Heb. 11: 7 promise salvation without the ark?" Answer, "No." (6) "Does 1 Peter 3: 20 say the eight were saved by the ark?" Answer, "Yes, the like figure,—a figurative salvation." (7) "Does 1 Peter 3: 21 say baptism saves?" Answer, "Yes, it saves in a figure,—declares." (8) "Did any inspired man ever say that sin is washed away figuratively?" Answer, "Yes, Paul's sins were so washed away." (9) "If sins are not washed away figuratively, will they be washed away literally?" (Here Mr. Bandy referred to his answer as given above.) (10) "If one refuses to put on Christ in baptism, will he be saved?" Answer, "He doesn't put on Christ to be pardoned." (He simply evaded the question.) (11) "Do we put on Christ in baptism?" Gal. 3: 27. Answer, "Yes." (12) "Can one be born of water without baptism? John 3: 5." Answer, "Yes." (He failed to tell how.) (13) "Can Christ 'cleanse the church with the washing of water by the Word' without baptism?" Eph. 5: 26. Answer, "Yes." (But he did not tell how.) (14) "Is a man, who has historic faith, repents of his sins, and has now faith enough to prompt him to obey God's words, a proper subject for baptism?" Answer, "When he has historic knowledge enough to repent and believe, he should be baptized." (Admitted Bro. Kesler's contention.) (15) If such penitent hasn't faith enough to prompt him to obey God in baptism, would he be saved?" Answer, "Not if he knew his duty and refused to perform it." (Admitting all the Brethren claim as to a proper subject for baptism.)

Then Bro. Kesler put the matter in a different shape. Mr. Bandy claimed that Acts 2: 38 is elliptical and that this fact denied baptism for remission. Then Bro. Kesler drew up a paper this way: "I submit to a committee of three disinterested teachers, holding first or second grade certificates, to say whether there is any ellipsis in this (except the omission of the pronoun 'ye' as subject), 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.' Signed, B. E. Kesler." He asked Mr. Bandy to sign it, who replied, "Put it 'in order to remission of sins,' and I will sign up." Then Bro. Kessler substituted and wrote it, "Repent and be baptized every one of you in the name of Jesus Christ, in order to the remission of sins," and gave it to Mr. Bandy.

When the latter opened his first speech today, he proceeded as usual, keeping the paper until the debate was over. Even then Bro. Kesler had to call for it publicly, after Mr. Bandy had made his last speech, which closed the debate. The answer read, "I have no serious objections to the above.—Jos. M. Bandy." It was too late, of course, to submit the question then, and get it before the people in the debate.

Mr. Bandy claimed that baptism "declares remission of sins." Then Bro. Kesler put it this way: "I submit to above committee to say if 'declare' can be substituted for 'for' in Acts 2: 38 or in any other place." Mr. Bandy said, "Add, 'in order to obtain the remission of sins,' which is your doctrine, and I will sign with you." Bro. Kesler showed the absurdity of such a demand, claiming that "in order to" and "declare" could not both be put in the place of the same word at the same time, and that the answer was only an evasion. Then Bro. Kesler put it this way: "I submit, as above, to say, if the phrases 'for remission of sins,' in Acts 2: 38 and Matt. 26: 28, are identical, they would have to be parsed precisely alike.—B. E. Kesler." Mr. Bandy's answer, "Yes, but neither passage means 'in order to remission,' neither are they so translated." Then Bro. Kesler showed that Mr. Bandy claims remission without the shedding of Christ's blood. According to Mr. Bandy, Christ pardoned sin and then shed his blood to "declare" the fact.

On the commission Bro. Kesler made his grammatical argument for baptism into the three separate and distinct names given in the formula of Matt. 28: 19. Mr. Bandy said, "If three immersions were intended, it would have to say, 'Three times.'" Then Bro. Kesler put it this way: "I submit to above committee that the number of adverbial phrases, joined to the predicate, indicates the number of actions without the numeral.—B. E. Kesler." It was handed to Mr. Bandy, as above, on the morning of the last day of the debate. Mr. Bandy kept the paper until called for, as stated above, after the debate was over, but did not sign it. And so on, when the real issues were reached, the truth was always sustained.

On the historic part of the baptismal controversy, Bro. Kesler gave the usual line of authors used by the Brethren, and fully sustained his contention from the historical standpoint, tracing trine immersion through every century from the present to the golden age, or birth of Christianity.

On feet-washing and the Lord's supper Bro. Kesler had not the time to present half his material but what he did give was presented with telling effect, showing that feet-washing, Lord's supper and the communion were instituted at one and the same time in the city of Jerusalem, on the night of Christ's betrayal.

Other subjects were handled briefly and as forcibly as time would admit.

The Brethren are more than pleased with the able manner in which Bro. Kesler presented and defended the Truth. The best of feelings prevailed throughout the discussion and we can but feel that good will result from the earnest labors of our brother. Praise God for the men who have the courage and humility to proclaim the truth, and whom God can use as valiant defenders against all opposing powers. C. A. Lentz.

Leeton, Mo., June 23.

HUTCHINSON, KANSAS, MISSION.

Many hearts were made to rejoice, Thursday evening, when a young man came to our home and applied for membership, by baptism, into the Brethren church. Arrangements were made, and Friday afternoon, at 5 o'clock, some twenty members and friends met at Stevens Lake, where he was buried with Christ in baptism. Others are seriously counting the cost of taking up their cross and following Christ.

Sunday we reorganized our Sunday school and Christian Workers' society. Sisters Nellie I. Wolf and Sima Keckler were elected superintendents of the Sunday school, and Bro. John Crissman and Sister Aldula Terry, presidents of the Christian Workers.

We bless the Lord for these young workers, who are awake to the interests of the cause and the saving of souls. May many others, through their daily lives and humble devotion, be brought to Christ! The church is greatly in need of exemplary Christians to draw the great multitude of people away from the many worldly amusements, such as pleasure parks, ball games, theaters, and the many five and ten cent shows, so popular in the world today. Many that are at the very head of these amusements and attractions are church members, too, who draw hundreds of people to these places.

Let us live the Christ-life we profess, and keep ourselves from all things of a worldly nature! We need not look into Annual Meeting Minutes to see what is said about this or that. God's Holy Word tells us how professed Christian men and women should walk, day by day, before the children of men. Let us so walk before this world that our good may not be evil spoken of. May God's name ever be glorified! C. E. Wolf.

430 East Fourth Avenue, Hutchinson, Kans., June 28.

FROM DENVER, COLORADO.

Believing that many,—especially those who have so kindly assisted us in the erection of a churchhouse in the city,—want to know how we are getting along, we report as follows: We expect the plasterers to commence work tomorrow morning and hope to have the house ready for use some time in July. We are still short of funds in order to fully complete the building. We believe there are yet some of our people who have said, "**Yes,** I am going to help the Brethren in Denver to build their church," but who, for some reason, have not yet done so. Let me beg of all such to do it, and DO IT NOW!

To those who have given pledges, which are past due and unpaid, we will say, "We are depending on your promise to pay the amount of your pledge. Will you please remit at once?"

All remittances should be made to H. F. Caylor, Secretary-treasurer, Building and Finance Committee, 165 South Clarkson Street, Denver Colo. H. F. Caylor.

165 South Clarkson Street, June 28.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Compton-Canaday.—At the home of the bride's parents near Raven Rock, N. J., June 27, 1909, by the undersigned, Mr. Joshua Compton, of Flushing, N. Y., and Miss Loula Canaday, of Raven Rock, N. J. J. F. Graybill.

Minnich-Bowman.—By the undersigned, at his residence, June 25, 1909, Bro. Leroy Minnich, of Independence, Cal., and Sister Etta May Bowman, of Los Angeles, Cal. J. Z. Gilbert.

Starkey-Ward.—At the home of the bride's parents, near Camden, Ind., June 15, 1909, by the undersigned, Bro. Thomas Starkey and Sister Elsie Ward, both of Carroll County, Ind. J. G. Stinebaugh.

Stock-Baker.—By the undersigned, the bride's father, June 27, 1909, in Abbottstown, Pa., Mr. Claude A. Stock, of New Oxford, Pa., and Miss Susan L. Baker, of Abbottstown, Pa. D. H. Baker.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Brandt, Sister Mollie R., died at the home of her sister, Mrs. Thaddeus Beck, of Manheim, Pa., June 22, 1909, aged 40 years, 1 month and 6 days, after an illness of more than a year. She was a consistent member of the Church of the Brethren. In the fall of 1907 Sister Brandt, in company with others, took a trip to Southern California. In June, 1908, while at Los Angeles, she became ill, and April 12, 1909, she returned East and since then has made her home with Bro. and Sister Beck at Manheim. Services at the Manheim house by Brethren Israel Graybill, R. S. Graybill, Bro. Fahnestock and the writer. Text, John 12: 24. Interment at Kreider cemetery. H. B. Yoder.

Buck, Sister Mary J., nee Blough, born in Somerset County, Pa., July 7, 1854, died June 25, 1909, at Garrison, Iowa, aged 54 years, 11 months and 18 days. While sitting on the porch, cleaning strawberries, she was stung on the head by a honey bee. A doctor was called, but she died in less than five minutes after she was stung. Sister Buck moved, with her parents from Pennsylvania to Illinois, where she was married to Daniel W. Buck Oct. 15, 1876. From there they moved to Garrison, Iowa, in 1878, where her husband died in 1896. She was the mother of five children, four of whom are still living, one daughter having preceded her. She also leaves six sisters and two brothers, father and mother. She was a faithful member of the church since early in life. Bro. Buck was a deacon for a number of years. Services at Gar-

rison by Eld. Wm. Long, from Luke 12: 4-9, assisted by Bro. H. A. Gnagy. Interment in the Gnagy cemetery, five miles west of town. J. B. Barnhart.

Buck, Sister Susan F., wife of Mr. M. B. Buck, born Oct. 4, 1865, died in the Beatrice church, Nebr., June 16, 1909. She was a faithful member of the Church of the Brethren. Her husband, six daughters, two sons, parents, four brothers and five sisters survive. Services by the writer from Psa. 26: 6. L. D. Bosserman.

Caricofe, Sister Mary A., wife of Bro. John Caricofe, who preceded her almost six years, died at her home near Mt. Clinton, Va., in the Cooks Creek congregation, June 22, 1909, aged 75 years, 8 months and 21 days. During the past week she had two paralytic strokes. She was a consistent member of the Church of the Brethren for a number of years. Three sons, seven daughters and three sisters survive. One child preceded her a few years ago. Services and interment at the Mt. Clinton Mennonite church, by Eld. J. M. Kagey, from Rev. 14: 13, assisted by the writer. S. J. Bowman.

Firebaugh, Sister Australia Frances, nee Rieley, died at her home near Fincastle, Va., June 22, 1909, aged 53 years, 3 months and 25 days. Her health had been poor for several years. She united with the Brethren church last fall. Her husband, two sons and five daughters survive her. Services by Eld. D. N. Eller, assisted by Rev. E. W. Leslie (Lutheran), from 2 Cor. 5: 1. Interment in the Fincastle cemetery. Sue B. Shaver.

Good, Sister Lillian, nee Moore, died at her home, near Newmarket, Va., June 20, 1909, aged 45 years, 8 months and 28 days. Deceased was a consistent member of the Church of the Brethren. She leaves two sons,—her husband and one son having preceded her. Services at Cedar Grove church by Eld. J. Carson Miller, assisted by Eld. B. W. Neff. Interment in the cemetery near by. J. D. Wine.

Hoover, Sister Cora C., wife of Bro. Israel Hoover, died at Johnstown Hospital, Pa., June 17, 1909, aged 34 years, 1 month and 16 days. She was a faithful member of the Church of the Brethren. The remains were brought back to her home in the Middle Creek congregation. Services at the Union church, conducted by the writer from Philpp. 1: 21. H. A. Stahl.

Jacobs, Francis, nee Cripe, born Jan. 1, 1850, in Elkhart County, Ind., was killed by a Lake Shore R. R. train in Goshen, Ind., June 23, 1909, aged 59 years, 6 months and 23 days. She leaves many relatives. Services in the Goshen churchhouse by the writer, assisted by Rev. Roberts of the Baptist church, from Matt. 24: 36-51. I. L. Berkey.

Mauck, Bro. Daniel W., born in Rockingham County, Va., Sept. 18, 1839, died at his home in Springport, Henry County, Ind., June 23, 1909, aged 69 years, 9 months and 5 days. He spent his boyhood in Virginia. Dec. 22, 1861, he was married to Anna Rebecca May. In 1863 they moved to Henry County, Ind., where he resided until death. This union was blessed with nine children. Both he and his wife united with the Church of the Brethren in 1871. Death came very unexpected. He had been complaining some, and while talking with his wife and neighbor, the end came. He leaves a wife, four sons, three daughters, and two brothers. Services by the writer in the Brethren's house near Middletown, Ind. Interment in the cemetery near by. George L. Studebaker.

Miller, Bro. Samuel T., born near Sangersville, Va., in 1836, died near Milnesville, Augusta County, Va., June 10, 1909, aged 73 years, 1 month and 11 days. He was a consistent member of the Church of the Brethren for many years. In 1874 he was elected to the ministry by the Pleasant Valley congregation, and continued as a minister for thirty-five years. Though not active, on account of age and ill health, the last few years, he was a missionary through the mountains of Virginia and West Virginia, and also supplied the Messenger to many homes in our own congregation. Services Saturday, June 12, at the Summit church cemetery, by Eld. H. C. Early, assisted by Eld. Peter Garber. R. B. Williams.

Miller, Sister Elizabeth, nee Switzer, born Dec. 17, 1840, in Baltimore County, Md., died May 12, 1909, at Shannon, Ill., aged 68 years, 4 months and 25 days. For several months Sister Miller was in poor health. She was taken with hemorrhage of the lungs, and being dropsical soon succumbed to the affliction of her body. She passed away in the blessed hope of eternal life. Services at the Church of the Brethren in Shannon, and interment in the Brethren cemetery. D. Rowland.

Petty, Mary J., wife of Bro. Isaac Petty, of Ramey, Minn., born April 26, 1833, died May 24, 1909, aged 76 years and 28 days. Her husband and two sons survive. Services by Eld. Isaac N. Wagoner, assisted by Bro. J. M. Mansfield, from Job 5: 26. Ora J. Carter.

Roe, Sister Susannah, nee Dilling, wife of Bro. John B. Roe, born in Henry County, Ind., March 4, 1843, died at her home near McPherson, Kans., June 18, 1909, aged 66 years, 3 months and 14 days. Removing to Illinois in 1857, she was married, and came to Kansas in 1876. She was the mother of four daughters and five sons, all of whom, except two sons, together with her husband, survive her. She was a faithful member of the Church of the Brethren for about forty-two years. Services at the home, and interment in the McPherson cemetery. Edward Frantz.

Royer, Alice Mildred, daughter of John Royer and wife, of Essex, Iowa, born March 17, 1907, died at Mt. Etna, Iowa, May 26, 1909, of pneumonia, aged 2 years, 3 months and 5 days. She leaves a father, mother, two brothers and five sisters. Services at the house by the writer. Interment in cemetery near by. A. P. Simpson.

Rudisill, Sister Sarah, nee Fahrney, died of paralysis, in the Beaver Creek congregation, Washington County, Md., June 12, 1909, aged 71 years, 1 month and 28 days. She was a faithful member of the Church of the Brethren for over fifty years. Three brothers and two sisters survive. Services at the Mt. Zion church by Elders Barnhart and Butterbaugh. Katie S. Grossnickle.

Thomas, Sister Christiana, wife of Samuel Thomas, born in Monroe County, Ohio, March 15, 1840, died in Williamstown, Ohio, June 15, 1909. She grew to womanhood in Hancock County, Ohio, having come to this county when a child. In 1860 she was married to Samuel Thomas. To this union five children were born, three of whom are yet living. In youth she was a member of the Methodist church, but since 1863 she has been a faithful member of the Church of the Brethren. During the last five years she suffered much, but was patient through all. Services at the Eagle Creek church, June 17, by her pastor. Text, Micah 2: 10. Jesse J. Anglemyer.

FINANCIAL • REPORTS

During the month of May the General Mission Board sent out 64,260 pages of tracts.

Corrections.—In the statement printed last month, the credits of Anna M. Vasey, $1.00; Flora L. Vasey, $1.00, and D. Vasey, $1.00, should have been placed in the donations from Nebraska instead of Southeastern Kansas.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of May 1909:

WORLD-WIDE MISSIONS.

Pennsylvania—$131.63.
Eastern District, Congregation.
Coventry, ... $ 14 40
Individuals.
"A Brother and Sister, $25; H. B. Horst, $18; Eliz. Myer, $3.60; Receipt No. 9982, $3.50; Mrs. Kate Smith, $2; Vernie E. Blanch, $1, ... 53 10
Southern District, Sunday School.
Mechanicsburg, ... 28 40
Middle District, Sunday School.
Riddlesburg, ... 2 23
Individual.
M. E. Himmelsbaugh, ... 1 00
Western District, Individuals.
D. M. Stouffer, $8; H. L. Griffith, $8; Linda Griffith, $5.60; Receipt No. 10034, $5; W. H. Kontz, $5; Hannah Smith, $1, ... 32 50

Ohio—$43.60.
Northeastern District, Congregation.
Wooster, ... 24 60
Individual.
"A Brother, New Bedford," 2 00
Northwestern District, Congregation.
Lick Creek, ... 3 50
Individuals.
W. P. Lentz, $10; Jesse J. Anglemyer (Marriage Notice), 50 cents, ... 10 50
Southern District, Individuals.
J. R. Halladay, $2; Katie Beath, $1, ... 3 00

California—$38.50.
Northern District, Individual.
D. L. Forney, ... 3 00
Southern District, Individuals.
Fanny E. Light, $30; Angeline Reese, $2; M. Grace Miller, $1; J. Z. Gilbert (Marriage Notices), $1.50; J. A. Brubaker (Marriage Notice), 50 cents, J. M. Cox (Marriage Notice), 50 cents, ... 35 50

Canada—$38.40.
Congregation.
Fairview, ... 38 40

Maryland—$35.87.
Eastern District, Individual.
W. H. Swan, ... 2 00
Middle District, Congregation.
Broad Run, $26.27; Hagerstown, $7.60, ... 33 87

Idaho—$34.75.
Congregations.
Nez Perce, $23; Boise Valley, $11.75, 34 75

Virginia—$32.14.
First District, Individual.
Mrs. Bertha F. Thurmond, ... 1.00
Second District, Congregations.
Barren Ridge, $13; Pleasant Valley, $6.57; Summit, $6.57, ... 26 14
Individuals.
D. H. Smith and wife, ... 5 00

Illinois—$28.27.
Northern District, Sunday School.
Silver Creek, ... 4 77
Individuals.
M. D. Wingert, $20; A. C. Wieand, $1; Mrs. N. E. Minnich, $1; Lizzie Shirk, $1, ... 23 00
Southern District, Individual.
Geo. W. Miller (Marriage Notice), 50

Indiana—$17.15.
Northern District, Individuals.
Elizabeth Eble, $5; Joseph Weaver $4, ... 9 00
Middle District, Congregation.
Eel River, ... 4 40
Individuals.
H. F. Myers, $2; Mrs. Lottie Hummel, 75 cents, ... 2 75
Southern District, Individual.
Pearl M. Pheanis, ... 1 00

North Dakota—$16.45.
Congregations.
Bowbells, $9.40; Carrington, $7.05, .. 16 45

Kansas—$12.85.
Northeastern District, Congregation.
Wade Branch, ... 3 35
Southeastern District, Individual.
"A Sister," 1 00
Northwestern District, Sunday School.
Freedom Union, ... 3 84
Southwestern District, Sunday School.
Pleasant Valley, ... 4 66

Oregon—$10.00.
Congregation.
Newberg, ... 10 00

Iowa—$6.40.
Middle District, Individuals.
Rebecca C. Miller, $5; Anna Obrecht, $1.40, ... 6 40

Missouri—$6.00.
Northern District, Individual.
Mrs. E. Redick, ... $ 6 00

Oklahoma—$5.35.
Congregation.
Washita, ... 5 35

Louisiana—$5.00.
Individuals.
Mrs. M. S. Bolinger and wife, ... 5 00

Washington—$5.00.
Individual.
Dora Whitaker, ... 5 00

Minnesota—$2.00.
Individuals.
C. S. Hilary and wife, $1.50; D. H. Keller (Marriage Notice), 50 cents, . 2 00

West Virginia—$1.90.
Second District, Individual.
J. F. Ross, ... 1 90

Arkansas—$1.50.
Individuals.
Lucy Blackquell, $1; John Blackquell, 50 cents, ... 1 50

Colorado—$1.00.
Individual.
John Trissel, ... 1 00

Tennessee—$0.50.
Individual.
A. H. Duncan, ... 50

Michigan—$0.50.
Individual.
Vina Huff, ... 50

Total for the month,	$ 474 76
Previously received,	705 22
Total for the year so far,	$1,179 98

INDIA ORPHANAGE.

Ohio—$40.00.
Northeastern District, Sunday Schools.
Kent, $20; East Nimishillen, $20.. $ 40 00

Pennsylvania—$39.00.
Eastern District, Individuals.
Mr. and Mrs. Jacob A. Price, ... 1 00
Southern District, Aid Society.
Shanks, ... 10 00
Middle District, Aid Society.
Spring Run, ... 8 00
Western District, Christian Workers.
Meyersdale, ... 20 00

Illinois—$20.00.
Northern District, Christian Workers.
Naperville, ... 20 00

Iowa—$20.00.
Middle District, Individuals.
W. I. and Katie Buckingham, ... 20 00

Virginia—$20.00.
First District, Individual.
Mrs. T. C. Denton, ... 20 00

Kansas—$18.50.
Northwestern District.
"Class 8—Quinter," 16 00
Southwestern District, Sunday School.
Slate Creek, ... 2 50

California—$16.00.
Southern District, Individual.
Perry Bashore, ... 16 00

Maryland—$10.00.
Middle District, Individual.
Henry Funk, ... 10 00

Indiana—$10.00.
Northern District, Individual.
"K. K.," 10 00

Arkansas—$5.00.
Individual.
Mrs. Frank Reed, ... 5 00

Total for the month,	$ 198 50
Previously received,	605 86
Total for the year so far,	$ 804 36

INDIA MISSION.

Louisiana—$22.00.
Congregation.
Roanoke, ... $ 22 00

California—$20.00.
Individual.
Ina Marshburn, ... 20 00

Pennsylvania—$6.74.
Eastern District, Individuals.
"Receipt 9982," $3; Mr. and Mrs. Jacob A. Price $1, ... 4 00
Middle District, Individual.
J. D. Ellinger, $1.74; Catherine Hostetler, $1, ... 2 74

Arkansas—$5.00.
Individual.
Mrs. Frank Reed, ... 5 00

Canada—$1.00.
Individual.
Lester T. Jordan, ... $ 1 00

Total for the month,	$ 54 74
Previously received,	97 51
Total for the year,	$ 152 25

CHINA MISSION.

Kansas—$6.00.
Northeastern District, Individual.
Lydia A. Barnhart, ... $ 1 00
Northwestern District, Individual.
Virginia Garst (Deceased), ... 5 00

North Dakota—$6.00.
Congregation.
Cando, ... $ 6 00

Pennsylvania—$6.00.
Eastern District, Individuals.
Receipt No. 9982, $3; Mr. and Mrs. Jacob A. Price, $2, ... 5 00
Western District, Individual.
Hannah Smith, ... 1 00

North Carolina—$1.00.
Individual.
Ophrah T. Marshburn, ... 1 00

Indiana—$0.75.
Middle District, Individual.
Mrs. Lottie Hummel, ... 75

Total for the month,	$ 19 75
Previously received,	50 72
Total for the year,	$ 70 47

PORTO RICO.

Pennsylvania—$1.83.
Middle District, Individual.
J. D. Ellinger, ... $ 1 83

Total for the month,	$ 1 83
Total for the year,	$ 1 83

ANNUAL MEETING COLLECTION.

The General Mission Board acknowledges the receipt of the following donations to the Annual Meeting Collection for 1909:

Pennsylvania—$1,804.98.
Eastern District, Congregations.
First Church of the Brethren, Philadelphia, $309.16; Geiger Memorial, $125.59; Spring Creek, $92.92; Lancaster City, $50.64; Ephrata, $40; Germantown, $37.26; White Oak, $34; Elizabethtown, $28.41; Upper Dublin, $25; Reading, $22.44; Mountville, $20.57; Big Swatara, $20.25; Springfield, $12; Ridgely, $12; Little Swatara, $10.50, ... $ 840 94
Sunday Schools.
Ephrata, $15; Mingo, $4.35, ... 19 35
Individuals.
Individuals of Conestoga, $4.25; Lizzie Ander, $1; Alace Bushlong, $1; Mary A. Fasnacht, $1; Mrs. Mary Ressler, $1, ... 8 25
Southern District, Congregations.
Antietam, $100; Back Creek, $41; Upper Codorus, $37.26; Lower Cumberland, $36.25; Upper Conawago, $34; Upper Cumberland, $31.26; Falling Spring, $30.78; Carlisle, $21; Waynesboro, $18; Oak, $13.73; Perry, $12.50; Pleasant Hill, $12, ... 384 78
Individuals.
H. B. Miller and wife, $10; Katie Miller, $1; Receipt No. 10083, $1, ... 12 00
Middle District Congregations.
Woodbury, $47.79; New Enterprise, $35; Altoona, $25; Lewistown, $21.41; Everett, $16.79; Glover Creek, $14.54; Fairview, $11.30; Snake Spring-Koontz Congregation, $11; Yellow Creek, $9.02, ... 190 85
Sunday School.
Lewistown, ... 7 75
Individuals.
Mrs. Alice M. Leister, $25; Joseph Kinsel, $1; Irvin C. Stayer, $1, ... 27 00
Western District Congregations.
West Johnstown, $75.01; Shade Creek, $36; Johnstown, $35; Quemahoning, $34.74; George's Creek, $22; Elk Lick, $20.01; Windber, $20; Summit Mills, $18.76; Pittsburg, $12.60; Maple Glen, $8; Johnstown-Moxham, $5.04; Plum Creek, $5; Ten Mile, $2; Ligonier, $2; Rockton, $1, . 297 06
Individuals.
Wm. Thomas, $10; Unknown, $5; J. O. and M. E. Kimmel, $2, ... 17 00

Ohio—$1,337.43.
Northeastern District, Congregations.
Ashland, $96.59; Chippewa, $54.73; Maple Grove, $42.52; Black River, $38.50; E. Nimishillen, $33.80; Springfield, $33; Owl Creek, $23.66; Wooster, $20; Fostoria, $8; Mt. Zion, $6.50; Bethel-Mahoning, $5; Bunker Hill, $1, 363 30
Sunday School.
Akron Mission, ... 6 50
Individuals.
Mrs. Elizabeth Koller, $1; Julia M. J. Schrantz, $1; Mrs. D. F. Kelley, $1; Frances J. Miller, $1, ... 4 00
Northwestern District Congregations.
Sugar Creek, $54.52; Eagle Creek, $39; Swan Creek, $32.76; Lick Creek, $24.98; Logan, $24.41; Silver Creek, $24.20; Greensspring, $24; Lima, $7.75; Bellefontaine, $6; Maumee, $4; Baker, $3, ... 244 62
Individuals.
Mrs. Susan Burns, $5; Sarah Lytle, $5; E. R. Lytle, $5; David Lytle, $5; Marand Leib, $4; B. F. Driver, $1; Chas. McCune, $1; J. N. Baker, $1,.. 27 00
Southern District, Congregations.
Salem, $60.23; Trotwood, $56.81; Donnels Creek, $51.50; Bear Creek, $50; Lower Twin, $48.72; Hickory Grove, $47.84; Price's Creek, $46.60; Ludlow, $43.47; Upper Stillwater, $36.35; Lower Stillwater, $28; Union City, $27; West Dayton, $23.57; Covington, $21.81; Poplar Creek, $20; West Milton, $19.12; Middle District, $14.76; Sidney Mission, $13; Oakland, $12; Lower Miami, $11.82; Beaver Creek, $11; Greenville, $5.30; Beech Grove-Upper Twin, $2, ... $ 650 90
Sunday Schools.
Schools of Wolf Creek Congregation, $31.11; East Dayton, $5, ... 36 11
Individual.
I. C. Brumbaugh, ... 5 00

Indiana—$1,212.94.
Northern District, Congregations.
Union Center, $40; Pleasant Valley, $34; Solomon's Creek, $29.78; Pleasant Hill, $27.91; Yellow Creek, $24.90; Second South Bend, $23.05; Rock Run, $23; Bethel, $22.36; First South Bend, $22; Maple Grove, $16.90; Turkey Creek, $16; Cedar Creek, $14.25; Nappanee, $14.23; Elkhart City, $13.26; Goshen City, $12.61; North Liberty, $12; Walnut, $10.25; Baugo, $8.80; Tippecanoe, $8.50; Cedar Lake, $8.50; Osceola, $5.76; Hawpatch, $2.03, ... 390 07
Individuals.
H. S. Bowers, $20; J. H. Miller, $17.03; Mr. and Mrs. Henry Gale, $5; Mrs. Nora A. Whitmer, $2; Mrs. Eliz. Eble, $1; Chas. A. Gale, $1; John Neff, $1, ... 47 03
Middle District, Congregations.
Bachelor Run, $90.60; Mowe, $54; North Manchester, $46.85; Salamonie, $38.81; Huntington City, $29.55; Pleasant Dale, $21.75; Lower Deer Creek, $16.33; Eel River, $15.05; Markle, $13.70; Clear Creek, $13.34; Camden, $13.25; Monticello, $12.88; Huntington (Country), $11.40; Ogans Creek, $11.03; Roann, $10.62; Pipe Creek, $10.25; Somerset, $8.25; Sugar Creek, $6, ... 422 66
Sunday Schools.
Santa Fe-Copper Creek, ... 10 00
Individuals.
J. S. Baughn, $3; Kittie Hursh, $1, ... 4 00
Southern District, Congregations.
Nettie Creek, $58; Mississinnewa, $44.25; Four Mile, $29; Feyrone, $28; White, $27.10; Buck Creek, $19.63; Fairview, $15.52; Indianapolis and Muncie, $14; Arcadia, $12.50; Howard, $12.25; Upper Fall Creek, $9.35, ... $ 269 50
Sunday School.
Nettle Creek, ... 37 68
Individuals.
A. Brother, $15; Albert Krall, $10; John L. Minnich, $6; Gertie Harrison, $1, ... 32 00

Iowa—$1,008.32.
Northern District Congregations.
South Waterloo, $120.25; Grundy County, $66.56; Kingsley, $42.37; Green, $27.29; Grundy Center, $17.59; Franklin County, $12.09; Spring Creek, $10.31; Pleasant Prairie, $10, ... 306 46
Individuals.
N. M. Albright, $25; Mrs. H. E. Walton, $10; David and Sarah Bralley, $8; Mae Albright, $5; Mrs. Geo. Mills, $2, ... 50 00
Middle District, Congregations.
Prairie City, $140; Dallas Center, $67.40; Cedar Rapids, $54.61; Brooklyn, $54.10; Panther Creek, $47.57; Coon River, $32; Des Moines Valley, 30; Cedar, $29.90; Iowa River, $15.31; Indian Creek, $8.01, ... 478 90
Individuals.
Jane and Sam, ... 25 00
Southern District, Congregations.
South House—English River, $27; Salem, $26.04; South Keokuk, $25.25; Mt. Etna, $17; Fairview, $14.07; North House-English River, $12; Libertyville, $9.10, ... 130 46
Individuals.
Mrs. Geo. Replogle, $12.50; Jacob Keffer, $4; Mrs. D. M. Baughman, $1, 17 50

Virginia—$1,068.36.
First District, Congregations.
Botetourt, $120.89; Roanoke City, $102.11; Peters Creek, $29.12; Germantown, $7.38; Red Oak Grove, $5.75; Peters Chapel, $5.10; Bethlehem, $4; Smith's Chapel, $1, ... 275 35
Individuals.
A. M. Frantz, $5; J. W. McOvoy, $5; E. P. Sanger, $1, ... 11 00
Second District, Congregations.
Bridgewater, $185; Mill Creek, $51.03; Cooks Creek, $40.50; Lebanon, $35.18; Beaver Creek, $33; Sangerville, $28.10; Nokesville, $26; Greenmount, $25.18; Elk Run, $21.76; Fairfax, $21.09; Barren Ridge, $13; Upper Lost River, $9; Manassas, $7.15;

Mt. Vernon, $5; Woodstock, $4.50; Midland, $3.15; Linville Creek, 1, $ 508 62
Children's Sunday-school Collection, Annual Meeting Grounds, ... 15 24

Individuals.
John W. Cline, $100; S. D. Cline, $100; Jos. A. Click, $15; D. Zigler and wife, $10; D. M. Glick, $5; Dennis Weimer, $3; Mary Smith, $2; S. H. Miller, $2; I. S. Wampler, $2; L. H. and Benjamin Miller, $2; F. N. Weimer and family, $1.15; S. R. Kline, $1; J. D. Wine, $1; Harry C. Reed, $1; Bettie J. Flory, $1; Noah Rhodes, $1; William H. Haller, $1; Lottie Driver, $1; Fannie E. Moore, $1; J. S. Culp, $1; John W. Zigler, $1; A. S. Wenger, $1; C. F. Fifer, $1; John Clanahan, $1; Godfrey Shipp, $1; J. D. Showalter, $1, ... 257 15

Illinois—$976.84.
Northern District, Congregations.
Silver Creek, $114.01; Pine Creek, $70.50; Franklin Grove, $68.17; Chicago, $59.45; Elgin, $55.68; Yellow Creek, $30.76; Milledgeville, $26.55; Shannon, $26.21; Lanark, $24.07; Polo, $24; Waddams Grove, $11.75; Wade Branch, $11.50; Hickory Grove, $11; Batavia, $10; Rock Creek, $6.34; Arnold's Grove, $5, ... 554 99
Christian Workers, ... 5 97
Lanark, ...
Individuals.
Mrs. R. E. Arnold, $10; D. Barrick, $1, ... 11 00
Southern District, Congregations.
Pleasant Hill, $72.18; Macoupin Creek, $37.50; Cerro Gordo, $37.25; Oakley, $35.50; Sugar Creek, $30; Hudson, $25.25; Okaw, $25.17; Panther Creek, $25; West Otter Creek, $24.25; Woodland, $21.12; Astoria, $20; Lamotte, $17; Mansfield, $8; Big Creek, $6.51; Martins Creek, $6, ... 390 73
Sunday School.
Kaskaskia, ... 3 65
Individuals.
Alma Crouse, $5; Salomè Yordy, $3; Geo. Trone, $1.50; Alice S. Wallick, $1; Chris. Barnhart, $1; Betty Barnhart, $1, ... 12 50

Kansas—$786.41.
Northeastern District, Congregations.
Abilene, $82.05; Morrill, $44.30; Kansas City, $37; Ottawa, $36.35; Sabetha, $22.50; Overbrook, $20.50; Washington Creek, $19.35; Olathe, $16.80; Appanoose, $15.25; Vermillion, $9.51; Ozawkie, $9.50; Washington, $6.60; Rock Creek, $5.50, ... 325 21
Southeastern District, Congregations.
Parsons, $17; Verdigris, $10; New Hope, $8.50; Scott Valley, $7.15; Osage, $5.10; Mont Ida, $2, ... 49 75
Individual.
J. M. Replogle, ... 2 00

Northwestern District, Congregations.
Quinter, $53.63; Victor, $25; North Solomon, $14; Belleville, $11; Burr Oak, $10.50; Maple Grove, $6, ... 120 13
Individuals.
Lester E. Williams, $10; Virginia Garst (deceased), $3.50; D. M. Shenk, $1, ... 14 50
Southwestern District, Congregations.
Larned, $61.81; McPherson, $60.55; Monitor, $36; Slate Creek, $21.55; Eden Valley, $17; Garden City, $16.08; Salem, $8; Walton, $7.80; Peabody, $5.78; Murdock, $5.32; Prairie View, $5.03, ... 244 82
Individuals.
Henry O. Perry, $25; L. Andes and children, $2; Nancy Harter, $2; Amos O. Brubaker, $1, ... 30 00

California—$445.55.
Northern District, Congregations.
Reedley, $35.50; Sacramento, Valley, $20.50; Oak Grove, $13.35; Butte Valley, $11.55; Raisin City, $10.50; Fruitvale, $2.25, ... 93 65

Southern District, Congregations.
Pomona, $106; Covina, $62; Lordsburg, $45; Glendora, $36.50; Pasadena, $35; South Los Angeles, $27.85; Inglewood, $23.55; Egan, $8, ...$ 343 90
Individuals.
Belinda Riley, $5; "Three, Troplco," $3, ... 8 00

Maryland—$414.08.
Eastern District, Congregations.
Pipe Creek, $36; Meadow Branch, $31.56; Bush Creek, $22; Sams Creek, $10; Frederick, $10; Woodberry, $8.72; Fulton Avenue, $6, ... 124 28
Sunday School.
Maryland Collegiate Institute, ... 7 09
Bible Society.
Maryland Collegiate Institute, .. 6 17
Individuals.
Mrs. A. L. Ausherman, $18; Lizzie and Clara Klein, $10; Mr. and Mrs. J. H. Whitmore, $5; Unknown, $5; Julian M. Roop, $1.50; W. H. Roop, $1; Howard Myers, $1; Mrs. D. A. Ebaugh, $1, ... 42 50
Middle District, Congregations.
Brownsville, $94.82; Welsh Run, $44.17; Hagerstown, $33.60; Manor, $27.45; Beaver Creek, $20, ... 220 04
Individuals.
E. S. Miller, ... 12 00
Western District, Individual.
H. H. Baker, ... 2 00

Missouri—$336.37.
Northern District, Congregations.
Rockingham, $88.50; Wakenda, $61.96; Smith Fork, $37; Bethel, $10; Honey Creek, $10; Log Creek, $10; Shelby County, $6; Turkey Creek, $5, ... 228 46
Individuals.
Emma Schildknecht, $2; Luther and Jane Rhodes, $2, ... 4 00
Middle District, Congregations.
Mineral Creek, $57.15; Mound, $23.46; Osceola, $4; Prairie View, $3.25; Walnut Creek, $2.56, ... 90 41
Southern District, Congregations.
Carthage, $10; Nevada, $1.50, ... 11 50
Individuals.
Nannie A. Harman, $1; Mrs. Lizzie Shallenberger, $1, ... 2 00

Idaho—$200.15.
Congregations.
Twin Falls, $52.15; Payette Valley, $40.65; Boise Valley, $24.60; Nampa, $18.60; Boise Mission, $7; Clearwater, $6.15, ... 149 15
Individuals.
N. J. Garman, $50; Mrs. J. A. Harlacher, $1, ... 51 00

North Dakota—$134.96.
Congregations.
Cando, $29; Williston, $23.51; Snyder Lake, $21; Pleasant Valley, $9.10; Salem, $18.25; Bowbells, $12.50; Egeland, $10; Rock Lake, $9.60, ... 132 96
Individual.
Anna Brindle, ... 2 00

Nebraska—$128.03.
Congregations.
Bethel, $39.65; Alvo, $22.88; Falls City, $7.50; South Red Cloud, $5, ... 75 03
Individuals.
Receipt No. 10431, $50; Mrs. J. U. Slingluff, $1; Mrs. John Paroly, $1; Mary Hargleroad, $1, ... 53 00

Colorado—$113.67.
Congregations.
Rocky Ford, $47.67; Fruita, $23.89; Sterling, $23.75; Denver, $8.50; Mt. Garfield, $6.86; St. Vrain, $3, ... 113 67

West Virginia—$107.12.
First District, Congregations.
Beaver Run, $26.76; Crab Orchard, $6.50; Hevner, $5; Top of Alleghany, $1.37, ... 39 62
Individuals.
Calvin and Elizabeth Rogers, $25; Mrs. Kate Leatherman and mother, $10; D. D. Hinegardner, $10; Lizzie Burgess (deceased), $5; Jeremiah Thomas, $2; A. L. Cook, $1; Aaron Fike, $1; C. R. Amtower, $1, ... 55 00

Second District, Congregation.
Bethany, ...$ 12 50

Michigan—$80.73.
Congregations.
Woodland, $37.20; Thornapple, $24.50; New Haven, $9.75; Sunfield, $6.50; Vestaburg, 78 cents, ... 78 73
Individuals.
Vina Huff, ... 2 00

Louisiana—$69.85.
Congregations.
Roanoke and friends, $55.35; Jennings, $14.50, ... 69 85

District of Columbia—$56.00.
Washington, ... 56 00

Texas—$52.50.
Congregations.
Manvel, $37; Saginaw, $15.50, ... 52 50

Oklahoma—$49.80.
Congregations.
Mound Valley, $12.25; Big Creek, $11; North Star, $9.85; Guthrie, $3.70; Pleasant Home, $3; Bright Star, $2.30; Indian Creek, $2, ... 38 10
Individuals.
Mrs. W. L. Stone, $10; a sister, $1.70, ... 11 70

Tennessee—$44.10.
Congregations.
Pleasant Hill, $12; Pleasant Valley, $5; Limestone, $4.05; Bristol, $2, ... 23 05
Sunday School.
Boons Creek, ... 15 05
Individuals.
Louiza Klepper, $2; J. M. Gaby, $1; M. D. Carter, $1; P. M. Correll, $1; Lulu Klepper, $1, ... 6 00

New York—$40.00.
Congregation.
Brooklyn, ... 40 00

Minnesota—$38.43.
Congregations.
Hancock, $16; Worthington, $15.18; Lewistown, $5.75, ... 36 93
Individuals.
Mrs. Bernice Ashmore, $1; Albert Miller 50 cents, ... 1 50

New Mexico—$36.65.
Congregations.
Clovis, $25; Miami, $6.65; Dexter, $5, ... 36.65

Washington—$37.30.
Congregations.
Sunnyside, $10.75; East Wenatchee, $10.35; Centralia, $8.70; Spokane, $5.50, ... 35 30
Individual.
A. M. Dickey, ... 2 00

Oregon—$33.72.
Congregations.
Portland, $20; Coquille, $10.54, .. 30 54
Sunday School.
Coquille, ... 3 18

New Jersey—$15.00.
New Jersey churches, ... 15 00

Wisconsin—$15.00.
Congregation.
Ash Ridge, ... 15 00

South Dakota—$13.75.
Congregation.
Willow Creek, ... 13 75

Alabama—$13.00.
Individuals.
E. J. Neher, $5; W. B. Neher, $5; Stella E. Neher, $3, ... 13 00

Arkansas—$10.00.
Individual.
Mrs. Frank Reed, ... 10 00

Arizona—$8.50.
Congregation.
Glendale, ... 8 50

Canada—$5.00.
Individuals.
Louisa Shaw, $3; Willis and Ella Stutsman, $2, ... 5 00

North Carolina—$4.00.
Congregation.
Melvin Hill, ... 4 00

Montana—$2.00.
Individuals.
J. W. Penrod, $1; Sarah A. Penrod, $1, ... 2 00

Miscellaneous—$31.00.
"Kindness of Miss Ida," $25; W. H. Hoisinger, $2; Unknown, $1; Unknown, $1; Mrs. Louisa Wisler, $1, "From a boy interested in missions," 50 cents; Silas C. Foster, 50 cents, ..$ 31 00
Total by State Districts, ... 10,680 51
Found Loose in the Hat, ... 1,798 97

Total collection for World-wide, $12,479 48

INDIA ORPHANAGE.

Ohio—$29.50.
Congregation.
Northeastern District, Congregation.
Auglaize, ...$ 2 00
Individual.
Mary R. Hoover, ... 20 00
Northwestern District, Individual.
Lois Thomas, ... 7 50

Iowa—$20.00.
Middle District, Individual.
S. B. Miller, ... 20 00

Virginia—$16.00.
First District, Congregation.
Roanoke City, ... 16 00

Maryland—$5.00.
Eastern District.
Fulton Ave. Sewing Class, ... 5 00

Pennsylvania—$3.77.
Eastern District, Sunday School.
Spring Creek, ... 3 77

Total for the Annual Meeting collection, ...$ 74 27

INDIA MISSION.

Pennsylvania—$1.00.
Southern District, Individual.
Receipt No. 10083, ...$ 1 00

Total for the Annual Meeting collection, ...$ 1 00

INDIA HOSPITAL.

Pennsylvania—$1.00.
Southern District, Individual.
Receipt No. 10083, ...$ 1 00

Total for the Annual Meeting collection, ...$ 1 00

Total for the year so far, ...$ 1 00

CHINA MISSION.

Pennsylvania—$36.00.
Eastern District, Congregation.
Harrisburg, ...$ 35 00
Southern District, Individual.
Receipt No. 10083, ... 1 00

Idaho—$26.00.
Congregation.
Weiser, ... 26 00

Illinois—$20.58.
Northern District, Congregations.
Bethel (Naperville), $18.08; Chicago, $2.50, ... 20 58

North Dakota—$12.50.
Congregation.
Bowbells, ... 12 50

Ohio—$12.00.
Southern District, Congregation.
Newton, ... 7 00
Individual.
A brother, ... 5 00

Washington—$0.50.
Individual.
Receipt No. 10159, ... 50

Total for the Annual Meeting collection, ...$ 107 58

DENVER MEETINGHOUSE.

Total amount for April and May, $350.48. —H. F. Caylor, Secretary-Treasurer, Building Committee, 165 So. Clarkson St., Denver, Colo.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total amount for the month, $76.50.—Chas. W. Eisenbise, Treas., 860 So. Clifton Park Ave., Chicago, June 1.

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NOTES NOT CLASSIFIED

Sunnyside church met in council June 12, Eld. D. B. Eby presiding. Considerable business was disposed of. Three were received by letter. Sunday-school officers were elected, with Bro. C. F. Smith, superintendent. Bro. Jacob A. Eby was chosen as delegate to district meeting, with Bro. Orrin Gregory as alternate. Our work is growing in interest as well as in numbers. We have two regular preaching points. —Maude Eby, Sunnyside, Wash., June 22.

Nezperce.—We met in council June 22 at 7 P. M. All business was disposed of that came before the meeting. Bro. Johnson presided. The time for our communion was changed from July 26 to June 26 on account of the celebration on July 3. Bro. B. J. Fike officiated. Bro. Jesse Walker was advanced to the second degree of the ministry. Bro. B. J. and Sister Ethel Fike were elected delegates to district meeting.—Wm. H. Lichty, Nezperce, Idaho, June 28.

Coquille church held her council June 25. Considerable business came before the meeting, but all was disposed of in love and union. Everything was through till noon, which is unusual for this church. Bro. J. F. Stevens presided. Brethren Harvard Michael and Willie Barnecke were appointed delegates to our district meeting. We also sent in a request for district meeting for 1911. Our love feast will be Aug. 28. We will have a week's series of meetings before the feast. Sisters Michael, Naomi Root and Myrtle Bonewitz were chosen on the program committee of the Christian Workers' meeting for the next three months. We granted several letters during the last few months.—Anne Barklow, Myrtle Point, Oregon, June 30.

Neosho church met in council at Chanute on Saturday evening, June 26, with Bro. G. R. Eller, our elder, presiding. We had a very pleasant meeting, at which we disposed of our local business, including the reelection of our Sunday-school officers. Bro. J. H. Holloway was chosen as our superintendent for this coming quarter. Bro. Eller gave us two able sermons on Sunday. At some recent meetings, ably conducted by Bro. W. B. Sell, of Fredonia, Kans., five were received by baptism. Bro. Sell preached for us one week.—F. G. Edwards, Cnanute, Kans., July 2.

Rockton.—Our meetings closed with a love feast on Sunday evening, June 27. Though not so well attended as sometimes, the best of order prevailed, and our Bro. L. F. Holsinger did not fail to present the Gospel in a plain, forcible manner, that all could understand. May God bless him in his work.—Elizabeth Hollopeter, Pentz, Pa., July 1.

Iowa River church met in council June 26, in the afternoon, with our elder, F. M. Wheeler, presiding. Business was disposed of pleasantly. One expressed a desire to unite with the church. As our district meeting is to be here this fall, there were some suggestions made as to arrangements for it.—Laura L. Hoffert, R. D. 5, Marshalltown, Iowa, July 1.

Shannon.—We met in council June 26. All business was disposed of satisfactorily. Some improvements were made in and about our church building this spring, which add much to its appearance. The last quarterly report of our Sunday school was encouraging. It is growing in number and we believe in interest as well.—Etta Kreider, Shannon, Ill., July 1.

Elkhart City church met in council June 29. Our elder, Bro. S. F. Sanger, presided. Bro. E. L. Heestand, from Ft. Wayne, was present. Four letters were granted. Our love feast will be held Sept. 4. Bro. C. C. Kindy has charge of the work here. Being young in the ministry, the work rests heavily upon him, but the church appreciates his earnest effort.—Gladie S. Miller, 127 Garfield Ave., Elkhart, Ind., July 3.

Rock Lake church met in council June 24. Much business was disposed of in a Christian spirit. Arrangements were completed for our district meeting to be held here next week. Brethren J. H. Brubaker and W. A. Deardorff were chosen as delegates to district meeting, and Bro. Chas. Noakes and Sister Della Rizner as delegates to our district Sunday-school meeting. Bro. Chas. Kerr was chosen as Sunday-school superintendent for the next six months. Our protracted meetings are in progress at this place. Bro. R. H. Nicodemus is doing the preaching. Although the weather has been unfavorable, part of the time, and the attendance small, the Word has been preached with power, and we feel that the church is being greatly strengthened.—Maude Deardorff, Ellison, N. Dak., July 1.

Silver Creek church held her love feast June 19 at the Silver Creek meetinghouse, four miles northeast of Mount Morris. While the largest part of the membership is in Mount Morris, and most of the services are held here, yet it revives many pleasant memories of the early history of the church, to go to the old country meetinghouse, where our spring feast is always held. Saturday afternoon an election was held, and Bro. Ralph Thomas was chosen deacon. Sunday morning Bro. J. G. Royer gave an interesting talk to the children. Our council convened on Saturday, June 26. All business was settled pleasantly in several hours. We are glad to report that the health of our elder, Bro. D. L. Miller, has so improved that, with the assistance of our ministers here, he has been prevailed upon to shepherd us another year.—Elsie Emmert, Mount Morris, Ill., June 30.

Waddams Grove.—Our love feast, held June 19 and 20, was an enjoyable one, especially to several who communed for the first time. Several ministers were present. Bro. Isaac Frantz, of Ohio, officiated. He also preached on Sunday morning after Sunday school, on "Responsibilities of Parents." Bro. Frantz labors earnestly and effectively. He began a series of meetings in the Chelsea house June 13 and closed June 29. July 3 the Yellow Creek and Waddams Grove churches held their union meeting at this place. Eld. P. R. Keltner and wife were with us.—Albert Myers, Waddams Grove, Ill., July 3.

Jacobs Creek congregation met in council June 26, with Bro. J. K. Eicher, our elder, presiding. We decided to have a love feast in October, also a series of meetings, lasting one or two weeks.—Elizabeth Strohm, Mt. Pleasant, Pa., July 1.

Olympia.—Last Saturday evening an appropriate temperance program was rendered by the children and young people at the Brethren church. At the close of the meeting a collection of $8.21 was taken for district mission work.—Caddie Wagner, Olympia, Wash., June 2.

Mohican.—At our last council one sister was received by letter. June 20 our members were pleased to have with us Bro. D. R. McFadden and wife, of Beach Grove. Bro. McFadden preached for us. Last Sunday Bro. Shroyer, our district evangelist, from New Berlin, was with us to solicit funds for the home mission. He preached two sermons. A collection of a little over $16 was taken for the cause.—Lena Leaman, West Salem, Ohio, July 2.

Kansas City (Missouri).—Last Wednesday evening we had the pleasure of receiving one more into the church by baptism. Eld. Ira Witmore, secretary and treasurer of the Building Committee, has charge of the building of the new churchhouse that is now being erected. The work is well under way. Those who have given pledges will please send the same to Eld. Ira Witmore, 6230 High Street, Kansas City, Mo., as soon as possible. These donations are needed at once. Those who have friends living in the city, may remember them for their own good, and for the good of the Lord's work, by sending a donation to this work.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans., July 3.

Sterling church met in council on the evening of June 28, Eld. John Heckman presiding. All items of business were disposed of quickly and pleasantly. Letters were granted to Bro. E. M. Studebaker, wife and mother. It was decided to hold our next council Aug. 30, on account of the district meeting being held the first week in October.—Olive Dearmie, 1202 Fourth Avenue, Sterling, Ill., July 2.

Imperial Valley Mission.—Sunday, June 27, we closed our revival meetings at this place. Good interest was manifested, and, everything considered, the attendance was good also. Two were baptized. Others are almost persuaded. Sunday evening we held our love feast. Thirty members surrounded the tables. Bro. Jacob Witmore officiated. It was decided that we organize early this fall.—W. M. Platt, El Centro, Cal., June 28.

Ray church met in a special council June 19, to prepare for our love feast. Bro. J. G. Wagenman presided. The Cando church was granted the privilege of restoring a brother. Our love feast was held June 26 at Bro. O. W. Gordon's barn. Bro. Longanecker, of Berthold, N. Dak., officiated. Supper was served to the visitors; also breakfast and dinner on Sunday. On Sunday forenoon Bro. Fred W. Sherland and wife, of Wheelock, were installed into the ministry. One sister was restored to church fellowship. At 2 P. M. Bro. Longanecker preached a missionary sermon, after which a collection of $16.35 was taken. We also had preaching at 7 o'clock in the evening. A Sunday-school convention was held June 12.—Myrtle Lough, R. D. 2, Wheelock, N. Dak., June 30.

Maurertown.—Bro. S. N. McCann lectured at the Valley Pike church on the evenings of June 21 and 22. He was also soliciting funds for the Bridgewater College.—M. H. Copp, R. D., Maurertown, Va., June 30.

MANCHESTER COLLEGE NOTES.

During the months of May and June many schools round out their year's work. With the fourteenth annual commencement of Manchester College, May 27, a very successful year was closed. The class address was delivered by Winthrop Ellsworth Stone, Ph. D., President of Purdue University. Twenty-nine students were graduated. The year has been one of uninterrupted progress in all departments.

During the past few years, this institution has made a steady advance in both material equipment and the strength of the teaching force. State recognition has brought new life to the school. On June 21, 1907, the College was "accredited" for the training of teachers in classes "A" and "B," and on April 9, 1909, by special act of the Indiana State Board of Education, Manchester College was placed in the list of schools fully "accredited," and authorized to train teachers in all the courses ("A," "B," and "C"), prescribed by the State Board of Education. These professional courses (all above graduation from the commissioned high school) are as follows: Class "A" (twelve weeks); class "B," (twenty-four weeks); class "C" (three years). There is also included, in class "C," a two years' course (designed for teachers in town and district schools), graduation from which is equivalent to a license to teach three years in Indiana without examination.

This State recognition opens to the College a splendid field for work, and brings a class of young people of high ideals. It is a great opportunity to train the teachers who teach the children in the public schools. This is, indeed, a work of exceeding great importance, because it is working at the foundation of society,—the state and nation. Most assuredly our Christian Colleges should have a large part in the work of training the teachers for the public schools. Manchester College has organized a Normal School, with a special supervisor in charge, being an experienced teacher, professionally trained,—a graduate of the State Normal and University. One of the unique features of this Normal School is the training school established on the College grounds, for observation and practice, the children in the grades being taught by critic teachers, who are distinguished State Normal graduates. The present summer Normal, of twelve weeks, opened June 1. A large number of teachers and prospective teachers are taking the regular course in the training school, and observing daily the work of the critic teacher. The hour for observation is followed by a discussion, conducted by the critic teacher. The second half term (six weeks) opens July 12.

North Manchester, Ind., June 26. E. M. Crouch.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 28, Texas and Louisiana, in Nocona congregation, Texas.
Sept. 24, Northern Missouri, at Bethany, Ray County.
Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.

LOVE FEASTS.

Canada.

July 24, Fairview, Tyvan, Sask.

Colorado.

Sept. 18, Good Hope.

Illinois.

July 11, 6:30 pm, Chicago.
Sept. 4, 6 pm, Big Creek.

Indiana.

Sept. 3, 10:30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, Elkhart City.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.

Iowa.

July 10, 6 pm, Grundy County church at Jvester.

Michigan.

July 10, Ferry.

Missouri.

Aug. 7, Peace Valley.

Montana.

July 17, Medicine Lake. At home of Bro. Swank, 23 mi. northeast of Culbertson

North Dakota.

July 17, 4 pm, White Rock.
July 24, 10 am, Snyder Lake.

Ohio.

Aug. 21, 10 am, Seneca.
Aug. 31, 7:30 pm, Bellefontaine.

Oklahoma.

July 24, Bright Star.

Oregon.

Aug. 28, Coquille.

Virginia.

Aug. 21, 3 pm, Flat Rock.

Washington.

Aug. 14, Olympia.

West Virginia.

Aug. 21, Heaver.
Sept. 4, 2 pm, Seneca.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

FOR some time the flood situation in Missouri and Kansas has been arousing grave apprehensions, but it now appears that the outlook is gradually improving. Springfield, Mo., on the Jordan River, and Ottawa, Kans., on the Marais des Cygnes River, were the points at which most of the suffering was experienced. In some districts the streets were submerged by from ten to fifteen feet of water. At least 2,000 persons have been rendered temporarily homeless, and a property loss of $2,000,000 is reported. There has also been some loss of life and a number of injuries. Plans, now in contemplation by Government officials, looking to better control of the river systems, in times of floods, will, it is hoped, largely prevent the inundations, now so common along most of our streams.

WHATEVER the ancients may have lacked in modern culture and refinement, they knew how to construct buildings with perfect acoustic properties. We are told that recently the great theater at Ephesus, in which the town clerk came to the help of Paul, has been cleared from the accumulated debris of centuries, and fitted, once more, to accommodate large gatherings. The structure is large enough comfortably to seat 20,000 people, and so perfect are the acoustics that, during a recent gathering of missionaries in the old theater, words spoken in a low tone of voice could be heard with ease on the topmost row of seats. The speakers declare that, had twenty thousand people been there, each one might readily have heard the talks given on that occasion.

THERE are only about 300,000 Indians in this country, who, as wards of the nation, have met varied experiences under different administrations of the Indian Bureau. Commissioner Leupp, who recently resigned because of failing health, has well earned the sincere gratitude of the nation at large, and especially so of the Indians, for whose special welfare he labored so devotedly. He started out, at the beginning of his term, four and a half years ago, with an employment bureau, by which any Indian needing work was brought in touch with employers of labor. He organized a corps of officers to fight the liquor traffic among Indians, and succeeded in practically excluding all stimulants from the reservations. In the establishment of additional schools for the thorough education of Indian children, he has probably done his most commendable work, for the Red Man's child of today will be, by means of proper culture, a more valuable and self-supporting member of the community in years to come. In many other respects has Commissioner Leupp shown his devoted interest to the people in his charge,—a salutary and wholesome lesson to the many unscrupulous office-holders, who forget that a public office is a public trust.

WHATEVER may be assigned as the cause, there appears to be good evidence that the terror of leprosy seems to be less during recent years. Twelve persons, who had been residents of the leper colony on Molokai, one of the Sandwich Islands, were recently taken to Honolulu and reëxamined, at the suggestion of a legislative committtee. Only one of the number still had traces of the disease. The others were discharged as cured, although some had suffered for more than twenty years. There have also been well-established cures at the leper hospital and colony in Louisiana, some of the patients having been discharged. Physicians claim that leprosy is less virulent than formerly.

BRISTOL, situated in both Virginia and Tennessee, and remembered by many of our people as the place of Annual Meeting in 1905, was the scene of a hotly-contested local option election July 8, in which the liquor forces gained the day by the small majority of thirty-two votes. While the temperance people made a strong effort to continue the reign of sobriety, which has been enjoyed by the town for two years, they found the organization of their opponents to be most thorough and effective, and it was due to this very complete and systematized effort that the cause of temperance was defeated. The advocates of prohibition need to learn some salutary lessons on effective coöperation and union of effort, ere they can successfully and permanently cope with their antagonists.

JAMES WILSON, the veteran Secretary of Agriculture, declares that the high prices, now troubling the consumer, are due more to the scarcity of farm laborers than the iniquity of corporations. During a recent trip in the West he saw thousands of acres lying idle, all because their owners cannot get hands at any price. Our own country boys are rapidly drifting to the cities, and most of the immigrants, now arriving, go to the industrial centers rather than the agricultural regions. The Bureau of Immigration has recently organized a special "Information Division," to promote the better distribution of immigrants, and to supply farmers with the necessary help from the ranks of the unemployed. It would seem that, by proper coöperation of the people, a double good might be accomplished,—to supply localities with needed workers, and to help worthy persons to profitable and healthful employment.

WE are assured that in 1908 the United States paid $3,471,157 in pensions to the Spanish-American War veterans, and that this amount is likely to increase for some years. The Cuban army of invasion only comprised about twenty thousand men, and yet, it is said that nineteen thousand names,—invalids and survivors,—figure on the pension rolls, though the actual hostilities of that war lasted less than two months, and were almost bloodless. It is claimed that in all the wars of our country seventy per cent of the mortality has been due to disease, two-thirds of which could have been prevented by proper measures, —most of all by wholesome food supplies. It is no credit to our country that a combination of greed and carelessness compels us to keep on paying pensions for the next forty years, owing to the effects of injurious food supplies during the brief period of the Spanish-American War.

FROM the Government crop statistics for July it is evident that the greatest crop of cereals, ever raised in the United States, is to bless the labors of the husbandmen. A gain of 722,000,000 bushels in all grains, over the totals of 1908, is promised. Corn is estimated at the 3,000,000,000 mark, while oats will likely reach 1,000,000,000 bushels. The value of these great farm products, on the basis of probable prices, will approach $2,750,000,000. Other crops, such as barley, rye, and flaxseed, also bid fair to be record-breakers, so that there is ample reason to rejoice and be glad, because of the generous bounty of our Loving Father. We are told that "seedtime and harvest shall not cease," and God is ever faithful to his promise, however much we may be disposed to fret and grumble.

MUCH benefit to good morals, and decency in general is expected from a bill recently passed by the New York Legislature, and signed by Governor Hughes, which makes it a misdemeanor to advertise, present or participate in any immoral or impure drama, play or exhibition, "which would tend to the corruption of the morals of youth or others." The governor also signed a bill which makes it a misdemeanor to display or post on any building, fence or billboard any immoral poster or picture. The fact that these bills were found necessary, is, perhaps, the most conclusive indication of the great prevalence of immoral plays and indecent pictures in times past. It is to be hoped that other States will follow the example of New York, and that, with the passing of proper enactments, there will also be needed vigilance, looking to their enforcement.

THE American Commission, sent to the aid of the negro republic of Liberia, Africa, has returned after an absence of two months. As a case of the "strong helping to bear the infirmities of the weak," it was a most praiseworthy undertaking, and it is hoped that much good may result eventually to these struggling descendants of freedmen. Monrovia, the capital, was found to be a thriving town of about 25,000 people, who are fairly well educated and intelligent. In the interior, however, the inhabitants are little removed from barbarism. Encroachments along the boundaries, on the part of the British, have been partly due to the disorganized state of that section. The British authorities have promised, however, to coöperate in the effort of reorganizing the republic, in every way possible, so that it may be able to take care of itself in the course of time. Much assistance will have to be given the people, however, for some years yet.

"SLEEPING SICKNESS," the fatal disease of Central Africa, is receiving much attention by the authorities of Great Britain. So great have been the ravages of this epidemic in tropical Africa, that, since its first appearance in Uganda, in 1901, over 200,000 natives have lost their lives. In 1903 it was discovered that the tsetse fly is the carrier of the disease. Later on, when no radical cure for the scourge could be discovered, it was decided by the British Government to remove all the people from the fly-infested area around Lake Victoria, and locate them farther back in the country in a section entirely free from the noxious insects. This plan meant the transportation of 100,000 people and the abandonment of homes and banana plantations, but the people obeyed willingly. The entire lake shore has been depopulated, a strip two miles wide being completely abandoned by human beings. The tsetse flies, by millions, are still there, but, with no people to be attacked by them, it is believed that they will lose their power of infection within a few years, so that the abandoned areas may be again utilized. The experiment is being watched with much interest.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

AT ALL TIMES SOW THY SEED!

BY NANCY D. UNDERHILLL.

"In the morning sow thy seed."

In the morning sow thy seed,
By and by the heat of day
May beat down upon thy head,
Taking all thy strength away.

In the morning sow thy seed,
Clouds may gather, thick and fast;
Ere the noon, fierce storms may be—
Soon the sowing time is past.

In the morning sow thy seed:
No one knoweth what may come,
Nor how great the coming need,
Ere the sowing time is done.

In the morning sow thy seed;
Unseen hindrance may be nigh:
Haste to do the kindly deed—
Wait not till 'tis time to die.

In the morning sow thy seed:
Sickness, death or other foe
May cut short our precious meed—
Now, yes, now's the time to sow.

"And in the evening, withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Then, in the evening, oh,
Do not withhold thine hand:
The grain is needed so—
The Lord prepared the land.

Yes, in the evening, sow:
The ground is wet with tears—
Mistakes of long ago,
Have darkened days and years.

Each evening sow thy seed:
That sown in careless youth—
The nettle, thorn or weed—
May have choked out the truth.

Dare we withhold our hand
From sowing late in life?
Some seeds fell on the sand—
Some seeds were seeds of strife.

We know not which will grow—
The good or evil seeds
We planted long ago;
So haste with loving deeds.

Do not withhold the hand,
Though age and death are nigh;
Neglect not Christ's command,
Nor wait till by-and-by,

To plant the seeds of truth,
Of kindness, peace and love:
Trust not the crop of youth—
Still sow for heaven above.

Collbran, Colo.

SAFE AND SANE METHODS.

BY JOHN R. SNYDER.

THE country has just passed through another of the annual celebrations of its independence. Despite the agitation for what is termed "safe and sane" methods of celebrating an important historical event, it appears that the toll claimed by the toy pistol, the cannon cracker, and the various other savage instruments of torture, are nearly the same. In spite of our boasted civilization we seem to delight, annually, to return to these mediæval methods of celebrations.

Our mind, at this time, is directed to two methods of passing the day, which occurred only a few miles apart. In one city it has been the custom to celebrate the day by a gathering of the Sunday schools of that respective community. It is an all-day affair, and people, for miles around, come with their families and their well-filled baskets. A program, in keeping with the occasion, is prepared, and the patriotic feature is not lost sight of. But it is the patriotism of peace rather than the patriotism of the glories of war. Fire crackers and other noise-producing articles were forbidden for the day, and one could spend the time without being disturbed. At the close of the program the participants could go to their homes, feeling that the day had been well spent.

Only a few miles away another scene was being enacted. An "old-fashioned" Fourth of July celebration was advertised. There was no limit to the indulgence of the day. There were to be "plenty of fireworks,"—so the multicolored poster said. Refreshments of all kinds were to be on the grounds. Police protection for all! Brass bands and other amusements in abundance! Dancing in the pavilion at night! All this in the name of our liberty which cost so much! Result,—sore heads, maimed bodies, lowered morals, —nobody made better and homes plunged in sorrow. To which method do we lend our influence? When our people arrange to celebrate the day, as in the first instance, we believe that all should lend the occasion their influence by their presence.

But there are other ways in which "safe and sane" methods are in danger of being superseded by "fireworks" methods. We call to mind two revival meetings which were held during the past winter, not by our church, however. At one place a professional evangelist was secured and he was accompanied by assistants. Everything was to start off with a "hurrah" and excitement. Sensational topics were announced and crowds flocked to the meetings. Result: In the excitement and delirium of the moment a large number of "conversions" were reported. A few weeks after the meetings closed, they were lost, and the reaction set in. Apparently the last state of that congregation is worse than the first. It has lost in number of attendants and in influence.

The second church comes in. They have a congregation as large as the first, but conclude to have the pastor hold the special revival. It starts off quietly, with an average attendance. The subjects announced are wholly Biblical. There are no "fireworks" methods. Results are slow in coming but the meetings grow in interest and power each night. The invitation is quietly and calmly, but earnestly, given each night. A few accept and the meeting goes on. More come and there seems to be earnestness and sincerity in their purpose. There has been no sensations and no excitement, and the preacher has confined himself to his Bible. The meetings grow and the additions multiply. When the meetings close, the number of accessions is almost as large as at the first church named, but the converts are so different. The congregations increase and the regular appointments are much better attended than before. The old membership is quickened and the whole church is made alive. The regular prayer meeting evening is set apart as a revival effort, and souls are added at each meeting. This church still feels the effect of that meeting and the hot weather has had no appreciable effect upon the audiences. Not so with the other church. The pastor wonders what the trouble is. The "fireworks" have died out and they have sought new and more exciting pastures.

The Church of the Brethren has been comparatively free from illustrations of the first instance, but we are pained to note a tendency to follow the popular fancy in revival meetings. One convert brought into the church under the power of the Gospel is better than ten brought in under the power of some man's magnetism. Let us keep close to the "safe and sane" methods, and the final results will amply justify our course. Then, too, the substantial returns will be larger.

Paris, Ill.

WHICH DO I TEACH?

BY S. N. M'CANN.

In Two Parts.—Part Two.

THE church or congregation is to be heard in matters of personal transgression by one member against another. Even here an individual, personal effort must be made before the church is to be consulted. When the church speaks, she speaks with authority and must be heard. (See Matt. 18: 15-18.)

Paul urges the necessity of the church, or congregation, settling matters of difference between members and not to go to law. The congregation has authority on all questions of difference, and it is her duty to use it (1 Cor. 6: 1-11). Where a brother is guilty of wrong-doing, the church or organization has authority to disfellowship him. If disfellowshiped no member has a right to keep company with them. Paul says, "I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such an one no, not to eat." 1 Cor. 5: 11.

Paul says to the church at Rome, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." Rom. 16: 17, 18.

We have, in these two passages, some very specific and some very general teaching in reference to the congregation's duties. The congregation is to mark and avoid men who are selfish, who will not give up lawful privileges for peace. Such men are not serving Christ, but their own natures. The church has a right to take hold of a covetous man, a reviler, or an extortioner, and deal with him the same as a drunkard, or a fornicator. To wink at one, and disfellowship the other, is to encourage corruption, to lose all power of discipline and to grow worldly.

No body can stand with members of its own in offices, the most sacred to the body, who are revilers of other officers holding like charges, or who are revilers of the body in its ruling. The world can revile the church, can revile her members, but the work will go on and grow. When members of the church, even officers, begin to revile the church, and to revile her members, it is time they were dealt with as the fornicator and the drunkard are dealt with. Failure here must prove and always will prove the overthrow of every gospel principle held sacred by the Church of the Brethren. Failure here must lead to division and strife and to every evil work. The evils of extortion and covetousness are not dealt with as they should be. What glory can come to the church from an extortioner, or from a covetous man, though he be rich in stocks and bonds and lands?

The church must assert her authority and deal with such as she deals with fornicators and with drunkards, else she is not doing her duty. To fail here is to invite worldliness of every type into the church. Failing here, the church loses her spirituality, and becomes worldly. Any cause of division is to be marked and dealt with by the church. The individual member is to leave the church, else be marked as one that is not serving Christ, but is serving lust, and that is to be avoided. Individual application of gospel principles is the first law of Christian life, but when trouble arises, the church must interpret and the individual, if Christlike, will hear and obey.

The congregation can appeal matters of difference to the ecclesiastical body for help and final adjustment, as was done by the church at Antioch (Acts 15: 1-29). If the local church speaks with authority, even to the binding of its decisions in heaven, how much more the general body! "If any man will not hear the church, let him be unto thee as an heathen man and a publican." Matt. 18: 18.

Lititz, Pa.

OUR PROBLEMS AND THEIR SOLUTION.

A Sermon Delivered by Wm. M. Howe in the Conference Tabernacle on Saturday Evening, May 29.

THE blight of sin is on every hand. All the earth has felt the curse, therefore, thorns and thistles abound. Since all flesh shall see the salvation of God (Luke 3: 16), we do know that all flesh doth need the salvation of God.

The noblest of God's creation is no exception. Man has been rendered imperfect even as the rest. Aside from Christ, in no sense is any human being whole. In spirit, soul, mind and body each individual is more or less removed from the perfection of God's creation.

No marvel if, in the home and in the community, these fallen creatures have their differences! For while they fall below the ideal, and therefore fail to conform to the Pattern, they also fail to conform to each other, for they fall not to the same degree. "Many men *have* many minds!" And not one, by nature, has the mind of Christ.

What is more, after men have taken Christ for their pattern, they do not attain perfection at a single bound (Philpp. 3: 12). Becoming a Christian is likened to a birth. When one is born into the King-

dom of God, he may be healthy and happy, but he is helpless and ignorant, to a degree, even as a newborn babe. He has a new mind, a willing mind, a teachable mind. But he *needs teaching*, and years of it. He readily admits that he knows little, or nothing, as he ought to know (1 Cor. 8: 12).

Furthermore, we learn slowly and for more reasons than one. Did you hear of the six-year-old boy in school who said he knew the alphabet? When the teacher pointed to "A" the boy called it "Z." He called "B" "Y," and "C" he called "X." Some wicked boy had taught this innocent child the whole alphabet "hind end foremost." I would not like to have been that teacher or that boy. Both would need a lot of patience. That boy would have twenty-six things to forget or unlearn before he could begin to learn aright. Brethren, let the truth be known. Many, many of us have learned at least a part of our ecclesiastical alphabet "hind end foremost." We must have patience with each other. "Charity suffereth long and is kind" (1 Cor. 13: 4). Three score years and ten will not be long enough for some of us to get straight on all minor matters. Indeed, it is even so with us all. We shall not be like him till he shall appear and we shall be with him. Until then we will have our problems.

Praise God, there is a perfection which may be received by faith in a moment of time. It is that perfection which insures salvation. It is a matter of imputation and is the gift of God. Paul had this perfection. He said, "Let us, therefore, as many as be perfect" (Philpp. 3: 15).

But Paul also said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ" (Philpp. 3: 12).

Here is a perfection that Paul did not have. He was perfect and he was not perfect. He had one perfection, but he was after another. The doctrine of perfection is twofold, therefore many stumble when they consider it.

Like Paul, Barnabas did not have this higher perfection. Therefore "the contention was so sharp" between these two good Christian men, on one occasion, "that they departed asunder one from the other." Both were great missionaries, but they had their differences, which were so real and so great that they could no longer work with each other. But both continued to work for the Lord, for both were perfect in Christ (Acts 15: 36-41).

So also Paul rebuked the great apostle Peter, and "withstood him to the face," for certainly Peter, on this occasion, "was to be blamed" (Gal. 2: 12). Peter was imperfect as was Paul, even though upon him the showers of Pentecost had fallen. Even when men have received the perfection that Christ gives, there is yet an individuality and an imperfection which these same men retain.

But let Paul and Barnabas, or other Christian men, differ as they will,—they are still one in Christ (John 17: 21, 22). He had saved them and he was their Master, and they would serve him. They differed in their methods, but their motives and their principles were doubtless the same. They therefore loved each other. It was after this incident that Peter referred to the one that rebuked him and called him "our beloved brother Paul" (2 Peter 3: 15).

Brethren, be not surprised if, in the church of Jesus Christ, we have our differences still. Necessarily they must come. It was ever so. The perfection that Paul and Peter had will not prevent them all.

It is encouraging to know how good God has been to us through the years. Often he has helped us to settle our difficulties, so that the heart-rending scene of division did not occur. On the other hand, several of our sister denominations have each been rent asunder many times. One has had this sorrow and disgrace eleven times, another thirteen times, while another has divided and subdivided, often over very insignificant matters, no less than seventeen times.

While referring to some of our problems today, it is not our purpose to speak of evident sin or of gross misdemeanors with which we have sometimes to deal, and to which our Lord likely referred when, in Matthew 18, he said: "Woe to that man by whom the offence cometh." When a brother so conducts himself that the Scriptures would say of him, "He is not of us" (1 John 2: 19), then no mistake is made if this bit of dead wood be severed from the body. Such an action would cause many hearts to be sad enough, but would cause not a ripple in the peace enjoyed by the church.

We would refer, by way of example, to problems of another kind,—to such as are of importance, indeed, for they greatly hinder the work of the Lord. There have been such problems, on a few occasions,—small problems, which grew and were magnified to such proportions that division was threatened, and a time or two when division came, the church was rent in twain, and hearts were made to ache.

Brethren, it behooves us, with marked charity and Christian zeal, ever to guard against such a catastrophe. How shall we do it? Let us take note of a few helpful preliminary considerations.

Sometimes the trouble is imaginary. Let us not "imagine evil" in our hearts (Zech. 7: 10). We should rather use our imagination to make us joyful, while we picture the beauties of heaven and the glory that shall be revealed.

Sometimes the trouble is long days, or months, or even years, in the future. Sometimes these troubles always remain in the future. They never materialize. Precious time is wasted when we live in the dreary future, when, for the most part, we might just as well have both a happy present and a hopeful future, if we would attempt to cross a bridge only after we have come to it.

We are offended, sometimes, when there is absolutely no occasion for it. Years ago a brother came into a new community and gave offense because his hair was considered extra long (1 Cor. 11: 14). After pleasing those with whom he then sojourned, he gave offense at the next place where he stopped because his hair was considered extra short. Charity beareth all such things (1 Cor. 13: 7).

Sometimes the trouble in the home, or in the church, is not so great as we thought it to be at first. In the language of another:

"Trouble has a trick of coming
Butt end first.
Viewed approaching, then you've seen it
At its worst—
Once surmounted, straight it waxes
Ever small,
And it tapers till there's nothing
Left at all.

"So whene'er a trouble
May impend,
Just remember you are facing
The butt end,
And looking back upon it
Like as not,
You will marvel, at beholding
Just a dot."

But there are real troubles that come our way, and that reach us,—big enough, even when they are matters of history. How shall we meet them when they come? They must be met by some one. Here is a duty, the shirking of which is a crime, no less than that of treason. It takes stout hearts sometimes. Let us be enthused with the following helpful lines:

"Did you tackle that trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only, How did you take it?

"You are beaten to earth. Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace!
The harder you're thrown, why, the higher you bounce;
Oh, Christian! be proud of your blackened eye—
It isn't the fact that you're licked that counts—
It's how did you fight—and why?

"And though you be done to the death, what then?
If you battled the best you could.
If you played your part in the world of men
Why, the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only, How did you die?"

Among the problems of the Church of the Brethren, which are of more or less importance, we will, with little thought of order, mention three. There is the "Money Problem," the "Problem of the Ministry" and the "Problem of Christian Attire." *Here are problems, three!*

The call for money is heard on every hand, but that in itself does not make the money problem. If the money were forthcoming, equal to the needs, there would be no money problem. We think there was no such problem when the church was young. They *needed* money then, but they got it (Acts 4: 34-37). In those days they ministered to the poor (Gal. 2: 10), to the widows (Acts 6: 1), and to the famine-stricken Christians, as the result of persecution (Acts 11: 29). They sent out missionaries (Acts 13: 2), and they had pastors and teachers (Eph. 4: 11), and when they did not build churches they, no doubt, secured halls or other buildings for public worship. We know that at Rome Paul preached for two whole years in a house which he rented,—of course, with money that others supplied (Acts 28: 30).

In addition to all these calls for money we have today our schools which must be supported. The schools are a necessity. They need funds as well as do the other departments of church work. We have not a more self-sacrificing lot of brethren in the church, outside of our missionaries, than those teachers in our schools who are doing well the work assigned to them. That is the only kind of teachers we should have in our schools and that kind serve our schools only at a sacrifice. These brethren could always get a much better salary if they'd go elsewhere. Let no one begrudge them their pittance. Let us rather seek for the proper method of meeting the various demands for money that the work of God be not hindered.

There is another call which comes from above, and to it there is too little heed. The ranks of the ministry are not well filled. More elders are needed. There is a demand not filled, for teachers, pastors and missionaries. The Sunday schools of Western Pennsylvania have been looking for two years for some one whom they could support and who would represent them on the foreign mission field. The District is not sure they have one yet. The time was, so far as missionaries are concerned, that we had more men than money. Today, with our scanty mission fund, we have more money than men. So far as the ministry is concerned, the church has a problem which demands attention.

There is yet to be noted the problem which concerns the attire of Christian men and women. It has ever been considered, by all sober, Christian people, a serious problem because of probable results. Let the leaders choose naught else but the course of "law and order," and there is danger of being burdened with law and traditions. There is a possibility, also, that the Pharisaic Christians, which are always in evidence, will find pasture which they do not need, and that they will increase all out of proportion.

On the other hand, let the church be negligent in her teaching, and careless in her practice, and shortly we'll grow a crop of worldlings in the church of which Satan may well be proud.

During the last half a century scores of queries have come up to the Annual Meeting, representing at least more than one phase of the dress question. Some of these failed to secure a respectful hearing. Others failed to pass. Still others, when passed, failed to give satisfaction.

As a result others are coming still. Here is abundant proof that the Church of the Brethren has had this problem to deal with and moreover that it is still with us,—a living issue to this day.

How have we been settling these problems? If there is a lack in our system, it should be supplied. When a plan is erroneous, it should be abolished. If the church has the authority to adopt one method,—and she has,—then she has the privilege and the authority to change that method or to adopt another method. Wisdom would suggest improvement, and a proper love for the cause would impel us ever to seek "the more excellent way" (1 Cor. 12: 31).

So far as the money problem is concerned, we have

told our congregations of the various needs. We have "lifted" collections. We have sent solicitors to the homes and we've been thankful for the money that has come to the various treasuries. On an average, over the Brotherhood, this is, perhaps, all we have done.

It is ideal only to a degree. The money that comes is supposed to be a free-will offering. Each individual may choose what he will give. To this extent our method is apostolic. There is this interesting difference, however, the brethren in those days brought their money to the solicitors. "They lay it at the apostles' feet" (Acts 4: 34, 35). There is also this important difference: They gave more than we do now, even after our solicitors go to the trouble to go after the contributions.

Brethren, the church today allows the members to make the matter of giving an individual matter as in the days of the apostles but, unlike them, we fail as individuals seriously to consider the matter at all. We need the kind of teaching that touches the individual. We must plan to raise the standard for the individual. To have the Holy Spirit in the church is good, but he will not be in the church in power till he is in the hearts of the individuals. Indeed, we blunder greatly if, as a church, we simply allow the members to do as they please. It should be the ambition of the church to have each member do as God pleases,—at least that the members, as individuals, give the matter due consideration and decide for themselves what God would have them do.

Brethren, this is the solution of more of our problems. The nearer we get to Christ, the quicker and better will our problems be solved. The nearer we get to Jesus, the more will we see of Jesus and the more will we hear of Jesus. And then, how can we but tell the things that we have seen and heard! There'll be preachers then. Oh! that in every home we might have family worship where the Word of God is read, where a gospel song is sung and where prayer is "wont to be made" (Acts 16: 13). Would to God that in the morning, when we break the fast, we might all break to our children the Bread of Eternal Life as well. Would to God that our children would hear more of Jesus and see more of Jesus, then would we all be more like Jesus. We'd grow preachers then. We'd have pastors and evangelists then, to answer the many calls. There would always be some one ready to go to the dear souls beyond the sea; "Here am I; send me," would be the response from many consecrated souls. Let us make it possible for our children and our loved ones to make every live question a real matter for individual consideration. Let the claims of Jesus be pressed upon every heart.

Without doubt here is also the final solution of the dress question. Each member of the body of Christ must make it an individual matter, or he'll not please God. How glad we are to hear Christed souls say, as our Bro. C. H. Balsbaugh, of sacred memory, once said, "I thank God I do not need any Annual Meeting rules to tell me how to dress."

Have you noticed a difference in our treatment of these questions? We have members in many congregations who give little or nothing to God's cause, and still their membership is not questioned. Moreover, a brother may be elected to the ministry and another may be selected by our General Mission Board to go to the foreign field, but if they refuse to obey, for reasons good or bad, their membership is not questioned.

Money may be needed for a dozen reasons. To supply this need, we set some good examples. Some give a tenth of their incomes. Some give more. We pray for open hearts and loose purse strings. These prayers are answered, to a degree, and we are glad. But there are souls that remain untouched and unmoved, whose purse-strings remain well tied. For these we continue to pray, hoping that they will yet be constrained by the power and the love of God or by a vision of the sacrifice of our Lord and Savior Jesus Christ, to show, in some proper way, a degree of appreciation for the gifts of heaven. In the meantime the membership of these is not questioned.

We pursue the same course when we need another brother in the ministry. We pray about the matter. We hold an election. The result is that a brother is asked to supply the need. It now remains for him to decide for himself whether he will preach the Gospel or not. We wish he would. We hope he will, but the matter is left with him and his God. His answer is final. He is not compelled to preach.

It is different, as you know, in our ruling on the matter of Christian attire. All this may be very proper, but, until we get our members to obey from the heart,—until they freely choose to dress as the Lord directs them,—we may well say in this matter, "All is vanity and vexation of spirit" (Eccles. 1: 14).

But, Brethren, let us be cheerful and hopeful, assuring ourselves that there is a proper solution for these questions. "Is there no balm in Gilead" (Jer. 8: 22)?

With these problems the Scriptures deal. In the Word of God are instructions, exhortations and commandments touching them all. Is this not enough? Perhaps not. We are glad to say that the resources of "Gilead" are not exhausted. James assures us that if any of us lack wisdom we may simply ask of God and be supplied in a most liberal way (James 1: 5). When men have this heavenly wisdom, they will be wise enough to accept the Holy Spirit as their Teacher and Guide, and he will teach them all things, and guide them into all truth (John 14: 26; 16: 13).

Brethren, we need this Teacher and this Guide. Then the cause of Christ will not go begging in any sense. We'll preach then! We'll have preachers then! Then the world will hear of Christ! Then will we be gloriously united on the principles of the simple life (1 Cor. 10: 31), on the place and utility of Christian adornment (1 Peter 5: 4, 5), and on the gospel order of Christian attire.

Johnstown, Pa.

FEET-WASHING AS A RELIGIOUS RITE.

BY D. B. GIBSON.

In Eight Parts.—Part Four.—Lack of Faith.

It is presumption to expect a blessing without obedience as will be seen by the following examples:

1. Noah built the ark by faith in obedience to God's command, and was saved.

2. Abraham had faith in God's Word and obeyed him, and received the promise.

3. Israel crossed the Red Sea in obedience to faith.

4. Naaman was told by the Lord's prophet to wash himself seven times in the Jordan. He did it and was healed of his leprosy.

5. The Hebrew children were saved from the fiery furnace because they always did the will of God.

Look at the next picture. Disobedience to God has caused all the misery in this world. Note the examples:

1. Adam and Eve.

2. Neglect to offer sacrifice in the temple brought war to Israel.

3. Disobedience to one command lost Saul the kingdom of Israel.

4. Disobedience to one command may lose the kingdom of heaven to us now.

My seventh argument is the spiritual import. I now come to the most important part of my subject. I quote from Bro. C. H. Balsbaugh, in reply to a sister as follows: "To know Christ after the flesh is after the letter and not to know him at all to any spiritual benefit. 2 Cor. 5: 16. This quotation still continues. Of the twelve chosen apostles, eleven knew Christ heart-wise."

The knowledge of the intellect prepares for a deeper consciousness. It led Peter to shrink from having his feet washed by so august a personage as Jesus Christ. While Jesus was using symbols and talking in literal terms, he meant to imply spiritual realities by means of the essential facts of all he was saying and doing.

Peter saw the symbol and heard the instructions, but Christ told him, "What I do thou knowest not now." "If I wash thee not, thou hast no part with me." This includes the symbol as an object lesson, while the ultimate signification is nothing short of Rev. 1: 5 (washing us from our sins by his own blood). Heb. 9: 14; John 1: 7. "He that is washed needeth not save to wash his feet," refers to the symbol only, as the index to a deeper and more essential truth. Thus in this, our seventh argument, we have considered a spiritual design.

Look at Peter; he had been bathed,—baptized as many commentators say,—and so was clean; so had Judas been, but he was not clean, was not obeying from the heart or in the "spirit." Peter did not at first understand it, but would when he could grasp its spirituality. "Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered, and said unto him, What I do thou knowest not now, but shalt know hereafter." John 13: 6, 7. The cleansing of John 13 is wholly interior. Externally Judas was as clean as the eleven. "Ye are clean, but not all," reveals a state of character, not a physical condition.

My next argument is based upon the fact that feet-washing contains all the elements of a church ordinance.

1. It has a Divine Author. Jesus is recognized as proper authority for other ordinances. He is as much the Author of feet-washing as of baptism, the Lord's supper or the communion. What did he do or say to make the communion an ordinance of religion that he did not say concerning feet-washing? He commanded it as clearly and distinctly: "Ye ought to wash one another's feet." If he gave an example in baptism, so he did also concerning feet-washing. "For I have given you an example." This he did not say concerning baptism, except by inference.

2. The apostles were religious subjects to whom the commandment was given to keep and to transmit. These were representative men,—men who were chosen to teach the world what Christ's will is concerning religion.

3. It has a religious design. Christ designed to perpetuate, symbolically, his humiliation, as well as to present himself to his people as their Intercessor through whom the cleansing grace, needed for their journey through this world of contamination, is to be secured. Thus we have (1) a Divine Author for feet-washing; (2) religious subjects, his disciples; (3) a religious design, symbolizing spiritual cleansing.

My eighth argument is derived from the time and place of its institution, the most important occasion in the life of Jesus. It occurred on the night of the institution of ordinances, the Lord's supper and also the communion.

The harmonies all practically agree to this. Mr. Sommers, in his debate with Bro. R. H. Miller, admitted it, and the Scriptures establish it.

Under the shadow of the cross there was no time for mere physical lessons. The time for these had passed, if, indeed, there ever was time for them in the work of human redemption. While imparting most important lessons to them, that they were to communicate to the world, this ordinance was given. Look at some of them:

1. He was going away.

2. He would come again.

3. The home of many mansions. In this wonderful night, think you, dear reader, would a little dirt on the feet, for one moment, have engrossed the attention of Jesus? No; but how meet, just after a spiritual cleansing!

4. It was a night of ordinances,—a recapitulation of the teachings of Jesus up to this time. Baptism had already been in operation. These were the church ordinances.

The ninth argument is based on the fact that Jesus commanded his disciples to "teach" all things he had commanded them, after giving them the commission to teach and baptize the nations into the name of the Father, and of the Son, and of the Holy Ghost, —"Teaching them to observe all things whatsoever I have commanded you." Feet-washing is one of the "whatsoevers," that Jesus did and taught.

We maintain they were obedient. Paul says, "I have declared unto you all the counsel of God." Acts 20: 27. Feet-washing was in the counsel of God. Paul did teach it as follows to the Bishop of Ephesus: "If she have washed the saints' feet." 1 Tim. 5: 10.

Necessarily we lay much stress on the fidelity of the apostles. Look at their devoted loyalty! With the sole exception of Judas Iscariot, they were faithful to

their trust. Let me illustrate: A school-teacher teaches reading, writing, grammar, and arithmetic. He tells his pupils to go and teach what he has taught them. If they omit teaching grammar, have they obeyed or carried out the teacher's instructions?

Girard, Ill.

PROPHETS AND THEIR WORK.

BY J. H. MILLER.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in the last days spoken unto us by his Son.—Heb. 1: 1, 2.

PROPHETS may foretell future events or they may preach. In Neh. 6: 7 we are told how they may preach, "And thou hast also appointed prophets to preach of thee at Jerusalem." The prophets of old were useful, and were much sought after by the people.

There may be a few prophets in this age of the world. I well remember when, before the war of the Rebellion, Bro. John Metzger attended a love feast, held in the barn of Eld. Jacob Berkey. It was a pleasant summer day. The large barn was full of eager listeners. The custom, at that time, was to have a morning meeting at 10 o'clock. "Uncle John Metzger," as he was called, was invited to preach, to which he freely responded. As he walked to the center of the floor, it seemed that every eye was fastened upon him. It seemed to me that he preached considerably over one hour, his sermon bearing on the prophetical line. He said that the Lord had blessed us, as a nation, far above our deservings, that the nation was growing proud and wicked, and, if the people did not repent and humble themselves, the Lord would chastise them.

At that time a strange-looking star (or comet) made its appearance, moving from east to west with a tail, similar to a bright sword, following after the star. I well remember of seeing the star, on a bright sunlight day, with the naked eye. This strange star also made its appearance during the summer before the war broke out.

Uncle John Metzger called the attention of the audience to this strange phenomenon, and said, "God has ordered this star for a special purpose. We must wait and see the results. God's purpose is much like that of a father correcting his son. The father, at first, would use kind and persuasive words, to lead the son into the right way. He would bring a rod into the house and place it on the mantle. Then he would call attention to it by saying to the son, 'If you will not heed my counsel, I must use the rod to chastise you.' So we see that God has borne with this nation in her evil ways,—in allowing slavery to exist and spread into new territory. If she will not repent, then swift destruction will come upon her as it did upon Sodom and Gomorrah."

How true! Uncle John was not only a great preacher, but he was also a prophet.

Goshen, Ind.

THE SERVICE OF DISCIPLESHIP.

BY J. HUGH HECKMAN.

THERE is no such thing as secret Christian discipleship. Divine conditions of fellowship and human associations make that impossible. In no uncertain way did Jesus and his apostles make clear the truth that the walk of a believer is a manifest life of service. May we mention certain features of this calling?

1. Cross-bearing. This is the test of willingness and worthiness to be a disciple (Matt. 10: 38, Luke 14: 27). Jesus has done all he ever has asked his followers to do. Having borne a cross, there is a cross for every believer. The task of bearing it is continuous in duration (Luke 9: 23), and means more than the denial of a few personal whims. It signifies an absolute renunciation of selfish interests and a complete submission unto the Spirit's dictation in all of life's purposes and plans (Luke 14: 33; Matt. 16: 24). The fuller the submission, the easier is the cross borne. The carnal must die, but so persistently does it cling to life that its crucifixion is a matter of daily repetition. The will that is surrendered, as was Christ's, to do the Father's bidding, is ready to lay down all for the sake of the Gospel. Be it a severe trial of strength, of patience, of virtue,—if personal opinion must conflict with eternal principle,—he who endures stedfastly may claim the gain for Christ (Philpp. 3: 7). Despite the world's antagonistic spirit, the Christian's cross never becomes a curse.

2. Witness-bearing. In this is the proof of appreciation of Jesus. The Master specifically commissioned his disciples to be his witnesses (Acts 1: 8), coöperating in this work with the Holy Spirit (John 15: 26). This service calls for testimony in word and life to the atonement and exaltation of Christ (Acts 6: 32), and the blessing of his indwelling joy (John 15: 11; 17: 13). No man can truly witness except he deeply appreciate the work of Christ, and be thoroughly in sympathy with his commandments. The Master has set an example of witnessing the "good confession" under trials (1 Tim. 6: 13).

3. Burden-bearing,—the test of right relationship toward brethren. In mutual burden-bearing is the law of Christ, the law of love, fulfilled (Gal. 6: 2), especially the strong bearing the infirmities of the weak (Rom. 15: 1). Mutual helpfulness characterizes the bonds of true fellowship. Some have frailties from which others are free. With such the more privileged should not deal harshly, but in all gentleness lest they fall into error (Gal. 6: 1). The "burdens" of Gal. 6: 2 refer to "faults" or "weaknesses" as opposed to "load of sin" or "guilt" in Gal. 6: 5. Every one must carry an account for his own burden of sin (Rom. 14: 12). "Let love of the brethren continue."

4. Fruit-bearing. Unto this has Christ appointed his people (John 15: 16), and their fruit is the result of faithfulness to divine appointment. The True Vine (John 15: 1) has within it the fruit-bearing qualities, and to be fruitful, each branch must have vital connection with it (John 15: 4). Christian fruits are the effects, or consequences, of Christian living. These fruits may abound,

1. *Unto one's own account.* Righteousness increases with right doing. By submitting to the cultivation of the Holy Spirit, Christian graces are developed in character. After the refining, a crude nature may show forth elements of holy calling. Advancement in righteousness makes greater the power of the indwelling Spirit. Gal. 5: 22, 23.

2. *Unto others' account.* Not only are Christian workers helped by working, but the benefit as well, accrues to those who hear and heed. By opening the way for righteous deeds, many others may gain fruit to their account (Philpp. 4: 17). The admonition of Titus 3: 14 is timely today.

3. *Unto the Father's account.* John 15: 8. Unto the end of the Father's glory were we created. In obedience to his will, may we glorify him, for obedience is the highest type of worship.

Rocky Ford, Colo.

THE LAST WORDS OF A CONVICTED MURDERER.

SELECTED BY FRANK MACY.

THE following sad story of the life of one whose life was blighted, and who was brought face to face with the gallows for the crime of murder, was published in the *Pittsburg Press*, and should bring the awfulness of the curse of strong drink vividly to our minds:

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court-room. Not a whisper was heard anywhere, and the situation had become painfully oppressive when the prisoner was seen to move. His head was raised, his hands were clinched and the blood rushed into his pale, careworn face. His teeth were firmly set, and into his haggard eyes came a flash of light. Suddenly he rose to his feet and in a firm, low voice said, "I have, your honor. You have asked me a question, and I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from a long debauch and fired the fatal shot that killed the wife whom I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed, I have no right to complain or condemn the verdict of the twelve good men who have acted as jurors in this case, for their verdict is in accordance with the evidence. But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation.

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on his bench, the jury in the box, the lawyers and pastors of the church are also guilty before Almighty God and will have to appear with me before his judgment throne, where we all shall be righteously judged. If twenty men conspired to the murder of one person, the law power of this land will arrest the twenty, and each will be tried and convicted for the whole crime. I have been made a drunkard by law. If it had not been for the legalized saloons of my town, I never would have become a drunkard; my wife would not have been murdered and I would not be here now, to be hurled into eternity, had it not been for the human traps set out by the consent of the government. I would have been a sober man, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children,—God bless and care for them,—cast on the mercy of a cold and cruel world while I am to be murdered by the strong arm of the State. God knows I tried to reform but as long as the open saloon was in my pathway, my weak, diseased will power was no match against the fearful, consuming, agonizing appetite for liquor.

"For one year my wife and children were supremely happy, and our little home was a perfect paradise. I was one of those who signed a remonstrance against reopening the saloons in our town. The names of one-half the jury can be found today on the petition, certifying to the good character of the rumseller, and also falsely stating that the sale of liquor was necessary in our town. The prosecuting attorney in this case was the one who so eloquently pleaded with this court for the license, and the judge, who sits on the bench and who asked me if I had anything to say before sentence of death was passed upon me, granted the license.

"I began my downward career at the saloon bar, legalized and protected by the votes of this commonwealth, which has received annually a part of the blood money from the poor, deluded victims. After the State had made me a drunkard and a murderer, I was taken before another bar,—the bar of justice,—by the same power of law that legalized the first bar, and now the law power will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar,—the judgment bar of God,—and there you who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me, the poor, helpless victim of your traffic, alone responsible for the murder of my wife? Nay, I, in my drunken, frenzied condition have murdered one, but you have deliberately and willfully murdered your thousands, and the murder mills are in full operation to day, with your consent. All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God's truth.

"The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husband and father to prison or the gallows and drives countless mothers and little children into the world to suffer and die. It furnishes nearly all the criminal business of this and every other court, and blasts every community it touches. You legalized the saloon that made me a drunkard and a murderer, and you are guilty with me, before God and man, for the murder of my wife. Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution, there to be murdered according to the laws of the State. You will close by asking the Lord to have mercy on my soul. I will also close by solemnly asking God to open your blind eyes to the truth, to your individual responsibility, so that you will cease to give your support to this hell-born traffic."

Union, Ohio.

THE ROUND TABLE

"FRESH TONGUES."

BY GEO. F. CHEMBERLEN.

I WAS thinking about our late Sunday-school lesson, "The Power of the Tongue," when I remembered a sign I had seen in a butcher shop. It read, "Fresh Tongs." I asked the butcher what that stood for. He replied, "Tongues. Don't you know what tongues are?" I meekly said, "Yes," using the rising inflection.

As the butcher's mistake was not of such importance that it needed correction, I passed out.

Webster says, "Tongs, an instrument to handle things with, especially fire." So all the butcher's sign lacked, of being correct, was that it hung in the wrong place. It should have been hung to some people's neck, as a suitable advertisement of the kind of goods in stock. Then it would mean, "I am a fire slinger." Would you like to be known by that appellation?

"Fresh tong,"—that would also mean as opposed to "dried tongue,"—the kind the popular, witty (?) evangelists give us in stories, fifty years old and older, told as "bran-new."

There are those who seem always to have a "*fresh* tong." You would think they would get weary and run down. But they don't. Here is the reason: They do not use brain energy while running. All they need is atmosphere. And there is forty-five miles of that, all around this 8,000 mile globe, and it presses in all directions, at the rate of fifteen pounds to the square inch. It is no wonder these great talkers do not weary.

No, sir, weariness would be welcome in their case, but there is no more likelihood of their getting weary than there is of a frog catching cold from wading barefooted. They are distinctly in their element. As to the "grind" they turn out, well, Solomon says, in Prov. 10: 19, "In a multitude of words there wanteth not sin."

There is more danger than you think in a "*fresh* tong." A wise silence is a grand oration,—a speech you will never be ashamed to have your name attached to.

Covina, Cal.

GLAD TO GET HOME.

BY WEALTHY A. BURKHOLDER.

A FEW of our old people, here at the Home for the Aged, had been spending some time among their home friends and old associations. As this was their first year at the Home, some of us wondered whether they would feel real willing to come back. But we did not wonder long, for soon letters came to meet them at the train, that they had a fine time, but were so glad the time was here to come home. "I am so glad to get home," was the familiar expression.

As I thought of this, I thought of how we will feel, after a while, when the toils of life are over, and when we are through suffering the pains to which we are subject. Surely we will feel to exclaim, "I am so glad to get home." All the disappointments of life will seem insignificant when we are assured that the work is about done and that our title is clear to a better home. We love our homes here, and try to make them attractive, but what are they, compared to our heavenly home beyond the skies?

Only a little while yet, and the time to go home will be here. Every few days we hear of some one who has passed away. Every issue of the MESSENGER informs us of some one who has finished his life-work and gone to rest and peace.

Carlisle, Pa.

HIS LAWS ON OUR HEARTS.

BY PAUL MOHLER.

"I WILL put my laws on their heart." That is God's promise in the new covenant. His laws on our heart, —what do you think of that? Not on the outside, before and behind us, but within us in complete control of the very seat of life. Not a fence to keep us from evil, but a positive power within that takes the reins and turns our lives always unto God and righteousness. With God's laws in our hearts, we need no restrictions, no "thou shalt nots." They are for evil-doers, for the wayward, for the ignorant who know not God. Do we never fall into that class? We can ask nothing better of God than his laws. To have them in our hearts is to be sure of success. A God-impelled and God-directed life can never fail; it cannot go astray.

Our government, I am sure, would be glad to write its laws on the hearts of the people. Then it would need no jails, no police, but it cannot do this. Too many hearts are stubborn, too many are evil. A stubborn or an evil heart rejects all law. It is for such that governments must have rules. It is for them that punishment is provided.

If our hearts were never stubborn, if we never turned to evil, why should God have restraining power? If all our hearts were open to good, his law could always rule. The heart that God directs, never heads toward a penalty; it never meets a rebuke. Why, then, do we not yield to his laws? Ah, indeed, why not! Our hearts are waxed gross, our ears are dull of hearing. When God speaks, we cannot hear, when he moves upon our hearts, they do not respond. Only a good and honest heart, a tender heart, can receive God's laws. Is that the reason why a broken spirit, a broken and a contrite heart is of such great price? God give us grace that we may grow to know his will, and yield our lives ever and always to his laws!

188 Hastings St., Chicago, Ill.

SUNDAY VISITING.

BY NANCY D. UNDERHILL.

HUSBAND and I are getting to be "old folks" now. The children are all grown, so they work away from home, or have homes of their own, and only come home to us on Sundays. One Sunday they were all absent. How very lonesome we felt! Life did not seem worth living any longer. How much younger, braver, happier and healthier we feel when our children all come home on Sunday! It gives us new life and courage *any time* to have one of the children come home. We can do more and do it with greater ease. We feel that we need their visits frequently.

We have a Father, who has set apart a day in which his children are expected to come to his house, to be near him, to converse with him and receive his blessings. He loves to have his children come to him at *any time*, and *at all times*, but what if they fail to meet with him at the appointed time and place? Does our Heavenly Father not care? Do we ever willingly grieve the tender, loving Father-heart, by staying away from his house upon the day of rest?

Collbran, Colo.

THE PURPOSE OF AFFLICTION.

BY G. WILFORD ROBINSON.

BLESSED is the soul that, after having passed through the trial of affliction, can say, like David, "It is good for me that I have been afflicted." But if your affliction brings rebellion, you have lost instead of gained. If it has not made you better, you have not learned the lesson it aimed to teach. If our pathway were a bed of roses, we would soon be resting in selfishness. It takes the thorns to spur us on.

Do not think that these experiences were sent you by mistake. If you fail to learn the lesson from them, you alone have made the mistake. It is the fires of affliction that try us, and reveal to us what we really are. Do not allow yourself to become embittered by these trying experiences, for

"These severe afflictions not from the ground arise,
Ofttimes celestial benedictions assume this dark disguise."

Muscatine, Iowa.

KIND WORDS.

BY EDGAR M. HOFFER.

THE Word of God says: "Be ye kind one to another." To do this, we must use kind words. They are needed everywhere. As we make this journey through life but once, why not use kind words? Words of gentleness can never die. They are valuable. We may cut our names on a tree, but the tree will not stand forever. We may engrave our names on marble, but it will crumble to dust. But the kind words we utter and the kind deeds we do shall never die.

God is very kind to us, and we, in turn, should be kind to our fellow-men. We do not fully realize the value of kind words. I shall never forget Bro. C. H. Balsbaugh,—of sacred memory to many people. He said to me, when I was but a boy, these words: "Be a good boy; the good Lord sees you." Those few words made a deep impression on me. Bro. Balsbaugh has left the shores of mortality, but his works will follow him.

Elizabethtown, Pa.

'TIS through our sympathy, not through our modes of expression, that heaven and earth talk to us. 'Tis the fine soul that serves.—*Emerson.*

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 25, 1909.

THE SINNER AND SALVATION.

John 3: 16, 17.

The sinner is commanded,

I. To "repent and believe the Gospel" (Mark 1: 15).

This is man's work, not God's. God gives the power to repent and believe, commands man to exercise the power, and holds him responsible. God cannot repent or believe for man.

II. To be converted (Acts 3: 19).

This, too, is man's work. A man can convert himself; and he may convert another (Jas. 5: 20). Conversion is more than sorrow for sin. It adds hatred for sin, and turning to God for salvation.

III. To be born again. John 1: 13; 3: 3, 5, 7.

This is God's work. All men were born of corruptible seed; and now must "be born again" of incorruptible (1 Peter 1: 23). Man cannot regenerate himself; but he can believe, repent and obey, and be saved. Mark 16: 16; Acts 2: 38; 8: 12, 35-38; 9: 18; 16: 13-15, 30-33.

IV. The new birth brings the penitent believer into a saved state, and into the church. Mark 16: 16; John 3: 5.

He is now a "new creature." 2 Cor. 5: 17; Gal. 5: 6; 1 Cor. 12: 13. Then God justifies the new-born soul. Rom. 3: 24; 5: 1; 8: 33. Justification is, so to speak, God balancing his books in favor of the new-born soul. It never precedes the new birth. For a sinner to justify himself is wholly unscriptural.

PRAYER MEETING

For Week Beginning July 25, 1909.

A CALL TO DECISION.

Ex. 32: 26.

I. The Danger of Indecision.

1. Divided Service Is Disloyalty.—Matt. 6: 24. God wants our unconditional surrender. With him it is ALL or NONE.

2. Doublemindedness Shows Lack of Stability.—James 1: 6-8. "Nothing wavering," we must draw near in FULL ASSURANCE of faith, to be accepted.

3. Halting between Two Opinions.—1 Kings 18: 21. Indecision means unhappiness, anxiety, uncertainty, failure!

4. The Backward Look is Fatal.—Luke 9: 62. Having put the hand to the gospel plow, there is no turning back; a kingdom is at stake! WE MUST GO FORWARD.

II. What Decision Requires.

1. A Knowledge of God and His Word.—2 Tim. 1: 12; Rom. 15: 4. We must have POSITIVE KNOWLEDGE to gain adequate strength of character.

2. Our Life Must Show Absolute Faith in His Promises.—Matt. 5: 2-12. God's promises are always addressed to men of Christian character. Too many are ready to catch at the promises, without caring to inquire if they have the Christ-taught character. CHARACTER, worthy of the promises, means ready decision for every good work.

3. Continual Abiding in Christ.—John 15: 2-10. There is a twofold abiding: Christ dwelling in the believer (Eph. 3: 17), and the believer ABIDING IN CHRIST. It is a blessed attitude, implying comfort, confidence and continuance,—very necessary and essential requisites for immediate strength of decision.

4. Readiness for Warfare.—Eph. 6: 12-17. It is comforting to think that the "battle is the Lord's," and that he asks us only to do our part. Warfare implies a severe wrestling, a personal struggle, not with carnal weapons, but with the "spiritual armor of God." 2 Cor. 10: 3, 4. The soldier, in readiness for the conflict, is a man of decision.

HOME AND FAMILY

GOD IS LOVE.

SELECTED BY ANNA HORNING.

All I feel, and hear, and see,
God of love, is full of thee.

Earth, with her ten thousand flowers;
Air with all its beams and showers;
Ocean's infinite expanse;
Heaven's resplendent countenance—
All around, and all above,
Hath this record: God is love.

Sounds among the vales and hills,
In the woods, and By the rills,
Of the breeze, and of the bird,
By the gentle murmur stirred—
All these songs, beneath, above,
Have one burden: God is love.

All the hopes and fears that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies—
These are voices from above,
Sweetly whispering: God is love.

LIVING IN THE KITCHEN.

BY ELIZABETH D. ROSENBERGER.

"EVERYTHING is so nice, it looks as if you had just moved into your house," said Barbara to Sister Langdon.

"We built the house five years ago, and have been living in it ever since," explained Sister Langdon a trifle complacently.

"It is marvelous! How you could keep it so new and fresh is beyond my comprehension," exclaimed Barbara in honest admiration and wonder. The carpets were unfaded, there were no finger-marks on the furniture, the curtains were delightfully fresh, and everything was in perfect order.

As Barbara and Uncle Henry drove away, after saying good-bye to the Langdons, Barbara said, "That is the most commodious and well-kept house that I have seen for a long time. The Langdons should be very happy in such a home."

"They don't live in it," said Uncle Henry briefly. Then, smiling at Barbara's surprised look, he explained, "You see that kitchen, added to the back part of the house. That is where they live,—summer, winter and all the time. I doubt whether Mr. Langdon could find his way around in the so-called living-room if he did not have a general idea of its location. In the evening little Mary will wash the dishes at the sink, the boys will study at the table, Mr. Langdon will talk with a neighbor at one end of the kitchen, and Mrs. Langdon will be sewing. If any of the neighbors' boys come in, they all remain in the kitchen. After our dinner today, the dining-room will be closed up for the season."

"What a pity!" sighed Barbara. "I did have an undefined feeling of unaccustomedness, something like the sensation experienced when looking over the model of a furnished room in a large department store. I am afraid their large house is a disappointment,—at least in the benefits they derive from its use."

But, then, many people own large houses and keep them in good repair, although they do not use them. And it is not a question of houses altogether,—it involves our lives. How senseless to live in a little lean-to, or kitchen, with a large mansion unoccupied! Life is what we are alive to. Life is what we are interested in. There may be a public library in the town. It contains good books, and you may find the wisdom of past ages stored on its shelves. But if I never enter the library or read a page of its literature, I am dead to its influence. For me it does not exist. The kitchen stands for the daily routine of our lives; it may be housework or farming, typewriting or business; it includes getting up early and toiling late. But it should not confine us entirely. We should like our daily tasks, but they should not entirely absorb us. When we are through with our task in the kitchen, we should enjoy the other part of our house.

There is the room in which we see the beautiful things God intends us to enjoy. How we pity people who are confined in prisons or sick-rooms and so deprived of out-door life! Then let us hasten to enjoy the lights and shadows on the hills, the gleaming of the river, like a thread of silver, the green grass and the beautiful flowers, and the rosy glow of the sunset. Have you lately seen these beauties of nature that the dear Lord has given us in a thousand varying forms? Or have you kept the door of the "room beautiful" locked? Have you forgotten how to admire the delicate tracery of leaf, and rich coloring of blossom? God gave each one of us a sense which takes genuine pleasure in beautiful things in nature and art. We are responsible to him for this sense. It should be diligently cultivated. This sense, well-developed, is a valuable resource. Poor, indeed, is the housekeeper who keeps this room closed.

When we are very busy in the kitchen, we do not miss the closed up rooms in the house, but the time will come when we see how much we need them, and then we are unable to enjoy them. Sister Randall had considerable property; she delighted in making money. She had but little time for friends and she scorned books. She suffered much from rheumatism as she grew older and at last became almost helpless. Then the bank failed, in which she had her money and she was compelled to live in her sister's family. For her, idleness was misery, but all she could do was some coarse knitting. She was very unhappy, and complained much of her misfortunes; but people were more inclined to pity her sister, because Sister Randall scolded and fretted, and so created an unpleasant family atmosphere. Her life was sad enough, but she made it harder by having lived in her kitchen all her days. She did not appreciate friends, she could not endure books and the beauty of this world brought her no joy. None of these things appealed to her,—they were as closed rooms.

How about the "affection room" at your house? Do you really feel at home there? We have known parents who are familiar with every feature of their children's faces, yet cannot see the wistful look in their eyes, and the quiver of the lips when their childish words and actions are misunderstood. There is the mother who can see to do all kinds of fine sewing, but she never sees the longing for counsel and sympathy expressed in the face of her daughter, because she keeps the affection room closed up. They talk over business matters in this family, and subjects of common interest, but tenderness is almost wholly lacking.

"There are trembling fingers and silvery hairs,
And eyes that are growing dim,
And voices less strong than in days of yore,
Swelling the evening hymn."

And the aged, too, are not given the tender thoughtfulness that is their due in this home. Of course they love each other, they indignantly affirm, and they consider people foolish who must talk about it. The proper amount of affection, in this family, is taken for granted. But how much happier are the homes where the grace of tenderness is manifest, where loving words are often heard, and caresses come naturally; where the family share each other's joys for the sheer pleasure of it!

A hard-worked, careworn mother lay dying. She had always tried to do her best for the family, the children were at work and had little time to spend at home. That may account for their neglecting mother. Now, as but a few hours remained until she must enter the valley of the shadow alone, her children were weeping around her. As one of the daughters leaned over her, sobbing bitterly, the mother said: "Why, Laura, I never thought you cared so much for me."

These last words were tenderly spoken, the mother trying to hold her daughter's hand in her cold clasp. But they left remorse in that daughter's heart. She had not been disobedient, nor wayward, as some daughters are; she had only grown careless about expressing her love. She had shut the door of the "affection room" and her mother's words revealed the heart-hunger and pain it had caused. If we could only atone to our dead for the stinted affection we doled out to them! Throw open the windows all over the house, and live up to your possibilities.

Covington, Ohio.

THE least flower with a brimming cup may stand and share the dewdrops with another.—*Elizabeth B. Browning.*

MAGNIFYING OUR POSITION.

BY IDA M. HELM.

GOD appointed a work to Stephen, and he obediently and faithfully performed that work,—he magnified his position. In face of the opposition and fury of the enemies of the Messiah, with flaming zeal he labored for the honor and glory of the Master. In his life as well as in his dying moments he made deep impressions on men's hearts. As we live from day to day, each one of us is making impressions upon the hearts of our fellow-beings, that will be seen in eternity. What kind of impressions are we making? Are we, as professing Christians, magnifying our high calling?

Ashland, Ohio.

BE YE STEADFAST.

BY FLORIDA J. E. GREEN.

LET us be firm, true and loyal to our profession! Let us stand up for Christ under all conditions! Let us, as believers, not be afraid to show our colors! Let the world know that we belong to Christ, adorning our profession with good works. We may say that we love Christ, but it is better to prove it. We must manifest it by our walk and conduct. "Actions speak louder than words."

Middletown, Ind.

SERVICE makes men competent.—*Lyman Abbott.*

SISTERS' AID SOCIETIES

SHANNON, ILLINOIS.

The sisters' missionary sewing circle of the Shannon congregation met June 30, and reorganized with the following officers: President, Sister Eudora Knorr; vice-president, Sister Lydia Sipley; superintendent, Sister Agnes Lutz; the writer, secretary and treasurer. For the past six months our average attendance has been nine. Though we are few in number, the sisters are quite interested in the work. We feel that the Lord has blessed us in what little we have done. The beginning of the year we had $17.31 in the treasury. We have received, during the six months, for work done, quarterly offerings, etc., $10.78.—Etta Kreider, Shannon, Ill., July 1.

DIXON, ILLINOIS.

The society met June 3, and elected officers for six months as follows: President, Sister Hattie Hulty; vice-president, Sister Lola Collins; secretary and treasurer, Sister Bessie Dickey; superintendent of industrial work, Sister Emma Berg; assistant superintendent of industrial work, Sister Anna Shaw. From Dec. 31, 1908, to June 3, 1909, the society met eight times, donating all sewing on several occasions, in different homes. The total attendance was seventy-two. We received $3.55 by collection at regular meetings. Sixty-three garments were distributed in homes where needed. We have decided to meet every two weeks for work.—Bessie C. Dickey, Secretary-Treasurer, R. D. 8, Box 11, Dixon, Ill., June 30.

BEATRICE, NEBRASKA.

The sisters' aid society of the Beatrice church reorganized Oct. 22. Sister Lizzie Chamberlin was elected president; Sister Lizzie Price, superintendent; the writer, secretary. We held thirteen meetings, with an average attendance of nineteen. We make comforts, quilt quilts, and make clothing for the poor. About eighty garments were sent to the North St. Joe Mission, and about seventy-five to the Denver Mission. $37.68 was received, and $21.21 expended for goods. We also paid out $9.85 for Brethren's Hymnals for the Beatrice church. The balance on hand is $6.62. We are not discouraged, though our work may seem small. We believe the Lord will richly bless us in our work among the poor.—Rebecca Essam, Beatrice, Nebr., July 3.

FERRY, OCEANA COUNTY, MICHIGAN.

The sisters of Oceana County, belonging to the church at Sugar Ridge, met at the home of Sister Myers on the afternoon of May 6, and organized a sisters' aid society. The following officers were chosen: President, Sister Myers; vice-president, Sister Maud Arsnoe; the writer secretary and treasurer. We decided to meet every two weeks on Thursday afternoon at the homes of the different sisters, unless asked by outsiders. We have held four meetings, pieced one quilt and a part of another, and made three sunbonnets and sold them. Our membership is not very large,—only five as yet,—but more have almost decided to join in with us, and a few outsiders also attend. Although few in number, we feel encouraged, and hope and pray that some good may come from our labors.—Margaret Barnard, R. D. 2, Hesperia, Mich., July 5.

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THE new church at 22nd and O Sts., Lincoln, Nebr., will be dedicated next Sunday, July 18.

OUR correspondent tells us that five applicants for membership await baptism at Cando, N. Dak.

THE correspondent at Carthage, Mo., writes that eleven were recently added to the church by confession and baptism.

AT Harlan, Mich., July 4, seven Sunday-school scholars renounced Satan, and through the door of baptism passed into the church.

THE district meeting for Tennessee convenes in the Beaver Creek church Sept. 3. Further particulars regarding the meeting are promised.

THE ministerial and Sunday-school meetings for Southern Pennsylvania, to be held in the Hanover church, are announced for Sept. 23 and 24.

BRO. A. C. WIEAND has been engaged to conduct the District Sunday-school Institute of Nebraska, to be held in the Afton church Aug. 28, 29 and 30.

BRO. WM. LAMPIN has been doing some evangelistic work at Grand Junction, Colo. Seventeen applied for membership, but only a part of them have received baptism.

THE Board of Trustees of Lordsburg College, California, are preparing to open the institution the coming year. The catalogue, containing the faculty and courses of study, will be issued soon.

THE ministerial, Sunday-school and Christian Workers' meetings for Eastern Pennsylvania will be held in the Meadow Branch church Aug. 25 and 26. We shall publish the program soon.

THE Sunday-school workers of Northern Indiana will hold their district convention in the Goshen City church Aug. 11 and 12. A good program, which we are to publish, has been arranged for the occasion.

DURING the approaching fall Bro. J. G. Royer, of Mount Morris, Ill., has arranged to spend some months in evangelistic work in the West. He is booked for a meeting at Rocky Ford, Colo., some time in September.

THE Brethren at Omaja, Cuba, dedicated their new meetinghouse July 4, Bro. Ira P. Eby delivering the address for the occasion. This is not only our first house of worship on the island, but it is the first church to be erected at Omaja.

BRO. GEO. D. ZOLLERS, of South Bend, Ind., spent a few days in Elgin last week. He came here to arrange for another edition of his book, "Thrilling Incidents on Sea and Land." This interesting work has passed through a number of editions, and the demand has not yet been fully supplied. His "Poetical Musings" will be bound up in the same volume. Our printers will soon be at work on the new edition, and when it is ready for delivery, we may have more to say about it. For price and terms to agents address Bro. Zollers.

IN order to accommodate those seeking information regarding Cuba, President Gomez has appointed Leon J. Canova, an American newspaper man, as director of a Bureau of Information, who may be addressed at Havana, Cuba. Information will be given free.

THE membership in Pomona, Cal., is increasing, and a much larger meetinghouse is needed, and will be built soon. The present small house has served its purpose, and served it well, but a greater work may be done when a new and more convenient building is provided.

WE enjoyed a very pleasant call from Bro. P. D. Fahrney, M. D., of Frederick City, Md. Bro, Fahrney, while giving the most of his time and attention to the manufacture and sale of his Victor remedies, is thoroughly interested in the work of the church, and always has time to talk about religious matters.

THE Board of Trustees of Muskingum College, New Concord, Ohio, has conferred the degree of Doctor of Divinity on Bro. P. B. Fitzwater, of North Manchester College, Ind. This was done on the recommendation of the professors of Xenia Theological Seminary, Xenia, Ohio, for regular work done in that institution.

SPEAKING concerning the work and methods of some of the present day faith or mind healers, Dr. Chas. H. Parkhurst said, the impression they "are leaving upon the public mind is that, although claiming a church character, they are a great deal more interested in getting invalids out of the hospitals than they are in getting sinners into the kingdom of God."

LAST week we had a very pleasant members' meeting. Brethren D. L. Miller and I. B. Trout were invited to be with us, and had charge of the work of the evening. Bro. Geo. D. Zollers happened to be in Elgin that day, and assisted in the business. It had been decided to elect a minister and a deacon. A short address was given, telling the members what kind of men the Lord wants, to fill important positions in the church. Then there was a season of prayer. A choice was then made for a minister, and Bro. Wm. H. Eiler was chosen. The result was announced before the votes were taken for a deacon. For deacon, Bro. Lauren Miller was elected. After receiving the charge, those chosen were duly installed, and are now numbered with the officials of the Elgin church.

WE are told that the speech on page 74 of the "Full Report," credited to B. F. Snyder, should have been credited to G. A. Snider. It would appear that our reporter got the Snyders a little mixed, and while we did much in the way of adjusting discrepancies, it must be manifestly evident that all of them could not be detected. Nor can we be expected to point out and correct all the mistakes that may be found in the Report. In reporting the proceedings of a large Conference like ours it is impossible to get the names of all the speakers, especially those some distance from the reporter. It is still more difficult to get everything said by some of the speakers. It would be a good plan, however, if we would make it a rule, that no one be permitted to address the meeting until his name in full is announced by the moderator.

WE have a long, but interesting letter from Bro. Moses Deardorff and wife, who, after an absence of eight months, have returned to their home at Yale, Iowa. They went to Colorado last November, where Bro. Deardorff did some effective preaching, and where a number were added to the church. Some months were spent in Southern California, where more revival work was done, and where a number put on Christ in baptism. The home route took in San Francisco and many other points of interest in California, Washington and other States, but wherever our brother found an open door, the Word was preached, sinners were warned and some of them accepted the conditions of pardon, and are now numbered with the believers. Bro. Deardorff reports that his wife has not been in good health, but is now improving. He goes to Polo, Mo., Aug. 5, and all of his time is taken up until the end of the year.

RECENTLY Bro. I. S. Long, of India, examined forty candidates for baptism and found twenty of them prepared for the sacred rite. Our missionaries in India find it necessary to insist on a reasonable amount of information before admitting applicants into the church.

WE have a report of the district meeting of North Dakota, Northern Minnesota and Western Canada, which we hope to publish next week. This is the first district meeting to be heard from for the season, and we hope that those to be held later will be reported with equal promptness. Bro. Isaac Miller is to represent the district on the Standing Committee of 1910, and two papers are sent to the Annual Meeting.

BRO. B. F. PETRY, of Eaton, Ohio, reports an extended missionary trip through parts of Southern Ohio. A number of meetings were held, many miles were traveled, nine were baptized, one reclaimed and two applicants await the initiatory rite. We have a strong membership in Southern Ohio, but there are hundreds of villages, towns, cities and communities in which the Brethren have never preached. Bro. Petry, during his tour, could reach only a few of the outlying points. His communication will appear soon.

WE do not have the Minutes from the following Districts: Middle Indiana, Middle Iowa, Southern Iowa, Northwestern Kansas and Northern Colorado, Eastern Maryland, Middle Maryland, Western Maryland, Southern Ohio, Eastern Pennsylvania, Middle Pennsylvania, Southern Pennsylvania, Western Pennsylvania, and the First District of Virginia. In order to complete our files, we shall regard it as a favor to receive a copy of the Minutes from each District named. Be sure to address GOSPEL MESSENGER, Elgin, Ill.

THE way some preachers take vacations, and the way some congregations suspend the services during the absence of their pastor, it would look as though they thought the ten commandments may be limited to ten months of the year. An overworked preacher may need some rest, but there are no overworked congregations. The preacher should bear in mind that the devil takes no vacation. He will be found at his post every month in the year. If a pastor must have rest, let him see to it that his flock is not turned adrift. A kind-hearted mother does not let her children starve while she takes a much needed rest, but she sees to it that they are provided for during her absence. Why should not preachers, pastors and elders display like wisdom when they find it necessary to be absent from the flock for a time?

LAST Sunday all of our congregations had a fine Sunday-school lesson,—a lesson in which the conversion of the Philippian jailor is clearly set forth. In this lesson we are told how Paul and Silas were thrust into prison; how the earthquake made it possible for them to preach the Gospel to the jailor and his household; how they believed and were baptized, and were thus recognized as members of the body of Christ. It is a fine doctrinal lesson, and the teacher who did not make use of the occasion to set forth before his class some of the excellent points regarding the necessary steps in conversion, may have neglected his duty. Some of our people have a good deal to say about the lack of doctrinal lessons in our Sunday-school helps, when, in fact, the last six months, about one-half of the lessons have been along doctrinal lines. But how about the lessons of last Sunday, and the Sunday before? Did our schools have the doctrinal features brought out? Then, how many of our ministers preached about the conversion of the jailor last Sunday? Those who did not, let slip unimproved an excellent opportunity to present the New Testament doctrine of conversion. But how about the lesson for next Sunday? There is a splendid excuse for an address on the doctrine of mission work. The lesson for the Sunday following will pave the way for a discourse on the origin and nature of man. In view of the fine lessons we have, this year, there is no excuse whatever for the teacher or the minister neglecting the doctrine.

Our people are not the only ones who see the folly of some of the "taffy" religion of the day. Others have tried it and are beginning to realize that it is a failure. At a recent Sunday-school convention in Springfield, Ohio, a Methodist minister, in the course of his address, said: "I am sick and tired of this tin pan, popcorn religion. We have too much of it in the churches. You can't build up a Bible class on church socials. You must have men and women who will study the Bible. It seems that nowadays about all you have to do, to get a bunch together at church, is to secure a supply of raffles, plenty of bottles, some nipples, popcorn, tin pans and candy, and everybody imagines the church is prospering. Let me tell you right here that what you will have will be a lot of babies and not men, in your church."

Prof. Heator Waylen, Atlantic City, N. J., takes up a study in the Ethics of the Sermon on the Mount, under the title of "Mountain Pathways," and prepares a most interesting and instructive treatise of nearly one hundred pages. His chapters on "Who are the Meek?" "The Law of Marriage," "The True Nature of an Oath," and "Christian Nonresistance" are fine, especially the latter. There are other fine chapters, but these are the best. The one on "In What Language did Jesus Speak?" is instructive, but the one on "The Way of Life and the Way of Death" is open to criticism. The closing pages of the work are devoted to a revised translation of the Sermon on the Mount, accompanied by critical notes. Throughout the work is scholarly, clear and forcible. One could hardly find a better chapter on Christian nonresistance than the one referred to in this book.

THE EASTERN CHURCHES.

When referring to the influence of Christianity in the world, the importance and strength of the Eastern churches, meaning the Greek and Armenian, are often overlooked. At this time the membership of these churches is given as 102,976,000, and, what is remarkable, all the members have been baptized by trine immersion. Since, in the whole world, there are not over eleven million people who have been baptized by single immersion, it follows that those baptized by trine immersion, in the Eastern churches alone, outnumber the single immersionists of the entire world nearly ten to one. This is a significant showing, so far as numbers are concerned.

And, by the way, these Eastern churches will soon begin to move to the front, and their influence will be felt in the West as well as it is being felt in the East. At present the Catholic, Lutheran and Episcopalian churches dominate the religious circles of Europe, but the fact that the Eastern churches are in sympathy with the Protestants, rather than with the Catholics, will have to be reckoned with in the future. They may not be as far advanced along educational lines as the Western churches are, but they are not to remain in the background much longer.

The more liberal religious policy, recently adopted in Russia and Turkey, is going to help these Eastern churches, especially the Armenian division. Not only so, but missionaries from the Western churches, coming in contact with the Eastern churches, will help strengthen the bond of sympathy between the Protestants of the world and the churches that have been exerting a wide influence in the East. The Catholics and Greeks have always been opposed to each other, and the changed conditions in Asia are not likely to bring them any closer together. The Eastern churches and the Protestants, however, have, to some extent, a common interest in each other's welfare.

But what will be the outcome when the Eastern churches begin comparing notes with the Protestants on the mode of baptism? From the beginning these Eastern churches have practiced trine immersion, and for hundreds of years this was also the practice of the Catholic church. But the Catholics finally changed to single immersion and then to affusion. The Eastern churches refused to change, and since this is true, it now remains to be seen how the Protestants and the Eastern churches are going to settle their difference regarding the mode of baptism. Will this coming closer in touch with each other affect the practice in the Protestant churches, or will the Eastern church recede from her long-established custom of recognizing trine immersion as the only New Testament form of baptism? Here is a force that the Protestant churches of the world must reckon with. So far as the Brethren are concerned, we are in accord with the practice of these Eastern churches, respecting the mode of baptism, but we are not in accord with them regarding infant baptism.

PHYSICAL HEALING.

There is no one thing that comes within the scope of human thought that has had more consideration by the human family than that of physical healing. Its universality is conceded by all, because it touches, in a most personal way, every human life, as there are none that are entirely exempt from physical ills. And because of this fact, the world, through the ages, has been alert and diligent in searching after remedies to prevent, allay and cure the ills and pains of suffering humanity. And what is it that "a man will not give for his life"?

This being the case, the healing art opens up the widest possible field for experiment, investigation, and, we may add, for deception. It is truly said that drowning men will grasp at straws to save their lives.

It is not our purpose to enter into a discussion of the subject or give an interpretation of the myriad methods and schemes of healing that have been offered to the world under the most sacred guarantees of relief and cure, but to give some thoughts on the relation that exists between the mind and the body in the healing process.

That such relation exists is a fact so fully accepted that there is no room left for discussion. But the character, extent and depth of this relation opens a wide field for inquiry, and of late years our periodicals and magazines have been burdened with discussions on the various applications that are being made of the modernly-accepted phases of this partly rediscovered subject,—such as Christian Science, so-called Dowieism, the Emmanuel movement, and a number of other "isms" that might be named.

At a late joint meeting of the ministers and physicians of our town a paper was read by one of the physicians on the "Emmanuel Movement,"—and discussed by the meeting. And it was interesting to learn of the general agreement and disagreement that was held by the parties present. That the condition of the mind had much to do with the healing of the body, all were agreed, and that the chances for healing are greatly in favor of those who are trustingly religious, was also accepted as a fact, both in theory and actual experience.

But there were different opinions as to the utility, efficacy, safety and general results, growing out of the different methods practiced. Some were commended while others were denounced,—more on account of the abuses in their applications than because of the principles upon which they are founded. However, this is true of many of the best things we have in this world. And unfortunately, too, many of us are disposed to see and magnify only the abuses rather than the uses, and because of this, many things that have commendable merits are unjustly rejected and stigmatized as being dangerous when the danger is found only in their abuse, and not in their use. Our sense of differentiation is not as acute and active as it should be.

The fact is, all the different methods of physical healing must be, more or less, based on the action of the mind, no matter by what name they are known or called. Even the absurd and idolatrous methods used by the uncivilized savage and the heathen are made effective only so far as the willing and loyal assent of the mind is given to it. The same is true in reference to the powwowing of our fathers and mothers of the past, and some of the present, as well. Ridicule and scoff at it, as we may, such methods as stopping and blowing for fire, erysipelas and the stopping of blood, etc., have merit in them, as has been evidenced by actual experience in so many well-substantiated cases that it is well for us to do some careful thinking before we speak forth our unconditional denunciations.

Just wherein the merit lies, in these methods and cases, it is not our purpose to discuss. But that the action of the mind is an important factor in most of the cases, we are free to admit, and the more thought we give to the subject of physical healing, the more we become confirmed in this opinion.

Though we never graduated in the powwow school, we belong to the family, as our grandmother was a member of this school, and her mantle fell upon our father, who practiced in the art with considerable success, administering in all the cases of scalds and burns in the neighborhood. We remember with what implicit confidence we held out our scalded hands and toes to him, to have the fire "blowed out," and how immediately the pain began to cease.

You may say that this was nothing but childish belief and it was all in the mind. Perhaps it was. Indeed, we believe the same thing in reference to the results that follow many of the other methods of healing, as it is extremely hard to get away from pain of any kind until we first get the assent of the mind. Get the mind in a sweet, easy, trustful condition, and the physical body is in an excellent condition for healing and getting rid of pain. Now we don't care much how this condition is reached, whether by using a wet sheet pack, a hot bath, or a dash-cold bath, or pills, bread or drugs, or gently passing the hand over the part affected, saying words and blowing once, twice and thrice, or any other healing method which may be used and has merit, whether we may or may not understand. The main point is a willingness to accept on faith. This we are compelled to do, to a greater or lesser extent, in all the medicine we take. If we would wait until we could understand just how the medicine we take, on the outside or inwardly, reaches the seat of pain, and drives it away or deadens its power, we would never take any, or use any of the many methods and "cure-alls" that are so artfully and assuredly offered to us. We take our medicine because we have pain, or think we have, and want to get rid of it. And the method that promises a cure the quickest, the easiest and the cheapest, is the one that we accept—and we, of course, do it on faith, for without faith it is impossible to obtain the best results.

Women, we are told, often cure sore throat by taking the stocking worn on the left foot, turning the inside out, and then tying it around the neck. They don't pretend to know from whence, or just how, the healing power comes, but they have heard how others have been cured by this method, believe it, try it, and, through the unknown merit and faith, are cured, and who cares to object? If ends are reached that are safe, harmless and are not immoral in their tendencies, the best thing we can do is to keep hands off. Some of these things that seem to us meaningless, and even foolish, may have in them unknown virtues. It seems to us we can see how a stocking taken from the left foot, or the other foot, and worn around the neck during the night, might cure sore throats, without understanding the process. At least we are inclined to be liberal in these things, and allow others to employ their own methods of healing, providing they give God the honor, as he is the Source of all our healings.

H. B. B.

MOTHERHOOD.

Motherhood being the highest honor of womanhood, faithfulness in it is expected to mean faithfulness in all other relations of life. In fact, to be a faithful mother, is built upon faithfulness in the lower relations, relations that mean less,—faithfulness as a daughter, a sister, a wife. Such is the foundation of true, faithful motherhood, and such is the foundation of all excellencies of character. This is the law and logic of the case. Motherhood comprehends and sums up, in one, all the virtues; it is the acme of all human excellence.

The mother's sphere of service and activity is chiefly in three things. It is in propagating the race, the training of the young and the making of home. Her work is rigidly fundamental. She deals with things

in the foundation, and she goes deeper into the foundation of all things human than any mortal influence on earth. After the original creation, things rest upon motherhood. The law of self-propagation is universal. To the first husband and wife the Lord said, as the first commandment: "Multiply and replenish the earth."

This is the Lord's plan, and provision for the continuity of the race, and obedience to this commandment is, fundamentally speaking, the highest form of usefulness in the world. It is to be an instrument in God's hand and to coöperate with him in the propagation of mankind, and disobedience to it means the extinction of man from the earth and the wreck of God's purpose. Who would dare to be guilty of such high crimes and misdemeanor? And yet, it is obvious that not all women have learned the usefulness and honor of motherhood, the blessing of obedience to the first commandment, and, on the other hand, the crime it is to take God's laws in hand and defeat his purpose, and what sin is entailed upon themselves and their children, born into the world against their wish and will, and all sorts of devices to prevent their birth. Certainly, all married women, whose conditions are at all equal to it, should bear and rear a family of children, for God so intended it from the beginning.

In olden times women deplored their barrenness. They sought God in prayer for children. See Hannah, the type of all true mothers, pressing God for a child. See her silent, quivering lips, as she lays bare her soul in anguish before God. Then look at the child given in answer to prayer! Study his life! See how he stands out as one of God's most faithful servants! Do you suppose the spirit of his mother had anything to do in making Samuel what he was? Right here, I tell you, is the foundation of the world's reformation. Give us mothers that desire to be mothers in harmony with God's purpose, godly mothers, whose virtues go down to their children, and the first step is taken, and a long step it is. Clear the earth of women who are called mothers, whose hands are stained with the blood of their own children! Instead of murder in the form of infanticide, let us have true mothers. Let the rate of marriage increase, followed by a corresponding increase in the birth rate, and let the lust and licentiousness, practiced by unmarried men and women, even of high society, followed by all sorts of iniquity to prevent birth, be forever banished from the face of the earth, and our world is better and will grow better.

Upon the parents is placed the duty of bringing up their children in the nurture and admonition of the Lord, and, apart from the functions of generation, there is no greater responsibility resting upon the shoulders of men and women. The foundation of a child's character is laid, in large measure, in its birth, and by conditions and influences not altogether subject to the immediate parents. There is a train of antenatal influences to every birth, running back for generations. The production of evil character by birth is the result, primarily, of sin in the flesh, and this condition has been augmented by unfortunate marriages, strife in the conjugal relation, special hereditary tendencies to evil on the part of the parents, etc., etc. But in the immediate influences that mould character by birth, the mother leads the father by all odds; and in the moral training of the child, the mother also leads. She has the advantage both by nature and opportunity. The nature of a good mother, or a good woman, is the strongest defense in the world of good morals; and when the child is most susceptible to impression, and when the foundation is being laid, as far as it can be done, by teaching, it is with the mother almost constantly and almost wholly in her control. She protects its body and gives trend to its mind, its body living on the milk of its mother's breast and its mind and soul on the milk of her teaching. What a wonderful work! How untold! How untellable! What wonderful things God works out through faithful mothers! And then, the days will come when her children shall call her blessed.

In the matter of home-making, the wife and mother does a large part,—the chief part, may I say? As a bread-winner, she is not expected to be her husband's equal, although, in many cases, she earns the bread not only for herself and children, but for their father as well. Cheerfully, day after day, over the wash tub and the ironing board, many a poor mother labors and sweats to keep want from a brood of children and to keep them together in one home, because they are her children, and to feed a good-for-nothing husband and father, her heart faltering not at tasks that would wilt the courage of most men. But while bread is essential to every home, it is not the thing that makes it. The real home rests on things higher.

Paul instructed that the aged women should behave as becometh holiness, that they teach the younger women to love their husbands and children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, etc. Titus 2: 3-5. This is the woman's relation to the home. The aged women shall teach the things that make home, and the younger women shall love their husbands and children, and shall be discreet, shall be chaste, shall be keepers at home, shall be good, shall be obedient to their husbands; for these are the conditions that make home,—the real home. And when the relation of the home to society, to the government and nation, to the church, to heaven and hell, is understood, how wonderful it is! The good mother lays the foundation in the home, firm and deep, that is the support of all that is good in every relation of life, and which will do more than any other influence in the world in settling the ratio between heaven and hell.

H. C. E.

THE INCREASE OF CHRISTIANITY.

Most of the Christianity in the world is nominal, and yet there may be more of the genuine than we think. However, we can give figures for the former only. Concerning the strength and growth of nominal Christianity, the following is taken from Turner's "Sacred History of the World." It will be observed that there has been a steady growth from the first century to the eighteenth:

First century,	500,000 adherents
Second century,	2,000,000 adherents
Third century,	5,000,000 adherents
Fourth century,	10,000,000 adherents
Fifth century	15,000,000 adherents
Sixth century,	20,000,000 adherents
Seventh century,	24,000,000 adherents
Eighth century,	30,000,000 adherents
Ninth century,	40,000,000 adherents
Tenth century,	50,000,000 adherents
Eleventh century,	70,000,000 adherents
Twelfth century,	80,000,000 adherents
Thirteenth century,	75,000,000 adherents
Fourteenth century,	80,000,000 adherents
Fifteenth century,	100,000,000 adherents
Sixteenth century,	125,000,000 adherents
Seventeenth century,	155,000,000 adherents
Eighteenth century,	200,000,000 adherents

Turner goes no further with his estimate, but, as near as we can get at it, it would appear that the nineteenth century closed with 300,000,000 adherents to Christianity, and that at the present time there are not far from 477,000,000 Christians in the world.

THE ORGAN IN WORSHIP.

We hear of a congregation where there is some contention in regard to an organ for use in the church and the Sunday-school services. It is said that a majority of even the leaders are favorable to the organ, and were it not for the feelings of the Brotherhood at large, would probably give their consent to purchase one. It is good for these leaders to have some regard for the feelings of other congregations, but it would be better if they had convictions of their own.

In view of the failure of the organ to produce good singing in other churches, it seems strange that there should be those among us who insist upon our people giving up their splendid vocal music for instrumental music. There is no part of our worship that is enjoyed so much as our song services, and this is largely because of good singing in the absence of the organ. At Los Angeles we refused the use of a $30,000 organ for the Conference, and when the Baptist minister, Mr. Burdette, afterwards heard the singing, he commended us for our policy. He considered our singing far more edifying than the organ would have been.

We are a plain people, contending for the simple religious life, and it is therefore proper that we should continue our plain and simple way of worshiping God with the spirit and with the understanding. And so long as we do this, we shall have no use whatever for instrumental music in our churches. An organ may be all right for entertainments, but it is not in keeping with the New Testament order and spirit of worship, as understood by our people.

THE DAY OF JUDGMENT.

A short time ago a battleship was moving up the Mississippi River after night, making very free use of its strong searchlight, by directing it here and there over the country. By chance the light penetrated a negro cabin. The negro woman, not suspecting anything of the kind, and not understanding the meaning and cause of such a bright light in her home, became greatly frightened. Declaring that the day of judgment had come, she fell over and died. There are thousands of men and women, who will read about the incident and then make sport of the woman's ignorance, while, at the same time, were the Lord Jesus to appear in the clouds of heaven, accompanied by his holy angels, they too would become so alarmed that they would die on the spot if they could, but, instead of dying, they will, when the time comes, cry out for the mountains and the hills to fall on them and hide them from the face of the Judge of all the earth. When Jesus does come in the clouds of heaven, in such a way that every eye shall behold him, there will be a light far more penetrating than the searchlight that frightened the poor negro woman, and there will be more frightened people pleading for mercy than the world has ever seen before. Those who have little regard for religion may make sport now, but the day is coming when their laughter will be turned to weeping, and the gnashing of teeth.

WHAT SHOULD BE EXPECTED.

A good deal is said, these days, about what a preacher should expect of his congregation. All that is said on the subject may be well and proper, but there is another side to the question. The congregation has a right to expect something from her preacher. To start with, he should be a godly man, and show, by the life he lives, that he is full of the Holy Ghost. He should be loyal to the principles of the church he represents, and not be all the while disturbing the faith of his members with his doubts and theological speculations. His business is to care for and feed the flock over which the Holy Ghost has placed him. In fact, he should make the interest of the church his interest, and be willing to make some sacrifice for the congregation he serves. There are preachers who appear to think that the church should make it as easy for them as possible, while they do about as they please. It is all right for the minister to come to his flock with a special message, but when he comes with a message that discredits the plain teachings of the Bible, and proposes to set aside the doctrine of his own church, it may be right for his congregation to inform him that he is not the kind of a preacher they need.

MODERN CIVILIZATION.

Modern civilization ought not to be a foe to the sound mind, but facts would seem to indicate that it is. Dr. K. Saito, of Japan, recently visited the United States for the purpose of inspecting the hospitals for the insane, and that is the conclusion he has reached. Fifty years ago insanity, he says, was rare in Japan, but twenty years later it began to increase. After the war with China there was a decided increase, and a still greater one after the war with Russia. He is further of the opinion that, as civilization advances, there will also be a corresponding increase in insanity, hence, as time goes by, insanity is to become more general, due to the struggle for existence. It is probably our selfishness, our greed for wealth, comfort and the honors of life, that pave the way for insanity. The remedy lies in the simple life, loving God, obeying his commandments and being the fortunate possessors of a clear conscience. Liquor, tobacco and high living have much to do with the mind as well as the body. With all of our boasted civilization we have not yet learned to live the good, common-sense way.

MISSIONARY DEPARTMENT

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Bibles in the Audience.

One writer, in commenting on the interest taken in church services, says, "It was soon noticed that there were a great many Bibles in the audience." No one can help but see that this congregation was wide-awake, and fully alive to its opportunities, when they were thoughtful enough to have the Bible with them in easy reach. No preacher needs to doubt the attention of an audience that is familiar with the Word. Not only will they appreciate what he has to say, and pay strict attention, but they will, like the Bereans of old, "search diligently whether these things are so." It pays any preacher to talk to Bible students, for there is a chance of doing something with that class of people. Perhaps the minister could not employ a greater incentive to arouse new interest in the congregation, than to urge everybody to bring a Bible to church services, and to use it intelligently, prayerfully and profitably.

Christianity Must be Revolutionary.

Did you ever think of it in that way? A minister that is really alive to his work cannot preach without making something move. Christ himself was one of the greatest revolutionists. His doctrine was opposed to existing things and finally brought him to the cross. And yet his followers kept on in the same old way of "stirring up things," for Christ had not been gone from earth twenty years until it was said of his disciples, "These who have turned the world upside down have come hither also." It made men angry then, just as it makes them angry today. The people to whom Paul preached had, as they thought, an easy-fitting, good and serviceable religion. It answered their requirements and they did not like to be disturbed. People of today are in the same peculiar situation. Yes, they want religion, but it must be the kind that fits easy. There is still need of the old message that stirs men's hearts to right-doing, no matter at what cost. The millennium is a fine thing to think about. Meanwhile let us struggle with the evils all around us now! There are foes to fight and loads to lift! Let us be in the front of the fight!

The Growth of Foreign Missions.

Every now and then we meet a pessimist who cries out against foreign missions because of their expense and their, apparently, slow growth. The fact of the matter, however, is that nothing grows as fast as missions, taking them the world over. The increase of native converts in foreign fields, last year, was 164,674, or over 450 a day. It took about one hundred years, previous to 1896, to win the first million converts. The second million were added in twelve years, by 1908. They are now being added at the rate of a million in six years. The increase in church membership in the United States, last year, was one and one-half per cent. In the membership of American missions abroad it was twelve per cent. An average of two members for each ordained Protestant minister was added in the United States; the average was forty-one members for each ordained American missionary abroad. If the church at home awakens to the full measure of its responsibility and privilege, the bearing of the message of everlasting life to every community in the world will be accomplished within the lifetime of this generation; and then a world-wide Christendom can devote itself to the still harder task of building up real life and character within its own fold.

The Golden Rule in Business.

Whether you can successfully conduct your business as Jesus would, making the "Golden Rule" your everyday motto, is an open question in the business world today,—according to a discussion of the subject, now being waged in the periodicals of the day. A number of people, business men and workers, employés and employers in Cleveland, Ohio, started such a movement last winter. They were going to do business "as Jesus would," but found it a rather hard matter. To start with, there is a difference of opinion as to the exact way and manner in which Jesus would act. Not all persons can agree on the matter, and it would be strange if they could. Not all are willing to be governed by the same exalted standard. One business man relates that he found it particularly hard to run his business on the basis of "doing as Jesus would," since everybody else, with whom he came in contact, did not seem ready for such treatment. They looked at him in wonder, thinking he was either out of his mind, or desirous of working some sort of a "confidence game." As a matter of fact he was never more in earnest in his life,—never more anxious to do the right thing. His business friends insisted that "business is business" and acted accordingly. He inevitably got the worst of the bargain. It disheartened him all the more because he found that even church people, who are supposed to stand closer to this principle of doing "as Jesus would," seemed to insist that "business is business" in everyday life, and lived for self only. We should like an expression from some of the Messenger readers on this question: Is it possible and practicable to do business, and make it a success, while strictly observing the "Golden Rule," and "doing as Jesus would do"? We think it can be done, but how?

A Boy Lost!

LOST—A young man raised in a Brethren home by parents now heartbroken, who would give their all to have him back. While at home he was the idol of his mother's heart, the apple of his father's eye. He attended Sunday school up to a certain age, when the school ceased to interest him. The parents had failed to speak to him in heart-to-heart counsel,—in fact, they themselves fell short of their religious obligations, and were ill-prepared to call their son's attention to things of the Spirit. He sought the great city. Today he is lost! The first Sunday or two found him in a little mission church, but he slipped out, unobserved, at the close. No one grasped his hand. No one gave him an invitation to return. He wandered the streets in loneliness. Young men of pleasing address asked him to join them on their way to the park. Next they were at the concert hall, next the saloon. The young man readily yielded because he was lonely. His companions were so kind that he could not refuse. Though he continued to write home, his parents have finally discovered that their boy is lost. Letters come but seldom, and there is every indication that he never enters a church, and even the little mission church has failed to reach him. He is lost,—lost in a city of churches! Who will seek him,—this child of the church? Who will go out after the lost? Who will locate him and endeavor to bring him back?

The Foolish Wise.

The Bible speaks of men who by wisdom know not God. That was true in the day when the words were uttered, and we are inclined to think it is even more true now. All over our land are great institutions of learning; to them each year go thousands upon thousands of our most intelligent young men and women, and in these colleges and universities our young people are absorbing ideas, are forming characters, which will make or mar them in time, which will bring them eternal joy or sorrow in the time which is to come.

Those who have been through the university course of study can look back through the years and realize what a wonderful power the professor exerted. He was a specialist; his word was taken as final. And so long as he confined himself to his own line of work there was no reason for objecting to what he taught. But a great many do not so confine themselves. They seem jealous of the influence which religion has over men's lives, and set about destroying it. Thus it happens that they find or make occasions for planting doubts in the minds of those who come to them to learn of other things. And their teachings have been so implicitly believed that what they say on religion is taken almost as if they were oracles of God. That is why so many young folks who went to school believing the Bible, come away doubting many things; and the doubts appear to increase more rapidly than anything else.

It used to be that certain schools were considered more dangerous than others, and parents who had at heart the welfare of their children would not patronize these, no matter what the reputation was for learning. But times have changed, and, if one may judge from what he sees, there is hardly a great university from which there is not going out teaching that is in direct opposition to God's Word. The number of students has increased marvelously during the past thirty or forty years, and a correspondingly larger per cent of the people have been affected by false teaching. State universities are being helped as never before, and others are receiving great endowments. They are reaching out farther and farther.

We should be as little affected as any other denomination by this condition if we had no schools of our own, for a small per cent of our members would seek higher education in outside schools. In times past we have had to depend on the product of the universities for a part of our teaching force; and sometimes there was little reason to rejoice because of what we got. Besides, our own young men and women have not always come back untainted by the unholy teaching of the foolish wise professors who set themselves up as knowing more than the Lord himself as to the needs of the human soul and the best way of supplying those needs. But we have probably been more fortunate than most others in this respect.

We are told to take heed what we hear and how we hear. There is danger in the matter and the manner. When we hear what is contrary to God's Word, we are safe only if we so set it down and leave it. And it is always dangerous to listen to any man as if he were more than a man,—there is none perfect. This is to be especially emphasized when we come to spiritual matters; and he who presumes to contradict the Lord thinks of himself more highly than he ought to think. Yet we have a large number of men who are doing just that thing.

The wisdom of man is so little, so limited, that it is foolishness with God whose wisdom and knowledge are infinite. What, then, can be said of the foolishness of man when it comes up before the throne, making assertions about things of which it is impossible for man to learn anything except by inspiration? Man has no means—so long as he is in the flesh, except by miracle, he can have no means—of learning anything as to the things necessary for man to do in order to be spiritually safe. Of himself he cannot pierce the veil that hangs between time and eternity, the soul and the body, earth and heaven. He is tied and in himself has no way of rising to a high spiritual plane.

Man has been wonderfully, fearfully, endowed by his Creator. He has a mind to grasp the great facts of the universe; yet there is a line beyond which he cannot go. He is hemmed in: there are truths which he never can learn unaided. And for him to imagine and to say that he knows them better than God does, is the height of folly. There is no reason why we should believe him when he teaches concerning things of which he knows nothing: there is no reason why we should even hear him. He and his folly will soon land in the ditch, where we do not want to go. Let us take only God's Word when it is a question of the salvation of the soul.

G. M.

Foreign Missions.

St. Paul, while laboring for Christ in the province of Asia Minor, had a vision. There appeared unto him a man who cried out, "Come over into Macedonia and help us." It was a cry prompted by the needs of that people. This cry from heathendom still goes up to the Christian church of the world.

We are living in a century of missionary work, such as no previous one has ever witnessed. The work grows the more earnestly the more we are engaged in it. What grand results would follow if each one would fulfill his obligations—which are no more than he is able to do? If we cannot, like St. Paul, respond to the call for help by going in person, it is each one's duty to do what he can to send those who have a peculiar fitness for the work. It requires united effort, on the part of those who remain at home and those who go, to accomplish the greatest results. A failure on the part of either to do their best work, will retard it.

The yearly missionary reports of the denominations, interested in missions, give much reason for rejoicing at the progress made during the last fifty years. But notwithstanding the fact that many are laboring for the advancement of this great interest, it must be remembered that these are only promising beginnings.

While we may well rejoice over the baptized converts, it saddens us to know that, at every tick of the watch, fifty-two heathens drop dead, who have never heard the name of Jesus. There are millions of Mohammedans who know nothing of the Savior's wonderful sacrifice for them. Let all Christians make a comparison between the amounts spent annually for missions and the large sums spent for purposes not strictly necessary, and they will be astonished beyond measure at the large amounts of money spent for tobacco, whiskey, beer, etc. It exceeds tenfold the amount spent for mission work. Is it right?

Our church has, as yet, done but little for the heathens. There is Japan, South America, Africa and dozens of other nations, who have not heard of the Church of the Brethren. To become interested in anything, one must read and hear about it. As long as people will not read missionary articles and missionary papers, such as the Missionary Visitor, they will not be interested.

The Visitor greets a number of homes in our neighborhood and brings to them the tidings of joy which the dear missionaries experience in bringing the light of the Gospel to these benighted heathen. Then, too, there are other missionary papers that will help our people to believe in the advancement of missionary work.

Let every Christian do his duty. Then, with God's blessing, success will crown our efforts. Could we get the Visitor into each home in the Brotherhood, how the missionary enthusiasm would grow among our dear people! The children would learn the great need of helping to bring the world to Christ. Scores of young people would prepare themselves and say, "Here am I; send me."

H. A. Stahl.

Glade, Pa.

Invitations to the Unsaved.

It is our mission in life not only to save ourselves, but also to help save others. Did Christ's disciples preach to the people, to whom they were sent, for entertainment, for edification, or for the saving of their souls? Wherever we read, in God's Word, of the disciples' work among men, was there not an invitation to forsake sin and come to God?

Do we, as his ambassadors, continue the work of invitation? Precious souls are going astray each day. Do we, as we walk, and talk, and commingle with our asso-

ciates and friends, invite them to walk with Jesus? I fear we sadly neglect an essential part of our mission in life, as ambassadors for Christ, when we neglect the inviting of those around us to come to Jesus.

Often our hearts are made heavy, when, after a splendid discourse, no effort is made to reach the unconverted by an earnest invitation. No doubt, impressions have often been made on hearts that have not, as yet, accepted him as their Savior. Perhaps they would have needed only an earnest appeal to make the good choice. Thus a soul would have been saved,—a brand plucked from the burning.

I have in mind a minister who never proclaims the Word of God without extending a hearty invitation to the unsaved to accept Christ. The congregation in which he labors is gradually growing, not spasmodically, but in a continual, steady onward move, which, we believe, is the result of the earnest invitations extended to precious souls.

Can anyone say what the result might be, were all of God's ministers thus thoughtful? If God's servants were interested enough, at all times, to give a strong invitation to sinners to accept Christ, not only during revival services, but upon all occasions when they present the Word to a dying world, would there not be a feeling created that God really wants them in his service?

Again, how often have we heard it said, "I expect some day to be a Christian, but I will never come during a revival meeting." Some are really so prejudiced against revival meetings that they will not attend them at all, though they do attend the regular services. Would not a hearty invitation, prompted by the Holy Spirit, and a love for the souls of those unsaved, have its weight upon them?

There are, perhaps, those around us whom we have earnestly invited to give their hearts to God, and for whom we have earnestly prayed. How keenly we feel the disappointment, when, after some Spirit-filled discourse, an invitation is not given to these sin-convicted souls?

Were I one of God's servants in the ministry, I would feel that I had fallen short of my duty, and the mission to which I had been called of God, were I to fail to extend a pressing invitation to the unsaved. I should not like to let the opportunity go by unimproved.

Covina, Cal. Retta Morris Funk.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Empire church met in quarterly council July 3, with Eld. J. W. Deardorff presiding. All business was disposed of pleasantly. Nine letters of membership were read. It was decided to hold our love feast Sept. 18, at 3 P. M. Bro. J. W. Deardorff was chosen delegate to the district meeting, with Bro. Barnhart, alternate. Sunday, June 27, Bro. M. M. Eshelman, of Los Angeles, Cal., preached two soul-cheering sermons, which were much appreciated.—Phil Detrich, R. D. 3, Box 161, Modesto, Cal., July 4.

Pomona church met in council Monday evening, June 7, at which meeting our elder, Bro. J. A. Brubaker, presided. All business matters were satisfactorily disposed of, and the feeling of consideration for others, and brotherly love, prevailed throughout the meeting. A movement was inaugurated toward raising sentiment and means to build a larger churchhouse. The one used at present has done good service in our infancy, but our church is growing, hence the need for a larger house. To those who expect to spend the winter in Southern California, we feel justified in saying that you will not find a nicer, cleaner, more moral and more congenial place to spend the winter, or a more pleasant church home than here.—R. C. Baldwin, 384 E. Sixth Street, Pomona, Cal., June 28.

Raisin City church met in quarterly council July 3, Bro. Harvey Elkenberry presiding. Two letters of membership were received. It was decided to have a series of meetings some time this fall. Our Sunday school was reorganized with Bro. W. J. Wilkenson, superintendent. Sister Mary Wilkenson was chosen president for Christian Workers' meeting. Sunday, July 4, our hearts were made to rejoice when three, all heads of families, were received into the church by baptism.—Ida Flickinger, Raisin, Cal., July 5.

Santa Ana church met in council June 26. Our elder, Bro. H. A. Whisler, was present. One letter of membership was received. Our Sunday school was reorganized with Bro. M. P. Marburn, superintendent, and Bro. Earl Rexrod, secretary. We organized a Christian Workers' meeting with Sister May Rexrod, president.—Lizzie R. Pugh, 722 E. Pine Street, Santa Ana, Cal., July 1.

COLORADO.

First Grand Valley.—On Sunday Bro. Wm. Lampin closed a three weeks' series of meetings at the Mission church in Grand Junction. Seventeen confessed Christ, eight of whom have been baptized. The work at that place was started only a year ago. At our council, June 26, officers were elected for our two Sunday schools for the coming six months. Bro. Frank Weaver was reëlected as superintendent of the country school, and Bro. Roy Mohler as superintendent of the Mission.—Pearl Coffman Heiny, Grand Junction, Colo., July 6.

Fruita.—Bro. W. R. Harshbarger, of Ladoga, Ind., preached for us on Sunday, Thursday, Friday and Saturday nights, beginning June 27; also the following Sunday morning and evening. After service on Sunday a young lady applied for baptism and, after the evening services, was baptized. Next Sunday evening Bro. Lampin will begin a series of meetings here.—Effie Gnagey, Fruita, Colo., June 30.

Rocky Ford church met in council July 3, at 1 P. M. Eld. David Hamm presided. Sunday-school and Christian Workers' officers were elected. Bro. T. A. Henard was chosen Sunday-school superintendent and Sister Welcome Weybright, secretary and treasurer. Bro. Geo. Weybright was chosen president of Christian Workers' meeting, and Sister Amy Burns, secretary and treasurer. It was decided to place a bulletin board on the church. Bro. J. G. Royer will conduct a series of meetings for us in September. The district meeting will be held here in October. July 5 was spent at the river where an excellent program was rendered.—Emma R. Bjorklund, Rocky Ford, Colo., July 6.

IDAHO.

Clearwater church met in council July 3. Our elder, Bro. N. S. Gripe, presided. It was a pleasant meeting. One letter was received. Brother and Sister N. S. Gripe were chosen as delegates to district meeting, to convene at Tekoa, Wash., this week.—Mollie Harlacher, R. D. 1, Lenore, Idaho, July 5.

Fruitland Mission.—Sunday, June 27, our Sunday school organized with Sister L. H. Eby, superintendent, and Bro. Troy Schubert secretary and treasurer, to hold office for three months.—Marvel Bowers, R. D. 1, Payette, Idaho, July 2.

Nampa church met in council Friday evening, July 2, Eld. J. C. Neher presiding. Eight letters were received and two granted. Sunday-school officers were elected, Bro. C. V. Whallon as superintendent, and Bro. Ernest Fike, secretary. Bro. Fike was also elected president of Christian Workers' meeting. Bro. J. H. Graybill is our delegate to district meeting at Tekoa, Wash. Brethren G. D. Fike and C. A. Williams were delegates to the Sunday-school convention at Boise Valley, July 3.—Ray Shively, Nampa, Idaho, July 4.

ILLINOIS.

Astoria and Woodland churches met in the Astoria house July 4, in an all-day meeting. The topics of the forenoon were in regard to the Sunday-school work. In the afternoon a program was given by the children and young people. The best of interest was shown throughout the exercises. The topics of the evening pertained more especially to the Christian Workers' meeting. The meeting was a success in every particular.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., July 9.

Batavia church met in council July 2, with our elder, Bro. James M. Moore, presiding. All business passed off pleasantly. June 27 we closed a two weeks' series of meetings, conducted by our pastor. While there were no converts, we feel that the services were spiritually uplifting. Sunday morning, July 4, Bro. D. D. Culler gave us a splendid sermon. In the afternoon the Union Sunday-school meeting of Elgin, Chicago, Naperville and Batavia was held. In the evening Bro. Culler gave a lecture on "Environment and Its Work in Character Building." Bro. S. E. Netzley is now our Messenger agent instead of Harvey Houck.—Kathryn Barkdoll, R. D. 2, Naperville, Ill., July 7.

Blue Ridge congregation recently enjoyed three consecutive days of work, worship and fellowship. The council was held Saturday, July 3, regular services and baptism on Sunday, and a Fourth of July meeting on Monday. Bro. S. Heitz presided at the council. Bro. D. J. Blickenstaff, of Oakley, was present and assisted. Bro. J. W. Lear was chosen as elder for one year. On account of the rain on Monday, the attendance at the Fourth of July meeting was small, but the interest was good. Bro. Geo. W. Miller, of La Place, gave us a sermon. Mr. H. B. Tuttle, pastor of the Presbyterian church at Mansfield, gave an address. Loyalty was the key-note of the hour,—loyalty to our country, homes, church and our God.—Cyrus Wallick, Mansfield, Ill., July 8.

Cerro Gordo church met in council July 1, Eld. J. W. Lear presiding. Several items of business were disposed of. One letter of membership was granted and one received. Eld. D. J. Blickenstaff was with us and assisted in the meeting. The Cerro Gordo and adjoining congregations will give a joint Sunday-school program in the near future.—Emma Wheeler, Cerro Gordo, Ill., July 3.

La Place, Okaw, Cerro Gordo and Oakley congregations celebrated July 4 in a spiritual way. Bro. D. Lichty preached for us in the morning, taking for his subject, "The Motives and Incentives to Missionary Effort." Many practical lessons were given. In the afternoon a program was rendered, including a talk on India by Sister Lichty. A collection of $48.40 was taken to be used in India. The Mansfield congregation will be included in our Fourth of July meetings hereafter. Bro. M. Flory, of Decatur, preached in the evening.—Clara Stauffer Wolfe, La Place, Ill., July 7.

Naperville.—July 5 was pleasantly spent by the members of the Bethel church and Sunday school at the country home of Brother and Sister J. Erb. A children's day program was given. There were some patriotic reminders as to the meaning of Independence Day, and how it should be spent. Bro. James M. Moore and Sister Stauffer, both of Chicago, also gave interesting addresses. After appropriate evangelistic services by the pastor, the meeting closed with a short testimony meeting. The program, throughout, was interspersed with music. About sixty were in attendance, and enjoyed the basket dinner.—Lana Sollenberger, 351 Center Street, Naperville, Ill., July 8.

INDIANA.

Arcadia church met in council July 3, Eld. Elias Smeltzer presiding. All business was disposed of pleasantly. Bro. Henry Fadely will hold a series of meetings this fall beginning Sept. 18. We will hold our communion services Oct. 2, beginning at 4 P. M.—Mary Martin, Box 301, Arcadia, Ind., July 3.

Blue River congregation met in council July 6. All business passed off pleasantly. One letter was granted. Sept. 5 was the time appointed for our harvest meeting.—Gertie M. Hire, Churubusco, Ind., July 3.

Camp Creek.—Our communion was attended by about sixty-five members. Bro. Henry Wysong officiated. Eight other ministers were present. Bro. Wm. M. Johnson was chosen deacon. He and his wife were duly installed. Brethren Wm. Nickler and Conrad Flora were also chosen as deacons, but it was decided to install them at another meeting, Bro. Nickler not being present. Our harvest meeting will be Aug. 7. Bro. Overholser will speak for us.—W. E. Shively, R. D. 25, Box 20, Bourbon, Ind., July 6.

Cedar Lake congregation held their love feast June 24. About 125 members communed. A rain in the evening hindered outsiders from coming. Four have recently been baptized. Our Sunday-school convention was held June 26. Bro. Lafayette Steele was present, and gave some practical points. He impressed the idea of more efficient work. Other excellent talks were also given. Several were present from the other four congregations, it being a joint meeting of five congregations.—Sarah Holman, R. D. 3, Avilla, Ind., July 3.

Huntington City church met in council July 1, at 7:30 P. M. Bro. George L. Studebaker, elder and pastor, presided at the meeting. Five letters were granted to members moving to the West. The church was well represented, and all were found in good working order. Sister Cora Emley was elected Sunday-school superintendent, and Bro. Claud Hammel, secretary. Christian Workers' officers elected were, Sister Effie Tuttle, president; Opel Helm, chorister; Bro. Jesse Hoch, treasurer. The home mission and the sisters' aid society are also at work. Our love feast will be held Oct 10, in the Huntington City church in the evening.—John B. Bailey, 700 Guilford Street, Huntington, Ind., July 3.

Lick Creek.—Our elder, Bro. L. T. Holsinger, was with us from June 8 to July 2. He did some preaching, but most of his time was spent in paying pastoral visits. Members' meeting was held June 19. One letter was granted. Bro. J. Fred Andrew was reëlected superintendent of our Sunday school and Sister Ethel Gouser, secretary. We decided to hold cottage prayer meetings, which we hope, will be a great help to us. Eld. Holsinger will conduct our revival meetings in September.—Bessie Kieffaber, Coal City, Ind., July 5.

Middlefork church met in council June 26, our elder, Bro. David Metzler, presiding. We decided to hold an all-day harvest meeting Aug. 8, at Pleasant View. Our communion will be Oct. 30, at the Rossville church. Bro. Dennis Hufford was elected Sunday-school superintendent, and Bro. J. W. Vetter superintendent of Christian Workers' meeting. We appointed a committee to arrange for district meeting.—Anna Gochenauer, Rossville, Ind., July 3.

Mt. Pleasant church met in council July 3, Eld. S. F. Sanger presiding. Bro. E. N. Goshorn was with us. Bro. Sanger resigned as elder and we chose Bro. Goshorn for one year. Three letters of membership were received. The series of meetings and love feast, which had been announced for August, were deferred until a later date, on account of ministerial help. Our harvest meeting will be Aug. 15. Bro. Sanger remained over Sunday, and preached three sermons, which were much appreciated.—Lera Huffman, New Ross, Ind., July 7.

North Liberty congregation met in council July 3, our elder, Bro. Daniel Hartman, presiding. Two letters of membership were received and three granted. We decided to hold our harvest meeting Saturday, July 31, at Oak Grove house, and our love feast Sept. 25. The Greene Township Sunday-school convention was held at the Oak Grove house Sunday, June 26, three schools being represented. Bro. Sanger, of South Bend, addressed us in the morning, and in the afternoon topics were discussed by workers from the different schools.—Dortha D. Foote, North Liberty, Ind., July 7.

Pleasant Valley.—Since our last report two have been added to our number by baptism. July 24 we expect to hold our harvest meeting. Bro. C. C. Kindy, of Elkhart, will do the preaching. Bro. J. L. Mishler, one of the home ministers, will hold our series of meetings during the latter part of November.—Edith Schrock, Middlebury, Ind., July 8.

Portland church met in council June 26. Two members of the Mission Board, Brethren D. B. Garber and John Neff, were present. All business passed off pleasantly. One brother was reclaimed. The time set for our love feast is Sept. 25, at 10 A. M. We decided to have a harvest meeting Aug. 29. Bro. C. O. Flory was called to the deacon's office and was duly installed.—Zennie Hatcher, R. D. 10, Portland, Ind., July 5.

Sugar Creek.—Bro. Otho Winger has promised to be at the West church Aug. 8, and give us a harvest sermon. In the afternoon we expect to have a Sunday-school meeting.—Mrs. Harvey Kreider, South Whitley, Ind., July 5.

Turkey Creek.—In last issue I stated that Bro. A. G. Crosswhite would hold a series of meetings in this church, commencing Aug. 15. I should have said Oct. 16.—Levi D. Ulery, R. D. 4, Nappanee, Ind., July 3.

Union church held a harvest meeting July 4. It was an all-day meeting and was atended by fully 300 people. Bro. Henry Wysong, of Nappanee, did the preaching, assisted by Bro. Irvin Fisher, from Mexico, Ind., The collection for missions was about $15.00. The dinner was spread under the maple trees in the church grounds, and one feature of this hour was the social part. The day will long be remembered by the members of our church.—A. Laura Appleman, Union, Ind., July 6.

Walnut church will hold her harvest meeting July 25, Bro. P. B. Fitzwater to do the preaching. Our love feast will be Oct. 2, beginning at 4 P. M.—Susan Puterbaugh, Argos, Ind., July 7.

Yellow River.—July 4 was a busy day in our church. Services began at 10 A. M. with Sunday school, followed by a harvest sermon by Bro. Manly Deeter. The afternoon was taken up by a sermon and talks to the children. Christian Workers' meeting was at 7 P. M., followed by another sermon, making three addresses by Bro. Deeter. The offering for mission work was $20.45.—Rosa Shively, Bremen, Ind., July 6.

IOWA.

Coon River.—On July 3, a goodly company, with well-filled baskets, met at the home of Bro. E. D. Fiscel, near Yale, to celebrate Independence Day. In the forenoon Bro. J. D. Haughtelin addressed the company on "Our Nation, and the Church." In the afternoon, by request, Bro. M. Deardorff gave a graphic account of his western trip, in which he brought out the ever-sustaining power of God. During the interval between the two discourses, dinner was served. There were also songs and music, and innocent amusements for the young people. Sunday, July 4, after preaching services, a man and his wife, and five Sunday-school pupils, were baptized. It was twenty-one years ago, at a Fourth of July meeting, conducted by Bro. J. G. Royer, of Mount Morris, Ill., at the home of Bro. M. Deardorff, that nine were baptized.—J. D. Haughtelin, Panora, Iowa, July 4.

Des Moines Mission.—Sunday, June 27, Sister Ella Royer, our district Sunday-school secretary, came to visit our school. Her presence and labors did much good by encouraging and enthusing the workers. Sunday evening she gave an address on "Child Training," that was helpful to all. Our average attendance for last quarter was 141. Our aim is to have it grow in interest as well as in numbers. We expect Bro. Moses Deardorff to be with us in a series of meetings in November.—A. C. Snowberger, 1643 E. Lyon Street, Des Moines, Iowa, July 5.

English River.—We met at the church for special service July 3. We had a Sunday-school program in the forenoon and a missionary program in the afternoon. All did their part well, and we felt that we spent the day in a better way than the world spends it. A collection for missionary and charitable purposes was taken. One letter was recently received. Our Sunday school is doing nicely, with Bro. Frank Brown as superintendent. Bro. W. H. Brower is president of our Christian Workers. These brethren are young, but are earnest and zealous in their work. Our weekly Sunday-school teachers' meetings are helpful and instructive. The attendance also is good, there being over twenty at the last meeting. Brethren Paul Mohler, of Chicago, M. M. Sherrick, Mount Morris, Ill., and H. N. Butler, of Ollie, Iowa, have recently been with us and helped us.—Peter Brower, South English, Iowa, July 5.

Fairview church met in council July 3. Sunday-school and Christian Workers' officers were elected for the last half of the year. Bro. S. M. Burger was chosen superintendent of the Sunday school, and Sister Ella Matthews, president of Christian Workers' meeting. Brethren A. Wolf and J. H. Keller were appointed delegates to district meeting. A missionary program was given May 30, the morning session being used to discuss missionary subjects, and the afternoon being devoted to the children. July 4 we had another program. The forenoon was given to Christian Workers' topics and the afternoon to Sunday-school topics. Both sessions were well improved.—Sadie Whisler, Udell, Iowa, July 5.

Franklin church met in council July 3. It was decided to hold our love feast Oct. 1. A series of meetings will begin Sept. 26. Bro. Peter Brower, of South English, will assist in them. Sister Mattie Johnston was chosen delegate to district meeting, with Sister Anna Duffield and Bro. B. E. Gardner as alternates. An all-day meeting had been announced for July 4, but on account of rain only a few met in the forenoon. We had Sunday school and a sermon by Eld. L. M. Kob in the forenoon, and a short song service and a sermon by Bro. W. W. Folger, of Osceola, Iowa, in the afternoon.—Jemima Kob, Garden Grove, Iowa, July 5.

Libertyville church met in council June 16, with our elder presiding. All business was disposed of in love and harmony. June 27 our Sunday school was reorganized, with Bro. J. A. Wolf, superintendent. Our love feast will be held Sept. 22. Bro. Israel Cripe, of Mt. Carroll, Ill., will conduct a series of meetings for us, beginning Sept. 24. Two letters of membership were granted.—H. B. Johnston, R. D. 2, Batavia, Iowa, July 5.

Mt. Etna church met in council Saturday, June 26. Con-

siderable business was disposed of. All was done in a Christian manner. Brethren A. P. Simpson and Dan Johnston were chosen delegates to district meeting. Bro. Cloyd Simpson was elected Sunday-school superintendent, and Bro. Dan Johnston, president of our Christian Workers' meeting. Our church gave a program July 3. Since our last report three have been received by baptism.—Fannie Brower, Mt. Etna, Iowa, July 6.

KANSAS.

Burr Oak church met in council June 26. Our elder, Bro. C. F. Daggett, of Belleville, presided. All matters passed off pleasantly. Three members were received by letter and one letter was granted. Sister Rose Garman was chosen church clerk. It was decided to hold a series of meetings, conducted by Eld. T. E. George, of Quinter, Kans., beginning the first Sunday in September and continue two weeks, closing with a love feast. Bro. George will reside here after August.—Ray S. Wagoner, Burr Oak, Kans., July 8.

Fredonia church met in council June 26. Our elder, Bro. E. E. Joyce was with us. Much business was disposed of. One was received by letter. Our Sunday-school officers were elected for six months, with sister Nora Hunter as superintendent. Owing to pressing business our elder was compelled to leave the same evening and our Sunday services were conducted by Bro. W. B. Sell. He has been giving us good sermons here and also at the Kelley schoolhouse. July 4 we held our local Sunday-school meeting. Many were present from other churches. Bro. Clark, of Parsons, Kans., gave an address Sunday morning. Bro. L. H. Root was advanced to the second degree of the ministry. Bro. N. E. Baker, of Kansas City, Kans., preached for us Sunday evening. He presents things in a plain and simple manner, so that all may understand.—A. K. Sell, R. D. 4, Box 53, Fredonia, Kans., July 5.

Independence church met in council July 3, with Bro. E. E. Joyce presiding. All business passed off pleasantly. Our city is in need of much consecrated effort on the part of the members, and they seem to realize it. We are taking a decided stand for aggressive work. A missionary committee was elected to secure the needed help to carry on the mission work of the city. The committee is composed of the following: Bro. W. H. Miller, Sisters Lizzie Carr and Pella Carson. Any sister who desires to work in this field will please address Pella Carson, R. D. 2, or W. H. Miller, 1100 W. Chestnut Street, Independence, Kans. We expect Bro. E. D. Steward, of Paola, Kans., to begin a series of meetings for us Aug. 22, which will continue three weeks and close with a love feast, Sept. 11. Our Sunday-school officers were elected for the coming six months, with Bro. Alva Page superintendent and Bro. Albert Carr, secretary and treasurer. July 4 our Sunday school met in F. M. Purdem's grove, one mile west of the church, for a picnic. After refreshments, short talks were made by Sisters Pella Carson, Cora Morris and Martha Page, to the children.—Rebecca Miller, 1100 W. Chestnut Street, Independence, Kans., July 7.

Maple Grove church met in council July 1. All business was transacted in a Christian spirit. It was decided to have a series of meetings this fall. Our love feast will be held Oct. 23, beginning at 10 A. M.—Minnie D. Deeter, R. D. 1, Box 78, Norcatur, Kans., July 5.

Osage church met in council July 3, with our elder, Bro. W. H. Leaman, presiding. All business was pleasantly disposed of. Bro. A. B. Lichtenwalter, of Columbus, was with us at this time. An election for deacons was held and Brethren Daniel Shidler and B. S. Miller were elected and duly installed. It was decided to have Bro. D. Wolf, of Oklahoma, hold a series of meetings in September, followed by a love feast. Bro. Lichtenwalter remained over Sunday and delivered two interesting addresses. One week previous Bro. O. H. Yereman also gave us two addresses.—Lillie Miller, Monmouth, Kans., July 4.

Scott Valley church met in council Saturday, July 3, at 2 P. M., our elder, Bro. Chas. A. Miller presiding. Not much business came before the meeting. Two were received by letter. We decided to hold our love feast this fall, in connection with a series of meetings, to begin about Nov. 1. It was also decided to have a local Sunday-school meeting at a time convenient for the district secretary,—not later than the middle of September. Our Sunday night appointments were discontinued for the next quarter.—Leona Sherfy, Westphalia, Kans., July 5.

LOUISIANA.

Roanoke.—Bro. W. M. Howe, of Johnstown, Pa., paid us a flying visit. On Sunday, June 20, he gave us an excellent sermon at 10 A. M. On Sunday night he gave us a fine discourse from Psa. 23. At the close of the service he gave an invitation, and one dear soul, a young lady in her teens, gave her heart to Jesus. She was baptized the same hour of the night. This was the first after night baptism we ever saw. God be praised!—J. I. Miller, Roanoke, La., June 21.

MARYLAND.

Long Green.—Our love feast was held here Saturday, June 5, beginning at 3:30 P. M. After the feast Prof. S. P. Early, of Maryland Collegiate Institute, began a series of meetings. Owing to the inclemency of the weather the attendance was not large, but we felt interested and encouraged. Four were baptized. Visiting ministers at the feast besides Bro. Early, were Brethren J. S. Smith, and E. S. Engler. Bro. A. P. Snader officiated. Only a few years ago there were only two members in this locality, but our church has grown till we now have twenty-two. The average Sunday-school attendance is twenty-five. Brethren E. S. Engler and E. F. Clark have charge of this mission point. —Ida M. Neuhauser, Gittings, Md., July 7.

MICHIGAN.

Harlan.—On Saturday, July 3, there was a joint Sunday-school meeting held at Marilla. Five schools were represented. The meeting was conducted by Bro. Chumney, of Brethren. These meetings are to be held annually, on the Fourth of July, each school taking its turn. Brethren Chumney and Swihart, of the same place, were with us June 27. Their talks and suggestions were a great help to us. July 4 seven Sunday-school pupils were baptized. One is still waiting, on account of sickness.—Rosa Weller, R. D. 2, Copemish, Mich., July 8.

Muskegon.—Bro. John M. Smith met with us Sunday, July 4. We held two interesting meetings. We gave $1.62 as a free will offering for the general mission fund. Bro. Smith has an appointment with us for Aug. 1.—Herbert Morehouse, R. D. 7, Muskegon, Mich., July 10.

Sunfield church met in council June 5. Much business was disposed of in a Christian spirit. Sunday school and Christian Workers' meeting were reorganized for six months with very few changes of officers. We expect Bro. C. H. Wilkins to begin a series of meetings for us Sept. 25, and have also appointed our love feast for that date ,commencing at 10 A. M.—Mrs. Harmon Towns, Sunfield, Mich., July 7.

Thornapple (West House).—July 3 we had an all-day service at the church. The program was divided into four parts, consisting of a sermon by our elder, Bro. Rairigh, a missionary program, the Children's Hour and Sunday-school session. Our Christian Workers' society is growing in interest.—Mrs. D. E. Sower, R. D. 42, Clarksville, Mich., July 6.

MINNESOTA.

Hancock.—Our series of meetings, announced to begin June 12, was unavoidably deferred one week. Bro. W. E. West, of Ankeny, Iowa, preached his first sermon for us Sunday morning, June 20, and continued the work until Sunday night, July 4. He gave us many good sermons,—one, especially good, on Temperance. There were two applicants and one reclaimed. June 26 occurred our love feast. Bro. West officiated and about thirty communed. No visiting ministers were present but Bro. West. Bro. J. G. Smith and others were here from Odessa, this State,—a place about forty miles from here, where a group of members live. It would be an excellent place for some minister to organize a congregation.—Samuel Bowser, Hancock, Minn., July 5.

Morrill church met in council June 26, our elder, Bro. Isaac N. Wagoner, presiding. All business was disposed of in a spirit of love. Bro. W. H. Eikenberry, of Barnum, commenced a series of meetings June 6, and preached eleven sermons. Our love feast was held July 3. Twenty-eight members communed. Bro. Eikenberry officiated.—Isaac Petty, Ramey, Minn., July 6.

Worthington.—July 3 members of the Worthington church, neighbors and friends, met at the grove of Bro. Ira Wolf to celebrate the Fourth. Preaching services were held, at eleven o'clock, followed by a picnic dinner. At 3 o'clock a temperance program was rendered by members of the Sunday school.—Minnie Schechter, R. D. 5, Worthington, Minn., July 7.

MISSOURI.

Carthage.—July 4 will long be remembered by this congregation. It was the day of our district Sunday-school convention. A number of Sunday schools were with us. The forenoon session was presided over by our District Sunday-school superintendent, while the afternoon session was in charge of Bro. C. Holmes. The program rendered was the best we have ever had. Three deacons, who were elected the day previous, were installed at this meeting. A committee was appointed to establish a division line between the Carthage and the Joplin congregations. The Joplin congregation will then be a separate organization. Our love feast will be Oct. 2, at 3 P. M., preceded by a three weeks' revival. Two letters were received, adding four new members. Eleven have recently been baptized.—J. L. Switzer, Carthage, Mo., July 5.

Prairie View church met in council July 3. Eld. W. W. Holsopple presided. All business was disposed of pleasantly. We decided to hold our series of meetings in August, commencing on the 14th, with Bro. J. S. Cline, of Hardin, Mo., to do the preaching. Our Sunday school was organized for the next six months, with Bro. W. S. Goodman superintendent and Sister Alice Vogt, secretary. Our love feast will be Aug. 26, at 6 P. M.—R. H. Lingle, R. D. 3, Versailles, Mo., July 7.

South St. Joseph Mission.—Eld. Chas. M. Yearout, of Morrill, Kans., could not be with us last Sunday on account of sickness. Eld. I. H. Crist, of Kansas City, preached for us Thursday evening. We held our council last evening, with Eld. Crist presiding. It was decided to hold our communion in September. Bro. J. E. Stanturf was elected delegate to district meeting and Sister Margaret Hollowell to Sunday-school meeting.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., July 3.

NEBRASKA.

Kearney church met in council on Thursday, July 1, Eld. A. J. Nickey presiding. Brethren T. F. Evans and E. M. Snavely were chosen delegates for district meeting. Our Sunday-school Institute will be held on Sunday, July 18.—Mrs. Nora Nickey, R. D. 3, Kearney, Nebr., July 10.

Notice.—Bro. A. C. Wieand, of Bethany Bible School, Chicago, Ill., will conduct the District Sunday-school Institute in the Afton church, near Cambridge, Nebr., Aug. 28, 29 and 30. It is, indeed, a rare opportunity to have Bro. Wieand with us, and we urge every one who is interested in Sunday-school work, in the State of Nebraska, to be present at this Institute. The Afton church considers it a privilege to have this meeting in their midst and will be glad to have as many as possible come in to enjoy it with them. The date of the district meeting has been changed and will follow the Sunday-school Institute, beginning Aug. 31. Come!—Hazel Moore, Orafino, Nebr., July 5.

NORTH DAKOTA.

Cando.—Bro. J. E. Miller, of Mount Morris, Ill., was with us July 4. He preached in Cando in the morning and at Zion in the evening. Bro. J. C. Seibert, having just returned from the Annual Meeting, preached in Cando the same evening. He gave an interesting and instructive talk on the work done at the Conference. Five applicants await baptism.—Mary L. Miller, Cando, N. Dak., July 6.

Carrington church met in council June 29, with Bro. A. C. Young presiding. A great deal of business came before the meeting, which was disposed of in order. Three letters were received and four granted. Bro. A. C. Young was chosen delegate to district meeting and Mrs. A. W. Zeigler to represent us at the Sunday-school meeting. Bro. S. L. Young was chosen superintendent of our Sunday school for the next six months. We decided to hold our love feast July 24, beginning at 3 P. M. Bro. F. M. Wheeler, of Marshalltown, Iowa, will begin a series of meetings July 11 and continue until the feast.—Anna Myers, Barlow, N. Dak., July 2.

Pleasant Valley.—We met in council June 26. All business that came before the meeting was disposed of in a pleasant manner. Five letters of membership were received, among them those of Brother and Sister D. Warren Shock, of Lordsburg, Cal. He was duly installed as elder of the Pleasant Valley church. Our communion was held July 2, with a number from a distance in attendance. Our series of meetings was conducted by Bro. D. W. Shock, with good attendance and atttention. Many seemed to be near the kingdom. But if they could only accept of the blessed Word.—Bertha Allan, York, N. Dak., July 9.

Red River Valley church met at the home of Sister Swihart in special council June 17. Our elder, Bro. George Strycker, presided. It being so near the time for the regular council, we decided to have both meetings in one. Our love feast was held on Saturday evening, June 19. Eighteen members communed. Our elder officiated. Sunday morning, after Sunday school, we had services for the children. June 27 our Sunday school was reorganized, with Bro. Emerson Swihart, superintendent, and Bro. Howard Swihart, secretary. Our school is progressing nicely.—Bertha Brower, Mayville, N. Dak., July 5.

Snider Lake church met in council June 26, Eld. John Deal presiding. Considerable business came before the meeting and was disposed of to the best interest of the church. Four letters of membership were accepted and one granted. Brethren M. L. Huffman and J. E. Deardorff were chosen delegates to district meeting. We reorganized our Sunday school with Bro. Geo. Deardorff superintendent. Bro. M. L. Huffman was chosen church correspondent and agent. Our love feast will be July 24, beginning at 10 o'clock.—Jennie Eckman, Brumbaugh, N. Dak., July 5.

Turtle Mountain church met in council June 19, with Eld. John Hartsough presiding. It was decided to hold our love feast July 24, at 4 P. M. A local, all-day Sunday-school meeting will be held July 25. A mission Sunday school was organized last spring, near the home of our elder, with the writer as superintendent. We have good interest and attendance, there being as many as seventy-five present. Our Home Mission Board are unable to secure a minister to hold a series of meetings for us this summer. Truly the harvest is great, but where are the reapers?—Jesse Funderburg, Mylo, N. Dak., July 3.

OHIO.

Kent Mission.—The last few weeks we have been enjoying God's blessings. Two were baptized and all have been strengthened spiritually. June 5 two sisters, one brother, and the writer, spent the day in the Lord's service at the home of Bro. James Mariner, at Akron, Ohio. It was his desire that we hold services at his place. We hope many more days may be spent in his service.—Leroy Smith, Kent, Ohio, July 6.

LaFayette.—July 4 we, with the Baker, Pleasant View and Eagle Creek churches, and neighbours and friends, met at the County Line church in a union meeting. An excellent program was given. A bounteous basket dinner was served. The afternoon services closed with prayer. We wish to thank the churches and friends for their presence and kind co-öperation.—A. M. Baker, R. D. 1, LaFayette, Ohio, July 8.

Maumee church met in council July 3, with Eld. G. W. Sellers presiding. All business was disposed of in love and union. Two were received by letter. Bro. Sellers preached for us on Sunday. Our love feast will be Oct. 10.—John Sponseller, Sherwood, Ohio, July 10.

Middle District.—Bro. Ezra Flory, of Union, Ohio, gave us an interesting sermon on Saturday evening. Sunday we held a Sunday-school convention, which was an all-day meeting. Many good thoughts were given by those who took part, and a good spirit prevailed throughout the meeting. A number were present from adjoining churches. May our motto be, "More and better work for Jesus."—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, July 2.

Richland.—June 18 our church met in council, with our elder, Bro. A. I. Heestand, in charge. Love and harmony prevailed. We retained Bro. Heestand as our elder for another year. June 19 our love feast was held. It was largely attended by members from neighboring churches. Ministering brethren present were A. I. Heestand, G. S. Strausbaugh and A. B. Beelman. Bro. Beelman officiated. We expect Bro. Quincy Leckrone to hold a series of meetings for us in October.—Ira E. Long, R. D. 1, Mansfield, Ohio, July 5.

Trotwood church met in council June 30. After the opening services by Bro. Smith, one letter of membership was received. A letter from Bro. G. B. Royer, concerning the annual offering for missions, was read by Bro. Swinger, who made a few touching remarks along that line. A call for more preaching services elicited some discussion, but the matter was deferred till a special meeting is held. Several minor matters received due attention. Before closing, Eld. Garver gave the church some wholesome instruction. During the past quarter we had much good teaching. Three special sermons may be mentioned: Temperance sermon by Bro. L. A. Bookwalter; Baccalaureate sermon to our township high school class, Bro. D. M. Garver; missionary sermon, Bro. L. A. Bookwalter. Our Sunday school is flourishing, and the outlook is hopeful.—Sidney E. Coffman, Trotwood, Ohio, July 5.

OKLAHOMA.

Big Creek church met in council June 24, Eld. A. J. Detrick presiding. Not much business came before the meeting. We reorganized our Sunday school for the next six months with Bro. Harvey Fillmore superintendent. We expect Bro. E. E. John to conduct a series of meetings in September, and close with a love feast and Sunday-school meeting on Sunday after the feast. At our spring feast we gave $10 for the child-saving mission.—Mrs. Harvey Fillmore, Cushing, Okla., July 3.

Cement church met in council July 2. Our elder, Bro. M. M. Ennis, being absent, Bro. J. S. Masterson presided. All business was disposed of in a spiritual manner. Two letters were granted and three received. One was received by baptism. We decided to have a two weeks' series of meetings, commencing Sept. 12, and a love feast at the close. Since our last report Bro. S. A. Honberger, of Wichita, Kans., was with us and gave two interesting sermons.—Jennie Joy, Cement, Okla., July 5.

Red River church met in council June 25. Bro. A. G. Fillmore presided. One letter was received and one granted. Sunday-school officers were elected, but few changes were made. The preaching appointment at Cash, Okla., about twenty-five miles from this place, was continued. It was decided to hold a Bible term and singing school this fall. If there is any brother in the field for this work, please notify the writer. July 3 we held an all-day Sunday-school meeting. We will hold a series of meetings in August, followed by a love feast.—A. B. Coover, R. D. 1, Davidson, Okla., July 5.

OREGON.

Newberg church met in council June 26, with our elder, Bro. G. C. Carl, of Portland, officiating. All business was disposed of in a pleasant manner. The meeting was a spiritual uplift to those present. Four letters were received. We will be represented at district meeting by Brethren S. P. VanDyke and Lee Dodisman, with Sister Bessie King alternate. The time of our council was changed from 10 A. M. to 1:30 P. M., as we do not have enough business to require an all-day session. We are few in number and in need of workers and will gladly welcome any one coming into our midst.—Ira H. Fox, Box 387, Newberg, Oregon, July 6.

PENNSYLVANIA.

Alderson.—We have again had the privilege of several meetings. Bro. Fretz and wife came to us on Saturday, June 26. Bro. Fretz preached Saturday and Sunday nights. The attendance and interest were good. We expect Bro. Fretz to preach for us again in two weeks. We are glad to be remembered by the brethren, and hope that they may remember us in their prayers.—Elizabeth V. Smith, Alderson, Pa., July 1.

Aughwick congregation in Huntingdon County, Pa., being without a resident elder, the writer has had charge for about two years. At our late elders' meeting a committee was appointed to visit this congregation and ordain elders. Elder Tobias Myers and the writer visited them at their love feast June 12, and Brethren S. A. Norris and G. H. Swayne were ordained to the eldership. One was baptized. Eld. Ezra Lutz, of Lena, Ill., was with us on his return from Annual Meeting and preached some able and instructive sermons. This church was the home of his ancestors and in the cemetery many of his people are buried.—S. J. Swigart, R. D. 1, Lewistown, Pa., July 6.

Center.—Bro. R. T. Hull, one of our home ministers, began a series of meetings here Tuesday evening, June 22, and continued until Friday evening, July 2, preaching each evening, except June 30, when he was called to Mt. Pleasant. He also preached on Sunday, delivering eleven sermons in all. There were two applicants for baptism.—L. C. Miller, Trent, Pa., July 6.

Dunnings Creek church met in council June 19. We had a good meeting. All seem to be interested in the welfare of

(Concluded on Page 464.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THE FERRY MISSION POINT, MICH.

Our trip to the Ferry Mission point, in Oceana County, June 5, will long be remembered by the writer and his companion, Bro. D. F. Warner.

Bro. Warner labored very earnestly while there, and we pray that under the blessing of our heavenly Father

we will see some of the fruits of his labor in the near future, as one requested the rite of baptism, and two others a short time before. Baptism will be attended to July 10. He held three meetings which were well attended, considering the inclement weather. Bro. Warner and I also assisted in organizing a Christian Workers' society on Sunday evening. Sister Jessie Arsnoe was elected president and Bro. John Myers, secretary and treasurer. After the organization, Bro. Warner preached to a full house, with the best of attention.

Here is a grand opportunity for some brother, loyal to his calling, to do much for the Lord's cause, as this place, we believe, is just ripening along this line.

There are good opportunities to get homes here. It is a good farming country and the crops are as good as any we saw on our trip. Any one wishing to know more of this place can address Bro. G. W. Myers, Ferry, Oceana Co., Mich.

There also has been a love feast appointed for July 10. A cordial invitation is extended to all.

W. H. Cable.

Custer, Mich., June 28.

AGED MOTHERS IN ISRAEL.

En route home from our late Annual Conference, it was my pleasure to spend two weeks with the South Waterloo church in a series of Bible lessons. Though it was a busy season, and much rain, the attendance was good. We closed June 26, with a love feast, in which over 240 surrounded the Lord's tables. We leave the regular report of this meeting for the correspondent, but desire to call attention to a service which took place on the day following, at the home of Bro. T. P. Hamer, at 5:30 P. M. Some of the aged members not being able to attend services at the church, a communion was arranged for them at this home. Nine aged sisters were present. Their names and ages are: Elizabeth Fike, 89; Barbara Schrock, 87; Barbara Speicher, 87; Anne Strickler, 83; Sarah Dull, 80; Jane Blough, 78; Sally Cable, 77; Abigail Miller, 71; Pearl Berkey, 67; combined age, 719 years. Counting some of the portions of odd years, not given above, we see an average age, for these nine sisters, of a little over eighty years. Two of them were sisters in the flesh. Beside them sat one of their daughters, and by her side sat a granddaughter in sweet Christian fellowship with mother and grandmother. To us it was an impressive sight, perhaps never to be witnessed again.

Other aged ones were not able to be with us. May our Father's tenderest care be bestowed upon these dear aged mothers in Israel, who toiled and spun before our time. What an unwritten history lies wrapped up in the lives of these aged sisters!

While wife and I were engaged in a series of meetings in the Mt. Hope church, Chewelah, Wash., last February, it was my lot to meet an aged sister, Mary (Senger) Aschenbrenner, who was born in Franklin County, Pa., eighty-two years ago. She was the mother of eleven children, seven still living; fifty-six grandchildren and forty-seven great-grandchildren. She has since gone to her reward. Many of our readers will remember these aged sisters and much of their life's work. While we often think of our great men and our ministers, who have been able defenders of the truth, let us also remember the dear mothers, tried and true, who have been "pillars in the temple of our God." It has been said that behind every great man has been a great mother. Give me Ruths, Hannahs, Elizabeths and Marys, and we would soon take the world for Christ.

J. S. Secrist.

St. Paul, Minn., June 28.

THE FULTON AVENUE CHURCH, BALTIMORE.

Perhaps long after the donors have forgotten their gifts to the cause of missions, they continue to be a stimulus to those whom they helped. I was impressed with this when I saw, enclosed in a frame, and hanging on the wall of Dr. J. S. Geiser's home, the following letter: "Pasadena, Cal., April 1, 1904. J. S. Geiser, Baltimore, Md., Dear Brother: Find enclosed five dollars, to be applied toward paying off the Baltimore church debt. From five Pasadena sisters."

In this letter were sent two beautiful, pressed California roses, which are kept under this same glass, and preserved with the letter.

I can realize, in part only, what the feeling of those, receiving this help, was, when they prized it so much as to thus preserve this emblem of love and coöperation in their great need at that time.

This is my third visit to this place since the church has been completed, and, looking over the reports of their work, it is certainly encouraging. Although some difficulties have presented themselves, here as elsewhere, they are being met bravely, and their spirit of push and energy is to be commended.

Sister Dove L. Sauble has been successfully engaged in the mission work here, since her appointment at the Frederick, Md., Annual Meeting, in 1897, by the District Mission Board, assisted by the General Mission Board.

Since that time many have been the boxes of clothing, distributed to the needy, made possible by the generous gifts sent in from different parts of the Brotherhood. The results of all these efforts cannot be measured here, but the reward is awaiting all those participating therein, in the true spirit of missions.

At this time of year the heat is very oppressive. Nearly every day the papers report some having been overcome. Sister Sauble has been the means of sending out, through the Fresh Air Society, many hundred children for a two-weeks' vacation in the country. By means of even this short period they are made to feel the exhilarating effects of country life.

Yesterday it was my privilege to enjoy an outing with the Sunday school of the Fulton Avenue church at Druid Hill Park,—the grounds of which cover about five hundred acres of ground. The day seemed to be a great stimulus to the children and others, and caused a greater love for the Sunday school, as was manifested during the entire day. Such times of relaxation become almost a necessity in the experiences of the city mission workers.

Five years ago, while I was visiting the Brooklyn Mission, I was permitted to enjoy, with the children, a day in the park. To see how these vacation days are enjoyed by the shut-ins of city life, ought to create in us a greater interest in this kind of work, and a greater appreciation for what we enjoy if we live in the country.

Baltimore, Md., July 2. C. W. Guthrie.

FROM DENVER, COLO.

June 13 was observed as children's day in our church basement. At the close of the program, Bro. Moses Deardorff, of Yale, Iowa, gave a very instructive talk to the children, which was much appreciated.

June 20 Bro. L. H. Root, of Fredonia, Kans., was with us and preached both morning and evening in the basement, and in the afternoon for the colored Brethren. His labors were much appreciated.

In the evening of June 29 we assembled in our quarterly members' meeting with Eld. D. B. Miller, of Sterling, Colo., presiding. All business was transacted in a Christian spirit. Officers for both Sunday schools and also the Christian Workers' meeting were elected as follows: Sunday school in basement, Bro. Arthur Rust, superintendent; Sister Lena Swank, assistant. West Side Mission Sunday school, Sister Booth, superintendent; the writer, assistant. Christian Workers' meeting, Sister Flora, president; Sister Swank, chorister.

We are glad to state that our Sunday school in the new church has increased surprisingly during the past six months, with prospects of still more. We appreciate very much the assistance of Sister Lena Swank, of Bellefontaine, Ohio, who came to us last fall, but we still are in need of more workers who are willing to be used as teachers in both Sunday schools. In a wicked city like Denver we need those who have a burning desire to see souls saved, and are willing to give themselves as "living sacrifices." In some of our strong congregations we have young brethren and sisters who would enjoy doing more than they are permitted to do, but, because of more experienced workers, they are kept back. Why not go where your services would be appreciated? Our prayer is that the Lord may raise up more consecrated, self-sacrificing workers in his vineyard. Emma Root.

July 1.

GROWTH OF THE McCLAVE SUNDAY SCHOOL, PROWERS CONGREGATION, COLO.

Three and a half years ago the McClave union Sunday school, then known as Limestone, was organized. It was located ten miles northwest of Prowers and included the west side of the Prowers congregation. As several already know, there is a group of members north and east of Prowers, called the "East Side" of the congregation, and another settlement north and west, known as the "West Side." Several miles intervene between these two settlements.

We had our Sunday school in a stone schoolhouse. At first the attendance was small, but with faith and works, study and help from God, it gradually increased. We also had preaching and Christian Workers' meeting every Sunday.

When the town of McClave was laid out, two miles southeast of Limestone, the Sunday school met in town, in the hall, which we rented, and the accommodations were much better than before.

The school is increasing, both spiritually and financially. The average attendance was seventy-nine and the average collection, $1.01 per Sunday, last quarter, and still better results are looked for in the future. We need the help of our heavenly Father and the prayers of the Messenger readers. Eva I. Cline.

McClave, Colo., July 1.

THE WORK IN COLORADO CITY, COLO.

"Some things begin small and get bigger." On this principle the work has been begun at Colorado City, Colo. On Sunday, June 27, we were glad for the presence of Bro. Edward Shively and wife, of Glendale, Cal. They had stopped off en route to Kansas. Now, that the tourist season has opened, it is expected that many of the Brethren, and others, interested in the church, will, from time to time, be in our city. Let none of these fail to search out our Mission, between Fourth and Fifth Streets, on Colorado Avenue (the car line) in Colorado City. The forenoon service is at 11 o'clock, and the afternoon service at 3 o'clock. It is hoped that mission workers will soon be located, that a Sunday school may be organized.

If any of the Brethren have friends or kindred living in Colorado Springs, please inform them about our services. They may not have learned about the Mission. Anyone desiring to write to, or call upon, members in Colorado City, will find a kind reception at Bro. Jacob Michael's, 205 Jackson Avenue, or Bro. M. U. Ullrich's, on Sheldon Avenue. The field is rich in need and opportunity. J. Hugh Heckman.

June 28.

JULY FOURTH AT THE MUSCATINE MISSION, IOWA.

Never, in our life, did we spend a Fourth of July on Sunday as we did yesterday. We felt that the minstrels of heaven must have rejoiced with us while, on the banks of the Muscatine Slough, prayer was made, and a dear soul, with a resolute heart and a face all aglow with love for her Master was buried with Christ in baptism. Her vows and confession, and unreserved promises, showed full contrition of heart and a full surrender to do her Master's will. We are made to feel that more will soon follow the three precious souls who have lately started out in the new life.

It was with regret that we deferred our meetings one week. We will commence July 11, and hold our council on the 17th. On the evening of the 18th will be our love feast, beginning at 7:30. Those of adjoining churches are invited to be with us during these meetings. We are sorry that we could not give the notice sooner. We now have the district tent and expect to use it for this purpose. T. A. Robinson.

Box 463, Muscatine, Iowa, July 5.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Brubaker-Howe.—By the undersigned, at his home, Walnut Grove, Johnstown, Pa., May 26, 1909, Eld. J. H. Brubaker, of Virden, Ill., and Sister Elizabeth Howe, of Brooklyn, N. Y. W. M. Howe.

Beal-White.—On the evening of June 30, 1909, by the undersigned, at the home of the bride's parents, Mr. and Mrs. Asa White, Maxwell, Iowa, Bro. Roy Beal and Miss Bertha White. A. W. Flora.

Boe-Harris.—By the undersigned at the home of the bride's parents, June 23, 1909, Mr. Jorgou Boe and Sister Mabel Harris, daughter of Brother and Sister M. F. Harris, of Kenmare, N. Dak. D. F. Landis.

Olwine-Furlong.—At the home of the bride, West Milton, Ohio, by S. A. Blessing, June 19, 1909, Bro. Daniel B. Olwine and Sister Christina Furlong, both of West Milton, Ohio. Artie Smith.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Allen, Thomas J., born at New Douglas, Madison County, Ill., March 11, 1871, died at his home near Jerseyville, Ill., of heart trouble, June 21, 1909, aged 38 years, 3 months and 11 days. He leaves a wife and two sons. Services were held in the Girard church by Elder J. H. Brubaker, assisted by Eld. I. J. Harshbarger. Interment in the Pleasant Hill cemetery. E. L. Brubaker.

Brower, Sister Elizabeth, nee Garber, born near New Hope, Augusta County, Va., July 20, 1822, died at her home near Navarre, Kans., June 16, 1909, aged 86 years, 10 months and 26 days. She was married to John Brower Nov. 4, 1841, who preceded her ten years. Six daughters survive. She was a faithful member of the Brethren church for sixty-seven years. Services by the home ministers. Interment in the Navarre cemetery. Elvina Cline.

Chamberlain, Sister Rachel, mother of D. S. and Lowell Chamberlain, was born in Indiana, 1822, died June 20, 1909, at the home of her son, D. S. Chamberlain, aged 87 years. In 1838 she moved with her parents to Iowa. In 1840 she was married to William Chamberlain. To this union were born two sons and four daughters, all of whom are living. Her husband died in 1857. It is said that Sister Chamberlain gathered with her own hands, from field and forest, the herbs and plants which formed the nucleus of the enterprise, out of which has grown the notable medicine company bearing her name. But in her busy life she did not forget the Bible and read it through seven times. Services by the writer June 22, at the home where she died. The remains were placed in the vault at the Woodland cemetery, to await the return of a son and daughter from Japan, after which interment will be made in Linn County. A. C. Snowberger.

Cline, Sister Arline, daughter of D. C. and Ida Cline, died in the Middle River congregation, near New Hope, Va., of diphtheria, June 7, 1909, aged 11 years, 2 months and 4 days. She united with the Church of the Brethren ten months previous to her death, and had bright prospects before her. Services by Bro. B. B. Garber, from John 11: 25. J. F. Miller.

Crowel, Sister Elizabeth, nee Coy, born in Lancaster County, Pa., Nov. 1, 1810, died at the home of her son, Eli Crowel, in the bounds of the Bethel church, Ind., July 1, 1909, aged 98 years and 8 months. When twelve years old, she, with her parents, came to Miami County, Ohio, and settled near Covington. In 1828 she was married to Michael Crowel. In 1832 they moved to Elkhart County, Ind., and 1833 to Kosciusko County, same State. To them were born eleven children. Her husband and six children preceded her, her husband having died in 1885. At the time of her death she had sixty-five grandchildren, 106 great-grandchildren and eighteen great-great-grandchildren. Sister Crowel and her husband united with the Church of the Brethren in 1828, being baptized near Covington, by Eld. Michael Etter. Both were faithful members until the time of death, she having been a member eighty-one years. To the knowledge of the writer she was anointed twice. A special communion service was held for her a little over a year ago, after which she ex-

pressed her willingness to leave this world. Notwithstanding her extreme age her faculties were well preserved. It is a question whether there is another member living who has held membership in the church as long as she did. Services by the writer, assisted by Bro. D. Rothenberger, from Rev. 14: 13, at Syracuse, Ind. W. R. Deeter.

Fox, Sister Catharine, died of paralysis, in the bounds of the Flat Rock congregation, Va., June 21, 1909, aged 72 years. She was a member of the Church of the Brethren for a number of years. Two sons survive. Services by the writer. B. W. Neff.

Frantz, Bro. Cornelius C., born in Clark County, Ohio, died at his home in Greenville, Darke County, April 15, 1909, as a result of accidental shooting, aged 54 years and 7 days. He united with the Church of the Brethren in 1883. His entire life was spent in the State where he was born. A devoted wife, one daughter, father, two sisters and one brother (Eld. Isaac Frantz, of Pleasant Hill, Ohio), survive. Services in the Presbyterian church at Greenville, Ohio, by the writer. D. M. Garver.

Frick, Sister Flora A., born Dec. 24, 1873, died in the Pipe Creek church, Miami County, Ind., June 28, 1909, aged 35 years, 6 months and 4 days. She was united in marriage to Noah Frick about thirteen years ago. Five children were born to them, three of whom, with the husband and foster-parents survive; also one brother and two sisters. Services at the late home by Bro. D. P. Nead and Eld. John B. Stoner. W. B. Daily.

Garl, Sister Elizabeth, born in Stark County, Ohio, Oct. 9, 1842, died June 25, 1909, aged 66 years, 7 months and 20 days. Her husband, John Garl, died May 27, 1880, and the only daughter, Della, died May 10, 1905. Six sons survive her. For many years she was a member of the Church of the Brethren, living in the Elkhart congregation, Ind. Services at the home by the writer, from Job 19: 25; Rev. 1: 17, 18. Interment at Adamsville, Mich. Frank Kreider.

Holipeter, Bro. Wm., born near Covington, Ohio, July 21, 1834, died June 4, 1909, aged 74 years, 10 months and 13 days. He spent his boyhood days around Covington, but later, with his parents, moved to Indiana. About forty years were spent at Sidney. While he was a carpenter by trade, he became a worker in the vineyard of the Lord in early life. The house of God was his delight, and he was always present at services. He was well established in the doctrine and faith, and a good counsellor. Services by the writer from Rev. 14: 13. S. Z. Smith.

Kaufman, Sister Catharine A., wife of Bro. Abram Kaufman, born April 23, 1847, in Cumberland County, Pa., died June 20, 1909, in the bounds of the Ridge congregation, same county and State, aged 62 years, 1 month and 28 days. She leaves a husband and three sons, also a brother and three sisters. For many years she was a faithful member of the Church of the Brethren. She was much devoted to her church and family, and few in her circumstances knew more of God's Word than she. Services by Bro. A. K. Hollinger from 2 Tim. 4: 6-8. Interment in the Ridge cemetery. Joseph Burkhart.

Keene, Sister Annie B., born near Blountsville, Ind., Feb. 7, 1847, died May 8, 1909, at Anderson, Ind. She was the daughter of Benj. and Elizabeth Brower. In 1865 she was married to Benj. Keene. This union was blessed with five children, all of whom, except one, are living. Sister Keene united with the church thirty-five years ago. She had been sick a long time, and was anointed some time ago. Services at the Anderson church by Bro. Henry Fadely. Text, 2 Tim. 11: 6. Florida J. E. Greene.

Keim, Alma Arlene, youngest daughter of Brother and Sister Ira Keim, died at Leon, Iowa, June 23, 1909, aged 1 month and 17 days. Services at the home and interment at the Franklin cemetery. Frank A. Garber.

Klepinger, Bro. Henry, born August 11, 1832, died May 25, 1909, aged 76 years, 9 months and 14 days. He lived and died in the bounds of the Lower Stillwater church, Montgomery County, Ohio. In 1857 he was married to Elizabeth Miller. To this union were born eight sons and one daughter. Soon after their marriage they united with the Church of the Brethren. In 1869 he was called to the office of deacon and served in that capacity forty years. Services by the writer, assisted by Bro. D. C. Stutsman, from Rev. 14: 12, 13. John Smith.

(Republished, as now corrected, by request.)

Marshall, Bro. John, born in Rockingham County, Va., Aug. 5, 1831, died June 30, 1909, aged 77 years, 10 months and 25 days. At the age of eight years he went to Ohio with his parents. Nov. 14, 1854, he was married to Magdalena Ruse. To this union were born three sons and two daughters. His wife died July 13, 1906. Sept. 22, 1907, he was married to Rebecca Davis. About twenty-seven years ago he united with the Church of the Brethren. While visiting relatives in Pennsylvania he was taken seriously ill and never recovered. Services by the writer, assisted by Brethren J. P. Robins and S. Horning. J. W. Fidler.

Shadwill, Lizzie Catherine, daughter of John and Florence Shadwill, born Oct. 1, 1907, died June 15, 1909, near St. Luke, Va. She leaves father and mother. Services by Eld. H. R. Mowry, from Matt. 18: 1-2. M. H. Copp.

Snoeberger, Sister Sarah A., wife of the late John Snoeberger, died at her home near Camden, Ind., June 26, 1909, aged 78 years, 8 months and 22 days. Three sons and two daughters survive. She was a member of the Church of the Brethren for fifty-seven years. Services by Eld. G. B. Heeter, assisted by the writer, from 2 Cor. 5: 1. J. G. Stinebaugh.

Stauffer, Sister Margaret, died April 6, 1909, at the home of her daughter in the Hanover congregation, York County, Pa., aged 88 years, 6 months and 7 days. For many years she was a member of the Brethren church. She leaves a daughter and six sons. Services by Elders E. S. Miller and D. H. Baker, assisted by Bro. Wm. H. Miller, from Rev. 14: 12, 13. Interment at Chestnut Grove cemetery, near Jefferson. W. B. Harlacher.

Sunthimer, Pauline Viola, infant daughter of Edwin and Pearl Sunthimer, of Shipshewana, Ind., died June 28, 1909, aged 10 months and 23 days. Services by the writer from 2 Sam. 12: 23. J. H. Fike.

Thomasson, Margarite Estelle, daughter of W. T. and Sallie C. Thomasson, born Aug. 6, 1908, died of cholera infantum at Manassas, Va., June 30, 1909. Services by Bro. Isaac Miller. Alice C. Blough.

Thomas, Sister Hazel D., nee Callane, born in Carroll County, Ind., Oct 8, 1885, died at the home of her parents in Flora, Ind., June 21, 1909, aged 23 years, 8 months and 23 days. June 20, 1907, she was married to Geo. A. Thomas. She leaves husband, father, mother and one sister. March 5, 1901, she united with the Church of the Brethren, and was also anointed. Services at the house in town, by Eld. A. G. Crosswhite. Interment in Maple Lawn cemetery. Mattie Welty.

Trostle, Sister Ida May, died of a complication of diseases, June 24, 1909, at the home of her brother-in-law, at Hanover, Pa., aged 45 years, 10 months and 4 days. She had suffered much before death relieved her. She was a consistent member of the Church of the Brethren. Services by Eld. C. L. Baker and Wm. H. Miller, from Psa. 116: 7, 8, at the Trostle church, Adams County, Pa. W. B. Harlacher.

Zumbrum, Lonnie, son of Brother Wm. and Sister Emma Zumbrum, born July 7, 1909, died May 26, 1909, at Miami Valley Hospital, Dayton, Ohio, aged 8 years, 10 months and 19 days. After a few days' illness he was taken to the hospital for an operation for appendicitis, but died before it was attempted. Services at Trotwood church, by Bro. Wm. Swinger. Sidney E. Coffman.

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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 461.)

the church. Besides other business, arrangements were made for our love feast, which was held June 27, in the New Paris house. Bro. D. T. Detweiler, of the New Enterprise church, was with us on that occasion and preached the examination sermon at 10:30 A. M. In the afternoon, at 4 o'clock, we met in special council for the purpose of electing two deacons. Brethren Andrew Rouzer and Jesse Smith were chosen and, with their wives, were duly installed by Bro. Detweiler. At 6 o'clock the regular love feast services began, and about sixty members communed. The house was filled with outsiders. Bro. Detweiler officiated.—Levi Rogers, Ryot, Pa., July 7.

Georges Creek church met in council July 1, with Eld. Jasper Barnthouse presiding. All business was disposed of nicely. We expect Bro. Arthur W. Arnold, of West Virginia, to conduct a series of meetings, beginning Aug. 21, and closing Aug. 28 with a love feast. Our free-well offering amounted to $7.—Wm. Playford Helmick, R. D. 16, Box 22, Masontown, Pa., July 6.

Germantown.—On Thursday, July 1, our Sunday school held its annual opening in Hunting Park. Many of the mothers of the children accepted the invitation and spent a very pleasant day with us. During the absence of our pastor, Bro. J. L. Eisenberg, of Royersford, will preach for us July 11, and Bro. W. F. Spidel July 18.—Anna Swigart, 6611 Germantown Ave., Philadelphia, Pa., July 3.

Hanover church met in council July 7, Eld. E. S. Miller presiding. Our former elder, Bro. D. H. Baker, was also present. Two letters were granted. It was decided to hold the ministerial and Sunday-school meeting of the Southern District of Pennsylvania, Sept. 23 and 24, at the Hanover house on Fulton Street. All business passed off pleasantly. —W. B. Harlacher, Hanover, Pa., July 10.

Hatfield church met in council July 3, with our elder, Bro. Hillery Crouthamel, presiding. One letter of membership was granted and one was received. We decided to hold our Harvest Home service on Aug. 7, at the Hatfield house at 2 P. M.—Mrs. George Light, Hatfield, Pa., July 7.

Indian Creek congregation closed a series of meetings at the Elbethel house with a love feast Saturday, June 19. Bro. Fred Zook preached for us two weeks. Two more united with the church. Visiting brethren at the feast were Eld. A. Summy, Bro. Zook, and others, from different parts of the congregation. Saturday, June 26, we had our council. All business was disposed of pleasantly. Bro. R. T. Hull will hold a meeting for us before our love feast, Oct. 3.—I. R. Pletcher, Stahlstown, Pa., July 2.

Maple Glen congregation met in council July 4. Much business was transacted during the day. We decided to hold our love feast Oct. 2, at 4 P. M.; also to have ten days' preaching prior to the feast.—H. G. Peck, Meyersdale, Pa., July 8.

Rockton.—While visiting the Sunday schools of Western Pennsylvania Bro. R. D. Murphy, field secretary, came to Rockton congregation and made a short call at our three schools. We regret that he could not be present in our school here at Rockton. May he be blessed, both spiritually and financially, at each school he visits, that he may again return with a message of love and encouragement.—Elizabeth Hollopeter, Pentz, Pa., July 10.

Ten Mile Brick church convened in council July 3, Bro. Jasper Barnthouse presiding. We also met for communion services at 5 P. M. Our series of meetings, conducted by Bro. R. T. Idleman, of Maysville, W. Va., closed July 5, with six accessions. Sister Amanda Weaver, of Pittsburg, conducted two or three Bible meetings for us.—Emily A. Swihart, R. D. 2, Scenery Hill, Pa., July 6.

Uniontown.—Bro. A. W. Arnold, of West Virginia, began a series of meetings here June 19 and preached twenty-one sermons. Three young sisters were baptized. Our love feast was held June 16, Bro. Arnold officiating. Ninety-eight members communed. Bro. Arnold will begin a series of meetings at the Fairview house, in this congregation, Aug. 21, and close with a love feast. A gloom was cast over our meeting the last night. After we had assembled for worship, word was received that a young brother, who had been attending our meetings, drove across the country to attend a love feast, and visit his father. On his return, July 4, he attempted to stop a runaway team, was thrown under the horses and almost instantly killed.—Mary C. Barnthouse, 8 West Craig Street, Uniontown, Pa., July 5.

SOUTH DAKOTA.

Willow Creek.—We closed our revival meeting at this place last night. Bro. C. P. Rowland, of Lanark, Ill., labored for two weeks. Attendance and interest were good throughout the meeting. Three young people were baptized. Bro. Rowland officiated at our communion, July 3. We were glad for the presence and help of our scattered members, who were able to be with us during these meetings; also for the visiting brethren and sisters from other places.—Eva Heagley Hurst, Wetonka, S. Dak., July 5.

VIRGINIA.

Roanoke.—At our regular council in June, Bro. P. S. Miller presiding, the work moved along pleasantly, and the business was quickly disposed of. July 2 we held a special council for an ordination to the eldership. Elders Daniel Naff of Franklin County, and D. C. Naff, and Crist Eller, of the Peters Creek congregation, were with us, to conduct the services. The lot fell on Bro. Jos. H. Murray, who was duly installed. The Lord is still prospering his work at this place. We are praying that the Lord may help us to see his opportunities, and realize our responsibilities. Our teacher-training class has again resumed active work, after a temporary close. The attendance promises to be better than before.—Homer E. Trout, Vinton, Va., July 9.

WASHINGTON.

Wenatchee church met in council June 26, with Bro. A. B. Peters presiding. Eight letters of membership were received and two granted. Subscriptions to the amount of $196 were received, to be used in payment on our lots in Wenatchee, on which we hope to build a house of worship before long. Arrangements for a series of meetings this fall, followed by a love feast, are being made. The town of Cashmere was made a permanent preaching point. Bro. L. E. Ulrich represents us at district meeting. Our young ministers are active and do justice to their work. Sunday-school officers for the remainder of the year were elected, with the writer as superintendent. Sister W. H. Tigner was chosen president of Christian Workers' meeting. At our previous council the church decided to let the officials nominate three members, to be voted on by the church for Sunday-school superintendent and president of Christian Workers. The writer was chosen as church correspondent.—J. R. Peters, R. D. 2, Wenatchee, Wash., July 1.

WEST VIRGINIA.

Bethany.—Our Sunday school is moving along very nicely. We have two schools in this congregation—Antioch and Ross' Chapel. We observed Children's Day July 4, at Antioch. A collection of $2.48 was taken. We are making arrangements to visit and have a Sunday-school meeting at Ross' Chapel soon. It is our intention to visit as many schools and hold as many Sunday-school meetings as we can. The schools in the Second District of West Virginia need to be built up, and we are going to make a strong effort to get them on better footing.—A. C. Auvil, District Sunday-school Secretary, Thornton, W. Va., July 7.

Charleston.—According to appointment Bro. J. S. Zigler of Bays, W. Va., was with us last Sunday. He baptized a colored man. We appreciate Bro. Zigler's visits. On Sunday the Sunday school gave a program instead of the regular lesson. About seventy-five were in attendance.—Jas. Bryant, Charleston, W. Va., July 2.

Chestnut Grove.—We met in council July 2. Bro. J. W. Rogers acted as moderator. Two were received by letter. On July 4 we had an all-day Sunday-school meeting at Pleasant View, which was enjoyed by all.—Anna F. Sanger, Bays, W. Va., July 7.

Sandy Creek.—June 19, Eld. E. T. Fike began a series of meetings at the Salem house, and continued until July 4, preaching eighteen sermons. Good interest was manifested throughout the meetings. Eight were baptized and one reclaimed. Saturday, June 26, we held our council preparatory to the communion. Our elder, Bro. Jeremiah Thomas, presided. The deacons made the report of their annual church visit. All business was disposed of pleasantly. Bro. Joseph Guthrie was elected delegate to district meeting in September, and Bro. Joshua Knox, alternate. Our love feast, July 3, was a pleasant meeting. About two hundred members communed. Bro. Fike officiated. The different departments of Christian work are progressing nicely. The communion meeting at the Mountain Dale house will be after harvest, preceded by a series of meetings, to be conducted by the home ministers.—Chester A. Thomas, R. D. 1, Brandonville, W. Va., July 6.

WISCONSIN.

Conrath.—July 4 we had an all-day meeting. A Sunday school was organized at Conrath, with Bro. George Van Buren, superintendent. Eld. T. D. Van Buren, of Hannibal, Wis., has moved into our district.—Della Gibbs, R. D. 1, Ladysmith, Wis., July 9.

NOT CLASSIFIED.

Omaja.—The church met in council July 1, Eld. Ira P. Eby presiding. All church officers were reëlected. Arrangements were made for dedicating our new house of worship, and Bro. Eby preached the dedicatory sermon July 4. Ours is the first meetinghouse in the colony. It is neat and convenient, and encourages us to press forward in the work. A financial statement will be given as soon as we have all accounts settled.—Grant Mahan, Omaja, Cuba, July 5.

Notice.—The ministerial and Sunday-school meetings of the Southern District of Pennsylvania will be held in the Hanover church Sept. 23 and 24. All topics suggested by the churches for the program should be sent at once to the undersigned.—Geo. M. Resser, Hanover, Pa., July 8.

Beaver Creek church met in council July 3, with Bro. J. P. Bowman presiding. After reading a scripture lesson from Philpp. 2, Bro. Bowman gave a talk from the second verse. All business passed off pleasantly. Our love feast will be on the evening of Sept. 2. The district meeting convenes here Sept. 3, of which notice will be given later. One was reclaimed at the close of the service.—Tennie Bowman, Fountain City, Tenn., July 8.

Middle District.—Bro. Chas. L. Flory, of Union, Ohio, preached the Word with power and zeal. We feel the need of more workers, especially in the ministry.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, July 5.

LORDSBURG COLLEGE ANNOUNCEMENT.

In view of certain misrepresentations circulated in reference to the work of Lordsburg College, we feel that, in justice to the devoted membership of the District, the high spirit of education among us, and the interest that the general Brotherhood has in our college, we should issue the following announcement:

The college is moving ahead with greater encouragement and a more hopeful outlook than it has ever enjoyed. One year ago the District took over the property of the Lordsburg College Association, to hold the same in trust forever. The District, therefore, owns and controls the college, by which fact it will appear that any person, who deliberately belittles the institution and its efforts, is not in line with our District work, or with the educational work of the Brotherhood.

The District is alive to the fact that the increased immigration to Southern California and the Pacific Coast, for homes in a land of sunshine, fruits, flowers, and mild climate, demands that the education of our young people in a Brethren institution be provided for, and that Lordsburg College, with its faculty for the work, now owned by the District, is the place for that education.

The faculty for the coming year, appearing in the catalogue which is to be issued soon, is a strong one, and competent to take care of the important trust committed to it. Lordsburg itself has a band of students, loyal to the school in every way, and ready to welcome all who come, with warm hearts and wide sympathies.

The religious education of all is made an important feature of the college, and special Bible work will be pursued in the class room, adapted to every one, from the beginner to the Sunday-school worker and the church pastor. In fact, the college is aiming at consecrated lines in all that pertains to practical church extension, such as trained missionary workers, spiritual song services, pastoral visits, spiritual power, etc.

In behalf of the District, the board extends a special invitation to our frends in the East, who can do so, to spend a year at Lordsburg College in a climate calculated to renew the physical body, as well as to clarify the brain for the best possible use of one's powers.

Signed by Board of Trustees: J. S. Kuns, President; W. E. Trostle, Secretary; W. F. England, Treasurer; G. F. Chemberlen; D. A. Norcross; J. S. Brubaker; E. T. Keiser.

Lordsburg, Cal., June 28.

FROM SWITZERLAND AND FRANCE.

(This greeting did not reach the Conference grounds in time to be read, and for that reason it is, by request, published in the Messenger.)

To the Moderator of the Annual Meeting, 1909: We, the members and workers in this district, send greeting to the Annual Meeting of 1909. We desire, hereby, to express our love and appreciation to all the Brotherhood for the help and interest given us. We shall try, as in the past, with the help of our heavenly Father, to press forward toward the mark and prize,—the reward of the faithful.

We pray the Lord abundantly to bless your meeting, and we desire to be remembered by you all in your prayers.

Oyonnax, France, May 10. Adrian and Lizzie Pellet.

SUNDAY-SCHOOL PROGRAM FOR NORTHERN INDIANA.

To be held Aug. 11 and 12 at the Goshen City church.

Wednesday Evening, 8 o'clock.

Address, Temperance in the Sunday School.—Curtis Solenberger.

Thursday Morning.

9:00, Opening Devotions.
9:15, Special Days.—Wilma Cripe.
9:35, Organized Class Work.—Perry Stahly.
9:55, Use of Maps and Blackboard.—Emeral Jones.
Song by Children of Goshen City Sunday School.
10:20, How Best Employ the Young Members.—Anna Light.
10:40, How Resurrect Dead Members.—Alva Long.
11:00, The Man Problem.—Nat Kline.
11:20, Adjournment.

Afternoon Session.

1:00, Devotional Exercises.
1:10, Importance of Home Influence.—Laura Appleman.
1:30, How Best Maintain Spirituality in the Sunday School. —Gladie Miller.
1:50, Round Table.
2:35, Business.
3:00, Closing Devotions.

Lafayette Steele, Sec.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 28, Texas and Louisiana, in Nocona congregation, Texas.
Aug. 20, Michigan, in Crystal church.
Aug. 31, Nebraska, in Afton church.
Sept. 3, Tennessee, in Beaver Creek church.
Sept. 24, Northern Missouri, at Bethany, Ray County.
Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.

LOVE FEASTS.

Canada.

July 24, Fairview, Tyvan, Sask.

Colorado.

Sept. 18, Good Hope.

Illinois.

Sept. 4, 6 pm, Big Creek.
Sept. 18, 19, 10 am, Woodland.
Sept. 25, Romine.

Indiana.

Sept. 3, 10:30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, Elkhart City.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.
Sept. 25, North Liberty.
Sept. 25, 2 pm, Huntington.
Sept. 25, 4 pm, Ogans Creek.
Sept. 25, 4 pm, Somerset.
Sept. 25, Turkey Creek.
Sept. 25, 10 am, Portland.
Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen.

Iowa.

Sept. 18, 19, Des Moines Valley, country house.
Sept. 18, 5 pm, Brooklyn.
Sept. 18, 3 pm, English River.
Sept. 22, Libertyville.
Sept. 22, Batavia.
Sept. 25, 2 pm, South Keokuk.

Kansas.

Sept. 11, Independence.
Sept. 25, 26, 10:30 am, Washington.
Sept. 25, 5 pm, Pleasant Grove.

Maryland.

Sept. 18, 5 pm, Brooklyn.

Michigan.

Sept. 25, 10 am, Chippewa Creek.
Sept. 25, 10 am, Sunfield.

Missouri.

Aug. 7, Peace Valley.
Aug. 26, 6 pm, Prairie View.

North Dakota.

July 24, 10 am, Snyder Lake.
July 24, 3 pm, Carrington.
July 24, 4 pm, Turtle Mountain.

Ohio.

Aug. 21, 10 am, Seneca.
Aug. 31, 7:30 pm, Bellefontaine.
Sept. 25, North Poplar Ridge.

Oklahoma.

July 24, Bright Star.
Sept. 25, 4 pm, Cement.

Oregon.

Aug. 28, Coquille.

Tennessee.

Sept. 2, Beaver Creek.

Virginia.

Aug. 21, 3 pm, Flat Rock.
Sept. 25, Valley Bethel.

Washington.

Aug. 14, Olympia.

West Virginia.

Aug. 21, Hevner.
Sept. 4, 2 pm, Seneca.

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1905-1908

We are now ready to fill orders for this Great Encyclopedia of Sunday School Information which every Pastor, Superintendent, Officer, Teacher and Friend of the Sunday School should have for reference; being the Official Report of the Twelfth International Sunday School Convention held at Louisville, Ky., June 18-23, 1908.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

THE United States Census Bureau has just issued some striking figures as to the bearing of intemperance on the divorce record. During recent years practically one-fifth of all divorces, granted in the United States, were due to intemperance. At the present time nearly one marriage in twelve ends in divorce. Thus one home in sixty-one is wrecked by drink. These figures represent only the more flagrant and pronounced cases. There is reason to suppose that in many other cases liquor was a contributory cause, together with other evils, that led to the ultimate rupture of the sacred bond of matrimony.

UNDER date of July 16 a report has been received from Athens, Greece, stating that three hundred persons were killed or injured by an earthquake that occurred the day before, in the province of Elis, in southern Greece. The damage to property was very great. A peculiar circumstance attending the earthquake is shown in the report that hot water flowed from most of the springs in the stricken district, while the water in the rivers and brooks turned to a blood-like color. Four hundred houses in the village of Havari were entirely destroyed and neighboring villages also suffered severely. The shocks were also felt at Patras, Prygos, Lalamas and Tripoli.

RECENT events in Turkey are now being repeated in Persia. The constitutionalist forces, the advance of which on Teheran, the capital, was not, for a time, considered serious, are now in practical possession of the city, which they entered July 13. The leaders of the movement are maintaining the strictest discipline, and have assured the Russian and British legations that the life and property of all foreigners will be secure. The occupation of the Persian capital is the direct result of the insistence of the people, that the Shah govern the country under the constitution of Jan. 1, 1907. This promise he persistently disregarded, and the result is seen in the present situation at the capital. Under date of July 16 we learn that Mohamed Ali, Shah of Persia, is now dethroned, and that the young crown prince, Sultan Ahmed Mirza, has been proclaimed Shah by the National Assembly. As the new occupant of the throne is but eleven years of age, Azad ul Mulk has been appointed regent for the time being. The deposed Shah has placed himself under the protection of the Russians, and is guarded at their legation. Just how the matter may be finally adjusted, or what part the European nations may take, remains to be seen. It is to be hoped that the people may obtain the promised constitutional privileges and that they may be allowed to make the long-desired progress as a nation.

THAT "prohibition does prohibit," when there is a rigid enforcement of any law to that effect, was shown in the case of Cleveland, Ohio, during the recent Fourth. That city can point with pride to a record of not a single death or case of injury by means of fireworks or explosives on that day. This was due to an arrangement, made nearly a year ago, by which both the *sale* and *use* of explosives and fireworks, within the city limits, were entirely prohibited. Contrary to expectations, the restrictive measure was rigidly enforced,—largely because the people were heartily in favor of the enactment, and anxious to have it carried out to the general benefit of all. Other cities, that had adopted *partial* restrictions, have concluded that *complete prohibition* of dangerous explosives is the only real solution of the question. It is likely that our record for the next Fourth will show commendable progress.

NATURE, while richly endowing man for the duties of life, also insists on a well-defined line of limitation of our powers, beyond which we go at our own risk, generally to pay the penalty of violated law. This fact is forcibly illustrated in the career of Mr. E. H. Harriman, the noted railway magnate, at present recuperating in Europe. While he is the presiding genius of over 27,000 miles of railway, and a man at whose command industrial and agricultural enterprises are made to flourish or decline, he is now suffering from an ailment, the effect of which he pathetically describes as resembling slow starvation. He has unlimited resources at his command, and yet cannot enjoy what even the poorest man in this country may freely have,—a good digestion! Mr. Harriman's intensely strenuous life demanded an excessive toll of vital forces. He paid the price and is now reaping the penalty of a shattered constitution and greatly-diminished vigor. Other "captains of industry" have had similar experiences, all of them proving the fact that outraged nature will admit of no trifling.

RACE prejudice is to be deplored at all times, because, in a spirit of intolerance, it avenges the alleged failings of a comparatively few upon the entire body. Several weeks ago an intense storm of opposition against the Chinese swept over the country, because an American girl was said to have been murdered by a young Chinaman, whom she had given instruction as Sunday-school teacher. So pronounced and wide-sweeping was the opposition to the race, in consequence of the one sad case, that in many places all Sunday-school instruction of Chinese was abandoned. In Chicago, a lady had been for years instructing a class of earnest Chinamen in the basement of her home, but was almost compelled to give up the work because of the unreasoning prejudice of her neighbors. The police authorities, also, endeavored to have her discontinue the class, claiming that the place where it convenes does not comply with the rules governing places of public assembly. In further illustration of this bitter race prejudice we are told that a town in Texas, and also several towns farther north, allow no colored persons to remain within their limits over night. No defense can be offered for these and other cases of barbarity that inflict a manifest injustice upon the races in question. Certainly, better things than these should be expected from a nation like ours, that claims to be guided by broad-minded, humanitarian principles.

A PROMINENT military officer recently affirmed that the army of the United States should, by all means, be placed on a footing of 150,000, and he expresses his regret that Congress is slow to act on the request for additional men and six hundred more officers. Just why fifty thousand additional men should be taken from the ranks of productive industry, and added to the nonproductive regiments of the army, to be supported by increased taxation, is not backed up by any good or conclusive reason. Many thoughtful people, even outside of the membership of the nonresistant churches, are heartily in favor of decreasing our army and navy expenditures, looking forward to the time when civilization will find better and more Christ-like methods of adjusting differences between nations than by a resort to cannon and bayonet.

A CLIPPING from the Millersburg, Ind., *Grit*, is sent us by Bro. I. L. Berkey, of Goshen, Ind. It describes the celebration of the anniversary of the birth of John the Baptist, by a Masonic lodge at that place. St. John is claimed as an eminent patron of the Masonic order, which is said to have existed in his day. At a banquet, in honor of the event, recently held at South Bend, a noted speaker, a pastor of one of the principal churches, imparted the astounding information that not only St. John the Baptist, but St. John the Evangelist, and even Christ himself, were members of the Masons. How a minister of the Gospel can make a claim of the kind, is almost beyond belief. To say that Christ, the Son of God, could have any part and lot in the unfruitful works of Masonry, comes as near sacrilege as anything one might well imagine.

RELIGIOUS infidelity, depopulation, immorality, alcoholism, materialism, and political corruption are assigned as the weakening and corroding elements threatening the very existence of the French republic. It is claimed that the nation has virtually abjured the Christian faith, and that, in consequence, there is a loss of the sterling qualities of morality and excellence, essential to national virility. Materialism—the bitter foe of Christianity—has largely taken possession of the people. There is an increasing love of pleasure and a diminished sense of duty. Just what will be the future of the French nation, is a question. Whether the remaining, small remnant of evangelical Christianity will be sufficient to preserve the nation from impending destruction, so seriously threatened because of its moral decay, remains to be seen. The doom of any nation that "forgets God," is practically sealed.

SOME time ago we referred to the strong agitation against high-school fraternities, and the legislative action in many States concerning them. Now the *college* fraternities are coming in for some well-deserved censure. This opposition is not, altogether, of recent date, but there is, at present, a well-concerted move against them. The Kansas Legislature has been considering a drastic anti-fraternity law, and Wisconsin is also looking into the matter, with the avowed attempt to pass stringent enactments against their continuance. President Jones, of Hobart College, Geneva, N. Y., says that "fraternities create irresponsibility, parasitism and laziness." President Schurman, of Cornell University, claims that these secret organizations are "notorious for bad scholarship, extravagance, narrowness and snobbishness." Perhaps there will be a well-deserved recognition, by and by, of the wisdom of opposing everything pertaining to secrecy. This is a principle maintained by us, as a church, since our earliest organization, and we trust it will ever be kept inviolate.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

LIFE'S PARTING REVERIE.

BY GEO. D. ZOLLERS.

Climbing to the mountain summit,
When life's burdened years are fled,
Peering toward the land of promise,
O'er the silent, mold'ring dead,
Past the latest sunset glory,
'Mid the twilight's parting gleam,
Ere the nightly shadows deepen,
Till the dawn-light's lifted beam.

Night prevails, but morning cometh,
With its radiant light aglow,
Waking hour of glad adorning,
Blotting out all grief and woe;
Healing every breach of sorrow,
Through the dismal, lonely years,
Blessed Christ, from thee we borrow,
All this freedom from our cares.

Waking with thy likeness, Savior,
From the long and restful sleep,
To enjoy the deathless glory,
Where the ransomed ne'er shall weep.
We'll not fear the evening shadows,
When time's weary years are gone,
From this mundane sphere to glory,
To the soul's immortal home.

South Bend, Ind.

THE TROUBLE AND THE REMEDY.

BY S. Z. SHARP.

In Two Parts.—Part One.—The Trouble.

It is sometimes said there is unrest in some parts of the Brotherhood, and this feeling is generally ascribed to one expression only,—that of dress. We take an entirely different view of the matter and claim that the fashionable dress is *not* the *cause*, but the effect, or outward manifestation, of an internal, spiritual disease. The fashionable dressing is only one of a number of phases in which this disease manifests itself, and there are other forms, which are just as dangerous to the soul, which we shall try to describe. Hence this is not an article confined to the dress question.

In addition to love of display in dress, there is love of money, love of honor, love of pleasure, and the lust of the flesh. All these cause more or less unrest in the church, and, if not checked, may prove fatal to the soul. Anyone acquainted with church history, knows that the church of Christ had to contend with all these from the beginning, down the ages, and none of them are new or unusual. The body of Christ, the church, is as liable to be afflicted with them as the human body is to have the measles, smallpox, scarlet fever, or consumption.

In some respects there is quite a similarity between these diseases of the body and the diseases of the soul, named above. In both cases, what you see on the skin or its outward expression, is not the disease at all, but the effect of it, or the outward proof of the existence of an internal malady, hence any attempt to cure any one of these diseases by simply removing its outward appearance, must prove a failure unless the disease is taken out of the system. Diseases of both soul and body do not make their appearance unless they have first lodged in the system for some time, and poisoned it. The diseases of both soul and body are subject to arrest and cure, if taken in time and properly treated. Both may end in death if neglected.

The disease of the soul called "love of money" is as common in the church of Christ as any, and claims its victims by the thousands. It is one of these diseases that are hard to diagnose or to prove that the subject is in danger, yet we feel that many members are afflicted with it. That this disease produces unrest, one need only to read the advertisements of speculators in some of our literature and the constant shifting and moving from place to place, by emigration to convince us that there is love of money. Even some of the most moral, most devoted to the literal requirements of the church, most exemplary in outward appearance, are deeply afflicted with this disease which, like a canker, eats the spiritual vitality out of the soul. They are willing to do anything the church requires if they may but chase the mighty dollar.

The love of money got into the church at an early stage and Judas Iscariot was its first victim. It caused some disturbance among the disciples when each one exclaimed "Is it I?" Then there were Ananias and Sapphira,—no doubt very exemplary members in many respects,—but they fell victims to the disease,—love of money. There are those in the church who are like the rich young man (Luke 18: 18-24), who "kept all the commandments," yet lost heaven through the love of money.

The teachings of Christ and the epistolary writings of the New Testament abound in allusions to the love of riches, and its sinfulness. According to James 1: 11 this disease resembles consumption, since he says, "The rich shall fade away." It is hard to persuade either the consumptive or the lover of riches that he is in danger. What is to be done to save our members from this disease? Will decisions of Annual Meeting check it?

Let us now consider the love of honor. This, too, has been in the church from the beginning. James and John are the first mentioned as being affected by it. Mark 10: 37. They wanted the seats of honor in Christ's kingdom. It disturbed all the other disciples. All down the ages has this disease disturbed the church. It has been one of the fruitful sources of dividing the church into so many denominations. The striving for honor by elders and ministers has produced jealousies and caused divisions which destroyed many congregations. What is to be done? Shall Annual Meeting appoint a committee to bring in a report how to prevent jealousies?

Love of pleasure is an almost universal disease among worldly people surrounding us, and by contact affects many of our members. Drunkenness is a disease, and the more one drinks, the more he wants. So the love of pleasure affects its victims. The more pleasure one indulges in, the more he wants. This malady, among others, is mentioned in 2 Tim. 3: 4, where its victims are called "lovers of pleasure more than lovers of God." So prevalent, in many of the popular churches, is it that nearly all the church services are planned to produce pleasurable emotions. Trained, unconverted choirs, instrumental music without any spirit of God in it, the studied and elegant sermon without Christ in it, church socials and festivals and many special attractions are all calculated to afford pleasure rather than edification.

Social gatherings by our young people, in which plays are introduced, have about the same effect on the soul as intoxicants have on the body. You say, "Our young people must have some kind of pleasure." Well, our forefathers used to think, "We must have some kind of strong drink in the hay field." Those filled with the Holy Spirit want neither. In our opinion the granting of privileges to members for parties of pleasure, and passing decisions to control them, is like granting license by our Government to sell whiskey and then passing laws to control it.

The next spiritual disease, mentioned by both the two great apostles, is love of personal display or love of dress. In 1 Tim. 2: 9 this disease is described as manifesting itself in "braided hair, and gold or pearls or costly array." In 1 Pet. 3: 3 it is described as "the outward adorning of plaiting the hair, and of wearing jewels of gold or of putting on apparel." A bad case of measles, smallpox, or scarlet fever no more plainly proves a disease of the body, than a display of dress, as above described, proves a disease of the soul. What is the remedy? Shall we pass decisions not to allow such things to be worn, and leave the desire for them still in the heart? That would be similar to preventing measles or smallpox from appearing on the surface, and keeping the disease still in the system. It occurs to us that the directions in the New Testament are ample to meet any case, and better than any decisions that could be made by any human organization. Passing decisions, to be read to those who are afflicted by desire for personal display, seems very much like writing a prescription for a scarlet fever patient and giving him no medicine. In both cases the outward applications never will take the disease out of the system.

Another trouble that has always disturbed the church is mentioned in 1 John 2: 16 as the "lust of the flesh." This has many forms and is a deadly disease to the soul. The first general conference at Jerusalem had to deal with it. Acts 15. The church at Corinth had a bad case. 1 Cor. 5: 1-7. It is a disease which never can be purged from the soul by any decision of Annual Meeting. The remedy to all the above will be suggested in our next article.

Fruita, Colo.

THE WORK OF THE HOLY SPIRIT IN THE BELIEVER.

BY H. A. STAHL.

All who have arrived at the age of accountability become saved children of God only by being born of water and of the Holy Spirit. Christ says to Nicodemus: "Ye must be born again," "born anew," born from above. John 3: 7. The reason for this is to be found in the very nature of Christianity. It presents the true ideal of life. Its ideal is Jesus.

These words of Jesus to this great scholar, Nicodemus, were the more remarkable because spoken to a man of his position. He was no profligate nor a self-satisfied Pharisee. He was a sincere seeker after truth. The question he put to Jesus revealed the working of his mind. He came to a Teacher who came from God, and therefore he came with an open mind, willing to receive the truth.

This code of teaching is just as prominent in the world today as it was when it fell from the lips of the great Master Teacher, Jesus. He was the perfect example. He shows through his teaching that man *must* have a birth of water and of the Spirit. Without that he can neither see nor enter into the kingdom of God. To every seeker Jesus still says, "Ye must be born of *water* and of the *Spirit*."

The Spirit makes anew, or regenerates, the believer. Regeneration is the Holy Spirit's work. He imparts spiritual life to the one who is "dead in trespasses and sins." Eph. 2: 1. John 6: 63 says, "It is the Spirit that quickeneth." The Law was "the ministration of death" (2 Cor. 3: 7), because unaccompanied by the Spirit's power. The Gospel is a ministration of life, because it is a ministration of the Spirit.

But the Gospel is a ministration of the Spirit and of life only when it is preached in the power of the Holy Ghost. Thus the Word is made a living reality in the heart by the power of the Holy Spirit. No amount of preaching, no amount of mere study of the Word, will regenerate unless the Holy Spirit works. He, and he alone, can make a man a new creation through regeneration. In short, the human heart is the soil, the preacher or teacher the sower, the Word of God is the seed, the Holy Spirit quickens the seed, and the Divine nature is the result.

The Apostle Paul declares that "the body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, but bought with a price." 1 Cor. 6: 19, 20.

Thus we lose the claim to ourselves. We are no more our own, but become Christ's through the Holy Spirit entering the body that was purified through regeneration.

The Holy Spirit is too pure and too holy to make his home in a defiled body. "We are bought with a price." Hence we are Christ's redeemed property, Christ's servants,—the Holy Spirit's house. We recognize his presence, his gracious and glorious indwelling, and give him full and complete control of the house he already inhabits. We make a determined effort to so live as not to grieve this Holy One, this Divine Guest.

How carefully we ought to walk so as not to grieve him! How discreetly we ought to treat these bodies, and how sensitively we ought to shun everything that will defile them!

The Holy Spirit does not merely give us power to live a holy life,—a life well pleasing to God when we have discovered what that life is,—but he takes us, as it were, by the hand and leads us into that life. Our part is simply to surrender ourselves utterly to him, to lead and mold us. Those who do this are not merely God's offspring which all men are (Acts 17: 28), but they are sons of God. No need, now, to go outside of

the church for pleasure. The Holy Spirit paves the way for the highest pleasure attainable to God's children. May each Christian open the avenues of his heart to those pleasures! Then we can say lovingly,

"Come, Holy Spirit, faithful Guide,
Ever near the Christian's side."

"Howbeit when he, the Spirit of truth is come, *he shall guide you into all the truth:* for he shall not speak from himself: but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." John 16: 13.

This promise was made first to the apostles, but the apostles applied it to all believers. We shall never know the truth until we are thus taught by the Divine Teacher,—the Holy Spirit. The Spirit will *guide* the one he teaches into *all* the truth, step by step, till Jesus says, "Come up higher, thou good and faithful servant; enter into the joy of thy Lord." Then, and not until then, will the full work of the Spirit be revealed to the faithful child of God.

Glade, Pa.

THE POSITIVE AND NEGATIVE OF CONVERSION.

BY PAUL MOHLER.

I HAVE been a good deal interested in our study of the doctrines, in the Bethany Bible School. There are some things, in regard to conversion that I think everybody should know. One of them is that there are two sides to it,—the positive and the negative. Since most people are better informed on the negative than on the positive side I shall speak more especially of the positive at this time.

By conversion we generally mean the complete process by which a man becomes a Christian. Of course it includes faith, repentance, baptism, and the incoming of the Holy Spirit. It is in this broad sense that I use it now. I am aware that there are plenty of people who claim to have been converted without experiencing all that I have named; but these things all entered into conversion in apostolic times and do yet.

Repentance and baptism are negative, of course. They have to do with freeing the soul from sin. They are exceedingly important, absolutely necessary; but they are not positive. It is not in their nature to equip or empower the convert for active service. They clear the ground and get it ready for the crop.

Many people, unfortunately, don't want anything else. They wish to be saved, and seek baptism as a means to that end. Every additional duty is a hardship to them,—something to be evaded, if possible. Such people are not fully converted. They are generally a dead weight to the church, if not a positive danger.

But there is another baptism, Spirit baptism, that is positive. That is the crowning feature of conversion. It is the culmination of the process. Paul says, "If any man have not the Spirit of Christ, he is none of his." That proves the Spirit baptism to be absolutely essential. Jesus says, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth." This shows its positive, active nature. It is this power and disposition of the Spirit that will save the world for Christ. It is the Spirit-filled men who are doing God's work today. What would the world be without such men?

This Spirit baptism is coincident with, or immediately following, water baptism. Jesus received the anointing of the Holy Spirit as he prayed immediately after he was baptized. Peter gave to the multitude at Pentecost the promise of the Spirit, in connection with water baptism. We have every reason to expect the Spirit in our lives if we ask for it. Why, then, are there so few that receive it, to any appreciable extent? It must be the fault of either the pastor or the convert. It must be lack of instruction or an unwilling spirit. It cannot be God's fault.

As a matter of fact, there is very little said to converts about the baptism of the Spirit. I do not remember hearing a single applicant instructed definitely in regard to the Spirit baptism, so as to arouse in him any keen desire or expectation. This should always be done. The minister who doesn't know what to tell a convert about the Spirit baptism, should inform himself at once.

And what should we expect of the Spirit? More than I can set forth here; but some things that everybody should know. He teaches us all things that pertain to life and godliness, guiding us, as we follow, into all truth. He helps us to pray, teaching us what to ask. He enables us to speak the Word, and goes with the Word to convict the hearer. He gives to each of us the gift which we can use best to the glory of God. He unites us all together into the one body of Christ. He fills our hearts with love, joy, peace, etc., and, as far as we permit, he presents our bodies as living sacrifices to God, using them in his service. In short, he comes into our lives just as far as we allow, and transforms them into lives of active, godly service. A Spirit-filled man is sure to have the missionary spirit, longing to lead souls to Christ. He is sure to be unselfish, giving his time, strength and money to others. In fact, there isn't a good thing on earth that he doesn't want to help along.

The negative, therefore, of conversion, frees us from sin and from condemnation through the blood of Christ; and the positive enters us upon the active work of the Lord, in the power and under the direction of the Holy Spirit. And we need both. God pity the negative Christian. He is a field, cleared of stones and weeds, but bearing no crop. He is a fig tree with many leaves, but no figs. He is an empty house, swept and garnished, in which the devil may find plenty of room. May God lead us all into lives of service, to his name's honor and glory.

Bethany Bible School, Chicago.

FEET-WASHING AS A RELIGIOUS RITE.

BY D. B. GIBSON.

In Eight Parts.—Part Five.

My tenth argument is based upon Christ's expression: "A new commandment I give unto you," usually thought to be love. But let us see, by careful examination, whether that is true in this case. Love was not a new commandment, but as old as the Decalogue. We quote John 13: 31-35: "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." How well did he love them? I answer, Well enough to wash their feet. But love was by no means a new commandment.

We read, "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people: but thou shalt love thy neighbor as thyself." Lev. 19: 17, 18, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40.

Hear what John, the beloved disciple, says to the elect lady: "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments." 2 John 5. Again, "This is the message that ye heard from the beginning, that we should love one another." 1 John 3: 11. Again, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2: 8.

Thus we see that love was in the law, and John says it was not a new commandment, but was from the beginning. And James calls attention to the subject, calling it the "royal law." There is a manifestation of love by keeping the commandment of feet-washing. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John 2: 3-5.

My eleventh argument maintains that feet-washing was observed in the apostolic church. My proof is drawn from the apostle Paul who said, "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet." 1 Tim. 5: 9, 10. We submit the following analysis:

1. A novice in the church should not have the benefit of special favors.

2. Feet-washing is given as one of the tests of true discipleship.

3. The feet-washing in this text is confined to the saints and is in harmony with the example of Christ. John 13: 13. He washed the feet of disciples only.

4. Washing feet as a good work might be included in the phrase, "If she have relieved the afflicted."

5. Where did Paul get this? He wrote it about A. D. 65. John's Gospel was not yet written. He either got it by special revelation or, what is much more likely, the apostles taught it and loyally obeyed Christ's commandment, as given in John 13; Matt. 28: 20.

6. The Scriptures show, beyond cavil, that feet-washing was not for the apostles only, but did include the saints in some way. Who are the saints? Let us see: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Philpp. 1: 1.

All true followers of Christ are saints,—some of whom are bishops and deacons. Thus you see we have feet-washing in the church, among the saints, nearly thirty years after Christ's ascension or after Pentecost. We have feet-washing before Pentecost; we have feet-washing thirty years after Pentecost. This argument should settle the question of its observance and binding power in the church after Christ's death, burial and resurrection.

7. It cannot be shown that the cup and loaf were ever given to woman, yet she receives it, and justly, too, in all churches, by virtue of her discipleship and sainthood.

My twelfth argument is drawn from the fact that John wrote his Gospel A. D. 97 or 98, sixty-four years after Pentecost. It is a fuller and more complete history, in some things, than the other evangelists give. See Hitchcock's "Analysis of the Bible," page 1,150. According to Hitchcock, and also backed by Farrar, we learn that Matthew wrote his Gospel probably in Hebrew, about A. D. 40. Mark wrote his between 56 A. D. and 70 A. D.; Luke, A. D. 63 or 64; John, A. D. 97 or 98. So you see that feet-washing was in existence for over thirty years after Pentecost. It was put into John's Gospel long after all the other apostles were dead, and there can be no reasonable doubt that it was their practice, or there is no harmony in or between the Gospels.

My thirteenth argument is based upon the perpetuity of ordinances. "Christ also suffered for us, leaving us an example, that we should follow his steps." 1 Peter 2: 21. Query: Can we follow his steps and not keep the ordinances as he gave them to us, as a perpetual monument of his divinity and love, and of his unchanging and abiding law?

Girard, Ill.

WHO HELPED HIM?

BY A. G. CROSSWHITE.

THE cruel war was thought to be slowly drawing to a close as one victory after another was heralded forth, as rapidly as the slow and unreliable means of communication could verify the prayers and hopes of the anti-slavery people. But the same tidings that brought joy to some hearts, acted reversely on others, when they began to calculate the poverty and death

list on both sides, as the direct result of the long, bloody struggle. It was evident that the peace and happiness of every Southern home had been disturbed,—many of them irretrievably ruined!

At just such a moment of quiet consideration, a small squad of soldiers, wearing a mixture of the regulation gray and of citizens' clothes, and armed with muskets, came up to our gate. Closely guarded, and apparently securely tied, was a citizen unknown to us, but his emaciated form and dejected countenance told the story. They were going to kill him. He did not dare to speak, but the soldiers gave the information that their prisoner knew of others who were traitors to the Southern cause, and he was taken along to point out their residences or hiding places, and then the congregated villains were to be slain together.

Here was an object of pity indeed, but what could be done? No one dared give this prisoner food or even a drink of cold water under penalty of a similar fate. Father said it mysteriously occurred to his mind that by deeply engaging their minds in conversation, the poor fellow might make a dash for liberty and again see his home.

Strange to say, that very thing happened, at least in part; for as soon as they began to be interested in the latest movements of the northern army, with which father was acquainted, and, feeling that their foes were then probably uncomfortably near them, the poor fellow saw his opportunity and was off in a second. The friendly shelter of the woods was all that could have been desired, and into them he plunged, in his life and death struggle for liberty. Why they did not empty their muskets at his retreating figure, will never be known; but it is likely they thought his escape next to miraculous, as securely as he was bound, and so it was, but there was an overruling Providence that was directing individuals as well as the issues of battles and of nations.

It was now *their* turn to be dejected, and *his* to dream of victory and home. Hastily summoning father to assist in his recapture, they leaped over the fence and all were soon lost in the depths of the forest. Father knew the woods well and, selecting a high stump as his viewpoint, from the top of the hill, watched with breathless anxiety, not to see him fall again into their wicked hands, or to hear his dying groans, as a result of their murderous weapons, but to know that his hands were unbound, and that he had one chance in a thousand to gain his liberty.

They had separated now, and had set guards at as many points as they could cover. Finally father saw the small undergrowth shake, and at last discovered that, whoever it was, was coming toward him. Pretty soon he was satisfied that it was the poor captive, but his hands were untied and there was a beam of hope in his countenance. He skulked when he saw he was discovered but father was close enough to assure him that his would-be murderers were not near and held a whispered consultation with him in which he gave him full instructions how to get out of the woods and to the mountains for safety. He also assured him that he would turn them in the opposite direction if they inquired of him, provided he did not have to tell a straightout falsehood to accomplish his ends.

He now assured him that he must go at once, and very cautiously, for a discovery just now would mean two deaths instead of one, and that, if he heard no report from their guns for the next few minutes, he would be assured of his escape. Nothing was heard, neither did father see them any more, except one of them, who declared the escape to be strange indeed.

Flora, Ind.

CHRISTIAN GREETINGS.

BY NOAH LONGANECKER.

SALUTATION and greetings are, and always have been, very common among all classes of people. There were different ways in which they were expressed: (1) By word. (2) By name. (3) By hand. (4) By letter. (5) By kiss. But to the extent that the love and well-wishes were circumscribed *then*, so are they *now*. As our love is circumscribed, so will our salutations be. Christ says, "If ye love them which love you what thank have ye? for sinners also love those that love them." Again, "If ye salute your brethren only, what do ye more than others? do not even the publicans so?"

"God is love." He loves all. So should we. Love is the life of the soul. It is the essence of the Christian religion. Christ's questions, above, are very suggestive. "The love of many shall wax cold." To the extent in which love will wane, so will salutations. Christ taught his disciples to love all men, and he taught them to express said love by proper salutations. Here is one, "Peace be to this house."

We should extend our Christian greetings to all, but we should have a special love for God's people. Christ says, "By this shall all men know that ye are my disciples, if ye have love one to another." This love should be expressed in all our actions. As in all our actions, so in our salutations. The kiss has always been considered the *strongest* expression of love, hence God selected it as the salutation to express true Christian love. Since he thus selected it, and set it apart for a sacred or religious use, it is called, "The holy kiss." It is always holy when used for the purpose for which it was selected.

Clarke remarks, "If not to *salute*, be a heathenish indifference; to hide hatred under *outward civilities*, is a diabolic treachery. To pretend much *love* and *affection* for those for whom we have *neither*—to use towards them complimentary phrases, to which we affix no meaning, but that they mean nothing, is highly offensive in the sight of that God by whom actions are weighed and words judged."

How solemnly true are these words! Paul had a strong love for his Christian brethren. In his writings to them he sends his salutations. He introduces his epistle to the Romans with the salutation, "Grace to you and peace from God our Father, and the Lord Jesus Christ." He closes it by saying, "Now the God of peace be with you all. Amen." Again, "The grace of our Lord Jesus Christ be with you. Amen." In Rom. 16, we have the word "*greet*" five times, and "*salute*" fourteen times. His epistles are full of such exhortations. Four times he gives the command to salute or greet with a holy kiss every saint in Christ Jesus. See Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; Philipp. 4: 21. "Greet ye one another with a kiss of charity." 1 Peter 5: 14.

Why does the Bible contain so much about love, faith, prayer, and salutations? Because of their great importance. And since we are five times commanded to greet or salute one another with a holy kiss, or a kiss of charity, we all should heed and obey. Clarke says, "This was at last laid aside, not because it was abused, but because the church becoming very numerous, the thing was impossible." As if man knew more than God! Folly!

The outward expression of the kiss should never be used to hide hatred or malice. When thus used it is hyprocrisy, and always results in death. "Joab took Amasa by the beard with the right hand to kiss him." The outward expression meant love, but the thought of his heart was to kill. What diabolical treachery! Judas said, "Whomsoever I shall kiss, that same is he: hold him fast." "But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?"

How like a devil! But when love goes out of the heart, the devil goes in. True, the outward can never change the heart, but it should always be a true expression of what is in the heart. So the Bible everywhere teaches. Even forgiveness has its outward expression, but if not from the heart, it means death. So Jesus teaches in the last parable of Matt. 18, "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses."

This fact is true in all our salutations, and especially so in the salutation of the kiss. It must be a kiss of *charity* to be *holy*. While we are pained to read the accounts of the treachery of Joab and Judas, yet we are pleased to learn from said accounts that God's people *love one another*, and ever seek to express their love to one another, by the salutation of the kiss. In some local places the salutation of the holy kiss seems to be on the decline. Is it because our love is waxing cold? But it will ever be said of God's people, "See how they love one another."

Hartville, Ohio.

BUILDING UPON THE SAND.—Matt. 7: 26.

BY RICHARD ARNO DASSDORF.

THESE are words of our blessed Savior and Redeemer, while undergoing the trials and persecutions of his earthly life, that he might become able fully to sympathize with us in our trials, here in this vale of tears. Do we ever pause to consider the life of devoted sacrifice that Christ lived? He left heaven, to come to this lowly earth, to suffer the cruel death on the cross for our sins? How willing should we be to hear, learn and heed the glorious messages he has brought for us, to be drawn closer to him!

We are all builders. Some are wise and some are unwise. May it be our aim carefully to watch our building and what foundation we lay, before we build!

Many architects today are careless with the foundation upon which they build. Consequently they must tear down the house and start again from the beginning. Do you condemn such a builder for being so foolish? Be careful that in this condemnation you do not condemn yourself. You are building not for time but for eternity. The architect may have a second and third chance to repair a possible mistake,—not so with our spiritual building.

Are we building on the Rock, Christ Jesus, or on the sand? We are building day by day, and each day adds to our structure. A very sorry work even the best of us make of our houses. How many gaps and rents are seen in the walls! Here we insert a brick of malice, there one of selfishness! Then the walls are not straight and true, for they are warped by the different passions that control.

How will it pass the scrutiny of the Great Architect of all the Universe? Is our building founded upon the Solid Rock, that Precious Stone, the Sure Foundation? If so, we are safe in the everlasting arms of Jesus. Yet even our works will receive a trial as of fire. How will our building stand the storms of persecutions and trials that will beat against it almost daily?

Let us, for a moment, consider the care taken, to build the skyscrapers in the cities securely. The foundation is laid very deep and secure. A framework of steel is made that is to run through the full height and breadth of the building, to keep it firmly bound in position. Then the large stones, dressed smoothly, are securely bolted to the steel framework. This is the ideal way in which we should do our character building. We have our foundation in Christ, the Solid Rock. Our building is bound to this by the strong bands of faith, crowned by the finishing stones of charity, which is the band of all perfection.

Peter, in his writings, tells us what material to use in our building. 2 Peter 1: 5, 6, 7. Paul gives us a timely warning in 1 Cor. 3: 11-17. The poet says:

"It is not the thing you do, dear friend,
It's the thing you've left undone,
That gives you a bit of heartache,
At the setting of the sun."

These are things we omit in our building, making it incomplete in the sight of our fellow-men and of God. Oh, the anguish of that thought, that we can never atone to our dead for the affection we failed to give them, for the careless answers we returned to their plaints or their pleadings, for the scant reverence we showed to that sacred, human soul that lived so close to us, and was the Divinest thing that God has given us to know!

Oh! how are we building today? Are we letting human kindness out of our building? Do we call our brother a liar? Will the Great Master Builder find our work complete and true? Will it be beautiful before God and man! Is it firm enough to withstand times of trouble? Nothing but Eternal Truth can stand, and if you have not these materials, what will be the result? Let us study the Bible more fully and teach our fellow-men. If the righteous scarcely be saved, where shall the ungodly and sinners appear?

Brethren, sisters, stand firm on the right foundation! There are many who try to make you dissatisfied with your work. They will point out to you every little defect in the church, and hide from your eyes all their own imperfections. If you listen to those hypocrites, what will be your reward? Nothing but disappointment.

Fear God, and heed his counsels! If we all would stand firm to the principles of our precious faith, and let our light shine before men, so that they may see what we are, and where we belong, we would prosper in every direction. More love and union would be among ourselves, and the hypocrites and wolves in sheep's clothing would pass to the oblivion that is their well-merited doom.

Jones Mills, Pa.

WANTED—LABORERS.

BY WEALTHY A. BURKHOLDER.

A BEAUTIFUL scene is presented as the eyes glance over the valley and behold the acres of ripe grain, waving in the bright sunlight. We hear of the harvest being great throughout the land, but that laborers are needed to help gather into the barns. This is the temporal harvest,—the fruits of the earth. Nearly a year ago this seed was sown in the hope of a bountiful harvest. Through the storms of winter the husbandmen had patience, and watched with interest the progress made as the winter passed away and the genial rays of the sun beamed upon the fields, giving life and warmth. Today the harvest is ripe, and ready to be garnered. Soon the busy laborers will be at work to gather in the golden grain.

But there is another harvest field of greater value, and in this harvest field there is a scarcity of laborers. When the Master was appointing his workers, and sending them out two by two, he said unto them, "The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." There is a thought here that may be too often overlooked. Men and women, weak and erring as they are, are instruments through which the Master desires his work to be carried on. We are taught "that no man can come to me except the Father which hath sent me, draw him." We are to ask the Father to send his convicting Spirit to draw them into the kingdom. This is praying for laborers.

We often wonder why people do not ask for admission into the church, but how much have we done toward having them interested? Do we ever, in the still and quiet hour, ask God to touch their hearts with his convicting Spirit, and do we ever speak to them of the importance and beauty of the Christian life? So much depends upon those who profess to love the Lord, lest, in their walk and conduct, people are driven away from instead of being attracted to the truth. Do we manifest, in our lives, the humility in action that our appearance would indicate? Are we ready to ask pardon for and confess our wrongs to men and women, should we offend them, as our profession would authorize? Are we ready to carry out the Golden Rule in all our business relations, and, in everything we do, aim "to do all to the honor and glory of God?" We can help to answer our own prayers often and the Master requires us to live what we ask for; that those who are out of the fold may be attracted by consistent, Christian living.

The laborers are few. Compared with the mass of people in the world, there are very few to help carry on the work. But we want more and there are so many that are standing "all the day idle," just outside, looking in. It is the duty and privilege of God's people to ask for more help, and to ask him who is able and very willing to send laborers into the vineyard.

But we do things in such a half-hearted way. We have a special meeting in progress and often send for an able minister and then expect him to do the work. If it suits, we go sometimes, but often there are so many things to keep the members away. The truth of the matter is, we are not interested as we should be. If we were, there would be few vacant seats in the sanctuary. When a congregation gets fully awakened, and every one agonizes for souls to be brought to the truth, there is power. Then a good work is sure to be accomplished. Think of the earnestness of those who were so anxious to have the man brought to the Savior that they broke through the roof of the house and let him down into Christ's very presence. Such earnestness is always rewarded, and unless God's people have a passion for souls, and pray and love them into the kingdom, we cannot expect great results.

God is willing to send the laborers,—he wants his work in the world more fully and successfully carried forward,—but he desires his professed followers to become more and more interested and become better helpers. To do this we want to be more united, and all labor together for the one great purpose,—that of gathering in those who are outside, and who are drifting aimlessly along the dangerous and dark road of sin. There are many who need the life-line thrown to them, for they are far down the stream of time, and soon, very soon, may be called away without knowing of the sweet peace of those who hearken unto the commandments of the Lord.

Carlisle, Pa.

RAIN-MAKERS.

BY GEO. F. CHEMBERLEN.

HERE, in California, we have a semi-scientific gentleman who poses as a rain-maker. For a certain consideration (that is bankable) he is supposed to bring rain.

On a clear, sunshiny day he will perch himself upon some point of prominence, somewhat remote from the paths of man, and then, by a series of secret, chemical actions, call the clouds from their far wanderings, overcast the heavens with a dense gloom, fill the air with a mist, and eventually produce a downpour. All this he is supposed to do, and sometimes it seems as if he really did it. Sometimes it is otherwise,—it somewhat depends upon the weather, you know.

To my mind and way of thinking it is like stopping a locomotive. Now the way to stop a train is to wave a red flag or light in front of it. That will work every time,—provided the engineer shuts off the steam and turns on the air; otherwise the train goes by with a whir.

Well, the gentleman referred to makes a splendid success of his effort when the "Real Rain Maker" proposes a downpour. But I just wanted to say a word about the cloud-collectors.

Cloud-collecting is rather an ancient business. It's beginning is lost away back in the fog of man's early struggles. In Job's time its secrets were fully understood. Upon a certain occasion Job seems to have been conjured to use its charms. Had it not been for God, perhaps he might have been numbered among its votaries, but the Lord got him out of the fog and stood him in a clear light, just by waving the wand of his mighty power. He says: "Who is this that darkeneth counsel by words without knowledge?" Job 38: 2.

From this very searching question it would seem that the real trick of the cloud-collector consists in covering up truth with a great pile of words,—simply words, "without knowledge." The necessary equipment for the master muddler is a little brain and a big vocabulary. The rest is easy.

In this day of popular education we would think the crop of these fog-finders to be but small, but this potent force seems only to have the same effort as a drouth upon tadpoles: It silences their song, but does not exterminate them. There is always enough seed left to produce a new crop when the pond refills.

Take to one of these cloud-collectors some of the plainest gospel truths, and he will immediately become misty. Read the commission, Christ's own words for the baptismal formula, and he will begin to becloud, calling up "thunderheads" that obscure the sky and are supposed to cast a misty and mysterious atmosphere all over those plain lines, and, at the same time, impress you with the superiority of the cloud-collector and his seeing qualities. Cite him to the thirteenth chapter of John, and he will begin to roll up impenetrable fog banks that you could almost cut in squares and handle with ice-hooks. So vigorous will he become, and so busily engaged in building a cairn of empty words, that you can scarcely hear yourself think for the rattle. From the din of word rolling, and the foggy condition of the atmosphere, if you are susceptible, you may be led to believe that the Man of Sorrows, who could raise the dead, cure the lepers, unstop deaf ears, bring us back to God and keep us from sin, did not know how to talk to men so that they would know what he meant.

But the cloud-collectors are not all on the outside. We see them in the council meetings, and in the conferences. There he "doesn't like the measure." He is afraid to stand for it, for fear of the people before him, afraid to deny it for fear of the people behind him and so he begins to clothe it in gloomy clouds. The paper may be written in the clearest diction, but to him it is "indefinite." Under his clouding manipulations of empty words and filled fears it is branded "not just clear." You cannot arrive at its contemplations, nor pursue it in its purposes, no difference with what wealth of acumen you may be endowed. It best suits his purposes to have you believe you are in a fog and a fearful storm is coming.

And this cloud-collecting habit grows. Somehow, you come to really enjoy the shade, the gloom, the threatening aspect of things. You begin to think that the men of the mountain mesa, who live above the fog, are beyond the air line and must perish if they are not now frozen stiff. Yes, keep up the cloud-collecting habit, and you will wear a slicker and gum boots, and carry your umbrella all day under a beautiful, clear sky. And the sad part is, you are the suffering party,—sweating yourself to death and don't know it!

I like to leave the rain-making and the cloud-collecting in the hands of the Lord. He knows best about it. His are real but refreshing clouds. Men of faith and courage, in all ages of the kingdom's development, have always pursued that course. The Master rebuked Peter when he departed from it. The faithfulness of God not only "reaches unto the clouds," but above, enduringly beyond the clouds of the fog-finders.

Covina, Cal.

OUR JOURNEY.

BY LOTTIE M. BOLLINGER.

WE are all travelers on life's road. Our life is compared to a journey, which we all must take. The Bible says it is a path (Psa. 119: 105; Matt. 3: 3; Heb. 12: 13) which we should make straight. We are also told that it is a way or road (Matt. 7: 13). After we travel a certain part of our journey on life's road, the road divides and we must decide which turn to take.

In this day and age of the world many of us make journeys,—some for the sake of health, others for pleasure or the transaction of business. None of us start on these journeys until we have counted the cost and obtained instructions from previous travelers, guides or guide-books, thus thoroughly preparing ourselves for a sojourn in a different climate, and among different people. Neither do we expect to go very far without crossing mountains, rivers, or lakes. Sometimes we must go over or through many dangerous places, and yet no amount of difficulties prevents us from making the journey, because we set out with the determination to overcome all difficulties.

Some travelers, in order to satisfy their taste for adventure and to study nature, have been known to climb to the top of mountains, partly on foot, with only a guide, where even the slow, sure-footed donkey could not be trusted to go. While the going up was tiresome and ofttimes slow, the descent was more rapid, but far more dangerous, because a misstep, or a slight mistake, in any direction, would either hurl them to destruction, or cause them to lose their way, to die of starvation or something worse.

If we take a row down stream on a river, we do not have to exert much strength, but may allow ourselves to drift with the tide, but if we wish to go up stream, we must pull hard to withstand the strength of the current, and must watch everything so as not to be forced backward, or injured by the refuse or debris. Going up stream seems, at first thought, to be both more difficult and more dangerous than going down stream, but if we persist in breasting the tide, and watch carefully all the while, we find ourselves meeting fewer and fewer difficulties, until we have arrived at our place of landing in safety.

On the other hand, the ease with which we may row,

(Concluded on Page 476.)

THE ROUND TABLE

THE RELATION OF THE PRESIDING ELDER TO THE PASTOR.

BY DAVID M. ADAMS.

THE welfare of the church demands that an intimate feeling of good will and Christian fellowship exist between the presiding elder and pastor. They should fully realize that their interests are mutual, inasmuch as they have espoused one common cause. The success of their work, their influence in the church and community, as well as their own spiritual welfare, demands that they manifest a spirit of love and helpfulness toward each other, and that, in the exercise of their individual powers and functions, the most hearty coöperation exist.

A good presiding elder can, in various ways, take care of the pastor's interests. On the other hand, by a domineering spirit or by cold indifference to the work, he can render the work of the pastor exceedingly unpleasant and ineffective. A lack of harmony and cooperation, on the part of elder and pastor, will inevitably create factions, and introduce schisms, when, under the proper spirit existing between these two leaders, there would be a united and harmonious congregation. They should each work in the sphere in which the church has placed them, and labor arduously to promote harmony and coherency among the various members of their congregation. The elder should be properly respected by the pastor, and the pastor must, of necessity, have the reinforcement of a loyal, broad-minded, wide-awake, conscientious, presiding elder, in order that he may achieve success in his pastoral work. They should frequently confer with one another and put forth a united effort in caring for the souls of those whom God has placed in their charge.

Klahr, Pa.

"NOT SLOTHFUL IN BUSINESS."

BY NANCY D. UNDERHILL.

EVERY farmer knows that if he would be successful, he must work hard, early and late, not neglecting anything. Those who attend to things when they happen to feel like it, and go off pleasure seeking when they feel an inclination to relax from strenuous duty, are miserable failures on the farm. The business man who makes a success of his occupation, puts his whole time and heart into his work. The negligent or lax man soon ceases to have any business to look after.

The doctor must be always ready for duty; likewise should the minister, the teacher, the lawyer and every useful servant of the people. The housekeeper who spends most of her time parading the streets as a fashion model, is a failure as a housekeeper or home maker.

There are men who attend to the work of the farm early and late, and make a real success of raising hogs, corn and other crops, yet they are the worst of all failures, because they neglect the most important business of all,—the care of the soul. There are women who make excellent housekeepers, but are the worst of failures as *home keepers*, which is far more important. Men and women who undertake to raise a family of precious human souls, and fail to look after their spiritual, intellectual and physical welfare, are failures in the most important business of their lives. The children may live (exist) after a fashion, but how inferior to those who are carefully nourished, trained and cultured for positions of usefulness and lives of worthy service. "Not slothful in business." How necessary that we be "diligent in the most important business of all!"

Collbran, Colo.

A SHELTER OF SAFETY.

BY IDA M. HELM.

ONE day, after a thunderstorm, we went to look after a mother hen that had been left out with her little brood. We found her sitting close to a wire fence. Several pairs of little bright eyes looked out from their feathery shelter as we approached. The little ones were all safe but the mother was dead. We found that the lightning had struck the fence close to where the little family were sitting, and the shock from the flash killed the mother, but left the little chickens unharmed. The mother had given her life for her children. If the chickens had remained away from the mother they would have perished.

I thought of the words of Jesus, as he wept over Jerusalem, "O Jerusalem, Jerusalem, which killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! Behold, your house is left unto you desolate." The Jews refused to take shelter under the Almighty Power of Christ, and they perished miserably.

Jesus loved us and he gave his life that we might be saved. He invites us to come to him. If we remain away from him, we will perish, but if we take shelter under his all-protecting wings the storms of sin and Satan cannot harm us. Have you fled to him for shelter?

Ashland, Ohio.

THINGS WE SOMETIMES HEAR AT CHURCH SERVICE.

BY MINERVA ROOP.

AT a service, a few weeks ago, I chanced to be sitting beside a mother who seemed to be annoyed by the restlessness of her child. In trying to quiet him, she made the expression, "The preacher will put you in a sack and take you,—I don't know where." This, however, had no effect on the boy, thus assuring us that similar threats had been made to him before. The scheme had been tried too often. No doubt his mind was made up as to the real facts of the matter, as such remarks usually are soon taken at their true worth. After a few years it would not be surprising to see the child show an indifference, and perhaps disrespect, for the minister,—the man to whom love and reverence should be shown. The minister has been chosen to declare the truth to the world,—he is to walk with God and deal righteously with the people. He comes to our homes and prays for us, asking God to bless the home, and help us to become more like those who represent the kingdom of heaven. When parents resort to any questionable means to obtain obedience, it is time to awake to their real duty toward their children. May the Lord help us all to resort to no other means, in commanding submission, than that given by our Perfect Example in all things,—Jesus Christ.

New Windsor, Md.

"JUST PREACHING."

BY SUSIE FORNEY.

ONE evening, at the close of his service a noted evangelist was urging the unconverted of his audience to accept Christ as their Savior. A number responded and among them was the son of the evangelist,—just a young boy. The father expressed some surprise at his boy's decision for Christ, whereupon the boy, looking up into his father's face said, "Well, papa, did you mean what you said, or were you just preaching?"

A minister of the Gospel once asked a famous actor why it was that actors were so successful in interesting the people, while the ministers often failed. The actor replied, "We present fiction as though it were truth, while you present truth as though it were fiction."

The actor studies his parts until he feels what his characters felt, and lives the scenes over with them, and then presents them as being true to life. There is no half-heartedness in his message.

The minister, with the most profound truth in all the world, to present to the people, must be intensely interested and in earnest himself, if he would impress that truth on others. We need not apply all of this to the minister.

We need more real life, heart and earnestness in the Sunday school, the prayer meeting, the Christian Workers, and the song service.

The manner in which we take our part in all these activities, might be questioned as to whether we really mean what we say, or whether we are "just preaching,"—just talking, without a real heart and life message.

Long Beach, Cal.

THE REPORT OF ANNUAL MEETING OF 1909.

BY J. H. MILLER.

I HAVE finished reading the "Full Report" and must say that it seemed to interest me more than when I heard the speeches at Harrisonburg, Va. After a careful reading I felt that it was among the best that have ever been published. Some speeches were, in my judgment, very good, others not so good, and perhaps some would rather not have their speeches in print. How careful we should be to have all speeches well-seasoned with grace and truth. In a heated discussion, we may, at times, say things that had better not be said. The Bible instructs us to be "swift to hear, but slow to speak."

Goshen, Ind.

ASSOCIATE reverently, and as much as you can, with your own loftiest thoughts.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 1, 1909.

SALVATION SOUGHT AND LOST.

Mark 10: 17-31.

I. Riches and Eternal Life.
1. The Savior. Matt. 6: 19, 20; 13: 22.
2. Paul to Timothy. 1 Tim. 6: 17-19.
3. Exemplified in Barnabas. Acts 4: 34-37.

II. Reward of giving up all for Christ.
1. The Savior. Mark 10: 29, 30.
2. Paul. Rom. 8: 18.
3. Riches of grace. Eph. 1: 7; 2: 7.
4. In eternity. Rev. 2: 7, 17; 3: 5, 21.

III. In Christ's words to the ruler, we have,
1. Divine poverty—"Sell," etc. V. 21.
2. Divine piety—"Give to the poor." V. 21.
3. Divine promise—"shalt have treasure." V. 21.
4. Divine precepts—"Take up cross." V. 21.
5. "Sad" and "grieved"—salvation sought and lost. V. 21.

Learn 1. It is dangerous to seek after riches, even though we fail to get them.
2. "Full surrender to Christ is the only condition of full salvation by Christ."
3. "This ruler had been so long deceiving himself that it was hard for him to change. Choose early; choose now."
4. The great question is not, Do you own possessions? but, Do the possessions own you?

PRAYER MEETING

For Week Beginning August 1, 1909.

PRAYER—A NECESSITY AND PRIVILEGE.

Luke 18: 1-8.

1. Prayer a Precious Privilege.—We have five examples of prayer in this chapter: (1) A praying widow in verse 3. (2) A praying Pharisee in verse 10. (3) A praying publican in verse 13. (4) A praying ruler in verse 18. (5) A praying beggar in verse 38. Worship is an innate principle of our being. Man, made in the image of God, should turn to him in full assurance of faith. James 1: 6.

2. The Reasonableness of Prayer.—Some sneer at the efficacy of prayer, claiming that God's purposes are fixed and cannot be changed. And yet, the promise is ours that he will hear. 1 John 5: 14, 15.

3. Continuing Instant in Prayer.—We are commanded to pray about everything and to be thankful for anything. Philpp. 4: 6. Prayer reaches the smallest detail of our everyday life. We need God's counsel and strength continually. Eph. 3: 20, 21.

4. We Must Have the Spirit of Prayer.—By daily communion we enjoy the highest measure of Divine fellowship, which is joy indeed. Like Enoch of old, we walk with God. 1 Thess. 4: 1.

5. We Should Be Persevering in Our Prayers.—We are told that God will ever "avenge his elect who cry day and night unto him." He tells us that importunity in prayer will not go unrewarded. Paul's importunity prevailed, though the thorn was not taken away. There is every assurance that God will, in the end, grant us the desire of our hearts, or else something infinitely BETTER. 2 Cor. 12: 9.

6. Why Men Do Not Pray.—(a) Because of UNBELIEF. They do not believe God, and show by their avowed unbelief that God has no place in their lives. Heb. 3: 12, 13. (b) Because of SELF-CONFIDENCE. They have such great thoughts concerning themselves that they do not feel the need of the Lord's guidance. Rom. 10: 3. (c) Because of the LOVE OF SIN. Their lives are so given to sin that they dare not pray, without being prepared to make confession. 1 John 1: 9, 10.

HOME AND FAMILY

FOR SWEET CHILDHOOD'S SAKE.

Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father!
For sweet childhood's blessed sake.
In their young hearts, soft and tender,
Guide my hand good seed to sow;
That its blossoming may praise thee
Praise thee wheresoe'er they go.

Give to me a cheerful spirit,
That my little ones may see
It is good and pleasant service
To be ever taught of thee;
Father, order all my footsteps,
So direct my daily way,
That in following me the children
May not ever go astray.

Let thy holy counsel lead me;
Let thy light before me shine;
That they may not stumble over
Any word or deed of mine.
Draw us hand in hand to Jesus,
For his word's sake, unforgot,
"Let the little ones come to me,
And do thou forbid them not."

—Whittier.

SIMPLICITY IN THE HOME.

BY BERTHA M. NEHER.

THERE exists, in the mind of almost every individual, the picture of what, to him, would be an ideal home. And at some time or other, during the earlier years of her life, almost every woman cherishes in her heart the hope of some day being the mistress of such a home. She ponders, plans and studies how she may best succeed in her share of making that home so pleasant that her husband shall consider it his "city of refuge" from all the world's cares and trials, and her boys and girls shall feel it to be their "house beautiful" in which they can be both contented and happy.

Now, if people do cherish such an ambition, and truly strive to bring about the fulfillment of their own hopes, why is it that so many fail and so many homes fall so far short of the ideal? Some say it is lack of means; others, that it is lack of coöperation between husband and wife, and still others say that it is lack of knowledge and taste as to what really goes to make up a beautiful home, and these are perhaps nearer right than any of the others. At least it has been, many times, proved that riches are not necessary to make homes that are heavenly in their beauty and comfort.

In fact, the ideal home is not at all that in which there is the most lavish display of luxury and elegance, but that which conduces to the greatest comfort and happiness of its inmates. And real, lasting happiness is, perhaps, more often found in the modest homes of the middle classes and the humble cottages of the poor, than in the mansions of the rich and great. It is also true that most of the world's great men, and her best thinkers, have risen from the ranks of the common people and have been brought up in homes in which the fastidious elegancies of the rich were lacking.

We might mention many arguments in favor of simplicity in the home life, but to the Christian few are needed, for, after all, with us, it is not so much a question as to *whether* we shall conform to simplicity in our living as it is *how* to do so and still live up to our ideals of the beautiful. We do know that we cannot live simply by consulting popular opinion, for that is unstable. It is like a pendulum which sways first to one extreme and then to another. Those who would keep pace with all the changing fads and fancies of fickle fashion, have little time left for better things. Perhaps Jesus took this into consideration when he chose to live his earth life in simplicity, and advised his followers to do the same.

There are many people who do not really understand what gospel simplicity means. They make the mistake of thinking that plainness and simplicity, in either home adornment or in dress, if not actually *meaning* slovenliness or untidiness, will at least admit of it. Such people, by their carelessness, often cast discredit on the church to which they belong. Plain clothing no more admits of a woman going to church with her skirt and waist gaping apart, or a man with his neck and ears unwashed, than they admit of her consistently wearing a red satin bonnet or him something else equally devoid of taste. And the fact that our houses are small, or our furnishings scant, should be only an added reason why we should take special pains to make the best of what we do have. Cleanliness and tidiness will go far toward making even a poorly-furnished home attractive, and consistency and good taste will go still farther.

In reference to the decoration and furnishing of the home, Wm. Morris, a man who has made an extensive study of this subject, says that there should not be anything placed in the house which does not have some use. There are thousands of dollars spent every year for useless things, which stand in our homes simply as dirt catchers and makers of work and worry for the housekeeper. Then, in how many homes there are at least some rooms that are so fine that the children dare not invade them. The carpets are too fine for little feet to walk upon, and the furniture is too fine for little fingers to touch. Such things may be admissible where there is plenty of other room, but it is generally the case that, instead of adding to the "hominess" of the home, these elegant things have to be so well taken care of that they detract from the comfort and pleasure of the inmates. It is a sad day for that father and mother when their children are forced to seek their pleasures away from home, because the things there are so fine that they dare not bring their company home with them.

But after all, what the home *is*, depends not so much on what is in it as on the spirit of those who dwell there.

"'T is not the house and not the dress
That makes the saint or sinner."

If we truly seek to make our lives conform to the spirit of Christ, and do the best that our circumstances allow, in other respects, our homes will be places of pleasantness and peace, heavenly places, whether they be in mansions or cottages. And they will be places in which souls may be fitly developed for the Master's service.

"Remember the old proverb says
That pretty is what pretty does;
And that worth does not go nor stay
With poverty nor splendor."

Milford, Ind.

"AND WHEREFORE SLEW HE HIM?"

BY ALICE C. BLOUGH.

"And wherefore slew he him? Because his own works were evil, and his brother's righteous."—1 John 3: 12.

THIS is one of the many expressions of John which will cause deep thought, and create a desire to build a character that will do Christ's bidding.

Cain hated his brother because his own life was evil and Abel's righteous. Is it possible that one human being can hate another because of his righteous life? Is it a trait of ancient times only, or has it been handed down to this enlightened age? I am afraid we must hide our faces in shame and say, We not only slay the physical life of our brother, but his character and reputation as well. Oh, the littleness and meanness of such a character!

Why do we set the word going that will cause wounds far worse than any sword, and heartaches that scarcely ever heal? A broken heart aches longer than a broken body. A wounded, sensitive spirit feels keener anguish than a martyr at the stake. Many have left this earth with strong bodies but hearts bleeding to death. Why? Because of stabs and stings inflicted by invisible stones. Such are martyrs indeed. If we could forget others and think only of our own faults, there would be no martyrs. Some one has said "The ignorant are the greatest fault-finders."

Why are we so ready and anxious to pick flaws? Is it because we are evil and our brother righteous? Let us drive out the Cain spirit and profit by the examples of righteous men and women, whom God has given us. If we possess the Christ spirit there is no disposition to find fault, even if there is fault.

God knows all about our circumstances. He delights to guide us and will give us the advantage of his wisdom, if we will let him. Cain's heart was full of envy. He would not trust God. He thought if Abel were out of existence, he would enjoy life more. Did it prove as he expected? Was not the misery far keener after the awful deed was committed? The guilt weighed heavily upon him. He felt like a hunted animal, and every moment expected to be punished for his sin. He became a lonely wanderer over the earth, seeking rest and finding none. The mark of sin was upon his brow. In his anguish he cries out, "My punishment is greater than I can bear."

The result of sin is still the same today. One sin brings on another, until we are bound with fetters that can only be broken by imploring God's love and mercy upon us.

Sometimes we think we would be happy if we could ruin the character of one whom we envy,—one who has the place we would like to fill. As a rule Cain's experience is the result. Multiplied evils are brought on our own heads, and self-respect and spiritual life are lost. It is nearly always a mistake to force things. Though circumstances may not be according to our liking, if we do God's will, he will, in his own good time, put us into the place we are fitted to fill. David had ample opportunity to belittle Saul, and wrest the throne from him, but he was too noble to do so mean an act to the Lord's anointed. In God's own good time he came to the throne to reign over a united people.

S. D. Gordon says, "It is a good thing to think carefully into our lives and not do the things that cannot bear the test of God's Word, even though they are the common habit of our time and circle."

It seems to be the common habit, in church and state, to destroy one another. People have been divided into three classes,—those who speak of thought, those who speak of things, and those who speak of people. The latter have the worst disposition. If you and I have been among the latter, let it be said, hereafter, that we speak only of the good in people. If it has been our habit to talk about each other, let us get on our knees and, with yearning hearts and hands, implore God's help to overcome the habit. The habit is like leprosy. If not overcome it will destroy all that is pure, beautiful and good, and will leave but a hideous, putrefying skeleton.

Manassas, Va.

GIVE NATURE A CHANCE.

ONE of America's greatest surgeons was heard to say that modern women are never allowed to be anatomically normal after they are two years old. This statement seems more extreme than it really is. So soon as a child begins to walk about, its shoes are made stiffer and higher about the ankles. Thus its weight is thrown back, and the habits of walking on the heels and throwing forward the hips are begun. From this time on, shoes are never wide enough and flexible enough across the ball of the foot, nor free enough over the instep and ankle. The feet are being grown to suit the fashionable shoe of the day. The wrong carrying of the weight of the body makes ills that are patched up by palliative measures of various kinds, but are almost never radically attacked by righting the body's most important relation to its base of support. Popular fallacy is so much easier to follow than radical remedy, at least for the tradesman, and by the time the child is five years old the perversion of its physiological and personal harmony is well under way.

The physical foundation of a life cannot be disordered without making discord throughout all the thought and feeling of that life. And the five-year-old children that strive and rage or mope and sulk are expressing in every harsh or whining tone, in every weak motion and attitude, the unnatural wrong that is being done their helpless, needy little lives. If children were given chiefly ideal physical training until they were ten years old, the ease and right adjustment of their acquirements during the next ten years would bring them to maturity of body, mind, and spirit, well-poised within themselves and upon the earth, well-poised in all relations with the world in aspiration and happiness.

—*Mrs. Morris L. King.*

IT may not be of the least consequence how you feel, but it is of very great consequence how you make others feel.

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BRO. D. L. MILLER is holding some meetings at Trotwood, Ohio, this week.

THE district meeting of the First District of Arkansas will be held in the St. Francis church, Nov. 4.

WE acknowledge the receipt of the Bridgewater College, Va., catalogue, with announcements for 1909-1910.

BRO. P. B. FITZWATER conducted revival services in the Afton church, Nebr. Nine persons made the saving confession and were baptized.

AT the late district meeting of North Dakota and Western Canada it was decided to postpone the Brethren school project in that district indefinitely.

THE outlook for the Brethren Hospital at McPherson, Kans., is good. Enough stock has already been taken to insure the success of the institution.

THE street number for the residence of Bro. S. C. Miller, Grenshaw Street, Chicago, has been changed from 1900 to 3643. His correspondents will make a note of the change.

DURING a series of meetings in Butte Valley, Cal., conducted by Bro. E. M. Cobb, fourteen were added to the church by confession and baptism, and two restored to fellowship.

THE ministerial and Sunday-school meetings of Southern Ohio will be held Aug. 24 and 25, the former at Happy Corner, and the latter at Trotwood. A program is to appear later.

AFTER leaving Elgin, Bro. Geo. D. Zollers spent one week in Batavia, this State, where he has a brother, and while there did some preaching. He has many warm friends in Northern Illinois, and wherever he goes, the people listen to his spiritual talks with pleasure.

BRO. I. H. CRIST, of 14 N. Ferree St., Kansas City, Mo., is asking us to say that all donations and pledges, for the work in that city, should be sent to Eld. Ira Witmore, 6228 Hugh St., (not High Street) Kansas City, Mo., and that the same should be attended to without delay.

NEXT year the Old Order Brethren will hold their Annual Meeting in Indiana. It falls on the day of our Conference, in the same State. And what is a little remarkable, the Progressive Brethren are likely to have their National Convention at the same place we are to hold our meeting, only their meeting will be later in the season. It is not common for the three Conferences to be held in the same State.

WE are in receipt of the Minutes of the Old Order Brethren Annual Meeting, held in Douglas County, Kansas, June 1. M. Montgomery served as moderator; H. Garber, reading clerk, and E. M. Senseny, writing clerk. There were seven papers before the meeting. Hereafter their Annual Conferences are to be held in a large tent, which has been purchased for the purpose, and will be shipped from point to point, as needed.

MOY WING, our Chinese brother, of Chicago, gave us a short call, it being the first time that he has visited the Publishing House. He was received into the church by confession and baptism last September, and soon afterwards returned to his native land, where he remained but a few months. He is now in Chicago, and seems to be enjoying his church fellowship. Like most of the Chinamen, he retained the dress of his countrymen for some years after coming to the United States, but now dresses like we Americans. He parted with his cue only a short time before he united with the church.

WE do not wish to encourage our people in their small giving for missions, but, when compared with some others, they are not so far behind after all. Our average is, perhaps, about fifty cents per member. Carefully collected statistics, says a late issue of the *Christian Evangelist*, show that the contributions for the various missions and charities among the Disciples average about sixty-four cents per member. For them this is a small showing while ours is a small showing for us. When our members have a little more training, they will do better. In the course of a few years our average may reach one dollar.

AUG. 5 is a special day at the Brethren Home, Greenville, Ohio, and a program has been arranged for the occasion. There will be devotional exercises at 10 A. M., conducted by Bro. John H. Brumbaugh, and a sermon at 10:15 by Bro. D. S. Filbrun. In the afternoon, beginning at 1:30, the following topics will be considered: "The Mission of the Orphanage." "What is My Relation to the Home?" "What Constitutes a Charitable Institution?" "How May Each Member in Southern Ohio Be Made to Feel His Responsibility toward the Brethren's Home?" Those who attend are requested to bring well-filled baskets.

BRO. JOHN ZUCK and wife, of Clarence, Iowa, have returned home from their Annual Meeting trip. After the Conference they spent several weeks visiting relatives and friends, and places of interest in Maryland and Pennsylvania. Thirty-two years ago they left the Shady Grove church, Pa., for Iowa. Sister Zuck went back fifteen years ago, and this is her second trip to the scenes of her early life. Bro. Zuck says this is his fifth visit. While on this trip, he preached at Brownsmill, Shady Grove, Upton, Broadfording, Hagerstown, Welsh Run, Mt. Tabor, Washington, D. C., and Morgansville. By this it will be seen that he was not idle.

NEXT week we shall publish a splendid report of the district meeting of Oregon, Washington and Idaho, held during the second week of July. The members in that district have learned how to hold a district meeting in a city, where there are some conveniences, and at the same time make it self-supporting. It now looks as though the district may yet be divided into three parts, and if the churches in the Northwest continue to multiply, we are, in due time, going to have three strong State Districts in this part of the Brotherhood. Bro. D. B. Eby was chosen a member of the next Standing Committee. One paper goes to the Annual Meeting.

THIS week Bro. Manly Deeter, of Milford, Ind., starts on a trip to Florida, and may go as far south as the Everglades, which, by the way, are to be drained. He is spying out the country with a view of possibly locating a colony. Twenty-three years ago we had a number of members in the State, but most of them settled too far north to make orange culture a success. About the time their groves came into bearing, the big freeze took the trees down to the ground, thus practically destroying every grove in the middle belt of the State. Thousands of people got discouraged and left. But the State has partly recovered from the calamity, and the outlook for returning prosperity seems to be quite encouraging. The climate, also, is exceptionally good. Nothing better can be found in the United States. The winters are charming and the summers are by no means disagreeable. We regret that our people do not take to the country more generally. It may be that another attempt to establish congregations and make them permanent, will prove more successful.

CONCERNING the work done by a faithful pastor, it is said that, in the course of a year, he makes as many speeches as a busy lawyer, composes as much literary matter as the average professional writer who does nothing else, conducts a correspondence as large as most merchants have, and makes as many calls as the successful physician. The minister who does all this, and does it well, is certainly entitled to his support.

ON page 394 our answer in regard to restoring an expelled minister was not as explicit as it should have been. We said it was the privilege of a congregation to restore an expelled minister with or without the office he held when he lost his membership. We should have stated that, in keeping with the decision of Annual Meeting, Art. 3, 1895, a deposed minister may be restored one degree at a time, until the position he formerly held is reached, provided it is done by two-thirds of the votes cast. We recall no decision in regard to restoring an expelled minister with or without his office. The privilege seems to have custom for its only authority, and this may not be the same in all parts of the Brotherhood. If a disowned elder should conduct himself discreetly, while not with the church, and would, in course of time, come humbly to the church, and desire to be restored to membership, the church would be at liberty to receive him with or without his office, but if with his office, it would have to be consummated one degree at a time until the eldership should be reached, and this by two-thirds of the votes cast. This is one of the privileges enjoyed by churches in the absence of written rules.

UNDER date of July 12, Bro. S. A. Honberger writes us from MacLeod, Canada. He left his home in Wichita, Kans., in May and has been on the move ever since. He visited nearly every congregation in North Dakota, and then went to Nanton, Canada, to visit Bro. G. A. Shamberger, whom he says he baptized in 1877. While in Canada he held a series of meetings, and had the pleasure of seeing eleven persons enter the church by confession and baptism. He has other points to visit, and wishes to reach Denver, Colorado, in time for the dedication of the church, for which he has been soliciting. He is booked for a series of meetings in the Red River congregation, near Frederick, Okla. September and October are to be spent in Iowa. Bro. Honberger thinks that Western Canada contains some fine country and some splendid openings for settlers, but observations prompt him to say that many of our people, who seek homes in new countries, do entirely too much moving. Not contented with a good country, they move into some other new section after a few years, and in this way fail to help build up permanent churches. This great amount of moving has caused a good deal of unrest even in newly-settled sections.

WE are publishing the announcement regarding the death of Mr. Benjamin Funk, of Virginia. He is known to many of our readers as the author of the "Life of Eld. John Kline." Mr. Funk was a writer of much more than ordinary ability, and might have made his mark in the literary world had he given more attention to writing. Bro. Kline was, in his day, one of the most active preachers in the East, and from early life kept a very full record of his doings and experiences. He kept a record of every sermon he preached, of all his church work, and all the trips he made. Years after his tragic death, these records fell into the hands of Benjamin Funk, who, from the data in his possession, and from what he knew of Bro. Kline personally, prepared the manuscript of his life. After the book was published, the splendid records, left by Bro. Kline, seem to have disappeared, and cannot now be found. This is a great misfortune, for, while the "Life of Bro. Kline" contains much regarding his active labor, much more information, by the careful historian, might have been extracted from the records. The book referred to is made up largely of Bro. Kline's sermons, but the real life of the earnest preacher has never yet been written, and whoever undertakes the task, cannot have access to the very ample records in Bro. Kline's own handwriting. It is a misfortune that these records were not secured and deposited in some fireproof vault, for safe keeping and for future use.

One of our ministers, who has spent some weeks among the churches, writes that he spent none of his time on the seashore, in a hammock, where he could be fanned by the ocean breezes. He says that he would sooner perspire preaching the Gospel to people who can have no vacation than to sweat, trying to keep cool.

REFUSING BAPTISM.

Some one wishes to know what to do about those, who, in our protracted meetings, apply for membership and yet refuse to accept baptism. It so happens that a number, who come forward and signify their purpose to accept Jesus as their Savior, and live the better life, do not put on Christ in baptism. Jesus, in his Great Commission to his disciples, settled this question, when he said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

Salvation is for the man who believes and is baptized. There is no promise for faith alone, nor is there promise for baptism alone. The two must go together. The man who will not believe is condemned. If he believes and is baptized, the promise is that he shall be saved from his sins. This was made clear by Peter on the day of Pentecost, when he told those, who accepted his teaching and believed on Christ, to "repent and be baptized . . . for the remission of sins." Acts 2: 38.

The man who refuses baptism may have faith, but it is not the faith mentioned by Jesus in Mark 16: 16. In that instance the faith that has the promise of salvation is associated with baptism. James tells us that when faith stands alone it is dead. James 2: 17. In view of this fact he, in verse 14, asks this question: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" To this question there is but one answer: Faith alone, being dead, can save no man. Saving faith is the faith that leads to obedience, and where there is willful disobedience there is no promise of the remission of sins.

Not only so, but the man, who of his own free will, refuses to accept baptism in good faith, rejects the counsel of God. This is clearly implied in what we read in Luke 7: 30: "But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," meaning John the Baptist. The baptism of John was from heaven (Matt. 21: 25), and so was the baptism commanded by Christ in Matt. 28: 19, and Mark 16: 16. If the Pharisees and lawyers rejected the counsel of God by refusing the baptism of John, it certainly follows that those who reject the baptism commanded by Jesus Christ also reject the counsel of God.

In the New Testament times those who believed in the Lord Jesus Christ were baptized, even as many as three thousand in one day. As soon as the eunuch became convinced that Jesus was the Christ, he demanded and received Christian baptism. This was true of those who were led to believe during the revival meeting that Philip held at Samaria. When Paul believed and accepted Christ as his Savior he was baptized. The same was true of Cornelius, Lydia and the Philippian jailor. In fact, there was no exception to the rule, nor should there be any now.

VOICES FOREVER SILENT.

The impressions made on the thousands, who attended the Conference at Harrisonburg, Va., in June last, may have been almost as varied as were the many different minds in those who attended. Doubtless some were impressed with the social features of the meeting, others by the spiritual advantages afforded, and others still, by the business sessions of the Great Meeting.

While others had their thoughts and impressions, I had mine, and the thought that came to me most frequently was about those who met with us in Conference at the same place, just twenty years ago. I thought of those who were then present and who took an active part in the council, whose voices are now forever silent to all earthly ears. Strong, active, faithful men they were,—some of them leaders and pillars in the church they loved, and for which they labored, —men who made a marked impress on the day and generation in which they lived and worked.

There was the moderator of the Conference, a man of strong mentality, a leader among men, conscientious, faithful to the principles of the church as he saw them, a wise counsellor, a man of convictions, and with the courage to carry them out, a genial, companionable man, when you came into the inner circle of his friends; all this and more was Eld. S. S. Mohler, of Missouri.

Then we had with us that Nestor of the Church of the Brethren in his days of matured activity,—the debater and logician, who fell in harness doing battle for the truth,—Eld. R. H. Miller. Had he chosen the law as a profession, he would have stood at the head of the bar, but, choosing that better part, he stood among the first men in the church,—a mighty man for God and the truth. His voice was heard often in the Conference, twenty years ago, for the Report shows that he spoke some seventy times.

And Eld. Daniel Vaniman was there, in the very prime of matured judgment and mental power,—a man with the remarkable gift of saying more in a few words than any public speaker or writer I ever knew. A few years later, at Hagerstown, Md., he revolutionized the manner of presiding at our Conferences. He taught the lesson, not since forgotten, that the business of a moderator is not speech-making but giving his full attention to looking after the Conference. He was a man of system and methods, and did not fail to use them. He wrote the "Plan for General Mission Work," adopted by the Conference, and to him, more than any other member of the Board, is due the credit of opening up the India Mission Field.

Christian Hope, "Our Beloved Dane," served on the Standing Committee then, representing a foreign country at our Conference for the first time. Those who knew him best, loved him most. A man he was of rare, spiritual powers, who had the spirit of self-sacrifice in him so large that he gave all for Christ and the church. And then there was Father Moomaw, one of the strong men of his time, and nearly two score of others, who are now sleeping their last sleep, but who took an active part in the Conference a score of years ago. Here is a partial list of the names: S. S. Mohler, R. H. Miller, Daniel Vaniman, B. F. Moomaw, Christian Hope, D. F. Stauffer, the sweet singer of Israel, S. W. Hoover, Isaac Long, J. R. Gish, J. C. Lahman, Jacob Trostle, William Hertzler, Daniel Dierdorff, John Forney, Solomon Stoner, Jacob Rife, John Knisely, Henry Frantz, S. H. Myers, C. Holsinger, J. F. Oller, I. M. Gibble, Daniel Shively, S. O. Larkins, J. C. Johnson, M. M. Bashor, John Brindle, David Neff, Jacob Snyder, D. Irwin, J. S. Snell, George W. Hopwood.

Twenty years hence, according to long-established custom, the Conference will be in Virginia again, and then, who of the sixty speakers, whose voices were heard in the tabernacle in June, will take part in the discussions that will be had? More than one-half of those voices will be silent. Those of us who are growing old, will have gone to our rest, many of the younger men will have gone with us. The work of the Conference will be in charge of a new force, and these men, who are to bear the responsibilities, will, under Divine Providence, do their work perhaps better than we have done ours, or our fathers did theirs. The church is safe under the leadership of the Master, for he said, "The gates of hell shall not prevail against it."

D. L. M.

VACATION.

To the toiler, to the school men and women, the business men, and indeed the bulk of all who labor in the different callings and professions of life, there is expected to be a time for rest and recreation. This period of time is called "vacation," and generally is found during the warm season of the year,—say, July and August. It is a time of cessation from the active duties of the different callings. And this is especially true of the schools, colleges and universities. To this time, we, here in Huntingdon, always look forward with a considerable degree of interest, because it is the time when hundreds of young people, who have been with us during the year as students, leave us for their homes, and, as a rule, it leaves us in a state of quiet and ease,—a suspension from care and obligations, and a freedom from responsibility.

As a considerable part of that condition which we call rest comes from change, it has been our season of rest. And we enjoy it more because of the change and the quiet which it brings, than from any perceptible cessation from active duties which it may bring to us.

This is growing to be true as the years come and go. With the growth of the College, the enlargement of her buildings, and the improvement of her campus in beauty, by the growth of the trees and the desirableness of their shade, it is beginning to have quite a reputation as being a place to be desired for spending vacations, and is growing in demand as a suitable place for holding summer schools, conventions and reunions.

This year a summer school of ten weeks has been inaugurated and is now in successful operation with an encouraging attendance.

This week we are having a "School of Methods for Sunday-school Workers." This is conducted by the State Sunday-school Association. And that our readers may have some idea of the character of this school we will give the faculty that is now here and has the work in charge: Rev. C. A. Oliver, York, Pa., Superintendent Teacher-training Pennsylvania State Sabbath-school Association, who is the Dean of the School; Rev. H. W. Pope, Chicago, Ill., of the Moody Bible Institute, on Personal Work and Special Bible Study; Miss Nannie Lee Frayser, Louisville, Ky., Elementary Grade Workers and Bible Stories; Miss Helen Gill Lovette, Philadelphia, Pa., Instructor in Child Study; Rev. M. S. Littlefield, Brooklyn, N. Y., Intermediate Grade Workers; Miss Amanda Landes, Millersville, Pa., Principles of Sunday-school Teaching; Dr. F. McElfresh, Chicago, Ill., International Teacher-training Superintendent; Mr. W. D. Stem, Methods for Organized Adult Bible Classes.

From this splendid array of Sunday-school workers, in all of its departments, we may well suppose that the Sunday-school people of this part of the State have opportunities afforded that are seldom enjoyed. And we are glad that a number are taking advantage of the privilege here offered. There will also be held here, this week, in connection with this School of Methods, the County Sunday-school Convention, which will enable the delegates, who may come, to take advantage of some of the teaching here given.

What may all this mean? It should mean very much, indeed, for of all teaching done, none of it is so poorly and indifferently done as that in the Sunday school. Teachers for all other schools must spend years in special preparation and pass through most rigid examinations before they are allowed to teach in our common schools, while, in our Sunday schools, teachers are selected who have but little, if any, preparation whatever. Have we less concern about the character and efficiency of those into whose hands we commit the religious instruction and training of our children than we have for the efficiency of those who are to give them their literary and secular education? In profession we would all say, No, but in practice we say, Yes, because, in many cases, this is exactly what we do. And all we have to do, to prove it, is to visit many of our Sunday schools and see the kind of teaching done and the teachers who do it. We do not place all the blame on those who teach, because they do the best they can and are not encouraged to prepare themselves to do better.

There is really no necessity for such conditions of teaching in our Sunday schools. Indeed, no reasonable excuse can be given for it, because it is now so arranged that splendid opportunities are offered, by which all of our Sunday-school teachers could receive very good preparation for their very important and responsible work, if the churches would do their part.

This "School of Methods" is intended to be a permanent affair, and will be held at three different localities in the State each year,—one in the West, one in the Middle and one in the East,—thus making the work easy of access to all. Now if each church would send from two to four of its teachers each year, in a very short time we would have teachers for our Sunday schools that would be prepared to do their

work in a satisfactory, safe and efficient manner, and that, too, at a cost so trifling that it could be met by the poorest of schools. A week of such training, as is given here, would do wonders, both for our schools and teachers. Are not the souls of our children of sufficient importance to stir us up and make us more active in this most important work? It should be.

But there are other events that are to be here during our vacation. Among them will be the Brumbaugh Reunion, which will be held on the College campus Aug. 10, at which time we extend to all of the kinsfolk a very hearty invitation to be present and enjoy the occasion with us. The Brumbaugh family, very largely, are members of the Brethren church, and, as far as we know, not a drunkard belongs to the family. Just how many will be able to meet at that time, should all come who are within a reasonable distance, the number will be quite large. We sometimes sing, "In all of our meetings here our souls are blessed with good," and such a meeting we want this one to be.

H. B. B.

THE SUNDAY SERMON.

Of all that takes place at church on Sunday, the sermon is the chief thing. This is not said to discount the other branches of religious service. The song service, the prayers, the Sunday-school period, the Christian Workers' session,—all these have their place and part in the round of the day. Indeed, without these, whatever the sermon or its impression upon the people, all would be painfully conscious of the lack of something. It requires all these to supply the needs of the Sunday service.

And some,—many in fact,—may receive more pleasure and profit from the song, or the prayers, or the Sunday school, or the Christian Workers' program than the sermon. There is more real Bible teaching in the Sunday school than in any other religious service, and in getting Bible knowledge this period should be the most fruitful. Some take special interest in song, some find their chief help in prayer, etc., but whatever the estimate placed upon these things, the sermon is imperatively demanded; and God has provided for it. It has no substitute.

Since the sermon is the heart and strength of the Sunday service, it is a subject of wide interest. What should it be and what are its proper aims?

The office of the ministry answers these questions. The work of the minister is to feed, to lead, to shelter the flock. First of all, then, and more than all else, the sermon must have the element of teaching. The minister is charged with teaching the Word of God, and with the Word he is to feed the flock of God. And along with the teaching, there should be the element of exhortation, which leads men to apply the teaching to life and character. These are the two elements that properly make up the sermon. First, to teach and apply the Word, then to exhort to obedience to the teaching.

The Word is to be preached in all simplicity, not with excellency of speech and man's wisdom. If the learned Corinthians demanded simple speech, what can be said of the ignorant masses of today? The sermon should be a marvel of simplicity. Not the play of children,—a lot of little words to express a collection of little ideas. Not that at all, save that the words should be simple. Weighty ideas in simple language, so as to meet the needs of the unlearned, all, everybody, and also to appeal to the good sense and taste of the most intelligent. Not a lot of little ideas in big, ill-chosen words, which have already made a fool of the preacher and which would also make fools of the people. Certainly, nothing can be more disgusting and farther from the real spirit of the Christian minister.

The Word is to be preached, not history, philosophy, etc. It is altogether well if the minister is well schooled in these things that, when he touches matters not fully taught in the Word, it may be done without shocking the intelligence of his hearers. A good education, if sanctified, is of incalculable advantage in every way; but it should be distinctly understood, first and last, that his charge is to preach the Word, not the things achieved in a course of literary training. Right here is one of the most fatal blunders of the modern pulpit. In too many cases it has been lowered to the level of the lecture platform and rostrum. Instead of the godly preacher, there is the polished worldling, and instead of the earnest, spiritual sermon there is the scientific lecture; and as the result of it all the people have turned away with disgust. They declare that they cannot be fooled and trifled with in this way, and now, instead of going to church, as their fathers taught them, they spend Sunday with the newspaper, in idle amusement,—things absolutely belittling. They sit down to eat, and rise up to play, and the awful thought is that the preacher is partly responsible for this sad state of things.

The sermon must deal with men's lives. It is true, of course, that the intent Christian hearer will derive profit from almost any sermon. But this is not true of the masses; nor is it true, in the fullest measure, of the earnest hearer. Many people attend to the sermon as the Catholics do to the mass. They consider the sermon a part of divine service, and it must be endured. There is no real benefit, and the character of the sermon is responsible for it. And as long as appeals are made on matters devoid of personal interest,—things away off from the experiences of men,—this state of indifference will continue.

People go to church for real help, not merely for entertainment. And the sermon that supplies them, even though it be with fear and stammering, is greedily devoured. Men presume on the minister's knowledge of life. The questions growing out of experience, they expect to have answered. They expect something that will help in the hour of temptation and trial; they expect something that will settle them more and more in the purpose to serve God, and if such helps are not received, they are disappointed and lose interest in the service of the ministry. The sermons that thus deal with the interests of life, always have their earnest listeners.

The preacher must understand his audience. He must know his flock, if he is to be a good shepherd. It is his duty to study his Bible. No preacher can be successful without it. And he must also study his people. Ignorance here is almost as fatal to his work as ignorance of the Word. He should know, if possible, the real life of each individual to whom he is to minister,—his peculiar temperament, besetting sins, indulgences, purposes, hope and fears, surroundings, etc. Then, in the Sunday sermon, these things should be dealt with. It should be done fairly, honestly, sympathetically, yet not to compromise. The power of the Word over sin should be stoutly maintained, and, at the same time, the love and mercy of God should be made to court every good impulse of the heart. To crucify evil, on the one hand, and to quicken righteousness, on the other, are common to all sermons, but these features should be prominent and formidable in every Sunday sermon, when the people, out of contact with the cares of the week, come together in the restful, inspiring atmosphere of the Sabbath to worship. And these are the opportunities of the minister.

The sermon should be a bulwark of strength. The purest and best thought in the world is God's thought. The minister is to voice God's thought. The most tremendous subject in the world is the life and destiny of man. On these the minister is to teach out of God's Word. The best men and the best talent God uses. Why should such a combination be expected weak? Then put God back of it all. Give him an honest, strong man, whom God can use in the strength, yet simplicity, of truth, and see how the sermon goes straight to the heart and crushes it under the weight of its own destiny. See how like the sermons that Peter preached, that John preached, that Paul preached, that Jesus himself preached. Why should there not be such powerful sermons today?

H. C. E.

THE UNCERTAINTY OF LIFE.

It does not require much experience and observation to convince one that life in this world is very insecure. We are constantly exposed to danger, whether at home or abroad. There is danger in every thunderstorm. Both cold and hot weather may produce conditions that will soon terminate life. All about us are millions of life-destroying germs. The very air we breathe, as well as the water we drink, may contain fatal elements. Poisonous germs lurk about the food we eat, as well as about the rooms in which we sleep or rest. We are exposed to high waters and fierce fires. If we take a trip, life is placed at the mercy of our surroundings. On a train or a vessel we may be exposed to death every minute. On the streets of all our cities, and on our public highways, we are all the while exposed to danger. There are other agencies, not mentioned, that may cut off life's current any moment. In view of these considerations we may well conclude that life is the most insecure possession imaginable. We may be in full possession of all that pertains to life one moment, and in the next moment there is nothing left but a lifeless body for the tomb. Well may we take no thought for this life, but if our spiritual life is hid with Christ in God, then, and not until then, can we count on the security of life.

WILLIAM THE BAPTIST.

A reader of the Messenger has sent us a copy of a small booklet, entitled "William the Baptist," in which the mode of Christian baptism is ingeniously considered in dialogue form. There is not enough in the booklet to convince any well-read man that sprinkling was the form of baptism in use in the time of Christ and the apostles. When referring to the rite, the sacred writers used a Greek word that invariably means to dip, submerge or overwhelm, but never, primarily, to sprinkle or pour. It is not a question as to whether immersion was the primitive form; that is settled. The only question is as to whether the rite may be performed by sprinkling or pouring. Since the question is discussed in dialogue form, it may be well to meet it with another dialogue on baptism, and for that reason we recommend our forty-two page tract entitled, "One Baptism." Thousands of copies of the pamphlet have been circulated, and wherever read it puts the readers to thinking. We suggest that it be widely circulated in every community where "William the Baptist" is read. It may be had for three cents a copy, or $2.35 a hundred. We are willing to have it appear side by side with any of the dialogues on baptism.

FINDING FAULT.

There is nothing in the world easier than finding fault. It is a business that requires few brains and not much education. In the Beatitudes no blessing is pronounced on the fault-finder. We are glad for this. But Jesus does tell people of that sort to remove the beam from their own eye before undertaking to deal with the mote in the eyes of others. We are glad for this teaching. It discounts the man or the woman who would make fault-finding a profession. But thrice blessed is the man who can help the erring to overcome their faults. It takes much genuine religion to make this kind of a man. He must be full of the Holy Ghost, and be a lover of good men. If he is a lover of good people, he will help others to reach a higher standard. This cannot be done by fault-finding, but it can be accomplished by helping the weak and erring to overcome their mistakes.

SAM JONES.

Sam Jones was a fun maker. By saying very common things in a simple and pointed way he could make people laugh by the hours. But when he felt disposed to do so, he could deliver as impressive a discourse as one would wish to hear. On one occasion he gave expression to this fine paragraph: "This is a great world in which you and I live, brother. There may be larger worlds, and grander and better worlds than this; but this is a great world. Its mountains are God's thoughts piled up; its prairies God's thoughts spread out; its rivers God's thoughts in motion; its flowers God's thoughts in bloom; its harvests God's thoughts in bread; its dewdrops God's thoughts in pearls; and, whenever we look about us, every object smiles back upon us, and says, 'I am but the gift of a gracious Father to his wayward children.'"

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

Commendable Progress in Iceland.

As we think of the people in this frigid clime of the Far North, we would hardly expect a high state of intellectual advancement, and yet we are told that of the eighty thousand people, inhabiting the little island, there are scarcely a score who are illiterate. By the time the age of sixteen is reached, each boy and girl has received a fair education. Each one is taught the English and Danish languages, writing, arithmetic, and geography. The work is done largely through traveling teachers, who go from house to house to give instruction. When they are gone, the children study under the instruction of their parents during the long winter evenings. Religiously, the people receive the best of instruction, and the high state of morals, to be found in Iceland, is perhaps the most conclusive proof that their religion is being practically applied.

Educational Progress in the Philippines.

Whatever may have been the failing of our Government in the administration of affairs in our island possessions, there have been some notable instances of an upward trend. Within less than ten years an army of six thousand native teachers has been trained in the Philippines, capable of giving instruction in English. A school system, from kindergarten to high school, provides for the education of half a million Filipino children. The various branches include departments of domestic science, agriculture, and fisheries. The system is administered by Dr. David Barrows, assisted by seven hundred American teachers,—two hundred of whom are women. No one can estimate the value of these educational privileges in the uplift of our little "brown brothers." If they can now be brought within the reach of the gospel message, a day of great possibilities will dawn for the inhabitants of the far-off islands.

Paying off Church Debts.

It is surprising, sometimes, how easily a congregation glides into a mass of indebtedness. A new feature is proposed by one of the members, and forthwith his plan is adopted. The lack of money in the treasury is no drawback. Funds are borrowed and the work proceeds. Getting the debt paid off is another question, and often proves a wearisome task. Now, no one objects to the building and maintaining of neat and convenient meeting-houses, but what we do object to is the needless running into debt. When it comes to doing business for ourselves, as individuals, we do not, as a rule, go into debt unless there is a sure and speedy way to meet the indebtedness. In fact, if a member is a little careless along that line, the church is apt to remind him of his failure to do business honestly and honorably. We should adjust our business affairs in the house of the Lord with just as great care as our own. Generally speaking, it would be better to solicit at least the larger part of the cost of a proposed improvement. That is business-like and safe. It is also productive of greater prosperity in the affairs of the congregation,—such as is seldom found where there is a long-drawn-out indebtedness.

The Godlessness of New York.

For some time the fact has become apparent that our great metropolis of the East,—the gateway for the thousands of immigrants, annually crowding our shores,—is fast relapsing into godlessness, atheism, and kindred conditions. Corruption in civic affairs and the administration of business in general, is but a logical outgrowth of a low plane of morals. Those who have made the matter a study, declare that the churches have lost their power, that they have no vision of the real needs of the people, and no spirit of genuine sacrifice. The church people give their money,—which is doing well, so far as it goes,—but they do not give themselves. There are important questions to be settled, with special reference to the thousands of downtrodden people,—especially women and children,—questions that must be treated rationally and thoroughly, with a view of getting at the causes of the deplorable conditions now existing. Those of us, not in actual touch with the situation, can hardly imagine what it means to work long hours in crowded, unsanitary shops for a meager pittance, entirely inadequate to provide the common necessities of life. With most of the toilers of New York it is not a question of "living," but simply "existing." No wonder if, under the circumstances, godliness fails to win the people. This problem at New York, as well as other American cities, is a serious one. It confronts the entire American nation and, if not speedily solved, and adequately met, will confront each one of us on the day of judgment. We are our "brother's keeper"; it is useless to dodge the issue.

Four Kinds of Hearers.

An old Jewish writer speaks of four kinds of hearers, "The sponge, the funnel, the sieve, and the winnow," and the preacher of today is apt to have all these hearers in his audience. The "sponge" hearer is absorbing,—continually and selfishly absorbing,—but, alas, there is no practical benefit to others,—he never imparts the good things learned to those whom he might help. He fails to act because of his narrow vision. Now he, with the "funnel," has a large capacity to receive, and might be of real benefit to humanity at large, if you could only impress him with the responsibility of action devolving upon him. He is amply able to do much practical good, but he fails, simply fails, because of his great indifference. Then there is the "sieve" kind. This hearer subjects the sermon to a sifting process, but, unfortunately, the grains of truth are permitted to escape ungarnered, while the least important,—the chaff,—is retained, to the great loss of the sifter. Last we have the "winnow" kind. This man is determined to have the best, and the best only. He carefully tests the discourse he has heard, and, by the apostolic precept of "proving all things and holding fast that which is good," he does some very careful winnowing. As a result he retains naught but the golden grain, and this, to the delight of both preacher and hearer, is sure to bring forth a bounteous harvest. Let us take heed how we hear!

The Man and the Message.

Some time ago, listening to a sermon, we were impressed with the difference in meaning of the same words when uttered by different men. The minister said there could be no compromise with the world, that the Lord would not tolerate it. That sounded good, and it was and is true. Yet the words really meant little; for the man who uttered them and the church he represented have compromised with the world to such an extent that there is very little difference between them and the moral worldling.

These same words, spoken by some of our brethren would have meant something, would have stood for obedience to the commandments of God rather than for a vain pretense. Men have learned that words should be judged very largely by the one who uses them. To him they may mean much or little; and when we know the man we take his words according to his life. Not everyone who saith, Lord, Lord, shall have the privilege of entering into the kingdom, but he who doth the will of the Father. Talking, professing, is very far from being religion.

And, when you think it over, this holds true outside of religion. A man is judged but little by his words, unless it is known that he lives according to his word, that his word is as good as the most binding obligation. One man says he will do some work at a given time, and he is not believed. Another man makes the same statement, and he is not doubted in the least. What is the reason? The life back of the statement gives or deprives it of value.

This is a fact too little realized by most persons. They are not careful to see to it that word and life are one, and that both are right. One minister says we must obey God in all things; and he means that we may accept or reject, just as we choose; that we may believe or not believe, and reap the reward promised for belief and obedience. Another minister says we must obey God, and by his words he means literal obedience in all the New Testament commandments. How does it come that words mean contrary actions? It comes from this, even man's lusts: he has disobeyed and disbelieved until he has come to believe a lie.

The man cannot be separated from his message—he is the message, whether he wills or no. Unless heart and soul are in the words, they are but as a tinkling cymbal. Unless the words and the life are in harmony, the man speaking them is nothing: he deceives himself and those who hear him. The mouth does not always speak from the abundance of the heart: too often language is used to conceal rather than reveal man's opinion and motive.

It is good that the lesson has been partly learned; and yet it is sad that it has been necessary to learn that dependence cannot be placed in what is heard, that we must take time to learn to know the man before we know what his words mean. So true is this that the man was not far wrong who said that language is the means of concealing men's thoughts.

It is good that there is a way to tell the value of words, though it is bad that they cannot be taken at face value. By our words we shall be justified, and by our words we shall be condemned; and justification or condemnation comes according as we are true or false to our words. We know and we speak better than we do, and that is why our words are so often not believed. We are the real words; we are believed or not believed. Aside from our lives, our words, what we say, are little more than empty sound, signifying nothing.

And so the importance of being what we say is impressed. If we have a message which we wish believed—and we surely do—we must see to it that we as men live in such a way that our message will be received at its face value. Our time is short: today we are here and tomorrow our places shall know us no more forever. We must be up and doing; we must take heed lest our living is so inconsistent as to destroy the force of our words. To come short here is to fail in the most important issue of life. Let us take the message the Lord would have us bear; let us make it known, and let us live it. So, and only so, shall we be approved servants.

G. M.

From Jalalpor, India.

This is June 10. Last night and today we had several good showers of rain. The air is fresh and refreshing. People say the monsoon has come and every one is glad.

The man who is laying the tiles on the bungalow told Sister Long yesterday, speaking of his wife, "The old woman recently fell down and was unconscious for a long time. It would be a good thing if she would die, for she will never be well enough to work any more. So, why should she live?" At first we were disposed to laugh, saying in our minds, "What people!" But we thought "Are there not people in Christian countries who wish the 'old people' were out of the way?"

This morning a woman came and told us that her daughter-in-law makes her work hard, and at times doesn't give her food for two days. Sister Long offered to try to make some arrangement for her living. She answered, "No, my daughter-in-law would lose her reputation if I were to do that." "Then, will you take some grain?" she was asked. She said, "No, I can't." She feared being defiled. It is better to starve than to be defiled.

This spring we were thrown among the "Holiness People" for a time. Speaking frankly, they seemed rather Pharisaical to us, for they never testified that they did not tell what joys and victories they have, that other Christians know nothing about. One told me they never ask for forgiveness of sins. Said he, "You fellows, who do the sinning, may do that." I am sure some of the servants felt differently about matters; and the Lord knows that all true saints confess to shortcomings. May we realize that sins of omissions are sins just the same!

Tomorrow evening, God willing, Sisters Himmelsbaugh and Zeigler go to Bulsar for the further study of the language. They have applied themselves faithfully to it, and in due time Gujerati will "come to them."

Two weeks ago I made a second visit to Pimpalner, to look over the work Bro. Aziz and his men are doing. I was driven from Dhulia, forty-six miles on a good pike, to Pimpalner, directly east. Once, as we were galloping along, one cart wheel ran off. No one was hurt, and we went on rejoicing.

The work is opening up well. While there, we had a number of meetings, both with helpers and with the people generally. It is wonderful how people desire to hear and learn, and even accept of this new religion. In the four days we examined thirty or forty candidates, and baptized **twenty** of them. The rest were refused because they did not understand. Some few were greatly disappointed at being refused baptism. Those baptized, and the rest of the candidates, all promise to come to the Christian teachers every evening, and learn more about the "Way." All missionaries admit that it is a real question how much to demand of candidates before baptism. Some missions have them on probation from one to three years. Others baptize on their confession of faith in Jesus, and hope to teach them afterwards. In this matter divine guidance and wisdom is needed, in the first place that we do not do hasty work and in the second that fit candidates are not refused.

This clipping from the Church Missionary Review may be helpful: "There is rapid progress of Christianity in Africa and Asia. It is a matter of deep thankfulness that the main difficulties of the church in the mission field today arise not from her failures, but from her successes. It is the increase in the number of converts and the growth of the native Christians in education and spiritual life that are now calling for a change in our methods."

As yet this is not the experience of the mission of the Church of the Brethren in India. But from what is taking place on our field today, from what appears to be future blessing, the above paragraph is easily believed. If we will, God wills that they be added unto the Lord daily, and thousands be saved unto him who died for them.

I. S. Long.

Why Stand Idle?

"And he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard."

Jesus was ever busy when he was on this earth. The Holy Spirit is ever actively engaged in the work of evangelizing the world, and God would have his children ever busy working in his vineyard. Nineteen hundred years have passed since the Great Commission was given, but still a large portion of the world is not in the Kingdom of Christ. Whose fault is it? Why is it that there are not more of the young members of the Church

of the Brethren actively at work in the Master's vineyard? Is it the fault of the individual members, or is our system of sending out workers at fault?

There is a tremendous work to be done. In many, many localities the people know very little, if anything, about the Church of the Brethren. Occasionally we hear of a congregation talking of disorganizing. The plea is, "There is no one to carry on the work." Why should it be so? We have as good and as earnest young men and women in the church today as we ever had. There should be many more of them in active mission work than there are. Right here, in the home field, there is so much to do, there are so many golden sheaves to be gathered for the Master's garner, and our harvest time is swiftly passing away. If we fail to gather those precious sheaves, they will go down in the storms of sin and be lost to God. No one can ever do the work that we neglect today. Let us think seriously and earnestly of these all-important things, and bestir ourselves to do something. Let us go into the field that is lying all about us, ripe for the harvest, and do the work whereunto our Father hath called us. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments!" Soon the night of death will come when no man can work. Let us be diligent in the Master's service while the day of life lasts, that we may hear from our Savior's lips the welcome plaudit, "Well done," and that the priceless gift, "Eternal Life," may be ours.

Ashland, Ohio. Ida M. Helm.

Harvest Time.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

Christ's teachings are always practical. He made use of the everyday objects, with which the people were familiar, to illustrate his eternal truths. To the fisherman he spoke about the fishes of the sea, and to the husbandman he discoursed about the land and its increase.

While we see, all about us, bountiful harvests, I desire to write a little about the harvest that still remains ungathered.

It is perfectly proper to take care of the bounties of nature that God has given us. Indeed, it is our duty to do so. We toiled hard and faithfully at our labor. Solomon, in Eccles. 3, said, "There is a season and a time to every purpose under the heaven: A time to plant and a time to pluck up that which is planted." We prepared the ground in its season, and sowed the seed. We waited patiently for the showers and sunshine to help us. God gave us these, and brought our crops to perfection. Then came the season of reaping,—the reward of our labor! Oh, how thankful we were when the harvest was over! We see our barns filled with the fruits of our toil and are now content.

Should we not give thanks to our heavenly Father for this? He does as truly give us these blessings of the field, as if he were to hand them down direct from heaven. He gave us good soil, heat, and moisture. The best of seed, placed on a bare rock, will do no good. The best of ground, not warmed and supplied with moisture, will be a failure. Who has given us the fertile land? Who commands the sun to shine and the rains to descend and water the ground? Who has given us wisdom to cultivate the ground properly, and to know the seasons for each kind of grain, and, above all, has given us strength to do the labor? Let us ponder these questions seriously.

Now, since the harvest is over, we have a harvest meeting, to praise God for all these blessings. We bow to worship him. Some will do this in spirit and truth, and, from their hearts pour out their gratitude to God for these, his bounties. Some will bow their bodies, but their spirits are far from God. This should be a time of joy and a time to render humble thanksgiving and praises to God. It should be a real Thanksgiving service.

There is another harvest, however, still remaining ungathered. Christ was at the well in Samaria, some months before the time of harvest. Here he had the memorable talk with the Samaritan woman about the Water of Life. Christ saw that the harvest of souls was fully ripe. The Samaritans were willing and anxious to accept him. The whole world is the harvest field, and millions of souls are dying for want of the Bread and Water of Life. Christ says: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

We are called a Christian nation. This is a land of Bibles. Notwithstanding all this, are we real Christians? I am afraid not. Christ says: "Go ye therefore and teach all nations." Are you willing to go? James says: "Faith without works is dead." Our Savior wants us to go and save others. We cannot all go personally. As God has blessed us, we can bless others. God has made us his stewards. He says: "Go!" Go with your prayers and prove your sincerity by giving of your substance.

Are we willing to do our part, manfully to gather in the great harvest of the Lord? The Macedonian call is sounded from many a land. Will we heed it? Will we send the Bread of Life to the perishing? "Awake, thou that sleepest; arise, and thy God shall give thee light." While you are tarrying, the harvest is being lost. Oh! how many precious souls are going to eternal death because you are content to be at ease,—too selfish to contribute anything for mission work!

You are your brother's keeper. How many precious sheaves can you bring with you to the great harvest home? Dan. 12: 3 says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Christ says: "If ye love me, keep my commandments." One of the principal commands is: "Go ye into all the world." The natural harvest is a figure of the last great harvest. Africa presents a vast harvest field to our activities. China is another great field. We pray, "Thy kingdom come; thy will be done." Are we trying to answer that prayer?

How can a missionary go to India or other places without having been sent there? You have the means in your hands to send some one, to tell the people of Jesus. Are you using your money for your own comfort and enjoyment? Is your present enjoyment of more value in your eyes than the salvation of never-dying souls? Where would we, as a nation, be today, but for the missionary efforts of others? Christ says: "Freely ye have received; freely give." While he did so much for us, can it be that we are refusing to give or do anything?

At the forthcoming harvest meeting you have a good opportunity to prove your interest in missions by practical works. You give to God, not to man, therefore obey the call of the General Mission Board and give all you can for world-wide missions. God will bless you richly for it!

Richard A. Dassdorf.

Jones Mills, Pa.

OUR JOURNEY.

(Concluded from Page 469.)

my tempt us to be careless and unwatchful. We travel so fast that ofttimes we do not realize how far we have gone in the way of danger until we hear the sound of the breakers. Then, when death stares us in the face, we try with nervous, frantic haste, to row back. But it is too late. Our strength is inadequate to breast the strength of the current, and we are carried over the falls to destruction, all because we chose the way that appeared the easiest and most attractive.

So it is in our spiritual life. We start out on this journey without any definite desire of our own. Guides and guide-books, however, tell us where and how to go. At a certain point in our journey we come to a turn crossed by a river. The question comes to each of us, "Which turn shall I take?" "Shall I go up stream or down stream?" Upon our decision hangs our eternal life, as success in our temporal journey hinged upon our physical well-being. Our journey readily divides itself into three parts,—beginning, turning point, and ending. Let us consider each one of these important parts. Starting right, continuing according to the directions given in the Word, will bring us to the desired destination.

Vestaburg, Mich.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis congregation met in council June 26, with Bro. H. J. Lilly, of Carlisle, Ark., presiding. The work was adjusted nicely. Sunday-school officers were reëlected, Bro. D. L. Burns being chosen superintendent. We are yet in need of a minister. Who will come? June 12 we observed children's day. Interest and attendance were good. Bro. Lilly, our elder, and Mr. Sulcer, a Presbyterian worker, gave us short, interesting talks on the Sunday school. The district meeting of the First District of Arkansas will be held at this place on Thursday before the first Sunday in November. An invitation to be with us is extended to all. There is work to do and much could be accomplished if we had more workers in the field, not only here, but elsewhere.—Annie Burnett, Palestine, Ark., July 5.

CALIFORNIA.

Butte Valley.—As stated in our former correspondence, Brethren D. C. Campbell and E. M. Cobb began a series of stereopticon lectures here June 11, and closed on the 19th. Immediately after the close of the Holy Land lectures, Bro. Cobb began a series of meetings, and continued until July 11, preaching, in all, twenty-eight sermons. Two, who had strayed away from the fold, returned, and fourteen were added to the church by baptism. It is needless to say that our rejoicing was great, yet our sorrow is inexpressible for those who, though near, did not surrender to the pleadings of the Spirit. The meetings were largely attended and will be long remembered by the people of Butte Valley.—Mrs. E. M. Wolfe, Macdoel, Cal., July 12.

CANADA.

Pleasant Ridge church met in council June 26, Eld. J. L. Jordan presiding. Sunday-school officers were elected, with Bro. Ira Miller superintendent. It was decided to represent our church at the district meeting by letter. Our love feast will be July 31, beginning at 3 P. M. If any of the brethren are contemplating a trip to Western Canada, we would be pleased to have them attend this meeting.—Alsadie Mason, Milo, Alta., Canada, July 8.

COLORADO.

Denver.—We are enjoying many spiritual blessings at this place. Sunday, July 11, Eld. David Hamm and wife, of Rocky Ford, Colo., were with us, and rendered valuable assistance in each of our services. Bro. Hamm preached for us, both morning and evening, in the basement, and also in the afternoon for the colored brethren. Sister Hamm gave an illustrated talk to the children at our West Side Mission, at the close of the children's day program, which was enjoyed by all. Work on the new church is going on nicely, and we expect to have the use of it in a few weeks.—Emma Root, 1109 South Washington Street, Denver, Colo., July 13.

DISTRICT OF COLUMBIA.

Washington.—Since our last report one was baptized Sunday evening, July 4. After this service Bro. J. W. Leatherman, formerly of West Virginia, but now living near Palm Beach, Fla., gave us an instructive talk. On Thursday evening previous to this, Bro. John Zuck, of Clarence, Iowa, was with us, and gave a brief discourse on the "Divinity of Christ."—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., July 13.

IDAHO.

Boise Valley.—The semiannual Sunday-school convention of the churches of Southern Idaho was held in this church July 3. The churches were well represented by delegates and others. It was decided to meet hereafter in April and November of each year. The next meeting will be held in the Nampa church on Thanksgiving Day. These meetings are an inspiration to Sunday-school workers and, we trust, may result in more and better work for the Master.—Agnes B. Shaver, Nampa, Idaho, July 8.

ILLINOIS.

Coal Creek.—July 12 one applied for baptism. We believe others are near. Our love feast will be July 24. We invite the members of the neighboring congregations.—S. Leslie Cover, Canton, Ill., July 12.

Decatur Mission.—This morning, after services, a young girl, of perhaps eighteen years, was added to our number by baptism. We are anxiously looking forward to our revival meetings, which will begin Aug. 1. Bro. G. W. Flory, of Bridgewater, Va., will be with us and assist in the work.—M. Flory, 1332 N. Warren Street, Decatur, Ill., July 11.

Hurricane Creek.—On July 3 the Sunday school met in Bro. D. M. Rench's grove for a social time. Refreshments were served. On the evening of July 4, an excellent children's day program was rendered. Bro. J. W. Lear, of Cerro Gordo, will begin a series of meetings for us Aug. 1.—Oscar B. Redenbo, Pleasant Mound, Ill., July 12.

Liberty church convened in council July 10, Eld. J. W. Harshbarger presiding. Not much business came before the meeting. We decided to repair our church, which will include roofing and papering. It was also decided to have a series of meetings if we can secure a minister. We have preaching once a month, which is appreciated, as we are without a resident minister. The writer was appointed delegate to district meeting, with Bro. Kel. Akers, alternate.—Lillian Walker, Liberty, Ill., July 13.

INDIANA.

Bethel church convened in council July 10. Eld. John Kitson presiding. Three letters were received and one granted. It was decided to hold the annual harvest meeting at the Chapel house the last Sunday in August.—Rilla Arnold, Milford, Ind., July 12.

Landessville.—The third Sunday in August has been set for an all-day harvest meeting. We give to all that can come, a welcome invitation.—Mary C. Baker, Landess, Ind., July 8.

Monticello church met in council June 26, with Eld. David Dilling presiding. All business was disposed of satisfactorily. A committee was appointed to arrange for a harvest meeting to be held in the near future. We decided to hold our love feast Oct. 30, at 5:30 P. M. Sunday, June 27, Burnettsville, Beaver Creek and Monticello churches held a joint Sunday-school meeting at the Monticello House. A number of present day Sunday-school problems were ably discussed, and we feel that much good was done. It was decided that we continue the work by holding a similar meeting next year.—Mae Keever, Monticello, Ind., July 8.

Portage church met in council Saturday, July 10. Not much business was transacted. Our harvest meeting will be held Aug. 14, at the South house, six miles west of South Bend.—H. S. Bowers, R. D. 4, South Bend, Ind., July 17.

Roann.—Bro. Elmer Gilbert, of Ogans Creek church, preached at the New Enterprise house July 4. We expect Bro. Otho Winger, of North Manchester, to be with us July 25, who will preach the harvest sermon. It was decided to hold our joint Sunday-school meeting of Roann, Mexico, Pipe Creek and Santa Fe churches at this place Sept. 5. Today, after services, a husband and wife were received into fellowship.—Katie Baldwin, R. D. 2, Wabash, Ind., July 11.

Upper Deer Creek.—We enjoyed an interesting and helpful Sunday-school meeting July 4, assisted by the neighboring churches,—Howard, Flora and Lower Deer Creek. Our district Sunday-school secretary, Bro. Otho Winger, of North Manchester, was with us, and aroused much inspiration, especially when he spoke on "Loyalty to State, Church and Sunday school." Attendance was good. The children took an active part in the program. Bro. Winger also preached on Saturday and Sunday evenings.—Bertha Bechtelheimer, Lincoln, Ind., July 13.

IOWA.

Alpha.—Eld. Abraham Wolf, of Udell, Iowa, held three services at our residence, on the 10th and 11th of this month. The attendance was not large, but those who were present enjoyed these meetings. We feel that much good will come from them.—Samuel Miller, Alpha, Iowa, July 16.

Des Moines Valley.—In spite of the cold, rainy day and muddy roads, an appreciative company filled our audience room for our Fourth of July meeting on Monday, the 5th. We regretted that the people of Indian Creek congregation, with whom we alternate this meeting, were unable to be with us. However, with the help of those who came from the city, the program for the day was given in a commendable way. Bro. M. M. Sherrick, of Mt. Morris, was with us and delivered a well-received address on the subject of "Education—Three Questions Answered." At our recent reorganization of Sunday school, Sister Ida Berkey was chosen superintendent. We are looking forward to a series of meetings prior to our love feast, Sept. 18 and 19.—Marie Jasper, Ankeny, Iowa, July 8.

Salem church met in council July 10. The writer having resigned the office of church clerk and correspondent, Bro. O. C. Caskey as chosen clerk, and Sister Bessie Bailey, correspondent. At our recent Sunday-school election the writer was chosen superintendent, and Bro. O. C. Caskey, secretary. Bro. Caskey is also president of the Christian Workers. One letter was recently received.—Mamie Sink, Lenox, Iowa, July 13.

KANSAS.

Hutchinson Mission.—Last evening on my way home from an all-day visit among the people, I was overtaken by a brother, who was on his way to my home, bringing the good news that his brother wanted to be baptized. We obtained the use of the Baptist church and baptistry, and met at 8 P. M. for a short service, after which he received the rite of baptism. Thus another was added to our number.—C. E. Wolf, 430 E. Fourth Avenue, Hutchinson, Kans., July 14.

Navarre.—Dr. O. H. Yereman, of Kansas City, was with us on the evening of July 3, showing some scenes taken from life

in India. He addressed us on Sunday morning, and in the evening talked about the religions of India. These addresses were very interesting. Bro. E. D. Root, of Newton, Kans., was with us on Sunday, July 11, in the interest of the Child Rescue and Orphan Society work. He pictured to us scenes in life of the home land, and the need of work to be done here. As an immediate result, four homes have been opened to homeless children, where some of the children will be placed soon.—Elvina Cline, Navarre, Kans., July 13.

Quinter church held her council the last Saturday in June, with Bro. D. A. Crist chairman. Everything passed off in love and harmony. Five were received by letter, one reclaimed and one baptized. We have eight Sunday schools in our district. All are well attended, and the interest is good. Bro. T. Ezra George wil leave us after harvest, to take charge of the Burr Oak church, Kans. We regret that he will not be with us longer.—J. E. Springer, Quinter, Kans., July 14.

MARYLAND.

Fairview (Maryland) church met in council July 10, our elder, Bro. I. W. Abernathy, presiding. All business passed off pleasantly. It was decided to hold our love feast Sept. 11, preceded by a series of meetings. The writer was elected correspondent. Bro. Aaron Fike, of Maple Spring, preached for us Sunday morning. Our Sunday school is progressing nicely. The attendance is good. July 4 we met for Children's Day exercises. The forenoon was given over to their program, and the afternoon session consisted of topics on Sunday-school work, assigned to several brethren and sisters. Each speaker was given ten minutes, after which opportunity was given for a general discussion. Brethren who were with us from other congregations, were Eld. D. B. Arnold and Lorenzo Fike. They took an active part in the meeting. All felt that the day was profitably spent.—Frank H. Harvey, Wilson, W. Va., July 13.

MICHIGAN.

Beaverton congregation met in council July 3. All business passed off pleasantly. Bro. John McKimmy and wife were chosen delegates to district meeting, which will be held at the New Haven church the third week in August. Our Sunday-school workers gave a program which consisted of a discussion of appropriate topics on Sunday-school work. Last week Prof. D. D. Culler, of Mount Morris, Ill., was with us two days. He preached for us at the church and delivered a temperance lecture at the hall in town.—Ada Early, Beaverton, Mich., July 15.

Notice.—District, ministerial and Sunday-school meetings, of the State District of Michigan, will be held in the Crystal church in August. The State Mission Board meets Aug. 17, at 10: 30 A. M. The elders meet at 2 P. M. on the same day. Sunday-school meeting is on the 18th, the ministerial meeting on the 19th, and the District Conference on the 20th. The Crystal church is three and one-half miles north of Butternut, a station on the Grand Trunk R. R., Muskegan branch. All persons will be met at Butternut by notifying Geo. E. Stone. Trains go east at 9: 59 A. M. and west at 4: 25 P. M. The Grand Trunk Railroad connects with the Ann Arbor Railroad at Ashley at 3: 35 P. M.; the Pere Marquette Railroad at Greenville and at Sparta; the Grand Rapids and Indiana Railroad at Cedar Springs. Please notify me as to the number coming, so we can arrange to meet all. Otherwise you can take the stage or automobile. Both run past the church and meet each train. By order of the church.—Geo. E. Stone, Crystal, Mich., July 13.

Sugar Ridge.—Saturday morning, at 5 o'clock, the writer and wife, in company with two other brethren and their wives, started by private conveyance, for Ferry, a mission point twenty-eight miles south of here, in Oceana County. We arrived at 11: 30 and at 2 P. M. met at the barn of Bro. Myers for a short service, preparatory to baptism. We then drove three miles to the water, where two were baptized. At 7 o'clock we met again at Bro. Myers' barn for communion services. Eighteen surrounded the table. We held two services on Sunday, and at the close another made confession. We have monthly meetings at this point. There is good interest but they are in need of a minister. There are bright prospects for a church at this place.—J. M. Lair, R. D. 2, Custer, Mich., July 12.

MINNESOTA.

Hancock.—At our council, Saturday, July 10, Sunday-school officers were elected. Bro. H. W. Yingst was chosen superintendent, and Sister Chloe Bowser, secretary. One of the applicants, who came out at our late series of meetings, was baptized. The other one, for special reasons, will be baptized at some future time.—Samuel Bowser, R. D. 3, Hancock, Minn., July 13.

MISSOURI.

Carthage church met in council July 3, our Elder, Bro. Geo. Barnhart presiding. All business passed off pleasantly. Officers were elected for Sunday school, with Bro. M. Buterbaugh, superintendent, and Sister Clarice Bowman, secretary. The writer is church correspondent. Brethren M. Buterbaugh Henry Groff and Wm. Shank were elected to the deacon's office. They were not installed until the next day, on account of two being absent.—Louisa Bussard, R. D. 4, Carthage, Mo., July 14.

Fairview church met in council July 10, with Bro. J. B. Hylton presiding. One letter of membership was received. Two were received by baptism since our last report.—Maude Hylton, Idumea, Mo., July 16.

Log Creek church met in council July 3, with Eld. J. E. Ellenberger presiding. Bro. Olin Hardman was elected to the ministry last fall but was not installed until this meeting. Two queries were sent to the district meeting. Brethren J. E. Ellenberger and M. E. Stair were chosen delegates to the district meeting. Sister Rose Green and the writer were chosen delegates to the Sunday-school meeting. Our love feast will be Oct. 30.—Ada Moats, Polo, Mo., July 5.

Spring Branch church met in council July 10, with Eld. L. B. Ihrig in charge. Our district Sunday-school secretary, Bro. James M. Mohler, will be with us in a Sunday-school convention. A number of interesting topics will be discussed. We decided to begin our series of meetings Sept. 11. Brethren E. J. Davis, Jasper Breshears and L. B. Ihrig were chosen appraisers, in this congregation, for the Brethren Mutual Insurance company. The debate at this place, between Eld. B. E. Kesler, of River Bend, Colo., and Eld. James M. Bandy, of Aurora, Mo., a Baptist minister, was well attended. Bro. Kesler is an able defender of the Gospel. We are much strengthened by his labors. Since our last report, one has been baptized. Bro. Joseph Ihrig and the writer were appointed as a committee to secure a minister to conduct our meetings; also to arrange a program for our Sunday-school convention.—A. Breshears, R. D. 1, Wheatland, Mo., July 13.

MONTANA.

Williston church held her love feast on July 3, followed by a Sunday-school meeting July 4. Bro. D. M. Moothart, was elected moderator, and the writer, secretary. The following topics were ably discussed: "The Importance of Plainness and Adornment, as Taught by the Bible," "How Can Sunday-school Workers Train Our Children for Greater Reverence in Our Public Services?" "The Best Plan for Grading and Promoting Sunday-school Pupils." "Ruts in Sunday-school work," "Round Table Talks," and a "Children's Program." A large number of the members of the Medicine Lake church, of Montana, attended these meetings, which were well attended and much enjoyed.—Alice S. Haines, Enterprise, Mont., July 12.

NEBRASKA.

Afton church met in council July 3. On account of the time being limited, but little business was done. It was decided to hold another council July 28. Our love feast was July 3. Bro. Fitzwater, who had just closed a series of meetings, officiated. During these meetings nine were baptized.—Nellie Garman, Cambridge, Nebr., July 14.

Pioneer.—Sunday, July 11, Bro. I. B. Wagoner was with us in the interest of Sunday-school work. He preached two sermons, and conducted a Sunday-school convention in the afternoon, Sister Hazel Moore accompanied him, and her presence, as well as his efforts, was appreciated.— Ethel Humphrey, Enders, Nebr., July 15.

NEW MEXICO.

Lake Arthur.—June 29 Bro. H. B. Mohler gave us two sermons,—the last he preached in the Valley. He is now taking up his work in Guthrie, Okla. July 11 Bro. G. W. Lentz, of Adrian, Mo., talked to us on the Sunday-school lesson. A good sermon followed.—Anna Bowers, Lake Arthur, N. Mex., July 12.

Miami church met in council July 10, with our elder, Bro. A. Wampler, presiding. All business passed off pleasantly. Sister Annie Richard was chosen missionary solicitor. An effort is being made to secure a minister to hold a series of meetings for us in the near future. The question of our location, as to church districts, has not been definitely decided, but it seems altogether likely that we shall be formally included in the District of Colorado and Southwestern Kansas, when the district conference convenes this fall. The last Sunday in June was made a special day. Children's exercises were observed in the forenoon. A missionary collection of $6.69 was taken, to be used in our territory. In the evening the regular lesson was set aside, and a temperance program given. Both services were well attended. At the mid-year Sunday-school reorganization, Bro. R. I. Troup was elected superintendent. The other officers were retained. Sister Sarah Goughnour was chosen president of the aid society, recently organized. Meetings are held monthly at each home in turn.—Cora Wampler, Miami, N. Mex., July 13.

NORTH DAKOTA.

Wells County.—Our church has enjoyed a feast of good things during the past week. June 29 we met in council, with our elder, Bro. George Strycker, presiding. Considerable business came before the meeting, which was disposed of as becometh Christians. All church officers were reëlected. Our elder's time having expired, Bro. Wm. McCann was chosen in his place for one year. Brother Albert McCann was elected to the ministry. The writer was advanced to the second degree. An election was held for a deacon, and as there was a tie between Brethren Daniel Sheets and Ed. McCann, both were accepted and duly installed. Two letters were granted. Bro. Albert McCann represented us at district meeting. Bro. Strycker preached for us during the week. On Saturday evening, July 3, we held our love feast.—J. R. Smith, Heaton, N. Dak., July 8.

OHIO.

Canton.—Bro. A. W. Harrold, of Columbiana, Ohio, came to us and delivered two sermons on "The Evils Resulting from the Liquor Traffic," one in the forenoon of July 4, at the Center house, and the other in the evening, at the Mount Pleasant house. We also held a children's meeting at the Mount Pleasant house, in the forenoon of July 11. The exercises were interesting.—George S. Grim, Louisville, Ohio, July 13.

Circleville Mission.—July 4 three were baptized. July 3 Bro. Bookwalter, by previous arrangements, met with us, at which time one was restored to fellowship.—Ada Eby, 475 Half Ave., Circleville, Ohio, July 12.

Danville church met in council June 26, our elder, Bro. C. J. Workman, presiding. In addition to the regular business, arrangements were made for a harvest meeting Saturday, July 31, children's day, Aug. 31, and communion services, Oct. 23.—Libbie Daugherty, Box 66, Danville, Ohio, July 12.

Middle District.—Eld. Elmer Brumbaugh, of Tippecanoe City, gave us an interesting sermon. Our Sunday school is progressing nicely. Though few in number, we are doing what we can for the Master.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, July 13.

Notice.—The ministerial and Sunday-school meetings for Southern Ohio will be held Aug. 24 and 25. The ministerial meeting will be held at Happy Corner, and the Sunday-school meeting at Trotwood. Programs will appear later.—Chas. L. Flory, Union, Ohio, July 14.

Sidney.—On the evening of July 5, we met in council, our elder, Bro. J. E. Barnhart, presiding. Several brethren and sisters from adjoining churches were present. All business was transacted in a Christian manner. At this meeting eight letters were granted to members who are going to other fields of labor. One letter was received. It was decided to hold a Bible term of ten days, conducted by Sister Hettie Stauffer, Arcanum, Ohio. It was also decided to have a series of meetings, Bro. J. F. Brubaker, of Alexandria, Ohio, to do the preaching.—S. Z. Smith, Sidney, Ohio, July 15.

Stonelick.—Brethren D. M. Garver and J. A. R. Couser came to this isolated congregation July 10, preaching Saturday night, Sunday morning and Sunday evening. The singing throughout these services was inspiring. July 12 these brethren left for their homes. May the bread they cast upon the waters be gathered not many days hence!—Anna Lesh, R. D. 3, Loveland, Ohio, July 12.

West Dayton.— Brethren D. Wine and D. W. Crist were with us Sunday morning. Bro. Crist preached an excellent sermon on "The Great Confession." Sunday school and Christian Workers' meetings are going along nicely. The average attendance at Sunday school for the second quarter was 114. The collections amounted to $54.76—D. W. Kneisly, 19 Baker Street, Dayton, Ohio.

Wyandot church met in council July 10, with Eld. L. H. Dickey presiding. All business passed off nicely. Bro. Dickey was retained as our elder for another year. The time set for our love feast is Oct. 16, at 10 A. M. We expect Bro. S. Z. Smith, of Sidney, Ohio, to be with us, to conduct a revival meeting about that time. Pray for us that souls may be saved!—J. L. Guthrie, Nevada, Ohio, July 12.

OKLAHOMA.

Washita church met in council July 3, with Eld. A. L. Boyd presiding. We decided to hold a series of meetings beginning about August 15. Bro. A. J. Smith will do the preaching.—Bertha Boyd, Cordell, Okla., July 10.

PENNSYLVANIA.

Chiques church has set Aug. 21 as the time for a harvest meeting, at 1: 30 P. M. Our council will be held the last Saturday in August. Our "Annual Meeting Report" is read with pleasure, and we feel that the church will continue to prosper and flourish.—Henry S. Zug, R. D. 1, Mount Hope, Pa., July 15.

Elk Lick.—Bro. Tobias Myers, of Philadelphia, preached two good sermons for us July 4, in the morning and evening. His son, Bro. T. T. Myers, of Huntingdon, will preach for us next Sunday, July 18.—Alice C. Beachy, Elk Lick, Pa., July 12.

Farmers Grove.—July 9, the Mission Board of Southern Pennsylvania, composed of the following brethren, were with us: J. A. Long, of York, Henry Beelman, of Dillsburg, W. A. Anthony, of Shady Grove, W. C. L. Baker, of East Berlin. As the Tuscarora Mountain divides the Perry church, they proposed to us that they would take charge of the Juniata side, known as the Farmers Grove church, if we would accept them as being in charge, and would work in harmony with the decisions of Annual Meeting from now on. This we did, praying for a brighter day to come soon. We thank God that we have a Mission Board that is not ashamed to maintain the principles of our beloved Brotherhood. Bro. J. A. Long gave us a splendid sermon. Bro. W. A. Anthony preached twice in his usual impressive manner.—Isaac Cripe, Honey Grove, Pa., July 12.

Lebanon.—We wish to announce, for the benefit of our neighbouring Sunday schools, that the date for holding our children's meeting is Sept. 12, at 2 P. M. We extend a hearty welcome to all.—Emory P. Trimmer, Lebanon, Pa., July 13.

TENNESSEE.

Pleasant View congregation met in council July 10. After the council it was decided to elect two more to the office of deacon. The election was held, and Brethren Jack Young and Milton Fox were chosen. On Sunday Bro. J. D. Clark gave us an interesting sermon. Our Sunday school is progressing nicely.—N. T. Larimer, Jonesboro, Tenn., July 12.

TEXAS.

Manvel church held her council July 3. Bro. M. H. Peters was chosen as delegate to our district meeting, with Sister Fanny Sprague alternate. Yesterday we had the pleasure of listening to Bro. C. D. Fager, of Tustin, Cal.—Lydia M. Moore, Manvel, Tex., July 12.

VIRGINIA.

Fairfax church met in council July 10, at 10: 30 A. M., Elder S. A. Sanger presiding. Elders A. Conner and M. G. Early, from adjoining congregations, were with us. Much business came before the meeting, but all was disposed of very pleasantly. Two letters of membership were received. Our harvest meeting will be July 31, at 2 P. M. An election was held for a minister and two deacons. Bro. D. H. Miller was the choice for minister, and Brethren C. E. Miller and E. D. Miller were chosen deacons. All were installed. Bro. A. O. Breneman and Sister Ellen Wampler were appointed Sunday-school superintendents at Ryan, Va. This is a mission point in the Fairfax congregation. Sister Wampler is there now helping with the work. We expect Bro. Graybill and wife, of New Jersey, to come to us about Aug. 21, to begin a series of meetings. Sister Howe is expected the second week of the meeting, to conduct Bible work each evening before preaching service. They will be on their way to Nokesville, Va., where they will help in the Brethren's school, which is expected to open there this fall.—Maggie Miller, Oakton, Va., July 14.

Flat Rock.—Aug. 7, at 3 P. M., our love feast will be held at Mt. Olivet, a house owned jointly by the Flat Rock and Linville Creek congregations.—J. D. Wine, Forestville, Va., July 15.

Germantown church convened in council July 3, with Eld. R. L. Peters as moderator. An instructive fifteen-minute talk was given by Eld. H. Ikenberry. One letter was received. A collection of $9.75 was taken for the home treasury.—Edith Barnhart, Wirtz, Va., July 13.

Johnsville church met in council July 10, with Eld. D. C. Naff presiding. Several business matters came before the church, but all was attended to pleasantly. One was reclaimed.—Abbie A. Turner, McDonalds Mill, Va., July 14.

Redoak Grove church met in council July 10, Eld. M. I. Dickerson presiding. One letter was received. Our annual church visit was ordered. Our elder, Bro. W. H. Naff, will represent our Sunday school at the district meeting, to be held in the Bethlehem church, Franklin County, Va. One young brother has been received into our church since our last report. July 11, after Sunday school, Eld. S. G. Spangler and Bro. C. E. Williams preached for us.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., July 13.

Summit.—Our series of meetings will commence the fourth Sunday of August, conducted by Eld. Abraham Thomas, of Spring Creek. We hope to have a good meeting. Two of our young ministers, Brethren John T. and H. N. Glick, will be absent for a few months,—travelling in Fayette County, W. Va. Bro. P. J. Craun and son, Frank, have been seriously ill for several weeks. Bro. Frank is improving, and we hope both will recover soon. Our Sunday school and Christian Workers' meetings are not so well attended this summer as usual. We should all be more interested in the work.—P. B. Williams, Bridgewater, Va., July 15.

WEST VIRGINIA.

Spruce Run.—Bro. J. W. Ikenberry came to us June 12, and gave us three interesting discourses. June 27, Bro. Andrew Hutchison commenced a series of meetings for us. He remained until July 12, preaching fifteen sermons in all, and presided at our council. We trust good will result from these meetings. Bro. Hutchison leaves us for Mercer County, W. Va.—Lena B. Fleshman, Lindside, W. Va., July 12.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM MUSCATINE, IOWA.

About two blocks from the street car line, on Fletcher Avenue, on a beautiful western slope, stands a large, commodious evangelistic tent, pitched by kind hands, to welcome prodigal sons and daughters home to God. Our first subject in the tent was "Pitching Our Tents." We tried to show the results of Lot's choice, describing the fatal mistake by which he lost those near and dear to him, all because he pitched his tent at the wrong place.

Our next theme, "The Last Call and the Last Opportunity" (Mark 10: 46-52) proved to be even more helpful, for at the close of the service, when the invitation was given, a prodigal son and daughter, who had been sitting by the wayside for many years, blinded with sin, arose and applied for membership.

We hope that our theme for tonight, "The Blessings for the Righteous, and the Woe and Misery for the Wicked," will stir still more hearts to leave the ways of sin, and come home to God.

Our missionary meeting on Sunday bids fair to be of great interest. Surely, we are made to feel that we are in the mount of transfiguration this week, dwelling in the tents of Zion! T. Abraham Robinson.

Muscatine, Iowa, July 15.

FROM McPHERSON COLLEGE.

Mr. Richardson, of this place, recently deeded to the McPherson College, for the Agricultural Department, 160 acres of good farming land, worth from $12,000 to $14,000. Mr. Richardson is not a member of our church. He affiliates with the Methodists. It seems as if outsiders take more interest in us than we do ourselves.

Of more than fifty thousand dollars given to McPherson College, during the past four years, at least thirty thousand has come from those who are not members of our church. It is now up to the Church of the Brethren to subscribe $10,000 to make this magnificent gift available. Maybe this gift will be an incentive to some of our wealthy members, to be equally liberal.

The Annual Meeting has urged the colleges to establish agricultural departments. An agricultural department cannot be made practical and successful without a large expenditure for equipments. It needs a good farm of not less than 160 acres, equipped with modern buildings, machinery, and thoroughbred stock, besides a building with laboratories and recitation rooms.

All of this is now assured McPherson College, provided the $10,000 can be raised. It is up to us to raise this amount and make available this most magnificent gift of our good friend, Mr. Richardson.

Enough stock has already been taken to insure the success of the McPherson Hospital, to be controlled by the Brethren. Everyone is enthusiastic over the proposition. Some five of the local physicians have pledged their support. This means success from the beginning.

McPherson, Kans., July 10. H. J. Harnly.

GREETING FROM SWEDEN TO CONFERENCE.

[The following greeting from Sweden to Conference of 1909 was overlooked by the Secretary of the General Mission Board, for which he hereby makes due apology.]

From the Church of the Brethren in Sweden, assembled in district meeting in Malmo, Sweden, April 12, 1909, to the Annual Meeting of the Church of the Brethren of the United States, Greeting:

Dear Brethren and Sisters in the Lord: The year 1908, with its labors, is in eternity. God, our heavenly Father, has given unto us so many blessings, and so much grace, that we feel very thankful to him for all his loving-kindness, mercy and love. The Lord has done much for us, through you, dear brethren and sisters, when he put it into your mind to serve us with your means. Your prayers, also, have gone up to the Throne of Grace, in behalf of the welfare of the work, here in Sweden.

May God help and lead you, dear brethren and sisters, in all your work for the Master. The district meeting, here, sends you our heartfelt thanks for your love to us. We also wish to be kindly remembered in the future. We long for the time when a brother from the churches in America may be found willing to come over here to Sweden, to help us in this great field of labor.

May our heavenly Father and the Lord Jesus Christ continue to give you blessed seasons of fellowship and association!

For the District Meeting of Sweden: A. Anderson, H. O. Wyler, P. Jonsson, J. M. Risberg, Sec.

A MISSION TOUR IN SOUTHERN OHIO.

Originally our objective point was Marble Furnace, near Peebles, in Adams County, but coming so near to the dear ones, we had to turn aside and see as many of them as we could. So we stopped with Brother and Sister Davidson, of the White Oak church over night. In this church dwells one of the dear old saints of God, known as "Aunt Fanny Sandess." She is coming close to the "sundown" of life. But she can look back over nearly fourscore years, many of them spent in the Master's service. May the setting of her sun be beautiful and serene!

A day in the buggy with Bro. Davidson brought us to the May Hill church where Bro. Davidson preached in the evening. This is the old home church of Bro. Quinter Calvert, who is now in California, but he is not forgotten here. May the seed he sowed here still continue to ripen into sheaves for the "harvest home" on high. Here, also, is the present home of our dear Bro. J. A. R. Couser, one of the sweet singers of Southern Ohio. Our stay in his home was saddened by the absence of the mother who went to her rest a year ago, and left him to struggle on without the help and counsel of a noble wife.

From here Bro. Couser and the writer journeyed and labored together. At Marble Furnace we tarried till Wednesday night, baptizing five precious souls into the fold of Christ. One was reclaimed and others were near. One was anointed. Bro. Wisecup took me from this place in an all-night buggy ride to the "mountains" of Adams County. I had to call for Bro. Couser to come to me again, to help anoint a sick sister. We held a quaint communion service here, and after the feast anointed the sick sister and reclaimed a wanderer. The communion was held in the open air, and eleven surrounded the table, which was furnished with such as we could get in that country, on short notice. All seemed to enjoy the service and the people seemed much interested. We baptized three in this vicinity, and two remain to be baptized.

One of those baptized was a man sick of both palsy and dropsy. His limbs were swollen and bursted, and he could use only one hand and his head. He was a large man and it took eight or nine to carry him. We dug a pool in the yard, and the spring filled it. All being in readiness, we carried him in blankets to the pool, and five of us advanced with him into the water. Upon giving the formula we turned him each time, and laid him gently, face forward, under the water. It was a beautiful service, though administered under difficult circumstances. All were impressed and the poor man was, oh, so glad! When we saw them advancing toward us, carrying him in a sheet held at the corners, we thought of gospel times, when the sick were brought to Jesus so.

By another night's ride we came to Furnace, and from there to Straight Creek, where Bro. Nicodemus and wife lived and labored so earnestly and well. Here we baptized a dear young sister, a close friend of theirs, and I said often, on this trip, "If they could only be here to see the fruit of their work!" for, surely, much is due to the efforts of Brethren Nicodemus and Couser.

We left the Brethren happy, and after another night ride in the rain we took the early train at Peebles for home. We gave Bro. Couser good-bye, rejoicing that we could be of some little use to the Master and some help to hungering, thirsty souls. B. F. Petry.

Eaton, Ohio, July 9.

DEATH OF ELDER J. M. CLINE.

Eld. J. M. Cline, of Knightly, Va., died May 7, 1909, aged 72 years, 8 months and 7 days. While all nature was awakening from the long sleep of winter, to the beautiful springtime, and taking on new life, our hearts were made sad because the death angel came to our home and called away a dear father.

Bro. Cline was elected to the ministry about forty years ago, and served as elder of the Middle River church for a number of years. He did much preaching in the mountainous districts and among the scattered and isolated members. The greater part of his traveling was done on horseback and by private conveyance. He bore most of his expenses, and many times left his business in the care of strangers at a financial loss, but he gladly made the sacrifice to carry the good news to those who did not have it, especially to the poor living among the mountains. He was entertained at many a lowly home, and shared their scanty meals. He felt that to break bread with them was a long step toward gaining their confidence and good will. One of his last requests was, that the poor people, to whom he had often preached, should be informed of his death, that they might attend the funeral.

His greatest desire was the prosperity of his family and of the church. The weather was seldom too bad for him to attend services, even when hardly able. For several years his health would not permit him to do any preaching, but his earnest concern for the welfare of the church and her work never abated. But God has called him home, and his labors here are ended.

Bro. Cline leaves a wife and five daughters.

Mt. Sidney, Va. Lelia R. Flory.

FROM PETERS CREEK, VA.

July 5, at 2 P. M., the ministers of this congregation met at the Peters Creek churchhouse to hold a ministers' meeting. Eld. C. E. Eller was chosen moderator. A program had been previously arranged, and topics assigned. Eld. D. C. Naff's talk, on "The Minister's Call," was impressive and inspiring. He subdivided his topic as follows: (1) A Divine Call. (2) An Important Call. (3) A Call of the Greatest Responsibility. (4) A Call to the Greatest Sacrifice. Two other talks, "The Improvement of His Talent," by Bro. J. H. Garst, and "The Preparation and Delivery of His Sermon," by Bro. Levi Garst, were also interesting and instructive. Many helpful points were brought out. Many points for improvement were given in the general discussion.

The burden of the exercises, throughout, seemed to bear largely on the necessity of a better preparation to do better work in a better way, that greater achievements for Christ and his church might be accomplished in the future.

This was the first time the ministers' wives were present at a meeting of this kind, but as, at these meetings, a good insight into the difficulties and problems of the ministers' work is obtained, the helpmeet is thereby better prepared to sympathize and help in the work. The minister's problems are many, but his possibilities are great. Sina L. Garst.

Salem, Va., July 7.

DISTRICT MEETING OF NORTH DAKOTA AND WESTERN CANADA.

The meeting was held in the Rock Creek church, Towner County, N. Dak. It was preceded by a Christian Workers' meeting on July 6 in the forenoon, and by a Sunday-school meeting in the afternoon of the same day; also by a ministerial meeting on July 7.

The members from the more distant parts of the district arrived largely on the evening train from the South on the Farmers' R. R. on the 5th. They were then conveyed to the church, and, as far as it came under my observation, the arrangement was entirely satisfactory. The weather, with the exception of one shower, was very good.

On the morning of the 6th, members from adjoining churches came,—some driving as far as sixty miles.

The Christian Workers' and Sunday-school meetings were spiritual from beginning to close. Many words of gratification were heard as we passed among the crowd. In the evening we were permitted to listen to Bro. J. E. Miller, of Mount Morris, Ill., who delivered a missionary sermon. A collection for the China Mission was then taken, which amounted to over $100. This, together with the collections taken during the day, amounted to over $200.00.

The ministerial meeting, held on July 7, was a feast of good thoughts from beginning to close. Many of the best thoughts were given by those who took part in the general discussion of the various topics.

The district meeting was called to order at 8 o'clock, on the morning of the 8th, and lasted until after 6 P. M., with a noon intermission of two hours. No papers were sent to Annual Meeting. Several of the papers, which were before the meeting, related to local conditions. Some were adopted and some were returned. Bro. Isaac Miller, of Zion, N. Dak., was elected a member of the Standing Committee for 1910.

The district meeting of 1910 will be held at the Pleasant Valley church, near York, N. Dak. D. F. Landis.

Ellison, N. Dak., July 10.

EASTERN DISTRICT OF MARYLAND.

The ministerial, Sunday-school and Christian Workers' meetings of the District are to be held at Meadow Branch church, Westminster, Md., Aug. 25 and 26.

MINISTERIAL MEETING, AUG. 25.

First Session, 9:30 A. M.

Devotional Exercises. Opening Remarks, Uriah Bixler.

1. Are We as a Church Doing Our Part toward the World's Redemption? If Not, Why not?—C. D. Bonsack, E. C. Bixler.
2. To What Extent should the Minister of the Present Day Depend upon Matt. 10: 19-20?—T. S. Fike, E. A. Snader.
3. State To-day's Home Mission Problems, and Their Solutions.—J. J. Johns, Geo. K. Sappington.
4. "But Wisdom is Justified of Her Children." Matt. 11: 19. Who Are Her Children?—A. P. Snader, W. I. T. Hoover.

Afternoon Session.

5. To What Extent should We Take Part in the Temperance Cause?—Geo. S. Harp, Wm. M. Wine.
6. What does Christianity have to Offer to a Young Man this Present Day?—Jacob Hollinger, P. D. Fahrney.
7. If an Evangelist Cannot Be Secured, Would it Not be Better for Each Church, Annually, to Appoint one of her Ministers to Conduct a Series of Meetings?—J. S. Weybright, Jacob O. Williar.
8. The Need of More Reality in Religion. Luke 17: 5.—J. H. Utz, John Smith.

Wednesday Evening, 7:30.

Round Table, conducted by W. P. Englar. All workers present are invited to participate in discussing the many topics arranged for the occasion, or given in the regular program.

SUNDAY-SCHOOL MEETING, AUG. 26.

First Session, 9:30 A. M.

1. How Best Lead the Young from the Sunday School into the Church?—Jesse R. Klein, Carrie Bixler.
2. Is Class Organization Valuable? If so, in What Grade?—H. P. Fahrney, J. Walter Englar.
3. The Superintendent's Place during the School?—Daniel E. Engler, J. Calvin Walker.
4. Is the Sunday School a Help to the Church? If so, Why Is It Not More Encouraged by the Older Members?—C. N. Frushour, Mary Martin.
5. How Best Win Our Boys and Girls for Christ?—Laura Garner.
6. The District Sunday School Secretary; (a) His Work.—J. S. Geiser. (b) Its Importance.—John Garber. (c) Why Should He Visit the Different Schools?—M. C. Flohr.
7. Methods of Instruction in Sunday School.—D. O. Metz, Robert Ridgely.

CHRISTIAN WORKERS' MEETING.

Aug. 26, Afternoon Session.

1. Is a Christian Workers' Meeting Alive to Its Best Interest that Fails to Send out Its Members into Real Christian Work?—L. J. Flohr, Harvey E. Price.
2. Which is the More Valuable—Assigned or Volunteer Workers?—Margie Lantz, W. D. Ashmore.
3. What Benefit is the Christian Workers' Meeting to the Church?—Dove Sauble, Elsworth Engler.

Prof. John T. Royer, Music Director.

Program Committee: W. E. Roop, Chairman; J. Welty Fahrney, Secretary; Silas K. Utz, Treasurer; C. F. Ausherman; T. J. Kolb.

FULTON AVENUE CHURCH, BALTIMORE, MD.

Though we have not written for a long time, there has been much good news. Our work moves on, steadily increasing in interest and worth. Bro. C. W. Guthrie, of California, just closed a week's series of lectures on his trip around the world. Though he happened in our city during the hottest week of this year, we had good attendance.

Many were the expressions of joy and appreciation of the instructive illustrated lectures, given by Bro. Guthrie. Since all cannot take a trip to the Bible Lands, it is indeed fortunate that those, who can take the trip, bring back such real, living, picturesque descriptions of the wonderful fulfillment of the Word of God, to those of us who have to remain at home. These illustrated lectures only confirm our joy and faith in the Gospel of Jesus Christ, through our blessed church.

Last Tuesday our Sunday school enjoyed another annual children's day in Druid Hill Park, Grove 10. About two hundred scholars and friends enjoyed the rest and recreation out in God's natural garden, among the beautiful large trees, away from the oppressive heat of the thrice reflected rays of the hot sun on the paved streets and brick walls of the city. Vacation time is here and

already we feel the effects on our congregations, particularly in the Sunday school.

Eld. W. M. Wine, President of the Maryland Collegiate Institute, of Union Bridge, Md., preached a very acceptable sermon for us June 13.

Eld. P. H. Beery, of Covington, Ohio, with his wife, gave us a pleasant visit June 9. Bro. Beery preached for us at the time of our Bible Class service. It was a very fitting lesson on the tremendous success of the early church.

Time and space will not permit us to tell of the sweet love feast held at this place in May and the many other pleasant features of our work, that have recently come to us. When we look around we have so much to be thankful for that it is surely unbecoming to even think of complaining when the waters occasionally become disturbed by a contrary wind. So we thank God and take courage, and press on in the line of duty as it presents itself, leaving the results in the hands of him who knoweth and doeth all things well. J. S. Geiser.

1807 Edmondson Avenue, July 6.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Clark-Kentner.—At the home of the writer, in Garden Grove, Iowa, by the undersigned, July 11, 1909, Mr. Alda Clark, and Miss Ethel J. Kentner. L. M. Kob.

Quakenbush-Williams.—By the undersigned, at the home of the bride, at Olpe, Kans., June 24, 1909, Bro. Ralph Quakenbush and Miss Dolly M. Williams, both of Olpe, Lyon County, Kans. Samuel E. Lentz.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Beckner, Sister Elizabeth, wife of Bro. Henry Beckner, born in Virginia, Aug. 9, 1852, died in the Cedar Creek congregation, Anderson County, Kans., April 26, 1909, aged 56 years, 8 months and 17 days. Her sickness was of short duration, erysipelas rendering her unable to take food or medicine. She leaves a husband, two sons and two daughters. Services from 1 Cor. 15: 21-23. Moses Plunkett.

Cosner, Brother Aaron F., born Oct. 3, 1856, died at his home near Bismarck, W. Va., in the Alleghany congregation W. Va., June 24, 1909. He had been ailing for two or three years, but was able to be about at times until about a month before his death. From that time on he steadily declined. He was the son of Andrew and Margaret Cosner. Aug. 19, 1888, he was married to Sallie Moreland. His wife and four children survive. Bro. Cosner was always a good, moral man. About a month before he died, he united with the Church of the Brethren. Services by Bro. John T. Cosner at the home. Interment near his home,—a place of his own selection. Lillie C. Moore.

Gaby, Sister Julia Cordelia, born in Greene County, Tenn., Jan. 5, 1884, died at the home of her father, Wm. Gaby, within the bounds of the Mountain Valley congregation, Tenn., July 3, 1909, aged 25 years, 5 months and 28 days. She united with the Church of the Brethren early in life, and remained loyal until the time of her death. She was held in high esteem by all. Services July 4, by Bro. P. M. Correll. Interment in the Mountain Valley cemetery. S. A. Gaby.

Gangwer, John H., born April 8, 1846, in Montgomery County, Ohio, died July 5, 1909, at his home near Millersburg, Ind., of paralysis, aged 63 years, 2 months and 27 days. He had been helpless for about 5 years. Services by the writer from Matt. 24: 42. I. L. Berkey.

Geisert, Martin, born in Germany about 84 years ago, died at his home about two miles from Bismarck, W. Va., in the bounds of the Alleghany congregation, July 6, 1909, of paralysis. He came to this country when a young man, and was married to Sister Polly Hanlin, who, with two children, preceded him. Two daughters survive, both of whom, with their husbands, are members of the Church of the Brethren. Mr. Geisert never made any profession, but was an honorable, upright man. Services were held at his home July 7, by Bro. Dennis Clark. Interment in the cemetery on his own farm. Lillie C. Moore.

Grable, Bro. Daniel, born in Pennsylvania, June 24, 1830, died at Maplewood, Ohio, May 8, 1909, aged 78 years, 10 months and 14 days. In 1857 he was united in marriage to Mary Ellen Miller. Eleven children blessed their home, seven of whom are living. He united with the church about forty years ago. Services by the writer in the M. E. church at Maplewood. Interment at Port Jefferson. Abednego Miller.

Grable, Sister Mary E., nee Miller, born in Pennsylvania May 25, 1837, died at the home of her daughter, Mrs. Wilson Clayton, near Maplewood, Ohio, July 7, 1909, aged 72 years, 1 month and 12 days. On March 13, 1857, she was married to Daniel Grable. She was the mother of eleven children, four of whom, with her husband, have preceded her. Five sons and two daughters survive. Services by the writer at the M. E. church in Maplewood. Interment at Port Jefferson. Abednego Miller.

Herring, Bro. Alexander, born in Montgomery County, Ohio, Oct. 15, 1827, died in Shelby County, Ohio, July 5, 1909, aged 81 years, 7 months and 20 days. He was married to Sarah Studebaker in 1854 and the same year moved to Ohio, where he resided until his death. They had five sons and four daughters, one daughter having preceded him. He leaves his wife and eight children. About the year 1862 he and his companion united with the German Baptist church at Pleasant Hill, Shelby County, Ohio, of which he remained a faithful member. Services at the home by the writer. Interment at Port Jefferson. Abednego Miller.

Longanecker, Bro. Joseph, born Nov. 15, 1834, died from paralysis,at his home near Easton, Md., June 26, 1909, aged 74 years, 7 months and eleven days. He had been a citizen of Talbot County since 1884, when he moved here from Pennsylvania. Bro. Longanecker was married twice, and is survived by a wife; also six children by his first wife. Services by Eld. S. K. Fike. Interment in the Fairview cemetery. Florence M. Hutchison.

McHugh, Bro. Patrick, born in Ireland 1832, died July 5, 1909, in the bounds of the South Ottumwa church, Iowa, aged 77 years. Bro. McHugh came to America when a young man, having lived most of the time in Iowa. He united with the Church of the Brethren about nine years ago. For about three years he has been an invalid. His wife, the only known relative, survives. Services by the writer from Job 14: 14. Geo. W. Burgin.

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NOTES NOT CLASSIFIED

Packs Branch Schoolhouse.—We had the privilege of hearing Bro. James Rogers, of Oak Hill, preach for us June 20, both morning and evening. Bro. James A. Riner also preached two excellent sermons for us July 11. His subject in the morning was, "Mother, Home and Heaven," and in the evening, "The Bible." Much interest was manifested. We are looking forward to the time, when Bro. Riner will be with us again. We wish to hold a protracted meeting at this place sometime this fall, and we hope that many souls may be saved.—Mrs. E. A. Bowlen, Paintsville, W. Va., July 13.

Camp Creek.—In my last report I should have said that our harvest meeting is on the first Sunday in August instead of the 7th day of that month.—W. E. Shively, R. D. 25, Box 20, Bourbon, Ind., July 19.

Greene.—A temperance program was given at the Grove, July 3. There were 115 people present to enjoy the exercises. Our teachers' training class, conducted by home talent, meets every Wednesday evening at 8 o'clock. One was added to our number by baptism on Sunday. We expect to conduct a Bible school some time during the coming winter. A collection of $3.50 was sent to the Minneapolis Mission.—Lydia Wyatt, R. D. 2, Greene, Iowa, July 15.

Muscatine.—Our church met in council yesterday. Considerable business was attended to. Bro. J. Zuck and wife, and Bro. W. E. West and wife, are with us. Two, who had formerly been Catholics, were baptized. About 200 people were present to witness this service. An application will be sent to district meeting, to perfect an organization here, to be known as First Church of the Brethren of Muscatine. The writer's son, John was called to the ministry, and his son William, to the deacon's office. Our Sunday school and Christian Workers' meeting were reorganized. Our series of meetings continued one week. The interest was good.—T. A. Robison, Muscatine, Iowa, July 18.

Lordsburg.—On the last Sunday in June a children's day program was given. Bro. J. M. Cox preached a short sermon on "Sunshine." A collection of over $22.00 was taken for the "India Orphanage." The San Dimas Mission Sunday school attended our exercises in a body and were entertained until evening in the College building. Our council met on Monday, July 5, at 7:30 P. M., with our elder, Bro. Edmund Forney, presiding. There was considerable important business to be transacted, and it was decided to meet again a week later at 7:30 to finish our work. A number of committees reported and several new ones were appointed. Bro. Isaac Funderburg was elected president of the Christian Workers' society, and Sister Edna Neher secretary. Last Sunday a collection of over $30 was taken for the Chico (Cal.) meetinghouse.—Grace Hileman Miller, Lordsburg, Cal., July 14.

Olympia.—Eld. S. B. Shirky and wife, of Norborne, Mo., came to Olympia to visit their daughter. While here, Bro. Shirky preached five sermons for us. He is an earnest speaker and preaches sound Gospel. Considering the busy season, the attendance was good, as well as attention.—Caddie Wagner, Olympia, Wash., July 15.

DEATH OF BENJAMIN FUNK.

Benjamin Funk, author of the Kline book, died July 1, 1909, in Staunton, Va., where he had been receiving medical treatment at the Western State Hospital. About a year previous his health and mental faculties became impaired by reason of the infirmities of age. He was in his eightieth year. Funeral services at Singers Glen, in the Baptist church, by the minister in charge, and the writer. D. Hays.

Broadway, Va., July 31.

"FOURTH OF JULY" AT SIDNEY, OHIO.

On Monday the citizens had a great display of floating banners, in honor of a Fourth of July celebration. The "orders" seemed to carry the interest of the day, in a program of games and dances, in which many professed Christians were greatly interested, and many took part.

Having been apprised of the fact that such a program was to be rendered on the fair ground, we felt like giving the people a chance for a better observance of the day. We felt that an influence for good should be exerted by the children of God. To our effort, to arrange a program, our people at once responded, and a splendid program was arranged for July 5, at Wagner's Park. The Sunday-school workers of Sidney, Loramie, Logan, and Bellefontaine, took part. A number of topics were assigned to as many speakers, and each part was well carried out. All speakers were present, except one, who was supplied by a substitute. Many of our brethren and sisters from adjoining congregations were with us. On account of a heavy rain we were compelled to go into the church.

At this meeting it was emphasized that honored patriotism, in harmony with the New Testament, is to educate, reform and Christianize the world, that we may enjoy that liberty and freedom found in Paul's Letter to the Ephesians, second chapter. S. Z. Smith.

Sidney, Ohio, July 15.

FROM VIRGINIA.

I have just closed a midsummer series of meetings at Pine Creek church, Carroll County, Virginia. This is a Presbyterian church, but we have fifteen members living near by. The members of the Church of the Brethren have been preaching here monthly, by permission. I held twelve meetings with fair encouragement. Two, a husband and wife, applied for baptism. Our brethren have been preaching in Carroll County for fifty years, and, no doubt, might have had large, flourishing churches, had we done our work systematically, and more of it. In this special locality we need a churchhouse of our own, so that we may preach the whole Gospel without giving offense to those who show us courtesy.

I spent two nights, going and coming, in Pulaski City with Bro. Chas. A. Powell, who is a train inspector, and very much interested in the church. He thinks much good could be accomplished in his town of 4,000 inhabitants, if the Brethren would put forth an intelligent, persistent effort. He shows his faith in the work by proposing to rent a hall at a cost of $7 per month for us. I did a little personal work while there, which induces me to believe that the effort would be crowned with success. C. D. Hylton.

Troutville, Va., July 15.

THE FIRST CONFERENCE AT JERUSALEM.

Those must have been anxious days with the apostles. They must have realized that such an abrupt transition from one religious thought and practice into another was fraught with direful consequences. The question to be adjusted was destined to revolutionize all previous teaching. The ceremonial law was the foundation of Jewish religious and national life. The apostles must have been aware of the gravity of the situation. Paul, as the champion of this new cult, must have had a charitable and kindly feeling toward those who were seeking to maintain the old order of things. Not very many years before he was an active zealot,—nay it was with a sort of fiendish satisfaction that he pursued, harassed and murdered these very same Christians. He was a reactionist in the purest sense, without patience or tolerance for those whose opinion differed from his own. It took the intervention of heaven to bring him to his senses. He sought, with all of his physical, mental, ecclesiastical and civil powers, to destroy the principles that he was now advocating.

The world's history is one long train of disappointments and suffering, because of prevailing differences of opinion. Has our attitude, toward those who differ from us, always been one of tolerance and kindly forbearance, or has it been intolerant, vindictive, revengeful?

We notice a change in Paul's tactics. Instead of murder and torture, it was argument, teaching,—constructive, not destructive. It was a change that must come over every man who is truly converted.

The paramount issue in this Jerusalem conference was clear-cut and well-defined. There was a disposition to meet the issue fairly and squarely and to give every one an equal show. There were none of the tactics sometimes employed in deliberative bodies to evade, to delay, to change, to compromise, or to suit individual preferences. It is noteworthy to see with what frankness and candor the question was discussed, and, considering the seriousness of the issue, the result of the conference was remarkable. Possibly they did not all agree with the decision. A matter so deeply rooted into the hearts and consciences of people is not easily eradicated. We have it implied in the text that at least they did not insist on their contention, viz., that the Gentile converts must be circumcised. Rather they were willing to lay aside their individual teaching and preferences for the benefit of the whole. A grand and noble spirit. May we all have that spirit! O. V. Sager.

Clovis, N. Mex.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 28, Texas and Louisiana, in Nocona congregation, Texas.
Aug. 20, Michigan, in Crystal church.
Aug. 31, Nebraska, in Afton church.
Sept. 3, Tennessee, in Beaver Creek church.
Sept. 24, Northern Missouri, at Bethany, Ray County.
Oct. 8, Northern Illinois and Wisconsin, Yellow Creek.
Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

Canada.

July 24, Fairview, Tyvan, Sask.
July 31, 3 pm, Pleasant Ridge, Milo, Alta.

Colorado.

Sept. 18, Good Hope.

Illinois.

July 24, Coal Creek.
Sept. 4, 6 pm, Big Creek.
Sept. 18, 19, 10 am, Woodland.
Sept. 25, Romine.

Indiana.

Sept. 2, Elkhart City.
Sept. 3, 10:30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.
Sept. 17, 2 pm, Bethel Center.
Sept. 25, North Liberty.
Sept. 25, 2 pm, Huntington.
Sept. 25, 4 pm, Ogans Creek.
Sept. 25, 4 pm, Somerset.
Sept. 25, Turkey Creek.
Sept. 25, 10 am, Portland.
Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen.

Iowa.

Sept. 18, 19, Des Moines Valley, country house.
Sept. 18, 5 pm, Brooklyn.
Sept. 18, 3 pm, English River.
Sept. 22, Libertyville.
Sept. 22, Batavia.
Sept. 25, 2 pm, South Keokuk.

Kansas.

Sept. 11, Independence.
Sept. 25, 26, 10:30 am, Washington.
Sept. 25, 5 pm, Pleasant Grove.

Maryland.

Sept. 11, Fairview.
Sept. 18, 5 pm, Brooklyn.

Michigan.

Sept. 25, 10 am, Chippewa Creek.
Sept. 25, 10 am, Sunfield.

Missouri.

Aug. 7, Peace Valley.
Aug. 26, 6 pm, Prairie View.

North Dakota.

July 24, 10 am, Snyder Lake.
July 24, 3 pm, Carrington.
July 24, 4 pm, Turtle Mountain.

Ohio.

Aug. 21, 10 am, Seneca.
Aug. 31, 7:30 pm, Bellefontaine.
Sept. 25, North Poplar Ridge.

Oklahoma.

July 24, Bright Star.
Sept. 25, 4 pm, Cement.

Oregon.

Aug. 28, Coquille.

Pennsylvania.

Sept. 4, 5, 2 pm, Farmers Grove.

Tennessee.

Sept. 2, Beaver Creek.

Virginia.

Aug. 7, 3 pm, at Olivet.
Aug. 21, 3 pm, Flat Rock.
Sept. 25, Valley Bethel.

Washington.

Aug. 14, Olympia.

West Virginia.

Aug. 21, Hevner.
Sept. 4, 2 pm, Seneca.

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Vol. 48. Elgin, Ill., July 31, 1909. No. 31.

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AROUND THE WORLD

ALMOST nine years ago Galveston was devastated by a terrible storm and flood. Situated on an island in the Gulf of Mexico, and separated from the mainland by a narrow arm of the Gulf, the work of destruction was appalling. And yet, with a spirit, rivaling that of Chicago after the great fire, Galveston at once began planning for protection against a similar disaster. It was decided to construct an immense sea wall of concrete, on the Gulf side, and also to raise the grade of the city to a point of absolute safety. This work has been practically completed, and proved itself all that was expected when, during the severe storm of July 21, huge waves were hurled against the great concrete wall. Other portions of the gulf coast country were severely damaged, some lives lost, and an enormous property loss sustained.

LAST week we referred to the deplorable conditions prevailing in France, and, judging by recent developments, our statement concerning official corruption, etc., was well justified. Extensive cases of fraud, in connection with the management of the navy, have been discovered, and in consequence there was an overthrow of M. Clemenceau, the premier, and his entire cabinet, July 20, and for a time the wildest confusion prevailed. M. Aristide Briand, an active member of the former cabinet, has now been asked to serve as premier, and has decided to accept the responsible position. It is hoped that by needed reform measures he will be able to rally the discordant elements around some central point of common interest to the nation, and thus avoid a repetition of the stormy and spectacular outbursts, so characteristic of French history in the past.

So far as the mothers of Spain are concerned, it was undoubtedly a blessing when her colonies passed into other hands. Many a Spanish soldier found his last resting place in one of the island possessions, far away from home and kindred. After nearly ten years of peace, once more Spanish troops are being rushed to the front, and already there have been several encounters near Melilla with the Moroccans. The Spanish populace, and especially the women, are much opposed to the hostile demonstration. They care nothing for the "wounded honor of Spain," or the "desirability of gaining a firmer foothold in Morocco." They think only of the endangered lives of sons and brothers, and why not? It is easy, perhaps, for the rulers of the respective countries to let loose the "dogs of war," as long as their poor subjects, only, are compelled to do the fighting. It is impossible, however, to restore the precious lives, sacrificed ruthlessly on the gory fields of battle.

THE honor of having achieved the first successful aerial flight across the English Channel falls upon Louis Bleriot, a Frenchman who, July 25, made the trip of twenty-one miles from Calais, France, to Dover, England, going at the rate of nearly forty-three miles per hour. The aeronaut relates some thrilling experiences that fell to his lot while in midair. For a time he lost his bearings, being unable to see the shores of either country. Soon, however, the green-clad coast of Dover greeted his sight, and he was able to effect a safe landing, cheered by the congratulations of his friends and several bystanders. While Mr. Bleriot is glad to receive the prize of $5,000, he rejoices more because of his achievement from a scientific standpoint. Baron de Forest is now offering $20,000 to the first Englishman making a similarly successful trip in an English-built aeroplane.

WHILE modern theologians are trying to excel one another in abstruse and carping Bible criticisms, the spade of the explorer goes right on, and every now and then we are told of another interesting discovery that confirms the truth of the Old Book. Only recently Prof. Brugsch found an important inscription in Egypt, fully confirming contemporaneous Bible history. When deciphered, this hieroglyphic record tells its own story. Going back to the days of Joseph, it confirms the account of the seven years of famine, and recounts the wise provision to meet the dire want of a starving nation. Men may think that it is a privilege of scholarship to question the authenticity of the Decalogue, and yet it is always safe to believe the *inspired* Moses, rather than his would-be critics. Not a single discovery of archæological value has ever thrown discredit on the accuracy and reliability of the Bible story.

A RECENT issue of the *Mexican Herald*, the leading newspaper in the English language in Mexico, after referring to the fact that the American colony in Mexico celebrated Independence Day on Saturday, July 3, calls attention to the great value of appropriately observing Sunday as a day of rest. Emphasizing the scriptural authority for so doing, it then raises the question whether "the material prosperity and power of the Anglo-Saxon nations may not be due, in no small degree, to this strictness of theirs in the observance of the Sabbath." The *Herald* also heartily commends the closing of saloons on Sunday, as required by a recent ordinance, and hopes for further advance along that line. The words of the Mexican editor are worthy of serious consideration, especially in view of the growing looseness concerning Sunday observance, prevailing in some of our American cities.

ONE of the most remarkable instances of the fulfillment of prophecy has come to pass in Jerusalem. Isa. 35: 10 tells us: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." After waiting many years for the fulfillment of the promise, permission has now been granted by the Turkish Government that the Jews may pass through the forbidden gates of the temple site, hitherto jealously guarded by Moslem soldiers. With the annual commemoration of the Fast of Ab, July 27, the gates of the sacred inclosure will open to the remnant of the chosen race. Here they will celebrate the day which commemorates the destruction of their beloved temple by the Romans under Titus in 70 A. D. Hitherto the old-time wailing place, near the outside wall, was the closest approach granted to the devout Jew. Now, with the advent of the new order of things, the Jew is to have equal privileges with all others. The world over, wherever Jews assemble to observe the day, there will be a note of rejoicing in the plaintive prayer for the rebuilding of the temple and the restoration of the chosen people to the promised land.

JULY 11 was observed in England as a day of prayer for Russian political prisoners, many of them unjustly confined. This movement was in response to an appeal by representative ministers. It was hoped that "God, by his wise and mighty Spirit, might soften the hearts of those responsible for the cruel treatment of the prisoners, and that those in confinement might be comforted under their sufferings, and given a happy issue out of all their afflictions." Attention is called to the fact that on February last the official prisons of the empire, designed to hold only one hundred thousand prisoners, were crowded beyond all reason, with nearly *double* that number. The insanitary conditions prevailing, together with the cruelties visited upon the unfortunate inmates, almost beggar description. Surely, if ever there was a case that should appeal to the sympathy of Christian people it is that of these persecuted prisoners, and there is abundant reason to remember them in our prayers.

THE recent troubles at McKees Rocks, Pa., where nearly 5,000 striking employés of the Pressed Steel Car Company had to be forcibly restrained from destroying the company's property, afford another illustration of the fact that better methods should be employed to settle these vexed labor questions. While, at all times, both sides are justly entitled to a consideration of their respective claims, these differences can be readily investigated without the costly experiment of a strike. In the case of the striking workers at McKees Rocks it seems to have been proved that $10 to $50 was paid to obtain a job at the plant, and that sometimes the workers were discharged in a few weeks, to make room for new men with the entrance fee. The public ought to know the truth of this matter, so that adequate protection, in this respect, may be given to these and other workers in the future. It is evident that there is not the disposition, on the part of many industrial concerns, to do business according to the equitable and exalted teachings of the "Golden Rule."

THE immigration laws, while made with the special purpose to bar out undesirable aliens, occasionally prove to be more harsh and heartless than, perhaps, was the intention. Recently a young Englishman sent for his orphan sister, Beatrice Pass, who, upon arrival, was found to be afflicted with consumption. The immigration officials would not permit her to enter the country unless a bond of $2,000 was given for her maintenance. This the brother was unable to do. In a communication to the Philadelphia *North American* the brother related the circumstances, pleading that his sister might be admitted, as he would be amply able to give her a home, being employed at good wages. A Philadelphia business man, while at his breakfast table, read the story of Beatrice and her brother, and at once notified the officials that he would sign the bond, and before noon the door of happiness had opened for brother and sister. Thank God that the world is still full of large-hearted men and women,—true sunshine makers!

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

OUT OF DOORS.

BY MARGUERITE BIXLER GARRETTE.

There is a quiet, restful nook,
A place of which I know:
And there, beside the rippling brook,
A violet doth grow.

Quite modest is its pure estate,
Down in this shaded dell,
And as I sit and meditate,
It doth its message tell.

And so, on days so sad and lone,
I throw all care away;
And walk in green fields all alone
And there I spend my day.

There I am sweetly taught to hear
Salvation's peaceful way,—
Ennobling duties are brought near
And lead to perfect day.

* * * * *

Glide on, dimpled brook,
Keep singing his praise;
Grow, little flower,
In your sweet, modest way;
Blow, blow, gentle breeze—
A glad anthem raise,
And I will endeavor
His laws to obey.

Bluffton, Ind.

THE TROUBLE AND THE REMEDY.

BY S. Z. SHARP.

In Two Parts.—Part Two.—The Remedy.

THE first step towards applying the proper remedy to a case is to make an intelligent diagnosis, find out the nature of the disease, the cause of it, its symptoms and all about it. Then we should take advantage of our previous experience. About the years 1880 to 1883 we had a striking experience which it will be well for us to call to our remembrance, and profit by it. At that time there was great unrest because of a spiritual disease. So wide-spread was it that it may be called an epidemic. Decisions of Annual Meeting were not wanting, but the disease still spread. At last many had to be put into quarantine, or put by themselves, where they could do no harm to those not afflicted. Then the church had rest, but did the remedy cure the afflicted? We think not, but they were swept away by the disease. We also believe that, by a different method, quite a number could have been saved.

It is important to notice how the church got such an accumulation of trouble at that time. It was this way: We had a number of evangelists who were not sound in the faith, but very active in getting members into the church, whether converted or not. In a number of instances these evangelists promised their converts (?) immunity against the restrictions laid down by the church. Soon we had a large number of unconverted people in the church, similar to those in the days of Constantine, when he had his unconverted heathen soldiers baptized into the church. Our experience of that time should enable us to adopt one necessary remedy or prevention, at least, namely:

1. *Permit no evangelist to preach who is not sound in the faith.* This is sound policy. Prevention is better than cure. As an illustration of the value of prevention, we may refer to the building of the Panama Railroad, which, it is said, cost the life of a workman for every rail that was laid. Yellow fever was the cause. Now, when our Government began to build the Panama Canal, alongside of this railroad, it was determined to have no yellow fever by removing the cause and changing conditions, and no cases of yellow fever are now heard of. We must use the same wisdom,—change the conditions and remove the cause,—by stopping evangelists from preaching, if not sound in faith and practice. When an evangelist, in his preaching, ridicules the principles and practice of the church, we need not wonder that he arouses unrest.

2. *The church must own and control the colleges called Brethren colleges.* The petitions to Annual Meeting from a number of State Districts, on file, asking relief from the trouble caused by some of our colleges, is proof enough that something must be done. Establishing an Educationed Board for the church was a grand forward step, but the failure of enabling that Board to own all the schools was unfortunate. The church can never fully control the schools until this is done. Teachers may be employed who are unsound in the faith, and one unsound teacher, in daily contact with students from the many congregations, can undo or tear down faster than a score of elders can build up. When a teacher persuades students to do the opposite of what is taught and practiced in his home congregation, so that he declares he must either leave college or leave his church, it is time for Annual Meeting to act. An outline on dress by a committee will never touch the case. We must strike at the root of the disease. If it is deemed necessary that our missionaries to the heathen be examined as to the soundness of their faith, it is just as necessary that no one be allowed to teach in a Brethren's school unless true to the church.

3. *We must be more careful in receiving members into the church.* If it is wise not to admit a person into the church in India unless he gives evidence of conversion and a knowledge of his duty, it is equally wise to do so in America. This may be accomplished by correct previous teaching.

4. *Try to convert those in the church not fully converted.* Peter was in the church when he took the carnal sword and cut off the ear of Malchus, but he was not fully converted, hence the Savior said, "When thou art converted strengthen thy brethren." When Peter was filled with the Holy Spirit, he became a strong member. There are those today in the church who are not fully converted. Decisions of Annual Meeting will not reach them. They must be brought under the influence of the Holy Spirit, as was Peter, and they will make good members. God can do what no man, or a set of men, try to do and fail. The failure of some committees sent to churches out of order should convince every one that it is not *legislation* but *conversion* that is needed. Show me a congregation, filled with the Holy Spirit, and I will show you one that is not disturbed by any of the spiritual diseases above mentioned.

5. *To restore peace and rest in the church we must have consecration meetings.* Revival meetings are all right and necessary to bring members into the church, but consecration meetings are just as necessary to develop them, when once in the church. It is an admirable plan to hold consecration meetings in connection with Bible terms. The Word and the Spirit work together admirably. In connection with a Bible course there should be instruction in the doctrine of the church to establish young members. We have those in the church who are well qualified to give Bible instruction, and others who are filled with the Holy Spirit, who can hold consecration meetings and help the members to a higher Christian life. Let the former do the teaching during the day, and the latter the preaching during the night, with such importunate prayer meetings, as they had on the day of Pentecost, and we shall have such a Pentecostal revival, throughout the church, as to quiet all unrest, without any further decisions from Annual Meeting. These remedies will apply to all the spiritual diseases first above mentioned.

"Earth has no malady
Which heaven can not heal."

Fruita, Colo.

THE UNITY OF THE SPIRIT.

BY B. E. KESLER.

THE great burden of Christ's life work, and the weight that bore most heavily on his breast during his last great intercession to his Father in the garden, was the unity of his people, and all the gifts and ministrations of the Holy Spirit tend to the same end. The best men and the best women—the most godly—of all ages past, have labored and prayed for the same glorious result. Indeed, all the grand powers of heaven, and all the best of all the ages have been united in their efforts to maintain the unity, oneness, sameness and harmony of God's people. Truly, it may be a question if one out of harmony with these efforts can really be a child of God.

When the Bridegroom, the Bride, the Spirit and the loving Father all unite in striving with the wayward ones to bring them into this glorious unity of love and peace, and they become or remain obstinate, their title to heirship may be seriously questioned.

However hard the labor, however earnest their prayer, however the cause of Christ may suffer from disruptions among God's professed children, still divisions come, and we wonder why.

It must be manifest to every candid mind, that has given the matter serious thought, that the Holy Spirit is not responsible for the divided state of Christendom, as we see it today. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Gal. 5: 22.

Then, so long as these fruits are borne by those who profess to be the children of God, they can never divide or split up into factions, so that we must look to some other source than to the Spirit for the cause or prime mover in schism, strife and division among God's people.

Are not the works of the flesh manifest in all divisions of churches? "Hatred, variance, emulation, wrath, strife, seditions heresies." Gal. 5: 20. Did ever a church divide while its membership were "loving one another with a pure heart fervently?" 1 Peter 1: 22. Can we love any other way and still be Christians,—still be the children of God?

If the Spirit is responsible for division in churches, he has much work still to do in that line, seeing there are thousands for whom he has still been unable to create a "church home" suitable to their liking. It can not be that the Spirit is responsible for, or justifies, division, for thus justifying the faction in splitting off, he would condemn the old body which still moves on in the even tenor of its way.

"Be it so," say you? Very well, let us see. How long will it be (as experience shows) before there will be a division in this faction, once justified by the Spirit in splitting off from the old body? Must we now conclude that the Spirit made a mistake in justifying this faction, and, seeing his error, does he now justify a faction in splitting off from the former faction? Does he thus go on indefinitely as long as time lasts?

If this theory be true, "we need the multitude of churches, so that every one may find a church home." It would prove that the Spirit has made miserable failures in his efforts to bring into existence a church to his liking, and it would indicate that the church of Christ is made up of seceders from apostate churches and apostate factions, and that the desired end is still not reached.

The Spirit not being responsible for divisions, where shall we lay the charge? When division occurs, does the move, that brings about division, originate with the main body or with the faction? Did ever the main body of any church separate or pull off from a faction? Then, must we not lay the charge at the feet of the faction, and must we not say that this faction is actuated, or moved, by some other than the good Spirit? If this faction were full of the fruit of the Spirit, would they ever split off? If not moved by the good Spirit, may it not be that the works of the flesh and the devil are in control? If this faction is thus actuated by the evil spirit, will the good Spirit ever recognize it?

Again; after division once takes place, which body usually manifests more of the fruits of the Spirit,—the old body or the new body, the faction? "By their fruits ye shall know them." What is your decision on this point? Do the factions, or does the old body labor hardest, "endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 1, 2. Indeed, who severs the bond of peace and union in case of division, the main body or the seceders?

When two factions split off from the main body of a church, on two extremes, farther from each other than either is from the main body, which, if either, must we conclude was directed by the "Good Spirit" in seceding?

If we find the church in error, or coming short of

duty, as we see it, would it not be best for us to remain in the church and work in harmony with her rulings until the church sees her error or failure of duty, or we see our own mistake, rather than pull out and stand off and throw stones? Could the church be bettered by our leaving it? If so, let us go! Would the church be worsted by our leaving it? Then let us stay! Then, unless we can better the church by leaving it, we are not justified in seceding.

River Bend, Colo.

FEET-WASHING AS A RELIGIOUS RITE.

BY D. B. GIBSON.

In Eight Parts.—Part Six.

AGAIN, we read, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12: 1, 2.

1. Is Jesus, in reality, the author and finisher of our faith, when we ignore his authority and the commandments that he gave in person, while he was still on earth? Individuals must be faithful unto the end of life. The church must be faithful in keeping the ordinances as they were given unto her, until Jesus comes in the end of the world; therefore feet-washing, in connection with the other ordinances,—the Lord's supper and communion,—must remain in the church during this dispensation.

2. It should be perpetuated by virtue of the command: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." John 13: 14, 15.

3. It should be perpetuated because of the continuation of the cause of its introduction as an after-cleansing. During our earthly journey through life the surroundings are sinful and our natures are responsive to sinful influences; therefore we need spiritual cleansing, of which the washing of feet is the symbol. Jesus saith to him (Peter), "He that is bathed (R. V.) need not save to wash his feet but is clean every whit and ye are clean but not all." The apostles' doctrine contains feet-washing. See John 13; Matt. 28: 20; 1 Tim. 5: 10.

Were the first disciples loyal to the apostolic doctrine? I answer, Surely. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Here is the evidence of the early converts faithfully continuing in well-doing, seeking for glory, honor, immortality, and eternal life. Think ye that the breaking of bread did not include the cup and feet-washing? If not, please, why not.

My fourteenth argument is based upon the fact that the one case of threatened disobedience to feet-washing, in the Divine Record, would have been terribly punished if persisted in. "Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and saith unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." John 13: 6-8.

Let us consider well what is meant by this brief statement of Christ. "No part" excludes from all the benefits derived by an association with Jesus. It has no limits nor bounds. It is not limited to the then present act but, like all unrepented acts of disobedience, affects the relation to Jesus as long as disobedience exists in this life and in the world to come. This law does not reach Peter only, but reaches the willfully disobedient for all time to come.

In the commandment to wash feet we find all the elements of positive law,—reward for the obedient, and punishment for the disobedient. It is folly to say that this command is not given in strong enough terms to make it law, and yet its violation deprives one from any part with Christ, here or hereafter.

I might here rest the case, having established, beyond a doubt, the binding power of feet-washing. God's laws are general, as shown in the following scripture: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 34.

Notice, if you please, that judgment is passed on because of a lack of faith, as shown in Heb. 11: 6, "Without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." "He," in this text, means all,—every one. Again, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 18. There is condemnation to the one who lacks faith and obedience. All men are included in this broad commission of Christ.

Again, "Except ye repent, ye shall all likewise perish." Luke 13: 3. All must repent or perish.

Again, "Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3: 5. Here, again, all are included. Concerning the communion Jesus saith unto them (symbolically), "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." John 6: 53, 54.

Thus we see that "all" must have faith to please God, all must repent or perish, all must partake of the symbols of the flesh and blood of Christ in order to have spiritual life. All must wash feet, to have part with Jesus. Thus is the impartiality of God manifest. The logical conclusion is that Christ's laws are equally binding upon all, and it is of the utmost importance that we know his law and obey it, in proof of our loyalty to him. Remember always that all the merit they possess is given to them by the Head of the church, who is Christ the Lord.

My fifteenth argument is based upon the fact that the feet-washing, that Jesus instituted in John 13, had in it something new,—something before unheard of, as shown by the following reasons:

1. There is no record or knowledge of such an observance before. Who can find anything like it? It must have been a new thing, as evidenced by Peter's astonishment, "Lord, dost thou wash my feet?" John 13: 6.

2. If it had been an old Jewish, or social custom, Peter would have readily understood its meaning, being a Jew and a man of good sense.

3. If it had not been a new thing, there would have been no necessity for Jesus to have recommended it. John 13: 14.

4. If it had not been a new thing, it would have been absurd for Jesus to have said, "I have given you an example to imitate," because they would have already had the "fact" before the example. It is like the Lord's supper and communion, which we find observed for the first time.

Girard, Ill.

DECREASE OF CHURCH ATTENDANCE DURING MIDSUMMER.

BY DR. O. H. YEREMAN.

IT is the experience of all city workers and pastors that the advent of the excessive heat of the summer months marks the decline in church attendance. What is true of the city, is also partly true of the country church. This condition brings up the problem of how to keep up and increase church attendance; and in seeking for its solution a number of interesting facts are brought to light.

If you were to ask an individual, who absents himself from church, the cause for his absence, back of the excuse he makes you will often find that the services do not interest him; and as he gets more pleasure in reading the daily papers, the magazines, or in fishing, he gratifies his desires by engaging in the same. This lays the burden at the door of the preacher, and it becomes necessary for him to discover the cause for the services of his church not being interesting.

Theoretically, the daily turmoil of business life, contact with its selfish and materialistic aspects, and the many forms of deception, which are so generally carried on, should create a hunger for the spiritual uplift given by the Sunday sermons. But with many persons it does not seem to do so. The day has passed when it was considered a Sunday duty to go to church. Before that day was another day, when attendance of morning and evening prayers at the sanctuary formed an important part of the daily life of the Christian. In some countries (and I am glad to say that some of our Christian communities in India are among that number) this is still practiced; but here in America many seem to feel that we have passed that stage. Possibly, in a few generations, they may come to feel that they have passed the stage of weekly attendance at church. But what is the cause of this lack of interest, and where shall we look for its correction?

First, we must give the people what they need.

Second, what they like.

Third, in the way in which they like it.

The needs of his congregation should be constantly before the mind of a minister in the preparation of the Sunday discourses. There are too many sermons preached on abstract subjects, with no special need in mind and no practical point in view. They are good in a general way, and do good in such a general way that it requires a microscope to see the improvement which a congregation makes under them. The present day strenuous life creates so many difficult problems that specific sermons on vital subjects are the great need of all congregations. The tendency of including feet-washing and baptism in every discourse during the past, has made us go to the other extreme, and doctrine is avoided to the extent that the present generation is woefully deficient in ability to defend the fundamental doctrines of the church. The tendency towards worldliness, towards association with other organizations, and general tolerance is a result of this lack of specific teaching.

Increased business activities are bringing with them petty sins and small white lies, so that today we do not often hear the old statement that "the word of a brother is as good as his bond."

A Pharisaic tendency also develops in some, and, boasting of our sound doctrines, they are apt to neglect the development of spirituality. The fact that our church obeys the whole Gospel, is no reason for us to stay at home, to allow our zeal to cool off, our efforts to become intermittent, and our giving to decrease. Instead, we should strive all the harder to bring the entire world to a knowledge of this whole Gospel; for our greater knowledge brings with it the greater responsibility and the greater privilege of enlightening the world.

A religious discussion of the local problems of a community, whether it be in voting out the saloon, the discouraging of graft, or the wiping out of vice, are subjects which will not only interest a congregation but help them solve their daily problems in a Christian manner. The application of Christianity to their everyday life is what the people need. The demonstration that it will help them to solve their problems is the privilege of the minister and the active Christian.

There may be nutrition in foods which you, as an individual, dislike, but they will do you very little good if you are forced to partake of them. In like manner many good things may be said in a dry sermon, but they will fail to benefit you, because they do not arouse your interest. Hence it is essential that the minister give the people what they like. The reason so many fail in this is because they do not renovate their store of knowledge, do not keep in touch with the progress of the world, are not acquainted with the wider problems of the church and nation, do not read recent books and periodicals, and therefore their sermons are a repetition of the same thoughts in different order, or the same subject in different language. Do you wonder that the people fail to become interested? I have often noticed how eagerly the people flock to hear a lecture or a strange preacher. They do this because of the new subject, or the new line of thought. Instead of this, their regular pastor should be the one to interest them more, as he, being in daily touch with them, knows their trials and struggles better than a visitor, and can make his discourses more helpful to their special needs. The shepherd, knowing each sheep, can feed the flock better than a stranger. Do

you, as a shepherd, know your flock, each sheep and each lamb,—the lame one and the weak one, the shy one and the playful one, the careless one and the wayward one? If you do, you can meet their wants better than a stranger.

In different climes man prepares his food in different ways. In the northern climes he takes it with plenty of butter and fat. In the hot, sultry regions of the south he seasons it heavily with pepper and spices. In like manner, at different times and in different places, man has liked his spiritual food in different ways. In the days of our fathers there was no difficulty in holding a congregation through a two-hour sermon. At present we have trouble to hold our audiences for half an hour. But the times have changed and we have learned to tell things with fewer words and more force. In fact, if we would leave out repetition and extensive elaboration, we could give our congregations in fifteen minutes, what would take them half a week thoroughly to digest. For, after all, it is not how much we hear, but how much of it we absorb and incorporate into our lives. Hence short sermons are rightly becoming popular, and the voluble preacher is finding his congregation napping in his presence, or staying at home.

Lack of physical comforts in the churchhouse is another factor in keeping people at home. When the house is opened only ten minutes before the hour of service, we cannot expect its atmosphere to be other than hot and stifling. And even with good ventilation, where such a large body of people congregate it is difficult to keep the place cool and comfortable.

In view of these conditions, a few more years will see us using electric fans and comfortable benches and good lights. There will be short, practical, earnest sermons, and the people will not stay away. They will want the spiritual feast and the moral uplift which they get from attending the services of the sanctuary.

417 Portsmouth Building, Kansas City, Kans.

HERE AND THERE WITH PHILLIPS BROOKS.

BY NATHAN MARTIN.

"Preaching is the communication of truth by man to men."

"If we look at preaching only, it must still be true that nothing can ever take the place because of the personal element in it. No multiplication of books can ever supersede the human voice. No newly-opened channel of approach to men's mind and heart can ever do away with man's readiness to receive impressions through his fellow-man."

"Truth through personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being."

"The minstrel who sings before you to show his skill, will be praised for his wit, and rhymes, and voice. But the courier who hurries in, breathless, to bring a message, will be forgotten in the message that he brings."

"First among the elements of power, which makes success, I must put the supreme importance of character, of personal uprightness and purity impressing themselves upon the men who witness them."

"No man permanently succeeds in it who cannot make men believe that he is pure and devoted, and the only sure and lasting way to make men believe in one's devotion and purity is to be what one wishes to be believed to be."

"Count and rejoice to count yourself the servant of the people to whom you minister."

"Never allow yourself to feel equal to your work."

"Never dare to say in the pulpit, or in private, through ardent excitement or conformity to what you know you are expected to say, one word which, at the moment when you say it, you do not believe. It would cut down the range of what you say, possibly, but it would endow every word that was left with the force of ten."

"No man ever yet thought whether he was preaching well without weakening his sermon."

"Devotion is like the candle, which, as Vasari tells us, Michael Angelo used to carry stuck on his forehead in a pasteboard cap, and which kept his own shadow from being cast upon his work while he was hewing out his statues."

"There are some sermons in which the preacher does not appear at all; there are other sermons in which he is offensively and crudely prominent; there are still other sermons where he is hidden and yet felt, the force of his personal conviction and earnest love being poured through the arguments which he uses and the promises which he holds out."

"The only way to be saved from the poison of men's flattery is to be genuinely devoted to those same men's good. If you really want to drag a man out of the fire, you will not be distracted into self-conceit by his praises of the grace and softness of the hand that you reach out to him. You will say, 'Stop your compliments and take hold.'"

"He [the minister who jests] is full of Bible jokes. He talks about the church's sacred symbols in the language of stale jests that have come down from generations of feeble clerical jesters before him. The doctrines which, if they mean anything, mean life or death to souls, he turns into material for chaff. . . . There are passages in the Bible which are soiled forever by the touches which the hands of ministers who delight in cheap and easy jokes have left upon them."

"There is another source of power which I can hardly think of as a separate quality, but rather as the sum and result of all the qualities which I have been naming. I mean courage. It is the indispensable requisite of any true ministry. The timid minister is as bad as the timid surgeon. Courage is good everywhere, but it is necessary here. If you are afraid of men and a slave to their opinion, go and do something else. . . . Do not keep on all your life preaching sermons which shall not say what God sent you to declare, but what they hire you to say."

Elizabethtown, Pa.

THE WALK TO EMMAUS.

BY A. G. CROSSWHITE.

The scene is one of indescribable loneliness. The two heart-broken disciples had tarried in Jerusalem over night to witness the fulfillment of numerous prophecies concerning the resurrection of their dearest friend,—the Savior of the world. But their last look at the sealed and guarded sepulcher was only to crush their fondest hopes.

GOING HOME.

Early in the morning the travelers were slowly threading their way along the lower Joppa road, now winding around some craggy spur of the Anti-Lebanon range, now slowly descending some shadowy valley, but ever burdened with the unwelcome thought that the whole scheme of salvation must be reported in Emmaus as a signal failure. What a home coming it would be!

The work had been started grandly. A few wonderful miracles had been performed and the world had learned to believe that a great man, indeed, had arisen among them. But to all it must appear as a kingdom without a king and a church without either organization or leader. What would the skeptics of Emmaus say now? Is it any wonder that their hearts were sad as they walked on?

A STRANGER JOINS THEM.

The distance from Jerusalem to Emmaus was about seven and one-half miles, in a northwesterly direction, but the point at which the stranger joined them remains shrouded in mystery, as does the exact location of the town of Emmaus itself. Enough is given us, however, to assure us that their minds and hearts were engrossed with sad and perplexing questions. Under ordinary circumstances they would have recognized this man who now draws near and begins the lonely walk with them.

The stranger is Jesus; but he desires to make his presence rather than his person manifest to them. How sublime the thought! Therefore "their eyes were holden that they should not know him." There is no record that this miracle arrested their attention, as it does ours, who recognize in the Great Physician not only the power but a delight in giving sight, rather than restraining it. He immediately inquires about their sadness and heart communings. Cleopas wondered how, unless he was a stranger, he could be ignorant of the strange things that were happening of late in Jerusalem. With apparent astonishment he inquired, "What things?"

They immediately rehearsed the whole circumstance of the trial and execution of Jesus of Nazareth, his burial and looked-for resurrection. Whether they were among the number who commonly believed "that his disciples came by night and stole away his body while they (the guards) slept," is not known, but, somehow, they could not understand the combined testimony of those who were early at the tomb, that morning, and saw the open sepulcher. The testimony of angels was not sufficient because some of their own company had not seen him.

UNFOLDING OF PROPHECY.

This is now the opportune moment for Jesus. Such a classification of prophecies probably had never been given, especially as it pertained to him as the Savior of the world. What a privilege they had on this journey! What employment of their minds! They heard him, who knew the minutest contents of the prophecies, explain them.

They were in the immediate presence of him of whom "Moses and the prophets did write." Is it any wonder that they would afterwards exclaim, "Did not our hearts burn within us as he talked with us by the way?" For thousands of years the prophecies had been pointing him out, at first very vaguely, afterward so definitely that there was no longer any doubt except as to time and place. In the first prophecy, away back in the beginning of the race, Moses had said that "the seed of the woman should bruise the serpent's head" and that settled the question as to whether it should be an angel or a human being.

But if this was to be a man, we want something more definite. In what nation shall we look? The next word comes to Abraham: "In thy seed shall all the nations of the earth be blessed." So it is somewhere among the children of Abraham. They are to be as the "sands by the sea shore," or the "stars of the firmament innumerable." Hundreds of years after this prophecy came the prediction, "The scepter shall not depart from Judah, nor the law-giver from beneath his feet till Shiloh come, and to him shall the gathering of the people be."

It is now settled that it shall be of the tribe of Judah, but of what family? Again observe, "There shall come forth a rod out of the stem of Jesse." The house and lineage of Joseph was further pointed out. The Virgin Mary was to be his mother, and the conception was to be of the Holy Ghost.

The angels directed the shepherds to Bethlehem in the Land of Judea and the star marked the exact spot,—the manger.

If all these things came to pass with such clock-like precision, why should doubts have arisen in their minds as to the resurrection?

HOW HE WAS MADE KNOWN.

What a wonderful day this was, not only to these discouraged pilgrims and the saints at Jerusalem, but to his disciples in every succeeding age! The outlook portended a revival of the very dangerous doctrine of the Sadducees who did not believe in a resurrection, angels or spirits. But to Christ's humble followers the fulfillment of this prophecy would mean everything.

Strange as it may seem, the climax was reached and they did not yet know it. This was the death of the Judean Sabbath and the birthday of the Christian Sabbath. Christ's first meal with his disciples, upon this precious anniversary dawning, must be at Emmaus. Why should he not manifest his resurrection glory in David's city? But was not his whole life out of the ordinary?

Strange, again, that he was about to pass them, and that the whole incident should forever remain a sealed mystery. Suppose he had, much of this beautiful picture would never have been developed. It was in the privacy of their home that he was made known to them "in the breaking of bread."

But as they evidently were not of the twelve, where had they been with him on similar occasions? It was probably when he fed the multitude in the desert places. They had heard that voice in prayer, seen that mild, compassionate eye, and those blessed hands that were dripping with heaven's richest blessings.

That was not all. That divine companionship must be shared with others. That heart-burning was contagious,—similar in nature to that possessed by the woman of Samaria at Jacob's well. This was a busy Sabbath with them,—as the Lord's Day is to all of Christ's disciples today. Back they went to Jerusalem, not to see Jesus but to tell others that they had seen him. Their joyous countenances, no doubt, told the story of his blessings upon their lives. But the blessings at Emmaus were repeated at Jerusalem.

They began the day in sorrow but behold its happy termination! He comes to them again, and "sups with them and they with him." If their hearts burned within them once, as they walked and talked together, so it was at the close of that day. Jesus followed them and blessed them still. Such is the Christian's walk through life. Sometimes the morning is dimmed by clouds, but the evening hours are calm and serene.

"Blessed are they that hunger and thirst after righteousness for they shall be filled." That will be glory, glory!

Flora, Ind.

THE POOR IN SPIRIT.

BY W. R. DEETER.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5: 3.

A MAN may be very rich financially, and yet poor in spirit. To be poor in spirit is to feel one's unworthiness in the sight of God and men. The poor publican, who felt himself too unworthy to raise his eyes to heaven, but smote his breast, as an indication of his contrition, was poor in spirit. When the prodigal came to himself, and resolved to go home he was poor in spirit.

The human family may be divided into four classes. First, the rich financially and, in their own estimation, rich in spirit. Second, the rich financially and poor in spirit. Third, the poor financially and rich in their own estimation,—rich in spirit. Fourth, the poor financially and poor in spirit.

Nebuchadnezzar belonged to the first class. He was rich financially and was a high-spirited man, taking to himself the honor of all his riches and power until God, in his own good way, humiliated him. The rich man who lived sumptuously every day was another example. He discovered his mistake when it was too late to make amends.

We do not have many examples of the second class. Job was a noble example of this class. It was said that his wealth was greater than that of any other man in the East, and yet he was perfect and upright, and feared God and eschewed evil. He recognized God in all his possessions. Zacchæus was another example. He was chief among the publicans and was rich, yet he received Jesus joyfully. Had he not been poor in spirit he would not have welcomed him to his home as he did, neither would he have received the commendation from the Master that he did, "This day is salvation come to this house." We are glad to know we have Brethren today who are wealthy yet poor in spirit and are doing much good with their wealth.

We have many examples of the third, *i. e.*, poor, but high-minded. The young man who wears fine clothes unpaid for, who smokes cigars and feels very self-important, belongs to this class.

Those of the fourth class are a better class to contemplate, "poor in this world, rich in faith and heirs of the kingdom." The poor widow, who gave the two mites, and Lazarus, in his extreme poverty, belong here. The apostles, who left all for Jesus, and thousands of Christians, whose property was confiscated because of their sacred profession, belong to this class.

I believe that each person belongs to one of these four classes. The Pharisee who, in the temple, made his hypocritical prayer, belonged to the first class, while the publican at his feet belonged to the fourth class. The prodigal left home in the first class,—rich financially, with a high opinion of himself, plenty of conceit,—but he lost his wealth, his friends forsook him, his standing in society was lost and he came to actual want. In this extremity he came to himself and resolved to go home, a changed boy. He will not say now, "Father, give me my portion of goods," but instead, "I am willing to be as one of the hired servants. I have sinned and am not worthy to be called thy son." The circumstances of this young man's life caused him to be transferred from the first to the fourth class,—to be financially poor, and poor in spirit.

Milford, Ind.

THE BEGINNING OF THE JOURNEY.

BY LOTTIE M. BOLLINGER.

WHEN, as little babes, we begin our journey, we are on the plane of innocence, and are God's children. If we are called away, we go to God. Matt. 18: 3 says that all of us must become as little children before we can enter the kingdom of heaven, hence we have the assurance that all little children are innocent in God's sight.

When we become old enough to pry into things, we climb the hill of curiosity to the plane of training. Here, as we travel, still free in God's sight, the message comes to us, "Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven." Matt. 19: 14. We are not then old enough or strong enough to travel alone, but our parents should lead us. "Train up a child in the way he should go and when he is old he will not depart from it." Prov. 22: 6. "And ye fathers provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

From the quotations, just given, we see that there is really only one way to train children in God's sight, and if we train them in any other than his way, we lead them away from him, instead of to him, as we should.

Comparing a little child to a young tree, what do we learn? Two men plant an orchard of fine trees. One is as good as the other. We comment on the fine orchard that each one has. In the course of a few years Mr. A's orchard has grown into a lot of puny, scraggly, lop-sided trees, with a small quantity of very inferior fruit, while Mr. B's, across the street, is one of the finest in the country. His trees are straight. They have good, strong branches. They are free from suckers and insects, and bearing an abundance of fruit of superior quality. What has caused the difference? Let us see.

In the spring Mr. A passes by his orchard with a casual glance, taking no note of the influence of the wind and weather on his trees. He does not look for insects, and neglects to mulch his trees. This he fails to do, year after year, until we see his orchard in its dilapidated state. He has done this because it is easier to do nothing. He thinks he will do something next year. He thinks there is time enough,—but the time never comes, and so his orchard is a failure.

Now let us see what Mr. B has been doing all this time. Each spring we see him examining each one of the trees, cutting out suckers, dead and crooked branches, and looking for insects that he may kill them before they injure the tree. He cultivates the ground and gives each tree plenty of good fertilizer. Then, during the summer, he gives constant supervision to his orchard. This he does year after year, until his orchard is of great value and pleasure to him. He gave a great deal of time and labor to its care, but now he is rewarded a hundredfold.

So it is with our children. If we do as Mr. A did with his orchard, we let them go where they please, into all kinds of company. We let them do as they wish, because we do not wish to cross them, for fear they will cry, or that we may have to exercise our authority. This would be a task for us, and we think, as Mr. A did, we will do it later on. All the time the child becomes more willful, careless and disobedient, until some day we wake up to the fact that it is too late. We can do nothing, and our child is warped,—mentally, morally or physically. He is selfish, cruel, or extravagant. He prefers bad company to good. He engages in gambling; drinking and many other forms of vice. Too late the parents realize their inability to cope with Satan. Now they spend their last days in grieving over the waywardness of their children.

Some one has said that for every laugh that a mother laughs at the antics or cute capers of her little one, she sheds a thousand tears in after years, and I believe it. By this I do not mean we should never be pleased with them, but we should not laugh at their disobedience or waywardness. We should do as Mr. B did,—we should insist upon obedience,—should choose their books and companions for them from those that are safe. We should cut off the branches of deceit, untruth, dishonesty, hatred, selfishness, pride, or any other branch that will hinder their straight, upright growth. This will cause us many hours of anxious thought and labor. Perhaps it will cause many lonely hours and many tears to our children, but we will have the satisfaction of knowing that the wound will heal the same as it did in the tree, and in after years they will look back and thank us for our care and labor. Selfish indulgences bring us sorrow and cursing, while reasonable restraint brings joy and blessings.

The parent who claims that his great love for his child requires his indulgence, has not that true love for his child, that God has for us, for whom the Lord loveth he chasteneth. He who loves his children most, will train them for God.

When, through our parents' training and leadership, we have reached the hill of knowledge, the plane of responsibility will open before us. Here we must travel alone and depend upon our own resources. We have reached a turn in the road, called "Decision Corners." Here we must turn, for none can avoid it. We are not, however, without a guide, for all along the plane of responsibility are scattered signboards to direct our footsteps; and from this time on we are never without these signboards. The plane of responsibility has this signboard, "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

Vestaburg, Mich.

THE HOLY SPIRIT'S LEADING.

BY J. A. MILLER.

IT is quite gratifying, and presents reasons for much rejoicing and thanksgiving, to observe the wisdom and leading of the Holy Spirit, in the varied experiences of the Church of the Brethren, in her contention with error, worldly thought, and customs, from her first organization to the present. From this we have a hopeful outlook, trusting that the future is fully as promising as the past has been full of good works.

The little elect band, finding themselves associated with error, and bound down by authority and enforced evil, and prevented from resisting these errors, was led by the Holy Spirit to withdraw from such relations, and organize themselves into another body, founded on the doctrine of the Gospel, as interpreted by their united counsel and wisdom. This was a radical secession, a radical organization, and a radical difference in church government. But the times demanded it, and we must admit that they were led by the Holy Spirit. Otherwise we are all spiritual bastards. These conditions and principles produced men of strong faith and character. It produced a people, strongly opposed, yet honored by the world.

In the beginning they stood strongly opposed to the errors and corruptions of their day. Those who joined them were united in the same spirit. As time went on, they met errors in other form. Pernicious practices and habits broke out even in Protestantism, and found encouragement among its adherents.

By the light of the Gospel they had united in renouncing war, oaths, litigation and divorce. But other questionable things sprang up, such as slavery, secrecy, use of intoxicants, fashions, etc.,—things which were not only tolerated but were advocated as being

(Concluded on Page 492.)

THE ROUND TABLE

OUR LIBERTY.

BY J. H. MILLER.

It was 133 years ago on the Fourth of July, that we, as a nation, established our independence, as the people of the United States. At that time, also, our religious liberty was inaugurated, and since then the gospel banner waves over the western hemisphere. Since Christianity has been planted on our western lands, we see a grand march moving on to victory. Forty-five years ago, when I lived in Middle Kansas, our people did not see the need of pushing on west, nor did they see the importance of spreading the Gospel, as we are doing now.

I well remember when we were 125 miles from the nearest railroad station (the State capital) and forty miles from the nearest place of worship, which was sometimes in a sod schoolhouse. Indians would visit our homes and sometimes make it very unpleasant for the new settlers. But now the Indian's calls are over. Sod schoolhouses have been replaced by better and more enduring structures, for the educating of the young. Railroads have been built all over Kansas; but, best of all, good churches have been planted in what was once a desert land, but now is the free and fertile "Great West." How much freedom the people enjoy today! Where McPherson, Wichita, and a number of other cities now stand, the Red Man of the plains once roamed undisturbed. He felt at home on "buffalo grounds."

As I passed through that beautiful country to Los Angeles, Cal., in 1907, on the Santa Fe railroad, I could see where the white man now has his beautiful homes all along the way. The desert has been made to blossom as the rose, and the cattle on a thousand hills show the prosperity of the people.

If forty-five or fifty years makes such a change in this far-famed land of ours, what will a hundred years do, if time should last? Irrigation and other improvements will make ours one of the most beautiful lands in all the world. Let us not forget to praise God for our religious liberty!

Goshen, Ind.

JAILS EMPTY.

"The Jefferson county (O.) jail board bill," declares the *Steubenville Gazette*, "last year, under license, was over $5,000. This year, under prohibition, it will not be much over one-fifth of that sum."

Since prohibition went into effect in Decatur, Ill., the building formerly occupied by the postoffice, renting at $150 per month, with heat, light and water furnished by the landlord, has been released at $200 per month, the new tenants furnishing their own heat, light and water. Other business locations, formerly occupied by saloons have been released at an advance of from $25 to $50 per month to legitimate business concerns.

"As a result of local prohibition in over ninety counties of Kentucky, 25 per cent of the jails of the State are now without a single prisoner. Fifty per cent of the jailers are forced to engage in outside occupation as a means of livelihood, while less than twenty-five per cent are making a comfortable living exclusively out of their supervision of the jails," declares President W. S. Fitzgerald, of Danville, Ky., of the Jailers' Association of Kentucky.

David City, Nebr., under prohibition, shows an increase of $157,500 in aggregate bank deposits for the year ending Feb. 14, 1908, as compared with the previous year under license.

THE STREAM OF LIFE.

BY G. WILFORD ROBINSON.

I stood upon the great high bridge. Far beneath was the stream whose waters divide States, cities, friends and loved ones. I watch the turbid stream as it hastens swiftly onward toward the great gulf,—the emblem of eternity.

As I gaze upon this scene, I think of the stream of life as it flows from it mysterious source, through the years of time, into the ocean of eternity.

As I look down, from where I stand, I see its waters agitated because of the great stone piers which have been obstacles to its impetuous motion. Then I think of the obstacles which agitate the waters of the stream of life,—not only ruffling the surface but disturbing the soul to its most profound depths.

The river of life is a mysterious, calm, clear and beautiful stream. If not contaminated with its filthiness of sin, its pure waters reflect, to the watchful eye, many inspiring and beautiful scenes.

This stream is mysterious because its source is not of this world. It is a calm stream when it has been quieted by that wonderful peace,—the gift of God's love. It is a clear stream when its waters have been cleansed by the blood of Jesus Christ. It is a beautiful stream if directed through the valley of humility, the abode of purity, and the channel of usefulness.

May our life, as it flows out from its mysterious source, prove to be a calm, clear and beautiful stream.

Muscatine, Iowa.

THAT IDEAL FRIEND.

BY IRA FRANTZ.

Human friendship is not ideal. No human association can be. You do your friend a wrong if you consider him faultless. He has his faults as well as anybody else. He, perhaps, has fewer of them than the average man or woman, but *he has faults*,—you may be sure of that. Don't be surprised when you discover them. Of course it is not right always to be looking for them. But do not place him so high in your estimation that he cannot possibly meet your ideal. Then, because he does not stay there, do not underestimate his real value. It is doing him an injustice.

Moreover, you do yourself an injury. You have been idealizing and imitating him until now, that your ideal has fallen, you cannot but suffer. Have you ever had the experience of finding that some one is not quite what you thought him to be? Didn't it hurt you? And didn't you find it difficult, ever after, to overlook his faults?

Don't idealize anybody. Respect and love your friends, to be sure, and give them full credit for what they are—and a little more—but do not be shocked to find imperfections in them. Don't take anybody for a pattern, completely and unreservedly. In all the history of the world there has been but One whom you can afford to imitate in everything. "Fix your eyes upon Jesus." He can bear it. You will never be disappointed in him.

Beattie, Kans.

REST.

BY EDGAR M. HOFFER.

Rest is one of the essential parts of us all. To appreciate it we must feel the need of it. How good it is, when we are tired, to rest! Did you ever, on a bright summer day, retire to some shade tree and enjoy a good rest?

All who have left the Father's house, and have gone out into sin, need a rest also. Those in sin are like the troubled sea,—they have no rest. There are many on the broad road,—far, far away from the Shepherd's fold. They need a rest and Christ can give the weary rest.

But I do not believe that we should ever take a vacation in God's work. We should labor on to the close of day. Satan and his followers never take a vacation, neither should we. There is a glorious rest awaiting the children of God, though we meet many storms on life's tempestuous sea. If Jesus is our Pilot, all is well. Let us have the haven of rest in view!

Elizabethtown, Pa.

THE PREACHER WHO SERVED AS A GOAT.

BY C. D. HYLTON.

Recently a friend told me a very amusing circumstance in his own experience.

He was very urgently solicited to join the Odd Fellows. After repeated objections had been offered, he said he would join just to see what they did.

Quite a number were to be initiated that night, and it required several "goats." This applicant decided he would have some fun out of the proceedings. He was quite an equestrian and always used spurs. On this occasion, like at other times, he rode to town with his spurs buckled on.

After the blindfolding, chaining, etc., he was set upon the "goat." The fun began, and, amid the laughter, he began applying his spur vehemently, which was more than the "goat" could endure and, of course, he began to bleat. Then, in sympathy for the "goat," several men by force removed the spurs. In consequence of the spurs, however, a Baptist preacher left the lodge that night with a bleeding side.

Further remarks are out of order. Just read Matt. 25: 33.

Troutville, Va.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 8, 1909.

EFFECTIVE MISSIONARY LABORS.

Acts 16: 6-19.

I. The call.
1. Personal. "There stood a man" (v. 9). The cry was from a man to a man. As individuals we must give and receive the Gospel.
2. Pitiful. "There stood a man . . . and prayed him" (v. 9). The need of the heathen is their most heartrending cry.
3. Powerful. "Come over . . . and help us" (v. 9),—a cry of intense desire.

II. The converts. "Lydia . . . and her household." Vs. 14, 15.
1. Devout. Living in a heathen city, Lydia was still in a place of "prayer" (v. 13), and so in the way to receive Christ.
2. Industrious. She was following her trade as a "seller of purple" (v. 14). The idle are not in the way of having the heart opened by the Lord.
3. Attentive. Lydia "heard" (v. 14). Having some is a preparation for more. If you listen to the truth the truth will lay hold of you. "Unto you that hear shall more be given." Mark 4: 24.
4. Obedient. "She was baptized" (v. 15). As soon as she believed she publicly professed her faith in the appointed way. Mark 16: 16; Acts 2: 38; 8: 12, 38.

Note.—We see that mothers appreciate the Gospel. Here shown by an open heart, open mouth, open mind, open hand, and open house.

PRAYER MEETING

For Week Beginning August 8, 1909.

THROUGH FAITH TO GLORY.

John 11: 40-45.

I. The Trial and Triumph of Faith.

1. The Test of Faith.—"Take ye away the stone." Verse 39. Faith, in its highest sense, takes Christ always at his word, never doubting. It does mighty works because it is inspired by a mighty Savior. James says, "I will show you my faith by my works." Expecting great things from God, we must attempt great things for God. Heb. 11: 31-40.

2. The Obedience of Faith.—"They took away the stone." Verse 41. The stone of unbelief—the unbelief of God's people—often lies in the way of the "dead in sin" being raised. "Believe and thou shalt see." Many stones lie in the way of perfect faith, such as the FEAR OF MAN, the LOVE OF THE WORLD, and SELFISH INDIFFERENCE. All these must be rolled out of the way before the power of the Risen Christ will avail. 2 Cor. 10: 3-5.

II. The Glory of God—How Revealed?

1. To the Questioning Unbeliever.—How may I know that the Bible is the Word of God? How may I know that the blood of Jesus cleanseth from all sin? How may I know that eternal life is in Jesus Christ? "Believe and thou shalt see." Then Christ will dwell in your heart by faith. Eph. 3: 17-19.

2. To the Anxious Seeker.—I may not comprehend how I can be saved by simply believing, but God knows and that is enough. "All that believe are justified from all things." Acts 13: 39.

3. To the Suffering Believer.—"No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12: 11.

4. To the Discouraged Worker.—Disappointment may be our lot, but if you make it "his appointment," he can change your sorrow to greatest joy. Psa. 30: 5.

5. To the Dying Christian.—The tide of life may be ebbing, the things of this world may be fast fading from the vision, the eyes fast closing to the light of day, but Jesus is near, and that means glory. "At eventide it shall be light." "Thy God, thy glory." Isa. 60: 19.

HOME AND FAMILY

HER BIRTHDAY GIFT.

It is my Darling's birthday. But between
Her land and mine no carriers come and go;
Across that space all travelers outward fare,
And none return to ways they used to know.

And now it is her birthday; and she dwells
In a far land most marvelous and bright:
But if there be some joys she has not known,
Father, give her this day one new delight!

—Emma A. Lente, in Sunday School Times.

TEMPTATIONS OF OUR BOYS AND GIRLS.

BY ELIZABETH D. ROSENBERGER.

"How is it that John Graham, whose parents are good, steady members of our church, should turn out to be such a bad boy? He is a common street loafer," remarked Uncle Henry one day, when he was calling on Barbara and her mother.

"I am sure, I don't know, unless it was that his mother was more careful of her carpets and her curtains than of her boy," answered Barbara.

"Sister Graham was a good mother," said Barbara's mother. "She did all she could for John. I believe he was led away by outside influences. Of course, she was a trifle fastidious about her house, but she was anxious to see John grow up into a good man. I am sorry for her disappointment."

"So am I," said Uncle Henry, "for I do believe John was led wrong by a smart set of boys, who were leaders of mischief wherever they were."

And it proved that Uncle Henry was right. There was a clique of young boys, all under eighteen, who were the ring-leaders in all wrong-doing. And John fell under their influence. He would rather grieve his parents and bring disgrace upon them, than lose caste with these boys. Thus people wondered at his choosing to walk in the wrong path, and predicted that he would come to no good. We are glad to record that, in time, John forsook that crowd. He found some new friends, who were morally strong, and in their company John found the courage to do right, even if his former friends did sneer at him.

The wonder that some children, from good families, turn out badly might be turned to astonishment that so many do well, did we but know the tempters which beset them on all sides. Of course their associations are largely responsible for their well-being. But sometimes parents do not know that the boys and girls, with whom their children spend their time, are dangerous companions. It would be hard to find a school in which there is not at least one, whose home influences or acquired habits are bad, and who, on this account, is likely to lead other boys astray. One such fellow, with a little of the smartness, self-assertion and dash, which boys so much admire, may easily make himself the leader of a set, and urge other boys, one after another, to smoke, drink, or acquire other evil habits. A teacher in a western city school saw some of his boys trying to conceal something as they saw him coming. He insisted on their showing him the secreted articles, and found them to be cards, arranged to record, by means of punching out figures, the number of drinks bought at a certain saloon, so that the owner of the saloon could decide which of these boys had bought the largest number of drinks. The one who had bought the most liquor was to have a pistol, and the second prize was the "Life" of the notorious villain, "Jesse James." Imagine this book in the hands of a decent boy! And these boys were all from good families. Their parents were religious people who wanted their boys to be good Christian boys. You can imagine how shocked and grieved they were when the teacher told them that their boys were drinking.

One of the great troubles is the easy indifference of some parents. They feel that, somehow, the children will come out as they should. "Our children will surely do only the right thing." It is so natural to conclude that the children we love will not be led away by temptation. The parent is the first teacher of the child. Together they enter into the kingdom of knowledge. The father has made mistakes. He cannot profit by these mistakes in his own life because life is too short, but he yearns to have his son a better man than he has been. And so, by his love and sympathy, he can help his boy to flee from temptation, to resist the tempter, and by one means and another, to grow up to be an honor to his family. The parents must be earnest followers of the Savior, to do Christ's teaching worthily on the soul of a child. The love of Jesus makes the heart warm and tender. It makes one patient and kindly. It softens harshness and rudeness into gentleness. It gives one mercy and compassion toward the erring. Before he entrusts his lambs for shepherding to any human care, Jesus asks, with searching earnestness, "Lovest thou me?" And only when we love Christ truly, can we be sure that our touch will not harm the tender young life.

"I don't think my children will ever go wrong; they know better than that," said one mother earnestly. But we are sorry to say that her children grievously disappointed her, and even brought disgrace upon her. Simply *knowing* to do right will not make your daughter resist temptation. *Knowing* that the crowd of boys is bad, does not keep your boy away from them. And yet parents will argue that a boy knows better and want to know why he does not do better. And they will have a chance to continue to argue along that line. Even men know what to do, but don't do it. There is a man in Joliet State prison, in Illinois, who is well educated. Once he was a leader in church work and knew his Bible, in a way, but he embezzled a half million dollars, and now is in prison to work out his time. You will agree with me in saying that he knew better. So we must do more for our children than simply instruct them as to what is right. We must help them to enjoy walking in the straight paths. We must help them to enjoy doing right. We must help them to have courage to resist temptation.

"And yet it was never in my soul, to play so ill a part,
But evil is wrought by want of thought, as well as by want of heart."

Covington, Ohio.

THE PROMISE OF GOD TO ABRAHAM.

BY W. H. PRITCHETT.

THE promise, given by God to Abraham, was fulfilled in the coming of our Lord and Savior Jesus Christ, in whom all the nations of the earth are to be blessed. What is this blessing? Probably it is as fully described in Luke 1: 68-75 as in any other portion of the Holy Scriptures.

Zacharias is declared to be "filled with the Holy Ghost," and it is said he spoke under this influence of things to come, as well as of conditions existing at that time, beginning this prophetic rhapsody with praise to Jehovah, Israel's God, "The seed of the woman" hath "visited and redeemed his people." We have here a cornucopia,—not only the "*horn* of plenty," represented in sculpture as overflowing with fruit, flowers, and coins, but a *horn* of salvation for us, as foretold by God's holy prophets since the world began. We are to be saved from our enemies, and, as promised in verse 74, he will grant (deed) unto us the great blessing of *being* delivered out of the hand of our enemies.

Sister Elizabeth D. Rosenberger, in her article in the GOSPEL MESSENGER of June 5, on "Going to Church," has vividly described this. I quote her language in part: "The sad truth remains that we begin too late in the culture of our children for God. The world comes along in the April of a child's life and sows tares. In the May of its existence it sows weeds. We rest easy until the summer is past. Then we begin to work to sow the good seed, but the world, the flesh and the devil have full possession. God help us to get the lambs into the arms of the Shepherd."

Now this is just what this promise of God to Abraham does. Hear it! We are to serve God without fear ("perfect love casteth out fear"), in holiness and righteousness before him. When? After the world has sown its poisonous seeds? No; all the days of our life. Only six little words, but who shall tell what is bound up in them? This is the *formation* of character which, as emphasized by Sister Elizabeth Howe, is to take the place of *reformation*. Some claim that our children are conceived and born in sin. This is a great mistake. Every child in a family of God's children should be conceived under the influence of the Holy Ghost, as Isaac was, and born in sanctification, as prophesied of and taught in the Holy Scriptures. We, as parents, should not stagger at the promises of God, but believe that which he has so plainly promised as being fully able to perform, viz., to enable us to serve him all the days of our life, from the first to the last. The conditions under the old and the new covenants are greatly enlarged with the coming of the Holy One. Solomon said, "Train up a child in the way he should go." That's all, but the Master said, "Suffer the children to come unto me." And we may well say, "These ye ought to have done and not leave the other undone." His teaching is, "*First* make the tree good and the fruit will be good also." His promise to Abraham is intended to do this very thing.

If I have dropped a few seed-thoughts here some soil, probably, may produce good results in his name.

508 C Street, S. E., Washington, D. C.

MAKE HOME A FUN CENTER.

DON'T be afraid of a little fun at home. Don't shut your house lest the sun should fade your carpets, and your hearts, lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. Young people must have fun and relaxation somewhere. If they do not find it at their own hearthstones it will be sought at other less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour's merriment round the lamp and fireside of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the influence of a bright little domestic sanctum.—*The Brown Book.*

LOVE.

BY IDA M. HELM.

A MOUNTAIN of ice may be pulverized by a mighty power, but it will remain ice. Let the sun beat on it, with its bright rays, and it will melt and soon be flowing over the land in a life-giving stream. Hatred and strife may abound. Profound and stern arguments may be hurled at them, but they will remain chilling and unchanged. Let the beams of the sunshine of love fall on them and they will change into "sweet water." Love and kindness have the transforming power to change hatred and strife into love and kindness.

Ashland, Ohio.

THE UPWARD STRUGGLE.

IT is not necessary for a man to be actively bad in order to make a failure in life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle toward an ideal, the constant effort to get higher and further, which develops manhood and character.

SISTERS' AID SOCIETIES

NAVARRE, KANSAS.

Since our last report we have held about forty meetings, with an average attendance of nine. Our work consisted of making clothing and comforters for the needy. Many yards of new goods and ready-made garments were donated to our society. We sent eight boxes, consisting of 350 pieces of ready-made clothing and fifteen comforters, to the St. Joe and Kansas City Missions. We made one quilt and sold it for $3.50. We sent $4.00 to the Kansas City orphanage work. Amount received in treasury, $32.00. Paid out for expenses, $28.48, leaving in the treasury, $3.52. Our meetings are usually held in the afternoon, with the exception of a few, when the entire day is taken up in sewing. We are glad that those, who cannot be with us in our meetings, are willing to help us by their donations of money, ready-made garments, new goods to be made up, and comforter tops. We feel that the Lord has blessed our efforts, and we hope to be able to do more good in the future by helping the needy.—Dessie Strole, Secretary, R. D. 2, Box 75, Hope, Kansas., July 11.

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THERE were eight recent accessions to the church at Lakeview, Mich.

THE district meeting for Southern Iowa, to be held in the Libertyville church, is announced for Sept. 24.

OUR correspondent reports several accessions to the church at Muscatine, Iowa; five baptized and two reclaimed.

DURING a series of meetings at Lewiston, Minn., which closed July 3, nine made the good confession and received Christian baptism.

ON account of labor troubles, the Denver (Colo.) house, cannot be completed this month. The date of dedication must be announced later.

DURING the recent revival meetings, held in the Worden church, Wis., by Bro. C. P. Rowland, six persons applied for membership and were baptized.

BRO. WM. LAMPIN held a series of meetings at Fruita, Colo. Nineteen were added to the church by confession and baptism, four restored to fellowship and four await baptism.

JOHN J. HEALY, former States Attorney of Cook County, Ill., says: "Seventy-five per cent of the crime committed in Chicago and Cook County is due to liquor, gambling and houses of ill-fame."

THE members of the South St. Joseph Mission, Mo., are looking for an active and efficient elder, who can devote all of his time and energies to the work in that city. So writes Bro. E. W. Huffman, 502 Ky., Station D.

THE ministerial and Sunday-school meetings of Western Pennsylvania, to be held in the West Johnstown congregation, Roxbury church, are announced for Aug. 25 and 26, instead of the 26th and 27th, as previously published.

BRO. J. J. SHAFFER, as pastor, has closed his labor with the Shade Creek congregation, Pa., and may, for the present, be addressed at Berlin, Pa., R. D. 2. His work in the Shade Creek church will be taken up by Bro. D. M. Adams, of Klahr, same State.

IT is reported that the secret lodges in some States are trying to make it appear that they are charitable institutions, and therefore should not be taxed. Why not regard banks as charitable institutions? They pay back the money deposited; secret societies do no more, and, as a rule, not as much.

THE Sunday-school meeting for Northern Illinois and Wisconsin, to be held at Lanark, begins on Thursday evening, Aug. 24, with an address on "The Sunday School as a Beneficent Force in Our Nation." The meeting proper convenes the next morning at 9 o'clock, and the forenoon and afternoon sessions will be devoted to the Sunday-school interests. The Christian Workers of the District will hold their meeting in the evening, beginning at 7 o'clock. See program next week.

BRO. JOHN R. SNYDER, who writes occasionally for the MESSENGER, wishes us to say, that he has now changed his place of residence from Paris, Ill., to Findlay, Ohio, and should be addressed accordingly. After three years of isolation he is glad to get back to Ohio so as to be in close touch with the church and her work.

BRO. D. WEBSTER KURTZ has closed his work in Germany, and is now in London, where he expects to remain until about Aug. 10. He is planning to reach Huntingdon, Pa., about the first of September. We have another article from him, in which he tells about his researches among the old records of Germany for data regarding the early history of the Brethren.

BRO. S. S. BLOUGH, of Batavia, spent one day in Elgin, and while here called at the MESSENGER sanctum. He came up, he said, to attend our midweek prayer meeting, and to get some help and inspiration out of it. We are always glad to have members attend our prayer meeting, for while we may not always help them, they, as a rule, prove to be an inspiration to us.

The Baptist Reporter says: "It is a well known fact that when a Roman Catholic marries outside the fold, the union is not sanctioned by the church unless a prenuptial contract is signed, agreeing that any children born of this union shall be reared in the Catholic faith. Judge M. S. Reynolds, of St. Louis, decided recently that this contract cannot be enforced by law. This is certainly a very important decision, and one which will have a far-reaching effect, if sustained by the higher courts, as we presume it will be."

THE doctrine of Final and Universal Restoration may tear down but it does not build up. We hear of a Sunday school that was torn to pieces by the doctrine, and now it has to be built up again. The advocates of this doctrine may talk all they please about restoring all things, but the doctrine does not restore run down churches, nor does it restore broken-up Sunday schools. We need a doctrine that restores things in this world, and as for the future, we can safely trust the Lord to restore what he sees proper.

WHEN Dr. Dowie founded Zion City, to the north of Chicago, it was his intention to build a city for his own people only. All other denominations were excluded while he remained in control. After his death his church split up into factions, and now there are said to be about six branches. Lately the Methodists got a foothold. They purchased several lots and will build a church. Among the Dowieites are a number who are in accord with the Brethren, in many respects. All of them have been baptized by triple immersion, and, in fact, a few of them at one time belonged to the Church of the Brethren.

CORRESPONDENTS who report church news could save us both expense and trouble, if they would invariably give the address of all newly-elected ministers, named in their communications. If they fail to do this, it becomes necessary for us to write, in order to secure the address. When a matter of this kind has to be attended to nearly every week, and sometimes oftener, it amounts to something at the end of the year. It is important that we have the address of each minister, so the name can be entered in the ministerial list, otherwise the party cannot be supplied with the Gish Fund books when he applies for them.

THE distiller of whiskey lives in a mansion, wears diamonds, eats the best to be had, and rides in a steam yacht. The wholesale dealer in liquor lives in a fine house, wears nice clothing, sits at a well-filled table and rides in an automobile. The retail dealer boasts of a nice residence, dresses well, has plenty to eat and rides in a carriage. The man who drinks the liquor, and furnishes the money for all these comforts, lives in a cheap house, generally in the most undesirable part of the town, often dresses in rags, sees his family half starved, and walks, in order to save money for the distiller, the wholesale dealer, and the retail dealer. This is brought about by men, and some of them church members, voting to have it so.

BRO. THOMAS J. WATKINS, a minister residing in Los Angeles, Cal., died July 11, after an illness of only two days, aged nearly sixty-two years. He was called to the ministry twenty-eight years ago, while living in Indiana. In 1890 he moved with his family to Mount Morris, Ill., and later to Colorado, then to Washington, and finally settled in Southern California. He was an earnest Christian man, in full sympathy with the Brethren, and was always willing to do his part as a laborer in the Master's vineyard. In the notice published on page 495, it is stated that he died of pneumonia, but since placing the notice in type, our correspondent informs us that Bro. Watkins died from the effects of an accident, received while working on a small barn. He was near one end of the building when a door fell and struck him on the head. This was on Friday afternoon, and he passed away before night on Sunday.

DURING the last few weeks several members have been added to our office force. They come from different States, representing different parts of the Brotherhood, and we are glad to have them with us. We hope to see the time when most of the positions in the House will be filled by efficient and faithful members, who come to stay. We have use for young people who are efficient and love to work, but this is no place for a man or a woman who expects to get good wages and have an easy thing of it. Those who have been with the House for years, and have good positions, are hard workers and never think of shirking duty. We are still looking for people of this class. We have long since learned that the person who is of special value to the House is the one who can and will work, and endeavors to make the interest of the House his interest. We are never likely to get too many of this kind of Christian men and women connected with our work.

SOME one who believes in the Final Restoration doctrine is sending two small booklets to a number of the MESSENGER readers. The author was formerly a minister in the Church of the Brethren, but seems to have been deposed for teaching false doctrine. Those receiving the booklets will likely preserve them as literary curiosities. There is not a punctuation mark in either booklet. The capitalization is a marvel for lack of system. Not only common nouns, but many of the verbs are capitalized. While the grammar is bad, there is no occasion for the bad spelling. The printers should have known better. It looks like a case of "following copy" when the manuscript is known to be in bad shape. These features will nullify the influence of the booklets, and they will be read and preserved as curiosities rather than sources of information. The mistakes in punctuation, capitalization, etc., are too numerous to be accidental. It looks like a carefully-planned case. But who did the planning, the author or the printer?

THIS week Bro. Yereman has something to say about the decrease of church attendance during the summer months. The subject is a live one, and needs all the attention that it is likely to receive. As a rule the members of the Church of the Brethren attend the regular services as faithfully as do the members of any other persuasion in this country, and still our record, in this particular, is not overly encouraging. But why is it that members do not attend church better? Who can tell? What is the remedy? We suggest indifference as the cause. It may be the lack of faith. It may be spiritual laziness. It may be that we use up all of our energies in secular matters and have no energy left for serving the Lord. One thing is certain: The man who is full of the Holy Ghost will, when health permits, be found a regular attendant at church. Unfortunately too many people are not well on Sunday, but are all right on Monday. It is strange that their sickness does not come on Saturday, so as to give them a chance to be in good health on Sunday. Still, nonattendance at church is a serious problem in some communities, but not in the congregations where the members are full of the Holy Ghost.

A MASON, who had taken many degrees, and had been granted many honors, once said, that he wanted it understood that he had paid for every honor and every degree that he had received in Masonry. He was right for once. The man who gets anything from the Masonic lodge must pay for it. Then he may pay for benefits for years, and die without receiving any of them. The lodge is no place for the poor man. It is intended solely for the men who can pay their way through, and the man who gets through has to pay for all he gets.

WE would like to see the time when there will be many conversions at our regular meetings. It was this way years ago, before we knew anything about protracted meetings. The Gospel was preached Sunday after Sunday, and sinners were urged to repent. As a result, men and women were converted and at once baptized and inducted into the church. It would be encouraging to hear of a conversion in each congregation every Lord's Day. This would mean 800 accessions each week, or over 40,000 conversions each year. We may say this is too much to expect. Possibly it is, but we can do more to bring about such a condition than we are now doing.

A FEW years ago Elmer W. Hoenshell, D.D., principal of Shenandoah Collegiate Institute and School of Music, Dayton, Va., visited the Bible Lands. While on the trip, he spent some time east of the river Jordan, and has since written a little fifty-cent book, entitled, "My Three Days in Gilead." The work contains less than one hundred pages, and may be read in ninety minutes. The author gives an excellent description of his interesting trip through this famous section of the Bible Lands,—a section that is seldom seen by the traveler, and has never been visited by but two of our own people. We find the book both instructive and entertaining, and the reading of the work makes one wish there was more of it.

DEATH OF ELD. JOHN WISE.

BRO. JOHN WISE, of Conway Springs, Kans., died June 26, but we did not receive any information, regarding his departure, until nearly four weeks later, hence the delay of this notice. Bro. Wise was one of the oldest and the most widely-known ministers in the Brotherhood, and in his day exerted a very wide influence. He was born in Washington County, Pa., May 18, 1822, and became a member of the church in 1842, at the age of twenty years. The next year, when he was a little over twenty-one years old, he was called to the ministry, and ordained to the eldership just eleven years later, to the day. He served his first term on the Standing Committee in 1865, when the Annual Meeting was held near Franklin Grove, Ill. He was chosen as a member of Standing Committee twenty-seven times, was reading clerk fifteen terms, and was elected moderator in 1885. Few elders among us have served on more committees, and some of them were committees of considerable importance. He was a member of the committee sent to Tennessee, to effect a reconciliation between the John A. Bowman members and the general Brotherhood. In 1881 he and Bro. David Ruple were appointed by the Mission Board to confer with the River Brethren of Canada in regard to a union between them and the Church of the Brethren. He was foreman of the historic Berlin Committee, that met in Berlin, Pa., Aug. 9, 1881, to act on the H. R. Holsinger case, and took an active part in the proceedings when the case came before the Conference of 1882.

When a young man, he received a very fair education and taught school a number of years. In the ministry he improved rapidly, and in time became one of the most interesting, methodical and eloquent preachers among us. All through life he seems to have been hampered financially. He was a fine preacher, but did not possess the financial turn of mind which characterizes some of our influential preachers. Bro. Wise was a devout, sincere and God-fearing man. His confidence in the Word of God was unlimited. He was a most ardent believer in the principles of the Brethren church, and stood ready, at all times, to defend them. He gave his life for the church that was so dear to him, and died a poor man, so far as this world is concerned, but he was rich in grace and good works. The last Annual Meeting he attended was the one at Des Moines in 1908. There he met many of his old comrades in the faith and took his final leave of them, only to return to his home in Kansas to prepare for his departure into the other world. He was eighty-seven years old at the time of his death, and had served in the ministry nearly sixty-six years, his experience in the eldership covering a period of nearly forty-six years.

CHANGES IN A SCORE OF YEARS.

LAST week a brief sketch was given of those who attended the Conference at Harrisonburg, Va., and took an active part in its work, twenty years ago, whose voices are now silent in death. This suggested another line of thought. What changes have taken place in our Annual Meetings since 1889? Turning to the bound volume of the MESSENGER for that year, the "Annual Meeting Notes," written by the then Office Editor, were read with a good deal of interest. It was found that the first preaching service on the ground was held on Friday evening preceding Whitsuntide, and that the only meeting, outside of the preaching services and the regular Council, was held on Whitmonday,—the General Missionary Meeting. No collection was held, for that was before we felt it would be expedient to do a thing of that kind. Now look at the meetings held at Conference this year, and see the changes that twenty years have wrought.

The General Council was preceded by a week of careful Bible Study and large numbers of our brethren and sisters enjoyed the unfolding of Bible truths. These meetings are to be especially commended. More Bible study will help us to come closer to God and our Savior. Preaching services began on Wednesday evening and continued until the close of the Conference. Sunday was observed as a day of fasting and prayer by a large number of God's people and was richly blessed to the many who observed this service.

Then we held in regular order the following meetings in the Tabernacle, all of which were full of interest and resulted in much good: Orphanage Work of the Church, Church Historical Society, Sisters' Aid Societies, Woman's Meeting, District Mission Boards, the Publishing Interests, Sunday school (the first meeting of this kind held in the Tabernacle was at Frederick, Maryland, twelve years ago), Missionary Reading Circle, Sunday-school Meeting, Christian Workers' Meeting, Missionary Meeting, at which the collection aggregated the splendid sum of $13,000, and the Educational Meeting.

These meetings were full of interest and at many of them the great Tabernacle was crowded to its utmost capacity, and many were unable to gain admittance. Yes, there have been many and great changes in the last twenty years. We sometimes hear it said that we are slow, that we are giving too much time to things of minor importance and not enough to matters of weightier import. This year the General Council held five sessions and took up less than eighteen hours in the consideration of the business presented. Compare this with the time devoted to the various meetings named, and you will notice that our Annual Meetings are not wholly given to discussing technicalities, but that a great portion of the time is spent in the weightier matters of church work.

Healthy, conservative growth is best for permanency and the church is advancing along safe lines, perhaps as fast as she ought to move. More work can and will be done along lines of real progress as the years go by. Don't let us become impatient, but labor on patiently, for the work is of God and will win out in the end.

D. L. M.

BEHAVIOR AT CHURCH.

IT is an accepted principle that circumstances determine behavior to some extent, and justly so. High character should always be reflected in conduct, or, rather, high character should be the common possession of men, and it should be acted out in conduct. But not the same spirit of conduct is expected, at all times and all places. If one is visiting in your home, you expect the conduct of a social visitor. If there is sickness in the family and the neighbors come in to assist, you expect them to behave in keeping with the circumstances. If one calls on a business errand, he is expected to conduct himself accordingly. And so on, and justly so.

Now, what should be said of behavior at church? There the people go to worship God. Certainly, our conduct should be in harmony with the character of the place and the spirit of the service. And this does not mean that we shall have special faces for Sunday, —long, sad, doleful. Nothing could be farther from the real spirit of worship. See how Paul and Silas were glad in the worship of God, even in jail! If the heart is full of the worship of God, our faces should be bright and joyous; and our conversation should accord with this condition of heart. It should be a happy hour under the most dignified thought and conduct of which man is capable. It should put man at his best before God and man.

The members, of course, should be examples to those who are not members. The very first thing is to reach church on time. To be late is one of the worst forms of bad conduct. Plan the time; then work to it. Especially is this necessary in the country church, supported by farmers who have much stock to care for and long distances to go. And when the place of worship is reached, you should go into the house at once and be quietly seated. Even if you are the first one on the ground, this is the right thing to do. A few moments of quiet meditation in the house of God is of great advantage in preparing one for the service to follow, while standing around on the outside, in gossip, is as much a disadvantage. When the first hymn is sung, you should be ready to join in, and by no means should you miss the benefit of the opening prayer. Certainly, you will want to join in the first public prayer of the day for blessing.

If Sunday school is the first thing on docket, the parents and children should be in place, not one minute late, and ready for the lesson, and there all should remain till the close of the preaching service. Let this be an established rule from the beginning, and much trouble is spared for later years. It is a bad practice to have the children withdraw at the close of the Sunday-school lesson. From little up they should be taught to reverence every service of God's house.

When the service begins, all should be in the house, and there should be no running in and out during service. It is the very height of bad manners; and if teaching and moral suasion are not sufficient to keep all in the house and quiet during service, it might perhaps be well to let the law of the land try its hand in a few cases. A few such examples would tell, doubtless.

As much as possible all should unite in the singing, and all should join in the prayer service, whether you merely follow the prayer offered publicly or pray independently, all should pray, and pray earnestly. In fact, the spirit of prayer should possess the whole audience during the entire service. This is the condition of reverence and devotion befitting the house of worship.

When the Holy Scriptures are read, which should be done in the very best manner possible, the greatest reverence should be shown and the closest attention should be given. The reading of the Scriptures and the study of them in the sermon, should absorb us completely, giving no time or condition for anything else. It is the one hour in life when we are set on the duty at hand. If people come in or go out, in violation of the rules of common decency, they should be scarcely heard, to say nothing of twisting our necks and turning to see. How ridiculous such conduct! How irreverent to the place and service! Our conduct should be such as to add the greatest strength to the sermon and give the greatest honor to the place and service; not as a means of honoring men, but God; for God is in the place and service, if it is in spirit and truth. All whispering, or any other means of communication in the audience during the hour, is utterly at fault, and it cannot be rebuked too sharply.

At the close of the service we usually commit the greatest crimes against good behavior at church. Then, instead of expressing our greetings to one another in

a quiet, Christian manner, and leaving the grounds quietly for home, it too often happens that there is an uproar of talk and laughter, that ill becomes the place and hour. Some are engaged in aimless, social chat, some in arranging where they will take dinner, some in planning visits for the future, some, perchance, arranging business matters, etc., etc. It is too bad. It's a shame to so desecrate the house of God.

Nobody objects to sociability; but let it be in harmony with the occasion. At church is a good place in which to be sociable and touch men for their good, but such personal contact must be wisely directed.

After dismissal, we should retire from the place as if we had been at church, not as if we had been at a dance or frolic. How impolite to call to one another over the grounds in a loud voice! In conclusion, let us behave on the road to and from church as well as at church with becoming gravity and reverence. Let us show in our conduct that the teachings of Jesus do have an uplifting effect upon men. H. C. E.

IN THE INTEREST OF MISSIONS.

The Missionary Review of the World, for July, contains an interesting writeup of the discovery and development of Japan. The attempt by the Catholics, to introduce Christianity into that country, dates from near the middle of the sixteenth century, and while their priests were zealous and could, in their way, make converts by the hundreds, they lacked in the kind of diplomacy required for the Japanese. In the course of a few centuries their work not only proved a failure, but those accepting their teachings were massacred by the thousands, the priests driven from the island, and Japan, for a period of 230 years, became a closed nation. During this period of seclusion nation after nation attempted to get in touch with her, but to all she refused admittance. Christian missionaries, both Roman Catholics and Protestants, made repeated, but unsuccessful, attempts to enter the island.

In 1852 the United States Government sent Commodore Perry with several warships to open up the country, by peaceable means if possible, and by force if necessary. He was not only a soldier, but a diplomat as well, and, so far as he understood the Bible, a devout worshiper of God. It required nearly a year for him to accomplish his task, and he did it in a peaceable way. He gave the people of Japan to understand from the start that his country stood in defense of Christianity, and that the rights of Christians must be respected wherever his government had any influence. On board his ships he required the strictest possible observance of the Sabbath, upon the part of the sailors and others. This feature greatly impressed the Japanese.

In course of time a United States consul was stationed in Japan, a treaty between the two nations was entered into, and commercial relations put on a good footing. It was also provided that Christians, in the enjoyment of their religious rights, should be protected and respected. This opened up the way for missionaries, and several talented and earnest men were soon in the field not only teaching the Japanese Christianity, but encouraging education and commercial development. From that time on the Japanese began to develop. They took to education readily and entered most heartily into the advanced ideas and methods of civilization.

In the Christian growth of Japan we are impressed with this consideration: The churches doing mission work on the island invariably sent strong, wide-awake and educated men to take charge of their work. They were men who measured up well with the best thinkers among all classes, and had no difficulty whatever in keeping in touch with the leaders in every department of thought, government and progress. Some of them took an active part in the educational work, while others aided in paving the way for more civil liberty in the interest of Christianity. These gifted men, with their cultured families, soon became a power for good in Japan that was widely recognized.

This gives us occasion to say that if we wish to make all of our mission work a success, both at home and abroad, we must not overlook the importance of placing strong, earnest and efficient workers in charge of the various fields. We must have members who are not only sound in the faith, but they must understand the principles of the church, and have well-trained minds besides. When it comes to establishing churches in new countries we cannot afford to put weak men and women in the front ranks. They must be strong mentally, as well as strong religiously and spiritually. Hence the importance of men and women of education, force and loyalty. They need to be people who can measure up intellectually and morally with the best of those to whom they are sent.

And in this age of thinking, when the best trained brains are pushed to the front, the importance of diplomacy ought not to be overlooked. In the best regulated civil governments the skilled diplomat is often considered a better protection than the armies and navies. We have reached a period where the Christian diplomat may serve a fine purpose in opening up mission fields, presenting the Gospel, in building up churches and in the management of the Master's flocks.

THE MINUTE BOOK.

All the Minutes of the Annual Meeting from 1778 to 1909 are to be published in book form, and inside of a few weeks our printers will begin work on the volume. Concerning the price of the book we shall have something to say later. The leading object in bringing out this book is to place before our people a complete history of the Annual Meeting and the work that the Conference has accomplished. No one can understand the real genius of the Brethren church without a knowledge of what has been done in our Conferences from year to year. No well-informed man among us would claim perfection for the Annual Meeting, or maintain that the very best thing has been done in every instance, but it is within the bounds of reason, and the limits of facts, to say that the Conference in her work has, at all times, measured fully up to the highest standard of the Brotherhood. There has been a steady growth in the church as a whole, and this growth can be distinctly measured from year to year by the Minutes. Viewed from this standpoint, the book becomes an interesting volume. The Annual Meeting had its beginning and has passed through a number of phases, but at no time has it been the purpose of our Conference to make laws, nor has she passed decisions that may be regarded as irrevocable. Many of the decisions were made for the time, while others, having for their aim the affirming of gospel principles, may be considered applicable for all time. But the primary purpose from the beginning has been to unify our people on the teachings of the Gospel, and he who reads and considers the proceedings of the Conference from decade to decade, in this sense, must admit that the effort, to keep our people in line with the New Testament, has been attended with some encouraging results.

A BADGE OF MEMBERSHIP.

One of our exchanges criticises the Messenger for favoring the "order," in plainness of apparel, as a badge of membership in the church. Now it so happens that the Messenger has never, editorially, favored any kind of attire as a badge of membership, but we have, on different occasions, maintained that an order in attire, when accepted in good faith, might be made a great help in carrying out the plainness, so clearly set forth in the New Testament. The Gospel does not recognize dress as a badge of membership in the church of God, neither does the Messenger. The real badge,—if there be a special badge,—is faith and loving obedience. "By this shall all men know that ye are my disciples," says the Master, "if ye have love one to another." This love is prompted by faith and leads to obedience,—hence faith and obedience. Since to obey the whole Gospel includes plain dressing, it follows that some method of carrying out this plainness,—if it can be made a success,—may be regarded as justifiable. Our people have found the method helpful, though it has never proved an unfailing success with those who have pride lurking in the heart. We are not saying that plainness cannot be maintained without some kind of an agreement respecting a method in attire, but we do say that none of the denominations are doing it. While our people are not making a general success with the order, still they are doing more, in the way of carrying out the New Testament simplicity in attire, than any religious body known to us, and this, too, without exalting any particular garb to the dignity of a badge of membership.

SOME CONSISTENCY.

A foreigner doing business in one of the cities in Illinois, kept his saloon open on Sunday, in violation of the State law. In time he applied for naturalization papers, but was denied citizenship for the reason that a man who deliberately violates the law of his State is not entitled to the favors he sought. He endeavored to compel the Government to grant his petition, but the Supreme Court said, "Can a man be said to be well disposed to the good order of the country, when he has knowingly, willfully and habitually violated the laws of the State?" The decision is sensible. What would be the consequences, if this rule were applied to doubtful church officials, who oppose some of the principles of the church, and have so far produced no fruits of repentance? They could argue that we have in the church some officials, who are decidedly loose in their teaching, regarding some of our cherished principles. In turn we might say, "A few more of the same kind would make the situation worse instead of better," and for that reason, if for no other, we think it wise not to admit into the ministry, or into the eldership, men who knowingly, deliberately, and purposely, violate the well-established rules of the church. True, we have, in various ways, decided to do this very thing, but for some reason the decisions are not always carried out.

THE LAW AND THE LORD'S DAY.

The Brethren in North Dakota are petitioning the authorities in that State to enforce the law regarding the keeping of the Lord's Day. The idea may be a good one, but ought not, in any manner, to apply to any of our own members. If any of our people fail to keep the Lord's Day as they should, the churches should look after them. There is no necessity, however, of petitioning the authorities in Canada to enforce the Sunday laws, for we understand that laws in Canada are made to be obeyed, and the authorities see that they are respected. It is just as easy for Christians to properly observe Sunday in North Dakota, and other border States, as it is to observe it in Canada, and we should think that they ought to see that it is done. As for the unconverted, let the authorities look after them. A correspondent is saying, elsewhere, that the desecration of the Lord's Day in North Dakota hinders the cause more than in any other part of the Brotherhood. It is probable that Sunday keeping needs attention in some other States, and our people should see to it that the conduct of members, in this respect, does not have to be called in question by the civil authorities.

A BIG BLUFF.

The Texas Brewers' Association has undertaken a tremendous proposition. At a meeting of the Association sometime ago, at which every brewery in the State was represented, a fund of $100,000 was set aside, to be given to public charity, if they could not prove that more liquor is consumed in the prohibition or dry States and sections of the United States than in the free or wet sections. The decision to be made by two commissions of six members, three to be elected by the brewers and three by the national Prohibition party of Texas. One commission is to investigate and report upon conditions in Texas and the other to visit all other dry States. If the brewers of Texas are right, in their assumption, that more liquor is consumed in dry territory than in wet territory, we should think that they would all vote for prohibition. But they do not believe what they say. They are either a set of simpletons for working and voting against their own known interest, or else they are trying to play a big bluff on the people.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

Tokio, Japan, the World's Largest Student City.

It is hard to realize that the upward trend in Japan has made of Tokio one of the largest educational centers of the world, there being about one hundred thousand young men in attendance at its schools and colleges. So great is the rush for knowledge in Japan today that the Japanese are seriously considering the question whether, in the next generation, they will not have become an over-educated people. Many of those in attendance are Chinese students who are fitting themselves for responsible positions in their own country. When we think of the wonderful awakening of the Orient, it is time for the Christian world of the Occident to bestir itself and get to work in all earnest, lest the day pass by when we can reach the people of the East most successfully with the gospel message. The door is open, the marching orders are, "Go ye," the promise, "Lo, I am with you." Who is ready?

Remembering the "Regions Beyond" by our Prayers.

Paul said, "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." Col. 4: 3. Dr. Pierson says, "There are 'regions beyond' of prayer, that not a man or woman in a thousand has ever dreamed of." Do we recognize our duty to be "intercessory missionaries" for both home and foreign fields? Why not keep a list of missionaries and home workers, and pray for them daily, and believe that God blesses them directly, in answer to your prayers? It is recorded of the Archduchess Maria Dorothea of Hungary that she was a deeply spiritual woman. In time of great affliction she wrestled at a throne of grace that God might send at least one messenger of the cross to Hungary. It was not until seven years later that her persistent prayer was answered. In the autumn of 1841, missionaries started active work in the city of Pesth, and among the first fruits of their labors were Adolph Saphir, later on the eminent preacher, among the Jews of London, and Alfred Edersheim, who became the author of valuable Bible works.

Great Changes in China.

The new administration at Peking is instituting many reforms. Ten years ago the roads were so bad, that a man might fall from his donkey by the roadside and be drowned. Now there are sewerage systems at many places, and the roads are macadamized. Telegraphs and telephones are also in evidence everywhere. The people, as a rule, are more friendly than in past years. Mission chapels and schools are full. The great campaign against opium has made reform popular, and high officials and scholars, as well as the people, are much interested. More than 4,000 miles of railroad are now in operation in the Chinese empire. The next twenty years will, probably, see more railroads built in China than in any other part of the world. Some of the great bridges, now being built by the Chinese engineers, are marvels of mechanical genius. Extensive improvements are planned to guard against the ruinous floods that have for centuries slain their thousands, and impoverished the nation. China is ready to adopt the best of all that civilization has to offer, and hopes to become a world power. Will she, with all her getting, get also that greatest blessing of all, —salvation through Christ? THAT depends on the activity of the Christian world,—upon each one who claims allegiance to our blessed Leader.

"The Noble Army of Martyrs."

Glancing through the pages of "Heroes of the Cross," the other day, we were much impressed with the noble lives and glorious testimony of those who, like their Master, gave their lives that God might be glorified and his cause honored. One of whom we read was Blandina, a young convert of the early church. She was of such weak, bodily frame that her fellow-members trembled to think of the horrible tortures in store for her. But by the help of God she bade defiance to the several executioners who tortured her from daybreak until night. They finally owned themselves vanquished. They affirmed that all the resources of their barbarous art were exhausted, and testified their astonishment that Blandina, after all she had endured, was still living. "We do not understand it," they said, "for some single tortures of these we employ ought to end her life, according to the common course of torture." Meanwhile Blandina was gaining new strength by the confession of her faith. Led into the amphitheater, she was fastened to a post, to be consumed by wild beasts, but none of them touched her. Thus day by day she was tested. On the closing day, having refused all offers to recant, Blandina was alone in the arena,—hell tempting, earth vanishing, heaven supporting. She was whipped, torn by beasts, set upon a hot chair, and finally, enclosed in a net, thrown to a wild, raging ox. Tossed into the air, she became but a broken mass, but finally had to be strangled to end her life. Her courage confounded the pagans. They never saw its equal. Reader, is the spirit of this noble martyr also in you? Of herself she was only human; through God she could do all things. Seek what she sought and you will find the grace that enabled her to endure. "When I am weak then am I strong."

Ways of Working.

Because Paul says, "This one thing I do," many Christians think themselves wise in sticking to one mode of Christian work. They settle down to one form of activity, forgetting that there are hundreds of ways in which they might make themselves useful. Paul's "one thing" was narrow enough to shut out all side-issues that might hinder his labors for Christ, but broad enough to include all the various avenues of usefulness,—prayer, singing, letter-writing, debates, voyages, church organization, prison life, scourgings, rebukes, praises, etc. We may rest assured that Paul's "one thing" is not a safe text for lazy folks to quote. Plato said, "Good things are hard." Is your Christian activity becoming an easy thing? Go on to something harder! It's a good thing to "endure hardness." It shows that something is being overcome,—something gained that helps humanity, yourself included. If, at prayer meeting, the appointed leader is absent, and you are asked to lead unexpectedly, shoulder the burden, —it's only one of the "hard things" that must be done by some one. Is a brother or sister getting a little cold, and needing a little encouragement? YOU are the one to reach out a hand of sympathy. Looking around us we find so many avenues of service,—if we really want to work,—that we may all be fully employed, and that is the Lord's plan and design for all his children.

Live and Let Live.

It is quite frequently that we hear people say they believe in the doctrine of live and let live; and when they say so they wish to let others know that they do not want to seek to crush their fellows. It is good to hear such things said, if the one saying them means what he says. There is probably not an entirely unselfish person living. Selfishness sometimes becomes so much a habit that it leads us to be inconsiderate of others when we think we are just, and acting for their good.

Much depends on where the emphasis is placed. There are not a few people who believe in living and letting others live. They believe in living at the top of the heap, having everything they can secure by fair or foul means, and letting the other fellow live as he can. They do not consider it very much their affair if the other fellow is hungry or cold or sick or naked or in prison. They emphasize the living: in their minds they have almost, if not quite a divine right to the best there is going. It is that kind of living they believe in, and it is on condition that he does not interfere with their getting the best for themselves that they are willing to let the other man have a chance to live.

With the man of the world, who does not claim to live for anything beyond this present life, we cannot find so much fault for living thus: he expects his good things in his lifetime. But with the man who professes Christianity it is quite different. Here he has no abiding city, but seeks one to come. He professes to love his neighbor as himself; and if there is anything more than profession to his religion he will not demand the best for himself all the time and let his less fortunate brother endure all the privation. He will not demand a palace for himself when others have barely a roof to cover them. He will not demand the best that the railroads can furnish, while the poor man walks in dust or mud and helps pay for the luxury.

And yet we find professing Christians doing just that way. They are as selfish, where their own pleasure or comfort is concerned, as anyone well can be. They are not very good representatives of the Lord Jesus Christ, for while he had nowhere to lay his head they lay theirs on the finest down—they are really trying to go to heaven "on flowery beds of ease," forgetting that there is a cross for everyone, forgetting that he who wishes to be approved on the day of judgment must come before the Judge with a record for kindness to the least of his brethren. Only so can they have any assurance of having a place on the right hand—"inasmuch as ye did it not, depart from me."

It is easy to fall into the way of the world and live for self-gratification: it is hard not to do so, for we are creatures of our surroundings; not because we must be, but because it is more easy to be like others than to be different from them. Yet, if we would reach the goal, win the race, secure the prize of eternal life, we must run with patience, looking unto Jesus the author and finisher of our faith. It takes running, it takes fighting, if one is to win in the Christian race; and he who always looks at the world from a standard sleeper is seldom, if ever, in good condition to run or fight as he should. The plodder along the highway would come out ahead.

The Lord has surrounded us with beauties and pleasures, and it is no sin to enjoy them. But it is sin to fix one's whole attention upon them, to demand more than one's just share of them. Here we need to be on our guard, for he who lives in pleasure is dead while he lives. Who are we, that we should live so selfishly? Has there been given us ability above our fellows? If so, to what end was it given us? That we might use it to secure the greatest possible amount of this world's good for ourselves? That we might despise those who have not so much of this ability to acquire? Nay, verily. To whom much is given, of him shall much be required. And that much is to be returned in service to Christ through the least of his little ones.

Live and let live; yes. But put the emphasis where it belongs, where Christ would put it—on the let live. For as he came not to be ministered unto but to minister, so must we live; not seeking our own good but the good of others. If we have not that spirit, if we do not strive to live in that way, we are none of his. Let others live, help them to live, show them the better way to live. Be willing for them to have the luxuries that you seek for yourself. They are probably as good as you are, perhaps better. The Lord knows—whom he loves he chastens.

The Christian world today needs to get away from, to rise above the spirit of selfishness which is so prevalent, and which is doing so much to carry men away from Christ and duty. The command is to love our neighbor as ourself. Do we? How are we showing that love? Does love seek all for self, or does it seek to give? We know how the Master showed his love for us, and we know that we should walk in his steps if we seek to be his disciples. We have the power and the opportunity to show what the second commandment means—"Love thy neighbor as thyself." We haven't done so. Isn't it time to begin? G. M.

What Would Jesus Do?

Referring to the article on missionary page, Messenger No. 29, embodying the subject of our heading, I have this to say: Were Christ here in person now, he would, no doubt, use different illustrations than he did in days of old, to impress the character of his teachings. The world has materially changed, and to make the needed impressions upon the populace now, he would have to draw his lessons from the customs and conditions incident to our times.

Christ assumed many positions, however, in opposition to popular views then, and, in accord with the inspired revelations of his mind, he would occupy like premises today. See the attitude in the presence of the strictest and, outwardly, most refined sect, who had relapsed into the most pronounced formality, and who had elaborated their external nicety to a highly-exalted standard. With all that, their cherished code was lacking in internal fitness and attractiveness, and hence it wilted in the face of divine spirituality, clothed in native simplicity, like the Philistines' god before the ark of Israel.

Would not Christ discover similar breaches in the exemplification and teaching of his equipoised plan today? A Spirit-filled heart is the only reliable exponent of the Christlife. Jesus' promise was, to send the Comforter to clear the vision of his elect, and ever disclose the adaptation of the ceremonies and usages along the humble service line. The Spirit's work always begins on the inside of the believer, and then permeates the whole. The all-absorbing power regulates dress, business, finances, the manner of procedure in church government, with well-balanced judgment. He tells us when to command, when to restrict, and how to escape the perilous reefs on the turbulent sea of time, and steer safely for the eternal harbor.

The ship, in dangerous seas, is governed by compass direction and log reckonings. Her designated course is directed by the guiding influence of sun and stars till her destined port is gained. Thus the life-words and principles, uttered and fixed by Christ, in the spiritual realm, are a complete guide to his people. They will furnish an ever-ready means of directing the mind through the vicissitudes and perplexities of life.

South Bend, Ind. George D. Zollers.

Soul Saving a Joy.

The mission of Christ in the world was to save souls. For this purpose he was crucified. Because of this he suffered intense agony. He hung upon the cross that others might have life! Wonderful, to contemplate the love that prompted the sacrifice to be made! We talk sometimes of making sacrifices for the church and for the truth. Men and women,—those, too, who claim superior talent and education, and who have promised to give their whole lives to the upbuilding of the cause for which Christ died,—often forget their baptismal vow. They claim that a thorny road is theirs, simply because they are asked to throw their influence on the side of the church, rather than of the world.

How much do we love the church when we are not willing to walk in harmony with her rules and regulations? There is so much to be done. On every hand are lost souls, —those who are living in open rebellion to the loving Savior who gave his life a sacrifice for their sins. All around us, and in our homes, are those who know not the

beauty and joy of the Christian life, and who are going down the valley without the presence of the Master to cheer and comfort. And yet he made sacrifices for them,—he died that they might live and enjoy eternal life.

In view of the fact that the field is so large and the need so great, will we not feel that we have a loud and strong call to be soul winners? It need not all be done in the pulpit. Not all the good is done by the minister. Every one who professes to have been called from darkness to light should aim to be a soul winner. There are many avenues through which this can be done, but the strongest argument that can be presented is, that each one first **live** the pure, unselfish Christ-life. Then the work will not be so hard. All people do not read the Bible, but all do read the lives of professed Christians, and, sad to say, all are not always in harmony with the Divine plan. Too often reproach is cast upon the church because those who confess Christ are, in their weakness, so ready and willing to deny him.

The suffering of Christ was for a purpose,—that of saving the world,—that men and women might be lifted "from the miry clay" and have new songs in their mouths. We should have a purpose in life,—not just to eat and drink and float along as driftwood,—but should have lofty ideals. We should aim to do something that will help others to do better and be better. We should scatter sunshine as we go through life. A certain writer expresses this thought in regard to a noble purpose:

> "Be useful where thou livest, that they may,
> Both want and wish thy presence still;
> Find out men's wants and wills and meet them there.
> All worldly joys grow less, to the one joy of doing kindnesses."

Life is too short to spend our precious time in idleness and indifference toward the church which cost so much. All can work in some way. There are many ways to work as helpers in the great work, and each one can find work suitable to his age and ability. Willing and humble workers are wanted in the Master's vineyard. While we are weak and erring, Divine Help is promised to strengthen our feeble aim. Remember, "He giveth power to the faint and to them that have no might he increaseth strength." Hear this beautiful promise, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; walk and not faint." The following is a beautiful personal prayer:

> "Be with me, Lord, where'er I go,
> Teach me what thou wouldst have me do,
> Suggest whate'er I think or say,
> Direct me in the narrow way."

Carlisle, Pa. Wealthy A. Burkholder.

THE HOLY SPIRIT'S LEADING.

(Concluded from Page 485.)

within gospel limitations. Here, again, the Holy Spirit led the church, to meet these issues as they had met the previous evil conditions. We say, "The Holy Spirit led them," otherwise, why do we rejoice in our escape from these errors into which many Protestant churches fell? For a time no other than judicial authority was needed, but later selfish individuality,—a child of anarchy and evil,—asserted itself against this form of government. Again the Holy Spirit led the church to use positive prohibition. Again we say, "The Holy Spirit led them." Do we not owe our escape from the evils of slavery, secrecy, fashion, etc., to the principle of positive prohibition? Would not selfish individuality have asserted itself and dragged us into those evils, as it dragged other churches, who but protested and did not use executive power?

Shall we, with sentimental appeals of sympathy to the emotions, deny the principle which wrought such glorious results?

Selfish individuality is crowding in upon us, and demanding, in its own name, the repeal of this principle. Shall we yield to its demands of sophistry? Then woe to the church. Soon will we be enslaved by sin and iniquity, and carried away from our glorious simplicity into the land of folly and worldly fashion, where, like the captive Jews, we can but hang our harps on the willows and weep, when we remember the Zion of the past. Yea, we can look back to this step as our wailing place and say, "Here is where we erred; here is where we left the truth, and listened to the counsel of public sentiment, instead of staying by the old landmarks that have guided the church safely through so many dangerous places."

May the Spirit of the Holy One come upon us, to delay such a time until his coming, that he may find his bride ready without spot or wrinkle.

824 E. Third Street, Santa Ana, Cal.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Covina church met in council July 3, our elder, Bro. Geo. Chemberlen presiding. Two letters of membership were read. Officers for Christian Workers' meeting were elected, resulting as follows: President, H. M. Brubaker; Secretary, Josephine Brandt. It was decided to curtain off part of the church for the primary department in Sunday school.—Mary E. Anderson, Covina, Cal., July 16.

Glendora.—June 26 we met in regular council. All business was disposed of pleasantly. July 10 we expect to dedicate the new addition to our churchhouse. A home department has been organized and we pray there may be much good work done along this line.—Louese Whitmer Brubaker, Azusa, Cal., July 1.

CANADA.

Sharon congregation met in regular council July 3. All business was pleasantly disposed of. Five were added to the church by letter. Bro. S. A. Honberger, of Wichita, Kans., was with us and held a two weeks' series of meetings. As the results of his labor eleven were added to the church by baptism. At the close of our meetings, July 11, we held our love feast.—Ida Yoder, Nanton, Alta., Can., July 17.

COLORADO.

Denver.—In my last report I stated that we expected to have our churchhouse ready for services some time this month (July). Owing to labor troubles, we cannot say now when the work will be done, but we hope to dedicate the building some time in August. We thank all who aided us financially, after reading my appeal, but we are still short of funds. Will you not help us? To those who have given pledges which are past due and unpaid, we say, "Remember, that was a promise." Of course we realize that conditions change in time, and if misfortunes have come to you, so that you are unable to pay, kindly notify me. All remittances should be sent to the writer.—H. F. Caylor, Sec.-Treas. Building and Finance Committee, 165 South Clarkson Street, Denver, Colo., July 20.

Fruita.—Bro. Wm. Lampin is holding a revival for us. Nineteen were baptized, four reclaimed and four await baptism. We are having splendid meetings, and they are growing.—S. Z. Sharp, Fruita, Colo., July 18.

Lowland church met in council July 3, at 2:30 P. M., with Bro. J. C. Groff presiding. All business passed off pleasantly. At 6:30 the members met for communion services. Fifteen sisters and four brethren surrounded the Lord's table. Bro. Hugh Heckman, of Rocky Ford, Colo., officiated. We feel that we were richly blessed by these services. Our members being scattered over a territory of about sixty or seventy miles, we appreciate it all the more when we can be assembled together for spiritual growth. Pray for us that we may spread the Gospel in this new country and save souls!—Mrs. J. C. Groff, Wayne, Colo., July 20.

ILLINOIS.

Lanark Sunday school is increasing in interest and attendance. We have a teacher-training class, which meets every two weeks. There are thirty-two enrolled. This is a very good work and we hope that other schools will start a similar class. There are one hundred and one enrolled in our home department. We expect to have a Sunday-school picnic soon. Bro. H. C. Crumpacker, the district Sunday-school secretary, was with us July 18. He preached for us in the morning. In the evening he talked on "The Child and How to Reach It." We also had a meeting in the afternoon. Bro. Crumpacker conducted the work. The subjects discussed were for the interest of the Sunday school. All the sessions were very good. The Sunday-school and Christian Workers' meetings of Northern Illinois and Wisconsin will be held here Aug. 25.—Ada I. Wilson, R. D. 2, Lanark, Ill., July 22.

Spring Run church met in council July 17, Bro. M. L. Hahn, presiding. All business was adjusted in love and union. May we have many more such meetings! Our series of meetings will begin Aug. 14, conducted by Bro. Hahn. Our love feast will be held Aug. 28, at 11 A. M. An invitation is extended to all, to be with us at these meetings, especially at our love feast. If those who wish to come will inform the writer, arrangements will be made to meet them at Prairie City or Ellisville. We hope some may come and help us in these meetings.—Amanda Schisler, Ellisville, Ill., July 19.

INDIANA.

Bethel Center church met in council July 17, at 2 P. M. In the absence of our elder, the meeting was opened and presided over by Bro. John Rogers. We decided to hold a series of meetings, if we can secure a minister, to commence about Sept. 1 and continue until the 17th. Our love feast will be held Sept. 17, beginning at 2 P. M. A collection of $12.83 was taken. The meeting was closed with prayer by Bro. Milton Cook.—Annie Rogers, R. D. 24, Matthews, Ind., July 19.

Indianapolis.—In a previous account of the work here it was said that Bro. J. W. Rarick comes twice each month and gives us two discourses. In connection with this it should have been stated that beside Bro. Rarick's appointments we have two preaching services on each Sunday when he is not here, conducted by Brethren George W. Hahn and S. A. Hylton, who live in the city. The weather being quite hot, and the work new, it became necessary for me to go home for rest. I remained there for two weeks and came back for a few days, but will return home with the hope of resuming the work here Sept. 1. The work has been very fascinating. The membership, although small, work together earnestly. All have been very kind, and there is so much to be done that I leave with sadness. May the Lord abundantly bless his faithful children here in this large city!—Mary C. Stoner, 274 No. Holmes Avenue, Indianapolis, Ind., July 20, (Home, Ladoga, Ind.)

Logansport.—Our little church was made to rejoice yesterday, when two were baptized. We have preaching at a schoolhouse every second and fourth Sunday of each month after Sunday school. We believe it is a result of these meetings that these conversions were made. One sister was baptized June 15, which was not reported. We are still laboring and praying, rejoicing and praising. Our Sunday school in town is increasing. We wish to thank the brethren and sisters for their thoughtfulness and prayers. Let us continue to labor together and the Lord will bless abundantly.—Sarah G. Felthouse, 21 Horney Street, Logansport, Ind., July 19.

Spring Creek.—We will hold an all-day harvest meeting Aug. 15. All are invited to come and enjoy the day with us.—Nora A. Ross, Sidney, Ind., July 20.

Tippecanoe church held a harvest meeting July 18. The meeting was opened at 9:30 A. M. Sister Bertha Neher, and others, gave talks to the children. Bro. L. Neher preached on "Harvest." Dinner was served at 2 o'clock, after which Sister Neher talked on "Missions," and a collection of $18.51 was taken for that work. We trust the day was spent to the glory of God.—Daniel Rothenberger, Syracuse, Ind., July 19.

Walnut Level.—By the request of an afflicted sister, our elder, Bro. L. P. Kurtz, of Bluffton, was called to the home of one of the brethren of this congregation. Here a number of the brethren and sisters and neighbors gathered for services. Two were received into the church by letter and three by baptism. We feel that much good was done.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., July 16.

White.—Aug. 14, Bro. J. C. Murray, of North Manchester, Ind., will commence a series of meetings at this place. The Sunday following, Aug. 15, we will hold our annual harvest meeting.—Willard Anderson, Darlington, Ind., July 13.

IOWA.

Dry Creek.—July 18 our district Sunday-school secretary, Sister Ella Royer, visited our school. We held an all-day convention. Sunday evening, after the Christian Workers' meeting, Sister Royer gave an address on "Child Training," that was helpful to all. Her presence and help here are appreciated. Our Sunday school is growing in attendance and interest. We expect Bro. Hardy to begin a series of meetings for us Aug. 22.—Minnie B. Mentzer, Robins, Iowa, July 20.

Osceola church met in council Saturday, July 17. Our elder not being present, Bro. Caskey presided. The work passed off pleasantly, and the business was quickly disposed of. Sister Emma Folger was chosen delegate to district meeting. One young sister was received by letter. Our Sunday school was reorganized two weeks ago, with Bro. H. F. Caskey superintendent.—Mettie Caskey, Osceola, Iowa, July 20.

Salem.—July 18 and 19 Bro. Paul Mohler, of Bethany Bible School, was with us and gave two interesting discourses. At our last council Sister Almedia Caskey was chosen delegate to district meeting, with Bro. W. G. Caskey as alternate.—Bessie M. Bailey, R. D. 1, Prescott, Iowa, July 21.

KANSAS.

Murdock.—On Sunday, July 18, we held a Sunday-school meeting. Our acting secretary, Bro. Bruce Miller, was with us, and preached two sermons. We had a good meeting. Three persons were added to the church.—D. E. Johnson, Norwich, Kans., July 19.

Scott Valley.—We had planned to hold our love feast in connection with our series of meetings. But the time for our meetings has been changed indefinitely, so it was decided to have our love feast on Saturday, Sept. 25, at 5 P. M.—Leona Sherfy, Westphalia, Kans., July 19.

Wichita Mission.—The work here is very encouraging. The West Side services have been moved from the hall on Douglas Avenue to the Free Methodist church, two blocks north of the Wichita hospital. The church is new, neat and comfortable. The first services were held last Sunday, and the attendance was increased. Our Sunday-school and church services at the First Mission on St. Francis and Eleventh streets are well attended. Much interest is manifested in Bible study and class work, and the sermons are listened to with marked attention. We feel sure that there are many earnest seekers after the truth. We are expecting Bro. C. S. Garber, of St. Joseph, Mo., to be with us in January and conduct a series of meetings. We pray that many may be brought to Jesus. Bro. H. J. Harnley, of McPherson, gave us two talks July 11. The New Testament commands and ordinances have a fuller, richer, deeper meaning than ever before. May God's blessings attend Bro. Harnley and his work. Three were baptized last Sunday in the little Arkansas River, in the presence of a large crowd. Bro. Jacob Funk, our pastor, and Sister Ora Ellenberger are our missionaries, and are actively engaged in the work.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., July 24.

LOUISIANA.

Roanoke church met in council July 17, with Eld. J. C. Minnix, presiding. Considerable business came before the meeting. All passed off pleasantly. It was decided to furnish our church with pews in place of chairs. Eld. J. C. Minnix and Bro. J. F. Hoke, a minister in the second degree, were chosen to represent us at the district meeting of Texas and Louisiana. Two were received by letter, making a total of five this year. Four were baptized during the year. We decided to have Bro. S. A. Honberger, of Wichita, Kans., hold a series of meetings for us the coming winter. We are sending a request to have the district meeting held at Roanoke the next time. Our Sunday school is well attended and much interest shown. We have our evening services at 5 o'clock, in order to avoid the mosquitoes. They are very annoying to the teams after night.—J. I. Miller, Roanoke, La., July 18.

MARYLAND.

Meadow Branch church decided to hold its next love feast Oct. 30, beginning at 2 P. M. The Eastern District of Maryland will convene here Aug. 25 and 26, in a ministerial and Sunday-school meeting. Topics pertaining to missionary and other Christian work will also be discussed.—W. E. Roop, Westminster, Md., July 14.

MICHIGAN.

Battle Creek.—Last Saturday evening, July 17, we held our love feast in one of the members' rooms at the sanitarium. Eld. A. C. Wieand, of Bethany Bible School, officiated. There were twelve present. All felt that Jesus was present, as he was on the night when he ate the supper with his twelve disciples.—V. H. Mead, R. D. 3, Battle Creek, Mich., July 20.

Copemish.—July 10, Bro. J. E. Morphew went to Homestead and remained over Sunday, preaching three sermons. Here are three members, very much isolated, who have not had any preaching for several months. They greatly desire to have services there, and since this territory has been added to the Harlan district, they (the Harlan church) will give them services once each month. If some good, active members would locate there, much good might be done. The harvest is great but the laborers are few.—Rosa Weller, Copemish, Mich., July 20.

Crystal church met in council July 10, our elder, Bro. C. L. Wilkins, presiding. Three letters were granted. Considerable business was disposed of. Arrangements were made for district meeting.—Jennie Witter, R. D. 1, Vickeryville, Mich., July 19.

Lakeview.—Sunday morning, July 11, Bro. Geo. Deardorff preached for us. His subject was "Decision." Four were baptized. Bro. W. R. Miller came Tuesday evening from Onekama, Mich., where he had been giving lectures and views of Bible Lands. He spent a week at this place giving the same. Sunday morning he preached for us. After services three young men made the good confession and were baptized. He also preacned Monday evening, at which time a father came out, and was baptized the next morning. Others are near the kingdom. May the Lord help those under conviction to make the right decision!—Flossie B. Swihart, Box 24, Brethren, Mich., July 20.

Onekama.—Bro. W. R. Miller, of Chicago, was with us the past week, and gave us views and Bible lectures on his trips abroad. The best of interest was manifested, and the week's work was greatly appreciated. Several, who came only the last few evenings, regret that they were not present from the first. Many think it the best that ever came to this town, and, true, it was. It throws new light on the Bible, and gives the members new zeal and inspiration for the cause. Bro. Miller has been abroad twice, and is anticipating to go on another trip soon. May God bless and protect him! We extend to him a hearty welcome to come again.—Alma Wise, Onekama, Mich., July 14.

Sugar Ridge.—Eld. J. M. Lair and wife, and four other members attended the love feast at Ferry, July 10. Bro. Lair officiated. Eighteen communed. Two were baptized prior to the feast. Bro. Lair has been laboring at Ferry periodically for some time, and credit is due him for the bright spiritual prospects at that place. We are not forgetful, however, of the previous labors of other brethren.—D. F. Warner, Custer, Mich., July 19.

MINNESOTA.

Lewiston.—Saturday, June 19, Bro. C. S. Garber came to us from St. Joseph, Mo., and held a two weeks' revival, closing with a love feast July 3. Eight received the rite of baptism and two were reclaimed.—Florence Wirt, Lewiston, Minn., July 17.

MISSOURI.

Poplar Bluff church met Saturday evening, July 17, for communion services. Fourteen surrounded the Lord's table, it being the first time for four of them. Only a few outsiders were present. It was indeed, a feast for the soul.—Eve G. Price, Poplar Bluff, Mo., July 18.

South St. Joseph Mission.—Since this Mission is without a resident pastor, Bro. T. A. Eisenbise, of Morrill, Kans., and several other brethren have been filling the appointments. The two Missions here are without a resident elder, which makes it inconvenient. We would like to correspond with some good, active elder, who can give his entire time to these places. Who will be first to write us in regard to the matter? Last Sunday a young woman brought her two little children, aged three and five years, to us, to care for until she can earn money to take them to her father. She and her husband have separated and the little ones are homeless. These two make a nice addition to our own little family of two children.—E. N. Huffman, 502 Ky., Station D, St. Joseph, Mo., July 21.

MONTANA.

Medicine Lake.—Our communion service was held July 17, commencing at 2 o'clock. Ministers from other churches were, Brethren H. C. Longanecker, of Berthold, N. Dak., and H. Kauffman, of Williston, N. Dak. A number of brethren and sisters were present from our adjoining church. About thirty-nine communed. Bro. Longanecker officiated. Bro. Isaac M. McCune was elected to the ministry, and Bro. Wm. Swank to the deacon's office. These brethren, with their wives, were duly installed. Three applied for baptism and one was reclaimed. Others are almost persuaded. We have reason to rejoice in our little band, which was organized a year ago July 4. Baptism will be administered July 24. The members are much encouraged, spiritually as well as temporally. Crops look promising and we have had an abundance of rain so far, this season.—Katie E. Keller, Enterprise, Mont., July 19.

NEBRASKA.

Beatrice.—Last Sunday evening, July 11, we held our children's day exercises. A large audience was present, who appreciated the children's entertainment very much. All their recitations and songs were of such a nature as to cause one to look higher, and live more for God and his glory. One interesting feature of the program was the cradle roll exercises. Six little boys received their promotion certificates from the cradle roll to the primary department. There are yet twenty-three names on the cradle roll. We also have a home department. Our average Sunday-school attendance, last quarter, was 61; average collection, $1.45. The first Sunday in each month our collections go to the State work. One Sunday in each quarter we have a special collection for Missions.—Allie Eisenbise, Beatrice, Nebr., July 18.

South Loup church met in council July 16. Eld. George Mishler, of Cambridge, Nebr., was with us and presided over the meeting. Bro. Alfred E. McLellan was elected to the ministry. Two deacons were also elected. Brethren Darwin Bowersox and Samuel E. Fread were chosen and duly installed. Brethren I. P. Ward and Alfred E. McLellan were chosen delegates to district meeting with Brethren Lorenzo Rayle and Samuel Fread as alternates. Saturday, July 17, we held our communion, Eld. George Mishler officiating. Bro. Mishler preached Sunday morning, and Eld. J. C. Wright in the afternoon. All enjoyed these services. One was baptized. Tuesday, July 20, our State Sunday-school secretary came to us and held two meetings. May these meetings help us to work more for the Master.—Susie McLellan, R. D. 3, Box 77, Litchfield, Nebr., July 22.

NORTH DAKOTA.

Berthold church met in council July 13. Our elder, H. C. Longanecker, presided. All business passed off pleasantly. We held our communion Thursday, July 22. Several ministers were present, Eld. J. A. Weaver, of Bowbells, N. Dak., officiated. Bro. Weaver will stay with us over Sunday. A young Methodist minister recently came out on the Lord's side and was baptized last night after the evening services. Others are almost persuaded. Pray for us that souls may be saved!—Bessie Stong, Box 312, Berthold, N. Dak., July 24.

White Rock.—July 17 and 18 a number of brethren and sisters from adjoining churches were with us at our feast. Among them were Brethren J. E. Miller, of Mount Morris, Ill., Geo. Strycker and D. H. Fouts, of Surrey, N. Dak., and Merrill Whitmer, of Tioga, N. Dak. Bro. Whitmer has been holding meetings here during the past week and will continue another week. Bro. Miller officiated at the feast. After the examination services a minister and a deacon were elected. Bro. Joseph D. Reish, a worthy young brother, was chosen as minister, and Bro. Chas. Bolen as deacon. Sunday forenoon they were duly installed by Bro. Strycker. At 10 A. M. we had children's meeting, conducted by the visiting brethren. At 11 o'clock Bro. Miller addressed us. It was encouraging to have these brethren with us.—Hannah Dunning, Denbigh, N. Dak., July 19.

Turtle Mountain.—Our love feast will be held July 31, and the Sunday-school convention Aug. 1. All are heartily invited to these meetings.—Saloma Fisher, Perth, N. Dak., July 20.

OHIO.

Cincinnati.—I am just returning from another missionary tour in Adams County, which resulted in the baptism of a woman, afflicted with consumption. She was very weak, but did her part well. She was afterwards anointed and went on her way rejoicing to her home, fourteen miles away. This occasion was very sacred and solemn, and will not soon be forgotten by those present. May others be brought to follow him who "loved them even unto death."—B. F. Petry, Eaton, Ohio, July 25.

Toledo Mission.—Sunday, July 18, our pastor, Bro. Nathan McKimmy, of Blissfield, Mich., and the president of our Board, Bro. Flory, of Jewell, Ohio, were with us, also our district Sunday-school secretary, Sister Jennie Sellars, of Fostoria, Ohio. We feel especially favored by having Bro. McKimmy with us three Sundays of each month, and the President of our Board one Sunday of each month until Sept. 1. Bro. Flory preached for us, and Sister Sellars gave an instructive and interesting talk. Sister Sellars is especially adapted to this kind of work, and we pray that God will bless her efforts. We had planned to hold children's day exercises July 18, but later decided to wait until we have a churchhouse.—Fay Kaser, 628 Leonard St., Toledo, Ohio.

OKLAHOMA.

Guthrie.—July 4 my wife and I met with this congregation to assist in a series of meetings. We remained two weeks. The weather was very warm, but the interest and attendance continued to grow. Three young people were received by baptism. Bro. H. B. Mohler was present at these meetings and rendered valuable assistance. We believe there is a bright future before this congregation. They have a promising Christian Workers' meeting, a live Sunday school and a teachers' meeting. Their house has been repaired and now it is neat, home-like, and nicely arranged for Sunday-school and church work. They need an able city missionary, to enable them to build up a large congregation. We are now at work with the Bright Star church and have good prospects for success. About Aug. 1 we will go from here to the Washita church. We need the prayers of God's children.—A. J. Smith, Reed, Okla., July 22.

Guthrie.—Bro. A. J. Smith and wife, of Ware, Tex., came to us July 4. Bro. Smith preached for two weeks. His health began to give out during the last few days, but he was strong in the spirit. Bro. H. B. Mohler, of Pennsylvania, addressed us on the evening of the 15th, Bro. Smith not being able to preach. Bro. Mohler still remains with us. As a result of the meetings three of our Sunday-school pupils were baptized. Others were almost persuaded. We hope that they yet may come. Our members are greatly encouraged, but we feel that the meetings closed too soon. Our prayers go with Bro. and Sister Smith in their work. Our church met in council July 10. Sister Lizzie M. Lehman was elected Sunday-school superintendent, and the writer, president of Christian Workers' meeting.—Emma S. Ambrose, 720 W. Cleveland Avenue, Guthrie, Okla., July 19.

Pleasant Home church met in council July 10, Bro. H. N. Lawver presiding. Business was quickly disposed of. One letter recommending a husband and wife was received. We decided to hold our love feast Sept. 11. The place will be designated later. Trains will be met as usual at Kingfisher and Watonga. We invite those from other churches to be with us.—Samuel Lawver, Omega, Okla., July 19.

OREGON.

Mohawk Valley church met in council July 3, with Bro. W. H. Pullen, moderator. All business was attended to in a few hours. Five letters were granted, and one was received by baptism since our last report. Our love feast was June 26. Twenty-eight communed. Two visiting members were present. Bro. W. H. Pullen officiated. We had a very good meeting. Our church is in good working order and all the members do what they can.—Sarah Bricker, Marcola, Oregon, July 20.

Portland.—Our church met in council yesterday, previous to our love feast in the evening. The visiting committee reported all the members in peace and harmony. Three letters were received since our last report. We had a pleasant feast. Many of our isolated members, who seldom meet with us, were present. A number from adjoining churches were also here. Bro. Decker, of Ashland, assisted in the services, and gave us a sermon. We feel much encouraged after having enjoyed so many things.—Dora Mitchel, 1241 Maryland Avenue, Portland, Oregon, July 18.

PENNSYLVANIA.

Berlin.—For more than two years we did pastoral work in Shade Creek congregation. During our stay at this place we held nine series of meetings in connection with our pastoral duties, and fifty were added to the church. We think we left the church stronger and better than we found it. Bro. D. M. Adams, of Klahr, Pa., will take up the work where we left off. May the Lord bless him in this great field! We hope to do something in evangelistic work. Our address is now R. D. 2, Berlin, Pa.—J. J. Shaffer, R. D. 2, Berlin, Pa., July 19.

Codorus church met in council July 15, Eld. D. Y. Brillhart presiding. We decided to hold our love feast Oct. 24. Bro. Levi S. Mohler, of Elizabethtown, Pa., is holding a series of meetings at the Pleasant Hill house.—J. L. Myers, R. D. 3, Glen Rock, Pa., July 22.

Huntingdon.—Our church meeting for July was held on Monday evening, the 12th. Church letters were granted to Alpheus Dupler and wife, who left here Wednesday morning for Royersford, Pa., where Bro. Dupler assumes the pastorate of the church. He has been a student in the college department here for two years. On Wednesday evening, just as the church was assembling for prayer meeting, it was told that "Grandmother" Keeny had passed away. For a number of years she has been living with her daughter, Emma, who has been matron of the Orphans' Home at this place. A few weeks ago she received a stroke, and after that she just lingered. Her husband, John Keeny, had been steward of Juniata College for many years. "Grandmother" was eighty-four years old, and had always been remarkably straight and active for her age. She was taken on Friday morning, to her old home at Mechanicsburg, where she was buried beside her husband. On Friday, the 15th, our church and Sunday school had their annual outing, this time at Cold Springs Park, about two miles from town. On Sunday, the 18th, Bro. O. Perry Hoover, teacher in the McKinley high school, St. Louis, Mo., was in town, and gave us two sermons, full of meat and inspiration. He was a former member of the Juniata faculty, and has not been back for five years.—Adaline H. Beery, Huntingdon, Pa., July 18.

Lebanon.—The date for our children's meeting is Sept. 19, at 2 P. M., instead of Sept. 12, as stated before. For various reasons we were compelled to change the date.—Emory R. Trimmer, Lebanon, Pa., July 17.

Markleysburg church met in council July 10, with our elder, Bro. S. C. Umble, presiding. All business was transacted pleasantly. This meeting was preparatory to our love feast. Two letters were received. Our feast was July 17. Nearly one hundred communed, and it was a spiritual meeting. Visiting ministers present were, Eld. Jeremiah Beeghly, Eld. Joseph Guthrie and Bro. George Vansickle. Eld. Joseph Guthrie officiated.—Elijah Umbel, Markleysburg, Pa., July 20.

Mountville.—We held a special council at the Mountville house July 21, for the purpose of ordaining two elders and advancing a minister from the first to the second degree. Presiding elders were Brethren John Witmer and David Kilhefner; visiting elders, Brethren John Myers, Cyrus Eshelman and Adam Shope. Brethren S. H. Gibble, Daniel Eshelman and Adam Shope. Brethren S. H. Sonon and A. S. Hottenstein were ordained to the eldership, and Bro. I. N. Musser to the second degree of the ministry. The harvest meeting at the East Petersburg house will be held July 31, at 1:30 P. M. Bro. H. K. Ober, of Elizabethtown, opens a series of meetings at the Neffsville house July 24.—Milton G. Forney, R. D. 8, Lancaster, Pa., July 22.

Notice.—In Gospel Messenger of July 17, page 456, first column, there is a notice of ministerial, Sunday-school and Christian Workers' meetings, to be held in the Meadow Branch church. It should be remembered that these meetings are in the Eastern District of Maryland.—Ruth G. Taylor, Manheim, Pa., July 19.

TENNESSEE.

Pleasant Valley church met in council July 17. Bro. Jesse C. Jones, of Bristol, was with us and preached from Matt. 25: 28. Brethren S. W. Beals and J. A. Diehl were elected delegates to district meeting. One sister was restored to fellowship. Bro. Jones also preached on Saturday night and Sunday. After the services on Sunday he told of the conditions in Bristol and how much they needed a church house there. Sister Mary A. Garst and the writer were appointed to solicit the members of this congregation for funds to help build a house of worship in the above-named place. —Effie E. Miller, Jonesboro, Tenn., July 19.

VIRGINIA.

Angelsrest.—July 16 Bro. M. J. Dickerson came to us and preached two sermons. He was accompanied by his wife, who is in poor health. Saturday Bro. S. C. Thompson, of Oakvale, accompanied by his wife, stopped here, en route for Floyd County, and preached two sermons. He also baptized one, who had been a Baptist minister for a number of years. —N. F. Kingrea, Lawton, Va., July 20.

Linville Creek church assembled for harvest meeting at 10:30 A. M. Bro. S. G. Greyer, of Buena Vista, preached an impressive sermon from Luke 16: 1-9. The collection of $40 was given to the District Mission. The members brought their lunch and at 1: 30 met in council. One letter of membership was given and two received. The business was disposed of pleasantly. A committee was appointed to arrange for a local Sunday-school meeting, to be held at the Linville Creek church Aug. 15. Bro. S. I. Bowman will begin a series of meetings at the New Dale house July 24. The love feast at the Mt. Olivet house will be Aug. 7.—Catherine R. Kline, Broadway, Va., Aug. 22.

Saunders Grove.—July 17, an interesting Sunday-school program was given at this church under the supervision of our district secretary, Bro. C. S. Ikenberry. There were two sessions of the meeting, and many interesting topics were discussed. Those on the program from other churches were, Brethren C. S. Ikenberry, B. H. Funk, S. P. Beahm, J. R. Hughes, C. W. Kinzie, J. C. Crumpacker and L. C. Coffman; also Sisters C. S. Ikenberry, C. W. Kinzie and Jennie Crumpacker. All were present except Brethren Beahm and Hughes. This meeting was an inspiration to all, and we believe it will result in renewed effort to make our Sunday schools a success. The day closed with a missionary service, at which addresses were given by Brethren Crumpacker and Coffman. Bro. Coffman remained with us and is holding revival services.—Lizzie Thomas, Robertson, Va., July 21.

Timberville.—I know you will rejoice with us when I tell you that Staunton voted "dry" yesterday. Harrisonburg votes on the saloon question Aug. 24. Pray that she, too, may fall in the same column. Our people are interested as never before. I spent last week in the mission field of West Virginia. An earnest but poor brother wants to secure tracts on temperance. He wants to help to create temperance sentiment in Pendleton County, W. Va. Those who can supply him, will please address: Philip Bowers, Fort Seybert, W. Va. I think that the help will be appreciated.—W. C. Hoover, Timberville, Va., July 23.

WISCONSIN.

Worden.—Bro. C. P. Rowland, of Lanark, Ill., came to the Worden church on Saturday, July 10, and closed his services July 18, with good interest and attendance. As an immediate result six were baptized last Sunday. Since our last report four letters of membership have been granted.—Ollie Gearhart, R. D. 2, Stanley, Wis., July 21.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THE NEW ENGLAND OUTLOOK.

For several years at our Eastern Pennsylvania missionary meetings the "Home Field" has been a topic of unusual interest. As to the scope of territory covered, it was found to be bounded on the west by the Susquehanna River, on the south by the Atlantic, on the East by midocean, and on the north by the North Pole, including the States of New Jersey, Delaware, New York, the six New England States, part of Maryland, and a large part of British America.

As to population, about one-third of the people in the United States live in this territory. The membership of the Eastern Pennsylvania churches is approximately seven thousand, and not one millionaire among them. The prospect of this handful of members of the church, many of them lacking in missionary sentiment, ever bringing the Gospel, as understood by the Church of the Brethren, to these millions, seems indeed out of the question. And yet, the fact that all cannot be reached, seems little or no excuse for making no effort.

Acting upon the suggestions given at the District missionary meetings the District Mission Board sent Eld. I. N. H. Beahm and the writer on a prospecting tour into the New England States in May last. Eld. Beahm has already given a brief account of conditions as we found them on this trip. Upon our return we recommended to the Board that some minister be sent to Readfield, Maine, to fill a pulpit in a vacated Baptist church, where the eight remaining members asked for a minister of any denomination.

The Board finally secured the services of E. F. Nedrow, a promising young minister of Western Pennsylvania, now attending Elizabethtown College. Bro. Nedrow reached Readfield, Me., June 25, only to find the pulpit supplied, which he had been instructed to fill.

Before instructions from the Board reached him, he began to look around for an opening to preach and to work in the Sunday-school field. He finally found a schoolhouse, six or eight miles from Readfield, where a Sunday school had been organized a few weeks before and which the women and children were endeavoring to keep alive. His aid was welcomed by these, but his presence there was regarded by the men as an innovation and he was characterized as an imposter and religious fakir.

After conducting four or five services in this house, it was closed by the authorities, to the great disappointment of the children and their mothers. Bro. Nedrow then returned.

During his stay he, by the advice of the Board, also visited Belfast. He found a number of vacant Baptist churches; also villages, not supplied, in the vicinity of Belfast. He tried to gain access to these churches, offering to pay rent, but was denied on various pretexts.

After comparing the observations of Bro. Beahm and those of the writer, with Bro. Nedrow's report, we present below the outlook, as it appears to us:

I. The Conditions.

1. The men (as a rule)—
(1) Members of lodges (Masons).
(2) Prejudiced against religion.
(3) Lovers of pleasure: (a) frequenting dances, (b) boating and fishing, (c) card playing, (d) drinking.
2. The women and children—
(1) Open to conviction.
(2) Anxious for services but hindered by fathers and husbands.

II. Reasons for These Conditions.

1. A hireling ministry.
2. Unfaithful Christians.
3. Religious fakirs.

The country has been canvassed by Seventh Day Ad-

ventists, who teach Saturday observance of the Sabbath. "Christian Scientists" have been at work, who have a re-written Bible or rather the Bible ignored. Mormons have labored among them, who claim a new "Revelation." All these have pushed their claims with such zeal and persistency that a real Christian is at once branded with them as an intruder and is cursed to his face, as was Bro. Nedrow.

The people have decided that there is nothing in the Christian religion and have converted some of their churches into lodge rooms and dancing floors. They observe neither Saturday nor Sunday as a day of rest and worship. They have set up the lodge in lieu of the church, and say that it is good enough to live by and to die by. They bury their dead without the services of a minister. Many of the women are members of lodges also, and not one man in one hundred makes any profession of religion. Those who do not profess charge the professors with insincerity and hypocrisy.

From these observations it is evident that any effort made here must be educative, to be effective. The method to be pursued, beyond a doubt, is that of colonization. The Christian religion must be lived amongst these people and the lie given to the charge that it is a sham. The young people may be taught where access can be had to them, but in my judgment it is futile for a minister to attempt a reformation among these much-imposed-upon people by argument. They will take no man's word. They must see the real thing.

The colonization scheme is feasible because (1) land is cheap; (2) land is productive; (3) markets are good; (4) transportation facilities are excellent.

It is our prayer that a half dozen or more families of faithful young members buy up a section of cheap, fertile land, convenient to the markets and thus form the nucleus of a church. Thus, in twenty-five years, the holy living and the peace and joy of the regenerate will have appealed to their neighbors, and the church will have grown not only by the children of these pioneers uniting with the church, but by accessions from the ranks of the natives.

This is the history of the growth of the Church of the Brethren. Of course, it will not grow rapidly, for a "protesting church will always be a minority church," but it will grow solidly,—not to be blown about by every wind of doctrine. God grant that it may be so!

Elizabethtown, Pa. Samuel H. Hertzler.

FROM NORTH DAKOTA AND WESTERN CANADA.

The Christian Workers' meeting, the Sunday-school meeting and the district meeting of the above-named District were held in the Rock Lake church, Ellison, N. Dak., July 6, 7 and 8. The attendance was just large enough to make a glorious meeting, although it was not what it has been some years. While the meetings required much sacrifice of time and labor, on the part of the members at this place, yet we felt, as Peter exclaimed, on one occasion, "It is good for us to be here." A feeling of sadness came upon us, at the departure of those from other churches, whom we have learned to know and love.

Tuesday morning we convened in a Christian Workers' meeting, with Bro. John Deeter as moderator. The topics were very ably discussed and many good points were given. One topic of special interest was concerning our workers in the Chinese mission field. At the close of this discussion, many special prayers were offered in behalf of our dear workers in China. A special collection was taken for them, which amounted to $84.

In the afternoon we met in a Sunday-school meeting, with Bro. Jesse Smeltzer as moderator. The topics on the program were well ventilated. We believe that if all Sunday schools represented would put in practice the good things that were given, the meeting will have well served its purpose. We feel that we have all been encouraged, and trust that we will strive harder to build up our schools, and make them a greater glory to God's name.

Tuesday night we were favored with a missionary sermon by Bro. J. E. Miller, of Mt. Morris, Ill., after which a collection was taken, which amounted to $101.50, to be applied on the Chinese Workers' fund.

On Wednesday was our ministerial meeting, with Bro. D. F. Landis as moderator. The topics and discussions were especially interesting to ministers. The meeting, throughout the day, was uplifting, and many things, worthy of publication, were said, which space will not allow us to give. In the evening Bro. J. E. Miller again addressed the congregation, on the subject, "A Model Minister."

On Thursday morning we organized for district meeting proper, with Bro. D. W. Shock as moderator, D. T. Landis, reading clerk, and J. E. Joseph, writing clerk. The regular business was then taken up and disposed of in a Christian spirit. We were made to feel that surely the Spirit of the Lord directed all to his name's honor and glory. The question regarding the establishing of a Brethren school in this District was deferred indefinitely.

Responding to a query, presented by the Rock Lake church, the district appointed a committee, to petition our State governor to enforce the law regarding the keeping of the Lord's Day. We believe that the lack of proper observance of the day hinders the cause more in this District than in any other District in the Brotherhood, and we earnestly desire the prayers of the entire Brotherhood that our efforts may not be in vain.

Bro. Isaac Miller was chosen to represent this District on the Standing Committee of 1910. The next meeting will be held in the Pleasant Valley church, York, N. Dak.

At our last district meeting it was decided to make a charge of ten cents per meal to defray the expenses of the meeting. By request we make the following report:

Amount collected for meals,	$232.30
Expenses,	283.24
Amount due from District Treasurer,	$50.94

On Thursday evening we were favored with a sermon on "The Home," by Bro. R. H. Nicodemus, who labored very earnestly for us three weeks prior to district meeting. Although there were no accessions, we, as a church, feel greatly strengthened and built up, and believe that there was much good seed sown, both by him and others, during district meeting, which will result in much good for this entire community.

To this end we pray, and also desire the prayers of all Christian people, for "The effectual fervent prayer of a righteous man availeth much." W. A. Deardorff.

Ellison, N. Dak., July 15.

DISTRICT MEETING OF OREGON, WASHINGTON AND IDAHO.

Another district meeting has come and gone. Because of the large territory, embraced in our District, making it necessary to travel long distances, the district meeting, ministerial meeting, Sunday-school and Christian Workers' meetings are all held at the same place and time.

The district meeting was scheduled to begin on Wednesday morning, the 7th, but visitors and delegates began coming in on Saturday before, and continued to arrive on each train till Wednesday noon. The rain that fell during the first three days proved a blessing, cooling the air and keeping everything free from dust.

Our arrangement, to feed the multitude in a large tent at a nominal price, makes the meeting self-supporting. This plan has many commendable features over the old way of entertaining the people in our homes. First, it relieves our mothers and daughters from all care incident to cooking, dish washing, etc. When all take their meals together in the "big tent," they are ready for every service on short notice. Then, when home is reached, the time may be spent in social visiting.

The people of Tekoa most generously opened their houses, furnishing their best sleeping apartments gratuitously. By this arrangement most of those, attending the night services, were able to retire in a few minutes after meeting.

We think everybody is pleased with the way our district meetings are held, reducing the cost to a minimum and enhancing the pleasures and enjoyments of the meetings very much. Especially is this true so far as it relates to the sisters in the congregation where it is held, for, by hiring an expert cook to take charge of the culinary department, they are as free to enjoy the meeting as the brethren.

Twenty-four queries and petitions were before the meeting, besides other papers and reports of importance. One paper goes to Annual Meeting.

A long and spirited debate ensued over the dividing the district. The trend of argument, and the appointment of a committee, to examine the legal phases of a division, plainly showed the consensus of opinion to be division in the near future, upon State lines, making three State Districts out of the present District of Oregon, Washington and Idaho.

Eld. J. U. G. Stiverson preached three weeks before the convening of the conference. Three were buried with Christ in holy baptism and arose to walk in newness of life. All are heads of families.

Eld. D. B. Eby represents this District on the Standing Committee of 1910.

The next district meeting is to be held at Weiser, Idaho, in July of next year. Cleo Hiner.

Tekoa, Wash., July 14.

THE COLORED ORPHANAGE AND OLD FOLKS' HOME, OF DENVER, COLORADO.

We have had quite a struggle so far, to carry on, what we conscientiously believe to be, a good and much needed work here among our people. Through the help of the Lord and a few friends, we have been able to continue the work, and care for quite a number of homeless, dependent and neglected ones of our race. At the same time we are trying to teach them the high standards of Christian and moral life.

We are happy to say that previously, while we were Christians and members of other churches, we had not seen the Bible and its teachings so clearly as was shown us by Bro. A. C. Root and Eld. A. C. Daggett. We praise God for this Christian understanding. Eight of our number were baptized into the Brethren church last March. Now we are very happy because of our choice and change in church relationship.

We are very desirous of more fully establishing ourselves in this city and State, as we are the first of the colored race to associate with the Brethren church here. Since becoming members of this church, and learning more and more of her teachings, which clearly are the teachings of Christ, it greatly inspires us to move onward. It encourages our spiritual understanding to such an extent, that we are endeavoring, through service and prayers, to have more of our race to see the teachings of our denomination, and unite with us. Heretofore we had not given our spiritual training to any one particular denomination, but since our connection with the Brethren church we have given our spiritual training entirely along the line of her teachings. We have found it so easy and simple that all the inmates find it a pleasure to be in our meetings.

We are praying that God may provide us with suitable accommodations, whereby we may be able to train our inmates in manual labor, as well as spiritually. We are asking all who may read this article, to pray for us, and especially for the future prospect of our work.

Mrs. Callie Campbell.

873 Zuni Street, Denver, Colo., July 14.

MINNEAPOLIS MISSION, MINN.

Our Sunday school, since the beginning of the year, is as large or larger than at any time since we are here. There are enrolled about sixty children and fifteen adults. Because of the insufficient number of teachers, we are compelled to divide the school, having the children come at 10 o'clock and the adults right after the preaching service. We have a good-sized cradle roll, which admits us to several homes, besides those represented in the main school.

As in many other of the churches, in our personal work we find that most people are indifferent to their needs. May God awaken them!

This spring the District reshingled the church and painted both the church and parsonage. This, with some other work and repairs, much improves the appearance of the property.

It would assist us greatly to have a few more live members in the city. Any members who wish to locate in a city are cordially invited to come to the Twin Cities. Members passing through would be welcomed at the Mission. Very few members take time to call on us, little realizing the refreshing influence of a few hours' fellowship to those who are away from the Brotherhood.

To the churches of this District we make an especial appeal for funds to carry on the current expenses of both Sunday school and the other work.

Any one having friends or relatives or knowing of members' children about to locate in the city, or already here, are asked to inform us as to their whereabouts. We trust and pray that the Lord may receive much fruit from this field. Bertha Brunskill.

1210 Twenty-Fifth Avenue N., July 17.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Antrim-Hulse.—In Los Angles, Cal., June 29, 1909, by the writer, Bro. Wm. C. Antrim and Sister Myra M. Hulse, both of Lordsburg, Cal. W. H. Wertenbaker.

Calvert-Myers.—In Los Angles, Cal., June 14, 1909, by the writer, Bro. Joseph G. Calvert, of Inglewood, Cal., and Sister Mary S. Myers, of Pennsylvania. W. H. Wertenbaker.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Addis, Russel W., infant son of Charles and Hadda Grace Addis, died July 12, 1909, near Grays Landing, Pa. Services at the Old Frame Presbyterian church, by the writer, from 2 Sam. 12: 23. Interment in the cemetery close by. Francis F. Durr.

Buckwalter, Sister Mary J., died in the Clear Creek congregation, Huntington County, Ind., July 13, 1909, aged 55 years, 8 months and 10 days. She was the daughter of George and Elizabeth Buckwalter. She was a member of the Church of the Brethren for about thirty-five years, and was a faithful, zealous worker. Three sisters survive. Services by Eld. Dorsey Hodgden, assisted by Bro. Grover Wine. John H. Neff.

Clanden, Clarence Lester, infant son of Brother Wm. and Sister Mary Clanden, of Mansfield, Ill., died June 30, 1909, aged 11 months and 12 days. Services by Bro. J. W. Lear, of Cerro Gordo. Cyrus Wallick.

Click, Sister Etta Virginia, daughter of Eld. D. M. and Sister Susan Click, born at Grand Junction, Colo., March 17, 1898, died July 13, 1909, aged 11 years, 3 months and 26 days. She was visiting with her parents at Harrisonburg, Va., at the time of her death, which was caused by diphtheria, following a severe attack of measles. Although young in years, she had been a member of the church for some time, and was a devoted Christian child. Her father, mother, four sisters and five brothers survive. Pearl Wampler.

Craun, Sister Ollie Florence, daughter of P. J. and Mattie Craun, of Mossy Creek, Va., died July 9, 1909, of typhoid fever and pneumonia, after three weeks' illness, aged 13 years, 3 months and 18 days. The occasion was made unusually sad by her father and brother being sick at the same time. She had been a member of the Church of the Brethren about two years, and was a faithful Christian worker. She leaves father, mother, four brothers and three sisters. Services

July 10 at the Summit church, by Eld. H. C. Early, of Penn Laird, Va., assisted by Eld. Peter Garber, from Jeremiah 15: 9, "Her sun is gone down while it is yet day."
P. B. Williams.

Frantz, Sister Elizabeth, born Sept. 25, 1847, died July 6, 1909, at the home of her son, Daniel, two and a half miles west of North Manchester, Ind., aged 61 years, 9 months and 12 days. Her death occurred on the same farm where she was born. On Oct. 17, 1869, she was united in marriage to George Frantz. To this union were born five children, all of whom are living but one. At the age of seventeen she united with the Church of the Brethren, and remained faithful until death. Services by Eld. P. B. Fitzwater, assisted by Eld. A. L. Wright. Mittie Miller.

Funk, Bro. Mahlon, born October, 1834, in Westmoreland County, Pa., died June 28, 1909, at Bangor, Mich. His death was very sudden. In 1857 he was married to Sarah Thomas. To this union were born five children. His wife died in 1877, and in 1880 he married Florence E. Davids. One daughter was born to them. He united with the Church of the Brethren early in life. His wife and four children survive. Services in the Black River church by the writer, from Matt. 24: 42.
I. C. Snavely.

Gould, Sister Edith, died at her home in Brooklyn, N. Y., July 7, 1909, aged 21 years. About three months prior to her death she united with the Church of the Brethren. She was then enjoying the best of health, and little did we think her life was so near its close. Services by the writer, from John 11: 26-28. J. Kurtz Miller.

Hendricks, Sister Minnie, daughter of Bro. David and Sister Alice Hendricks, born in Huntington County, Ind., Sept. 23, 1888, died in the same county, July 8, 1909, aged 20 years, 9 months and 15 days. Sister Minnie was a kind, obedient child, loved by all who knew her. She united with the Church of the Brethren in January, 1899, and lived a faithful Christian life. She will be greatly missed in the home, community and the church. Father, mother, two brothers and two sisters survive. Services at the Lancaster house in the Salamonie congregation, by Bro. Joseph Spitzer, assisted by Elders Daniel Shideler and Henry Wike. Millie Wike.

Houck, Bro. Isaac J., born in Monocacy congregation, Frederick County, Md., Sept. 30, 1839, died March 17, 1909, in the Frederick City Hospital, aged 70 years, 5 months and 17 days. His wife and several children survive. He lived in the Monocacy congregation. The day before his death he called for the elders and was anointed. Services at Charlesville, at the Reformed church, by Brethren J. S. Weybright and L. J. Flohr, and the pastor of that church.
Samuel Weybright.

King, Bro. Levi, born in Berks County, near Reading, Pa., Aug. 31, 1839, died July 9, 1909, near Denton, Md., in the Ridgely congregation, aged 69 years, 10 months and 8 days. He was married to Sarah Frantz Dec. 25, 1864, and moved to Maryland in January, 1889. He leaves a wife, two sons and four daughters. All are members of the Church of the Brethren, one son and two sons-in-law being deacons. He was the last of five brothers to survive. He was much concerned about the prosperity of the church. While attending the late Annual Meeting he contracted a heavy cold. Services by Eld. John Herr, of Myerstown, Pa., from 1 Thess. 4: 13, 14, assisted by the home brethren. Interment in the Denton cemetery. T. F. Imler.

Lewis, Sister Mary, died at her home near Bowers, Ind., of tuberculosis, July 11, 1909, aged 21 years and 3 days. She united with the Church of the Brethren last October. All through her suffering she was patient, and submitted entirely to the will of God. Services July 13, by Bro. L. T. Holsinger, from Psa. 116: 15. Williard Anderson.

Martin, Sister Ella Catharine, nee Sipes, born in Monocacy, church, Maryland, near Thurmont, died May 12, 1909, of cancer, aged 48 years, 5 months and 7 days. Her husband, five children and a brother survive. She called for the elders and was anointed. In church work she was ready and willing to do her part. She will be greatly missed. Services in Thurmont by Elders T. J. Kolb, J. S. Weybright and L. J. Flohr. Samuel Weybright.

Minnich, Bro. Lee Roy, born at Potsdam, Ohio, Jan. 12, 1890, died in Manzanola, Colo., June 29, 1909, aged 19 years, 5 months and 17 days. His mother and a sister preceded him. He was an active Sunday-school worker and wrote frequently for the Sunday-school papers. After completing a high school course, his health gave out, which prevented him from continuing his education, to which he had so earnestly aspired. He was in Colorado for his health at the time of his death. He leaves a father, four brothers, two sisters and a host of friends. Services by Eld. Jesse Stutsman at Potsdam. Interment at the same place. Levi Minnich.

Newcomer, Sister Barbara, nee Muck, born in Pennsylvania, June 3, 1837, died of apoplexy, in Pitsburg, Ohio, July 10, 1909, aged 72 years, 1 month and 7 days. In 1860 she was married to David Newcomer, who preceded her nine years ago. To this union were born four sons and four daughters. In 1896 Brother and Sister Newcomer united with the Church of the Brethren. Two sons and a daughter survive. Services by Bro. Newton Binkley, assisted by Bro. Jacob Brumbaugh. Interment in the Newcomer cemetery. Levi Minnich.

Notestine, Hattie Luella, born Dec. 2, 1885, died July 4, 1909, of lockjaw, at her home in Lindsey, Ohio, aged 23 years, 7 months and 2 days. Jan. 14, 1904, she was married to Clarence Notestine. To this union were born a daughter and a son. She was the daughter of friend Isaac and Sister Saloma Adams, who, with the husband, children, four sisters and three brothers survives. Services July 6, at the Evangelical church, by Rev. Paulin, from Rev. 21: 4. Interment in the cemetery near by. Adah Adams.

Robison, Sister Mary, wife of Adam Robison, died at her home in Franklin County, Pa., July 1, 1909, aged 63 years, 11 months and 6 days. She was the mother of nine children. She was anointed sometime prior to her death. Services at the house by Eld. D. M. Zuck. Interment at Clear Spring, Md.
C. E. Martin

Watkins, Bro. Thomas J., died of pneumonia, after an illness of only two days, July 11, 1909, within the bounds of the Inglewood church, Cal., aged 61 years and 10 months. He was a member of the Church of the Brethren for about thirty-eight years and an earnest, zealous minister for about twenty-eight years. The first forty-three years of his life were spent near Crawfordsville, Ind. At the age of twenty-four years he married Salome Hines. In 1890 they moved to Mt. Morris, Ill., where they lived nearly eight years. Subsequently they lived in Colorado about three years and at Sunnyside, Wash., nearly five years, arriving in Southern California in 1905. Sister Watkins, four sons and two daughters yet remain, this being the first death in their family. One brother and two sisters still live in Indiana. Funeral in the Inglewood church, Cal. Interment in Inglewood Park cemetery.
W. Q. Calvert.

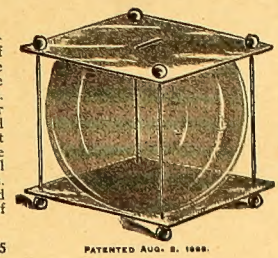
Wogoman, Bro. John H., son of David and Barbara Wogoman, born Dec. 3, 1853, died in the Wolf Creek congregation, Ohio, July 7, 1909, aged 55 years, 7 months and 4 days. He united with the Brethren church in 1882, and remained faithful until death. He leaves a wife, son and daughter, father, brother and five sisters. Services by the writer, assisted by Brethren J. P. Robbins and S. Horning. J. W. Fidler.

Wright Mabel Magdalena, daughter of Bro. J. M. and Sister Mary Wright, born Feb. 6, 1907, died July 8, 1909, near Mt. Sidney, Va., of membranous croup following the measles, aged two years, 5 months and 2 days. Father, mother, one brother and two sisters survive. Services at Pleasant Valley church by Eld. Peter Garber, from Matt. 18: 3. Interment in the Pleasant Valley cemetery. Ruth E. Williams.

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BRETHREN PUB. HOUSE, Elgin, Ill.

NOTES NOT CLASSIFIED

Yellow Creek.—Our annual harvest meeting will be held Aug. 7. Bro. J. H. Miller, of Elkhart Valley, preached for us on Sunday evening, July 25.—Amanda Miller, Goshen, Ind., July 26.

Reedley church met in council July 3, our elder, Bro. D. L. Forney, presiding. Nine letters were received since last council. Our Sunday school was reorganized with Herbert Johnson and P. H. Smith superintendents. Sisters S. H. Halderman and Lela Beckner are presidents of the Christian Workers' meeting. We decided to have a series of meetings some time this fall. July 4 the Sunday school went to the Riverside schoolhouse for the day. Several temperance talks were given. About ninety were present.—C. B. Smith, Reedley, Cal., July 22.

THE HARMONY OF THE NATURAL AND SPIRITUAL UNIVERSE.

On this eleventh day of July, in the Yosemite Valley, it was my pleasure to listen to a sermon by Bishop Wm. M. Bell, of Los Angeles, on the 29th Psalm. With a strong voice, backed by about 225 pounds avoirdupois, the command of faultless diction, and a simplicity at once winning, he held forth the grandeur of Providence in this material universe, and the harmony of the natural, or created, and the spiritual. He maintained that the men of brains and culture, who deified reason, who exalted reason above the better powers of love, simplicity and beauty,—the emotions of all the graces,—cut out of their lives the elements which go to make up the complete man, the being whom God gave capacity to come in touch with himself in all things in both universes.

It was a delight to hear him enlarge, in words most noble and eloquent, on God's mind meeting the human mind in its well-balanced, emotional capacities. There was a time when men permitted their emotions to run to excess. Now it seems the emotions have been largely suppressed, and under our modern civilization, he who sheds tears in the pulpit, is likened unto a baby. The age demands a cold, loveless, literatured preacher, "one with a white cravat and stiff shirt, unemotional reserve, with not a tear trickling down his cheek." God has given us capacity, so that we look at the high mountains and exclaim, "O how great, how massive!" We may view the waterfalls and say, "How beautiful!" We may behold the trees, flowers, birds and all creations and cry out, "O wonderful, beautiful, entrancing." Then, why not use the same capacity to be enraptured with the beauties, the grandeurs, the awe-inspiring forces and powers in the spiritual world? It was a strong appeal to the love for God, the worship and communion of God.

On my way to camp I prayed that all of the ministers of the Church of the Brethren might more and more cultivate their emotional capacity,—might, with greater feeling, commensurate with duty's feelings, permit the Spirit to overflow their words to reach the hearts of the people. With Godless and Christless schoolbooks, with even moral teaching cut out of many schools, is it any wonder that the godly, emotional capacity is suffering in the congregations? About the only chance the heart has, to weep, is at funerals. A weeping pulpit preacher! How he becomes a subject of gossip! There is a tremendous field of coldness to undo,—icebergs in human hearts to melt away, stiffness to limber up, selfishness to overthrow. We need heart-warmth, voice culture, sobriety, serenity, soul-magnifying, God-glorifying! Will we, as a people, fall into the cold, clammy formalities and the civilities that freeze the soul in solid chunks of repellance? Pray God for prevention or deliverance if this is the need. M. M. Eshelman.

Los Angeles, Cal.

MUSCATINE MISSION, IOWA.

Our one week's series of meetings is now in the past, and marks a new era in the history of the Muscatine work. Two were born into the kingdom, a man and a woman (not husband and wife), who were won over from the Catholic faith.

Our council was held on Saturday, and was one of much spirituality and touching in its effects. Much work was done and it seemed that the Spirit of the Lord guided and directed all. The Sunday school was reorganized, with Bro. John A. Robinson superintendent. He is also president of the Christian Workers' meeting. The members asked to be organized into a church, to be known as the "First Church of the Brethren of Muscatine," which was granted by the mother church of Cedar County. The coming district meeting will also be asked to consent to this organization. An election was held for a minister and deacon. Bro. John A. Robinson was chosen to preach the Word, and Bro. G. Wm. Robinson was the choice to fill the office of deacon. Brethren John Zuck and W. E. West were present, and conducted the work of the day, Bro. Zuck acting as moderator.

Our all-day meeting, which consisted of a missionary program and love feast, proved to be a great incentive to the work here. It was well attended, and our well-arranged and commodious tent made people feel at home with us. It may be the means of bringing new attendants to our meetings. At the close of the program a church expense and missionary collection of $16.14 was taken.

I wish to note that the presence of Sisters Zuck, West and Myers, at our council and Sunday-school meetings, was very much appreciated by us, and, we believe, enjoyed by them. We feel very grateful to Brethren Zuck and West for their interest and encouragement in the work here. As a result of our services five were baptized, two reclaimed and two restored, making nine in all. More seem to be near the kingdom. Several said that the meetings closed too soon and that one week was too short a time. T. A. Robinson.

Box 463, Muscatine, Iowa, July 22.

DISTRICT OF MICHIGAN.

The Sunday School, Ministerial, Missionary, and District Meetings of Michigan are to be held in the Crystal Church, August 18, 19 and 20.

Tuesday Evening, August 17.

Sermon by Isaiah Rairigh.

SUNDAY SCHOOL MEETING.

Wednesday, Forenoon Session.

Moderator—Levi Baker.

9: 00, Praise Service.
9: 10, A Half Hour's Consecration.—I. C. Snavely.
9: 40, The Child in the Midst.—Rosa Weller.
10: 10, The Sunday School Justified. When?—D. E. Sower.
10: 40, The Church Vindicated. How? —L. I. Moss.
11: 10, Pioneer Sunday-school Experiences.

Afternoon Session.

1: 30, Sunday-school Classification.—J. J. England.
2: 10, "Training the Teacher."—F. E. Miller.
2: 40, Calling and Installing of Teachers and Officers.—John Snavely.
3: 10, Address.—(To be Supplied.)

CHRISTIAN WORKERS' MEETING.

Evening Session.

Leader—J. W. Hoover.

6: 30, Praise Service.
7: 00, The Purpose of Our Organization.—William Smith.
7: 30, Ways of Arranging Interesting Programs.—Chas. Chumney.
Ten minutes free discussion on each subject of the day.

MINISTERIAL MEETING.

Thursday, Forenoon Session.

Moderator—J. E. Albaugh.

9: 00, Praise Service. Organization and Roll Call.
9: 20, What Constitutes a Prosperous Church?—C. L. Wilkins.
9: 50, The Power of Adaption in the Minister: (a) In Society.—J. M. Smith. (b) In Moral and Religious Reform. —Chas. Deardorff.
10: 50, Why Have a Pastoral Visit?—Geo. E. Stone.
11: 30, Intermission.

Afternoon Session.

1: 30, Christian Liberty. What is It and How Manifested? —S. M. Smith, John Harrison.
2: 15, The Evangelist: (a) His Character.—Geo. Deardorff. (b) His Sermons.—Isaac Rairigh. (c) His Special Invitations.—Ada Early.
3: 15, The Annual Church Visit: (a) How to Make It. (b) Its Aim. (c) How Report It.—Perry McKimmey.

MISSIONARY MEETING.

Thursday Evening.

Moderator—C. L. Wilkins.

6: 30, Praise Service.
7: 00, Michigan: (a) The Field to Work.—P. B. Messner. (b) The Workers to Work It.—J. M. Lair. (c) The Means to Work It.—J. E. Ulery.

DISTRICT MEETING.

Friday, August 20.

9: 30—Opening Exercises and Organization. Business Session.
11: 30—Recess.
1:30 P. M. Called to Order.
4: 00—Close.
Committee: P. B. Messner, J. Edson Ulery, D. F. Warner.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 28, Texas and Louisiana, in Nocona congregation, Texas.
Aug. 20, Michigan, in Crystal church.
Aug. 31, Nebraska, in Afton church.
Sept. 3, Tennessee, in Beaver Creek church.
Sept. 24, Northern Missouri, at Bethany, Ray County.
Sept. 24, Southern District of Iowa, at Libertyville church.
Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.
Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

Canada.

July 31, 3 pm, Pleasant Ridge, Milo, Alta.

Colorado.

Sept. 18, Good Hope.

Illinois.

Aug. 28, 11 am, Spring Run.
Sept. 4, 6 pm, Big Creek.
Sept. 18, 19, 10 am, Woodland.
Sept. 25, Romine.

Indiana.

Sept. 2, Elkhart City.
Sept. 3, 10: 30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.
Sept. 17, 2 pm, Bethel Center.
Sept. 25, North Liberty.
Sept. 25, 2 pm, Huntington.
Sept. 25, 4 pm, Ogans Creek.
Sept. 25, 4 pm, Somerset.
Sept. 25, Turkey Creek.
Sept. 25, 10 am, Portland.
Sept. 30, 6 pm, Rock Run, 5 miles southeast of Goshen.

Iowa.

Sept. 18, 19, Des Moines Valley, country house.
Sept. 18, 5 pm, Brooklyn.
Sept. 18, 3 pm, English River.
Sept. 22, Libertyville.
Sept. 25, 2 pm, South Keokuk.

Kansas.

Sept. 11, Independence.
Sept. 25, 26, 10: 30 am, Washington.
Sept. 25, 5 pm, Pleasant Grove.
Sept. 25, 5 pm, Scott Valley.

Maryland.

Sept. 11, Fairview.
Sept. 18, 5 pm, Brooklyn.

Michigan.

Sept. 25, 10 am, Chippewa Creek.
Sept. 25, 10 am, Sunfield.

Missouri.

Aug. 7, Peace Valley.
Aug. 26, 6 pm, Prairie View.

North Dakota.

July 31, Turtle Mountain.
Aug. 7, 3 pm, Cando.

Ohio.

Aug. 21, 10 am, Seneca.
Aug. 31, 7: 30 pm, Bellefontaine.
Sept. 25, North Poplar Ridge.

Oklahoma.

Sept. 25, 4 pm, Cement.

Oregon.

Aug. 28, Coquille.

Pennsylvania.

Sept. 4, 5, 2 pm, Farmers Grove.

Tennessee.

Sept. 2, Beaver Creek.

Virginia.

Aug. 7, 3 pm, Mt. Olivet.
Aug. 21, 3 pm, Flat Rock.
Sept. 25, Valley Bethel.

Washington.

Aug. 14, Olympia.

West Virginia.

Aug. 21, Hevner.
Sept. 4, 2 pm, Seneca.

Jerry McAuley

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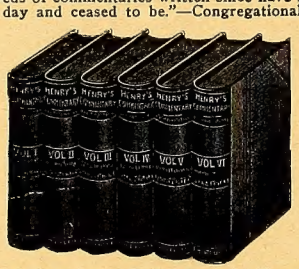
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

OSAKA, Japan, a city of 800,000 inhabitants, and one of the three "imperial cities" of the Empire, was visited by a most disastrous conflagration on the afternoon of July 31, entailing enormous losses besides much injury and some loss of life. With the destruction of at least 13,000 buildings, thousands of people are practically homeless, facing dire distress, unless adequate relief is speedily administered. Owing to the narrow, closely-built streets of the city, and the many highly inflammable wooden structures, the firemen found themselves practically powerless to check the flames. The Emperor is deeply moved by the appalling disaster, and is doing his best to alleviate the distress of the unfortunate people by personal donations and national relief funds.

THE battle between Moorish tribesmen and Spanish forces near Melilla, Northwest Africa, July 27, proved to be a disastrous defeat for the Spaniards, with 3,000 killed or wounded,—a greater number than fell in any battle of the Spanish-American war. Added to the difficulty of repulsing the enemy from without, the King has to contend with the anti-war uprising among his own people, which culminated in a riot at Barcelona, July 29. Only by the most energetic action of the authorities has it been possible to quench the insurrection. It is said that blood flowed freely in the streets of Barcelona, and that hundreds of rioters lost their lives. Looking at the entire situation, Spain seems to be undergoing a severe ordeal. It may be necessary that the other European nations lend their assistance in restoring order.

WITH the successful aerial flight across the English Channel by M. Louis Bleriot, as referred to in our last, and the unqualified success of the Wright brothers, in demonstrating the merits of their aeroplane before the Government officials at Washington, renewed interest has been created everywhere, in the various devices for air navigation. The United States Government has now formally accepted the Wright aeroplane, its demonstration having shown that it complies with all the requirements. A speed of more than forty-two miles an hour was attained, while, at all times, under the most perfect control of the aviator. The Emperor of Germany is said to be backing Count Zeppelin in an enterprise, looking to the discovery of the North Pole by the aerial route. Another report speaks of monster airships, patterned after the Zeppelin model, and so fully provided with destructive appliances that they will prove to be formidable antagonists, if they do not put an end to warfare altogether. In every civilized nation investigators are at work along scientific lines, and while there still are and will be occasional failures, more or less disastrous, in the end man's genius will triumph and navigation of the air will prove to be a practicable method of transportation.

LONDON recently witnessed the dedication of a large Mormon temple in the South Tottenham district,—built there in spite of the vigorous objections of many of the citizens. No other city, perhaps, excels London in the multiplicity of religions, represented within its cosmopolitan limits. There are two Chinese Joss temples in East London. Malays have their house of worship in St. George's Street. Parsees pay homage to the sun on an elevation in Bloomsbury. Mohammedans worship in several mosques on the banks of the Thames. Christianity is represented by no fewer than 330 churches and sects, each of which, no matter how small, has at least one church or chapel. The Jews form no inconsiderable part of London's population, and many of them are wealthy and influential. A number of synagogues supply the needed places of assembly for the descendants of God's chosen people in this greatest city of the world.

DISREGARDING the apostolic precept, concerning "singing with grace in your hearts to the Lord," many are the devices sought out by the popular churches to add to the attraction of the song service, in order to fill the pews and increase the revenues of the congregation. A church in Cincinnati, Ohio, has decided to have three hundred canaries distributed in the auditorium, with the hope that they will give to the song service an added charm and novelty. Just how the three hundred songsters,—charming as they might be in their proper place,—can be anything but a hindrance to the service of the house of God, we cannot comprehend. Surely, the average minister of today has quite enough to do to keep his audience awake to his message, without the distracting presence of three hundred feathered songsters. Has the glorious message of Christ and him crucified lost the entrancing power that it had in the days of old?

MANY otherwise honest people consider it perfectly proper to be deceptive when it comes to a valuation of their taxable property by the assessor. Somehow their memory is defective and very unreliable, and sometimes it requires some vigorous prompting by the board of review, before they can be induced to render a valuation of their property even approximately correct. When the board of review of Kane County, Illinois, was in session, recently, a lady presented herself before that body and, in an evident state of agitation, desired that $10,000 be added to her list of taxable property. She said that she had neglected to enter this amount for twenty years, but that her conscience had become so aroused as to give her no peace, night or day. In deep distress she begged to be forgiven, promising to make ample amends for her delinquency. The members of the board assured her that they were willing to forgive her offense. Delinquencies like this, they claim, are often met with in their experiences, though this is the first instance when there was a voluntary confession to that effect. This lady did well in correcting her shortcoming while in a time of grace. Many others, equally guilty, will some day have to face the Judge of all the earth, there to be confronted with an awful record of dishonesty and untruthfulness. The solemn warning in this incident is well worthy of being heeded.

PREVAILING fashions in women's dress are the subject of a timely and vigorous attack by the *Osservatore Romano*, the accredited organ of the Vatican at Rome, Italy, which freely speaks its mind as follows: "All the ultra, present-day fashions are designed to excite the passions. They are the shipwreck of virtue. Cleanse these unholy wardrobes! Rid them of the dresses which make the wearer's guardian angels weep! Let your wives and daughters make their own modest apparel, rather than wear dresses which grieve the Holy Spirit and the Father of Truth." We are sure that every member of the Church of the Brethren will add a hearty "Amen" to the emphatic words of our Italian contemporary.

THE new Secretary of the Interior, Mr. Nagle, has expressed the reasonable opinion that Government employés, whether at Washington or elsewhere, should give, as near as possible, an equivalent of labor for the ample compensation afforded by the rules of the service. Already a number of useless and inefficient employés in his department have been lopped off, and other cabinet officers are preparing to apply similar reform measures to the respective departments in their charge. It is expected that the annual saving will run to millions, and that better work will be done by those who remain in office. All this is encouraging. There is no question that sound business methods, applied to national affairs, will work a substantial saving, and prove of great value, by way of furnishing a practical object lesson to the country in general.

CENTRAL MEXICO, from the Atlantic to the Pacific, embracing a territory of over one thousand square miles, was shaken, at an early hour of July 30, by a series of most severe earthquake shocks. A number of towns suffered severely, and some were entirely destroyed. Some lives are reported lost and many persons were injured. One of the ruined towns, Chilpancingo, capital of the State of Guerrero, suffered heavy damages from an earthquake in 1903. This time every building in the town was wrecked though the shock lasted a half minute only. Acapulco, also, is said to be in ruins, but it is impossible to arrive at the full extent of the damage, there and at other places, until telegraphic communication is restored. July 31 there were further upheavals, and many buildings, weakened by previous shocks, were wrecked. The City of Mexico reports thirteen distinct quakes within thirty hours, seriously damaging the Cathedral, National Palace and other buildings.

CZAR NICHOLAS, of Russia, paid an official visit to King Edward, of England, Aug. 2, the two rulers meeting at Cowes. From the British royal yacht the Russsian potentate and his attendants reviewed the British fleet, which, in an imposing array of 150 ships, passed by for their inspection. King Edward, in his address, later on, referred to the fact that now the Russian monarch had had the opportunity of seeing the most powerful and largest fleet ever assembled, but hoped that these ships would never stand as a symbol of war, but, on the contrary, as a means of upholding the interests of peace. The Czar, in responding to the address, acknowledged the great impression made upon him by the demonstration, and hoped for continued, cordial relations between the two countries. A melancholy sidelight is thrown upon the gorgeous festivities of the occasion, by recalling that the thousands of unemployed people in England, almost on the verge of starvation, might have been materially aided by the vast sums squandered in the useless display incident to the reception and the naval demonstration.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

WHEN JESUS CAME.

BY HENRY CLARENCE DUFFY.

He came in the fading twilight,
And touched my aching head,
My gloom was turned to daylight,
When I heard his stately tread.

He spoke, and the silvery sweetness,
Of his voice now thrills my soul,
And over the world's chill bleakness,
The waves of glory roll.

The life that sin had broken,
Was precious in his sight,
And the words by false lips spoken,
Have vanished with the night.

He found me bruised and battered,
Where I had fallen low,
With every hope now shattered,
He did his grace bestow.

He did not ask the reason,
He did not scold or blame,
But in that blessed season,
Pardoned my sin and shame.

Beyond all my soul's fond dreaming,
His deathless mansions rise,
For by his blood redeeming,
A crown waits,—beyond the skies.

THE ALLEGORIES OF SARAH AND HAGAR.

BY DAVID M. ADAMS.

In Two Parts.—Part One.—The Two Women.

"These are the two covenants."—Gal. 4: 24.

In this epistle of Paul to the Galatians reference is made to two noted women, connected with the household of Abraham, and to two children which were born to that faithful patriarch. These two women are Sarah and Hagar. The children referred to are Isaac and Ishmael. The two women represent the two convenants, *i. e.*, the two solemn compacts God has made with mankind for the bestowment of his divine grace and saving benedictions. The one is usually termed the "covenant of works," in which God promised to save and bless man on condition of perfect obedience. The other is termed the "covenant of grace," in which God promises to save men on condition of their faith in Christ and their receiving him as their Master and Savior. The former was presented through Moses and the prophets; the latter, through Christ and his commissioned apostles. John 1: 17.

As these two women represent these two covenants or systems,—the system of law and works, and the system of grace and faith,—so these two children represent the relation, duty, attitude, and fate of men as they belong to these different systems. To this, then, let us direct our attention, looking to God to help us in our contemplations.

(1) *Note the fact that Sarah, who represents the New Covenant of grace, was the proper and original wife of Abraham.* Gen. 11: 29; 16: 1.

Sarah was the wife of Abraham before he became acquainted with Hagar. The covenant of grace was the original covenant. Grace was established before law. God made the covenant of grace before we fell by the covenant of works; for Paul alleges that Christ "hath chosen us in him before the foundation of the world." Eph. 1: 4. Grace was not an afterthought, on the part of our Heavenly Father. It was not merely established by him when our Redeemer came into the world. Had not Christ been promised, Adam would have perished in his sins. But he was "foreordained." 1 Peter 1: 20. He was "slain from the foundation of the world." Rev. 13: 8.

We are said to be "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1: 2. The declaration of promise of grace preceded the Sinaitic dispensation. It was the law that was "added because of transgressions, till the seed should come to whom the promise was made." Gal. 3: 19. Grace was first.

(2) *Though Sarah was the original wife, Hagar bare the first son.* Gen. 16: 4.

Ishmael was born before Isaac. Abraham had a posterity "after the flesh," before that child was born whose birth was "by promise" and "after the spirit." There was a Moses, by whom the "law was given," before there was a Redeemer sent into the world through whom "came grace and truth." There were Jews before there were Christians "first in Antioch." The law had a people before the Christian church was born. The Pentateuch had subjects before the Gospel. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Now Sarah hath brought forth children. The covenant of grace "is the mother of us all."

(3) *Hagar was not a free woman. She was Sarah's handmaid.*

Hagar is not supposed to be our mistress, but a handmaid to Sarah,—"the mother of us all." The law is subordinate and subservient to grace. "We are not under law, but under grace." Rom. 6: 14. "The law was our schoolmaster to bring us unto Christ." Gal. 3: 24. The law is Sarah's handmaid, to sweep from our hearts all self-reliance, and cause us to feel our great need of the Savior and his saving grace. It is Hagar speaking to us that convicts us of sin. Rom. 7: 7.

It is in this respect that the law serves as a handmaid to grace. Hagar is good and excellent, but she must keep her place. It is her business to serve Sarah by bringing us to Christ. We do not find fault with the handmaid, because she is not the wife; and no one should look upon Hagar with a spirit of contempt because she is not Sarah. We simply insist upon her serving Sarah, and nothing more.

(4) *Hagar was an Egyptian.* Gen. 16: 3.

Her very nationality at once suggests to the mind one who would be inclined to oppress her subjects. How true this is of the law! It is principally composed of commands, duties and obligations. Its whole aspect is dark and imperious. Menaces and prohibitions stand out prominently in most all its principal features. It matters not how moral we may be, by the deeds of the law we can never be justified. If we offend in one part, we are guilty of the entire code. All its precepts are holy and good, but the entire system gendereth to bondage. Paul says: "I was alive without the law once; but when the commandment came, sin revived, and I died." Rom. 7: 9. The law is just and right, but in the course of justice no man could inherit eternal life.

(5) *Sarah was a fair and beautiful woman.* Gen. 12: 11-15.

Pharaoh saw her, and commanded her to appear before him on account of her loveliness. How true this is of the covenant of grace! Read Psa. 72: 6 and Isa. 52: 7. How inviting are the words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" How beautiful is that angelic song: "Glory to God in the highest, on earth peace, goodwill toward men!" Such is the beauty of the covenant of grace. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." "For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3: 11.

Klahr, Pa.

LOYALTY TO THE CHURCH.

BY W. W. BARNHART.

The church member who speaks of the church to which he belongs as "my church," or "our church," manifests a spirit of loyalty, as far as making a public profession is concerned.

He, who regularly attends the services conducted by the church of which he is a member, likewise manifests loyalty.

There is much said about loyalty to our country. The man who is truly loyal may take little part in noisy demonstrations, but shows devotion to his country by himself being a true citizen and contributing his proportionate part to the general welfare of his country. A man may be very loud in the praise of his country. He may frequently decorate his dwelling with the stars and stripes; and yet, when it comes to obeying its laws and paying his taxes, he may not be so loyal. The assessor of property for taxes, and the road supervisor, are in a position to determine the degree of a man's devotion to his country, and might form a different conclusion from that formed by an onlooker at a Fourth of July celebration.

The loyal Christian is the converted one who recognizes Christ as the head of the church, and is willing to witness for him in word, not only when there is a great revival effort being put forth, but continues to manifest an interest in the church by attending the services when others grow cold and indifferent.

The Christian who drives twenty miles to attend a love feast in a small congregation, in order to give encouragement by adding just one more to its few communicants, is more loyal to the cause of Christ than the one who, at considerable expense, travels hundreds of miles to join a large assembly in a like service, held at the same hour.

The loyal Christian is he who "honors the king," "renders to Cæsar the things that are Cæsar's" and "loves the brotherhood." 1 Peter 2: 17. By the guidance of the Holy Spirit, in the fear of God he seeks the welfare of the church. He honors her by being honorable. He cheerfully contributes time and talent to enlarge her borders. The church being the pillar and the ground of the truth, he seeks to know the truth. Possessing it, he lives it and gives it to others.

If all church members were steadfast in principle, steadfast in profession, steadfast in practice, there would be no divisions, but all, working to the accomplishing of the same end, would be like him, would teach what he taught, and, as a church, be loyal to Christ, and, as members, be loyal to the church.

North Manchester, Ind.

LAASPHE.—FACTS ABOUT OUR HISTORY.

BY D. WEBSTER KURTZ.

Laasphe is the town where the two Christopher Sowers are said to have been born and where they lived till their emigration to America in 1724. When I first visited Laasphe, I went at once to the little church where the inhabitants of the village have worshiped for, at least, 300 years. I called upon the pastor, Pfarrer Adams, and told him about my work, and asked to see the "Church Books." In Germany there have been no State records of births and deaths before 1871. For all this information they depended upon the church records. But inasmuch as everybody was supposed to belong to the church, these books have a more or less complete list. Whenever inheritances from America come to Germany, these books are searched very closely to determine who is legally entitled to the inheritance. But there are also many serious defects in this system. Occasionally there are great gaps where no record is kept at all, and then, too, careless ministers often recorded the mere name of the child, or person, without reference to parents, so that it is difficult, and often impossible, to settle these questions.

In Laasphe I, or rather we, searched for the name Sauer or Saur. In all these church books the name does not appear a single time. Years ago, when Kopf was writing his book upon German-American Printing, he made a similar search without success. I saw these letters of Kopf, telling about his efforts. But the fact that Sauer is not in the church books is still no proof of his not having lived in Laasphe, for the Pietists did not go to the State church, neither did they baptize their children, and hence, if Sauer, while in Germany, was a follower of the Pietists, naturally he would not be in these books. However, the name Saur is met with quite often in Berleburg. There was a Johann Christian Saur in Berleburg who was a printer. The people of Berleburg and Laasphe insisted that Christopher Sauer never was in Laasphe, but came from Berleburg. But the attestation of the younger Saur is such good authority, that, until very much better evidence is found, we cannot doubt his diary.

On page 345 of Brumbaugh's "History" it is stated that Sauer was a graduate of Marburg University. I searched there for a record of this fact, hoping

thereby to find further things of interest about him. His name is not in the official list of students, neither can it be found in the Archives in any list or record of the University of this period. The director of the Archives in the *Schloss* searched for two weeks and says there is absolutely no trace of the name in the entire Archives. The Director, König, has written for me to Halle, but so far nothing has been found there. Here, again, one cannot say that he could not have been here, because it is well known here that two hundred years ago the University records were so poorly kept, that many other names are not to be found, even though there is certain knowledge, from other sources, that they were here.

On July 2, Pfarrer Hinsberg, of Berleburg, and I, began working on the records in the Archives in Schloss Wittgenstein at Laasphe. I am told that we were the only ones, for twenty years, who got access to these Archives. I worked incessantly since April for the permission and just got it when I must leave Germany. The records here are valuable, but add very little new that has not already been made public by Goebel in his "*Christliches Leben.*" We soon saw the original MSS., from which he got much of his information. Finally we found among the records a paper signed by him. There are really only about two things that I need to emphasize here. First, that we found at least a half dozen letters and complaints, sent to Heinrich Albrecht, charging him with disloyalty to the Empire for permitting godless, blaspheming, criminal persons to live in his land; and each time Heinrich's answer was that no such persons were in his land, that the ones referred to were "quiet, God-fearing people, who spent their time in deeds of love and kindness, do no harm at all, and were, in the truest sense, Christians and Protestants." The charge that these people were godless was simply because they did not attend the State church, and the communion, and did not baptize their children. But there is absolutely no record of any act of criminality or injustice charged or imputed against them. When one reads of the many extremes to which some Pietists went, it is a very important thing to find repeated testimonies of the ruling Count that the "*Täufer*" or "*Wiedertäufer*" of Schwarzenau lived blameless.

Count Heinrich Albrecht had four sisters who were attracted by this Pietism at Schwarzenau, and therefore moved thither and became followers of Hochmann and the other leaders. Also, after 1712, Heinrich and his third wife, Sophia Florentina, lived much of their time in the Schloss at Schwarzenau. Sophia Florentina was the daughter of Hedwig Sophia and the sister of Count Casimir, of Berleburg.

The second point to which I want to call your attention is this: On page 45 of Brumbaugh's "History" we read that in 1720 the Schwarzenau congregation was bitterly persecuted and its members, under Alexander Mack, fled for protection to Westerwain in West Friesland. It has long been a problem in my mind what kind of persecution this was, since Heinrich Albrecht constantly defended them while he lived. He died in 1723. But we have seen above that constant persecution came from the outside. The Count at Wetzlar, a relative of Heinrich, brought suit against him for his religious toleration. For, as is well known, the treaty of Westphalia, in 1648, made toleration only for the Catholics, Lutherans, Reformed and Calvinists. All other Protestant sects were considered as heretics and dangerous, and were therefore persecuted. Whether Heinrich brought pressure on these people to leave, or not, cannot be determined. All that we found is the charge against Heinrich, and Heinrich's answer that "no such people are living there now,—that forty families, about two hundred persons, left for America (possibly West Friesland) and that no one but Catholics, Lutherans and Reformed were there now." This document is signed 1719. Goebel tells this story but dates it 1720. I do not know on what authority. But still the "bitter persecution" is not answered yet.

We found a long letter, written by Seebach, a Pietist, who says that in 1719 the soldiers came to Schwarzenau and took the children of the *Wiedertäufer* out of the hands of the mothers and baptized them by force. This is "bitter" enough, and possibly caused the emigration of the Brethren in 1719-20. One might think that such persecutions were impossible since Heinrich defended them. But there is another consideration. Most of these complaints from the outside were made direct to Heinrich's feudal Lord (*Lehnsherr*) Ludwig Ernst, who was directly over the people. Ludwig Ernst writes bitter letters against the Pietists to the Count, saying that "this heresy should be driven out by fire and sword." Then, too, Heinrich was in danger of losing his entire rulership and *Grafschaft*, if he defended these *Wiedertäufer* too openly. The laws of the Empire strictly forbade these sects to exist; hence he who defended them was amenable to law. Henry's first defense was that they were quiet, good, peaceful people. But when the Count at Wetzlar began suit against him, he defended himself by saying they had left his county.

All the other documents which we read are but a reiteration of what is pictured to us at length in Goebel's and Brumbaugh's works.

On page 342 of the "History of the Brethren," Brumbaugh says, "The ruler of the petty sovereignty where Christopher Sower saw the light of day was Count Casimir, born in 1687. . . . During his minority his pious mother, Countess Hedwig Sophia reigned." This statement is not clear and may have caused the error in Bro. Wieand's article in the Brethren's Almanac where he refers to Berleburg as the place where Count Heinrich lived. I went to considerable trouble to straighten out this difficulty. The matter stands as follows: There are two castles in Wittgenstein,—one at Laasphe and one at Berleburg. Wittgenstein was a *Grafschaft*, ruled by a *Graf* (County ruled by a count). In 1605 when Ludwig I. (Ludwig the older) died, the County of Wittgenstein was divided into the proportions of three-fifths belonging to the old *Schloss* at Laasphe, and two-fifths to the new line, started at Berleburg. His son, Ludwig II., succeeded Ludwig I., at Wittgenstein, with the title "Sayn-Wittgenstein-Wittgenstein" and the other son, George V., became "Graf zu Sayn-Wittgenstein-Berleburg." Now there was a castle at Berleburg, just as there was and is, a castle at Schwarzenau. But previous to this time these castles were called "*Jagd-Schloss*" (Hunting Castle) where the Count would stay for several weeks or months at a time, during the hunt, or for a summer resort. The Berleburg line is as follows: George V. from 1605-31; Ludwig Casimir, 1631-43; George Wilhelm, 1642-84; Ludwig Franz, 1684-94; Hedwig Sophia, 1694-1712, when Casimir took up the reign; Casimir, 1712-41. Hedwig Sophia, the wife of Ludwig Franz and mother of Casimir, was a Pietist and after 1712 withdrew to Christianeck on Lilienberg and lived a solitary. Count Casimir was very religious and exceptionally fond of Hochmann and Zinzendorf.

The line at Laasphe,—Graf zu Sayn-Wittgenstein-Wittgenstein,—is as follows from 1605: Ludwig II., 1605-34; Johannes VIII., 1634-57; Gustav, 1657-1701; Heinrich Albrecht, 1701 to Nov. 23, 1723. Schwarzenau belongs to Lassphe, i. e., to the Count who lives in *Schloss* Wittgenstein at Laasphe. What, then, had Hedwig Sophia and Casimir to do with our early Brethren? Absolutely nothing, as far as legal protection is concerned. Both Casimir and his mother were Pietists, but they had no control at Schwarzenau. However, they had influence. There were a great many Pietists in Berleburg at the same time. There was free intercourse between Berleburg and Schwarzenau. But the protection of the Brethren all depended upon the Count Wittgenstein, Heinrich Albrecht, who was also very pious and, on his own account, risked the danger of protecting the people at Schwarzenau. However, let us also recall that his four sisters were Pietists and lived at Schwarzenau, and that in 1712 he was married to the daughter of Hedwig Sophia Florentina Albertine, sister of Casimir.

I have not been able to find information on special persons. Several of the names of the original "Eight," and also of the long list given by Brumbaugh, are still found in Wittgenstein. But, inasmuch as these Pietists came to Schwarzenau from various parts of Germany, and did not associate with the State church, their names are not found in the church books and hence no personal history is possible here unless one should trace them to their native cities or villages, and search there. This is a work which I should enjoy doing, but cannot this year because my time is otherwise occupied. I hope that my efforts, thus far, will not have been in vain. I feel the need of some one's writing the background of our church in the Pietistic movement—the Second Reformation—more fully than has yet been done. The Church of the Brethren has a noble history. Let us know it.

Marburg, Germany.

PASTORS IN CHARGE OF CHURCHES.

BY I. J. ROSENBERGER.

To say, "Brother A has charge of a church," is a phrase that is coming into use among us. Perhaps we have copied it from the churches around us. Israel copied from the heathen around them. Children have a tendency to be like other children. Some retain this trait after they pass the child's age. Paul did not do that way. The language quoted, carries with it the idea that the care and work of the church is placed into the hands of one man. Let's see how the apostles did.

The ministerial force at Jerusalem is called "prophets and elders." Of the church at Antioch it is said, "Now there were in the church that was at Antioch certain *prophets* and *teachers;* as Barnabas and Simeon that was called Niger, and Lucius of Cyrene and Manaen." After the Jerusalem council, Paul and Barnabas returned to Antioch, and it is said, "Paul also and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with *many others* also." Hence the plurality of preachers in the Antioch church was large. Some one said that they had about seventeen preachers in the Antioch church.

Paul addresses his Philippian Epistle to "the saints . . . with the *bishops and deacons.*" This shows that there was no one man in charge of the flourishing church at Philippi. Paul writing to Titus on this point says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* in every city, as I have appointed thee." Hence the mother church at Antioch in Syria had a large number of preachers. There were a number of elders at Philippi. Paul ordained a number of elders in the churches at Lystra, Iconium and at Antioch in Pisidia, and he told Timothy to ordain *elders* in every city.

So it is safe to conclude that the apostolic method was to have churches in charge of elders or bishops, and not in charge of a pastor. It doubtless becomes necessary, in starting a church or mission, to place it in the hands of some one person for a time. Paul may have done so at Lystra, Iconium, and Antioch in Pisidia, but he early returned and ordained *elders* in every church. A church in the care of a young pastor or minister may sometimes be a necessity, but it is not very well equipped. The care of a church is important and far-reaching in its influence, and hence should be placed in the hands of spiritual men of some experience, having discretion and judgment. Paul plainly says, "Not a novice, lest being lifted up with pride, he fall." We can see numerous examples around us of churches, placed in the hands of young brethren, without experience, that soon passed into a condition in which they were without any government, or any power of restraint.

Covington, Ohio.

THE PEACE OUTLOOK NOT PROMISING.

BY ELI CASSEL.

In Gospel Messenger of May 29 we have an able article on "World Peace," by Bro. A. E. Myers, which, in my estimation, is optimistic indeed. He points to the progress made since 1899, when the first Peace Congress, The Hague Conference, met, which sounds very well,—too good, perhaps, to be true. He also calls attention to the $1,500,000 gift of Andrew Carnegie for a Palace of Peace. At the second Con-

ference in 1907, forty-five independent powers discussed the most delicate international questions without a rupture of national amity, he says, the truth and sincerity of which no one doubts. He then refers to many desirable and worthy, even notable, events, that have lately taken place, in which peace between nations is earnestly desired. Happy will be the day when all strife and greed of gain shall have ended.

But what are the signs of the times in this fast age? This side of the picture, though dark, is the inevitable declaration of God's Word, and no power on earth can or will change it. Germany has already started to prepare for that which, all nations realize, will come to pass at no distant day, namely, the greatest struggle between nations the world has ever seen, in which, it is presumed, the Panama Canal, now building, may possibly play a prominent part.

All this cry of peace, and great preparations for mighty wars, seems, as it is, a paradox indeed. All this strengthening of navies and standing armies has been going on with increased power and alarm since this first Peace Conference mentioned as never before in the world's history. An ultimatum has even gone out from England to the German government to "stop building Dreadnoughts or take the consequences." Does that mean continued peace, when it really means a choice between complying or fighting it out? In case this veiled challenge is taken up, will it end between these two most powerful navies? Reason says, "No," and where or when will it end if once started? Is it not fear and jealousy, as well as distrust that impels each one to assume a burden of debt; that compels our ablest statesmen to fear and tremble at the risk they are taking, by thus overburdening the people on the one hand, and the chances they would be taking did they stop while others are preparing, not for defense, but for offensive measures? This is only too well known at this time.

This peace talk reminds me of the language used in Jer. 8: 11, where he says, "They have healed the hurt of the daughter of my people slightly, saying, Peace peace; when there is no peace."

Some references for the cause and state of affairs, as we find them in the world today: Jer. 8: 14, 15; 14: 19; Ezek. 7: 25; Isa. 30: 1-3; 31: 1; 33: 1, 14, 15; Heb. 10: 27. The remedy for all our troubles is found in Job 22: 21, 22; Psa. 34: 5, 6; Heb. 9: 28. Even as herein found, many ministers bespeak peace from the pulpit and platform, out of their darkened minds, to quiet the fearful. They declare that the world is growing gloriously better and believe that it will be converted to Christ before he comes and before the millennium, now near at hand. This is false, deceptive, and contrary to all Scripture, while the truth remains that people will wax worse and worse. As it was in the days of Noah, so shall it be when Christ comes, according to his own words, found in Matt. 24: 37-39.

Where would we stand today were it not for the pure Word of God, even with all our so-called Christian enlightenment? Because of this Babel of erroneous, loose teaching and ineffective sermons, the individual is left largely to the mercy of hirelings. Even the heathen are made to wonder whom they shall believe, because of the many different doctrines and beliefs, presented to them in their communities. Surely we must try, by the Word of God, to overcome these spirits of confusion and error in church and state. But, surely, the time will come,—and it is not in the far distant future,—when, as in Isa. 2: 4 the swords shall be beaten into plowshares. This will be in the blessed millennium season,—the vestibule of heaven. In Isa. 2: 2, 3 we are told that all men will know God. In that blessed place the wicked will not enter and so will cease from troubling during this thousand-year reign of Christ on earth.

But before this is the time to beat the plowshares into swords, and pruning hooks into spears. Prepare for war. Joel 3: 10. Christ will come soon. He is even now at the door. And his saints, at his call, will meet him in the air. 1 Thess. 4: 17; 5: 2, 3; Luke 12: 40; Rev. 3: 3; 16: 15. Then there will be such fearful times as the world never saw. Great wars, earthquakes and troubles, such as will never occur again, will take place at this time, when all good influences will have been removed, and only the evil will be left on the earth, according to Matt. 24: 21, 22 and Rev. 9: 6.

The present falling away from the truth is evident to all, with a turning away from God that is deplored by many. Much could be said about the hurry-scurry after dollars in this age of commercialism, and the reasons for it. Such a departure leaves in its evil trail prayerless homes. Though some may say a few words at opportune times and call it prayer, it is nothing more than lip service.

Another feature in our church life is the struggle between the old and new theology, higher criticism, Christless centers of higher education, Sunday schools without Bibles (at least they are being talked of), church factions, heresy trials, etc. Is it any wonder that the faith of our youth is shaken and the call to the ministry unheeded? These facts are chargeable to no other cause than increased wealth, pride and pomp—largely within the last few years—creating Christless homes, visionless parentage, and a retrogression from the priceless heritage of the unshaken faith of our fathers. Will we awake to these truths, and profit by past experiences, or will we continue to look on with little concern and embrace Jonah 2: 8, satisfied to experience Matt. 7: 21?

With sin and crime fast increasing, and growth of membership decreasing, in most denominations, year after year, does it begin to look as if the battlecry of some so-called Christian organizations were justified, who, like many other visionaries, hope to take the world for Christ before he comes, and thus usher in the millennium? Who will say that this looks as if the world were growing better, and that the good times coming may be brought about by these growing conditions! Would to God it were otherwise, but these plain truths cannot be rightfully ignored. Let us turn to the God of our fathers with renewed efforts that we may escape these tribulations that are coming upon this old, sin-cursed earth. There are many we surely can save, if we but put forth greater effort. And after the closing of this gospel age, may we, with them, be of the first resurrection, that Christ may be glorified in us. Do we realize the awful responsibility resting upon us, who know to do good, and do it not?

Norristown, Pa.

EDUCATION AMONG THE SIERRAS.

BY M. M. ESHELMAN.

A Suggestion to Our Schools.

Two lines of educational effort, this summer, in the high Sierras, open up some thoughts in the interest of our own schools. At the Chautauqua in the Yosemite Valley, July 8 to 18, an attempt was made to found an annual educational institute. The lectures by Dr. Chester A. Rowell, of Fresno, and Bishop William M. Bell, the sermons by Bishop W. A. Quayle and Charles Edward Locke, and the talk by Chancellor Hamilton, of Washington, D. C., were all uplifting in character.

I wish, more particularly to call attention to the objects of the California Sierra Club. It is a large aggregation of students throughout the State, led by John Muir. I saw them as they camped in the open, tentless forests of the Yosemite Valley, before they started on their high climb in the Sierra Nevada Mountains, on a thirty-day trip. One hundred and fifty are chosen each year to spend a month, studying some part of the State. Every member, whether man or woman, is required to walk, and each is suitably costumed in khaki for the purpose. Pack animals carry their mats and blankets and provisions. As they climb the high mountains, descend into the beautiful valleys, cross the streams, and linger by the snow drifts and glaciers, John Muir, who meekly refuses to be called a professor, instructs his large class in natural history.

In addition to the members of the club, there are about fifty college and university teachers with the company. The results of such research are of great value to the educational interests of California.

Now for a suggestion: Why should not all of our schools form an educational outing association, and visit some portion of the United States annually, to receive practical instruction in God's Natural Universe? I would not call it a club, since that word has fallen into abuse, to some extent, but give it a name in harmony with its object and efforts. Let a member of each school be recognized as an organizing committee to formulate needful by-laws.

From a social, ethical and educational standpoint, such an association, doubtless, would bring lasting benefits to every school in the Brotherhood. I further suggest that the president of each of our schools take the initiative in the matter and call a meeting at the next General Conference. I am sure that a class of this kind, out among God's handiwork, must result in great good to all our efforts of ridding ourselves of ignorance. We need to know all we *can* of God, in Nature and in Spirit.

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FEET-WASHING AS A RELIGIOUS RITE.

BY D. B. GIBSON.

In Eight Parts.—Part Seven.

Our sixteenth argument is based upon the history of feet-washing. "Do as I have done to you,"—wash feet,—stands out boldly in the new institution, and is not forgotten by the Greek or Latin churches and some Protestant churches. No difference how far they have erred in the order, or in the way in which they keep it,—they recognize it as a part of the Gospel, as much so as they do baptism, as I will try to show in the following argument. Calmet says "that on good Friday the Syrians celebrate the festival of washing feet." The Greek perform the sacred *niptere* of holy washing. In the Latin church this ceremony is also practiced. The bishops, abbots, and princes, in many places, practice it in person. The Pope, at stated times, washes the feet of twelve old men to represent Christ washing the disciples' feet.

We will now leave Rome and come down to those who do not, and never have, acknowledged papal authority. We read in a valuable work, "The History of all Religions," page 214, that the Moravians separated themselves from the anabaptists in the sixteenth century, and observed many of the original acts of the apostles, such as washing each other's feet after the manner of a sect which arose in the second century, called "Apostolicals," because they observed the acts of the apostles.

Again, we learn from "Martyrs' Mirror," page 330, "In a very ancient Waldensic 'Confession of Faith,' feet-washing is classed among the regular ordinances of Christ." Page 12 reads as follows: "We confess that feet-washing is classed as an ordinance of Christ, which he himself administered to his disciples, and recommended by example to the practice of believers."

1. In Lyman Abbott's "Life of Christ," page 432, I find that, after giving the account of Jesus washing his disciples' feet, he says the following: "He even seemed to establish for them a rite of perpetual obligation. 'If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you.'" The doctor was mistaken, however, when he said, "This precept,—if indeed it be a precept,—has been regarded by but one small and almost unknown sect." Strange, isn't it, for a man of his erudition to be so ignorant of ancient and modern church history? He says, "Yet, in form, it is almost as explicit as any command which Jesus uttered. Neither baptism nor the Lord's supper received the sanction of a command more unambiguous."

The Doctor goes on to say, "For this universal (he should have said 'very general') disregard there is but one explanation, consistent with true allegiance to Christ,—no ceremony is of the essence of religion; no law or method of administration is of prime importance. The spirit only Jesus commands." Here is the popular argument, "Spirit without the word, the essence without the substance." This logic destroys all the institutions of Christ and leaves the world without a rallying point in the ordinances, given to it. It

virtually nullifies the authority of Christ and leaves the church to find the spirit, if it can.

2. The disciples preached feet-washing.

3. It was preached in the church in the days of Paul and Timothy.

4. In Gottfried Arnold's "History of the Primitive Christians," Book 3, we find the following: "Among the services or duties which were observed by the first Christians, that of washing feet was included. In this the Lord Jesus led the way or went before," etc.

In the following argument I will copy largely from the valuable work of Eld. D. L. Miller, who, during his extensive travels, has visited the Bible Lands as well as a large portion of the Orient, in the interest of primitive Christianity. Concerning the "Doctrines of the Coptic Church" he says: "Twice each year, on Thursday before Easter Sunday and on Christmas evening, which, according to their calendar (the old style), occurs Jan. 6, they engage in the religious rite of feet-washing. In this they claim to follow the example and command of Christ, as given in John 13. They regard it as a doctrine of their church. In the observance of this rite the bishops, ministers and deacons do the washing, and every member of the Coptic church may have his feet washed. During the observance of the rite they salute each with the right hand of fellowship and the kiss of peace." —*"Wanderings in Bible Lands," pages 334 and 335.*

I quote Miller's conversation with the patriarch of the Greek church: "'Does the Greek church practice the rite of feet-washing?' 'Yes, the last night Christ was with his disciples, he washed his disciples' feet and wiped them with the towel wherewith he was girded. This event occurred in the City of Jerusalem. Following the example of Jesus, we wash feet here every year. The ceremony takes place during the Holy or Easter week. In practice twelve priests are selected, and their feet are washed by the Patriarch. Patriarchs and bishops may wash feet in any of the Greek churches, but the practice is not held as a dogma or doctrine of the church. The observance of washing feet is practiced at many places among the Greeks, who are desirous of following the example of Christ.'" —*"Wanderings in Bible Lands," page 577.*

I next introduce Doctor Schaff, one of the most learned church historians of his day. I quote: "In the north African, the Milenese, and the Gallican churches, the washing of feet also long maintained the place of a distinct sacrament. Ambrose asserted its sacramental character against the Church of Rome, and even declared it to be as necessary as baptism because it was instituted by Christ, and delivered men from original sin, as baptism from the actual sin of transgression."—*Schaff's "History of the Christian Church" (old edition), page 479.*

I next introduce Dr. Robinson, who, in speaking of the ancient practice of the church at Milan, says, "Two officers then stood prepared, one with a vase of water, the other with a napkin, and the archbishop washed the feet of three boys, and wiped them and kissed them."—*Robinson's "History of Baptism," page 101.* "Baptism is practiced by trine immersion in this church. They have never given up the primitive practice."—*"Campbell and Rice Debate."*

"The ancient rites of baptism are almost all in use now, in this day, but many are not now in connection with feet-washing. The washing of feet is still observed in the Greek, the Roman and some Protestant churches. The ancient baptismal kiss went along with Easter Sunday, and the Greek Church and some Protestant churches continued it, though not at baptism. The Greeks observed it at Easter and the Protestants after the Lord's supper."—*"Robinson on Baptism," page 33.*

Girard, Ill.

PATRIOTISM IN THE SUNDAY SCHOOL.

BY BAXTER M. MOW.

One hundred and thirty-three years ago the Declaration of Independence was signed, which event was the birth of our present great nation of the United States. As such, the Fourth day of July is celebrated and made a special occasion, on which to show one's patriotism to his country. It was not originally intended for a day of license, as many now use it, but rather as a holiday, to commemorate the nation's birthday, to recall the struggles of our forefathers, to make us a free people, and to remind us of our duties to our country.

This day has been chosen, on this present occasion, to suggest means of improving the Sunday school, and increasing its efficiency. This is a good purpose, and we may well spend the day in showing our patriotism to a righteous cause,—one which is most important in the eyes of spiritually-minded people. Belonging to the American Government, makes us free. Allegiance to the Sunday school leads us to freedom from sin,—a foe much more destructive and dangerous than any earthly menace. Such a valuable institution is surely worthy of the best talent we possess, to defend it and to increase its sphere of action.

Patriotism implies a sincere devotion to the honor and prosperity of some lofty cause. But there are higher ideals than allegiance to one's country. The education of the mind and heart are paramount. Of the greatest benefit to all are the soldiers in God's army, fighting for the glory of Immanuel's land. Here we meet the hundreds and thousands, who gladly suffered martyrdom rather than cease to follow Christ. They took pride in suffering shame for his name's sake. Peter, Paul, and a score of other noted saints, with thousands of noble Christians, were slain by the Roman emperors. Vast numbers perished in the later struggles with the Mohammedans.

The history of Christianity, however, is stained by the records of persecution and intolerance within its own ranks,—mostly between the Catholics and Protestants. Within the last several hundred years, martyrdom has largely ceased, but the patriots to the cause of Christ are still at work, and are quietly devoting themselves to the advancement of his kingdom.

And how may patriotism apply to the Sunday school? It manifests itself by our being present each Sunday, by our interest in the lesson, and by our concern for the individuals of the class. The patriotic scholar suspends everything else, and comes every Sunday, not only for the personal benefit he receives, but also to encourage the work and those engaged in it. He always comes with his lesson prepared, and is ready and eager to answer questions. He tries to excite an interest in the work in others, and thus endeavors to build up the institution.

The same whole-souled zeal also characterizes the patriotic teacher. However, the Sunday school itself cannot save, if one is satisfied with it alone. The originators of it intended that it should be a nursery of the church, which would draw the children while very young, and preserve in them a love of religious things, until they are old enough to understand her teachings, and give their hearts to God. It is a preparation for later and more important things, which might be regarded with indifference, if presented to them when older. Thus the future strength of the church rests largely upon the Sunday school. The teacher should know this, and bear it constantly in mind, if he would accomplish the mission of the school.

Patriotism implies wide-awake activity. It means self-denial. The colonists manfully fought during the Revolutionary War, but observe the suffering and patience it cost! We must likewise forego our own desires, in order to engage in the service of the Master, just as our forefathers left their homes to free their country.

Again; the Americans did not become free in a day or week, for the Revolutionary War lasted seven years. Ideals, generally, are not realized except by continued work and perseverance. Progress must be gradual. It behooves us to work for the church and Sunday school with such zeal and constancy as Paul expressed in his epistle to the Romans: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

These characteristics would form an ideal condition for Sunday-school activity, and one which may well inspire us to attain to greater patriotism,—a zeal that would prompt us to win members for the church. We hope and pray for the time when flourishing Sunday schools may reach every locality in the country, as well as in the cities, not only in America but also in other lands. We should love our country dearly, for it gives us privileges of self-advancement, not found in other nations. But we should be more patriotic to the Sunday school, for it is the stepping-stone, leading us to the church, where salvation may be found. No sacrifice should be too great for an institution whose value in souls saved is worth countless worlds.

Weiser, Idaho.

"BEHOLD THE MAN!"—John 19: 5.

BY J. EDWIN JONES.

Thinking of that concourse before whom Jesus stood, we are apt to conclude that they were better qualified to see and know Jesus Christ than are we, of the twentieth century. Standing before them, a living demonstration of the words of Isaiah, "he was led as a lamb to the slaughter and as a sheep before its shearers is dumb, so he opened not his mouth." We should listen to the voice of enemies and disinterested persons, as well as friends and lovers, that we may form a just and dispassionate estimate of the man Christ Jesus.

No man's life may be fairly estimated before it is finished. We may judge of the character of no man before the testimony is all in, and his activities may be measured in the light of his influence upon society. If these statements be true, we may, perhaps, be better qualified to "behold the man" Christ Jesus today, and estimate his character in the light of history, than were these prejudiced and passionate Jews. For upon the testimony of Jesus himself we learn that they knew not what they did. Able only to see the present, and judging from appearances, they elicited the sympathies of our Lord in their blindness and folly, while they crucified him.

Some difficulties are met, however, as opinions are being formed concerning the character of Jesus, not so much as regards the purity and beauty of his life and character, as to the nature of his claims. Not even his bitterest enemies could find a just accusation against him, but in their intense hatred they sought false witness against him. "Which of you convicteth me of sin?" was not the challenge of a bigot, but the earnest desire to impress his hearers with the searching and transforming character of his teaching. And, unlike many who are teaching in his name, he was the living embodiment and demonstration of all his teaching. It was his claims to power, and his plea for the surrender of life to him, that militated against him while he walked the earth, and does yet hinder many from acknowledging all they see in him. It is not merely a confession of the beauty and purity of his life that we hope to gain by lifting his life into view, but an humble surrender, as of Thomas, when he said, "My Lord and my God."

His coming into the world was heralded only to the humble, and recognized only by the devout. And there could scarce be imagined a more humble situation in which to develop a life. Not environment or occupation make us great. "Not by might nor by power, but by my Spirit, saith the Lord." As Jesus stepped from that humble situation into his real life work, he carried with him the same quiet, unassuming grace, always manifest in him, yet, withal, a power and majesty that attracted men. The beauty of his character is apparent, not so much by an abstract statement of its qualities, as through incidents that embody those qualities in living deeds. They render intelligible the impression of the officers, sent by the Pharisees to take him, "Never man so spake." His life was the realization of his prayer for his disciples,—that they be not taken out of the world but kept from the evil. He interested himself in the social life of those whom he wished to benefit. He attended their weddings, he associated with them in their feasts. He sympathized with their infirmities, and healed their sicknesses. He was touched by their sorrows and bereavements, in all things manifesting to the world that

(Concluded on Page 508.)

THE ROUND TABLE

WARNING OR PLEASING?

BY A. MITCHEL.

In the days of the prophets their mission frequently was that of warning the Children of Israel of God's wrath, and imploring them to repent of their sins. All compromising with known evils, and the adoption of the idolatrous practices of neighboring nations, were strictly forbidden to the chosen "Children of God." The prophet of God, in that day, had to possess a faith and courage undaunted, to stand before an ungodly, rebellious and defiant people, and to proclaim the message of God.

In the day of Christ and his disciples, evil was again increasing among the chosen people, and they were warned to repent and flee from the wrath to come. Not alone the common people but even those who were guilty among the prominent in the synagogue, were solemnly rebuked by Christ, and their evil works condemned. Especially emphatic was his denunciation of the methods in vogue for the extortion of money from the people. Carnal traffic had "turned God's house of prayer into a den of thieves," so Christ declared, although it was ostensibly in behalf of a good cause and conducted by a God-fearing people.

Will the present generation be blind and deaf to the warnings of the past? Is not the tendency to *please,* rather than *warn,* the ungodly of alarming growth among Christian organizations? Much that belongs wholly to Satan's kingdom exists unrebuked in the church of today. Yea, more, it is eagerly sought as a means to gain and retain church members! What will be the final outcome of the various desecrations in God's houses of worship today? Fairs, festivals, theatricals, and every imaginable entertainment, are choking out the reverent worship of God. Isa. 5: 14.

May our beloved Brotherhood stand firm in resisting the invasion of the Satanic host that would creep into the church under the guise of Godly progressiveness. Harmless and innocent as they appear, at first, they soon develop into full-grown serpents of evil,—fit emissaries of Satan, that boldly raise their poisonous fangs in open defiance of God's commands, and that for which the church was established.

Newburg, Pa.

DOING BUSINESS AS JESUS WOULD.

BY C. E. GREGORY.

Can a man successfully conduct a business as Jesus would? One broad statement covers this proposition—Jesus would conduct it honestly. There would be no sharp practices, no "white lie" deceptions, no quibbling, no false scales, no short measures, no raised bottom in boxes, no weighing of the package and charging for it the price of the contents. There would be the most scrupulous observance of the golden rule in every detail—even giving the customer, if anything, the better of the bargain.

Now, as to whether, in these "last days," these "perilous times," this age of fierce competition, men could follow Jesus in transacting business and succeed, is another thing. It is reported to have been done, and failures of attempts likewise are recorded. How far the experimenters really tried to imitate Jesus cannot be known.

Doubtless some lines of business could be managed more easily as Jesus would than others. In some there may be fewer obstacles; surroundings more conducive to success; a community more in sympathy with the spirit of the plan. And the man as well as the method is an important factor in any undertaking. There are many things to be considered, but the writer believes few men could succeed if they conscientiously tried to do business as they think Jesus would.

Elgin, Ill.

DOING BUSINESS AS JESUS WOULD DO IT.

BY GEORGE KIMMEL.

I have in mind a brother minister who did business as Jesus would do it, and was successful. At one time my father bought half a ton of hay of him. There were no scales handy, so we had to guess on the weight. Some of the neighbors said we got about three-fourths of a ton. Now that is the way Jesus would have done. This brother "shook down the measure and then run it over." Before loading the hay, he picked all the chicken feathers off that were lying around, for he said they might choke the horses and be the cause of us losing one. Jesus would have done just that way. This brother made a success in life. I remember when we were children we picked blackberries along the line fence. This brother's children were picking berries at the same time. There were more bushes on their side than we had. They invited us over because they had more berries than we. This brother and his family of children made a success of life because they did as Jesus would have done.

If you have a horse to sell that is subject to colic, don't neglect to inform the buyer. If you have potatoes to sell, put some of the small ones on top of the measure, and your customer will be sure to come back to buy again. Jesus would do business that way.

If the blind lead the blind, both will fall into the ditch. "Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap." Be angry, but sin not. Be honest in every respect! Be sober and modest in your statements at all times, and always tell the truth, for the right will win. Some of us have had a Christian father, a sanctified sister, and a sainted mother. We know whereof we speak.

1624 Penn Street, Muncie, Ind.

A TRUE HEART.

BY IDA M. HELM.

A true heart is worth more than all this world. None are too high or too low to possess a true heart. The influence that it gives out is like the sweet fragrance of a lovely flower. We can cultivate and raise beautiful flowers in our hearts, and their sweet fragrance will influence the lives of those about us. "God is love." Love is the sweetest flower that we can raise in our hearts and the best offering we can bring to our Savior. He prizes it above rubies and precious stones. As flowers need the mellowing sunshine and refreshing showers to make them grow, so we need showers of grace and the rays of the Sun of Righteousness to make the flowers of love grow in our hearts.

"Say, shall we yield him in costly devotion,
Gems of the mountain and pearls of the ocean?
Vainly we offer each ample oblation;
Vainly with gifts would his favor secure;
Richer by far is the heart's adoration,
Dearer to God is our love tho' we're poor."

Ashland, Ohio.

PROHIBITION IN KNOXVILLE.

Striking facts which show the benefits of prohibition law are already available from many of these cities:

The Sentinel, Knoxville, Tenn., thus epitomizes the result of prohibition in Knoxville during 1908, especially as compared with Chattanooga, in which prohibition does not go into effect until July 1, 1909:

"Dire prophecies were made for Knoxville, and not one of them has been accomplished. The 114 places of business, occupied by Knoxville saloons, and the property used for wholesale liquor distribution before the sale of liquor was forbidden in this city, are all occupied. The business of the city has gone ahead in spite of the general depression last year. Economically, Knoxville makes a better showing than Chattanooga, in spite of the large liquor trade which has been concentrated in Chattanooga or, better said, on account of it. Crimes have been greatly diminished. The people are generally employed, and the authorities say that never has the general level of temperate and industrious living been as high as it is now."

OUR CONVERSATION.

BY EDGAR M. HOFFER.

Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." It has been said,

"If wisdom's ways you wisely seek,
Five things observe with care,—
Of whom you speak, to whom you speak,
And how, and when, and where."

Then we should not form a habit of wordly laughter. The Bible says, "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness." Prov. 14: 13. We should not be guilty of relating trivial anecdotes, etc. We should not speak evil of our ministers. We should be careful what we speak. We should be a people separate from the world. We should always think before we speak. An angry word spoken is like an arrow. It may do very much damage.

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

Elizabethtown, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 15, 1909.

ABRAHAM—AN EXAMPLE OF FAITH.

Heb. 11: 8-10, 17-19.

I. Faith is confidence in God. V. 1.

It is associated with hope (v. 1); with righteousness (v. 4); with holiness (v. 5); with diligence (v. 7); with trial (v. 17); with conflict (vs. 32-37, 39).

II. Abraham was an extraordinary man.

1. He sustained the very intimate relation of "Friend of God" (James 2: 23); "father of many nations" (Rom. 4: 17); and "father of all them that believe" (Rom. 4: 11).
2. He complies with the condition of true discipleship in forsaking all (Gen. 12: 1, 4; Heb. 11: 8; Luke 14: 33); and in being justified by faith (Gen. 15: 6; Gal. 3: 6).

III. He was the great typical example of faith.

By faith he obeyed the call of God (Gen. 12: 1, 4); by faith Isaac was born (vs. 11, 12); by faith he "offered up Isaac" (v. 17). His faith in, and his love for God were stronger than his love for his beloved son. Hence his prompt obedience.

IV. Faith is the living source of Christian conduct.

1. We walk by faith (2 Cor. 5: 7); we stand by faith (2 Cor. 1: 24); we resist the devil by faith (1 Peter 5: 9); we overcome the world by faith (1 John 5: 4).
2. Faith is the great spring of the believer's life and spiritual power. Hence, the life of faith (Gal. 2: 20); the profession of faith (Heb. 10: 23); the work of faith (2 Thess. 1: 11); the household of faith (Gal. 6: 10).
3. Faith embraces willing obedience to all the commands of God. With the examples of faith in Heb. 11, we ought to be spiritual giants.

PRAYER MEETING

For Week Beginning August 15, 1909.

YOUR CHOICE—BARABBAS OR JESUS.

Matt. 27: 17.

I. We Must Choose One.

1, Barabbas.—A law-breaker, a robber, and a murderer! An enemy to God and to all the best interests of society! He who lifts up his hand against his brother, and fails to be his keeper, in the best and truest sense, belongs to the Barabbas class. 1 John 2: 11.

2. Jesus.—The Son of God and the Friend of Man! One who went about, continually doing good to suffering humanity. If we follow in his footsteps, he will direct us into the meek and lowly paths that lead to perfect peace. We will know that all things are ours by his grace. 1 John 5: 14, 15.

II. Two Kingdoms and What They Stand for.

1. The Barabbas Kingdom.—This present, evil world,—the kingdom of darkness, governed by the prince of darkness. It is Satan's great business to rob men of their time, their affections, their wills and their all. He would rob heaven of precious souls, and rob man of eternal bliss. 1 Peter 5: 8, 9

2. The Jesus Kingdom.—Jesus represents all that is highest and best, and he is ready to bestow upon us the greatest possible good. He "hath made us kings and priests unto God and his Father." Rev. 1: 5, 6.

III. Our Choosing Fixes Our Destiny.

1. We Cannot Have Both.—Barabbas and Christ are in sharp contrast,—as diametrically opposed as light and darkness. We cannot serve God and Mammon. We cannot love God and the world also. One and only one must be chosen. Joshua 24: 14-25.

2. We Determine Our Destiny.—When the Jews said, "Barabbas," they willfully spurned all that was noble and good. Christ's blood is on them today. What do we say? Christ means life, Barabbas means death. Life and death are before us. Choose life! Deut. 30: 15.

HOME AND FAMILY

"TELL JESUS."

Is there a shadow resting on thy brow,
Caused by the daily cares that none may know;
Trials which, little though they seem in one,
Oft fret thy life as water frets the stone?
Tell Jesus.

Is there a chord within thy aching breast,
More sensitive to pain than all the rest,
That oft is struck by cruelty and wrong,
Until thou fain would'st cry, "O Lord, how long?"
Tell Jesus.

And does thy spirit grieve o'er doubts and sin,
Thick clouds without and fiery darts within?
Poor, tempted one! There is an eye above,
Marking thee daily with a pitying love.
Tell Jesus.

And when dark waves of tribulation roll,
In wild and surging billows o'er thy soul,
Oh, think, amid the tempest's might, of One
Who cried, in that dark hour, "Thy will be done";
Tell Jesus.

And dost thou moan in solitary mood,
Sighing because thou art not understood:
That in the world there is no spirit tone
To echo the sweet music of thine own?
Tell Jesus.

Oh, may this thought sustain thee in thy grief
Though earthly sympathy give no relief,
Yet there is One who bends from courts above
To sound all depths of human woe and love.
Tell Jesus.

THE GLORY OF THE HOUSE.

BY BERTHA M. NEHER.

The glory of a house is its hospitality. But hospitality today is on the wane, and we may fittingly apply to it the words of Isaiah when he spoke of the declining glory of Ephraim, "Its glorious beauty is a fading flower."

In the days of our grandfathers, when this country was yet new and the people were mostly pioneers, the door of almost every house stood open for the entertainment of the passing stranger. And what Longfellow said of the peasants of Acadia was largely true all over this land.

"Every house was an inn, where all were welcomed and feasted; . . .
All things were held in common and what one had was another's."

This is far from being true of the American people today. Then every comer received a hearty welcome and he was invited to share the best the house afforded. Today the stranger is regarded with suspicion and he is lucky if the door is not closed against him before he has proven his right to the title of respectability. Even friends are sometimes not quite sure of a welcome if their arrival is unannounced and it is near meal time.

"Oh, but," goes up a chorus of protesting voices, "we are hospitable! We often give big dinners to our friends, and feasts to our relatives. We have company to dinner almost half the Sundays of our lives." That may all be true, but *that* is not hospitality. Those dinners and feasts are given to friends who, in turn, will give other dinners and feasts, to which you will be invited, so, after all, what has it cost you? Hospitality, the real, genuine hospitality that is the glory of the house is the entertainment of strangers and of guests from whom no return is expected. Now, how many of us can lay claim to that kind of hospitality? The chorus of replies is very greatly diminished.

But why are we less liberal, in this respect, than were our foreparents? Is it because we are less able to entertain strangers? No, but there are reasons for the changed condition of affairs and many of them are good reasons. In the first place not all the hospitality of pioneer days was entirely unselfish. Then, neighbors were few, news was scarce and entertainment was not so easy to find as it is today. The stranger was often welcomed because he could give that in return which was of real value to his entertainers, viz., news of the outside world. In many cases the only means of communication, which isolated families had with people outside their own community, was through the travelers whom they might entertain in their homes. Is it any wonder, then, that they were noted for their hospitality?

Today visitors are not so necessary as a medium of communication, for we have the newspaper, the post, the telegraph and the telephone. Today, too, instead of being few and far between, the strangers who knock at our doors are legion, and too often, when we do permit them to enter our homes, it is only to find out later that, in some way or other they have made us their victims. So we are made to feel that the chance of "entertaining angels," in the persons of present-day strangers, is so remote, that, rather than risk being persuaded to buy something we don't want or having our silver spoons stolen by the unworthy tramp we may feed, we will risk the loss of a chance to entertain "angels unawares."

But why are we less sociable and hospitable toward even our friends and acquaintances than were the people of former days? Are we less able to share our meals with others than they were? No, not less able, but less willing. It has grown to be so much the custom to ask company only when we have made special preparation for them that the housewife of today is ashamed to ask a caller to share an ordinary dinner. If a neighbor comes in unexpectedly, her first thought is not, "How can I best make him feel welcome," but rather, "What can I fix extra for dinner in the time allowed?" This custom is opposed to the spirit of real hospitality, and right here the Christian has a chance to assert his right to being one of a peculiar people by refusing to conform to the custom of the age and by going back to the primitive meaning of the word.

Then, too, it can not be denied that there are people who impose on their friends for selfish purposes. And imposition it certainly is when people go to a city, for instance, on business or pleasure and, rather than pay hotel bills, will hunt up any one whom they may ever have known who lives there, not because they want to visit them but because they can thus save on their own expenses. Under such circumstances, is it any wonder that people find it hard to entertain in the right spirit?

But we do need to foster the waning spirit of hospitality among us, for this is one of the Christian graces. And we should remember that a crust, given with the spirit of simple, old-fashioned charity, is more genuinely hospitable than a feast "with a string to it."

"Blest be that spot, where cheerful guests retire
To pause from toil and trim their evening fire;
Blest that abode where want and pain repair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crowned
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good."

Milford, Ind.

LITTLE PRAYERS FOR LITTLE PEOPLE.

One of our earnest correspondents sends us some little prayers for little people. They will be read with both interest and profit, and may do some grown people good, as well as the little people. Do not fail to have the children read them. Some of them may make the prayers their own.

Morning Prayer.

I thank thee, dear Jesus, for keeping me safe through another night. I thank thee for this bright morning, for the birds and the sunshine, and for everything that is so pure and beautiful. I thank thee for thy loving care, and for thy many precious gifts. I thank thee for my kind papa and mama, who do so much for me. Mama's smile is always so sweet, when she has her morning talk with me. She tells me how to be happy all through the day. She tells me about the comfort that will come to me through reading my little Bible. I thank thee for my little playmates, who are so kind to me. Help me to be patient and forgiving at all times! For Jesus' sake. Amen.

Morning Prayer.

I thank thee, dear Jesus, for another quiet, peaceful morning. While the sunshine peeps in through my window, I can feel thy loving-kindness, and know that thou art near to me. Help me to be a true, faithful little child this day! Help me to share thy gifts with those around me! If other little boys or girls are unkind to me, I must not be unkind to them, or hurt them in any way. I must set a good example for every one around me. So lead me, and help me to be obedient this day. All this I ask for Jesus' sake. Amen.

Morning Prayer.

May I have thy presence, dear Jesus, as I say my morning prayer! I thank thee for this beautiful morning. I thank thee for the sunshine and the flowers. I thank thee for my dear mama, and for all those who are so kind to me. Help me to be a faithful little child this day! Bless my dear mama, who loves me so tenderly. I can show my love only through being true and obedient. Give me strength and courage for all of life's duties. Amen.

Evening Prayer.

"I will both lay me down in peace and sleep; for thou, Lord, only, makest me to dwell in safety." I thank thee, dear Savior, for the "gift of peace." My little Bible tells me so much about the peace and comfort that comes from above. When I lay my head upon my little pillow, each night, I know that thou art near, and that thy watchful care is ever about me. Thou dost never leave me or forsake me, and when my little feet go astray, thou dost lead me back into the paths of truth and purity. Keep my mind full of beautiful thoughts at all times, and may I not depart from thee! Amen.

Evening Prayer.

Dear Jesus, hear my evening prayer! Bless my dear mama, and all those who have been so kind to me this day. Lead my little feet in right paths! Help me to be a good, obedient little child! I want to study my little Bible, and learn all I can about thee. Thy promises are all true, and they are all for me. Keep me close to thy side! Give me peace and comfort this night, and strengthen me for the duties of another day! All this I ask for Jesus' sake. Amen.

Evening Prayer.

I thank thee for thy care this day, dear Jesus. I thank thee for what my kind mama has taught me about heaven, and about the lovely angels who are so useful and happy. Bless all my little playmates. Help me to be unselfish toward them, and to share my joys and pleasures with them! I want to do as mama has taught me to do, at all times. I want to trust thee more, dear Jesus, for I know I will be very happy if I live near to thee. So let my light shine for thee at all times. This I ask in Jesus' name. Amen.

SISTERS' AID SOCIETIES

GREENE, IOWA.

The sisters' aid society of the Greene church was reorganized Jan. 1, with Sister Louie Aurand, president; Sister Lizzie Landis, vice-president; the writer, secretary and treasurer. We held ten meetings, and the average attendance was ten. We made four comforters, quilted three quilts, made thirty-eight garments, sent one sack of clothing to Minneapolis Mission, one sack to Kansas City, and donated one day's sewing for home members. Received for work and by donation $12.40, and paid for expenses $9.59. The balance on hand, at the last report, was $2.41, leaving in the treasury $5.22.—Rilla Myers, Greene, Iowa, July 23.

NAMPA, IDAHO.

The society met June 2, and elected officers for six months as follows: President, Sister Groves; vice-president, Sister Effie Neher; treasurer, Sister J. C. Neher; the writer, secretary; Sister Russel, assistant secretary. Our meetings have been held every two weeks at the different homes. We have now bought a machine and have decided to meet in the basement of the church. From Jan. 20 to June 2 we met ten times. The collection, taken at the regular meetings, amounted to $5.12. We made and sold thirty-seven different articles. The average attendance was nine, and the average collection forty cents. June 26 we carpeted the church, which cost us $36.16. We are not discouraged though our work may seem small.—Della Neher, Nampa, Idaho, July 20.

EAST PETERSBURG, PENNSYLVANIA.

The sisters' sewing circle of the Mountville church reorganized June 19. The former officers were retained, Sister Lavina Dombach, president; Sister Mary Bassler, treasurer; Sister Emma Young, vice-president; the writer, secretary. During the year we met twelve times, sent things amounting to $11.08 to the Old Folks'-Home at Manheim, a box of summer clothes, valued at $28.85, to Baltimore, and a box of winter clothes, valued at $31.88, to the same place. We made bonnets, aprons, quilts, comforters, shirts and stocking bags. We also sewed for the boxes. Value of things, sent during the year, was $68.84; goods bought, $33.05; articles sold, $22.22; donations, $6.17. Balance in the treasury, $38.80,—an increase of $11.09 since last year.—May Forney, R. D. 8, Lancaster, Pa., July 18.

Live with men as if God saw you; speak to God as though men heard you.—Seneca.

THE GOSPEL MESSENGER

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EIGHT accessions are reported at Continental, Ohio.

THE new church at Denver, Colo., is to be dedicated Aug. 22.

JULY 28 the Brethren at Christiansburg, Va., dedicated their new church.

BRO. J. G. ROYER, of Mount Morris, goes to Rocky Ford, Colo., this week, to begin revival work.

THE new church at Artemas, Pa., is to be dedicated Sept. 12, Bro. W. J. Swigart conducting the services.

THE Bible Institute for Southern Illinois, to be held in the Astoria church, is announced for Aug. 24 to 27.

THE number of accessions during the late revival, held by Bro. Wm. Lampin, at Fruita, Colo., is now reported to be thirty-eight.

BRO. JOHN E. METZGER, of Rossville, Ind., the House field agent, will begin work in Southern Ohio this week, and may spend two months in the State.

THE Christian Workers of Northern Indiana are to convene at Goshen on the evening of Aug. 12. A regular program has been arranged for the occasion.

THE membership in the Cabool church, Mo., is increasing. Four were recently baptized and two await the rite. Two were also restored to fellowship.

WE are requested to say, that the district meeting for Nebraska, to be held in the Afton church, near Cambridge, should be announced for Aug. 31 to Sept. 2.

THE district meeting for Southern Missouri and Northwestern Arkansas, to be held in the Fairview congregation, near Mansfield, Mo., is announced for Oct. 20.

BRO. DAVID METZLER, one of our ministers at Rossville, Ind., is confined to his bed with a fractured arm. It is hoped that he will soon be able to resume his ministerial labors.

THE ministerial meeting of Northern Illinois and Wisconsin, announced for Oct. 5, convenes in the Yellow Creek church, country house. A good program has been arranged for the meeting.

BRO. J. S. FLORY, who attended the late Harrisonburg Conference, has returned to his home in Pasadena, Cal., and writes us that for him there is no place as pleasant as Southern California.

THE Juniata College *Bulletin* for July contains a complete catalogue of Juniata College, Huntingdon, Pa. The publication shows unusual skill and taste. Students will appreciate a catalogue like this.

BRO. B. F. PETRY, clerk of the district meeting of Southern Ohio, wishes us to say for him, that a mistake occurs in the report of district meeting of Southern Ohio. That report makes the secretary and treasurer of the Brethren's Home responsible for $1,260.01, which amount should not be charged to him.

BRO. GEO. W. FLORY did some evangelistic work at Lake Chapel, Va., and thirty-three persons applied for membership. Twenty-six have been baptized, and others will receive the rite later. One was also reclaimed.

A NUMBER of the district meetings, to be held the approaching fall, have not yet been announced. These announcements should reach us at an early date. It is the duty of the respective district clerks to see that such announcements are made.

BRO. H. C. CRUMPACKER, our district Sunday-school and Christian Worker Secretary, was with us over last Sunday, preached in the morning, presided in a Sunday-school meeting in the afternoon, attended a Christian Workers' meeting later, and in the evening delivered his address on "Winning the Child." His addresses were listened to with marked attention, and his visit was much appreciated, though none of the meetings were as largely attended as they should have been.

BRO. W. R. MILLER visited Elgin last week, taking leave of relatives and friends just before starting on another trip to the Bible Lands. He sails from Montreal, Canada, next week, hoping to reach England in four days. His purpose is to spend considerable time visiting the sites of the Seven Churches of Asia, and, before returning, may possibly visit Palestine again. He is traveling alone, and if all goes well is likely to reach his home in Chicago the coming November.

BRO. D. L. MILLER spent an hour in the MESSENGER sanctum last week. He reports a pleasant visit with the Brethren in Southern Ohio, where he spent a few days and held several meetings. He is planning a visit to Maryland and Eastern Pennsylvania about the middle of this month. He will, of course, deliver some addresses at several points, being careful not to overexert himself. He finds a moderate amount of preaching rather helpful, but he dare not undertake long and protracted efforts.

PARENTS should keep their children away from the popular moving picture shows. The scenes depicted are so much like real life as to greatly fascinate the young. Were all the scenes of the pure and helpful type, the effects might not be misleading, but such is not the case. Many of the scenes are serious in their results. They sow evil seeds that soon take deep root in the hearts of the young people of the community, and sometimes lead them into the ways of crime. Not long since a ten-year-old boy in New Jersey witnessed a scene in which a western holdup was depicted. The next day the boy got a musket and started out to imitate what he had witnessed in the moving picture show, with the result that he fired on and killed a four-year-old girl, who, being too young to understand what it meant, refused to throw up her hands when commanded to do so. If parents wish to protect their children from evil, let them see that they do not frequent the cheap picture shows. In fact, all members of the church will do well to shun such places.

WE hear of a few Sunday schools that will not encourage the teaching of sound doctrine. In fact they do not teach the doctrine at all. They fear that the feelings of some people will get hurt, hence only the more popular doctrines must be touched on. Possibly the divinity of Christ and the atonement might be taught. There is no objection to faith or to repentance, but no attempt at teaching baptism for the remission of sins will be endorsed. Every teacher must steer clear of the mode of baptism, and, so far as the ordinances, aside from the eucharist, are concerned, they must not even be named. Great efforts are made to avoid offending some of the neighbors, but no one thinks of not offending the Master, who left heaven, came to earth and endured all manner of hardships, that he might make known the will of his heavenly Father. He once declared that he who is ashamed of him and his Word before the world, of him would he be ashamed before his heavenly Father. Jesus must surely be ashamed of these teachers who will deliberately refuse to teach the whole Gospel, when they have such a splendid chance of doing so.

THE Bible Institute for Northern Indiana, to be held in the Goshen City church, begins Aug. 13 and closes on the 21st. Brethren I. B. Trout, A. C. Wieand and S. N. McCann are the instructors. The course of study is one of unusual interest.

BRO. SAMUEL BOWSER, a minister residing at Hancock, Mich., writes us that he and Sister Bowser have about recovered from the effects of their painful accident of May 5. While burning some rubbish, the sister's clothes caught fire, and in their efforts to extinguish the flames they were both badly burned,—the sister quite severely,—and it was weeks before she could be about.

AT their next district meeting, Oct. 22, the members of Northwestern Kansas and Northern Colorado may consider the propriety of work among the colored people in Denver. And, by the way, the Brethren church is amazingly slow about doing anything for the negroes of the South. We have them right at our door, they have our language, as well as the Bible we read, and yet we do not have one church, composed of colored people, in any part of the South. We sometimes wonder where the trouble is.

BRO. REUBEN SHROYER, of New Berlin, Ohio, is arranging his affairs so he can give considerable time to evangelistic work. He is very much interested in the plea for which the church stands, and is of the opinion that if our preachers, especially the evangelists, will properly indoctrinate people before bringing them into the church, we will have fewer problems to solve. He believes in preaching sound New Testament doctrine until people are thoroughly converted. Then he feels sure that they will come into the church, not only to be saved, but to labor for the salvation of others.

ONE of our city pastors, who also knows much about our colleges and their problems, writes us that most of our schools need the influence and help of an efficient and faithful pastor, who can give the students, as well as the members in the school community, the necessary spiritual attention and religious instruction. This, he thinks, would enable us fully to maintain our doctrinal position in the schools, and also help to solve some of our perplexing problems. As a rule, those engaged in school work have their hands full, and cannot give the students the spiritual attention they should have during their educational period. Our correspondent is of the impression that the moral and religious atmosphere around all of our schools should be made intensely loyal to the church and her principles. This condition might be brought about by the local congregations, where our schools are located, doing their part in supporting pastors. But even if the financial side of the problem should be solved, the trouble would be to find enough efficient pastors adapted to that line of work. We have not given proper attention to developing efficient, faithful pastors.

WE hear of a few congregations that are out of line with the General Brotherhood because of unwise leaders. The lack of safe leadership has probably been the cause of most of the departures that may now be found in the church. Men, pretending to know more than the Brotherhood, undertook to lead the flock to suit themselves. They did not sit down and count the cost before starting on their reckless course, but they mapped out the start and trusted to the future, claiming that if they would look after the present, the Lord would see to the rest. But such men usually grow worse and worse as leaders, soon weaken, lose their power and, inside of a decade or two, their influence is at an end. The churches they leave are at the mercy of other ambitious leaders, having a different policy, but equally erroneous in their teachings. These people usually condemn the leadership of men, and yet they are doing that very thing themselves. It is good and proper to have leaders in church work and church management, but these leaders ought to have some respect for the Brotherhood with which they are identified. If they have not, then they are not safe leaders, and success cannot and will not crown their efforts.

We have nothing to say against the evangelist who goes from church to church, holding revival meetings. He has a good work and is doing it, but we would like to say something that will prompt pastors to do more evangelistic work in their own congregations. They are the ones who should preach the Gospel to the people and be the means of bringing them into the church. They ought to be in the business twelve months in the year, and when this is done the professional evangelist may not be so greatly needed.

Recently a minister, at one of our mission points, told us that when members of his congregation absented themselves from the midweek prayer meetings a few times, he makes it his business to look after them. He is equally concerned about their regular attendance at the Lord's Day services, knowing that when they fail to attend the meetings as they should, there is some reason for it. They may be growing cold and indifferent and need encouragement. Spiritually speaking, they may be starving for the want of the Bread of Life, and only need to be urged to come to the house of God that their souls may be fed. The elder is to be commended for his wise policy. He is doing no more than the prudent shepherd of the natural flock. It is altogether probable that we do not give sufficient attention to the members who neglect the assembly of the saints.

THE ONE CHURCH.

In a small village, having less than 200 souls, there are four churches and about forty church members, all told. These forty members, about four-fifths of them being women, are endeavoring to sustain four churches where there should be but one, and there would be but one if all the members could be induced to unite on the New Testament as their rule of faith and practice. In the time of the apostles there was one Lord, one faith and one baptism (Eph. 4: 5). There was also one body and one Spirit, hence but one church. In some large cities there were large congregations, but there were not different Christian churches to suit the whims of the people. If there were but forty members in a village, they worshiped together, and were known as members of the same body. They knew nothing about different faiths or different baptisms. All the ministers preached the same Gospel, believed in the same Jesus, and baptized in the same way, hence there were no excuses for several churches.

Were we to adopt the apostolic order of doing things, the same conditions might exist today. The members in the village referred to might then dispose of three of their houses and use the other one for their services. In this way they could not only support their work well, but they would exert an influence over the unsaved that might lead to the conversion of a number of them. Not only so, but this is the very thing that should come to pass. If, in every city and village, the churches should agree to take the New Testament as their rule of faith and practice, and unite on the one Lord, the one faith and the one baptism, then have but the one body, the one church, they could all worship together. We are sure that, were Jesus here in person, he would ask the churches to do this very thing, and were we all influenced by the same Spirit, as we should be, this is just what would happen. Not only this, but it would be wise of our people to do some vigorous preaching along this line, and let the people see the importance of returning to the apostolic way of doing things.

AN ANTI-FASHION CONVENTION.

A very kind friend in Washington, D. C., having met a number of our plainly-dressed sisters on the streets of the capital of our country, writes his appreciation of the fact, that there is, in the world, a people who have the fortitude and rare courage to take a decided and positive stand against the silly, sinful, foolish fashions of the world, and who protest against bowing before the shrine of the Goddess of Fashion, who is worshiped by more people today than any other so-called divinity in all the world. Demetrius, some years ago, stirred up a great excitement in the old city of Ephesus, a city of no mean repute, because his craft was in danger, and set the people crying out, at the top of their voices, "Great is Diana of the Ephesians." The fashion mongers of Paris, London, Berlin, New York and Chicago, with their fellow-craftsmen, know where their profit comes from, and millions of devotees are crying out today, "Great is our Goddess of Fashion."

Now, queries our kind friend at the seat of government, why not call a meeting of all those who are tired of fashion's behests,—those who from principle favor plain and modest attire,—and discuss the best method of setting on foot a movement to reform present conditions and, if possible, break the rule of the much-worshiped goddess? He further suggests that since the Church of the Brethren has stood for modest attire for two hundred years, it would be meet and fitting for us to take the initiative in calling such a meeting.

Why not have such a meeting? Our brethren meet with and take an active part in associations having for their object the freeing of our land from the curse of the liquor traffic, against secret societies, and societies in favor of universal peace. Why not call a meeting of all who are persuaded that fashion is a galling tyrant, making unchristian demands on its devotees, leading millions to poverty, robbing God and the church of the means that should be freely given, and bringing divorce and the loss of all that is most holy and sacred into unnumbered homes? Recently, in a divorce trial in New York, the wife of a millionaire testified that it cost forty thousand dollars a year to dress in a style becoming her position in life. All this because the goddess she worships says that so it must be done.

Sure enough, why not have such a meeting? It could be held without our sacrificing a single Gospel principle. We ought to use every lawful means to make ourselves felt along the line of modest attire, for which the church has stood for two hundred years. And such a meeting might do much good. It would, at least, set people to thinking, and would, doubtless, bring many to a realization of the folly of serving the goddess of this world.

There are millions of men and women groaning under the burdens placed upon them by the tyrant that rules over them with a rod of iron. Many would gladly break away from this rule if they could see the way to do so. Many sensible women detest the very thing they are doing because the fashion maker says, "You must wear the shapes I dictate." See the ill-shaped, ugly, ridiculous hats,—resembling overturned washbowls and small tubs, more than anything else,—that, the tyrant has decreed, must be worn on the heads of our women and the dear, silly creatures are foolish and weak enough to make themselves hideous so as to be in fashion.

Here is something that will do for us to think about and to think it over carefully and earnestly and, if it appears feasible, let us hear more about it. D. L. M.

THE MUCK RAKE.

The word "muck," though having a common, distinctive meaning, has a wide scope in application, and therefore is used in many ways, that may not be foreign to its general or its true origin. Decayed matter of any kind, may be classed in the "muck" family, and gives us the idea of putrefaction, dissolution and nastiness,—something that is undesirable, dirty and unpleasant to the eye, the smell and the taste,—decaying vegetable matter, rubbish,—something that should be put out of the way, or consumed.

Extending the thought to the intellectual, moral and religious actions and doings of men and women, we have the same kind of stuff in a more refined sphere, and under brighter and more enticing coating and colors, but none the less stenchy and undesirable.

In our minds we see this stuff scattered around everywhere, or piled up in heaps, ready to be removed. For the gathering, we have the muck raker with his muck rake. For the gathering of the vegetable muck, we see the muck raker with his rake, going around in our alleys and dirty places, raking together whatever his eyes may see, or his nose smell. This is all right, as far as his business is his own, and is legitimate. But when he digresses from the real purpose and gets to work in uninvited alleys, stirring up dirt and stench, merely for the love he has for nastiness, he becomes a public nuisance and should be shunned as a pestilence.

This is especially true of the moral and religious muck raker—and we have not only plenty of them, but also plenty of the muck to suit their taste and calling.

Moral and religious muck is only too prevalent, and may be found in all places, both high and low, but generally where the good and the true are not found and need not be,—in our city back streets, alleys, saloons, gambling dens, play-houses and the "tents of the wicked."

These are the places of which the good should play shy. Even the muck raker has no calling there, unless to gather up and destroy the useless muck.

To stir up all the nastiness, as we have it in the world today, and make it nauseous to the nostrils of the pure and the good, is a crime against our social and religious life, and ought to be frowned down upon more than it really is.

We have professional muck rakers, who have been in the business so long that they have become acclimated to the nastiness, as seen and found, so that they are not in their element, unless they have some kind of a muck heap to uncover. It becomes to them a kind of a developed habit that is satisfying and natural. Their real purpose is not to do good, but to make news, such as we get in too many of our daily papers,—family scandals, divorce suits, absconding defaulters, and stuff of that sort. We have the bad, the low, the lustful, and all the ugly things of life.

And there is so much of this kind of stuff raked together and then thrown broadcast over the world, that our children and the uninformed must come to the conclusion that it forms, largely, the sum and substance of life.

In this way the muck rakers become the teaching force of our people in our homes. In our politics, the muck raker has an open and prolific field, and he cultivates it most thoroughly. He is busy raking up all the crookedness and meanness to be found among the officials of the government, and there is only too much to be found. Their purpose is not so much how to get rid of the wrongs and evils, as to get their positions and seats.

While it is not our purpose to make a stand in the defense of the righteousness and purity of our government officials, we are glad to believe that the muck raker's expositions touch only a small part of those, to whom are committed the interests and welfare of our republic and nation.

The good, the true and the honorable don't have much in store for the muck rakers, therefore they are left alone, untouched and unhindered. But how much better it would be for the moral uplift of the people, if we could have set before them the doings and right-living of the honorable, good and trustworthy, instead of the deeds of the low, vicious and dishonorable, that besmirch the good name of our land and nation!

The same is true of religion, the church and her ministers. Here, too, the muck raker plies his trade with vim and vigor,—sometimes because of real muck, of which there is too much, but often the bad seen is only imaginary. Often it is in the eye of the accuser, rather than in the heart of the accused. In this calling, above all others, it is easy for the muck raker to find matter to use in his work. This is because of our different views and opinions, in reference to what should be preached and taught as the religion of Jesus Christ.

While there are many differences of opinion existing among the ministers of our churches, we don't believe that the number is large, of those who willingly and purposely teach false doctrines for the purpose of enhancing their own personal welfare. We believe that the ministry, as a whole, are men who are honest and sincere, and are living up to their honest convictions of right. Those who are not honest and sincere, and who do and say disreputable things, cannot, perhaps, be advertised to the church and the world with profit to all concerned. It is getting to be so now that,

whenever a minister writes or preaches a strange doctrine, it is at once published in our daily, and, too often, in our religious journals thus giving them a free, world-wide publicity,—the very thing they want and that pleases them best.

Of course, in most instances, the purpose is to shame their folly and destroy their influence. But the well-meant criticism, in most cases, does more harm than good. To show people where muck piles are, to tell them how ugly they are, to rake them up to prove how bad they smell, does no good. Unless they can be removed, the best thing to be done is to let them alone, and show how much prettier and more healthy it is to have no muck piles or to stay away from places where they are.

The greatest success that destructive criticism, Christian Science and infidelity have ever had was because of the free advertising they received through the public press and otherwise, by those who innocently labored to suppress and destroy them. There is a great deal of muck in the world that ought to be destroyed. But it ought to be done in a private way, and not by muck raking. Publicity and exaggerations are poor ways to get rid of troubles, that may seem to threaten the State, society and the church. These methods may intimidate, but do not cure. Instead of publicly exposing the undesirable and the bad, set up, in their places, the desirable, the beautiful and the good, and thus win people from the repulsive to the attractive, from the degrading to the uplifting. Instead of raking up continually, before the minds of our children and the older ones, the distasteful and the ugly, present to them, as their ideal, the things which are inspiring, uplifting, and that which strengthens the mind and heart against the life of sin. H. B. B.

COUNTING THE PROFITS.

It has always been deemed wise to urge people to count the cost, before forsaking the world, in order to become members of the church of Christ. But some converts, these days, have little or no cost to count. They are not required to turn away from their parents, their wives, or their children, for, in most instances, those of their own household stand with them in their efforts to serve the Lord. Thousands have only a light cross to bear. Morally speaking, they have been accustomed to living an honest and clean life, and when they enter the church they have but few outward changes to make. In fact, to all appearances many of them go on living about as they lived before they became members. This fact is so apparent that it would puzzle the most of us to describe the cross we are bearing. We happen to know that every true follower of Jesus must take up his cross and follow the Master, but our way of living and looking at things has made the cross we bear so easy that we probably pass weeks at a time without thinking about it. We do not say that this is right, but it is the real condition, as it now exists among us.

It occurs to us that it would be quite proper to urge people to count the profits to be gained, by living the Christ-life. In living this life, everything is to be gained and nothing lost. The man who believes on the Lord Jesus, repents of his sins, and turns to God, gains that which, in eternity, will be worth more than the whole world. Christianity makes a better man of him even while in this world. Other things being equal, the professor who lives right has a better body, a better mind, and a better soul, than the unconverted man. He is a citizen of heaven, and is entitled to all the rights and privileges of the redeemed; is to enjoy everlasting life, and all the comforts, the joys, and the favors of the blessed, are to be his. In fact, there is no way of computing the real value of the blessings awaiting the redeemed.

Hence the importance of urging men and women, of every class, to count the profits. Let them consider all the honors of the world, if it be possible to do so, but these pale into insignificance, as compared with the honor of wearing the crown of everlasting life in the kingdom to come. All the wealth of earth will not equal the value of a life of perfect happiness that is to continue throughout eternity. One in possession of a mansion in heaven would not think of exchanging it for all the gold and ivory palaces the world has ever seen. Let the sinner be assisted in counting the profits of accepting the conditions of pardon, and if he does not most cheerfully accept the Christian religion, he certainly has a poor idea of future values.

But if he will not accept the gifts of eternal life, and all the blessings offered him, let him then be urged to count the appalling cost of rejecting the offers of heaven and of going into the next world without any hope whatever of happiness. Let him count the cost of the loss of his soul, and all the joys and comforts of heaven. Let him count the cost of the punishment of the wicked and all the misery awaiting the condemned. So let a man count the profits resulting from a righteous life, but if he will not serve the Lord, let him count the cost, for it is going to be a terrible loss to those who are to lose their souls.

WE MAKE A MISTAKE.

We had thought of saying something about a few of the mistakes that are being made in some of our own churches, but Bro. I. B. Trout, in the July issue of the *Teachers' Monthly* has an article to the point, so we publish and heartily recommend what he has written:

We make a mistake that will finally prove fatal to souls, when we use children's exercises in the Sunday school such as to cultivate theatrical instincts and carnal emotions instead of religious instincts and spiritual emotions.

It is unfortunate that the religious world of today has fallen so largely into the business of appropriating theatrical performances for church uses. If we may judge from what we hear, we are compelled to conclude that modern Christianity has decided that almost anything is allowable and can be used in the Lord's service, if we first say grace over it so as to set it apart from its ordinary worldly use to the use of the Lord in his church.

We make a mistake when we conclude that we are doing right by taking the devil's livery, then say prayers over it, and proceed to serve the Lord with it. Yet so common has this sort of performances become, that a noted unbeliever has recently said, "If Jesus Christ were to come to earth today, one of the things he would first preach against is what is called Christianity." The criticism is severe, but who dares deny its correctness? Is not the church guilty in almost all of its special exercises for children and young people of violating the spirit as well as the teachings of Christianity? Has not the theatrical flavor supplanted the spiritual reality? Are not the carnal instincts cultivated rather than the spiritual and devotional feelings?

Stop and think seriously before answering these questions. Stop to consider well what sort of an idea and consciousness children are getting of things religious, before answering.

It is high time that our boys and girls be so trained that they can tell the difference between a theater or show, and a church service. Our children need so to be trained as to know that worldliness is wrong and sinful, and that only things spiritual please God.

A proper religious conviction in the child and growing youth is impossible, where various forms of worldliness are utilized in church work and service. We see this demonstrated all about us in the low moral and spiritual tone of those churches that have yielded to the pressure of worldly things by admitting them into their service. The case is too clear to need argument and too apparent to be successfully controverted.

We sound a note of warning to our own people. Let us train our children so that they will grow up to be godly men and women, rather than mere professors of Christianity aping after the world.

WHICH CONFERENCE?

Bro. C. H. Balsbaugh one time said that he did not need an Annual Meeting to tell him how to dress, for the reason that the New Testament and good common sense answered his purpose. Still we have others who say that they need no Conference to tell them how to make their clothes, yet they will go to the fashion counters and spend hours looking over the fashion plates in order to determine how to attire themselves, so as to look as much like worldly people as possible. They need no advice from Conference, but how they do prize the advice that comes from Paris! They have no use for suggestions from devout men and women, but they would not know how to make a garment were it not for the worldly fashion plates. They want to be sure that their names are plainly written in the church book, and yet they want to be equally sure that their clothes are made after the very latest patterns sent out from Paris. Certainly they have no use for the counsels of godly men, but they would be at a loss to know how to get along without the counsels and decrees of the great fashion trust. If such people would consult the Gospel more, and exercise a little well-consecrated, good common sense, they too, would not need an Annual Conference or any other conference, to tell them how to dress. But when they turn from the Gospel and the Annual Conference to the Paris conference, it does not take a prophet to tell where their hearts are.

WHY HE QUIT.

We have just heard of a minister of good pulpit ability, who resigned his charge, saying, that he did not care to preach for people who will not attend the regular services. The membership of his congregation numbers nearly 200, and he considered himself lucky if he had half that number at many of his meetings. We cannot blame him for becoming discouraged, and yet it seems hardly right for a well-supported shepherd of a flock to change locations just because of the indifference of half of the members of his congregation. But he happens to know that the congregation is able to employ another minister, and he can go elsewhere. And while this does not refer to one of our own congregations still we are living in an age when the preaching has much to do with the attendance of the members. If they are interested in the minister, they will go to church, but if not, their place in the house of God will be found vacant. They have no thoughts of worshiping God; it is only a question of listening to the preacher. We do not wish to underrate the value of good preaching, but when members habitually absent themselves from the assembly of the saints, simply because the minister cannot always deal out the Word to suit their fancy, there is something the matter with them, and they ought to know it.

EMPHASIZING THE EXTERNALS.

When making known the claims of the Brethren church there is danger of unduly emphasizing the externals. Then, on the other hand, there is danger of entirely ignoring them. We have before us a card, setting forth our position in the religious world, and nearly everything named relates to the externals of the New Testament religion. What is said is true enough, but too many of the weighty Gospel truths are omitted. Faith, repentance, baptism, feet-washing, the Lord's supper, communion, salutation and plain dressing are all right and proper in their place, but the religion taught by the Master embraces much more that should be named when attempting to give a list of our claims. The inspiration of the Scriptures, the divinity of Christ, the atonement, the efficacy of the shed blood, justification, regeneration, the spiritual birth, holiness, purity, the higher and better life, along with many other points, belong to claims that we should set before the people. While dealing with the external principles it will be well also to give all due attention to the inner graces.

OPPOSED TO MILITARISM.

We are glad to see a number of the denominational papers coming out in opposition to militarism. We clip the following from the *Baptist Commonwealth:* "It was said by Senator Hale, of Maine, that 65 per cent of all the taxes gathered from the energies of labor in this country are spent in militarism—on the army and navy, forts, arsenals and battleships. The appropriations made by the last Congress for these causes, while less than was asked, were far in excess of anything ever appropriated before. Yet we are in the country founded on a recognition of the Christian religion, and in an era of the Prince of Peace. May God forgive us! With such enlightenment as the world has today, with such full knowledge of the economic waste in militarism and war, with such a recognition of the principles of righteousness, and with millions and millions of people praying daily that the kingdom of the Prince of Peace may come, there should be no need for armies and navies beyond the need of police protection. God speed the day when arbitration shall be victorious."

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Address,
General Mission Board, Elgin, Ill.

"Ethiopia Shall Stretch Out Her Hands."

When an African nation realizes its need of civilization, there is hope of lifting the people to a higher plane. The Emperor of Ethiopia, more commonly known as King Menelek of Abyssinia, has asked his "royal brother," the German Emperor, to let him have Dr. Zintgraff, the German diplomatic minister, as his aid and adviser in the momentous work of raising his people to the rank of a civilized nation. Showing that he has the right idea of a proper foundation for this upward movement, he desires that competent instructors be sent to his country, to introduce a thorough system of education. This would mean a wonderful stride onward for Abyssinia, and another open door, inviting the Christian missionary to a field "white unto the harvest."

How the Poor Natives Put Us to Shame.

The Christians in the diocese of Madras, which covers a large section of South India, contributed last year 19,789 rupees. This represents practically fifty cents a year for every man, woman and child. They give liberally, not of their abundance,—for they have none,—but out of their poverty. How does this amazing liberality correspond with the parsimonious spirit of professing Christians in the home land, whose contributions toward the establishment of the kingdom of Christ, outside of their own country, consist of an odd copper, now and then, reluctantly given? Many of the Christians in South India live on the verge of starvation for a good part of each year, yet they value their religion so highly that they are willing to endure real self-denial in order to extend its knowledge.

Chinese Ambassador as School President.

A Chinese school has been started in Chicago, with Wu Ting Fang, the accredited representative of China, as president. Already thirty-two students have been enrolled. It is not only the aim of the school to educate the young Chinese in a general way, but to fit them for the highest degree of usefulness. It is, perhaps, the first and only school, started under the auspices of the Chinese Government, in the United States. Courses in Chinese literature, domestic science, Chinese and international law, good morals and ethics, as well as other branches of study, will be given. It is of more than ordinary importance that Wu Ting Fang, one of the most progressive Chinese of the day, has consented to supervise the new educational enterprise. It assures the success of the school from the start.

What Great Britain Is Doing for India.

While there may be some things about the administration of affairs in India that could be improved upon, yet it must be admitted that some really valuable results have been accomplished. While, half a century ago, there were only three hundred miles of railroad in India, now she is the fifth country in the world, with her 30,000 miles of railways and 200,000 miles of good highways. In works of irrigation most notable advancement has been made. Twenty-three million acres are now irrigated under control of the administration, while twenty-seven million acres are irrigated by private enterprise. In South India a recently-completed irrigation project tunnelled a mountain, dammed up a river, and diverted its waters, which formerly flowed into the Arabian Sea, so that they are now a part of a river that flows into the Bay of Bengal. In this particular district thousands of acres have been converted into rich, productive land, where 400,000 more people are being fed than formerly.

Africa in Transformation.

In less than two generations explorers have covered Africa with a network of 1,400 routes, by which they have penetrated sections hitherto unknown. Now the Dark Continent has been brought into the light, and all may readily see the possibilities and needs. When Stanley wrote that in a quarter of a century a railroad would join Victoria Nyanza with the Indian Ocean, many laughed at him as a visionary. A recently-completed handbook of this Uganda railroad describes the road throughout its entire length of 584 miles. Speke was a year, and Stanley eight months, in traveling from lake to ocean. Tourists now make it in the daylight hours of only two days. Thirty-five years ago Mombasa, Tonga, and Dar es Salaam were known chiefly as places where miserable gangs of slaves were marched through these coast towns and huddled into filthy boats, to be sold in Zanzibar or in the Persian Gulf. Today Africa is practically redeemed from the awful curse of slavery. Even hundreds of miles from railroads the impulse of the new life of Africa is felt. In Katanga, near the sources of the Kongo, is a large area, believed to be one of the great copper fields of the world, and rich also in gold. Until the Cape to Cairo railroad line taps this region, in the heart of tropical Africa, gold is being carried on the backs of men to the nearest point of shipment. During a recent month the output of gold exceeded $175,000 from the Katanga field alone. There is now a continuous steam transportation, by rail and water, from the Nile Delta to Gondokoro, within 300 miles of the Equator, and from Cape Town to Broken Hill, 1,940 miles north, crossing the Zambezi at Victoria Falls, now frequently visited by tourists, though not a dozen travelers had seen the Falls for nearly fifty years after Livingstone told of their existence.

The Secret of Gospel Growth in Korea.

The wonderful progress of Christianity in Korea has been referred to before. If we inquire, more particularly, as to the secret of this marvelous growth, there is but the one answer: (1) The power of the Holy Spirit in the witnessing of disciples by life and lips. (2) The scattering of Christians everywhere, determined to plant the gospel seed in other hearts. One writer asserts that there is a radical difference between the Korean convert and others, in this respect, that the Koreans start out in Christian life with the idea that every Christian must become a missionary to his or her own people. They insist that he must tell the story of Christ's love to those who have never heard it. When a man asks for admission to the church, he is asked if he has done this, and is willing to so continue. If not, he must wait till he can show fruits of a practical faith. We wonder if an application of this same principle to our churches in America might not do some much needed stirring up of inactive members. In fact, if the Korean spirit were to animate each member of the Church of the Brethren, we would have ten missionaries where now we have but one.

A Worker's Motto

"I am only one but I am one. I cannot do everything but I can do something. What I can do I ought to do. What I ought to do by God's help I will do."

Radicalism.

It is not easy to give a satisfactory definition of the word; for the radical person is likely to resent a definition given by a conservative. This word is, in this respect, like the word orthodox; and we shall not go far astray if we define as did Thomas Carlyle: Orthodoxy is my doxy, and heterodoxy is the other fellow's. And, according to this way of defining, I am the conservative, the man who goes to neither extreme, and the other man is the radical. That ought to give each of us a great deal of comfort; for it is pleasant to feel free and to know that all censure or blame rests upon someone else.

But now the word radical is being used a great deal among us, and we need to be very careful lest we apply it to one who does not deserve it, and lest we attach to it a meaning which does not belong there. Radical means going to or proceeding from the root; it also means extreme. Applied to persons, it means those who advocate radical changes in government or in rules or customs; it is opposed to conservative. Sometimes those who wish to cling tenaciously to the ways of the fathers are called radicals; but they are not, for they stand opposed to change, while radical means change. They are, rather, extremely conservative.

The word can rightly be applied to those who advocate great changes in our customs and government. Conservative means to keep safe what we have already acquired, and to go forward not rashly. Radical means to break with the past, more or less, to try the new or that which is different from that to which one has been accustomed. We have extremists on both sides of the present question before us; and it is easy for them to do harm.

But we must be careful, again, lest we wrongly apply the word extremist. Take, for illustration, the question of wearing gold for ornament or not wearing it. The man who holds that it must not be so worn cannot be called an extremist, for he is standing for exactly what the New Testament commands. He cannot consistently hold any other position: he would be true to neither himself nor his God if he said we should allow what the Word forbids. It is true, however, that such a man may do harm with his manner of advocating the truth as it is revealed unto us. He has knowledge of the truth, but he may lack wisdom in applying it. To know how to do stands next in importance to to know what to do.

For two hundred years we have followed pretty closely in the footsteps of the fathers. God has wonderfully blessed us for so doing. And now are we to depart from the path of peace and prosperity? We know what lies behind us; and now the request comes that we launch out on an unknown sea, or a sea known only by its wrecks. We need to stop and consider; we need to pray most earnestly and study the Word most diligently for divine guidance.

The problem demanding solution is not one easy to solve. And we shall not act wisely if we spend time in making accusations which confuse the issue. The question we have to settle—and the sooner it is settled the better—is as to how far we are going toward the world or other denominations. We have been different from them; we have to a great extent been a separate and peculiar people. Were we and our fathers wrong in so being? Will we be right if we make so great a change in our practices? Can we do more good, can we get closer to God, by getting farther away from that which we have believed? That is the essential thing, getting closer to him who so loved us that he gave his only Son in order that we might be saved.

We are, or ought to be, all brethren, having one common purpose. We ought to think and believe and speak the same thing when it is a question of our religion. There ought to be no divisions, for Christ is not divided. There ought to be earnest and prayerful effort to get back to the fundamental teachings of Jesus and his apostles; and then there ought to be perfect submission to every word that has the authority of the Master or the Holy Spirit. Of that there can be no question: the only right way is to obey God fully, knowing that he cares for us and that he will do all he has promised.

When it comes to the final analysis, the opinions and wishes of men are absolutely valueless. They have no worth except as they get it from God's Book, when they are on religion. Men have built up systems independent of God, and they have come to naught. Except the Lord build the house, they labor in vain that build it. Other foundation can no man lay than that is laid. We are convinced that there is nothing truer than these statements; and yet how sorely we are sometimes tempted to take man's word and do the thing which we know we should not do. And the reason is that we do not like to be and teach different from others. Let us stop and take time to get our bearings.

And let us be careful how we apply terms and names. Don't call a man an extremist because he is determined to obey God in all things; and do not call another man a radical simply because he favors a change in some things. Anyhow, our time can be better employed than in calling names; for that does not help us to get at the truth, and the truth is the only thing to seek; it is the only thing worth following with all our might when it has been found. Will we seek it with our whole heart? Will we follow it as God gives us grace and strength? If we do, we shall be blest. G. M.

From Jhagadia, India.

The actual strength of the Hindu caste system cannot be measured by outside appearances. One must know some of the inside workings, some of the things done in secret, in order to form an estimate of the actual strength or weakness of the caste system. In a city not far from here is a Brahman, a first-class teacher in the city high school, who knows the Bible better than many of our native Christian preachers, who is a reverer of Jesus Christ and is a regular attendant upon divine services in the mission church of his city. He has even spoken in public of his regard for the Christian religion, and yet the caste system holds him like a vise and he dare not receive baptism.

In that same city is a rich Hindu merchant, a student and an admirer of Christ, who is eager that the knowledge of Christ be taught to the youth of his country. A letter came here yesterday from him, offering to furnish all necessary furniture and a certain amount, each month, for the support of a school-teacher who will teach school, and also the religion of Christ, to the Bhil boys. He, too, is bound by caste, so far as his own conduct and worship are concerned.

Last night two men, of high repute in the caste system, with whom we have labored for a good while, and whose minds have wavered hither and thither, as we urged upon them the claims of the Savior, came in the darkness of night, and broke their caste rules by eating with one of our Christian families. They were careful to sit in a back room where no one would suspect their presence. Only today I learned that some time ago three Brahmans came at eleven o'clock and ate food prepared by our Brahman Christian preacher. A goodly share of his work is done at night, as he takes a walk with some individual, or sits quietly in the house of his Hindu friends, after others have gone to sleep.

As we talked about it today, he used this illustration: Last year we had in our garden a long bamboo pole stuck in the ground, and supporting from the other end a lot of strings upon which cypress vines climbed to the top of the pole. He said to me, "Sahib, I cannot find the string that will bring these people to a definite decision, and lift their faith up to God." In the dark they confess their unbelief in the slavery of caste, but in the morning they subject themselves to the bondage, like oxen to the yoke.

A noted Hindu reformer, member of a reform society, has declared that if India is ever to be a great nation she must accept Christianity. And he is talking Christian-

ity to the other members of the society, but he himself must wait till the rest are ready to become Christians with him. In that lies the strength of the system: It holds the individual close, and individuality is lost in the social group. But let us hope and pray that this very thing may prove the weakness of the system, and that in time people may come to Christ,—not one by one but in groups, and by castes. The Christian influence is at work in hidden places. Christ will,—he must,—one day possess India for himself. Amen. , E. H. Eby.

June 25.

A Mission Field for the Retired.

If, as a study of the life of the great "Apostle to the Gentiles" would seem to lead us to conclude, one's moral obligations to do service as a missionary is coextensive with his or her opportunities to do service, and if the need of a service being rendered, and the ability to render such service are a sufficient call to be a missionary, there is, indeed, a mission field for all, and all are called to be missionaries.

The writer has in mind a large number of our brethren and sisters in church, most of whom have a disposition to do mission work, and all of whom have ability, who are insufficiently used and for whom there is an important field. Brethren and sisters whom the Lord has greatly blessed, and who, because of declining years, feel now to retire and give place to the younger and more active, could render an efficient service to our town and city missions by retiring to such places, instead of, as has too often been the case, retiring to towns and cities that have no church, or church privileges.

To be sure, the financial aid they would be able to lend would be highly acceptable at all such places, and yet that, important as it would be, would be the least important of the services to be rendered. One of the most important needs of every city mission of our Brotherhood, is orthodox brethren and sisters, well grounded in the faith, who are not afraid nor ashamed of gospel principles, to live them out among the people. Such lives in the community of our missions would preach far more eloquently than our most gifted ministers.

Again; nearly all of our city missions are in need of brethren and sisters of means, able to own their homes, etc., to dispel the idea, prevalent in so many places, that ours is a religion that appeals only to the very poor and slum element of the city. While our mission is unquestionably to the lowly,—and God forbid that we should ever get above it,—it is to the better classes as well. We shall never be able to build up churches from our city missions by drawing alone from the poverty-stricken and slum element.

The purpose of these lines is not only to welcome, but to invite such as may be seeking retirement, and yet have a desire to be useful, as well as to enjoy church privileges, to come to our beautiful little city. A more beautiful little city for the retiring could not be found in Northern Illinois. Our church property is new, splendidly located, being well situated, and in touch with the people. We have a membership of about fifty and it can be truthfully said that it is an earnest band, and has a working spirit. A dozen or fifteen such families would place us among the number of the well-established churches of the district, and put us on a basis to do aggressive church work.

Our city has about 12,000 inhabitants. It is located on Rock River, with nearly all of its streets, and roads leading into the country for miles around, macadamized and paid for. Its beautiful, shaded streets and stone roads make it a city of many pleasant drives. In short, it is, in everything, a modern little city.

It has a Chautauqua course each year that is perhaps unexcelled anywhere in the Middle West, and splendid schools. With regard to property, the present time is opportune for buyers. The writer positively will not disgrace the ministry of our church by engaging in the real-estate business, but will cheerfully render such assistance as he can, to help any such as might seek a home among us, without price or commission. Brethren, come over into Macedonia and help! Olin F. Shaw.

1010 W. Third Street, Dixon, Ill.

"BEHOLD THE MAN."—John 19: 5.

(Concluded from Page 501.)

the noble heart in touch with divinity and in sympathy with humanity. Misjudged and misunderstood even by his friends, he ever maintained that outward equanimity and steadfastness of purpose that is the marvel and admiration of the world today.

Like Pilate, to find no fault in him, or like the demons to acknowledge his holiness, while disregarding his teaching, is alike unavailing. But to become enamored by his graces and to forsake all and follow him, is the inevitable climax of an unprejudiced scrutiny of our Lord.

From the spiritual acknowledgment of Simeon and Anna, through the variant stages of acknowledgment of his power and divinity, to the magnificent vision of Patmos, from which John fell as dead, is a life so eventful that even the world could not contain the books that should be written. But every unfolding scene and development in his wonderful life but amplifies our first impressions of beauty and grace, and leads us on to acknowledge his majesty and authority. He who, as a child, confounded the wise men by his wisdom, and who never, for a moment, disappointed the hopes of his Father who sent him, allowed those, who were created by him, and for whom he died, to condemn and execute him without a protest. No word picture of the elements that beautified his character is worthy to be compared to the living demonstration of that character. Yet the story of his life, as told in the Gospels, leads us to yearn after his Spirit, and emulate his character even as he said, "I, if I be lifted up, will draw all men unto me."

Larned, Kansas.

POSITIVE AND NEGATIVE.

BY PAUL MOHLER.

I SUPPOSE that most of us have read the old story of the two knights and the shield. The one said it was silver, the other said it was gold, while the fact was that each was right and each was wrong. One side of the shield was silver and the other gold.

Men are making the same mistake today,—looking at only one side of a question, and judging by what they see. I notice this tendency so often, even in Christians. For example, take the Sermon on the Mount. That is a wonderful constitution, containing the very foundation principles of the Kingdom of God. No finer logic was ever seen than that which frames together this marvelous conception. Yet we pick out, here and there, certain instructions that seem to us to be important, and observe them, conscientiously, often in the hardest way we can find, and with very little real profit,—all because we look at only one side of the shield.

Whenever you see a prohibition in Christ's teaching, just hunt around awhile, and see if there isn't with it, or close by, a positive teaching that makes the prohibition reasonable. If it isn't there expressed, it is easy to infer. And when you find a positive direction, it isn't hard to find the negative also. They go together, hand in hand, positive and negative; command and injunction, all through the Gospel. It is natural, for some minds, to look only at the commands, and others at the injunctions; but we need to see both. The man who "swears not," has not really fulfilled the Word until he has learned to speak the truth. It is simply negative to refrain from swearing; but it is positive carefully and soberly to state the truth under all circumstances, and then to stick to it.

Again; it is purely negative to "resist not evil," but it is certainly positive to turn the other cheek, give him both coat and cloak, go with him two miles, give and lend to him, love him, pray for him; all to the end that our enemy might be saved. This is the work Christ gave us to do: to save the world. And these are some of the means for doing it. Shall we shrink from them because they are hard?

In praying, also, it is but negative to be not like the hypocrites who love to pray that they may be seen of men. It is positive to enter into the closet and pray to the Father who is in secret, in faith believing that he will recompense openly.

It is negative to refrain from laying up treasures on earth, but it takes positive effort to lay up treasures in heaven. It is negative to "be not anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" It takes the strongest determined effort of our lives really in earnest, to seek as our first and foremost aim, the kingdom of God and his righteousness.

Indeed, it is but negative to "be not fashioned according to this world," but it is the positive movement to be transformed by the renewing of your mind, in order that ye may "prove what is the good and acceptable and perfect will of God."

Look back over this list; which of these pairs are the ones that count? Anyone can see that it is the positive. It is but emptiness to have the negative without the positive. Look at each one and see if that is not true.

Of what use, then, are the injunctions? Why not go ahead with the positive lines and let the faults correct themselves as we develop in power? The answer is simple. Sin is soul disease, these various faults of ours, are the eruptions, ulcers, etc. The main thing we need, of course, is constitutional treatment but we need local treatment too. Our sores must be cleansed, cauterized, or even, as cancers, removed before we can be well.

Sin becomes habitual, chronic. Chronic diseases do not get well of themselves, no matter how strong the general health may become. Something must be done to counteract the disease. It must be stopped. Hence the negative treatment, which the doctor gives, and the negative directions which the Lord gives.

By the way, did you ever notice how many of our church regulations are negative? Necessary, of course, but useless without the corresponding positive directions; except to hold the weak members out of certain dangers. They are a spiritual anti-septic and soul-preservative. How many of us have been kept out of the power of evil habits and associations by the restrictions placed upon our actions by our parents, teachers, and the church! I don't want to minimize their value, but to point out their limitations.

Positive and negative, direction and restriction; both are necessary. Let us follow the one and observe the other. So may we avoid the dangers while performing the duties of life.

Bethany Bible School, Chicago.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin church met in council June 19, our elder, Bro. J. Lilly, presiding. All business passed off pleasantly. We decided to have our series of meetings begin July 31 and continue a week or two. Bro. C. H. Stearman will do the preaching. We will hold our love feast at the close of these meetings. We extend an invitation to all.—Alice Woodiel, Austin, Ark., July 26.

CALIFORNIA.

Butte Valley.—July 11, Bro. J. G. Miller filled the appointment at Long Prairie, one of the mission points, and baptized two, a man and wife. July 18 Eld. D. C. Campbell gave us an interesting discourse on "The Sleeper Aroused." Bro. H. F. Maust filled the appointment at the mission point known as Red Rock.—Mrs. E. M. Wolfe, Macdoel, Cal., July 20.

CANADA.

Mountain View.—We have just closed a short series of meetings, conducted by Bro. S. A. Honberger, of Kansas. The meetings began July 13 and continued each evening until the 21st, when we enjoyed a love feast. Bro. Honberger officiated, assisted by Bro. G. A. Shamberger, of Nanton. The number of members surrounding the Lord's table, was the same as at the feast in Jerusalem after Judas had gone out. Immediately after communion services Bro. and Sister John Bare were ordained to the full ministry. The members are much encouraged by our brother's efforts. We invite any of the members to call on us, when passing through, especially ministers. A collection, to apply on our visiting brethren's expenses, was taken, which amounted to $30.50. We still have room for good, earnest members, as our number is small. —J. L. Weddle, Cowley, Alta, Can., July 24.

COLORADO.

Denver.—July 18, our pastor being absent, Bro. L. T. Love, with the assistance of Bro. Weldman, gave us a good sermon. These two aged brethren deserve much credit for the good they have done and are yet doing. On the evening of July 22 we met in special council with Bro. L. T. Love presiding. Visiting brethren reported all the members to be in peace and love. July 25 we had a sermon by the pastor on "Sowing and Reaping," in the forenoon. In the afternoon Bro. S. A. Honberger, who has been laboring earnestly in the field, soliciting for our new church, preached for the colored members He also gave us a sermon in the basement in the evening, from the text, "Never man spake like this man." John 7: 46. We expect to have our Sunday-school convention Aug. 21, and our love feast in the evening of the same day. Aug. 22, at 11 A. M., we will have the dedicatory service. We feel to thank our committee for their hard labors, and express our thankfulness also to the kind brethren and sisters for their liberal donations for this building.—Emma Root, 1109 S. Washington St., Denver, Colo., July 26.

IDAHO.

Nampa.—The temperance forces of Idaho are concentrating their efforts and are much encouraged over the successful outlook in Canyon County. Over seventy per cent of the votes, cast for Secretary of State last year, signed petitions asking for a special local option election. Forty per cent would have secured the special election. Aug. 25 has been set apart by the County Commissioners of Canyon County for the special election to decide the matter of Local Option. We hope to drive the demon of drink beyond the border line at that time. Every sane, home-loving, God-fearing man and woman in Canyon County should turn out and vote against the liquor traffic.—C. A. Williams, Nampa, Idaho, July 27.

ILLINOIS.

Girard.—Sunday, July 25, at 3 P. M., we met at the Home for worship. We had a pleasant and profitable meeting. The service was conducted by Eld. D. B. Gibson, by making use of Heb. 11: 26. This text was very appropriate for the occasion. Bro. Gibson is getting old, but talks as well as ever, and seems to have lost none of his ability or zeal.—Kate Smeltzer, Girard, Ill., July 29.

West Otter.—We have secured the services of Bro. James M. Moore, of Chicago, to be with us in a series of meetings beginning Aug. 15.—Pearl Shutt, R. D. 41, Virden, Ill., July 25.

INDIANA.

Bremen.—Sunday, July 18, Bro. Jacob Heistand, of Pine Creek, was with us and preached in the morning after Sunday school. We will have preaching again in four weeks.—Hattie Carbiener, R. D. 23, Bremen, Ind., July 26.

Roann.—July 18 Bro. Ira Kreider and wife, of Ogans Creek, were with us. Bro. Kreider preached for us. July 25 Bro. Otho Winger and wife, of North Manchester, were with us. Bro. Winger is our district secretary and gave a talk after Sunday school. He also preached a harvest sermon at 10:30, taking for his text Psa. 116: 12, "What shall I render unto the Lord for all his benefits toward me?" A number of those present who live some distance from the church, took dinner with us and remained for the afternoon service. At 2:30 Bro. Winger preached a missionary sermon from Mark 16:15, "And he said unto them, Go ye into all the world, and preach the gospel to every creature." After the service a collection of $15.09 was taken for world-wide missions. Bro. Winger also preached again on Sunday evening. Meetings like these help to make us strong in the faith and awaken us to a sense of duty.—Katie Baldwin, R. D. 2, Wabash, Ind., July 27.

Mississinewa.—Last Sunday Bro. John F. Appleman and wife, of Plymouth, Ind., were with us. In the morning Bro. Appleman delivered his lecture on Child Rescuing, which was well received. In the afternoon a children's program was given, including a talk to the children by Sister Appleman. A collection of $13.06 was taken for the Mexico, Indiana, Orphans' Home. In the evening Bro. Appleman preached on "Confidence and Influence," from Psa. 23 and Job 38: 31.—John F. Shoemaker, Shideler, Ind., July 27.

St. Joseph Valley congregation, near South Bend, Ind., will hold her annual harvest meeting on Saturday, Aug. 7. Bro. Lafayette Steele, of Walkerton, and Bro. S. F. Sanger, of South Bend, will deliver the morning and afternoon discourses.—Gertrude Greenwood, Granger, Ind., July 27.

IOWA.

Greene.—Bro. Ed. Eikenberry gave us an excellent sermon Sunday morning. After this service Bro. Hood's class gathered at the home of Bro. Jacob Kingery where a bountiful dinner awaited them. The afternoon was spent in singing and outdoor exercises. We were sorry that, on account of sickness, the teacher could not be present. At our last council the love feast was appointed for Oct. 2, at 2 P. M. Bro. C. S. Garber, of St. Joseph, Mo., will conduct a series of meetings here, beginning Feb. 15.—Lydia Wyatt, Greene, Iowa, July 29.

KANSAS.

Larned.—Our church met in council July 17, Eld. M. Keller presiding. A number of letters were granted to members who are to leave our congregation, among them being Eld. Geo. Weddle and family. We regret to see Bro. Weddle leave us, but as it is his custom to build up churches wherever he locates, we expect to hear more of his work. The mission at Larned is near completion and a favorable report was given by the Building Committee. Bro. Frantz, of McPherson, was called upon to conduct the dedication services. After this we will hold a series of meetings and close with a love feast. Christian Workers' officers were elected, Bro. Ed. Bowser being chosen president. Our love feast will be Oct. 30.—Anna Bowser Hylton, Larned, Kans., July 30.

Maple Grove.—Two have been baptized since our last report. We rejoice to see our friends come to Christ. Our Sunday school is flourishing, and our church work is moving along nicely.—Minnie D. Deeter, R. D. 1, Box 78, Norcatur, Kans., July 29.

MARYLAND.

Red Creek.—Saturday, July 24, I went to Red Creek congregation and had a meeting at the Wolford schoolhouse the same evening. Sunday morning I was at Sunday school at the Bethel church, after which we went to Elm corner and preached the funeral sermon of little Bertha Carr, and in the afternoon the funeral of Jessie Wilfong at the Bethel church. I also preached at the Bonner Mount schoolhouse in the evening. There will be a local Sunday-school meeting at Bethel church Friday, Aug. 20. On Saturday, at 10 o'clock, the regular council will convene. The love feast will be held the same evening. An invitation is extended to the members of surrounding congregations. On Sunday, at 10:30, the funeral service of Mrs. Bonner will be held at the Bonner Mount schoolhouse. The funeral of Bro. Jesse Davis' son will be at 2:30 P. M., at the same place.—Emra T. Fike, R. D. 2, Oakland, Md., July 28.

Middletown Valley congregation met in council July 23, our elder, Bro. Geo. S. Harp, presiding. We decided to hold our love feast Oct. 30, commencing at 4 P. M. Our harvest meeting will be Aug. 7. One of our Sunday-school scholars was received into the church by baptism.—C. N. Frushour, Myersville, Md., July 26.

West Point church met in council July 18, Bro. John Weybright presiding. All business passed off pleasantly. It was decided to hold our love feast Sept. 25.—John M. Pohlman, Reisterstown, Md., July 30.

MISSOURI.

Broadwater church met in council July 10, at 2 P. M., with Bro. C. H. Steerman presiding. All business passed off pleasantly. We decided to hold our love feast Aug. 17, commencing at 4 P. M. Our series of meetings was conducted by Bro. C. H. Steerman. Attendance and attention were good. While there were no accessions to the church, we feel that the members were much strengthened.—Edna Swinger, Friscoe, Mo., July 28.

Cabool.—Our revival, conducted by Bro. C. S. Garber, began July 17. The attendance, thus far, has been excellent and much interest is manifest. Yesterday, immediately after the morning services, we repaired to the grove at the home of Bro. Garst, where a lunch was spread, and as a common family we partook of it. We then went to the water where four young people were baptized. A man and his wife yet await the rite. Another man and wife were restored. This makes eight in all. Many others seem near.—Edna Garst, Cabool, Mo., July 26.

Carthage.—The district meeting of Southern Missouri and Northwestern Arkansas is to be held in the Fairview congregation, near Mansfield, Mo., Oct. 20, at 9 A. M.—R. F. Bowman, Carthage, Mo., July 26.

Deepwater church met in council July 24, to arrange for the district meeting, which is to be held here in the Deepwater church. Our elder, Bro. T. J. Simmons, presided. Bro. John Hougendougler was also with us and preached on Saturday night. Bro. Simmons preached Sunday. Bro. W. T. Bray and Sister Mamie Fahnestock were chosen delegates to district meeting.—Roxie M. Bray, R. D. 32, Montrose, Mo., July 26.

MONTANA.

Medicine Lake.—Our Sunday-school attendance today was forty-three. Five letters of membership were received. After Sunday school, today, we had a service to receive applicants for baptism. Instead of three, as was previously stated, there were four. From the schoolhouse we went five miles to the place of baptism. Fifty-six people were present. Some of them had never before see the ordinance administered, and expressed themselves as being well pleased.—Katie E. Keller, Enterprise, Mont., July 25.

Medicine Lake church has just held its first love feast. It was one of the best the writer ever attended. It was held in Bro. Chalmer Barley's barn. Bro. H. C. Longanecker, of Berthold, N. Dak., was with us and officiated. After breakfast was served, on Sunday morning, all gathered at the barn for worship. An election for a minister and deacon was held. Bro. Meli McCune was chosen as minister, and Bro. Wm. Swank as deacon. Both were duly installed. After these services Bro. Longanecker gave an invitation and four came forward. Baptism will be performed next Sunday. We feel that others will also apply for membership at that time. Several of the brethren and sisters from the Williston church, N. Dak., were with us. We ask for the prayers of the Brotherhood that our little church may grow and prosper. —D. M. Moothart, Culbertson, Mont., July 19.

NEBRASKA.

Arcadia.—Our district secretary, Bro. I. B. Wagner, was with us and gave us two sermons. On Sunday we had a Sunday-school meeting which was interesting to all present. On Sunday evening Bro. Wagner's sermon was for the young people especially. His text was "Remember now thy Creator in the days of thy youth." Since our last report two were received into the church by baptism, making twelve additions this year.—Katie Greenland, Arcadia, Nebr., July 26.

NEW MEXICO.

Dexter church met in council July 3, with Eld. Jacob Wyne moderator. Seven letters were granted. Sister Julia Wyne was elected superintendent of the Sunday school and Bro. M. M. Brunk, president of Christian Workers' meeting. Bro. Ira Shively was elected trustee. Bro. Wyne will represent this church at district meeting. July 4 Eld. C. H. Brown preached for us in the morning. Dinner was served at the church, and in the afternoon a program was given.—Emma Mae Wolfe, Dexter, N. Mex., July 27.

NORTH DAKOTA.

Berthold.—Eld. J. A. Weaver and wife, of Bowbells, N. Dak., left us July 27. One came out on the Lord's side and was baptized on Sunday afternoon. Our Sunday school is progressing nicely. We have prayer meeting every Thursday evening. The members all feel encouraged.—Bessie Stong, Box 312, Berthold, N. Dak., July 30.

Carrington church held their love feast July 25, at the close of two weeks' series of meetings held by Bro. F. M. Wheeler. These meetings were well attended, and much interest was manifest. Bro. Wheeler gave us some very good, soul-inspiring sermons, and we feel that much good was done. Three letters were read since our last report.—Anna Myers, Barlow, N. Dak., July 30.

Egeland.—Our church met in council July 17. All business was disposed of nicely. Two letters were received and two granted. Bro. A. B. Futerbaugh was reelected Sunday-school superintendent. We have decided to hold our love feast July 27. Bro. D. T. Landis, of Williston, N. Dak., is holding a series of meetings in Egeland.—Emma Deardorff, Egeland, N. Dak., July 17.

Moffitt.—We are still doing what we can here. Last Sunday, July 25, one was received by confession and baptism. This makes nine members in all. We have no organization here, but are earnestly laboring and praying that we may have one in the near future. We have preaching services by the writer each alternate Sunday. If any of the brethren or friends are looking for a location, they will find this to be a good country, with cheap land, a good climate and agreeable neighbors.—C. D. Reeves, Moffitt, N. Dak., July 28.

Salem.—Our series of meetings closed last evening. Bro. John W. Deeter, of Surrey, N. Dak., was with us for two weeks. Two united with the church by baptism. We held our love feast on Thursday the 22nd, which was well attended. Eld. John Deal and Bro. J. W. Brooks, of the Snider Lake church, were with us. Bro. Brooks officiated.—Miriam Rhoads, Newville, N. Dak., July 25.

White Rock.—July 21 a few members (eight) met at the home of Bro. Luther Shatto to hold a communion service for our aged sister, Martha Hollinger, who has not been permitted to meet with us in church services for several years. She seemed to enjoy this meeting very much. Bro. Whitmer officiated. Our series of meetings, conducted by Bro. Merrill Whitmer, closed last night. Though there were no visible results, we believe much good was done and we trust the seed sown may be "as bread cast upon the waters, to return not many days hence."—Hannah Dunning, Denbigh, N. Dak., July 26.

OHIO.

Black Swamp.—July 13 we were favored by a visit from our district Sunday-school secretary, Sister Jennie Sellers, of Fostoria, Ohio. She gave us an interesting talk on Sunday-school work. We also had a program by our Sunday-school scholars.—Ella E. Garner, R. D. 1, Walbridge, Ohio, July 28.

Blanchard church has had great reason to rejoice. In my report of the meeting held last spring I stated that three had joined our ranks. Since then several others made the good confession, until eight have now accepted Christ. This makes thirty baptized and three reclaimed within the last year.—D. P. Weller, Continental, Ohio, July 28.

Bear Creek.—Our church met in special council Wednesday, July 28. Our elder, Bro. J. W. Beeghly, presided. Elders present from adjoining districts were J. C. Bright, D. S. Filbrun, D. M. Garver, Samuel Horning, Enoch Hyer and E. Shank. Some important business was transacted. Our young minister, Earl Neff, and wife, having been called to take charge of the mission work at Circleville, Ohio, was advanced to the second degree of the ministry. We also decided to hold an election for a minister. The choice fell on our young Bro. Parker Filbrun. The assistant superintendent, Bro. Frank Blessing, was appointed to fill the place of superintendent vacated by Bro. Earl Neff. The vacancy of corresponding secretary was filled by Sister Lizzie Klepinger. The old committee on appointments was retained.—Josiah Eby, R. D. 14, Dayton, Ohio.

Hickory Grove.—Sunday morning, July 25, Bro. U. R. McCorkle, from the Loramie church, was with us and preached on "Lost Opportunities." His sermon was much enjoyed.—Ella J. Neher, R. D. 4, Box 59, Tippecanoe City, Ohio, July 28.

Lick Creek.—Our council, held July 3, was well attended. All business was disposed of pleasantly. Four letters of membership were received. Sunday, July 25, our district Sunday-school secretary, Sister Jennie Sellers, met with our school. After the lesson was read and discussed by the various classes, Sister Sellers gave us a talk on "The Valuable Sunday School." In the evening she met with the school at the tabernacle.—Lizzie Kintner, R. D. 2, Ney, Ohio, July 26.

Middle District.—Our elder, Bro. Jacob Coppock, being with us on Sunday, gave us a sermon. Our harvest meeting will be Aug. 7, at 2 P. M.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, July 25.

Notice.—The annual Sunday-school meeting of the Greenspring church is appointed for Aug. 14. Three sessions are arranged for, including a pupils' period. Inform the writer as to your time and place of arrival, so that some one will be at the stations to meet you.—E. R. Cramer, Old Fort, Ohio, July 30.

Portage.—We have decided to hold our communion Oct. 2, beginning at 10 A. M.—Sylvia Adams, R. D. 2, Prairie Depot, Ohio, July 27.

Salem.—July 19, by request, we met in the home of Joseph Leasure, for the purpose of Bible instruction and worship. Next day the afflicted wife and her husband were immersed in the creek near their home. They will soon leave us to seek a healthier climate.—Katie Flory, Union, Ohio, July 25.

Union.—Eld. D. L. Miller was with us over Sunday, at the Central house. He preached two sermons and gave some good thoughts at our Sunday-school meeting. His fatherly admonition and sound doctrine are much appreciated. We thank the Lord that he was permitted to be with us again.—John H. Rhineheart, Union, Ohio, July 27.

OKLAHOMA.

Pleasant Plains church met in council June 19, Eld. H. Booze presiding. All business was attended to in a Christian manner. Bro. Teeter was elected Sunday-school superintendent for six months. We decided to hold our love feast Sept. 25.—Hulda Prentice, R. D. 3, Aline, Okla., July 29.

Stillwater.—The members of this congregation meet every Wednesday evening for Bible reading and prayer meeting. Bro. D. E. Cripe led the last meeting, and an interesting lesson was taken from Matt. 6: 19 to the end of the chapter. These lessons are interesting and instructive, and all seem to enjoy the meetings. We also have Sunday school and preaching every Sunday. The church has been remodeled and looks like a new house. Prospects are encouraging. Inquiries come as to our country, town and college, and those who come seem to be well pleased.—J. H. Cox, Stillwater, Okla., July 29.

PENNSYLVANIA.

Lancaster.—We met in council July 14. It was decided to hold a series of meetings in the city church this autumn. The date and the evangelist have not yet been decided upon. We will also hold meetings at our mission point at Eden, a few miles from the city limits, beginning Aug. 7. Bro. Nathan Martin, of Rheems, this county, will do the preaching. Bro. George W. Beelman was elected Sunday-school superintendent and Bro. John Ebersole, secretary. Bro. Wayne Felker is leader of the Wednesday evening Bible class, and Sister Emma Kilhefner, church chorister. Our city missionary, Sister Elizabeth Miller, visited 134 homes, general and county hospitals, and distributed 341 garments during the last six months.—Emma E. Landes, 219 College Ave., Lancaster, Pa., July 27.

Lovejoy.—Our district Sunday-school secretary, Bro. R. D. Murphy, has been with us recently. We feel that his efforts are accomplishing much good. Bro. M. H. Spicher and wife, of Ridgely, Md., were here yesterday. Bro. Spicher preached for us both morning and evening. July 18 an aged man was baptized. Our series of meetings will begin in September.—Lizzie Swartz, R. D. 2, Box 22, Lovejoy, Pa., July 26.

Mechanic Grove.—We held our harvest meeting Sunday, July 25. Our elder, Bro. S. H. Hertzler, and Bro. J. W. Hershey, of Lititz, were with us. A collection was taken, amounting to $10, for the orphanage which is to be erected by the Eastern District of Pennsylvania. Two were baptized the same day.—Mary P. Habecker, Quarryville, Pa., July 29.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street). July 11 and 13 Bro. Wilbur C. Guthrie, of Los Angeles, Cal., entertained and instructed us with his beautiful illustrated lectures, which were highly appreciated. Last Sunday evening he also gave us a soul-stirring sermon. July 6 we met in council, our pastor, C. A. Bame, presiding. All business was agreeably disposed of. Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., July 23.

VIRGINIA.

Leaks Chapel.—Bro. Geo. W. Flory, of Bridgewater, Va., came to us July 15 and remained until the 26th. As a result of his earnest efforts thirty-three confessed Christ. Twenty-six have already been baptized and one has been reclaimed. The others are to be received later. One remarkable feature of these accessions is the number who are up in years, the average age of the applicants being about forty. Eld. Flory is an able defender of the truth.—C. L. Dovel, Stanleyton, Va., July 26.

WEST VIRGINIA.

Mt. Union church met in council July 22, Eld. Jasper Barnthouse presiding. We made arrangements to begin our new churchhouse. It was decided to hold a series of meetings, beginning the last of August, and to close with a love feast. Bro. Barnthouse preached for us on Thursday evening. He also preached at the mission point at Nile on Wednesday evening prior to our council meeting. Our free-will offering amounted to $25.25.—Kate Pugh, R. D. 3, Box 24, Morgantown, W. Va., July 29.

Smiths Chapel.—Bro. Andrew Hutchison left us July 23 for Fayette County. He preached five sermons and was in attendance at one funeral. July 10 and 11 Bro. Jeremiah Garst visited us and preached three sermons. July 25 Bro. C. D. Hylton came to our place, preached three sermons and presided at the council meeting. He was our elder about two years ago and is to be with us again. We welcome him among us. All these services have been enjoyable ones and we are benefited by them.—Cynthia J. Kahle, Littlesburg, W. Va., July 26.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

CHRISTIAN WORKERS' MEETING OF NORTHERN INDIANA.

This meeting is to be held at Goshen, Ind., Thursday evening, Aug. 12, at 7 o'clock.

Moderator, Samuel J. Burger.

Devotional Exercises.

The Ideal Christian Worker.—M. Clyde Horst.

Our Opportunities through Christian Workers' Meeting for Spiritual Advancement.—J. H. Fike.

What Stimuli Can We Apply to the Beginner that He May Improve His Opportunities in the Development of His Talent? —Manly Deeter.

The above speakers will be given not more than twenty-five minutes each, after which twenty minutes will be devoted to general discussion on the above subjects, not more than two minutes being allowed to each speaker.

Committee: Calvin A. Huber, Frank O. Richcreek, J. W. Grater.

DISTRICT INSTITUTE OF NORTHERN INDIANA.

This meeting is to be held in the Goshen City church Aug. 13-21.

Eld. I. B. Trout will be present on Aug. 13, 14 and 16, teaching the following subjects: "Sunday School Management and Problems," "Teacher Training," "The Christian Workers' Society." Two classes each day.

Eld. A. C. Wieand will have charge of two classes each day, treating the following subjects: Aug. 17, A. M., "Faith, or, What and How to Believe." Aug. 17, P. M., "Repentance." Aug. 18, A. M., "The Biblical Doctrine of the Atonement." Aug. 18, P. M., "The Old Testament and New Testament Ordinances." Aug. 19, A. M., "The Prayer Veil." Aug. 19, P. M., "Christian Adornment." Aug. 20, A. M., "Feet Washing." Aug. 20, P. M., "The Lord's Supper and Communion."

Eld. S. N. McCann will teach two classes each day during the entire institute, in which he will give an analytic and critical study of the Book of Romans. In the evening he will give some lectures on the "Beatitudes;" also sermons on the following subjects: "The Unselfish Life," Rom. 14: 21. "Results of Disobedience," 2 Peter 2: 7, 8. "The Condition of Salvation and the Attitude of the Saved," John 3: 36. "Assurance of Salvation," 2 Cor. 5: 1.

The instructors need no introduction but are known by all to be specialists in their lines, which will insure a good institute. This institute is for every one interested in the advancement of the kingdom of Christ. Come prepared to stay to the end. For any other information address any of the committee: S. F. Sanger, Manly Deeter, E. L. Heestand.

FROM WOODBERRY, MD.

In order to give credit and justice to this Sunday school in Baltimore City, I wish to correct a mistake that was made in preparing the Sunday-school report of last year:

Enrollment, published 66, should have been 134.
Average attendance, published 26, should have been 71.
Offerings, published $37.44, should have been $87.65.
Number joined church during year, 5, should have been 2.

We regret that this error occurred. We find it was made by copying another school twice. W. P. Englar,
Uniontown, Md., July 26. Dist. Sec.

FROM GLENWOOD, WASH.

I just returned from our district meeting of Oregon, Washington and Idaho, held at Tekoa, Wash. We had an excellent meeting. Eld. D. B. Eby, of Sunnyside, Wash., was chosen to represent us on the Standing Committee for 1910. Eld. L. H. Eby delivered a splendid missionary sermon, after which a collection was taken amounting to $152. The Mission Board asked me to make the following statement, regarding the change in the Board: Eld. D. B. Eby, of Sunnyside, Wash., was reëlected for five years. M. F. Woods, of Glenwood, Wash., was chosen to fill the unexpired term of Bro. J. H. Stover. The organization stands thus:

D. B. Eby, Sunnyside, Wash., president, ...Term expires 1914
M. F. Woods, Glenwood, Wash., secretary, " " 1913
T. J. Beckwith, Payette, Idaho, treasurer,.. " " 1911
E. L. Withers, Weston, Oregon,..... " " 1912
Wm. Barnett, Myrtlepoint, Oregon, ... " " 1910

Location of the mission workers is as follows: J. U. G. Stiverson and wife, Tacoma, Wash.; G. C. Carl and wife, Portland, Oregon; Dora Mitchell, Portland, Oregon; L. E. Keltner and wife, Boise, Idaho; S. E. Decker and wife, Medford, Oregon. M. F. Woods, Sec.
Glenwood, Wash., July 25.

MY RECENT VISIT TO THE BRETHREN PUBLISHING HOUSE.

The prophet asks, "Who hath despised the day of small things?" Small beginnings sometimes lead to great results. The growth and enlargement of the Brotherhood was emphasized at the recent Conference in Des Moines. It seemed to be a favored time for the collection and recounting of notable events.

As, during our recent visit in Elgin, I inspected the various departments of the Publishing House, my thoughts reverted to days gone by. I was made to think of the incipient stage and also the present increased facilities.

The Gospel Messenger is an outgrowth of the Brethren at Work, which was first launched at Lanark, Ill. At that time the editors and publishers were in the vigor of early manhood. Bro. J. H. Moore and the writer, previous to the starting of the paper, were engaged in our respective mechanical pursuits. Often we would labor on the same structure, Bro. Moore with the artistic touches of the paint brush, while I was wielding the trowel, the darby, and the straight-edge, in the application of mortar, well tempered and pliable.

The leisure hours were utilized in discussing the propriety of starting a religious journal. Bro. M. M. Eshelman, who became associate editor with Bro. Moore in the new journal, was an important factor in these deliberations. He was then an influential school-teacher in the Cherry Grove church district, three miles north of Lanark, Ill.

The proposed plan of publishing a paper was consummated. The journal started amid the busy hours of mechanical pursuits. All of us became enthused. The writer, while toiling during the busy hours of the day, utilized the noon hour of each day in writing poetry for its columns.

In the course of its progress, others entered the enterprise and gave their valuable aid. Such men as Elders D. L. Miller and Joseph Amick added their arduous services.

In tracing the vigorous growth of the Messenger we must not forget the untiring diligence of Eld. J. H. Moore, the veteran editor. Through the successive years of its widening growth he has been its leading spirit.

Bro. Robert Arnold, the son-in-law of Bro. Jos. Amick, is now the Business Manager of the Publishing House, assisted by my nephew, Bro. A. H. Rittenhouse. Bro. Galen B. Royer is the secretary of the General Mission Board. His whole heart is centered upon the growth of the missionary enterprise, which received much of its expansive influence by the increasing power of the press. Bro. L. A. Plate, of old-time acquaintance and cherished association, has been connected with the Publishing House during the changeful years, and is still active at his post. Bro. S. M. Eshelman, in charge of the mailing room, is as busy as ever. Thus, from the day of "small things," we note the widening power to these increased proportions. We might mention others in the list of helpers, but, as Paul declares, in his enumeration of the ancient worthies, "time would fail us."

Now, since the founders and pioneers of the organization have transferred the enterprise, with its far-reaching interests, to the Brotherhood, what a responsibility is incurred in its successful government! At this date the influence of this enterprise has, to a large extent, pervaded the entire continent. With its income it is supporting missionary enterprises across the turbulent seas, among foreign nations and in heathen lands.

The Brotherhood should pray for the success of this rising power through future years, that its wholesome literature might counteract the trashy output of the age, and storm the fortifications of "spiritual wickedness in high places." May the Publishing House, by its efforts, deliver captives from the meshes of infidelity, and serve as a factor under the Holy Spirit's guidance, to throw rays of light into the dark corners of a lost and sin-stricken world! Geo. D. Zollers.
South Bend, Ind.

FROM KANSAS CITY, KANS.

Mission work here has been doing her best during the months of heat and flood danger. We are indeed grateful that the high water crisis is past. July 13 the outlook for a flood was anything but pleasing. Many families, with their effects, moved to higher ground. If the newly-built dike had been washed out or broken through, there would have been a flooded town again this year. Some houses where our Sunday-school scholars had lived are now empty, and we are therefore unable to keep up our record of attendance, regardless of extra effort on our part. Our average, during June, was fifty-seven. Many families are already coming to fill vacant houses, so we hope for more encouraging reports in the future.

Today we received a gratifying letter from a sister who lives several hundred miles from here, to whom we have recently taken a little orphan baby. She writes, "Baby is just fine; growing like a little weed. We would not part with her for anything." This sister first wanted a two-year-old child, but finding that impossible, she took a tiny baby and is now glad to watch the little thing grow. There are thirty such babies (both sexes) here, in a baby orphanage.

The few sacks of clothing we have lately received are an encouragement. We feel the senders are glad to help, and the clothing relieves many a mother who has no sewing machine, or who has poor health and no money to secure needed supplies.

The little girls' sewing class still meets at the Mission every Saturday afternoon. Sister Cline has charge of it since Sister Sherfy has been on the sick list. We are in need of patches for this class. Those who cannot send clothing or money, might be glad to send quilt patches or blocks, cut two inches square.

We expect to paint our Mission church and home in the near future. Mrs. Effie Strohm Sherfy.
719 St. Paul, July 24.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Sunday school extension work in the city feels the unsettled "vacation time" as keenly, perhaps, as does any phase of missionary activity. The Chicago work has good things to report even though the summer days have drawn some of the children to the country, and caused many of the adults to seek rest, and absent themselves from the heated portions of the city. Much effort is necessary to induce them to leave the shaded parks and come into the places of religious worship to learn of the Christ who is so patiently waiting to lead them into brighter paths than they are now treading.

As many of our readers already know, the school known as the Ogden Mission has been moved to 748 South California Avenue, and is now known as the California Mission. The present location is right near the homes of the boys and girls, and they feel that it is more a part of their lives. The move relieves them of a long walk across the park, which is pleasant enough during the summer, but in winter is a hardship for some of the smaller ones, who were thus deprived of attending.

We are made to rejoice that the Lord has brought to us such an active worker in the personage of Sister A. Hinz, who is one of the converts of the Ogden Mission. She is one among her own people and is spreading gladness and sunshine wherever she goes. Last Saturday a week ago, the Sunday school went to Lincoln Park for its annual picnic. The enthusiasm of Sister Hinz led her to gather together some fifty mothers and their little ones who are not in attendance at Sunday school or preaching services, and marched them two by two to the street car, to join the Sunday school for a happy day. And such a day! One mother said she had not enjoyed such a day for sixteen years. Sister Hinz is now planning a day of recreation for some boys and girls who are too poor to get beyond the scenes of their everyday life. God bless her and them!

We are glad, also, to have Sister Nora Holsinger with us again. Her spiritual ministrations are already felt on every side, for she had won a warm place in the hearts of these people when with us in the work, a few years ago. During the past two months her Sunday-school class has increased from six to eighteen.

Some spirit-filled hearts in the Brotherhood have already recognized our lack of room,—a permanent home for the Extension Work. The past month has brought in several donations especially for a building fund. So we have a building fund actually started and we pray that the Lord will so move that it may grow fast, for we shall need the additional room before winter comes again. For the past month the children have all remained after Sunday school for the sermon, planned especially for them. They are growing daily into a band of bright, happy "sunshine dears."

Many schools in the Brotherhood have reported their intention of observing Extension Sunday, Nov. 21. Has your school made such an arrangement yet? If you have not heard of it, write us. May the Lord guard, protect, and lead this work and workers in the Sunday-school Extension of Chicago! Chas. W. Eisenbise, Supt.
860 S. Clifton Park Avenue, July 26.

FROM AKRON, OHIO.

For some years past a few members, located here and at Barberton (a town a few miles from here), have been very desirous to have services in the city of Akron. The Mission Board has been endeavoring, for some time, to start a mission, but nothing definite was done, until this spring, when workers and a place were secured. Sunday school has been carried on, and preaching services have been held since April 11. The average attendance at Sunday school is 29. Brethren Simon Smith and Claude Murray are our superintendents. Yesterday, July 18, our attendance at Sunday school and church was fifty.

We have helpful prayer meetings and Christian Workers' meetings. Last week Sister Iva Rohrer, who has consecrated her life to the work of her Master, came to help us during the summer months. We need not tell you that her help is appreciated.

Last week the Akron paper stated that one-half of the people in Akron are churchless. Last week, in making sixty-four calls, we found that most people have been baptized into some church, but have grown cold and indifferent in the work. When we see how much is to be done, and how few there are to do it, we are almost disheartened. We have found twenty-three members living here and at Barberton. Were it not for some of these earnest, consecrated workers, who live out in their lives that which they profess, we could accomplish but little.

We expect to organize a sewing school for the girls, as soon as possible. We should be pleased to have the addresses of all members living in the city, whom we have not yet located.

We welcome all members, visiting in the city, to our services at 843 S. Main Street. We also ask the prayers of all in behalf of our Mission at this place.
843 S. Main Street, July 19. Mrs. A. F. Shriver.

NORTHERN ILLINOIS AND WISCONSIN.

The Sunday-school and Christian Workers' meetings of the District will be held at Lanark, Ill., on dates as given below.

SUNDAY-SCHOOL MEETING.

Tuesday Evening, Aug. 24.

8:00, Sermon-lecture. "The Sunday school as a Beneficent Force of Our Nation."—H. C. Crumpacker.

Wednesday Morning, Aug. 25.

Theme:—Winning the Child.

9:00, Devotional.
9:30, The Child, its Problems and Possibilities.—O. A. Fackler, Waddams Grove. Sister O. D. Buck, Franklin Grove.
10:15, The Sunday-school Lesson: (a) In Story.—Sister Elsie Emmert, Mount Morris. (b) In Illustration.—Sister Jno. Gnagey, Milledgeville.
11:00, The Child in Adolescence.—M. M. Sherrick, Mount Morris. A speaker from Chicago.
Roll Call and business.

DINNER.

Afternoon Session.

Theme:—Winning the Community.

1:30, Devotional.
1:45, How Make the Sunday School More of a Moral and Religious Force in the Community?—Noah Blough, Mount Carroll. Sister Katherine Barkdoll, Batavia.
2:25, Special Song Period.—In Charge of Song Leader.
2:50, How Reach the 90 per cent of Grown Ups Who Are Not in Sunday School?—Olin Shaw, Dixon. Sister P. R. Keltner, Rockford.
3:30, Round Table.—District Secretary.

CHRISTIAN WORKERS.

Evening Session.

Theme:—Winning Helpers.

7:00, Devotions.
The Christian Worker Session: (a) Its Legitimate Field.—John Heckman, Polo. (b) The Regular Meeting.—Sister Barnhizer, Pine Creek. (c) The Special Meeting.—Sister Maud Newcomer, Lanark.
What the Christian Workers' Meeting does: (a) For the Individual.—W. H. Grater, Rock Creek. (b) For the Church.—C. W. Cosy, Sterling. (c) For the Community.—Ezra Lutz, Waddams Grove.
Music Leader furnished or supplied by Lanark church.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Neff-Eby.—On the evening of July 21, 1909, by the undersigned, at the home of the bride's sister, Mrs. Herbert Richards, of Eldorado, Ohio, Bro. Earl C. Neff and Sister Ada Eby, of Dayton, Ohio. Sylvan Bookwalter.

Phillippi-Miller.—By the writer, at the home of the bride, July 4, 1909, Mr. Charles Phillippi and Sister Jane Miller, both of Waterford, Pa. W. E. Wolford.

Spigelmoyer-Mohr.—At the home of the bride's mother, Sister Ottie Mohr, by the undersigned, on the evening of July 22, 1909, Mr. Homer A. Spigelmoyer, of Bellefontaine, Ohio, and Sister Fern Mohr, of Degraff, Ohio. C. H. Yoder.

Stutsman-Miller.—By the undersigned, at his residence,

July 12, 1909, Bro. Melvin Stutsman, of Glendale, Cal., and Sister Miller, of Los Angeles, Cal. G. H. Bashor.

Williams-Ward.—At the home of the bride's parents, Litchfield, Nebr., by the undersigned, Bro. Bruce Williams, of Plattsburg, Mo., and Sister Emma Ward, of Litchfield, Nebr. W. P. McLellan.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Gehman, Sister Sarah, youngest daughter of Michael and Rebecca Gehman, died at the hospital at Gallipolis, Ohio, July 5, 1909, aged 36 years. She united with the Brethren church in her youth. Three sisters and a father survive. Services by Brethren J. F. Kahler and Jacob Weirich, at Center church, Stark County, Ohio. J. F. Kahler.

Hancock, Christina, wife of Bro. Thomas Hancock, of Nezperce, Idaho, died of dropsy, June 2, 1909, aged 34 years and 10 days. Services at the Brethren church by Bro. B. J. Fike. Wm. H. Lichty.

Jordan, Mary Emma, daughter of Mr. and Mrs. Smith Jordan, died in Washington County, Tenn., June 24, 1909, aged 1 year and 25 days. She leaves a father, mother and three brothers. Services by Bro. S. W. Beals. Interment in Pleasant Valley cemetery. Effie E. Miller.

Leatherman, Hiram, born in Washington County, Pa., July 14, 1824, died July 11, 1909, in Paulding County, Ohio, aged 85 years, lacking three days. When he was ten years old he, with his parents, moved to Allen County, Ohio. In 1847 he was married to Miss Elizabeth Hawk. To this union were born four sons and a daughter. His wife died in 1856, and he was then married to Miss Catherine Shafer, Feb. 1, 1857. Seven sons and four daughters were born to this union. In 1861 he moved, with his family, to Paulding County, Ohio, where he lived until death. In 1873 he united with the Church of the Brethren of which he remained a member the rest of his life. His wife, seven sons and three daughters, two brothers and two sisters survive. Services by John Killian, of Hicksville, Ohio. D. P. Weller.

Mitchell, Frederick Wm., born in England, July 18, 1884, died near Ladysmith, Wis., July 9, 1909, aged 24 years, 11 months and 21 days. He was married to Sister Lulu Burns, at the Pleasant Valley church, York, N. Dak., Oct. 6, 1907. To this union was born one daughter. Services July 13, by Eld. T. D. Van Buren. Text, Psalms 23: 4. Interment in the Ladysmith cemetery. Della Gibbs.

Munzinger, Bro. John, born in Württemberg, Germany, Jan. 27, 1825, died in the Hatfield congregation, Montgomery County, Pa., of cancer, July 12, 1909, aged 84 years, 5 months and 15 days. He came to this country in 1848. In 1852 he united with the Brethren church. In 1858 he was married to Rosanna Weber. He leaves a wife, two sons and three daughters. Services by the home brethren. Mrs. George Light.

Parks, William, born near Sergeantville, N. J., Dec. 31, 1826, died in the community of his birth, July 6, 1909, aged 82 years, 6 months and 6 days. He was the husband of Sister Parks, who died some years ago. While he was a member of no church, he read his Bible, lived a moral life and was a good citizen. By his death the community loses a charitable friend and neighbor. A son, daughter and one brother survive. Services at the Amwell church, by the undersigned. The text, Rom. 10: 9, was selected by Mr. Parks himself. Interment in the Amwell cemetery. J. F. Graybill.

Prowant, Sister Sarah J., nee Rogers, wife of Eld. Daniel Prowant, born in Columbiana County, Ohio, died in the bounds of the Blanchard church, near Continental, Ohio, June 8, 1909, aged 73 years, 1 month and 2 days. In childhood she came to Putnam County with her parents. April 9, 1857, she was married to Daniel Prowant. To this union were born four sons and six daughters. She united with the Church of the Brethren about the year 1863, and was anointed in 1905. She lived true to her profession, and bore her suffering patiently. Her aged husband and ten children survive. Services by J. D. P. Weller.
Killian.

Riches, Elizabeth Ann, nee Meakins, born March 10, 1872, at Potters Pury, near Stony Stratford Bucks, Northampton, England, died July 8, 1909, near Brighton, Ind., aged 37 years, 3 months and 28 days. Dec. 26, 1892, she was united in marriage to James Riches. At the age of thirteen she united with the Congregational Chapel of England. Her husband, daughter, and parents and relatives in England survive. Services by Eld. S. J. Burger, at the English Prairie church. Interment in adjoining cemetery. Mary M. Rowe.

Roher, Sister Mary, died in the bounds of the Farmers Grove church, Pa., July 19, 1909, aged 78 years and 10 months. She was the wife of Eld. Abram Rohrer (deceased). For many years she belonged to the Brethren church. Three sons, two daughters, one brother and one sister survive. Services at the Farmers Grove church, by Bro. Wm. Zimmerman, from 1 Tim. 4: 8. Interment in the cemetery near by. I. Cripe.

Royer, Bro. J. C., of Marcola, Oregon, born June 22, 1867, in Kansas, died June 17, 1909, being accidentally killed while felling a tree. He and his son were on their knees, sawing the tree close to the ground. When it fell, a limb caused the butt to swing around and strike him on the back, crushing him to the ground. Some of his children, who were there at the time of the accident, succeeded in getting him from under the tree, but he only lived about one and a half hours. Bro. Royer was a deacon in the church. He leaves a wife, nine children, father, mother, three sisters and a brother. About six weeks ago they had moved to Marcola from Myrtle Point and bought a home. The family have now moved back to Myrtle Point to live. Services at Marcola by Bro. W. H. Pullen. J. F. Stevens.

Seas, Bro. Jacob, born near Bloomer, Ohio, July 3, 1819, died April 7, 1909, within the bounds of the Harris Creek church, Bradford, Ohio, aged 89 years, 9 months and 4 days. June 8, 1845, he was married to Christina Mishler. They lived together sixty-four years. To this union were born six sons and five daughters, three sons and three daughters having preceded him. Soon after his marriage he united with the Church of the Brethren, and has always been a faithful member. He died as peacefully as he lived. His aged, afflicted wife, three sons and two daughters survive. Services at the Harris Creek church, by Eld. J. H. Christian, assisted by Brethren S. D. Royer and John Elkenberry. John Seas.

Seas, Sister Christina, nee Mishler, born near Canton, Ohio, Aug. 26, 1825, died June 12, 1909, within the bounds of the Harris Creek church, Bradford, Ohio, aged 83 years, 9 months and 16 days. She was united in marriage June 8, 1845, to Jacob Seas. To this union were born eleven children, her husband and six children having preceded her. At the age of twenty-two she united with the Church of the Brethren and lived a faithful and devoted life. Her seat was seldom vacant at church when she was able to attend. About five months ago she received a fall from which she never recovered. She bore her suffering with patience. Services at Harris Creek church Tuesday morning, by Brethren Christian, Royer and Elkenberry. Interment in the new cemetery, in charge of I. B. Miller. John Seas.

Wise, Eld. John, of Conway Springs, Kans., born in Washington County, Pa., May 18, 1822, died at the home of his son, Eli Wise, June 26, 1909, aged a little over 87 years. Services in the home congregation by Bro. J. Funk, of Wichita. Text, Heb. 4: 9. J. J. Bowser

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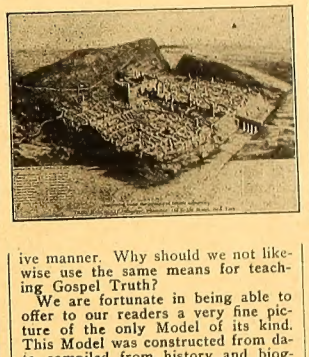
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NOTES NOT CLASSIFIED

Walnut church held her harvest meeting July 25. Bro. P. B. Fitzwater delivered four sermons. The attendance was good. A collection of $51.10 was taken for mission work.—Susan Puterbaugh, Argos, Ind., Aug. 2.

Bethel church enjoyed an inspiring Sunday-school Institute July 25, when Bro. Crumpacker was with us. He preached on Sunday morning on the relation of the Sunday school to the church. In the afternoon we had a program by local talent, assisted by the Batavia church. The address in the evening, on "The Child and How to Reach It," was especially interesting and well received. We believe that Bro. Crumpacker has an excellent method of helping the Sunday school and Christian Workers' societies of our District. Yesterday Bro. E. M. Studebaker favored us with a sermon on praising God.—Lana Solienberger, 351 Center Street, Naperville, Ill., Aug. 2.

Woodland church met in regular council Wednesday, July 28. There were two letters received and one granted. Bro. Joseph Brehm was elected trustee, and given charge of the graveyard, in place of Bro. Jesse Danner, who died some time ago. The visiting brethren made their report and found nearly all in love and union. Bro. Charles Benton was chosen president of Christian Workers' meeting, and Sister Mary Danner, secretary and treasurer. Brethren Charles Walters and S. G. Bucher were elected delegates to district meeting. All business was disposed of pleasantly. Bro. Garber will begin a series of meetings at the Mt. Pleasant house next Saturday evening. Our love feast will be held Sept. 18 and 19, beginning at 10 A. M.—Fannie Stambaugh, Summum, Ill., Aug. 1.

Weston.—By request of Bro. John Bonewitz, elder in charge of Weston church, Bro. Wm. Pullen and the writer stopped off on our return from the district meeting, and held a short series of meetings, beginning July 11 and continuing until the 15th. On the evening of the 15th the church met in council, preparatory to a love feast. All were found to be in love and unity, and there is nothing to hinder a communion. All took part in this service the same evening. Bro. Wm. Pullen officiated. Attendance was small on account of the harvest being on, but those who were there received much benefit. The workers, here at Weston, are in need of more help. Bro. Bonewitz and his co-laborers are working faithfully. There is the very best of feeling prevalent, in the country round about, for which these few workers are to be commended. They have the foundation; come and help them build.—J. W. Barnett, Myrtlepoint, Oregon, July 23.

Centralia.—At the meeting of the District Mission Board, at Tekoa, Wash., during the district meeting, they decided that we should take up the work in the city of Tacoma, Wash., and in compliance with their instructions we are now busy, getting ready to move there. After Aug. 9, our address will be 4632 South Yakima Avenue, Tacoma, Wash. Tacoma is a city of about 125,000 souls. There are about twenty-three members of the Church of the Brethren in the city, but no minister, nor house of worship. In that respect we will have to start from the bottom and build up. If there are members that have children or friends living in the city, we should be glad if they would write us and give us their address, so that we may call on them. Tacoma is located on Puget Sound. It has a good deep water harbor, where the ships from all parts of the world discharge and load their cargoes of freight. We will be glad to correspond with members that are looking to the Northwest for a location where they will have a good, healthful climate, with mild winters and pleasant summers.—J. U. G. Stiverson, Tacoma, Wash., July 30.

SOME HINDRANCES IN MISSION WORK.

Not long ago I tried to teach Bible doctrine to a lady, who had been brought up a Lutheran. I made immersion and the commands so plain that she could not help but admit, "Yes, you make it very plain, but it is so hard for me to get away from my training," and "Yes, I believe that, for it is plain, but I can't give up the way my parents taught me."

It is too bad, indeed, when one cannot help but believe, and yet must be lost because of being too self-willed to take God's Word. We find some people who will sit and listen for hours with great interest, and who are the best of attendants at church, and yet, at the same time, are too stubborn to give up self for salvation.

One other great hindrance in the mission field is disloyal members, and members who, while living close to the meetinghouse, go only occasionally when not interested in a gathering somewhere else. Some members stay down town so late on Saturday night that they can't possibly get to church on Sunday. Then, too, we have those who visit on Sunday, and not only stay away from services themselves, but keep others from going. Such members as these ought not to live close to a mission, for their influence is a hindrance to the work. I have found such at every mission point and church where I chanced to work. Why is it that such members cannot see that they are hindering the work, and that they should mend their ways or go elsewhere? It is much easier to build up the cause among those who have had the proper training, or no training at all, than among those who profess to be Christians but have been made so by man-made creeds, child confirmation or infant baptism. It is hard work to labor among those who have been kept back by the influence of disloyal, disobedient members.

Jesus says that we should let our light so shine as to constrain others to glorify God. Where the good cause of our Master has been hurt by members of that kind, the injury is far-reaching and may have its effect for years to come. No brother or sister has the right to leave a service and go visiting, or make a practice of entertaining company during the time of services. It is as much the duty of the laity to attend church as it is of the minister. What would you think of a minister, who would leave an appointment to get a good dinner, and have a visit with his friends? The most negligent members, very likely, would talk about him and think he should be called to account. But if a laymember does the same wrong, they think it is nobody's business, and that the minister and the more faithful members should say something about it, even when it is injuring the cause they are trying to build up. It seems to me that those members do not realize how much they are hindering the work, for they surely would not purposely throw obstacles in the way of mission work. I give these few hints as a warning and a reminder of our duty. We should all be as zealous as a recently-baptized sister, who said to me, a few days ago, "I don't want to miss a meeting, for I don't want to miss one blessing." T. A. Robinson.

Box 463, Muscatine, Iowa.

NOTICE TO THE SOUTHERN DISTRICT OF ILLINOIS.

The annual "District Bible Institute" will be held in the Astoria church, Astoria, Ill., Aug. 24 to 27. This is a good location, with the church in town, and we look for a good attendance. Bro. A. C. Wieand, of Chicago, Bro. J. W. Lear, of Cerro Gordo, and others, will be the instructors. We feel that it will be a great, spiritual uplift to all Bible students, Christian Workers, ministers and Sunday-school teachers who may be able to attend. Come, prepared to give and receive, and take with you some of the work for your home church. See program later.

Cerro Gordo, Ill., July 26. S. G. Nickey.

DISTRICT MEETING OF NORTH DAKOTA AND WESTERN CANADA.

The Sunday-school, Christian Workers', Mission Band, ministerial and district meetings of our District were held in the Rock Lake church, N. Dak., July 6, 7 and 8. The helpful material which was gathered was the more appreciated by having many good suggestions from Bro. Nicodemus and Eld. J. E. Miller, of Mount Morris, Ill.

This district meeting proved to be one of special value. A goodly number of queries came before the meeting, several of which were of vital interest to the church, and brought much discussion. One, relative to the school for this State District, was indefinitely postponed, after careful consideration.

One feature of special interest to us was the unanimity of work by the delegates in exercising their voting power. Questions were carried by large majorities, and often unanimously. Eld. Isaac Miller is our delegate on the Standing Committee for 1910.

While with us, Eld. J. E. Miller preached on "A Model Minister," which was full of excellent food for the ministers.

On Tuesday evening was held the missionary meeting. Bro. J. E. Miller gave a missionary sermon, full of thought, and intended to arouse the missionary activity of those present. As a partial result of this splendid meeting, a collection, amounting to $202.16, was given for the support of Brother and Sister Hylton, who are in the China Mission field. This District supports these two workers in the foreign field. J. E. Joseph.

Granville, N. Dak., July 29.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 20, Michigan, in Crystal church.
Aug. 31 to Sept. 2, Nebraska, in Afton church, near Cambridge.
Sept. 3, Tennessee, in Beaver Creek church.
Sept. 24, Northern Missouri, at Bethany, Ray County.
Sept. 24, Southern District of Iowa, at Libertyville church.
Oct. 5, Northern Illinois and Wisconsin, Yellow Creek.
Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.
Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

Colorado.

Aug. 31, Denver.
Sept. 18, Good Hope.

Illinois.

Aug. 28, 11 am, Spring Run.
Sept. 4, 6 pm, Big Creek.
Sept. 18, 19, 10 am, Woodland.
Sept. 25, Romine.
Sept. 18, 19, 10 am, Woodland.

Indiana.

Sept. 2, Elkhart City.
Sept. 3, 10:30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, 5 pm, Palestine.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.
Sept. 17, 2 pm, Bethel Center.
Sept. 25, North Liberty.
Sept. 25, 2 pm, Huntington.
Sept. 25, 4 pm, Ogans Creek.
Sept. 25, 4 pm, Somerset.
Sept. 25, Turkey Creek.
Sept. 25, 10 am, Portland.
Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen.

Iowa.

Sept. 18, 19, Des Moines Valley, country house.
Sept. 18, 5 pm, Brooklyn.
Sept. 18, 3 pm, English River.
Sept. 22, Libertyville.
Sept. 25, 2 pm, South Keokuk.

Kansas.

Sept. 11, Independence.
Sept. 25, 26, 10:30 am, Washington.
Sept. 25, 5 pm, Pleasant Grove.
Sept. 25, 5 pm, Scott Valley.

Maryland.

Sept. 11, Fairview.
Sept. 18, 5 pm, Brooklyn.
Sept. 25, West Point.

Michigan.

Sept. 25, 10 am, Chippewa Creek.
Sept. 25, 10 am, Sunfield.

Missouri.

Aug. 17, 4 pm, Broadwater.
Aug. 26, 6 pm, Prairie View.

Ohio.

Aug. 31, 7:30 pm, Bellefontaine.
Sept. 25, North Poplar Ridge.
Oct. 2, 10:30 am, Seneca.

Oklahoma.

Aug. 14, Red River, 11 miles southeast of Frederick.
Sept. 25, Pleasant Plains.
Sept. 25, 4 pm, Cement.

Oregon.

Aug. 28, Coquille.

Pennsylvania.

Sept. 4, 5, 2 pm, Farmers Grove.

Tennessee.

Sept. 2, Beaver Creek.

Virginia.

Aug. 21, 3 pm, Flat Rock.
Sept. 25, Valley Bethel.

Washington.

Aug. 14, Olympia.

West Virginia.

Aug. 21, Hevner.
Aug. 21, 4 pm, Red Creek at Bethel church.
Sept. 4, 2 pm, Seneca.

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Vol. 48. Elgin, Ill., August 14, 1909. No. 33.

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AROUND THE WORLD

Of special interest to all lovers of peace is the bill, recently introduced into our Congress by Mr. Bartholdt, appropriating $100,000 for the appointment of two commissions, one to hasten the Hague Court of Arbitral Justice and the other to study the question of limitation of armaments. If Congress passes this bill, and Mr. Taft appoints the commissions, as already suggested by the recent Chicago and Mohonk Peace Conferences, it is altogether likely that Great Britain will fall in line, and that the other nations will be glad to follow the example of the two great English-speaking countries. Passing a measure of such far-reaching importance to the best interests of humanity, is more creditable than many of the unprofitable discussions recently engaged in by our lawmakers.

As briefly alluded to in our last, Barcelona, Spain's greatest industrial city, has recently been the scene of terrible fighting between soldiery and mobs, attended by the destruction of churches and convents, and the slaughter of priests and nuns. The anti-war sentiment of the people presents a serious problem to the Spanish authorities, but the remedy does not lie in shooting hundreds of the ringleaders of the insurrection, as has already been done. The Government itself must be an example of fairness and justice, and seek to ameliorate manifest conditions of evil. Intelligence and honesty in the rulers at Madrid will go far to bring about a spirit of loyalty and devotion among the people. "Like ruler, like people" is a saying that history has generally proved true.

The strike mania seems to be prevalent everywhere, and even staid old Sweden is reported to be in a state of unrest. Under date of Aug. 4 a general strike is reported at Stockholm, affecting 45,000 men, 8,000 of whom are stationed at Malmo. Wharf laborers at Gothenburg, numbering 10,000, are also on a strike, and troops are temporarily doing their work. The leaders of the strikers claim that the movement will undoubtedly spread still further. While arbitration committees have done all that is possible, to adjust existing difficulties, there seems to be small chance of an early settlement. One of the most lamentable features of these Swedish strikes, as well as of most others, is found in the fact that much needless suffering is entailed upon those who are in no way concerned in the matter,—the innocent wives and children, as well as the public in general. Almost the entire milk supply has been cut off from the city of Stockholm, and thousands of infants are suffering in consequence. "Man's inhumanity to man" is forcibly illustrated by most of the strikes and by the various evils that follow in their wake. There are better ways, but humanity is slow to take hold of them.

During the fiscal year ending July 30 last there was a decrease of $5,290,773 in whiskey tax collections, owing to the increasing temperance sentiment. The entire amount collected last year on the manufacture of whiskey was $134,868,034, as against $140,158,807 for the preceding year. The receipts of beer and other fermented liquors amounted to $57,456,411, a decrease of $2,351,205, as compared with 1908. The nation's tobacco bill, however, showed an increase. The national revenue on all sorts of tobaccoes aggregated $51,887,178,—an increase of $2,024,423 over the previous year. These figures show that liquor, especially, is still a formidable foe, securely entrenched and hard to overcome. And yet the victory is ours in the end, the Lord being our helper.

Aug. 4 the five thousand delegates of the Convention of the Catholic Total Abstinence Union assembled in Chicago. While, perhaps, the majority of the saloonkeepers in the United States hold to the Catholic faith, yet the better element of the church is now taking a united stand against liquor as "the foe of the church, and the cause of poverty, degradation and divorce." Their leading men are coming out strongly in favor of temperance. One of the speakers at the convention declared: "The glamour of the saloon pollutes the home—the nursery of childhood, the sanctuary of womanhood—and undermines the foundations of the social fabric. The saloon fastens itself on the body politic, making no secret of the fact that it makes and unmakes candidates for office, and that it sends, to the halls of legislation, men who are to vote as it directs."

Apparently there is no limit to man's gullibility. Let the offer be ever so preposterous or absurd, there will be people in plenty to respond to the allurements of the "get-rich-quick" scheme. Recently a Chicago man offered suits of clothing, at fifty cents each, to all who, by means of an endless chain club, would induce others to invest in the scheme. His receipts ran into the thousands before the vigilance of the postal authorities was able to intercept the fraud. And this is by no means the only instance. Continually the watchful eye of the postoffice department is scanning the various publications to detect questionable advertisements, but in each case hundreds of people are victimized before the fraudulent character of the advertiser has been established and duly exposed. The all-prevailing desire of "getting something for nothing" is the only explanation why the attractive catch lines and specious promises of the deceptive advertiser are able to ensnare their thousands.

To the many experiments along the line of coöperative communities another is to be added by Dr. Frederick Van Eeden, the noted poet and novelist of Holland. Aided by a number of New York capitalists he has secured an option on 11,000 acres of land near Wilmington, N. C. He proposes to organize a cooperative company, the members of which are to cultivate the land to the best advantage, all the profits of the enterprise reverting to the producers. The best scientific knowledge, elimination of waste in all the varied activities engaged in, the saving effected by purchasing needed supplies at wholesale to best advantage, and honest and careful management, are the factors depended upon for success. The capital stock of $500,000 is to buy the land and fit it for occupancy and practical work. Every farmer is to be his own landlord, obtaining a maximum of returns from the effort put forth. By perfect organization and thorough training Mr. Van Eeden hopes that the community may escape many of the disastrous calamities that disturbed similar efforts in the past. While a colony of the kind suggested would present an ideal condition of life, free from many immoral influences, usually encountered, it is doubtful if it can be made permanently successful. Conditions of harmony at the start might radically change in the course of years, thus entirely neutralizing the coöperative feature.

The suggestion, recently made by the Canadian Minister of Labor that the anniversary of a hundred years of peace between Canada and the United States be observed by a suitable commemoration, is finding much favor in both countries. An international boundary line of 3,000 miles, with neither a gun or fortification, presents an unusual condition of affairs, entirely unknown among the contentious nations of Europe. It is well to lay special emphasis upon the harmonious relations existing between the two countries of North America, and to cement still more firmly the bonds of friendship. Should the various countries of Central and South America follow more closely the example of their neighbors in the North, there would be fewer international differences periodically to disturb their peace. Harmonious relations go far to prevent all possible friction.

Bible students who have followed the economic and commercial development and regeneration of Palestine, are filled with surprise by the rapid progress now to be noted. There is stir and push everywhere. Jewish agricultural settlements have proved highly successful. German colonies have demonstrated that good financial returns may be secured by an intelligent cultivation of the land. Cotton, eucalyptus, the various cereals and other products are profitably raised, while a number of other industries have also been introduced. Exports and imports, by way of Jaffa, have increased over one hundred per cent. Approaching Jerusalem, a most diversified activity is to be noted. Jews from every quarter of the globe are congregating in the vicinity of the Holy City. The new part, outside of the ancient walls, is assuming formidable proportions, and soon the city will have a population as large as in the days of its greatest splendor. A new era seems to have dawned for the Land of Promise, and the attention of the entire civilized world is riveted upon the successive unfolding of scenes anticipating the fulfillment of prophecy.

From recent press reports it appears that in our police courts there is at least a partial revival of ancient methods to extort confessions from unwilling prisoners. Persons, suspected of crime are arrested and put through a process of torture that makes one shudder. The unhappy person is not simply questioned and cross-questioned, to be entrapped in his words, and thus made to be a witness against himself, but is put through thought processes that break him down physically and mentally, in hope of winning from him a confession or statements that may incriminate him. Cases are on record in which the victim was allowed no sleep or rest. One inquisitor after another took up the investigation, until the nervous system of the unfortunate prisoner entirely collapsed. Such procedures are utterly antagonistic to our principles of fairness as a nation, as well as the teachings of the loving Christ, who would have us show the greatest kindness toward the erring,—a practical application of those eternal principles of right and justice that are claimed as the basis of civil law throughout the world.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

BUT WHAT OF THE WANDERING GIRL?

SELECTED BY J. C. RICHER.

"Go search for my wandering boy tonight!"
Yes, search in folly's mad whirl;
"But bring him to me with all his blight,"
But what of the wandering girl?
The prodigal son has a welcome at home
Whenever he'll choose to return,
But a vile, fallen woman restored to her home—
Of an instance we have yet to learn.

Let's think of the wandering girl awhile.
Give the wandering boy a rest;
What has she done to make her more vile
Than the boy we reformed with such zest?
Been drunk, in the gutter, from morn until night!
Well, he's done the same, you must own;
A common street walker, did some one remark?
But, really, she can't walk alone.

And what if she has sunk as low as the boy,
For lower she sure could not land?
While lifting him up with delirious joy
Just lend her a kind, helping hand,
Not the faint-hearted clasp of the self-righteous soul,
But the grasp that is hearty and true;
You know not the trouble that caused her to fall.
Nor the storms which her soul has passed through.

Then search for the wandering girl tonight,
Go search for her where you will;
Let your soul's love shine like a beacon light,
Of her faults let your lips be still,
For she knows her faults better than you can guess;
With sorrow and sin she's near mad,
And though she may drink some to deaden her shame,
Please give her the same chance the boy's had.

Then let your love search for the wandering girl,
With an earnest desire for her good;
With all the endeavor you search for the boy
Much sooner you'll be understood.
She's a heart that's reached quicker by kindness and love
Than the coarse, selfish heart of the boy;
And you're helping the work of the angels above,
And to heaven and earth bringing joy.

North Manchester, Ind.

ESSENTIAL FACTORS IN A REVIVAL.

BY DR. S. B. MILLER.

Introduction.

THE word "revival," significantly teaches a giving of renewed life to that which is alive or has been alive,—a revivifying, refreshing. In the sense in which we use the term now, and in church parlance, it means a spiritual refreshing of the church, and a bringing of new life to the church through the acquisition of new members,—the conversion of sinners.

A study of revivals and revival methods and results is a study peculiarly interesting to every active messenger of the Lord.

The great revival of Josiah's day (2 Kings 23 and 2 Chron. 34) gives food for thought and observation. Another typical revival is recorded in Isaiah's time (Isa. 1-6) and shows conditions bringing forth fruitful results for God's kingdom.

Pentecost is familiar to us all, and the subsequent labors of Peter and Paul have been studied in the current year's Sunday-school lessons. History reveals many occasions of local and general revival efforts in every country, to which the Gospel has been, and is being, carried. Some of these are recent in years, and even unto the present, and are the more familiar to us all.

Then, too, we are familiar with local conditions, with which we ourselves were actively identified. We know what it is to see and feel the mighty presence of God's Spirit yet striving with man, yea, even as he works with us as individuals. Some of us have seen revival efforts that were lasting and uplifting in their effects, others were effervescent,—boiling over, temporary in effects,—unsatisfactory to the earnest children of God. Why this difference?

Not all revivals have been instigated by proper motives. Sometimes one church plans for a revival. Then another church plans for one at the same time, or before, in a vain effort to thwart the plans of the former.

Some revivals are of the earth, earthy, and not of God. Not all efforts, put forth in the name of religion, are necessarily of God, or meeting with his approval. There are always present, in every real revival, some factors that are *always present*, and without which no revival can succeed. Then, again, there are other factors, sometimes present, sometimes absent, a part of one successful meeting, not present in another successful meeting, and their presence or absence does not mar the success of the meeting. There might be given a long list of these secondary factors (such as the season of the year, the condition of the weather, opposing attractions, sickness in the community), but it is not my purpose to discuss these, but only to call attention thereto, to enable us to see, more clearly, what are the necessary factors for a successful revival.

I desire to present just three *necessary factors* in every successful revival, all of which must be always present, and without any one of the three there cannot be a successful upbuilding of the church and an ingathering from the unsaved world. They are all present, always present where God works to extend his kingdom: (1) *God's Spirit.* (2) *God's Truth.* (3) *God's Church.*

First Essential.—God's Spirit.

The presence of God's Spirit is the primary essential in every revival. Since every creature of God has the Spirit of God in a greater or lesser degree of activity, and a revival is simply bringing new life to what has once lived, or is yet slightly alive—since this is true, the *Spirit's* presence is of greatest importance.

The Bible represents man in two classes, spiritually,—either dead or alive. The spiritually dead are all dead, but the spiritually live are not all equally alive. But the Spirit of God must awaken the dead in trespasses and sins, and quicken the weak and faltering ones to new life, that there may be the desired great, spiritual awakening.

If the sense of sight is gone, the beauties of nature are not observed, and cannot be until sight is restored. The same is true of the senses of smell, hearing, and touch. There must be life there, before any function can be performed.

The Spirit of God must be the prime factor of the revival. He must be sovereign, and everything subordinate to his will. He is sovereign as to *time*. The spirit determines the time of a revival. Not that we must wait till the spirit moves us to a revival, but "thy people shall be willing in the day of thy power." The *time* of the Spirit is when *thy people are willing*—not determined by seasons, or sickness, or surroundings, but whenever "thy people are willing" for a spiritual outpouring.

The Spirit must be sovereign of the *means* used. While this may refer to several things, I refer definitely now to the minister or leaders who conduct the revival. If we are willing to recognize the Spirit as leading in the *time* for a revival, we dare not question as to the man, further than to satisfy us that the Spirit of God is in him and has anointed him to preach the Gospel. If he is a man of God, following the leading of the Spirit, we dare not refuse our coöperation. The Spirit, too, is sovereign of the *methods* used. We are so human that we think our way is the only way, and any departure from our way of conducting a revival must be a failure. If not measuring up to our standards, we cannot support or countenance the methods used.

God's Spirit must be present to inspire the revival, to direct the revival, to use the leaders and their methods to bring new life to the Christian, to bring to newness of life the unsaved.

We can and should pray and work for any means by which God's kingdom may come to men, abide with them, and cause them, in part, to represent God's kingdom on earth. His will, done in and by man, constitutes a part of his will being done in the earth. Any methods or means, that the Spirit blesses by his presence and power, should not be criticised by us, "lest haply we be found to fight against God."

Lord, give us a vision of thy kingdom coming in power from on high! As the heavens are higher than the earth, so are thy ways higher than our ways, and thy thoughts higher than our thoughts!

Second Essential.—God's Truth.

As God's Spirit is the first essential factor in the revival, so God's truth must necessarily be the consequent coworker with the Spirit. God's plans are not haphazard but are all consequent upon law. "God is a spirit, and they that worship him must worship him in spirit and in truth," "Thy word is truth."

God's Word reveals to us the truth regarding God, Christ, man, sin, redemption from sin through Christ, and righteousness in Christ. It is no small thing to undertake to preach the everlasting Gospel of Christ, and stand as God's messenger to man! Far too lightly is it ofttimes esteemed; far too trivially are its labors considered by the church, in calling laborers to the ministry, and by the minister in accepting the charge! It is a definite law of teaching that the teacher cannot teach what he does not know. The definiteness of the work of the minister will be due, in part at least, to the definiteness of his conception of the Gospel and its relation to man's salvation.

The truth of God must be taught under the influence and direction of the Spirit, in order that men may be quickened, brought to life, *revived*. No man can expound all of the Gospel of Christ in any one meeting or series of meetings, but he can and must present the truth of God, under the direction of the Spirit of God, in such a way, and upon such topics, as shall reveal to humanity the *love of God*, the *sin of man*, his *lost condition*, the *atonement of Christ*, the *judgment day*, and *eternal destinies*.

We may quibble as we may about the forms of creed and the essentials of salvation, and the necessity of compliance with certain forms, but until a sinner is brought to see the heinousness of sin, his lost and undone condition, and the love of God, as it is in Christ Jesus, our efforts cannot measure up to the Spirit's directions. The revivals of all ages reveal this one great truth,—*men realized they were sinners before God, and lost.* Then, with that realization thrust home upon their hearts, they would and did consistently cry out, "What must we do to be saved?"

The proper presentation of God's truth will convince a sinner of sin, as a means of separating him from God, and this separation can only be canceled by a renewed heart, a repentance of sin, a turning away from sin, a confession of sin, and of Christ as Savior, an obedience to the terms of forgiveness of past sins, the blood of Christ in regeneration "to every one that believeth."

The man whom God can use to create in us, awaken in us, a clearer view of sin in all its hideousness, whom God sends as a messenger of truth under the Spirit's leading, to present God's truth to fallen man,—he is one whom we dare not criticise if we accept the Spirit of God as ruling in the controlling of a revival in his kingdom. God send us men to present the truth, as it is in Christ Jesus, to the saving of souls! "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Third Essential.—God's Church.

THE three great essentials always present in every successful revival are "God's Spirit," "God's Truth," and "God's Church." In all ages God has used man as a messenger to his fellow-man. When Christ came to establish his kingdom on earth, he chose men, and trained them as workmen to advance his kingdom. He commissioned them for the great work of the world,—saving the lost.

It is a difficult task to define God's church in such a way as to convey the meaning I desire to use in this connection. Weakly attempted, it would be a *company* of believers in God, *allied to God and Christ* as the Creator and Redeemer; *allied* to *God's Spirit* as Guide and Comforter; *allied to each other* as the household of faith. Thus each one is interested in the other, and each one is representing the Divine Trinity on earth. Each one having received the wonderful message of truth through God's Spirit, has not only embraced its saving promises, but, in turn, has become a willing messenger to witness unto others of a wonderful Savior, a wonderful salvation.

God's Spirit is ever ready, God's truth is all-powerful, but God's church may not be "abounding in the

work of the Lord." We have, each of us, perhaps seen or known of revival efforts failing to produce desired results, and we have often been wont to lay the blame on the secondary factors,—weather, seasons, sickness, etc., when the real cause was an *unwilling church*. Have we not also seen and heard of successful revivals in harvest-time, when work was rushing; in winter-time when the roads were bad, and sickness abounding, when the attractions of the world conspired unsuccessfully to hinder God's work?

God's *time* for advancing his kingdom is whenever his people are *willing* to be revived and to work for a revival in themselves and others.

God's *place* is wherever the people are *willing* to hear the message of God's truth under the direction of a messenger of God, directed by the Spirit of God.

God's *means* and *methods* are any plans by which the unsaved may be caused to pause and consider the message of God and its relation to their eternal welfare.

The *means* used by Josiah and Isaiah were very radical for their day. No less so was the work of Peter at Pentecost under the Spirit's direction.

We need not fear, in our own time, if God uses men and means that surprise and astound us, for something must be done that the work, which we have neglected or refused to do, be done, and God's kingdom come on earth, and his will be done by his people. Where God's Spirit and God's truth work through God's church, *the gates of hell cannot* prevent the spread of the kingdom.

Cedar Rapids, Iowa.

THE ALLEGORIES OF SARAH AND HAGAR.

BY DAVID M. ADAMS.

In Two Parts.—Part Two.—The Two Sons.

THE first thing we note concerning these two sons is that, outwardly viewed, there was but little difference between them. Both were members of the same household; both had Abraham for their father; both were circumcised; both were greatly loved by their father; and both expected to be heirs to the promise. So far as outward habits, ceremonies, etc., were concerned, Isaac and Ishmael were very much alike.

So there is very little difference between the strict moralist and the Christian, so far as external appearances and outward ceremonies are concerned. Both attend religious services; both are diligent in business; both are very kind to the poor; both pay tithes; and both are strictly honest, and are noted for their veracity. Therefore, in the judgment of men, an Ishmael often passes for an Isaac, and an Isaac for an Ishmael. But when we examine their lives very closely, essential differences appear. In various ways we can distinguish one from the other, even though they are very much alike so far as outward appearances are concerned.

(1) *Ishmael was older than Isaac.*

So the legalist and ceremonialist was born before the Christian. How frequently we hear the moralist say, "I am just as good as any member of the Christian church." He is an Ishmael. He expects to effect his own salvation by his own endeavors. He is building on good works. So we are all Ishmaels until, by the grace of God, we are caused to feel the great need of the Savior.

(2) *Ishmael was born after the flesh, but Isaac was born after the Spirit.*

The first was a natural son, the second was a spiritual one. "He who was of the bondwoman was born after the flesh, but he of the freewoman was by promise." The first was a child of an earthly policy; but the birth of the second was made possible only by divine interposition. So men may easily be moralists, but "no man can come to me, except the Father which has sent me, draw him." John 6: 44. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3: 6. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13.

(3) *Ishmael was a slave, but Isaac was free.*

Hagar's son, moral and good as he was, was nothing but a slave, and never could be more. Not all the works he ever rendered to his father could make him a free-born son. So there is no liberty in the law. It "gendereth to bondage." But in grace there is freedom, for "if the Son therefore shall make you free, ye shall be free indeed." John 8: 36. So let us "stand fast in the liberty wherewith Christ hath made us free" (Gal. 5: 1), and assure our hearts that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1.

(4) *Isaac and Ishmael could not agree.*

Isaac mocked Ishmael. Gen. 21: 9. And so it is. The children of the bond woman can never agree with the children of the free woman;—children of grace. They can find no common scriptural ground upon which to stand. The ceremonial Jew cannot tolerate those who contend for the Gospel of Jesus Christ. The one contends for the law, the other contends for a living faith in him who was sent, "in the likeness of sinful flesh, in order that he might condemn sin in the flesh." They can never agree.

There are, however, some who are endeavoring to stand upon a platform into which they have incorporated both "law" and "Gospel." Apparently they are under the impression that they are children of both Sarah and Hagar. When it comes to eating certain meats, paying tithes, and observing the Sabbath, they are Hagarites, but when it comes to being "heir," they would have us understand that they are Sarahites,—children of the free-woman. Isaac and Ishmael could not agree, and much less can a person be an Isaac and an Ishmael at the same time.

(5) *Ishmael and his mother were both cast out.*

So the covenant of works has ceased to be a covenant. But not only was Ishmael's mother cast out, but Ishmael also. Sarah's sons alone shall inherit the promise. "To be heir with the son of the free woman," must certainly mean to turn away from the Sinaitic law,—the law of Moses,—and be joined to Christ. You can not join Hagar and Sarah. It is an injustice to the Gospel to try to mix Judaism with Christianity. That is trying to make Hagar live with Sarah.

We are not children, subject to the law, but children subject to the Gospel alone. The bond woman must be cast out. Come away from the law, and be joined to Christ. As Abraham was called upon to hear Sarah and drive out Hagar, so we are called upon to hear Christ. "This is my beloved Son in whom I am well pleased: hear ye him," for "by the deeds of the law shall no flesh be justified."

Klahr, Pa.

THE HUNTINGDON IDEA.

BY J. B. BRUMBAUGH.

FOR a number of years Bro. David Emmert has been working in the interests of neglected and homeless children. The idea originated with him years ago, during a severe financial panic. At that time a number of children were suffering from want of proper care and food in Huntingdon, and, actuated by a strong, sympathetic feeling, he resolved that something must be done for their relief. He at once rented a small house and procured a matron. Then he gathered in a few children that needed immediate attention. Among the first admitted was a little girl, suffering from pneumonia. She was filthy, and almost covered with vermin. No one expected that she would live, but when she was cleansed, and proper medical attention had been given, she soon grew better and finally recovered. In a short time the little rented orphanage was full, and was supported by voluntary donations from people who were in sympathy with the work.

Later on a small house and a plot of ground was rented near Juniata College, and into this house the children were taken. Still later on the present buildings were erected and twenty-five or more children can now be cared for. As afore stated, the orphanage was supported by personal contributions until it became a law that small children should not be put into county almshouses. Then the "poor directors," not knowing what to do with the neglected children, asked for admission of these children into the Home, and some support from the county was given. This county support, however, has not been adequate, and it is still supported, in part, by private donations.

But what I wanted to call attention to, especially, is the "Huntingdon Idea." From the beginning of the Home the idea was not to keep the children in the Home, and subject them to institutional life, for this was not Bro. Emmert's idea. He found homes for them in private families as quickly as possible, and, as a result, many of the children have enjoyed the advantages of home life, which, he maintains, is the only way successfully to care for poor and neglected children. His idea, briefly stated, is this: Every county, or small group of counties throughout the States should have a small receiving home, and, as soon as possible after children are received, they should be placed permanently in some family, said children to be constantly under the watchful care of trained visitors and superintendent. All these to be maintained financially by the local county or district. In this way the children will be cared for by the money and interest of the local community, and will also be under local supervision, management and visitation. In order that the visitation idea might be carried out, Bro. Emmert asked the counties of Huntingdon, Blair, and Mifflin to raise an endowment of twenty-five thousand dollars, the interest to be used for the support of a trained visitor to the children placed in families. More than half of this amount is now raised, and the other half will doubtless come in a short time.

Some time ago Dr. Hastings H. Hart, of the Russell Sage Foundation for Social Study, came in touch with Bro. Emmert and was at once impressed with the wisdom of his methods and plans, and has since made several visits to Huntingdon for investigation and study. As a result, he became so much interested that he has worked and spoken with Bro. Emmert, for the specific purpose of helping him raise the twenty-five thousand dollar endowment.

But this is not all. Bro. Emmert's idea has been worked out in the local and national conferences of charity workers. In the Child-caring Conference, called by President Roosevelt, last winter, in the National Conference of Charities and Corrections, recently held in Buffalo, the "Huntingdon Idea" was recognized for its originality and worth.

Aug. 26 and 27 a conference of child workers was held at Juniata College. Dr. Hart, of the Sage Foundation, Miss Florence Lattimore, a worker in the children's department of the Russell Sage Foundation, who is at present making a study of conditions in Pittsburg, Judge James E. West, of Washington, D. C., Editor-Secretary of the Delineator National Child Rescue League, Dr. Jones, of Baltimore, and others, from local institutions, were present. It was a great treat to hear the discussions of the experienced and representative workers. As we sat and listened, these thoughts came to us: (1) What an immense amount of work there is to do right at our hands! (2) How indifferent we are. We can see men, women, boys and girls go to ruin, while we remain indifferent. (3) How much time and attention we give to the mint, the anise and the cummin, while we neglect the weightier matters! (4) We ought to make a closer study of Matt. 25: 31-46. Our place at the right hand does not *all* depend on baptism, feet-washing, Lord's supper and plain dressing. These things we ought not to leave undone, but if we are to stand the test of the judgment, there are some other things we must do.

Much enthusiasm was awakened at this conference. On account of the location of Juniata College at this place, and as here is the nucleus of a great philanthropic movement, it was suggested that a larger and longer conference be held here next year. Thus it seems that the College is to become a retreat for educational, philanthropic, and Sunday-school workers.

Bro. Emmert will give several months to the Sage people in work in Pennsylvania and Maryland, and in completing the twenty-five thousand dollar fund. After this it is planned that he enter a larger field in the national work.

The following resolutions were presented at the close of the conference and were unanimously adopted:

"Having assembled at Huntingdon, Pennsylvania, for the consideration of the problem of dependent and neglected children, we have been strongly impressed with the wisdom and practicability of the plan which is under way in the counties of Huntingdon, Mifflin, and Bedford, for the establishment of an agency for the watch-care and supervision of children placed in family homes and the raising of an endowment of twenty-five thousand dollars, in order to secure the permanency of the plan.

"The system of placing such children in selected family homes rather than to bring them up in orphan asylums was unanimously approved by the great Children's Conference which was called at Washington, D. C., by President Theodore Roosevelt, in January last, and that system is now accepted with practical unanimity by social students and workers in this field throughout the United States.

"We regard the Huntingdon Idea as unique in that it presents the possibility of the country or the judicial district dealing with its own problem."

Huntingdon, Pa.

PURPOSE IN EDUCATION.

BY E. M. CROUCH.

PURPOSE is fundamental and has to do with the founding of institutions of learning. Institutions are agencies through which purposes operate. Wherever conditions are favorable, the purpose of an institution plainly predominates.

As in the case of an individual, so with an institution of learning,—conditions may be unfavorable and the purpose more or less frustrated. Note how purpose is affected in the following classes of institutions:

1. *The public school.* The purpose, stated in brief, is to prepare the child for intelligent and useful citizenship. To this end certain conditions must be favorable. Among these, building facilities must be adequate, and a capable teaching force must be maintained. How are these facilities to be provided? Here in Indiana, the child has the assurance of not only eight years in the grades, but also four years in the high school. But how quickly would the bottom drop out of this magnificent school system, were the means of support withdrawn? It is the tax duplicate that forms the spinal column of the public school system. Think how this spinal column would be affected, were the means to be provided on the subscription basis, the parents paying the tuition! What a change would take place! Inadequate building facilities, poorly-paid and poorly-prepared teachers, short terms, ignorant children, and inferior citizenship!

2. *The State schools.* These, by means of State appropriations, are able to offer courses of study abreast of the times, and under the instruction of the foremost teachers. Whatever may be the purpose of State schools, that purpose is not much hindered by lack of facilities. But think of the change, if State aid were withdrawn, and tuition were charged. It would then be a private school.

3. *Private schools.* Here we meet conditions very different from the foregoing. Adequate equipments are needed, just as in the case of the State schools. The standard of scholarship must not be lowered. But where is the tax duplicate, to back up the enterprise? Now, why does a private institution seek endowment? Of course, a business college asks for no endowment, for the simple reason that it is conducted on a commercial basis. Must a Christian College come to a commercial basis? Can such an institution be conducted on a commercial basis, and still maintain its high purpose? What is the purpose of a Christian institution of learning? Does such an institution exist just to see whether students enough can be found to pay current expenses? If a Christian college is driven to find patronage simply because expenses must be met, is there any temptation to vary from the high purpose of the institution?

What a shame that Christian institutions of learning must come to a commercial basis, in order to live! When school opens in the fall, the first question is: "How many students are enrolled?" I maintain that the first question should be: "What kind of work are you doing?" "Are you living up to the high standard of Christian education?" If so, then the institution should be endowed, or otherwise provided with adequate means to meet current expenses, and look out for the growth of the school.

It is becoming evident to some people that a Christian college, worthy of the name, cannot be consistently and successfully conducted on a commercial basis. Should not the church be quick to see this and take steps accordingly? Would it be wise for the church to stand off in an attitude of indifference and see our schools sink to the level of a sordid basis? Let us hope for better things from the church. Our schools stand for the church and are endeavoring faithfully to maintain the interests of the church. Would it not be wise, therefore, for the church to safeguard these institutions with endowment or whatever is needed?

North Manchester, Ind.

FEET-WASHING AS A RELIGIOUS RITE.

BY D. B. GIBSON.

In Eight Parts.—Part Eight.

CONTINUING my historical argument I introduce the author of "Antiquities of the Christian Church": "There was one ceremony more used in some churches but rejected by others, of which it will not be improper to give some account here in the close. That was the custom of washing the feet of the baptized. Vicecomes thinks that at first it was a ceremony preceding baptism, and used on Maundy Thursday, or the same day that our Savior, from whose example it was taken, washed his disciples' feet."

Austin, in one of his epistles, speaks of washing the feet, but that was after baptism, on the third day of the octaves, or the octave after baptism itself,—whichever was most convenient for this purpose. Among the churches which wholly abrogated this custom, the Spanish church is one which, in the council of Eliberis, made a cannon against it. If the kind reader wants authority for setting aside feet-washing, he will find it in this Spanish council.

Ambrose, or whoever was the author of the book "De Sacraments," etc., says, "In the church at Milan the Bishop was used to wash the feet of the baptized." He thinks that the practice possibly declined, because of the multitude of those that were baptized.

Now notice the Roman argument. See how it agrees with those Protestant churches who discard feet-washing: "But they of the Roman church pleaded that it was not to be done, by way of mystery, as in baptism or regeneration, but only by way of humility, as the custom of washing the feet of strangers, but, on the contrary, the church at Milan pleaded that it was not a business of humility but of mystery and sanctification, because Christ said to Peter, 'Except I wash thy feet, thou hast no part with me.'"—*Bingham, pages 561, 562.*

The Catholic Church in Spain seemed determined to set aside feet-washing, as it has been inclined to corrupt all other rites of the New Testament, although, in places, they still use it, more or less.

My seventeenth argument is drawn from the fact that since the plain teaching of the Gospel imposes feet-washing, which is a humble service, pride in the churches has been largely responsible for its exclusion. Churches grow rich and proud; then reject humiliating ordinances. Break down heartless pride in the human heart, and all opposition to feet-washing would be overcome.

Pride, bred by riches and popularity, debauches the church. The revelator, in A. D. 90, was in the spirit on the Isle of Patmos, and with the eye of the seer he looked down the stream of time and beheld the world absorbing the humble church, and we have this record: "And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." Rev. 3: 14-19.

Pride breeds carnality, and carnality means death. Paul, the great apostle to the Gentiles, says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. Thus Christ is the true foundation in all things, which, of necessity, includes feet-washing because he established it.

Concluding Thoughts.

On the facts, as elucidated in the foregoing, I have aimed to prove that Jesus introduced feet-washing into the church. The arguments adduced ought to be sufficient to convince the gainsayer that no one has a right to change the law of Christ, and that his law is full, and admits of no additions. To take from it, or to add to it, is dangerous ground. See Rev. 22: 18, 19.

I have shown the testimony of history for feet-washing. It is still kept, in a way, by both the Greek Church and the Roman Church. In many Protestant churches the consensus of evidence does support those who practice feet-washing. I submit a few timely propositions, agreeing to surrender my position on feet-washing, if any of the following propositions can be refuted:

1. God, in his wisdom, revealed a perfect plan of salvation.
2. In the establishment of that plan Jesus Christ was sent to be our Example.
3. Jesus washed the disciples' feet.
4. Jesus commanded his followers to wash one another's feet.
5. This commandment has all the force of the imperative.
6. Christ never abrogated that commandment.
7. Christ said he would suspend Peter's part if he did not submit.
8. The infliction of a penalty always implies imperative law.
9. It is a fact that God is no respecter of persons.
10. It is a fact that feet-washing is in the great commission. Matt. 28: 20.
11. The feet-washing of John 13 was on the same evening and at the same time and place that the Lord's supper and communion were instituted.
12. No church ordinance was instituted under the new covenant before that time.
13. Other church ordinances besides feet-washing were instituted that night.
14. Jesus, at no previous time, washed the disciples' feet.
15. There is no reliable authority which maintains that washing the feet before a meal was customary in that country.
16. Jesus had authority to give a commandment at that time. John 13: 3.
17. Jesus did not mean that feet-washing, as taught by him, should be merely a household ordinance. It does not appear that there were any ordinances.
18. It cannot be established that Paul's expression, "If she have washed the saints' feet" (1 Tim. 5: 10), was meant only to imply a good work.
19. It cannot be proved that the roads were so dry and dusty as to make it necessary for Jesus to wash his disciples' feet.
20. Our obedience is the true test of our love and loyalty to Christ.
21. Faith in Jesus and obedience to his Word are essential to salvation.
22. Washing feet is an essential part of God's Word,—a part of the Gospel.
23. Feet-washing is in strict harmony with the Divine Will.
24. Feet-washing has the sanction of Divine Authority.
25. Laws are binding on all for whom they are enacted till repealed by legal authority.
26. There is a severe penalty for adding to or taking from God's revealed law.
27. It is absolutely safe to obey John 13.

Girard, Ill.

PETITIONING THE PRESIDENT AND CONGRESS.

At the Harrisonburg Conference it was decided to send a petition to the President of the United States and Congress, protesting against the ever-increasing expenditures for the navy, and the enlarging of the same, and the officers of the Conference were instructed to prepare and present the petition. The following was drawn up by the officers, and by the writing clerk, Bro. A. G. Crosswhite, placed in the hands of the member of Congress for his district:

To his Excellency, the President of the United States,
the Senate of the United States, and
the Congress of the United States,
Greeting:

Inasmuch as the Church of the Brethren has always favored "arbitration" as a means of settlement of all differences, whether of a local or general character, basing our claims upon (1) Bible authority, (2) the promise of adjustment without a resort to arms, arising out of Peace Congresses and National Peace Conferences; and, feeling that, where timely and intelligent interference has been brought to bear upon belligerent forces, peace has been restored without bloodshed, and our nation honored:

We, the Church of the Brethren, therefore, in our National Conference assembled at Harrisonburg, Va., June 1-3, 1909, do hereby unanimously petition our Chief Executive and your honorable bodies, carefully to consider the inadvisability of increasing the Navy, feeling that, whatever our beloved nation does, along the line of increased armament, will greatly influence other nations, and may precipitate war and bloodshed again upon us. We appeal to you therefore, most earnestly, in behalf of peace and righteousness. Rest assured, that, in the responsible duties devolving upon you, you always have the prayers and assistance of our great Brotherhood in your behalf.

Signed: D. M. Garver, Moderator.
G. W. Lentz, Reading Clerk.
A. G. Crosswhite, Writing Clerk.

In reply to the petition, as presented, Bro. Crosswhite received the following:

House of Representatives,
Washington.

July 26, 1909.

Eld. A. G. Crosswhite,
Flora, Ind.

My dear Sir:—

I have received your letter of the 22d inst., inclosing a Memorial adopted by the National Conference of the Church of the Brethren assembled at Harrisonburg, Va., from the first to the third day of June, 1909; said Memorial being addressed to the President of the United States and to the Congress of the United States.

I will make two transcripts of the Memorial so as to have three copies, one of which I shall deliver to the President of the United States, the second I shall ask one of the Senators from Indiana to present to the United States Senate, and the third I shall present to the House of Representatives, to be referred to the proper committee of the House for its consideration.

It may be interesting to you to know that a meeting was held here on last Saturday of the American Group of the Congress of the United States, the same being made up of more than two hundred members of the American Congress and constituting the American Branch of the Interparliamentary Union for Arbitration and Peace. The Union is composed of groups from the membership of the national legislative bodies of all the civilized nations in the world. It now holds a conference every second year and will, probably, begin to hold annual sessions after this year. Its object is, first, to arrive at a general or universal treaty between all nations, for the submission of international disputes to settlement by arbitration. If that be once accomplished, the passing of the occasion for large standing armies and war fleets will naturally result in their general and rapid decrease.

Assuring you of my sympathy with the policy of arbitration and of my willingness to be of any possible service to you or the Brotherhood you represent, I am,

Very truly yours,
Martin A. Morrison.

PICTURES SEEN BY THE MIDNIGHT LAMP.

BY GEO. F. CHEMBERLEN.

It was growing late, but the oil of the night lamp was helping me to see things, to get a right notion of values. It is sometimes hard to leave a fresh trail. The excitement of a catch comes over you, so I struggled on through the tangled maze.

"Heroes of Faith" was the theme. I had wandered backward through the years of past ages and was living with those men who lived when the years were young, when the times were tender with youth,—those worthies who toiled when the "twilight zone" was much broader than now.

I thought of that glowing history they had made, and wondered what the present day would be without their brilliant record. What changes they wrought in the devil's program for a developing world! What instinct of choice they seemed to possess, and with what wonderful powers of purpose they were endowed! They were "sure enough" heroes of faith. Their influence was wider than the ethereal waves of space. They had given me many a blessing. Their invincible faith had fathered many a noble idealism for the leading lights of all ages. Rich in good works and eternal treasures, they had visited the poverty of all times with wide open hand. They had scattered abroad and their seed remaineth.

Then I thought of the heroes of our own day,—the men who lighten toil and make achievement of character easier. There are hosts in every profession and calling and class, who do their best, and lawfully strive for the mastery of right.

I came close to the ministers, who, in spite of the unequal burden, love their charges and cling to them,—who willingly press on, regardless of reward or compliment or care. They are men, devoted to their sacred calling, whom others easily go around in the wild race for gain or place. They know that duty has called them to sacrifice and poverty. They share in nothing but the grace of Christ, the great open air, and the struggle that comes to those engaged in the heroic life. I could not help but think of old Gen. Booth, who loves the poor and the outcast and the hopeless and helpless, and has given a long life to unwearied sympathy for fallen humanity.

Yes, I think of all that bear the marks of genius, courage and self-devotion. I think of our schoolmen who, with "shiny" coats and worn shoes, toil on in our Brotherhood's greatest enterprises at a great cost to themselves. I admire these great hearts, who believe the world is round and moving, and who know that sometime the darkness will be past and the glad, longed for day shall appear. These are the heroes who have unflinchingly stood by a purpose true, who, when in conference or in private, have had their judgment challenged, their motives impugned, their plans assailed, their high purposes thwarted, who have silently borne, and have not wearied. Believing in their work, they feared to speak lest they, themselves, lose that priceless treasure,—a belief in humanity.

Then I think of our missionaries,—great in faith and achievement! Here are high-souled men and women who forget all else but that they are Christ's, and that they love their fellows. To them home and health, country and comfort, are not worthy to be compared with the glories of the service life. These self-denying ones who, like Jochebed with the infant Moses, can trust their dearest things to the arm and care of Jehovah.

Then I paused by the band of struggling boys and girls in the great centers of trade,—the little people who were not nobly born,—the submerged half,—who have scarcely lived at all. In wonder I look at this army of unnamed heroes, whose charges are aged and sometimes even inebriate parents, crippled brothers, sickly sisters, or widowed mothers, dependent upon their small ungrown strength. At night, wearied with toil, they stretch themselves upon hard, dirty beds in rooms vitiated with poisoned air. Over their slumbers the grim reaper, "Death," watches from the spectral shades of night. Here are boys and girls who have no share in the "great outdoors," and who never owned a thing in all their dull, narrow life, not even a pig, a lamb, or a flower. And yet, unmindful of all these losses they cling to duty with the grim "courage of the losing fighter."

Then I was made to think of the brethren and sisters who know nothing of life as it is lived by thousands of their fellows,—who hear not the sighs of the men and women who must go from the narrow walls of want to the tread-mill of toil in factories, through cold or heat, in heartache and inevitable defeat. Yes, there are men and women who are at ease on their broad acres, whose only care is to keep all they have, and to get all they can, who have not learned the saintly art of sympathy.

Then, as the oil of my lamp had slowly burned out, and the gloom had gathered around me, like the miseries of those that I had seen, I realized that, with all this need and work surrounding humanity, there are people who, on the morrow, in the Sunday-school class, would vote themselves a "tin medal of honor," the size of a tortoise shell, because of "meritorious conduct" in joining and belonging to the church!

Covina, Cal.

CHRIST UP IN THE MOUNTAIN.—Matt. 5: 1, 2.

BY RICHARD A. DASSDORF.

In my meditations of Christ, I have often thought of him as standing before the multitudes, preaching words of comfort. Did you ever listen to a preacher who was able to make you long for a higher and nobler life? Was ever a preacher able to draw you into closer communion with God during his sermon? If so, thank God for such a preacher, because he is one of the few whom God has really selected as his servants.

How we would enjoy to hear Jesus preach! Here was a man without sin. We speak of great preachers and great lecturers, but they are insignificant, as compared with Christ.

How did Christ preach that great multitudes continually crowded him? There must have been something in his preaching that made the multitude love him. Let us see. He always was a present help in time of need; he inquired about his friends, and cared more for them than for himself.

Often dark clouds surround us and the great storm is not far distant. Do we then hear, from the Master's lips, the comforting words: "It is I, be not afraid?" Christ is always in hearing distance from us and ready to help at any time, if we willingly yield to him.

Oh how far is the world, in this present age, from the Christ spirit! Today every one is for himself and very little or nothing is done for Christ. How can we reach the people and lead them to a higher life? Give them a lift; show sympathy and kindness! This will break down all prejudice. Christ gave the people a lift; he helped people. Christ never flattered any one, as is so frequently done today. Christ preached a Gospel of good cheer, and not of tears, though he was well acquainted with sorrow and grief. In the joy of our salvation let us be merry at heart, and throw a ray of sunshine all around us, and we will make friends.

Be cheerful! No wonder that so many people are tired of living. It seems to them as if everything went wrong. It does not matter how sinful or wayward or spiritually blind we are,—just let us come to Jesus and we shall soon feel that we have found forgiveness. Christ will not scold us for our misdeeds. He will forgive, as he did in the case of the woman taken in adultery. He did not send her off. He did not cast her down lower, nor did he make her feel that she was the offscouring of the earth, but he showed her a happy and hopeful future. "Neither do I condemn thee; go and sin no more." Christ not only forgave her sins, but gave her encouragement for the future. Christ is just the same today,—always willing to accept any one, no matter how bad. Let us show a willingness to follow him!

The devil discourages us. Reminding us of our sins, he makes us feel that we are too bad. Ah! there is no case too bad for Christ. There is no life so wretched that he cannot restore.

By means of all his kind deeds and love, Christ was loved by the multitudes. No wonder they lingered long, in the evening twilight, to hear his sermons. How is it today? It seems as if some of the preachers simply preach their hearers into a state of drowsiness. There is no spiritual food in the sermon, and perhaps their actions, in everyday life, are such that their preaching has little effect upon the members, and still less on the sinners.

Brother, sister, friends, let us do good wherever there is an opportunity. To this end we need deeper, plainer preaching, and if we get this we will get strong, faithful congregations. A church never will rise higher than her preacher. If a congregation has a good, deep, Christ-like preacher, she will be an inspiration to the weaker ones.

Jones Mills, Pa.

THE ROUND TABLE

"ONE THING I DO."

BY KATIE FLORY.

With all the responsibilities, labor, suffering and trials that Paul had to endure, he ever kept plainly before his mind one of his many mottoes, which we, likewise, should always remember. It was this, "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Paul tried to forget the mistakes of his past life. He did not keep brooding and fretting over sins and failures of the past, but redeemed the time of his misspent past life by living it in useful service for Christ.

We, too, have all done things of which we are now sorry and ashamed, but we have sincerely repented, and the Lord has graciously forgiven. Let us, too, press forward, and make the best possible use of our opportunities in service to him, and so redeem the time, because the days are evil.

There are many things to retard our spiritual progress if we yield to them, but by *faith* we should lay hold of things eternal. We must fight if we would reign. There must be no yielding or retreating in the battle, however thick the trials and hard the struggles may be.

Let us the more closely cling to God when in the darkest and most difficult times. If we expect to reap a reward, or win a prize, we will never get it in an easy, half-hearted way. There must be some endurance, sacrifice,—a giving up and going forward in the Christian race.

Is there one among us about ready to give up the fight, because there is too much to endure,—because there is too heavy a cross or burden to bear?

"What tho' it costs a struggle?
He suffered much for me;
Shall I endure no sorrow
For him who died for me?"

"One thing I do, forgetting . . . I press forward."

Union, Ohio.

DO WE REALLY BELIEVE?

BY J. EDWIN JONES.

Last winter, while en route for Larned, Kansas, from Iowa, it was my privilege to worship with the Brethren in Kansas City, Kansas, and to preach for them on a certain Sunday morning in their little church. I have thought of that experience many times since. While I privately commended those sisters, yet I believe, I have neglected my duty in not speaking publicly concerning them,—not merely to praise these sisters, but to call attention to the impression made upon me, as a minister of the Church of the Brethren, and to what, I am persuaded, would be likely to impress any person attending these services.

It was an ordinary Sunday morning service and when I arose to speak I was delighted to discover that every sister save one (and there were more than two score) gave evidence of believing the scripture, for they not only had a prayer-covering on their head but they removed their bonnets, that even a casual observer might be impressed by its significance.

I feel confident that such a course cannot fail to produce good results, not alone in the lives of those who thus manifest their belief in the teaching of the scripture, but in the lives of all who behold this symbol of our faith. This was but a passing visit. I trust it was the *usual* expression of the faith of these sisters. I have remarked upon it because it was *unusual* in my limited experience, in visiting our churches. I trust many more churches may be found in which this experience may be duplicated. If we really believe that the Scriptures teach, that a special covering is necessary for women in time of worship, it should be the unavoidable exception rather than the rule, for our sisters to appear in God's house without it. Do we really believe? May we, as brethren and sisters, everywhere come into our heritage of power by manifesting always, by our life and appearance, the fact that we believe not alone in this symbol of power but in every teaching of the Gospel.

Larned, Kansas.

MUSINGS.

BY EVA HEAGLEY HURST.

At our study window is a beautiful woodbine, and as I sat near by, in the still of the twilight, admiring the beauty and richness of the large leaves which stood out in so much apparent strength, I mused. "What perfection," thought I. "What exquisite symmetry!"

Then my eyes fell upon the tiny tendril, wound around and around on its wire lattice, and I said: "After all, it is the clinging tendril that is giving the support. The richness of the leaves, however, is only made possible because the unseen, yes, the buried rootlets are doing their work well."

But it is the *seen*, the part that flaunts itself in the sunlight, and makes the cooling shade or gives the charming view in the twilight, that is talked of and admired.

Yes, the captain of the vessel is lauded and honored,—not the faithful crew. It is the gifted one of the family who is mentioned,—not the one who makes her culture possible. The leader of the church or society is lauded to the skies,—not the masses who stand in obscurity, like the clinging tendril, and give the support.

The missionary on the field is the one whose life is praised,—not the faithful, wornout mother who has spent her life in sacrificial longings and prayers. Perhaps her name is on the stone that marks a humble grave, yet hers is the life that makes possible the mighty work by which many souls have been inspired.

Oh, Father, we thank thee because thou dost see, and know, and recognize the unseen, humble forces that hold together and support thy great work in the world!

Wetonka, S. Dak.

GOD EVERYWHERE.—Psa. 139: 1-18.

BY HENRY BASEHORE.

God is omniscient and omnipresent. Every minute diversity of character is known to him. He hears every whisper of man's heart and knows the good and evil intentions. Oh, that man would not forget that he is living beneath the eye of God! We should always be conscious that the eye of God is upon us at all times. It will have a wonderful influence upon our conduct.

Satan is struggling hard to exclude God from man's thoughts. He is endeavoring to render the soul unconscious of the true character of the Almighty. Blessed is the man that always knows his ways are before God, and gives diligence to have every step please him. If the ways of man please the Lord, he will make even his enemies to be at peace with him. We should imitate Christ's life, to speak and act as he spoke and acted, to live a life free from contention and strife. The greater portion of people are going through life unmindful of the great Auditor, interested only in the things of this world, seeking after wealth, pleasure and honor. They pass through life as if there were no God. We fear that a great many religious people give too much thought to this world. They speak too many unnecessary words, and neglect their prayers and meditations, as well as their reading of the pages of Inspiration.

R. D. 2, Palmyra, Pa.

TRUE SUCCESS.

BY H. A. STAHL.

"Measure not by numbers, but by the intrinsic worth of the result."

It is the privilege of the faithful laborer, in the vineyard of the Lord, to pluck the fruit of *true success*. He works not for the applause of men, not for the wealth of earth. He labors to save souls, not from the cares and pains of this life, but from endless pains. And if one immortal soul is thus saved through his instrumentality, is not his a successful life? A man said to a minister of Christ, "You have worked for ten years and have only saved one soul." "Are you sure," was the reply, "that one soul has been saved through my means? Then I will cheerfully labor ten years more in hopes of being instrumental in saving one more." May each minister have the same spirit.

Glade, Pa.

DAILY LIVING.

BY IDA M. HELM.

"When thou wast under the fig tree I saw thee," were Jesus' words to Nathanael. He saw more than the attitude of the man at prayer. He saw into the depths of Nathanael's soul, and he greeted him with the words, "Behold, an Israelite indeed, in whom there is no guile." Christ sees into the very depths of our lives today. Do we feel conscious that if he should suddenly appear before us today, he would greet us with the welcome words, "Behold, a true Israelite indeed, in whom there is no guile?"

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 22, 1909.

LOVE—ITS CHARACTERISTICS.

1 Cor. 13: 1-13.

I. Love is of God. 1 John 4: 7, 8, 16.
1. Commanded by the Savior. John 13: 34, 35.
2. Is a fruit of the Spirit. Eph. 5: 22.
3. Are to be "grounded in love." Eph. 3: 17.
4. Are to put on love. Col. 3: 14.
5. Are to "walk in love." Eph. 5: 2.

II. "Love suffereth long." V. 4.
1. It is patient. Eph. 4: 2.
2. Is to be put on joyfully. Col. 1: 11; 3: 12.
3. "Is kind" (v. 4).—It outlasts evil. Prov. 10: 12; 17: 9.

III. "Seeketh not her own." Vs. 4, 5.
1. It is never selfish. 1 Cor. 10: 24, 33.
2. Bears with the weak. Rom. 15: 1, 2.
3. Adapts itself to conditions. 1 Cor. 9: 19, 22.

IV. "Vaunteth not itself,"—is humble.
1. "Is not puffed up." V. 4.
2. Takes the lowest place. Rom. 12: 10; Philpp. 2: 3.
3. Submits "in the fear of God." Eph. 5: 21.

V. Love has laid aside,
1. Malice and guile. Zech. 7: 10; 1 Peter 2: 1.
2. Evil speaking. Eph. 4: 31; Titus 3: 2.
3. It covers the faults of others. V. 10. 1 Peter 4: 8.

Note.—Love is imperishable. It is eternal. Men may hate it, but love continues. Men may get so hardened as not to be influenced by it, but God loves them still.

"Tell me how love cometh;
It came unsought, unsent.
Tell me how love goeth;
That was not love that went."

PRAYER MEETING

For Week Beginning August 22, 1909.

NOT I, BUT CHRIST.

Gal. 2: 16-21.

1. Two Personalities.—"I" and "Christ,"—each one the medium through which a great power is working. Is our influence of the earth, earthy, by the "Prince of the power of the air, the spirit which now worketh in the children of disobedience," or is it Christ "through whom we have access unto the Father?" Eph. 2: 18. The unregenerate "I," in his ignorance, selfishness, pride and unbelief, is a fit subject for the prince of darkness. The heaven-anointed Christ, in his unselfish devotion to the will of God, is ever willing to aid us in yielding ourselves as instruments for the accomplishment of God's purposes. Rom. 6: 16-18.

2. The Relation Between the Two.—What is there in common between this "I" and the "Christ"?—between the servant of Satan and the servant of God? What communion hath light with darkness? What fellowship hath righteousness with unrighteousness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? 2 Cor. 6: 14-16. Flesh and spirit are ever at war. Self is carnal, Christ is spiritual. "To be carnally minded is death, to be spiritually minded is life and peace." This "I,"—the natural man,—receiveth not the things of the Spirit of God, and so can have no fellowship with Christ. "It is not subject to the law of God, neither indeed can be." Rom. 8: 5-7.

3. The New Relationship.—"Not I, but Christ." The sinful, self-seeking "I" has surrendered and given place to the life and rule of the Holy One. Sandy foundation has been exchanged for the Infallible Rock. Joyfully we can say, "Christ liveth in me." The old "I" has been crucified, and a new Spirit-formed "I" has come into being. "To me to live is Christ." Our whole being is Christ's, "whose I am and whom I serve." "I can do all things through Christ which strengtheneth me." Philpp. 4: 13.

HOME AND FAMILY

WHICH IS BEST.

Why should I wear my sorrows
For all the world to see,
Why should I let life's bitterness
Cast its shadow over me?

Could I serve the Master better
If I wore a solemn face,
If I let each bitter heartache
Too plainly leave its trace?

O, didn't he make the sunshine,
And didn't he make the flowers,
And do the hearts that love him
Love him less in life's sunnier hours?

And his own dear face was brilliant
With the light of his love, I know,
If it did not glow with that fire intense
Would the children love him so?

Why not laugh, if the laugh is kindly?
It is better than looks forlorn,
The dear Lord made the lips that smile
As well as the lips that mourn,

—Anna Cecilia Doyle.

HONOR THY FATHER AND MOTHER.

BY ELIZABETH D. ROSENBERGER.

No matter how large the house, how elegant its furnishings or how spacious the grounds, if there are children in it who do not honor their parents, it is the abode of unhappiness and discontent. A canker at the heart of a rose causes the petals to droop and decay, so a child, who fails to honor his father and mother, strikes at the very heart of home happiness.

Children should be grateful to God for the gift of good parents. An earthly father's love tells us of God's love and mercy. It might not be amiss, for some children, to consider how much, in mere dollars and cents, their bringing up has cost their parents, and the money invested is the smallest part of the account. Father is old, and bowed with hard work and care. As for mother, no child can ever know all a good mother endures for her sake; the sacrifice, heartache, anxiety which silvered her hair and made her an old woman before her time.

One boy went through college because his parents made it possible. They wore old clothes, their table was scantily supplied with coarse fare, and at last they mortgaged the unproductive little farm for his sake. His mother found a seat near the door on commencement day and listened to her son's address with tears in her eyes. At the close of the program he went to her and said, "I am sorry that you came looking like this; you will disgrace me. I'll take you to a hotel until the exercises are over."

While we have no words to express our scorn of this boy's base ingratitude, and lack of filial affection, we are glad to recall many instances where boys and girls were proud to introduce their parents,—no matter how poorly they were attired. We do have boys and girls who love to honor their parents as Joseph did. You remember after he revealed himself to his brethren, his first words were, "Does my father yet live?" And when they assured him that his father was yet alive, he gave this command, "Tell my father of all my glory in Egypt, and haste and bring down my father hither." And then, clad in his richest robes, with all the insignia of his office, with his retinue of servants, as a prince goes to meet a prince, so Joseph went to welcome the old, feeble, famished shepherd, who was his father. And when they met, Joseph left his chariot and fell on his father's neck and wept on his neck a good while. Then he was not ashamed to present his father at court and introduce him to the king. Jacob could not follow court etiquette, any more than your parents, with few early advantages, can conform to the customs of today, but Joseph wanted to honor his father.

A woman recently traveled from the Pacific Coast to the Atlantic Coast for the sole purpose of securing an old toy. She said, "I was a poor little motherless thing, and my father gave the bureau to me. Every evening, when he came home, I would take the little bureau out under the trees, and together we would play with it." And so it came that the toy bureau meant home, and love, and childhood, to her, and she was a happy woman when she had it in her possession once more. If we could only realize how little it takes to make home a sacred place to the children! It is not style or art, "only the old fashion of loving them and showing our love by giving them a few little things for their very own."

Samuel, as a child, had been given to the Lord by his mother, and we are told that when still a boy "the Lord revealed himself to Samuel," "the Lord was with Samuel." It is worth everything else in this world to have your son and your daughter consecrated to the service of God. Parents invest the richest treasures of their hearts in their children and the children should see to it that the investment yields the richest returns. When a child is sick, mother is the tenderest nurse. Is there any trouble? Mother is the best friend.

It is impossible to estimate the care, anxiety, suffering, thought, and affection, which parents bestow upon their children. How sad it is that sometimes all the sacrifice of the parents is accepted as a matter of course by the children, and they grow selfish and ungrateful. Such a child takes all that is so freely offered to him, but gives nothing in return. He grasps all with a selfish hand, but has nothing to give in return.

One daughter, who had no time to give any attention to her parents, was overheard talking to a friend who sat near her. In a loud voice, so that people might be impressed with her social importance, she described the receptions she had attended, and alluded to the costly style of living, characteristic of the families that made up her set, as she called them.

"I could not live without society," she said to her friend. "I must have pleasure and social excitement, and if I am at home in our little old town for even a day, I am bored to death. So I live with my Aunt Alice in the city. Mother says she is lonely without me, but I cannot help it. I intend to get the greatest enjoyment possible out of life."

"For yourself only?" said a lady who was listening.

"Why, yes! Of course I look out for myself; my nature requires enjoyment and I am enjoying myself."

"Do you?" said the lady slowly and thoughtfully. "Then will you tell me what possible excuse you have for existence?"

"Excuse?"

No more was said. But some who overheard that conversation never forgot the girl who was so devoted to pleasure and society that she remained away from home, and shirked visiting her parents, who had given to her, without reckoning, without stint, of their abundance. The picture of these parents, lonely and sad, wishing for a daughter who had no time to visit them, was a sombre one.

Do not wait until it is too late to let your parents know that you do appreciate what they have done for you. "You see, I honor my father and mother," said a young man pointing to their portraits on the wall of his sitting-room. "You do in sentiment, Frank," answered his friend, "but if you will forgive an old friend's speaking plainly, your principles do not honor them to the same degree. Those portraits have looked down upon a good many card parties and wine suppers and wasted hours. You have neglected the work which you came to the city to do, you have laid aside your old habits of plain living and high thinking."

"And the boy did think it over," observes the *Youth's Companion*, "and he changed his ways and so saved himself from future remorse." Love your parents because they loved you first. Tell them that you do appreciate their sacrifices, their love and their confidence, and you will cause their hearts to sing for joy. "The joy that you give to others, is the joy that comes back to you."

Covington, Ohio.

ONLY A BUNCH OF FLOWERS.

BY LAURA M. GWIN.

It was just a handful of red clovers and a few wild roses which a girl picked on her way to the train, one Sunday afternoon. Some other roses were handed her by a friend. She took the flowers to the city.

As she stepped off the car, she breathed a prayer to God that he would use those flowers to brighten some one's life. She soon met an aged foreign lady with her apron full of something, to whom she gave some of the roses, and it would have made anyone's heart glad to see the smile, which lit up her face, as she said, "Tanks."

After awhile she passed a group of small children who were having trouble about something, for their faces were clouded. One girl was saying to another one, looking out of a window, "He doesn't need to bother him, if he leaves him alone." She gave each one a rose, and had just enough, besides sending to the girl in the house.

As she went on and looked back she saw their faces all smiles, the trouble evidently forgotten.

The wild roses brought a smile to the face of a discouraged-looking woman standing by her gate. Some of the clover blossoms were handed to a woman sitting in the door of a livery stable. A number of children had seen this, and looked longingly at the flowers, as the girl passed them, so she gave each one a clover blossom, and heard them talking about them as she passed on. The last one that was handed out brightened the face of a little girl sitting all alone on the steps of a grocery store.

Yes, it was only a bunch of flowers which hadn't cost the giver any trouble at all, and yet had brought the smiles to over a dozen faces. I wonder how much brighter the world would be if we would always hand flowers to those we meet! Perhaps the ones you come in contact with would not appreciate roses and clover blossoms as much as the people of Chicago do, but they would appreciate a kind smile or a word of appreciation or of good cheer. We may brighten a whole day for some one by a few words. How true are these lines of Margaret E. Sangster:

"My neighbor met me on the street,
She dropped a word of greeting gay,
Her look so bright, her tone so sweet,
I stepped to music all that day.

"The cares that tugged at heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,

"Grew lighter as I walked along
With air and step of liberty,
Freed by the sudden tilt of song
That filled the world with cheer, for me.

"Yes, this was all. A woman wise,
Her life enriched by many a year,
Had faced me with her brave, true eyes,
Passed on, and said, 'Good morning, dear!'"

Hinsdale, Ill.

OUR LOVED ONES.

BY EDGAR M. HOFFER.

We all have some good friends here below, but Christ only is a True Friend, who will never forsake us. Among the loved ones in this world we may spend many happy hours and we may scatter sunshine all around us. Husbands should be kind to their wives. Wives should love and respect their husbands. Children should honor their parents. It is better to throw flowers in the pathway of our loved ones in this life, than to wait until they are carried to their last resting place. It is but mockery, after being unkind to our loved ones in life, to erect costly monuments over their last abode. Flowers are tokens of our affection, but if we wait until our friends are gone, the flowers will not help them. Children should not neglect their parents when they are growing old. The time will come when the dear old fathers and mothers will be carried to their last resting place; then every unkind word will be remembered to our sorrow.

If you are away from home, don't neglect writing letters to your parents frequently. Remember, also, the elders in our beloved Brotherhood. Think of the aged elders who are waiting for the summons, "Come home." There are quite a number of them. Soon their sun will set. Remember them! They were once active and busy. Honor them for their activity in the Lord's work!

Some of our loved ones are in the glory world. We loved them well, and we wonder why they left us so soon. They have gone to a home in heaven, nevermore to return. How sad we feel when we lay our loved ones in the silent tomb! Thank God for the blessed hope of meeting our dear ones in the glory world, where parting is no more, and where all is joy and peace.

Elizabethtown, Pa.

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AT Saunders Grove, Va., six recently came out on the Lord's side and were baptized.

BRO. A. L. B. MARTIN closed a series of meetings in the Walnut Grove house, Pa., with five accessions.

THE district meeting for Northern California, to be held at Oak Grove, near Laton, is announced for Oct. 22.

OCT. 22 is the date for the district meeting of Northwestern Kansas and Northern Colorado, to be held at Portis, Kans.

WE are told of a revival meeting at Midway, Tenn., where nine made the good confession and were added to the church.

THE congregation at Murdock, Kans., is growing. Eight persons were recently added to the church by confession and baptism.

THE Huntington City church, Ind., is to have a rededication Aug. 15, the services to be conducted by Bro. Geo. L. Studebaker.

THE brethren in the Second District of Virginia will convene in the Mill Creek church, Aug. 26 and 27, in their ministerial meeting.

THE Brethren in Denver, Colo., now announce Aug. 29 as the date for the dedication of their new church. A feast will be held the evening before.

OUR correspondent at Chippewa Valley, Wis., reports six accessions as the fruits of a series of meetings, recently held at that place by Bro. C. P. Rowland.

THE Brethren in Kansas City, Mo., will have their meetinghouse ready for dedication Aug. 22, and have engaged Bro. Andrew Hutchison to conduct the services.

WE acknowledge the receipt of the catalogue of McPherson College, Kans., with announcements for the coming year. This school always brings out a fine catalogue.

MANCHESTER COLLEGE, Ind., is out with a splendid catalogue of sixty-three pages, contained in the College Bulletin for August. It is the finest publication yet issued by the school.

THE Brethren in charge of Bethany Bible School will soon announce that the new building will be ready for dedication Sept. 12. There will also be dedication services the evening before.

THERE is talk of forming the churches in Nebraska into two Districts, to be known as Eastern and Western Districts. A deferred petition to that effect will be considered at the approaching district meeting.

THE District Sunday-school Institute of Nebraska, to be conducted by Bro. A. C. Wieand, at Afton, begins Aug. 28 and lasts three days. The ministerial, Sunday-school, Christian Workers', missionary, and other meetings, will follow.

BRO. C. B. SMITH, of Red Cloud, Nebr., accompanied by his wife, will spend about ten weeks in the Western Coast States, preaching at many points. During his absence Bro. J. E. Jarboe will have charge of the work at Red Cloud.

THE ministerial and Sunday-school meetings of Northwestern Ohio are to be held at the Pleasant View House, in the Sugar Grove congregation, Aug. 26 and 27. On the evening of the 25th a sermon will be delivered by Bro. J. J. Anglemyer.

ELD. C. F. YODER, author of that excellent book, "God's Means of Grace," leaves New York this week for Buenos Aires, South America, going by the way of Southampton, England. He goes to Argentine as a missionary of the Progressive Brethren church.

BRO. C. D. REEVES writes us that there are nine members at Moffitt, N. Dak., and that they would be glad to have others locate with them. Ministers who wish to go where their services are needed, and will be appreciated, might do well to look up points of this sort.

THE Lordsburg College, Cal., will reopen Sept. 21, and has issued a good catalogue, announcing a full faculty and a well-arranged outline of work for students. As this is the only literary institution we have on the Pacific Slope, it ought to be well patronized.

WE have a good letter from Bro. John Bowman, of Warrensburg, Mo. He says that he is now eighty-one years old and has been a member of the church over sixty years. He is growing feeble, but the MESSENGER is always a welcome visitor in his home, and he reads the paper with great pleasure.

BRO. C. A. LENTZ, of Leeton, Mo., is asking us to publish the following correction of his report of the Kesler-Bandy debate: In the GOSPEL MESSENGER of July 10, page 445, concerning the above debate, it says, (1) "Does Acts 11: 18 promise spiritual life without baptism? Answer, No." This should read, "Does Acts 11: 18 promise spiritual life without repentance? Answer, No."

BRO. ANDREW HUTCHISON, who is now at Adrian, Mo., desires us to announce the following itinerary for him: "From here I go to Kansas City, Mo., then to Osceola, Iowa; also to the Salem and Mt. Etna congregations, the same State. About the last of November I move on to California for the winter, not to loaf, but to work. It will be safe to address me at my home, McPherson, Kans., until Nov. 20. My letters will be forwarded to me."

WE are not in the habit of publishing announcements regarding lost people, but there are good reasons why we should suspend the rule for this case. Some time ago Joseph Nicholas Kuntz undertook to work his way through from Kansas to California, but as he could neither read nor write, his wife, a sister, has lost track of him. She went to California, in search of her husband, but, failing to find him, is in great distress. Any information concerning the man should be communicated at once to Mrs. Lena Sutler, 1310 Sunset St., Pasadena, Cal.

SUNDAY-SCHOOL and other outings, if kept within proper bounds, might be made conducive of good, especially for people who reside in the cities, but there is danger of them being carried just a little too far. Not long since the superintendent of one of our schools, when announcing a Sunday-school outing, said preparations would be made for a good time, that all kinds of games would be in evidence and that those in attendance could do anything they pleased but dance. Now if dancing is all there is between our religious outings and the outings of the world, we are dangerously close together. In the way of pleasure-seeking there is such a thing as going just a little too far, and it will be well for those having charge of such gatherings to exercise a little more wisdom and care than some of them have heretofore been exercising. It might be well to bear in mind that liberty does not mean license.

SOME time ago a certain minister in Atlantic City, New Jersey, announced that, during Sunday evening services in his church, smoking, with pipes and tobacco furnished, would be allowed. The first service attracted a large crowd and a number of smokers. Most people came out of curiosity. But religion and smoking did not go well together. Some of the old, reliable Episcopalians did not like the looks of things, and for some reason the smoking church has been closed and the pastor is in Europe taking a "very much needed rest." We read in the Scriptures about men making the house of the Lord a den of thieves, but this is the first time that we ever heard of a minister attempting to turn the house of the Lord into a smokehouse. But what is it that some ministers will not attempt to do for the sake of a little popularity, and not creditable popularity at that?

DURING the present season some valuable agricultural sections are to be opened up for settlement in the States of Montana, Idaho and Washington, consisting of about 750,000 acres. These lands are embraced in three reservations, and are said to be the most desirable of the unsettled domains in the United States. While entries cannot be made until April 1, 1910, still all applications for registration must be made this summer. The price will range from $1.25 to $7.00 per acre, including also regular residence on the allotment selected. A number of our own people will doubtless procure homes in these parts of the growing Northwest, and in due time we shall hear of several new churches being established. The demand for homes is great, but there is no need of those, having good farms elsewhere, becoming excited over the opening up of these new reservations. Let those who are without farms of their own have a chance. For particulars address General Land Office, Washington, D. C.

WE have a circular letter from a noted amusement resort, asking us to distribute free tickets to the institution among our readers. The idea, of course, is to give the MESSENGER readers a taste of this kind of worldly amusements, with a view of further patronage. We are told that five million people have so far visited the place this season, and that the number will likely reach ten million before the opening of the winter. Well, we do not attend such places ourselves, and it can be set down as settled that we are not going to encourage people to frequent places where Christians have no business. This is an age of pleasure, and a good deal more money is spent in search of that which gratifies the carnal nature than is expended for that which is good for the soul. The people of this world will have their pleasure resorts, but such places should be shunned by church members. In fact, we should insist upon our people avoiding such resorts. Possibly, to our discredit, we are not as particular about such things as we were years ago.

BRO. W. R. MILLER gives us further particulars, regarding his trip to the Old World. He leaves Montreal, Canada, on Friday morning of this week, and the next day takes a steamer at Quebec, direct for London. After spending a few days in the British Museum, he proceeds to Paris, and there takes the Continental Express for Constantinople, stopping at a few places on the way. He goes from Constantinople to Smyrna by steamer, and then enters upon his work of visiting the sites of the Seven Churches of Asia. After completing this part of his work, he may go on to Palestine and spend a few weeks at Jerusalem. He is anxious to look over the ruins of Jericho since the place has been partly uncovered by the excavators. Samaria is also being excavated, and the Crusaders' church, at Jacob's well, has been uncovered. He may visit both of these places and take photographs. Many changes have taken place in Jerusalem since he was there, two years ago, and one who lectures on the Bible lands finds it necessary to keep up with the latest discoveries and developments. Until Sept. 10 he can be addressed at 24 Armenian St., Smyrna (English Post), Asia Minor. On his return he hopes to reach the United States by November 1.

Bro. Wm. H. Eiler, our newly-elected minister, left Elgin last week for Rolette, Rolette County, North Dakota, where he, for the present, will locate, teach school and aid in the church work. He is an earnest, well-informed young man, in full sympathy with the church and her doctrine, and will do his best to advance the interest of the church where he locates. We regret to have him leave us, but we are glad that he goes to a field where his services will be needed.

One of our active ministers, who was not permitted to attend the late Annual Meeting, sends $5 for the World-wide Mission Fund. We are wondering what would be the result if all of those who did not have the pleasure of attending the Conference, should decide to remit $5, or even $1, to the General Mission Board. We would, for one thing, conclude that the church had entered upon a new era of giving. And, by the way, we all spend, each year, more money than that for things that we do not need. If the Mission Board could only get the money our people waste, what wonders, in the way of spreading the Gospel, might be accomplished!

Bro. S. A. Honberger writes us from Frederick, Okla., where he is now engaged in a revival meeting. He writes of some very enjoyable experiences in Canada, saying that while there he assisted Bro. G. A. Shamberger in ordaining Bro. John Bare to the eldership. This work was done in the church sixteen miles north of Cowley, and about fifteen miles east of the Rocky Mountains. Here is a fertile section of country that is favored with many fine springs, and the rivers and creeks are noted for their clear, cool water and the abundance of fish. In this vicinity our brother whiled away several days, landing some fine specimens of the finny tribe. He seems delighted with that part of the Northwest. Sunday, July 25, found him in Denver, Colo., where he spent a few days enjoying services with the Brethren and looking over the new meeting-house. He is very much pleased with the house, and says that all the money received for the building has been used judiciously. The outlook in Denver is most promising, and he is confident that a good work can be accomplished in the city. The work among the colored people promises good results, if followed up as it should be.

BIG SUNDAY DINNERS.

Speaking concerning the Brethren church, not long since, a lady said, that she greatly admired our people, but did not approve of their big Sunday dinners, it being her opinion that as little work as possible should be done on the Lord's Day. She happens to live in a community where a good deal of visiting is done after church on Sunday, and this leads to the big dinners, to which she referred,—much feasting and of course no fasting. The sisters who prepare these Sunday dinners frequently give more attention to the meals they serve than to the sermons the minister preaches. Many of the dinners are planned for a week or more in advance, and sometimes sisters absent themselves from the regular services in order to prepare the meals.

While it is right and proper to feed the hungry, at all times, and even to entertain friends after church on Sunday, the big dinners, on the Lord's Day, are contrary to the very spirit and genius of the New Testament religion. These dinners mean much work for the women, and often excessive eating for the guests. The custom means more for the flesh than for the spirit, and tends to gratify the animal rather than the spiritual in man.

But what shall be done about the custom? Shall we say nothing about it, and thus throw our influence on the side of excessive Sunday eating? Must our ministers keep quiet about big Sunday dinners, and, by their conduct, approve of them? We are not going to get away from this evil until we become convinced that big Sunday dinners are just as unbecoming, in the sight of God, and just as fashionable, in the sight of the world, as fine dressing. There is no more excuse for excessive cooking and eating on the Lord's Day, than there is for costly and excessive dressing.

As much as possible let the cooking for the Sunday meals be done on Saturday, and let most of the food be served cold. A few simple, warm dishes should answer every necessary purpose at a Sunday dinner. Instead of the table being loaded down with a great variety of dishes, let simplicity and the saving of labor be studied.

Let the influential sisters, in all of our congregations, get their heads together and lead out in the proposed reform. Something on the subject might be said in the "sisters' aid societies." At some of the council meetings something might also be said. A sermon or two, on the proper use of the Lord's Day, might serve an excellent purpose in most of our congregations. At any rate, we want to get rid of the big Sunday dinners and give more attention to the importance of living the simple life.

IS MAN PASSIVE OR ACTIVE IN REGENERATION?

John 6: 44 says: "No man cometh unto me, except the Father which sent me draw him." In the sixty-fifth verse of the same chapter Jesus repeats the same teaching, in language a little different, "No man can come unto me, except it were given unto him of my Father."

These passages teach that man is both passive and active in regeneration. It is distinctly stated that no man can come unto Jesus, except the Father draw him. That is, the Father must make it possible for man to come unto Jesus; and this is done by the Father drawing him; or, in other words, to give it unto him to come, by bringing about such conditions within him that he can come. Of himself he is totally unable to come, and the Father, therefore, must open the way. Then it rests with him to come. He cannot come until the Father draws him; but when the Father draws, he must come. The Father's part is to draw, and man's part is to come. In the drawing man is passive; in the coming be is active. In the drawing man is acted upon; in the coming, he acts.

What is meant by the Father's drawing and man's coming? In other words, how does the Father draw and how does man come?

The Father's drawing is through the operation of the Holy Ghost. First he overcomes the sinner with the power of truth, and convinces him of a few definite things. He shows him the sinfulness of sin, the beauty of righteousness and the certainty of judgment. John 16: 8. He makes him to know and feel that he is a sinner in the sight of God, what an awful thing it is to sin against God, that he ought to live the better life, that he is responsible for the manner of his life, and that he must answer before God in judgment. Out of this grows conviction, or sickness of sin,—when the sinner experiences the wretchedness of the guilt of sin in his very soul. He is of all men most miserable.

When God approaches the sinner, he finds him dead,—dead in trespasses and sins. Eph. 2: 1. In this condition nothing can be expected of him; nothing can be demanded of him. Dead people are totally unable to do. When man is dead in trespasses and sins, which means dead to God, spiritually dead, he is totally without power to bring himself to God, and he is, therefore, without responsibility. And he must remain in this powerless, irresponsible condition until the Holy Ghost, with the power of the Word, quickens him to life to such an extent as to give spiritual consciousness and the power of choice, or will. The office of the Spirit is, first, to give life to the dead sinner in such measure that he can decide and act for himself. And this the Spirit does of his own accord, without our invitation. It is the first work of his mission to men. Up to this point man is totally passive under the power of the Spirit; and at this point his responsibility begins. At this point divine sovereignty, on the one hand, and free moral agency, on the other, meet, and make it possible for man to work out his salvation with fear and trembling. This is God's drawing the unconverted sinner and the manner in which it is done.

First of all, man believes. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." He believes the truth, as it is applied to his heart by the Spirit. This we call faith, and without it it is impossible to please God. In the act of accepting the truth in faith, man is active; he wills to believe, after he is convinced. To convince and convict him is the work of the Spirit, as we have already seen; and in this sense faith is the gift of God, as Paul declares. Eph. 2: 8. God supplies the testimony on which faith rests and all that is necessary to the point at which man's active coming to Jesus begins, but from this on he is active in faith.

Repentance is the product of godly sorrow. 2 Cor. 7: 10. Its fruit is the reformation of conduct. Matt. 3: 8. Repentance is not godly sorrow; that produces it. It is not reformation of conduct; that is its fruit, or proof. Then, what is it? It is that condition that springs from godly sorrow and bears right conduct as its fruit. In other words, it is the inner work of the heart in which it decides to quit sin, to renounce it, and to turn to God to serve him. This is the tree rooted in godly sorrow, and growing out of it, which produces the proper life.

In the act of repentance, man is active. It is something for him to do. Acts 2: 38. Faith is also something for him to do. Acts 16: 31. Both of these acts are performed in the heart and soul (Rom. 10: 10), and in both of them man is active.

Water baptism is for the body. It is performed upon the body, and in it man is passive. But he receives it by choice; he decides to receive it, and in this sense he is active in it. Outwardly, he is passive; inwardly, he is active.

In the matter of the forgiveness of sin and the baptism of the Holy Spirit, man is passive. Only God has power to forgive sin and to give the Holy Spirit. These are things wholly in his hands and fully subject to his power.

With the baptism of the Holy Siprit regeneration is completed, and new relations are established between the new-born child and God. Now he gives fuller life, and he seals it unto his glory, and he leads us gloriously and triumphantly; but after regeneration, as in the process of it, we continue to be partly passive and partly active. God unites his power with our utmost, in purpose and act, and saves us. Praise his name!

H. C. E.

CHRIST ABROAD.

There is a great deal said, these days, about having Christ in our homes. It is well said, too, because no home is complete, or what it should be, without having the Christ as an honored member of it. It makes us feel good to see, in our homes, mottoes which say: "Christ is in this home," or "Christ is the head of this family," and others of similar character. Of course, this alone does not bring Christ into such homes, nor does the absence of such mottoes keep him out. But the having and seeing them is a very profitable reminder that we should always have him as a welcome guest in our homes.

While we should always have him in our homes, we need him quite as much while away from our homes, if we would have his love, his help and his directing power when most needed, and if we would be living epistles for him before the world, wherever we be. We are glad to know that the religion of Jesus Christ is the better exemplified in our doing, rather than in our professing. "Doing religion" is the best of evidences that we have it.

Further, its evidences can be better demonstrated, out in the traveling and business world, because it is there that we come in touch with, and rub against, our fellows more closely and more significantly than we can do in our homes. It is abroad that we become known to our fellowmen in a wider sense than can be known anywhere else.

There are some men and women that always take their true life with them,—whether it be good or bad. In our tour abroad, some years ago, we came to places where Mark Twain had been a year before. Wherever he had been, he was a living epistle of the life he lived. The porters at the hotels, in the public conveyances, the donkey boys, guides, etc., wherever he had stopped, always quoted some of his sayings and doings. He left his impress on the minds and hearts of the people with whom he associated. The same is true of many good people, ministers and Christian workers. They are living epistles of the religion of

Jesus Christ, both at home and abroad. But, unfortunately, all professing Christians are not after this order. They either don't have Christ in their homes or don't feel the need of him as they go abroad. They leave him at home, to be with their stuff, forgetting that Christ is not only the most needed, but the best companion in the world, and no one can afford to be without him.

We were impressed with these thoughts, not long since, while going on a trip southward. As we entered a railroad coach we found it quite full, and walked on through, hoping to find a seat farther on. On next to the last seat from the end we saw a man,—a large, robust man, his face glowing with apparent health and strength. As we approached, he was seemingly interested in something on the outside, as he persistently looked outward. In the meantime he had spread himself all over the seat and remained in this position until all the passengers were settled and the train moved off for the next station, when he changed his position and settled down to be alone and comfortable, quite unconcerned as to the comfort of his fellow-passengers.

It was not, however, his position or apparent selfishness that attracted our attention, as we had seen such dodging before. But it was the man that impressed us. We felt quite sure that he was a brother and a minister. He had all the outward signs of being such, except his "doing." He did not act and do that which we had a right to expect of either a minister or a brother. He was going abroad, but it did not seem to us that he had brought Christ with him. And we are sure that he did not seem so to several ladies, who had to go on through, to the next coach, to find a seat.

We do not wish to intimate that our man was necessarily unkind or intentionally selfish. It may be that he, for the time being, forgot the well-being of others and became so self-centered that he failed to show to others that he had the Christ spirit.

These are some of the temptations we allow to overcome us as we go abroad. We forget that we are in a special way surrounded by a "cloud of witnesses," before whom we should witness that we have not only been with Christ, but that we also have him with us wherever we go or be. There are always little acts which the Christ spirit suggests, if we have it, that enables our associates, or the company in which we are placed, to know that we are Christians and are not forgetful that we are witnessing for him.

Another thing that impressed us is, that we may be forgetful of Christ when abroad. In former years our young sisters were known, when abroad, by the wearing of the bonnet. Now many of them, if to be known at all, must be known by going bareheaded, or without any head covering at all. We do not mention this because we think that our apparel should be the *only* evidence of church membership, or the only sign that we have Christ with us, but it does show a seeming inconsistency which would be hard to explain. Without extending this thought, we have no doubt but that our sisters have a reason for it which we men do not quite understand. Neither shall we ask that they shall arise and explain.

The thought that we, in a special way, wish to impress is, that when we go abroad it is important that we do not forget to take Christ with us, or, in other words, that, no matter where we go, we may witness that we have been with Jesus.

In these days of pleasure seeking, wherever we go we will find places of doubtful propriety,—the dancing floor and similar places for worldly amusements. With these we may come in contact, but it is not at all necessary that we, as God's children, should crowd around them in a way that shows an encouraging interest in them. We never could see a very wide difference between an interested lookeron and an interested doer.

It is very easy, when we go abroad, to make ourselves feel that no one knows us and that therefore we may take the snake by the tail, just to see how far we can go in testing its power to injure, and yet be safe from its bite. But, whether known or unknown by our fellows as to our identity, our position and our actions speak and show where we stand religiously, and our influence is in harmony with what is shown. If we would have Jesus abide with us, as we sometimes sing, we ourselves must not abide where sin is rampant or take part with her votaries. We may associate with the worldly,—not to take part in their wrongs, but to show them the better way, by having Christ always with us. H. B. B.

MISLEADING MEMBERS.

One of our elders finds himself greatly embarrassed. He knows, as well as all other properly-informed elders should know, that our Conference has decided against members carrying life insurance, but there comes into his neighborhood a minister of the church, who is a life insurance agent, and goes from church to church, writing policies for such members as he can induce to violate the decision of the Conference in this particular. This elder may not hold the same views that the Conference holds, respecting life insurance, but he makes it a rule always to respect the Annual Meeting decisions, and teaches the members of his congregation to do the same, but when a minister comes among his members and persuades them to ignore the Annual Meeting, he is puzzled, and wishes to know what should be done under the circumstances.

It is the duty of every elder, however unpleasant the task, to protect his congregation against teachers who mean to mislead members, and there may be times when he should hastily call his officials together for counsel regarding the better course to pursue. But in such emergencies he should not only warn his members, but rebuke the minister as well, for his course. Then the congregation, where such a minister holds his membership, should be notified, and the case may also be taken to the elders at the district meeting.

We are not now saying that we have conscientious scruples regarding life insurance, but we do think that our ministers should respect the Conference decisions on this or any other question, whether they see as the Conference does or not. When they fail to do so, they should be called to account. Especially is this true of those who go about the country persuading brethren to violate the Conference decisions. The work of the minister is to study the Word and preach the Gospel. Every minister among us has promised to labor in keeping with the rules of the church, and the man who goes from house to house, influencing members to violate one or more of these rules, should at once fall into the judgment of the church.

It is not a question as to whether the Conference is right in her rulings on the subject. That is another question, and the Annual Meeting is supposed to take care of it. The question is whether a minister of the Gospel in the Brethren church has a right, not only to violate the Conference decisions, but to persuade others to do the same. To this question there can be but one answer. And the principle we are here setting forth, regarding life insurance, may apply to every other question on which the Annual Meeting has seen proper to act or advise.

ABOUT PIONEER PREACHERS.

Some of our readers are favoring us with a good deal of information regarding our pioneer preachers, and others, who have figured prominently in the history of the Brotherhood. In some instances we are favored with the photographs of the parties about whom they write. We are grateful for information of this sort, and, in fact, we are anxious to secure it. Your Office Editor would be glad to communicate with any one having interesting data regarding the history, labors, experiences and achievements of leading and influential brethren and sisters from the time of Alexander Mack to the present. We would like a carefully-prepared biography of each one, accompanied by such photographs as may be available. These data should, of course, relate to those who have figured somewhat prominently in church work, especially in their own State, as well as in the Brotherhood at large. If any one knows anything about such men as Alexander Mack, first or second, Christopher Sower, number one or number two, John Umstad, John Kline, B. F. Moomaw, John A. Bowman, Wm. Thurman, Henry Kurtz, Peter Nead, Geo. Hoke, James Quinter, John Wise, R. H. Miller, Daniel Vaniman, S. S. Mohler, James R. Gish, John Metzger, George Wolfe, D. B. Sturgis, Christian Hope, and scores of others, that we need not take space to name, let them prepare their data and send them to us. We are preparing to make use of all the valuable information of this sort that can be secured.

COME TO ELGIN.

Members who wish to retire from active life will find Elgin a very desirable place to live and spend the rest of their days. The city has a population of about 26,000, and it is divided into two parts by Fox River running through it from north to south. The Publishing House is on the west side, between the Chicago, Milwaukee & St. Paul and the North-Western depots, and only a short distance from the river. For our business, the location is an ideal one. There is nothing better in the city. Our meetinghouse is also on the west side, in a splendid part of the city, and most of the members are located within ten minutes' walk of the house. Here services are held both morning and evening each Lord's Day. We have a good Sunday school, Christian Workers' meeting and a midweek prayer meeting. From time to time Elgin is visited by leading ministers from all parts of the Brotherhood and we often have them to preach for us. We are connected with Chicago by three lines, and one can go to the city any hour in the day, and sometimes every half hour. We are not far from three other congregations, and have convenient ways of reaching every congregation in Northern Illinois. At present we have a membership of about one hundred, and will be glad to welcome others who may wish to make their home in Elgin.

NOT ATTENDING CHURCH.

A correspondent writes us about a deacon who does not attend church more than once a year, though he lives within a few hours' ride of regular services. We are certain that we do not have many deacons of this sort, but even one is too many. In 1 Tim. 3: 9, 10 we are told that a deacon should be "found blameless" and "holding the mystery of faith in a pure conscience." We are sure that this sort of a man will not absent himself from the house of God any oftener than is absolutely necessary. He may neglect some things, but he is not going to neglect the religious services. A deacon ought to be a man sound in the faith, full of the Holy Spirit, active in the Lord's work, and an exemplary Christian man. If he is not, he fails to be the kind of a deacon that the Lord wants in his church. Whatever else may be neglected in the Brethren church, we cannot afford to overlook the importance of a body of active, zealous, and exemplary church officers. Officers who show a decided lack of interest in the church and her work, should be looked after without delay. We do not mean to discourage them, but rather to encourage them, and get them to see the necessity of great zeal and activity upon the part of each one chosen by the church for special work.

DOUBTFUL WORK.

Can one, who holds a prominent position in the church, be a building inspector in a large city, when he must pass on the plans of saloons, theaters, ball rooms and other objectionable buildings?

The building inspector for a city has an honorable, responsible and an important work to do. To fill the position he must be a man of more than ordinary ability. But can a Christian, who is an inspector, pass on a saloon? We go a step farther. Can a Christian, who is a house painter, paint a saloon? Can a brother plasterer do the plastering on a saloon? Could Joseph, the carpenter, build a saloon? Could Jesus, the carpenter, assist in building a saloon? Possibly, most of our readers can answer these questions for themselves. But what about the inspector? The same rule will apply to all. When the occupation of a Christian man leads him to do things not in keeping with the teachings of Christ and the apostles, nor in keeping with the genius of the Christian religion, the safe thing for him to do is either to resign his position, or be excused from the kind of work that is objectionable. This would be at least consistent, and would give less occasion for criticism. Especially should church officials be careful regarding matters of this sort.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Chas. D. Bonsack, ...Washington, D. C.
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Address,
General Mission Board, Elgin, Ill.

A Hopeful Outlook.

For years it was thought that mission work among Mohammedans was, to say the least, discouraging, so far as visible results were concerned. Mission schools were opened and maintained at great expense, but often the query presented itself, "Will it pay?" The question has been answered. It now appears that the leaders of thought among the reconstructionists of Turkey, as it is today, are former attendants of mission schools. Where missionaries, in days gone by sowed their seed tearfully, anxiously, fearing almost to hope for even a moderate result, there has been suddenly a revelation of fruitage, entirely unexpected. Education, coupled with Christianity, has brought about the day of better things in Turkey. True, it could not be seen for a while that any particular good was being accomplished, and yet, in God's own good time, he opened the way. Whatever enlightenment there is, today, in Turkey, whatever liberty of conscience is extended, is due to the faithful missionaries who, in their schools, helped to educate the rising generation of Mohammedans, now the leaders of thought in the Ottoman Empire.

A Bible for the Jews.

One great drawback, hitherto, in preaching the Gospel to the Jews has been the difficulty of offering them their own Scriptures of the Old Testament in the Yiddish dialect, which is spoken and read by the vast majority of Jews in Poland, Russia, and the United States. The New Testament had been printed in Yiddish by the London Jews' Society almost one hundred years ago, after German Jewish missionaries had translated a few of its books about the middle of the eighteenth century. Conversions through the instrumentality of the Yiddish New Testament have been numerous, but all missionary workers felt the necessity of having the Old Testament in Yiddish also, because the large masses of the Jews were practically ignorant of the Old Testament prophecies, not being able to read the German, Hebrew or English. Now the welcome news comes that the British and Foreign Bible Society, as well as its sister institution, the American Bible Society, of New York, is proposing to get out a complete Bible in the Yiddish dialect at a low price, so that the most extensive use may be made of it as an evangelizing factor.

The Drink Traffic in Southern Nigeria.

The ruin wrought by the drink traffic along the western coast of Africa is notorious,—a disgrace to the Christian nations which are responsible for its existence. The fact is that the import duty on intoxicating liquors forms a temptingly facile instrument of revenue; it is easy to collect, and if more revenue is wanted, a growth in the business will supply it. The increase in the liquor traffic in Southern Nigeria, during the last seven years, is over eighty per cent. This brings about a deplorable result. Whenever the trade in liquor increases, other articles of importation, that would be of real value, decrease. It is a plain proposition. If the money of the native is wasted on drink, he cannot buy goods in the market. The native chiefs greatly deplore the ravages of liquor among their people. It is a curse to their country, and the deadliest foe of missionary effort. A struggle by both natives and missionaries, is now being made, to forbid importation of liquor into Southern Nigeria, and it ought to obtain the hearty support of the British authorities. No plea of "loss of revenue" should be allowed to continue the traffic which destroys body and soul.

Will God Excuse Our Shortcomings?

We are told of a congregation of five hundred members which, in sending their contribution of $3.65 to the building fund of a meetinghouse in an eastern city, wrote: "This is a small collection, but through prayer God can make it a great power for good." It is true that a God, who created a universe out of nothing, could take so small a sum as $3.65 and make it a mighty power for good, if that were best for us as his stewards. There is not a promise, however, in God's Word that he will bless abundantly the individuals or the congregations that give $3.65 when they ought to give twenty times that amount. The widow's mite, the boy's loaves and fishes, and other Bible illustrations of consecrated giving, are instances where the amounts given, though small, were ALL that the givers had. Such a surrender was blessed because it showed ENTIRE CONSECRATION. It is not right, in our giving, to ask the Lord to bless our small pittance to his glory, when we should have freely given an offering somewhat in proportion to the large amounts still in our possession. To give one dollar when we ought to give at least twenty, is but mockery and deception. God, who can see all things, knows our hypocrisy, and prayers will not avail to make our pitifully small offering what an ample, consecrated offering would have been,—A POWER FOR GOOD.

The Transformation of the Sahara.

The great Sahara Desert is familiar to every student of geography. From childhood we have been taught to think of it as a barren country, largely devoid of vegetation and life. Not so now. The French have lifted the veil of mystery from the Sahara. On their camels, trained to fleetness, they cross the desert in all directions, traveling lightly laden, for they march fast enough to replenish supplies at various oases. They have tamed the desert bandits, made the routes safe, established regular postal service nearly across the desert, and their Trans-Saharan telegraph line, now advanced a third of the way, has been surveyed throughout. Men, trained to scientific service, go with each expedition, with the result that the most accurate geographical knowledge is being obtained. Large and widely-extended oases are continually being created by tapping subterranean reservoirs of water, and pumping the life-giving element to the surface, thus irrigating hundreds of acres. It is now thought that by a comparatively slight expenditure vast areas might be redeemed, that were hitherto considered entirely barren. Many portions of the Sahara have the very best of soil, lacking only the all-important element of water to make them spring up in luscious vegetation. It is the same with the natives of Africa. They need the never-failing Water of Life to bring forth fruits of righteousness unto life eternal.

The Cry From the City.

Out of the city, the blue sky hangs over,
Green forests whisper, as winds sweep along,
Clear rills are rippling through meadows of clover,
Bobolinks bubbling their measures of song.
Down in the city, the children's wan faces
Peer through the smoke, and grow pallid with heat,
Reeking with odors and vice, in the places
Of their one playground, the dust of the street.
Hearts of the country, will you have pity?
Out of the slime of it, out of the grime of it,
Lift the white souls of the waifs of the city.

Out of the city, the long billows creeping,
Laugh in the sunshine with children at play,
Over their sand forts and palaces sweeping
Scattering shells with their showers of spray.
Down in the city the mothers are weary,
Prisoned by poverty, stricken and sore,
Clasping their babes in their tenements dreary,
Dizzy and blind with machinery's roar.
Mothers with plenty and leisure have pity;
Out of the winding and toiling and grinding,
Give a brief rest to these souls in the city.

Out of the city, the girl, flower laden,
Scatters her ferns and her daisies away,
Dreams away summer, the butterfly malden,
Gathering honey of pleasure each day.
Down in the city, both tired and drooping,
Stands the worn factory girl in the din,
Fainting, and stifling, and swaying and stooping,
Knowing she starves, or must work, or must sin.
Self-loving girls, in your ease have some pity.
Out of the danger, the snares of the stranger,
Snatch the white souls of the girls in the city.

Out of the city the suffering languish,
But are fanned by the air o'er the cool sweet grass,
And the cheer of the robins lessens the anguish,
As the fragrant odors of night dews pass,
Down in the city the sick ones are failing;
The pain and the flush of the fever are there,
The weak must die, and the young and ailing,
In the torrid heat of the stifling air.
You who have health, who have plenty, have pity,
From greed and gain of it, the need and pain of it,
Take just one suffering soul from the city.
—Emma Playter Seabury in Chicago News.

Let Us Take Heed.

Men and bodies of men move along together for years, working with one common purpose in view; and as time passes one is made to think that nothing could separate them. But suddenly, as the bolt from a clear sky, the decisive thing comes, and the men or the bodies of men begin to draw apart. When once this separation begins, the tendency is for it to become greater and greater, until at last those whose interests had appeared to be one, are found to be hostile the one to the other, and their efforts largely devoted to injuring each other.

That is a sad happening, and yet a very common one. We see it in families, too. The man and wife may have fought life's battles shoulder to shoulder for a score or more of years—one in spirit and purpose. But some little thing happened, and thinking upon it made it seem greater than it was, magnified it out of all proportion to its real importance. The little cloud, no larger than a man's hand, in a very short time covered the whole sky, shutting out the light of sun and moon and stars. Then separation followed; the home was broken up, the closest ties of earth were severed, never to be reunited in this world. "Until death us do part" means nothing now.

The same thing has happened to political parties, sometimes at critical times, turning certain victory into disastrous defeat. United, the two parts could have come off conquerors; divided they fell before an enemy or opponent much weaker than they. And so, because they could not agree, because they did not bury their differences, they lost their opportunity to be of service.

There have come times, too, sad to say, when the spirit of separation got among God's people. At the first there was one church, one doctrine, one purpose, one thought. Even when there was a difference of opinion as to what should be done, as between Paul and Barnabas, and Paul and Peter, the teaching was the same. Some of the Jews taught and practiced a close adherence to the law of Moses; but so far as we know they did not advocate the laying aside of the commands of Jesus. They could not realize that the law by which they and their fathers had lived for so many centuries had been fulfilled, that it had served its purpose and was to be superseded by a new and better covenant.

But it was not long until divisions did come. They came slowly at first; and then with greater frequency, until now we are not surprised when some new church, so-called, comes into existence. It would be almost impossible to tell just how many sects there are now. All of them have the same Guidebook; all of them profess to worship the same Father, Son, and Holy Spirit; all of them claim to be on the right road to the one heaven; all of them say that obedience to their requirements assures an entrance into the Jerusalem above, where the Son will receive them to everlasting bliss at the Father's right hand, where there shall be no more death and where the Father himself shall wipe away all tears from their eyes.

But we know they cannot all be right; for they do not agree. And the worst thing about the great majority of them is that they do not require what the Lord requires: their directions for reaching the heavenly city are different from his. It is not so bad when men differ from one another; and it is not strange that they are not always ready to receive as the truth all that their fellows say; for no man can be looked up to as being infallible, as having full and correct information on all things. And, besides, as a rule their differences are not vital; life and death are not at stake. One church creed, aside from the Word that is in it, is of no more value than another; and it necessarily follows that the one having the most of the Word in it is the best one, the one most likely to lead us to the goal we have in view.

For a good many years it has been a mystery to us how men could stand in a pulpit before a body of people who had come together to worship the Creator of the world and all that therein is, and declare that God did not mean what he said, that his commands were for the time in which they were given and his promises for all time. Jesus said his Word should never pass away; and yet today there are multiplied thousands all over the world who say it has passed away. In such times, when men are asserting themselves so positively, we need to take heed what we believe; for it is possible to believe a lie. Many men have done so and have gone down to ruin. The truth alone frees and saves.

On the one side we have God and his commandments; on the other we have man and his ideas of what it takes to be saved from sin. It ought not to take a thoughtful, sensible man long to decide where safety lies. And yet a great many, according to the Book, have believed man rather than God. We are not to judge them; but we are to take heed to the things which we have heard, lest we let them slip. Hitherto we have kept close to the Word. May we not grow careless now and obey man instead of God; for that would mean ruin and final death. G. M.

A Word From the Philippines.

It is quite a custom for people, who are away from home, to draw general conclusions too hastily. A person from Japan, who went to America by way of Suez and landed at Charleston, S. C., for example, might be so struck with the number and customs of the negro population that he would write back to his home that the American people are negroes and have certain customs, which, indeed, he had seen at Charleston. If he were to go into the New England States, or into the Prairie States, Kansas, Nebraska and the Dakotas, he would need to modify his general conclusions to a considerable extent. The error, here mentioned, is one which all travelers are likely to fall into. I have thought it best to write of what I do as incidents coming under my observation, and when I have been here longer, and have learned more, general conclusions may be given.

The first Sunday that I was in the Islands I went to church. It was in Manila, and I attended a Presbyterian church. The pastor was alert to greet all who came. I was shown into the apartments of the Baraca class. It was not large at all, but a few young men were studying the Word. The Sunday school was mostly kindergarten. Not a great many adults were present. Too warm. They came for the sermon, however, or some of them came. In fact, it was a warm day. I have heard preachers complain when their audience took the back seats first, but at this time and place the seats closest back to the doors were the most comfortable.

At the opening of the service, the pastor invited people to unite with the church. "There are three ways," said he, "that we receive members. One is the good old way of confession of sins, followed with Christian baptism. Another is by letter. If you have brought your certificate of membership from any Protestant church, we will receive it, and you become a member of this body. The

third way is what we call 'affiliated members.' You may not expect to stay in Manila, and may be out where you have no church home. You do not care to lose your identity with your home church and at the same time you need the help that comes from being connected with a church home. You can become an affiliated member of this church while you are here in the Islands, and when you leave here you go right back to your own church home."

I have learned that there are four Protestant churches doing work in the Philippine Islands, the Methodists, the Baptists, the Presbyterians and the Christians. The leaders of these churches met and decided to work together along certain lines. The territory of the Islands was partitioned off and each took his part, so that there need not arise the confusion that is certain to originate from differences in doctrine, when preached to nonprotestant peoples. It was agreed, also, to receive members from any Protestant Evangelical church on a certificate of membership. This, of course, is a common practice of these denominations in the States. Then this idea of "affiliated members" was also adopted.

To some of these stipulations the Christian church representatives would not agree,—to the matter of territory, for example. They claimed the right to go where they pleased, which is, of course, very true, but with the result that confusion often arises where it could have been avoided. In this way, also, energy is spent, in competing with other denominational work that might be better spent in competition with "His Satanic Majesty." Too long we have suffered from this malady in America. There is a whole lot of territory here in the Islands that has never been touched by Protestant workers. In every village and barrio, the sound of the Catholic bell is respected as the sound of Gabriel's trumpet will be. Catholics abound everywhere. There is much work being done and much substantial progress is being made in breaking away from the priest.

W. O. Beckner.

Bogo, Cebu, P. I.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Pitts.—Aug. 1 Bro. W. L. Woodiel, of Austin, Ark., came to us and preached three sermons. Although the weather was warm, the interest and attendance were good. Could the meetings have continued we believe much good would have been done. This is a good place in which to sow a gospel seed.—Nute Wilson, Pitts, Ark., Aug. 4.

COLORADO.

Denver.—We have decided to have our Sunday-school convention Aug. 28. Our communion will be held in the evening of the same day. On Sunday morning, Aug. 29, the dedicatory service will be held. These meetings have long been looked forward to by our home members, as well as by many who expect to be with us at that time. Those coming direct to the church from the depot may take City Park Street car, transfer at Fifteenth and Arapahoe to Pearl or University Park car, get off at Miss. Avenue, and go one block east to the church.—Emma Root, 1109 South Washington, Denver, Colo., Aug. 4.

Fruita.—As a result of Bro. Lampin's earnest, zealous labors among us, for the past three weeks, the members have greatly awakened to their duty, and unbelievers were led to seek a refuge of peace and safety. We report thirty-eight accessions, among them being a doctor and his wife, formerly members of the Christian church. One came from the Methodist and one from the Congregational church. Prospects are bright for others to follow soon. The meetings closed Sunday night with a love feast. About two hundred communed. The Fruita church was organized four years ago. Now we number a hundred and fifty. The parting with Bro. and Sister Lampin, on Sunday night, was sad.—Effie Gnagey, Fruita, Colo., July 27.

ILLINOIS.

Blue Ridge.—Bro. John A. Robinson, of Muscatine, Iowa, preached two sermons for us recently. His subjects were, "God's Call to Man," and "Seeking a Better Country." The Sunday previous Bro. R. E. Burger, of Allerton, preached on "Unity and Humility." Bro. John F. Button, one of our home ministers, is beginning a series of doctrinal sermons.—Cyrus Wallick, Mansfield, Ill., Aug. 6.

Coal Creek.—Our love feast held in Canton July 24, was a very enjoyable one. Four ministers and quite a number of brethren and sisters were present with us from adjoining congregations. About sixty surrounded the Lord's table. Bro. J. H. Neher, of Hudson, Ill., officiated. He also preached two very enjoyable sermons. We were very much pleased to have the brethren present with us. It was decided at our last council to hold a series of meetings at the Coal Creek house in September, closing with a love feast on the 25th. Instead of one, as reported in our last letter, three were baptized July 31.—S. Leslie Cover, Canton, Ill., Aug. 1.

Macoupin Creek.—We met in council July 31. Bro. I. J. Harshbarger presided. Elders J. H. Brubaker and D. B. Gibson were also present. Aug. 28, at 6 P. M., we will hold our communion. Bro. Geo. Flory will begin a series of meetings for us Aug. 15. Our district meeting will be held here. Brethren I. J. Harshbarger and Joseph Jones were chosen delegates to the same, with Brethren Martin Brubaker and L. B. Watson, alternates. We wish to welcome all who may attend. —Aurelia Watson Brubaker, Farmersville, Ill., Aug. 7.

INDIANA.

Huntington City.—On Sunday, the 15th, we expect to rededicate our church. Bro. G. L. Studebaker, our elder and pastor, will conduct the meeting, to which all are invited. We have put in a gallery and Sunday-school rooms, and made our churchhouse inviting as well as convenient.—John B. Bailey, 700 Guilford Street, Huntington City, Ind., Aug. 4.

Pleasant Grove.—On the evening of Aug. 1 we had a children's program in which the entire Sunday school took part. The children did unusually well. The exercises were attended by a large audience. Sister Margaret Bixler Garrette had charge of the program. We will hold our annual harvest meeting the last Sunday in August.—Mrs. O. B. Garrette, Bluffton, Ind., Aug. 2.

Walnut Level.—We met in council on Saturday, July 31. Our love feast will be Saturday, Oct. 2, beginning at 10 A. M. Our congregation is small and we desire assistance. We extend a cordial invitation to members of other congregations. If any come by railway, come to Petroleum, and notify Bro. Henry Warner, Petroleum, Ind.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., Aug. 6.

IOWA.

Franklin County.—Bro. John Noffsinger, of Dayton, Ohio, who has been attending school at Mount Morris, and also at Bethany Bible School, was with us Aug. 1, and gave us two sermons. Our Sunday-school work is progressing nicely. We have a teacher training-class, which meets every two weeks on Wednesday evening at the church. It is conducted by our elder, Bro. Wm. H. Pyle. We have taken up a two years' course. This is an important work, and will be a great benefit to the church, by way of preparing her workers for the Master's cause.—Elsie A. Pyle, R. D. 5, Hampton, Iowa, Aug. 4.

Indian Creek.—July 31, Bro. Moses Deardorff came to us and preached Saturday evening, and on Sunday at 11 A. M., 2:30 P. M., and also at 8 o'clock in the evening. One was baptized. Others are near. Bro. Deardorff presented the Scripture forcibly, and his short visit among us was greatly appreciated. Our Sunday school is moving along nicely. We feel much encouraged in our work.—Walter L. Troup, Maxwell, Iowa, Aug. 2.

Maple Valley.—Eld. John Early, of Kalispell, Mont., stopped here on his way home from the Annual Meeting. Sunday, July 25, he preached for us. In former years Bro. Early lived near Aurelia and acted as elder of our church.—Edith G. Faulkender, R. D. 4, Aurelia, Iowa, Aug. 2.

Notice.—The semiannual meeting of the Mission Board of Southern Iowa will be held at Mt. Etna Sept. 4. Any one having business pertaining to the work in the District, to present to the Board, will please file it with the secretary prior to above date.—Peter Brower, South English, Iowa, Aug. 3.

KANSAS.

Burr Oak church has decided to hold her love feast Sept. 18, at the close of a series of meetings.—Rose Garman, Burr Oak, Kans., July 31.

Murdock.—In our last report mention was made of three persons applying for membership. They were baptized Sunday Aug. 1, and five others with them. Three of these were members of the Old Order Brethren. Since we have our new building, our church is growing steadily, and prospects for the future are good.—D. E. Johnson, Norwich, Kans., Aug. 2.

MARYLAND.

Pipe Creek church met in the midst of a series of meetings, conducted by Bro. John M. Mohler, of Lewistown, Pa. Two were baptized today and others seem near.—Rachel A. Pfontz, Linwood, Md., July 29.

MICHIGAN.

Notice to the Sunday-school Superintendents in Michigan: Come to the meeting at Crystal. We need you. Please do not forget the yearly offering. May it be large enough that we can establish that Sunday-school fund that is yet charged up against us. Bring your workers.—D. F. Warner, District Sunday-school Secretary, Custer, Mich., Aug. 4.

Riverside.—July 31 Bro. A. M. Smith came to us and preached on Saturday evening, Sunday morning and Sunday evening. These services were well attended. On Sunday morning our Sunday school took up a special collection for home missions, amounting to $3.36. Our series of meetings that was to begin Aug. 1, was postponed until Sept. 13, on account of Bro. George Deardorff having made other arrangements. One was baptized July 25. Others are seriously impressed.—E. B. Weirick, McBain, Mich., Aug. 1.

Sugar Ridge.—Since July 25 we have had two discourses from Bro. Ezra Flory, of Ohio, and one from Bro. Price Hylton, of Virginia; also one from Bro. W. H. Pyle, of Iowa. On Sunday, Aug. 1, Bro. Levi Baker began a series of meetings. We have recently had two accessions,—one brother by reclamation and one by baptism. Both are sons of an aged and much afflicted mother.—D. F. Warner, Custer, Mich., Aug. 4.

Vestaburg church met in council July 3, with our elder, Bro. C. L. Wilkins, presiding. All business was disposed of pleasantly. The visiting brethren reported everything in good order. Bro. B. F. Switzer was elected clerk for one year, and Bro. C. E. Switzer treasurer. Brethren Samuel and Milton Bollinger were appointed delegates to district meeting, with Bro. A. F. Andes alternate. Bro. I. F. Rairigh, of Ionia County, will be our elder in the future. A brother and sister, who lately moved here from Ohio, were with us. On Sunday one was baptized. The writer was chosen correspondent for one year.—Edna Pearl Andes, R. D. 1, Vestaburg, Mich., Aug. 2.

MISSOURI.

Joplin.—Two were baptized last Sunday afternoon. They were a father and mother, and we are glad to add them to our little flock.—J. L. Switzer, Joplin, Mo., Aug. 3.

NEBRASKA.

Notice to the Churches of Nebraska: All persons coming to the District Sunday-school Convention at the Afton church Aug. 28, will have to notify the foreman of committee of arrangements as to when they will come. No trains will be met on Sunday. Notice will be given later as to trains for Monday.—Levi Snell, Cambridge, Nebr., Aug. 5.

Notice to the Churches of Nebraska.—In order that the services of Bro. A. C. Wieand might be had at our coming district meeting, the Board have been requested to change the time to an earlier date, which request was granted. A Sunday-school Institute, conducted by Bro. Wieand, will begin on Saturday, Aug. 28, and continue throughout Saturday, Sunday and Monday. The usual yearly meeting will begin on Tuesday, Aug. 31. It is hoped that these meetings will be largely attended, as we wish to make them above the average in spirituality and helpfulness. The advisability of dividing the District, making Eastern and Western Districts of Nebraska, is a question that will make this meeting one of more than ordinary interest. Let us have a strong delegation from the different churches, for it is the Lord's cause.—H. A. Frantz, District Clerk, Firth, Nebr., Aug. 5.

NEW MEXICO.

Rosebud.—We have a union Sunday school, with several denominations represented. The writer is superintendent. These people are from all parts of the United States, and are naturally inclined to worldly pursuits and amusements. A union Sunday school is not the best, but the best that can be had here. We believe that if this were a Brethren settlement it would be the most desirable place in the country. But as it is, we have secret orders, unbelievers, and all kinds of worldly denominations. What we need is a few wide-awake missionaries who, not for the sake of money, but for the sake of souls, will come and labor among us. If any minister is looking for a new location, write me. We have a good schoolhouse near Rosebud. We also have a fine climate and good water. The prospects for crops are excellent.—H. N. Kerr, Ione, N. Mex., Aug. 2.

NORTH DAKOTA.

Pleasant Valley church met in council July 31, with Bro. D. W. Stock presiding. All business matters were adjusted in love and union. Two letters of membership were granted. The following officers were elected: Bro. D. W. Stock, Messenger agent; Bro. W. J. Church, clerk; Bro. Harvey Bomgardner, treasurer; the writer, church correspondent. Both Sunday schools at this place are moving along nicely. Attendance and attention are good. Brethren J. M. Myers and David Miller were with us recently, and preached at both houses.—Bertha Allan, York, N. Dak., Aug. 2.

Snyder Lake.—Our two weeks' series of meetings, conducted by Bro. R. H. Nicodemus, closed July 24, at which time we held our love feast. The church was greatly strengthened by Bro. Nicodemus being with us. The feast was well attended. On July 25 Brethren J. B. Deardorff and M. L. Huffman were advanced to the second degree of the ministry. The basement of our church is nearly completed. It proved to be a great help during our love feast.—M. L. Huffman, Brumbaugh, N. Dak., Aug. 2.

Surrey.—Bro. W. D. Keller came to us July 17, and has been laboring for us each evening since. He also held several day meetings. Thus far two have come out on the Lord's side, and we feel that others are near the kingdom. Bro. J. E. Miller, of Mount Morris, Ill., was with us recently at our Sunday evening service.—Manerva Lambert, Surrey, N. Dak., July 27.

Surrey.—Our meetings closed Sunday evening, Aug. 1. Bro. Keller held forth the Word with power, and while there were not so many accessions, we feel that much good was done among us. Several are almost persuaded. During the hour before the Sunday evening service we had a consecration meeting. Brethren Frank Wingert and John W. Deeter were advanced to the second degree of the ministry. One sister was reclaimed. From here Bro. Keller went to Seattle, Wash. May the Lord bless his labors!—Manerwa Lambert, Surrey, N. Dak., Aug. 2.

OHIO.

Canton.—Bro. Noah Longanecker, of Hartville, Ohio, preached at the Mount Pleasant house in the forenoon of July 25. Two were received by baptism at the Center church some time last spring.—George S. Grim, Louisville, Ohio, Aug. 4.

Danville.—We held our harvest meeting at the North Bend church Saturday, July 31. Eld. George Strausbaugh preached the sermon in the forenoon. Eld. Reuben Shroyer preached a missionary sermon in the afternoon, after which a collection, amounting to nearly $40, was taken for home missions. The children's exercises Sunday, Aug. 1, were well attended. Eld. Reuben Shroyer also preached for us in the evening on the subject, "Men Wanted." This topic was suggested by one of the recitations given in the morning.—Libbie Daugherty, Danville, Ohio, Aug. 4.

Hickory Grove church met in council Saturday, July 31, with our elder, Bro. Coppock, presiding. Brethren J. E. Barnhart and I. J. Rosenberger were with us. Three letters were read. We decided to hold our harvest meeting Aug. 15. Bro. E. C. Funderburg was elected to the deacon's office, and, with his wife, was duly installed. Other business matters were attended to. Bro. Rosenberger remained until Sunday and preached on Sunday morning on "The Transforming Power of the Gospel." In the evening, after Christian Workers' meeting our elder preached on "Redeeming the Time."—Ella J. Neher, R. D. 4, Box 39, Tippecanoe City, Ohio, Aug. 2.

Maumee.—Aug. 1 our district Sunday-school secretary, Sister Jennie Sellers, of Fostoria, Ohio, was with us. She gave an interesting talk on Sunday-school work.—John Sponseller, Sherwood, Ohio, Aug. 6.

Notice.—Those coming to the ministerial and Sunday-school meetings of Northwestern Ohio by rail will come over the Western Ohio trolley line to Lewis Pay Station. The church is located about one-half mile north. Only local cars stop. Cars leave Findlay at 6 A. M. and every two hours thereafter till 6 P. M. Cars leave Lima at 7:22 A. M. and every two hours thereafter till 7:22 P. M. All those desiring to be conveyed from station to church, will please notify the writer on what car they will come.—N. I. Cool, Beaverdam, Ohio, Aug. 20.

Ross.—Bro. D. D. Thomas was with us July 24 and 25. He preached three sermons. Sunday afternoon we had services for Bro. Ross at his home. He is an invalid and not able to attend church. Our Sunday school is moving along nicely. Bro. D. D. Thomas will begin a series of meetings for us in the near future.—Katie Shellabergar, Mendon, Ohio, July 29.

Trotwood.—July 18 Bro. D. L. Miller came to us and preached two sermons and gave five lectures on Bible Lands. July 25 two young people were received by baptism. Aug. 4 a special council was held to make preparations for the Sunday-school meeting of Southern Ohio, to be held here Aug. 25. It was decided to hold services every Sunday morning; also to look more fully after the interests of a mission point at Stillwater Junction, located in our territory.—Sidney Coffman, Trotwood, Ohio, Aug. 6.

Upper Twin church met in council Aug. 4, Eld. B. F. Petry presiding. All business passed off pleasantly. We decided to have our love feast Oct. 23 at 5 P. M.—Delia Deaton Schilling, R. D. 10, Eaton, Ohio, Aug. 7.

Middle District.—The date of our annual harvest meeting has been changed from Aug. 7 to Aug. 28, at 2 P. M.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Aug. 6.

OKLAHOMA.

Bright Star church recently closed a series of meetings conducted by Bro. A. J. Smith. Twenty-five sermons were delivered in all, which greatly encouraged us in the work, and were an uplift to the church at this place. Three applied for membership, two of whom have been baptized. One awaits baptism and one was reclaimed. Others are near the kingdom. Our prayers go with Bro. Smith in his work. Our Sunday school is doing good work.—P. S. Hartman, R. D. 2, Reed, Okla., Aug. 3.

PENNSYLVANIA.

Artemas.—The new church house at Artemas, Pa., will be dedicated on Sunday, Sept. 12. Bro. W. J. Swigart, of Huntingdon, Pa., will deliver the discourse. We extend an invitation to all.—John Bennett, Artemas, Pa., July 29.

Centennial.—July 18 we were called to the home of Irvin Rotz and informed that his wife who was ill, wished to be taken into the church. We at once notified the Brethren of the Chambersburg Mission, where the nearest elder resides, and she was baptized the same day. The next week she expressed a desire to commune. A love feast was held at their home July 25, with Brethren Wm. Anthony and Lehman officiating. They also did the baptizing. Our harvest meeting will be Aug. 22.—Wm. H. Leininger, Centennial, Pa., Aug. 2.

Claar church met in council July 17, our elder, Bro. J. A. Sell, presiding. Considerable business came before the meeting, but all was disposed of satisfactorily. It was decided to hold our love feast Saturday, Oct. 23. The examination services will be at 3:30 P. M. and the love feast proper at 5 o'clock. Our Sunday-school convention, July 18, was largely attended. A number of Sunday-school workers were with us, among whom were Eld. J. A. Sell, of Hollidaysburg; Eld. J. B. Miller, of Curryville; Eld. Michael Claar, of McKee, Eld. O. S. Corle, of New Paris; Brethren A. E. Wilt and H. Ressler, of Altoona. The meeting was interesting, and good results may be expected from it.—E. F. Claar, Klahr, Pa., July 28.

Ephrata church met in council Monday evening, Aug. 2, Eld. David Kilhefner presiding. A Christian Workers' Meeting was organized to begin Sunday, Aug. 8, at 6:15 P. M., the officers for which are George Weave, president, Mazie Martin, secretary. Bro. Samuel Kilhefner resigned as usher, and Samuel Martin was appointed to fill the place. Saturday Aug. 21, at 2 P. M., was selected as the time to hold a harvest service and to take an offering for the proposed Orphanage of the Eastern District of Pennsylvania. Love

feast services will be held on Saturday, Oct. 23, at 3:30 P. M. The officers for the sisters' missionary society were reappointed as follows: Emma Seltzer, Lizzie Miller, Alice Taylor and Mazie Martin. The Little Workers rendered a missionary program on Sunday, Aug. 1.—Mazie Martin, Ephrata, Pa., Aug. 4.

Plum Creek.—Bro. W. C. Hanawalt preached for us Aug. 1, morning and evening. Two were baptized since our last report. Our Sunday school is growing. We have organized a teacher-training class. Our church will meet in council Aug. 14, at 2 P. M.—H. S. Replogle, R. D. 1, Shelocta, Pa., Aug. 4.

Springville church met in council Aug. 2. Eld. John Herr was with us. Three letters were granted. The report of the building committee on a new house was favorable. The building is progressing. It was decided to hold harvest services Aug. 28, at 1:30 P. M., at the Mohler house. Our love feast will be Nov. 28, at 9:30 A. M. at the Mohler house. We will have a children's meeting in the future. All business was disposed of pleasantly.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Aug. 6.

TENNESSEE.

Knob Creek church met in council July 31. All business was disposed of in peace and harmony. It being the time of our annual visit, some instructive talks were given by the visiting ministers. Those present were Bro. C. S. Ikenberry, of Daleville, Va., Brethren C. H. Diehl, N. B. Sherfy, A. E. Nead and P. D. Reed, from adjoining congregations. Brethren Paul Bowman and R. B. Pritchett are delegates to district meeting. Our revival meeting, conducted by Bro. D. N. Eller, of Daleville, Va., will begin Aug. 14. Bro. Ikenberry preached two sermons on Sunday.—Mary White, Jonesboro, Tenn., Aug. 3.

Notice.—The following are the railroad arrangements for the district meeting of Tennessee, to be held in the Beaver Creek church, Sept. 3 and 4: Those that can conveniently do so, should start so as to arrive in Knoxville about 11 A. M., following day Eld. Riley Flora preached for us.—Martha Sept. 2. Then they should go by electric car to Fountain City not later than 12:30 P. M. Those arriving at any other time will please notify the undersigned, that they may be accommodated. You will greatly favor those having transportation in charge by complying with the above.—John P. Bowman, Fountain City, Tenn., Aug. 7.

VIRGINIA.

Antioch church met in council July 31, with Eld. Isaac Bowman presiding. One letter of membership was received and four granted. All business passed off pleasantly. The Mitchell, Wirtz, Va., Aug. 2.

Manassas.—We met in council July 14. All business was disposed of pleasantly. Bro. J. W. Mathias was elected president of Christian Workers' meeting. The ministerial meeting of Eastern Virginia was held here July 29. It was a spiritual meeting and is sure to prove beneficial to the laity and ministers who attended. It was a noticeable fact that not enough time was given for the discussion of most of the topics. A collection of $8 was taken for home mission work. July 30 we held our harvest meeting. Bro. B. F. Miller and Eld. I. M. Neff preached. After these services an election for deacons was held. Brethren Milton J. Hottle and George P. Bucher were elected and installed. Our series of meetings will begin at Bradley July 15.—Alice C. Blough, Manassas, Va., Aug. 7.

Saunders Grove.—Bro. L. C. Coffman came to us July 17, to conduct a series of meetings, beginning on the 18th and continuing until the 30th. He preached fourteen sermons in all. Six were baptized, and others are near. Bro. Coffman is a good worker, and the church feels that is has been built up and strengthened by these meetings. The attendance and attention were good throughout.—Jennie B. Saunders, Thaxton, Va., Aug. 2.

WASHINGTON.

Olympia church convened in council July 29, Eld. Secrist presiding. All business was disposed of satisfactorily. Sunday-school officers were elected, with Sister Barbara Secrist superintendent. Bro. W. C. Lehman was chosen president of Christian Workers' meeting. We will hold our communion Aug. 14, with preaching at 2 P. M. We invite the members of neighboring congregations.—Caddie Wagner, Olympia, Wash., July 31.

Sunnyside.—July 11 Bro. C. Fahrney, of Twin Falls, Idaho, was with us and gave us two sermons. Aug. 1 our aged brother, B. F. Miller, gave us a helpful sermon from the text, "What think ye of Christ?" We recently reorganized our Christian Workers' meeting, with Bro. Yates Howard president and Sister Elsie Sayer secretary. The birthday offerings of our school, for the past six months, amounted to $11.00. Half of this amount we sent to the Bethany Bible School in Chicago, and the remainder was given toward the support of an orphan in India.—Maude Eby, Sunnyside, Wash., Aug. 2.

WEST VIRGINIA.

Pleasant View.—Elders P. S. Miller, T. C. Denton and Newton Eller came to us July 24, for the purpose of ordaining Brethren J. S. Zigler and J. W. Rogers to the eldership and installing Bro. F. P. Sanger into the ministry. While with us, these Brethren preached three sermons.—Anna F. Sanger, Bays, W. Va., Aug. 2.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM THE FIRST DISTRICT OF VIRGINIA.

According to appointment the Sunday-school workers and ministers of the above District met at the Brethren church, Franklin County, Va., Aug. 3, and continued for six sessions. Bro. T. S. Moherman was with us and conducted the greater part of the work. Other brethren and sisters from our home district assisted.

The moderators of the sessions having been previously appointed, Sister Alda Hylton was appointed clerk.

The spirit of these meetings was good. Large congregations attended the long sessions, eager for the presentation of God's truth, and best methods and plans to make them practicable in our lives. Each session had a special theme, but primarily the work of teacher-training was emphasized.

Before the close of these sessions a large number made application for enrollment in Teacher-training classes. Twenty-six Sunday schools were represented by delegate or letter. Reports from these schools show an encouraging growth. There were in attendance thirty-three ministers, forty teachers and eleven superintendents.

Among other questions discussed was, "How to Create a Greater Mission Sentiment among our Sunday-school Pupils." After discussion the following resolution was passed: "Moved that this District Sunday-school Institute favor a special mission collection in each Sunday school of the District at least once each quarter."

During the sessions there were held impressive graduating exercises of the teacher-training class of the Daleville Sunday school. Bro. Moherman addressed the class with fitting words. We purpose continuing this feature of our District Institute work from year to year. It was decided that the next institute be held at the Troutville church, Botetourt County, during the first week of August, 1910. C. S. Ikenberry, Dist. Secretary.

Daleville, Va.

NORTHWESTERN OHIO.

Following is the program of the annual Sunday-school and Ministerial Meeting of the Church of the Brethren of the Northwestern District of Ohio, to be held August 25-27, at the Pleasant View House of the Sugar Creek congregation.

Program Committees: Sunday school, Pearl Byerly, John Flory, E. R. Cramer; Ministerial, J. L. Guthrie, B. F. Snyder, C. A. Wright.

SUNDAY-SCHOOL MEETING.

Wednesday, August 25, Evening Service.

8:00, Sermon, "The Proper Decorum in the Public Assembly." 1 Cor. 11:1-16.—J. J. Anglemeyer.

Thursday, August 26, Morning Session.

8:30, Devotional Exercises and Organization.

"Why Are We Here?"—B. F. Snyder.

"At What Age Should a Child Be Admitted Into the School?"—Sister G. A. Snyder, Edward Kintner.

"More Doctrinal Helps and Teaching Needed in the Primary Department."—C. H. Yoder.

"When, How and by Whom Should the Child Be Approached Concerning His Soul's Salvation?"—Hattie Sellers, Noah Long.

Afternoon Session.

1:30, "Who Is Responsible for the Lack of Interest on the Part of the Advanced Pupil?"—J. B. Early.

"How Improve Our Teaching Forces?"—Lois Thomas, J. P. Thomas.

"Should a Minister Be a Teacher in the Sunday School?"—Laura Cook, W. R. Guthrie.

Question Box.

Discussion and Song after Each Topic.

Evening Session.

7:00, Christian Workers' Meeting Round Table.—Conducted by E. R. Cramer.

MINISTERIAL MEETING.

Friday, August 27, Morning Session.

8:30, Devotional Exercises and Organization.

9:30, How Stimulate Among Our Members More Confidence in the Church: (a) As to Her Authority in Calling and Electing Her Ministers?—H. V. Thomas. (b) As to Her Authority in Adopting Methods for the Accomplishment of the Work?—G. A. Snyder. (c) As to Her Possibilities and Opportunities?—A. B. Horst.

10:20, "How Can We Induce Our Young Brethren and Sisters to Aspire and Prepare for the Mission Work of the Church?"—Ira E. Long, David Lytle.

10:50, The Minister's Department and the Influence Exerted by It: (a) In the Pulpit.—D. D. Thomas. (b) Out of It.—G. W. Sellers.

Afternoon Session.

1:30, Why I Love the Church of the Brethren: (a) From a Missionary Standpoint.—Sister Lydia Dickey. (b) From a Doctrinal Standpoint.—David Byerly. (c) For Her Nonconformity Principles.—J. L. Guthrie. (d) From a Social Standpoint.—N. I. Cool.

2:20, "A Heart-to-Heart Talk to Young Ministers."—L. H. Dickey.

See the Messenger for railroad arrangements.

Bring your Hymnals and Sunday-school Song Books and help in the singing.

Sun time is used in the arrangement of this program.

MINISTERIAL AND SUNDAY-SCHOOL MEETINGS OF SOUTHERN OHIO.

MINISTERIAL MEETING.

This meeting is to be held at "Happy Corner" Brethren church, Monday and Tuesday, Aug. 23 and 24.

Monday evening, at 7:30 standard time, Sermon.—B. F. Petry.

Tuesday, Aug. 24, Forenoon Session, 8 O'clock.

Devotional Exercises.

1. Sensational Preaching: (a) What Constitutes It?—David Hollinger. (b) Its Effects.—D. C. Stutsman.

2. How Can We Increase Our Attendance and Interest at Our Regular Services?—(a) Minister's Part.—Sylvan Bookwalter. (b) Members' Part.—Isaac Franz.

3. Is the Church Drifting? And if So, What Is the Remedy?—Ira G. Blocher and D. S. Filbrun.

Afternoon Session, 1:00 O'clock.

4. What Are the Problems of the Ministry of Today?—J. E. Barnhart and H. Z. Smith.

5. Round Table.

6. Temperance.—Jacob Coppock and B. F. Sharp.

All schools having an attendance of twenty-five or more are entitled to two delegates; others one.

Discussion of each topic limited to one hour.

Assigned speakers will have ten minutes; others five minutes.

Song service will be conducted by J. A. R. Couser.

It is earnestly requested that all the ministers of the State District be present at this meeting, and that we make it one of the best.

Committee: Henry Baker, Moderator, S. A. Blessing, J. O. Garst, Noah Erbaugh, J. B. Gump, Secretary.

SUNDAY-SCHOOL MEETING.

This meeting is to be held at Trotwood, Tuesday and Wednesday, Aug. 24 and 25.

Tuesday evening, business session, followed by a sermon, "The Fundamental Needs of the Hour in Sunday-school Work."—D. S. Filbrun.

Wednesday, August 25, Forenoon Session, 8 O'clock.

Devotional Exercises.

1. Teacher-Training: (a) The Need.—O. P. Haines. (b) How?—Earl Neff.

2. The Primary and Intermediate Classes: (a) Their Needs.—Martha Guenther. (b) Methods.—Anna Eby.

3. How Can the Sunday School Implant into the Hearts of Our Young People the Bible Doctrines of (a) Christian Living?—Herbert Richards. (b) Christian Adornment?—Fern Morningstar.

4. Personal Work in Sunday School.—Allen Weimer.

5. Is It Nothing to You?—Carl Patten.

Offering, 11:30 A. M.

Afternoon Session.

Short Talks from Our Missionary Sisters.—Ida Erbaugh, Mina Hollinger, Ada Eby.

6. Sunday School as a Missionary Factor—the Relation of the Sunday School to the Mission Work of the Church.—John W. Fiddler, J. Franklin Brubaker.

7. Round Table.

Bring your "Song Praises." Mina Hollinger, Chorister.

Committee: Wm. Minnich, Moderator, Jesse Noffsinger, Catharine Hollinger, Chas. L. Flory, Secretary.

DISTRICT OF NEBRASKA.

The meetings, enumerated below, are to be held in the Afton church, on dates as given.

MINISTERIAL MEETING.

Aug. 31, 8:30 A. M.

1. The Supreme Obligation of the Church of the Brethren to the People of Nebraska.—J. B. Moore, J. L. Snavely.

2. Pastors: (a) How They Can Be Helpful to the Churches.—S. E. Thompson, Paul Nickey. (b) The Relation of the Churches to Their Pastors.—C. B. Smith, D. G. Couser (c) The Kind of Pastors Needed.—G. W. Ellenberger, L. D. Bossserman. (d) How to Secure Them.—J. S. Gable, Peter Grabill. (e) Should the Pastor be his Own Evangelist?—H. A. Frantz, D. G. Wine.

3. What Is the Most Serious Problem Confronting the Church in the State of Nebraska?—E. S. Rothrock, Wilbert Horner.

4. How Increase the Spirituality of the Church?—H. A. Hoffert, A. C. Wieand.

5. The Model Church.—J. Y. Heckler, M. R. Weaver.

6. The Model Preacher.—J. J. Tawser, M. N. Wine.

7. The Model Sermon.—J. E. Young, Edgar Rothrock.

Committee on Program, Geo. Mishler.

SUNDAY SCHOOL MEETING.

Tuesday, August 31, at 1:30 P. M.

Devotional.—A. C. Wieand.

Address of Welcome.—Geo. Mishler, Response.—S. E. Thompson.

1. How Make the Sunday School More Devotional, also More Intellectual?—Frank Beck, E. T. Peck.

2. What May the Sunday School Justly Expect of Each Member?—Julia Engles, Elbert Rothrock.

3. Suggestions for Sunday-school Extensions in Our District.—M. N. Wine, W. T. Fry.

4. To What Extent Should We Coöperate with the International Movement, Relative to Township, County and State Conventions?—J. E. Jarboe, Vern Stern.

5. The Sunday School as a Missionary Force.—P. A. Nickey, Jacob Snell. I. B. Wagoner, District Secretary.

CHRISTIAN WORKERS' MEETING.

Tuesday Evening, August 31.

1. How to Organize for the Most Effectual Work.—Vankirk Maxey, Nellie Foster Garmon.

2. Practical Plans for Conducting a Christian Workers' Meeting.—Mary Ellenbarger, Royal Eisenbise.

3. My Ideal Christian Worker among his Associates.—Barbara Nickey, Hazel Moore.

4. Address.—A. C. Wieand.

Committee on Program, I. B. Wagoner.

MISSIONARY MEETING.

Wednesday, Sept. 1, 8:30 A. M.

1. Soul Winning and Soul Saving: (a) Define.—Levi Snell, A. G. Reed. (b) Name Some of the Divinely-appointed Agencies to Be Employed in the Work.—Ira Wagoner, Samuel Terwilleger.

(c) What Can Be Done to Make Us Realize More Fully Each One's Part in the Work?—C. P. Hargleroad, Elmon Sutphin.

2. Is the "Institute" Plan for Raising Our Missionary Money Preferable to the Plan Adopted by the District?—Jas. Gish, Geo. Mishler.

3. Query Box.

Committee on Program, A. J. Nickey.

SEWING CIRCLE—MOTHERS' MEETING.

7:30 P. M., Sept. 1.

1. Mother's Influence in Making the Home Pleasant for the Boys.—Mrs. Oliver Lapp, Lottie Wine.

2. How Can a Mother Keep the Confidence of Her Boys and Girls and Win Them for Christ?—D. Maxey Quellhorst, Mrs. E. S. Rothrock.

3. How Can the Mother Best Influence the Child to a More Thorough Study of the Bible?—Emily Moore.

4. What Is the Main Duty of a Mother in the Home?—Mrs. J. E. Young.

Committee, Emily Moore.

THE DENVER MEETINGHOUSE.

Many trials having been overcome, the Brethren in Denver are about to have the desire of their hearts, and a pressing need of their work, satisfied in the completion of their new church building.

I feel constrained to say to the Brethren of Nebraska and Iowa, who so kindly contributed to this cause through me, and to all others, that your funds have been handled as a sacred trust by those in charge of the construction. Erected in accord with the Brethren's idea of the beauty of simplicity, this building is such an one in which any one may delight to worship. Any member, whether a contributor or not, will feel at home with the disciples in Denver as they meet in their house of worship.

Rocky Ford, Colo., Aug. 6. J. Hugh Heckman.

A GLANCE TWENTY YEARS BACKWARD.

While attending the Annual Meeting at Harrisonburg, Va., recently, our mind took a review of the past twenty years in reference to the old ship, Zion. At the former meeting, held in the same vicinity twenty years ago, I was a delegate on the Standing Committee,—the first representative of the kind from the Pacific Coast. Very vividly did I recall many circumstances that occurred in the deliberations of that Committee of veterans of the cross,—most of them having now gone to their great reward. Those were significant and, in some respects, stormy days for the church. Some prophesied disasters never came to pass. There were faithful brethren that had strong and abiding faith in the church, and they showed it by their earnest efforts to battle for the right. The missionary cause was passing its most dangerous epoch, but it stood the test, and finally victory perched upon its banners. Now, after the twenty years that have passed, it is on a good prospective footing along the line of taking the world for Christ.

The one great question that twenty years ago confronted our Fraternity is yet a cause for anxious solicitude. It must be, indeed, a vital question of doctrine, or it could

not be so tenacious of life in the church. All the great questions of doctrine, as set forth by the great Author of Salvation, are unquestionably eternal, for it was Divinity that declared that "the gates of hell" cannot destroy the church. As long as we have Holy Ghost men to guide the ship, we shall find Holy Spirit rules governing the old and tried ship of Zion. With the present prospects of a higher spiritual atmosphere surrounding the church, all lovers of our Brotherhood should take courage and go on to dare and do for the right.

First of all, get the right gospel principle of a doctrine well-fixed in the heart; then put forth energetic efforts to educate others along the same line. One soldier with fear in his heart can do more to make cowards in the ranks of the army, than is done by the threatening hosts of the enemy. The loyal men and women must not falter, but go on and show a bold front with loyal step, proclaiming to all that they have learned the religious tactics from a Heaven-commissioned General.

History is only repeating itself. Twenty years hence there will be as much to give us courage as we now have, after looking back along the lines of Christian endeavor. The old veterans are dropping out one by one, but there are others taking their places,—young and strong in the faith. We have faith and confidence in them because we have faith and confidence in the cause they have espoused. It is true, vigilance is the one thing we must exercise at all hazards, but in all our watching we must watch self and be examples of good living in the school of Christ and in the race of life.

When I thought of what twenty years had brought about in the Lord's planting, here on this coast, it is indeed an incentive and encouragement to press on in the work. Although those, who were the pioneers, and blazed the way, first heralding the good news in these evergreen valleys without money and without price, will soon pass on, it is a pleasant thought that "the desert is blossoming as the rose" and that the kingdom of God is flourishing. So may it continue till the Lord comes to gather up his jewels! J. S. Flory.

Pasadena, Cal.

BRO. JOHN WISE.

Gone! A master in Israel is gone! An eloquent man and mighty in the Scriptures!

In 1891 Bro. Wise and Bro. Enoch Eby were sent as a committee to the Osage church, Crawford County, Kans. A brother had published a small leaflet upon the subject of the passover and Lord's supper, which was reported as not being in perfect accord with the church doctrine upon these subjects. Somebody complained and the committee was sent.

With the utmost tenderness and love the two brethren approached the author of the leaflet and reasoned with him upon the importance of love, unity and harmony in the Brotherhood. The brother was tenacious in his belief and felt disposed to support his ideas by presenting scriptural authority.

"Well," said Bro. Wise, "you know how many there are, and tender lambs of the fold, which are not yet able to be fed the stronger meat which we, of mature age, may feast upon at our Master's table. Even Paul had only milk for some which were not yet able for the stronger meat. How careful he seemed to be, lest he should lay something before them at which they might stumble and fall. So, my dear brother, we come in brotherly kindness and tender affection, pleading for the weaker ones of the fold, pleading for the tender plants that are springing up around us, that we may be good, gentle shepherds, good, wise husbandmen, leading men along tenderly, carefully. Thus, after awhile, they may become teachers also, and then be able to digest the stronger meat, and become as I trust we are, thoroughly rooted and grounded in our blessed Master's Word and work."

The brother was at first disposed to defend his position, but so bland and kind were Bro. John's words, that there was no difficulty whatever to end the committee work in a loving and agreeable manner, and the brother said: "Brethren, I will write or say nothing hereafter that may cause any trouble in the church." He kept his word to the end of his days.

In the evening, after the committee work, Bro. Eby preached one of his most telling and effective sermons upon "Brotherly Love."

Next morning, being Sunday, it was Bro. Wise's turn to preach. His text was from Revelation, his subject being "The Heavenly City, New Jerusalem." No pen could adequately describe that discourse. It was a sort of sequel to Bro. Eby's of the night before, and eloquently portrayed the reward and perfected fruitage of brotherly sacrifice and brotherly love. His description of that city, the tremulous emotion clearly manifest, as the beautiful picture was unfolded before us. The deep feeling and pathos that seemed to come from the very fiber of his inmost soul, held us entranced, and when, near the conclusion, he leaned forward, resting upon the desk, and slowly said, "Oh, don't you want to be there?" it seemed that every one in the room was ready to go. Every heart was full and the eyes running over. Long will we remember that blessed meeting.

My first acquaintance with Bro. Wise was at the Annual Meeting at Waterloo, Iowa. He was the guest of Brother and Sister Reber, where also my mother and myself were entertained during the meeting. Bro. Wise was reading clerk at that meeting. Every one who has ever heard him will remember the strong voice and clear and plain enunciation that flowed forth so freely and deliberately, as he stood up to read.

At night he was to preach in the Baptist church in the city of Waterloo. In Bro. Reber's carriage we were conveyed to the city. After Bro. Christian Long opened the services, Bro. Wise arose. Looking over the crowded house for a brief interim, his first words were: "And he said, Tomorrow." That was his text.

He described Pharaoh's obstinacy, his curious desire to spend another night with the slimy, filthy frogs, when he might have secured their immediate removal. After telling of the plagues which Pharaoh's hard heart had brought upon himself and his people, and giving a graphic description of Pharaoh's final destruction, he closed with this application: "There was a gentleman in the city who had an excellent Christian wife. Not long after they were married she importuned him to come to Christ, but he said, 'Tomorrow.' She repeatedly and often said to him: 'Are you not ready to go with me, my dear?' 'Not quite, my love,— tomorrow.'

"The minister called upon him and urged his Master's claims, but he said, 'My business is not quite in shape yet. I will come tomorrow.'

"He fell sick. His dear wife pressed the great importance of setting his house in order. He said: 'Yes, when I get well. I will come tomorrow.'

"The minister called, but the physician said, 'He is ill today; wait till tomorrow.' On the morrow the minister met his weeping wife at the door who said, 'He is unconscious today. I hope he may be better tomorrow.'

"On the morrow the sun shone clear and beautiful, the birds sang their sweetest songs, the trees were murmuring God's praise, and the beautiful flowers made obeisance as the minister wended his way to the stricken home. There was crape on the door and sorrow and sighing within. Tomorrow did not come. Tomorrow never comes." J. L. Switzer.

Carthage, Mo.

MINISTERIAL MEETING OF NORTHERN ILLINOIS AND WISCONSIN.

This meeting is to be held at Yellow Creek church (country house) October 5.

9: 00-9: 15, Devotional, J. H. Moore, Elgin.

9: 15-10: 00, The Advantages of Pastoral Work: (a) As Seen by the Elder.—S. S. Blough, Batavia. (b) As Seen by the Laity.—A. H. Rittenhouse, Elgin.

10: 05-10: 50, The Ministry as Seen by the Aged Minister.—D. E. Price, Mount Morris, W. K. Moore, Lena.

10: 55-11: 40, The Need of More Evangelistic Work.—(a) As Seen by the Evangelist.—Wm. Lampin, Polo. (b) As Seen by the Resident Member.—J. Scott Snively, Lanark.

Closing Prayer.—Clarence Lahman, Franklin Grove.

Intermission.

1: 30-1: 40, Devotional Exercises.—Jos. Amick, Elgin.

1: 40-2: 25, A Reading Course for Our Ministers: (a) Why We Should Have It.—H. C. Crumpacker, District S. S. Secy. (b) Of What Should It Consist?—A. C. Wieand, Chicago.

2: 30-3: 15, How Reach Our Young People More Effectively?—Chas. Delp, Shannon, C. C. Price, Polo.

3: 20-4: 05, This Meeting: (a) What It Has Done for Me.—W. H. Eisenbise, Mt. Carroll. (b) How I May Carry Its Message to My Home Church.—I. B. Trout, Lanark.

Closing Prayer.—John Miller, Morrison.

Intermission.

7: 00, Address to the Ministers.—D. L. Miller, Mount Morris.

Committee: D. D. Culler, Mount Morris, Foreman; P. R. Keltner, Rockford, Treasurer; J. E. Miller, Mount Morris, Secretary.

DISTRICT BIBLE INSTITUTE OF SOUTHERN ILLINOIS.

This institute for Bible students, ministers, Christian Workers and Sunday-school teachers is to be held in the Astoria church, Fulton Co., Ill., Aug. 24-27.

Tuesday, Aug. 24.

9: 30 A. M., Series of Lessons on the Sunday-school Lessons from the Book of Acts.—A. C. Wieand, of Bethany Bible School, Chicago, Ill.

10: 30, Exegetical Study of the Book of Galatians.—J. W. Lear, Cerro Gordo, Ill.

2: 00 P. M., Prayer in the Book of Acts.—A. C. Wieand.

3: 00, Study of Galatians Continued.—J. W. Lear.

7: 30, Sermon, The Gospel and Conversion.—A. C. Wieand.

Wednesday, Aug. 25.

9: 30 A. M., Sunday-school Lessons Continued.—A. C. Wieand.

10: 30, Study of Galatians Continued.—J. W. Lear.

2: 00 P. M., The Holy Spirit in the Book of Acts.—A. C. Wieand.

3: 00, Study of Galatians Continued.—J. W. Lear.

7: 30 Sermon, The New Testament Church Ordinances.—A. C. Wieand.

Thursday, Aug. 26.

9: 30 A. M., Sunday-school Lessons Continued.—A. C. Wieand.

10: 30, Study of Galatians Continued.—J. W. Lear.

2: 00 P. M., The Fundamental Principles of Teaching the Bible in General.—A. C. Wieand.

3: 00, The Study of Galatians Continued.—J. W. Lear.

7: 30, Sermon, "The Prayer Veil or the Covered and Uncovered Head in Praying and Prophesying."—A. C. Wieand.

Friday, Aug. 27.

9: 30 A. M., Sunday-school Lessons Continued.—A. C. Wieand.

10: 30, Study of Galatians Continued.—J. W. Lear.

2: 00, P. M., Lessons on the Life of Samson.—Geo. W. Miller, La Place, Ill.

3: 00, Consecration Service.

7: 30, Sermon, Christian Adornment.—J. W. Lear.

Let everybody come with open hearts and open Bibles!

Committee: S. G. Nickey, Dow A. Ridgley, S. G. Bucher.

MINISTERIAL MEETING OF SECOND DISTRICT OF VIRGINIA.

This meeting is to be held in the Mill Creek church, Rockingham Co., Aug. 26 and 27.

FIRST DAY.

Forenoon Session, 10 A. M.

Song Service.—C. W. Roller.

Devotional Exercises; Organization.

Address of Welcome.—H. C. Early.

1. Preaching the Gospel to Every Creature: (a) Duties of the Ministry.—S. G. Greyer. (b) Duties of the Laity.—S. L. Bowman.

2. Home Mission Work: (a) Its Problems.—J. Carson Miller. (b) Their Solution.—D. H. Zigler.

Afternoon Session, 1: 30 P. M.

1. Sacrifices of the Minister.—W. H. Bradley.
2. Sacrifices of the Minister's Wife.—A. C. Miller.
3. Duties of the Laity to the Ministry.—Peter Garber.
4. Blessings of the Minister.—W. C. Hoover.
5. The Minister's Influence and Deportment.—S. I. Flory.

Night Session, 8: 00 P. M.

Sermon.—Prof. W. B. Yount.

SECOND DAY.

Forenoon Session, 10 A. M.

1. Doctrinal Preaching: (a) What Is It?—Prof. T. S. Moherman. (b) When Preach It?—W. K. Conner.

2. The Ideal Church.—J. S. Roller.

3. Teacher-training Classes: (a) How Best Conducted?—Prof. J. S. Flory. (b) How to Get the Membership More Interested in Them?—J. W. Wampler.

Afternoon Session, 1-30 P. M.

1. Our Boys and Girls: (a) Causes of Them Drifting Away from the Church.—A. B. Early. (b) Remedy.—J. C. Garber. (c) Methods of Training Young Brethren Without Means for Greater Usefulness in the Church.—P. S. Thomas.

2. The Unity of the Membership: (a) Importance.—D. Hays. (b) How Preserved.—J. M. Kagey.

Committee: Joseph Pence, P. F. Cline, D. N. Spitler.

MINISTERIAL MEETING OF WESTERN PENNSYLVANIA.

This meeting is to be held in the Roxbury church, West Johnstown congregation, Johnstown, Pa., Aug. 24 and 25.

Tuesday Evening.

7: 45, Song and Praise Service.—S. W. Pierce. Sermon.—M. J. Weaver, Pittsburg, Pa. Closing.—Alvin Foust.

Wednesday Morning.

9: 00, Devotional Exercises.—C. A. McDowell.

9: 15, Business Session. (a) Reading of Minutes. (b) Organization. (c) Appointments.

9: 45, "Latent Talent of the Church": (a) Where Is It?—H. S. Replogle. (b) How Utilize It?—Silas Hoover.

10: 25, "What Are Distinctive Features of God's Peculiar People?"—Daniel Clapper

10: 50, "What Are the Greatest Needs of Our District?"—W. G. Shrock.

11: 20, Round Table.—Conducted by J. J. Shaffer.

Wednesday Afternoon.

2: 00, Prayer and Praise Service.—S. P. Zimmerman.

2: 15, From Two View Points: (a) "The Elder, His Duties and Privileges." By an Elder.—D. H. Walker. By a Layman.—H. L. Griffith. (b) "The Pastor, His Duties and Privileges." By a Pastor.—Jasper Barnthouse. By a Layman.—Noah Hoffman. (c) "The Minister, His Duties and Privileges."—By a Minister.—N. W. Berkley. By a Layman.—Lewis Knepper. (d) "The Deacon, His Duties and Privileges." By a Deacon.—Joseph Meyers. By a Layman.—Jerry Kimmel. (e) "The Layman, His Duties and Privileges." By a Brother.—Frank Myers. By a Sister.—Grace Gnagey.

Wednesday Evening.

7: 30, "Praise and Prayer Service."—C. W. Hershberger.

7: 45, "Doctrinal Sermons, What Are They?"—W. M. Howe.

8: 10, How Can We Encourage Young Members of the Church to Make Special Preparation for the Ministry and for Mission Work?—L. G. Shaffer.

8: 25, Discussions of Queries on Christian Giving.

Program Committee: P. J. Blough, J. H. Cassady, David Hildebrand.

SUNDAY-SCHOOL MEETING OF WESTERN PENNSYLVANIA.

This meeting is to be held in the Roxbury church, West Johnstown congregation, Johnstown, Pa., Aug. 26.

Thursday Morning.

9: 00, Devotional Exercises.—D. H. Walker, Berlin, Pa.

9: 15, "Value of This Convention to Our Home School."—J. F. Dietz, Johnstown, Pa.

9: 30, Business Session.

10: 30, Today's Practical Problems Seeking Solution.—B. B. Dickey, Meyersdale, Pa.

11: 00, Good Music in the Sunday School.—A. G. Foust, Windber, Pa.

Afternoon Session.

1: 30, Praise and Prayer Service.

1: 45, Supplementary Work Suited to the Grades.—W. J. Hamilton, Morgantown, W. Va.

2: 10, Report of Committees: (1) Missionary Committee. (2) Other Committees.

2: 30 Conferences: Adult.—J. H. Cassady, Johnstown, Pa. Primary.—Ida. C. Shumaker, Meyersdale, Pa.

3: 30, Teachers.—L. J. Lehman, Geistown, Pa. Superintendents.—H. H. Saylor, Roscoe, Pa.

Evening Session.

7: 30, Praise and Prayer Service.

7: 45, The Twentieth Century Sunday School and Its Relation to the Church.—H. S. Replogle, Shelocta, Pa.

8: 15, Address.—A. J. Culler, Philadelphia, Pa.

Program Committee: Ida C. Shumaker, Meyersdale, Pa., R. D. Murphy, Rummel, Pa.; G. K. Walker, Berlin, Pa.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Beaver-Baker.—At the home of the writer, Larned, Kans., by the undersigned, Bro. Frank Beaver, of St. John, Kans., and Sister Winnie Baker, of Larned, Kans.

G. W. Weddle.

Gebhart-Dawson.—At the bride's home, Long Beach, Cal., by the writer, July 25, 1909, Bro. Geo. W. Gebhart to Mrs. Mary J. Dawson, both of Long Beach, Cal.

B. F. Masterson.

Showalter-Stover.—By the undersigned, at the home of the bride, at Clay Hill, Pa., July 29, 1909, Mr. Harry L. Showalter and Miss Ruth Stover, both of Franklin County, Pa.

Wm. C. Koontz.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Conner, James Ephraim, born near Laramie City, Wyoming, Jan. 31, 1879, died June 27, 1909, at Centralia, Wash., aged 30 years, 4 months and 27 days. While working in the timber a tree fell on him, injuring his head, which caused his death. He was a son of Sister Tena Conner, of Lordsburg, Cal. A wife, five children, mother, three sisters and one brother survive. Grace Hileman Miller.

Cover, Sister Elizabeth, wife of Bro. David Cover, died at her home near Somerset, Pa., July 22, 1909, aged 71 years and 6 months. She was a faithful member of the church for many years. She read her Bible through twelve times. Services by the writer, at the Salem house, assisted by Bro. P. W. Miller. Interment in Berlin cemetery. D. H. Walker.

Culp, Bro. Reuben, born in Rockingham County, Va., Jan. 28, 1832, died at his home in the bounds of the Panther Creek congregation, near Eureka, Ill., July 12, 1909, aged 77 years, 5 months and 14 days. Services by the home ministers. Text, Rev. 14: 13. Interment in cemetery near the church. S. W. Switzer.

Good, Jacob W., died near Roman, Va., July 10, 1909, aged 65 years. His death was the result of blood poisoning from a boil on the back of his neck. He was a good citizen, kind father and neighbor and a faithful friend. Services at the Lebanon Church of the Brethren July 11, by Rev. J. N. Vandevander, of the Presbyterian church, and Eld. Peter Garber. The funeral was largely attended. P. B. Williams.

Graun, Bro. Peter Jefferson, born at Naked Creek, Augusta County, Va., March 30, 1855, died at Mossy Creek, Va., July 26, 1909, aged 54 years, 3 months and 25 days. Typhoid fever was the cause of his death. He was sick for about six weeks, and is the third one to be taken from the same family in less than a year. He had been a member of the Brethren church for about twenty-five years, and served as a deacon for several years. Services at Summit church July 28, by Eld. H. C. Early, assisted by Elders P. Garber and H. G. Miller. Funeral was largely attended. P. B. Williams.

Harris, Bro. John J., died near Union Bridge, Md., July 17, 1909, aged 21 years, 9 months and 10 days. Typhoid fever was the cause of his death. He leaves a young wife, who was also ill at the time of his death with the same disease. He and his companion were both faithful members of the church. Bro. Harris was employed in the railroad shops at Union Bridge, and had won the esteem of his employers and all who knew him. By his request he was anointed. Funeral services July 18, conducted by the Brethren. Interment in the Pipe Creek cemetery. The services were largely attended. E. W. Stoner.

Harter, Sister Sarah, nee Snydeman, born in Henry County, Ind., April 5, 1839, died at the home of her son-in-law, Bro. David Spitzer, at the old home where she had spent the greater part of her life, in the bounds of the Upper Fall Creek church, Ind., July 31, 1909, aged 70 years, 3 months and 26 days. She was married to Jacob Fry in 1856. Soon after both united with the Church of the Brethren. To this union were born three sons and six daughters. Bro. Fry died in March, 1876. In the autumn of 1889 she was married to Bro. Reason Harter. He died May 28, 1893, leaving her again alone. One son, five daughters and one brother survive. Services at the Brethren church, two miles east of Middletown, Ind., by the writer, assisted by Bro. Henry Fadely. Geo. L. Studebaker.

Iser, Mrs. Lettie, died in Westernpoint, Md., July 30, 1909 of old age, aged 84 years, 1 month and 20 days. Deceased was a member of the Church of the Brethren for nearly thirty years. Services at McCool, Md., by the writer from 1 Thess. 4: 14. A. L. Cook.

Lynn, Franklin T., died in Union Bridge, Md., July 22, 1909, aged about 55 years. He applied for church membership, but died before it was accomplished. Services at Pipe Creek church by the Brethren, assisted by the Methodist minister. E. W. Stoner.

Lichty, Bro. Daniel A., born in Somerset County, Pa., Oct. 28, 1834, died in Morrill, Kans., June 30, 1909, aged 74 years, 5 months and 28 days. He was a member of a family of seventeen children, twelve sons and five daughters. He spent the early part of his manhood in teaching school. He was an apt student and his mind was stored with a vast store of knowledge, which made him an interesting conversationalist. He came to Iowa in 1860 and lived in or near Waterloo. He went from there to Illinois. He was married to Eva Kessler in Nachusa, Ill., Sept. 19, 1865. To this union were born three sons and two daughters, all living. He was married to Elizabeth Peck, of Falls City, Neb., April 13, 1884. To this union were born a son and a daughter. The son preceded the father. He removed from Illinois to Falls City, Neb., in the spring of 1874, and to Morrill, Kans., in the fall of 1889. He united with the Church of the Brethren in about 1854. He served the church in the deacon's office for about thirty years. He was charitably inclined and manifested a deep sympathy for suffering people. Services at the residence by Eld. Chas. M. Yearout, assisted by Bro. T. A. Eisenbise. Interment in the Morrill cemetery. He leaves a wife and six children. Chas. M. Yearout.

Miller, Bro. Albert Lewis, born April 10, 1880, died at his home near Gypsum, Kans., July 20, 1909, aged 29 years, 3 months and 10 days. He united with the Church of the Brethren at the age of thirteen, and manifested a beautiful Christian spirit. Services at the home. Geo. Manon.

Mock, Flora Stella, daughter of Brother and Sister Mock, of the Shade Creek congregation, Pa., died July 19, 1909, aged 3 years, 6 months and 28 days. She leaves her parents and several brothers and sisters. Services by the writer from Psa. 9: 6. D. S. Clapper.

Neff, Sister Susan, nee Wrightsman, wife of Bro. David Neff, born in Roanoke County, Va., Dec. 15, 1835, died in Hope, Kans., July 6, 1909, aged 73 years, 6 months and 29 days. They moved from Virginia to Illinois in the autumn of 1867, and from there to Hope, Kans., in the spring of 1907. She was the mother of five children, two of whom, with her husband, survive. She was a member of the Church of the Brethren for fifty-four years. Services at the Navarre church. Geo. Manon.

Rinehart, Samuel B., of near Mercersburg, Pa., formerly of Waynesboro, Pa., died June 30, 1909, aged 70 years, 5 months and 26 days. While walking through the field, he was smitten with heart trouble and died within a few minutes. At one time he was a member of the Church of the Brethren, but at the time of his death was connected with the Presbyterian church. He was a good, generous man, of exceptional business qualifications. He was married twice, his first wife being Sister Elizabeth Rohrer. The second wife and three sons survive. Services at the home by Rev. Rose, of the Presbyterian church. Interment in the Waynesboro cemetery. Sudie M. Wingert.

Stockdall, Sister Millie A., died in the bounds of the Mount Vernon church, Augusta County, Va., June 27, 1909, aged 66 years, 1 month and 15 days. She was a faithful member of the Church of the Brethren for many years. She suffered from consumption, which was the cause of her death, but bore her affliction with patience. Services by G. B. Flory, from Philpp. 1: 21. J. R. Kindig.

Stouffer, Sister Susanna, wife of Bro. Abram C. Stouffer, of near Waynesboro, Pa., died July 16, 1909, aged 73 years. She had been an invalid for several years, but was able to be about until only a short tiime before her death. Several years ago she united with the Church of the Brethren, and enjoyed services whenever able to attend. Her husband, one son and four daughters survive. Services at the Price church, by Bro. F. D. Anthony. Interment in adjoining cemetery. Sudie M. Wingert.

His Life

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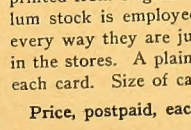
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NOTES NOT CLASSIFIED

Greenville.—Our church met in council Aug. 3, with Bro. Hollinger presiding. The meeting was well attended and all business was disposed of pleasantly. Three letters of membership were granted. Bro. U. R. McCorkle, of the Loramie church, preached for us on Sunday morning, Aug. 1.—Anna Witwer, Greenville, Ohio, Aug. 5.

West Conestoga church met in council in the Lititz house July 31, Eld. Cyrus Gibble presiding. All business passed off pleasantly. Four certificates were granted. We decided to hold a series of meetings in each of our four churches during the coming winter. Our harvest meeting will be held Aug. 14. Our love feast will be Nov. 2 and 3.—Henry Nies, Lititz, Pa., Aug. 3.

Chloeta.—Brethren Daniel Wolfe and Roy Nininger came from Paradise Prairie church, near Coyle, Okla., and preached for us last week. They were here only a short time, but very good interest was manifested. My husband, J. R. Gray, was baptized and others are considering this question seriously. This is the first time the Brethren ever did any preaching in this part of the country. I have been a member for two years and was the only one near here, but we hope to see others move in and help carry on the great work. Homes can be bought at a low price. The land is hilly but produces well. We are about twenty miles southeast of Vinta. Any one wishing further information concerning the country, may write me.—Anna Gray, Chloeta, Okla., Aug. 6.

Johnstown.—Bro. A. L. B. Martin began a series of meetings in the Walnut Grove house July 10, preaching twenty-seven sermons. He labored earnestly for the salvation of souls. Five accepted Christ. Sept. 4 Bro. David M. Adams will commence a series of meetings in the Locust Grove house.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., Aug. 7.

Sams Creek church will hold her church meeting Sept. 4, and their communion services Sept. 18. The church in town is being remodeled. Bro. J. M. Mohler, of Lewistown, Pa., has just closed a series of lessons at the Pipe Creek church, near this place. Aug. 1 we had a good, practical talk on "Insincerity," by Bro. J. J. John, of Union Bridge, Md.—Minerva Roop, New Windsor, Md., Aug. 6.

Dixon.—Since our last report one was baptized. One of our Sunday-school scholars awaits baptism. On the evening of Aug. 2, by request of a sister, a few members met at the home of our pastor, Bro. Olin T. Shaw, for communion service. There were ten present. After the feast our sister was anointed. This, as far as I know, was the first love feast by the Brethren in Dixon. We are anxiously looking forward to the time when we may hold one in the new church, and all may enjoy the blessings. Our council will be held Aug. 23, at which time we will arrange for a feast in the near future.—Lola M. Collins, 903 N. Galena Avenue, Dixon, Ill., Aug. 7.

Williston church closed a series of meetings July 24, conducted by Bro. D. Warren Shock, of York, N. Dak. Bro. Shock is a successful wielder of the Gospel sword. Although there were no accessions, we have reason to believe that good will result. We believe Bro. Shock should be in the field as much as possible. Those needing an able minister to hold meetings will make no mistake in selecting him.—Abram Miller, R. D. 2, Box 114, Williston, N. Dak., July 30.

Hawpatch congregation met in council Saturday, July 31, at Topeka. We disposed of the business on hand in a quiet, Christian-like manner. Oct. 2 was set for our communion.—J. C. Miller, Topeka, Ind., Aug. 1.

Pleasant Valley.—We had an enjoyable harvest meeting July 24, Bro. C. C. Kindy, of Elkhart, delivered two sermons. A collection of $38.00 was taken for world-wide missions. On July 31 we met in council with Eld. J. H. Schrock presiding. Much business was disposed of. Three were received by letter. A communion meeting was appointed for Oct. 16. The church decided to have Bro. W. R. Miller give a series of his lectures and views. Bro. C. L. Berkey was chosen delegate to the Sunday-school meeting. Brethren J. H. Shrock and C. C. Cripe are delegates to district meeting.—Edith Shrock, Middlebury, Ind., Aug. 1.

Chippewa Valley.—Bro. C. P. Rowland, of Lanark, Ill., began a series of meetings for us July 20, and continued until Aug. 1. He preached fifteen sermons in all and officiated at our love feast. Six were baptized. One came out at the last meeting and was baptized immediately after services the same evening. The scene was made more impressive by the bright moonlight night. Bro. Rowland has done good work here, and yet there is great opportunity for more to be done. We hope he may be permitted to return to us again.—Carrye M. Baker, Mondovi, Wis., Aug. 4.

Pleasant Ridge.—The first communion of the Pleasant Ridge church was held July 31, with Bro. J. L. Jordan officiating. Thirty-five brethren and sisters surrounded the Lord's table. It was a feast to the soul that will not soon be forgotten. On Saturday morning two young men were baptized. Two letters of membership have been received since our last report.—Alsadie Mason, Milo, Alta., Can., Aug. 3.

FROM KANSAS CITY, MISSOURI.

The Lord has blessed the Mission Board and Building Committee, and we now have a good, comfortable meeting-house. It will be dedicated Aug. 22, at 11 o'clock. Eld. A. Hutchison is to be with us at that time, and will hold meetings during the next week. We yet lack considerable funds to complete the work, but the house was so much needed that it was thought best to build and trust for an adequate financial adjustment to the future. Were our able brethren permitted to come in touch with the work as we who live here, funds would not be wanting.

We have a membership, on the Missouri side of Kansas City, of eighty, most of whom are of the common class of day laborers, open-hearted and free, as far as their ability allows.

Be it said of Middle Missouri that, with a membership of less than five hundred, they have paid towards a lot, 66 by 132 feet, and building, over $2,500. I. H. Crist.

14 N. Ferree St., Kansas City, Kans.

NOTICE TO THE CHURCHES OF SOUTHERN OHIO.

The next annual ministerial meeting of our State District will convene in the Lower Stillwater church, Happy Corner, Tuesday, Aug. 24, with a special introductory service Aug. 23, at 7:30 P. M.

This point can be reached by the Ohio Electric Railway, Dayton and Northern division, stop No. 17. Those coming from the North and West over the D. and U. or Panhandle can take Traction cars at Brookville; those coming via Dayton should take D. and N. cars at Ludlow Street Station or Court House corner. It will be well for those coming from Union City, Greenville, Arcanum and intermediate points to arrange for special car for Tuesday morning. The same will be advisable from Eaton, West Alexandria and others on the D. and W.; also from Springfield and New Carlisle; same for Covington, Pleasant Hill, West Milton, Troy and Tippecanoe. These special cars will avoid changing at Dayton. Remember, your destination is stop No. 17 on Dayton and Northern.

We trust you are coming to remain for the Sunday-school meeting also. This meeting will be held in the Trotwood church, a short distance from Happy Corner, Wednesday, Aug. 25.

Lower Stillwater church is arranging to convey their guests to Trotwood in time for the service Tuesday evening.

Those coming directly to Trotwood can reach that place from the west via Pan Handle at 4:45 P. M., Tuesday, or 7:01 A. M., Wednesday, or D. and U. at 3:22, 6:25 or 10:45 P. M. Tuesday, or 7:40 and 11:15 A. M. Wednesday.

Those coming via Dayton to Trotwood will find trains at Union Station as follows: Pan Handle, 8:28 A. M. or 5:22 P. M.; D. and U., 7:25 and 11 A. M., 2:45, 6:10 and 8:10 P. M. These trains reach Trotwood fifteen minutes later than Dayton time. There is ample train service each way at close of the meeting.

Now, dear brethren and sisters, we trust you are all thinking of enjoying these meetings. Trotwood and Lower Stillwater people are planning to care for you and make your stay with us pleasant. We trust that if possible you will arrange home affairs so as to be able to remain till the close of the sessions.

Trotwood, Ohio, Aug. 9. L. A. Bookwalter.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 20, Michigan, in Crystal church.
Aug. 31 to Sept. 2, Nebraska, in Afton church, near Cambridge.
Sept. 3, Tennessee, in Beaver Creek church.
Sept. 24, Northern Missouri, at Bethany, Ray County.
Sept. 24, Southern District of Iowa, at Libertyville church.
Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.
Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.
Oct. 22, Northern California, at Oak Grove, near Laton.
Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portia, Kans.
Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

Colorado.

Aug. 28, Denver.
Sept. 18, Good Hope.

Illinois.

Aug. 28, 11 am, Spring Run.
Aug. 28, 6 pm, Macoupin Cr'k.
Sept. 4, 6 pm, Big Creek.
Sept. 18, 19, 10 am, Woodland.
Sept. 25, Romine.
Sept. 18, 19, 10 am, Woodland.
Oct. 2, 3 pm, Martin Creek.
Oct. 9, Camp Creek.

Indiana.

Sept. 2, Elkhart City.
Sept. 3, 10:30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, 5 pm, Palestine.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.
Sept. 17, 2 pm, Bethel Center.
Sept. 25, North Liberty.
Sept. 25, 2 pm, Huntington.
Sept. 25, 4 pm, Ogans Creek
Sept. 25, 4 pm, Somerset.
Sept. 25, Turkey Creek.
Sept. 25, 10 am, Portland.
Sept. 25, 10 am, Buck Creek.
Sept. 25, 10 am, Beech Grove.
Sept. 25, Maple Grove.
Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen.
Oct. 1, Yellow Creek.
Oct. 2, 10 am, Walnutlevel.
Oct. 2, Beaver Dam.
Oct. 2, 5 pm, Roann.
Oct. 2, 10 am, Sugar Creek, Whitley County.
Oct. 2, Osceola.
Oct. 2, 5 pm, Plevna.
Oct. 2, 10:30 am, White Water.
Oct. 2, 4 pm, Arcadia.
Oct. 2, Walnut.
Oct. 2, Hawpatch.
Oct. 2, 10 am, Camden, 3 miles south of Pennville.
Oct. 13, Nappanee.
Oct. 16, Pleasant Valley.

Iowa.

Aug. 22, 7:30 pm, Dry Creek.
Sept. 18, 19, Des Moines Valley, country house.
Oct. 1, Franklin, Decatur Co.
Oct. 2, 2 pm, Greene.
Oct. 16, 17, Franklin County.
Oct. 16, 5 pm, Prairie City.
Sept. 18, 5 pm, Brooklyn
Sept. 18, 3 pm, English River.
Sept. 22, Libertyville.
Sept. 25, 2 pm, South Keokuk.

Kansas.

Sept. 11, Independence.
Sept. 17, 18, 5 pm, Olathe.
Sept. 18, Burr Oak.
Sept. 25, 26, 10:30 am, Washington.
Sept. 25, 5 pm, Pleasant Grove.
Sept. 25, 5 pm, Scott Valley.
Oct. 2, Osage.

Maryland.

Aug. 21, Red Creek, at Bethel church.
Aug. 28, 2:30 pm, Piney Creek, near Taneytown.
Sept. 11, Fairview.
Sept. 18, 5 pm, Brooklyn.
Sept. 18, Sams Creek.
Sept. 25, West Point.

Michigan.

Sept. 25, 10 am, Chippewa Creek.
Sept. 25, 10 am, Sunfield.
Oct. 2, 10:30 am, Vestaburg.

Missouri.

Aug. 17, 4 pm, Broadwater.
Aug. 26, 6 pm, Prairie View.
Oct. 2, 3 pm, Carthage.

Nebraska.

Oct. 2, Sappy Creek.

Ohio.

Aug. 31, 7:30 pm, Bellefontaine.
Sept. 25, North Poplar Ridge.
Oct. 2, 10:30 am, Seneca.
Oct. 2, 10 am, Portage.
Oct. 2, 19 am, Price's Creek.
Oct. 2, Fairview.
Oct. 9, 10:30 am, Black Swamp.
Oct. 10, Maumee.
Oct. 16, 10 am, Wyandot.

Oklahoma.

Aug. 14, Red River, 11 miles southeast of Frederick.
Sept. 25, Pleasant Plains.
Sept. 25, 4 pm, Cement.

Oregon.

Aug. 28, Coquille.

Pennsylvania.

Sept. 4, 5, 2 pm, Farmers Grove.
Oct. 2, 4 pm, Maple Glen.
Oct. 3, Indian Creek.
Oct. 3, County Line, Indian Creek congregation.

Tennessee.

Sept. 2, Beaver Creek.

Virginia.

Aug. 21, 3 pm, Flat Rock
Sept. 25, Valley Bethel.

Washington.

Aug. 14, Olympia.

West Virginia.

Aug. 21, Hevner.
Aug. 21, 4 pm, Red Creek at Bethel church.
Sept. 4, 2 pm, Seneca.
Sept. 11, 3 pm, Knobley.
Oct. 2, Harman.
Oct. 2, Mountaindale.
Oct. 2, 3:30 pm, White Pine.
Oct. 16, Shiloh.

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AROUND THE WORLD

JUDGING by well-authenticated reports there are many places, throughout the country, where lodges pay no taxes, claiming that they are charitable institutions and therefore exempt. A refund of taxes, previously paid, was recently ordered by the supervisors of Hardin County, Iowa, for a lodge at Eldora, the claim being made that the lodge is a charitable institution in the same sense that a church is. If we remember that it takes about two dollars of the lodge funds, contributed by its members, to get one dollar to the beneficiary, it seems that there is but little charity in such institutions. There is certainly no reason why there should be tax exemption.

THE various journals that advocate peace principles, and seek their further extension by means of every available avenue, are much pleased with the selection of Mr. Charles R. Crane, of Chicago, as United States Minister to China. Mr. Crane is an active member of the American Peace Society and is much interested in the cause of international friendship and peace. He is the very man to promote the most amicable relations between this country and China. It is suggested by many advocates of peace that President Taft could probably do no better than name other men of ability, from the ranks of the Peace Society, for official posts in foreign countries. The foreign service is in need of men that will advocate peace, and use all possible means to that end.

IT seems almost incredible that aid societies and immigrant homes, organized for the express purpose of helping immigrants upon their arrival in New York, and supposed to be working under the auspices of the various churches, should lend themselves to furnish girls to keepers of immoral resorts, at prices varying from $1 to $5. Such, however, is the deplorable condition of things, discovered by the vigilance of Immigrant Commissioner Williams, who has already barred two societies from access to Ellis Island. So urgent is this question of providing adequate safeguards for unprotected immigrant girls, that the attention of Congress is to be called to this important matter. The Commissioner very pertinently says that the abuses above referred to, would have been corrected long ere this, had it not been that the nefarious work was carried on under the cloak of religion. The various denominations, under whose auspices the implicated societies operated, seem to have been unaware of existing abuses by their subordinates. Perhaps a little more watchfulness, however, might have discovered these "wolves in sheep's clothing," before public discredit was thrown on these professedly Christian endeavors in behalf of the helpless.

SOME of the results of the recent conference of the respective rulers of England and Russia are already in evidence. A group of London financiers has been given control of eighty Russian State banks, with branches in all parts of the empire, both Asiatic and European. Heretofore German financiers have largely been in control, and have done much for the industrial development of the country. The displacement of German capitalists by English promoters is regarded as a distinct economic victory for Great Britain, but whether Russia will be materially benefited in the end, remains to be seen. There is but little industrial activity at best, in the country of the Czar, and if German industrial enterprises are now compelled to withdraw from the field, the number of unemployed workers will likely become still larger.

FOR some days, recently, a strike of the ten thousand street car men of Chicago was imminent, and it was feared that the most strenuous efforts of city officials, the companies interested, and the arbitration officials, would be unable to avert it. What such a strike would have meant to a city like Chicago, may readily be imagined. However, in this case both parties were willing to "give and take," hence an agreement was reached Aug. 14, and it is now hoped that all troubles are at an end for years to come. What has been done in Chicago, in a manner so satisfactory to all concerned, may well serve as an example to others. Here the leaders on both sides realized their responsibility, and labored hard to devise a plan on which all could agree. Such a disposition will always bring about conditions under which impending controversies may be satisfactorily terminated.

THE evident desire of Japan, relying on its militarv and naval superiority, to disregard the provisions of the Pekin agreement, is a matter of keen disappointment to China. Appealing to the Powers, China has issued the following note: "The Imperial Government, convinced of its correct attitude, will resume negotiations with Japan in the same conciliatory spirit as before." The point at issue is the reconstruction of a railroad line from Antung to Mukden, which, while ostensibly opening Korea to the commerce of the world, would mainly strengthen Japanese influence in Manchuria,—a contingency not at all agreeable to China. The "Celestial Empire," with ten times the population of Japan, is having its patience tried to the utmost, to put up with the encroachments of her eastern antagonist. In this, moreover, Japan has the active aid and support of Great Britain.

WHEN, some time ago, it was shown that gigantic frauds against the Federal Government had been practiced by some of the large corporations in the use of "doctored" scales and various other devices, there was a public outcry against this manifest evidence of corruption. It now appears, however, that the practice of using false weights and measures is lamentably prevalent in our larger cities and even the country towns. Mr. Isidore Wulfson, inspector of weights and measures in Indianapolis, Ind., recently made an extensive investigation of conditions in New York, and declares that the people of that city are losing at least $10,000,000 annually by shortages in weighing and measuring. Most unfortunate of all is the fact that the greatest hardship falls on the poor, who are least able to stand it, and financially unable to secure conviction of the offenders. The public conscience needs to be aroused on this and kindred questions. Solomon assures us that "*a just weight is the Lord's delight.*" We may readily infer with what a degree of abhorrence the Lord regards him who is guilty of using fraudulent weights and measures.

THE IRRIGATION CONGRESS, which recently convened at Spokane, has shown, as was never done before, the great possibilities of the western plains, if needed funds for development can be appropriated and efficiently applied. The resolutions of the Congress ask for a total appropriation of $5,000,000,000, to do the work contemplated, claiming that the expenditure, great as it is, will add many times that amount to the wealth of the country. Five great undertakings for the future are comprised in the following: (1) Reclamation of land through irrigation; (2) reclamation through draining; (3) preservation of forests; (4) construction of carefully-planned good roads; (5) construction of deep waterways. There is no question that the proposed features, if carried out as contemplated, will add greatly to the prosperity of the country. To provide for our constantly-growing population, we need a larger acreage of land as well as greater productiveness than we have at present.

THE excavations, now being made on the site of ancient Jericho by German scientists, authorized by a special "firman" of the Turkish Sultan, are yielding some excellent results. Remains of an old and very strong city wall have been found, made of burned clay bricks,—evidently the remnants of the walls destroyed in the memorable campaign under Joshua, when the Lord himself directed the overthrow of the doomed city. Stone knives, lamps, bronze axes, clay tablets and idols have been found, that evidently belong to the time when the city was in its prime. One point has been absolutely settled by the remnants of the ancient walls, so far discovered,—that the Fountain of Elisha marks the exact site of the Jericho destroyed by the Israelites. It is thought that future excavations may reveal still further particulars concerning the ancient city,—information not only of intense interest to Bible students, but also still further corroborating the Bible story in all its details.

THE retirement of Dr. Wu Ting-fang, the Chinese Minister to the United States since March, 1908, his second term, removes one of the most interesting and picturesque figures from the diplomatic life of Washington. During the Boxer troubles in China, in the summer of 1900, Minister Wu, in conjunction with other Chinese officials, was successful in rendering signal service to the American Minister, Mr. Conger, and others. So manifestly conspicuous were Dr. Wu's sympathies during those stormy days, that he was promptly recalled by his home Government. It is said that he would have been beheaded, had not the authorities of the United States issued a definite ultimatum that such a proceeding would not be tolerated. Dr. Wu is a firm believer in western civilization, and favors, for introduction into China, all that is best in modern methods. This ultra-progressiveness is thought to be the reason for his recall. His successor is Chang Yin Tang, also a man of wide, diplomatic experience, and well fitted for the responsible duties of the position.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

IF I WERE BRAVE.

If I were brave I would not shrink
From bitter draughts that I must drink;
I would not dread the long night hours,
Though filled with pain as spring with showers;
I would not tremble in dismay
Though sorrow came to me each day,
If I were brave.

If I were brave I'd grasp with might
The Sword that strikes for truth and right;
And I would let no day go by
In which some evil did not die—
Some evil thing which lies within
My heart, corrupt with doubt and sin,—
If I were brave.

A MODEL HEARER.

BY J. E. MILLER.

I SUPPOSE every public speaker makes it a point to study his audience. I mean not only as a whole but also the individuals in the audience. For, rest assured, that he reaches men not in bodies but as individuals. Sometimes he reaches them one so close to the other that it seems they move in groups, but he really gets hold of them one by one.

In the parable of the sower the Master tells us about four classes of hearers. Perhaps you have had them all present in your congregation at one time. But it is not those that I am interested in just now. I have been studying Acts the tenth chapter and have found a model hearer in Cornelius. Have you ever studied him from that viewpoint? Let us see what sort of a hearer he was. Read the chapter several times and notice what you can learn of him. I've done that and here are some of his special characteristics:

Cornelius was a Roman soldier, or rather an officer in the Roman army. But the Roman army stood for discipline and regard for superiors. Since Cornelius believed in God, it was natural that he should stand in awe of him and worship him. Men like to worship a powerful God. It is only when they do not want to worship they shear him of all power, and make him a mere, helpless creature who can do little or nothing. Cornelius was devout; he feared God. Nor was that worshiping nature only a part of himself. He had his family trained in the same way, for all his house was with him in this. That means that he was a good father and a good husband. His wife and children, his servants shared in his religion. Some fathers and mothers do not want their children in the church. Some husbands want their wives in the church but, as for themselves they have no time for religion. But Cornelius and his family were together on this point. He was a liberal man. He gave much alms. A liberal man is a man easy to reach and easy to teach. He is open and receptive. But these old, stingy, hard-fisted, covetous men and women are shut to the truth. They never look up nor out, lest they be called upon to give something. But Cornelius was a liberal giver and much came to him.

Cornelius was a praying man. Have you noticed how easy the minister could talk when he had a praying congregation? Well, that was the kind of a congregation that met at the house of Cornelius. He prayed always,—not only when he had time, or when at church, or when the minister called but always. And his prayers were answered. God didn't turn a deaf ear to his petitions. And there was a reason for it. His prayers corresponded to his life, or, perhaps, I should say that his life agreed with his prayers.

The record says he was a just man and a man of good report. That means he lived his religion. His neighbors knew where he stood on religious and moral questions. Naturally, the Jews would hate him as a foreigner commanding a foreign troop in their midst, and one that was taking away their personal liberty, but they didn't. In fact they held him in high esteem. His reputation was good, and his reputation was good because his character was good. Character is not necessarily what reputation is, but very commonly reputation is a pretty good estimate of character.

But Cornelius was dissatisfied. He was not getting from his religion the peace and satisfaction he desired. He took his burden to the Lord in prayer, and God showed him what to do. Strange that such a good man need do something, but he must. He followed the light he had and by so doing was ready for more light. He listens to God. Men are dispatched to Joppa at once. But he did not stop there. The preacher was coming, but what of the audience? Well, Cornelius looked out for that. He gathered a congregation. There were his family and friends. And I wonder how many made up the congregation! God was providing the preacher, but that did not give Cornelius any excuse for not providing the audience.

Why do people go to church? You were at church last Sunday. Why? What a conglomeration of answers, should each one honestly give his reasons for being at church! Well, Cornelius and his people were there for a noble purpose. They had assembled to hear the preacher. They had come to hear the message he had received from God. Brother, was the message you gave your people, in your last sermon, the Word of God? Or was it something about the things foreign to God's commands?

And when they heard the Word of God, we find them ready to obey. So many hearers hear but do not obey. Not so with Cornelius. When Peter saw that the Spirit was already poured out on his hearers he was ready to baptize them. When these had the Spirit, they did not refuse to be baptized. Some people have a great deal of trouble over the fact that here we have people receiving the Spirit before baptism while on other occasions we find him given at or after baptism. I am not worried about that. But that so many who profess to have the Spirit do not walk by him, that so many who have been baptized do not manifest the fruits of the Spirit,—these matters are an object of concern to me.

I like Cornelius as a listener. If all hearers were just like he, what fine congregations there would be.

Mount Morris College.

WORMS OF THE DUST.

BY E. RHEA DIERDORFF.

I HAVE often sat on the sands of the beach and gazed for hours across the great expanse of waters, knowing not what resistless power kept me there. Often, as I watched, a vessel, which seemed so large and powerful when it started, changed into a mere speck, completely at the mercy of the waters on which it sailed. Often, as I watched the great, green waves hurl themselves upon the sands, with a booming sound, then roll down the beach with a noise like distant thunder, I thought, "How small and helpless I am! What a mighty hand has separated these great waters from the land! How wonderful that he remembers me!"

Every evening, on my way home from work, I am obliged to cross a wide bridge, from which a fine view of the surrounding country may be had. In the distance loom the mountains, glorious at sunset, with ever-changing hues, sometimes enveloped in clouds, making their summits invisible, then again purple and hazy, and hooded with snow. In the midst of my train of busy thoughts of the day, I am made to stop and admire their grandeur and think, "It is all God's handiwork. Why should he stoop to remember us who are but as filthy rags in his sight?"

When I look up into the sky at night, and see the numberless stars, remembering that the earth is only one among millions of planets, and I but a minute particle on the earth, I exclaim with the Psalmist, "What is man that thou are mindful of him? and the Son of man, that thou visitest him?"

Our God of glory and majesty is a God of compassion and love. Did he not forgive the adulteress, and cast seven devils out of Mary? Is he not a friend of the vilest sinner? Did he not make his abode among sinners, to call them to repentance? Why then, should we feel exalted, and keep ourselves aloof from any of our fellow-men, no matter how unworthy? True, we may have a little more money, or talent, or beauty, but God could take away everything in the twinkle of an eye. All that we have is his. What, then, can we boast of? Exaltation is an evil which must be strongly guarded against, for it is sure to be lurking around, if we are not watchful.

I overheard a girl say, the other day, "The only way to have people know you are something is to tell them loud enough to make them understand you are. Why, the other day a neighbor called on us and we hardly took notice of it." This girl, who wants to let people know she is something, is the terror of all who know her, because she is selfish and uncharitable. "Whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted."

151 S. Eastlake Ave., Los Angeles, Cal.

A REVIEW.

BY B. E. KESLER.

RECENTLY a paper was handed me, containing an article on "The Church: When and Where Established?" which I am requested to review.

In Vol. 17, No 20, of *Primitive Christianity*, published by the Western Publishing Co., Wichita, Kans., pages 4 and 5, of the issue of June 3, the article may be found.

The writer undertakes to show the establishment of the church of Christ on Pentecost as given in Acts 2. He notes the fact that "some claim the church was established by John the Baptist." I know of no people who hold this view. All are agreed, so far as I know, that Christ organized and established the church. Some say this was done in the time of John, others say it took place on Pentecost. Still others say that Christ established the church during his personal ministry. The latter view, we think, is the correct one.

In support of the organization on Pentecost it is said: "If the church was established in the time of John, it certainly was a lifeless, Spiritless institution, because the body without the Spirit is dead (James 2: 26), and the Spirit was not yet given (John 7: 39)."

The error, here, is in supposing that the Spirit had never made his advent into the world until Pentecost. Jesus was anointed with the Holy Ghost and with power at his baptism. Acts 10: 37, 38. He and his apostles cast out demons in the name, or by the power of, the Holy Ghost. Matt. 12: 28.

Were Christ and these apostles spiritually dead, Spiritless, lifeless, and yet able to cast out demons? There were the Holy Spirit, and the "spirit of the prince of the power of the air" in the world. Which one did Christ and the apostles possess, when they were casting out demons? The Pharisees said it was the evil spirit, Beelzebub. Which do you say it was?

Since Christ and his followers were in possession of, and working under, the power of the Spirit, and since God's spiritual children compose the body or church of Christ, it follows that the body was in possession of the Spirit before Pentecost and not a lifeless, spiritless institution. The apostles actually received the Spirit before Pentecost. John 20: 22.

It is a very grave mistake to suppose that the wonderful manifestation of the Spirit on Pentecost was his first advent into the world. True, he imparted special power (to speak all tongues) on Pentecost, but the disciples possessed all other power they ever had before this. They healed the sick, cleansed the lepers and cast out demons by the power conferred on them by the Spirit, long before this.

After John's death we read of Christ preaching, "Repent for the kingdom of God is at hand—draweth nigh." After choosing the twelve and the seventy, and giving them their commissions, they were to preach, "The kingdom is at hand." We also read, "He that betrayeth me is at hand." Mark 14: 42. Does that mean that there was no Judas in existence? Certainly not. Then does "The kingdom is at hand" mean that there was, as yet, no kingdom? Does it mean that the kingdom is yet in the future?

Nay, verily. The kingdom originated in the mind of God long ages before there was a John the Baptist. When John baptized his first convert, he baptized him into the kingdom as truly as the first convert in India, China, or other heathen lands, was baptized into the kingdom. After John had baptized the people into the kingdom or church, Jesus took up the work where John's mission in preparing the material ended, and

organized the believers, thus establishing the church on earth.

Organizing does not originate the church. It only originates a local congregation of God's people who are already in the kingdom or church.

Referring to Peter on Pentecost, our author says, "A new law is about to be announced for the first time, and that, too, by One who had power to 'bind and loose.' Now the question arises, What must we do? Peter answered, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin.' Acts 2: 38. About three thousand souls accepted the conditions and became members of the church, and citizens of the kingdom of Christ."

In reply to this I say, There was no new law here, John the Baptist preached the very same terms or conditions. Mark 1: 4. Peter and the other apostles had obeyed this law long ere this, and so there was nothing new about it.

But, again, if those who accepted the conditions on Pentecost were made members of the church, and citizens of the kingdom, did not those, who accepted the same conditions under John's ministry, also become members of the church and citizens of the kingdom?

Our author continues: "When did Peter say the beginning was?" Then Acts 11: 15 is quoted, "As I began to speak the Holy Ghost fell on them, as on us at the beginning." But Peter did not say this was the beginning of the church. That is only an inference.

Paul says that Christ is the beginning. "And he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the preëminence." Col. 1: 18.

Now Paul settles the beginning of the church,—the body. It had its beginning in Christ, long before Pentecost, so that he might have the preëminence. The beginning that Peter referred to was the beginning of the dispensation of the Holy Spirit.

Our author continues, "Let us now notice some prophecies concerning when the kingdom was to be established. 'The law shall go forth from Zion and the word of the Lord from Jerusalem.' Isa. 2: 3. 'And that repentance and remission of sins should be preached in his name beginning at Jerusalem.' Luke 24: 47. Peter tells them on Pentecost that their repentance and baptism are for remission of sin. Acts 2: 38."

All this may be true, and yet no church might have been organized on Pentecost. The scriptures are true, even though not a word about organizing or establishing a church is said.

Dan. 2: 44 is quoted: "In the days of these kings, shall the God of heaven set up a kingdom which shall stand forever." Then Belshazzar, Nebuchadnezzar, Alexander, Sileucus Nicator, Ptolemy, Cassander, and finally the Cæsars, are mentioned. Now, how *one* day, Pentecost, can cover the period, embraced under all these rulers, is the point our author does not explain. Then, too, Daniel says, "In the *days* of these kings." Now, to narrow down *days* into *day*,—one day,—is to crucify our faith. But such is the confusion into which men will blunder, in a vain attempt to bolster up an unscriptural theory that some other man has invented.

But suppose the church were organized, or established, or set up, on Pentecost,—what of it? It would not nullify or set aside or repeal a single law, or command, or ordinance, that Jesus gave to the apostles. He told them to teach observance of all things that he had commanded them, and they would not dare leave out any in their teaching.

So, while it cannot be shown that the church was established on Pentecost, yet it would not alter the case if it could be so shown. The same doctrine, the same teaching, the same practice prevailed before and after Pentecost. The Apostles after Pentecost taught and practiced what Christ taught and practiced before Pentecost, so far as ordinances are concerned. Still, the fact remains that there is no history of an organization on Pentecost, and there is no scripture to sustain the theory. Even if there were, the case is not changed, for "every soul which will not hear (obey) that prophet (Jesus) shall be destroyed." Acts 3: 23.

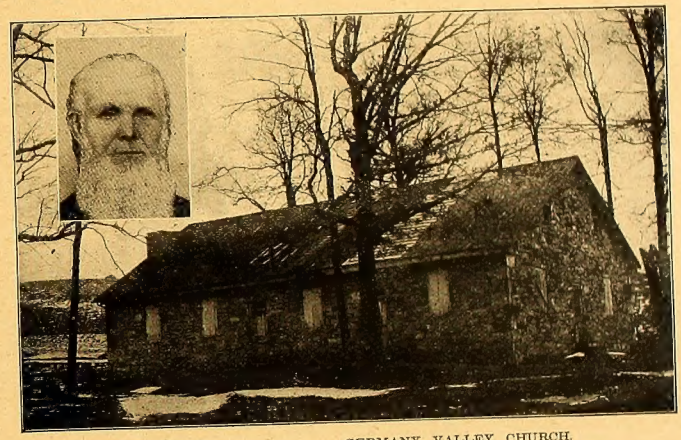
River Bend, Colo.

ELD. JOHN G. GLOCK.

BY WEALTHY A. BURKHOLDER.

THE subject of my sketch was born in Hoheneck (high corner), a small town on the banks of the Neckar River, near Ludwigsburg, Kingdom of Württemberg, Germany, April 1, 1807. His parents were sturdy, well-to-do German stock. The father, Jacob Glock, had the position of overseer, or inspector, of a duke's or nobleman's wine-cellar.

Eld. Glock had three brothers, Jacob, Frederick and David, and one sister, Mary, who grew to womanhood. Some of his brother Jacob's boys came to America, and one, Charles Glock, who brought his family over in 1864, I think, is now living in Black Log Valley, Pa. David lived and died in Germany. Two of his sons, John G. and Jacob, came to this country, and live near Millerton, Nebr. The sister, Mary, married Stephen G. Bauer (or Bower, in our spelling) in the Fatherland, came to America in 1838, and lived in Huntingdon County, Pa., until 1849, when they crossed the Allegheny Mountains, went down the Ohio River on a flatboat, up the Mississippi, and settled in Stephenson County, Ill., where they lived and died, and are buried in the Waddams Grove congregation. Two sons, David and John, survive. Frederick Glock lived at Three Springs, in the Aughwick church, Huntingdon County, Pa., until about the close of the Civil War, when he moved to Stephenson County, Ill., and is buried there. He had a large family, who are widely scattered, most of them living in Nebraska. Some of them are members of the Church of the Brethren.



ELD. JOHN G. GLOCK. GERMANY VALLEY CHURCH.
Aughwick Congregation, Huntingdon Co., Pa.

Frederick and John started to America in 1832, and, after a long but pleasant trip of sixty-six days, landed in Baltimore, Md. John settled in the Aughwick congregation, in Germany Valley, and worked on a farm with one of the Lutz brothers. In 1836 he united with the church. For some time he filled the deacon's office, but in 1840 was elected to the ministry, and in 1852 was ordained elder of the Aughwick congregation.

The same year in which he united with the church, he married Catharine Myers, a sister of Eld. Enoch Eby's mother, who died Sept. 28, 1857. They had no children. It is said that he admonished his wife to be very careful in her walk and talk, for unless she was, his preaching would be all in vain. His second wife was Mary A. Basore, of Juniata County, who died Nov. 15, 1897. Three children, two daughters and one son, comprised their family. Cenia, the oldest daughter, married Bro. Miller, and lives in Colorado City, Colo. Annie married Bro. J. A. Rohrer, and lives near Shirleysburg, Pa. John is a deacon in the church, and lives in Floyd, Iowa. All came to the church early in life.

Bro. Glock learned the English language by the use of a German and English dictionary. He could preach in the English language, though with some difficulty, but in the German he was quite proficient. In the early sixties there were a number of the older members who could understand the German, and at times he would preach part of the time in that language. Judging from the interest manifested, and the tears running over his cheeks, his whole being was engaged in the work. I wished I might understand him too. Then they would sing German hymns, and I think I can yet hear the aged brethren and sisters in the meetinghouse, singing German hymns led by Eld. Glock. The Aughwick congregation was at that time scattered over a large territory, and Bro. Glock generally traveled long distances on horseback. In those days ministering brethren would go two by two. Brethren Andrew Spanogle, John Spanogle, Abram Funck, J. R. Lane, Robert Wakefield, Seth Myers, now of Churchtown, John B. Garver, and others, would accompany him. In the hush of the early morning they would start on their journey, often across a mountain, and not return until late at night. Then, on Monday morning, he would again enter upon the labors of his farm, and continue all week, with little time to prepare sermons. Yet he and all the ministers had a message to deliver in the crowded schoolhouses, scattered here and there, as well as in the stone meetinghouse.

While there were not as many Sunday schools then as now, there seemed to be more interest taken in the preaching services than at present. There were fine singers in the church then, and they sang the good old tunes with spirit and understanding. The ministers, as I remember them, were leaders of song. Many who read these lines will remember Bro. John Spanogle, how he would lean back, close his eyes and sing so fervently. His daughters, too, were beautiful singers, and they would walk for miles (as we all did) to preaching. I remember hearing Bro. Funck say that he liked to close his eyes and listen, for it reminded him of heaven.

While congregations were not so numerous then as now, yet there were grand meetings and, I sometimes think, more love and union than in the present day, when church people have so many more advantages. Let us never forget the old veterans who have done so much for the church, and helped prepare the way that we may enjoy greater advantages. The young ministers of today need to study the lives of the aged fathers, and should emulate their examples. Missionaries they were, tried and true, without a thought of earthly reward.

It is said when this young man, John G. Glock, united with the church he wrote to his father and sister, telling them what he had done, and that they, in Germany, did not obey the whole Gospel. In answer they called him a heretic or turn-coat for leaving their faith (the State church, presumably Lutheran). But during their correspondence Bro. Glock got the better of them. They got their minister to take it up, but he, too, had to yield.

When the sister, Mary, came to America, she thought if she were to bring her German Bible (Luther's translation) along, she could then convince her brother of his error, for she thought the American Bibles were different. During her voyage to America there was a fearful storm. The ship being an old-time sailing vessel, its masts snapped off, and it drifted far from its course. For over a month they drifted helplessly. She was very sick and, fearing that she might never land, she promised her God, on condition that he spared their lives and brought them safe to land, she would obey the whole Gospel and serve him more fully. After they arrived safely at the home of Bro. Glock, they got their Bibles and compared the various passages, agreeing that whoever was wrong should accept the belief of the other. Bro. Glock soon

convinced his sister that she was wrong, and both she and her husband accepted the faith of the Brethren. Within the walls of this stone meetinghouse (see cut), which has stood the storms of many years, Bro. Glock, his sister and her husband, as well as the writer, made vows to live the Christian life. At one time the Aughwick congregation was one of the strongest in the Brotherhood. Today a walk through the cemetery, a little of which you see to the left, will show the graves of the brethren and sisters who once worshiped therein, including Eld. Glock and his wives.

Thus lived and labored this man, who possibly did not realize he was accomplishing much good, so great was his humility and modesty, as viewed by many. Some years before his death I visited in his home, and he told me that in all his travels, at home and abroad, he never received but one half-dollar, and that was to pay toll. He made tours in the eastern counties, in company with Bro. Graybill Myers and others, telling the old, old story, and encouraging the saints. Surely he did what he could in the Master's cause, and many today, who have more education and better advantages, could learn useful lessons from this humble servant of God. For a number of years I sat under his ministry and shall ever remember his care, kindness, and helpfulness, which he showed to me, when but a child in years and experience in the great work.

Early in the fall of 1870, seeing that the editors of the *Pilgrim* desired a young woman to learn the printing trade, he insisted that I make application for the position. He said he felt it was the training I wanted, and would greatly help me in the work which he felt I could accomplish. Today I feel to thank Bro. Glock for urging me to enter the office, for I feel the training and education one gets in a printing office are of great value.

It was interesting to hear him tell of his home in the Fatherland and his voyage to America, as he related it to me the last time I was a guest at his hospitable home. He said he knew nothing of the Brethren until he reached Germany Valley, but when attending a love feast, the scene so impressed him, and so reminded him of heaven, that he resolved he must be one of the number. He said he felt that he had been led by the finger of God over the mighty deep, and all along the journey of life, until now he realized that his work was about done, and soon he would pass over to the other side. It was not long, for the following May, 1886, when nature had put on her most beautiful garments and the very air was fragrant with springtime blossoms, the end came peacefully, and he went home to rest. His body was laid in the cemetery near the old stone church where he had long labored and warned sinners to flee the wrath to come.

"Servant of God, well done,
Rest from thy loved employ.
The battle fought, the victory won;
Enter thy Master's joy."

R. D. 5, Carlisle, Pa.

AN EXPLANATION.

BY DANIEL HAYS.

On page 472 of Gospel Messenger No. 30, is a statement concerning Eld. Kline's records that needs further explanation. Benjamin Funk deserves special credit for the time and labor he gave in arranging, deciphering, and copying these records from first to last, and all of them that came into his hands. Bro. Kline was a busy man, and jotted down much of his diary hurriedly, and some of it was scarcely decipherable, and no one save Benjamin Funk, who seemed to be never in a hurry, could have devoted the time and labor necessary to get out the work so completely. He spent about nine years in the preparation of this work after he had reached the age of three score years.

As to the diary itself, it consisted of a number of little pocket-memorandum books. In these he wrote the most important transactions of each day, and when filled, another took its place. Incident to the lapse of time, and the wear that comes to a booklet in the side-pocket of a busy man, there must have been some difficulty to decipher these records, especially after passing through the hands of a number of persons who were either unable or unwilling to make anything out of them.

It must not be supposed that all of the writings of Bro. Kline came into the hands of the editor of his diary. He even doubted the existence of a number of papers that have been given to the public since the Kline Book was published. On page 221 in "Olive Branch of Peace" is an account of Bro. Kline's journey to Annual Meeting of 1862, which his editor had not at his command, except a few jottings in the diary. Then, on page 226, of the same book, appears a statement from a memorandum book, not in his possession.

On page 110, in "History of the Brethren in Virginia," by Bro. D. H. Zigler, appears a letter in Bro. Kline's own hand, carefully written, which the editor of his diary would have been more than pleased to insert in his book, had it been in his possession.

The writings, above referred to, with a number of articles that appeared in the *Gospel Visitor*, a few pamphlets, and a treatise on the Lord's supper in Bro. Nead's book, are all the writings, of any doctrinal and historical value, known to exist in the record left by Bro. Kline.

The editor of the diary requested the writer to prepare a short preface to his book, which for some reason was misplaced, much to the editor's regret. The following is a copy of the preface:

"The Life of Eld. John Kline should meet with a ready and extended sale, not only among the Brethren, but also among those who may desire to know more about the church itself. Whoever would know anything of the pioneer life of the ministry should read this work. Whoever would know the character of the church, will get it in the life of the representative men of the church. Such a man was he whose life and activities appear in this book. In his life we get a link in the history of the church, not to be had from any other source. His travels, sermons, incidents in the field of his labor, the names of our fathers and friends with whom he stayed during his journeyings, and with whom he conversed,—all this is given in a way that brings you in touch with a number of sermons of his own, as well as some discourses by other ministers, with whom he journeyed.

"He was an earnest and devoted worker in the Lord's vineyard. He was one of the brethren that grew up with them and among them, and became great unconsciously; and his life and labors will be read with increasing interest, like all works of its kind, as the years roll by."

Broadway, Va.

DIVERSITY.

BY G. A. SHAMBERGER.

Shall we cultivate diversity? Certainly, if it is a good thing. But why? We are told that it relieves monotony. The Lord provides for all needed variety. Lest we mistake the lines of procedure, in making provision for diversity, let us notice the salient points of unity.

To begin with, we will take heaven as a model place. Looking at the company of the redeemed, we are told in Rev. 7: 9, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Notice, that the company was large,—"all nations," etc. Then, again, there was no diversity in their clothes, although from every nation. It follows, then, that in heaven the monotony will not be relieved by *diversity* of clothing. This may be trying to those who have cultivated and advocated diversity in this particular on earth. Reflection suggests that we should get ready for that inevitable condition,—indeed, we should fall in love with it. *In heaven there is unity on the dress question.*

Listening further, we discover that they have the same mind. Rev. 7: 10-12 says: "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Having the same mind, they speak and do the same thing. This may be very monotonous to those wanting variety, but *in heaven they have unity of mind and service.*

Again we notice that the redeemed, having come over the same path, had the same rule to walk by. Rev. 7: 14, 15: "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." *In heaven they walk by the same rule.*

We observe that the bliss of heaven is not destroyed by unity in clothing, in mind, in service. Unity in these things must conduce to the joy of heaven or they would not exist. From this we may learn that unity, upon the same lines, may be desirable in the church, and whatever good may come from diversity must be sought elsewhere. But does the Gospel advise in these same particulars?

As to clothing, let us look at 1 Tim. 2: 9, 10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Notice, modest apparel, modest behavior are spoken of here,—and certain things are not allowed. The same purpose is aimed at in 1 Peter 3: 3, 4. This puts the church on earth in harmony with the church in heaven.

In Rom. 12: 2 we see how this condition is brought about: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." If the mind is not renewed, it is hard to enforce the wearing of modest apparel. Given the mind of Christ, there is no trouble. When we dress as we will, the clothes are an index of the heart. There never were fops or flirts that did not properly represent themselves if they had a chance. As to the mind, let us examine 1 Cor. 1: 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be properly joined together in the same mind and in the same judgment." The need of this unity is made very prominent by the appeal of Paul. Indeed, if we have unity of mind, unity in all things essential will follow. Here is the strategic point: Train the mind! The Lord has set teachers in the church. Let them do their duty! The teacher who ceases to labor for unity of mind, and who allows diversity and even advocates it, should be taught the way of the Lord more perfectly.

As to walk, we are told in Philpp. 3: 15-18: "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.)"

The unity which we find in heaven is proposed to the church. Shall we permit ourselves to be deluded? There will be plenty of diversity to relieve monotony when we have done our best,—our only fear is, that there will be too much.

Nanton, Canada.

DOCTOR SCHAFF ON THE FORM OF BAPTISM.

BY JOHN W. WAYLAND.

In the Messenger of June 26, page 410, inquiry is made concerning what the eminent scholar and author, Philip Schaff, said about translating the word *"baptizo,"* when the Revised Version of the New Testament was being made. I do not know what he said, but it seems to me that what he wrote at another time may be of interest in this connection, and serve just as well in settling opinion as to what he thought *"baptizo"* means.

In his "History of the Christian Church," volume I, pages 461-471, Dr. Schaff discusses baptism under three heads: (1) The idea of baptism. (2) The

form of baptism. (3) The subjects of baptism. He says:

"The usual form of baptism was immersion. This is inferred from the original meaning of the Greek 'baptizein' and 'baptismos;' from the analogy of John's baptism in the Jordan; from the apostles' comparison of the sacred rite with the miraculous passage of the Red Sea, with the escape of the ark from the flood, with a cleansing and refreshing bath, and with burial and resurrection; finally from the general custom of the ancient church, which prevails in the East to this day. But sprinkling, also, or copious pouring rather, was practiced at an early day with sick and dying persons, and in all such cases where total or partial immersion was impracticable. Some writers suppose that this was the case even in the first baptism of the three thousand on the day of Pentecost; for Jerusalem was poorly supplied with water and private baths; the Kedron is a small creek and dry in summer; but there are a number of pools and cisterns there. Hellenistic usage allows to the relevant expressions sometimes the wider sense of washing, bathing, sprinkling, and ceremonial cleansing. Unquestionably, immersion expresses the idea of baptism, as a purification and renovation of the whole man, more completely than pouring or sprinkling; but it is not in keeping with the genius of the Gospel to limit the operation of the Holy Spirit by the quantity or the quality of the water or the mode of its application. Water is absolutely necessary to baptism, as an appropriate symbol of the purifying and regenerating energy of the Holy Spirit; but whether the water be in large quantity or small, cold or warm, fresh or salt, from river, cistern, or spring, is relatively immaterial, and cannot affect the validity of the ordinance."

I have quoted thus at length, in order that the author may be fairly understood. It will be observed that he regards the form of baptism, the quantity and quality of the water, etc., as relatively immaterial; yet, at the same time, he clearly states what was the prevailing practice in the apostolic church, and gives the reasons for his conclusions. His footnotes, in connection with the meaning of *baptizo* and the prevailing practice in the East today, are also of interest, and show still more clearly how he would have translated *baptizo*, etc.

"Compare the German 'taufen,' the English 'dip.' Grimm defines 'baptizo' (the frequentative of 'bapto'): 'Immergo, submergo;' Liddell and Scott: 'To dip in or under the water.' But in the Septuagint and the New Testament it has also a wider meaning. Hence Robinson defines it: 'To wash, to lave, to cleanse by washing.'

"The Oriental and the orthodox Russian churches require even a threefold immersion, in the name of the Trinity, and deny the validity of any other. They look down upon the Pope of Rome as an unbaptized heretic, and would not recognize the single immersion of the Baptists. The Longer Russian Catechism thus defines baptism: 'A sacrament in which a man who believes, having his body thrice plunged in water in the name of God, the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy.' Marriott says: 'Triple immersion, that is thrice dipping the head while standing in the water, was the all but universal rule of the church in early times,' and quotes in proof Tertullian, Cyril of Jerusalem, Chrysostom, Jerome, Leo I., etc. But he admits . . . that affusion and aspersion were exceptionally also used, especially in clinical baptism, the validity of which Cyprian defended. . . . This mode is already mentioned in the Didache (ch. 7) as valid; see my book on the Didache, third edition, 1889, pp. 29 sqq."

As to the IDEA of baptism, Dr. Schaff says:

"It was solemnly instituted by Christ, shortly before his ascension, to be performed in the name of the Father, the Son, and the Holy Spirit. It took the place of circumcision as a sign and seal of church membership. It is the outward mark of Christian discipleship, the rite of initiation into the covenant of grace. It is the sacrament of repentance, of remission of sins, and of regeneration by the power of the Holy Spirit."

As to the SUBJECTS of baptism, we may not so well agree with Dr. Schaff. He admits that the New Testament nowhere contains a command to baptize infants, but aims to justify the practice. His final paragraph is as follows:

"We must add, however, that infant baptism is unmeaning, and its practice a profanation, except on the condition of Christian parentage or guardianship, and under the guarantee of a Christian education. And it needs to be completed by an act of personal consecration, in which the child, after due instruction in the Gospel, intelligently and freely confesses Christ, devotes himself to his service, and is thereupon solemnly admitted to the full communion of the church and to the sacrament of the holy supper. The earliest traces of confirmation are supposed to be found in the apostolic practice of laying on hands, or symbolically imparting the Holy Spirit, after baptism."

Of course, the weakness of the above position is apparent; but I shall not dissect the argument. My chief object is to show what Dr. Schaff understood *baptizo* and related words to mean; and at the same time I want to present his position in the matter fairly and fully. If he was mistaken on some points, we can at least see that he was honest in his presentation of the question, stating without reserve many facts that were contrary to the practice of his church. Such candor we must admire. It shows the true historical spirit.

As already stated, the quotations herein given are taken from the first volume of Schaff's "History of the Christian Church." This work is published in six or seven octavo volumes, that sell regularly at $4 each. The first one, covering the first hundred years of the Christian Era, or the Apostolic Age, is now being sent out under the provisions of the Gish Fund, and may be obtained by ministers of the Church of the Brethren for the small sum of eighty-eight cents.

University, Va.

A PURE HEART.

BY W. R. DEETER.

"Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

THE word "heart," as used here, does not have reference to the organ that propels the blood, and sends it to every part of the body. It rather has reference to the inward man, alluded to by Paul in 2 Cor. 4: 16, and by Peter, who calls it "The hidden man of the heart." 1 Peter 3: 4.

The Lord said of the antediluvians: "Every imagination of the thoughts of their heart was only evil continually." Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts," etc. Matt. 15: 19. Paul said, "The word of God is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

It is evident, from the foregoing, that the heart is the source of our thoughts and imaginations. Solomon says, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23. If the heart is kept with diligence, evil thoughts and imaginations can find no place of lodgment therein.

The life is always an index to the heart. "From the abundance of the heart the mouth speaketh." If the heart is pure, the words and sentences will be pure; but if the heart is corrupt, so will be the conversation. If the conversation is pure, seasoned with grace, the heart will likewise be pure. There may be exceptions, of course, as in the case of the hypocrite.

If a man uses profane language, or if he is untruthful, we know at once that he has an impure heart. If we came to a spring of clear water, bubbling out of the earth, and upon tasting it, found it to be bitter, we would conclude at once that somewhere it came in contact with alkali, or if it tasted of salt, we would know that it came in contact with salt before it reached the surface. So of the life. If covetousness is in the heart, it will be manifested in the life. If pride is in the heart, it will come out. If we see these or any other evil in the life, we know that the heart,—the source,—is not pure.

I knew a man who made a profession of Christianity, but, when in company, would pour out a stream of foolishness. Of course, the foolishness first got into the heart, and was treasured up there, and thus the mouth of the fool poured forth foolishness when a favorable opportunity presented itself.

I was quite well acquainted with a young man, some years ago, who in the home was genteel, and respected by his fellows. He had murder in his heart however, and when he thought he had a favorable opportunity, he shot and killed his neighbor.

Sam Jones once told of a man, traveling along a spring branch of muddy water. He saw a man in the branch, trying to clear the water. As the traveler went on to the head of the little brook, he saw a hog wallowing in the spring. He called to the man to drive the hog out of the spring and then the water would clear itself.

So it is with men who are trying to live a pure life while the evil spirit is in the heart. Get the devil out of the heart and the Holy Spirit into the heart, and the life will clear itself. The evil one may be more than a match for us alone; but he cannot compete successfully with a man who is aided by the Holy Spirit. We would do well to pray as David did, "Create in me a clean heart, O God; and renew a right spirit within me." It is a common thing to hear persons say, "If the heart is right then all is right." That is good doctrine, but the heart is not right if we are not willing to follow Christ in all of his teaching.

It is very important that the heart be pure. Jesus assures us that they are blessed and they shall see God. John says that nothing impure can enter the Golden City. Thus all aspirations of men seeking heaven are lost in an impure heart. God gave us a plan by which we may purify our souls. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22.

Milford, Ind.

A NEW WAY TO WAGE WAR.

TAKE this matter of war and of preparation for war. We who believe that it will be ere long regarded as the most extraordinary delusion of history, we who have faith to believe that if at this moment the President and the Congress of the United States and all the newspapers and all the ministers and all those who profess to follow the Prince of Peace—that is to say, all the Christians and all the women, the mothers and sisters of men—should unanimously declare that from this time forth not another dollar should be spent for warships, that all the forts should be dismantled and turned into public parks, that the billions which it had been intended to put into smokeless powder and costly cannon and quickly perishing cruisers, shall be released and used for the benefit of the world, how long would it be before there would be such a clamor from the army-ridden nations of Europe to follow the beneficent example that the blind leaders of the blind would have to heed it. What an effect it would have on China which has lived through centuries with no army, and which is certainly taking a step backwards when under the leadership of German officers it is desperately trying to come into line with the belligerent nations!

Suppose an invasion should threaten us? Suppose the women of the country—the girls and the young matrons—should put on white dresses and with waving white flags of peace go to meet the hostile army and say, "Come and feast with us, . . . come, we offer you a festival of joy? After you have eaten with us and tasted the fruits of our land, then we will settle this petty question which is only a misunderstanding!" This is not utopian. This is only common sense.

Let us cease, then, building warships! Why should not we—the great country of the Pilgrims—be the first to set the example of disarming? We don't want warships. They are wasteful, costly, and inartistic baubles. Spend the money on continent-crossing roads. Put an end to this clamor for work on the part of the unemployed. Endow universities, schools, museums; build magnificent public edifices; educate the people in humanity and art and science. They are hungry for it. How many men have graduated from Harvard and Yale and Princeton and Cornell and all the other universities? And yet one year's expenditures on our big navy swallows up the endowments of all our universities! Think of it!

It is a simple matter to utter a prophecy, and yet how heartbreaking it is! The fruit must not be eaten until it is ripe. The child cannot do the tasks of a man. It takes years, perhaps centuries, to educate a nation. But the time is coming when our children will say: How blind were our fathers to believe in war and the necessity of war!—*Nathan Haskell Dole, in New England Magazine.*

'Tis easy to make friends among the angels when you dwell high.—*Basford.*

THE ROUND TABLE

DAVID'S GRIEF.

BY GRACE LONGANECKER.

DAVID'S son, Absalom, was an unsually handsome boy. "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him."

His was a stately and beautiful physique. But the idea of thinking of so fine a young man, with such an attractive person, possessing so little a soul! Contrast what Absalom might have been, with what he really was, and is it not shocking? We behold a sad picture, for Absalom had wonderful possibilities. Was it because David sinned that he must grieve for his wicked son? After the seed is sown, cometh the harvest.

"Sorrow tracketh wrong
As echo follows song.
On! On! On! On!"

Absalom, now when everything seems favorable to him, brings about rebellion in his father's kingdom. His reign, however, is short, for he soon meets death and defeat. Once, when his infant child lay dead, David could say, "I shall go to him," but now, alas, there is no comforting assurance for a bright future, when the news is announced to him of his son Absalom's death. All looks gloomy to King David, as he tries to realize the truth. Imagine David's anxiety while he asks, "Is the young man Absalom safe?" Few can imagine his grief when his servant answers, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is." David went to his chamber,—he wept. Hot, burning tears were his relief. Tears are considered very beneficial to one overcome with grief or joy. They are said to carry off a load of the most intense emotion, relieving the congestion of the brain in a way as can be done by no other means.

"O my son Absalom, my son, my son Absalom! Would God I had died for thee! O Absalom, my son, my son!"

Absalom does not hear. He might have retraced his way, if he could have witnessed his father's intense grief.

As David mourned for his wayward boy, so mothers, fathers and friends are now mourning the loss of those dear to them. No ray of light,—all is dark. Overwhelming grief is being felt today by noble hearts, as souls march on to ruin.

"Each feels his grief the keener.
That 'tis a common grief
Bringeth but slight relief;
Ours is the bitterest loss,
Ours is the heaviest cross;
And forever the cry will be,
'Would God I had died for thee,
O Absalom, my son.'"
—Longfellow.

Hartville, Ohio.

PASTOR OF THE ENTIRE CONGREGATION.

BY DAVID M. ADAMS.

How frequently we hear persons who are appointed by certain congregations, to secure the services of some brother as regular pastor, say: "We must have a man that will please the young people." By this, I suppose, they mean that they want a man whose personality, social life, pulpit etiquette, religious ideas, and style of preaching, are in accordance with the tastes and desires of the young.

That, in the choice of a pastor, the desires of the young should receive due consideration, the writer readily concedes. That said desires should be paramount, he just as readily denies. The growth and perpetuity of the Christian church demands that we give the desires of the young people the proper consideration. If the church is awake to her best interests, if she wishes to increase her ranks and strengthen the cause of the Master, she will labor earnestly to make her influence effective over the lives of the young, and will not fail to put into the pastorate a man who can win and hold the young people of the community.

But we should be cognizant of the fact that humoring young people is not necessarily helping them. They are not the best judges of the proper qualifications of a pastor. Young, inexperienced persons are not always competent to prescribe, when it comes to their moral and spiritual necessities. Often, *what they want* is not *what they need*. Hence we should cater to their tastes and desires only when such tastes and desires are equitable and right,—when they comprehend their actual needs.

Due consideration must also be given to the demands of the older members of the charge. In fact, no pastor can afford to cater to any single class or clique, to the utter exclusion of all others. The old as well as the young, the poor as well as the rich, the illiterate as well as the erudite, justly claim a share of the pastor's time and talent. God holds him responsible for his attitude toward, and interest in, all classes of mankind, regardless of age, sex or condition. In his pastoral duties individual tastes and desires figure only when such tastes and desires are compatible with the divine and righteous will of our heavenly Father,—the Father of us all.

Klahr, Pa.

HUMILITY.

BY A. MITCHEL.

THE normal attitude of a true child of God should be that of humility. The proud and haughty Christian has never reached that state of spiritual development wherein he has had a glimpse of his own unworthiness in the white light of God's righteousness. Once in this humble and contrite state of mind, many of God's commands, which the formal Christian disdained and neglected, now undergo a marvelous transformation. In terror and dismay the individual views the long line of his transgressions, pointed out by the inexorable, accusing finger of an awakened and condemned conscience. In the deep humiliation of his soul he recognizes the supremacy of God in all things, and the divine mercy and love embodied in all his commands, and their momentous effect upon the destinies of immortal souls. His aim now is not the securing of worldly advantages and luxuries, but the elimination of every seed of evil from his personal example, whereby a weaker brother or sister might be led astray. This is a task, in itself too great for mortal man's achievement, unless he walks humbly and in the fear of God, asking, in the meantime, for Divine help and guidance.

Newburg, Pa.

THE SOLID ROCK.

BY EDGAR M. HOFFER.

IN order to have a good foundation, we must build on the solid rock. Christ is the Solid Rock. He said, "On this rock I will build my church, and the gates of hell shall not prevail against it." A rock has some fine qualities. It is firm, strong, and enduring. We should be firm in our Christian life, strong, in the faith, and endure to the end. Those who build on the sand will suffer loss. Let us not build on man's thoughts and ideas. All the children of the world are building on the sand, and they will consequently suffer a great loss. If we are built on Christ, we are on the solid rock. In order to endure, we must obey his Word. He said: "If ye love me, keep my commandments." There is a work for us all to do. When we die, it is all-important to be on the solid rock.

"On Christ, the solid rock, I stand,
All other ground is sinking sand."

Elizabethtown, Pa.

TELL IT TO JESUS.

BY IDA F. KINTNER.

A LITTLE child had been called home. The minister, who had been an ambassador for Christ for twenty-five years, used the following text when he preached the funeral sermon: "And his disciples came and took up the body, and buried it and went and told Jesus." Matt. 14: 12.

The minister spoke in a very impressive manner of the circumstances leading to the death of that great man, John the Baptist, who fearlessly denounced sin, though it cost his life.

The young parents were entreated to "go and tell Jesus" of the grief of parting with their fair, sweet child, their only one. They were urged to tell Christ of their saddened home, whose light seemed to go out with the little white casket, that bright spring morning, when the perfume of early flowers and notes of song birds caused tears to flow afresh for the sweet child voice, now forever stilled.

Yes, tell Christ of all the trials along life's pathway that he, who "doeth all things well, may give the needed help and consolation that *he* alone can give.

"Are you weary, are you heavy-hearted?
Tell it to Jesus, tell it to Jesus.
Are you grieving over joys departed?
Tell it to Jesus alone.
Tell it to Jesus, tell it to Jesus,
He is a friend that's well known,
Tell it to Jesus, tell it to Jesus,
Tell it to Jesus alone."

Holton, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 29, 1909.

LOVE TO OUR FELLOW-MAN.

Job 31:16-22; Luke 10:30-37.

Love is an intermingling of soul with soul. "The two great commandments (Matt. 22:37-39) are interdependent; —no true love to God, without love to man; no true love to man without love to God."

I. **Love to man** is the second great commandment. It is a fruit of the Spirit (Gal. 5:22); it should be "unfeigned" (1 Peter 1:22); "without hypocrisy" (R. V. Rom. 12: 9).

II. **It should "abound"** "to all men" (1 Thess. 3:12); even toward enemies (Matt. 5:44); not "rendering evil for evil, but blessing" (1 Peter 3: 9).

III. **It should be manifested,** toward the fatherless, the widow, the poor (Job 31:16, 17, 19; Matt. 25:35); add, visiting the sick (Matt. 25:36), and we have "pure religion and undefiled before God" (James 1:27).

IV. **Such supporting** lightens "burdens" (Gal. 6:2); and "encourages the fainthearted" (R. V. 1 Thess. 5:14).

V. **Christians are to** "put on love" (Col. 3:14; John 13:34); "walk in love" (Eph. 5:2); and "provoke unto good works" (Heb. 10:24). "In this the children of God are manifest, and the children of the devil." 1 John 3:10.

PRAYER MEETING

For Week Beginning August 29, 1909.

MANNA FOR THE WORLD'S NEEDY ONES.

John 6:47-51.

1. **It Supplies Man's Greatest Need.**—When the Children of Israel were ready to perish for lack of bread, manna was given them by the hand of God. Christ, only, can supply the great world need today,—the hunger for the "Bread of Life." John 6:58.

2. **A Precious Gift.**—God's gift of the manna was from above—the treasure house of his love. He was equally willing to give his only begotten Son,—heaven's choicest blessing,—to supply the need of a perishing world. John 3:16.

3. **Universally Satisfying.**—When God graciously gave manna, it was suited to the needs of all. Thus Christ,—God's gift to man,—meets all requirements of destitute souls. He comes to us in life's brightest hours to add his blessing as a crowning joy; he comes in our times of loneliness and despair to whisper words of cheer. John 14:1-3.

4. **Within the Reach of All.**—Manna did not fall on the tree-tops, but on the ground, thus being within the grasp of even the least. Christ comes to us with blessings untold,—free to all, without money and without price. "Whosoever will" is the open passport to heavenly joy. The feast is spread; all things are now ready. Will we accept the invitation? Luke 14:15-17.

5. **Personal Response.**—Manna, in order to sustain life, had to be personally partaken of; no one could eat thereof to save his brother. So Christ, the blessed gift of God, enriches and saves each life that is brought in touch with him. John 1:12.

6. **No Other Means of Salvation.**—The Israelite who despised the manna was likely to die of starvation. It was "eat and live" or "eat not and die." We must accept Christ or perish. This world is but a barren wilderness to the immortal soul. We must be fed bountifully from the storehouse of heaven to grow in the heavenly grace. 2 Cor. 9:10.

HOME AND FAMILY

YOUR WORLD.

The world is neither long nor wide;
'Tis but the little vale
Where you have chosen to abide,
Where you succeed or fail.

The world is but the little sphere
In which you come and go,
And are you adding to its cheer,
Or do you spread its woe?
—S. E. Kiser, in Chicago Record-Herald.

DOMESTIC TRAINING FOR GIRLS.

BY BERTHA M. NEHER.

One of the greatest defects of present-day educational systems is the aimless way in which our girls are brought up. They are pushed through the public schools, along with their brothers, without having any special aim in view, some are sent to high school and a few to college where they take the same general lines of study that the boys do, still without any well-defined goal, toward which they are working. All this study is well enough, so far as it goes, but the trouble is that it does not go far enough. The boy must specialize before he takes up his profession, whatever it is to be, and the girl should do the same. The very fact that she is a girl, is reason enough that she should learn some things that are not necessary for boys to learn.

One line, along which every girl should take a course of special training, is that of housekeeping and domestic economy. There are some girls who do not like house work. There are others who have little aptness for it, and there are still others who, from false education, affect to despise it without knowing whether they really do or not. But whether a girl really likes it or not, in my opinion every mother's daughter of them should be taught the subject of domestic economy down to its minutest details. And until she has mastered the art of housekeeping, no matter how much she may know of music or painting, or how many college diplomas she may be able to display, her education is woefully incomplete.

Why? Because sooner or later ninety-nine out of every hundred girls will marry, and, unless they have learned the details of household management, there is grave danger that they will mar the happiness of their married life at the very beginning. Young husbands will overlook many blunders, and laugh away much that is really unlaughable in the young wife's mistakes, but if they are workingmen, it will soon cease to be a matter for smiles when they come home, tired and hungry, and have to sit down to badly-cooked meals, or pay for wasted materials. It is then that "mother's cooking" will be remembered and referred to, and the result will be tears and mortification for the young wife, who may not have been really to blame that her training, along these lines, was neglected.

Mothers do not seem to realize the mistake they make and the wrong they do, both to themselves and daughters, when they shoulder all the household burdens themselves, and permit their girls to grow up in idleness and ignorance of subjects that will be of such importance to their future welfare.

Even in the case of the girl who marries rich, and does not have to do her own house work, training along that line will be of great value to her, for she cannot even be a good mistress unless she knows enough to tell when her work is properly done. And even in rich families there are times when efficient servants cannot be found, and there is the chance that the riches will take wings, in which case domestic training may be of inestimable value to the wife.

Unless parents are able to give a fortune along with their daughter when she marries, they are cheating the man she marries if they have neglected to train her for the position she is to occupy. A great deal of the domestic infelicity, existing today, is due to the fact that the girls of the past generation were not trained as they should have been. In the days of our grandmother's girlhood, when every daughter was educated with the view of sometime becoming a home maker, there were far fewer cases of divorce than there are today.

Since there is no public system by which girls can receive this special training, it falls to the lot of the mother to do it. And if, as is sometimes the case, she herself is a poor housekeeper, through the neglect of *her* mother, then her daughter should go out to service in some good family, until she does learn. At this suggestion I see the hands go up in protest. (I've seen the gestures and heard the protests.) The remonstrance is: "My girls don't have to work out. I'll work my fingers off first!" Very well, then, for the sake of that false and wicked idea, that it lowers a girl's social status to work in a kitchen, you will let her remain ignorant and thus run the risk of ruining her future happiness, will you? It is a pity that Christian people should countenance such false notions, which they do to the detriment of themselves and their children. May the time speedily come when mothers will more fully realize the importance of training their daughters along these lines, for when they do, there will be many better-kept homes, and many happier husbands and wives.

Books and music and social training are all very well in their places, and they have an important place in a girl's life, but they should not be permitted to displace other things, equally or more important. The girl who, in addition to other things, can order and cook a good meal, make and mend her own clothes, and keep a house tidy has more to be proud of than she who can play Beethoven so soulfully as to bring tears to the eyes of her hearers, or paint pictures that "speak," if she lacks the knowledge necessary to make a good home.

It has been said that "the way to a man's heart is through his stomach," and that "a hungry man is always cross," and however uncomplimentary this may sound, there is more than a little truth in it. So it behooves the girls to learn to be good cooks.

"We may live without poetry, music and art;
We may live without conscience, we may live without heart;
We may live without friends, we may live without books;
But civilized man cannot live without cooks."

Milford, Ind.

IS THE MARRIAGE TIE NOW BECOMING LESS SACRED?

BY IDA M. HELM.

The marriage tie is undoubtedly becoming less and less sacred from a worldly point of view, with each succeeding generation. In the days of our grandparents nothing was considered more sacred than the sacred vow of marriage.

Rebecca Davis tells of a case, not more than a generation ago, in which a pretty young girl, after only two or three weeks' acquaintance, became the bride of a dashing young man. He turned out to be a sot and a professional gambler, was convicted of forgery, and sentenced to the penitentiary for a term of sixteen years. The father of the wronged young woman procured a divorce for his daughter, declaring that it was not right that her whole life should be blighted because of a mistake in her youth. The community in which she lived, however, considered nothing more sacred than the vow which she had broken. She had promised at the marriage altar to take the man for better or for worse till death should part them, and no crime or power on earth could disannul the marriage contract, or justify her in throwing him off. Mrs. Davis says, "They never forgave her. No one spoke to her," so deep was the reverence felt for the marriage tie in that community. They considered marriage "the union which no man can sever." Mrs. Davis says, "So rare was divorce in those days that this was the only case she heard of before she was thirty years of age." Why is the marriage vow considered less sacred in our time? Are our ideals being lowered?

Eld. I. J. Rosenberger in his "Exegesis on Divorce and Remarriage" gives this quotation from the Dayton (Ohio) *Weekly Press*, March, 1899: "Divorce Mill in Full Blast.—Think of it! One hundred and fifteen divorce suits docketed for the March term of court in Dayton. . . . The only way to check divorce is legally to hedge the marital privilege. In many States the marriage laws are so loose that the relation is recognized without insisting on the record of the legal ceremony. All the guilty couple have to do, to avoid prosecution for living in fornication, is to proclaim themselves man and wife. This recognition is deemed a measure of social policy, for the sake of protecting heirs, and to avoid bringing disgrace upon the innocent offspring. . . . There should be imposed upon those contemplating marriage the severest kind of restrictions. The gravity of that relation is becoming less generally regarded, and the ceremony is turned into a farce by the leniency of the divorce courts."

Not a week passes but what the divorce courts give a record of the homes they have broken up, and the record has become so appalling that one is made to wonder what the end may be.

The Roman Catholic church does not allow divorce. May God hasten the day when the Church of the Brethren will take a united stand against this cankerous evil that is such a dangerous menace to the home, the church, and the State.

We need more orthodox teaching from the pulpit, the press, and in the home, on the sacredness of the marriage institution.

R. D. 2, Ashland, Ohio.

SISTERS' AID SOCIETIES

SECOR, ILLINOIS.

The sisters' aid society of the Panther Creek church met July 16 for reorganization. Sister Oma McCauley was chosen president; Sister Anna Wolfe, vice-president; Sister Laura Yordy, secretary and treasurer. Our society has recently closed its first year's work. We have held seventeen meetings, with an average attendance of ten, and an average collection of $1.18. Besides the collections much material, such as quilt patches, cotton, cloth, thread and clothing, was donated. We made seven comforters, sent four boxes to different missions, sent $10 to the Kansas City Mission, and did sewing for some poor children in the neighborhood.—Pearl Cawley, Secor, Ill., Aug. 6.

MOHAWK, OREGON.

The sisters of this church met July 9 and organized an aid society. Sister Maria Workman was elected president; Sister Marie Piquet, treasurer; the writer, secretary. We held twenty-four meetings, with an average attendance of seven. We make quilts, comforters, clothing for the poor and do other sewing for outsiders. The amount received during the year was $25.66. Amount expended, $14.70. Balance on hand, $10.96. We sent $4 to St. Joseph, Mo., and $4 to Kansas City, Kans. We also gave $5 to help in fencing the graveyard and churchyard, and there were several other little expense items. Our work may seem small, but we believe the Lord will bless us for what we are doing.—Laura Adams, Mabel, Oregon, July 28.

WASHINGTON, DISTRICT OF COLUMBIA.

Our "Helping Hand Society" was reorganized Jan. 6, 1909, with the election of the following officers: President, Sister Lulu Sanger; vice-president, Sister Effie Shafer; secretary and treasurer, the writer. Our society held twenty-five meetings, with an average attendance of nine. We made six quilts, three comforts, fifty-six aprons, dresses, etc. Amount of cash on hand Jan. 1, 1909, $40.86; receipts for six months, $45.44; total expenditures for sewing machine, materials for society and donations to the poor, etc., $69.93; balance on hand July 1, 1909, $16.37. One hundred and fifty-eight pieces of clothing were distributed to the poor.—Mrs. J. H. Hollinger, Secretary and Treasurer, 323 D Street, S. E., Washington, D. C., Aug. 5.

EPHRATA, PENNSYLVANIA.

The following is the report of our sisters' missionary society for the year ending Aug. 1, 1909: Number of meetings held, 24; average attendance, 30; highest number in attendance, 80; lowest number in attendance, 8. The articles made for sale were 235 aprons, 3 comforters, 4 quilts and 6 gingham bonnets. Donations given by the society: $10 to a needy family; $5 to each of seven afflicted families; one comforter to Brooklyn Mission with a Thanksgiving donation; one and a half tons of coal to the needy; Gospel Messenger sent to four families; one month's rent paid for needy family; two baskets of provisions taken to an afflicted family; $10 given to Beulah Anchorage, Reading, Pa.; pay for an assistant in housecleaning, for a day or two, for three afflicted sisters. Donations received by the society as follows: Two quilt tops, one bottom for quilt and $17.32 in money. Balance on hand, 1908, $22.78; donations received, $17.32; dues, $42.55; receipts of sales, $99.69; total income, $182.34; expenditures, $156.28; balance on hand, $26.06.—Mazie Martin, Ephrata, Pa., Aug. 4.

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The Brethren have under advisement the building of a new church in Roaring Spring, Pa.

Next spring Texas and Louisiana will be represented on the Standing Committee by Bro. A. A. Sutter.

The district meeting for Southwestern Kansas and Southern Colorado is to be held at Rocky Ford, Colo., Oct. 20.

The Brethren of Middle Iowa will hold their district meeting Sept. 22 in the Iowa River church, near Marshalltown.

Since the last report from the Cando church, N. Dak., six have put on Christ in baptism and one was restored to fellowship.

The revival in the Pleasant Hill church, Ray County, Mo., to be conducted by Bro. C. P. Rowland, begins Saturday, Sept. 4.

The district meeting of Oklahoma, the Panhandle of Texas and New Mexico is to convene in the Monitor church, near Nashville, Okla., Sept. 22 and 23.

Bro. J. Kurtz Miller, of Brooklyn, N. Y., is booked for a series of meetings at the Indian Creek churchhouse, Harleysville, Pa., beginning next Saturday, Aug. 21.

As the fruits of a series of meetings, held in the Beaver Creek congregation, Va., by Bro. Caleb Long, seventeen were added to the church, sixteen by baptism and one reclaimed.

We have another report from the church at Cabool, Mo., and we now learn that the revival, conducted by Bro. Garber, closed with sixteen putting on Christ in the rite of baptism. Two were restored to fellowship.

A protracted meeting, lasting three weeks, at the Pleasant Hill house, Pa., closed with fourteen accessions by confession and baptism and one reclaimed. The services were conducted by Bro. Levi S. Mohler, of Elizabethtown.

October 7 is the date announced for the district meeting of Northeastern Ohio, to be held in the Mahoning church, Columbiana County. The ministerial meeting will convene Oct. 6, and the elders will meet the day before at 1 P. M.

If everything worked out as planned, a church was constituted at Joplin, Mo., last Sunday. It was arranged for nearly all the members at Carthage to go over and assist in setting up the members there for spiritual housekeeping.

The Financial Report for July, which appears on another page, does not occupy much space, still, omitting the Bicentennial report, it makes a better showing, by several thousand dollars, than did the report for the corresponding month for last year. July and August are not, as a rule, good months for gathering mission funds, but when we observe an increase from year to year, we thank God and take courage.

The members in Southern Iowa are holding their Sunday-school, ministerial, Christian Workers' and missionary meetings all the same day, at Libertyville, Sept. 23. Their district meeting will be the day following.

We are requested to say that Bro. L. H. Root, Secretary of the Mission Board of Southeastern Kansas, having left the district, Bro. George R. Eller, of Grenola, Kans., has been appointed to fill the unexpired term.

We have a few earnest members at San Jose, Cal., who would appreciate calls from members visiting that part of the State. For further particulars write or call on Sister Mary C. Perry, 236 Monroe St., East San Jose, Cal.

The district meeting of Southeastern Kansas, to be held at Parsons, is announced for Oct. 28. Beginning with Oct. 26 is the Christian Workers' meeting, to be followed by the meeting of the elders, then the Sunday-school and ministerial meetings.

Bro. F. R. Zook, of Martinsburg, Pa., says that after the middle of November he expects to devote his time to evangelistic work. He believes in preaching the same old Gospel presented by the apostles, holding that it is still the power of God unto salvation to all them that believe.

Sister Ida C. Shumaker, of Meyersdale, Pa., who goes to India as a teacher, will not sail until early next spring, at which time Brother and Sister Lichty return to their work, and she is to accompany them. The Board not wishing to send her on the journey alone, this delay becomes necessary.

On another page will be found an interesting biographical sketch of Eld. John G. Glock, of the Germany Valley church, Pa. Articles of this sort are highly prized and make helpful reading. For another issue we will have one about Eld. Jacob Wine, of Virginia, and hope to have others later.

Bro. I. C. Snavely, of Breedsville, Mich., is now located at 163 Washington St., Naperville, Ill., where he should hereafter be addressed. He takes pastoral charge of the church at Naperville, while Bro. A. D. Solenberger, the former pastor, on account of his health, may find it necessary to seek another climate.

Bro. J. G. Royer called at the Messenger Sanctum on his way to Lamar, Colo., where he is to hold a series of meetings. He goes to Rocky Ford later. If his strength proves sufficient, he may remain in the West several weeks. He has not been in good health for a month or more, but says that he is feeling considerably better.

On page 542, this issue, Bro. John O. Pearson, of Fort Worth, Texas, is pleading for an efficient elder to go to Sweden and help look after the churches in that part of Europe. Ever since Bro. Vaniman, on account of his health, retired from the field, the General Mission Board has been trying to get some one to take his place, but so far no one has been appointed. We are wondering how long the Board will have to call before the desired man can be secured.

If they could, the saloons of this country would probably put the churches out of existence, for the reason that they are largely responsible for the prohibition sentiment. On the other hand, the churches could easily put the saloons out of business, but they will not do it. Too many of the church members vote with the saloonkeepers, and in this way help and encourage the liquor interests. But whoever heard of the saloon people voting in the interest of the churches? They understand their business too well to do anything of that sort. In their way they are wiser than some of those whose names figure on the church books. But candidly, why should church members lend a helping hand to the saloon interests? They do, and it cannot be denied. Why do they insist on having their names enrolled with the Lord's people, while they throw their voting influence on the side of the devil?

The churches in some of the State Districts have not yet been supplied with the Minutes of the Annual Meeting, for the reason that they have not been ordered. It is the duty of the Writing Clerk of each district to order as many Minutes as may be required to supply each family with a copy. Where this is done, the House can draw on the District treasurer for its pay at the rate of two cents per copy. All orders for Minutes should be accompanied by the name and address of the treasurer. These Minutes, in such numbers as may be designated, can be sent direct to the churches, if the necessary addresses are given.

In a personal letter to this office a lady of education and culture has this to say of our people: "Personally, in the matter of jewelry, I can most heartily endorse the creed and practice of the Brethren mothers and sisters, perhaps excepting articles of use in dress, like a brooch or hat pin, which are very convenient. In the one matter of a marriage ring it has always seemed to me rather a symbol of a sacred trust reposed in its wearer by the giver; yet, after all, where is the need of a symbol, when the heart is true? But, really, rings and bracelets and necklaces *do* smack of savagery when one comes to look at them in the light of common sense."

We are beginning to think about the contents of the "Brethren Almanac" for 1910. In addition to the calendar pages, the list of ministers, the Sunday school secretaries and the district mission boards, we should have some reading matter,—something of unusual interest. Persons having matter of this sort, should communicate with us at an early date, as the space for reading matter is quite limited. Those who have time to do so, might look over the "Important Events," for each day in the year, and inform us of the errors they find. We mean for these events to be reliable in every way, and will take pleasure in correcting any error that may be pointed out.

A good deal has been said and written about the lack of respect often shown to elders and ministers, but, bearing directly on the subject, here is a little advice, recently given in an ordination sermon in Jersey City, that is to the point, and might be studied to advantage by many of our own ministers: "The man who would become a Christian minister is reminded that he has a high calling in which he is to comport himself in a way to win confidence and respect. Never ask men to respect you for your station, if they cannot do so for yourself. A people have a right to look for a man well trained, spiritually consecrated, with high moral ideals, in their minister. In manner of life no clergyman, however rich he may be, should live better than the average family of his parish. You will have to preach sacrifice; if you practice none yourselves your sermon will be preached to the wind."

In a former issue we said something about the members in North Dakota petitioning the authorities of the State to enforce the law regulating the proper observance of the Lord's Day. We are informed that it is not people laboring on that day which is rendering the dissatisfaction, and has given occasion for the petition, but the Sunday baseball nuisance. Many people in North Dakota, as well as in other parts of the country, are growing wild over the Sunday baseball sport, and sometimes the games are played close enough to our churches, not only to disturb the services, but close enough to attract those who might otherwise attend our meetings. The evil attractions are often such as to carry members' children away, and in this manner they are led to become lovers of sinful pleasures, rather than lovers of that which is good. Our people are not the only ones disturbed by the Sunday baseball. It is affecting other denominations, and especially may the bad results be seen in the Sunday schools all over the State. Possibly the laws of the State, if properly enforced, will bring about the desired results. Paul says, 1 Tim. 1: 9, that the law is made for the lawless, disobedient, ungodly, sinners, etc. Those who engage in the Sunday baseball games belong to this class, and it is to them that the law is meant to apply.

In a recent issue of the *Christian Herald* a writer has this to say of the Ark of the Covenant: "If we read in 2 Maccabees 2: 4-8, we will find that Jeremiah (4) 'being warned of God, commanded the tabernacle and the Ark to go with him as he went forth into the mountain, where Moses climbed up and saw the heritage of God. (5) And when Jeremiah came thither he found a hollow cave, wherin he laid the tabernacle and the Ark and the altar of incense, and so stopped the door. (7) He said, As for that place it shall be unknown until the time that God gathers his people again together. . . . (8) Then shall the Lord show them these things.'" The Book of Maccabees, too, was written either in the early part of the first century B. C., or in the first century A. D.

One hundred and twenty years ago Voltaire declared that before many generations the Bible would be an unknown book. Twenty-five years ago Ingersoll declared that the Bible was an exploded book, and that its sales would rapidly decrease. Neither prophecy has come true, as the house in which Voltaire lived is now a Bible house, where thousands of Bibles are stored, awaiting shipment, and there are four times as many Bibles printed today as there were when Ingersoll made his assertion. In fact, it is given out that last year upwards of 10,000,000 copies of the Scriptures were distributed in the English language alone. This does not include the millions of copies distributed in other languages. There are more Bibles printed than any other book in the world. This Book took the lead when the art of printing was invented, and has kept the lead ever since. The time is coming when the Word of the Lord will be read and respected in every section of the globe.

THE NEW RELIGION.

Much learning may not have made Dr. Eliot, the distinguished, retired President of Harvard College, mad, but it certainly has put him wholly out of touch with the New Testament religion. He is now before the public with a "new religion," or the "religion of the future," intended to meet the needs of all cultured people. It is a religion without the supernatural, without the divinity of Christ, without faith in the written Word, without miracles and without any of the New Testament institutions. In this new religion nothing will be said about the "justice of God," but much will be made of God's love. No hint of future punishment will be given. Men and women will be taught to look only on the side of God's love, and never to think of the element of justice which he possesses.

Possibly the new religion will mean no church, no new birth, no regeneration, no heart-felt repentance, no confession of sins, and, of course, no baptism. It will consist wholly in living the higher ethical life, with all of the services, such as they are, in the soul,—a kind of mental religion, all to one's self. All symbols will disappear, the Christ will be eliminated and the Bible, in time, become a back number.

Well, this kind of religion is not so new after all. All down the Christian centuries there have been people who thought they had ideas in advance of those set forth in the Bible. They had little use for the Word of God. With them Jesus was a man, but was not divine. They took no stock in the miracles of the New Testament, nor did they care for any of the commandments. They needed no church and, of course, never dreamed of keeping the commandments. They discarded future punishment and banked heavily on the love of God.

We have the same kind of men today, and Dr. Eliot happens to be just one of the number. He has nothing new, nor can he claim any credit for introducing the "future religion." The same thing has been introduced to nearly every generation since the middle of the first century. It is nothing more than rejecting the Bible as the inspired Word of God, rejecting his Son, Jesus Christ, and setting the New Testament commands and institutions at naught. The Doctor's great learning enables him to set forth his ideas in a refined way, but, after all, the whole theory is as old as the opposition to the simple form of religion, taught by Christ and the apostles.

Any one can have this kind of religion by rejecting the inspiration of the Bible, the divinity of Christ, the miracles of the New Testament, the commandments, and living a kind of a mental, religious life, supposing that God is all love, and therefore too good to punish a refined man or woman who politely, but deliberately sets the Bible down as an ancient book, more for the past than for the present. In fact, if everybody, rich and poor, learned and unlearned, would accept the Doctor's "religion of the future," before the close of two generations we would have no religion at all. The people holding to that kind of religion have founded no churches, organized no Sunday schools, built up no religious schools, established no charitable institutions, sent out no missionaries, printed no Bibles, nor have they founded any Christian governments.

The religion of the future is to be the religion of Jesus Christ, and the opposition, especially among some of the so-called learned, is to be found in the views set forth by the President Emeritus of Harvard College. With the Doctor one may find some comfort for the unregenerated intellect, but for the devout the religion taught by the Master will remain the comfort and hope of the soul.

THE OLD AND THE NEW.

There is much said, in these days of push and strain, about the things that are new and the things that are old, and that, too, as a rule, to the disadvantage of the old, as compared with the things that are classed with the new. And yet, so it has been down through the ages. What is new today may be the old tomorrow. Or the new things of this year may be the old things of the next year. The first day of January, in our land, is called New Year's Day, not because all the days past are now old days,—for each one, in its time, was a new one,—but because in it we have designated a new division of time for reckoning the past as well as the future. All our days are as a tale that is told, because in each one there is completed a page of our life as we live it. Further, each one is a repetition of yesterday, impressed with the change that the changed conditions stamp upon it.

The old and the new are simply the changing of possibilities that come to us in the pursuing of our life's purposes, and, in the end, will determine the sum total of what we have accomplished for ourselves and for God.

As we meet, in human and friendly converse, how frequently the trend of our thoughts is turned to the subject of the old and the new! Especially is this true of the older folks. The other day we had a very pleasant converse with an aged sister. We discussed our past experiences, as we remembered them. It is interesting, as we think of the approach to these events of the past. First we began talking about the weather, as, during these days of drouth, this is a very common subject. With these thoughts, by association, came the things to eat,—their scarcity,—the small crops of potatoes, apples, peaches, berries, and many other things, that go to make up our daily food, and which articles will be partly a failure.

From this we drifted into the art of cooking,—how our mothers used to bake, in the "out-oven," great loaves of bread, brown and sweet. After these were taken out, the oven, without further heating, was filled with mince pies by the dozen, and the old-time custard pie, sometimes bedecked with great, luscious cherries. These were put on, we might add, for ornament, but that would not tell it all, because they were of use, too, as was truly evidenced by those who had the pleasure of eating them.

And we must not forget the "turnovers" for the boys! Yes, they were a juicy snap for the nine o'clock piece, so richly enjoyed under the shade trees that afforded a season of rest, while the delicious edibles were being disposed off.

Then we told each other how we remembered when the cooking was all done in the open fireplace, with the pots hanging on the cranes and the frying pans stood on legs, while the "Dutch oven" had its place in the corner, on hot coals, dragged out with the ever-present tongs, and heaped on the iron lid with the fire shovel. These things were done and enjoyed in the good old times.

In those days our meetings were held in our homes and most of the brethren and sisters stayed for dinner, a number of them coming on Saturday evening before. This meant a week of preparation for the heads of the family, and a time of anticipation to the boys and girls. But as the "turn" came only every twelve or sixteen weeks, it was made an occasion of general satisfaction and the meeting was accepted and entertained with the greatest of pleasure. The preaching was of that good old kind that struck at the right place, and was simple enough, grammatically and theologically, to be understood by all present. Men and women, boys and girls, were told without an apology that those outside of the pales of the church were sinners and that, unless they believed the Gospel, repented of their sins and were baptized, they would be lost. This old way of delivering the Gospel to sinners would seem a little odd now. But, on the whole, sinners were converted about as thoroughly, and saved as gloriously, as they are today. And so we thought and so we talked, feeling that it did us good to thus take a little trip back into the days of yore, and see afresh how people believed and did then. Thus comparing the old with the new, we drew our conclusions.

Of course, our conclusions may differ somewhat owing to how we have learned to look at things. Differ as we may, the fact remains that, with all our changed conditions and the new things that have been opened up to us, there is one thing that remains as of old,—unchanged and without any improvement. That one thing is the religion of Jesus Christ. It may touch the lives of men and women differently, but in this touching the same purposes and ends are developed and made active and operative in our living. The great secret and power of the religion of Jesus Christ is not in *how* we do things, half so much as in the results obtained from what is done. If the purpose and end are not reached through the religion put in practice, the doing is a failure, whether old or new. God's wisdom always has been and always will be greater than ours, and he understands us better than we understand ourselves, so that the scheme which he planned, provided and has given to the world, was adapted to the saving of men and women of all ages. In it we have neither too much nor too little. It is not an old religion. It is not a new religion. It has not been discovered or rediscovered by man, but has been revealed through the life of his Son. It is the religion of the ages, and is perpetuated, not through the church as a physical organization, but through his "Word." This Word is the light and life of the world. As we get away from this Word, we get away from the light and life, and thus get away from the basis and foundation upon which the Christ life must be built, and away from the promise on which our hope of salvation is anchored. To this Word every child of God must look. In this Word every child of God must trust, because by this Word we are to be judged in the last day. The old religion that was based upon this Word, was the safe religion, and the new religion, that is based on this Word, is equally safe.

At this time there is much being said about the new religion. Such religion exists only in name and profession. Aside from the Christ religion there is not, and cannot be, any true religion, new or old. It will be well for those, who rest their salvation on Jesus Christ as revealed in his Word,—and in his Word only,—to hold fast and be not moved by every wind of doctrine that is so prevalent in these days. Churches, through their means and methods, may change, but those who persistently stand by the Word, and the Word alone, can never be moved, because they have the light and the life that is sure and eternal.

H. B. B.

ADORNING THE BODY.

Once upon a time John Wesley, the founder of the Methodist church, which now numbers its communicants by the million, told his people in plain words some things about the sinfulness of following the foolish fashions of the world in dress, and in adorning the body with jewelry. From Wesley's "Advice to the People called Methodists" we make the following quotation:

1. "I will that women (and by parity of reason, men too) adorn themselves in modest apparel, with shame-

facedness and sobriety; not with broided (curled) hair, or gold, or pearls (one kind of precious stones, which was then most in use, put for all), or costly apparel; but (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10. Again, "Whose adorning, let it not be that outward adorning of plaiting (curling) the hair, and of wearing of gold, or putting on of apparel. But let it be . . . the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." 1 Peter 3: 3, 4. Nothing can be more expressive; the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by name; nor is there any exception made, either here or in any other Scripture. Whoever, therefore, says: "There is no harm in these things," may as well say, "There is no harm in stealing or adultery."

2. There is something peculiarly observable in the manner wherein both Peter and Paul speak of these things. "Let not your adorning (says Peter,) be that outward adorning, but let it be the ornament of a meek and quiet spirit." The latter clause is not added barely to fill up the sentence, but with strong and weighty reasons. For there is a direct contrariety, as little as we may suspect it between that outward and this inward adorning; and that both with regard to their source and with regard to their tendency. As to their source, all that adorning springs from nature; a meek and quiet spirit from grace; the former from conforming to our own will and the will of man; the latter from conformity to the will of God. And, as to their tendency, nothing more directly tends to destroy meekness and quietness of spirit than all that outward adorning whereby we seek to commend ourselves to men and not to God. For this cherishes all those passions and tempers which overthrow the quiet of every soul wherein they dwell.

"Let them adorn themselves," saith Paul, "not with curling of hair, or with gold, pearls, or costly apparel, but which becometh women professing godliness, with good works." The latter clause is here likewise added for plain and weighty reasons; for, (1) That kind of adorning cannot spring from godliness—from either the love or fear of God, from a desire of conforming to his will, or from the mind which was in Christ Jesus. (2) It no way tends to increase godliness; it is not conducive to a holy temper. But, (3) it manifestly tends to destroy several of the tempers most essential to godliness. It has no friendly influence on humility, whether we aim at pleasing others or ourselves hereby. Either in one case or the other it will rather increase pride or vanity than lowliness of heart. It does not at all minister to the seriousness which becomes a sinner born to die. It is utterly inconsistent with simplicity; no one uses it merely to please God.

If "The People called Methodists," had been true to the teachings of the New Testament, and had lived according to the advice given by their founder, what a power they might have exerted in the world against the follies of fashionable dress! But little by little they departed from the "Simple Life" until at last their Conference expunged from their church discipline the article against wearing jewelry. Is the Church of the Brethren to follow in the steps of so many other churches that have departed from the teachings of the New Testament against adorning the body with costly array and with gold and pearls? Such a departure is imminent unless we stand firmly for the truth.

D. L. M.

CHURCH LECTURES.

The time was when very few lectures were heard in our meetinghouses, it being thought that lectures belonged more to the secular than to the religious side of life. But quite a change has come over our people in this respect. Lectures are now quite common among us, and not all of them are of a religious character. Possibly our early fathers were a little too strict, respecting the propriety of even religious lectures in our churches, but we sometimes wonder if we are not, in these latter days, going to the other extreme, just like some other denominations have been doing. Judging from some communications coming to our desk, this would seem to be the feeling of not a few devout men and women. One writer says it is getting so, in some congregations, that people will not turn out to hear a sermon, but they will come out in great numbers to hear a lecture that will interest and entertain.

Now, we are not opposed to instructive and helpful lectures, but we have, for some years, been wondering if some of our congregations, as well as some of our preachers, are not carrying the lecture business just a little too far, for the spiritual good of the church. Lectures may be made helpful along spiritual as well as along intellectual lines, but we do not want to train people to thinking that only lectures are worth hearing. It might be well, for the cause we represent, to put more ability into the sermons that are preached, and then, from a church standpoint, make a little less of lectures. The idea should be to make the services in our meetinghouses as intensely religious as practicable, and then provide lectures—solely of the better type—very sparingly.

FALSELY ACCUSED.

About twenty years ago a young lady in Indiana accused her lover of stealing her ring. He protested his innocence, but she insisted that he had the ring, and went so far as to prosecute him. This she did with such persistency, in spite of his repeated denials, that she finally landed him in the penitentiary. He went to prison, feeling and knowing that he was an innocent man. After serving out his term, he returned to his home town. Some time later the ring was found in an old spring where the young lady remembered to have been the day she missed it. Then it was that she realized the mistake she had made and the great injustice she had done by accusing her friend of an evil for which she had no positive evidence. She went to the young man, made her most humble apologies, and afterwards became his wife, but she never will get away from the results of evil surmising. It would have been far better to have lost a hundred rings than to have been the means of punishing an innocent man.

But how often do we accuse people of evil doing in the absence of clear evidence? A wrong has been done, and not knowing who is responsible, suspicion rests on someone, and he is made to suffer for a crime of which he is wholly innocent. Sometimes church members may be accused of conduct of which they are not guilty. Suspicion is lodged against them and the case is pushed with such determination that they are finally expelled from the church. How much mischief of this kind is going on in the world the Lord only knows. But with the careful man and the careful woman the rule is to wait for clear evidence, and not accuse people of wrong until some satisfactory proof can be secured. Since we are to be judged by the judgment we mete out to others, it stands us in hand not to be too forward about accusing others of evil doing.

THE NEW SPIRIT IN TURKEY.

A new spirit has come to Turkey, but just how long it is to remain, cannot be even surmised. It will be remembered that at Adana, not far from Tarsus, thousands of Christians were massacred by the Mohammedans several months ago. Since then a new order of things has come into existence, and with it the new spirit. An investigation at Adana was ordered, and twenty-eight Turkish leaders were hung, including the military commander. The court-martial thinks that three hundred more should be put to death, that 15,000 deserve hard labor for life and 80,000 deserve minor punishments. While general amnesty has been granted for the good of the community, it has been made clear that hereafter the Moslem population is not to interfere with the religious rights of those who hold to the Christian faith. This action, upon the part of the authorities, is a great encouragement to the Armenians, as well as to the missionaries, who have opened up work in different parts of Turkey. Give the missionaries a fair chance in Turkey and they will demonstrate to the people that the religion of Jesus Christ is far superior to that promulgated by Mohammed. The only way to spread the latter is with the sword, but withdraw the sword and it must fail. When the Bible enters the field by the side of the Koran, the Koran will be crowded to the wall.

SOCIAL GATHERINGS.

A correspondent wishes to know what the Messenger has to say concerning social gatherings at our churches, such as harvest meetings and Fourth of July gatherings, where meals are served either in the church or in the yard. Our churches are built for religious purposes and may be used for any lawful religious gathering. Since people must eat, there is nothing out of the way in serving meals either in the house or out under shade trees in the yard, where all-day meetings are held. In fact, so long as people conduct themselves discretely, such gatherings are rather to be commended. Some churches have fitted up their basement for this purpose. This arrangement is rather better than serving meals in the audience room. Years ago, on love feast occasions where all-day meetings were held, it was quite customary to serve meals in most of our churches, and probably no one thought of the custom otherwise than in perfect accord with the spirit that should pervade all religious assemblies. God's house is a house of prayer, and while it may be freely used for any social gathering that is religious in its tone and purpose, the house should never be made a place of merchandise. Gatherings that are purely secular should be held elsewhere.

SECRET FRATERNITIES.

Regarding secret fraternities, people are getting their eyes partly open at least. It is reported that "The National Education Association, at its recent meeting in Denver, adopted a resolution demanding the abolition of fraternities and sororities in all public schools, upon the ground that their departure is essential to the maintenance of the democracy of the schools. It is to be noted that this position was adopted by a unanimous vote. There is no need for further demonstration of the fact that the educators of the country, whatever they may think about secret societies in colleges, are agreed that they have no legitimate place in the public schools." If fraternities have no legitimate place in the schools, how can they have a legitimate place anywhere else? They interfere with wise government in one place as well as the other. Boys of the same secret order in school may band together for the purpose of defeating justice and to have their own way. The same has been done by men in the political world. It has been shown that there are good reasons for prohibiting secret orders in schools, and it has also been shown that secret orders may be dangerous outside of schools.

THE OTHER WORLD BUREAU.

Mr. Stead, of London, is establishing what he designates as the "Other World Bureau" of information. By this means he hopes to place the living in communication with the departed, holding that the disembodied spirits, instead of being far away, are near us, and that, with the vail lifted, we may get close enough in touch with them to secure at least some information from the other world. We, too, believe that the departed spirits are near us, but we question the ability of any one to communicate with them. All efforts to do so have thus far proven a failure. True, there have been a few rappings on some tables, a little writing on slates, and a few sentences so uncertain in meaning and purpose as to be unworthy the attention of intelligent and thinking people. The time will come when we, of course, shall be permitted to converse with departed spirits, but not while in the flesh. For the present we have the Word of God, and for this life that is sufficient to make us wise unto salvation. What more do we want?

YOUNG MINISTER, GO WEST.

We have among us a score or two of young preachers, who ought to go West, teach school, take up homesteads, study hard and devote all the time possible to church and Sunday-school work. Teaching school is a good way of making a living; it well enables one to continue his studies, and gives him a literary standing in the community. A good farm, 160 acres, or less, is a good investment for any preacher. If, after securing a title for his land, he wishes to devote his whole time to the ministry,—a thing that he should do,—he will find his farm an ideal retreat later in life when it becomes necessary for him to retire from the active duties of the ministry. While teaching school he can preach the Gospel, and possibly build up a church. The experience will make of him a strong man intellectually and religiously. True, he may find his work hard, but hard work is what makes strong, useful men. We rather congratulate the young man who has to work hard. He is usually the coming man.

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What You Do When Off Duty.

Yes, last Sunday you were at church. The singing was very good, the prayers earnest, and the sermon inspiring. You felt lifted up and ready to fight the battle of life more valiantly. You went forward into the duties of the week with noble resolves. Then came the test, for what you do when you are off duty, shows your real strength of character. What, if the people who see us at church, would see us in the days that intervene? What we, as Christians, DO, ofttimes kills faith in the church. Anybody may appear as a tower of strength on Sunday, but the worry and temptations of everyday life are the real test. What we do when we think nobody sees us ought to be as beautiful as what we do in the open. Here is a point that needs watching by the best of us. "Shining for Christ" means witnessing every day and under all circumstances.

Even the Houses Tell the Story.

It has often been asserted that even the houses of native Christians on the mission field may be distinguished from those of their heathen neighbors by their superior tidiness and comfort. And why not, if godliness, as we are assured, "is profitable in all things"? One of the missionaries, who has been making special observations on the matter, declares that the assertion, as above given, holds good as a general principle: "So far as I can judge, the Christian homes are cleaner and more home-like than those of unbelievers of corresponding status. The mother has a decided influence for good in a Christian home, being respected and honored. The average heathen home is an abode of degradation, quarreling and dissension, visible both inside and outside." Yes, the home tells a story all its own, and, by the way, it is not always confined to heathen lands.

How a Chinese Teacher Impressed His Pupils.

Lim Yen-sin is a teacher in a Chinese mission school. Having come to a knowledge of the Truth, he is quite anxious that others should share the same blessing. One of the greatest hindrances to the success of the school has been the habit of smoking in their rooms, as practiced by most of the students. Now Mr. Lim, like most Chinese teachers, was fond of his pipe, but when he heard the boys grumble about being deprived of the "luxury," he said, "Although smoking might not hurt ME, yet I am sure that YOU, young lads, should not indulge in it, and for your sakes I am going to give up the habit here and now, so that I can the more earnestly exhort you to do the same." Here is a faithful carrying out of Paul's precept of denying self, rather than causing some one else to offend. If there were more care, on the part of Christian professors, to avoid all occasions of offense, there might be a greater readiness for those outside to enter the fold. This is a point well worth our serious attention.

The Gospel Is Adapted to All.

While a desire to worship seems to pervade the heart of man, no matter in what clime he lives, Christianity alone can fill the longings of the devout heart. Ask the Mohammedan and he tells you, "Pray five times a day; give alms; keep the fasts; read the Koran; and make a pilgrimage to Mecca." The Hindu says: "Observe the caste rules; worship monkey and cow; meditate on the deity; observe rites and ceremonies; crawl through the dust to some sacred temple," etc. Christianity comes to every one, no matter in what part of the globe, and delivers the one message, "Believe on the Lord Jesus, and thou shalt be saved." And what is the record of the message, thus carried to the people in lands beyond the sea? Glorious deliverance has been given to thousands who were in bondage, lo, these many years! Multiplied thousands have found peace to their souls, and yet it is by the one way only,—of Christ and him crucified. No other religion offers this certain, speedy and universal relief to the inquiring soul.

Encouraging Progress in the Opium Fight.

Recent reports from China show commendable progress in the extirpation of poppy growth. Large districts where, two or three years ago, the whole country seemed to be given up to this crop, are now entirely free of it. China's conscience has always been against opium, but a feeling of helplessness had, to a great extent, settled upon the nation, until the events of three years ago. With the official assurance of British sympathy, the Chinese government issued its decrees for the abolition of the opium trade and opium consumption within ten years, the slumbering conscience of the nation was aroused, and all its best elements responded to the summons to action. Of course, in the carrying out of a measure so far-reaching, there is possibility of a failure, now and then, because corrupt officials fail to act. China, unfortunately, has many officials without a conscience, who use their office as a means of private enrichment. Making due allowance for this, it is really wonderful how the country has rallied to the support of the anti-opium measure. Many officials have energetically aided the war against opium, at a heavy sacrifice of personal interest. This is encouraging for the future, as it gives assurance that in the end the great curse of China will be driven to the wall.

How the Spirit's Power Was Manifested.

At a recent revival meeting in Pyeng Yang, Korea, a fervent prayer was being offered by the missionary, when, suddenly a power from without seemed to take hold of the meeting. The natives, unmoved before, were seized with the most intense anguish. Their sins seemed to confront them in condemnation. Penitents rose in the assembly to plead for an opportunity to confess their guilt and make due amends. Others were simply overwhelmed with their guilt and unable to give expression to their feelings until a great struggle enabled them to gain the mastery. For over six hours the missionary was a silent witness of the solemn power at work among the people. Bathed in tears he finally dismissed the audience. But the meeting did not stop with confession only. One man sold his house to repay money he had embezzled, and has since been homeless; another returned a bag of gold which he had stolen years before. Some did not find peace for days, but when they made a full confession and rendered ample restitution, great joy came upon them. At first it was feared that the confession of such long hidden sins would injure the Christian body in the sight of the heathen, but the effect was just the opposite. The unbelievers said: "These men under torture would not have confessed such sins; how great must be the power of this religion!" Truly the Word of God is "quick and powerful,"—a convicting power against a life of sin.

The Hope of Africa.

The hope of Africa is not the gold
Which veins its rocks and mingles with its sand,
Nor can its purest gems new life unfold
In those who long have trod its darkened land.

Its mighty rivers flowing grandly on
Contain no balm to heal the sorrowing heart;
Its sky, though decked with many a smiling dawn,
Can ne'er the boon of real joy impart.

Its forests, rich with nature's lavish store,
Yield naught to satisfy the hungry soul;
While Moslem prayers and rites of pagan lore
Are vain to teach lost tribes their lofty goal.

The only hope of Africa is Christ;
No other power can lift the human race;
His sinless life was freely sacrificed
That all might come to know his saving grace.

—Raymond P. Dougherty.

"The Modern Church Passing."

For some time it has seemed almost as if professors in colleges and universities in various parts of the United States were trying to say as startling things as possible about religion. The number of such men is probably not nearly as large as one might be led to think if he were to judge by the noise they make. As a rule, it is hardly worth while to pay very much attention to what they say. We do not know why they speak as they do. We cannot see any good that can come from their teaching. We do not know whether they have any definite object in view. It may be that some of them are moved by a desire to attract attention, to gain notoriety, and nothing more.

But, be that as it may, sometimes statements are made which deserve attention; and we have thought that one made some time ago, to the effect that the modern church is passing, was one of this class. The speaker did not define what he meant by "the modern church," and so we are a little at a loss to know just what he meant. But it seems reasonable to suppose that he had in mind the general run of churches, those which he saw and attended, with whose members he was acquainted.

He probably meant more than this; for after saying that the church is passing he went on to say that personal religion is to take the place of the church. We do not have his definition of "personal religion" either; but it appears to be the religion of the individual as opposed to that of the Bible or the church. In other words, each man would make his own system of religion; would decide the kind and number of gods he will have; the system of worship he shall adopt. If that is not the meaning of a "personal religion," we fail to grasp the meaning.

According to the Bible, which these men profess to have outgrown, it does not matter a great deal whether a man is a member of the modern church or has let a personal religion take the place of it; for in neither case is one obeying God, and without obedience salvation is impossible. Yet there is a difference, the church professing to worship God and the individual following his own sweet will. In the one case there is some honor shown to God, and in the other there may be none. That is about all the difference, though a pretense of obeying one or more of the ordinances of God's house is made.

There is more of man than of God in a good many of the forms of worship. Man, in this or some former generation, has decided what part of the New Testament is to be obeyed and what part is not; and his decisions have taken the form of church legislation. And the pope is not the only one claiming infallibility along this line. The "modern church," the one which prides itself on being up to date, must plead guilty. It has made some of the Word of God of none effect. It has not been true to its trust: in many respects it has followed the world rather than the Lord, and in so doing has forfeited its right to endure till the end of time. It will not be surprising if this church passes; but we had hoped that, when the time came for it to pass, it would be succeeded by something better, something more in harmony with what Christ himself taught when here on earth, and not by something worse.

There is a great difference between the modern church and the church of Christ. Of the latter he has said, that it shall never pass away, that the gates of hell shall not prevail against it. Men's creeds stand for a time: it takes God to make something that will stand for all time. We have every day the opportunity of choice. We can take the church of Christ or the counterfeit; and if we take the false we have only ourselves to blame, for the true is plainly set forth. No doubt the modern church does good; it helps men to live on a higher plane, in some respects, than they are naturally inclined to do. But if it fails to lift them high enough to bring them up to God's standard, has it really done them any good? It has made their life on earth more respectable, less gross than it might have been; but we fear its service stops with this life, that it fails utterly where man has most at stake.

We would not deprive this church of the credit due for the good it does; we would not hinder it. Our only regret is that it does no more, that it does not measure up to the requirements of the church of Christ. If it were his church in deed and in truth, there would be no danger of it passing, for he has said that it shall stand till the end of time. The false church cannot stand, for it is not built upon the rock; Jesus Christ is not its chief corner-stone; his Word is not its law in all things.

Our way is plain. We may learn from those who have missed the right road; and we need not follow them in order to do so. It is for us to take heed lest we miss the rugged upward path. We are going through this world but once, and if we take the broad way because there are so many upon it, we shall be forever undone. God help us to be true to him under all circumstances.

G. M.

Why I Do Not Change My Church Affiliations.

At present I am probably the sole representative of the "Church of the Brethren" in this town. The nearest church is too far away for me to attend its services. Under these circumstances it would not be surprising if some one should ask, "Why don't you place your membership with some church in town and labor with that? Other people have changed when they found themselves isolated from their own church and why should not you do so?"

Let us consider a moment. I claim to be a Christian, and, as such, a person who obeys the whole Gospel,—all the teachings of Christ. The true church accepts the whole Gospel and demands that its members live up to the standard set forth by Christ and his apostles. It will accept nothing opposed to their teachings. There are six churches in this town. Let us measure them by the gospel standard. If one of them should prove to be the true church, I can labor with it; if not, I cannot.

Christ is the "Prince of Peace." Isa. 9: 6. At his birth the angels proclaimed, "Peace on earth, good will toward men." Luke 2:14. Jesus commanded Peter: "Put up again thy sword into his place for all they that take the sword shall perish with the sword." Matt. 26: 52. Christ's kingdom is not of this world, therefore his servants cannot fight. John 18:36.

At the University of Missouri there is a corps of cadets. They study the art of war and learn how to kill their fellowman. I am personally acquainted with several young men who hold their membership in the different churches in town, and yet are, or have been, cadets. All six of the churches have had representatives in the cadet corps. Those whom I have mentioned are members in good standing in their respective churches, and some of them are active church workers. Their churches have raised no objection to their becoming cadets. All of these churches have, at some time, allowed their members to go to war and kill their fellow-man, and this without protest from the church. Some of these churches were divided during the Civil War. Some fought on one side and some on the other. Think of it! Brethren in deadly combat with each other! And yet these churches claim to be following the "Prince of Peace."

Five of the six denominations which have churches in this town, allow their members to join secret, oathbound societies, such as Freemasons, Odd Fellows, etc. The other denomination has a secret, oathbound society of its own.

Let us see what the New Testament says about secrecy and taking of oaths. John 3:19 says, "And this is the

condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Do the lodges love darkness (secrecy) because their deeds are evil? If their deeds are not evil, what need is there for secrecy? "Be ye not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

Christ says, "Swear not all." Matt. 5: 34. James says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12.

Can a Christian take an oath or join a lodge? I believe these scriptures teach emphatically that he cannot. That is why I cannot identify myself with a church that fellowships lodge members.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 6: 24. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 1, 2. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15.

True Christians cannot become slaves to the desire for wealth (mammon); they cannot and will not adorn their bodies according to the foolish fashions of the world; they will not waste their time and money in going to theaters and dances, and other questionable places of amusements. Why? Not only because they are commanded not to, but also because they belong to Christ; they have presented themselves to him, and can neither spend their time nor money for things that are not only useless but also harmful. The church members in this city, —many of them at least,—dress as fashionably as the worldly people. Many of them go to dances and theaters, and yet their church does not object. Never a word against it is said by the pastor. Why, even some of the pastors use tobacco. In such a church I could not feel at home.

Are there other reasons against changing my church affiliations? Yes, there are. But why mention them? I have mentioned three reasons, any one of which is sufficient to prevent me from making a change.

In conclusion, let me say to any who think of leaving the Church of the Brethren for any other church, Consider well the consequences before taking that step. Think of what you are giving up. Think of what the popular churches have to offer in exchange. I see nothing in any of them that we do not have, except things that make one more worldly and less spiritual.

Columbia, Mo. John Woodard.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

IDAHO.

Nezperce.—A year ago today our church installed the birthday offering plan. During the year the offering amounted to over $15.00. If the eight hundred churches in the Brotherhood would do the same, it would amount to the sum of $12,000.—Wm. H. Lichty, Nezperce, Idaho, Aug. 4.

Notice.—By request of the District Mission Board we are to continue to have charge of the Mission, here in Boise, Idaho, for the present, and I take this method to call on the churches of Idaho, and any others who are interested, that we can use new or second-hand clothing, shoes, etc., for children, to good advantage. In our efforts to get children into the Sunday school, we find parents and children willing, but they have no clothing suitable to go. We ask for the prayers of God's people, that we may be the means of helping some one to see the beauty of being a humble follower of Christ. Send all goods in care of the writer.—L. E. Keltner, Boise, Idaho, Aug. 9.

ILLINOIS.

Auburn.—Revival services will begin at the Sugar Creek church August 22, conducted by Bro. R. H. Nicodemus. All are invited to attend.—Della Hoerner, Auburn, Ill., Aug. 14.

A Statement.—In the article entitled, "Canyon Flowers," which appeared in the June 26 issue of the Messenger, the writer failed to give credit to the original author, J. R. Miller, for the first seven paragraphs, by the omission of quotation marks in the manuscript.—Katherine Newsom, Chicago, Ill., Aug. 11.

Camp Creek church met in council Aug. 7. A series of meetings will commence Oct. 3, continuing two weeks. Oct. 9th is the date for our communion services. Members of adjoining congregations are invited to be with us. Our elder, M. L. Hahn, will remain with this church another year.—Carrie Hummer, Colchester, Ill., Aug. 10.

Decatur Mission.—Bro. Geo. W. Flory, of Virginia, came to us July 31. He preached the first sermon Sunday, Aug. 1, at 10:45 A. M. He was taken sick, but was able to talk again on Monday evening, and continued each evening till Aug. 11. Interest and attendance were good, though the weather has been very warm. Several were very much impressed and a few, who were ready to unite with the church, were hindered. The members were much revived. The annual visit was made to all but three members, and the report was that all were in love and union. Last evening we held our members' meeting. Everything passed off pleasantly. Our love feast will be Oct. 7, at 6:30 P. M.—M. Flory, Decatur, Ill., Aug. 13.

Hickory Grove.—Bro. J. S. Snively was again with us over Sunday, and preached two excellent sermons to large, attentive audiences. Our Sunday school is growing in attendance and in interest as well. We also meet at Plum Grove each Sunday afternoon, where we have organized a Sunday school, with Bro. Joseph Doty as superintendent.—Anna Fierheller, R. D. 2, Savanna, Ill.

Yellow Creek church held a special council Aug. 10 to make arrangements for the coming district meeting. This part of our work was pleasant, for we will enjoy having our brethren and sisters with us. Brother and Sister J. Delp will represent us at district meeting. They have just returned from a visit in the West.—Lizzie Studebaker, Kent, Ill., Aug. 11.

INDIANA.

Burnettsville congregation will have praise services on Sunday, Aug. 29, led by Bro. A. G. Crosswhite. We will also have services Saturday evening, Sunday morning and evening.—G. B. Heeter, Burnettsville, Ind., Aug. 12.

Camp Creek.—Our harvest meeting was held Aug. 1. Bro. Overholser delivered the sermon in the forenoon. The collection amounted to $13.54. Dinner was served in the yard, under the shade trees. In the afternoon Sister Laura Dannar conducted a children's meeting. After these exercises Sister Neher, of Milford, Ind., gave the class an interesting talk on "The Shining Light." Sister Cora Stahley, of Nappanee, conducted the singing throughout the meeting. Visiting ministers present were Brethren John Sellers ad Eli Roose. The children's collection amounted to $4.12. We feel that the day was pleasantly and profitably spent, and enjoyed by all present.—W. E. Shively, R. D. 25, Box 20, Bourbon, Ind.

Cedar Lake.—The church met in council Aug. 7, at 10 A. M. Considerable business was transacted. The following officers were elected: Bro. Harold Urey, secretary; Bro. Walter Eldridge, poor fund treasurer; the writer, correspondent. Bro. Alva Long will represent us at the district Sunday-school convention at Goshen, and Bro. Walter and Sister Ellen Eldridge at the district meeting, to be held at English Prairie.—Sarah Holman, R. D. 3, Avilla, Ind., Aug. 9.

Killbuck.—At our last council the time set for our love feast was Oct. 2, beginning at 10 o'clock, at the Pleasant Run house. Bro. J. F. Spitzer will begin a series of meetings at the Baptist church in the western part of the congregation Aug. 14. Some time during the autumn Bro. Sharp, of Ohio, will hold a series of meetings at the Antioch house. —Katie Millspaugh, Muncie, Ind., Aug. 9.

Lower Deer Creek church met in regular council Aug. 7, with our elder, J. G. Stinebaugh, presiding, assisted by Brethren L. Overholser and Martin Hoff, of Flora, Ind. All business was disposed of very pleasantly. We decided to hold our love feast Oct. 23, at 2 P. M. Our harvest meeting, Aug. 21, will be an all-day meeting. Bro. Ora Spitler was chosen delegate to district meeting and Bro. James Cannedy, alternate. The writer was chosen delegate to Sunday-school meeting, with Sister Maud Snoeberger, alternate. Bro. Fadely, will begin a series of meetings at this place Aug. 14, at 7:45 P. M.—Ella Dilling, Delphi, Ind., Aug. 9.

Logansport congregation met in council at the Adamsborough house. Eld. Swihart was with us. Much work was done,—all in love and peace. One letter was granted and two were received. Two were also received by baptism the same day. One was received before this and one now awaits baptism. Brethren Roy Shepler and H. Rairigh were elected deacons. Bro. Joseph Martin was elected treasurer, and Sister Felthouse as assistant correspondent. Our series of meetings will begin at the hall in Logansport Oct. 15, and close with a communion, the time to be announced later. After these meetings a revival will be conducted at the Adamsborough house. Our harvest meeting will be held the fifth Sunday in August at the Adamsborough house. All are invited to come, and bring well-filled baskets. The Adamsborough house has been remodeled, and a statement of the cost was made at this meeting. There is yet an indebtedness, but the members have done a good work, and have been encouraged by our pastor and wife, Brother and Sister Felthouse. A delegate to district meeting was chosen, whose name will be sent later. One was added by baptism since our last council, and another is to be baptized soon. Our church is steadily growing and the outlook is encouraging.—May Duddlesten, Logansport, Ind., Aug. 8.

Muncie church met in council on the evening of July 29. The weather was not favorable and the attendance was not as large as it should have been. Eld. Branson, from an adjoining church, and Bro. Shoemaker, a member of the Mission Board, were present and assisted in the work. Brethren Millspaugh and Browning also assisted in the work. On Aug. 8 we met in the Park for Sunday school and preaching. After these services a bountiful dinner was spread, which all enjoyed. At 2 P. M. we met for a Young people's meeting. Most of the young people and children took part in the program. We felt that the day was well spent.—Mrs. E. W. McMahan, Muncie, Ind., July 14.

Nappanee.—Our annual harvest meeting was held Aug. 8. Sunday school was at 9:30 A. M., the harvest sermon, by Bro. Harvey Hartsough at 11 o'clock, and the children's meeting at 2:30 P. M. Sister Bertha Neher gave a practical talk to the children and to the older people as well. Christian Workers' meeting opened at 6:15. The subject was "Effective Missionary Labors." At 7:30 Bro. Wm. Overholser preached a missionary sermon. The offering for the day amounted to $31.17.—B. J. Miller, Nappanee, Ind., Aug. 9.

Pleasant Hill.—We met in council Aug. 7, Eld. Jeremiah Gump conducting the meeting. Sisters Nettie Hart and Alice Bosler were delegates to the Sunday-school Institute. Considerable business came before the meeting. All was disposed of satisfactorily. Our love feast will be held on Saturday, Oct. 30 and 31, beginning at 10 o'clock. Our harvest meeting will be Aug. 22, conducted by Eld. John D. Mishler, of South Whitley, Ind.—Sylva E. Pepple, Laotto, Ind., Aug. 14.

IOWA.

East Nodaway church met in council Aug. 7, Bro. John Bailey presiding. All business passed off pleasantly. An election was held for church officers. Sisters May Broyles was chosen clerk; Bro. Robert Webb, treasurer; the writer, correspondent. Three letters were granted. As Bro. John Bailey is going to leave us, we elected Bro. John Follis as our elder. The time of our love feast was not decided on.—Mandy Bashor, Newmarket, Iowa, Aug. 9.

KANSAS.

Notice to the Southeastern District of Kansas.—The district meeting will be held in the Parsons church, Parsons, Kans., Oct. 26, 27 and 28 as follows: Tuesday, Oct. 26, 2 P. M., Christian Workers' meeting; 4 P. M., elders' meeting; 7:30 P. M., district Sunday-school business meeting; Wednesday, Oct. 27, 9 A. M., district Sunday-school meeting (topical discussions); 1:30 P. M., ministerial meeting; Thursday, Oct. 28, 8 A. M., district meeting proper.—F. G. Edwards, District Secretary, Chanute, Kans., Aug. 11.

Olathe church met in council July 31, with our elder, Bro. H. F. Crist, presiding. Our love feast was appointed for Sept. 17 and 18, beginning at 5 P. M. A preparatory council will be held Sept. 4. We will hold a series of meetings in connection with the love feast, if a minister can be secured. Bro. H. F. Crist was chosen delegate to district meeting.—Lillie M. Harris, Olathe, Kans., Aug. 7.

Ottawa church met in council Aug. 6, Bro. R. F. McCune presiding. Our delegates to district meeting are Brethren Willis Devilbiss and John Horner. The Sunday school will elect a delegate later.—Lois Throne, Ottawa, Kans., Aug. 9.

Peabody church met in council Aug. 7, Bro. A. J. Ellenberger presiding. We decided to have a love feast at the close of our protracted meetings this fall. On the following morning, after Sunday school, Bro. J. J. Yoder gave us an excellent sermon. In the afternoon, at 2:30, we met for our Sunday-school convention, conducted by our District Sunday-school Secretary, Bro. Bruce Miller. In the evening Bro. Miller gave us a good talk on Sunday-school work. These meetings were enjoyed by all, and we feel encouraged in our work. Next Sunday we will have our harvest meeting.—Pearl Hoover, Peabody, Kans., Aug. 10.

MICHIGAN.

Coleman.—Friday evening, Aug. 6, Eld. S. M. Smith, of Clarksville, Mich., came to us and remained over Sunday. He preached four very interesting sermons while with us. We met in council on Saturday, Aug. 7. As our elder was not present, Eld. Smith presided. We decided to send Bro. Perry Arnold as a delegate to district meeting. We will not have a love feast at this time, as we have no suitable place. —Forest R. Riley, R. D. 1, Loomis, Mich., Aug. 9.

Onekama.—We are glad to report that on last Friday, Aug. 6, three were received into the church by baptism. There are others with whom the Spirit is striving. Bro. M. M. Sherrick, of Mount Morris, Ill., spent a few days with us and preached on Sunday evening.—Alma Wise, Onekama, Mich., Aug. 10.

MISSOURI.

Cabool.—Our revival services, which began July 17, closed today. Bro. Garber presented the Word with much power. As an immediate result of his labor, sixteen accepted Christ and were baptized. Two were reclaimed. The members are strengthened and we feel like pressing on with renewed vigor in the battle for the Master. From here Bro. Garber goes to Astoria, Ill.—Edna Garst, Cabool, Mo., Aug. 8.

Carthage.—All services will be suspended at the Brethren church at Carthage next Sunday. The whole congregation is going to Joplin, to assist in the organization of a church at that place, on that day. Arrangements have been provided at the church for all-day services. Good work has been accomplished at Joplin, although under seeming discouragements.—J. L. Switzer, Carthage, Mo., Aug. 10.

Dry Fork church met in council Aug. 7, our elder, Bro. R. F. Bowman, presiding. All business was pleasantly disposed of. We expect to hold a series of meetings in November, conducted by Bro. John Neher, of Illinois. It was decided to have our love feast in connection with these meetings.—Annie A. Wampler, Jasper, Mo., Aug. 11.

Notice to the Northern District of Missouri.—Some time ago there was sent to each of the Christian Workers' societies in Northern Missouri a copy of the constitution proposed for the district organization. The undersigned would like to hear from the president of each society, as to what disposition has been made of it. We, who have been appointed by the district meeting to carry on this work, would like the coöperation of all the societies, to perfect it for the benefit of the district and the promotion of the work of the church. If I have overlooked any society, please let me know. —W. H. Senger, 2517 Lake Street, Omaha, Nebr., Aug. 12.

Shelby County church met in council July 3, our elder, Bro. J. S. Kline, of Ray County, Mo., presiding. All business passed off pleasantly. Sister Laura Folger was appointed delegate to district meeting. Bro. J. S. Kline preaches for us once each month. Bro. W. W. Folger, of Osceola, Iowa, will hold a series of meetings, beginning Sept. 25, and Bro. C. S. Garber, of St. Joseph, Mo., will begin a series of meetings about Dec. 1. Pray that the Lord's work may prosper at this place.—Lovina Lapp, Hagers Grove, Mo., Aug. 9.

South St. Joseph Mission met in special council Aug. 9, with Eld. I. H. Crist, of Kansas City, in charge, assisted by Eld. J. E. Shamberger, of Sheridan, Mo. No elder has yet been found to take charge of this work, so it was decided to postpone the matter until our district meeting. Brethren T. A. Eisenbise, Bruce Williams and J. E. Stanturf will fill the appointments until some one can be secured to move into the city. The writer and family were granted a leave of absence of several weeks, as it is necessary to look after our crops in North Dakota. The Mission, at present, is unable to give a support to the workers. Sister Anna K. Miller, of Kidder, Mo., stopped with us several days, on her way to the Denver Mission. Bro. J. E. Stanturf has been advanced to the second degree of the ministry. We expect to leave for Brumbaugh, N. Dak., Aug. 12. Send all donations for this mission to Mrs. C. S. Garber, Station D., 5317 Swift Avenue, St. Joseph, Mo.—E. N. Huffman, Station D., 502 Ky. St., St. Joseph, Mo., Aug. 10.

Wakenda church met in council Aug. 7, with our elder presiding. Considerable business came before the meeting. Brethren J. H. Bowman and E. J. Early were elected delegates to district meeting. Sister Ida Hollar was elected delegate to the Sunday-school meeting. Bro. J. F. Fifer was reëlected agent for the Publishing House, and Bro. M. P. Hollar, correspondent. Sister Ida Hollar was chosen as solicitor of funds for district mission work. Arrangements were made for the coming series of meetings and Bible term to begin Aug. 29, conducted by Bro. E. M. Studebaker, of Sterling, Ill. Several papers were sent to district meeting. Our love feast will be held Sept. 11, at 2:30 P. M., preaching services at 4 P. M.—J. S. Kline, Hardin, Mo., Aug. 9.

NEBRASKA.

Highline church met in council July 31, with Eld. George Mishler presiding. Brethren H. A. Hoffert and Robert Stinnette were elected as delegates to district meeting, which will convene in the Afton church, near Cambridge. Bro. Vanderhayden, who several years ago was a Catholic priest, but who was recently baptized, gave us twelve lectures on the Church of Rome. He is doing a noble work. May God's blessing go with him.—Maria Lapp, Box 175, Moorefield, Nebr., Aug. 14.

Notice to the Churches of Nebraska.—All persons coming to district meeting in Afton church, Monday, Aug. 30, will please take the following trains: Nos. 9 and 5 out of Lincoln, —No. 9 due at Cambridge at 8:17 A. M. and No. 5 at 8:05 P. M. Please take early train. No. 13 from Kansas City, due at Cambridge at 9:11 A. M., is a fast train and may not stop at Cambridge, but take it and come on local train from Oxford, getting here about 2:30. The train that gets here shortly after midnight will not be met till morning. Trains met: Nos. 9 and 5 from Lincoln, and No. 13 and local from Kansas City.—Levi Snell, Cambridge, Nebr., Aug. 13.

Octavia.—Our State Sunday-school secretary, Bro. Ira Wagoner, was with us Sunday, Aug. 8, and a few days preceding. On account of his programs not arriving, we did not have a regular Sunday-school meeting, but he preached for us both morning and evening. His subject in the morning was, "The Recognition of the Child," and in the evening, "Joy in Youthful Service." Both sermons were interesting and instructive. A collection amounting to $6.82 was taken.—Lillian R. Keller, Octavia, Nebr., Aug. 9.

South Red Cloud church met in council Aug. 6. Bro. W. B. Wagoner presided. Much business came before the meeting, which was disposed of pleasantly. Sisters Janie Camp-

bell and Lydia Wagoner are our delegates to district meeting. Our love feast will be held some time in October. As soon as arrangements can be made we will hold a series of meetings. Bro. C. S. Garber, of St. Joseph, Mo., is to do the preaching. Bro. Ira Wagoner and others of our young ministers are leaving to attend school, which hinders our work to some extent.—J. C. Foutz, Guide Rock, Nebr., Aug. 14.

NORTH DAKOTA.

Cando.—During the past two weeks Bro. R. H. Nicodemus preached at the Zion house, closing Aug. 8. The church has been greatly strengthened and we believe each member has received inspirations toward higher attainments. Our love feast was held Aug. 7. It was well attended. Brethren Marvin Kensinger and A. D. Kesler were called to the deacon's office, and Bro. J. D. Kesler was ordained to the eldership. Six have been added to the church by baptism, and one has been reclaimed since our last report.—Emma A. Kesler, Zion, N. Dak., Aug. 9.

Englevale.—Our church has decided to have a two weeks' series of meetings, beginning Oct. 10, conducted by Bro. C. P. Rowland, of Lanark, Ill.—L. Smith, Englevale, N. Dak., Aug. 12.

Turtle Mountain.—The Sunday-school convention of the Turtle Mountain church was held at the house six miles west of Perth, N. Dak., Aug. 1. Bro. John A. Fisher acted as moderator. Bro. E. E. Fisher was chosen reading and writing clerk, and the "Address of Welcome" was given by Bro. M. J. Hoffman. Several topics were then taken up and discussed with considerable interest.—Eldon E. Fisher, Perth, N. Dak., Aug. 13.

OHIO.

Canton.—The district meeting of the Northeastern District of Ohio will be held in the Mahoning church, Columbiana County, Oct. 7. The elders of the district will meet at 1 P. M., Oct. 5, the ministerial meeting will convene Oct. 6, and the district meeting on the 7th.—H. H. Helman, 1212 Chance Avenue, Canton, Ohio, Aug. 13.

Donnels Creek church held a harvest meeting at the country house Aug. 8. Bro. J. B. Gump preached for us. An offering of $23.80 was given for the Springfield Mission, Ohio. After services a young sister was received by baptism. The Donnels Creek and Hickory Grove Sunday schools will hold a joint meeting at Donnels Creek Aug. 17, at 9 A. M. An interesting program has been prepared.—Hettie F. Barnhart, R. R. 4, Box 95, New Carlisle, Ohio, Aug. 10.

Lower Stillwater.—Our council was held Aug. 11, at Happy Corner church. Two letters were granted. Our communion will be Oct. 23, at Ft. McKinley church, at 2 P. M. Bro. A. P. Snader, of Maryland, will assist us in a series of meetings at Ft. McKinley, beginning about Dec. 5.—A. L. Klepinger, Dayton, Ohio, Aug. 13.

Middle District.—Bro. A. S. Neher preached for us after Sunday school. In our last report we stated that our harvest meeting would be Aug. 28. We should have said it would be Aug. 21, at 2 P. M. This mistake was made by the writer. —Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Aug. 13.

Newton church met in special council July 31. Brethren George Mohler and Isaac Frantz were ordained to the eldership.—Mary West, Pleasant Hill, Ohio, Aug. 13.

OKLAHOMA.

Elk City.—We met in council Aug. 7. Eld. J. Appleman, of Thomas, Okla., was present and presided. A building committee was appointed to make plans and solicit funds for the purpose of building a house of worship in Elk City. The name of the church was changed from Oak Creek to Elk City. The writer was elected delegate to district and Sunday-school meetings. The work here is encouraging.—J. F. Neher, Elk City, Okla., Aug. 11.

Pleasant Home.—Our love feast will be held at the home of Bro. Galen Rairich, Sept. 11. Brethren will be met at Kingfisher and Watonga. At our late council Bro. E. L. Lawver was elected delegate to district meeting, with Brethren J. E. Lawver and Rairich, alternates.—Samuel Lawver, Omega, Okla., Aug. 9.

Stillwater.—The district meeting of Oklahoma, the Panhandle of Texas and New Mexico will be in the Monitor church, near Nashville, Okla., Sept. 22 and 23.—D. E. Cripe, Stillwater, Okla., Aug. 11.

PENNSYLVANIA.

Alderson.—On Saturday and Sunday evenings, Aug. 7 and 8, Bro. Fretz preached for us. We had a well-filled house and attention was good. We have preaching every two weeks, all summer, until September, when Bro. Fretz and wife will locate among us. It was decided to begin a series of meetings Sept. 18, and close the 30th with a love feast. We are in need of some one to lead in our song service. Who will help us during these meetings? We extend an invitation to members to be with us at our love feast. It is encouraging to see the mission work at Alderson gradually increase. The leader has put his whole heart into the work. Any one wishing to attend our feast will be met at Harveys. Any information can be secured by writing Bro. I. N. Smith, Alderson.—Elizabeth V. Smith, Alderson, Pa., Aug. 13.

Codorus.—We have just closed a three weeks' series of meetings at the Pleasant Hill house, conducted by Bro. Levi S. Mohler, of Elizabethtown, Pa. He came to us July 17 and remained until Aug. 8, preaching twenty-seven sermons. Fourteen were baptized and one reclaimed. We hope many more are near the kingdom. Bro. Mohler labored earnestly among us, and we believe that the church is much strengthened by his efforts. May the Lord bless the work he so faithfully carries on!—Samuel C. Godfrey, Box 29, Red Lion, Pa., Aug. 10.

Little Swatara.—Our council, held Aug. 9, was largely attended. Eld. E. M. Wenger presided. It was decided to have three series of meetings this fall, at Light's, Meyers' and Frystown. The time and the evangelists have not yet been decided upon. One letter of membership was received. Our harvest services will be held Aug. 28, at 2 P. M., at Meyers' house. A general invitation is extended to our neighboring congregations to attend this meeting. Our love feast will be Oct. 21 and 22, at 9:30 A. M., at Meyers' house. We had the pleasure of having with us our little sister, Maud Stevens, of Shamokin, Pa. A liberal collection was taken in her behalf. Eld. John Herr was also present, laboring in the interest of the contemplated new Home for the Homeless of the Eastern District of Pennsylvania.—Henry M. Frantz, Frystown, Pa., Aug. 12.

Marsh Creek church will hold her love feast Sept. 18 and 19, beginning at 1:30 P. M.—B. F. Lightner, Gettysburg, Pa., Aug. 14.

Notice to the Churches of Western Pennsylvania.—The ministerial meeting and Sunday-school convention of this District will convene in the Roxbury church, West Johnstown congregation, Aug. 24, 25 and 26. All those arriving in Johnstown before 12 o'clock noon, will take a Moxham car, transfer at the eighth Ward to a Roxbury car, and get off at Sell Street, which will leave them right at the church. Those arriving in Johnstown in the afternoon or evening, can take a Roxbury car in town and go direct to Sell Street, without transferring. Go direct to the church, find the lodging committee, and you will be located. Supper will be served at the church Tuesday evening.—J. H. Cassady, Fourth and Sell Streets, Johnstown, Pa., Aug. 9.

Pleasant Hill.—We met in council Aug. 7. It was decided to hold our love feast Oct. 30, at 4 P. M. One letter of membership was granted. Since the last report seven were received by baptism.—Amanda K. Miller, R. D. 2, Spring Forge, Pa., Aug. 9.

Roaring Spring church met in council Aug. 7, with our elder, Bro. O. V. Long, presiding. Considerable business came before the meeting. All was disposed of in peace and harmony. Our love feast will be Oct. 24, at 6 P. M. Preparatory services will be at 10:30 A. M. of the same day. Our harvest meeting is appointed for Sept. 12, at 10:30 A. M. Bro. H. H. Racher is our Sunday-school superintendent, and Bro. Elmer Snoberger, secretary. Our services for each Sunday are as follows: Sunday school, 9:30 A. M.; preaching, 10:30 A. M.; Christian Workers' meeting, 6:30 P. M. We extend an invitation to all of these services.—D. S. Replogle, Roaring Springs, Pa., Aug. 8.

Tulpehocken church will hold its annual harvest service on Saturday afternoon, Aug. 21, at the Heidelberg house.—F. L. Reber, Myerstown, Pa., Aug. 7.

Upper Conewago church met in council at the Latimore house Aug. 7, with Eld. C. L. Baker presiding. It was decided to hold our love feast at the Latimore house Sept. 25 and 26, commencing at 1:30 P. M. On Sunday, Aug. 8, Eld. J. A. Long, of York, Pa., preached for us in East Berlin, Pa., both morning and evening, and addressed the Sunday school in the afternoon in a special children's meeting. Brethren Borough and Dickey, of North Manchester, Ind., also were with us. It was a refreshing season of services. —Andrew Bowser, East Berlin, Pa., Aug. 10.

TENNESSEE.

Bailey Grove church met in council July 31, with the writer presiding. Bro. Samuel Bailey was elected treasurer. The church decided to hold a love feast Oct. 2, beginning at 3 P. M. Our congregation is weak in numbers, but strong in the faith. We do not have the encouragement we ought to have from the neighboring churches. We invite all who can to attend our love feast. We need your assistance. The writer held a few meetings at this place recently, which, we hope, resulted in much good.—J. D. Clark, Jonesboro, Tenn., Aug. 10.

French Broad church met in council July 31. Eld. Jacob Wine presided. Preparations were made for our love feast, which will be Oct. 1. Brethren William Williford and M. M. Wine were chosen delegates to district meeting. Our former treasurer, Sister Maggie Satterfield, was retained, also the writer as correspondent. Bro. J. R. Satterfield was retained as clerk.—Kate McCrary, White Pine, Tenn., Aug. 9.

Midway.—Bro. A. M. Laughrun came to us July 3 and preached eleven sermons. Nine were baptized. The church was greatly revived and strengthened by these meetings. Pray for us that the work may continue.—J. W. Dinsmore, Surgoinsville, Tenn., Aug. 6.

Pleasant View congregation met in council Aug. 7. This was the time of our annual visit, and considerable business came before the meeting which was disposed of satisfactorily. We elected Brethren J. P. Swiney and Jack Jowing as delegates to district meeting. It was decided to hold a series of meetings at this church, beginning Aug. 21 and continuing till Sept. 11, at which time we will hold our communion. Brethren A. M. Laughrun and Daniel Bowman were with us on Sunday. Bro. Bowman preached for us.—N. T. Larimer, Jonesboro, Tenn., Aug. 9.

VIRGINIA.

Barren Ridge church met in council Aug. 7, our elder, Bro. J. C. Garber presiding. All business passed off pleasantly. A favorable report was given of the regular church visit. Eld. J. C. Garber's time having expired Bro. N. W. Coffman was elected to the eldership for three years. Our love feast will be Oct. 23.—Wm. Coffman, R. D. 2, Fishersville, Va., Aug. 9.

Botetourt church met at the Valley house Aug. 7, for the annual harvest meeting. Bro. T. S. Moherman delivered an able and appropriate sermon, from Deut. 8: 11. A contribution, amounting to $50.10, was given toward building two churches in isolated parts of our District. In the afternoon of the same day our council was held, in which the annual visit was reported. Timely admonitions were given and discussed by our elders. Two letters of membership were granted and two received. We are in the midst of an interesting Bible study at Troutville this week, conducted by Bro. Moherman, assisted by our home ministers. We also have evangelistic services each evening. We are glad for these seasons of Bible study, and pray that we may be more useful servants in bringing souls to Christ.—Sue B. Shaver, Troutville, Va., Aug. 11.

Lebanon church met in council Aug. 7, at 10 A. M., Eld. S. D. Miller presiding. All business was disposed of in a Christian manner. One letter of membership was received. We were very much encouraged in hearing the report of the annual visit. Sister Mary C. (Vigar) Farrer resigned as correspondent. The writer was appointed to fill the vacancy. Our love feast will be Oct. 23. At 2 P. M., following our council, we met in a harvest meeting. Bro. Elmer G. Miller, of Bridgewater, gave us an interesting discourse. We are now in the midst of a series of meetings, conducted by Bro. P. F. Cline.—Laura Cline, R. D. 1, Mt. Sidney, Va., Aug. 10.

Linville Creek church met in council Aug. 5. Elders from other congregations were Brethren Daniel Turner and S. I. Bowman. A favorable report was given of the yearly visit. Three letters were granted and one received. It was decided to hold the love feast at Linville Creek church Oct. 2. The ministry exhorted the membership to stand loyal to the church on the vital principle of nonconformity and other doctrines that are sacred to the Brethren church. Bro. S. I. Bowman is at present holding a revival at New Dale. Four Sunday-school boys have come out for Christ. Interest and attention are good.—Catherine R. Kline, Broadway, Va., Aug. 9.

Pleasant Valley.—We held our harvest meeting recently. An inspiring sermon was delivered by Eld. S. N. McCann. At the close of the services a collection was taken for the benefit of the new church in Nelson County, which amounted to $26.03. Our Sunday school and Christian Workers' meetings are well attended and much enjoyed.—Ruth E. Williams, Mt. Sidney, Va., Aug. 7.

Bedoak Grove church met in council Aug. 7, our elder, Bro. W. H. Naff, presiding. One letter was received. The officials who made the regular church visit report all in peace and union. We decided to hold our love feast Sept. 11 and 12, beginning at 11 A. M. Brethren John Bowman and Carl Beckner were elected delegates to Coöperative and Sunday-school meetings, to be held at Pleasant Valley church on Saturday before the fifth Sunday in this month. In the evening after our council Bro. Anderson, of Giles County, preached for us. On Sunday, at 11 A. M., Eld. W. H. Naff preached. Ella Bowman, R. D. 5, Box 44, Floyd, Va., Aug. 9.

WASHINGTON.

Mt. Hope church met in council June 25. Bro. J. O. Streeter presided. Bro. Sherman Clapper is our delegate to district meeting. We reorganized our Sunday school with Sister Lettie Wagoner as superintendent, and Bro. Jerry Streeter, secretary. We are looking forward to our series of meetings, beginning Aug. 15, and ask an interest in the prayers of the Brotherhood.—Pearl Hixson, Chewelah, Wash., Aug. 9.

WEST VIRGINIA.

Alleghany Chapel.—We will begin a series of meetings Sept. 4. Our council meeting will be Sept. 17, and our love feast Sept. 18, at 2 P. M.—Charles S. W. Wooddell, Bartow, W. Va., Aug. 13.

WISCONSIN.

Cloverdale.—Our little band of members met Aug. 9 for the purpose of organizing. Bro. M. W. Emmert, of Mt. Morris, Ill., and Bro. W. H. Byer, of Stanley, Wis., were with us. Bro. T. D. Van Buren was elected presiding elder; Sister Della Gibbs, clerk; Bro. Jacob Burns, treasurer; Brethren T. D. Van Buren, G. W. Burns and Jacob Hoff, trustees. We decided to hold our first council meeting on Saturday, Sept. 4. We also decided to have a love feast this fall. We have given our little band the name "Cloverdale." Brethren Emmert and Byer each gave us two encouraging sermons. We gladly welcome all members visiting in this part of Wisconsin.—Mrs. Lulu Michell, R. D. 1, Ladysmith, Wis., Aug. 11.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM COVINA, CALIFORNIA.

The missionary committee of the Christian Workers, under direction of Sister Jennie Brubaker, gave a home missionary service on Sunday evening. Invited speakers and home talent presented an excellent program. The spirit of missions and helpfulness were breathed upon us in song and prayer, in speeches and readings, reports and offerings.

Two sisters volunteered for preparation and service, to be used as God may open the way.

An interesting report of her work was given by Sister Etta Danson, a trained nurse, who, since her graduation has been working for the Board of Associated Charities of Los Angeles City.

She has charge of a slum ward, peopled by Italians, Russian Jews, Slavs, negroes and hoboes. Her paper gave us a near view of how our unfortunate brothers, who were not nobly born, are living, and the pressing sanitary measures that are employed to keep them on earth a little while. The uniformed nurse is worth more to them and to us than we know.

Bro. H. A. Brandt represented Bethany Bible School, of Chicago, in a talk on their training and work.

Sister Rose Ebersole, superintendent of our home department, gave a talk on the work of our home city that showed a masterly grasp of her line of service.

Bro. W. H. Wertenbaker, District Secretary of Christian Workers, and Bro. H. A. Whisler, of our District Mission Board, spoke pointedly of duty and opportunity.

Sister Alice Hepner pulled the wadding from our pockets by a forceful, and eloquent presentation of the missionary tract, "When the Deacon Talked in Church."

Several choice selections, in solo, duet, and chorus, spoke the Master's message home to the heart. Twenty-five dollars was given for further training of the volunteers.

The entire service was greatly enjoyed by the full house of Brethren and friends. Everybody went home happy, and greatly blessed, except the few who were not present.

A foreign missionary program will be given in December.

Geo. F. Chemberlen.

Aug. 9.

FULTON AVENUE CHURCH, BALTIMORE, MD.

Our work at this place moves on in the usual midsummer fashion, with a fair attendance, considering the number of members and friends out of the city. We must admit that July and August are generally the quiet months in many business lines and the church work is no less affected by the growing tendency of the summer vacation, and visit to the country by city folk.

On Sunday, July 25, Eld. W. M. Wine, President of Maryland Collegiate Institute, Union Bridge, Md., preached for us in the morning. In the evening of the same day Bro. Carroll Yingling, of Woodberry, preached for us.

On Wednesday evening, just before going to Bible Class, Bro. C. W. Guthrie of California, stepped in, and we had the pleasure of his presence and help in our regular Wednesday night Bible work. On Thursday morning, at eight o'clock, 73 members of our school, with about 160 members of the Otterbein Sunday school of this city, enjoyed a nice trip down the Bay on the little steamer "Clio" to Fair View, where we spent the day in quiet rest from the warm, sultry city. It was a very pleasant day indeed. Those of you who live in the country cannot fully appreciate the joy of such an outing to those in large cities in the hot weather. Those who cross the deep to visit Bible Lands, and other places of interest to the traveler, enjoy their outing. So we, in a smaller way, enjoy our outings, but always with due reverence to our God who blesses us with these and many other happy privileges.

On Friday, Saturday, and Sunday, Bro. Guthrie remained with us, and preached for us Sunday night, leaving Monday morning. In the afternoon Eld. J. M. Mohler and wife, of Lewistown, Pa., arrived at "1607." Bro. Mohler preached for us in the Fulton Avenue church both Monday and Tuesday nights, leaving for other fields of labor on Wednesday afternoon. Last night we had the pleasure of the company of Bro. W. P. Englar, of Uniontown, Md., Our District Sunday-school secretary. All these, and others, were welcome visitors, and their work of love among us is always appreciated. God bless their visits, and enable them to come again. We extend a welcome to all our ministering brethren, when passing near our city, to preach for us. Our people love to hear visiting ministers as well as others.

FINANCIAL REPORTS

During the month of June the Brethren's General Mission Board sent out 76,244 pages of tracts.

The General Mission Board wishes to acknowledge the receipt of the following donations for the month of June, 1909:

WORLD-WIDE MISSIONS.

Indiana—$120.60.
Northern District, Congregations.
English Prairie, $17.75; Union, $9, ... $ 26 75
Individuals.
Elias Fashbaugh, $5; Solomon Kinnel, $2, ... 7 00
Middle District, Congregations.
Pipe Creek, $18.25; Bachelor Run, $18.02, ... 36 27
Sunday School.
Burnetts Creek, ... 5 00
Individuals.
Sarah Holler, $5; Mrs. Eliz. Price, $1; T. J. Downey, $1; J. G. Stinebaugh (Marriage Notice), 50 cents, ... 7 50
Southern District, Congregation.
Middlefork, ... 37 08
Individuals.
Jas. A. Byer and wife, ... 1 00
Virginia—$65.24.
First District, Congregation.
Bethlehem, ... 3 85
Individual.
T. C. Denton, ... 10 00
Second District, Congregation.
Cedar Grove, ... 5 39
Aid Society.
Timberville, ... 16 00
Individuals.
J. Wm. Miller, $25; B. C. Moomaw, $3; Martha E. Hartman, $1; Bettie V. Miller, $1, ... 30 00
Illinois—$58.97.
North District, Congregations.
Cherry Grove, $10.90; Rock Creek, $5; West Branch, $3, ... 18 90
Individuals.
Henry W. Faringer, $10; Minnie Gilbert, $5.07; Lydia A. Faringer, $5; Mr. and Mrs. O. A. Fackler, $5; Sarah Boyer, $2; D. L. Miller (Marriage Notice), 50 cents; E. M. Studebaker (Marriage Notice), 50 cents; E. B. Hoff (Marriage Notice), 50 cents, ... 28 57
Southern District, Congregation.
Oakley, ... 10 00
Individuals.
Sarah C. Mallory, $1; D. E. Eshelman (Marriage Notice), 50 cents,... 1 50
Pennsylvania—$31.67.
Eastern District, Individuals.
S. Frances Harnes, $4.80; J. T. Myers, $1.20; John R. Erb, 60 cents, ... 6 60
Southern District, Individual.
D. H. Baker (Marriage Notice),... 50
Western District, Sunday school.
Meyersdale, ... 3 52
Individuals.
Receipt No. 10165, $15; A Brother and Sister, $5; Mrs. Rachel Fox, 75 cents; Amanda Weaver (Marriage Notice), 50 cents, ... $ 21 25
Ohio—$28.24.
Northeastern District, Congregations.
Sugar Creek, $12.25; Chippewa, $5.84, ... 18 09
Individuals.
Esther Baker, $5; In His Name, $1; Geo. Good, 75 cents, ... 6 75
Northwestern District, Individuals.
Mrs. Clara Anspach, $2; N. I. Cool (Marriage Notice), 50 cents, ... $ 2 50
Southern District, Individuals.
Artie Smith (Marriage Notice), 50 cents; Sister Bradford, 40 cents,.... 90
Kansas—$26.69.
Northeastern District, Individuals.
Alice Gorbutt, $2; Anna M. Kauffman, $1, ... 3 00
Southeastern District, Individuals.
Mrs. Eliz. Patterson, $2.50; S. E. Lantz (Marriage Notice), 50 cents, 3 00
Northwestern District, Congregation. 15 00
White Rock, ...
Individual.
Eli Renner (Marriage Notice),.... 50
Southwestern District.
Pleasant Valley Sunday-school Association, ... 4 69
Individual.
C. E. Wolf (Marriage Notice), ... 50
Iowa—$20.90.
Northern District, Individuals.
Eva Lichty, 50 cents; Mary Slipper, 50 cents, ... 1 00
Southern District, Congregation.
English River, $17.75; Udell, $5.65, ... 18 40
Individuals.
B. E. Gardner, $1; Homer F. Caskey (Marriage Notice), 50 cents,... 1 50
West Virginia—$21.90.
First District, Congregations.
Beaver Run, $8.75; Welton-Beaver Run, $7.40, ... 16 15
Individual.
Geo. T. Leatherman, ... 4 00
Second District, Individual.
J. F. Ross, ... 1 75
North Dakota—$14.85.
Individuals.
Earl Ankenbaur, $9.85; J. I. Clark, $5, ... 14 85
Idaho—$14.28.
Congregation.
Nez Perce, ... 9 28
Individual.
Emma Parriott, ... 5 00
California—$5.50.
Southern District, Individuals.
Walter and Selma Stephens, $1.50; P. Landis and wife, $1; Eliza W. Brown, $1; Della Lehmer, $1; Catharine Deveny, $1, ... 5 50
Louisiana—$5.00
Individuals.
Milo Spaulding and family, ... 5 00
Missouri—$5.00.
Southern District, Individual.
Frank M. Shriver, ... 5 00
Maryland—$4.50.
Eastern District, Individuals.
W. H. Swan, $2; A Brother, $1; Wm. E. Walton, $1; A. B. Murdock, 50 cents, ... $ 4 50
Nebraska—$3.50.
Congregation.
Beatrice, ... 3 50
Canada—$2.00.
Individuals.
Bro. and Sister Walter S. Ullery, 2 00
Wisconsin—$1.22.
Worden Infant Sunday-school Class, 82 cents; Emma K. Stryker's Sunday-school Class, 40 cents, ... 1 22
Tennessee—$1.00.
Individual.
J. F. Swiney, ... 1 00
Oregon—$1.00.
S. Brever, ... 1 00
Washington—$1.00.
Lloyd Rittenhouse, ... 1 00
New Mexico—$0.50.
Jacob Wine (Marriage Notice), .. 50
New Jersey—$0.50.
J. F. Graybill (Marriage Notice), 50

Total amount for the month, $ 434 26
Previously received, ... 13,712 49

Total for year so far, ... $14,146 75

INDIA ORPHANAGE.

Pennsylvania—$56.00.
Middle District, Sunday School.
Huntingdon, ... $ 20 00
Sewing Society.
Lewistown, ... 16 00
Individuals.
David H. Glass and wife, ... 20 00
Ohio—$40.00.
Northeastern District, Individual.
Esther Horner Baker, ... 20 00
Southern District, Sunday School.
Greenville, ... 20 00
Illinois—$36.00
Northern District, Christian Workers.
Batavia, ... 20 00
Individual.
M. W. Emmert, ... 16 00
North Dakota.—$20.00.
Individuals.
J. A. Weaver and wife. Lawrence Larson and wife, ... 20 00
Kansas—$20.00
Northeastern District, Sunday School.
Ramona, ... 20 00
Indiana—$18.00.
Middle District.
Flora Brim's Sunday-school Class, Primary Department, North Manchester Sunday school, ... 10 00
8 00
Virginia—$16.00.
Second District, Individuals.
A Brother and Sister, ... 16 00
Maryland—$16.00.
Middle District, Sunday School.
Pleasant View, ... 16 00
Nebraska—$16.00.
Aid Society.
South Beatrice, ... 16 00
Colorado—$14.50.
Fruita Christian Workers 14 50
Missouri—$10.00.
Northern District Congregation.
Rockingham, ... 10 00
Michigan—$10.00.
Sunday School.
East Thornapple, ... $ 10 00

Total receipts for the month,... $ 272 50
Previously received, ... 878 63

Total for year so far, ... $1,151 13

INDIA MISSION.

Illinois—$2.00.
Northern District, Individual.
Sarah Boyer, ... $ 2 00

Total for the month, ... $ 2 00
Previously received, ... 153 25

Total for the year, ... $ 155 25

CHINA MISSION.

Pennsylvania—$4.00.
Eastern District, Individual.
M. L. Ebert, ... $ 4 00
Illinois—$2.00.
Northern District, Individual.
Sarah Boyer, ... 2 00
California—$1.50.
Southern District, Individuals.
Walter and Selma Stephens, ... 1 50
Missouri—$1.00.
Southern District, Individuals.
A Brother and Sister, ... 1 00
Minnesota—$1.00.
Mrs. Bernice Ashmore, ... 1 00

Total for the month, ... $ 9 50
Previously received, ... 178 05

Total for the year so far, ... $ 187 55

CUBA MISSION.

Illinois—$2.00.
Northern District, Individual.
Sarah Boyer, ... $ 2 00
Pennsylvania—$1.00.
Western District, Individual.
Hannah Smith, ... 1 00

Total for the month, ... $ 3 00
Previously received, ... 19 53

Total for year so far, ... $ 22 53

CUBA MEETING HOUSE.

Illinois—$1.00.
Northern District, Individual.
Sarah Boyer, ... $ 2 00

Total for the month, ... $ 1 00
Previously received, ... 7 49

Total for the year, ... $ 8 49

CORRECTIONS.

The $17.03 that was credited in the July Visitor in Annual Meeting donations to J. H. Miller, Northern Indiana, should have been to the West Goshen church.

The footing of the acknowledgments for the Annual Meeting collection should have been $12,532.51 instead of $12,479.48, as reported in the July Visitor.

Sister Sauble is doing some "Fresh Air Work" in connection with her work as our church missionary. Just now we would appreciate a little help from the members of our District in a financial way for our missionary work.

Some nice clothing from Broadway, Va., and New Windsor, Md., through the sisters' aid societies, was thankfully received. God bless the Lewistown, Pa., Sunday school for their kind remembrance, in sending us a money order of $2.11 for our mission work.

We have had some very remarkable answers to recent prayers. God be praised for those who thus earnestly prayed. May the saints remember us in their petitions to our heavenly Father! J. S. Geiser, Clerk.

1607 Edmondson Avenue, Aug. 7.

DISTRICT MEETING OF TEXAS AND LOUISIANA AT NOCONA, TEXAS.

The writer, who was elected as delegate to the district meeting at Nocona, Tex., July 28-30, has just returned from a refreshing season.

Several topics regarding the interests of the Sunday school, as well as better methods in church government, were discussed in a spirit of brotherly love, during the first two days, to the edification of all. In the evenings we had some good preaching by Brethren Hoke and Harris, of Roanoke, La., and by Eld. Peters, of Manvel, Tex. The writer was also urged, one evening, to relate some of his experiences in the mission field of Sweden, and to recount some of the conditions existing in the field. I was listened to by as eager and attentive hearers as I ever saw. I was most favorably impressed by the interest manifested in all these meetings, and the kind hospitality of the brethren and sisters will not soon be forgotten by any of us.

The Nocona church, consisting of forty-five members, is possibly one of the oldest organized churches of the Brethren in Texas, having been organized by Bro. A. Molsbee, a native of Tennessee, about twenty years ago. Her membership, at present, is the largest in this territory. Recently the members enjoyed a great revival held by their elder, Bro. Sutter. As a result eleven were added to the church. The members have been aroused to new life and action. They are now a live-wire church, of which we need a good many more, down here in the South. Truly, the field is large, and workers are needed, here as elsewhere, all through the land. Who will come and help in this great work of the Lord? Who will go to the far-away country in the North,—Sweden,—which, for several years, has been asking for a good American elder? Who, like Bro. A. W. Vaniman, is willing to give his life for the upbuilding of this far-away church? Do we want to see this work, already so much blessed, go down for a lack of workers? No, never. May we rally to the rescue of the good work once begun, and, by the help of some one among us, God shall pour out blessings on the work of saving precious souls.

Fort Worth, Tex., July 31. John O. Pearson.

THE NEED OF MORE CARE.

I like what Bro. Sharp has to say in No. 31. I think he has struck the nail on the head. Yes, I have often expressed my fears that, sooner or later, such conditions as now exist in the church, would be considered serious. Some evangelists, I fear, are too anxious to get people to unite with the church. They do too much personal soliciting, and simply keep at it, overpowering their victims, and have them unite with the church before they are really ready. This way of doing will not bring results such as we want. Young people can be overpersuaded,—join the church without being converted. That brings unrest sure. The Savior said, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." Matt. 18: 3.

It is possible to join the church and still not be converted. We are told, that the world loves its own. No wonder, then, that so many are calling for the liberty that the Gospel does not grant. The reason is apparent. It is the business of the evangelist plainly, fearlessly and earnestly to preach the Word. When that is properly done, good results will follow.

The Savior positively declared, "Except a man be born again he cannot enter the kingdom of God." John 3: 3. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1: 23. Notice that the Word of God is the incorruptible seed. Let that be sown. If that fully germinates the result will be an abundance of fruit to God's glory. People then will inquire as on the Day of Pentecost, "What must I do?" Depend on it, then they will want to unite with the church. I am satisfied that we need to be more careful along these lines.

At our evangelistic meeting, at Harrisonburg, Va., I made the remark, "Don't be too anxious to have people unite with the church. See to it that they are converted." Reuben Shroyer.

New Berlin, Ohio, Aug. 1.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Blacker-Lawver.—July 4, 1909, at the home of the bride's parents, Brother and Sister J. E. Lawver, near Omega, Okla., Clarence C. Blacker and Sister Nellie M. Lawver. H. H. Ritter.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Aschenbrenner, Sister Ida E., nee Flanders, wife of C. D. Aschenbrenner, died at her home in Spokane, Wash., June 24, 1909, of typhoid fever, aged 35 years. She leaves a father, four brothers, a husband and three children. She was a member of the Brethren church for about sixteen years. She was anointed about two weeks before she died. Services by Brethren J. Harman Stover and J. O. Streeter. Interment in the Greenwood cemetery, Spokane, Wash. Pearl Hixson.

Beeghly, Bro. Daniel, born in Maryland, died at the home of his son, Noah, at Walnut Grove, Johnstown congregation, Johnstown, Pa., Aug. 2, 1909, aged 76 years, 7 months and 18 days. He was married to Sister Mary Schrock, of Berlin, Pa. They resided in Maryland several years. Nine years ago they moved to the vicinity of Johnstown, Pa., where they have since lived. To this union were born five sons and four daughters, of whom two sons and three daughters are yet living. Bro. Beeghly was an unassuming man, an accommodating neighbor, a kind husband and father, and a consistent member of the Brethren church. He had not been strong for some time, and was anointed. Services were conducted at the house, the evening before the funeral, by Eld. Abram Fyock and Bro. Samuel W. Pearce. Funeral services by the writer, assisted by Eld. Daniel H. Walker. Interment near Summit church, Gieger, Pa. W. M. Howe.

Blough, Sister Sallie, nee Forney, born at Berlin, Pa., Jan. 9, 1834, died at her home in Hudson, Ill., after a few days' illness, July 25, 1909, aged 75 years, 6 months and 16 days. She was married to Abraham Blough Oct. 29, 1851. To them were born seven daughters and two sons, all of whom are living except the oldest daughter, who preceded her mother just a month. Sister Blough united with the Brethren church while young, and was faithful until death. Her seat at church was seldom vacant. She was able to attend services just a week before her death. Her aged husband, eight children, two sisters and a brother survive. Services at the church in Hudson, by Eld. J. H. Neher, from Prov. 31:10-12. Interment in the cemetery near by. Ida L. Thompson.

Eller, Harriet, nee Miller, born in Richland County, Ohio, Nov. 8, 1846, died in the bounds of the Snyder Lake church, near Brumbaugh, N. Dak., July 30, 1909, aged 62 years, 8 months and 23 days. She was married to John Eller April 19, 1866. To this union were born eight children—three daughters and five sons. Two daughters preceded her. She was a faithful member of the Church of the Brethren for forty years, and a deaconess for thirty-seven years. Her husband and six children survive. Services at the church in Brumbaugh, by Bro John Deal. Text, 1 Thess. 4:14. M. L. Huffman.

Fackler, Bro. Wendell, born July 29, 1821; died at the home of his daughter at Hanoverdale, Pa., July 30, 1909, aged 88 years and 1 day. He lived all his life in Dauphin County, Pa. Feb 20, 1845, he married Catherine Beck. To this union were born fourteen children, of whom only five survive. His companion preceded him seventeen years ago. He was a member of the Big Swatara church for fifty-five years, and a regular attendant at Sunday school as long as he was able to leave his home. Services and interment at the Hanoverdale house by Brethren Amos M. Kuhns and Thomas Patrick. Text, 2 Tim. 4:6-8. John J. Shiffler.

George, Samuel, born in Adams County, Pa., Dec. 23, 1838, died at his home near Bagley, Iowa, July 8, 1909, aged 70 years, 6 months and 15 days. His parents were Jacob and Mary George, who lived in the vicinity of Hampton, Adams County, Pa., and were faithful members of the Church of the Brethren at that place. Mr. George was a man of exceptional intelligence and integrity of character. He was one of the most highly respected citizens of the community in which he lived. His wife, formerly Amanda Lerew, and a member of the Brethren church, died in 1878. Four children preceded their parents. Two daughters survive. Services at the church at Panora, July 11, by Brethren E. D. Fiscel and John Diehl. Helen McClellan.

Henkel, Laura, nee Moore, wife of Michael Henkel, died

near Mt. Sidney, Va., of cancer of the stomach, Aug. 6, 1909, aged about 46 years. Her first husband, Dr. John Early, preceded her about fifteen or sixteen years to the spirit world. To that union four children were born. Husband, two sons, two daughters, a stepdaughter and several brothers and sisters survive her. She was a member of the United Brethren church. Services at the Pleasant Valley church by Rev. A. P. Funkhouser, assisted by Rev. Rowe, from John 16:22. Interment in the adjoining cemetery.

Ruth E. Williams.

Hertzler, Sister Mary Ann, nee Hoffer, widow of the late Eld. Wm. Hertzler, died at her home in Elizabethtown, Pa., Aug. 2, 1909, aged 84 years, 6 months and 18 days. She was sick only about a week, and was at her accustomed place in the church service two weeks before her death. She joined the Church of the Brethren at the age of twelve, and lived an exemplary Christian life. At the age of twenty-two she was united in marriage with Bro. Wm. Hertzler. Five children survive, all of whom are members of the Church of the Brethren. Eld. Wm. Hertzler preceded her to the spirit world thirteen years ago. Services in Elizabethtown, where Eld. S. R. Zug and Bro. J. H. Kline spoke from Psa. 126 and Luke 6:21. Interment at the Spring Creek church where services were conducted by Eld J. H. Longenecker.

Martha Martin.

Highsmith, Sister Rebecca M., born in Huntington County, Ind., died in Allison Prairie congregation, Lawrence County, Ill., July 29, 1909, aged 48 years, 2 months and 5 days. She was the daughter of Ira Calvert, deceased. She moved from Indiana to this county with her parents in 1866. At the age of sixteen she united with the Church of the Brethren. She was spiritually resigned to her affliction, which was of cancerous nature. Her husband, two daughters, three sisters and three brothers survive. Services by the writer, assisted by Rev. J. W. Flint of the M. E. church. Text, Rev. 14:13.

S. W. Garber.

John, Wm., husband of Sister John, of the Huntington City church, Ind., died July 31, 1909, aged 75 years, 8 months and 4 days. Deceased was born in Roanoke, Va., Oct 27, 1833. He was a resident of Huntington thirty-five years. He leaves his aged wife, one son and one daughter. Services at the residence by Elds. G. L. Studebaker and J. H. Wright. Text, James 4:14.

John B. Bailey.

Layton, Rebecca Ann, wife of George Layton, died at her home in Somerset County, Pa., July 23, 1909, aged 51 years, 4 months and 8 days. She was the daughter of William Oldham. She leaves an aged mother, husband, two daughters, three brothers and two sisters. She was a member of the Christian church. Services by the writer in the U. B. church near Crumb. Interment in the Oldham cemetery.

Levi Rogers.

Lutz, Ezra, born in Lancaster, Pa., Feb. 3, 1835, died at his home near Mogadore, Ohio, July 31, 1909, aged 74 years, 5 months and 28 days. He leaves a wife and ten children. Services conducted by the home ministers, Brethren Wm. Bixler and M. S. Young. Text, Acts 11:35.

Alice C. Mumaw.

Masters, Magdalene Heistand, born in Wyandot County, Ohio, April 14, 1836, died July 23, 1909, aged 74 years, 3 months and 9 days. She united with the Church of the Brethren in her youth, and lived a consistent life. Services by Eld. D. M. Byerly from Rev. 21:1-4.

Eva L. Hummer.

Miller, Bro. Martin J., born in Somerset County, Pa., Feb. 13, 1829, died at the home of his sons-in-law, known as Metzger Brothers, near Pitsburg, Darke County, Ohio, Aug. 3, 1909, aged 80 years, 5 months and 20 days. He came with his parents to Wayne County, Ohio, in 1851. A year later he went to Montgomery County, same State. This same year he was united in marriage with Susan Flory. To this union were born seven children. Early in life he, with his wife, joined the Church of the Brethren and remained a faithful member till death. His wife and three children preceded him. Four children, three brothers and one sister survive. Services by Brethren Joseph Mohler and Henry Filbrun.

A. J. Miller.

Rodes, Kate Josephine, daughter of Brother and Sister A. J. Rodes, born at Bays, Fayette County, W. Va., Oct. 23, 1903, died at Clovis, N. Mex., July 10, 1909, aged 5 years, 9 months and 17 days. Services in the Brethren church by the writer, assisted by Eld. M. M. Ennis.

James M. Neff.

Rosenberger, Sister Kathyrn, born Oct. 11, 1830, died in the Hatfield congregation, Montgomery County, Pa., July 15, 1909, aged 78 years, 9 months and 4 days. She was married twice, her first husband being Levi Swartley, who died fourteen years after their marriage. To this union were born four children. She was then married to David Rosenberger, who died about six years ago. She united with the Church of the Brethren after the second marriage, and lived a faithful member until death. She suffered from cancer for about eighteen months, but was patient through it all. Services July 19, by Eld. F. P. Cassel and Rev. Ruth. Text, Psa. 116:15.

Mrs. George Light.

Sadler, Bro. Harry, born near Greensburg, Pa., February, 1845, died in Onekama, Mich., April 10, 1909, aged about 64 years. He was married to Mollie Shoemaker Sept. 26, 1878. To this union four children were born, one having died in infancy while they lived in Illinois. A grown daughter, Lenore, is buried beside her father at this place. Bro. Sadler united with the church in Dallas Center, Iowa, more than thirty years ago. He is greatly missed in our church circle, as his great desire was to see a church organized at Onekama. As a physician he is also greatly missed in administering to the physical ailments of the many.

J. Edson Ulery.

(This notice, for some reason, failed to reach the place of publication. I make this apology in behalf of Sister Sadler. —J. E. U.)

Shank, Della May, nee Firestone, wife of Bro. D. S. Shank, and daughter of Bro. Daniel and Sister Catharine Firestone, died of complicated trouble June 26, 1909, at the home of her parents in Cordell, Okla, aged 33 years, 8 months and 23 days. She was born in Holt County, Mo., Oct. 3, 1875. She leaves a loving husband and three children, father, mother, two brothers and three sisters. She united with the church while young in years and lived faithful until death. She suffered intense pain for nine weeks, but bore it all with great Christian fortitude. Services by Bro. A. L. Boyd from Rev. 14:13. Interment in the Brethren cemetery.

E. J. Smith.

Sisler, Bro. Jacob H., died in the bounds of the Sandy Creek congregation, near Brandonville, Preston County, W. Va., July 16, 1909, aged 59 years, 2 months and 16 days. He was a faithful member of the Church of the Brethren, and served as deacon for a number of years, being always an example in faithful attendance, and a lover of the Gospel Messenger. He was anointed a few weeks before his death. A wife, three sons and two daughters survive. Services at the Centenary M. E. church, by the writer. Interment in the cemetery at that church.

Jeremiah Thomas.

Snapp, Alberta, born June 3, 1906, died in Grundy County, Iowa, July 3, 1909. She was the youngest child of Brother Albert and Sister Snapp. Services at Ivester by Eld. J. H. Cakerice. Text, Matt. 28:4.

Eliza Slifer Cakerice.

Sweitzer, Sister Lydia, nee Keeny, born in York County, Pa., May 18, 1833, died July 4, 1909, at her home in the Codorus congregation, York County, Pa., aged 76 years, 1 month and 16 days. She was married to Bro. Adam Sweitzer. To this union were born three sons and three daughters. Two daughters preceded her. The husband, three sons and one daughter survive. Services by Bro. Israel Bowser.

Gertie E. Myers.

Tenley, Paul Hoover, son of Bro. L. J. and Sister Elsie Tenley, born at Rosedale, Towner County, N. Dak., Feb. 25, 1902, died at St. Luke's Hospital, Cedar Rapids, Iowa, July 29, 1909, aged 7 years, 5 months and 4 days. He leaves his parents, one brother and six sisters. Services by Eld. John Zuck and the writer.

J. D. Meyers.

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NOTES NOT CLASSIFIED

Martinsburg.—Bro. F. D. Anthony, of Waynesboro, Pa., came to us Aug. 7, and remained over Sunday, preaching three sermons and giving one Sunday-school talk. Through the kindness of the Baptist people we had the use of one of their houses. Bro. Anthony is an able speaker. He will conduct a series of meetings for us in the near future. We have Sunday school in our home and our Bible readings at the several homes.—C. L. Miller, Martinsburg, W. Va., Aug. 9.

Martin Creek.—We met in council Aug. 3. All business was disposed of pleasantly. Brethren C. A. Gruber and J. W. Harshbarger are delegates to the district meeting. Our series of meetings will begin Sept. 18 and continue until Oct. 3. Eld. J. W. Harshbarger is to do the preaching. Our love feast will be Oct. 2. Eld. D. J. Blickenstaff, of Oakley, and Eld. J. W. Harshbarger gave us missionary talks on Saturday evening, July 31. Eld. Blickenstaff also preached for us on Sunday, both morning and evening.—J. J. Scrogum, Fairfield, Ill., Aug. 5.

Beaver Creek.—The series of meetings at the Montezuma house, in the Beaver Creek congregation, by Bro. Caleb Long, closed Aug. 9. Sixteen were baptized and one reclaimed. Our communion services will be Oct. 9, at the Beaver Creek church.—Delphia S. Click, R. D. 2, Bridgewater, Va., Aug. 12.

Notice to Churches of Southern District of Iowa.—All queries for district meeting of 1909 should be in the hands of the district clerk by Sept. 9. See district meeting Minutes, Art. 1, of 1899, as amended by Art. 4, of 1900.—W. N. Glotfelty, District Clerk, Batavia, Iowa, Aug. 13.

Portage.—On account of Aug. 14 being a very rainy day, we decided to postpone our harvest meeting until Sept. 11. —H. S. Bowers, R. D. 4, South Bend, Ind., Aug. 16.

Silver Creek church met in council Aug. 14, our elder, Jacob Keiser, presiding. Bro. Geo. Sellers, of Bryan, was also with us. Bro. Geo. Throne and wife were installed into the second degree of the ministry. Three were received by letter. We decided to hold our love feast Oct. 23, at 10:30 A. M. One has been received into the church by baptism, and two reclaimed since our last report.—Mrs. Ottie Fisher, R. D. 1, Pioneer, Ohio, Aug. 16.

MISSION BOARD OF NORTHEASTERN KANSAS.

The Mission Board of the Northeastern District of Kansas met in a special session Aug. 10. We are much in need of more workers, and decided to call for them through the Messenger. We want a minister and wife for city mission work, and a minister for evangelistic work. Any one desiring to volunteer for that kind of work, or any one knowing of workers that we can get, will please write to our secretary. We realize that the greatest hindrance to the mission work here is the scarcity of brethren and sisters who are willing to do that kind of work.

During the past year we have had the services of Bro. I. H. Crist and wife half of the time in Kansas City, Kans. Bro. E. F. Sherfy and wife, have labored in the Armourdale Mission, besides helping the weaker churches in our District. We are sorry that Brother and Sister Sherfy have to give up the work in Armourdale, which they feel they must, on account of Sister Sherfy not being strong enough for her part of the work. We feel that they have given excellent service while there.

Overbrook, Kans., Aug. 13. S. J. Heckman, Sec.

COLORADO CITY MISSION.

At the direction of the Mission Board of Northwestern Kansas and Northern Colorado we are located at this place. There is a little band of members living here who are intensely desirous of establishing an organization in this city. Some of them have lived here for twenty years and have been deprived of attending the services of our own people until the Mission Board arranged for regular services, a short time ago. The Brethren from the surrounding churches are filling the appointments.

The use of the W. C. T. U. Hall, on Colorado Avenue, has been secured, which gives us fairly good accommodations for our services. At present we have preaching services each Sunday at 10 A. M. and 3 P. M. We expect to organize a Sunday school in the near future.

Colorado City, Colorado Springs, and Manitou, are really all one large city. At present this is the summer home of thousands of people from every State in the Union and even from foreign countries, who are here for health and pleasure.

Some of the brethren stop here to see the wonderful works of nature and to secure the benefits of the mineral springs and pure mountain air.

All who intend locating somewhere permanently, or for a short time, are urged to come and help us build up the work here. Each year there are brethren who retire from hard work and move to town. Now, why not bring the family and locate where your help is needed, and where your children, if any, can enjoy excellent school privileges? We will be pleased to answer any letters of inquiry that may come to us. We are praying for blessings,—"Showers of blessings." Pray with us!

L. H. Root.

121 N. Sixteenth St., Colorado Springs, Colo., Aug. 13.

DISTRICT TREASURERS PLEASE NOTICE.

As many large demands will be made on the Annual Meeting treasury in the near future, I should be greatly obliged if all Districts in arrears would AT ONCE send in their apportionment at the rate of one cent per member for each year. L. A. Plate.

254 Commonwealth Avenue, Elgin, Ill.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 31 to Sept. 2, Nebraska, in Afton church, near Cambridge.
Sept. 3, Tennessee, in Beaver Creek church.
Sept. 22, Middle Iowa, at Iowa River church, near Marshalltown.
Sept. 22, 23, Oklahoma, Panhandle of Texas and New Mexico, at Monitor church, near Nashville, Okla.
Sept. 24, Northern Missouri, at Bethany, Ray County.
Sept. 24, Southern District of Iowa, at Libertyville church.
Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.
Oct. 7, Northeastern Ohio, at Mahoning church, Columbiana County.
Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.
Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.
Oct. 22, Northern California, at Oak Grove, near Laton.
Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portia, Kans.
Oct. 28, Southeastern Kansas, at Parsons.
Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

Colorado.

Aug. 28, Denver.
Sept. 18, Good Hope.

Illinois.

Aug. 28, 11 am, Spring Run.
Aug. 28, 6 pm, Macoupin Crk.
Sept. 4, 6 pm, Big Creek.
Sept. 18, 19, 10 am, Woodland.
Sept. 25, Romine.
Sept. 18, 19, 10 am, Woodland.
Oct. 2, 3 pm, Martin Creek, 2 miles southeast of Jeffersonville.
Oct. 7, 6:30 pm, Decatur Mission.
Oct. 9, Camp Creek.
Oct. 23, Salem.

Indiana.

Sept. 2, Elkhart City.
Sept. 3, 10:30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, 5 pm, Palestine.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.
Sept. 17, 2 pm, Bethel Center.
Sept. 25, North Liberty.
Sept. 25, 2 pm, Huntington.
Sept. 25, 4 pm, Ogans Creek.
Sept. 25, 4 pm, Somerset.
Sept. 25, Turkey Creek.
Sept. 25, 10 am, Portland.
Sept. 25, 10 am, Buck Creek.
Sept. 25, 10 am, Beech Grove.
Sept. 25, Maple Grove.
Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen.
Oct. 1, Yellow Creek.
Oct. 2, 10 am, Walnutlevel.
Oct. 2, Beaver Dam.
Oct. 2, 5 pm, Roann.
Oct. 2, 10 am, Sugar Creek, Whitley County.
Oct. 2, Osceola.
Oct. 2, 5 pm, Plevna.
Oct. 2, 10:30 am, White Water.
Oct. 2, 4 pm, Arcadia.
Oct. 2, Walnut.
Oct. 2, Hawpatch.
Oct. 2, 10 am, Camden, 3 miles south of Pennville.
Oct. 2, 5 pm, Laporte, at Ross house.
Oct. 2, 10 am, Killbuck, at Pleasant Run house.
Oct. 13, Nappanee.
Oct. 16, Pleasant Valley.
Oct. 21, 10 am, Union City.
Oct. 23, 4 pm, Santa Fe.
Oct. 23, 10 am, Little St. Joe.
Oct. 23, 2 pm, Lower Deer Creek.
Oct. 23, Wabash.
Oct. 29, 5 pm, Union, at Plymouth.
Oct. 30, 31, 10 am, Pleasant Hill.
Oct. 30, Middlefork, at Rossville house.
Oct. 30, 6 pm, Lower Fall Creek.
Oct. 30, 4 pm, Landessville.
Oct. 30, 10 am, Eel River.
Oct. 30, Howard.
Oct. 30, Union Center.
Oct. 30, 5:30 pm, Monticello.

Iowa.

Aug. 22, 7:30 pm, Dry Creek.
Sept. 18, 5 pm, Brooklyn.
Sept. 18, 3 pm, English River.
Sept. 18, 19, Des Moines Valley, country house.
Sept. 22, Libertyville.
Sept. 25, 2 pm, South Keokuk.
Sept. 25, 6 pm, Clarence.
Oct. 1, Franklin, Decatur Co.
Oct. 2, 2 pm, Greene.
Oct. 16, 17, Franklin County.
Oct. 16, 5 pm, Prairie City.

Kansas.

Sept. 11, Independence.
Sept. 17, 18, 5 pm, Olathe.
Sept. 18, Burr Oak.
Sept. 25, 26, 10:30 am, Washington.
Sept. 25, 5 pm, Pleasant Grove.
Sept. 25, 5 pm, Scott Valley.
Sept. 25, 6 pm, Fredonia.
Oct. 2, Osage.
Oct. 23, 10 am, Maple Grove.
Oct. 30, Murdock.
Oct. 30, Larned.

Maryland.

Aug. 21, Red Creek, at Bethel church.
Aug. 28, 2:30 pm, Piney Creek, near Taneytown.
Sept. 11, Fairview.
Sept. 18, 5 pm, Brooklyn.
Sept. 18, Sams Creek.
Sept. 25, West Point.
Oct. 30, 2 pm, Meadow Branch.
Oct. 30, 4 pm, Middletown Valley.

Michigan.

Sept. 25, 10 am, Chippewa Creek.
Sept. 25, 10 am, Sunfield.
Oct. 2, 10:30 am, Vestaburg.

Missouri.

Aug. 26, 6 pm, Prairie View.
Sept. 11, 5:30 pm, Wakenda.
Sept. 25, Bethany, at Conway
Oct. 2, 3 pm, Carthage.
Oct. 30, Log Creek.

Nebraska.

Oct. 2, Sappy Creek.

Ohio.

Aug. 31, 7:30 pm, Bellefontaine.
Sept. 25, North Poplar Ridge.
Oct. 2, 10:30 am, Seneca.
Oct. 2, 10 am, Portage.
Oct. 2, 19 am, Price's Creek.
Oct. 2, Fairview.
Oct. 9, 10:30 am, Black Swamp.
Oct. 10, Maumee.
Oct. 16, 10 am, Wyandot.
Oct. 23, 5 pm, Upper Twin.
Oct. 23, 2 pm, Ross, 3 miles east of Mendon.
Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.
Oct. 23, Danville.
Oct. 23, 10:30 am, Silver Creek.
Oct. 23, 4 pm, Beech Grove.
Oct. 28, 10 am, Poplar Grove.
Oct. 30, 2 pm, Palestine.
Oct. 30, 10 am, Donnels Creek, country house.

Oklahoma.

Sept. 11, Pleasant Home, at Galen Rairick's.
Sept. 25, Pleasant Plains.
Sept. 25, 4 pm, Cement.

Oregon.

Aug. 28, Coquille.

Pennsylvania.

Sept. 4, 5, 2 pm, Farmers Grove.
Sept. 26, 6 pm, Summit Mills
Sept. 25, 26, 1:30 pm, Upper Canowago, Latimore house
Sept. 30, 7 pm, Alderson.
Oct. 2, 4 pm, Maple Glen.
Oct. 3, Indian Creek.
Oct. 3, County Line, Indian Creek congregation.
Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.
Oct. 23, 3:30 pm, Ephrata.
Oct. 23, 3:30 pm, Claar.
Oct. 24, Codorus.
Oct. 24, Shade Creek, at Scalp Level house.
Oct. 24, Yellow Creek, at Steeles house.
Oct. 24, 6 pm, Roaring Springs.
Oct. 30, 4 pm, Pleasant Hill.

Tennessee.

Sept. 2, Beaver Creek.
Sept. 11, Pleasant View.
Oct. 1, 3 pm, French Broad.
Oct. 2, 3 pm, Bailey Grove.

Virginia.

Aug. 21, 3 pm, Flat Rock.
Sept. 11, 12, 11 am, Redoak Grove.
Sept. 25, Valley Bethel.
Oct. 2, Linville Creek.
Oct. 9, Beaver Creek.
Oct. 23, Barren Ridge.
Oct. 23, 2:30 pm, Elk Run.
Oct. 23, Lebanon.

West Virginia.

Aug. 21, Hevner.
Aug. 21, 4 pm, Red Creek at Bethel church.
Sept. 4, 2 pm, Seneca.
Sept. 11, 3 pm, Knobley.
Sept. 18, 2 pm, Alleghany Chapel.
Oct. 2, Harman.
Oct. 2, Mountaindale.
Oct. 2, 3:30 pm, White Pine.
Oct. 16, Shiloh.
Oct. 30, Maple Spring.

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AROUND THE WORLD

STATE-WIDE prohibition, undoubtedly, is making material advancement. South Carolina held an election Aug. 17 in twenty-one counties, and now there is general rejoicing because seventeen counties have declared themselves in favor of prohibition, and that, too, by decided majorities. The material gains, thus shown, are expected to lend impetus to the fight for State-wide prohibition. For the last two years the majority in the House of Representatives has been most decidedly in favor of temperance. Now, it is thought, the Senate will also swing into line and help to enroll the State among the strongholds for prohibition.

OUR Brethren missionaries in India are wide-awake to the best interests of the work, according to a recent item in the *Bombay Guardian*. Finding that "the several *partly* revised editions of the Gujerati Bible were causing grave questionings among the native people, both Christians and nonchristians, they requested the Bombay Auxiliary of the British and Foreign Bible Society that no further changes whatever be made in any edition of the Gujerati Bible, or parts of the Bible, until an approved revision is entirely completed." The fairness of the request was so fully recognized by the Society, that it will be complied with at once, and the Gujerati Bible of the future will now be uniformly revised. This will remove many obstacles, hitherto encountered among the natives, who cannot readily understand why different renderings should be given to the same and identical Bible passages in the various partially-revised versions now in use.

THE increasing tendency to crime, throughout Japan has been a noticeable fact ever since her late war with Russia. Recent reports show that not only among the poorer classes, but even among those in higher life, there is now a lamentable increase of theft, robbery and fraud. The moral fibre of the nation, for some reason, seems to be materially impaired. Then, too, the financial stringency of the last two years has brought on serious troubles. Unlike the people of the West, the native of Japan does not appeal to the charity of the public, "he will resort to suicide rather than thus wound his pride." Outside of the comparatively few native Christians, "the average Japanese has no religious scruples to doing away with himself, neither has he any moral resource to inspire him with hope and faith. He relies on himself and his friends only, and failing in these, there is nothing left but to face extinction." How incomparably brighter is the lot of the Christian who has a "hope both sure and steadfast," no matter what may befall him in the changing scenes of life!

WE stated, a few weeks ago, that the eleven-year-old Crown Prince of Persia had been chosen to take the place of his father, the deposed Shah. While, he is, for the time being, under the supervision of a Regent, he is expected to assume the responsibilities of his station as soon as qualified. Strange to say, however, he is not at all happy, and has made several fruitless attempts to escape. He is much attached to his mother, and probably needs her now more than he ever did, and yet, as the royal mother follows her husband into exile, she is compelled to leave her son,—a king as to station, a lonely, disconsolate boy as to matter of fact. Truly, not even the splendor of the world-famous "peacock throne" can atone for the love of a mother, more precious than aught else on earth.

NEW ZEALAND has what is called "compulsory arbitration," and now,—while the country is passing through a period of business depression,—is a fair time to judge of the merits of the strike-preventive measure. According to the verdict of Mr. Tregear, Commissioner of Labor for New Zealand, there have not been any strikes or shutting down of plants, though, undoubtedly, there was a great shrinkage of profits because of the financial stringency. He declares that the "fall in the public fortunes has been met by a rise in individual energy that has already gone to make losses good." It would seem that New Zealand has measurably solved the problem of compelling capital and labor to settle their disputes by arbitration. In this a long-suffering public is as vitally interested as the two other factors of the question.

FOR about nine years the women of California, backed by the American Civic Association, have been endeavoring to secure Government control over the four thousand acres, upon which are the 1,473 big sequoia trees, famous throughout the world. By Congressional action the Calaveras National Forest of California has now been established, so that no ruthless hand can destroy these wonders of forest life. There are ten big trees in the north grove that have a diameter of twenty-five feet or more, and seventy with diameters ranging from fifteen to twenty-five feet. Some of them have been named for States; others represent prominent men of the nation. The "Massachusetts" contains 118,000 board feet of lumber, as much as would ordinarily grow on fifteen acres of timber land. Scientists declare that these trees are the oldest living things on earth, their origin dating back to a very early day.

A SAD picture of conditions prevailing in Russia is painted by Prince Kropotkin, who is giving his best efforts to the social betterment of his unfortunate countrymen. While, ostensibly, the Czar has granted constitutional privileges by which he guarantees inviolability of person, freedom of belief, of speech, of organization, etc., all these assurances apparently count as nothing when the matter is put to the real test. It is an admitted fact that the Russian officials, large and small, regard the people as their lawful prey, to be plundered by the most outrageous extortion imaginable. As a consequence of these unsettled, discouraging conditions, there is no immediate prospect of brighter days for the unfortunate people of Russia. Good leadership, as shown by righteous and judicious administration of government, is an absolute essential of prosperity in state as well as church.

IN spite of the most strenuous efforts of the German Emperor to counteract possible friction, the tension between England and Germany is daily becoming more pronounced. That the large Turkish parliamentary delegation, after making quite a prolonged stay in London and Paris, should at the last moment have cut out of their program Berlin, where elaborate arrangements had already been made for their reception, was admittedly due to English intervention. This unfortunate circumstance has tended still further to foment Teutonic bitterness against Great Britain. It is to be regretted that, especially in England, the influence of events in general is calculated still further to augment the bitter feeling existing between the two nations. It would seem, by present appearances, that a break is bound to occur, sooner or later.

LAST year it cost each United States family of five, $17, to pay its proportionate share of the maintenance of army and navy. So states Mr. B. F. Yoakum, Chairman of the Rock Island System, who is doing much for the agricultural development of the West. He then proceeds to suggest a more sensible way of doing: "We would better spend more of the money we burn up in powder, in making new farms. A forty-acre farm of irrigated land will support a family of five. It costs $55,000 to make a twelve-inch gun. The money that goes to pay for this gun would reclaim 1,571 acres of land, and would provide homes for 196 people. When all the guns on all the battleships are shot even just once, the Government blows off in noise and smoke $150,000. This would reclaim more than 4,000 acres of land, giving homes to 100 families." All these statements are actual facts but still we go on, multiplying ships and guns!

A RECENT bill, passed in Georgia, makes it a misdemeanor for negroes to use the names, regalia, or emblems of Masons, Odd Fellows, Elks, and other secret orders that originated and are carried on by the white race. As the negroes have a membership of 20,000 in the orders referred to, there is great indignation concerning this law, especially as similar restrictions are threatened by other Southern States. Now, while we do not consider it a serious loss to the colored race, to be deprived of the lodge names, regalia, emblems, etc., but rather a blessing, two questions present themselves for consideration: (1) If the lodge is a good thing, and of value to all mankind, why deprive the colored man of its vaunted benefits? (2) How can lodge members reconcile their claim of a *broad humanitarianism* with the spirit of *utter selfishness*, as shown by the enactment that bars out the negro? Once more secrecy is revealing itself by its fruits.

DERA GHASI KHAN is a prosperous Punjabi city of India, but its sad fate seems to be sealed. During the last few months it has commenced gradually to slip into the river Indus, whose waters are undermining the foundation of the city. Nothing, apparently, can be done to stop the ravages of the encroaching waters. Some days from fifty to a hundred feet of river front is swept away. One by one mosques, mansions and hovels are disappearing beneath the muddy waters of the turbulent stream. The 25,000 inhabitants of the place are seeking safety among the hills farther in, the efforts of the most competent engineers having proved unavailing to counteract the ravages of the rushing waters. Deplorable as is the condition of the unfortunate city of India, it is no worse than that of the church which, spiritually speaking, permits pride and worldliness to encroach upon it, gradually undermining its very foundations, and finally to bring about its utter ruin.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE MASTER IS COMING.

SELECTED BY J. C. RICHER.

They said: "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the guest divine!

And straight I turned to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties,
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore,
And I said: "I cannot listen,
Nor help you any today;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another—
A cripple, thin, pale, and gray—
And said: "Oh, let me stop and rest
Awhile in your house, I pray!
I have traveled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot help you today!
I look for a great and noble guest."
And the cripple went away,
And the day wore on swiftly,
And my task was nearly done,
And a prayer was in my heart
That the Master to me might come.

And I thought I would spring to meet him
And serve him with utmost care,
When a little child stood by me
With a face so sweet and fair—
Sweet, but with marks of teardrops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you!
You are sorely in need of care,
But I cannot stop to give it.
You must hasten otherwhere."
And at the words a shadow
Swept over his blue-veined brow,
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dark alone;
Watched, but no footfall sounded,
No one paused at my gate,
No one entered my cottage door,
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my head and wept,
My heart was sore with longing,
Yet, in spite of it all, I slept.

Then the Master stood before me,
And his face was grave and fair;
"Three times today I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomforted,
And the blessing you might have had was lost,
And your chance to serve has fled."

"Oh Lord, dear Lord, forgive me!
How could I know it was thee?"
My very soul was shamed and bowed
In the depths of humility.
And he said, "The sin is pardoned,
But the blessing is lost to thee;
For, comforting not the least of mine,
You have failed to comfort me."

North Manchester, Ind.

ELDER JACOB WINE.

BY DANIEL HAYS.

THE subject of this sketch came from German ancestry. George Wine (Wein), his wife, and two little sons landed in Philadelphia, Pa., Aug. 24, 1749, on their arrival from Germany. He settled in York County, Pa., and in 1770 they were members of the Little Conewago congregation.

Michael, the youngest son, who was but three years old when he landed in America, and who is the ancestor of nearly all the Wines in the United States, was married to Susanna Miller, of Frederick, Md., about the year 1773, and moved to Shenandoah County, Va., near Forestville in 1785. They had twelve children,—six sons and six daughters.

John, the second son, married Elizabeth Garber, daughter of Eld. Martin Garber, about the year 1803. Soon after their marriage they settled on the Moore farm, near Flat Rock, and adjoining the Michael Wine place. Here Jacob Wine was born Feb. 24, 1811, being the grandson of Eld. Martin Garber and the great-grandson of John Garber, the first brother to move to the Valley of Virginia.

May 9, 1833, Jacob Wine married Catharine Neff, daughter of John Neff. They had eight children,—two sons and six daughters. Daniel P. Wine, the youngest son, from whom I received much that is given in this sketch, is an elder in the Flat Rock congregation, and lives on the home place, where his father and grandfather resided before him.

We have not the date when Jacob Wine became a member of the Church, but he was elected to the office of deacon April 8, 1845, and elected to the ministry April 8, 1846. He was advanced to the second degree of the ministry April 14, 1848, and ordained to the eldership April 18, 1857. He preached his first sermon in Page County, Va., April 24, 1846, just sixteen days after his election to the ministry. His text was John 1: 29.

In the early part of his ministry he preferred to speak in German, though after a time he spoke with freedom in either German or English. His education was about equally divided between them. He did not speak the German proper,—he used the "Valley Dutch," pure and simple, and his sermons were the finest specimens of that dialect known in his day. I heard him deliver a discourse in English from Rev. 22: 18, 19, after which he rehearsed the same briefly in German, for the benefit of a number of native Germans in the audience, to their great delight.

On another occasion he delivered an entire discourse to these people, at their request, all of whom, within reach, came to hear him. Though he spoke to them in the "Valley Dutch," while they knew the language as they learned it in the Fatherland," yet they were delighted, and expressed their satisfaction during and after the sermon.

The aged members of the Linville Creek congregation state that before the Civil War Bro. Wine frequently visited them and preached in "German" as it was called. I heard a number of our "Valley Dutch" members say that he preached the language as they talked it, and not as they read it.

As a speaker he was prompt, ready and fervent. When he rose to speak, he commanded attention at once. His first words reached the rear seats, and he began to speak before his audience had time to measure up either the speaker or his theme. He disarmed prejudice and opposition in the opening of his discourse by an appeal to the conscience of his hearers, and his never-to-be-forgotten statement: "It will not be long till you and I will have to stand before that Great I Am," brought them face to face with the scene on the day of judgment.

During the period of his ministry he married nearly three hundred couples,—the first on Jan. 1, 1849, the last on Jan 16, 1880. He also preached a great many funerals,—the last being the funeral of Jacob Price, in New Market, Va. He was especially active in preaching the Gospel in new fields, yet he, at no time, neglected the old grounds, though seemingly unproductive.

It was his custom to arrange a journey through the scattered membership in West Virginia and taking another minister with him. He would hold two or more meetings each day. In this way he awakened such an interest that he received other calls to preach, which he arranged to fill on his next journey. These journeys were taken on horseback, over rough roads, across mountains, and along bypaths. To this way of travel he seemed to be specially adapted, and he enjoyed it, not that he received any honor or reward in this life, but "as seeing him who is invisible," "he endured" the present light affliction and labor.

He made one trip to Ohio on horseback. He was one of the faithful servants of the Prince of Peace during the Civil War. Aug. 12, 1863, he went on the yearly visit with Bro. John Kline through the Counties of Hardy and Pendleton, in West Virginia, holding council meetings and preaching services. On their return they were both arrested and taken before the military authorities. They gave a satisfactory account of their journey, and were dismissed. A few weeks after Bro. Kline's death, at whose funeral Bro. Wine took an active part, he received a note, one Saturday evening, from Bro. Daniel Garber, a neighbor of his, warning him not to go to Flat Rock church next day, as there were some parties planning to shoot him after preaching. For several nights he thought there was some one behind the stile in his front yard, waiting for him to come out on the porch. But God turned the scale of events, and saved his servant for further duties and usefulness.

In many ways Bro. Wine was a remarkable man. In district and Annual Meetings he was modest and reserved. In the council meetings in his home congregation he was active and foremost. At funerals he was tender and sympathetic, and no one knew better how to speak the words of condolence, and soothe the broken heart. When sin in high places needed exposure, he knew how to give it a scathing rebuke in direct scriptural quotations, to which none could object, and the force of which none could evade.

In his home he governed by silence,—a look, or sign from him was enough. He was diligent in business and prospered. It was no unusual thing for him to present a Bible for use in a churchhouse after its erection. He kept a supply of hymn books, and the one who led in singing, where singers and books were few, generally received a hymn book gratis.

He was an active and very successful agent for the Brethren's publications. About the year 1878 he secured the largest list of subscribers for the *Primitive Christian*, before it was issued under the present title, GOSPEL MESSENGER. To him we are indebted for the early history of the first settlers among the Brethren in Virginia, and especially near Flat Rock. In 1876 the writer of this sketch was fortunate enough to get a history of Flat Rock, in brief, from Bro. Wine, which was published in the Brethren Almanac. This account was verbal, and was given without hesitation. It seemed wonderful to me, at the time, but no longer so, considering how near he stood connected with the leading settlers and workers of that early day.

He died Feb. 21, 1880, and was buried in the Flat Rock cemetery, situated on a beautiful elevation overlooking the surrounding country, the place of his birth and the scene of his labors.

Broadway, Va., July 30.

THE PERSONALITY OF THE HOLY SPIRIT.

BY H. A. STAHL.

IT is of the highest importance, from the standpoint of worship, to learn the fact that the Holy Spirit is a Divine person, worthy to receive our profound reverence. Our faith and our love are simply influences flowing from God,—powers that God imparts to man.

From a human standpoint it is impossible fully to understand his personality and his relation to the Trinity. Only by a clear understanding of what the Word of God teaches, concerning these matters, will it be at all possible to comprehend the personality of the Holy Spirit. Our minds are too superficial fully to understand the personality of the Spirit or his relation to the Trinity. These things are beyond the complete understanding of minds that are finite. It takes an Infinite Mind fully to comprehend him.

The Holy Spirit is a person. The term "*person*"

at once introduces an incomprehensible difficulty, namely that of endeavoring to express the infinite in finite terms. It has been stated that personality and absolute existence are contradictions; that God cannot be, at one and the same moment, a person and also infinite. The statement is based upon the supposition that the term "person" is capable of concise and final definition. That, evidently, is a false supposition. It conveys the idea that perfect personality exists in a human being. This is incorrect. God alone has perfect personality. All other beings, necessarily, are limited in this. God is not a magnified man, rather it may be said that man is a limited God,—created in the very image of God.

To the careless reader it may appear as though this were a mere play upon words, yet a careful consideration of the statement will prove that no final and definite conclusion concerning God can be made from a study of human life. If it can be proven that man is the one, the final, the absolute unit, then the argument holds that God cannot be a person and infinite. If he alone be final and absolute, then personality in man is to be looked upon as being imperfect and limited. When a man says God cannot be absolute and a person, he does so because his only view of personality is the view which he has of himself or of his brother.

We can form some idea of Divine Personality by a careful study of the human, because men are made in the *likeness* of *God;* but as soon as we try to build up the Divine from the suggestion given in man, it must be understood that the factors in constituting the personality in man are finite, while in God they are infinite.

Four things are confined within the realm of personality,—*will, intelligence, power* and *capacity for love.* A person is a being who can be approached, trusted or doubted, loved or hated, adored or insulted. These parts of personality are limited in human beings. The will has its limitations, power has its limitations, love has its limitations while the Godhead has no limitation. God is holy, wise, and lovable. He is a being who can be approached, trusted, or doubted, loved or hated, worshiped or insulted, possessing all these elements of personality in infinite measure. The Holy Spirit is a person, possessed of *will, intelligence, power* and *capacity for love.*

The most remarkable truth concerning the personality of the Spirit is the masculine pronoun where the Spirit is referred to. This is a clear revelation of the fact that God is calling his people everywhere to a recognition of this most important doctrine of the personality of the Holy Spirit. Christ, in Matt. 12: 31, 32; Mark 3: 29; 12: 36; 13: 11; Luke 12: 10-11 gives us two distinct lines of teaching that run through all these utterances. The first and most definite warning, ever uttered in the hearing of men, had reference to the Holy Spirit.

In the Gospels of Matthew, Mark, and Luke, Christ affirms that his own words may be refused and rejected, that his own person may be spoken against, and these things shall be forgiven to the sons of men; but they who refuse the teaching of the Holy Spirit can "find no forgiveness," in this world or in the world to come," for it is an *eternal sin. Whosoever shall blaspheme against* the Holy Spirit *hath never forgiveness, but is guilty of an eternal sin.*

This is a deep-searching and awful thought. Who would want to be guilty of such a sin? You may well say, "*Not I, not I.*" The man who sins against the Holy Spirit, refusing his teaching, and deliberately ignoring the loving message of the Holy Spirit, is in danger of passing into a condition in which his sin is not temporary and transient, but is eternal and abiding. Such were the solemn words which fell from the blessed Master's lips.

It is a dreadful fact that man will trifle with and endanger himself by contact with that eternal sin. There is the warning evidence of the truth, in the mind of Christ, of the personality of the Holy Spirit.

The Gospel, according to John, contains Christ's precise teaching concerning the personality of the Holy Spirit. He sets him before man as the *Paraclete.* This is the title of a person. Neither *Comforter* nor *Advocate* does fully express its meaning. Both, and even other designations are required to do this. In John 14: 26; 15: 26; 16: 8, 13 Jesus uses the following language: "*He shall teach,*" "*He shall bear witness,*" "*He shall convict,*" "*He shall guide.*"

In these scriptures Jesus does not, in one single instance, set forth the Spirit as an influence, but pictures to us the agility of a person who unites within his own being all the necessary elements of personality, —*will,* intelligence, power, and love.

In the solemn warning of the Gospels, or in the teachings pertaining to the mission of the Spirit, in the Gospel of St. John, the fact is clearly set forth that in the very mind of Jesus Christ the Holy Spirit was thought of, not so much as an *influence,* an *energy,* but as one capable of exercising functions and doing deeds which were impossible to any other than a person.

The Holy Spirit is not only a person, but a "Divine person." He is the third person in the Godhead. He is a personal being, infinitely wise, infinitely holy, and infinitely kind.

Again; the works attributed to the Holy Spirit must be the works of Divinity. In John 3: 5 regeneration is declared to be his work. Then follows Paul, with the positive statement that God will quicken our mortal bodies through the Spirit. Rom. 8: 11. Creation, regeneration, resurrection,—these are works which were brought about not by finite but by infinite power, that brings to us the Spirit, not simply as a person but as a Divine person.

For further proof of his personality I will cite the reader to the personal characteristics ascribed to the Holy Spirit. In 1 Cor. 2: 10, 11 *knowledge* is ascribed to the Holy Spirit. In 1 Cor. 12: 11 *will* is ascribed to the Spirit, and in Rome. 8: 27 *mind* is ascribed to the Holy Spirit. In Rom. 15: 30 *love* is ascribed to the Holy Spirit, and in Eph. 4: 30 *grief* is ascribed to the Holy Spirit. Hence we learn, from the above Scriptures, that the Holy Spirit *thinks, feels, purposes knows, wills, loves,* and *grieves.*

Each and all of these passages certify the fact that he actually and really is a Divine person and, lastly, the Bible reader learns the fact that personal acts are ascribed to the Spirit.

In 1 Cor. 2: 10 we find that the *Holy Spirit searches the deep* things of God. In Rev 2: 7 we find that the Holy Spirit *speaks.* Gal. 4: 6 proves that the Holy Spirit "*crieth out.*" In Rom 8: 26 we find that the Holy Spirit maketh "*intercession for us.*" John 15: 26 says that the Holy Spirit "*gives testimony.*" In John 14: 26 the Holy Spirit "*teaches all the truth.*"

Rom. 8: 14 teaches the fact that the Holy Spirit *leads or directs men* what to do, while in Acts 16: 6, 7; 13: 2; 20: 28 the Spirit *commands men,* just as he calls men to work and appoints them to office.

Thus we feel that the Spirit's personality is clearly and plainly proven and that God, in his Word, distinctly proves that the Holy Spirit is a Divine person. May each of us hold him up as such!

Glade, Pa.

A LESSON IN CHRISTIAN SCIENCE.

BY A. V. SAGER.

THE woman at whose house we were stopping, is an enthusiast on mind healing, as interpreted by Christian Science. She insisted strongly that I read their textbook, "Science and Health," which every devotee of this cult is supposed to have, and to which I reluctantly yielded. She also said she would teach me to cure myself. The author of the work is Mary Baker G. Eddy, founder of the "Science." She is held in the deepest reverence by her followers. She receives many letters, from all over this country and Canada, and they all breathe the purest loyalty, affection and veneration for her. She is nearly always addressed as "Beloved Leader," or "Dearly Beloved Leader," or "Teacher." It might be stated here, that she was eighty-six years old July 16. She lives in an imposing and costly mansion, called "Pleasant View," at Concord, Mass.

While Mrs. Eddy illuminates a great many beautiful truths that are helpful and encouraging, the first half of the book is a jumble of statements, of affirmations and denials. There seems to be no attempt at a correct analysis of her theme. Any bright schoolboy would pronounce its rhetoric inaccurate. I will only refer to a few of the contradictory and absurd statements made by Mrs. Eddy, and others, of the faith.

"If a child is exposed to contagion, or infection, the mother is frightened and says, 'My child will be sick.' The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and produces the very results which might have been prevented through the opposite understanding."—Mrs. Eddy in "Science and Health," page 154.

This statement is built entirely on the hypothesis that all persons, not knowing that they were exposed to a contagious disease, will be immune, as the disease can only affect the individual through the operations of the mind. Experience has proven this to be a fallacy.

Now notice. Christian Science does not teach that "things do not exist." The belief that it does so is based on a misapprehension. Our position here is strictly scriptural: "All things were made by him, (God) and without him was not anything made that was made." "And God saw everything that he had made, and behold it was very good." This included everything in creation, everything which God made. Sin, disease, death are either good, or they are not good. If they are not good,—and most of us will agree that they are not,—then they do not really exist, because "all that God made is good." And, further, "Sin, sickness and death are not included in the list of things that God made. They are, according to Christian Science, only false beliefs."—*Willard S. Maddox in the San Francisco Examiner.*

This is a piece of sophistry,—a begging of the question. Everybody knows the generally-accepted belief about the origin of sin, sickness and death. We are told that these things "do not really exist,"—"false beliefs." Paul seemed to have gotten some comfort out of these false beliefs. While our friends would sweep them to one side as a product of the imagination, Paul utilized them, recognizing them in his Christian activity as a real, living, virile, persistent force or principle. He said, "And whether we be afflicted is for your consolation and salvation, which is effectual in the enduring of the suffering which we all suffer." 2 Cor. 1: 6. Of sin he said, "I find then a law, that, when I would do good, evil is present with me." Rom. 7: 21.

In the face of all the suffering and pain from the childhood of the race up to the present time, Mrs. Eddy still has the temerity to say, "You say a boil is painful, but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling, and you call this belief a boil."—"*Science and Health,*" *page 153.*

The above proposition implies intelligence and reason. You see the inflammation and swelling, but, of course, there is no pain. It is simply your belief that makes the pain. But we will assume that the person who has the boil has neither eyes nor hands. He can neither see nor feel the swelling or inflammation. According to Mrs. Eddy's reasoning, the person would have no pain. How is it about the little child that has no conception of cause and effect? According to the same reasoning, it would have no pain.

I would hesitate to call Christian Scientists heretics, but it seems there is something distinctly out of joint with such teaching as the above, when we consider, too, that they are getting adherents by the thousands, men and women of culture; that they are building churches, some of them very costly, in many of the cities and towns. In a few cities they have several churchhouses. In Philadelphia, not long ago, they paid $36,000, with which to erect a church edifice. All of this is brought about through the strong personality of its masterful founder, Mary Baker G. Eddy, who is held in worshipful reverence by every member. No sovereign ever held more complete sway over his subjects. The Pope himself could not boast of more loyal, faithful and devoted adherents. In closing I will give a quotation from a letter to her by one of her admirers in Norway: "Many are the blessings that have come to us, both physically and mentally, through Christian Science, for which we are very grateful to our Father, Mother, God, whom we see now, but never knew before."

Corpus Christi, Tex.

REPENTANCE.

BY NOAH LONGANECKER.

REPENTANCE implies a change of mind; godly sorrow for sin; a renouncing of all love and practice of sin; and a longing and ardent seeking for forgiveness. True, the term is used in more than one sense in the Bible. "It repented the Lord that he had made man on the earth, and it grieved him at his heart." The Lord said unto Samuel, "It repenteth me that I have set up Saul to be king." And still Balaam said to Balak, "God is not a man, that he should lie; neither the son of man, that he should repent." Repentance with God implies a willingness to change in plan or purpose, and not in nature or being. With man it implies a change of will,—a change of nature.

"God is a spirit." Man was created in the image of God. Man lost that image through sin. He is no more spiritually minded, hence the need of the change of mind. This change is preceded by conviction of sin. Since "all have sinned," "God commandeth all men everywhere to repent." While conviction precedes repentance, so repentance precedes saving faith. Hence Jesus says, "Repent ye, and believe the gospel."

Paul speaks of himself as "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Paul refers to this order as follows: "Not laying again the foundation of repentance from dead works, and of faith toward God." (See Minutes of Annual Conference of 1844, Art. 7.) Faith in God, of course, precedes conviction, but said faith is not a saving faith. John Baptist introduced his work by preaching repentance. So did Christ and all his teachers. Jesus says, "Except ye repent, ye shall all likewise perish." Even the professor, if he errs, must repent.

The Corinthian church did wrong, but repented, and obtained pardon. When David was chosen king, he was a man after God's own heart. He afterwards did some grievous wrongs, but, when convicted, he thoroughly repented, and therefore obtained forgiveness and was spared. Not so Korah and his followers. When Moses requested them to come up, they twice said, "We will not come up." Hence they perished.

The Ninevites repented and were spared. Peter repented and was converted. Five of the seven churches in Asia were commanded to repent. The Bible student well knows the woes pronounced upon them, should they not repent.

The "prodigal son" is Christ's illustration of a penitent sinner. 2 Cor. 7:11 is Paul's formula of the elements of evangelical repentance. In verse 10 he says, "Godly sorrow worketh repentance to salvation not to be repented of." In verse 11 he tells us what godly sorrow wrought, hence verse 11 is a true formula of evangelical repentance.

Many of us, perhaps, have heard Bro. Quinter preach on this text. We quote it in full: "Behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!"

There are seven elements in this formula of *perfection:*

1. "Carefulness." O how very careful the true penitent is, lest he be overtaken with the same fault! Paul calls on us to note this, with strong feeling and admiration. O how carefully does the sinner now hearken unto the voice of the Lord! He will be careful of his thoughts, words, and deeds. Paul had system when he gave this formula.

2. "What clearing of yourselves!" There are three things that are *sacred* to God, and *dear* to man: (a) Our reputation and character. (b) Our property. (c) Our lives. If A has ruined B's reputation by lying, he will restore it, even at the sacrifice of his own reputation. Short of this he does not clear himself, and, of course, has not repented. In this, as in all sins, it will require contrition of heart on the part of the sinner, as also a humble confession of sins to God, and a hearty plea for mercy. Such a confession we must also make to those whom we have injured. Only thus can we clear ourselves. If A, in some way, has deprived B of his property, he will make restitution; and short of this there are no fruits meet for repentance. But suppose A had stolen ten bushels of wheat from B, and C was blamed for the theft. Then A will restore the wheat to B, and thus clear C's reputation at the sacrifice of his own property and reputation. Zaccheus aimed to clear himself. But how about murder? "There is a sin unto death." Some years since a man in Ohio murdered a young lady. His son was arrested for said crime. He was tried, found guilty, and hung. If the father had acknowledged his guilt, the son would not have been hung. True, at the point of death the father confessed. But, oh, it was too late! This is what Paul meant when he said, "If I have committed anything worthy of death, I refuse not to die." This is a solemn truth. Were all murderers to make a full confession and ask for pardon, their poor soul might be saved. But too many of us do not attempt to make such an acknowledgment.

3. "What indignation!" Anger mingled with contempt. When the sinner repents, sin will "become exceeding sinful." "Abhor that which is evil," "Be angry, and sin not," and scores of similar texts teach us that the penitent has indignation against sin. The first step to a sinner's salvation is to be saved from the *love* of sin. When the sinner's mind changes, he will hate sin as God hates it.

4. "What fear!" There is a *slavish* and also a *filial* fear. Slavish fear is aroused in the heart of the sinner by God's Spirit and word. This alarm is given that the sinner might flee the wrath to come. At least the *seed* of filial fear is sown in the sinner's heart that will lead him to fear the Lord, which is the beginning of wisdom. See the prodigal's repentance.

5. "What vehement desire!" A strong and violent desire is a marked element of true repentance. Christ puts it as follows: "The kingdom of heaven suffereth violence, and the violent take it by force. And every man presseth into it." A lukewarm desire will never do.

6. "What zeal!" This warmth of affections, this ardent love for salvation, is one moving power to deliverance. Paul refers to it as follows: "O wretched man that I am! who shall deliver me from the body of this death?" Paul well remembered the vehement desire that pressed his own heart. So will every true penitent.

7. "What revenge." The old man of sin has held us in bondage with servile rigor. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This last act of evangelical repentance links with saving faith in the Lord Jesus Christ. (See Rom. 7: 24, 25.)

Hartville, Ohio.

IN A STRANGE LAND.

BY JAMES M. NEFF.

As I write these lines, I sit on the portal that opens upon the inner court of a flat-roofed house like those of Bible Lands. In this court flourish tropical flowers, shrubs and trees. The portal is floored with tiling, this room with brick, and that with concrete. The ceilings are high and the doors are massive. The walls are brick, so plastered over and artistically finished outside and in, that the stranger is left guessing as to what it was made of or how it was done. I am the guest of a hospitable stranger in a strange land. Culiacan is the name of the city. It is the capital of the State of Sinaloa, on the west coast of Old Mexico. In order to reach the place, I have traveled nearly 1,400 miles from my home in Clovis. When railroads, now building, are finished, Culiacan will be five hundred miles nearer Cincinnati than is San Francisco. It is no farther south than Key West, Fla., and but a few miles farther west than Denver, Colo.

This city contains perhaps 17,000 people, ranging from the most intelligent, widely-traveled, cultured and rich, to the most illiterate and poor. A magnificent cathedral is the most conspicuous object in the city. Here the pious wives and mothers resort to worship, while the male members of the household are said to stand aloof from, and hold in a sort of silent contempt, all forms of religion. A weak American Protestant mission is said to be eking out an existence in the city. This is, perhaps, about all that can be said for the religion of 17,000 people.

I am just in from a drive through the city in a cab, drawn by three horses hitched abreast. It is the rainy season and where the streets are not paved with cobblestones, there is some mud, and the poor horses had enough to do, now and again, to get us along, for we got out to the suburbs, along the cane fields, the banana gardens and the waving palms, and thus away from the paved streets. I was reminded of the autumn days when, as a boy, I went out into the forests of Indiana to gather walnuts, for the oranges at their present stage of development here resemble in appearance the big ripe walnuts I used to throw sticks at, when they were too high to reach by climbing.

This cab drive was taken in the hottest part of the day, in, perhaps, the hottest month in the year. In order to see the sights to best advantage, we asked the cabman to put down the top and thus we rode without protection from the sun's rays, and the little discomfort we experienced would be a surprise to those of you who have been thinking that the heat of the tropical summer is unbearable. Indeed, the more we see of this good old world, the more we realize the good things the Lord has done for it. But if more is to be told, let it be done at another time.

Culiacan, Mexico, Aug. 12.

REASONING.

BY PAUL MOHLER.

DID you ever hear two men trying to account for some strange thing that you understood and that they didn't? They were merely guessing at something they knew nothing about. Guessing does but little harm, so long as you know you are guessing, but sometimes people think that they are *reasoning,* and that on serious questions, too. Then, if they happen to be guessing, it is a serious matter, and dangerous. It is well enough if they guess aright, but if they guess wrongly, it is too bad. If much depends on the question, as in case of a religious question, it may prove fatal. We can't afford to guess.

Now reasoning is a different matter. Reasoning is all right when it is right. But before we can reason, we must have some facts, we must have something for a foundation. To be sure of our reasoning, we must be sure of our facts. The greatest thinker in the world can't draw a right conclusion from false premises. So, if we are going to "reason" about religious truths, we must be sure of our facts.

Now the next time you hear a man trying to "reason away" something that the Bible says is true, you watch him and see if he is reasoning from facts, or only from opinions. See if he doesn't state some things as facts that he can't prove to be such, and then base his argument on that. Then, when you insist on the truth of God's statement, see how quick he is to cry "unreasonable." Do you know why it is unreasonable to him? It is because he does not possess the facts which prove God's statement. There are a thousand things that are reasonable when you admit that God exists and that his Spirit is in the world, but which cannot be accounted for on any other theory. So the skeptic, who does not believe in God, cannot, to save his life, see the reasonableness of miracles, inspiration, prayer, etc. He is just like a man who does not believe in electricity. If you should tell such a man of a trolley car, it would be unreasonable to him, and he wouldn't believe there was such a thing. How could you explain a steam engine to a man who denied the expansive power of steam? It would be unreasonable to him, and he couldn't believe it. If this man were actually to see an engine in action, he might formulate some theory that would account for its action, to his own satisfaction, and it might even seem true to any man who didn't know any better; but it would be nothing but a guess, after all, and it would be wrong.

It is so with religious truth, and with the facts in regard to God's dealings with men. They can be understood only by the one who admits the facts in regard to God's nature, and his power. Do you see now why faith is necessary? It takes faith to accept

facts, even the facts that we see with our eyes. We must believe our own eyes before we can use the facts that they would teach us. We must likewise believe God's statements about himself, before we can understand, or even believe in what he is doing.

Some Christians are afraid of the investigations of science. I am not, so long as the scientists are hunting facts. But whenever a scientist thinks he has learned it all, and sits down to formulate some theory, based on the few poor little facts that he has found, and on a lot of stuff that he thinks he has found, and hasn't, I lose patience with him. Scientists are all right so long as they are following the trail; but too many of them bark too soon. By the way, isn't it funny to see how hard some of the skeptics are trying to find something that can do all the things God does without being God? They call it "Nature," "Great First Cause," or some other name, and admit its power to do everything but to think and feel and exist as a conscious being. Now, isn't it reasonable to think that "nature" can clothe the earth with living forms, can place the love of her young in the mother's breast, can teach the lion to take his prey, can endow man with all the marvelous powers of mind and heart and will; but cannot know, or feel, or speak, with any of its creatures; cannot even be conscious of its own existence! Yet that is the kind of thing the skeptic must call in to account to his "reason" for the things that he sees and cannot deny. What folly! Mr. Skeptic, you are guessing, and you missed the mark.

Now, just a word to the Christian worker. Don't guess at things. There are plenty of facts at your command in the Word of God. Get acquainted with them. Don't use your opinions to convince men of religious truth, use God's statements! Then be sure you are right when you draw your conclusion. Don't let the other fellow catch you guessing. That doesn't pay. I know whereof I speak.

Bethany Bible School, Chicago.

ONE BAPTISM AND CHURCH UNITY.

BY J. G. FRANCIS.

DIFFERENT persons, honest at heart, may look at this idea of oneness of baptism from different points of view. One may say, "It has reference to the person or persons unto whom baptized. We are baptized unto Christ, not unto Moses, not unto Mohammed, not unto Zoroaster, not unto Paul, nor unto Cephas, nor unto Apollos. We place ourselves under obedience to Christ, not to any one else; hence it is one baptism. There is one Spirit, but different manifestations; it is all one baptism, though performed in different ways. In the diversity of method one purpose is had. Unity in diversity, diversity in unity."

This sounds well. It surely is not bigoted. Is it truthful? Is it Christian? Would sprinkling come within Paul's definition of baptism,—that it is a burial? Does the idea of "one Lord" allow of this changeableness? In the matter of "one faith," may we believe one thing today, and another tomorrow? May one body of professing Christians believe one thing, and another something else? But, then, how would we "all speak the same thing"?

Church unity is certainly the subject here in the apostle's mind: "Endeavoring to keep the unity of the Spirit in the bond of peace." Verse 3. He certainly foresaw tendencies toward disunion; hence the exhortation. And he foresaw the lines on which this disunion threatened. There was danger of having different hopes, different lords, different faiths, different baptisms, and even different gods.

Another might say, "It is one baptism from the standpoint of the subjects, *i. e.*, it is believers' baptism, not infant baptism." Another may say, "It is one baptism in that it must be performed with water." We reply that it is one in the entirety of faith, and includes oneness of mode. Can an honest person dissent from this?

We assert that the church which will not allow oneness of mode to be included in the words of the apostle, can never be instrumental in bringing about church unity. It matters not how boldly that church may use the word "united" in its church name. By allowing different modes, it is sowing seeds of discord, or is placing obstacles in the way of the higher and stronger faith, that is drawing believers into unity. Laxity scatters, permits drifting, it does not unite. It does not work with Christ's prayer for the unity of believers, nor will it do to insist on uniting on a mode different from Christ's mode. It could not be maintained in the "bond of peace."

Those who have sought and found the form of baptism practiced by Christ and the apostles, having never heard the claim that they had more than one mode, and who insist on the practice of it to the exclusion of all other forms, are the ones who are working with the prayer of Christ. To them alone can Christ safely entrust the matter of unifying his people. Will we let go, and keep up with the times, or will we keep hold of the truth and shape the times according thereto? "One baptism!" in Christ's name; we will stand by it.

Lebanon, Pa.

WHAT JOHN SAYS WE KNOW.—First John.

BY J. EDWIN JONES.

WITH the newspaper almost daily recording the confession of some doctor of divinity who has his doubts as to this and the other thing contained in the Scriptures, it is refreshing, to the child of God, to turn to the writing of this apostle of love, and hear from his pen the confirmation of the things *we know*. And it would be well for us if our faith would take to itself this form of positive assertion in this age of uncertainty. We may need to confess often our inability to grasp the great statements or themes of Scripture or to understand some of the prophetic statements that are veiled in symbolic language; but we may always rest in the statement of Moses, "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever." Deut. 29: 29.

No less than twenty-five times does John say, "we know" or "ye know," in the five chapters of this short epistle, and from it he argues for love and loyalty and spiritual living. When tempted by specious arguments or adverse experiences in life to doubt the immutable things of God, or to question the deep and abiding realities of life, we may well pause and, with pencil in hand, read this remarkable book and mark the things which John says the child of God *knows*. And if we are not able to say Amen to the statements of John, it will doubtless be traceable to the fact that we have failed to avail ourselves of the information belonging to us, or to that more common error of failing to live in the light of that information. Having called our attention to the number of times that John mentions the fact that *we know*, let us look at a few of the statements and discover, if possible, whether they are of sufficient importance to demand our consideration. John seldom makes the statement arbitrarily but qualifies it with the words *hereby* or *by this*, thus, in a measure, indicating the way we may verify his statement of the facts we *may know*.

1. "Hereby *WE KNOW* that we *KNOW HIM*, if we keep his commandments" (2: 3). God may be unknown to them, but no person should ever have the temerity to say that God is unknowable, who has failed to apply this test. On the other hand, John follows this statement with this other, "He that saith I know him, and keepeth not his commandments is a liar." It is important that we know him, for Jesus says, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." And by no other means may we know him than by associating with him in the keeping of his commandments. By this means we are brought to John's second statement.

2. "Hereby *WE KNOW* that we are in him: he that saith he abideth in him ought himself so to walk even as he walked" (2: 5, 6). And there is no other evidence to ourselves, or the world in which we move, that we are in him, saving the purified life by obedience to the truth.

3. "*WE KNOW* that it is the last hour" (2: 18). We know it by the spirit of antichrist that is in the world. That is, as John says, the spirits that do not confess that Jesus Christ is come in the flesh. So, when we hear of these learned (?) men denying the divinity of our Lord, or questioning his virgin birth, or the validity of the Scriptures by which the Holy Spirit reveals him to us, we may take heart that the immutable things of God will stand, and the spirit of antichrist will ultimately receive a just reward for his deception.

4. "*YE KNOW* the truth" (2: 21). Whoever searches the Scriptures and accepts them, knows the truth. There is light in them and no darkness at all. Not only may we know the truth and be assured of it when we read it, but the Holy Spirit has been promised to cause it to live in our memories. It is a heritage that, having been written on the tables of the heart, no man is able to take from us. And if from our hearts it dominates our lives, "hereby shall we know that we are of the truth" (3: 19).

5. "*WE KNOW* that we have passed out of death into life because we love the brethren" (3: 13). This statement will hardly agree with the half-hearted manner with which some of us confess that we are the children of God. One of the most blessed realizations of those who are made alive in Christ Jesus is the radical change in their affections, and their attitude toward the childen of the kingdom. If, into our experiences, there does not come that desire for fellowship with brethren of a common faith, we may well question our manner of life; and if we do not desire the promotion of our brother's interests, and the advancement of the kingdom of our common Lord, we may well doubt if we are not yet dead in sin.

6. "Hereby *WE KNOW* that he abideth in us, by the Spirit which he gave us" (3: 24). The human heart must be occupied. We may discover if Christ is abiding in us, if we will compare the spirit that dominates our actions with the spirit that pervaded the life of our Lord. If it compares in detail, though imperfectly, we may be sure that he abideth in us.

7. "*WE KNOW* the love that God had in our case" (4: 16, A. R. V. Marg.). Here is a fact without a parallel in the history of the world; substantiated by many infallible proofs than which there is no circumstance in history better authenticated. "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). It might occur that a man would die for his friends, but that a man die for his enemies, exceeds the fondest dreams of the romancer. But nothing is more evident than that Christ died because of his great love for us, that he might reconcile us to God.

8. "*WE KNOW* that if he shall be manifested we shall be like him; for we shall see him even as he is" (3: 2). A source of hope; an incentive to purity; a consummation to be longed for! Peter says that in Christ's life we have the word of prophecy made more sure; and, as we discover in the Sacred Word how faithfully his life was the counterpart of the minutest prophecies concerning him, we may, with confidence, assert with John, "*WE KNOW* that we shall be like him." May we, as John suggests, when the magnitude of this hope dawns upon us, purify ourselves even as he is pure!

May we, in the light of these wonderful things, which it is our privilege *to know*, be so strengthened and supported that we shall have no sensation but pity for those who so far forego the pleasure of such knowledge as to deny the Lord Jesus who bought them.

Larned, Kans.

A FAVORITE argument used by advocates of the liquor traffic is the statement that probibition destroys the market for corn. The facts in the case, as shown by the present high price of corn, notwithstanding thousands of saloons are closed, do not sustain the argument so repeatedly urged. Only recently the American Hominy Company, at Mt. Vernon, Ind., closed its doors, alleging as a reason that the high price of corn is prohibitive to their business. Now if, with prohibition continually *increasing*, and the manfacture of liquor correspondingly *decreasing*, corn is still steadily advancing, it must be because new and better uses for it are being discovered,—the liquor traffic evidently has no bearing on the matter. Let no one be deceived by the old, timeworn argument of the liquor men; it cannot be sustained.

THE ROUND TABLE

OUR CHURCH PAPER.

BY DAVID M. ADAMS.

ONE of the greatest blessings that has ever come to man is the gospel-inspired printing press. Take away religious journalism, and you have a lame, mutilated system for carrying on the great work of the Christian church. What the most reliable encyclopedia is to the modern educator, what the very best political journal is to the successful politician, what a compilation of modern recipes is to the efficient housekeeper, the GOSPEL MESSENGER is to the wide-awake Christian family. It expounds the doctrines and policies of the church, keeps us in touch with the rise and progress of the various churches of our beloved Brotherhood, discovers and makes known new fields for religious enterprise, gives us a knowledge of the actual condition of the religious world, chronicles our evangelistic efforts and success, acquaints us with our Christian co-workers and their methods, and inspires us, by each weekly issue, with new zeal and energy in the execution of our individual Christian duties. Without the MESSENGER, a connectional Christian life would be a physical impossibility.

In view of the fact that these great benefits come only to the diligent and careful peruser, how important it is that the MESSENGER should find access, weekly, into every home, there to be regularly and carefully read.

To secure this, let each present subscriber be its earnest promoter, let every pastor be its strong advocate, and let each presiding elder constantly urge each member of his flock to read this most excellent paper, —this home evangel!

Klahr, Pa.

"LOST!"

BY G. WILFORD ROBINSON.

WHENEVER we see or hear this word used, it almost invariably brings to our minds a thought of sadness. It may only be a few dollars, lost by some one who needs it badly, yet it brings a thought of sorrow to our minds. Perhaps it is health, reputation or character that some one has lost. Such a loss is always sure to bring a thought of sadness to us.

It makes us feel sad when we hear of some one losing a friend or a loved one. It makes us feel sad when we pick up the daily paper and read of a calamity, or great catastrophe, where lives have been lost. We may read of an accident at sea where lives have been lost by the sinking of a ship, and although we did not know any of those on boarrd, yet it makes us feel sad, for we know that some one, no doubt, had loved ones among those who went down to a watery grave.

Our thoughts go back to the time—

"Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden."

Yes, it makes us feel sad when we think of our foreparents losing the beautiful garden of Eden and the privilege of communion with God. But there is one loss which is sadder than these all and that is when a soul has lost salvation. How sad we feel when we think of souls going into eternity unprepared for the everlasting future before them. Yes, the saddest thing of all is when a soul has lost the most important thing—eternal life.

Muscatine, Iowa.

DARK DAYS.

BY EDGAR M. HOFFER.

ONE of the poets said, "Into each life some rain must fall, some days must be dark and dreary." How true this is! It is not always sunshine. It seems that some people have more dark days than others. Jesus said: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." How many dark nights, dreary days, and lonely hours some must go through! However, the darkest hour is sometimes just before the dawn. Jesus will not forsake us if we trust him.

Then there are dark days in the church, sometimes. The church of Christ, however, will be triumphant, no matter how threatening the prince of this world may be. Sometimes death enters the home and removes some loved ones. Everything seems dark and dreary. These dark days may have some benefit for us. If we would have no dark days, we would perhaps not be as firm as we are otherwise. Always trust in Jesus, and don't forget to pray.

"Farther on the way grows brighter,
Call the milestones one by one,
Jesus will forsake you never,
It is better farther on."

Elizabethtown, Pa.

A GREAT CHANGE.

BY A. HUTCHISON.

AT the sisters' meeting during our late Annual Meeting, reference was made by one of the speakers to a similar meeting held twenty-four years ago, at Mexico, Pa. I wish to say that I have been anxious to see the liberty extended to our sisters, to meet again in the Tabernacle at our Conference. I praise the Lord because he allowed me to live, until the desire of my heart might be realized. I was especially anxious to see the sisters meet as they did, and represent the church as a sisterhood. My heart was made glad for the favorable change made in the appearance.

But, dear sisters, allow me to say, that the exterior is but a sign of an internal transformation, by the full consecration of the whole life to God, by the renewing of the mind. It is my desire to know that you will have similar privileges in the future. While the late meeting was, to some extent, similar to the one at Mexico, in purpose, etc., it was widely dissimilar in appearance, and in its influence over the looker-on. To this the remarks made by the beholders will amply testify. I feel to say that the sisters did exceedingly well for their first effort. Try it again!

NEW TESTAMENT PROBLEMS.

BY J. F. NEHER.

Addition.

"AND beside this, giving all diligence, *add* to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and, to brotherly kindness charity." 2 Peter 1: 5 6, 7.

Subtraction.

"But now ye also *put off* all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have *put off* the old man with his deeds." Col. 3: 8, 9.

Multiplication.

"Mercy unto you, and peace, and love, be *multiplied*." Jude 2.

Division.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly *dividing* the word of truth." 2 Tim 2: 15.

Elk City, Okla.

AN ANTI-FASHION CONVENTION.

BY CHRISTIAN KRABILL.

I HEARTILY endorse the suggestion by Bro. D. L. Miller in GOSPEL MESSENGER No. 32. Brethren, here is an opportunity to do good. Why not take the initiative in calling such a meeting? Fashion is a sin and a curse, destroying both soul and body. The Goddess of Fashion is placing a burden upon the people that they are not able to bear. If the money, used among professed Christians, could be put into the Lord's treasury, all the poor could be clothed and fed, and the Gospel might be sent to the ends of the earth. I say, brethren, "Lead out!"

Edgerton, Ohio.

CASH OR NOTHING.

BY IDA M. HELM.

MANY a professed Christian's influence for good is ruined by failing to meet his financial obligations. After debts are needlessly contracted, with the hope of being able to pay soon, if something happens that he is unable to pay his debts, he loses his influence. Better wear a faded dress and the same old bonnet or coat you wore last year, and be able to look the world squarely in the face, than to dodge around the corners, dressed in beautiful new clothes, trying to avoid meeting your creditors. Horace Greeley once wrote, "Never run into debt; avoid pecuniary obligations as you would pestilence or famine. If you have fifty cents and can get no more for a week, buy a peck of corn, parch it, and live on it rather than owe any man a dollar." "It is better to suffer for God and starve for him, if need be, than to run in debt, live well, and *fatten for the devil!*"

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, September 5, 1909.

THE RECORD OF A HOLY LIFE.

Acts 20: 17-35.

I. The standard of Paul's ministry was

1. An unwearied service, to the Lord (v. 19); and to the people (vs. 20, 27). It was characterized by a whole-hearted consecration to duty (v. 24; 21: 13; Rom. 8: 35). His one aim was to see the Gospel established in the hearts of men (Rom. 10: 1).

II. His admonition is,

1. "Take heed to yourselves,"—to your hearts and lives; see that your example be an aid to your work. V. 28; 1 Tim. 4: 12, 16.
2. "To all the flock,"—the poorest, the weakest, especially the lambs. Fold them all securely.
3. "Feed the church,"—it is very precious; purchased at great cost. V. 28; John 21: 15; 1 Peter 1: 18, 19.

III. He commends them, v. 32.

"To God,"—the one almighty support; "to the word of his grace," which "builds up," —the foundation has been laid, now build "thereon." 1 Cor. 3: 10.

"To an inheritance" (v. 32; Eph. 1: 18),—final blessedness; "among the sanctified,"—made holy by the Holy Ghost (Rom. 15: 16); through the Word (John 17: 17).

IV. Paul lived his own precepts. Vs. 34, 35; Rom. 12: 2. The world says, "Work to get"; God says, "Work to give" (v. 35; Eph. 4: 28). The world says, "Look out for self"; God says, "Look not . . . on his own" (Philpp. 2: 4). The world says, "Pay in his own coin"; God says, "Overcome . . . with good" (Rom. 2: 2; 1 Cor. 10: 24). Paul to us. 1 Cor. 4: 16; 11: 1; Philpp. 3: 17; Eph. 5: 1.

PRAYER MEETING

For Week Beginning September 5, 1909.

SHUT OUT THROUGH UNBELIEF.

Heb. 3: 12-19.

1. A Knowledge of God's Will Should Cause Prompt Action.—These Israelites knew that they were to go forward to possess the land. They failed to obey and, consequently, perished without ever entering the Promised Land. Today God lovingly entreats the wanderers to come, and yet many deliberately choose to remain on the barren plains of unbelief,—unblessed, unsaved! Heb. 4: 16.

2. Evidences of God's Power Should Lead to Conviction.—Many had been the wonderful manifestations of God to his children. The deliverance of the Red Sea, and other notable and gracious acts of the Lord, should have brought conviction to mind and heart. Humanity today has not only the evidences of God's power in the heavens above and the earth beneath, as revealed by the research of science, but the Written Word in its fullness, to bring conviction to our soul and incite to action. Heb. 4: 12, 13.

3. Bounteous Fruitage Should Dispel all Doubt.—The bountiful fruitage of the Land of Promise should have been ample proof to the wilderness wanderers. Num. 13: 26. There was no doubt about this matter. Unbelievers of the present day are of all men most unreasonable, for daily they may see, all around them, manifestations of love, joy, peace, and kindred fruits, by those who have accepted God's saving grace and yet they refuse to believe. 2 Cor. 4: 3, 4.

4. Desiring Better Things Should Lead to Practical Results.—The barren wilderness induced heartfelt longings among the Israelites for fruitful valleys and green fields, but unbelief barred the road to promised blessings. Thousands today, among the thorns and brambles of sin, long intensely for the "Father's house," where there is "plenty and to spare," but many fail to make the practical resolve: "I will arise and go to my father." Luke 15: 18.

HOME AND FAMILY

O MY SAVIOR, THOU ART PRECIOUS.

O my Savior, thou art precious!
Precious in life's darkest hour.
Though my eyes have ne'er beheld thee,
Yet my life has felt thy power,
In the deepest, darkest midnight,
Bound by chains of death and sin,
Thou, the great and strong Deliverer,
Life and liberty didst bring.

O my Savior, thou art precious!
When the storms of sorrow break,
When my heart with anguish quivers,
And weak faith no song can wake,
Then, how sweetly comes the message,
"Cast thy ev'ry care on me!
I have carried all thy sorrows;
All thy griefs have borne for thee."

O my Savior, thou art precious,
When the tempter would ensnare,
And my flesh so weak and sinful,
Fain would lend a list'ning ear.
Then thy Spirit's gentle pleading
Falls upon my wav'ring heart,
Bringing Faith's shield to remembrance,
Which can quench each fiery dart.

Precious Savior! ever precious,
Dearer far than all to me;
Though my eyes have ne'er beheld thee,
Yet some day thy face I'll see.
How my heart with joy will quiver!
How my ransomed tongue will sing
When in all thy wondrous beauty
I behold my Savior King.

—Kate Ulmer.

INCONSISTENCY.

BY ELIZABETH D. ROSENBERGER.

"ONLY a few months ago you were one of the most active workers in our Bible class. Now you seldom come. What is the trouble?"

The speaker looked frankly into the face of an older man who seemed ill at ease, although he answered glibly enough, "Well, I could not come regularly for a number of reasons; and I've lost interest in a way, you may say." And as the first speaker seemed waiting for him to say something more, he added, "I do not find the lessons very interesting."

A queer expression came into the first speaker's face, as he listened to this half-apologetic explanation; but the only reply he made was to say, "The class is increasing in numbers, and everybody seems pleased." But as he walked away, he said to himself, "The only reason that man stays away, is his fear that the class and its methods may prove unpopular, so he is prudently holding back. He always sides with the majority by blowing hot one day and cold the next. I hate such inconsistency."

Most of us agree with him in finding such a course aggravating. We cannot depend on the man who changes his mind to be on the popular side. In "Pilgrim's Progress" we are given this description of an inconsistent man: "A very arch fellow, a downright hypocrite; one that would be religious, whichever way the world went; but so cunning, that he would be sure never to lose or suffer for it. He had his mode of religion for every fresh occasion. He would turn from opinion to opinion; yea and plead for so doing, too. But, so far as I could learn, he came to an ill end." We know that he was a trial to his fellow-workers, because they could not depend on him.

However, there is such a thing as true inconsistency which is something altogether different from that described above. And this true inconsistency makes for freedom and progress. The Jews tried to live lives strictly consistent to the law of Moses and the Talmud. Again and again they say, "Our fathers did so and so," or "Moses commanded this or the other." And they obeyed the commandments of Moses as scrupulously as poor human nature can observe ceremonies and ordinances. They rejected Jesus Christ, because it was not safe to cut loose from the law of Moses in order to follow a stranger. We can hardly blame them. They were consistent; the "dead hand of the past" held them. And so Christ came unto his own, and his own received him not.

Convictions are living things. Often the price of a conviction is sore conflict in the darkness, and with the powers who lodge there. If we are obedient to the truth we know, our obedience enables us to rise to some higher or larger truth if we are honest. Thus the law is our schoolmaster to bring us to Christ. Humanity may be hampered by the past,—its thought, its customs, its habits, slowly hardening into law. The Jews refused to let go of it and so they crucified the Christ. China is not the only country where changes are prohibited by law, but there are other places where an unwritten law,—which you may term custom or neighborhood prejudice,—prevents progress.

Some of us pride ourselves on never changing our minds. One mother of this type said, "I always thought my daughter should sew on quilt patches each day, and now she complains about it. I never thought it hard work when my mother made me do it."

"You forget how strong and healthy you were. Your Mary looks pale," said a visitor.

The mother's lips tightened into one straight line. "Well, I can see where it will end if I begin to yield. Mary will have her own way about sewing and everything else; where will family government come in?"

And so Mary sewed on quilt patches every day as her mother had done; but, unlike her mother, Mary grew paler and thinner until the doctor was called. He looked grave, and prescribed a course of treatment for her. "She should go to the country where she can play in the fresh air and sunshine all day," he said. "Give her these and let me know how she is in a few days," and, laying some powders on the table, he said "Good-bye." Mary's mother did not feel that she was in any way to blame for Mary's ill health. She was only trying to be consistent to her early notions of child-training. She had worried the child into a nervous condition. She was physically unfit for discipline, but her mother never realized this. Had she wisely considered the things she had said and thought about child-training, and taken up, each day, the conditions as she found them, she might have saved her little daughter much suffering.

Some people are negative,—inert,—because they want to be consistent to some notion acquired years ago, but they fall short. We are not saved by negatives. We can never go to heaven by merely turning from wrong ways. Evil is always negative; it is never positive. Some of you remember Eld. Isaac Price, of Royersford, Pa. When he was a young man, he sold tobacco and whiskey in his store, just as other men who professed religion did, in his day. But as Eld. Price grew older, he took some advance steps. He refused to sell either tobacco or whiskey, although public opinion frowned upon such supposed temperance fanaticism. It was largely through his efforts that we now have unfermented wine at our communion services. He agitated the question through our church papers and at our Annual Meetings, until the Brethren were willing to make a change. Now we have unfermented wine at our communion services. The temperance sentiment of fifty years ago was weak and inadequate, when compared with the total abstinence theories of our day. Very often, in the progress of events, what was good yesterday is evil today; what is good today is bad tomorrow.

We have read that some criticised Gladstone severely, because, at different times of his life, he occupied such opposite positions on great questions, but it was his glory. He was not afraid to retreat from a position when he found himself in the wrong, and in so doing he was consistent. True consistency does not disregard the past. It gives the past its proper weight. To yield to better light is not instability; it is only being *honest* and *true* to one's self and one's *deepest convictions.*

You remember the time when Paul circumcised Timothy "because of the Jews that were in those parts." And yet Paul contended earnestly for the privilege of receiving Gentiles into the church without circumcision. At the Jerusalem conference, when some of the brethren tried to have Titus circumcised, Paul strenuously objected. Paul was doing that which would help the cause along. He wanted to preach a crucified Christ to the people who needed him. Neither circumcision nor uncircumcision availed anything, but if they accepted Christ as their Savior, they should be saved.

Paul, therefore, appears to have been inconsistent in this matter,—favoring circumcision at one time, and arguing against it upon another occasion. He did this in order that there might be no stumblingblock placed in the way of sinners who needed a Savior.

Covington, Ohio.

THE MOTHER'S CALLING A NOBLE ONE.

BY MALISSA JAMISON.

I ADMIRE Bro. H. C. Early's article on Motherhood in MESSENGER No. 29. It beautifully suggests that the mother's calling is a noble one. I was glad for the article. We need more of this kind of reading. We often hear criticisms from our earnest (?) church workers about "large" families. They believe that it is a sin for the mothers to have such a burden and care, and they think that mothers ought not to bring such heavy burdens upon themselves.

Is it any wonder we are made to think on this subject? Since the mother's calling is a noble one, why should she not be willing to bring the burden upon herself? A Christian should be willing to work in a noble service, be it ever so burdensome or humble. The humble part of the service, probably, is hurting some of us mothers more than the burden. We know by experience that it is a burden, to some extent; but if we have the love we should have, for our children, and are interested enough in their future welfare (and the welfare of those less fortunate) earnestly to teach them to live noble lives for Christ and the church, it is not a burden, after all. In fact, it is no greater burden than any other noble undertaking in life. A sister once said to me, "Is it not very hard for you to care for your children?" I told her, "No, they are all mine. I love them, and love lightens labor."

Maternity is just what God intended for us mothers, and, moreover, he did not intend that we should try to *control* the number. Very often, in a family where there are but few children, as much time is taken to care for them as in a family where there are twice as many. And the large family is, perhaps, brought up to greater usefulness for Christ and the church than the small one. Why is this? First, Because the number is greater. Second, Because they have been taught the beauty of little children, rather than to despise them.

There are many young sisters today,—and old ones too,—who make uncalled for remarks about large families. If they had been trained properly from childhood, they would not make such remarks. Some will argue thus, "Here is a poor family with so many little ones. The husband drinks and does not provide for them as he should." This poor family may live in a good community,—perhaps near some of us who are not burdened with large families. Do we ever think that possibly God placed these souls among us for a purpose? It may be that he wishes to test us. They are bright, intelligent children. Do we ever, as Christians, on passing such children on Sunday morning, invite them to Sunday school? Or do we go by, Sunday after Sunday, thinking only of our own family and our own selfish interests? Do we ever invite them to our own beautiful homes and flower-clad lawns, that take so much of our precious time to care for, and which we enjoy so much?

Mothers, it is time we are awakening to a sense of our duties. We will certainly fail to show to the world, and especially to our own children, that we believe the mother's calling to be a noble one.

Quinter, Kans.

SISTERS' AID SOCIETIES

DENVER, COLORADO.

The sisters' aid society of the Denver church has been an organization a little more than a year. During this time it has had thirty-two meetings, with an average attendance of seven sisters. The donations at these meetings amounted to $18.51. The work consisted mostly of piecing quilts and making prayer coverings. We wish to express our thanks for the sacks of clothing that have been sent here, to assist the poor families of this city, and though our membership is small, we want to do more during the coming year.—Lena Irene Swank, Secretary, Denver, Colo., Aug. 9.

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A SERIES of meetings in the Pleasant View church, Va., closed Aug. 8, with six accessions.

DURING the late revival in the Sugar Ridge church, Michigan, thirteen of the Sunday-school pupils put on Christ in baptism.

THE district meeting for Southern Indiana, announced for Oct. 21, is to be held in the Middle Fork church, at Rossville.

THE Sunday-school convention of Middle Pennsylvania, to be held in the Cherryville church, is announced for Sept. 1-3.

OUR correspondent says Bro. S. J. Bowman closed a revival at New Dale, Va., Aug. 10. Six young people were received by baptism.

BRO. P. B. FITZWATER, when last heard from, was in the midst of a fine series of meetings at Flora, Indiana, and a number have united with the church.

ONE of our efficient correspondents has already sent in an interesting article for the Thanksgiving issue. For the special issues we always like to have matter in good time.

WE are in receipt of the catalogue of the Berean Bible School, located in Los Angeles, Cal., containing a three-year curriculum of Bible study, teaching and mission training.

AT the Bethany Mission, Philadelphia, Pa., some very acceptable preaching was done by Bro, Arthur J. Culler, and eight, who made the saving covenant with Jesus, were baptized.

SEPT. 2, at 10 A. M., a special meeting will be held at the Old Folks' and Orphans' Home of Northeastern Ohio, located at Fostoria. A special program has been arranged for the occasion.

WE are requested to announce that the ministerial and Sunday-school meetings for the Second District of West Virginia will be held in the Shiloh church, Barbour County, Oct. 14, 15 and 16.

THE outlook for the Hurricane Creek church, Bond County, Illinois, seems to be encouraging. Bro. J. W. Lear recently held a series of meetings there, and six came out on the Lord's side and were baptized.

BRO. LEMUEL HILLERY, of Goshen, Ind., is arranging to spend the fall and winter in Southern Missouri, Western Kansas and Texas. Those desiring his services in some meetings can communicate with him.

THE Brethren in Northeastern Kansas are to hold their district meeting in the Navarre house, Abilene congregation, Oct. 26. The elders meet at 1 P. M. the day before. The Sunday-school meeting begins Oct. 24 and closes the next day at noon.

BRO. GEORGE D. ZOLLERS, of South Bend, Ind., accompanied by his wife and other members of the family, gave the Publishing House a call. They are to spend several weeks in Northern Illinois, visiting at Batavia, Dixon, Polo, and Hickory Grove.

BRO. ISAIAH RAIRIGH, of Woodland, Michigan, died Aug. 3, being at the time a little over sixty-five years old. He was one of the active and earnest preachers of Michigan, and did much in the way of preaching the Gospel in that State and elsewhere. He died very suddenly, his death being caused by heart trouble.

BRO. F. E. MCCUNE, of Ottawa, Kans., spent some weeks in Northern Illinois, and before returning home gave the MESSENGER sanctum a call. We were glad to have him with us a few hours. We learn that he has been doing some very acceptable preaching, and it is regretted that he could not visit more of the churches.

BRO. J. KURTZ MILLER, of Brooklyn, N. Y., writes that he is very much pleased with the cut of the old Germany Valley church and the splendid biographical sketch in last issue. He thinks we should have more of that kind of matter in the MESSENGER. This can be done to a limited extent, when the matter is furnished in good form, and the cost of making the cuts is met by those interested. Bro. Hays also has an interesting biographical sketch in this issue. Articles of this sort are highly prized by our readers.

ONE of our correspondents says that there are ministers in the Brethren church who do not even offer thanks at meal time. It seems to us that a condition of this kind could hardly exist in a congregation that is disposed to keep up the New Testament order of worship. Then we are wondering what use a church has for a minister who does not have religion enough to prompt him to thank the Lord for the food he eats. He may claim to be a busy man, but the man who is too busy to say grace at his table, is just a little too worldly to be an exemplary Christian. If there is a minister in the Brotherhood, who so far neglects his duty as to omit thanks at his table, his case should be looked into. If churches would prosper, they must have ministers who live on a higher spiritual plane than that. People are not going to be moved to repentance by the preaching of a man who is known to neglect his prayers.

NOT long since a Baptist minister, who had been in Fort Worth, Texas, for some years, went to Atlanta, Georgia, to become pastor of one of the churches. In recommending him to the deacons of the Atlanta church the church at Forth Worth wrote: "Tell your grocers, butchers and retail men generally, and also bankers, to trust him implicitly, for he is a man of his word and a consecrated Christian gentleman, one of God's truest and noblest of men, holding the confidence, respect and esteem alike of saint and sinner, whether high or low, rich or poor, humble or great. His promptness in paying his debts has made him a power in Forth Worth." It is all right to have preachers who pay their honest debts, and in fact we ought to have no other kind, but we are wondering if the ministers in the popular churches are becoming so careless about paying their debts, that it becomes necessary to give one of the honest sort a special recommendation. If we are to read between the lines, it would seem a little that way.

BRO. I. B. TROUT, who spent a few days at the late Sunday-school Institute of Northern Indiana, held at the Goshen City church, reports some interesting sessions. While the attendance was encouraging, it might, of course, have been larger. These institutes, when conducted by efficient teachers, do a great deal of good, and ought to be largely attended by our Sunday-school workers and ministers. They are going to do much more than many think, in the way of moulding and fixing religious sentiment among our people. Moulding sentiment is not the real purpose of such institutes and yet they are doing it right along. What is here taught is going to put our young people to doing a great deal of hard thinking, and out of this will grow the sentiment that will some day determine the policy of the Brotherhood. We probably have not been thinking as much as we should about the results following the Sunday-school and Bible institutes, held in all parts of the Brotherhood. Few people study the Bible as we do, and there are no gatherings among us where one may express his views with greater freedom.

HERETOFORE the address of Bro. Chas. W. Eisenbise, Secretary of the Brethren Sunday-school Extension Work, Chicago, has been 860 South Clifton Park Avenue, but since the numbering of the streets has been changed, to take effect Sept. 1, he should, after that date, be addressed at 1811 South Clifton Park Avenue.

WHEN we hear of the trouble some District Mission Boards are having, in collecting money to carry on their mission work, we cannot help thinking of the method employed here in Northern Illinois and Wisconsin. At the district meeting our Board asks for the amount of money needed for the ensuing year. The meeting decides to grant the appropriation, then, by mail, each church is informed how much her portion is. The treasurer of the Elgin church, on learning of the amount for Elgin, informs each member how much he is to pay. Each member then, knowing his portion, pays it, and the money is forwarded to the District Treasurer. In that way the Mission Board gets its money and can proceed to make use of it. There is, of course, a system about it, but a good system, well worked, is essential to success in any line.

SOME ONE is wondering why most people save their good manners for company. There may be some good reason for saving the best clothes for Sunday, storing away some of the most desirable eatables for special guests, but why should home people be content with rude manners when alone, and keep their good manners for those who chance to call? Good manners never wear out, hence there is no reason why they should be employed sparingly. And since the more they are used, the longer they will last, there is no good reason why they may not be used in the home life as well as in company. Why not the husband and wife be reasonably polite to each other? Or at least polite enough to make home life pleasant? Then, why cannot the mother be polite to her children? In this way she can teach her children the good manners that should some day prove helpful in their own homes.

WRITING from his home at Brooklyn, N. Y., under date of Aug. 20, Bro. J. Kurtz Miller has this to say of himself: "This is my first day out of bed. I met with a very painful accident, which fractured three bones in my right foot, and laid me up for a few days with the greatest pain I ever suffered. I think I can enter into the awful suffering of our Lord as never before. If only one fractured foot pains so greatly, what must have been the agony of Jesus, with both feet and both hands fractured by big iron spikes, and the weight of his body added to it all, as he hung on the cross! I don't think I shall ever want to murmur, once I can walk on two feet again and have no pain. With David, I can say, 'I am glad I was afflicted.' It has done me good. However, as Satan hindered Paul from going on a certain preaching tour, I am somewhat of the notion he is still in the same business, as I was to begin a meeting this week in the Indian Creek church, and am now hindered."

A CORRESPONDENT writes us concerning the publishing of death notices of persons, who are not members of the church, whose relatives are not members, and who are unknown to many of our readers. He also calls attention to the notices of young children, unknown outside of their immediate neighborhood. In reply we wish to say, that, while the space set apart for death notices should be occupied with such notices only as will be of interest to a number of our readers, still we have no way of deciding which should be published and which should not. That matter has to be left to the judgment of our correspondents. Though a limited space is free to all of our patrons, who wish to announce the death of their relatives and friends, still we would not encourage the publishing of notices that will not be of interest to a considerable number of our readers. The same writer calls attention to the marriage notices, saying many of the parties named are in no manner related to the church or any of our readers. Respecting this, we state, that we charge fifty cents for each marriage notice published, and, so far as we can see, this keeps the privilege from being abused. All the money thus secured is turned over to the General Mission Board for mission work.

This week we are publishing some very interesting communications from India, and we feel sure that they will be appreciated by our readers. Our people are always anxious for news from the missions that they are sustaining with their liberal contributions, and feel to rejoice with the mission workers in any good that may be accomplished. The time may come when we shall have reports from all the countries of the globe, for among us mission sentiment is growing, and, at no distant day, the sentiment may be strong enough to enable us to support a few hundred workers, instead of a few dozen.

The House has brought out another edition of that interesting book, "Thrilling Incidents on Sea and Land," by Bro. Geo. D. Zollers. Bound in with the volume are his "Poetic Musings," and other writings, making a splendid volume of over 500 pages. The author has had some remarkable experiences. Three years of his life were spent on a whaling expedition, and he was brought in touch with a phase of life full of thrilling incidents. Though exposed to most severe temptations, he never lost sight of the religious training received in boyhood. His experiences and observations are set forth in a most graphic manner, and the story he tells, in prose and poetry, makes intensely interesting reading. For young people it is one of the most entertaining books the House has put out. The moral and religious tone of the work is most commendable. Though not originally intended as a religious book, it carries with it a religious atmosphere that may be seen on nearly every page. Here the reader will find, combined in one volume, the very best literary efforts of Bro. Zollers' life. It is printed on good paper, is illustrated, bound in good cloth, and will be sent postpaid for $1.35. The book may be ordered from the House, or from the author. Those desiring terms to agents will address Geo. D. Zollers, South Bend, Ind.

AN ADDRESS TO CHRISTIAN WOMEN.

Only the Church of the Brethren and a few other minor sects, it is said, raise their voices against fashion's follies. This may be true now, but there was a time when many of the great religious bodies stood as firmly, in teaching and practice, for the Gospel principle of plain dressing and plain living as do the Brethren. Last week we gave an extract from John Wesley's "Advice to the People called Methodists." Herewith we give Dr. Adoniram Judson's "Address to the Christian Women of America." Dr. Judson was a Baptist and became the greatest missionary of his day. While he was intensely interested in the salvation of the heathen, he was as deeply concerned that Christian women should dress themselves in harmony with the teaching of the New Testament. He says:

"During the years when you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have groaned on beds of abject wretchedness! How many children have been bred in the blackest ignorance, hardened in all manner of iniquity! How many precious souls have gone down to death with a lie in their right hand, having never heard of the true God and the only Savior! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some poor widow's heart been made to sing for joy; some helpless orphan been taught in the Sabbath school, trained up for a happy life, here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not 'like other folks'; had you not preferred adorning your persons, and cherishing the sweet, seductive feelings of vanity and pride.

"O Christian sisters, believers in God, in Christ, in an eternal heaven, and an eternal hell, can you hesitate and ask what you shall do? Bedew those ornaments with tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuation of the evil for the future.

"And for your guidance allow me to suggest two fundamental principles—the one based on 1 Tim. 2: 9—all ornaments and costly dress to be disused; the other on the law of general benevolence—the avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity. . . . Think not anything small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt to the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise, millions of ages after this world and all its ornaments are burned up. . . . The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and turn your fair forms into corruption and dust. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or hell, what course will you then wish you had taken? Will you then wish that, in defiance of his authority, you had adorned your mortal bodies in gold and precious stones and costly attire—cherishing self-love, vanity and pride? Or will you wish you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed him? And as you will then wish you had done, do now."

Unfortunately the "People Called Methodists and Baptists" have sadly departed from the advice and practice of their founders and leaders, and as a result are to be classed today among the most fashionable churches in America. The Church of the Brethren has held, with more or less tenacity, to the New Testament teaching on modest apparel, and against adorning the body with gold and pearls and costly array, and it is to be hoped that she will not depart from this time-honored gospel position.

D. L. M.

OUR DISAPPOINTMENTS.

Nothing is more common than for man to be disappointed in his hopes and expectations, and not many things are harder for him to learn to bear than disappointment. He knows what he wants, what he needs—or he thinks he does—and he sets his desires upon those things. But he fails to secure them. Something intervenes in an unexpected manner, from a source from which nothing of the kind should have come, and what he so much longed for is kept from him. Then is when he learns of what kind of stuff he is made. The way in which he bears his disappointment—not the first shock of it—will give us a good idea of the man.

And we do not need to think so much of how the other man bears his disappointment. We cannot tell the circumstances, we know not his weaknesses. But we may judge ourselves better. How have we borne up under misfortune? Has one failure to secure what was expected, made us forget all the other blessings that have been and are ours? Does one little cloud so cover our heavens that all the light of the sun is shut out? Do we complain of our fate and almost censure the Lord because he did not think it best to let us have that on which we had set our hearts?

If we notice carefully we shall learn, as time passes, that instead of complaining when disappointed, we should have rejoiced, for the thing which we thought we must have, would have been our ruin. The hand of love does not always open to give the coveted thing upon request. The love with which we are loved by the Father is governed by wisdom. He will not give us that which will harm us, unless there is need of our learning the hardest of all lessons—submission. Sometimes the earthly parent allows the child to have that which will pain; for it must learn some physical lessons by hard experience. And so must our heavenly Parent do for the good of our souls.

The experiences of life ought to be all we need to teach us patience and the surrender of our wills to the higher will. We are so limited in knowledge, so ignorant of what will take place in a year, a month, an hour, even a minute. For us the future is and must remain a sealed book. The results of some actions we can forecast with a considerable degree of certainty; but do not know that we shall see the light of tomorrow's sun. We hope to, we expect to, but only God knows how it will be with us at tomorrow's dawn.

And then we should be grateful that we do not need to know the future. Some of its secrets would terrify us, unfit us for the duties of today—God kindly veils our eyes. Really, our disappointments are more in the future than in the present, more in our imaginations than in actual experiences; for our fears and worries because of what may happen are harder to bear than our everyday experiences. It is folly, if not worse, to borrow trouble. The day is sufficient for itself. When tomorrow comes there will be new strength, new ways of escape from threatened evil, new blessings to more than make up for any loss or sorrow we may experience.

Much time is wasted, too, in regretting that there were some disappointments in the past. Some people find it impossible to get away from the past. They act and talk and live as if there had been only one thing for them in life, and for some reason that thing was withheld from them; they were prevented from doing the work they had planned, they could not reach the goal they had set before them; and so they sat down and passed the remainder of their days in vain regrets. How foolish, how sinful, such a course is. What would the world be now if the men who have made history, especially the men who have made church history, had been made of that kind of stuff? Suppose Paul had stopped and sat down when he was not allowed to preach in Asia or Bithynia? Suppose he had said there was no use trying to preach after he was stoned and dragged out of Lystra and left for dead? Suppose Wycliffe and Huss had ceased effort after their first signal defeat? Suppose the first missionaries to heathen lands, and some of those of today, had as little persistence, as little determination, as little courage, as most of us have? If these men had ceased striving after one or two defeats, the history of the world, the progress of the world, would not have been what it is.

Much depends on the way in which we bear our disappointments. It is possible—it has been done times without number in great and small affairs—to turn defeat into victory, to rise above disappointment, to forget it, to leave it behind and let it have no harmful influence. And that is the only right way for a Christian man or a Christian woman to do. Not to do so is to work against God and his purposes in the world; it is to help the adversary; it is to be the means of destroying some of the souls for whom Christ died. That we must not, dare not, do. To lament what was not given us, even when we strove earnestly for it, is to doubt God's care for us; and to doubt him is to sin. Forgetting past disappointments, let us press forward.

G. M.

A GOOD FOUNDATION.

All of our structural achievements accomplished in life, whether physical, moral or spiritual, depend, for their value and permanency, largely on the character of the foundation on which they are built. Foundation principles and conditions are of vital importance, and perhaps we do not give them the consideration we should.

This week we commenced building the foundation wall of the new church building, to which we have been looking forward with so much expectancy and desire. In looking over the specifications of our architect, we were impressed with the care he manifests in reference to the foundation,—that it be imbedded on solid rock, or ground sufficiently solid that there can be no danger of giving or sinking under the weight that may be placed upon it. Of course, we cannot fail in seeing the necessity of such precaution when we think of the heavy structure that will be placed upon it, and the loss that will follow, should any part of the foundation give way. A sinking of any part of the foundation would cause a fissure in the wall, which would not only endanger the use of the building, but would so mar its beauty as to make it undesirable for the purpose for which it was intended.

This is true not only of the churchhouse which we have commenced building, but it is more or less true in reference to all foundations.

Boys and girls, young men and young women, in beginning life, need a good physical foundation, the elements of which go back through the generations that have preceded us.

Recently we held a Brumbaugh reunion on the College Campus. One of the speakers for the occasion told us something about our grandfathers and great-

grandfathers,—that physically they were large, robust and strong men,—that they were men of large, erect and strong bodies, with good physical constitutions. This was because they were men of temperate habits. So far as we have been able to trace them back, in their historical settings, among the thousands of them, not a single drunkard has been found. And as a generation or tribe, we are glad to say that in us these very desirable characteristics have been encouragingly perpetuated, so that, in this respect, we have something for which we should be supremely thankful.

A good physical heritage any family of people should be thankful for, because it means that such a family has a moral heritage as well. A good physical and moral foundation is a good thing on which to build a religious life. Having all these, it should be comparatively easy to make life a success all around.

Success in the different callings in life depends largely on the foundations built for these respective callings. Unless men and women have a good preparation—a good foundation, on which to build or begin—it is impossible to reach a successful position or standing in any calling or profession, no matter what it may be.

Men sometimes try to build without a necessary foundation. But building without a good foundation must always prove a failure in the end. It is the unnatural, the wrong way of trying to do things, even if it is the purpose to supply the foundation later on. No good structure can be safely and satisfactorily built on sand or stilts. Many have tried it and many have failed. It is the sure foundation that gives courage, assurance and success.

This is especially true as it pertains to our religious life. Our Savior carefully and strongly taught this truth in his life and teachings. The wise man he likens to the one who builds his house upon a rock—the man who digs deep, and finds the bed rock on which to build. On such foundation a good, safe house can be built with hope and assurance, because a house so built is not affected nor endangered by either rain or storm.

But the foolish man builds his house upon the sand. No matter how good such a building may be, it is always insecure and in danger of being blown down and destroyed.

These facts teach us the supreme necessity of making sure and safe our religious foundation of placing our hope of salvation and eternal life on the sure foundation,—our Rock, Christ Jesus. For this foundation he has given us, in his Gospel, fundamental principles that are safe and sure,—an unyielding faith in Jesus Christ as our only Savior, the only one in whom there is pardon, and a power to overcome sin in all its forms. There must be a full knowledge of our sins, as they stand against the spiritually unborn, a genuine and deep repentance of our sins, and a baptism which symbolizes the new birth, assures a full pardon of our sins, and publishes to the world that we are now new creatures in Christ Jesus. Having entered into the new life, we are now expected and ready to commence building on this new foundation, which has been laid of our Father's material and by his direction. To have this true foundation gives us assurance that we have made the right start, and that it is a safe place on which to spend our best energies, our education, our gold and silver. Whatever we may do, obtain and have, place it on this foundation, because it is so safe. It will always stand and no good thing which we build on it can ever be lost or moved from it. It is now our foundation upon which we anchor our hope. And, further, we have the assurance that, even if, in our weakness, we should build on it some hay, stubble, and other undesirable material that would be destroyed by the Father's refining fire, and we thus should suffer loss, yet, because of our having built on this sure foundation, we ourselves should be saved.

We sometimes fear that we don't appreciate our "sure foundation" as we should, and as it is our privilege to do. We are inclined to esteem it too lightly and, under trials or temptations, either cease our building or slide over and try to build on a foundation that is not gospel complete, and surely less secure. One of the sad things, on the part of some of our people, is that of leaving the Church of the Brethren and uniting with other churches whose foundation principles are quite different as practiced by them—such as sprinkling for immersion, infant baptism, for which there is not a shadow of scriptural evidence, rejecting some of the well-substantiated gospel doctrines, and evidently ignoring some of the plainest of gospel teachings. While some of them quiet their consciences by feeling that they still stand on their first accepted foundation, we cannot see how they can lay any claim to such a foundation after they have forsaken it, and are building on another foundation, which, they must feel, deep down in their hearts, is not as good as the one which they have forsaken. And, further, by uniting with such churches they cast their influence there and, as a result, their children follow, and thus are made to build their Christian lives on a foundation that they themselves would feel to be unsafe.

Because of a few things that are not satisfactory to you in the church of your best choice, don't, for your soul's welfare and that of your children, change to a church where you are made to deny the foundation principles of your religion. No, don't do it. It is not a safe thing to do. H. B. B.

MAKING STRONG MEN.

The Disciples are making elaborate preparations for the celebration of their Centennial, this year, in Pittsburg, Pa., Oct. 11-19. One hundred years ago Thomas Campbell, the father of Alexander Campbell, sent forth "A Declaration and Address" that laid the foundation for the Disciple church. As a preparation for the celebration, and in keeping with the spirit of the year, the Disciple papers have much to say concerning the strong men who have figured prominently in their reformatory movement. A late issue of the *Christian Standard* has a fine write-up of Benjamin Franklin, one of the strongest men in the Disciple church in his day. As editor of the *American Christian Review* he did much in molding sentiment among his people, but his book, "The Gospel Preacher," Vol. 1, probably did more to fix the fundamentals of the church than anything ever published. It is a work that fits many of our doctrinal claims fully as well as anything we have produced ourselves, and we have sold a number of copies. It is a book that all of our preachers might study to excellent advantage. Price, $1.

But we started out to say that Benjamin Franklin began work with only a common school education. He was twenty-eight years old when he made a profession of religion, commenced preaching about a year later and probably never wrote a line for publication until after he was thirty years old, yet he became one of the most gifted writers, one of the most logical preachers, and one of the ablest debaters in the church. We are saying this for the purpose of encouraging the preachers, who, without much education, began their work in the ministry after the age of thirty. There is a chance for every minister who will buckle down to study and hard work. He must not only familiarize himself with the Scriptures, but he must read the best of books, and learn to think on a plane with the best thinkers. It is a little genius and much hard work that makes strong, useful men, both in the pulpit and out of it.

SOME WARNINGS.

It is reported that in New York a number of young women have signed a pledge, binding themselves not to accept as husbands men who do not favor woman suffrage. It is thought that this may bring some men to terms. There is occasion for a pledge that is much more important. Why might not all the unmarried women pledge themselves not to accept as husbands men who smoke, chew tobacco, or use intoxicants! There would be some sense about a pledge of this sort. If a woman wants a clean man, let her marry one who does not use tobacco in any form. If she does not care to have her home polluted with tobacco fumes, let her see to it that she accepts for a husband a man who is as much opposed to the use of the weed as she is. This she can do if she will.

If she wishes to have a sober and industrious husband, let her refuse to wed the man who either uses intoxicants, or believes in the use of them. She may think that she can reform a drinking man, but she is mistaken. Women do not reform drinking men, but drinking men often degrade pure, lovely wives. The woman who wishes a temperate husband must marry a man who has never formed the habit of frequenting the saloon. The drinking young man may promise a young woman anything, in order to secure her as his wife. He may tell her that he can quit drinking just as easy as not, but as a rule this kind of men do not stay quit.

We pity the woman who has a drunken husband, and yet, when a young woman marries a drinking man, in spite of the warnings that have been given, why should she be pitied? Possibly the press and the pulpit are treating the subject with too much indifference. Possibly parents do not instruct their children, regarding matters of this sort, as much as they should instruct them.

NOT WITHOUT BAPTISM.

A short time ago Prof. J. W. McGarvey, a writer, preacher and scholar of fine standing in the Disciple church, said in the *Christian Standard:* "You cannot go into any church on earth, except that of the Quakers, without being baptized—that is, without submitting to the ordinance which the church calls baptism." We thought Mr. McGarvey was right, and rather think so yet, but the *Herald of Gospel Liberty,* published in the interest of the Christian church, calls him to account, intimating that baptism is not made a test of membership in the Christian church. It remains to be seen how the Professor will dispose of the case, but it occurs to us that it has never been customary to accept people as members in the Christian church, who refuse to submit to the ordinance of baptism. However, if the church does hold as members those who refuse baptism, it does what was not customary in the apostolic church. John the Baptist baptized all those who openly accepted his teachings. We learn that the apostles, under the personal direction of Jesus, baptized more disciples than John. John 4: 1. We also find that on and after the day of Pentecost, the apostles and others baptized all the men and women who came to the church. They made baptism a condition of membership, and when making known the conditions of pardon to people inquiring after salvation, were never slow about naming baptism along with faith and repentance. If the Christian church does hold as members those who reject the counsel of God by refusing to be baptized, it certainly has nothing to boast of in thus departing from the New Testament order of doing things.

SPIRITUALISM A DECEPTION.

It is not true, as claimed by some, that Spiritualism has established the fact that there is another world besides this. This fact has been clearly established by the Bible, and nothing done by Spiritualists has added an iota to the information that the Christian world has on the subject. In fact Spiritualism has broken down at every real test made, and the leaders have never been able to give any reliable communication from a departed spirit. True, there have been a few rappings, some writing on slates and the moving of tables, but all this is wholly unbecoming intelligent spirits. If spirits in the other world have the power of communicating with the living, it seems to us that they should be able to communicate in an intelligent manner. Then we are wondering why we never hear from great spirits like Moses, John the Baptist, Paul, Peter, Chrysostom, Augustine, Luther, and Wesley. Why do we never hear anything from such men as Washington, Lincoln and Garfield? To tell the real truth, all the supposed communications that we hear of from the spirits, come from people so inferior in intelligence that they cannot make themselves understood. As we view it, Spiritualism is hardly worthy of even ordinary consideration. Besides, it is a detriment to human society. Dr. Winslow, as reported in the *Christian Herald,* wrote a few years ago that "as many as 10,000 persons were confined in lunatic asylums, their reason having been unhinged through tampering with the supernatural."

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The Contest for Africa.

Three religious forces are contending for the conquest of Africa. The oldest is paganism, which holds in its power 100,000,000 souls, only a few of whom have heard the Gospel of Jesus Christ. Paganism is a religion without books or literature, and presents many difficulties to successful missionary efforts, and yet, wherever the Gospel has been preached in Africa, there have been excellent results. It is a sad comment on the lack of faith and effort of the Christian church, however, that until now, two thousand years after Calvary's sacrifice, so little has been done for Christ on the African continent. Here the world's great lawgiver, Moses, was born and reared. Here the infant Christ was hid from his would-be murderers. The second contending force is Mohammedanism, 59,000,000 strong. Nowhere is the missionary spirit of Moslem stronger than in Africa. Here is their intellectual stronghold,—the wonderful university in Cairo. Moslem missionaries are met with wherever Christian missionaries go. They are a force to be reckoned with. The third contending force is Christianity. While numbering but 2,000,000, the Christians are, nevertheless, wide-awake. Like the mustard seed,—small at the start,—they will be mighty in final results. Compared with the forces of the others, they are but a handful, and yet, by God's grace, Africa will eventually be taken for Christ!

When the Opportunity Came.

We have talked about opportunities, and the proper use of them, so long that some of us, perhaps, have thought more of the PROPER WAY TO UTILIZE an opportunity, than to RECOGNIZE it when it comes to us. Some years ago a young sister, newly married, moved with her husband into a frontier settlement, to the great regret of her friends, who feared that she would find but few congenial associates. One of her sisters said: "It is simply too bad. She was always so active in Christian work, and now she has gone to a place where there is, perhaps, not another Christian. She won't know what to do with herself." But circumstances appeal differently to people. It's largely a matter of taking hold of things the right way, to start with. This is what the earnest Christian wife in the frontier settlement wrote to her mother: "Can you believe it? Frank and I are the only Christians in the place! Think of OUR OPPORTUNITY! Since the Lord has so evidently blessed us, in giving us this responsible work, we are very happy to be useful in his vineyard." The young sister has learned the secret of RECOGNIZING an opportunity. Many a one would have bewailed her lot if placed in similar circumstances. This sister at once recognized a possibility for service, and rejoiced. If each member of the church would get a similar vision, there would be ushered in a day of great things, the like of which we have never seen.

Increasing Our Church Attendance.

We like to have our meetings well attended, but sometimes we do take some queer ways to bring about this much-desired result. At a recent meeting, which the writer attended, the minister feelingly referred to the fact that a goodly number were present, though the weather was "oppressively warm," etc. Now the good brother did well enough in speaking kindly of the members for attending services, though, of course, that was their duty at any rate. He erred, however, in alluding so emphatically to the hot weather and its discomforts. In the first place it made the people feel the discomfort, perhaps, still more by being reminded of it so vividly. In the second place it would give them a good and lawful excuse to stay away on a similarly unpleasant day, for did not the minister say it was uncomfortable and hard to be endured? No, brethren and sisters, we must be OPTIMISTS, if we want to get people out to services. Forget all about the heat and the thousand and one other worries of life, and think and talk of the blessed things of the house of God only. If we make the church a veritable Bethel, we will, like Jacob, find it "a gate of heaven" to our longing souls. And if the sanctuary of the Lord is a heavenly place to us, you may depend upon it that others will be drawn to share the blessing with us. Don't forget your responsibility in the matter. Come prayerfully, optimistically, expectantly! Then others will come also.

Is India's Poverty Self-Inflicted?

Sympathize as we may, with India's poverty, one cannot help seeing that it is largely self-inflicted,—according to reports of trustworthy authorities, among them a Lucknow journal of some note. India's poverty is not due to the sterility of the soil, nor the lack of natural resources in the land, nor the natural inability of the people to accomplish things. Few lands are more fertile, and few people try harder than the Indians, as a people, to wrest a living from the soil. The trouble is in some of the religious and philosophical ideas that have permeated the race from time immemorial. Buddhists teach that blessedness in the beyond is "Nirvana" or "perfect rest," and the natural application to this life leads to the comforting thought that the highest good is "ceasing from labor." The doctrine of "Fatalism,"—whatever is to be, will be sure to happen,—is held by Hindus and Mohammedans alike, and this pernicious doctrine destroys all desire for progress or advancement. Injurious as these two tenets are, others are equally harmful. The peculiar family system does not throw young people on their own resources, nor does it encourage thrift. The teaching that there is merit in giving alms,—no matter with what result upon the recipient,—has brought about a large army of beggars, numbering, it is estimated, five millions. In order to get rid of her poverty, India will have to get rid of her teachings that inculcate it. As long as one person in every sixty is a professional mendicant, the country will not prosper as it should.

The Bread Upon the Waters.

Cast thy bread upon the waters,
Ye who have but scant supply;
Angel eyes will watch above it,
You shall find it by and by!
He who in his righteous balance
Doth each human action weigh
Will your sacrifice remember,
Will your loving deeds repay.

Cast thy bread upon the waters,
Poor and weary, worn with care,
Often sitting in the shadow,
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope,
As you look with longing vision
Through faith's mighty telescope?

Cast thy bread upon the waters,
Ye who have abundant store,
It may float on many a billow,
It may strand on many a shore.
You may think it lost forever,
But as sure as God is true,
In this life or in the other
It will yet return to you.

Cast thy bread upon the waters,
Waft it on with praying breath,
In some distant, doubtful moment
It may save a soul from death.
When you sleep in solemn silence
'Neath the morn and evening dew,
Stranger hands which you have strengthened
May strew lilies over you.

Selected by William Mock.

Stanley, Wis.

From Ahwa, Dang Forests, India.

Again the time has come when India's barren plains and waste hillsides are bursting forth in life and beauty. It is a real joy to see our neighbors astir, tilling the soil. Their methods are crude indeed, but each year we see improvements. They cultivate more and raise more kinds of grain than they did two years ago. The representative of the English Government is doing much to encourage these people in better methods of cultivation. This year he has given to many people oxen on credit, to be used in tilling. They are to be paid for in yearly installments. We think the plan an excellent one. The money thus spent will not be used in securing liquor.

Heretofore, in many places in the Dangs, the hand-plow was the only means of tilling the soil. It still does service for those who have no oxen. As I sit here, writing, I can see from my door our old neighbor, Ramjee, drawing by jerks his hand-plow. He has raised his family, is now old, but still he plows his field by hand.

It is a truth that these people really do work hard to obtain a crop. Their instruments are so few and so crude. Then they must do their work in the rain and mud. However, they do not seem to mind it. They have no clothing to get wet and muddy. When night comes, the mud is easily washed off their bodies, and they are ready to eat their black bread and lie down by the fire in their hut, if it so happens that they gathered enough wood during the dry season to make a fire.

While we rejoice to see these people improving along material lines, our greatest desire is to see them brought out of the great darkness which surrounds them, and have them walk in the Light as it is in Christ Jesus.

The greatest hindrance to the work here is the awful drink habit which has so enslaved these poor people. The native officer of this jungle country is a strong Hindoo, and he has great influence among the people. He spares no effort in telling the people that to become Christians will mean their ruination. God's power is greater than all difficulties, however, and we know that his Word will accomplish that whereunto it is sent. There are some who have asked for baptism. May we not hope that this is the beginning of a great turning to the Light? There are others who desire to come, but fear the persecution which their friends are sure to give if they confess Jesus openly. Oh, that our hearts may be more burdened with the weight of these precious souls! Oh, that we may pray down the Holy Ghost upon them!

We are glad to report that our schools, though not large in numbers, are prospering. Already has the influence of these schools gone into the homes of the children. It is not an uncommon thing to hear the echoes of Christian song in the little mud huts.

At present "Baby Angeline" and I are alone. Bro. Pittenger has gone out to the railroad, and will be absent a short time. We pray that God may bring him safely back. He has undertaken a very dangerous journey. This is our first experience in being alone in this vast forest. Bro. Pittenger has often been away from home, but always somewhere within the Dang country. What a joy and comfort to know that Jesus abides in the jungle as well as in the plains. Each day is full of duties, and we are happy in doing all we can, from day to day.

Baby Angeline is a great curiosity to these people who have never before seen a white child. People have come for miles to see her and would have worshiped her, had we allowed it. She has a smile for everybody and has drawn out love from many hearts.

Oh, that our hearts may be overflowing with the same sweet, innocent love for these poor people that this child shows to all! Yes, brother and sister, you, who pray for this work, need this same love in order to move the powers of heaven. And, dear ones, you, who give back to the Lord of his own, as he has prospered you, need this love, that souls may be saved.

"Oh, 'twas love, 'twas wondrous love!
The love of God to me;
It brought my Savior from above,
To die on Calvary."

July 14. Florence Baker Pittenger.

Moving Onward in the Work in India.

—The rains came about the middle of June. It has been raining at intervals for a month, and, here at Ankleshwer, we have had some twenty-five inches or more. In Bulsar it has been more, and Bombay is flooded frequently. The rain is very general, all over India, and the rivers are in flood now.

—We, that have children whose schooling becomes an important matter, are very thankful for the coming of Sister Ida Shumaker, and we thank the church for sending her. Now send her quickly, that the work may begin.

—We hear with great gladness the good reports from the Annual Conference. A collection of $12,000 means that somebody is alive to the greatest work of the church, and that the work is likely to continue to grow.

—We hear with sorrow of differing opinions concerning some questions of relatively less importance. We are a united body on the greatest problems that confront the Christian world today. By all means, let us be united on the application of principles, and on the lesser questions.

—The questions that perplex other people are more serious than any that come before us, it seems to me. For example, the Church of England Bishops, at the Lambeth Conference, in the Conference Report show that the difficulties confronting them are not laughing matters. "Other Troubles than Ours," would be a good subject for somebody to write on, if he liked to go into the troubles of others. There would be many surprises.

—Called for the thirteenth, all our ten men came together at Ankleshwer on Monday of this week for a committee meeting. Our committee consists of five, to be sure, but the work is general, and we all like to take a hand in it, and all are welcome.

—There are now just ten American men in our band here, and this meeting was peculiar,—the only one of its kind thus far. All our men came, and only our men. So we ten men, true to our church, and true to one another, moreover true to our Lord, continued together in almost constant sessions from Monday, early afternoon, till Wednesday midnight.

—When I write to Bro. Miller, and tell him that we spent thirty hours on ten questions, then he writes me that they disposed of seventy questions at their last committee session in just exactly six hours. But we have to work it out, and we do so when we all get together for the purpose.

—Tuesday we continued till the clock struck 12 noon, when we sat down to dinner. Our native brother, Mitabhai, waited on the table, and while we ate wife read to us the seven letters Bro. D. L. Miller so kindly, thoughtfully and fully wrote to us from the meeting at Harrisonburg. To say that we enjoyed the letters, that it seemed like we were at the meeting, that we could watch the whole meeting, step by step, as the work moved on, day by day, is to express but lightly our appreciation of this act of Bro. Miller. These seven letters, of six or seven pages each, showed, as clear as anything, the spirit of brotherly love. And in our inmost hearts we all said, "Let brotherly love continue."

—"What do we talk about so long and so continuously?" The work we stand for, the church we stand for, the problems before us, how to deal with individual questions so that they shall be nicely disposed of, how to deal with irregular cases that are always coming up, comparing experience and exchanging opinion on every matter common to us all, helping one another and suggesting to one another as the Lord shows to any one of us anything,—this is what we talk about, and we always find we need yet a little more time when the closing hours draw upon us. And next day we always find we forgot something!

—At this meeting we had several long questions. One

was the completing of estimates for the work for next year. The budget completed, we find we have asked for about $20,000 and we were careful not to ask for what we might not need, or could just as well do without. We trust you will stand by us in the work, and we think the Lord will show the Church of the Brethren a real good, big, active mission work before very long.

—Another matter of serious proportions was contained in certain charges preferred by certain India Brethren against certain of our missionary body. We agreed to hear them fully, and to do the right thing always, and so they made their complaints. This took considerable time, and was not very pleasant, but we hope all was amicably settled, and that all of our brethren understand us better than they did before. This includes all but one, who seemingly has set himself not to accord with us. We pray for him.

—Those who tried to find fault with us, tried to get us against each other, and then, when that game was really on, we only found how really close we do stand together. We may differ in opinion, we may exercise discipline some more and some less strictly, but when it comes to the question of our standing together, there is no question before the house. We are one, and I think we shall continue so. Why should it be otherwise? We labor together to win men, and bring them into the fold, and not to cut off. Win, but not lose.

—At this committee meeting it was decided that we must open a Widows' Home at once, that Jalalpor is a good place, and that Sister Mary M. Quinter be in charge of the Home. This action serves many purposes in the work of the Mission, as it not only cares for widows in our charge, but also makes a home for them, and keeps them to themselves happily, instead of, as we have had to do heretofore, let them go into the Orphanage. If a man deserts his wife, she comes to us, being Christian. What can be done? We must take her in. We must! When a man dies, and they have no relatives, or their relatives have all cast them off because they became Christians, we take her in. We must! There is no use discussing the matter. Do it as we may, we must afford them a shelter. We must give them work, give them an open door, but we must take them in, and welcome them. And with Sister Mamie at Jalalpor we shall be able to do that work well.

—The outlook for the whole field can be said to be reflected by the face of the committee. This committee meeting was an exceedingly good one. All were buoyant, happy, hopeful, cheerful, prayerful, and, so far as work is concerned, "handsful." Every one of the ten of us feels he is in an important place, and that the work we have in hand is destined to be a great and good work to the glory of God. Brethren, we promise you good results on the mission field. We promise you that we will stand together through thick and thin, and that we will stand to a man for the church that sent us here, and for the work whereunto we have been called of God. We ask you to stand together too, and stand by us, as you have been doing, and continue to pray for us. The Lord delights to hear the fervent prayers of his dear children.

Ankleshwer, India, July 15. W. B. Stover.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—Bro. T. L. Woodiel began a series of meetings, preaching until Aug. 4, when they were continued by Bro. C. H. Stearman until the 15th, at which time we held our love feast. Bro. Stearman preached a missionary sermon. A collection of $6 was taken for home missions. Bro. Stearman preached the Word with power, and as a result one was baptized. We feel that much good was done among us. The church was greatly strengthened. Bro. S. C. Tolley preached for us on Monday evening, which closed the meeting.—Alice Woodiel, Austin, Ark., Aug. 21.

CALIFORNIA.

Butte Valley.—Eld. D. C. Campbell preached for us Aug. 1. Eld. J. Harman Stover, of Tekoa, Washington, has located among us. Aug. 8 Bro. J. F. Elkenberry, of Greene, Iowa, addressed us. Eld. H. F. Maust has had the pleasure of a visit from his parents, of Waterloo, Iowa.—Mrs E. M. Wolfe, Macdoel, Cal., Aug. 16.

Covina.—A special missionary program of the Christian Workers' society was held here Sunday evening, Aug. 8. Bro. H. A. Whisler, of the District Mission Board of Southern California and Arizona, Bro. W. H. Wertenbaker, District Christian Workers' Secretary, and Sisters Etta Dawson and Rose Ebersole, were the principal speakers of the evening. They portrayed, with vividness, our needs and responsibilities, and the many open fields for workers at our own doors. Calls for volunteers resulted in two giving their time and talents to the work. They were Sister Mary Nill, our Sunday-school superintendent, and Sister Ellice Laycook.—Retta Funk, Charter Oak, Cal., Aug. 14.

COLORADO.

Denver.—Aug. 8 Bro. C. B. Smith and wife and Sister Wagoner, of Red Cloud, Nebr., were with us on their way West. Bro. Smith delivered three excellent discourses. We were much encouraged by their visit. Aug. 9 Sister Anna K. Miller, of Winston, Mo., came to assist us in our work. We thank God for all our earnest workers. May there be more to enter into the field.—Emma Root, 1109 South Washington Street, Denver, Colo., Aug. 16.

IDAHO.

Nampa church met in council Friday evening, Aug. 6. Bro. J. H. Graybill presided. A Christian-like spirit prevailed throughout the meeting. Four letters were received and accepted. Bro. Graybill gave some good suggestions how to be true children of God.—Ray Shively, Nampa, Idaho, Aug. 15.

ILLINOIS.

Astoria.—Bro. James M. Moore stopped on his way to the southern part of the State, and on Sunday, Aug. 8, again favored us with two good sermons. At the evening service two came forward at the first invitation and received baptism Aug. 15.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., Aug. 17.

Hurricane Creek.—Aug. 1 Bro. J. W. Lear came to us and preached a course of doctrinal sermons. Four were received by baptism. Last evening we held our communion. Eld. Henry Lilligh and wife, with many others, from the Mulberry Grove church, were with us. Eld. Lilligh officiated. Brother Campbell and wife, who recently moved to Mulberry Grove, were also present. The meetings will close this evening. The Word has been preached with a power and zeal that are effective.—Cornelius Kessler, R. D. 1, Box 7, Smithboro, Ill., Aug. 15.

Milledgeville.—Aug. 15 Bro. H. C. Crumpacker, of Mount Morris, was with us. After the regular Sunday-school services, in the morning, he gave us an interesting talk on the relation of the Sunday school to the church. At 7:30 P. M. a program was given, consisting of short talks on various Sunday-school topics by our home workers, songs and a round table discussion. Bro. Crumpacker's lecture, "The Child and How to Win It," proved interesting and instructive to parents and Sunday-school teachers as well. There was a general feeling of spiritual uplift from our brother's visit among us.—Alice Gnagey, Milledgeville, Ill., Aug. 19.

Mulberry Grove church met in council Aug. 5 at the country house. Two were received by letter.—Bro. J. F. Campbell, a minister in the second degree, and his wife, from Parsons, Kans. Since then one of our number, Bro. Jackson Elam, was taken from us by death. Bro. I. N. Harris was elected delegate to district meeting. A. C. Kessler alternate.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Aug. 18.

INDIANA.

Bachelor Run.—Bro. P. B. Fitzwater began a series of meetings at the house in town July 22, and preached each evening until Aug. 15. The attendance was good. He admonished those in the church, and also warned those outside. Twelve were baptized and two reclaimed.—Mattie Welty, Flora, Ind., Aug. 18.

Cedar Lake.—We will hold our harvest meeting Aug. 29. Bro. Sanger, of South Bend, will be with us. Our communion will be Oct. 23, beginning at 5 P. M.—Sarah Holman, R. D. 3, Avilla, Ind., Aug. 18.

Goshen.—Bro. Lemuel Hillery, who is afflicted with asthma, thinks of spending the winter in either Southern Missouri, Western Kansas or Texas. He feels that he should go where his services are needed. In a favorable climate he could probably preach once or twice each Sunday, and, perhaps, occasionally through the week. Bro. Hillery is an able speaker and we hope he will find a place where he can labor. Any one wishing to correspond with him, should write him at once, at Goshen, Ind.—S. N. McCann, Goshen, Ind., Aug. 20.

Logansport.—At our regular services, Sunday morning, two more made the good confession and were baptized. Others are drawing near, and we hope will soon be willing to accept Christ. We had preaching on the South side in the evening. During the services a storm came up, causing trees and wires to be blown down. Street lights and cars were put out of use for some time, and it was necessary for those of us, who came over from the North side, to walk back, two miles, which was dangerous as well as unpleasant.—Sarah G. Felthouse, 21 Horney St., Logansport, Ind., Aug. 17.

Osceola church met in council Aug. 14, our elder, Bro. H. M. Schwalm, presiding. All work passed off pleasantly. The annual visit was reported, and all members were found to be in peace and union. Our harvest meeting will be held Oct. 3. We will hold a series of meetings in November.—David Motts, Osceola, Ind., Aug. 16.

Pyrmont church held a harvest meeting Aug. 8. Bro. Dickey, of North Manchester, delivered an excellent sermon in the forenoon, also one in the afternoon. Bro. Lampin was also present, and gave a short talk in the afternoon. A collection of $28.37 was taken, which will be sent to the Indianapolis Mission.—Hester Wiggs, Pyrmont, Ind., Aug. 17.

Ridge Schoolhouse.—Bro. Heistand, of Pine Creek, was with us Aug. 15. We were glad to have him with us again. He always speaks to the smaller Sunday-school children, but gives words of cheer to all. He will preach for us again in four weeks.—Hattie E. Carbiener, Bremen, Ind., Aug. 16.

Spring Creek church met in council Aug. 7, with our elder, Bro. J. D. Mishler, presiding. Three were received by letter. We decided to hold our love feast Oct. 9, at 5:30 P. M. Brethren Chester Brallier and Joel Brubaker were elected delegates to district meeting, and James Norris to Sunday-school meeting. A committee of three was appointed to find a place where preaching services can be held in the small town of Lawrell. On Sunday, Aug. 15, we held an all-day harvest meeting. The attendance was good. Bro. Otho Winger, of Manchester College, preached a harvest sermon in the forenoon, and in the afternoon gave us one on the Sunday school, which was helpful and much appreciated. A collection amounting to $33.72 was taken for world-wide missions.—Nora A. Ross, Sidney, Ind., Aug. 16.

IOWA.

Des Moines Valley.—Following regular services, last Sunday, one was received into our number by baptism. We expect Bro. Galen B. Royer to conduct a series of meetings for us, beginning Sept. 12. One of our dear "mothers in Israel," Sister S. M. Goughnour, has been ill for several months, and is now confined to her room. May they have the prayers of God's people in this time of affliction!—Marie Jasper, Ankeny, Iowa, Aug. 21.

Mt. Etna.—Bro. A. Hutchison will begin a series of meetings at this place Sept. 4. Since our last report one was received into the church by baptism.—Fannie Brower, Mt. Etna, Iowa, Aug. 20.

Muscatine.—On August 13, our aged Brother, George Girl, while at the supper table was stricken with paralysis in his right side. He has been in an unconscious state since, and there is very little hope of recovery. He was in poor health last April, and the physician said he could not last long. At that time Bro. A. M. Stutsman and the writer were called to anoint him, after which he grew stronger and was able to attend our tent meeting feast.—T. A. Robinson, Box 463, Muscatine, Iowa, Aug. 16.

KANSAS.

Burr Oak.—Bro. E. D. Root, of Newton, Kans., Superintendent of the Brethren's Orphans' Society of this State, was here several days this week, seeking homes for homeless children and soliciting for that work. He preached two sermons at the church on Sunday.—Ray S. Wagoner, Burr Oak, Kans., Aug. 19.

Conway Springs.—Saturday, Aug. 14, we met in council. All business passed off pleasantly. It was decided to hold our love feast Oct. 23, at 3 P. M. Sunday, Aug. 15, we held our harvest meeting. A collection amounting to $14.55 was taken for the home district missions.—J. J. Bowser, Conway Springs, Kans., Aug. 16.

Kansas Center church held a Sunday-school meeting July 25, conducted by our District Sunday-school Secretary, Bro. Bruce Miller. On Aug. 7 we met in council, Bro. H. T. Brubaker presiding. All business was disposed of pleasantly. Bro. B. F. Brubaker will represent us at district meeting. Our love feast will be Oct. 23, beginning at 6 o'clock. Our harvest meeting will be Aug. 15. Bro. H. T. Brubaker delivered a sermon, after which a collection of $36.55 was taken. —Mary B. Mohler, R. D. 1, Box 3, Lyons, Kans., Aug. 16.

Lawrence church met in council Aug. 7, with our elder, Bro. C. J. Hooper, presiding. Everything passed off pleasantly. Our Sunday school is progressing, though we are few in number. Our love feast will be Oct. 2. Members, especially ministering brethren, are invited to attend this meeting.—Julia C. Eberhart, 1329 Conn. St., Lawrence, Kans., Aug. 16.

Notice to the Northeast District of Kansas.—Our district meeting will meet in the Abilene church (Navarre house) Oct. 24, 25 and 26. Sunday, Oct. 24, Sunday-school meeting and preaching at 11 A. M. and in the evening. Monday, Oct. 25, in the forenoon, Sunday-school meeting and elders' meeting, and in the afternoon ministerial meeting. Missionary sermon in the evening. Tuesday, district meeting proper. —E. F. Sherfy, District Secretary, Kansas City, Kans., Aug. 20.

Pleasant View congregation spent a busy day last Sunday. Sunday school was at 10 A. M. At 11 o'clock Bro. Button, one of the trustees of the Old Folks' Home, preached a harvest sermon for us. A collection, amounting to $100, was taken for the home mission. In the afternoon Bro. B. A. Miller, our District Secretary, conducted a Sunday-school meeting. At 8 o'clock Bro. Miller preached for us. Bro. Samuel Myers, trustee of the Northwestern District, and Bro. Clark, of the Southeastern District of Kansas, were also with us, this being the time of meeting at the Old Folks' Home.—A. W. Finfrock, Darlow, Kans., Aug. 19.

Wade Branch church met in council Aug. 20, with our elder, Bro. E. D. Steward, in charge. It was decided to hold a series of meetings, beginning Aug. 29. Bro. Geo. Eller will do the preaching. Our love feast will be held Sept. 11. Sunday-school officers were reëlected. Sister Emma Myers is our superintendent.—I. A. Lauver, Edgerton, Kans., Aug. 21.

MARYLAND.

Long Meadow.—Our ministerial and Sunday-school meetings will be held Aug. 27 and 28, at this place. All are cordially invited.—H. R. Rowland, Hagerstown, Md., Aug. 21.

MICHIGAN.

Little Traverse.—July 31 we held a love feast. Though we had only a small attendance, yet we enjoyed the meeting. Bro. C. H. Deardorff, of Copemish, Mich., officiated. He remained with us and preached fifteen soul-cheering sermons. Five came out on the Lord's side and were baptized. There are others that were stirred up to a sense of their duty. May the Lord bless Bro. Deardorff's labors!—Mrs. Cora E. Stutsman, R. D. 1, Harbor Springs, Mich., Aug. 18.

Sugar Ridge.—Aug. 15 Bro. Levi Baker, of Elsie, Mich., closed a two weeks' series of meetings. His presence among us was a blessing. Through him, and the prayers and personal efforts of God's people, thirteen of our Sunday-school pupils, all young people, decided for Christ. Aug. 8 two more were baptized at the Ferry arm of our church. —D. F. Warner, Custer, Mich., Aug. 16.

MISSOURI.

Peace Valley.—Bro. Newman, of Cabool, Mo., preached three sermons for us, beginning July 31. The writer then continued until Aug. 6, when our elder, Bro. Hylton, came, and labored until over Sunday. Our love feast was Aug. 7. The meetings were then conducted by the writer till Aug. 15, and the next day three were baptized. Others seem to be near. The meetings were well attended.—Phineas L. Fike, R. D. 1, White Church, Mo., Aug. 17.

Rockingham church met in council July 31. Bro. E. G. Rodabaugh presided. Two letters were granted. Brethren George Mason and Thomas Nicholson were chosen delegates to district meeting, and Sister Ora Hogan and Brother N. S. Rhodes to Sunday-school meeting. One paper was sent to district meeting. We will hold our love feast Oct. 30, followed by a series of meetings, to be conducted by Bro. J. J. Yoder. Aug. 15 Bro. Harnly, of McPherson, Kans., was with us and delivered an able lecture on "The Sacraments of the Church." We hope to have Bro. Harnly with us again, to give a series of lectures, some time during the winter. —D. W. Sandy, Norborne, Mo., Aug. 19.

NEBRASKA.

Beatrice.—Last Saturday evening Bro. Ira Wagoner gave us an excellent sermon on "The Recognition of the Child." Sunday morning we had a Sunday-school program and the collection, which amounted to $6.45, was given to Bro. Wagoner. He preached on Christian Citizenship. Yesterday, Aug. 19, the Sunday school went for an outing to the Chautauqua grounds. Next Saturday is our quarterly council. —Allie Eisenbise, Beatrice, Nebr., Aug. 20.

Glen Rock church met in council Aug. 14, Bro. G. W. Ellenberger presiding. Everything passed off quietly. Three letters of membership were granted. Our church officers were elected for the following year. Bro. G. W. Ellenberger was reëlected as our elder. Sister Mary G. Ellenberger was chosen as clerk; Bro. H. E. Bridge, church treasurer; Sister Maggie O'Neal, church correspondent; Bro. A. G. Reed, delegate to district meeting. Bro. George Mishler, of Cambridge, Nebr., is in the midst of a series of meetings. He is preaching very interesting sermons. We pray that many souls may be saved.—Hettie Reed, Brock, Nebr., Aug. 21.

NEW MEXICO.

Miami.—Bro. Isaac Frantz, of Ohio, recently spent several days in our midst and gave us four very helpful sermons. During his short visit he won his way into our hearts, and we deeply regretted he could not give us more sermons. Yesterday, Aug. 15, we spent a pleasant and profitable day in a Sunday-school convention, held among the trees. Our Sunday school had arranged for the meeting, and invited neighboring schools to attend and take part in the program. One school was represented by about fifty pupils. The subjects were interesting and well handled. A simple lunch was served on the grounds. At the close it was decided to form a permanent organization, with semiannual meetings, the next to be held in Cimarron. The day was altogether enjoyable, and we have no cause to regret this first meeting of our schools. We are glad, also, for the start made toward united effort in the great work.—Cora Wampler, Miami, N. Mex., Aug. 16.

NORTH DAKOTA.

North Star.—Bro. A. C. Young came to us July 28 and preached three sermons. We held our communion July 31, Bro. Young officiating. Bro. Seibert, of Cando, was also with us. On Sunday, Aug. 1, we had our joint Sunday-school convention. For some reason most of the speakers were not with us. Each subject was taken up by home workers, and everything passed off nicely. After refreshments at the church, Bro. Young gave the children a lesson, which closed the meeting. We invite more good workers to come and help us when they can. May God's blessing be with all his children.—Saloma Fisher, Box 224, Perth, N. Dak., Aug. 9.

OHIO.

Charleston Mission.—Aug. 7 Bro. Samuel Smith came to us and assisted in starting a revival. The meetings continued one week when, on account of threatened diphtheria, not far from here, they were closed. A revival will probably be held in November. All our services have been closed for the present. Bro. Smith's sermons were full of good thought, and his work among us was much appreciated. Pray that our meetings and work in the future may be a success.—George Kempton, Chillicothe, Ohio, Aug. 19.

Hickory Grove.—Sunday, Aug. 8, Bro. J. E. Barnhart preached for us. Today we will hold our harvest meeting. Bro. S. A. Blessing, of West Milton, Ohio, preached for us

from Matt. 9: 37, 38. A collection of $20.13 was taken, which will be sent to Bethany Bible School.—Ella J. Neher, R. D. 4, Box 39, Tippecanoe City, Ohio, Aug. 15.

Logan.—Bro. C. H. Yoder began a series of meetings July 28 and continued until Aug. 15. Although only one was reclaimed, we were made to feel that each individual was strengthened by these meetings. Bro. Yoder did his part well. Though the meetings have closed, let us not cease to pray for those yet outside of the kingdom!—Flossie E. Knief, R. D. 1, Bellefontaine, Ohio, Aug. 18.

Middle District.—Eld. Jesse K. Brumbaugh, of West Milton, preached for us. Brethren John P. Miller and Claude Coppock were elected as delegates to the Sunday-school meeting.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Aug. 16.

Dayton.—We are in the midst of a series of meetings, conducted by Bro. Joseph Robins. A man and his wife, both over seventy years old, were baptized. Brother J. W. and Sister Ollie Fidler will represent us at the Sunday-school meeting.—Elizabeth Grove, 125 McLain St., Dayton, Ohio, Aug. 15.

Salem church met in council Thursday, Aug. 19, with our elder, Bro. John H. Brumbaugh, presiding. Eld. Jesse K. Brumbaugh was also with us. Much business came before the meeting, which was disposed of pleasantly and satisfactorily. One letter of membership was received. The writer was chosen correspondent.—Josephine M. Folkerth, R. D. 1, Union, Ohio, Aug. 20.

Springfield church met in council Aug. 12, Eld. James Murray presiding. All business was disposed of in a satisfactory manner. Brethren M. S. Young and Wm. Bixler will represent us at district meeting. Five were received by letter, including Brother and Sister Shriver, of the Akron Mission. Our communion will be held Sept. 25, beginning at 10 A. M. A Christian Workers' meeting will be organized in the near future. Arrangements were made to hold a series of meetings some time this fall.—Alice C. Mumaw, Mogadore, Ohio, Aug. 16.

Stonelick.—Eld. Wm. Minnich, of the Salem congregation, came to us Aug. 14 and remained over Sunday. He preached three sermons. We shall be glad to have him come again. —Anna Lesh, R. D. 3, Loveland, Ohio, Aug. 16.

Toledo Mission.—On Sunday, Aug. 15, Bro. G. W. Sellars was with us and preached for us. After the morning services dinner was served at the home of Sister Kaser, where our services are being held. We then went to the river, where two of our Sunday-school scholars were baptized, in the presence of a large crowd of people. We ask for the prayers of the Brotherhood that our mission work may prosper and do much good.—Fay Kaser, 628 Leonard St., Toledo, Ohio, Aug. 15.

Troy Mission.—After many delays and attempts at securing a suitable place for Sunday school and church services, we were fortunate in securing a church building, formerly occupied by the Progressive Brethren. We have now made a temporary organization, with Elders D. D. Wine and Jacob Coppock in charge. The writer will act as pastor and superintendent of the Sunday school. The outlook is very encouraging for the establishing of a prosperous church of the Brethren in Troy. We have twenty-eight members, and hope, by self-sacrifice and perseverance, to build a churchhouse that will enable members of the church, as well as those whose sympathies go to us, a place of refuge. We ask the prayers of all those interested in the Troy Mission.—Oran S. Yount, Troy, Ohio, Aug. 17.

Upper Twin.—Aug. 10 a harvest and Sunday-school meeting was held at the Wheatville house. Bro. Payton, of Indiana, preached a sermon, and after dinner a Sunday-school program was given. The meeting was well attended. After services two were baptized. The members feel much encouraged.—Della Deaton Schilling, Eaton, Ohio, Aug. 13.

West Dayton.—One was restored to fellowship on Sunday evening. Our Sunday school and Christian Workers' meetings are interesting and profitable as well. All services are well attended. Bro. Filbrun's earnest preaching is building up the cause here.—D. W. Knelsly, 19 Baker St., Dayton, Ohio, Aug. 16.

OKLAHOMA.

Mt. Hope congregation has had a two weeks' series of meetings. Eld. E. E. John conducted them. Bro. H. B. Mohler also preached three sermons. A young sister applied for baptism. We held our Sunday-school meeting Aug. 8.—H. H. Ritter, R. D. 4, Crescent, Okla., Aug. 16.

Union Center church met in council July 31, at 3 P. M. The meeting was opened by song, prayer and scripture reading. Our elder, Bro. W. P. Bosserman, not being present, Bro. T. A. Root took charge of the meeting. Bro. Wright's letter was read and accepted. Our fall love feast will be held Sept. 4 at the Fairview schoolhouse. It was decided to have a semiannual church visit before our communion. Our next council will be at Union Center schoolhouse on Saturday before the third Sunday in November. Bro. T. A. Root was chosen delegate to district meeting.—Mrs. Josie Firestone, Supply, Okla., Aug. 10.

PENNSYLVANIA.

Brothers Valley.—Sunday, July 25, Bro. T. T. Myers, of Juniata College, preached for us at the Pike house, and in the evening of the same day in the Beachdale house in the Berlin congregation. Sunday, Aug. 7, Bro. D. W. Long, of Garrett, Pa., delivered two sermons at the Grove house, one in the morning and one in the evening. Sunday, Aug. 15, Eld. Tobias Myers preached at the Pike house. He is spending the summer among friends in Somerset County, and while here does considerable preaching in the different congregations. Our Sunday school is progressing nicely.—Mrs. E. L. Knepper, Berlin, Pa., Aug. 16.

Indian Creek.—Aug. 14 we met for a harvest thanksgiving meeting. The house was filled and it was an enjoyable occasion. Five ministers from adjoining churches were present; also Bro. Reuben Brumbaugh, of Huntingdon County, Pa. An offering was given for the Charity Hospital, Norristown; also for our contemplated Orphans' Home. Bro. J. Kurtz Miller, of Brooklyn, will open a two weeks' series of meetings Aug. 21.—Hannah R. Shisler, Vernfield, Pa., Aug. 16.

Lost Creek church met in council Aug. 14, our elder, Bro. C. G. Winey, presiding. Our communion will be held at the Freespring house Oct. 23 and 24, beginning at 2 P. M.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., Aug. 19.

Middle Creek.—Our love feast will be held Sept. 26, beginning at 3 o'clock. Our council will be Sept. 4. Eld. T. T. Myers was with us and preached for us Aug. 1. He will also be with us a week or two prior to our communion.—Carrie Walker, Rockwood, Pa., Aug. 13.

Philadelphia (First church of the Brethren, Dauphin Street above Broad Street).—Aug. 1 one brother was baptized. Aug. 8 Bro. Wm. I. Book, from Gettysburg, filled the pulpit, both morning and evening, in the absence of our pastor.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Aug. 14.

Philadelphia (Bethany Mission, 3255 Kensington Avenue). —Sunday evening, Aug. 8, Bro. Arthur J. Culler preached for us, after which he baptized eight who made their covenant with Jesus. Six were fathers and mothers, and two boys. They are having blessed twilight services out on the street, closing with an after-service inside. These meetings are making deep impressions, and some are near the kingdom. They need our prayers and coöperation.—Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Aug. 14.

Plum Creek church met in council Aug. 14. Elders E. K. Hochstetler and Abram Fyock were with us and assisted in the meeting. As our congregation has been without an elder for several years Bro. J. F. Dietz was chosen. Our love feast will be Oct. 30, at 6 P. M. Bro. Hochstetler gave us a sermon on "The Greatness of Salvation," on Sunday morning, and Bro. Fyock preached in the evening on "Our Standard of Religion." Both subjects were ably handled.—H. S. Replogle, R. D. 1, Shelocta, Pa., Aug. 16.

Rockton.—Aug. 16 and 17 Elders Abram Fyock and E. K. Hochstetler preached for us. We met in special council on the 17th at 1 P. M. Bro. Fyock was chosen as elder for the present. Bro. Cleaver will begin a series of meetings at Sunny Side Aug. 21. Bro. Samuel Zimmerman will hold a series of meetings at Greenville in October. A love feast will also be held at that place. We will send a delegate from Rockton to the Sunday-school convention. Our regular council will be held Sept. 4.—Elizabeth Hollopeter, Rockton, Pa., Aug. 18.

Schuylkill.—Our council was held Aug. 14, conducted by Eld. E. M. Wenger. Several matters were successfully disposed of. It was decided to hold a series of meetings some time in October. A collection of $12.75 was taken, to be used for the erection of the Brethren Orphanage at Lititz, Pa. In the afternoon of the same day our harvest home services were held, also in charge of our elder. Bro. Wenger gave impressive talks the following evening and Sunday forenoon. He also talked to the Sunday school. These services were given with much earnestness and prompted by God's Spirit, and we hope for good results.—M. G. Stump, R. D. 3, Pine Grove, Pa., Aug. 16.

Spring Creek.—We held our annual harvest meeting Aug. 14. Eld. I. W. Taylor, of Ephrata, preached for us in the afternoon and evening. In the afternoon his text was founded on Psalms 16: 6; 147: 20, and in the evening on Luke 8: 18. A collection of $94.04 was taken for the Orphanage to be erected by the Eastern District of Pennsylvania. Our council meeting will be Sept. 6, at the Annville house.—Anna K. Longenecker, Annville, Pa., Aug. 20.

Upper Cumberland church met in council at Green Spring, Aug. 14, Eld. John Garnes presiding. Brethren Henry Beelman and David Allison were also with us. Bro. Stearman will begin a series of meetings for us Oct. 27. Our love feast will be Nov. 6 and 7. Bro. Stearman will also hold a meeting for us at the Green Spring house, beginning Dec. 1. Brethren George Roth and William Burkholder were elected and installed in the ministry. We are glad to report that Sister Roth, who has been seriously ill, is improving. The Green Spring Sunday school held children's day exercises Aug. 15. An interesting program was rendered.—A. A. Evans, R. D. 8, Carlisle, Pa., Aug. 16.

West Greentree.—Aug. 14 we held our harvest home services at the home of Bro. Benjamin Hambright. The meeting was well attended. A number of ministers from adjoining congregations were present. A collection was taken for the proposed Orphanage. Oct. 16 a series of meetings is to begin at Florin.—S. R. McDannel, Elizabethtown, Pa., Aug. 20.

TENNESSEE.

Pleasant Hill congregation met in council Aug. 14, Bro. N. B. Sherfy presiding. All business passed off pleasantly. Bro. John A. Bond and the writer were elected delegates to district meeting. We decided to have two doctrinal sermons preached on Saturday, Sept. 18, the first at 10: 30 A. M. and the other at 2 P. M. We will hold our love feast the same day at 3: 30 P. M. We extend an invitation to these services. On Sunday, at 11 A. M., Bro. Sherfy delivered an able discourse from Eph. 2: 8-10. It was listened to by a large audience. —Samuel H. Garst, Blountville, Tenn., Aug. 16.

White Horn church met in council Aug. 14, with Eld. P. D. Reed presiding. The brethren who made the annual visit report all in peace and union. All business was disposed of pleasantly. Brethren S. R. Shepherd and S. H. Beckner were chosen delegates to district meeting. Our love feast will be Sept. 18, at 2 P. M. Bro. Reed preached three sermons while with us. This church is without a resident minister and we would be glad if some of our brethren, who are thinking of changing locations, would consider this field.—Nora McCollough, R. D. 2, Whitesburg, Tenn., Aug. 17.

VIRGINIA.

Angel's Rest.—July 14 Bro. Asa Bowman came to us and preached three interesting sermons. Owing to the inclemency of the weather, the attendance was not as large as it should have been under more favorable circumstances.—N. F. Kingrea, Lawton, Va., Aug. 21.

Cook's Creek.—We met in council Aug. 6, at 10 o'clock, with our elder, Bro. J. M. Kagey, presiding. The meeting was well attended and all business was disposed of pleasantly. A number of ministers from other congregations were present, among them being Elders A. S. Thomas and J. A. Garber, who were sent for the purpose of ordaining Bro. S. I. Bowman. It was decided to hold our communion on the evening of Oct. 23, at the Garber church. In the afternoon, at 2: 30, we held our harvest meeting. The services were conducted by Brethren William I. Miller, of Singer Glen, Va., and M. D. Click, of Grand Junction, Colo. After the thanksgiving services, a collection was taken for Sister Cunningham, who is soliciting means for the erection of a church in Nelson County, Va. —B. S. Landes, Harrisonburg, Va., Aug. 17.

Green Mount church met in council at Mt. Zion, Aug. 9. After a report of the visit we were admonished, by the home ministry, to stand firm to the principles of the church. Eld. J. A. Garber presided. Considerable business came before the meeting. Bro. J. A. Miller will begin a series of meetings at this place Aug. 21. Our harvest meeting will be Aug. 28.—Katie Kline, Broadway, Va., Aug. 21.

Midland.—Bro. Dennis Weimer began a series of meetings at this place Aug. 1, and closed the 15th. We had good interest and attention throughout the meetings. Bro. Graybill preached our harvest sermon Aug. 14. A collection of $3.86 was taken, to help build a church in Nelson County, Va.—Eva Hinegardner, R. D. 1, Midland, Va., Aug. 16.

New Dale.—Bro. S. I. Bowman closed his meetings at this place Aug. 13. The membership was strengthened and encouraged. Saturday six young people were received in baptism.—Catherine R. Kline, Broadway, Va., Aug. 21.

Salem church met in council Aug. 14. We also held our annual harvest meeting. Elders N. D. Cool and S. A. Shaver presided. Brethren C. M. Brown and L. R. Dettra were also present. All business was disposed of pleasantly. A favorable report was given of the annual visit. Our love feast will be held Oct. 2.—Annie M. Miller, White Post, Va., Aug. 27.

Pleasant Valley.—We met in council Aug. 14, Eld. S. D. Miller presiding. Excellent talks on nonconformity were given by Bro. Jos. Pence and others. The offering given on the church visit amounted to $57. One letter was received and three granted. Brethren J. M. Wright and D. A. Cline were appointed to secure the services of some one to hold a singing school during the Holidays. Our series of meetings will begin about Sept. 1, conducted by Bro. Jacob Miller, of Texas. The love feast will be Sept. 18.—Ruth E. Williams, Mt. Sidney, Va., Aug. 18.

Pleasant View church met in council Aug. 7, our elder, Bro. B. W. Neff, presiding. All business passed off pleasantly. Several reports of church visits were given, which were all favorable. The love feast will be held Oct. 2, at 2: 30 P. M. Aug. 8 our church closed a series of meetings, conducted by Bro. J. M. Henry. He is an earnest worker and was the means of bringing seven souls to Christ.—Frank Wakeman, Edinburg, Va., Aug. 20.

Wakeman's Grove.—Bro. B. B. Garber came to us July 31 and held a series of meetings, continuing until Aug. 15. He preached sixteen sermons in all. Two accepted Christ. Bro. Garber labored earnestly among us. Our love feast will be held Oct. 16, at 2: 30.—Frank Wakeman, Edinburg, Va., Aug. 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM LONG BEACH, CALIFORNIA.

Our little church, in this city by the sea, has just enjoyed a blessed season of Christian fellowship and spiritual uplift.

The Sunday-school and Christian Workers' convention of this District spent two days with us last week. A report of these will appear in these pages later.

This was the first gathering of this kind ever held in our church here. It was inspiring, to the workers here, to see our brethren and sisters, from all the local churches, assembling with us, until our churchhouse was crowded to its utmost.

We have heard nothing but words of praise from the homes where our people were entertained in the neighborhood, and we feel that their presence has been a blessing in every way.

A goodly number remained with us over Sunday, and were very helpful in our services. We feel especially grateful to the young people from adjoining churches for their presence and help at our Christian Workers' meeting on Sunday evening. They proved that they were workers, not only when they were at home, but also when they go visiting.

On Sunday morning Bro. J. Z. Gilbert gave us a most helpful sermon on "Christian Companionship."

We would say to all our dear brethren and sisters, "Come again." We expect to see them all back again at the district meeting, which will be held at this place in March.

We are looking forward to a number of families locating among us this fall. There is a splendid opportunity here for any who desire to be a blessing in building up the church of Jesus Christ. We have many reasons to be encouraged since the work was first started at this place. It is the first congregation of the Church of the Brethren to be located at a beach town in California, and we believe that many will choose this place as a delightful place of residence, and also to have a pleasant church home.

Susie Forney.

Aug. 16.

SUNDAY-SCHOOL CONVENTION OF MIDDLE PENNSYLVANIA.

This meeting is to be held in the Curryville Church, Sept. 1-3:

GENERAL THEME.—The Sunday Bible School Is that Phase of Church Activity in which Spiritual Personalities Are Sought for Salvation, and Nurtured unto Spiritual Power through the Formal Teaching of the Facts and Truth of God's Word.

Wednesday Evening.

8: 00, Devotional Service.

8: 30, Address, Great Christian Movements, Missions, Temperance, Peace, Christian Education.—Walter S. Long, Altoona.

Thursday Morning.

First Theme.—The Sunday Bible School.

9: 30, Devotional Service.

(a) The Pre-Christian Bible School.—John Bennet, Artemas.

(b) The Catechetical School of the Church.—D. P. Hoover, Saxton.

(c) The First Modern Sunday Schools.—W. H. Holsinger, Shellytown.

(d) The Sunday School of the Church.—Mrs. E. S. Rice, Hollidaysburg.

(e) The Coming Sunday School.—A. H. Haines, Huntingdon.

Thursday Afternoon.

Second Theme.—The Sunday Bible School as a Place of Church Activity.

2: 00, Opening Service of Praise and Prayer.

(a) With Whom and How the Local School Should Start. —H. A. Spanogle, Lewistown.

(b) Some Sunday-School Constitutions.—O. R. Myers, Curryville.

(c) The Modern Methods at Work.—Sarah Replogle, New Enterprise.

(d) The Spiritual Function of the Sunday School, as Distinguished from the Spiritual Function of the Church.—Fred Zook, Martinsburg.

Thursday Evening.

Third Theme.—Who Is Sought and for What Purpose?

8: 00, Devotional Exercises.

(a) Spiritual Personalities Recognized in All.—Mrs. T. T. Myers, Huntingdon.

(b) Young and Old Alike Should Always Be Students of God and His Revelation.—H. H. Brumbaugh, Defiance.

(c) Passion for Souls—the Very First Requisite in a Teacher.—A. E. Wilt, Altoona.

(d) Growth in Spiritual Power as Coming from Bible Reading and Study.—C. O. Beery, Tyrone.

Friday Morning.

Fourth Theme.—The Teaching and the Book.

9: 30, Devotional Service.

(a) Formal Methods of Teaching.—Lawrence Ruble, McVeytown.

(b) Teaching the Facts of God's Word.—Wm. Steele, Everett.

(c) Teaching the Truth of God's Word.—Minnie Wineland, Martinsburg.

(d) The Word Made Flesh.—T. T. Myers, Huntingdon.

Friday Afternoon.

2: 00, Devotional Service. Business. Open Conference.

Program to be interpersed with music. The Convention will be partially self-supporting. Trains arrive at Curry 9: 24 A. M.; 3: 13 and 7: 41 P. M. Trains leave Curry 9: 52 A. M. and 3: 57 P. M.

FROM OREGON, WASHINGTON AND IDAHO.

At the district meeting of Oregon, Washington and Idaho, which convened at Tekoa, Wash., July 5-10, the ministerial, Sunday-school and Christian Workers' meetings proved to be not the least in importance. Those in attendance at the business meeting, who did not remain for these meetings, missed the part from which the most profit and practical personal benefit was obtained. This practice of attending the district meeting for the business sessions only, and not remaining for these other meetings, as so many do, should be discouraged by every possible means.

In the ministerial meeting Bro. J. J. Filbrun, of Wenatchee, Wash., acted as moderator, while for the Sunday-school meeting Bro. J. A. Eby, of Sunnyside, Wash., served as moderator. In the Christian Workers' meeting Bro. Howard Michael, of Pasco, Wash., presided.

Many topics were discussed at these meetings and the different thoughts brought out were eagerly grasped by attentive listeners. This will count for much good in the lives of all present and in the Lord's work in general, over the District. Lee Dadisman.

R. D. 1, Newberg, Oregon, Aug. 9.

FROM DETOUR, MARYLAND.

On Sunday, July 4, after preaching services, a dear one of tender years was received by baptism. Aug. 14 we held our harvest meeting. It was well attended by the members and a few visitors. Eld. J. J. John, of Union Bridge, gave us an able discourse. He reminded us of the fact that a drouth, however unwelcome, often proves a blessing, and that we should not murmur, seeing that the all-wise Creator knows what is best. A collection of $25 for home mission work was taken.

After a bountiful dinner, prepared by our sisters, we met in council, presided over by our elder, Bro. T. J. Kolb. There was not much business to be considered. Our next council will be Oct. 9. Our official council, before sending out the church visit, was set for Aug. 30.

Aug. 15, after Sunday school, we observed children's day. Bro. T. B. Englar, our District Sunday-school Secretary, was present and gave us an interesting talk on the Bible, its history, and the advantages of a well-selected library. Other addresses were given by the home brethren, and several essays by our sisters. All were on good, up-to-date topics. Samuel Weybright.

Detour, Md., Aug. 16.

FROM THE CRAB ORCHARD CHURCH, W. VA.

July 10 Bro. C. S. Ikenberry, of Daleville, Va., our District Sunday-school Secretary, accompanied by Bro. John Garst, of Salem, Va., came to assist us in an all-day Sunday-school meeting. This was a joint meeting of the Sunday schools of Raleigh and Fayette Counties. The Fayette County Brethren assisted us in the meeting. Brethren John and Newt. Click, of Bridgewater, Va., were also with us and gave us much-needed assistance.

In the evening, at 7:30, we had a missionary meeting. Talks were given by Brethren C. S. Ikenberry, John Garst and J. S. Zigler, after which a collection of $10 was taken.

All these meetings were well attended and enjoyed by all. We are thankful for the encouragement given us by all the brethren and sisters who attended these meetings from a distance.

July 20 our elder, D. N. Eller, accompanied by Brethren T. C. Denton and P. S. Miller, of Virginia, came to our place to conduct a council meeting. We had a pleasant meeting. All business was disposed of in a Christian spirit. Brethren P. T. Snuffer and John Fitzpatrick were elected to the deacon's office, and Bro. C. M. Driver was advanced to the full degree of the ministry.

We are expecting Bro. W. K. Conner, of Bridgewater, Va., to hold a series of meetings for us beginning Aug. 15. Mabel Layman Driver.

Sutphin, W. Va., Aug. 12.

A LESSON FROM THE STARS.

The heavens were cloudless, and the moon was shining brightly. The air was calm and silent, with only the distant note of a lonely whip-poor-will to break the stillness. The light shone softly on the earth, dressed in her robe of green. The great trees stood dark and majestic in the moonlight.

The stars were never brighter or more numerous than on that night. Who has not been impressed by such a scene? As I was looking at the living picture of the countless stars, I thought of earth's multiplied millions, all of whom have an important work to do. Each soul has its mission. Christian people, as laborers together with God, endeavor to bring benighted souls to a knowledge and realization of the truth. It is a great and important work.

One of the best ways of fulfilling life's mission is to let our light shine. Did you ever think how dark the night would be, were it not for the stars? While each star looks small to us, yet, by their combined effort, their light is very charming. Thus earth's light-bearers, small as each one may be, are a mighty power for good.

Did you ever think what this world would be without the Christian people? Jesus says, "Ye are the light of the world." One light alone would be but small, but all of us, as a body, can make our influence felt. Some have more talents for shining than others. They can make more lights shine brighter, and their influence felt more than others. But, whether much or little,—it is the duty of each one to shine.

When an opportunity for doing good presents itself, do we always make use of it? Are we willing to fulfill our mission of shining as are the stars, or is our light sometimes hid by passing clouds? It means something to shine steadily for God, and it may require a great effort on our part, but it is always worth while to do all we can for our blessed Master, who loved us, and gave his precious life on Calvary that we might be saved.

Overbrook, Kans. Ada E. Beckner.

SOUTHERN IOWA.

The Sunday School, Ministerial, Christian Workers' and Missionary Meetings of the Southern District of Iowa, will be held in the Libertyville church, Jefferson County, Iowa, Sept. 22-24.

Elders' meeting, Sept. 22, at 1 P. M. Love feast in the evening. Sunday-school meeting Sept. 23, at 8 A. M. Ministerial meeting, 1 P. M. Christian Workers' meeting at 6 P. M. Missionary meeting, 7:30 P. M. District meeting, Sept. 24.

SUNDAY-SCHOOL MEETING.

Address of Welcome.—W. N. Glotfelty.

1. How Can We Make the Sunday School of More Interest and Benefit: (a) To the School? (b) To the Church? (c) To the Community?—Theo. Price, Homer Caskey, W. D. Grove,

2. How Raise the Standard of Teaching in Our Sunday School?—D. P. Miller, S. M. Burger, J. P. Bailey.

3. How May Our Sunday Schools Become More Effective in Soul Winning?—Mattie Wray, Frank Shelly, H. W. Coder.

4. Round Table: (a) The Model Sunday School. (b) Desirable and Undesirable Characteristics of the Teacher. (c) How to Arouse Greater Interest in the Study of God's Word. (d) Use and Abuse of Quarterlies.

5. A Lesson from the Chart for the Primary Class.—Belle Miller.

MINISTERIAL MEETING.

1. What Is the Church's Duty toward Their Minister?—H. C. N. Coffman, Sister G. W. Burgin, J. H. Keller.

2. What Is the Minister's Duty toward the Church?—A. E. Brower, Mankin Wray, Cora Wenger.

3. What Are the Best Methods of Conducting a Series of Meetings?—G. W. Burgin, A. P. Simpson.

4. What Power Does the Church Have, According to the Gospel, of Dealing with Offending Members?—J. D. Brower, Albert Miller.

CHRISTIAN WORKERS' MEETING.

1. The Extent of the Christian Workers' Field?—Addie Bales, Frank Roberts, Henry Brower.

2. Hindrances and Objections to Christian Workers' Organizations.—Ida Brower, David Rittenhouse, W. W. Folger.

3. How Can We Increase Number and Promote Growth of the Christian Workers' Organizations?—Lottie Surgan, Fannie Brower, Henry Butler.

MISSIONARY MEETING.

1. Origin of Missions.—David Sink, Peter Brower.

2. Which Is Our Greatest Responsibility—Home or Foreign Fields?—H. C. Collier, W. P. Rodabaugh.

3. When Will Christ's Great Commission Be Fulfilled?—A. Wolf, A. Sanger.

Committee: Ida Peebler, Alice Hunt, T. J. Looney.

LESSONS FROM MY AFFLICTIONS.

We may not be able fully to realize and enjoy the many blessings that God has in store for us, unless we willingly submit to the chastening of the Lord. I am willing, indeed, to suffer any affliction that God sees fit to send upon me, for myself or for the sake of others. James 4: 9 says, "Be afflicted, and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness." Humble yourselves in the sight of the Lord, and he shall lift you up. He also says, "My grace is sufficient for you, for my strength is made perfect in weakness."

These promises, indeed, should be comforting to us. Why should we not be willing to suffer? Think of Jesus and how he suffered on the cross for us poor sinners! Though he was the Son of God, and did no sin, he gave his life for us. Why should we not be willing and ready to bear our afflictions with gladness? God is faithful and will not suffer us to be tempted above that we are able.

Two years ago, this coming October, I was taken to the University Hospital of Virginia, where I underwent a very severe and painful operation, which almost cost my life. But God, in his wisdom, saw fit to spare me for further usefulness. It was there I found the need of a friend like Jesus. There it was that I became more truly converted to God's service. I had been a member of the church for quite a while, but had never experienced the real pleasure of being a faithful follower of Jesus. Day after day, and night after night I continued in silent prayer to God. I learned some precious lessons in those seven long weeks. I am happy to say that my prayer was not in vain, for Jesus ministered unto me there, and comforted me as no earthly friend possibly could do.

After we have passed through a trial of affliction, we receive our richest blessing. If we want to enter into the kingdom we must expect tribulation.

After the seven long weeks in the hospital, where prayer was continually offered to God, and faithful promises were made which never shall be broken, I received strength enough to be brought to my loved ones at home. Then I enjoyed home as I never had before.

After being at home for several weeks, I did not improve very fast. I called our home brethren, H. C. Early and Joseph Pence, and requested to be anointed. Only a few were present. In this, like other blessings, we cannot know the real value until it is once applied. It refreshes the languishing body and brings joy and gladness to our hearts. Since the anointing I have gained in health and strength, and can say with David, "It was good for me to be afflicted." I would rather suffer affliction with the people of God than to enjoy the richest pleasures this world affords. Etta V. Long.

Mill Creek Church, Va.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Dilling-Park.—At the home of the writer, in Bedford County, Pa., by the undersigned, Bro. Chalmer Dilling and Sister Lotty Viola Park, both of Windber, Somerset Co., Pa. Levi Rogers.

Stoner-Studebaker.—At the bride's home, Shideler, Ind., by the undersigned, Aug. 11, 1909, Bro. David L. Stoner, of Ladoga, Ind., and Sister Nettie E. Studebaker. Geo. L. Studebaker.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Akirs, John, born Oct. 29, 1828, died at the home of his daughter, near Calverton, Va., July 13, 1909, aged 80 years, 8 months and 14 days. He leaves two sons and one daughter. His wife preceded him. Services at the Midland church, by Bro. Dennis Weimer. Interment in adjoining cemetery. Eva Hinegardner.

Alger, Bro. James Franklin, born June 15, 1851, died March 20, 1909, in Culpeper County, Va., aged 57 years, 10 months and 5 days. In the effort to save some of the property during a fire in his residence he was caught in the burning building, thus losing his life. He leaves a wife, one son and six daughters. Services in Madison church July 25, by Bro. Dennis Weimer. Eva Hinegardner.

Bluebaugh, Bro. Alexander, died at the home of his son at Rockwood, Pa., in the bounds of the Middle Creek church, Somerset County, Aug. 8, 1909, aged 76 years, 5 months and 21 days. He was married to Sister Susan Brougher, who died nine years ago. To this union were born three children, two of whom survive. Bro. Bluebaugh was a consistent member of the Church of the Brethren for a number of years. Services in the Church of God, at Kingwood, by the writer assisted by W. J. Umstead, of the Church of God. Interment in the Kingwood cemetery. Silas Hoover.

Baer, Sister Hannah, nee Bosserman, of Abilene, Kans., born in Adams County, Pa., in 1831, died Aug. 10, 1909, aged 78 years. In 1851 she was married to Bro. Abraham Baer and came to Dickinson County in 1871. They were among the first settlers in the northern part of the county, where Bro. Baer preached for many years. During the last six years Sister Baer lived with her children. The day before her death she had been to town. On her way home she stopped at her son Daniel's, where she was taken sick. She was a devout Christian, a true friend and a faithful mother. She leaves six children. One daughter preceded her several years. Services by Eld. George Manon, assisted by the writer. Interment in the Livingstone cemetery. J. F. Hantz.

Cook, Augustus, born in Germany March 15, 1831, died at the Soldiers' Home at Lafayette, Ind., Aug. 9, 1909, aged 78 years, 4 months and 25 days. Services and interment at Burnettsville, Ind. G. B. Heeter.

Earsman, Rilla, wife of Allen E. Earsman and daughter of Joseph and Sarah Miller, born March 10, 1868, in Montgomery County, Ohio, died in Newton County, Missouri, Aug. 9, 1909, aged 41 years, 4 months and 29 days. She leaves a husband, five sons and two daughters, two brothers and one sister. She was a member of the North Methodist church for nineteen years. Services by Michael Montgomery and Wm. Reasor, from Job 14. Interment in the Muncie Chapel cemetery. Daniel E. Garber.

Eshelman, Bro. Matthias, of the Lower Cumberland congregation, Pa., died at his home near White Hill, Pa., Aug. 2, 1909, aged 73 years, 2 months and 11 days. A few weeks prior to his death he was in Harrisburg and met with an accident which caused much suffering and finally resulted in his death. Bro. Eshelman and his wife lived faithful to the church for many years. Services at the Mohler church Aug. 5, by Bro. D. H. Widders, of Harrisburg, assisted by Bro. Adam Hollinger, of the home congregation. Text, 2 Tim. 4: 6-8. Interment at the same place. Clarence E. Long.

Etter, Simon, born March 11, 1864, near Dayton, Ohio, died in the bounds of the Lower Stillwater congregation, Ohio, July 23, 1909, aged 45 years, 4 months and 12 days. Three sons, two brothers and one sister survive. Services by the writer, assisted by D. C. Stutsman, at Ft. McKinley church. Interment near by. A. L. Klepinger.

Harshman, John, son of Bro. Jacob Harshman and wife, of the Lewiston church, Minn., died at the home of his parents July 26, 1909, aged 31 years, 1 month and 26 days. He was a graduate of the Winona, Minn., State Normal, and proficient in his chosen life work. Services in the home by the writer, assisted by Mr. Wood, pastor of the M. E. church. Text, 2 Cor. 5: 1. D. H. Keller.

Hartzler, Sister Mary, wife of Bro. David M. Hartzler, born April 3, 1856, in Wayne County, Ohio, died in the same county in the bounds of the Chippewa church, July 22, 1909, aged 53 years, 3 months and 19 days. Early in life she united with the Amish church. In 1885 she, with her husband, united with the Church of the Brethren, of which she remained a faithful member till death. Her husband, two sons and one daughter survive. Services at the Wooster church by Eld. James Murray. Text, 1 Thess. 4: 18. Interment at the same place. Mrs. D. R. McFadden.

Holden, Bro. John William, born in Cork, Ireland, Aug. 19, 1848, died at Cabool, Mo., Aug. 14, 1909, aged nearly 61 years. He was married to Sarah Anna Palmer July 24, 1869, at Garnett, Kans. To this union were born nine children. Bro. Holden was one of Cabool's popular men. He gave liberally of what he had, of this world's goods, for the church at Cabool. He and his two sons made the first and last blocks of the building, and placed them in the walls, but he was not permitted to enjoy this church home long. While working on a roof, he had a sunstroke which caused his death. He leaves his wife and eight children, four of whom, with his wife, belong to the Church of the Brethren. Services by the writer from 1 Cor. 15: 51. Interment in the Greenwood cemetery. J. J. Wassam.

Lichty, Sister Amy, nee Beeghly, born in Meyersdale, Somerset County, Pa., Aug. 25, 1840, died at her home in Waterloo, Iowa, Aug. 3, 1909, aged 68 years, 11 months and 8 days. She was the daughter of Eld. Elias K. Beeghly, who, with his family, moved to Black Hawk County, Iowa, in 1861. She was married to John M. Lichty in 1862, and moved on a farm near Waterloo, where they resided for thirty years. In 1893 they moved to Waterloo, where they have since resided. To them were born five children, four of whom are living. Early in life she united with the Church of the Brethren and always remained an earnest Christian.

She bore her afflictions with patience. She leaves her husband, children, three brothers and three sisters. Services at the Brethren church by Eld. A. P. Blough. Text, Rev. 3: 45. Interment in Elmwood cemetery. Lizzie A. Witter.

Lusk, Laura Heaston, wife of Robert Lusk, born Jan. 10, 1873, died Aug. 10, 1909, in the bounds of the Lowland church, Wayne, Colo., of consumption, aged 36 years and 7 months. In her youth she united with the church, and died triumphant in the faith. She was anointed ten days before her death. A devoted husband, four sons, two daughters, mother, four sisters and three brothers survive. Services at the Lowland schoolhouse by Bro. Jacob Stambaugh. Interment in the Meyers cemetery, near Calhan, Colo.
Mrs. J. C. Groff.

McDaniel, Bro. John, died at his home near Bowers, Ind., Aug. 6, 1909, aged 46 years. His death was caused by inflammatory rheumatism, and at times his suffering was intense. He was a faithful member of the Church of the Brethren for several years. Services were held at the home Aug. 8, by Bro. L. M. Dunbar. Willard Anderson.

Peffley, Sister Salome, nee Harshbarger, the youngest of nine children, born March 15, 1847, died Aug. 6, 1909, in the bounds of the Ladoga church, Ind., aged 62 years, 4 months and 21 days. She was married to David F. Peffley, Jan. 12, 1865. About a year after their marriage both were received into the church by Eld. R. H. Miller, and have ever been faithful members. To this union were born four children. Two sons have preceded their mother. Sister Peffley leaves a husband, one son and one daughter, four brothers and many friends. Services at Bethel church by Eld. E. N. Goshorn. Interment at same place. John A. Harshbarger.

Rhinehart, Alvah, son of Daniel and Rachel Rhinehart, born Nov. 19, 1860, near North Manchester, Ind., died near Hagerstown, Ind., June 27, 1909, aged 48 years, 7 months and 8 days. He was never strong, but during the last few months his health failed rapidly. He was married Dec. 9, 1882 to Phœbe Which. To this union were born two sons, who, with their mother, survive. Services at the Brick church by Eld. L. W. Teeter, assisted by Eld. D. E. Bowman. Text, Matt. 14: 12. Interment in the cemetery near by.
Chas. W. Miller.

Rhoades, Catharine B., nee Miller, born near Bradford, Ohio, Jan. 27, 1857, died at her home near North Star, Ohio, from apoplexy Aug. 2, 1909, aged 52 years, 6 months and 5 days. She was united in marriage with Bro. Rhoades Jan. 5, 1879. Her husband (a deacon) preceded her in death one year ago. She leaves two sons and two daughters. Services in the Upper Stillwater church by Eld. David Hollinger. Burial in the cemetery near the church.
Catharine Hollinger.

Schrock, Bro. Jacob J., born Oct. 21, 1823, at Meyersdale, Somerset County, Pa., died July 7, 1909, near Waterloo, Iowa, aged 85 years, 8 months and 16 days. In 1848 he was married to Barbara Maust. From Pennsylvania they moved to Minnesota in 1868. About a year later they moved on the farm near Waterloo, Iowa, where they have since resided. Bro. Schrock united with the Church of the Brethren in 1852, and remained a faithful member till death. His health had been failing for three years, but he was confined to his bed only three days. His wife, three children and one sister survive. Two children preceded him. Services by the writer at the country church. W. O. Tannreuther.

Shroyer, Sister Susanah, died at the County Infirmary, near Warsaw, Ind., of old age, Aug. 10, 1909, aged 96 years and 9 days. She was admitted into the institution in May, 1908. She was a member of the Church of the Brethren for a number of years. One son, living in South Bend, survives. Services at the Eel River church by Eld. Samuel Leckrone. Text, Job 14. Mary Isenberger.

Sinks, Sister Emily Jane, born April 8, 1826, died at the home of her daughter, Sister Crumrine, at Greenville, Ohio, July 1, 1909, aged 83 years, 2 months and 22 days. She was united in marriage to Bro. John Sinks, Jan. 14, 1846. To this union was born one daughter. She was a devoted member of the Brethren church for thirty-eight years. Her only daughter survives. Services at West Branch church, near Greenville, by Elders David Hollinger and Henry Baker. Interment in cemetery near by. Catharine Hollinger.

Stiles, Sister Sarah Elizabeth, formerly of Mechanicsburg, Pa., died at the hospital in York, Pa., Aug. 8, 1909, aged 21 years, 11 months and 2 days. She, with her sister, Frances, united with the church several years ago, after the death of their father, Bro. C. C. Stiles, and was a consistent member until death. Services Aug. 10, in the Mechanicsburg church, by Bro. Henry Beelman. Text, 2 Tim. 4: 6-8. Interment in the Mohler cemetery. Clarence E. Long.

Warner, David, born in Hagerstown, Md., May 28, 1845, died at the home of his daughter, Mrs. Samuel Derry, in Yale, Iowa, March 8, 1909, aged 63 years, 9 months and 8 days. When a young man he came to Illinois, and in February, 1871, was married to Miss Melvina Brown. Two daughters were born to this union. Later he moved to Iowa where his wife died. In 1893 he came to Guthrie County, where he resided until his death. Two daughters, five sisters and three brothers remain. Services at Panora, by Brethren J. D. Haughtelin and E. F. Caslow. Interment in the Brethren cemetery. Helen McClellan.

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NOTES NOT CLASSIFIED

Brothers Valley.—Eld. Tobias Myers, of Huntingdon, Pa., recently visited among his friends in Somerset County. He made numerous calls throughout the county and did considerable preaching in the vicinity of Meyersdale, Salisbury, Somerset, Berlin, and other points. He is still energetic and earnest in his work.—W. G. Schrock, R. D. 2, Berlin, Pa., Aug. 17.

Hevner.—Bro. J. D. Glick, from the Valley of Virginia, was with us Saturday night and Sunday, Aug. 7 and 8, preaching two sermons. Aug. 15 one was added to the church by baptism. Others are near the fold. Friday, Aug. 20, at 2 o'clock, is our council and the following evening, Aug. 21, we will hold our communion. Our series of meetings, conducted by Bro. A. C. Miller, will begin at that time.—Robert Hevner, Hosterman, W. Va., Aug. 18.

Valley Furnace.—The ministerial and Sunday-school meetings of the Second District of West Virginia will be held in Barbour County, in the Shiloh congregation, Oct. 14, 15 and 16. On the evening of the 13th Eld. Obed Hamstead will preach for us.—Dora Auvil, Valley Furnace, W. Va., Aug. 16.

Monticello.—We held our annual harvest meeting today. Bro. Frank Fisher, of Mexico, Ind., preached the harvest sermon in the forenoon. After dinner, which was served in the basement, he gave a very interesting talk to the children. A short program was rendered, followed by a short missionary talk by our elder, David Dilling, and a collection of $19.41, in behalf of the Old Folks' Home at Mexico, Ind.—Mrs. R. G. Keever, Monticello, Ind., Aug. 22.

Rock River.—Our quarterly business meeting was held at Franklin Grove Aug. 21. Sister Anna Buck was selected as our Christian Workers' secretary. Brethren Geo. Blocher and O. D. Buck are our delegates to district meeting. Love feast will be held Oct. 23. A series of meetings, beginning Oct. 10, will be conducted by Bro. J. W. Fidler, of Dayton, Ohio.—Lulu Trostle, Franklin Grove, Ill., Aug. 21.

Anderson church met in council Aug. 21. All business passed off pleasantly. Eld. David Hoover presided. Elders Rarick and Fesler assisted in the work. Bro. D. W. Bowman was advanced to the second degree of the ministry. Our communion will be held Oct. 9, at 6:30 in the evening.—C. E. Johnsonbaugh, Anderson, Ind., Aug. 23.

Sugar Creek (Bunker Hill House).—Bro. Reuben Shroyer from the Canton church was with us on Aug. 10, and preached an excellent sermon. He was also with us Aug. 11, and delivered a missionary sermon. Our home mission fund amounted to $5.89. Bro. Cassel, our District Sunday-school Secretary, was with us Aug. 15, and gave an excellent talk.—Mrs. Sarah Middaugh, Berlin, Ohio, Aug. 23.

Lower Fall Creek church met in council, with Eld. Fred Fesler presiding. Sister Grace Krall was chosen delegate to district meeting. Bro. Arthur Hoppis, of Holton, Ind., will hold a series of meetings at this place, beginning Oct. 22.—Laura Chamberlin, Anderson, Ind., Aug. 21.

Logansport.—We had our harvest meeting at the Adamsboro house yesterday. The brethren there were very prompt in meeting the interurban cars, and taking us to the church, a mile and a half away, and back again at night. Bro. Gorman Heeter, of Burnetts Creek, was with us and preached two excellent sermons, one in the morning and one in the afternoon. A bountiful dinner was spread out under the trees. At the close of the afternoon service a collection of $8.08 was taken. One was baptized the same day. The evening service was conducted by the home ministers. It was a pleasant and, we hope, a profitable day. Our delegate to district meeting is Leroy Shepler; the writer alternate.—Sarah G. Felthouse, Logansport, Ind., Aug. 23.

White.—Our harvest meeting was held Aug. 15, Bro. J. C. Murray, of North Manchester, Ind., delivering the sermon in the forenoon. The collection amounted to $42.75. Dinner was served in the basement. In the afternoon Bro. Murray conducted a children's meeting, assisted by Bro. E. M. Crouch, of Manchester College.—Willard Anderson, Darlington, Ind., Aug. 22.

FROM DYKE, VIRGINIA.

Bro. S. H. Flory, of Nokesville, Va., was with us from July 23 to 26. He told us many interesting things concerning his Bible Land travels. He gave three lectures at Evergreen and one in Bacon's Hollow, where the Brethren are erecting a new churchhouse. We hope to be comfortably located by winter.

Aug. 1 Brethren Fred Cline and Noah Smith, of the Mill Creek congregation, came to assist in the annual church visit. The Evergreen church met in council Aug. 4, with Eld. S. A. Sanger presiding. A good report was given by the visiting brethren. Considerable business came before the meeting and was disposed of in a Christian manner. Bro. Sanger began his meetings at Evergreen the following evening. Owing to his absence on business, for several days, in the interests of Cedar Grove, one of his mission points, Bro. C. E. Long, of Penn Laird, Va., accompanied by his wife, came to us Aug. 6, and remained over Sunday, preaching several good sermons. Bro. Long is yet young in the ministry, but is wide-awake to his calling and we trust that he may be instrumental in leading many souls to Christ. The meetings are being continued each evening. The attendance and interest are good, though the work was hindered a few evenings on account of inclement weather. But we were glad for the rain, as we have had none in this section for almost two months. As yet, there have been no additions to the church, but some are very near.

The Sunday-school work at this place is moving along nicely. We have three schools in progress. Two of the schools meet on Sunday and one on Saturday. Work has been opened up in Haneytown during the last month. There we have a little Saturday afternoon school, with an average attendance of thirty. No doubt this will prove a good opening for our people. Our field here is a large one, but laborers are few. Workers are needed. Who will come and help us? Nellie Wampler.

Dyke, Va., Aug. 14.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 31 to Sept. 2, Nebraska, in Afton church, near Cambridge.

Sept. 3, Tennessee, in Beaver Creek church.

Sept. 22, Middle Iowa, at Iowa River church, near Marshalltown.

Sept. 22, 23, Oklahoma, Panhandle of Texas and New Mexico, at Monitor church, near Nashville, Okla.

Sept. 24, Northern Missouri, at Bethany, Ray County.

Sept. 24, Southern District of Iowa, at Libertyville church.

Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.

Oct. 7, Northeastern Ohio, at Mahoning church, Columbiana County.

Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.

Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.

Oct. 21, Southern Indiana, Middle Fork church, at Rossville.

Oct. 22, Northern California, at Oak Grove, near Laton.

Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portia, Kans.

Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.

Oct. 28, Southeastern Kansas, at Parsons.

Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

Colorado.

Sept. 18, Good Hope.

Illinois.

Sept. 4, 6 pm, Big Creek.
Sept. 18, 19, 10 am, Woodland.
Sept. 25, Romine.
Sept. 18, 19, 10 am, Woodland.
Oct. 2, 3 pm, Martin Creek, 2 miles southeast of Jeffersonville.
Oct. 7, 6:30 pm, Decatur Mission.
Oct. 9, Camp Creek.
Oct. 23, Salem.
Oct. 23, Rock River, at Franklin Grove.

Indiana.

Sept. 2, Elkhart City.
Sept. 3, 10:30 am, Upper Fall Creek, 2½ mi. east of Middletown.
Sept. 4, 5 pm, Palestine.
Sept. 4, 10 am, Prairie Creek at Sugar Grove house.
Sept. 17, 2 pm, Bethel Center.
Sept. 25, North Liberty.
Sept. 25, 2 pm, Huntington.
Sept. 25, 4 pm, Ogans Creek
Sept. 25, 4 pm, Somerset.
Sept. 25, Turkey Creek.
Sept. 25, 10 am, Portland
Sept. 25, 10 am, Buck Creek.
Sept. 25, 2 pm, Beech Grove.
Sept. 25, Maple Grove.
Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen.
Oct. 1, Yellow Creek.
Oct. 2, 10 am, Walnutlevel.
Oct. 2, Beaver Dam.
Oct. 2, 5 pm, Roann.
Oct. 2, 10 am, Sugar Creek, Whitley County.
Oct. 2, Osceola.
Oct. 2, 5 pm, Plevna.
Oct. 2, 10:30 am, White Water.
Oct. 2, 4 pm, Arcadia.
Oct. 2, Walnut.
Oct. 2, Hawpatch.
Oct. 2, 10 am, Camden, 3 miles south of Pennville.
Oct. 2, 5 pm, Laporte, at Ross house.
Oct. 2, 10 am, Killbuck, at Pleasant Run house.
Oct. 2, Pine Creek.
Oct. 9, 6:30 pm, Anderson.
Oct. 9, Spring Creek,
Oct. 13, Nappanee.
Oct. 16, Pleasant Valley.
Oct. 21, 10 am, Union City.
Oct. 23, 4 pm, Santa Fe.
Oct. 23, 10 am, Little St. Joe.
Oct. 23, 2 pm, Lower Deer Creek.
Oct. 23, 4 pm, Wabash.
Oct. 23, 5 pm, Cedar Lake.
Oct. 29, 5 pm, Union, at Plymouth.
Oct. 30, 31, 10 am, Pleasant Hill.
Oct. 30, Middlefork, at Rossville house.
Oct. 30, 6 pm, Lower Fall Creek.
Oct. 30, 4 pm, Landessville.
Oct. 30, 10 am, Eel River.
Oct. 30, Howard.
Oct. 30, Union Center.
Oct. 30, 5:30 pm, Monticello.

Iowa.

Sept. 18, 5 pm, Brooklyn
Sept. 18, 3 pm, English River.
Sept. 18, 19, Des Moines Valley, country house.
Sept. 22, Libertyville.
Sept. 25, 2 pm, South Keokuk.
Sept. 25, 6 pm, Clarence.
Oct. 1, Franklin, Decatur Co.
Oct. 2, 2 pm, Greene.
Oct. 16, 17, Franklin County.
Oct. 16, 5 pm, Prairie City.

Kansas.

Sept. 11, Independence.
Sept. 11, Wade Branch.
Sept. 17, 18, 5 pm, Olathe.
Sept. 18, Burr Oak.
Sept. 25, 26, 10:30 am, Washington.
Sept. 25, 5 pm, Pleasant Grove.
Sept. 25, 5 pm, Scott Valley.
Sept. 25, 6 pm, Fredonia.
Oct. 2, Osage.
Oct. 2, Lawrence.
Oct. 9, Prairie View.
Oct. 23, 6 pm, Kansas Center.
Oct. 23, 10 am, Maple Grove.
Oct. 23, 3 pm, Conway Springs
Oct. 30, Murdock.
Oct. 30, Larned.
Oct. 30, 2 pm, Topeka.

Maryland.

Sept. 11, Fairview.
Sept. 18, 5 pm, Brooklyn.
Sept. 18, Sams Creek.
Sept. 25, West Point.
Oct. 30, 2 pm, Meadow Branch.
Oct. 30, 4 pm, Middletown Valley.

Michigan.

Sept. 25, 10 am, Chippewa Creek.
Sept. 25, 10 am, Sunfield.
Oct. 2, 10:30 am, Vestaburg.

Missouri.

Sept. 11, 5:30 pm, Wakenda.
Sept. 25, Bethany, at Conway
Oct. 2, 3 pm, Carthage.
Oct. 30, Log Creek.
Oct. 30, Rockingham.

Nebraska.

Oct. 2, Sappy Creek.

Ohio.

Aug. 31, 7:30 pm, Bellefontaine.
Sept. 25, North Poplar Ridge.
Sept. 25, 10 am, Springfield.
Oct. 2, 10:30 am, Seneca.
Oct. 2, 10 am, Portage.
Oct. 2, 19 am, Price's Creek.
Oct. 2, Fairview.
Oct. 9, 10:30 am, Black Swamp.
Oct. 9, Maumee.
Oct. 16, 10 am, Wyandot.
Oct. 23, 5 pm, Upper Twin.
Oct. 23, 2 pm, Ross, 3 miles east of Mendon.
Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.
Oct. 23, Danville.
Oct. 23, 10:30 am, Silver Creek.
Oct. 23, 4 pm, Beech Grove.
Oct. 28, 10 am, Poplar Grove.
Oct. 30, 2 pm, Palestine.
Oct. 30, 10 am, Donnels Creek, country house.

Oklahoma.

Sept. 4, Union Center, at Fairview schoolhouse.
Sept. 11, Pleasant Home, at Galen Rairick's.
Sept. 25, Pleasant Plains.
Sept. 25, 4 pm, Cement.

Pennsylvania.

Sept. 4, 5. 2 pm. Farmers Grove.
Sept. 18, 19, 1:30 pm, Marsh Creek.
Sept. 25, 26, 1:30 pm, Upper Canowago, Latimore house
Sept. 26, 6 pm, Summit Mills
Sept. 26, 3 pm, Middle Creek.
Sept. 30, 7 pm, Alderson.
Oct. 2, 4 pm, Maple Glen.
Oct. 3, Indian Creek.
Oct. 3, County Line, Indian Creek congregation.
Oct. 2, 3, 10 am, Lower Canowago, Bermudian house.
Oct. 9, 10, 2 pm, Terry, at Three Spring church.
Oct. 16, Hyndman.
Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.
Oct. 22, 4 pm, Spring Run.
Oct. 23, 3:30 pm, Ephrata.
Oct. 23, 3:30 pm, Claar.
Oct. 23, 24, 2 pm, Lost Creek, at Freespring house.
Oct. 24, Codorus.
Oct. 24, Shade Creek, at Scalp Level house.
Oct. 24, Yellow Creek, at Steeles house.
Oct. 24, 6 pm, Roaring Springs.
Oct. 30, 4 pm, Pleasant Hill.
Oct. 30, 6 pm, Plum Creek.

Tennessee.

Sept. 2, Beaver Creek.
Sept. 11, Pleasant View.
Sept. 18, 2 pm, White Horn.
Sept. 18, 3:30 pm, Pleasant Hill.
Oct. 1, 3 pm, French Broad.
Oct. 2, 3 pm, Bailey Grove.
Sept. 18, Pleasant Valley.

Virginia.

Sept. 11, 12, 11 am, Redoak Grove.
Sept. 25, Valley Bethel
Sept. 25, 2:30 pm, Flat Rock, at Stony Creek.
Oct. 2, Linville Creek.
Oct. 2, 2:30 pm, Flat Rock, at Pleasant View.
Oct. 2, 3:30 pm, Salem.
Oct. 9, Beaver Creek.
Oct. 16, 2:30 pm, Flat Rock, Wakeman's Grove.
Oct. 23, Barren Ridge.
Oct. 23, 2:30 pm, Elk Run.
Oct. 23, Lebanon.
Oct. 23, Cook's Creek, at Garber church.

West Virginia.

Sept. 4, 2 pm, Seneca
Sept. 11, 3 pm, Knobley.
Sept. 18, 2 pm, Alleghany Chapel.
Oct. 2, Harman.
Oct. 2, Mountaindale.
Oct. 2, 3:30 pm, White Pine.
Oct. 16, Shiloh.
Oct. 30, Maple Spring.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

A CLOSER examination of the anti-liquor bill, recently passed by Alabama, shows that it is one of the most thorough-going of any yet passed in the South. Some of the provisions are as follows: No liquors to be sold in the State. No liquor advertisements allowed in newspapers or billboards. No cars, containing liquor, to be on any sidetrack within the State. Officers may search any suspected place and destroy all liquor found. Officers are duty-bound to investigate every complaint, and institute necessary prosecutions; any failure in this forfeits their official positions. The bill was passed by one of the largest majorities ever given any anti-liquor bill in the Alabama Legislature. Its enforcement will be watched with much interest by temperance workers everywhere.

CONTRARY to the commonly-accepted idea and the glowing delineations of the average dime novel, dishonesty and graft do not, in the end, enrich even the most shrewd operator along that line. Recently one of the most expert crooks,—one who counted his robberies by the score,—confessed, "In all the time that I have been in this business I have never succeeded in laying up very much from the thousands I gained. Somehow the money melted away, and at times I even went hungry." A Pennsylvania burglar tells a similar story. It all goes to prove the oft-repeated adage, "Honesty is the best policy." No matter how alluring the various schemes may be, by which money can be gained dishonestly, in the end the balance is on the wrong side of the ledger, and most emphatically so in the world to come.

THE series of competitive flights of aviators, at Rheims, France, which took place during the week ending Aug. 28, has shown marked improvement in the various devices for the successful navigation of the air, though, of course, much remains still to be accomplished, further to perfect the various airships thus far in operation. Greater stability and power of endurance, to withstand varying atmospheric conditions, are absolutely required, and until this point is reached, man cannot be said to have conquered the air. Glenn Curtiss, the American aeroplanist, carried off two of the prizes, of $2,000 and $600, respectively,—the first prize being for greatest speed attained. Henry Farnam, an English aviator, in a three-hour flight, covering 112 miles, won the first prize in the "endurance test," Aug. 27, gaining a prize of $10,000. At Berlin, Germany, Orville Wright, the American aviator, met Count Zeppelin, the noted balloonist, on Sunday, Aug. 29, upon arrival of the latter in his dirigible airship, "Zeppelin III." The balloon left Friedrichshafen at 4:30 A. M., the previous Friday, and covered the entire distance of 450 miles without any serious disturbance, excepting a few minor repairs.

THE Chinese, in their desire to partake of Western learning and research, are reading translations of European books with the greatest avidity. In some cases it has not been possible to publish the Chinese reprints fast enough to supply the demand. Most unfortunate, however, is the fact that the promoters of vile and irreligious literature are making use of the opportunity presented, to flood the country with their pernicious publications. If this course is persisted in, the missionaries, now at work in China, will have to contend with most distressing results from the evil seed so universally sown. As Christ intimates in the parable, the enemy of righteouness is ready to sow tares at every possible opportunity.

THE Burlington Railroad has decided that hereafter several copies of the Bible are to be placed in the library compartments of each of its limited trains. The company is following the example of the Pennsylvania Railroad in this respect. These two roads are the pioneers among American railways to add the Word of God to their train libraries, for the benefit of the traveling public. But why should not *all* roads make the Bible equally accessible as the many other books usually found in the library compartment of a through train? Many professors of Christianity would gladly read the Sacred Volume, and others, who are not, as yet, believers, could read it with most excellent results. By all means, let us make the Bible readily accessible to the traveling public.

A DISASTROUS flood of the Santa Catalina River, in and around Monterey, Mexico, Aug. 28, caused an alarming loss of life and property. At this writing (Aug. 30) it is thought that more than 1,200 people found a watery grave in the overwhelming floods. Energetic and timely arrangements by those in authority are furnishing the survivors with needed food supplies and shelter. Many valuable industrial enterprises,—smelters, steel plants, etc.,—have been greatly damaged, the loss along this line and in general being, perhaps, nearly $30,000,000. Monterey is one of the most progressive cities of the southern republic, and is often referred to as the "Chicago of Mexico." As soon as needed repairs to railroad and telegraph systems in the afflicted region can be completed, more definite information, as to the full extent of the disaster, will be available.

A FEW weeks ago we referred to the strike of the 8,000 workmen of the Pressed Steel Car Company, of Schoenville, near Pittsburg, Pa. Six weeks have now elapsed since the men quit, and there has hardly been a day without serious acts of violence and lawlessness. State troops and deputy sheriffs have endeavored to preserve order, to protect the property of the company, and to shield those now employed in the car works, but it seems almost impossible to prevent disorder. There have been wild and uncalled for excesses on the part of the strikers. It is charged that poison was placed in the food of the strike-breakers, and that the use of powder and dynamite has been attempted, to destroy the company's property and workers. On the other hand it is alleged that the workers now employed are held in practical peonage by the company, not being allowed to leave the plant. Aug. 26, during a drizzling rain, the families of the strikers, on whom eviction notices had been served, were compelled to vacate the company's houses, presenting a scene of the greatest distress imaginable. It is much to be regretted that, in this great and resourceful country of ours, we cannot agree upon some plan peaceably to arbitrate labor troubles,—such as the one here alluded to. Surely, there must be some way of settlement equitable and fair to all concerned!

CRETE, the mountainous island in the Mediterranean Sea, is remembered by Bible students because of its connection with the history of Paul. When, several weeks ago, the islanders raised the flag of Greece, thereby claiming allegiance to that country, and throwing off the sovereignty of Turkey, there was an immediate remonstrance by the six great Powers of Europe, who, by a previous treaty, had pledged themselves to maintain the grasp of the Turkish Empire upon the island. As a consequence the flag has been lowered, and any possible difficulty between Turkey and Greece, because of the attempted revolt, averted. The question arises: Why could not the Powers exert their overwhelming and undoubted influence to avoid other threatening wars? In the case of Crete they agreed on such a plan, and carried it out as contemplated, but there are other nations equally needy of the protection that might be afforded. Should the six great Powers agree and insist upon a plan by which The Hague Court hereafter would settle all disputed points, war would be practically done away with.

IN various ways our large cities present problems of vast magnitude. Gen. Theodore A. Bingham, late Police Commisioner of New York, declares that "lawbreaking in our large cities is seemingly a safe and profitable occupation." "Greater New York," with an indebtedness of multiplied millions,—funds that were supposed to have been spent for the proper care of the city,—is said to be, in many respects, "the most lawless city in the world." The government of the city costs $200,000,000 a year,—about one-third of the amount now being expended in conducting the National Government. In addition, "the city pays probably $100,000,000 a year in graft, blackmail and brokerage on crime." So great is the power of corrupt politicians, as touching the administration of civic affairs, courts, etc., that, upon the payment of required amounts, gambling, prostitution and other evils are allowed to thrive unmolested. If offenders, properly "protected," are cited to a court of justice, immunity is assured them by the all-powerful political "boss." The situation is certainly an alarming one, but an effective remedy does not seem to be in sight.

ACTING on the humanitarian and eminently sensible principle that "punishment does not reform, but proper environment does," Judge Feagin, of Birmingham, Ala., has succeeded in getting much better results from a parole system, which puts a man upon his honor, than from a sentence to jail or chain-gang. The judge found that under the ordinary methods of punishment no practical reform was effected, and that the families of those under sentence failed to get needed support. He then began probating the offenders for thirty or sixty days, requiring them to report to a special officer at stated times. Eighty men are on the list at date of this writing. Calculating their wages at the rate of $2 a day,—a low rate for workmen in that district,—over $9,000 has been earned for these families instead of leaving them destitute. Besides all that, the men, with few exceptions, have redeemed themselves from their past delinquencies and are useful members of the community, while, after a jail or chain-gang sentence, there would be permanent disgrace, and a strong tendency to continue in a life of lawlessness.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

A VOICE FROM THE POORHOUSE.

"My dear friend," said the doctor, "I FAVOR
License for selling of rum.
These fanatics tell us with horror
Of the mischief liquor has done;
I say, as a man and physician,
The system's requirements are such
That unless we, at times, assist nature,
Both body and mind suffer much.
'Tis a blessing when worn-out and weary—
A mod'rate drink, now and then."
From the minister by the pulpit
Came an audible murmur, "AMEN!"

"'Tis true that many have fallen,
Become filthy drunkards, and, worse,
Harmed others. No, I don't uphold them;
They made their blessing a curse.
Must I be denied for their sinning?
Must the weak ones govern the race?
Why, ev'ry good thing God has given
Is only a curse out of place.
'Tis only excess that destroys us;
A little is good, now and then;"
From the white-haired, pious old deacon
Came a fervent, loud-spoken, AMEN!"

A murmur came up from the people,
From the lips of the list'ning throng;
They came from their homes with a purpose
To crush out and trample out wrong.
But their time-honored, worthy physician,
Grown portly in person and purse,
Had shown in the demon of darkness
A blessing instead of a curse.
And now they were eager, impatient,
To vote when the moment should come.
They felt it their right and their duty
To license the selling of rum.

Then, up from a seat in the corner,
From the midst of the murmuring throng;
From among the people there gathered
To crush out and trample out wrong,
'Rose a woman, her thin hands uplifted,
While out from her frost-covered hair
Gazed a face of such agonized whiteness,
A face of such utter despair,
The vast throng grew hushed in a moment,
Grew silent with terror and dread;
They gazed on the face of the woman
As we gaze on the face of the dead.

Then the hush and the silence were broken;
A voice so shrill and so clear
Rang out through the room; *"Look upon me,
You wonder what chance brought ME here;
You know me, and now you SHALL hear me.
I speak to you, lovers of wine,
For once I was young, rich, and happy—
Home, husband, and children were mine.

"Where are they? I ask YOU where are they?
My beautiful home went to pay
The deacon who sold them the poison
That dragged them down lower each day.
I pleaded, besought, I entreated;
I showed them the path they were in;
But the deacon said—they believed him—
That only excess was a sin.

"Where are they? I ask YOU where are they?
False teachers of God's Holy Word!
My husband—my kind, loving husband—
Whom my tears and prayers might have stirred,
Remembered your teaching, turned from me—
ME kneeling, and pleading with him,
'Twas a God-given blessing, YOU told him,
And only excess was a sin.

"And where are my boys? God forgive you!
They heeded your counsels—not mine;
You, doctor, beloved and respected,
You could see no danger in wine
For my boys so strong and so manly.
How could I hope ever to win
When their doctor said 'twas a blessing,
And only excess was a sin?

"My husband, so noble and loving,
My boys, so proud and so brave,
They lie side by side in the church-yard,
Each filling a drunkard's grave.
I have come from the poorhouse to tell
My story, and now it is done.
Go on, if you will, in your madness,
And license the selling of rum.

"Before the great judgment eternal,
When the last dread moment has come,
They'll stand there to witness against you,
My dear ones, the victims of rum.
When the shadows of earth are lifted,
And life's secret thoughts are laid bare,
By the throne of the Great Eternal,
I shall witness against YOU there.
—Demorest's Monthly Magazine.

* This incident is true, and when the woman had finished her pitiful story, the entire assembly, including the doctor, the minister and the deacon, voted unanimously for prohibition.

THE RELATION OF THE HOLY SPIRIT TO THE TRINITY.

BY H. A. STAHL.

In my first article I endeavored to prove that the Holy Spirit is a person, because he has all the essential qualities of personality. In this article I will show his relationship to the Trinity.

The Holy Spirit is the third person in the Trinity. God, Jesus and the Holy Spirit are three separate and distinct persons. The very first proof of personality in the unity of the Godhead is found in Gen. 1:26: "And God said, Let *us* make man in *our* image, after *our* likeness." God did not talk to man, for man was not yet made. He did not talk to the angels, for likely they were not yet created. He evidently talked to his helpers,—Jesus and the Holy Spirit.

It is the happy privilege of the people of today, who live in the light of the New Testament, to view the Old Testament therein. John 1:3 says, "All things were made by him, and without *him* (Christ) was not anything made that hath been made." This refers to the work of the *Word*, the everlasting *Son*, in creation. It was by his intervention that the world was made in the beginning. Thus the Bible story of creation shows the presence of the three persons in the Trinity,—the Father, as the original source; the Son as an intermediary; the Holy Spirit as the medium through which creation came into being. Gen. 1:1; John 1:1-3; Gen. 1:2.

Further evidence is still shown in the words, "So shall they put my name upon the children of Israel." Num. 6:27. The stress should be placed on the word "so." "*So* shall they put *my* name upon the children of Israel."

"The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." Num. 6:2-26. This priestly benediction of the Old Testament has its fulfillment in that of the New. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." 2 Cor. 13:14. Here you will find, the full Trinity is named.

The grand old prophet, Isaiah, was permitted to have a splendid and sublime vision of God. "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." Isa. 6:1-3.

Here we learn of the hidden place, where the cherubim and seraphim chanted the praise of the Eternal, and they sang, "Holy, holy, holy is the Lord of hosts," a threefold praise to one person. In this prophecy, also, is found, perhaps, the most clear and concise statement of the dictrine of the Trinity that the Old Testament contains. "Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit." Isa. 48:16.

The *me* refers to the one about whom the prophet wrote and spoke, the great Deliverer, the Messiah, Jesus. "Jehovah hath sent *Me* and His *Spirit*." Here the Trinity, in its fullness, is distinctly revealed,—not as a doctrine, but through a prophecy. Everything that the New Testament reveals to us is suggested in the prophecy uttered years before the coming of the Messiah,—God sending his only *Son* and *Spirit*. The New Testament takes up the suggestion of the Old, making it plain. "And Jesus, when he was baptized, went up straightway from the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16, 17, Am. Rev.

Here the voice of the Father is heard from heaven, proclaiming his pleasure in the Son, while the *Spirit* descended upon him. This is a manifestation of the one God in his threefold personality. At the very outset of Christ's public ministry the truth of the Trinity was revealed to us. After the Lord had finished his work upon the cross, and was resurrected, he called his disciples to himself for the last time before his ascension. He gave them the commission under which they were to serve. He committed to them the baptismal formula, which contains the most simple and positive statement of the personality of the Trinity that is found in the whole Bible: "Baptizing them into the name of the *Father*, and of the *Son*, and of the Holy Spirit." Matt. 28:19.

The phrase *of the*, in each case, clearly marks the separation of personality, but the singular number of *the name* by which they are prefaced, indicates the unity of the Godhead. The baptismal formula is the standard of all subsequent teaching concerning the Trinity.

The sum and substance of the whole matter consummates in the one Godhead. There coexist three divine and distinct persons, coequal and coeternal. This mystery cannot be explained. It is beyond the grasp of the finite.

Since we have found three actual persons in the economy of the Godhead, we want to learn what the Word teaches concerning the relation of the Spirit to the Trinity. The Holy Spirit is spoken of all through God's Word, as the third person in the Trinity. That the Father was supreme, is evident from the history of the creation and also the history of the Jewish people. "The Lord our Lord is one Lord." Deut. 6:4. Then followed the revelation of the Son, and, lastly, in the fulfillment of his mission, came the revelation of the personality of the Spirit. In the Trinity the Holy Spirit is not *first*, nor *second*, but *third*. It is positively stated that the Spirit is sent, and Jesus confirmed this statement by saying that the "Spirit *proceedeth from the Father*." John 14:26; 15:26. This is an eternal truth, and cannot be changed. The Father is not spoken of as being sent by the Spirit; nor can he be said to proceed from the Spirit, hence the Holy Spirit cannot be the first person of the Trinity, nor the second therein. The Son is spoken of as sending the Spirit from the Father, and as himself sending the Spirit after his ascension. John 15:26; 16:17.

In the light of Divine revelation the Son is never said to be sent by the Spirit. The relation of the Spirit to the Father is set forth in these words: "*The Spirit proceedeth from the Father*." John 15:26. This is God's order in putting forth this truth. The relation which the Spirit bears to the Son, is declared in Christ's own language: "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." John 14:16. "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26.

The declaration may thus be made in a few words. There are three persons in the blessed Trinity,—the Father, the first person; the Son, the second person; the Holy Spirit, the third person,—in position always proceeding from the Father, through the intervention of the Son and therefore the revealer of God. In my next I desire to look at the work of the Holy Spirit, for we believe he has a great mission to fill in this world, to which he has been sent. May the Lord help us to study him more definitely!

Glade, Pa.

"THE GLORY OF THIS MYSTERY."

BY OMA KARN.

Passing through the country on the train, sometime ago, soon after a continued and heavy rainfall, such as turns every brook, rivulet and gully into a muddy, turbulent stream, my attention was attracted to the peculiar color of one of these flood streams.

A moment's close study showed that this color was caused by a current of clear water that was resolutely pushing its way right through the center of the muddy

stream, gradually pushing back and crowding out the unclean forces that surrounded it.

The train passed along the stream for some distance, but the presence of this center current was unexplainable, until finally, just as a bend in the road made it necessary to part company with this interesting bit of nature, we came upon the explanation,—a little brook, its waters pure, clear and sparkling, pouring into the muddy stream.

Only a glimpse of this was permitted, but it was sufficient to show that the brook, judging by the activity with which it rolled down the hillside, and the force with which it took its way through the flooded stream, had an inexhaustible supply,—evidently a spring,—to draw from.

Deprived of the further study of the thing itself, the mind began using the scene in making comparisons,—seeing in it a faint illustration of the change that comes into a human life when Christ is permitted to come in and cleanse and purify it,—how much we profit by letting Christ into the heart, and how much we lose by keeping him out of the heart.

Few, if any of us, realize how much power we might have, how much burden and struggle might be removed, from how much impurity and weakness we might be freed, if we would but let this Divine Inhabitant come in and take absolute possession of our lives. With his indwelling presence comes a force that no other power can overcome. All that distresses and hinders so,—all that is weak and sinful, all that is low and mean, must depart before the overcoming might of his presence. Every life that he is permitted to enter gradually becomes a changed life. The shallow, purposeless life we lived, the foolish, vain things we longed for, the selfish ways we clung to, the unclean thoughts of our heart, all are overcome and finally swept clean by the pure, clear waters of this new life.

Adorning this inner strength and purity, is the outward beauty and grace that it brings to us. One often notices how constant contact with a dainty, refined, pure-minded person overcomes the coarse, impure tendencies of another.

If this is true of association with humanity, of which even the purest and best is far from perfect,—then, what must be the result of constant association with One who is absolutely perfect,—One who is the highest type of truth, honor, manliness, thoughtfulness, gentleness and purity?

Sometimes, when thinking upon our Savior's perfections, we are made to wish that we had been one of those permitted to be close to him in that golden age when he was here on earth. What inspiration it must have been to the disciples,—the constant association with this pure and perfect character,—this wonderful, friendly, unassuming, winsome person, who had power to draw all men unto him!

We know that Enoch walked with God for many years, and at the end "he was not, for God took him." We do not know how it was, but it reads as if the result of this intimacy was that Enoch was fit to enter God's presence in human form. But we do know that this same intimacy is offered to every human soul. It is a wonderful, almost unbelievable, fact that we poor, weak, sinful mortals, can, if we will, have this presence always with us. It is a blessed thought that the spirit of God, through Christ, will enter man's life, filling it with power, beauty and grace, even after sin, self-neglect and the wasting of opportunity make it seem an utterly ruined and wasted life. No wonder Paul says, "The glory of this mystery—Christ in you."

Covington, Ohio.

"THE BLOOD OF MARTYRS THE SEED OF THE CHURCH."

BY GOLDIE SWARTZ.

THERE is no real achievement without sacrifice; neither is there real progress without opposition. Looking back over all past ages, we see this to be true. There was no great accomplishment except through opposition and sacrifice. Opposition, then, is one of the fundamental elements in progress. If man wavers, or is allowed to be shifted about by every gust of wind, the principles he advocates will soon come to naught. But if he be willing to stand firm and, if need be, to sacrifice his life, that principles of righteousness might be firmly grounded, then is he entitled to a crown of victory.

The very basis of the doctrine of evolution is the fact that life of the higher rests upon the life of the lower. Thus we have the survival of the fittest. Astronomers tell us that the sun, to give us heat, burns itself up, that to ripen our harvests costs it thousands of tons of carbon. Geologists show that the mountains give up their soil to make the valleys fertile.

This law of development over opposition is equally true in the religious world. The church, the most eminent and excellent institution of our day, represents the principles for which its martyrs died, and, dying, conquered. Often stoned and mobbed in their own loved cities, they were forced to flee to the deserts, mountains and caves. Through their persecution and suffering they won the victory over every form of vice and sin.

Did they do it for any personal honor or benefit? To those martyrs it was not given to enter into the fruits of their labors. With but few exceptions, the names of those vicarious heroes remain unknown. We must confess that their precious blood is the price of our liberty and salvation. Could we but have even the faintest vision of what our condition today would be, had it not been for those martyrs, I believe we would awake to our sense of duty in spreading the "glad tidings" to our neighbors who are in darkness.

It was the willingness of the church fathers to meet the obstacles which came in their way, whatever be their fate, that has given us our religious freedom and has made the church the most potent factor in the world.

The church was planted in hallowed soil. In its infancy it was nurtured by the yielding up of the vital life of its leaders. Their love for the principles of Christ made them willing to give up their life-blood that the church might grow. Little did they think, at that critical time, when, to be loyal to the cause of Christ, they must sacrifice their lives, that they were laying foundations which, being built upon later, would develop into the beautiful structure,—the institutional church of today.

Glance at the infant church in Jerusalem. So long as there was no opposition, it merely remained alive, a narrow Jewish assembly. But when persecution came there was a scattering out. Then greater efforts were made to preserve and spread the Gospel of Christ. How futile were the measures to stop the progress of Christianity! The leaders of the Jews attempted to intimidate the apostles, and thus keep them from preaching Christ. But did their attempts amount to anything? Did the disciples stop preaching? Not at all. They would obey God rather than man. They could not but speak the things they had seen and heard. Persecution only made them bolder. It increased their strength and faith in Christ, and he made them more zealous in their labors.

Did the Pharisees succeed in stamping out Christianity when they stoned Stephen? The Son of man whom he saw, at that juncture, standing at the right hand of God, awaiting to lift him up to glory, only made, what they were trying to destroy, to spread more rapidly. Gamaliel was right,—fighting against God is useless. Truth and righteousness thrive on opposition.

Persecution came next from Herod. With the sword,—to the Romans the most disgraceful weapon of death,—he beheaded James, the one he especially singled out as an object of his vengeance. So James was the first apostle to meet a martyr's death, and the second to follow in the path of his Master. But persecution did not diminish the ever-increasing flow of converts. Indeed, it served to make their numbers grow, for to the Christian death was but the beginning of eternal happiness. The onlookers became impressed with the cheerful countenances of the martyrs, and many were made to inquire what, in this belief, could rob death of its terrors.

"Persecution is the knife which cuts the diamonds and makes them shine. And it is diamonds that are cut, not pebbles." It was persecution that made every Christian in that age a missionary. "The soldier tried to win recruits for the heavenly host; the prisoner sought to bring his jailor to Christ; the slave girl whispered the Gospel in the ears of her mistress; the young wife begged her husband to be baptized, that their souls might not be parted after death; everyone who had experienced the joys of believing tried to bring others to the faith."

News of the rapid increase of Christianity reached Rome, where the emperors made the suffering of Christians so intense that words fail to describe the scenes. Faith and death walked together. Cruel stratagem was adopted to check the growth of the cherished faith. Good men were sewed in skins of wild beasts, to be worried to death by dogs.

Others were obliged to pass, with already wounded feet over thorns, nails or sharp shells. Still others were scourged till their sinews and veins lay bare. After suffering the most excruciating tortures they were put to death by fire. The spectators, while shuddering with horror at the sight, yet were amazed at the courage of the sufferers.

Polycarp is one of the untold numbers who suffered during this period, that he might be a faithful witness for Christ. The proconsul sentenced him to be burned alive. He was taken to the stake. Unwilling to be bound to it he said, "Leave me thus. He who strengthens me to endure the fire will also enable me to stand firm at the stake without being fastened with nails." Fire was set to the wood and the flames grew hot. The executioners stepped back on all sides. The heat was intolerable. All the time, in the midst of the flames, the martyr sang praises to God. With a loud voice he prayed, "Lord God Almighty, Father of our Lord Jesus Christ, I praise thee that thou hast judged me worthy of this hour, to participate in the number of the witnesses and in the cup of thy Christ." For a long time he remained unconsumed therein. Astonished at the miracle, but determined to put an end to his life, the guards thrust spears into his body, making such a quantity of blood issue from the wounds as to put out the flames. After many attempts, however, they put him to death, and burned his dead body, which they had not been able to consume when alive.

The flames of persecution had not swept away at the time of the Middle Ages. The blood of Huss, in the crackling fagots, sealed those things which he taught. Later such men as Zwingli, Cramner, Savonarola and Ridley suffered great persecution or martyrdom in opening the way for the Reformation. Luther followed in close succession, as one who could not do otherwise than take a stand for the Bible, whatever ill befell him.

While life was thus ebbing away, these martyrs could sing from the psalms of David: "Precious in the sight of the Lord is the death of his saints," "Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou are with me." There resounded a victorious outcry, "Hallelujah! death is swallowed up in victory."

Amid such unswerving faith and determination of the leaders, the church has developed. Christianity has been bought not with cash but with blood, the vital treasure, which has availed in behalf of every land, every nation of the earth. The Christian banner has been dyed by the life-blood of its martyrs. The church owes its existence to the vicarious service and suffering of its leaders. A life thus sacrificed, not for fame but for the uplifting of its fellow-men is a bright jewel in heaven.

"The heroes of the Bible make up such a group of pearls as were never before strung on one string. The only queen ever permitted to wear such a string of gems is Christianity." For thousands of years she has worn them, unapproachable by any other; and they yet remain unexcelled in beauty and grandeur by any other.

Though centuries have passed, the noble deeds and glorious achievements of those men of oak and rock stand out brilliant as the stars that deck the sky. They still nourish man's bravery and endurance. Their courageous stand stiffens the backbones of men today, and helps them stand firm against opposition.

Has persecution yet ceased? Was it a storm whose fury soon passed over? Or is the Christian immune from it today? No, the days of persecution are not over. Suppose we should be demanded to yield either

one or the other,—our lives or our Christian principles, —which would it be? Would we hearken unto man or God? Christ, speaking as a Master, says, "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it."

The fundamental difference is in the form of attack, —that is all. Although the circumstances differ, yet are not our persecutions just as real as theirs,—only of a more insidious kind? Christ knew the unchanging condition of church growth and of personal Christian growth when, to the citizens of the kingdom, he uttered those consoling words: "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven." What we need is not fewer difficulties; not a smoother path, but more faith and more of the Pentecostal Spirit; not more pleasant surroundings but a firmer grip on the principles of Christ and a steadier footing to uphold those principles at any cost; not fewer thorns but more grace.

Ashland, Ohio.

A WORD FROM THE TEMPERANCE COMMITTEE.

The history of the Church of the Brethren shows that she has been an advocate of temperance in advance of almost all other organizations. However, her practical efforts to destroy the ravages of the liquor traffic have been meager indeed. We have been content in a defensive warfare.

We have studied the question as it affects our church rather than as it affects our nation. Our interests were very rightly centered in our own boys and girls, but not so much in others, who are none the less important.

Just now we have conceived the idea of uniting our forces with the great army of men and women who are striving to annihilate the monster. The conference has appointed a committee of three to organize and guide the movement, and they are fully determined to put up a battle royal against the foe.

That committee is persuaded that effective work can not be accomplished, until the members are organized into working companies who can do service locally, and also simultaneously. We trust that each District in our entire Brotherhood will take the matter up at its next District conference, if such has not already been done, and appoint a committee to work under and in unison with the general committee.

Sentiment against this unlawful liquor traffic must be awakened all along the line. To accomplish this, temperance meetings must be held in all of our communities. Programs with live topics must be arranged, and live-wire speakers assigned, who will create agressive action against the saloon.

These meetings, if rightly arranged, should beget healthy and practical action in at least three ways:

1. A witnessing against the unrighteous traffic in rum, and an arousing to such an extent that mass meetings will be held in our cities, towns and rural districts; thus quickening the conscience of the people.

2. Causing the vote, at every opportunity, to be cast *against* the saloon and *for* men who will help to enact righteous laws.

3. Enabling all to see the need of petitioning our representatives in State Legislatures and Congress, that they may know our position in regard to the matter and act accordingly. Much good has been accomplished in this way which otherwise would have been left undone.

The District committees should acquaint themselves with the position of candidates on this question, and cause our people to know, that they may vote intelligently. It should be their duty, to see that every legal voter in their territory is registered, that they may be qualified to cast their ballots at the opportune time.

The Conference at Harrisonburg adopted the following plan to create a treasury for the temperance movement:

1. That collections be taken on temperance Sunday-school lesson Sundays.

2. That a temperance sermon be preached in each churchhouse in the Brotherhood once each year, at which time an offering be taken.

3. That a collection be taken at each local and district temperance meeting.

All of these offerings should be sent to P. J. Blough, Treasurer, Hooversville, Pa.

These district committees will be invaluable to the general committee in ascertaining conditions, and forwarding assistance to the places needed.

The territory already prohibition should organize, in order to assist other territory, and help to bring about national prohibition.

That we may be favored with an early and favorable report, is the wish of your committee.

Yours in behalf of righteousness: J. W. Lear, Cerro Gordo, Ill.; J. A. Dove, Cloverdale, Va.; P. J. Blough, Hooversville, Pa.

THE TWO SONS—THE DIFFERENCE.

BY JOHN ZUCK.

One of the mysterious things of life is the difference we find in the same family, between children having the same parents, raised in the same home, fed from the same table, clothed and warmed around the same fireside, sent to the same school, and instructed out of the same books, but so it is, and so it was. There was a marked difference between Cain and Abel, Joseph and his brethren, Jacob and Esau, Ruth and Orpha, Mary and Martha, the elder son and the prodigal. We could greatly multiply similar cases of our own day and generation. But we now invite attention to Matt. 21: 28-32, where a man had two sons, of whom Christ says, "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, *I will not:* but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, *I go, sir;* and went not."

Now Jesus wants to know, of these chief priests and elders of the people, which one of these sons did the will of the father. They answered, "The first." This was correct. Now, notice, they did much better in answering this question than the previous one, which was about John's baptism. "Whence was it? From heaven, or of men?" These same chief priests and elders said, they could not tell.

Do you see the *difference?* Christ was assuming authority in the temple, and taught as one having authority. He demonstrated his divinity by his power to work miracles, and was establishing himself as the promised Messiah,—a thing that these chief priests and elders were endeavoring to gainsay.

John the Baptist had borne so much testimony of Christ, as the Lamb of God, and of the Spirit's descent upon him at his baptism, that, at the very mention of John's baptism, these crafty priests became suspicious, and put their heads together. In their reasoning we see clearly that they saw it was self-condemnation if they said it was either of heaven or of men. Hence their answer, "We cannot tell." This was a glaring falsehood. But it seems, in this latter question, in reference to the two sons, that they do not seem to comprehend the application, soon to be made and they answer correctly.

It is rather a queer way of stating it, to say that ignorance aids truthfulness, but it so happens sometimes. Now Jesus presses home the parable to them and says: "Verily I say unto *you*, That the publicans and the harlots go into the kingdom of God before *you*. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him."

These very priests and elders professed to obey God, to be his children, and faithful to him at all times. "*I go, sir,*" but went not. After they had seen John "in the way of righteousness," yet they repented not.

How many there are today,—priests, elders and laity,—who are of the class, "I go, sir," and do not? Many are enthusiastic "Lord" sayers, making great pretensions to religion, and manifesting great zeal in their charities. But when it comes to that part of the Father's will that requires entering *into the vineyard of the Lord*, which is the church of Christ, there to do all things whatsoever Christ has commanded, they seem greatly to fail. What I mean is, they say that they are going to do the will of the Lord, but do not.

Let us all take notice. Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven." So we see, as in the case of these two sons, it was not the fair promise, but the *doing* of the will of the father, that met the approval of the Lord.

Fathers and mothers, brethren and sisters, may we not be comforted by this parable of the two sons? It should be a great source of comfort and hopefulness to us, who have wayward sons and daughters, who declare by their word and action, that they will not go into the vineyard and labor *today*. While they will not step out on the Lord's side today, it is possible for them to repent of their course, see their mistake, change their minds, be sorry for their neglect and indifference, and turn to the Lord, full of faith and love, and labor to the praise and honor of God.

May this lesson come to us also, with great force, in behalf of those who, having been invited, and having promised to come, make the start. Perhaps they enter the Lord's service, and then fall away, and go back to the beggarly elements of the world. Like some disciples in the days of the Master, they "walk no more with him." These are those who say, "I go, sir," and go not,—*all the way*. They run well *for a season only*.

The ministers of the Gospel have something to do in this matter in teaching the whole Gospel. They should see that the vineyard,—the church,—is fully set forth in its claims, its rights, its privileges. They should describe the labors required, with all the saving graces, blessings and most precious promises unto all who are ready and willing to enter into covenant relationship with God,—the Father,—through Jesus Christ, our Lord. The compensation is beyond all computation. It is life eternal! "There remaineth a rest to the people of God." "Enter thou into the joys of thy Lord."

Clarence, Iowa.

WHO WANTS THE SALOON?

BY H. H. BAKER.

Not the man who stands on the highest plane of morality; not the man who is interested in the future, as well as the present, welfare of his home, his children, and their homes; not the man who is or has been under true Christian influence.

The man who wants the saloons is one who has lost his self-respect, his manhood, and his good moral principles; one that has no respect for his Christian father or mother, sister or brother, wife and children; one who violates the law of God, good society and hygiene.

There is one class that stands up bravely against the saloons, and that is the class that is or has been under Christian influence, in some way.

Of the two classes that stand for the saloons, one seeks dollars regardless of the source. The other class drinks the "poisonous stuff." Those who defend the liquor traffic are so eager to pocket the almighty dollar that they consider money above life and duty. They do not think of the useless lives they are living, the harm they are doing, and of the great amount of evil they are causing.

What shall we say about the other class that wants saloons,—the people who want them because they want whiskey? They claim that taxes will be higher, wages lower, and men thrown out of employment if saloons are closed. If these narrow-minded men would believe statistics, they might learn the facts in the case. Many people know these facts. They know that whiskey is of no real use. If they drink it, the reason must be that they like it. Their appetites have become so strong that they must have it (so they think) and their will power is so weak that they cannot resist the temptation.

I believe that the growing tendency of the world is upward, and that the time is coming when the Government, instead of fining a man and putting him in jail, for being drunk on licensed saloon whiskey, will close the manufacturing establishments.

The Government of the United States may be the greatest on earth,—and I am sure it is, in most ways,— but the law that would raise it to the highest pinnacle,

as a Christian nation, is yet to be passed. By a little effort, on the part of the Government, the criminal cases would be almost extinct, the expenses of penitentiaries, jails, trials, etc., would be reduced to a low figuse. The saving thus effected would greatly excel the $1,000 collected for a license. The poor people, as a rule, pay the tax.

The United States Government charges the manufacturers $1.90 per gallon tax on the whiskey made, while the cities in our State charge each saloonkeeper $1,000 per year license. This gives him the privilege of making homes desolate, filling the jails and poorhouses, hires policemen to arrest the man whom it has caused to become intoxicated, and then fines him for being in that condition. There is too much whiskey being manufactured yet, and there is not enough earnest prayer in the Senate chamber.

When these conditions change, possibly the root of the evil will be looked after. Abolish the making of the whiskey. If you merely cut off the branches of a tree, the roots will send forth more. Cut off the roots, and the tree will soon die.

Harrod, Ohio.

IS MONEY THE ROOT OF ALL EVIL?

BY RICHARD SEIDEL.

We are not told that it is money, but the love of money, that causes the greater part of the evils so evident all around us, either by sight, rumor, or through the press of the present day. In the annals of history we find that the love of money, to a great extent, has been the cause of evil for ages past. With the increased advantages of the day, and the facilities for improvements and progress, on every hand, comes the increased demand for money, and many and hideous are the crimes arising from the desire to obtain that which otherwise might be a blessing.

Money, in the hands of men who have in their hearts truth, honor, and a love for humanity, has been bestowed, and is being bestowed, to the benefit of suffering ones. Noble deeds of charity and compassion have been performed by extending help, in various ways, to those who need. To such agencies we are indebted for the many charitable institutions with which we are so highly favored.

True, on examining the statistics of asylums, children's homes, infirmaries, hospitals, and, in fact, all benevolent institutions, we find that a majority of the inmates are there because of transgression, either their own or that of their parents. This has brought them, of necessity, to these God-given places of refuge. Truly, money in some hands is a blessing, when it provides such institutions.

But allow me, for a moment, to present to you the other side of the picture, in just one of its phases, and, to my mind, one that brings death and woe to the participants, and misery and heartaches to the innocent. The love of the mighty dollar will prompt a man to give to his fellow-man the intoxicating cup. He knows that in it is concealed that which will deprive the drinker of reason, and madden with frenzy his intellect and manhood, plunging him, without mercy, beneath the plane of decency, even lower than the brute creation! The saloonkeeper gorgeously decks his den with the beauties of nature. He charms the ear by the warble of foreign birds. Thus he draws into his net victims of all ages. He piles into his coffers that which justly belongs to innocent childhood.

The saloonkeeper, in his eager desire for gold, hardens his heart, sears his conscience, and closes his eyes and ears to the cries of those who are made destitute because of his greed for money. He takes the last pittance from the hand of inebriates, who, to satisfy the appetite which burns like fire within, forget those who are near and dear to them, lose sight of uprightness, become careless and indifferent to the rights of good citizenship, filling all, with whom they may come in contact, with disgust and abhorrence. Why do men so misuse God's greatest blessings,—casting aside his holy laws, withdrawing their own immortal souls from his presence, besides bringing others to utter desolation and want, both here and hereafter?

"But godliness with contentment is great gain." "For we brought nothing into this world, and it is certain we can take nothing out."

Sandy Hook, N. J.

THE EVILS OF SUSPICION.

BY JOHN WOODARD.

The Revolutionary War was the result of suspicion. The colonists were suspicious of England. They thought that the mother country intended to restrict their liberties, so they engaged in a long, cruel war. The South was afraid that the North would deprive them of their slaves, so they seceded. That caused another long, cruel war. The United States being suspicious of other nations, spends the bulk of her revenue for war preparations. Just think of it, several hundred million dollars appropriated for army and navy, and only a few million for the Department of Agriculture, to use in improving the productivity of the land! Other nations are even worse. All the principal European nations spend enormous sums in maintaining large armies and navies. The people are burdened with heavy taxes,—all because each nation is suspicious of the others.

But suspicion is not found only in political organizations, nor is it confined to the realm of worldly affairs, for, sad to relate, we find it in the church. The young are afraid that the older ones are trying to hamper them with unnecessary restrictions, and the older ones are afraid the younger element will "remove the landmarks which the fathers have set." As a result of this suspicion, they drift apart and both parties go to extremes. One party deprives itself of the advice and counsel of the experienced; the other, of the energy of the young. When the organization of the Christian Workers' society was discussed, some suspected that the young people might get too much authority, and even now some suspect our schools of being inimical to some of the principles of the church.

The cause of suspicion is misunderstanding. If parliament had understood the colonists, and the colonists had understood parliament, there would have been no Revolutionary War. If the South had understood the North, and the North had understood the South, there would have been no War of the Rebellion. The slaves might not have been freed so soon, but it would have been a saving of both life and property, and many of the evils, that came from a sudden freeing of many slaves, would have been avoided.

In the church there will be differences of opinion. No two persons are exactly alike, and we can hardly expect them to think alike on everything. But, if we just get together, as friends and brethren, and talk the matter over, we can come to an understanding and settle our difficulties without any trouble. The difficulty is, we do not always do this. Each one thinks he is right and when a number of us investigate a question, we do not seek to find evidence in order to make a correct decision, but simply to show that the other person is wrong. That is human nature, but it is not the Christian spirit.

When we have discovered a member in the wrong, and have tried to convince him of his error, he often has very little to say in reply, but looks around to see if he cannot find some of our mistakes that are just as bad, and then he tells it around among outsiders. He has not done right. But are we free from fault? Would it not be better to tell him we think he is not doing as well as he might, in that case, and ask him to consider the question carefully? We should also let him know that we would consider it a favor if he would let us know of our mistakes, so we could correct them. Would we not be more likely to gain our brother in this way? We are too anxious to tell our brother of "the mote in his eye," but do not like to have him tell us about "the beam in our own eye."

Whenever there is a disagreement, the tendency is for people to take sides and, by agitating and exaggerating their differences, get others to join their side. The talk is mainly for division and but little for union. So it was just previous to the War of the Revolution and also before that of the Rebellion. This is the spirit of the world, but should have no place in the church. Instead we should remember that we are brethren, and each be willing to give in to others, as long as we do not have to give up any principle. If we give in a little, those who disagree with us will also give in a little, and thus we can get closer together.

Let us, then, get more of the Christian spirit, more brotherly love, and let us get a better understanding of each other. Let us assist our brethren in overcoming their faults, and ask them to assist us in overcoming our faults. Let us put away all thought of division and talk union,—united effort for the salvation of mankind the wide world over. If we get our souls afire with zeal, for the salvation of sinners, we will not have any trouble about our members becoming worldly. They will be too busy to think about worldly allurements.

Columbia, Mo.

OUR PROBLEMS.

BY A. HUTCHISON.

We have been reading and hearing something about our problems and their solution. It is clear to me that if we allow the Holy Spirit to have free course in us, the problems will disappear as a natural consequence. See what Paul says about the weapons of our warfare, and what they will do: "They are mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5.

When every thought of man is brought into obedience to Christ, there will be no more problems. Listen to this, and we may be better able to determine where the trouble is: "For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord." Ezek. 14:7, 8.

When our heart is set on something, we are not willing to give up, it may become an idol to us, and we come to the Lord with our idol in our heart. If so, that Lord may set his face against us, as of old. God's Word says, "The face of the Lord is against them that do evil." 1 Peter 3:12. Often our problems are the result of the heart being set on things not in harmony with the teachings of the Holy Spirit. But when every thought of man is brought into subjection to Christ, then the idols are destroyed, and all further strife is at an end.

In Luke 9:23 we are told what is necessary. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." That will do away with all our idols. Then the problems will die for want of something to keep them alive. Place two or more persons together, and give them the New Testament. Have them read it through carefully, and give every word its legitimate meaning. How many problems do you think they would have? What we need is a deeper work of grace in our hearts. Then each one will be ready to say to God, "Not my will, but thine be done."

SPECIAL NOTICE.

All parties coming to the district meeting of Oklahoma, Sept. 22 and 23, will note the following: Trains coming from Kiowa, Kans., and Cherokee, Okla., are due at Nash as follows: Passenger, 5:30 A. M.; Accommodation, 11 A. M. Trains from Enid and Guthrie: Passenger at 8:53 P. M.; Accommodation, 3 P. M. Those coming from Enid and Guthrie to elders' meeting, will have to come Monday evening, 8:53. Those coming from Cherokee, on Tuesday morning, should come at 5:30. Trains will be met on Monday evening; also throughout Tuesday and Wednesday, and on Thursday morning. Do not come on the "Accommodation" train unless it is necessary, as it is very irregular. Buy your tickets to Nash, Okla. Write your letters to Nashville, Okla. Elders' meeting, at church, 4 P. M., Sept. 21. Notify the writer.

R. D. 2, Nashville, Okla., Aug. 24. I. H. Miller.

If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend—that would be giving as the angels must give.—George Macdonald.

THE ROUND TABLE

THE TWO ROADS.

BY EDGAR M. HOFFER.

THERE are two roads, the one leads to God and heaven, the other leads to Satan and perdition. We are all on one of these roads. Christians are on the narrow road, and love to travel on it. The poet says,

"There is a path that leads to God,
All others go astray,
Narrow but pleasant is the road,
And Christians love the way."

Jesus said, "Strive to enter in at the strait gate." The way to heaven is narrow. It is too narrow for the world and pride and sin to travel on. We must forsake the flesh and iniquity, and all evil inclinations, if we want to stay pure in God's sight. The poet says about this road,

"It leads straight through this world of sin,
And dangers must be passed,
But he who boldly walks therein,
Will get to heaven at last."

If we are on the narrow road, we must endure suffering, persecutions, etc. The Word of God says, "Marvel not, my brethren, if the world hate you." Our desire should be to become pure in heart, and never stray from this good way. The German expression is sometimes used:

"Ich will streben nach dem Leben,
Wo ich selig bin."

It means, "I will strive for the life where I am safe." Those who travel on this heavenly road will be happy. They will read the Bible, and attend divine services. Jesus will be our pilot over life's stormy sea. And those who travel on the right road will get to heaven, where there is happiness, joy and peace. The other road is broad, and leads to destruction.

One time, while passing through a city on the train a brother said to me, "In this city there are many traveling on the broad road." The world loves this road. On this road we find sinful pleasures, sensual lusts, and iniquity. This road reminds me of a railroad, where there are daily wrecks and collisions. There is a sad time coming for those who travel on the broad road. Many of our dear friends are on this road. We should make a special effort to rescue them. We should "tell them of Jesus, the mighty to save." If they will not repent, they will go where the dark waters flow, "where their worm dieth not, and the fire is not quenched." On which road are you? Consider today! Turn to Jesus Christ in this day of grace, serve and follow him, and finally "enter through the gates into the city."

Elizabethtown, Pa.

THE LOVE OF GOD.

BY LIZZIE W. HOOVER.

SOLOMON said, "Love is strong as death. Many waters cannot quench it, neither can the floods drown it."

Of all love, God's infinite love is the greatest manifestation the world has even known. There is nothing we can compare with the greatness of his love throughout this great universe. There is nothing sweeter, nothing stronger, nothing higher, nothing broader, and nothing better, than the love manifested to us through Christ. It involves a great power, and is never lost. We too often become cold and formal, and lose the power it contains. Our hearts are filled with the temporal things and cares of this life, and we quench the love we owe by the waters of indifference and of neglect. It is limitless and far-reaching. It extends to all classes of humanity, whether high or low, rich or poor, just or unjust. How true the expression of the poet:

"Could we with ink the ocean fill
Were every blade of grass a quill,
Were the whole world a parchment made,
And every man a scribe by trade,
To write the love, of God above,
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretched from sky to sky."

The love of God was strong even unto death. "Greater love hath no man than this, that a man lay down his life for his friends." God opened a way of reconcilation between God and man, for he spared not his own Son to redeem a lost world. He died to save. He loved to win, and loving and winning are an inseparable portion of the obligation which rests on every child of God.

Thus the great central feature in the life of Jesus was love,—not that which passes for love among men, but love that was patient, forgiving, gentle,—love unto the uttermost, such as man cannot exceed.

One of the greatest factors to reach the hearts of the unsaved is *love*. It is true, that it is a good thing to know and to teach well, but it is better to *love* well. It is not enough for us to point others to the cross on Calvary, nor is it sufficient to tell about the love of Jesus to draw them to him. It is not this alone, but *what they see* of Christ manifested *in our lives*,—the love of our Lord Jesus Christ.

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life
Is more than books or scrolls."

Maugansville, Md.

EPISTLES.

BY IDA M. HELM.

"Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3: 2.

ONE Sunday I was permitted to attend divine services with the ——— congregation. Shortly before the time for preaching to begin, two men, strangers to most of the people, came in. We immediately recognized the one as being a member of the Church of the Brethren; but it was a question as to whether the other one was a member of any church. The doubtful one arose to lead the song service, and immediately the question, "Is he a member of our church?" passed from one person to the other. The question came to me, but I could not answer it. It passed on until it reached some one who knew the man, and the answer came to us, "Yes, he is a member of the ——— congregation."

The incident impressed me with the necessity of Christians striving to be living witnesses for Christ at all times. Here was the one man, a stranger to us, but we recognized him immediately as a living epistle for Christ. Here was another man, professing to be a Christian, but the people were unable to read the epistle. How *can* we witness for Christ, if the world is unable to read our epistle?

Ashland, Ohio.

EVENING MEDITATIONS.

BY G. WILFORD ROBINSON.

THE sun has sunk low o'er the western hills. Its last beams have disappeared, and twilight has dispelled the golden hue which has lingered low over the horizon.

The day has ended; the night has now come. The canopy of heaven is beginning to shine with millions of twinkling stars. The moon, in its glory, floods the hilltops with a mellow light. All nature seems wrapped in calm repose. How it awes us!

While looking upon these natural scenes, there comes stealing upon us a silent meditation, with thoughts of this transitory life. As we look into the vast ocean of azure space, it seems to speak of the neverending ocean of eternity. The twinkling stars seem to show the beauty of the glorious life in eternal duration. They speak to us of a world where sorrow is not known, where the pangs of death are never felt. The quiet of the unruffled eventide speaks of the peace and joy of the soul with God. All these celestial beauties speak to us the omniscience of God's ideas.

How sublime is the night! How inspiring are the lessons it teaches! O, when will the thoughtless mass of humanity stop in their mad rush and learn the grand lesson of life—the mission of man?

Muscatine, Iowa.

THANKFULNESS.

BY ROSIE S. MYERS.

RECENTLY I called at the home of a neighbor, one evening, when, for some reason, the family had supper later than usual. When seated at the table, the head of the family,—not a member of the Church of the Brethren,—asked a blessing on the food. Then all the members of that household occupied their places at the table until all had finished the evening meal, when thanks were returned.

This circumstance brought to my recollection a similar custom observed by some of our own people, years ago, but now almost extinct, which would, perhaps, be a good thing to revive. It is the habit or custom of too many of our members, unfortunately, not to have prayer at all at the table. This should concern the church. Yes, even some deacons and ministers, who should be "ensamples to the flock," neglect to "say grace" at meal time, and to erect family altars.

Would it not be well to have more effective teaching along this line, in this age, when things are done "in haste" and we hardly take time to be holy?

If Paul, the inspired apostle, were living now, would it be surprising to hear him say, "I speak this to your shame"? Is it so that any of the brethren are so ungrateful as to neglect to thank God, the Author of "every good and perfect gift," for what they enjoy?

Curryville, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, September 12, 1909.

GOOD WORKS.

James 2: 14-20.

Men give evidence of what they are by what they do.

I. Jesus did "many good works" (John 10: 32); he "went about doing good" (Acts 10: 38); and we are to be a "pattern of good works" (Titus 2: 7).

II. Good works are called "good fruits" (James 3: 17); "Fruits of righteousness" (Philpp. 1: 11); "labor of love" (Heb. 6: 10); "fruits meet for repentance" (Matt. 3: 8).

III. Christians are "created . . . unto good works." (Eph. 2: 10); to be "fruitful in every good work" (Col. 1: 10); "provoke. . . . unto love and good works" (Heb. 10: 24); and to be "rich in good works" (I Tim. 6: 18).

IV. We are exhorted "to maintain good works" (Titus 3: 8, 14); because "herein is my Father glorified" (John 15: 8); and "the doer of the work . . . blessed" James 1: 25. This blessedness lies not in knowing, but in doing the will of God (John 13: 17). It is not talking, but walking that will bring us to heaven.

Note.—1. Jesus "went about doing good." His words and works signified one and the same thing.

2. To become "rich in good works" (1 Tim. 6: 18), means more than to do one good act and then keep talking about it. "Do good unto all men."

PRAYER MEETING

For Week Beginning September 12, 1909.

GOD'S PROMISES TO INQUIRERS.

Ezek. 36: 36-38.

1. God Longs to Bless the Earnest Inquirer.—"Ye have not, because ye ask not." James 4: 2. God is ever ready to give, but our receiving depends on our asking. John 14: 13, 14.

2. Any Man May Be an Inquirer.—"Men ought always to pray." Luke 18: 1. "In the morning will I direct my prayer unto thee and will look up." Psa. 5: 3. Earnest pleading should always be followed by confident expectation. Psa. 85: 8; Micah 7: 7.

3. We May Ask the Lord Concerning Anything.—"In everything . . . let your requests be made known unto God." Philpp. 4: 6, 7. There is no matter too small or trivial for God to answer, and have it work out his plans for our good. There is no matter too large or far-reaching for him to grasp, and direct it to his glory and our everlasting happiness. 1 John 5: 14, 15.

4. Inquirers Must Come in the Heaven-Ordained Way.—"Ask in my name." John 16: 26. With the WHOLE heart. Jer. 29: 13. With SINCERITY, "unfeigned lips." Psa. 17: 1. With HOLY BOLDNESS and CONFIDENCE. Psa. 56: 9. With IMPORTUNITY,—holy wrestling, like Jacob. Gen. 32: 26. With THANKSGIVING. Col. 4: 2. With SUBMISSION, full and complete, to the will of God. Luke 22: 42. With never-wearying PERSEVERANCE,—"continuing instant in prayer." Rom. 12: 12; Eph. 6: 18. With WATCHFULNESS,—"Watch and pray." Matt. 26: 41.

5. Honest Inquirers Will Be Fully Satisfied.—"Ask and ye shall receive." Matt. 7: 7, 8. As Solomon, by his splendor, more than satisfied the glowing anticipations of the Queen of Sheba, so the Lord will do for us far more than we had dared to hope in our highest expectations. Psa. 81: 10. He gives "exceeding abundantly above all that we ask or think." Eph. 3: 20.

HOME AND FAMILY

MOTHER.

The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other.
An infant, when her love first came—
A man, I find it just the same;
Reverently I breathe her name,
The blessed name of mother.
—George Griffith Fetter.

HOW THE ORGANIZED CLASS DISPERSED THE DANCE.

"Yes, I suppose that is all very true in regard to your organized Sunday-school classes in the East, but you might as well try to ride your automobile to the top of Grand Mesa as to attempt to get the young men of this neighborhood to attend Sunday school, organization or no organization."

"But why, brother? Is this neighborhood different from any other neighborhood? I cannot see but that the young men I have met since coming to your cattle ranch, here in Colorado, belong to the same genus as those I have been accustomed to see in Ohio."

"But the boys here don't care for Sunday schools, and such things."

"How do you know they do not? Has anybody ever really tried to interest them in 'such things'? Has anyone asked them to become members of your Sunday school? You have a good church and interesting Sunday school in town, but young men were certainly conspicuous for their absence."

"Well, you see, it is as I told you; they are not interested in the Sunday question only as it gives them a little time to rest, ride the bronchos across the range or around the mountain trails, play cards or pool, or—if they have not been out here too long—write letters home."

"But, surely, there are some young men who belong to these homes right around here; they should form a nucleus, and the others will surely join a popular movement; young men who think enough of the old home to write to its inmates, have by no means forgotten the early teaching received there. Be it as it may; as I am to be here for a year, I should like to try what can be done to interest the young men of this community in an organized Sunday-school class."

"You have my permission, as well as my sympathy," said her brother, laughing. "You will certainly be doing 'works of merit' if you succeed." Then he laughed harder than ever.

"Why, Sam, what in the world is the matter? What's so awfully funny, I'd like to know? I can't see anything to laugh at that way."

"Of course you can't; you can't see my thought; oh, it's a good one."

In spite of herself Miss Bradstreet was soon laughing heartily also, though she had no idea where the fun came in.

When her brother could control his voice, he said: "You see, sis, I had an idea; a thing we are not often guilty of in this near-to-the-skies region. I thought of a splendid place for you to go to see the young fellows all together; I'll go with you, and you can ask them *en masse;* also *en masque.*"

"Be careful!" exclaimed his sister, hastily; "I see signs of those laughing symptoms returning; explain your foregoing remarks, please."

"Well, it is just this way. Next Friday evening, there is to be a masked ball at the town hall; all the fellows and all the girls will be there from miles around. You'll have a dandy opportunity of talking to them individually and collectively, with your precious old-bachelor brother in attendance. What better opportunity could you ask? Ha! ha! Nell! It's up to you to accept my invitation. You'll have a good idea of the kind of material you will have to work with—'ketchin' before cookin,' though, remember, when you see all these chaps together." At this, he rolled his eyes upward, looked wise, then stuffed his handkerchief in his mouth, saying, as he did so: "No, I ain't a-laughin' at all, at all."

"Me! Go to the masked ball!" cried his sister, aghast.

"Why not? It won't be a bit more incongruous than for those boys to come to your Sunday school; besides, it is the only place where you can get to see them for an age. A dance is the only thing that brings folks together here; and most always the fellows behave quite respectably, too," he said apologetically. "Boys and young ladies must have some place to go, you see," he added in a lower tone, "though I must confess there might be a better place for them, sometimes, if some of you church people would take the matter up. These free-for-all public dances are none too good for the girls, after all."

"How often do they hold these dances?" she inquired, thoughtfully.

"Once a week, only," with a grin.

"Once a week!"

"Yes, every Friday night," and he watched her out of the corner of his eye.

She was thoughtful for some seconds. Presently her countenance showed that she, too, had an idea.

It is related that, on a certain occasion, Peter Cartwright, the eccentric Methodist preacher, stopped for the night at a hotel where a dance was to be held in the parlor the same evening. In due time the young people assembled, and everything was arranged for the dance, in spite of the presence of the venerable minister, who was known to be opposed to dancing.

When things were ready, and the dancers began coupling off for the amusement, one young lady, for the fun of it, politely asked Mr. Cartwright to dance with her. To the surprise of everybody present, the earnest preacher consented to be her partner, and went with her on the floor. When the time arrived to begin, the devout man raised his hand, and said: "Ladies and gentlemen, I never like to do anything without asking God's blessing; so, before we begin this dance, let us kneel and pray."

Down he went on his knees, even pulling the lady to her knees, and offered an earnest and heart-searching prayer. The prayer was so fervent that not one felt like dancing, so the evening was devoted to a religious meeting. On this page we are told how another dance was broken up. It is said to be a true story, being copied from The Adult Bible Class Magazine.

"Will your new barn be finished by a week from next Friday night?" she asked.

"Yes," replied her brother, wonderingly.

"Will there be anything in it?"

"That depends," still more wonderingly. "What is your pleasure in the matter, mademoiselle?"

"It could be left empty, then, only as I see fit to have you furnish it, for a very especial occasion," she continued.

"Yes, but why this thusness? Is the world coming to an end?"

"No, but those *dances* will be before long, or I am no prophet. Yes, I shall be pleased to accept your invitation to the dance Friday evening."

"Whew!" under his breath. "I shall be most charmed to have your company, sister mine," he said aloud.

She went to the masked ball—the first and the last time she ever attended a dance in her life. She spoke no word of disapproval; she made herself agreeable to all with whom she conversed. She talked with them and to them—not over their heads. She had a charming personality, a winning manner; no, she did not dance, she told them; but she was very glad to meet so many young people of the neighborhood.

Her brother was still wondering what it all meant, when some one asked her if she could play on the organ.

"Yes, a little," said she, simply. She did not add that she had been a music teacher for years. She did not even say that she was used to a piano. She gracefully went to the organ and began playing simple ballads.

"I know you can sing!" exclaimed one young man impetuously; "won't you, please? We are tired of dancing."

"I will sing a few selections, if you will all promise to sing with me something that we all know," said she sweetly.

A hush fell upon the hitherto somewhat boisterous crowd, as her voice, clear as a bird's, rose in song. There was no loud clapping as she finished, but she *felt* their appreciation, and sang again and again.

"Now let us all sing 'America,'" and they joined in heartily.

Then without a word she played the opening bars of "What a Friend We Have in Jesus!" and began to sing softly. Many joined in the chorus. "Let us all try that first verse together," she said, sweetly, and they all accompanied her, somewhat to their own surprise.

"Nearer, My God, to Thee," "Jesus, Lover of My Soul," and others followed. Nor were they surprised when she, rising from the organ stool, invited them to, meet with her and her brother the coming Friday evening to organize a Sunday-school class. She explained what the class would stand for and begged them all, young men and women, to come and join such a class. She explained its aims and purposes, its co-operative and social features.

"We'll be there, Miss Bradstreet; the dance will have to stand aside for once," said one whom she afterward learned was a graduate of an Eastern university.

"I promise you it shall not be an evening entirely without pleasure, even if you do not dance," she replied, smiling.

"Do you think they'll come?" inquired Sam of his sister on the way home.

"Of course they'll come! And we'll give them such a pleasant time that they'll think a dance isn't in it, as you boys say, with our barn party."

"Oh, that's why you wanted the barn, is it?"

"Just why, brother, just why. We'll improvise benches, tables, swings and horse-shoe pegs. We'll borrow the Ladies' Aid dishes, and serve our guests with simple, good, though inexpensive, refreshments. I'll plan the entertainment part so there'll be no lack of fun; I'll also plan the refreshment part, so there'll be no lack of feasting."

"But will they join the Sunday-school class, think you, sis?"

"Wait and see," said she, nodding her head sagely. "My opinion is that we will astonish everybody when our entire class enters the Sunday-school room together next Sunday morning."

She was a true prophet. She, with her new and fully-organized class met at the parsonage the following Sunday morning, and all marched into the Sunday-school room, two by two, greatly to the astonishment of all those present who had not been let into the secret.

She builded more wisely than she knew. She had had no idea of forming a mixed class when she consented to attend the masked ball, but she seemed to see while there, that, for the present at least, it would be better to do so—rules to the contrary notwithstanding.

Her class is doing good, earnest work. They meet each Friday evening for a social time and literary program. The owner of the dance hall is offering the building for other uses.

ON TAKING OFFENSE.

We make ourselves more injuries than are offered us; they many times pass for wrongs in our own thoughts that were never meant so by the heart of him that spoke them. The apprehension of wrong hurts more than the sharpest part of the wrong done. So by falsely making ourselves patients of wrong we become the true and first actors. It is not good, in matters of discourtesy, to dive into a man's mind, beyond his own comment; nor to stir up a doubtful indignity without it, unless we have proofs that carry weight and conviction with them. Words do sometimes fly from the tongue that the heart did neither hatch nor harbor. While we think to revenge an injury, we many times begin one; and after that repent our misconceptions. In things that may have a double sense it is good to think that the better was intended; so shall we still both keep our friends and quietness.—*Great Thoughts.*

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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BRO. D. H. BAKER changes his address from Abbottstown, Pa., to Hanover, Pa., Abbottstown Street.

THE Brethren in Middle Missouri have planned to hold their district meeting at the Deepwater church, Oct. 28.

BRO. W. H. GREENAWALT, of Sterling, Colo., was an Elgin visitor last Sunday. He preached for us at the morning service.

THE Brethren in Northern Iowa, Minnesota and South Dakota will hold their district meeting in the Franklin County church, Oct. 6.

BRO. L. H. ROOT, formerly located at Colorado Springs, Colo., is now permanently located at 202 Monroe St., Colorado City, Colo.

THE GENERAL MISSION BOARD meets in Elgin Oct. 13. The Dress and Educational Committees, we understand, are to meet here the same week.

BRO. H. A. STAHL delivered nineteen addresses in the Tearcoat church, W. Va., and five persons accepted Christ and were baptized. One is yet to be baptized.

OUR correspondent at Ridgeley, W. Va., reports a fruitful series of meetings in his community. There were eleven baptized, one reclaimed and two await baptism.

BRO. H. L. FADELY is engaged in a series of meetings in the Deer Creek congregation, Indiana. The interest is said to be good, and seven have already united with the church.

DURING a series of meetings at the Neffsville house, Lancaster County, Pa., which began in July and closed in August, five came out on the Lord's side, and later on were baptized.

THE second Bible Term for the churches in Oregon, Washington and Idaho will be held in Centralia, Wash., beginning Nov. 28. Some special announcements will be published soon.

Do not fail to read what the Temperance Committee has to say on page 564. An important work is confided to that committee, which needs the active cooperation and practical support of each one.

OCT. 27 is the day announced for the district meeting of Southern Illinois, to be held in the Macoupin Creek church. The ministerial and Sunday-school meetings will immediately follow.

SOME of the Sunday-school rooms in the church at Chico, Cal., have been finished, and regular services are being held in them. The few members in the city have made many sacrifices, in order to secure a good place of worship, and certainly appreciate the voluntary aid received.

"MORE men needed" is the clamor of nearly every District Mission Board in the Brotherhood. Ministers are needed for local mission points as well as in the evangelistic field, but the workers are all too few. Who is ready to say, "Send me," placing himself as a willing worker at the disposal of the church?

UNDER date of Aug. 21, Bro. W. R. Miller writes us from Liverpool, England, saying that this was the most pleasant trip he ever made across the Atlantic. We have a communication from him for the next issue.

SEVENTEEN soldiers for the army of the Lord, is the joyful news from the Fairview church, Ind., where Bro. Wm. Lampin is now conducting a series of meetings. More accessions are expected ere the meetings close.

SOME interesting meetings have refreshed the members at Poage's Chapel, Va. From July 31 to Aug. 15 Bro. J. H. Wimmer, of Salem, Va., proclaimed the Word, and there was general rejoicing when eight souls made the good confession.

THE district meeting of Middle Indiana, to be held in the Monticello church, is announced for Oct. 14. The elders are to meet on the evening of the 11th. On the 12th the Sunday-school meeting will be held, and the ministerial meeting the day following.

THE man who shut his eyes and sang louder when the collection basket passed him, is the type of the man who would substitute one portion of the divine service for several others in which he is sadly lacking. God loves symmetrical characters. You cannot be "long" on holy singing and "short" on money contributions, without the Lord's knowing it.

A SPEAKER in a recent sermon said, "It does not take much ingenuity to be a critic of the shortcomings of other members, especially the young. Instead of nagging them and continually finding fault, and saying, 'Don't do this or that,' say, 'Come on, *let us do things!*' The church ought to take time to hunt up things for young people to do. That, probably, will leave no time for ill-advised criticisms."

IF your congregation does not have the very best of singing, the matter needs investigation, for good song service is the life of any meeting. Perhaps the members need a thorough drill in singing, thus gaining access to many inspiring songs that will give variety to the exercises. As a matter of course, each congregation will see to it that there is an ample supply of books for the use of those in attendance at services.

A YOUNG man was asked to attend prayer meeting. In reply he said, "I don't have time; *you know religion never did strike me very hard.*" He need not have mentioned that fact, for it was evident to all. He is dead timber in the church of his choice, a drag to the chariot of Zion; a weight to his fellow-members. The saddest part of this incident is its duplication in too many other congregations. Too many are at ease in Zion.

FOLLOWING the President's plea for "religious tolerance," before a Catholic school at Plattsburg, N. Y., his pastor now advises the Christian people of Washington to spend their Sunday afternoons in games and pleasure seeking. The advice is harmful, and the more so because it emanates from the President's pastor. The Lord's Day is desecrated too much as it is, without advising Christian people to join the ranks of Sabbath breakers.

IN a previous item on this page we urged our young ministers to settle in some portion of the growing West, where their labors would be especially needed and much appreciated. A correspondent suggests that we include the South in that proposition also. He says that there are some excellent opportunities for ministers with limited means in various parts of the Great South where, favored by a mild climate, much good may be accomplished.

BRO. J. G. ROYER was not strong enough to continue his evangelistic labors in Colorado, and at the end of one week found it necessary to return to his home at Mount Morris, where he will rest until he gains more strength. He exceedingly regrets that he was not permitted to visit the churches that he had promised to assist in the West, but age is telling on him. He has been a hard-working man, and may now have to greatly limit the amount of work he undertakes.

A CHAIN of dollar bills laid end to end, extending from New York around the world, and then almost around again; a monument of dollar bills stacked one upon the other and reaching up into the air for twenty miles; a yearly contribution of four dollars for every man, woman and child in the United States,—this is the nation's annual burden for war.

SOME one remarked, the other day, "It is really lamentable that so many members persist in giving the church a black eye. How? By making it take a second place in all consideration, conversation and consecration; by reserving for it our smallest and final gifts. Such treatment is despising the Father that loves us, insulting the Son that bought us, and grieving the Spirit that would guide us."

The Gospel Herald, a Mennonite publication, says: "The word 'reverend' is mentioned but once in the Bible (Psa. 111: 9) and that time used as an appellation of the Deity. Among the apostles there was not a single 'reverend.' Neither have we any evidence that the title was assumed by any of the millions who, during the Dark Ages, gave their lives as martyrs to the cause of him, who alone was considered by the inspired writers as worthy of the title. In these latter days we have many 'reverends'—another evidence that the world is advancing."

THAT even good laws fail to meet the purpose intended, if the people choose to do otherwise, is shown in the so-called "children's charter," which recently went into effect in England. By one provision of this law children are prohibited from entering any place where liquor is sold. To nullify this provision, saloonkeepers have opened special rooms, in which children may wait while their parents or guardians drink. Nurses are employed to care for the children free of charge. Thus a well-meant stipulation in favor of temperance is made, practically, of no effect by the wily dispensers of liquor.

IT is said that one million copies of the Bible were circulated in China last year. That means something. It means that twice that number of the people are reading the Word of God, and if this reading can be followed up by the right kind of preaching and teaching, some very encouraging and helpful religious sentiment is going to be moulded. Let it be borne in mind that the Word of God is the Sword of the Spirit, the instrument used by the Spirit to convert the world, and that the more we circulate the Scriptures, the more we aid the Spirit in his work. The Spirit works best where the Word of the Lord is best understood.

WE are still receiving reports of ministerial and Sunday-school meetings, where the topics are named one after another, accompanied by brief outlines of what the different speakers may have said. We quit publishing reports of this sort years ago, for the reason that they cannot, as a rule, be made interesting or instructive. Think of a column filled with broken sentences, purporting to be the outlines of things said at a meeting! No one could become interested in it. What our people want is a newsy report of our ministerial, Sunday-school and Christian Workers' meetings. A few of the best things said may, and should be, woven into a report, but no one cares for the outlines of an address, especially when the outlines are given in broken sentences.

A SHORT time ago we said something about a movement upon the part of the Brethren in North Dakota, to have the Sunday laws more fully carried out. A brother wrote us that this movement was not so much on account of the people working on Sunday, as because of the Sunday baseball nuisance. Now we have another letter, saying that the movement is intended to put an end to Sunday labor, as well as to the Sunday baseball games. This correspondent says that on his way to church on Sunday morning, Aug. 1, he counted seventeen self-binders in operation, and he now writes to correct what we said about the real purpose of the movement. Judging from the several letters received, it would appear that there are good reasons why the authorities of the State should be asked properly to enforce the Sunday laws.

THE *Gospel Herald* says, "The Lord's supper is a memorial of the deliverance of the people of God from the bondage of sin, and may appropriately be eaten at midday, the time when the great Paschal Lamb suffered and died." By Lord's supper the editor means the communion services. This is, of course, a mistaken idea, for the loaf and cup are nowhere called the Lord's supper. They are denominated as the communion. But it is strange how he reads the Bible as regards time. True, Jesus suffered at midday, but he did not die on the cross until near three o'clock in the afternoon, and this was about the time that the Jews at the temple commenced the slaying of the Paschal lambs. The early custom was to slay the lambs at the going down of the sun, and this is still the custom of the few Samaritans, who yearly observe the passover on Mount Gerizim. Jesus did not think midday the most suitable time for the Lord's supper and the communion service, for he came together with his disciples in the evening, and when they had sung a hymn and went out it was night.

INSIDE of a few weeks all the schools in the Brotherhood will open their doors to some students who have never attended school away from home. They have selected the institution they wish to attend, their course of study has probably been mapped out, and they will soon settle down to hard work for the year. As students, most of them will succeed, while a few may not, but all of them will be helped more or less. To many of them their first year in school will be the turning point in life. They will be taught how to think and, in some instances, what to think. Later on they will do their own thinking, and from some of them the world is certain to hear, as time goes by. Much, however, depends upon the school selected. The parents who send their children to schools outside of the Brotherhood may be running a greater risk than they think. To their children it may be the turning point in life that will lead them away from the church altogether. Hence the importance of seriously considering the matter, when making choice of a school for their sons and daughters.

WE have a letter from a brother who resides in a western town, and is engaged in an honorable business for a living. We happen to know that he does good work, for in the years gone by we tested his skill, but he writes us that the members in his town never patronize him. They meet him at church, seem friendly enough, but when they want something in his line, they go to others, some of whom are ungodly men, and, of course, care nothing for the religion we profess. He says it is a hard fight to stand for the right, at all times, and not receive the least encouragement from those of like precious faith. It would seem that in ancient times the Christians were disposed to aid each other in every way possible, and that they much preferred to deal with those of the same religious belief. It is unfortunate that we should have gotten away from this splendid custom. Where other things are equal, we should patronize our brethren, engaged in business, in preference to others, and thus encourage them in their honest efforts at making a living. If, however, a brother should not understand his business, or be unable to render the service desired, he should not think unkindly of his brethren for not patronizing him at all times. But, as a general thing, church members will find it well to encourage each other in their dealings, as much as practicable.

THE CHURCH PAPER.

CHURCH papers are growing in number and circulation. Twenty years ago there were but 600 church papers published in the United States; now there are not far from 800. Twenty years ago the church papers enjoying a circulation of 100,000 could be counted on the fingers of one hand, but now their number exceeds forty. Taking the country over, it is safe to say that the circulation of church papers is double that of twenty years ago. The circulation of the MESSENGER has doubled during that period.

Then, church papers are here to stay. No denomination would think of doing without its church literature. The church paper is almost as essential as the pulpit, and is helping the pulpit amazingly in its work. It is not only a diffuser of news and knowledge, but it is the defender of the doctrine and the moulder of sentiment. It moulds more sentiment than the pulpit and even moulds much of the sentiment in the pulpit. A church may make the kind of a paper she wants, but later on the paper begins to make the church, and sometimes makes it over again. But as a rule, church papers remain true to the principles of their church and while they mould sentiment, they respect the church fundamentals.

Generally speaking, church papers are clean and encourage the cleanest thinking in the world. The man who does not read his church paper is doing his mind and soul a great injustice. He should know what is going on in his own church, and keep in touch with the spirit and genius of his church. The preacher who refuses to read his paper, sustains a very unfortunate relation to the growth and development of his people. He may be a good Bible student, and a very devout man, but he is out of touch with the very spirit and genius of the religious body of which he is a member.

The church paper should be in every Christian home, and should be read by the children as well as by the parents. The father who does not have the church paper coming to his home, is neglecting the spiritual and moral interest of his children. It is a fine thing to have children grow up around the MESSENGER and learn to love the paper. It gives them a feeling for the church that will be worth more to them than money. We have young people, accustomed to the MESSENGER from their childhood, who have married, but would not think of keeping house without their church paper. By the paper they have been helped to clean, pure and uplifting thinking, have been kept in touch with every department of church work, and would feel at a loss without its help and influence in their new home. The church is fortunate in having members and homes of this class.

THE LANARK CONVENTION.

WEDNESDAY, August 25, was the day set apart for the Sunday-school and Christian Workers' meetings of Northern Illinois and Wisconsin, held at Lanark. There were members present from nearly all the congregations in Northern Illinois, and the churches in the vicinity of Lanark were quite well represented. This is the first time for the two meetings to be held separate from the ministerial meeting, and the change seems to give excellent satisfaction.

On Tuesday evening the large and commodious church was well filled, and a good address was delivered by Bro. H. C. Crumpacker, our district Sunday-school and Christian Workers' secretary. He had for his subject the relation of the Sunday school to the nation, and showed most clearly how the work done by our Sunday schools is making good and desirable citizens for the country.

Wednesday morning was ushered in with a gentle shower, and it rained, off and on, the greater part of the day, much to the joy of the farmers, whose growing crops stood much in need of rain. On this account some were doubtless kept from the meeting, still the attendance was large, and the interest the very best. Three sessions were held, one in the forenoon, one in the afternoon, and the third in the evening. At the first session Bro. D. D. Culler presided, while Bro. P. R. Keltner presided in the afternoon. For the Christian Workers' meeting, held in the evening, Bro. J. E. Miller was the chairman. Bro. Crumpacker served as secretary for all the sessions.

The whole day was taken up with the Sunday-school program, and some splendid points were brought out by the different speakers, and many excellent impressions were made upon the minds of those who entered fully into the spirit of the occasion. The importance of giving increased and intelligent attention to the children of the Sunday-school age, was very forcibly emphasized. Not alone must the Scriptures be studied, but the boys and the girls must be studied and understood, if we would aid in moulding their lives as they should be moulded.

It is to be regretted that all of our Sunday-school workers were not permitted to hear some of the addresses made at this meeting. It might be wise for a few of the congregations to call for some of the speakers to come and deliver an address on the subjects discussed by them. We listened to a few addresses in this meeting that might well be repeated in any congregation in our District.

The Christian Workers' meeting in the evening proved to be not only entertaining, but instructive and helpful as well. The attendance was good, the interest splendid, and the spirit of the gathering all that could have been desired. In the way of efficiency and spirituality, as displayed in these meetings, our young people are gradually moving up to a higher plane, and in time are going to exert a wide influence in the District.

As a matter of business it was decided that the committee on program should appoint the committee for next year, and Brethren Noah Blough and Olin Shaw were selected, with the understanding that the District Secretary should, by virtue of his office, be considered a member. A committee, composed of Brethren Galen B. Royer, S. S. Blough and Sister Edna Newcomer were appointed to frame a constitution for these meetings, and present the same to the meeting of 1910 for adoption.

The members and their friends at Lanark know how to entertain their guests and make them feel at home. Dinner and supper were served in a large building, down in the city, adjoining the old *Brethren at Work* office. It reminded us of old times, to be thus placed in touch with the scenes of the past.

The Lanark church is one of the strongest churches in Northern Illinois, and is well equipped for the work which she is doing in the community. Bro. I. B. Trout is pastor and elder in charge, and is assisted by a splendid corps of officers. The church is active in Sunday-school work, as well as in other lines, and is wielding an influence in that community second to none.

GLOBE TROTTERS.

WE have a class of people in this world that are called globe trotters, because of their migratory dispositions and habits of life. It is often said of them: "They are always on the go." In speaking of this class of people, we do not include those who elect or are called to go in pursuit of a legitimate business, profession or calling, as such persons are on line of business only when on the go.

Paul was always on the go because he was called of the Lord for this very special work. And so, with the Lord's apostles, and so with those who are called into the missionary field. They are called to go, because God has given them a message to give to those who, according to God's plan, are expected to remain at home to build up and perpetuate the home, the family and the church life.

The same is true of those whose occupation and business it is to go out and carry to the home dwellers the information and things that are needful for them, so that the home life always has been, and always will be the true, the ideal life.

Paul and the other Bible missionaries did not go out and labor to convert men and women to the religion of Jesus Christ, and then persuade them to leave their cities and homes, to centralize at or in some favored locality, country or city, where they could be all together, as did the Mormons and others, who were determined to have large congregations through immigration and by depleting churches that were built up by laboring for, and converting their neighbors, and thus adding to those that are to be saved.

Many of the strong churches, that we hear of today, have been made so, not so much by converting the surrounding communities to the religion of Jesus Christ, as by depleting the home churches in other fields. While this process of building, may, for the time being, build up strong churches, it is often done to the great disadvantage, and too often to the disintegration, of home churches that have been established by hard and persistent labor.

It is this floating population that accounts for many of the empty and decaying churchhouses that are to be found throughout the older settlements of the Brotherhood. In some of these cases the larger part

of the membership have emigrated and, perhaps, with them have gone their most active workers and ministers. This greatly discourages and hampers those who are left, and also weakens their influence in the community, and thus makes the work doubly hard.

Some tell us that it is good for bees to have an occasional swarming. Perhaps it is, providing they don't swarm themselves to death. But bees and churches are not exactly similar in their purposes and ultimate aims, and therefore comparisons must not run too far, lest the figure be destroyed. In Palestine, the great honey country of the world, it is proven that colonies of bees have remained for centuries without swarming when, in their rocky cavern homes, there is plenty of room for expansion. Tons and tons of honey may be found in these nonswarming colonies of bees, because they have plenty of room to work and expand their quarters. So it may be with some of our churches, if they would carry out the bee comparison. Bees swarm because they have no room to work. And as soon as our churches get into this condition, they should swarm too. But how many congregations do we have that are suffering for room and territory to work? How many of them do not have plenty of room, and enough work to do till Jesus comes?

But there is another sense in which we wish to look at this subject. The first is the purpose which many people have for their much moving. What is it? In some cases it may be very good. Against this we have nothing to say. Indeed, those who move, who go that they may, on the whole, do a greater good for the Master, are worthy of commendation, because we are to "first seek the kingdom of God." And when there is a going for the kingdom of God's sake, the other needful things will surely be added. But when this is left out, and we go only for the sake of bettering ourselves financially and worldly, expecting to consider the welfare of the kingdom of God and its claims after we have first considered our own purposes, we are not so sure that the Lord will add his approval.

But the unsettled condition that the frequent mover gets into is not desirable—is not a good and safe one. It is the forming of a habit, that leads to globe-trotting. It unsettles the mind and better purposes of men and women, and really unfits them for the vital duties of life, both financially and religiously. They become uncertain as to where their field of good and duty lies. Because of this they are always in the quest. Their good thing and right place are always ahead of them. This keeps them on the go. The work they should do, instead of being for today, is always for tomorrow, and because tomorrow is always the day ahead, they never reach the time of doing. They are poor stuff out of which to make good neighbors, good citizens or good church members, because they are not dependable. They may make fine promises for today, but tomorrow they are gone and those who depended on them are disappointed. Things in this world require time in which to be made or grow, and the globe trotters have no time to do either. In a wrong sense they are pilgrims and strangers, having in this life no "certain" dwelling place. But they are the kind of pilgrims that cannot be of much use to either the world or the Master.

We send our missionaries into foreign lands, not to convert the heathen and then bring them to our home land, but to make of them good men and women, to make of them good home citizens, so that in their new, regenerated life they may live the Christ-life before others, and thus, like leaven, diffuse the power of righteousness into the minds, hearts and lives of the aggregation of which they are a part, till the whole lump or country is leavened into the kingdom of Jesus Christ. Be, then, not a globe trotter, but a stationed worker for the Master. H. B. B.

THE SAD MOTHER.

We receive some very touching letters from broken-hearted fathers, mothers, husbands, wives, brothers and sisters. They may be in great distress, and not knowing what to do, tell us their troubles. To some of these letters we reply privately, but do not reply to all, for there are too many of them. Frequently we say something in these columns, that may apply to cases that we have in mind when we write. Here is an instance that will fit a score of actual cases.

A mother in the Far West feels that her boy is lost to Christ. Many years ago she, with her husband, settled in a locality where few members resided, and where the Brethren had but few services. She talked much to her children concerning her church, and what the Gospel teaches regarding Christian duties. She thought she had her children interested, and had planted in their hearts the seed of the kingdom. But when they grew up, they naturally sought society, drifted from the home community, and now she hears that her son is not concerned about religion; he never attends church, and, though a moral man, is little interested in that which pertains to his future.

The kind mother has pleaded for the souls of her offspring. She still prays for them, but she is almost discouraged, and now wonders if she did not make some mistake with them when they were smaller. And yet she says she was honest, and at the time did the best for them she knew. But what more can she do?—she asks in all sincerity. One thing she can do,—she can keep on praying. Then she can keep on living the devout life herself. She may be able to get others interested in the salvation of her children. There are dozens of parents who follow up their children with the Messenger. They write the pastor of the church, in the city where their children live, and ask him to keep in close touch with their dear ones. In this way they are made to feel that something is being done.

By and by this earnest mother will fold her hands in death and pass into the other world. While on her deathbed, she may feel that she did for her children all she could, and will, therefore, be able to enter the courts of heaven with a clean record, and a clear conscience.

COLONIES IN PALESTINE.

There are at this time about eight Jewish colonies in Palestine, located on lands procured with money furnished by rich Jews. The management of these colonies is in the hands of French officials, instead of the Jews themselves. When a colony is to be established, land is procured, houses and shops built, and preparations made to shelter and care for the Jews desired for the settlement. The land is tilled by the men who are able to work, but everything is managed by officers selected for the purpose. In some of the colonies gardening is carried on quite extensively, while in others fruit-raising is the leading industry. In some places considerable attention is given to poultry, and some stock is also raised. One colony contains over seventy inhabitants while the larger ones, near Jaffa, claim 1,000 people.

The object has been to make the colonies self-supporting, but this has not yet been accomplished. So far about two million dollars has been spent on locating and taking care of the colonies, and much more will have to be spent before the inhabitants will be able to care for themselves. Not all of them, however, engage in the tilling of the soil. There are industries of various kinds that give some of the people employment, and thus help them to earn at least a part of their support.

The soil in Palestine is good, and it would seem that a colony soon ought to become self-supporting. But it so happens that the Jews, composing these colonies, are not of the more industrious classes. They are not in Palestine to work, but are there on account of the sacredness of the land to them. They have more zeal than judgment and enterprise, and for that reason they need some officer to superintend and direct them about their work. The future is likely to develop a better class of people. With the right kind of farmers, fruit-growers, mechanics and business men, the whole country might yet be made to blossom as the rose.

CHEATING THE BOYS.

No father can afford to be dishonest with his boys, nor dare the mother be dishonest with her girls. No greater misfortune can come to children than to be compelled to lose confidence in the honesty of their parents. When they can no more depend upon what father and mother say, the outlook for them, in the world, is serious indeed. And possibly this dishonesty, upon the part of parents, may be responsible for more mischief than we have been led to think.

We are told that a reporter for a metropolitan daily paper went into the country to interview the farmers and their families to learn if there was any serious complaint about the life "down on the farm." He found some good material for his paper. He ran across a boy who told him that his father had given him a couple of runt calves. Though they gave but little promise of profit to the boy, he took good care of them and brought them out of the "kinks." When they had grown to large steers, sleek and fat, they were sold for a goodly sum and the boy's father pocketed the money. Of course this boy wanted to leave the farm. His father had acted dishonestly with him. He had cheated and disgusted his boy, and he need not be surprised if the boy gets away from him and the farm at the very first favorable opportunity.

But this reporter did not find all the boys who had been cheated by their father, and had become disgusted with their situation. Fathers may think that boys will soon forget such treatment, but they do not. Boys may be kind to their father, and show him the utmost respect, but with sad hearts they will long remember the time when they were cheated and deprived of their just dues. And it is just this kind of experience that often keeps some children out of the church. They see enough of the wrong doing in their parents to cause them to lose confidence in their honesty as well as in their religion, and when children once lose faith in the religion of their father and mother, there is little hopes for them.

A NINE THOUSAND DOLLAR LOSS.

A church paper coming to our desk says, that the loss in its subscription department has been annually from twenty-five to thirty-three and one-third per cent. To say the least of it, only three persons out of every four, who read the paper, ever pay for it. Or to make it still plainer, of the 24,000, who receive the paper, every week, 6,000 never pay for the paper they read. That means that the publishing house loses about $9,000 each year, or $90,000 in ten years. Just think of it; 24,000 earnest Christian people standing in a great assembly, praising God, and yet there are 6,000 of them who will not pay what they owe, and they know it. Were all of the 6,000 asked to remain standing, while those who had paid for the paper should be seated, what a sensation there would be in the assembly! Think of the heads that would drop and the hearts that would ache, all because 6,000 religious people,—and some of them preachers,—propose to go before the judgment bar of God without paying their honest debts. Then think of attempting to run a $36,000 business with a $9,000 loss each year! Then think that this happens when all the patrons claim to be good, honest and faithful church members! But that is the experience of the religious publishing house referred to. How will this apply to the Messenger readers? Has any one stopped to think?

HOW TO SETTLE THE TROUBLE.

If one member assaults another in public by swearing and blows, is this a public offense, or should it be dealt with according to Matt. 18?

It is a public offense and may be dealt with accordingly. Still, it is the privilege of the two brethren to meet, adjust their differences, make the necessary apologies, forgive the wrong done and be at peace with each other. In fact, this is the wisest thing for them to do. Even though they adjust the trouble between themselves, they should, however, voluntarily go before the church, make the necessary apologies for the public wrong done, ask pardon, and state to the church that between themselves, so far as they are concerned personally, the trouble has been satisfactorily settled. We mean that the one who has done the wrong should confess his wrong and ask the pardon of the church. And when two brethren adjust their differences in this way, the church should willingly accept the apologies, when properly made, and commend the parties for settling their differences outside of the church. If, however, the two do not get together and settle their differences, and report to the church, the church can cite them to council, to answer any charges presented, and make satisfaction with the church.

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The "Speak-Evil-of-Nobody Society."

A church in Boston has organized a society, named as indicated in our heading, and the pastor is enthusiastic over the good results already accomplished. Perhaps a wide field might be found for such a society in all churches, though, really, each Christian, by virtue of his profession, should have ample reason to abstain from all evil speaking. Some people try to find an excuse for their evil speaking by claiming that the Savior chided people, and pronounced woes upon certain classes. This is all true, but it must be remembered that he had an insight into character and the hidden motives that we do not possess. The sweeping injunction of Christ, "Judge not," should, with startling impressiveness, keep our tongues from hasty and uncalled-for remarks about our brother or sister. Often a few unguarded words may destroy some one's good name and character when we never thought it would have that result. It is safe, yes, always safe, to SPEAK EVIL OF NO ONE. Let Satan do that kind of work. It is his specialty.

Open-Air Meetings.

Most of our meetings are held in our own churches, or, possibly, in rented halls. As a people we are not much given to open-air meetings, whatever the advantages may be, to reach certain classes of people. Recently, however, such encouraging results are reported by some of our correspondents, that we wish to call attention to several points in favor of outdoor meetings: (1) During pleasant weather meetings can be readily held in the open air at, practically, no expense, and (2) with the certainty of reaching a number of people who would never enter a church. This work opens an avenue to our activities, not hitherto entered, but important nevertheless. The "go ye" includes our efforts among the so-called "submerged tenth" of our cities, among whom the Salvation Army has been quite active, though not proclaiming the whole truth. These souls,—precious in God's sight,—need salvation, though we may consider them almost beyond our reach. If we can appeal to them by open-air meetings, it is our duty,—nay, our privilege,—to bring to them the all-inclusive message of Christ and him crucified. True, this means work, and that, too, not altogether pleasant, but Christ expects us to forget ease and pleasure if the destiny of immortal souls is at stake. Arise, shine!

Who Is to Blame for Our Failure?

When a human life utterly fails,—a life that God made glorious, and surrounded with all that is grand and sublime,—such a failure is not only a reproach upon creation but upon God, who in man wrought his noblest work. When we fail, the fault is largely, if not altogether, our own. This may be a truth not altogether pleasant to our vanity, but a fact nevertheless. Few of us make the most of ourselves. Too many of us "run with the crowd," instead of starting on a pathway all our own, in which courage and determination lead the way to glorious achievement. A valued correspondent in a recent letter says: "When the outlook seems worst, then is the greatest reason to put forth the best effort possible to make a change for the better. God demands a standing up for the right,—a separation from evil, everywhere and all the time. We must stand up for the truth even when it seems that nothing can be accomplished by so doing. It is always well to stiffen up one's backbone and go forward in the full assurance of faith. Doubt is weakening, no matter what the undertaking, and most of all in spiritual undertakings. Confidence begets strength." Yes, strength is the very thing we need to fight against discouragement and failure. The apostle entreats the believers: "Be strong in the Lord." There is no failure where strength abounds, and strength we may all have, by God's grace, if we are so minded.

Why Not Use More Tracts?

A well-written tract, tactfully presented, will often reach a soul that you cannot possibly impress by a sermon or any other agency. For some reason there has not been as much activity, during the last few years, in tract distribution, as there should have been, and as, indeed, was the case in former years. It was due to the indefatigable labors of Peter Waldo, with his cargo of tracts among the Piedmontese valleys, that the Waldensian congregations were brought forth. Amid the throes of thirty-five persecutions they held forth the pure truth of Christ, although gashed by the spear of Savoy, and scorched by the fagots of Rome. John Wycliffe, that grand writer and distributer of tracts, reached, by the silent ministry of the tract page, John Huss, who, by a martyr's death, testified to the genuineness of God's truth. A little tract by Martin Luther fell into the hands of John Bunyan, the Bedfordshire tinker, and forthwith there sprang forth another living tract message, inspired by Luther's earnest words. John Wesley read Bunyan's tract, was mightily convicted of his sins, and himself became an earnest and zealous advocate of tract distribution. Long years ago Richard Gibbs wrote "The Bruised Reed." A tin peddler, calling at a house to sell his wares, handed this tract to a boy named Richard Baxter. He was brought to the truth, and by his ministry is said to have transformed the community in which he labored. He also was a voluminous tract writer. His "Saints' Rest" and "Call to the Unconverted" were translated into many languages, and continued to speak long after Baxter had gone to his reward. Many other examples might be cited, but let these suffice. Let us give our tracts renewed attention and wider distribution!

How Would You Answer These Questions?

In order to keep posted on the spiritual welfare and activity of her workers, one of the missionary societies in India requires them to answer a number of questions each month. We quote a part of them, asking our readers carefully to examine these questions also, for they apply to each Christian in the home land as much so as they do to the missionary:

1. How much time have you spent daily in secret prayer and in intercession?
2. How much time have you given to Bible study, and have you pursued any definite, practical plan?
3. Have you recognized any hindrance in yourself to God's work, and have you asked him to show you if there was any?
4. Have you been ready, at all times, to witness to what God has done in your soul?
5. Has your conversation, at all times, been calculated to point to Christ and him crucified?
6. Recognizing that selfishness is the meanest trait of a Christian, have you practiced the apostolic injunction, "In honor preferring one another" (especially in things temporal)?
7. How many people have you spoken to about their souls, and with how many have you prayed, concerning their salvation?
8. What are the spiritual needs in and around the city or town in which you are located, and what are you doing to meet them?

Another Preacher Wanted.

The following is a record, with some comments, of what once happened at a frontier place. No doubt the same thing has happened at a great many other places in our country, for it is large and there are all kinds of people in almost every locality.

The place was small, and yet there were perhaps a dozen denominations represented; not counting those who took no stock at all in religion—such persons do not deserve to be counted. No one denomination had enough members or enough money to support a minister; and so they all went together and hired a man to come in and preach for them. He was an able and agreeable man, belonging to one of the churches which are usually designated as popular. At first he was quite popular and was taken around to see the people.

But as time passed there came a change. Exceptions were taken to what he said in the pulpit. It hit some of the people too hard. They would not stand for it. They had made up their minds what they were going to do, how much of the New Testament they were going to believe and practice, and they did not propose to have any preacher tell them that they were leaving any duties undone. That was an insult to which they would not submit. As if they, leaders in the community, people with money and education, who had mingled with the socially elect, did not know what they needed to do to be saved!

And so, after a time, after he had done service that afforded pleasure to the best people—and these are quite frequently not those who have most money and learning and stand highest socially—he was forced to go elsewhere, so as to make room for a man who could better please itching ears. He left with regret, for he loved his work and his flock, even though he knew it was a sadly, almost hopelessly, divided flock. From all one could see, there was no reason to think he was insincere; and he always seemed ready to receive greater light. He was not afraid to take his Bible, sit down with one who differed from him, and both of them seek to get at the truth. There is no question but that that is the great reason why he preached so much of the truth that it made him disliked by some of his congregation.

It is not necessary to follow him. There have been others like him. We knew one who, because he could not preach plain doctrine in the church and was unwilling to leave it and join another, ceased preaching and became a lawyer. The one of whom we are writing did not do that. Our interest was in the congregation rather than in the minister at that time, for we were staying there in that locality when the trouble came up. At that time it seemed strange to us—and it does still—that one who took a most decided stand against him had formerly belonged to the same denomination that he did, and had even been sent into the foreign field as a missionary by that denomination.

No one ever charged this minister with preaching anything not in the Bible: his sole offense was that he preached too much of it, parts of it which his congregation had discarded and did not propose to have put at them as a part of the doctrine of salvation. They were unwilling to hear, much less to live up to, the truth. Theirs was not a strange or unusual case. There are members of various churches today who will not go to hear a minister very many times if he preaches in favor of ordinances which they have decided are not binding upon the church today, whatever may have been their force in the time of the apostles.

In writing to Timothy, Paul said: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." And when he wrote to Titus he referred to some who professed to know God, but in works denied him. Then he said: "But speak thou the things that become sound doctrine." Paul could not have described the conditions of today much better than he did if he were here. The time has indeed come when men will not endure sound doctrine, when teachers are changed until one is secured who can satisfy the itching ears. We should not be surprised that the words of the inspired apostle have come true.

But that does not change the duty of the minister. The old command still is in force for him—"Speak thou the things that become sound doctrine." And that command will be in force until the end of time. Some of the congregation may refuse to go to hear the one who so preaches, and they may work against him until they get rid of him; but that in no way changes or removes his obligation. If he fails to speak sound words; if he listens to men rather than to God, and preaches to please them, he is unworthy of his position: he will cause many souls to miss the right way, and these will be required of him in the last day. He is to stand fast; not be driven about by every wind of doctrine.

His is not an easy position to fill. He must keep himself right, and he must help to keep others right. He has many temptations to meet; but if he remains true to his calling the Lord will deliver him out of them all. And his reward will be large, proportioned to his service. So he need not worry if he is sent away from one place, if his message is rejected. Samuel had that experience three thousand years ago. It is not the man that is rejected: it is his teaching, his Master. There are many instances of this rejection of a man because he was faithful to his God, and refused to preach to gratify the people. Sometimes the man was put to death; often he suffered persecution. But he pressed on, feeling that he, as a watchman on the walls, must make known the threatening danger. He had a responsibility that he dared not shirk. So it is with the minister of today. He dare not turn to the right hand or the left; he dare not add to or take from the Word, no matter what his congregation demands of him, no matter if he must move.

G. M.

Notes from Vyara, India.

At this writing I am waiting in the junction station of Surat. This is one of the largest cities on this side of India and is of quite historic interest. In the days of the East India Company, Surat was a large and flourishing city of numerous mills and factories, carrying on a thriving commerce with foreign countries. In those days Bombay was nothing but a fisher village of several hundred inhabitants. But reverses came. First a big fire and later a heavy flood, and then the glory of Surat began to wane.

This afternoon a telegram came from Dr. Gavin, stating that Deya had developed cholera. She is the wife of Samuel, who has consumption and there is not much hope for his recovery. Only last Friday we sent her to be with him, and make his days more pleasant. But now comes the sad news of her taking cholera. Circumstances being as they were, I thought that, perhaps, I had better go.

Deya is a good, bright girl of exceptional ability. We have never had an Indian woman around, who is so apt to learn to do new things. Having been with us for some months, she has endeared herself to us very much.

The work at one of our outstations is very hopeful. Several are now ready for baptism and others are learners.

One of the most hopeful things about the work there is the fact that a number of village headmen and others, holding their own property, are turning to the Lord.

The daughter of our first convert there had been suffering much for fifteen days with several stubborn boils. The people and the mother were insisting on calling the religious mendicant. Our worker saw that the pressure was so strong that Kagerda was liable to yield, so he brought the girl and her father to Vyara, to us.

Whether he wants to or not, the missionary in the jungle districts must keep medicines, and this is all the more necessary as his Christian community grows to some size.

Later.—I am now in the home of Dr. Gavin, of the Irish Presbyterian Mission. Deya began to complain in the early morning of not feeling well. The doctor told her to lie down. It was not long till hers was seen to be a clear case of cholera, the first in the Christian community, though there had been ninety deaths among other people. She was at once removed to a separate ward and Dr. Gavin staid by her almost constantly till her death, last night. She early realized what was wrong, and that she patiently. She said her trust was on Jesus, and that she was going to be with him. A short time before her departure she asked the doctor and his assistants to sing,

"Rock of Ages," and to pray for her. Then she said she was soon going and that they should take good care of Samuel. It seemed she then tried to sing, but her words were not articulate. Suffering great pain for hours, she finally closed her eyes in sleep, showing no fear, but perfect confidence in Jesus to save her. I arrived this morning in time for the short funeral service and burial. As I looked upon her face for the last time, I remarked that we had looked forward to the time when she would be of great service to the mission in the Master's work. Dr. Gavin interrupted saying that she had now gone to the higher service. True it is, and yet hard for us to understand.

Poor Samuel, weak from consumption, followed slowly to the grave. She was a loving, good wife and did all she could to comfort and cheer him up. Now she is gone. Yesterday morning a bright, happy young woman of promise, but now lying beneath the clods of mother earth.

A. W. Ross.

July 23.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis.—Brethren S. C. Tolley, of Hancock, Ark., and W. L. Woodlel, of Austin, Ark., came to us Aug. 19, and preached each evening until the 25th. One was added to the church, and many more are almost persuaded. Bro. Woodlel preached on Sunday evening, using for his subject "The Great Judgment." He gave a timely warning. The Brethren left us for other fields of labor, but we pray that we may be able to secure more ministerial help. We need more workers. Our district meeting will be held at this place on Thursday before the first Sunday in November.—Annie Burnett, Palestine, Ark., Aug. 26.

CALIFORNIA.

Chico.—Sunday, Aug. 22, Bro. C. E. Overholtzer, of Princeton, District Sunday-school Secretary, was with us at this place, and gave two addresses on the work of the Sunday school and the Christian Workers. The Sunday-school rooms in our new church are completed, which gives us ample room for services at present. The first service in the new house was held Aug. 1. The main part of the building is enclosed and Bro. Forney is working toward its completion, but the building is not all paid for yet. Since in the new building, our attendance at Sunday school has been on the increase. Aug. 22 sixty-five were present and the collection was $2.43. Brother and Sister T. Hess and family, of Lordsburg, have been visiting among us for the past month.—Nina Heisel, Chico, Cal., Aug. 23.

East Los Angeles.—The Berean Mission Band of this church held the regular semimonthly meeting Monday evening, Aug. 23. The attendance was good and much enthusiasm was shown. The workers at the various mission points reported the work to be moving along nicely. The one at Boyle Heights is prospering. This school has been organized four months and has an average attendance of twenty-eight. The evening preaching services are also well attended. A number have asked for tracts explaining the doctrine of our church. Much is being done by the home church on Hancock Street. As a result of the personal work of one of our members, a number of us gathered at the home of Mr. and Mrs. Bishop, on Dayton Avenue, to explain to them the doctrine of our church. They asked many questions, which were answered to the best of our ability. We hope soon to welcome them among our number.—Hiram Smith, 3207 Manitou Ave., Los Angeles, Cal., Aug. 26.

COLORADO.

Grand View Mesa church met in special council Aug. 2. The writer was elected correspondent. It was decided to hold a series of meetings when the fruit season is over, and we are determined to make a more united effort for God's cause. Peace and unity and love prevailed. Bro. Geo. A. Dove gave some inspiring talks. Bro. Lou Howel was appointed Messenger agent. We have a small band of earnest workers and need more. All who desire homes in a fine climate, where they can labor in God's vineyard, will be welcome here. Bro. F. L. Sesser, of Quinter, Kans., has just arrived to see the country.—W. B. Ely, Hotchkiss, Colo., Aug. 23.

ILLINOIS.

Bethel.—With deep regret the brethren and sisters of this congregation, at Naperville, bade farewell to Bro. A. D. Sollenberger and wife on Sunday. But we have the blessed hope that, if we never meet in this world again, we can meet in the home above. Our brother and his wife worked faithfully during the three years that they were with us. May God's blessings be with them in their new field of labor, that they may serve him many years yet.—Agnes Stech, R. D. 4, Naperville, Ill., Aug. 24.

Cerro Gordo.—The district meeting for Southern Illinois will be held Oct. 27, in the Macoupin Creek church, at Girard. The ministerial and district Sunday-school meetings will also be held in connection with the district meeting, immediately following.—I. D. Heckman, Cerro Gordo, Ill., Aug. 24.

Kaskaskia church met in council Aug. 7, Eld. D. T. Wagner presiding. All business was disposed of pleasantly. Eld. G. Nevdinger, of Rocky Ford, Colo., will hold a week's meeting for us, beginning Sept. 15.—J. M. Clayton, R. D. 1, Beecher City, Ill., Aug. 25.

Lanark.—The district Sunday-school and Christian Workers' meeting of Northern Illinois and Wisconsin was held here Wednesday, Aug. 25. The attendance was very good and every one seemed to be filled with the spirit of the meeting, although the weather was disagreeable. Some remarked that this was the best meeting they ever attended. Dinner and supper were given for all in a large store building. The business and professional men were invited to supper. Nearly all were present. On the evening of the 24th Bro. H. C. Crumpacker, District Sunday-school Secretary, lectured on the subject, "The Sunday School as a Force in National Life." This discourse was very interesting.—Ada I. Wilson, R. D. 2, Lanark, Ill., Aug. 28.

West Otter church met in council Aug. 15, our elder presiding. Brethren W. H. Shull and A. Q. Gibson were chosen delegates to district meeting. We are now in the midst of a revival conducted by Bro. James M. Moore, of Chicago. Our love feast will be held Oct. 30, at 5:30 P. M. The undersigned was chosen church correspondent for one year.—Chalmer Shull, Virden, Ill., Aug. 21.

INDIANA.

Fairview.—We are now in the midst of a series of meetings, conducted by Bro. William Lampin, of Polo, Ill., accompanied by his wife. Twelve have come out on the Lord's side, and more are near the kingdom. The meetings will continue for some time yet.—Emma Wagoner, Colburn, Ind., Aug. 23.

Fountain church will hold her love feast Oct. 16. We will begin a series of meetings Oct. 2, Bro. B. F. Snider, of Bellefontaine, Ohio, to do the preaching. Our home church is alive and doing its best. We have three mission points. Bro. W. I. Kintner has charge of the one about twelve miles east, Bro. Arthur Hoppis has the one in Jackson County, and the writer has charge of one at Flat Rock church, four miles north of here. We also have one at Antioch, about ten miles west. Of this we take charge in turn. We extend an invitation to all, especially to ministers, to attend our meetings.—Luther Bedel, R. D. 1, Nebraska, Ind., Aug. 23.

Four Mile.—Our harvest meeting was held Aug. 21. Bro. Payton, of Connersville, Ind., preached an excellent sermon. A collection of $17.05 was taken.—Ethel Brower, Kitchel, Ind., Aug. 26.

Landessville.—We held our thanksgiving meeting Aug. 15. Bro. Noah Fisher, of Andrews, Ind., preached the thanksgiving sermon in the forenoon. In the afternoon short talks were given by Brethren J. A. Miller, Wm. Ulrich and Fisher along the line of thanksgiving and missionary work. A collection of over $11 was taken. Eld. H. B. Wike was also present and assisted in the meeting.—Mary C. Baker, Landess, Ind., Aug. 27.

Lower Deer Creek.—Eld. H. L. Fadely, of Middletown, Ind., is engaged in a revival meeting at this church, near Camden. The interest is good, and already seven have united with the church.—J. G. Stinebaugh, Camden, Ind., Aug. 25.

Pleasant Hill.—Our annual harvest meeting was held Aug. 22. We had Sunday school at 10 A. M., and the harvest sermon at 11 o'clock, by Bro. John D. Mishler. A basket dinner was served in the basement. We also had a sermon in the afternoon, and one in the evening. Our missionary offering for the day amounted to $18.11.—Sylva E. Pepple, Laotto, Ind., Aug. 25.

Turkey Creek.—Our annual harvest meeting was held Aug. 22, in Gravelton. After Sunday school Bro. William Overholser, of Nappanee, preached from Eccles. 12: 13. After dinner Bro. Harvey Hartsough preached a missionary sermon from Matt. 28: 20. A collection of $25.28 was taken for mission work. The attendance was quite large.—Levi D. Ulrey, R. D. 4, Nappanee, Ind., Aug. 24.

IOWA.

Monroe County.—At our last council it was decided to hold our love feast Oct. 23, at 4 o'clock. Bro. Honberger, of Wichita, Kans., will hold a series of meetings for us, commencing about the middle of October. Bro. D. G. Berkman, of Arkansas, has, for three weeks, been visiting with his brother, Hiram Berkman, who is afflicted. While here, he gave us a number of helpful sermons.—Willis Rodabaugh, Fredric, Iowa, Aug. 23.

Notice.—The district meeting of Northern Iowa, Minnesota and South Dakota will be held in the Franklin County church, five miles west of Dumont, on the Great Western R. R., Wednesday, Oct. 6. It will be remembered that the elders of this District are to meet one day earlier, in elders' council, to effect a permanent organization for that meeting.—W. H. Lichty, Sec., Waterloo, Iowa, Aug. 24.

KANSAS.

Dunlap.—We have just closed a two weeks' series of meetings at one of our mission points. Bro. E. D. Steward, of Paola, Kans., did the preaching. The attendance was good, notwithstanding the extremely hot weather. We believe good will result from the work done. We are much encouraged with the prospect for Bro. Steward, and others, coming to locate with us, to help in the Lord's work. We also rejoice because of our bountiful crops. The writer wishes to correspond with any of the Brethren who care to locate where there is a large field in which to labor.—Frank Sargent, Dunlap, Kans., Aug. 21.

Kansas City.—I am now making my home with Bro. I. H. Crist. Will be here over next Sunday. The new church in Kansas City, Mo., is a model for plainness and neatness. It is very well lighted. Those who built it deserve much credit. Sept. 5 I will be at Mt. Etna, Iowa, and will be in the State perhaps six weeks. From Mt. Etna I will go to Lenox, then to Osceola, then home.—A. Hutchison, Kansas City, Kans., Aug. 24.

Notice.—The date of the Maple Grove love feast has been changed from Oct. 23 to Oct. 30, one week later, on account of the district meeting during the week first mentioned.—Minnie D. Deeter, R. D. 1, Box 78, Norcatur, Kans., Aug. 28.

Paint Creek church will hold her love feast Oct. 16. We extend an invitation to all. We will also have a series of meetings in connection with the feast, to begin Oct. 2. Bro. Ed. Steward, of Paola, Kans., and our minister, Bro. Ruff, will have charge.—Pauline Moberley, R. D. 1, Redfield, Kans., Aug. 25.

MARYLAND.

Meadow Branch harvest meeting was held Aug. 22. An appropriate sermon was delivered from "Ruth's Gleaning," by Bro. S. E. Yundt, of Pomona, Cal. A liberal offering was made for world-wide missions. One has recently been added to the church by baptism at this place. The ministerial and Sunday-school meeting, held here Aug. 25 and 26, was one of the largest and best ever held in the district. Much interest and enthusiasm was shown in the discussion of the varied and live questions. We trust great benefit was received from this meeting.—W. E. Roop, Westminster, Md., Aug. 28.

MICHIGAN.

Harlan.—Last Sunday, Aug. 22, a union convention of the townships was held at the church. Bro. Ulrey, on his way home from district meeting, stopped over Sunday with us. Bro. Geo. Deardorff, of Brethren, also attended the convention. Our Sunday school is progressing nicely. We will hold our love feast Sept. 11, beginning at 10 A. M.—Rosa Weller, R. D. 2, Copemish, Mich., Aug. 26.

North Star congregation enjoyed the inspiring Sunday-school lesson of Aug. 15, when Bro. M. M. Sherrick, of Mount Morris, Ill., was with us. He preached for us on Sunday morning, also in the evening. His subject in the evening was "The Church of the Living God." Although we have but few members here, our congregation numbered forty-five in the morning and seventy in the evening. This is the first time we have had services in the evening for several years. Bro. Sherrick spent his boyhood at this place, and we all enjoyed the few days he was with us. We have Sunday school every Sunday, and Eld. Chambers, of New Haven, preaches for us every two weeks.—Elsie Sower, R. D. 4, Ithaca, Mich., Aug. 23.

MISSOURI.

Dry Fork.—Bro. S. S. Miller, wife and daughter, of La Place, Ill., visited relatives in this congregation recently. While here, Bro. Miller preached seven sermons for us. Two have been received by baptism since my last report.—Annie A. Wampler, Jasper, Mo., Aug. 25.

Log Creek church closed a series of meetings Aug. 22, conducted by Bro. Moses Deardorff, of Yale, Iowa. He labored most earnestly while with us for two weeks. There were no accessions, yet we feel that good will result. Bro. Deardorff holds forth the truth with power and simplicity, and we are glad to know that he is so faithfully devoting his time to the work.—Ada Moats, Polo, Mo., Aug. 23.

Mound.—Eld. A. Hutchison began a series of meetings at this place Aug. 1. Though the weather was exeremely warm, the interest and attendance were good. There were no accessions, but we trust the seed sown will result in much good.—Mollie Lentz, Adrian, Mo., Aug. 22.

North Bethel church met in council Aug. 21, our elder, Bro. S. B. Shirky, presiding. Much business was attended to, all passing off pleasantly. One letter was granted and one received. Delegates were elected to district meeting as follows: Bro. Lonnie Alger, district delegate, and Sister Susie Kuhn and the writer Sunday-school delegates. The writer was also elected Christian Workers' delegate. We are in the midst of a revival at the South Bethel church, conducted by Bro. E. M. Studebaker, of Sterling, Ill. Our protracted meeting at the North Bethel church will begin some time in October, which will be followed by a love feast. We need the earnest prayers of the brethren and sisters in behalf of the work here.—Ruby Crist, Skidmore, Mo., Aug. 23.

Osceola.—Bro. James M. Mohler came here Aug. 14 and preached three sermons, Saturday evening, Sunday morning and evening. Sunday afternoon we convened in a local Sunday-school meeting. Brethren J. A. Simmons and Arthur Hannah are our delegates to district meeting. The crops at this place are damaged considerably by the drouth.—Elizabeth Lyon, Osceola, Mo., Aug. 24.

NEBRASKA.

Arcadia church met in council Aug. 21, with our elder, Bro. J. J. Tawzer, presiding. Much business came before the meeting. Church officers for the coming year were elected. Bro. Tawzer being reëlected as elder. Our love feast will be held Oct. 2, at 7 P. M. We will also have a series of meetings some time during the coming winter.—Katie Greenland, R. D. 2, Arcadia, Nebr., Aug. 23.

Beatrice.—We held our members' meeting Saturday. Bro. Bosserman was chosen delegate to district meeting. Sept. 5 Bro. Thompson, of Lincoln, will begin a series of meetings for us. Our love feast will be on the evening of Sept. 18.—Allie Eisenbise, Beatrice, Nebr., Aug. 23.

Falls City church met in council Aug. 20, Eld. Gish presiding. Four members were received by letter. Two letters were granted. Our love feast will be held Oct. 2. A minister, Eld. W. W. Blough, of Pennsylvania, has located among us. He was elected delegate to district meeting.—Ella Peck, Falls City, Nebr., Aug. 27.

Lincoln church met in council Friday evening, Aug. 20, with our elder, Bro. D. G. Couser, presiding. Two letters were granted. Our pastor, Bro. S. E. Thompson, was elected delegate to district meeting. The church decided to have a love feast Oct. 31. We also decided to have a series of meetings some time during the autumn.—Susan Roelofsz, 3139 T Street, Lincoln, Nebr., Aug. 21.

NORTH DAKOTA.

Berthold Sunday school held an interesting meeting Aug. 22, at 2 P. M. Bro. McCorkle and wife, of Sidney, Ohio, were with us. Bro. McCorkle gave some interesting talks. Sister Michael, from Kenmare, N. Dak., was also present. —Bessie Stong, Box 312, Berthold, N. Dak., Aug. 26.

OHIO.

East Dayton church met in council Aug. 23. Elders J. H. Barnhart and D. S. Filburn were with us. The former presided over the meeting. Four letters were granted, and three trustees were elected. We decided to hold our love feast Oct. 2, at 6 P. M.—Elizabeth Grove, 125 McLain St., Dayton, Ohio, Aug. 26.

Ludlow.—Our council was held at Painter Creek, Aug. 21. It was decided to hold our love feast at Pitsburg, Saturday, Oct. 30, beginning at 3 o'clock. Eld. David Hollinger will assist in our series of meetings at Painter Creek in December.—Levi Minnich, Greenville, Ohio, Aug. 28.

Mohican church met in council Aug. 21. Brethren A. I. Heestand and D. M. Brubaker were with us. Bro. Brubaker presided. He also preached for us on Sunday, and Bro. Heestand made a few timely remarks. Our love feast will be Sept. 25. We invite all who can to attend. Brethren David Worst and A. C. Bowman were chosen delegates to district meeting.—Lena Leaman, R. D. 5, West Salem, Ohio, Aug. 23.

Notice to the Churches of Northeastern District of Ohio.—The District Mission Board desires churches having funds for district mission work, to forward same at once. The Board will hold its last meeting for the year in a few weeks. Please send your offering at once to the writer, at New Berlin, Ohio, or A. S. Halteman, Wooster, Ohio. The Board needs a liberal response to carry on the good work already begun. —Reuben Shroyer, New Berlin, Ohio, Aug. 24.

Oakland church met in council Aug. 18, with our elder, J. H. Christian, presiding. Two letters were granted. Sister May Hoover was reapppointed agent for Brethren's publications. Sunday, Aug. 22, we held an all-day harvest meeting. At 9: 30 the Sunday school met in regular session, after which we had an inspiring sermon by Bro. S. A. Blessing, of West Milton. At the noon hour lunch was partaken of in the basement, and also out under the shade trees. At 1: 30 we met again for the afternoon session, which consisted of a few selections by the little folks, and essays by our young sisters. We also had a short talk and essay by Sister Mina Bosserman, who is here visiting. For a number of years she was employed at the Brethren Publishing House, but is now located in the mission at Rockord, Ill. Bro. Blessing also addressed us on the subject, "The Sunday School as a Factor to Mission Work." A number from other churches and States were in attendance, among them being Bro. Metzger, who is here in the interests of the Brethren Publishing House. A collection of $10 was taken for world-wide missions.—Marla Miller, Bradford, Ohio, Aug. 23.

Reading church met in council Aug. 21, at 10 A. M. It was well attended. All business was disposed of satisfactorily. Our elder, Bro. A. Harold, was with us and remained over Sunday, preaching both morning and evening. It was arranged for Bro. Harold to fill our preaching appointments during the coming year.—Rena Heestand, R. D. 2, Moultrie, Ohio, Aug. 28.

OKLAHOMA.

Guthrie.—Several weeks ago Bro. A. J. Smith held a two weeks' series of meetings here. Three were received by baptism. The church was much strengthened. Our church, at present, is in better working condition than ever before. We receive many inquiries concerning our church. Bro. H. B. Mohler, a minister in the second degree, has located among us. He is an able speaker and a power for good. Our church has been in need of such a man and we are truly glad that he can be with us. We enjoy holding services in our nicely-finished churchhouse.—I. H. Neher, Guthrie, Okla., Aug. 24.

Red River.—We have recently been strengthened by an eleven-day series of meetings conducted by Bro. S. A. Honberger, of Wichita, Kans. Two young sisters were baptized. The annual visit found all in peace and harmony, which enabled us to enjoy an exceedingly impressive feast. Our large house was well filled with visitors, and nearly fifty communed. Bro. Honberger officiated.—A. B. Coover, R. D. 1, Box 67, Davidson, Okla., Aug. 23.

Watonga.—We have a union Sunday school, four and a half miles from Watonga. It is a good town, but laborers are few. There is a good opening here for the Brethren. There are only two members of us, and we have no minister. We use Brethren literature. Come and help us! We would like to have some minister locate here. I will answer all inquiries.—Eloise Fretz, Watonga, Okla., Aug. 25.

PENNSYLVANIA.

Back Creek congregation held a harvest meeting at Brandts church July 31. The meeting was well attended. Bro. D. A. Foust gave an interesting sermon. A collection was taken

for home mission work.—Paul Heckman, Williamson, Pa., Aug. 25.

Midway.—Our church met in council Aug. 23, our elder, Bro. John Herr, presiding. A large amount of business was disposed of. The love feast will be Oct. 5 and 6, beginning at 9:30 A. M. Children's meeting will be held Sept. 12, when Bro. Rufus P. Bucher will be with us.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Aug. 25.

Mountville District.—Bro. H. K. Ober, of Elizabethtown opened a series of meetings at the Neffsville house July 24 and continued two weeks. As immediate results five were baptized. Our love feast will be held at the East Petersburg house, Nov. 3 and 4, beginning at 3 o'clock.—Milton G. Forney, R. D. 8, Lancaster, Pa., Aug. 24.

New Enterprise.—Our love feast will be held Oct. 31, at 6 P. M., and our harvest meeting Sept. 5, at 10:30 A. M. —C. L. Buck, New Enterprise, Pa., Aug. 23.

Tulpehocken church met in council Aug. 16, Eld. John Herr presiding. Two letters of membership were received. Our love feast will be held Sept. 28 and 29. Eld. S. Z. Witmer preached the annual harvest sermon at the Heidelberg house, Aug. 21. A collection, amounting to $66.62, was taken for the new orphanage.—F. L. Reber, Myerstown, Pa., Aug. 26.

Welsh Run church met in council Aug. 21, with Eld. David Zuck presiding. We decided to hold a series of meetings. We also decided to do some repairing to the church. Since our last report, two have been received into the church by baptism.—C. E. Martin, Mercersburg, Pa., Aug. 27.

VIRGINIA.

Abe Schoolhouse.—Eld. J. A. Parish, of Cumberland, Md., began a series of meetings for us Aug. 7, in the schoolhouse, closing Aug. 22. He delivered in all nineteen sermons. Eleven were baptized and one was reclaimed and two yet await the rite of baptism, making in all fourteen. The members at this place are much strengthened.—Hiram Abe, Ridgeley, W. Va., Aug. 24.

Beaver Creek church convened in council Aug. 21. Our aged elder, Bro. N. R. Booth, presided. Not much business came before the meeting. We had some interesting talks on what the church stands for, nonconformity to the world, etc. Since our last report four have been received by letter, and one letter was granted. Sunday, following our council, we met at 10 A. M., for Sunday school and the services following. Our love feast will be Oct. 23.—Minnie Hurt, Dulany, Va., Aug. 23.

Bridgewater congregation held a harvest meeting Aug. 14, at 10 A. M. Bro. Jacob Miller, of California, preached for us. Bro. A. S. Thomas was also present and assisted in the meeting. A collection of $35 was taken for a new church in Nelson County, Va. At 1:30 P. M. we met in regular council. Bro. H. G. Miller presided. Four letters were received and six granted. All business was disposed of in a Christian spirit. Funds amounting to $119 were raised for a church in Buena Vista, Va. Our love feast will be held Oct. 16. Bro. Jacob Miller came to us Aug. 7, and preached until Aug. 20. Three were baptized.—Ida E. Fry, Bridgewater, Va., Aug. 27.

Correction.—In my communication in Gospel Messenger of Aug. 14, the amount of the collection is given as $8. It should read $18.—Alice C. Blough, Manassas, Va., Aug. 22.

Elk Run.—We have recently closed a series of meetings at the Elk Run church, conducted by Bro. Caleb Long, of Boonesboro, Md. He came Aug. 10 and remained until the 22d, preaching sixteen sermons. Bro. Long is an able speaker and labored earnestly among us. The church was much strengthened by his efforts. One awaits baptism. We held our annual harvest meeting Aug. 14, at 2:30 P. M. Bro. Long delivered an excellent sermon. A collection of $14.80 was taken. Bro. D. M. Click, of Grand Junction, Colo., delivered an able address for us on Sunday, Aug. 8. One was baptized since the last report.—Sarah C. Zigler, R. D. 1, Churchville, Va., Aug. 25.

Green Mount.—Bro. J. A. Miller, of California, held a three weeks' meeting at the Fairview church, beginning June 6. There were two accessions. From there he went to Derrors schoolhouse and preached two weeks. There were four added to the church at that place. He then went to Melrose church, preaching ten sermons, with one accession. This is Bro. Miller's early home, and we are all glad to have him with us again. He delivered an able sermon at our harvest meeting at the Green Mount church July 31. Our visit council was held Aug. 7. Brethren D. H. Zigler and J. A. Miller were with us. Eld. J. A. Garber presided over the meeting. The visiting brethren gave a favorable report. Union seemed to prevail throughout the meeting. Seven letters were received. Our love feast will be Sept. 25.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Aug. 23.

Lynrock (Hiner congregation).—Brethren J. W. Hess and Walter Miller came to us Aug. 8 and preached twelve sermons. The interest and attendance were good. Bro. Miller inspired us in the song service. Four were baptized, and others are considering the question seriously.—Louie Varner, Palo Alto, Va., Aug. 20.

Madison.—Our series of meetings began Aug. 9. We met in council Saturday, Aug. 21, and held a love feast in the evening of the same day, at 6 o'clock. Brethren A. Conner, of Manassas, Va., and Henry Early, of the Mill Creek church, were with us and preached some splendid sermons. Two were baptized.—Rosa B. Sparkle, Oak Park, Va., Aug. 23.

Middle River church held her annual visit council Aug. 21. All business was disposed of pleasantly. The visiting brethren reported the church in love and union. Six were received by letter. Bro. B. B. Garber, of Waynesboro, Va., was ordained to the eldership. Our love feast will be Sept. 25. Bro. D. C. Flory went over on the east side of the Blue Ridge Mountains Aug. 8, and dedicated Valley Bethel church in the Middle River congregation. He preached for them one week. The interest was good, and one applied for baptism. The annual visit was made in that part of the congregation. At their council meeting a treasurer and secretary were elected for the new house. Bro. S. N. McCann held a series of meetings at this place, beginning July 25, and continuing two weeks. Three were baptized. The meetings were good throughout and we were much strengthened by the spiritual food received.—J. F. Miller, Grottoes, Va., Aug. 23.

Nokesville.—Our annual thanksgiving meeting was held Aug. 7. Bro. I. D. Byrd, of Calverton, Va., preached for us. Aug. 21 we met in council, Eld. I. A. Miller presiding. Six letters were received and two granted. All business was disposed of pleasantly. Bro. D. F. Kerlin was elected president of Christian Workers' meeting. The report of the annual visit was favorable. Eld. I. N. H. Beahm gave an able discourse on Christian deportment. We will hold a series of meetings at the Auburn schoolhouse this fall. Bro. M. R. Murray will also give us a series of lectures at the Valley churchhouse, Aug. 22 Bro. N. J. Miller was advanced to the second degree of the ministry.—Barbara J. Miller, R. D. 2, Nokesville, Va., Aug. 24.

Peters Creek.—Bro. J. H. Wimmer held a series of meetings at Poage's Chapel, beginning July 31, and continuing until Aug. 15, preaching seventeen sermons. Eight confessed Christ and six have been baptized. His labors among us strengthened the church very much.—C. E. Eller, Salem, Va., Aug. 23.

Pleasant Hill.—Bro. Price Hylton and wife, of Troutville, Va., came to us Aug. 11 and began a series of meetings on the 12th. Three were added to the church, two being girls from the Sunday school, and one now awaits baptism. Much interest was manifested and many others were near the kingdom. On Saturday, Aug. 21, we had a Sunday-school meeting. Bro. Hylton and wife are both earnest workers and we were greatly benefited by having them with us. We hope they may come again.—Ava M. Cannaday, R. D. 1, Willis, Va., Aug. 25.

Summit.—Our council met Aug. 19, our elder, Bro. P. Garber, presiding. Considerable business came before the meeting. All was disposed of in a Christian manner. Our communion services will be held Oct. 16, at 2:30 P. M. The amount received by the visiting brethren for missions was about $65. Our harvest thanksgiving meeting was held in the afternoon. Brethren P. Garber and H. N. Glick addressed us on our "Responsibility," and "Lost Opportunities." Our series of meetings will begin on Sunday evening, the 22d, conducted by Eld. Abram Thomas, of Spring Creek, Va. We hope to have a good meeting.—P. B. Williams, Bridgewater, Va., Aug. 21.

Woodstock congregation met in annual council at the Valley Pike meetinghouse Aug. 21. Considerable business was disposed of. One letter was granted and two received. It was decided to hold the love feast at Valley Pike, Sept. 18, at 3 P. M. Bro. H. R. Mowry exhorted the membership to stand loyal to the church on the vital principles of nonconformity and other doctrines that are sacred to the Church of the Brethren.—M. H. Copp, Maurertown, Va., Aug. 25.

TENNESSEE.

Limestone church met in council Aug. 21. All business was disposed of pleasantly. Bro. D. F. Bowman was with us and gave an interesting talk. Brethren J. B. Range and G. W. Bashor were chosen delegates to district meeting. Two letters were granted. We will hold our love feast Sept. 25.—Anna Arnold, Limestone, Tenn., Aug. 24.

WASHINGTON.

Olympia.—Our love feast was held Aug. 14. Five ministers and a number of brethren and sisters were with us from adjoining congregations. Eld. J. U. G. Stiverson officiated. About sixty-six members communed. On Sunday, immediately after the morning service, Bro. W. C. Lehman, with his wife, was advanced to the second degree of the ministry. The song service, conducted by Sister Sadie Stutsman, was inspiring.—Caddie Wagner, Olympia, Wash., Aug. 21.

Wenatchee.—Bro. Ezra Flory, from Union, Ohio, was with us Aug. 15, and Bro. D. B. Eby, of Sunnyside, Wash., was here Aug. 22. Both of these Brethren gave excellent sermons. Their visits were short, but appreciated. We have singing exercises on Thursday evening of each week at the churchhouse, led by Bro. A. D. Bowman. We are glad to report that Wenatchee voted dry by a large majority, Aug. 24.—J. R. Peters, R. D. 2, Wenatchee, Wash., Aug. 25.

WEST VIRGINIA.

Mountain Dale church met in council July 24. Bro. Jeremiah Thomas preached for us on Saturday evening and Sunday morning. We will hold a two weeks' meeting, beginning Sept. 18, and close with a love feast Oct. 2.—E. F. Sisler, Hazelton, W. Va., Aug. 23.

Tearcoat.—Bro. H. A. Stahl, of Glade, Pa., came to us Aug. 7, and remained until Aug. 22, preaching nineteen sermons. As an immediate result five were received into the church and one awaits baptism. Good interest prevailed throughout the meeting. Our council, preparatory to our love feast, will be Sept. 10. The official council will begin at 1 P. M. and the regular council at 2 P. M. Our love feast will be Sept. 17, beginning at 5 P. M., followed on Saturday by district meeting. Those coming by rail to Romney, and desiring some one to meet them, can write Eld. A. W. Arnold or D. A. Daugherty, both of Pleasantdale, W. Va.—Susie Arnold, Pleasantdale, W. Va., Aug. 22.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM CHESAW, WASH.

Bro. D. B. Eby, of Sunnyside, Wash., came to us July 31 and began a series of meetings in our schoolhouse. He continued until Aug. 15, preaching fifteen sermons. The interest was good. There were no accessions, yet we believe some were deeply impressed with the truth. Our little band were greatly strengthened and we hope and pray that the seed sown may bring good results. This is the first series of meetings we have had for more than three years. Bro. Eby does not shun to preach the whole truth.

Aug. 14 we met in council, preparatory to our communion service, which was held the same evening. Two were received by letter. Bro. Eby was chosen to take charge of the church, though he resides over four hundred miles away and cannot expect to visit us often. Our former elder, Bro. Harman Stover, resigned and moved to California.

Bro. Eby left here Aug. 18, for Oroville, where he held three meetings in the M. E. church. He intends visiting Chewelah, Spokane, Wenatchee and Tacoma in the interests of the church. We desire the prayers of the brethren and sisters in our isolation. We need more laborers, especially ministers. Our territory is large and offers a wide choice as to climate, soil and products. We would be glad to see Brethren locate among us.

Aug. 21. B. E. Breshears.

SOUTHERN CALIFORNIA AND ARIZONA.

Our Sunday-school convention, this year, was held in the church at Long Beach. It proved a very pleasant place for the occasion, with the cool, refreshing sea breeze to keep us comfortable during the day.

The city of Long Beach is the great convention city of California. In the summer time large assemblies are in session almost continually. It being so cool and pleasant, and a temperance town, makes it very desirable for religious gatherings.

At ten o'clock, on Thursday morning, the officers were in their places, and the opening hymn announced. A large number were present on time, and shortly after the house was filled to its utmost. Bro. J. W. Cline, our District Secretary, presided, and conducted the opening exercises. Bro. B. F. Masterson, in a few words, showed to our visitors that we appreciated their presence among us. Bro. Wm. Neher followed in a short talk on "Why We Are Here," telling something of the purpose of their coming and the possibilities of their convention to each individual worker.

Our motto for the day was, "Let us awake, stand up, preach up, reach up, pray up, pay up, stay up, and never give up, let up, or shut up, until the cause of Christ and the Sunday school is built up." Our theme for the morning session was "Winning the Child," with Prov. 22: 6 for the text. Sister Grace Miller, of Lordsburg, was the first speaker, and gave from her own experience and observation, plans that have proven successful in winning the young child for the Sunday school. Bro. J. Z. Gilbert, of Los Angeles, from his experience with boys and girls in the high school, showed how they may be won, even in this most critical period of their lives. "Childhood the Hope of the Church" was the next topic, but the speaker not being present, it was thrown open for general discussion.

The noon hour came all too soon, for every minute seemed filled with good things.

The aid society had provided lunch for the visitors, and all were served in a short time in the primary Sunday-school rooms, adjoining the church building; also from a lunch counter outside. At 1:30 we were ready to take up the work of the afternoon.

We want to say to the credit of our visitors, and especially the large number of young people, that notwithstanding the church is only five blocks from the beach, there seemed to be no loitering there when the time for service arrived. Their purpose seemed to be to get the good of the meeting. We feel that there is a consecrated body of young people in Southern California.

The theme for the afternoon session was "The Teacher," with 2 Tim. 2: 15 for the text. The first on the program was a business session. We had a roll call of the churches, and responses by the delegates. Every school in California was represented, but there were no delegates from Arizona.

A letter of greeting was voted to be sent to our missionary in India, Sister Gertrude Emmert, who is supported by the schools of our District.

After the business session a model teachers' meeting was conducted by Bro. W. H. Wertenbaker, of South Los Angeles. This was a demonstration of the way in which a teachers' meeting may be conducted in a practical manner.

A "Round Table" was then conducted by Bro. S. W. Funk. This was full of interest, and the closing number on the program for the afternoon.

After lunch was served again, many enjoyed a stroll on the beach. At 7 o'clock all felt refreshed and ready for the evening service.

From 7 to 8 o'clock we had a special song period and a "Round Table" on music, conducted by Bro. S. A. Overholtzer, of Lordsburg. This was a most interesting and enjoyable hour, and was appreciated by the entire audience. Bro. Overholtzer was chorister for the day. He knows how to make the singing spiritual and uplifting to the soul. We used the "Glory Song" Booklet, in connection with our Hymnal.

The closing number on our program was the address, immediately following, by Bro. W. F. England, of Lordsburg, on "The Broken Shell." He used the egg shell as a symbol, which has been broken by the chick within, but, unless the broken shell is thrown off, the chick will die. So, in some of our church work, we have broken the shell, but have not yet thrown it off, and arisen to all the activities that are possible for us. Thus closed the day, so full of good things for all. The day following was the Christian Workers' convention of this District. Susie Forney, Sec.

Long Beach, Cal., Aug. 22.

NOTICE TO CHURCHES IN MIDDLE INDIANA.

Paper IV of last district meeting makes it the duty of the writing clerk to have printed all queries or papers to come before next district meeting, therefore all papers should be in my hands not later than Oct. 8, or they cannot be printed. The meetings will be held in the Monticello church as follows: Elders' meeting, Monday evening, Oct. 11; Sunday-school meeting, Tuesday, Oct. 12; ministerial meeting, Wednesday, Oct. 13; educational meeting, Wednesday evening, Oct. 13; district meeting, Thursday, Oct. 14. The brethren at place of meeting will publish later the time of trains at Monticello.

Markle, Ind., Aug. 26. D. B. Garber, Clerk.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

About eighty-five of our boys and girls are again spending the summer months in some of your homes. We believe you are beginning to love these children as we have learned to love them. They love you, and speak often of you when they return to their city homes. They readily contrast your Christian homes, brother, sister, with their own home, and we pray that the contrast may always be such as to lead them to the blessed Savior we love.

On these trips to the country many of the railroad men have already learned to know "our children," and often ask the worker in charge why they seem so different from so many other children taken out from the Sunday schools of

the city. How we wish that these hard-working railroaders could realize just why these children are different.

There are some twenty-five of our older boys spending two weeks in "camp" on the beautiful farm of our dear brother, Samuel Stoner, of Ladoga, Indiana. We know they are having a fine time. We thank the Lord for Bro. Stoner and wish we had hundreds more like him.

Since our last, our Sister Hinz has taken another band of little ones across the lake for an outing. The interest this dear sister takes in making others around her happy, is good to behold. Surely, "A little leaven leaveneth the whole lump."

Our young brother, George Beck, is spending the summer with Bro. Solomon Yoder, at Bourbon, Ind. I take an extract from a letter addressed to the writer and I wish you would notice the spirit manifest "to do something": "I am enjoying myself fine and like Bourbon and the country far better than Chicago. I am doing everything I can and have earned over $6, doing little things that are not beyond me. I am glad the children could go to the country, for it is the best place to live. I have been picking cherries, cutting thistles, carrying water to the threshers, and leading the horse when puting hay away. If the country people only knew how nice it is for us, more of them would be willing to take the children for a two weeks' outing. What the children need most is a cheerful visit in the country. I am healthy and very brown. I have been to church every Sunday since I came. I hope to come again next year."

With so many of the little ones in the country, our Sunday school yesterday (the 22nd) numbered fifty-four; collection, fifty-two cents. After Sunday school, Bro. Frank Heckman gave us a very helpful lesson from the first chapter of Hebrews.

While in Minnesota, recently, the writer met several families from Canada, who belong to the State church. They were very much interested in our work of Sunday-school Extension and when we left them they said they would have their little children aid our work. In this same town we found fifteen churches, and all but four were closed for the pastor's summer vacation. The saloons were running "full blast," as is always the case. In Chicago we have over 7,000 saloons, and less than 900 churches. There are enough church people, however, to eradicate the saloons entirely. I just now think of the pointed editorial along this line in the Messenger of Aug. 21. I trust heaven's decree of "guilty" may not fall on the heads of any one in our beloved Fraternity.

Our young brother, Emil Bender, is with us again after a short vacation in Iowa. He has acted as Sunday-school secretary for the past two Sundays, in the absence of the regular secretary. We want to encourage the activity of these young members.

Chas. W. Eisenbise, Supt.

1811 South Clifton Park Avenue.

DEATH OF BRO. ISAIAH RAIRIGH.

Bro. Rairigh was born in Indiana County, Pa., May 23, 1844. He died at his home at Woodland, Michigan, Aug. 3, 1909, aged sixty-five years, two months and eleven days.

In the year 1866 he was married to Sarah Hardman. To this union were born two sons and two daughters. In the year 1880 they moved from Ohio to Michigan. In 1892 his wife died, and in 1893 he was married to Margaret Mohler, of Covington, Ohio, with whom he lived devotedly until the Master said, "It is enough."

Bro. Rairigh was elected to the deacon's office in 1872, was chosen to the ministry in 1873, and ordained elder in 1888.

His death was sudden,—due to heart failure. He will be missed greatly, for his labors were much needed by the home church. His seat at church was never vacant when health permitted. He extended a cheerful greeting to all whom he met. In the early part of his ministry he held many protracted meetings in Ohio, Indiana and Michigan. Although his education was limited, he was an interesting preacher and a devout, God-fearing man.

Services at the Woodland Church of the Brethren, by Eld. Peter Messner. It was one of the most largely-attended funerals ever held at this church.

Woodland, Mich., Aug. 18. Anna Christian.

WHAT IS MEANT BY "CONVERSION"?

The condition of a person, recognized by God as having passed into the regenerated state from the carnal life, is termed conversion.

By the unregenerated, the doctrine of conversion, as held forth in the Bible, is often criticised. Often, at the close of a revival meeting, the motives of some of those, who unite with the church in Christian fellowship, are seriously questioned.

Perhaps the language of Hosea 4: 6, right here, will be very appropriate: "My people are destroyed for lack of knowledge." The critic should note the results that follow a hasty judgment, unsupported by real knowledge: "Because thou hast rejected knowledge I will also reject thee."

The prerequisite steps to conversion are faith, repentance and baptism. Faith is trusting God, repentance is a death to sin and Satan, and baptism is the initiatory rite into the new kingdom.

Conversion, the blessed condition of those who are presumed to have taken the three steps leading to this state in all sincerity, is the fact called into question by those in an unregenerate state. It is only after taking the first three steps, that we come to the point in this new life, when we may rightfully claim "conversion." This state implies a simple living for God according to the teachings of the Gospel.

What does this mean? Paul would tell us in Heb. 6: 1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Here we learn that God's work in the soul is onward and upward.

The wise man, thousands of years ago, understood the proposition involved in this question. In Prov. 4: 18 he says, "But the path of the just is as a shining light, that shineth more and more unto the perfect day."

All have witnessed the rising of the sun at the break of day in the eastern horizon, as it shone more and more until it reached the zenith of its power; then sank again to the western horizon. So it is with the converted in Christ Jesus. Because they have not, perhaps, risen to the very height of life's possibilities, open before them, in the first stage of their lives, this is no evidence that they are not converted.

How often do we hear it said, "Religion is a mere pretension." May it not be said that any other organization, institution, or individual pursuit of life, at its very beginning was but weak and ineffective? Remember that many great things have begun very small, and that small things may grow to be large and formidable, and attain to a higher and finer life.

Paul so beautifully brings our minds to this point in 2 Cor. 3: 18: "But we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Here is the Christian's life mapped out for us. It is not hard to understand. All we need is to have a willing mind to give the Holy Spirit the right of way, and work within us to do of his good pleasure. Then we will see more clearly the right thing to do, and God will be glorified in us, and we in him. Then will we be coworkers together with God, and the world will see that the Spirit of God dwelleth in us, and the declaration of purpose will finally be reached in the fullness of time. The result will be a full-grown person in Christ Jesus. Ezra Lutz.

Lena, Ill.

SOUTHERN PENNSYLVANIA.

The ministerial and Sunday-school meetings of this District are to be held in Hanover, Pa., on Thursday and Friday, Sept. 23 and 24.

MINISTERIAL MEETING.

Wednesday evening, Sept. 22, 7:30, Temperance Sermon.—G. Shively.

Thursday, Sept. 23.—Morning Session.

8:00, Devotional. Words of Welcome.—Wm. H. Miller. Organization.

Give Cause and Remedy for Some of the Brethren's Children Not Uniting with the Church.—C. L. Pfoutz, Henry Beelman.

How Best Interest Our Young Members in the Church?—J. A. Long, Albert Hollinger, D. B. Mentzer.

How Can Our Ministers Best Magnify Their Calling?—Wm. A. Anthony, C. R. Oellig.

Afternoon Session.

Devotional.

How Can the Church Show Her Appreciation of the Minister's Efforts?—J. B. Ruthrauff, G. Shively.

How Can the Laity Assist in Church Growth?—J. M. Bowser. In Membership and Spirituality?—David Foust.

Missionary Work in the Southern District of Pennsylvania.—Its Needs.—C. L. Baker, H. M. Stover.

Evening Session.

Song Service. Devotional.

Why Am I a Member of the Church of the Brethren?—J. O. Smith, W. I. Sheaffer, Jacob Trimmer.

Question Box.—Melvin Jacobs.

SUNDAY-SCHOOL MEETING.

Friday, Sept. 24.—Morning Session.

8:00, Devotional. Words of Welcome.—Geo. M. Resser. Organization. Business Period. Report of District Sunday-School Secretary.

What Constitutes a Successful Sunday School? How Obtained?—J. H. Brindle, C. F. Weaver, Amos Wolf.

The Teacher: (a) As a Missionary.—W. A. Hollinger. (b) As a Temperance Worker.—John Miller.

Afternoon Session.

Devotional.

(a) What Should Be the Characteristics of the Superintendent?—Lizzie Knepper Keller. (b) Of the Teacher?—D. Webster Baker.

How Can We Interest Our Young People to Remain for Preaching Services after Sunday School?—D. W. Hildebrand, J. L. Myers.

Cause of a Dull Sunday School.—C. C. Brown. May I Be the Cause?—W. G. Group, A. S. Hershey.

Evening Session.

Song Service. Devotional.

Present Needs of our Sunday-School Work.—S. H. Lehigh, Holly Garner.

Home Department: (a) What Is It?—Gertrude LeFevre. (b) Its Benefits and How Obtained.—Francis Leiter.

Round Table.—Adam Hollinger.

THE BRETHREN'S HOME AT GREENVILLE, OHIO.

Aug. 5 was a memorable day for the Brethren's Home at Greenville, Ohio. On the first Thursday of August, each year, the brethren and sisters of Southern Ohio manifest their interest in the Brethren's Home by meeting with the inmates and workers, and engaging in an all-day service.

On the day stated there were probably more than two thousand people gathered together. A large tent was erected on the campus in front of the building.

At 10 o'clock Eld. S. W. Blocker called the meeting to order, and Eld. J. H. Brumbaugh led in a very impressive devotional service. Eld. D. S. Filbrun followed with one of his characteristic sermons on "Affliction—Its Lessons." The noon hour was spent in a special way.

The afternoon service consisted of a vigorous discussion of the four Round Table topics prepared. All were impressed, more than ever, with the importance and magnitude of the work, and filled with a desire to lend a helping hand. A collection of $146.10 was taken to defray expenses, and to aid in installing a laundry plant.

Bro. G. W. Minnich and wife have charge of the institution at present and seem to have the commendation of every one for their faithful work. There are perhaps thirty aged veterans to be cared for at present, a number of whom need special attention. One sister has reached the age of ninety-eight years, a number are between the ages of eighty and ninety years, while a few are in middle life. There are two inmates—the McKeevers—who arouse the sympathy of every one, for their condition is touchingly sad. Last, but not least, we mention the five orphan children in the Home. They were presented on the platform, and the touching story of each little life was told. A number of children have been placed in Christian homes, where they may be brought up in "the nurture and admonition of the Lord."

Brethren, let us love, cherish and support the Brethren's Home as never before, and thereby minister to the One who said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Wm. Minnich, Sec.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Sheller-Moore.—On the evening of Aug. 5, 1909, by the undersigned, at the home of the bride's parents, Macdoel, Cal., Bro. E. M. Sheller and Sister Mayme Moore.
H. F. Maust.

Snider-Moore.—On the evening of Aug. 5, 1909, by the undersigned, at the home of the bride's parents, Macdoel, Cal., Bro. Orval Snider and Sister Hettie Moore.
H. F. Maust.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Brown, John M., born in Warren County, Indiana, died at his home in Garden Grove, Iowa, Aug. 19, 1909, aged 66 years, 1 month and 15 days. He was an old settler in this county, also an old soldier. Services at the home by the writer. Text, 1 Peter 1: 24, 25; Matt. 24: 44. L. M. Kob.

Caskey, Sister Nettie, nee Driskill, wife of Bro. Floyd Caskey, born in Adams County, Iowa, died at Pine Ridge, near Reedley, Cal., Aug. 10, 1909, aged 27 years, lacking five days. She united with the church at the age of twelve and lived faithful until death. She leaves a husband and one sister in California, a father and other relatives in the East. Interment in Reedley cemetery. D. L. Forney.

Diel, George, died in the bounds of the Los Angeles church, Cal., Aug. 15, 1909, aged 54 years. He leaves a wife and children. Services by the writer. Text, 1 John 3: 2.
M. M. Eshelman.

Evers, Hiram Edward, son of Brother G. A. and Sister Annie Evers, of Mossy Creek, Va., was instantly killed by lightning Aug. 13, 1909, aged 14 years, 6 months and 18 days. His father was stunned at the same time, and two horses were killed. Services by Elders H. G. Miller and Abram Thomas, from the text, "Boast not thyself of tomorrow." The funeral was largely attended. Interment at Bridgewater cemetery. P. B. Williams.

Gerber, Bro. F. Wm., born in Germany, 1841, died near Kansas City, Mo., Aug. 19, 1909, aged 68 years. Bro. Gerber came to America and located at his late home in an early day. He united with the Church of the Brethren in 1877 and lived a devoted Christian life till death. He and his wife were charter members of the Kansas City church. He leaves a wife, son and daughter. Services were largely attended. Text, Psa. 126: 3. I. H. Crist.

Girl, Bro. George, born Nov. 3, 1833, at Canton, Ohio, died at his home at Pine Bluff, Rock Island County, Ill., of paralysis and heart trouble, Aug. 21, 1909, aged 75 years, 9 months and 18 days. He was united in marriage to Susan Gockley Dec. 7, 1862. To this union were born four daughters and two sons. Two daughters preceded him. He was of a family of sixteen children, and only one, Peter Girl, of Nebraska, survives. He united with the church over fifty years ago, and served as deacon several years. He was anointed last April. His aged wife is yet living. Services at the home by the writer, from Heb. 4, assisted by Eld. John Zuck. By his request interment was made in the Quaker cemetery in Iowa, where his children lie buried.
T. A. Robinson.

Haynes, Bro. Charles Samuel, son of Samuel and Miriam Haynes, born near Auburn, Indiana, De Kalb County, Feb. 17, 1843, died in the same county, Aug. 12, 1909, aged 66 years, 6 months and 28 days. In 1866 he was married to Maria Snyder, who died in February, 1891. He then made his home with his brothers, George and Lorenzo Haynes, till within the last year, when he lived with his nephew, Charley Snyder, where he was at the time of death. He leaves five brothers, three sisters and two stepsons. His parents and one brother preceded him about fifteen years. He was a consistent member of the Church of the Brethren, always ready and willing to do what he could for the cause. Services conducted by Bro. J. H. Urey. Sarah E. Holman.

Hepner, Sister Lydia, nee Bollinger, born in York, Pa., Jan. 27, 1829, died in Greenville, Ohio, Aug. 13, 1909, aged 80 years, 6 months and 16 days. She was married to Samuel Beck, Jan. 13, 1849. To this union were born six sons and seven daughters. Her husband died in 1895. In 1898 she was married to Isaac Kunkel, who died in 1901. She was then married to George Hepner in 1905, who lived but a short time. Sister Hepner united with the Church of the Brethren

at the age of thirteen and lived a faithful Christian life till death. Services in the West Branch house, Palestine church, by Eld. D. M. Garver, of Trotwood, Ohio. Interment in West Branch cemetery. Grace Baker.

Holder, Bro. David, son of Henry and Sarah Holder, born April 17, 1832, in Bedford County, Pa., died near Hagerstown, Ind., July 28, 1909, aged 77 years, 3 months and 11 days. In 1854 he was married to Elizabeth Hoover. To this union were born two children, one having died in infancy. In 1856 his wife died. In 1857 he was married to Christina Whioh. To them were born two daughters, who, with the son of the first wife, survive. In 1855 Bro. Holder united with the Church of the Brethren and continued faithful until death. Several months ago he was anointed. Services by Eld. L. W. Teeter, assisted by Eld. John Bowman. Text, Rev. 22: 14. Interment in the Brick cemetery. Chas. W. Miller.

Jackson, Bro. Elam, born Nov. 14, 1847, died at the home of his sister, Mrs. Victoria Guffey, near Mulberry Grove, Ill., Aug. 12, 1909, aged 62 years, 4 months and 12 days. He united with the Church of the Brethren May 10, 1873. He was afterwards elected to the deacon's office which he filled faithfully until death. Cancer was the cause of his death, and he bore his suffering patiently. Oct. 1, 1876, he was married to Angeline Glenn, who preceded him about two years. Mrs. N. E. Lilligh.

Kintner, Sister Lydia A., born Aug. 9, 1865, in Hillsdale County, Mich., died Aug. 16, 1909, at her home at Primrose, Williams County, Ohio, aged 44 years and 7 days. She was united in marriage with Benj. F. Kintner Dec. 24, 1889. To this union were born two daughters, who, with her husband, survive, also three sisters. She united with the Church of the Brethren in the year 1878 and lived a faithful and consistent Christian life until death. Services by the writer, assisted by Bro. E. M. Rittenhouse. Text, Rev. 14: 13. J. W. Keiser.

Miller, Bro. Christian G., born in Lancaster County, Pa., Sept. 22, 1847, died in the asylum at Dayton, Ohio, Aug. 14, 1909, aged 61 years, 10 months and 22 days. He was married to Elizabeth Binkley Feb. 29, 1872. Bro. Miller was a kind husband and father, and a good neighbor and friend. He leaves a wife and five children. During the last two years of his life he was a great sufferer. Services in the Salem house, by Bro. J. W. Fidler and the writer, from Deut. 3: 25. Interment in Bethel cemetery. Samuel Snell.

Oukst, Bro. James T., born in Sullivan County, Tennessee, March 26, 1853, died at his home near Union City, Ind., Aug. 16, 1909, aged 56 years, 4 months and 20 days. When nineteen years of age he came to Indiana with his parents, and settled in the vicinity of Union City, near which place he spent the remainder of his life. Sept. 17, 1874, he was married to Susanna Kunkle. To this union were born five children. He united with the Church of the Brethren more than thirty years ago, and five years later was elected to the deacon's office, where he served until death. His illness was of a peculiar nature and was long and lingering. For the past three years he was a great sufferer. July 24, 1907, he was anointed. He leaves a wife, five children, three brothers and two sisters. Services by Bro. Daniel Garver, assisted by Bro. Longanecker. Interment in the Union City cemetery. Effie Netzley.

Patterson, Bro. Robert A., born in Hampshire County, W. Va., May 26, 1838, died at his home, at 1623 East Fourth Street, Pueblo, Colo., Aug. 14, 1909, aged 71 years, 2 months and 18 days. He was married to Elizabeth Petry Dec. 8, 1862, in Preble County, Ohio, and together they lived for almost forty-eight years. He leaves a wife, six children and one brother. He served his country in the Civil War about a year, and, with his wife, has faithfully served God for about thirty-seven years. He also filled the deacon's office for a quarter of a century. They moved to Colorado about twenty years ago. Services by the writer and Bro. Davis. Interment in the Roselawn cemetery. Granville Nevinger.

Raines, Sister Sarah Jane, of Crimora, Va., died Aug. 8, 1909, aged 55 years, 2 months and 14 days. She united with the church about forty-five years ago, being baptized by Eld. Daniel Yount. A few days before death she was anointed. Three sons and two daughters survive. Services at Forest Chapel, by Eld. A. B. Early. S. F. Scrogham.

Silverthorn, Bro. Joseph Isaac, born Sept. 15, 1837, died at his home at Mooreland, Okla., Aug. 15, 1909, aged 71 years and 11 months. He was a faithful member of the Church of the Brethren for thirteen years. He leaves a devoted wife, five daughters and two sons. Services in the M. E. church at Mooreland, Aug. 16, by the writer. Text, 1 Thess. 4: 18. Wm. P. Bosserman.

Simmons, Frances Lucille, daughter of Walter and Anna Simmons, died in the Lower Stillwater congregation, Ohio, Aug. 11, 1909, aged 3 years and 4 days. She was the only child. Services by Bro. Benj. Honeyman, assisted by the writer, at Ft. McKinley church. A. L. Klepinger.

Steffen, Sister Emeline, nee Lyerly, born in Adams County, Ill., Aug. 6, 1844, died in Steffenville, Mo., Aug. 14, 1909, aged 65 years and 9 days. She was united in marriage to Henry Steffen in 1863. This union was blessed with seven children, four having preceded her. A husband, two sons and one daughter survive. For nearly two years she was a sufferer. She had long been a member of the Church of the Brethren. Services at the Baptist church, by Rev. E. M. Carr, of the Christian church. Interment in cemetery near the church. Jane Rhodes.

Stiles, Sister Sarah Elizabeth, died at York, Pa., Aug. 7, 1909, aged 21 years, 11 months and 2 days. So young in the Master's service, yet "faithful to the end." Sister Stiles came into the York church about a year ago, and became a faithful, consistent member of one of our Sunday-school Bible classes. Services at the home of Bro. Milton Keeny, by Eld. Jos. A. Long, assisted by Brethren M. A. Jacobs and Daniel Bowser. Interment at the Mohler meetinghouse, in the upper part of York County, where the services were concluded. Text, 2 Tim. 7. A. S. Hershey.

Webster, Sister Florinda Rose, daughter of Daniel and Louise Eller, born near Camden, Carroll County, Ind., April 10, 1881, died near the same place Aug. 22, 1909, aged 28 years, 4 months and 12 days. She was married to Bro. John R. Webster Sept. 28, 1898. To them were born one son and four daughters, who, with the husband, father, one brother and one sister, survive. She united with the Church of the Brethren May 2, 1902, and lived a consistent Christian life. She received the anointing. Services by Eld. G. B. Heeter, from 1 Cor. 13: 9, 10, at the Church of the Brethren near Camden. Interment in cemetery near by. J. G. Stinebaugh.

Weist, Sister Mary Ann, nee Martin, wife of Bro. Jeremiah Weist, died at her home, Schoeneck, Pa., in the bounds of the Springville church, Aug. 8, 1909, aged 76 years and 7 months. She was a faithful member of the church for forty-five years. Her husband, son and two daughters survive. Services by Brethren I. W. Taylor, J. Bitzer Johns, and the writer. Text, Mark 4: 29. Interment at Steinmetz cemetery. The funeral services were largely attended. Aaron R. Gibbel.

Wolf, Sister Hester L., nee Myerly, born in Carroll County, Md., Aug. 13, 1840, died at her home in Poweshiek County, Iowa, July 4, 1909, aged 68 years, 10 months and 21 days. She emigrated, with her parents to Ogle County, Ill., in 1853, and in 1857 was united in marriage to George Wolf, who, with eight children, survives. In 1866 they moved to Poweshiek County, Iowa, where they lived for over forty years and where both Brother and Sister Wolf united with the church. She suffered from cancer, but was patient through it all. Emma J. Myerly Modlin.

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NOTES NOT CLASSIFIED

Dixon church met in council Aug. 23, with our elder, Bro. John Heckman, presiding. Much business was pleasantly disposed of. Necessary arrangements were made for a love feast, and the time set for Oct. 31, at 5:30 P. M. Bro. John C. Collins was elected Sunday-school superintendent, to fill the place vacated by Bro. Peter Frantz, who has moved away. We regret to have Bro. Frantz and family leave us. Their labors here were much appreciated. Brethren Olin F. Shaw and John C. Collins were chosen delegates to district meeting.—Lelo M. Collins, 903 N. Galena Avenue, Dixon, Ill., Aug. 28.

Elkhart City church met in council Aug. 24, Bro. S. F. Sanger, our elder, presiding. Bro. Frank Kreider assisted in the work. The report of the annual visit was given, and the outlook for the work here is encouraging. One brother was reclaimed. An election for deacon was held, Bro. Wm. Plank being chosen and duly installed. Bro. W. U. Miller and wife were chosen to represent the church at district meeting. Bro. Clyde Horst will begin a series of meetings at this place Oct. 11.—Mrs. Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., Aug. 29.

Buchanan.—Recently the writer held several meetings at Las Lunas, about fifty miles north of here. We found one brother here and others, who are acquainted with our church, and were glad to have preaching. All summer I have been going twenty miles south, in the Gomma Valley, every two weeks and preached, where there are people from near Carthage, Mo. We also have preaching at Buchanan every two weeks. We find a good class of people at these places, some of whom have been acquainted with our church.—Samuel Weimer, Buchanan, N. Mex., Aug. 25.

Upper Fall Creek church met in council Saturday, Aug. 28. All work was done in a spirit of love. An election was held for a minister and two deacons. Bro. Wm. Pannell, superintendent of the Home, was chosen for minister. He and his wife were duly installed. Bro. David Hoover began a series of meetings for us last Sunday and will continue until our communion, which will be next Friday. Bro. Pannell was chosen delegate to district meeting, Bro. David Miller alternate. Sister Lula McWilliam was chosen delegate for the Sunday school. Brethren Replogle and Fessler assisted in the work, and our elder, Bro. Lewis Teeter, presided. Bro. Roof, from Anderson, preached for us at Middletown a few weeks ago. Bro. Fadely is away, but we expect him home for the communion. Sister Miller, our District Sunday-school Secretary, of New Lisbon, will be with us the second Sunday in September.—Florida J. E. Green, Middletown, Ind., Aug. 29.

Fairview.—Sunday evening, Aug. 8, Bro. Wm. Lampin, of Polo, Ill., began a series of meetings in the Fairview congregation, Tippecanoe County, Ind. Bro. Lampin is holding forth the Word with power and simplicity. Seventeen have put on Christ. Others are almost persuaded.—John W. Root, Buck Creek, Ind., Aug. 28.

OUR SOJOURN IN VIRGINIA.

We are still visiting among the brethren and friends in our old home State, but, on account of sickness, have been delayed in getting around. Our oldest daughter, whom we had with us, had the measles soon after the Conference closed. We were in Augusta County at the time, and she was kindly cared for at the hospitable home of our cousin, Noah Early. Sister Early is truly a mother in Israel. Several weeks later the other three children were taken with the same disease, while at the home of Philip Barnhart, my wife's father, at Hinton. We were again most kindly provided for. Later the two older children were taken with diphtheria. Our little daughter was very ill, but the boy's condition was not so serious. Five days later we were bereft of our darling daughter, and had to see her form deposited in a little grave on the green hillside, there to await the call of the Master, when he will come again to gather his jewels. During the sickness and this sad bereavement we were most kindly cared for at the home of our cousin, Catherine Wampler, near Dayton, Va. For one month we received the kindest of attention and care of loving friends. May they have God's richest blessings!

When we were again permitted to go out among the people, Eld. J. M. Kagey preached the funeral for our daughter, at Garber's church, from the text, "She is not dead."

D. M. Click.

Harrisonburg, Va., Aug. 25.

"Every man's private interest is best secured in the public good. A drop of water will soon be dried up if alone; but in the ocean it will retain its moisture. A single beam of light is suddenly obscured; but in the body of the sun it retains its splendor."

"A self-seeker lives unrespected and dies unlamented. When once a man becomes a god to himself he then becomes a devil to others. Such a one cares not who sinks so he does but arrive safe at shore. Those execrable wretches, whose conduct is recorded in the Acts, cared not whether a whole city lost their souls so that a few shrine-makers might but preserve their gain."

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 18, First District of West Virginia, at Tearcoat.

Sept. 22, Middle Iowa, at Iowa River church, near Marshalltown.

Sept. 22, 23, Oklahoma, Panhandle of Texas and New Mexico, at Monitor church, near Nashville, Okla.

Sept. 24, Northern Missouri, at Bethany, Ray County.

Sept. 24, Southern District of Iowa, at Libertyville church.

Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.

Oct. 6, Northern Iowa, Minnesota and South Dakota, in Franklin County church, 5 miles west of Dumont, Iowa.

Oct. 7, Northeastern Ohio, at Mahoning church, Columbiana County.

Oct. 14, Middle Indiana, at Monticello church.

Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.

Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.

Oct. 21, Southern Indiana, Middle Fork church, at Rossville.

Oct. 22, Northern California, at Oak Grove, near Laton.

Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portis, Kans.

Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.

Oct. 28, Southeastern Kansas, at Parsons.

Oct. 28, Middle Missouri, at Deepwater church, Henry County.

Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

Colorado.

Sept. 18, Good Hope.

Illinois.

Sept. 25, Romine.

Sept. 18, 19, 10 am, Woodland.

Oct. 2, 3 pm, Martin Creek, 2 miles southeast of Jeffersonville.

Oct. 7, 6:30 pm, Decatur Mission.

Oct. 9, Camp Creek.

Oct. 23, Salem.

Oct. 23, Rock River, at Franklin Grove.

Oct. 30, 5:30 pm, West Otter.

Indiana.

Sept. 17, 2 pm, Bethel Center.

Sept. 25, North Liberty.

Sept. 25, 2 pm, Huntington.

Sept. 25, 4 pm, Ogans Creek

Sept. 25, 4 pm, Somerset.

Sept. 25, Turkey Creek.

Sept. 25, 10 am, Portland.

Sept. 25, 10 am, Buck Creek.

Sept. 25, 10 am, Beech Grove.

Sept. 25, Maple Grove.

Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen.

Oct. 1, Yellow Creek.

Oct. 2, 10 am, Walnutlevel.

Oct. 2, Beaver Dam.

Oct. 2, 5 pm, Roann.

Oct. 2, 10 am, Sugar Creek, Whitley County.

Oct. 2, Osceola.

Oct. 2, 5 pm, Plevna.

Oct. 2, 10:30 am, White Water.

Oct. 2, 4 pm, Arcadia.

Oct. 2, Walnut.

Oct. 2, Hawpatch.

Oct. 2, 10 am, Camden, 3 miles south of Pennville.

Oct. 2, 5 pm, Laporte, at Ross house.

Oct. 2, 10 am, Killbuck, at Pleasant Run house.

Oct. 2, Pine Creek.

Oct. 9, 6:30 pm, Anderson.

Oct. 9, Spring Creek.

Oct. 13, Nappanee.

Oct. 16, Pleasant Valley.

Oct. 16, 5 pm, Fountain, 4 miles north of Holton.

Oct. 21, 10 am, Union City.

Oct. 23, 4 pm, Santa Fe.

Oct. 23, 10 am, Little St. Joe.

Oct. 23, 2 pm, Lower Deer Creek.

Oct. 23, 4 pm, Wabash.

Oct. 23, 5 pm, Cedar Lake.

Oct. 29, 5 pm, Union, at Plymouth.

Oct. 29, 10 am, Mississinewa.

Oct. 30, 31, 10 am, Pleasant Hill.

Oct. 30, 10 am, New Lisbon, 1 mile west of Hagerstown

Oct. 30, Middlefork, at Rossville house.

Oct. 30, 6 pm, Lower Fall Creek.

Oct. 30, 4 pm, Landessville.

Oct. 30, 10 am, Eel River.

Oct. 30, Howard.

Oct. 30, Union Center.

Oct. 30, 5:30 pm, Monticello.

Iowa.

Sept. 18, 5 pm, Brooklyn.

Sept. 18, 3 pm, English River.

Sept. 18, 19, Des Moines Valley, country house.

Sept. 22, Libertyville.

Oct. 23, 4 pm, Monroe County

Sept. 25, 2 pm, South Keokuk.

Sept. 25, 6 pm, Clarence.

Oct. 1, Franklin, Decatur Co.

Oct. 2, 2 pm, Greene.

Oct. 16, 17, Franklin County.

Oct. 16, 5 pm, Prairie City.

Kansas.

Sept. 11, Independence.

Sept. 11, Wade Branch.

Sept. 17, 18, 5 pm, Olathe.

Sept. 18, Burr Oak.

Sept. 25, 26, 10:30 am, Washington.

Sept. 25, 5 pm, Pleasant Grove.

Sept. 25, 5 pm, Scott Valley.

Sept. 25, 6 pm, Fredonia.

Oct. 2, Osage.

Oct. 2, Lawrence.

Oct. 9, Prairie View.

Oct. 16, Paint Creek.

Oct. 23, 6 pm, Kansas Center.

Oct. 23, 3 pm, Conway Springs

Oct. 30, Murdock.

Oct. 30, Larned.

Oct. 30, 10 am, Maple Grove.

Oct. 30, 2 pm, Topeka.

Maryland.

Sept. 11, Fairview.

Sept. 18, 5 pm, Brooklyn.

Sept. 18, Sams Creek.

Sept. 25, West Point.

Oct. 30, 1:30 pm, Manor.

Oct. 30, 2 pm, Meadow Branch.

Oct. 30, 4 pm, Middletown Valley.

Michigan.

Sept. 11, 10 am, Harlan.

Sept. 25, 10 am, Chippewa Creek.

Sept. 25, 10 am, Sunfield.

Oct. 2, 10:30 am, Vestaburg.

Missouri.

Sept. 11, 5:30 pm, Wakenda.

Sept. 25, Bethany, at Conway

Oct. 2, 3 pm, Carthage.

Oct. 8, Mound.

Oct. 30, Log Creek.

Oct. 30, Rockingham.

Nebraska.

Sept. 18, Beatrice.

Oct. 2, Falls City.

Oct. 2, Sappy Creek.

Oct. 2, 7 pm, Arcadia.

Oct. 31, Lincoln.

Ohio.

Sept. 25, North Poplar Ridge.

Sept. 25, 10 am, Springfield.

Sept. 25, 10:30 am, Mohican.

Oct. 2, 10:30 am, Seneca.

Oct. 2, 10 am, Portage.

Oct. 2, 19 am, Price's Creek.

Oct. 2, Fairview.

Oct. 2, 6 pm, East Dayton.

Oct. 9, 10:30 am, Black Swamp.

Oct. 9, Maumee.

Oct. 16, 10 am, Wyandot.

Oct. 23, 5 pm, Upper Twin.

Oct. 23, 2 pm, Ross, 3 miles east of Mendon.

Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.

Oct. 23, Danville.

Oct. 23, 10:30 am, Silver Creek.

Oct. 23, 4 pm, Beech Grove.

Oct. 28, 10 am, Poplar Grove.

Oct. 30, 2 pm, Palestine.

Oct. 30, 10 am, Donnels Creek, country house.

Oct. 30, 3 pm, Ludlow, at Pittsburg.

Oklahoma.

Sept. 11, Pleasant Home, at Galen Rairick's.

Sept. 25, Pleasant Plains.

Sept. 25, 4 pm, Cement.

Pennsylvania.

Sept. 18, 19, 1:30 pm, Marsh Creek.

Sept. 25, 26, 1:30 pm, Upper Canowago, Latimore house

Sept. 26, 6 pm, Summit Mills

Sept. 26, 3 pm, Middle Creek.

Sept. 28, 29, 9:30 am, Tulpehocken, at Heidelberg house.

Sept. 30, 7 pm, Alderson.

Oct. 2, 4 pm, Maple Glen.

Oct. 3, Indian Creek.

Oct. 3, County Line, Indian Creek congregation.

Oct. 2, 3, 10 am, Lower Canowago, Bermudian house.

Oct. 5, 6, 9:30 am, Midway.

Oct. 9, 10, 2 pm, Terry, at Three Spring church.

Oct. 16, Hyndman.

Oct. 17, 4 pm, York, in Belvidere Avenue church.

Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.

Oct. 22, 4 pm, Spring Run.

Oct. 23, 3:30 pm, Ephrata.

Oct. 23, 3:30 pm, Claar.

Oct. 23, 24, 2 pm, Lost Creek, at Freespring house.

Oct. 24, Codorus.

Oct. 24, Shade Creek, at Scalp Level house.

Oct. 24, Yellow Creek, at Steeles house.

Oct. 24, 6 pm, Roaring Springs.

Oct. 30, 4 pm, Pleasant Hill.

Oct. 30, 6 pm, Plum Creek.

Oct. 31, 6 pm, New Enterprise.

Tennessee.

Sept. 11, Pleasant View.

Sept. 18, 2 pm, White Horn.

Sept. 18, 3:30 pm, Pleasant Hill.

Sept. 18, Pleasant Valley.

Sept. 25, Limestone.

Oct. 1, 3 pm, French Broad.

Oct. 2, 3 pm, Bailey Grove.

Virginia.

Sept. 11, 12, 11 am, Redoak Grove.

Sept. 18, 3 pm, Woodstock at Valley Pike church.

Sept. 25, Valley Bethel

Sept. 25, 2:30 pm, Flat Rock, at Stony Creek.

Sept. 25, 3 pm, Green Mount.

Sept. 25, Middle River.

Oct. 2, Linville Creek.

Oct. 2, 2:30 pm, Flat Rock, at Pleasant View.

Oct. 2, 3:30 pm, Salem.

Oct. 16, 2:30 pm, Flat Rock, Wakeman's Grove.

Oct. 16, Bridgewater.

Oct. 16, 2:30 pm, Summit.

Oct. 23, Barren Ridge.

Oct. 23, 2:30 pm, Elk Run.

Oct. 23, Lebanon.

Oct. 23, Cook's Creek, at Garber church.

Oct. 23, Beaver Creek.

West Virginia.

Sept. 11, 3 pm, Knobley.

Sept. 17, 5 pm, Tearcoat.

Sept. 18, 2 pm, Alleghany Chapel.

Oct. 2, Harman.

Oct. 2, Mountaindale.

Oct. 2, 3:30 pm, White Pine.

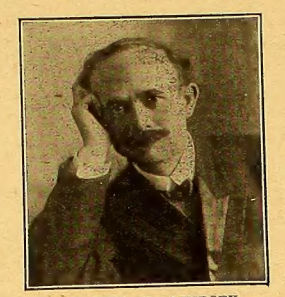
Oct. 16, Shiloh.

Oct. 30, Maple Spring.

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AROUND THE WORLD

THE terrible experiences of the inmates of monasteries and convents during the recent revolution at Barcelona, Spain, as described by eyewitnesses of the sad scenes, furnish a suggestive commentary on the practical results of Catholic teachings in that country. In, perhaps, no other countries are monks and nuns so hated, and churches so desecrated and pillaged, as in those distinctively Roman Catholic. Catholics admit that they enjoy their largest liberty and greatest prosperity in Protestant countries, and yet, if they could do so, Catholics would bar out all Protestant churches from any nominally Catholic country. The intolerance of the Roman church, that was so prevalent during the Middle Ages, is still its ruling characteristic.

IT is startling, when we are told by the "American Academy of Medicine" that our Government has done "less to give a baby a chance to grow up into healthy maturity, than has been done for the average calf." But then, cattle are recognized as a part of national wealth, and State and National laws insist on hygienic conditions for them. Last year the United States spent $4,427,800 to protect cattle from disease. How about the child? If it is true that each child, at birth, has a money value of $90 to the nation, and that out of 2,500,000 children, born last year, 375,000 died, we have here an annual money loss of $3,375,000 that might, at least in part, be prevented. And while we are looking after the best interests of the child, physically, let us not forget the more important culture of the immortal soul.

DURING the last three hundred years the search for the north pole has levied a toll of nearly a thousand lives, and millions of dollars have been spent in fitting out the various expeditions. When, on Sept. 1, the news was flashed to every country on the globe that Dr. Frederick A. Cook, of Brooklyn, N. Y., had really reached the pole April 21, 1908, the most intense excitement ruled the hour. Almost alone, unsupported by any great scientific association, traveling and living like the Eskimo of the Frozen North, he seems to have accomplished what his predecessors failed to do. Dr. Cook has reached Copenhagen, Denmark, on his homeward voyage, meeting with an enthusiastic reception and a fusillade of questions concerning his wonderful achievement. To add to the general excitement, concerning the late discovery, Commodore Robert E. Peary telegraphs from Indian Harbor, under date of Sept. 6, that he reached the pole April 6, 1909,—almost a year later than Dr. Cook. In many ways it is fortunate that there are now two men who have achieved the wonderful feat. Their combined observations should go far to furnish an accurate description of prevailing conditions in the Extreme North.

IN no other way, perhaps, has there been more fraud and deception practiced upon a guileless public than by worthless mining stock. Now, as most of the selling is done through the mails, the postoffice authorities are taking a hand in the matter, and hereafter mining companies must show that they are justly entitled to consideration, before they are permitted to use the mails in the promotion of their business. Credulous people, everywhere, have been cheated, right and left, by irresponsible concerns, their known losses running into the millions. Now, since official action is to curb the promoters of fraudulent mining companies, there will be at least some protection for the prospective investor. And yet it might be well for people to exercise more prudence and plenty of common sense before entrusting their hard-earned savings to the glib-tongued stranger.

IN these days of keen competition, when a spirit of intense commercialism has perceptibly dulled the keen sense of honesty and square dealing, it is refreshing that some, at least, are willing to suffer for the sake of protecting their fellow-man. Mr. Fred Gwinner, of Pittsburg, Pa., who recently died, was the president of the Enterprise National Bank, when, some years ago, it failed through the dishonesty of its cashier. There was about $2,000,000 due the depositors,—most of them poor laboring men who had their entire possessions entrusted to the bank. While Mr. Gwinner was not legally responsible for the defalcation, he cheerfully sacrificed almost his entire possessions in order that the depositors might receive every cent due them. Such a spirit of unselfishness and tender regard for others is commendable, and a worthy example to the business world of today.

COLLECTOR LOEB, of the Port of New York, has undertaken the difficult task of diffusing principles of honesty into the hearts of the thousands who annually return from their European trips, and attempt to cheat and deceive "Uncle Sam." The customs laws allow a passenger to bring in dutiable goods, worth $100, free, provided the articles are set forth in the official declarations, but many persons neglect to comply with this plain direction of the law. Hitherto such persons have gone unpunished, but hereafter the strict letter of the law is to be enforced. If passengers attempt to conceal property, instead of making the required declaration thereof, they will be compelled to pay the full amount of duty, even though the articles would have been admitted free, under the provision of the $100 limit. Collector Loeb says that the practice is not due to passengers' ignorance of their rights, but the seeming delight some people take in trying to "beat" the Government.

A NOTABLE decrease of leprosy is reported from the Philippine Islands since the establishment of a leper colony on the island of Culion. Only 2,446 lepers are now on the Philippines, while, at the beginning of the American occupation, eleven years ago, they numbered about four thousand. Since May, 1906, effective segregation has been inaugurated, and since then there has been a very gratifying decrease in the number of new cases. Culion, on which the lepers are isolated, is 220 miles south of Manila. Here the lepers are allowed to farm at Government expense, and enjoy every needed provision for their comfort. A large modern hospital is at their disposal, and arrangements are made by which, properly restricted, they may receive visits from relatives and friends. It is thought that by this rigid segregation the disease will eventually be stamped out on the islands. Contrast the humane treatment, accorded the lepers by United States officials on the Philippines, with that given the unfortunate ones, similarly afflicted, in Oriental countries, and even the most superficial observer can readily see what a Christian nation is accomplishing for the afflicted ones.

PROF. CHARLES R. HENDERSON, a well-known authority on various phases of penology, has just returned from a European tour, where he has given special attention to prisons and prison reform. After describing the well-ventilated cells of European prisons, with their ample supply of light and fresh air, he refers to the gloomy cells of American penitentiaries, opening from damp, dark and unhealthy corridors. It is said that in many of these cells not a ray of sunlight ever enters. That a large part of the prisoners soon become victims of disease, and especially tuberculosis, is not to be wondered at. The latest statistics give the State prison population of the United States at 82,000, with a further 150,000 in the jails and reform schools of the country. Prof. Henderson thinks that we have much to learn from the more gentle and rational treatment of prisoners in Europe. Winning the transgressor by loving helpfulness is too often neglected.

WHILE many Americans,—and among them several members of the Church of the Brethren,—have settled in Canada, to the mutual benefit of themselves and the country of their adoption, there is no danger of an "American invasion," as is feared by several prominent papers of the Dominion. In fact, most of those who have settled in the wheat belt of our neighbor to the North are enriching Canada with the substantial characteristics of the true American, using the most advanced methods of agriculture and, consequently, increasing the production of wheat by millions of bushels. Only recently a wholesale implement firm at Winnipeg received orders for six hundred steam plows, to be used by American settlers in breaking up the virgin prairie. This means that about 1,500 acres will be brought under cultivation by each plow, aggregating 900,000 acres in all. More important, however, is the fact that most American settlers prove a blessing to the land of their adoption by the sterling qualities of morality and good citizenship.

THE utilizing of a railroad car for religious purposes is not a new thing for the United States and some of the European countries, for even Russia makes use of a chapel car to reach isolated points along the Trans-Siberian Railway. It is a decided innovation, however, for Oriental countries to add such a feature to their equipment. The recently completed Hejaz Railway, running southward from Palestine to Mecca and Medina in Arabia, has a mosque car attached to the train that carries the faithful Mohammedans to the places of pilgrimage. To designate its mission, the car is surmounted by a minaret six feet high. Its luxuriously fitted interior is covered with the richest Persian carpets and supplied with all that is needed by the devout worshiper. Appropriate verses from the Koran, in letters of gold, ornament the sides of the car. Say what you please about the erroneous teachings of Mohammedanism, their zeal in the propagation of their religion is remarkable, far excelling that of many Christians.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

A TILLER OF THE SOIL.

BY CHRISTIAN BURKE.

This is the place where thou did'st bid me stand,
And work and wait;
I thought it was a plot of fertile land
To tend and cultivate:
Flower and fruit, I said, are surely there
In rich earth stored,
And I will make of it a garden fair
For thee, my Lord!

Lo! it is set where only bleak skies frown,
With rank weeds sown,
And over it the vagrant thistle-down
Like dust is blown;
Long have I labored, but the barren soil
No crop will yield:
This have I won for all my ceaseless toil—
A bare, ploughed field!

"Nay, even here, where thou did'st strive and weep,
Some sunny morn
Others shall come with joyous hearts and reap
The full-eared corn:
Yet is their harvest to thy labor due,
On me 't was spent—
Are not the furrows driven straight and true?
Be thou content!"

STANDING ALONE.

BY GEORGE W. HILTON.

"If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19.

THE Christian life is a life that demands separation from the world, but that separation from the world must, on the other hand, be separation unto God, although we may feel keenly the losses that come to us in accepting Christ. At the same time the fellowship with Jesus is worth more than the fellowship of the world. The salvation that God offers is not a selfish salvation. "Freely ye have received freely give." We are saved for service. The man who enjoys his religion, is not the man who keeps it to himself. He is the man that passes on that love to others. This kind of a man has his light trimmed and burning. His light is on a candlestick, and its rays shine upon all who come within the circle of his influence. This is the man who, Jesus says, is not of this world. He will, at times, find that he must stand alone, that the people are all against him. "Therefore the world hateth you."

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people,—to drift with the tide. It is God-like to follow a principle,—to stem the tide. It is natural to compromise conscience, and follow the social and religious fashion for the sake of gain, pleasure, or popularity. Man loves popularity, but popularity has been the doom of many good workers. Popularity has been the baneful influence that today is sapping the Christian church of her spirituality, that is making the church powerless to reach fallen men and women. The church today has tied God's hands, and made the blood of his covenant of none effect by catering to the tastes of the crowd.

We are told that men today will not endure sound doctrine. This, in a measure, may be true, but do not the facts in the case show that there are many ministers, who have deep convictions themselves on gospel principles, who dare not witness for that principle for fear they will offend the masses, and thereby lose their financial support? They cannot stand alone!

How different from the life of PAUL! "No man stood with me, but all men forsook me," wrote the battle-scarred apostle, in describing his first appearance before Nero, to defend himself for believing and teaching contrary to the Roman world. Paul stood alone. He was a man of deep conviction of principles, and would face death any time for the principles of the Gospel.

The men who moved the world then, were men who dared to stand alone. The truth of the Gospel is out of fashion in many places. Man's robe of gospel righteousness has been changed for a garment of faded leaves, because Christians dared not to stand alone, because they feared the scoffs and hatred of the enemies of Christ.

All through the ages God's Word has been exemplified in the lives of men who dared to live up to their convictions, who dared to stand alone, regardless of popular opinion.

Noah, with the firm conviction that God would keep his word, builded the ark and, with his family, was saved. He dared to stand alone. His neighbors, no doubt, laughed at his conviction and perished with the crowd.

Abraham wandered from place to place worshiping God alone. No doubt the Sodomites and others smiled and mocked at the ways of this simple shepherd. But, instead of living up to their knowledge of God, they followed the crowd in its lust for wealth and pleasure, fanning into flames the coals that kindled the fire for their burning.

Daniel, the prophet, instead of catering to the crowd, in order to be popular, found that, to be true to his convictions, he must not defile himself with the King's food, and must pray to God three times a day.

Elijah sacrificed and witnessed alone.

Jeremiah prophesied to a people who thought him mad, who made sport of his convictions, yet he prophesied and wept alone.

Jesus himself, during his ministry, found that on every hand he must meet the jeers and scoffings of the popular crowd. He was misunderstood by his own relatives, and forsaken by the nation whose Messiah he was, all because he would not cater to the desire of the masses for a great and glorious earthly kingdom. Finally, forsaken even by the twelve who were his closest friends, he suffered and died alone, forsaken by those who should have been his helpers. In speaking of the lonely way that his disciples should walk he said, "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it."

On the other hand he speaks of the treatment that they shall receive from those walking the broad road and says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Again, in the words of the text, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The church in the wilderness praised Abraham for his faithfulness to his convictions, and, at the same time, persecuted Moses for his faithfulness. Later the church praised Moses, and then persecuted the prophets who were faithful. The church, in the time of Christ, praised Abraham, Moses and the prophets, and put to death the one whose coming they had foretold. The church, at the time of the Reformation, praised the Christ but brutally murdered the saints. And today there are multitudes, both in the church and in the world, who applaud the courage of the patriarchs, prophets, apostles, and Reformation martyrs, and yet, at the same time, condemn, as stubbornness or foolishness, any like faithfulness to the truth of God's Word today. Why is it? We can readily see that the men of the Bible, who are reverenced today, are the men who stood alone in their day, who dared to stand for Gospel principles, regardless of the scoffings of the masses.

We readily see the necessity of standing alone, apart from the world, and at first sight we are made to feel that the life of a true witness for Christ is a life of lonely, desperate conflicts. But, on the other hand, when we look into God's Word closely, we find that, although these men of God stood alone, as far as worldly men are concerned, yet they stood in the strength of the Redeemer of men. And when they were in peril, the Master himself stood by their side, strengthening them for the trial.

Of Enoch it is said that he walked with God. To Jacob God said, "I am with thee and will keep thee."

Of Joseph it is said many times, "And Jehovah was with Joseph."

To Gideon, who bewailed the oppression of Israel by the hand of the Midianites, and who felt his inability to deliver them according to the commandment of Jehovah, the answer came, "Surely I will be with thee, and thou shalt smite the Midianites to a man."

Elisha at Dothan, when pursued by the hosts of the King of Assyria, who had compassed the city about, replies to his frightened servant and says, "They that are with us are more than they that are with them." Then, when Elisha had prayed for his eyes to be opened, he saw that they were not alone, as he had thought, but they were surrounded by the protecting hosts of heaven,—chariots and horsemen.

Is it any wonder that Jeremiah could bravely endure the prison cell, or the slime pit? He knew he was not alone, for Jehovah had spoken to him, "Be not afraid because of them, for I am with thee to deliver thee." Daniel in the lion's den, was not alone, although forsaken by men, for God's angel comes and stops the mouths of the lions. His three friends, cast into the fiery furnace because they would not worship the golden image, were not alone, for the angel of the Lord was with them.

Jesus, during his contest with the evil one in the desert, was not left alone, but we are told, "Behold angels came and ministered unto him."

Again, in Gethsemane, we find him alone as far as men can see, but we are told that during that agony there appeared unto him an angel from heaven, strengthening him.

Paul, in prison at Jerusalem, is not alone, but the Lord stood by him at night and said, "Be of good cheer, for as thou hast testified concerning me at Jerusalem, so must thou bear witness at Rome."

Again, when Jesus gave that "Great Commission" to his disciples, to go and preach his Gospel to all the world, he does not leave them alone, but says, "All power is given unto me, in heaven and in earth. Go ye therefore." He finishes by saying, "Lo, I am with you alway, even unto the end of the world."

Our battle is not our own; it is the Lord's. Our strength to stand alone, is in our weakness, and in humble submission to that higher power. Many times, in this present age, we feel that everything is going wrong. We feel blue and discouraged. We think that our efforts are useless. What is the use of trying to stand alone any longer? We hardly stop to think that our work is the Lord's work, and that he is more interested in it than we can possibly be.

What the church and the world needs today is men and women, old and young, who will obey their convictions of truth and duty, regardless of the loss of popularity, friends, fortune, or even life itself. Will you not determine to become one of such a company?

Tai Yuan Fu, Shansi, China.

TASTING GOD'S WORD.—Psa. 34: 8.

BY J. H. MILLER.

TASTING is one of the five common senses. The tongue is the only part of the body set apart for the special function of taste. By the tongue we can soon learn to know the bitter from the sweet. In church matters there seems to be a difference as to taste. Some prefer the good old way and have a taste to follow Jesus in all of his commands. Others have a taste to say, "If the heart is right, all is right." "Members of the same body" should, at all times, have a willingness and a taste to walk together in the one common faith of the Gospel, and all speak the same thing. Naturally speaking, we like to eat that which we relish most,—that which suits our taste best. So should we cultivate a taste for the Word of God. David would rather be a doorkeeper of the house of God than to dwell in the tents of wickedness. Psa. 84: 10. Some have a taste for church services,—so much so that they would not miss any service if possible. Some, whose taste is not so strong for the house of God, would rather visit, and miss going to church occasionally. Paul would not have us to forsake the house of the Lord. Heb. 10: 25.

Then there is a taste for Sunday school that should be cultivated. Parents should be careful and teach their children early in life to love the Sunday school, and be regular attendants. I notice that, in some places, all the members go to Sunday school, and have all the children go. But in other places, brethren tell me, the people have no taste for such services. No

wonder the children of such parents are led away, and often go in bad company. Paul would instruct parents not to provoke the children, but "bring them up in the nurture and admonition of the Lord." Children, thus admonished, will, as a rule, make good Sunday-school workers. Times have so changed, however, that children do as they please; parents let them go, and finally they go to ruin. Who is to blame? What will the great Judge of all the earth say when the reckoning time comes? Parents are accountable to God for the bringing up of their children. Some children have a disposition not to be controlled by their parents. These are the exception and not the rule. The wise man would instruct parents to "train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6. If this rule were strictly carried out, there would be but little trouble along this line, and the majority of the children would have a taste for Sunday school.

It seems that in some cases the children bring up the parents, instead of the parents bringing up the children. It is no wonder that so many children between the ages of twelve and sixteen leave the Sunday school and go to playing ball or croquet. Why is it? Because parents allow their children to do as they please. Such bringing up is not Gospel, and is a poor way to get them into the church. I have in mind a Catholic neighbor whose children are all very punctual in attending their services. Why so? Because they are so *trained*. That is doing as Solomon teaches. Children, well trained at home, will finally cultivate a taste for Sunday school.

The same may be said of the Christian Workers' meeting. It lies in the hands of the parents to take their children to Sunday school and Christian Workers' meeting. Do not *send* them, but *take* them and help them.

Church workers should have a taste for song. There is no other service in which all can take part, like they can in the song service. They all seem to have so little taste for this part of worship, and do not try to sing. Paul and Silas were singers in prison. Paul gave a command to sing with the spirit and the understanding. He so instructs that the child of God should be filled with the Spirit, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Every child of God should, at least, try to praise him in song, and cultivate a taste for that part of worship.

Active workers should have a taste for prayer. "Pray without ceasing," is the advice of Paul. How much we need praying Christians, more consecration, more of a taste to laud the name of Jehovah! Many have a taste for pleasure more than for the Lord. The many conveniences to travel at low rates on Sunday, largely bring about the desecration of the day. The Christian should crucify the flesh and learn to taste more of the preciousness of divine truth.

O, taste and see that the "Lord is good." We like good things to eat. May we freely eat of the Bread of Life, and taste its sweetness!

Goshen, Ind.

DID CHRIST EAT THE PASSOVER AFTER HE WAS BAPTIZED?

BY I. J. ROSENBERGER.

Number Two.

In Gospel Messenger No. 43 the reader will find an article from my pen on the above subject. Since writing that article, the subject has been revolving in my mind, resulting in new matter,—additional facts,—which, in my judgment, confirm my proposition, that *Christ did not eat the legal passover after he was baptized*. These facts in part are as follows:

I. John's mission was to prepare the way for the coming Messiah. He declared, "The kingdom of heaven is at hand." Matt. 3:2. "The beginning of the gospel of Jesus Christ, the Son of God: As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Mark 1:1, 2. John's work fell under the Gospel period. His work was not only great, but his efforts were a success, for "there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in Jordan." Can the reader, for a moment, conclude that John, this high, typical servant under the Gospel, would stop, in his arduous duty of teaching and baptizing, and go up to Jerusalem to attend the feasts of the Jews? The attending circumstances do not at all so indicate. His mission and work were under the Gospel and not under the law. He was under *no* obligations to Jewish ceremonies. Hence I conclude that *John* did not eat the feast of the passover after *he* was baptized.

II. Christ, in his Sermon on the Mount, six different times quotes items from the law, following each expression with the saying: "But I say unto you," showing that his doctrine, his teaching, was preëminently above the law. God said in thundering tones from the clouds: "This is my beloved Son in whom I am well pleased, hear ye him." The case of the adulterous woman brought to Christ is in place. After telling Christ what Moses did in the case, they said: "But what sayest thou?" The law required such offenders to be stoned, and the Roman law, perhaps, permitted the seeming cruelty, but Christ is setting up a new and a better code. Christ's last words to her were, "*Neither do I condemn thee; go and sin no more.*" Gospel pardon is stated thus: "He that confesseth his sins and forsaketh them shall find mercy." None can doubt but that these conditions were complied with; hence the woman was saved under the Gospel, a new regime. Christ, who knoweth the hearts of all men and who has all power, was able to deal in the case.

Can the reader conclude that this Christ, who was so busy teaching and organizing the subjects of his new kingdom on *one* day, would, on the day following, be found with the Jews at some one of their feasts in Jerusalem? "I trow not." For Jesus to have done so would have been putting "new wine into old bottles, a new piece of cloth to an old garment," which he stoutly condemned. I, therefore, *again* conclude from these evidences that Christ did not eat the passover after he was baptized. Christ was *then* where we are *now*,—not under the law but under grace. God distinctly, in thundering tones, said of Christ: "Hear ye him." Why? Because he had a new and a more important message for the world. True, he did not come to destroy the law. *No, no*, but to fulfill it, and his setting up this new gospel kingdom was fulfilling the law of which his death was the climax.

III. The law, governing the feasts of the Jews, read thus: "Three times in the year all thy males shall appear before the Lord thy God in the place which he shall choose, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." Deut. 16:16. This law was explicit. The first feast after Christ's baptism was the passover recorded in John 2. True, Christ was at this feast, but stop, examine, what he did and said at that feast!

1. He made a scourge of cords and suddenly, with irresistible force, drove out of the temple the intruders that were selling sheep and oxen. Then he poured out the changers' money, and overthrew the tables.

2. He said to them that sold doves, "Take these things hence." This keen, stunning and sudden rebuke would seem to unfit Jesus to associate in their feast. Then, be it noticed, that he improved the occasion in teaching. He explained his mission; for "many believed in his name when they saw the miracles which he did." John seven alludes to the feast of tabernacles in the second year of Christ's ministry. Let us see what Christ did and said in reference to *this* feast: "I go not yet up unto this feast." Why? "For my time is not yet full come." Verse 8. His time and mission, the Gospel, was what he kept before him. It was these he talked about. "Now about the midst of the feast Jesus went up into the temple." What for? "And taught." Verse 16. "Then cried Jesus in the temple as he taught," etc. Verse 28. "The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him." Verse 32. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Verses 37, 38.

I make the following observations upon what Christ said and did at this feast:

1. Christ's statement, "I go not up yet unto this feast, for my time is not yet full come," implies that *his time*, and not the time of the feast, was the motive that led him to act.

2. While there, Christ was occupied, as at other times, about his "Father's business;" setting up his kingdom in the hearts of the people.

3. While Christ was at this feast, as at other times, he was held in derision and contempt by the Jews, as their enemy, and they sought to take him.

4. I therefore conclude, that what Christ did and said, with the attitude of the Jews towards him, makes it clear that Christ did not observe the feast of tabernacles that year. And if Christ did not observe the feast of tabernacles that year, why should he observe either of the other feasts?

IV. Christ commissioned the twelve, then the seventy to aid him in his work. Read Matt. 12 and Luke 10, where he commissions them. Read of their marvelous success in their world-wide field. Is it admissible to conclude that they would stop in their busy and contested field, to attend these annual feasts of the Jews? I therefore conclude that neither John the Baptist, Christ, nor those whom he sent, observed the feasts of the Jews after they entered upon their new mission.

Covington, Ohio.

GOD'S PLANTING.

BY W. R. DEETER.

"Every plant which my heavenly Father hath not planted shall be rooted up." Matt. 15:13.

The Jews elevated their traditions, not only to, but above, the commandments of God. They ignored the duty of children to parents, saying, "Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free." Matt. 15:5, 6.

Thus they set aside a commandment of God, but to eat bread without washing their hands was altogether wrong, according to their opinion. It was certainly right to be cleanly, but to elevate a tradition above a plain command of God, was entirely wrong. It was a planting that was not of God.

There is planting by God, by the devil, and by man. In the Garden of Eden God planted when he said to Adam, "But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." While God had thus planted, the devil also planted by saying, "Ye shall not surely die." Woman also did some planting when she said, "Neither shall we touch it."

Here we have their plantings. God said, "The day thou eatest thereof thou shalt surely die." The devil said, "Thou shalt not surely die." The woman said, "Neither shall ye touch it lest ye die." They touched it, they ate of it, and they died. Thus God's planting was vindicated, and the devil's "*not*" was rooted up. Satan has been planting his "nots" ever since, and will continue until he is brought to "nought." See Rev. 20:3-10.

Nadab and Abihu set aside God's planting in not using the fire from the altar in their censers, but offered strange fire,—a thing God commanded them not to do, with the result that fire went from the Lord that devoured them, and they died before the Lord. Lev. 10:1, 2. In this God vindicated his own planting, and rooted up the planting of Nadab and Abihu.

Another instance of God vindicating his planting is the case of King Saul, when God told him utterly to destroy the Amalekites. He was very specific, so there was no room for a misunderstanding. Had the Lord been general in his directions, there might have been some excuse for Saul. He might have thought that the end would justify the means. He said the people saved the best of the flock to offer sacrifice in Gilgal. Saul and his army had done much that the Lord told them to do, but had not done all.

Adam laid the blame on "the wife thou gavest me,"

Saul said, "The people spared the best of the flock." But, as Saul was king, God held him responsible. And because he substituted his own planting for God's, he lost his crown, his kingdom and his life. Instance after instance can be presented showing that God has vindicated his own planting and would not recognize substitutes.

Just as little as God would recognize substitutes under former dispensations, so little will he under the present dispensation. Infant baptism is without command or example, and is, therefore, not of God's planting and will not be recognized by him. Sprinkling a few drops of water on a penitent believer is not in harmony with apostolical baptism, as commanded by Jesus Christ, and exemplified by the early church, and will, therefore, be rooted up. A warm shake of the hand is all right in its place, but cannot be substituted for the Christian salutation of the holy kiss, for that is God's planting and he will vindicate it.

I attended a certain man's funeral, several years ago. My acquaintance with him taught me that he was not a Christian, but a profane man, and given to intoxicants. He was a member of a secret order and therefore the chaplain said, "This brother has gone from the lodge below to the grand lodge above." Who ever read of a lodge above in God's Book? We do read of some of their works below. Paul says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things that are done of them in secret." Eph. 5:11, 12. Think of it, a man going to the upper lodge, or lodge above, without faith or repentance, or baptism or the holy communion or the Holy Spirit! Such doctrine is not of God's planting and will surely be rooted up.

Milford, Ind.

REVERENCE IN GOD'S HOUSE.

BY LULU EMMA SANGER.

How do you feel as you go towards the house of prayer, my brother, my sister? Can you say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord"? Do you know that yonder church door opens into the presence chamber of the "Lord of lords," and is hallowed by his presence?

My memory goes back to childhood days, and centers upon a dear minister, who, by his reverent attitude, when entering the Lord's house, caused a like feeling to steal over my young heart. On memory's walls there hangs for me a picture of the face of that pure and holy man, who seemed to feel the presence of God. Are we losing that beautiful characteristic of a Christian, that peaceful, holy, calm that tells of a heart which is silently resting with God?

Fathers, mothers, teachers, do your dear little ones love this place of meeting as God's temple? Have you planted in their tender, receptive hearts that "holiness becometh God's house"?

Let us earnestly aim to go towards the house of the Lord in the spirit of prayer, of praise, and of worship. "Serve the Lord with gladness; come into his presence with singing, enter into his gates with thanksgiving, and into his courts with praise." Let us learn of David—the man of praise—and enter into the true spirit of worship. "O, come let us worship; let us bow down; let us kneel before the Lord our Maker. I will praise the Lord with my whole heart in the congregation of the faithful."

Do earthly parents appreciate half-hearted service from their children? When we enter God's house for worship, will he be pleased without our undivided attention? Our minds and our hearts ought to be absorbed in the great act of worshiping Jehovah. We should worship him in spirit and in truth. Then we would have no room for distracting thoughts.

Prayer is the gate that opens up heaven, yet how we abuse it! When called to prayer, how do we kneel? Do we come in a quiet, reverent manner, as unto a superior being, or otherwise? I believe that the poor heathen in their blind worship of idols, ofttimes show more reverence to their dumb images of wood and stone, than many Christians and the people of a so-called Christian nation when worshiping God. Oh! we need to sing often: "Holy quietness, blessed quietness," until our hearts are filled with reverence.

Paul says, "I will therefore that men pray everywhere, lifting up holy hands." David's lips utter, "O come, let us bow down; let us kneel before the Lord, our Maker. O worship the Lord in the beauty of holiness."

A reverent attitude is essential to true prayer, yet we may, like the Mohammedans, kneel until stones are worn away, we may prostrate ourselves in reverence, and yet not pray. Prayer is holy intercourse with God, and due regard for private prayer will prepare us for public worship. How true are the following words, "Religion is in a low state in the heart of man, when prayer must be urged as a duty, and still lower when hindered by irreverence."

"Remember the house of God,
Be reverent, be silent, be thoughtful."

Visitors to the Turkish mosques say that by closing their eyes, the quietness of those hundreds of prostrate worshipers can be felt. Oh, that we might realize with Moses that the ground whereon we stand is holy, and that we might take from off our feet the shoes of levity and irreverence.

While God is speaking to us through his messenger, let our thoughts and our sight be fixed upon him, and by prayer and undivided attention be an Aaron and Hur to him, upholding his hands.

A noted divine has said, "There is nothing that tends to make our public worship so formal, as the continued interruption which arises from persons coming in after services have begun." This is true! Dear readers, is it expedient for "children of a King" to allow their attention to be drawn from God, and their heads turned away from his preached Word, for every belated worshiper, or our thoughts to dwell upon the fashionable attire and vanities of the world?

Can we think of Christ,—our Example,—as other than quiet, holy and reverent? Indeed, his life spoke those three words. He sought quietness, away from the noisy, vain world, when he could hear God's voice. So, it seems, his children should seek quietness in the sanctuary, there to have our souls fed with manna from heaven.

I think a few words from Campbell Morgan will crown this petition for due reverence:

"I believe, with all my heart and soul, that in proportion as we render God that worship he seeks in the beauty of holiness that the outward worship will be full of reverence, and no person, coming to worship God, will even think of coming late, and no person assembled for the worship of God will even dream of going back, as soon as the benediction is pronounced, to things that are paltry, petty, and mean."

There should be a solemn hush on our spirits, the hush, not of a dread, but of a great gladness; the hush not of terror, but of a great and reverent love. Recently a young sister said to me, "When I've listened to a good sermon, worshiped and sung to the Lord, I cannot help but feel drawn away from earth. Something steals into my heart which puts a barrier between me, and light and irreverent talk and actions in God's house."

How often we lose the benefit and comfort of the hour with God, by vain and trifling talk afterward! Oh, that the Church of the Brethren, with its noble hearts and bright intellects might be a light to all, in beautiful reverence in God's holy temple. "Finally my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

Washington, D. C.

THE WORK AND MISSION OF THE SPIRIT.

BY H. A. STAHL.

THINK, study, and meditate for a moment, my beloved! Christ came to this dark and remote world for thirty-three years, preparing a redemption that is to meet the emergencies and exigencies of a lost world. Ninety and nine were in fellowship and union with the eternal Godhead, while this one lost his hold and fell. When this redemption was completed, he cried out, "*It is finished*" and bowed his holy and reverend head, and "gave up the ghost."

DEATH, DEATH! The world cried out, "What does all this mean? Darkness at this hour of the day? Is the world coming to an end?" Yes, surely the old is dead, and a new epoch being ushered in. Behold, the resurrection morning! The tomb is open! Christ is the Victor. "He is risen." During the forty days of resurrected life he appeared to his apostles eleven times, and gave them words of comfort, as well as the great commission, "Go ye, and disciple all nations." He showed them the necessity of his ascension to the Father, so that he might send the Comforter, whose mission shall be to the disciples first. "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you." John 14:6, 17. Here are two significant truths brought to us.

First, the mission of the Spirit is to abide with the people of God. The children of God have no need to pray that the Spirit may be given to them, for they receive him through baptism and the laying on of hands and prayer. Christ says, "That he may be with you forever." Then the Master proceeds to give us the method in which he will abide: "He abideth with you, and shall be in you." The present home and work of the Holy Spirit is not among the glorified angels in heaven, neither among the glorified saints in Paradise, but among the glorified saints in his church militant on earth, and has become the indwelling life of the believer. Hence his work, with regard to the believer, is fully revealed. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The Spirit beareth witness of Christ. "He shall guide you into all truth." John 16:13. "He shall declare unto you the things that are to come. He shall glorify me." John 16:13, 14.

Secondly, his mission to the world. "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me;" "of righteousness," as having a new possibility, "I go to the Father;" "of judgment," as being accomplished,—"the prince of this world hath been judged." John 16:8-11.

Bishop Westcott, in his excellent exposition of the Gospel of John, says that word has in it four shades of meaning; first, an authoritative examination of the facts; secondly, unquestionable proof; thirdly, decisive judgment; and, lastly, punitive powers.

The mission of the Spirit to humanity is that of unveiling to them the truth on these subjects, in such a positive way that they shall be fully convinced that it is the truth concerning sin.

People seek so diligently to excuse themselves, try to rid themselves of the facts, but when the Spirit deals with a man concerning sin, he cannot escape, and under his teaching man has the same clear vision of righteousness and judgment, for he positively declares that "He . . . will convict the world in respect of *sin*, and of *righteousness*, and *judgment*." John 16:8. These three words surely cover the past, the present, and the future, of the outlook of man as a sinner, the history of past sin, the present demand for righteousness, and the fear of future judgment. Thus the blessed Master gave to the world the testimony the Spirit would bear on these three subjects.

It is ours to preach the Word and look to the Holy Spirit to produce conviction. Acts 2:4, 37. Ofttimes the reason why we fail to produce conviction is because we are trying to do it ourselves. Let us not forget, on the other hand, that it is *through* us that the Spirit produces conviction. John 16:7, 8. All truth is from the Spirit. He is "the Spirit of truth." John 14:17. But it is his especial work to bear witness to him who is the truth,—Jesus Christ.

The Holy Spirit gives us power to live a holy life, a life well pleasing to God, a life that will shine out the Christlife. He takes us, as it were, by the hand and leads us into that life. Our whole purpose in life should be to surrender ourselves entirely to him, to lead and mold us. They who do this are not merely

God's offspring, which all men are, "For in him we live, and move, and have our being; as certain also of your own poets have said, '*For we are also his offspring*'" (Acts 17:28), neither are we merely God's children, but we really "are sons of God." 1 John 3:2. As sons we will bear the same relationship to the Father as the son does to his earthly parent, but in a higher sense. To the Son our relationship will be that of a brother in the most perfect sense. To the Holy Spirit it will be a relationship of dependence and reliance, in this lower world, but, in the upper and better, that which is sanctified in its fullest and most absolute sense.

Glade, Pa.

BIBLE MISQUOTATIONS.

It would be a great surprise, to most of the Messenger readers, were we to tell them how much time is spent in our office correcting the Scriptural quotations that appear in the manuscripts sent us for publication. Most writers quote from memory, and not one in twenty can quote Scripture correctly, in every instance. But taking the Christian world over, the Bible is a wonderfully misquoted book. This occurs in books, newspapers and even in hundreds of pulpits. A writer in *The Christian World*, London, has something to say about the misapplications that he has noticed in some of the journals on both sides of the Atlantic. What he says may not prove dull reading at this time. He first takes the journalists of England in hand. We cull from the *Literary Digest:*

"Some of the oddest blunders in my collection are evidently examples of that confusion of well-known names or incidents, to which everyone is liable when tired or overdriven. It may, therefore, have been merely by a slip of the pen that a writer in The Daily Telegraph, some years ago, perpetrated the following sentence: 'These representatives of the broad basis of Parisian life were thrust into the background, and were fain, like Nicodemus before his conversion, to climb up a tree in order to catch a glimpse of the modern Messiah in his Muscovite uniform.' A similar explanation would account for the declaration made by The Times, in 1886, that if the government of the day came to grief, they would 'fall like the walls of Jericho before the noise of empty pitchers.' In The Hub, a cycling paper, there once appeared the generalization that, 'like the Ephesians of old, the Viennese dearly love a novelty.' From a review in a daily paper still flourishing I extract this passage: 'The joy of the man in the Scriptures, who, having found the talent which he had lost, called together his friends and neighbors to rejoice with him, is the only thing comparable with the joy of the reader of books when once in a way he comes upon a work of real genius.' Possibly, too, it was some sort of muddle rather than actual ignorance that once led The St. Stephen's Review, after quoting St. Paul's disparaging comment on the Cretans, to add that 'St. Paul knew his fellow-countrymen.'

"In other cases one is justified in concluding that the actual text of Scripture is unfamiliar. Otherwise a leading London journalist, being struck at the Academy by a picture of 'Herodias and her Daughter,' would not have turned to his classical dictionary when he went home in order to discover who on earth Herodias might be. This occurred, of course, several years ago, before it was the fashion to teach Scripture history on the music-hall stage with dancing girls as instructors."

But "it is to the American rather than to the English press," he says, "that one must look for examples of sheer ignorance in Biblical matters." We read:

"An extraordinary but quite credible story came from Boston the other day. A leading minister of that city was rung up on the telephone by a reporter who wanted to know the subject of his next Sunday morning's sermon. 'Wise as serpents and harmless as doves,' was his reply. The reporter seemed to have some difficulty in catching exactly what was said, and asked that it might be repeated. Finally he assured the minister that he had got it all right. The next day the paper announced that the Rev. Dr. Blank would take for his subject the following Sunday, 'Why is a serpent as harmless as a dove?' Not long ago Prof. Graham Taylor was reported in the Philadelphia Public Ledger, normally one of the best-informed of American papers, to have taken as his text for a baccalaureate sermon the words of Paul to Agrippa: 'I was not disobedient in visionary things.' Mark Twain, in his book on Christian Science, tells how a telegram from Mrs. Eddy to a convention of her followers arrived in this form: 'He hath filled the hungry with good things, and the sick hath he not sent empty away.' The passage was so reported in the accounts of the convention, but provoked no comment in the press owing, as Mark Twain puts it, to 'the limitations of newspaper men in the matter of Biblical knowledge.' It is difficult to say who must have been precisely to blame for a paragraph which gave '2 Corinthians, vol. 1.' as the text of a reported sermon, but at any rate there must have been some one in the office concerned to whom the Bible was an unknown book. At the Methodist Œcumenical Conference of 1891, Dr. Buckley stated that, just before, the editor of the Chicago Tribune, in a controversy with a minister, had put this question: 'If the fish story were eliminated from the Book of Job, would the Doctor then deny the authenticity of the epistle?'

"One of the best illustrations of this failing dates fifty years ago—a period when, according to some critics of present-day degeneracy, a knowledge of the Bible was part of every one's equipment. At that time Mr. Salmon P. Chase, afterward Chief Justice of the Supreme Court at Washington, was Governor of Ohio, and in that capacity it was his duty to issue just before Thanksgiving Day a proclamation, calling upon the citizens of the State to join in its celebration. It occurred to him that, as the festival was largely a religious one, it would be appropriate to compose his proclamation entirely of passages from the Bible. He accordingly did so, giving no quotation marks, as he took it for granted that every one would recognize the sources of the document. No sooner had it been published than a leading Democratic editor pounced upon it as a shameless plagiarism; he was sure he had read it all somewhere, though he could not say, on the spur of the moment, from what authority it had been stolen. The next morning the Republican paper came to the defense of the maligned Governor. It indignantly repelled the charge of theft, and challenged the organ of the opposite party to point to a single line in the proclamation that had ever appeared in print before."

TONGUES—GOOD AND BAD.

BY RICHARD A. DASSDORF.

"Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue." Solomon's Song 4: 11.

In studying the "Heavenly Trade Winds," by Dr. L. A. Banks, I became so filled with his good, straightforward thoughts that I cannot refrain from giving a few thoughts to my dear brethren.

1. We have a *honey* tongue. Its peculiar property surely should distinguish it from several other tongues which are too common in church and society.

2. We have a *peppery* tongue. Some people today seem to feel that they must always be up in arms. They think that their tongue should be peppered, in order to be considered smart. Oh, poor, ignorant man!

A true Christian man will always respect the opinions of others. He will not roll himself up in a garment of self-conceit and say to everybody, "If you touch me, take the consequences."

I am reminded of a man who was always boasting that he knew more than any one else. He was ready, at all times, to fight even with those of his own faith, but simply exposed his great ignorance. One day he again stuck out his quills, as usual, when an aged, white-haired man said to him: "John, you remind me of a hedge-hog. Because it has a very weak backbone, nature has covered it with dangerous bristles. It can roll itself up like a piece of India rubber, but its sharp spines stick out in all directions. The man who is always boasting of his smartness is, in reality, very ignorant. He wants to conceal his sense of moral weakness by bluster and bravado." The old man was right.

3. We have a *vinegar* tongue. This is a sour one, sure enough. It is very likely caused by the disordered peppery tongue, or perhaps, it is rather, an advance stage of the disease. Vinegar is produced by heat; heat produces ferment, and, after a while, the sweetest get sour. Every one of us, who nurses the little heating, peppery annoyances, peculiar to life, runs a risk of having his tongue become sour.

"There's many a trouble,
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

"There's many a sorrow,
Would vanish tomorrow,
Were we but willing to furnish the wings,
But sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things."

Surely the sour tongue is a terrible enemy to a happy home life. God have mercy upon the children in such a home! Let the home be sweet! Let it be filled with honey for the parents and children!

But there is no place where a vinegar tongue is such a terror as in the *church*. A church may become so aroused and excited over some special matter, until definite parties are developed, and there are sure to be contentions and strife among them. There will be vinegar in the religion, and that, too, of the sourest kind, and plenty of it. The saying has become a proverb that "there is no quarrel like a church quarrel," because there is no vinegar as sour as that which is engendered by a church quarrel. Every member of the church ought to feel himself under sacred obligation to furnish his proportion of the honey, to sweeten the social and spiritual life of the congregation. Let us get rid of the sour tongue as soon as possible.

4. Next we have the *swollen* tongue. This is usually the outgrowth of selfishness. Let us watch ourselves, to keep from becoming selfish tyrants toward our weaker brethren. The swollen tongue destroys the happiness of home-life, and breaks the sweet communion which ought ever to exist between husband and wife. How kindly should husbands and wives treat each other, when they think of the brevity of life! Ah, brethren and sisters, let us not cast briers and thorns in life's pathway for weary and travelworn feet!

5. Then there is a *tainted* tongue. It should be shunned as you would a viper.

6. At last we have the *milk* tongue. This not only pleases the palate; it feeds also. In contrast to a gossipy, frivolous, chalk-and-water tongue, it is a genuine milk tongue. I am convinced that most Christians indulge too little in direct religious conversation. Let us speak more of heaven and heavenly things, and let us thoughtfully sing: "For Christ and the church let our voices ring."

Jones Mills, Pa.

WHAT IS MONEY?

BY AMY ROOP SHAW.

Let us ask, for a moment, the question, "What is money?" Men often misquote Bible passages, and you will hear it frequently declared that "money is the root of all evil."

Nothing could be farther from the truth. Money, in itself, is an excellent thing. It is the life and support of great enterprises. It builds churches, and hospitals, and is the means of untold benevolence. Even the railroads, which distribute the products of every section of the country, and make it possible for every person in the community to secure food of greater variety and at a lower price, would never have been built, if there had not been rich men, or if the rights of property were not protected.

The great cables, flashing daily intelligence from continent to continent, the magnificent bridges, railways, and beautiful steamboats,—all would have been impossible without money. Moreover, the building of these roads gave employment to poor men, and their operation gives a livelihood to many more.

Inaccurate quotations are misleading in their tendency. It is not money itself, but rather the *love* of money,—the making of money an idol,—which we are advised against. If the rich man would not have had his tomb prepared, where would they have buried Jesus?

Certain persons give away yearly thousands of dollars. These are men who never permit a scrap of blank paper, nor a bit of twine, nor an old nail to be thrown aside. Their little economies have made them rich. If we knew their history, we would find that "waste not, want not," has been the motto of their lives.

We are told of a clergyman who called upon a wealthy merchant to explain the needs of a charitable society. He was patiently listened to, and then a check for a large sum was handed to him.

Immediately afterward the merchant had occasion to reprove a clerk for throwing a piece of blank paper into the waste basket. Seeing the minister's surprised look, the merchant rightly interpreted it and answered: "If I had not been mindful of little things, I should not have been able to give you that check."

No more striking illustration of this fine principle could be quoted than the career of Johns Hopkins, and

(Concluded on Page 588.)

THE ROUND TABLE

"IT'S MY NATURE."

BY J. M. BLOUGH.

SOMETIMES we hear some one say in justification of some undesirable act, "It's my nature," as much as to say that this should excuse him and he should not be censured for having done so. But, friends, this is a very poor excuse. All excuses are selfish. Can a man separate himself from his own nature? Is his nature not a part of him, and a very essential part too? And, again, is a man not responsible for the nature he *has* rather than for the nature he *keeps?* Our natures and dispositions we have largely by inheritance, but I take it that we are responsible for the way we use them and train them. Surely, we cannot excuse ourselves on the plea that it is our nature and hence not our fault.

Some one says, "It is my nature to say right out what I think," and he even refers to it as a virtuous act and makes no effort to restrain such a mischievous nature. How often such a one has spoken the harsh word thoughtlessly and hurt the feelings of others! He it is that has often set fire to the community and burned scars into the humble, quiet natures of others. He is a damaging, mischievous fellow, who speaks right out what he thinks, and it often brings him into trouble also. In his thoughtful mood he sees what a fool he was, and so, to make amends, he must go and apologize. He goes and is better for it, but it is hard for such an outspoken man to retain confidence among his associates.

Another's nature is to be stubborn, but is that any excuse why he should be stubborn as long as he lives? And is that equivalent to saying that he is not, in the least, responsible for the damage he does by such stubbornness? No doubt the Lord will take heredity into account, but I fear it will not always excuse us.

Others are naturally high-tempered and easily offended and insulted. Such people are to be pitied, but the grace and Spirit of God can improve such natures, and they ought to be improved. There is no excuse for keeping such natures all through the Christian life. Natures grow by what they feed on, so the way to kill such dispositions is to starve them out. Friends, it is not easy but it can be done. Then, again, there is the "pouty" disposition. This is a terrible thing and should have no place in a Christian life.

So we might go on and mention many undesirable natures,—the world is full of them,—but this is sufficient for illustration. I am glad for the one who knows his own nature, for he is on the right way to improvement,—if he will. Brethren and sisters, find out the undesirable traits of your character and then make all possible effort, by the grace of God, to remove them, and your life will be a much happier one.

Bulsar, India.

THE WATER OF LIFE.

BY ARTHUR HOPPIS.

"Therefore with joy shall ye draw water out of the well of salvation." Isa. 12: 3.

SOME time ago, as we were digging a well in our church ground, I learned one of the grandest lessons of my life. We had been digging for several days, and were getting very much discouraged, for the ground was hard and unpromising. But one morning, just when we had almost given up all hope of finding water, the brother who was working in the well shouted with joy, "I have it," and we hastened to see. The water was boiling up, and we all rejoiced because of the discovery. It rose within several feet of the top in a few hours.

That made me think at once of the well at Samaria. I have also learned that when the way seems hard and discouraging, we should work on in hope, for we have a well that never faileth. We scattered the news and many came to drink.

We also have a well, from which we draw every Lord's Day. I wonder how many get their thirst quenched,—not the natural thirst, but the spiritual thirst! How much more ought we to rejoice over the water of eternal life, for if we once drink of the water that Christ gives, we will never thirst. He is the well that can fill our minds with wisdom and our hearts with love. If, through prayer, we draw from the well that never faileth, we shall have all that is necessary in life, and shall never want, for he has said that, if we hunger and thirst after righteousness, we shall be filled.

Ah, brethren, how we ought to thirst after more love and faith and wisdom, that we might reach the high standard in Christ, and then live it! There is much said about the dress question. I believe if each one would thirst for more love—brotherly love—there would be less trouble about the outward appearance. No one can thirst after Christ and his Word without obeying it. There is a crystal stream that flows from the throne of God, opened unto us by Christ! Let us drink of that fountain of life freely!

Holton, Ind.

VANITY.

BY EDGAR M. HOFFER.

THERE are in the world today, numerous vanities,—wealth, honor, fame, luxury, haughtiness, pride, etc. All are vanity. All that is in the world shall pass away. The lust of the eye, the lust of the flesh, and the pride of life shall pass away. Solomon had great riches, and he said, "Vanity of vanities; all is vanity." As we read the life of Christian, in "Pilgrim's Progress," we find that he passed through Vanity Fair. As we look at the kingdoms of the world, with their magnificent buildings, and their navies and armies, we must conclude that all is vanity. Jesus said, "My kingdom is not of this world." Christ said to his disciples, "Seest thou these great buildings? The time will come that not one stone shall remain upon another, that shall not be thrown down."

And yet, how proud and haughty the world is! Some seem to live carelessly and unconcerned about their soul's salvation. Others are living in wealth and extravagance. Does wealth give happiness? Does money give peace to the soul? No! Worldly things cannot help us, when life's sun is sinking.

We see thousands of saloons and liquor shops in the world. This, also, is vanity. Are the men happy who support them? Every Christian should strive for better conditions. How about war? This also is vanity.

The time will come when all these things shall pass away. The Savior said, "Seek ye first the kingdom of God and his righteousness." God's kingdom will stand forever. Those that spend their time in the vanities of this world, must spend their eternity in the infernal regions, while those that live for Christ shall shine as the stars forever and ever. Let us leave these vanities here below. "All flesh is as grass, but the Word of God endureth forever."

Elizabethtown, Pa.

THE WORK OF THE SERPENT.

BY IDA M. HELM.

THE beautiful spirit that reigned within the members of the early church found expression in kind, noble and self-forgetful deeds of love. They continued steadfast in the apostles' doctrine and in fellowship. All the opposition and persecutions from without could do them no harm. How they loved each other! "Great grace was upon them all."

Satan entered Eden, and with deception and lying words, he carried sin, sorrow and death into the midst of Paradise. He is ever watching for a chance to get in his deadly work, and here, in the bright sunlight of Pentecostal blessings, he dared to thrust his dark features and lying words. The two victims of his dark plot were struck dead.

As long as the church is of one heart and soul, and the members all continue steadfast in fellowship and love, and the apostles' doctrine, no real harm can come to them. Trouble and persecution, coming from without, only strengthen and tie more firmly the chords of Christian love and fellowship; but if the sly old serpent manages to worm his way into the sacred precincts of the church, he will leave sorrow and death in his trail. Ananias and Sapphira did not keep their hearts filled with the Spirit. "Why hath Satan filled thy heart to lie to the Holy Spirit?" As long as our hearts are filled with the Spirit, they are impregnable to the power of Satan, but if we allow the Spirit to depart, Satan will get in his deadly work.

Ashland, Ohio.

WHY I BECAME ENTHUSIASTIC.

BY H. N. KERR.

STRANGE as it may seem, I never did really like Sunday school till a few months ago. Now I see that it is the very thing for any of us to go to. I liked the preaching and Christian Workers' services, but did not like Sunday school. All reasons have their "ifs" and "whys." In the days gone by I did not like to study my Sunday-school lesson, but now, since I am a superintendent of a Sunday school, *I have to learn my lesson.* Then, if the teacher is not present, I have to teach the class. Now I like the Sunday school. "Why?" Because I have work to do,—responsibility! From a religious standpoint I can now see, through the Sunday-school lessons, just how I ought to live. Thorough Bible study will wonderfully strengthen our faith and practice. Faithful work brings about perfection, if we work for God. Let us all have a work to do, and do it with a zeal that becometh Christians!

Ione, N. Mex.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, September 19, 1909.

THE VOYAGE OF LIFE.

Acts 27: 1-12.

"'T is not in man to look unmoved upon the heaving ocean. 'T is wonderful! And yet, my boy, just such is life; the sea upon which thou must sail. The wise **may** suffer wreck. The foolish **must.**"

I. **The Port** to which we should sail, is the kingdom of heaven,—the Christlike character begun here and perfected in heaven. 1 John 3: 2.

II. **The "Captain"** (Heb. 2: 10) knows every rock and shoal. He is the Pilot who never has lost a vessel committed to his care.

III. **The Compass and Chart** God has given us in the Scriptures. We need to study them daily as our guide. Psa. 32: 8; John 5: 39.

IV. **The Cargo** of hopes, possibilities and talents God has bestowed (Luke 15: 12). We brought on board beliefs and opinions; some valuable, some deadly as poison.

V. **The Voyage** may be mostly in peaceful waters, though not always cloudless skies. There will be contrary winds (Matt. 14: 30), rocks, shoals and other uncounted dangers on the voyage.

VI. **Learning to manage the ship** is the business of youth. It means life in the home with its daily trials. For the anchor, see Heb. 6: 18, 19.

PRAYER MEETING

For Week Beginning September 19, 1909.

THE WAY THAT CANNOT FAIL.

John 3: 14-21.

1. **Man's Great Need.**—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Verse 14. There was great need in the wilderness to apply God's remedy to a serpent-poisoned people. So Christ is lifted up to save a sin-poisoned world. None other name under heaven is given among men, whereby they can be saved. Acts 4: 12.

2. **God's Great Love.**—"God so loved the world that he gave his only begotten Son." Verse 16. "While we were yet sinners, Christ died for us." Eph. 2: 4. The depth and intensity of God's love can only be measured by the greatness of the gift, and the unworthiness of those for whom it is given. Herein is love,—the highest perfection of its nature, the greatest possible manifestation of its power. Rom. 8: 32.

3. **A Great Purpose.**—"That whosoever believeth in him should not perish, but have everlasting life." The purpose of salvation is first INDIVIDUAL, then WORLD-WIDE, when the kingdoms of this world shall become the kingdom of our Lord and his Christ. The "lifting up" of the Son of Man was the unlocking of the door of hope for a guilty world, the breaking forth of a sin-cleansing stream from the opened fountain of almighty grace. Zech. 13: 1.

4. **A Great Privilege.**—"Whosoever." This great salvation is threefold: (1) Deliverance from PRESENT CONDEMNATION. Verse 18. (2) Deliverance from FUTURE DESTRUCTION. Verse 16. (3) Assurance of PRESENT AND ETERNAL LIFE. Verses 15 and 16. It is our God-given privilege to trust him whom he hath sent. 1 John 4: 9-14.

5. **A Great Responsibility.**—Important issues depend on our acceptance or rejection. To love the darkness of the unregenerate state is to prove ourselves unfit for the kingdom of God. To love the light, as revealed in Christ, is to be guided into the path of truth. John 1: 9.

HOME AND FAMILY

THE LOVELY THINGS OF EARTH.

The lovely things of earth, I think,
The Master loved, where'er they be,
The palm branch shaking in the sun,
The tall grass waving like a sea.

How often he in gardens paced
For the deep peace they give the heart,
Or underneath the olive shade
On lonely hills went far apart.

It must be he on many an eve
Watched the red sunset from some height,
And knew next morning one should see
The dewy day dawn fair and bright.

Felt not the lilies of the field
A thrill sweep through them like a breeze
When, bending there, he said the king
Was not arrayed like one of these?

O beauty of the sea and sky,
The rainbow with the colors seven,
Still do you make this common earth
Seem like the anteroom of heaven!

—Harriet Prescott Spofford.

AN ORDINARY LIFE.

BY ELIZABETH D. ROSENBERGER.

One of the pictures in an art gallery attracted our attention. It was only the head of an old woman, poor, wrinkled and bowed. In her face was the peace which comes after storm and trial. "What a very ordinary face," said a lady, and with just a glance she was gone. Her words recalled an old verse:

"An ordinary woman,
An ordinary wife,
An ordinary mother,
An ordinary life.
Ordinary methods for things both great and small,
Why should such a woman be ever missed at all?"

But the fact remains that the ordinary woman is very much missed when her life is ended. The reason must be that her life is a very useful, helpful one, although she makes but little stir in the world.

We find volumes written about the great men and women who make discoveries, invent machinery, or do some conspicuous service for the human race. The great martyrs, patriots, statesmen and philanthropists are eulogized and remembered in verse and story, and it does us good to know them, but the plain, everyday people, the common people who lead just ordinary lives,—we have a way of taking them for granted. The ones who were given only one or two talents, often remain unnoticed in this busy world. And yet they add much to the sum of human happiness, while faithfully doing the petty duties, the disagreeable things, in living out a common life in an ordinary way.

It is a comfort to realize how few things, after all, are necessary to live an ordinary life. We can be healthy and happy on little. All the pushing, and crowding, and restlessness is due to the endeavor to satisfy wants that we, ourselves, have manufactured. Poverty is often a good thing, as it teaches us how little suffices to make us happy. As the ordinary person goes about his daily work he enjoys the sweetness and light of field, and hill, and sky. He delights in the sounds of hammers, and soft winds, and chime of bells. Is there nothing heroic in the struggles that make up ordinary lives? If we have eyes that see, we shall be inspired by their perseverance and straightforward honesty. We shall feel uplifted by their unquestioning faith. We are thrilled by the daily kindnesses received at their hands. They are content. They have the joy that comes to the brave soul who understands a little of the lesson taught by pain and trouble, who has learned that in storm and gentle moonlight, in good fortune and ill fortune, in all things upon the earth and in the hearts of men, is working the Spirit of God.

The Carpenter of Nazareth is honored by those who walk humbly in his footsteps. And many, whose names are well-known, must learn that they have gone far away to seek that which was close by their side all the time. The surprise of life always comes in finding how we have missed the things that have lain nearest to us. Upon how many old people has it come as a strange surprise that they might have as well been content at the very beginning as at the end of life. Solomon, after telling us of his vineyards and riches and pleasures,—all that his heart desired,—said, "Then I looked on all the works that my hands had wrought, and the labor that I had labored to do: and behold all was vanity and vexation of spirit, and there was no profit under the sun." Solomon was one of the great ones of this world and he was unhappy, while many a humble laborer is happy and content with his task.

An ordinary mother will teach her daughter, both by precept and example, to keep house and make a home. There is nothing more pitiable than the lot of a girl who goes forth to encounter her own domestic experiences, defrauded of her rightful perparatory training. Ordinary people usually work for a living and they find pleasure in it; for it *is* joy to work for those we love.

"Here in my workshop, where I toil
Till head and hands are well-nigh spent;
Out on the road, where dust and soil
Fall thick on garments worn and rent;
Or in the kitchen, where I bake
The bread the little children eat,
He comes, his hand of strength I take,
And every homely task grows sweet."

We appreciate the sister who has time to assist with the family mending, or the cooking of a meal, even if she cannot play a sonata or paint a sunset. And what of mother who never hesitated at any sacrifice for the good of her loved ones? She was not a noted woman, but she made the little humble home the most blessed place on earth,—the place where happiness came in its highest sense. Memory and sentiment cluster about everything in the home, making it the center of the best hopes and tenderest emotions of life. That rocking-chair is sacred because it was mother's. Those books are dearer than any other books in the world, for their pages have been conned by eyes in which we have seen the love-light shining. And that room is where mother often sat in the quietude and serenity of old age. She read a little every day from the words of Jesus,—the same message which the common people, long ago, heard gladly. When, at last, the summons came, she was ready, and we believe our Lord's greeting to her was, "Thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord."

Covington, Ohio.

NEGLECTED OPPORTUNITIES.

BY LIZZIE W. HOOVER.

My attention was recently called to a text card that contained the following words, "I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it *now*. Let me not defer nor neglect it, for I shall not pass this way again."

Many are the opportunities that come to us on every hand, and they come in various ways. Possibly, we do not mean to let them pass by, but the reason they do pass by and are lost is, because we are misled by a delusion of Satan and we neglect present opportunities and present duties, to discuss the possibilities of a future probation when circumstances will be more favorable. The true path to glory is the path of present and practical obedience.

Esau could not recall his lost opportunity when he had sold his birthright for a mess of pottage. He found no way to cancel the bargain, though he sought it day and night with tears. The reckless son may resist warnings and spurn the admonitions of loved ones. He may follow the wild impulses of an ungoverned nature, refuse the opportunity to return, and go down into the whirlpool of sin and temptation, to mourn at last, and mourn in vain.

Thus, many instances teach us that those who wait for another chance never see it. It impresses upon us the lesson of lost opportunities which will never return, and emphasizes the importance of seizing the present moment and doing our work, which, if it be not done *now*, will be left undone forever. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Duty, as laid down in the Word of God, and pointed out by his providence and his Spirit, is not to be postponed, neglected, or trifled with. What God commands, should be obeyed willingly, gladly and promptly. It is not enough to do what He tells us; we must do it *when* he bids us do it. When duty is plainly pointed out, every hour of delay is an hour of disobedience.

How many things people intend to do which will never be done! Plans of usefulness in the service of Christ, good work of benevolence, good intentions, etc. —all fail of coming to fruitfulness by delay. We boast of tomorrow, but tomorrow may never come. We put things off till a convenient season, but that season may never arrive. We promise ourselves that we will sometime do important and necessary things, but the promise may never be fulfilled.

How many there are, who put off coming to Christ until some future time, and how often do we see them putting it off until it is too late! Salvation is ours for today, and the time for obedience to God, and service in his cause, is today! The man who is ready to obey the will of God today will finish his work, while the man who puts it off till tomorrow will probably leave it undone forever.

We should, then, follow the words on the text card. Read and reread it; study and consider carefully what ought to be done, what can be done, what must be done, and let us go about to do it with all our hearts. Let us take heed to our ways, and see to it that we do not allow time to slip away from us, leaving duties neglected and work undone. If we make our life a failure, it cannot be recalled. We cannot pass through this world again.

Maugansville, Md.

"OUR BODIES."

BY ELLA CHRISTIAN BRIGHT.

Our bodies, what are they? Whose are they? Do we use them as God intends? Let us notice what 1 Cor. 6: 19-20 says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 3: 16: 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 2 Cor. 6: 16-18. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them; and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you, and will be a Father unto you, and ye shall be my sons, and my daughters, saith the Lord Almighty."

What are our bodies? Temples of the living God. Think of it! When we speak of a temple, pictures of beautiful structures come to our minds. What a grand structure is man! Made in God's own image and glory, a little lower than the angels and crowned with glory and honor.

Surely man is a wonderful structure, made by God himself, for his own service. In these bodies of ours he desires to find a dwelling place for his Spirit. Are we using them for the purpose intended? Are we abusing our bodies in any way, or are we caring for them as God's temples? Are we defiling them with our thoughts, our talk, our walk? With what are they filled,—God's Spirit or Satan's?

Let each of us examine ourselves and see if God is well pleased with the use we are making of these bodies or temples that he has given us. Listen to the words of Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

May God help us to allow his Spirit to have full control of these bodies, that he can use them whenever, or wherever, or in whatever way he would, to glorify his name in us.

R. D. 1, West Milton, Ohio.

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BRO. R. A. NEDROW, of Elizabethtown, Pa., changes his address to Nokesville, Va.

BRO. JOHN MISHLER is to begin a series of revival meetings in Roann, Ind., Sept. 12.

BRO. J. W. SWITZER, of Roanoke, Ill., has arranged to spend the winter at Mount Morris.

OCT. 16 Bro. J. M. Mohler, of Lewistown, Pa., will begin revival services in the Woodbury church, Pa.

BRO. REUBEN SHROYER is to be with the Brethren of the Lick Creek church, Ohio, Oct. 9, in a series of meetings.

BRO. JACOB FUNK, of Wichita, Kans., began a series of meetings at Walton, Kans., Aug. 2. Five made the good confession.

BRO. WM. LAMPIN held a very fruitful revival in the Fairview church, Indiana. There were twenty-seven accessions.

THE new church at Quinter, Kans., was dedicated the third Sunday in August, and is said to be a very convenient and creditable building.

DURING the late series of meetings at Oak Grove, Va., seven came out and declared themselves for the Lord. Six were baptized, and the other one is yet to receive the rite.

MOUNT MORRIS COLLEGE opened last week with a very encouraging enrollment. We have not heard from other schools, but all of them are likely to be well patronized this year.

BRO. D. N. ELLER held a series of meetings in the Knob Creek congregation, Tenn., and as the fruits of the efforts put forth nine young people were added to the church by confession and baptism.

NINE were baptized as the result of a recent series of meetings in the Macoupin Creek church, Ill., conducted by Bro. George W. Flory. He began a series of meetings in Cerro Gordo, Ill., Aug. 29.

OUR correspondent at Onekama, Michigan, says that a lot for a church has been purchased, and that the members await with interest the procuring of the $2,000 necessary to insure the very much needed meetinghouse.

THE church at Denver, Colorado, was dedicated Aug. 29, Bro. B. E. Kesler, of Riverbend, Colorado, delivering the address for the occasion. The members in Denver are very grateful for the assistance received from all parts of the Brotherhood, for without this aid they could not have provided themselves with their commodious house of worship.

SISTER LUCINDA STOUFFER, who occasionally favors our readers with a contribution, sends us a fine scenery card from "The Great Divide" in Western Canada. Here one can behold, all at one glance, the wilds of nature, the railroad of civilization, running water, green grass, the great forest and the immense ice and snow fields. Such a combination is rarely seen.

THERE was an excellent attendance at the recent Sunday-school Institute held at Cambridge, Nebr. Personal work of the District Sunday-school Secretary, I. B. Wagner, among the churches, had the desired effect of securing a general representation.

SOME one asked the editor of the *Christian Herald* if it is right to go to battle. He answered by saying, "It is not right to go to war." We are glad for the growing sentiment against war, only more of the religious papers should speak out against the evil, and in this way help mould right sentiment.

THE new Bethany Bible School building, located at 3435 Van Buren St., Chicago, will be dedicated at 10 A. M., Sunday, Sept. 12. A number of speakers from Illinois and Indiana have been invited to be present and take part in the different services announced for Saturday, Sunday and Monday. See program on page 590. To reach Bethany, on Metropolitan elevated line, stop off at St. Louis Station and go two blocks north.

THE cheerful news from many directions tells of the opening of factories and mills long closed, of steady instead of spasmodic employment, of new investments of capital to employ many workers, both skilled and unskilled. A very welcome note, also, is the one which, in thankfulness, sings of the abundant harvests, with which God is rewarding the labors of the farmers in nearly all parts of the land. What shall this highly-favored land render unto God for all his benefits?

A MISSIONARY recently said that, when he consecrated his life to mission work, he had a notion he was doing a favor to the Lord. It took years of sacrifice and suffering to teach him that God had really been very kind to him in allowing him to share the divine task of loving service. It is one of the wonderful paradoxes of life that, in some tender ways, we learn to love those whom we serve, even more than those who have served us. The "joy of our Lord" may be to us a present blessing, as well as a foretaste of future bliss.

"CHURCH OF THE BRETHREN," compiled by Bro. D. L. Miller, is the title of a twenty-page, envelope-size tract, that ought to be widely distributed. It is practically a reprint of the former tract, "The Brethren or Dunkers," with the heading changed to suit our present name. In its first form about 200,000 copies were printed and distributed. In its present form, with our name properly standing at the head, it should have a still wider circulation. It is just the right size to slip into an envelope when writing to a friend or to a stranger, even. We suggest that all of our patrons order a package, and hand them out to their neighbors. Also keep a number on hand to inclose in letters. They may be had at the low price of seventy cents a hundred. When ordering the tract, call for "No. 42, New Series." But do not fail to order at least a few copies. Churches would do well to order a few hundred, or even five hundred, for that matter. Address General Mission Board, Elgin, Ill.

THERE is trouble in a Baptist church in Kansas City. The pastor decided to admit to membership, without immersion, a Methodist who applied for admission. This is not the first case of the kind among churches that practice immersion only. Other ministers have shown equal inconsistency by breaking the rules of their church in order to confer special favors on individuals of influence. It will be observed that preachers do not run this risk with a view of accommodating the poorer and less influential classes. In order to gain the membership of a very influential person, they will sometimes break or jeopardize most any rule of the church, thus accommodating the church to suit the conviction of the individual, rather than mould the individual to fit the institutions of the church. This is a weakness, found among preachers to an alarming extent. Let some person of reputation appear upon the scene and they seem, for the time, to lose sight of every fundamental known to the religion they have embraced. This weakness is noticed by men of thought and influence, and, as a rule, is not esteemed very highly. The world is greatly in need of more preachers like John the Baptist,—men who stand for something.

NOT long since there were some sham military operations near Boston. About 16,000 troops, supposed to be well armed, took part in the sham fighting, which lasted several days, of course without the shedding of blood or the loss of a man on either side. When it was all over, an umpire decided which side was defeated. If we must have war, this is the better way to have it. The plan might not save much money, but it certainly would save men. A war without the shedding of blood or the killing of a man would be ideal, as compared with the modern method of mowing down whole companies of men by machine guns, like mowing down so much grass. But why all this learning of war in a Christian land? Why talk about our advanced ideas of civilization and then train men to kill one another? Is it Christianity? Most assuredly not. Is it even civilization? We should not think so. Some of the ancients may not have known any better than to fight and kill one another, but in this enlightened age we should know better. As a rule the common people do know better, but the trouble is with those who stand at the head of the nations and kingdoms of earth. They are not throwing their influence wholly on the side of peace. If they were, the making of warships would soon cease, and, before the end of another decade, wars would be practically banished from the earth.

WE are requested to say something about the propriety of inviting ministers of other persuasions to occupy our pulpits. Among our people it has never been customary to do so. In fact, ministerial affiliation with others has never been a part of our practice. This does not argue, however, that we should not show all becoming courtesy to those of other beliefs. Ministers of other churches can attend our services and worship with us, if they choose to do so, but that does not mean that we should consider ourselves under obligations to invite them to preach for us. When a number of our own preachers are at a service, some of them are not even invited to the stand, and we see no occasion for showing a greater preference for others than for those chosen by our own churches to do the preaching. It is a mistaken notion to conclude that we lack in courtesy, simply because we do not invite visiting ministers of other denominations to occupy our pulpits. Professors of fine scholarship often visit classes in other schools, but they are not invited to teach the classes they visit. The shepherd of the natural flock does not invite the visiting shepherd to feed his flock for him. When we come to look at it, even from a common-sense standpoint, there are some false notions about this thing of inviting other ministers to feed the flocks entrusted to our care, simply as a matter of mere courtesy. We elect ministers to look after the needs of our congregations, and it is their duty to do it.

WE hear of a mission building, to be erected in one of our cities, if the money for the purpose can be secured, on what may seem a new plan, and yet the plan has been tested by others. The first floor will be fitted up for church and Sunday-school services, while the upper floor will be arranged in flats for families, or for the missionary workers. Should it become necessary, at any time, to dispose of the property, the lower story can easily be converted into flats, and thus the building would become more salable. The rent from the upper flats would help, materially, in supporting the mission work. Should it be found convenient to add a third story, it could also be divided up into rooms and rented to excellent advantage. Then a building could be so constructed that the lower floor would serve as store rooms, and thus be the source of considerable revenues, while the services could be held on the second floor. On this second floor Sunday school and mission work might be carried on and almost supported by the rent received from the two store rooms. As stated, this method has been tested, and we have often wondered why it is not employed by our people in some of the cities, where mission work is to be started. If money would be raised to purchase the ground and erect the building, the rent of rooms would practically support the work. This building could be used in this way until the church would become strong enough to erect a meetinghouse.

On Sunday, Aug. 22, Bro. W. R. Miller wrote us from London. It made him feel sad to think that he was in a great city of 6,000,000 souls, and not even one member of the Church of the Brethren to be found within her gates. He is wondering, that if these people should be lost, because the whole Gospel is not preached to them, who will be to blame! Since the people in England have our language, and since we find it just as easy to converse with them as with those of our home land, it does seem strange, after all, that we do not have some congregations in this part of the world. Then it seems strange that none of our gifted young ministers have offered themselves for service in England. We ought to have a church or two in London, as well as some missions in other parts of the Island Kingdom. We certainly would like to see an effort made to establish some Brethren churches in England.

RESISTING EVIL.

A very eminent physician has been telling the people how to maintain their physical health and how to resist the many kinds of germs which produce the numerous types of disease which afflict the human body. One of the rules which he gave, was to keep the body well nourished with good food. In this way it would be able to resist the pesky germs that seek to find a lodgment in it, in order to carry on their deadly work. A weak, ill-nourished body becomes a *rendezvous* for all manner of germs, because the body is not strong enough successfully to resist and overcome them.

This suggests a good lesson for spiritual health. These germs that affect the spirit are as numerous as those that disturb the body. Jesus says we should resist Satan; then he will flee from us. This is true regarding the evil germs that affect the soul through the mind.

These germs, or evil thoughts, can be best resisted when we are well fed on the Word of God. By spiritual food the soul must be nourished from time to time. This is done by reading and meditating, by helpful conversation, and in religious services. At these services we not only worship God, but we receive the Bread of Life, the Word of God, that cometh from above.

People who neglect helpful reading and religious services, grow weak spiritually, and in this way expose their souls to the evil germs. By neglecting their spiritual health, they become too weak to resist the evil and are therefore overcome by the diseases of sin. Because of this neglect they become weak and sickly, as Paul states it. If all the church members were strong enough, spiritually, to throw off the love and inclination for sin, there would not be so many weak and sickly brethren and sisters in the church.

In view of these facts, it is important that ministers be more than ordinarily diligent about preaching the Word, both in season and out of season. If we would save the church members from falling into sin because of their weak condition, we must see that they are well nourished from time to time. They cannot be left to starve for the want of the very spiritual food they need. Their souls must not be neglected, nor must they be put off with simply ordinary food. In order to resist the germs of sin, they should have the very best heavenly nourishment that can be secured for them. To neglect them means to invite spiritual disease, and spiritual death in the end.

A TALENT FOR PREACHING.

A Messenger reader presents this question for consideration: "If an earnest brother realizes that he has a God-given talent for preaching, and a strong desire for the saving of souls, should he keep his conviction to himself, fearing that he will be ridiculed? Will one be held responsible for thus keeping his talents buried?"

In different forms this question has come to us before. The nature of our answer would depend upon the man himself. Some may think they have a God-given talent for preaching the Gospel, while those who have known them for years think otherwise. When a man has a fine talent for a certain line of work, his ability is likely to be recognized by those who come daily in contact with him. True, there are some exceptions, but not as many as some people would have us think.

Years ago we knew a young man, who had a fine talent for the ministry, and he felt that he would like to spend his life preaching the Gospel, but he had sense enough to keep his feelings to himself while he went on with his preparations for the ministry. He applied himself diligently to the line of study that he thought would be helpful to him, feeling that if the Lord wanted him to preach the Gospel he would, in time, have him called to the work. Later he was called to the ministry, meekly accepted the call, entered upon his labors with great care, and in time became one of the best-informed elders in the Brotherhood.

What this brother did, another can do. But such a one should not, in his mind, censure the church for not calling him to the work. He may be mistaken about having a talent for preaching and not know it. As a rule, men who lack in ability for a particular line of work may not be aware of it. There is such a thing as one thinking of himself more highly than he ought to think. In nine cases out of ten the thinking people of a community know more about a man's talents than he knows himself. But there is nothing in the way of one going on with his quiet preparation, for by so doing he may develop ability that will be recognized and called into action.

But the ministry is not the only place for a man of talent and zeal to work. He can find plenty of opportunities in the Sunday school, prayer meeting and Christian Workers' gatherings. He can visit from home to home in the interest of all lines of our church work, and in this way not only do good, but develop his talent in such a manner as to make it wise for the church to call him to a higher and broader work. There is no occasion for any man, however talented, to sit idly by, waiting for a call to the ministry. The Lord always calls busy men, and, as a rule, the church does the same. We have all learned that the busy man is the one to be trusted. Men who are doing nothing may think that they have a God-given talent to preach the Gospel, but they are mistaken. Men of fine talent can always find something to do in the Lord's vineyard, and, as a rule, they find it.

We do not mean to say that one who has a feeling for the ministry may never say anything about the desire of his heart in this particular. There are worthy young men, who feel that they would like to dedicate their lives to the ministry, but they happen to live where their services seem not to be needed, and for that reason no election is held, and therefore they are not chosen. In some congregations it will be safe for such young brethren to open up their hearts to their pastor, while in others it will not. This depends upon the elders or pastors themselves. Such a condition should not exist, but it does. A wise elder ought to be able to give a young brother some helpful advice, should he come with a burden of this kind resting on his soul, and that, too, without impugning his motives.

We are not saying that such a one may be received into the ministry in any other but the regular way, for that is another question, but conditions should be such that young men, who desire to give their lives to the Lord, could, in a confidential way, talk the situation over with the elder in charge of the congregation where they hold their membership. In this way they could, if found worthy, be encouraged and helped to some work in which to employ their talent for the Lord's work.

THOUGHT DROPS.

There are times when we feel glad to get away from the conventionalities of stiff society, where one is expected to measure his words and standardize them in harmony with the best of dictionaries, so as to give them a standing that will make them ironclad against the critic, the faultfinder and the "scholarized" graduate. This is a time when one feels at ease, as he seats himself to a camp-fire prepared meal. Here he can lay aside the table etiquette of the evening dinner, laid out in the latest style, in a first-class dining room. Here he can feed himself with a knife or spoon, if he so wishes, instead of the four-pronged fork.

There are times when men and women get out in the woods, in pretty groves or along river banks, and feel that they can be free to speak out their thoughts in words,—common words that come from the lips as naturally and as readily as the dewdrops from the trees.

Perhaps we had better not start out in this way, because, by some of our critics, we are noted for our extempore verbosity. A good brother has pen-pictured us after this style: "A most persistent penpusher, an unintermitting contributor, an unfailing, weekly space-filler." Well, as all editors are "space-fillers," we are glad that we are able to do this part of our allotted work, even if we do not do it as well as some others. We have learned to respect the opinions of others, as well as to contend earnestly for the right to believe in our own. So we continue in the even tenor of our way.

During these hot days, through which we have passed, we have done some of our thinking, not always in the shade, but in some of the "out of the way" places, where the environments are the very best for personal thoughts, uninterrupted by the thoughts of others. Sometimes we reposed on the hilltop, just as the last rays of the evening sun hid behind the mountain peak. Again we sat in a boat, with rod in hand, anxiously waiting for a nibble, a pull and a whizzing of the reel, or, standing on a projecting rock in the middle of the stream, we wondered what we would do, should a fighting bass get hold of our hook in a business way.

Of course, under some of these conditions, while we have time to do some solid thinking, we do not have the facilities for preserving these thoughts in a way that others can see and gather them. Perhaps it is quite as well for our readers that our thoughts are made to drop into the dashing water and float away, as they, no doubt, would not always be of a sort that would be worth preserving.

But our hill-climbing, our boat-riding, our river-wading and patient rod-holding, at times, in a sweltering August sun, were not the only pleasure-affording experiences we had to enjoy in our country trip.

The country home life, our very welcome resort, as the lengthening shades reminded us that the day was ended, and night was approaching, gave us an experience of real pleasure that can be had nowhere else so realistic as in the true country home.

There is the homecoming of the men, as the day's work is done, the retiring of the cows from the pasture fields, the milking and the carrying of full buckets of rich, sweet milk to the old spring-house, where it is carefully strained, and placed in earthen vessels, to allow the yellow cream to rise to the top in generous abundance. Pardon our retrospecting, for nowadays the old way has largely passed away, and the "separator" has taken its place,—but not so at our country home. Our home is too orthodox to introduce the things that are new. After this we hear the evening bell, as it clangs and clangs from the top of a pole, from which it has been calling the toilers home for the evening meal during the several generations. Then the country home supper,—the chief meal of the day,—because everybody has time to eat and enjoy the rich provisions made for the occasion. It requires more than meat, potatoes, the fall pullets and the usual pastry desserts to make an enjoyable meal. There must be a feeling of recreation, of time to eat, a hungry stomach, a clear conscience and pleasant home associations. All these, combined with truly thankful hearts, make the country home supper hour one of special gladness and sweet restfulness.

Following this we have the pleasant hours of the home socials, that end with the family worship, which prepares the mind and heart for sweet slumber and sleep, the richest of all the blessings vouchsafed to the harvest toilers of the soil.

Then, too, a feeling of contentment is found in the country home that is not so common elsewhere. There is not so much time and thought given to buying and selling and getting gain, stocks and bonds going up and down, business firms failing, and creditors, with their belongings, disintegrating and passing away in disappointing smoke. Here is found more of the

simple, trusting life that believes in God as the great and loving dispenser of the good that is best for us to have. Here we find households that are rich without possessing much goods, large herds or many acres of land. We had the pleasure of being in a family of this kind, not long since, and it made us richer, and our life sweeter, in our associations with them. They were contented. And contentment with godliness is great gain. As godliness was part of their home life, we found a richness there that is enjoyed by few that have much greater possessions in houses and lands. The father said: "Some are trying to persuade me to sell my little farm and belongings, and move to a place where I can have more comforts and conveniences. But where could I go to find them? Here I have all I need to eat and wear. Here I have lived and spent my best days. Here I have raised my children, and here I have an open home where those who have gone out can come home and be welcome. I have all I need, am happy and contented. Why should I leave that with which I am so well satisfied, and run the risk of getting less than that which I now have?" So say we. It always has been a good thing to let "well enough" alone. Again we say: "Contentment with godliness is great gain." Keep both and continue to be happy!

H. B. B.

FRETTING.

It was a long time ago that we first heard these lines:

"For every evil under the sun
There is a remedy or there is none.
If there is one, try to find it;
If there is none, never mind it."

But we did not fully believe them then, and it is doubtful whether very many of us believe them now. By belief we mean more than passive assent. Belief never did and never can mean doing nothing; it is active, aggressive. The believer in the truth cannot be silent when he sees falsehood getting the upper hand. He must speak: else his is only a half-belief, or no belief at all.

However, let us come back to ourselves and our attitude toward the evils, the misfortunes, the annoyances which we are obliged to meet almost daily. In what spirit do we meet them? Do we fret and worry over them, or do we take them philosophically, as Christians should? Do we lose patience and temper over small things which go contrary to our wishes? Do we act for a time as if there were nothing else in the world that amounted to anything? If we do, may the Father pity us, for we are far out of the way and need to be led back to him and his promises.

How often we forget that he has promised to care for us, that he knows our needs and will supply them, that he loves us beyond the power of tongue or pen to tell. O we of little faith! Do we believe that he cares for us? Do we believe that he has the power to protect us from every harm? We say we do, of course, but do we, really? Just remember who he is of whom we are thinking. He cares for us; he has power to do his will; he sends what is best for us; and yet we doubt him, we complain at his providences, we seem to believe that he is not watching over us.

Some little thing goes wrong, and we speak and act as if the whole universe were going to destruction and we were the main sufferers in the disaster. We seem to forget, or not to believe, for the time being, that we have a heavenly Father who cares for us. And by so doing we show to the world that we do not trust him all the time. That is bad for us, bad for them, bad all around. We know it is all bad; and yet we do not so possess our souls in patience that we can wait calmly till the end, till it is made clear what God's purpose is with us.

Have you ever looked at this fretfulness as sin? If you have not, do so now; for that is what it is. It is a kind of unbelief, and unbelief is sin; it leads to death. How little our confidence when we go all to pieces because of disappointment with reference to a matter of no vital concern; as if that were of more importance than our trust, our peace of mind. Not many but must plead guilty. And yet all of us know that our fretting is both cause and effect; if we had as much trust as we ought to have, as we may have, we should not fret; and fretting tends to destroy the little trust we may still have. We don't do it deliberately, but we do it; and the result is the same as if it were done on purpose.

Not so important as the effect on the mind and spirit is the effect on the body; and yet this must not be overlooked. We can see the effect on animals. The one which frets does less work and is more wearied than its patient mate. We see it in men. The fretful, nervous man rarely accomplishes as much as his cool companion; and he wears out much sooner. Looking at this matter from the purely business, selfish standpoint, it is the poorest kind of policy to fret and anticipate misfortune. If anyone has ever known any good to come from fretfulness, we have never heard of him. But on every hand we can point out the harm that has come from it. Can't we leave off such foolishness—to use no harsher term—in order to become more efficient workmen?

The first steps in a life of full trust are the hardest: we have not yet tested God's goodness, the completeness of his care for us. But the farther one goes along this path, the easier and the brighter it becomes—so say those who have gone farthest and are best qualified to speak. It becomes us, as Christian men and women, to manifest a greater realization of the care which our Father in heaven bestows upon us. We have already fretted too long: it is time to face about and leave all petty cares behind us. If we had no one to care for us it would be different; but, situated as we are, we commit sin when we injure soul and body by worrying over unimportant things. Let us put that fact down where we can see it.

The following stanzas contain some excellent advice as to how troubles and disappointments are to be treated:

"If minding will not mend it,
Then better not to mind;
The best thing is to end it—
Just leave it all behind.

"Who feareth hath forsaken
The heavenly Father's side;
What he hath undertaken
He surely will provide.

"The very birds reprove thee
With all their happy song;
The very flowers teach thee
That fretting is a wrong.

"'Cheer up,' the sparrow chirpeth,
'Thy Father feedeth me;
Think how much more he careth,
O lonely child, for thee.'

"'Fear not,' the flowers whisper.
'Since thus he hath arrayed
The buttercup and daisy,
How canst thou be afraid?'

"Then don't you trouble trouble,
Till trouble troubles you;
You'll only double trouble,
And trouble others too."

G. M.

NO SOUND OF HAMMER.

Was Solomon's temple erected without the sound of a hammer during the construction of the building?

This is explained in 1 Kings 6:7: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building." It will thus be observed that each piece of material in the building was properly shaped and dressed before it was brought on the ground. The whole structure was well planned by skillful architects, and the workmen were given minute instructions regarding the size and shape of every piece of material, belonging to any part of the building. When everything was ready, the mechanics proceeded in the erection of the building according to instructions furnished by the architects, and found that each piece fitted in its place, and there was, therefore, no need for either a hammer or an ax. This shows with what rare skill everything had been planned.

Much of the material was probably prepared in the large underground quarries in the northeastern part of Jerusalem. In these great, subterranean chambers, hewn out of solid rock, there is room enough to accommodate hundreds of workmen, and here masons could have worked for years, and not a sound of a hammer be heard in any part of the city. Considerable work was also done in Tyre, but everything was planned and made ready before a stone was laid in the walls.

The temple was the Lord's house, and all possible reverence was shown while constructing the building. All the workmen seem to have been impressed with the importance of the task entrusted to them, and showed their respect for the sacred building as well as for the site, by making just as little noise as possible. Since there was no sound of either the hammer or the ax, we may well imagine that the workmen performed their daily task in becoming silence. Had people as much reverence for our meetinghouses, they would, while in the Lord's sanctuary, behave themselves in a more becoming manner than most of them do.

PRAYING FOR COMMON SENSE.

A Methodist minister one time said: "We Methodists have been praying for a baptism of the Holy Ghost, but what we need is a baptism of good common sense." What he said may apply to other churches as well. People ought to have sense enough to read and understand the Word of God; then they will be in a position for the Holy Ghost to do something with them. Why should they desire the baptism of the Holy Ghost, when they are not willing to be governed by what the Holy Ghost told holy men of old to write? Some of them will reject half of the commandments set forth in the New Testament, and then pray for a baptism of the Holy Ghost. What do they want with the Spirit baptism? To help them keep on disobeying the Word? If they do, they are praying for the wrong spirit. It is the spirit of disobedience that prompts men and women to ignore the commandments. The office of the Holy Spirit is to lead people into all truth, and he who prays for the baptism of the Spirit, should first be made willing to be led into the truth. This is not only in keeping with the Word, but it is good, common sense.

HOW IS THIS?

It is reported to us that there are congregations where talented young brethren live who should be called to the ministry, and that the elders in charge not only refuse to call an election, but actually oppose the idea of calling young men to the ministry. Some say that, because the young men are talented, they are held back or discouraged. How is this? Is there any ground for such rumors and reports? If there is, we want to know the facts in the case. To say that elders refuse to have able young men called to the ministry, when there is a chance of doing so, is a very grave charge, and should not be made unless there are good reasons for it. But who can give us the facts? We should like to hear from hundreds of correspondents on this point, and only those should write who know some of the facts. We want to hear from both sides, as to why young men should be called, or why they are not. We will not divulge the identity of any of the writers, who send us information that we are seeking, but we may have something to say about the situation.

INSIDE RELIGION.

While it is the duty of every Christian to have enough of Christ on the outside, to be known as a meek and humble follower of the Lamb, still there is such a thing as having all of our religion on the outside, and none on the inside. We have known people to be so taken up with the outside as to wholly neglect the hidden man of the heart. To look at them one would think that they were the most devout of people. To hear them talk, not much difference between them and the unconverted could be detected. To have dealings with them was to have doubts about their inward works of grace. To be much in their presence was to be convinced that theirs was solely an external religion, and that they were strangers to the higher spiritual life. It will be well to bear in mind that at the judgment there is going to be some deep, heart-searching work done. Christ merely on the outside will not be found sufficient.

MISSIONARY DEPARTMENT

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Recognition of Missionary Work in Korea.

As referred to, some weeks ago, there has been some friction between the Japanese officials, in control of Korean affairs, and the missionaries stationed there, because of alleged influence by mission workers in favor of anti-Japanese movements among the natives. Now an agreement has been reached by the parties concerned, and there is no reason why things should not move along smoothly. The terms are as follows: "On condition of the registration of the mission schools, absolute freedom of Christian religious teaching is granted. The Japanese protectorate will cooperate in continuing established Christian school work and Christian schools. Graduates from Christian schools are in the future to receive the recognition and benefits enjoyed by the Government schools without any discrimination whatever."

Why Not Do Preaching in Prisons?

Some years ago the Church of the Brethren did more preaching in prisons and jails than has been done recently. There was, at least, more said about the work, and likely more was actually accomplished at that time. Any person, at all sympathetic, ought to remember that the criminal is still a man, and no less amenable to the Gospel, even though he is a criminal. May not his very sentence prepare him for the message of Jesus, which points him to the better way, and gives him power to walk aright? If we actually believe Christ's promised blessing to those who visit prisoners, there ought to be a corresponding compliance with the implied command. Prison officials, as a rule, are more than willing to extend the liberty of having religious services to all who are disposed to make use of the privilege tactfully and prudently. Why not make use of this opportunity for real service?

The Oil King's Testimony.

Perhaps it is a fact, not generally known, that the much maligned John D. Rockefeller is an ardent supporter and faithful attendant of the Sunday school. His has been a busy life, but he always finds time to study his lesson and attend the school. At a recent Sunday-school convention in Cleveland he said: "For more years than go to make up many a lifetime I have attended Sunday school. I have observed, through all this time, that there is but one essential principle of success. It is, 'Get as many children as you can to come to Sunday school, and then KEEP THEM COMING every Sunday by making it worth while.' Follow this rule, and you will succeed." In these days of many elaborate devices to increase Sunday-school attendance, Mr. Rockefeller's plan may seem to be absurdly simple. Nevertheless, he strikes the keynote of success in the simple method suggested. It will bear pondering over. Applying it practically, we might double our Sunday-school attendance in a short time.

"Blind Leaders of the Blind."

A devoted missionary in Angola, on the western coast of Africa, finds that his Roman Catholic neighbors are of no benefit to him in his efforts of lifting the native people to a higher plane. At Malange, six miles from Quessua, the Catholics have a school and church. Among various industries taught is brewing. It is said that a great quantity of beer is sold from this "religious" center. Some time ago one of the priests, while on a preaching tour through the country, took with him large quantities of rum, of which the people are very fond, to entice them to his meetings. At one of these places a chief drank so large a quantity of rum that he died in a short time from the effects of it. The Catholic mission workers also believe in slave holding. One of their catechists has, besides his lawfully-wedded wife, at least two concubines among his slaves. If we are to judge by the fruits,—as enjoined by Holy Writ,—we would say that the Roman Catholics in Angola are far, very far, from the truth, and as such are scarcely competent to act as efficient leaders.

"Melican Heathen."

An exchange tells the story of a Christian Chinaman who applied to a wealthy family, supposedly Christian, for work. He was asked: "Do you drink whiskey?" "No; I Clistian man." "Do you gamble?" "No; I Clistian man." He was employed and proved to be an excellent servant. In course of time the mistress of the mansion gave an elaborate euchre party, at which wines were served. John waited on the table with exceeding deftness and acceptability, but next morning asked for his wages, saying he decided to quit work. The astonished mistress asked him, "What is the matter?" The Chinaman said, "I Clistian man. I tell you so befo'; no heathen. No workee for Melican heathen." Alas, that there should be so many "Melican heathen"! Loud professions there are, in plenty, but consistent living and consecrated service are lamentably rare. An Englishman, who recently toured this country, meeting many of the wealthy, ultra-fashionable aristocracy of our marts of trade, sarcastically remarked: "Yes, many Americans PRAY on their knees on Sundays, but on week-days they PREY on their neighbors." All of which is altogether too true of many professing Christians.

New Preaching Points.

Some of our congregations appoint committees to look up new points in the home field, where preaching may be done advantageously, and new interest aroused in the claims of primitive Christianity, as taught by us as a body. The plan is eminently practical and, moreover, strictly evangelical. Our Christianity is to be leaven-like in its operation. Starting with the home church, we are to reach those next to us, they, in turn, others, and so on, until all are brought in touch with the Truth. This plan has several advantages: (1) Small expense in reaching the nearby field and operating it. The ministers being within easy reach, can make frequent trips and look after the work more thoroughly than if the new point were fifty or more miles away. (2) This plan of working out from a center, already fully organized, insures the thorough cultivation of the surrounding territory,—a very desirable feature. Then, too, there is a decided gain in power and influence in the neighborhood, when a considerable number of congregations are located in close proximity, as a result of a systematized effort of working out from an established center. By all means, let more of our churches try this apostolic plan of fully working the adjacent territory. It is sure to bring a glorious harvest, if done judiciously and tactfully.

Lessons from the Crucible of Pain.

The day and night are symbols of creation,
And each has part in all that God has made;
There is no ill without its compensation.
And life and death are only light and shade.
There never beat a heart so base and sordid
But felt at times a sympathetic glow;
There never lived a virtue unrewarded,
Nor died a vice without its meed of woe.

In this brief life despair should never reach us;
The sea looks wide because the shores are dim;
The star that led the Magi still can teach us
The way to go if we but look to Him.
And as we wade, the darkness closing o'er us,
The hungry waters surging to the chin,
Our deeds will rise like stepping-stones before us—
The good and bad—for we may use the sin.

A sin of youth, atoned for and forgiven,
Takes on a virtue, if we choose to find:
When clouds across our onward path are driven,
We still may steer by its pale light behind.
A sin forgotten is in part to pay for,
A sin remembered is a constant gain:
Sorrow, next joy, is what we ought to pray for,
As next to peace we profit most from pain.

Hull, Mass. John Boyle O'Reilly.

Preach the Word.

Paul's instruction is, "Preach the word." Peter explains what is meant by the "word." "This is the word which by the gospel is preached unto you." 1 Peter 1: 25. "Gospel" means good news, glad tidings, and embraces the entire plan of salvation, and everything that pertains to the calling of the sinner and preparing him for heaven.

Jesus commands that this "gospel shall be preached to every creature." Paul accepted this command, for he said, "Woe is me if I preach not the gospel," and many times are we told that he preached the Gospel. The burning zeal of the apostles and early ministers was to "preach the gospel." To this they devoted their lives and because of this many of them suffered death.

The New Testament contains the entire plan of salvation,—the whole will of God to man. It embraces man's duty to God and to his fellowman. Therefore, when a minister sets out to "preach the word," all he needs to preach is the New Testament. Everything contained therein should be explained and impressed on those who are willing to hear, so that they may know their duty. The scope and variety of subjects, found in this plan of salvation, is infinite, and all the ministers in the world can never exhaust them. No one can ever preach on all of them that need to be explained.

And yet a great many sermons are preached,—not from the Gospel of salvation, but from the Old Testament, which has served its day, and is not essential to salvation. "The words that I have spoken shall judge you in that day," our Savior says, and his words are all found in the New Testament. Christ and the apostles have brought over many things from the Old into the New Testament, —all that is necessary,—or they would have given us more. For instance, nine of the ten commandments have been incorporated into the New Testament, and the other was omitted because it was not intended that we should "remember the Sabbath [but the first] day to keep it holy."

For illustrations and comparisons there is nothing so clear and forceful as those drawn from the history of God's dealings with his people in olden times, and for beauty and strength of figure, there is nothing superior to David and Isaiah. The apostles used the Old Scriptures in this way to elucidate and impress the truths they were proclaiming, both in their preaching and their writing. They never stooped to low and questionable illustrations which are so common in our day.

Why is it, then, that so frequently ministers preach from texts found in the Old Testament? It is doubtful if any one person has ever heard all the topics of the plan of salvation treated on, or has heard all the commands of the New Testament explained. Christ says of the woman that anointed him, that wherever this gospel shall be preached, what she had done shall be told for a memorial of her. And yet, seldom if ever, do we hear this subject treated upon. Many important subjects and direct commands are hardly ever mentioned in the pulpit.

Years ago one, who was then regarded as a great preacher, preached a long sermon to an immense congregation from the text, "Ephraim is a cake unturned." Frequently such odd phrases or words are used for texts, and the people are fed on empty husks, when they are hungering for the sincere milk of the Word,—the Bread of Life.

Paul foretells that the time will come when people will not endure sound doctrine, because their ears itch for fables. To a large extent this is true in our day, and in places the minister who preaches the least doctrine or the least Gospel, is the most popular. Things that will ease their consciences and lull them to rest are the things they enjoy best. But this is no excuse for the faithful minister to neglect or refuse to heed the command of Paul to "preach the word, to be instant in season and out of season, to reprove, rebuke with all long-suffering and doctrine."

D. E. Cripe.

Stillwater, Okla.

Our Poor Preachers.

This little message is intended for the laity. Let the emphasis rest upon the second word of our heading. Then you'll catch the idea of the meaning. By "poor" we wish to convey the thought of "inefficient."

In a certain town, where there is but one church, the people have been blessed, during the past year, with a good, honest man,—a Christian man,—who has been serving in the capacity of pastor. He has been the embodiment of patience and kindness, has faithfully looked after all the interests of the church, and carefully avoided saying or doing anything which might engender strife or cause sorrow to anyone. His wife,—a lovely Christian character,—has been a most faithful helpmeet in all the work pertaining to the church, even doing more than her share, and her class of girls in the Sunday school have learned to love her, and rely upon her wise counsel.

But the leading members of the church have decided that it will be best to get along awhile without ministerial help, and have asked their pastor to resign. You will see at once, that this is in a church where the preacher is hired,—not chosen. Nevertheless, others may have similar cases, and the results will be similar. When the pastor is gone, what will be the result? That church will "go down," will lose its power and influence, and, if not already dead, may die. Why do they wish to dispense with their pastor's services? Because "he is dry," doesn't draw a crowd, does not attract large audiences as did a former occupant of that pulpit. (In reality it is because he is not sensational enough to appeal to the worldly-minded who go to the house of God, not to worship, but to be entertained.)

The writer has been there a few times, on Sunday morning, but the leading members of the church **were not there.** They were at home or elsewhere, probably waiting to be **drawn** to the house of God. It must be pretty hard work for one poor human being,—or for one man and his wife,—to have to draw the whole church, like a pair of overloaded horses, and then get blamed because they don't draw the world also. Doubtless some of us have seen overloaded teams trying, with all their might, to extract their heavy load from some ditch, or other hole, while a cruel driver was whipping them. How indignant we were! How we thought he had better do a little coaxing and maybe put his shoulder to the wheel and lift a little.

Well, the overburdened preacher might do better work if he were encouraged occasionally, when he comes to the hard places. If the members, who help to make the heavy load, would just get down from their easy seats, and put their shoulders to the wheel and lift, just **help** a little, instead of staying away, and saying, "His sermons are so dry," how much better it would be! How pleasant if every member would conscientiously attend every service, being careful to be on time and to listen very carefully to every single word! Thus they would catch many a crumb of helpful thought. Then, if they find the message very dry, let them go away in some secluded place, and tell the dear Lord all about it (but never tell any one else). Let them water that dry preacher's soul with a copious flood of tears, while a blessing of power is asked for him.

If we really pray in earnest for a soul, if we obey the "eleventh" commandment (which is only another version of the second), we shall have no inclination to use the lash (John 15: 12), but will find many a blessed opportunity of helpfulness. Then we'll be glad to mention the good things, rather than the failures. A few pleasant invitations to our neighbors, to accompany us to the house of prayer, will probably increase the audience a lit-

tle, and the spiritual helpfulness very much. Why not say to our neighbor, "We have such a good, kind pastor; he's such an honest, upright man that we love to help him all we can, and wouldn't you like to go to meeting with us tonight?" "We have a very interesting subject at our prayer meeting next Wednesday night. Would you care to go with us? We will call for you as we go by." "Bro. S. has such an interesting class of young men in Sunday school," or, "Sister T. has a very nice class of young ladies." "Our pastor's wife has such a nice class of dear little girls." "Grandma B. is trying to organize a class of mothers." "Charley K. has a splendid class of boys,—fine young fellows,—and would you not like to join his class? We'd be so glad to have you."

We once attended a series of meetings where the workers were invited to remain after service. Then a person went to each person present with note-book in hand, asking for names of persons who ought to be visited, persons who had grown cold, or never had been members, persons who might be won by a personal visit. This was done to help the visiting evangelist win members to the church. Why not carry a note-book and keep one's eyes and ears open to learn of people who ought to be visited? Why not help our poor pastor to win souls? Give such names to the inefficient pastor, or his wife, and, if possible, go and visit them yourself also. Probably the pastor has more influence in private conversation than in public discourse,—some have.

And now, just a word to the preacher who is interested enough to read this. When such names are given you, and you've made one solemnly formal call, don't stop at that. Perhaps two or three informal calls,—good, cheerful, friendly ones,—may have more influence than one formal one. Perhaps you won't be asked to pray with the family. Of course you have prayed for them, before going to their house. I could hardly think a minister of God could do otherwise. But sometime, perhaps, they'll call upon you. There is your opportunity; use it. We have known ministers to neglect just such opportunities. When a soul calls upon the minister, the door of the heart is likely to be at least ajar, especially if the caller states no particular object or business in connection with his (or her) call.

It is said that "two are company and three are a crowd." Well, when a poor sinsick or troubled wanderer comes to see the minister, the "crowd" is just the thing needed. By all means invite the third party,—the blessed Holy Spirit,—into your little private parlor and let the fullness of his love crowd out all the loneliness and fear that has been chilling the poor seeker's heart.

Now, dear laymembers, who read this, let us take another view of the "poor preacher" problem. What is the object of the ministry? Is it merely to draw a crowd? A baseball game, a show, a dance, a theatrical performance will draw a crowd, but those things do not draw people to Christ. Are there not some other things worth considering, as well as the preacher's ability to fill a house? Might it not be better to help some poor, inefficient servant of God to win a few precious souls to Christ, than to have a sensational occupant of the pulpit simply entertaining and gratifying the crowd of pleasure-seekers who are too shallow to care for the deep things of eternity, but who only wish to go some place to gratify their curiosity to see something new?

By all means, let us have a crowd if we can, but let it be the crowd which is drawn by the Holy Spirit, even if it be not so large in numbers. And let us be very slow to criticise the dry preacher, but very earnest and anxious to help him, for it is not always the eloquent and popular speaker who draws the greater number to Christ. Even the unpopular preacher may win a soul or two. Think of the value of that one (or two), whom perhaps no other minister could have won. It was a poor, unpopular, discouraged, "dry" pastor, who won just one convert, in years of faithful effort,—Robert Moffatt, the father-in-law of David Livingstone, and the pioneer missionary to Africa. But, oh, what a grand harvest!

When you listen intently and regularly to the sermons of even the most humble minister, there will be beautiful and helpful thoughts conveyed to your mind from time to time. **Tell him** of the help you have thus received. A servant does better work when we praise the good he does than when we condemn the mistakes. The Lord's faithful servant may need sympathy and encouragement. Let us not be too stingy and mean to give the crumbs of comfort needed, and then growl because whole loaves are not thrown to us. "Bear ye one another's burdens, and so fulfill the law of Christ." See Rom. 13: 10.

Grand Junction, Colo. Nancy D. Underhill.

WHAT IS MONEY?

(Concluded from Page 581.)

"his munificent gift to the City of Baltimore, of seven millions of dollars, to found the Johns Hopkins University and Hospital."

The Scotch are proverbially frugal. "Many a little makes a mickle," they say. There is too little attention paid to the art of cookery in this country, but we hold the remedy for existing wastefulness in our own hands, for we are blessed with an abundance of good and cheap material of every description, and we should learn how to make good use of it.

"Economy," says Hawkesworth, "is the parent of integrity, of liberty, and of ease, and the beauteous sister of temperance, of cheerfulness, and of health."

"Profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts; that is, fetters them with irons that enter into their souls." When a man runs in debt, he places himself in the power of some other man. None of us should lie, murder, steal, and the like, to become rich, for by doing these we will lose our own souls and never enter heaven."

Again, What is money? Festus well says, "If all were rich, gold would be penniless." "Anything which can be obtained only in a limited quantity with a certain ascertainable amount of labor, and which is divisible, will serve the purpose of money. Furs have been employed in some countries as money; cattle in others." "Homer, in the 'Iliad,' tells us of the respective values of the shields of Diomedes and Glaucus, the one worth nine oxen, the other a hundred oxen." "Bricks of tea are used in Tartary, and rock-salt in Abyssinia." "Bullion is chosen in most countries because it complies with these two conditions, *difficulty of acquisition*, and *divisibility*, better than any known substance."

Thus we see that money, in its simplest definition, is a mere medium used among men and women for avoiding the inconvenience of barter. It seems strange that men should ever turn this mere servant into a master, and elevate that, which is simply a medium, into an indispensable necessity of life.

It is the first step which costs and counts. The money wasted upon the wardrobe of one woman of fashion would suffice to convert many of the inhabitants of our continent. Would you give your soul for money? "For the love of money is the root of all evil." 1 Tim. 5: 8; 6: 10.

R. D. 11, Westminster, Md.

THE RELATION OF FAITH TO ACTION.

BY HETTIE STAUFFER.

A NUMBER of processes in the thought world are necessary, before there is a possibility of faith, which prompts all action. When these processes, in the subjective realm, have reached the point where a consent of the heart, and a choice of the will have been obtained, we may know that thought has grown into faith. At this point faith is both perfect and immature. It is perfect in that it is lacking in none of its elements. It is immature in that these parts are not developed. A bud is perfect, but not until it is developed into a flower is it matured. So, also, is faith perfect in that it is action in embryo, but not until it is developed into action, is faith perfected. It is quite true to say that works is the perfecting of faith. James 2: 22.

Faith without works is dead (James 2: 17), that is to say that faith, not developed to the point of action, has no more influence on the real than if it were not in existence. For example, we may believe that the blood of Jesus atones for sin, but until we, in faith, assimilate the fact,—demonstrate our faith by developing it to the extent of works,—it can not avail for us. We may have real faith in God, but until that faith has matured to the point that we are willing to step out on his promises, it is not living but dead. God rewards for the *doing* and not for the weak, immature faith that is satisfied to remain in the subjective realm, without evidence of life. James 1: 25.

Faith trusts without understanding. Noah built the ark, not because he saw the flood but because he believed God, and that faith grew into action, though he understood not. Abraham demonstrated his faith by works, even in the face of seeming impossibilities. From this fact we see that it is possible to have faith, —even to the extent of action,—in the unreal. But in such conditions disappointment must be the result of action. For example, I believe that the ice on the river bears my weight. I act accordingly. Contrary to the reality, I am disappointed. Likewise action, prompted by faith which is not based on the Word of God, must end in regret.

Faith is the transition from thought to action,—from the ideal to the real. As thought becomes more concrete, more intense, it reaches the point of reality feeling,—the modal point at which faith merges from the ideal to the real,—from subjective to objective. The physiological condition that gives rise to this transition is the destruction of granules of gray matter, which results in impulse.

This final, physiological condition is caused by a psychological influence,—an outgoing current from the images in the thought realm, which reaches the modal point,—reality feeling. Where the thought process has reached such a degree of intensity as to ignite the powder to set loose nervous energy,—the result is nervous discharge, leading to muscular movement, or a change in the reality. This alone would be proof that faith counts only when it has grown into works. But to add to this, we have the Bible on this side of the question.

188 Hastings Street, Chicago, Ill.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Pasadena church met in council Aug. 27, with Eld. W. E. Trostle presiding. We will hold a series of meetings this fall, and later in the winter Bro. Andrew Hutchison will give a course of Bible talks. Since our last report three letters have been received and two granted.—Fanny E. Light, 752 Herkimer St., Pasadena, Cal., Aug. 29.

COLORADO.

Denver.—The members of this church had a most enjoyable feast Aug. 28. About seventy-five surrounded the tables. Eld. David Hamm, of Rocky Ford, officiated. The Sunday-school convention proved to be an inspiration to all present. Sunday morning Eld. B. E. Kessler, of Riverbend, Colo., preached the dedicatory sermon. Many outsiders were present and expressed themselves as being well pleased. The services at the Colored Home were well attended by our visiting brethren and sisters. We feel greatly indebted to those who have rendered assistance in various ways, and to our Heavenly Father for our many blessings.—Emma Root, Denver Colo., Aug. 31.

ILLINOIS.

Hurricane Creek.—Saturday evening, Aug. 28, a few of the brethren and sisters met at the home of George Stublefield to administer baptism to his wife, who is an invalid. A tank was prepared in the yard and she was carried from the house. Bro. Henry Lilligh, of Mulberry Grove, assisted by Bro. Campbell, of the same place, did the baptizing. Sister Stublefield then called for the anointing. The scene was impressive and we believe others of the family will soon follow.—Wm. H. Ketring, Mulberry Grove, Ill., Aug. 28.

Macoupin Creek.—Bro. George W. Flory and family have been with this congregation for the past two weeks. As a result of Bro. Flory's labors nine were baptized and one reclaimed. A number in the surrounding churches have been convicted of the truth, as preached by the Brethren, and enenrolled as members. Bro. Flory began a series of meetings at Cerro Gordo, Ill., Aug. 29.—Aurelia Brubaker, Farmersville, Ill., Aug. 30.

Panther Creek church met in council Aug. 28. Two letters were received and one granted. Bro. J. W. Switzer resigned as elder from Oct. 1 to March 1, on account of again spending the winter at Mount Morris. Bro. J. W. Neher, of Hudson, was elected in his stead. Our love feast is to be held Sept. 24, at 10 A. M.—Maggie Polhemus, Secor, Ill., Aug. 31.

Pleasant Hill church met in council Aug. 7. Eight letters were received. Sister Ora Gibson was elected secretary of the Christian Workers' meeting. Brethren J. H. Brubaker, A. B. Gibble, B. F. Filbrun and D. C. Vaniman were chosen delegates to district meeting. Bro. Edward Snell was re-elected church clerk for two years. Our love feast is to be held Sept. 24, at 6 o'clock. Bro. Jacob Coppock, of Tippecanoe City, Ohio, will hold a series of meetings for us, in the Girard house.—Ada V. Snell, Virden, Ill., Aug. 31.

Spring Run.—Our series of meetings closed Aug. 29. Bro. M. L. Hahn did the preaching. He gave us many good sermons. While there were no accessions, we believe that good will yet result from his labors. We feel much revived spiritually. Interest was good throughout the meetings. We also had a pleasant feast.—Amanda Schisler, Ellisville, Ill., Aug. 30.

West Otter.—Our series of meetings, conducted by Bro. James M. Moore, of Chicago, closed Aug. 29, with two additions by baptism. We had a spiritual meeting and feel that the church and the community have been greatly benefited.—Chalmer Shull, Virden, Ill., Aug. 30.

INDIANA.

Bethel.—A special council was held at the Chapel Aug. 28, at 2 P. M. Bro. E. Jones was elected to the ministry, and Bro. Melvin Neff to the deacon's office. As all were not present, the installation was deferred. Brethren I. D. Parker and Wm. Hess were present. One letter was granted. On Sunday following, Aug. 29, we had a harvest meeting at the same place. Bro. J. W. Kitson preached two excellent sermons. The attendance was large. A collection amounting to over $54 was taken. Bro. Eli Heestand will hold a series of meetings here, beginning Sept. 5.—M. Smith, Syracuse, Ind., Aug. 30.

Burnetts Creek.—We held our annual harvest meeting Aug. 29. Bro. Crosswhite, of Flora, was with us and preached on Saturday evening and Sunday morning and evening. A collection of $17.75 was taken for the Old Folks' Home at Mexico. Two Sunday-school pupils have united with the church since our last report.—Bessie Mertz, Burnetts Creek, Ind., Aug. 30.

Fairview.—We have just closed a series of meetings, conducted by Bro. William Lampin and wife. Twenty-seven were added to the church by baptism. Of this number four were husbands and their wives. One man, seventy-four years of age, also made the good choice. We were much strengthened by these meetings.—Emma Wagoner, Colburn, Ind., Sept. 1.

New Hope church met in council Aug. 28, Eld. Isaac Branson presiding. All business was disposed of satisfactorily. Preparations were made for our love feast, Sept. 25. We will also hold council on Thursday previous to the feast. A cordial invitation is extended to all. Bro. W. C. Wilkinson was chosen delegate to district meeting. Bro. Smeltzer has been

with us for the past ten days, and Eld. Isaac Branson came Friday. They preached for us each evening and, we believe, good will result. Bro. Arthur Hoppis, from Ripley County, preaches for us but once a month. We are in need of more ministerial help.—W. C. Wilkinson, R. D. 2, Syracuse, Ind., Sept. 1.

Roann.—Bro. John Mishler will begin a series of meetings at this place Sept. 12. We hope all will make arrangements to be ready for the meeting and all work together. Bro. G. E. Swihart delivered a splendid sermon yesterday on the prayer covering. The church needs more such doctrinal sermons. Next Sunday, Sept. 5, is set apart for our joint Sunday-school meeting. All are cordially invited to attend. —Katie Baldwin, R. D. 2, Wabash, Ind., Aug. 30.

White.—Bro. J. C. Murray, of North Manchester, Ind., began a series of meetings at this place Aug. 15, and preached each evening until Aug. 25. Owing to conditions in the community, which prevented members and others from attending, it was thought advisable to discontinue the meetings for the present.—Willard Anderson, Darlington, Ind., Aug. 31.

Yellow Creek church met in council Aug. 28. The report of the annual visit proves the church to be in peace and harmony. All business passed off pleasantly. Brethren I. S. Burns and Harvey Schwalm are our delegates to district meeting. Bro. Irvin Miller was chosen correspondent.—Amanda Miller, Goshen, Ind., Aug. 30.

IOWA.

Coon River church met in council Aug. 28. Our love feast will be held Sept. 25, at 2 P. M. Brethren Irving Haughtelin and Samuel Fitz were chosen to represent us at district meeting. Bro. Chas. Reynolds was elected to the ministry. Elders Samuel Badger, of Panther church, and I. W. Brubaker, of Prairie City church, were present and conducted the election and installation services.—J. D. Haughtelin, Panora, Iowa, Aug. 28.

Fairview.—Our series of meetings, to be conducted by Bro. W. E. West, of Ankeny, Iowa, will begin Oct. 3, and close with a love feast Oct. 23, at 3 P. M. We extend an invitation to members who desire to be with us at that time. The interest in our services is commendable. In answer to the many inquiries concerning Bro. Price's health, we wish to say, in his behalf, that he is on the way to recovery. He has made several trips to the Kansas City Hospital and has undergone severe operations. We now hope he may regain his health.—Abraham Wolf, Udell, Iowa, Aug. 30.

Greene.—Last week Sister Miller visited the Greene church for the purpose of soliciting and raising funds for the new church in Kansas City. Since the last report two letters have been granted and three received.—Lydia Wyatt, Greene, Iowa, Sept. 2.

KANSAS.

Eden Valley congregation met in council Aug. 21. One letter of membership was granted. Delegates were elected to district meeting, held at Rocky Ford, Colo. Our love feast will be Oct. 23.—O. O. John, St. John, Kans., Aug. 27.

Kansas City (Missouri).—Our new church has been dedicated, Bro. A. Hutchison preaching the dedicatory sermon. He remained one week and preached for us each evening. We have a plain but good house, furnace heated and electric lighted. There is considerable sickness in the city among the members and others. One brother is suffering from consumption, others with typhoid fever. Winter is approaching and many will be in need of clothing, medicine and groceries. There has been very little received. Any donations may be sent to my address. Our orphans' work is growing. Several of the larger children placed in various homes are now members of the church. At present we have several little children for whom we are seeking homes. Who will take them into their loving care?—I. H. Crist, 14 N. Ferree St., Kansas City, Kans., Aug. 28.

North Star church met in council Aug. 21, Bro. S. F. Niswander presiding. Bro. S. F. Niswander was elected delegate to district meeting with Bro. John O. Flory alternate. Sister Effie Niswander and Bro. C. E. Flory were chosen as delegates for both the district and Sunday-school meetings. Our church work is moving along nicely. The attendance has been fairly good, though the hot, dry weather has caused some sickness, especially among the older people. But we are thankful for the rains which have fallen and which insure good crops and pastures. This means much to the farmers.—Joseph Troxel, R. D. 6, Box 48, Caldwell, Kans., Aug. 29.

Quinter.—The new church at this place was dedicated Sunday, Aug. 22. The attendance was large. Brethren Crist and Mohler, of the home church, were the ministers present. We have a very nice, neat, country church and we appreciate it, as we had been holding services at various places before. The work is progressing rapidly. It is only a short time since we had very few members, now we have quite a number, and others are being added. May the Lord continue to bless our work!—Ernest Albin, Jericho, Kans., Aug. 29.

Walton.—Bro. Jacob Funk, of Wichita, Kans., began a series of meetings Aug. 2, preaching in all, seventeen sermons. He preached the Word with power, and as a result five were baptized. Our harvest meeting will be held Sept. 5.—Alice M. Will, Walton, Kans., Aug. 28.

MARYLAND.

Ridgely.—Bro. Levi Rogers began a series of meetings at the Bethel house Aug. 14, and closed the 29th. Interest and attention were good. Two were baptized and one awaits baptism. Bro. Rogers preached our harvest sermon Aug. 14. A collection of $13.68 was taken, for the contemplated Orphans' Home in the Eastern District of Pennsylvania. A series of meetings will be held in Ridgley, by Bro. C. D. Hylton, in November.—Debora King, Denton, Md., Sept. 1.

MICHIGAN.

Bronson.—Aug. 22 the writer began a short series of meetings two and a half miles from Nottawa, Mich., and closed Aug. 29. Only six members live at this place. The interest was good and the people seemed to be anxious to hear the Word. Some said they did not know there was a people who obeyed the commandments as the Brethren do, and others confessed that we had "thus saith the Lord" for what was done. We shall preach at this place again in three weeks.—M. Hardman, Bronson, Mich., Sept. 3.

Onekama.—Since our last report a young man has been received by baptism, making our little band now number twenty-one. We have purchased a lot for our churchhouse and are anxiously awaiting the time when the two thousand dollars are secured, and we may proceed with the building. We trust we may be remembered in our efforts for the Lord's work.—Alma Wise, Onekama, Mich., Aug. 31.

NEBRASKA.

Beatrice.—It was my pleasure to call upon Brother and Sister A. C. Root recently, while in Denver, and was also shown their new church, which is a very neat structure, and a pleasant place for worship. On this trip I also called on a few members in Colorado Springs, visited Brother and Sister Michels, also Brother and Sister Root, who have charge of the work there. By request I spoke for the mission in Colorado City, which is really a part of the Springs. They wish any members, who are passing through, or tourists, to look up their place of worship and give a word of encouragement.—L. D. Bosserman, Beatrice, Nebr., Aug. 27.

OHIO.

Akron Mission.—Last Sunday, Aug. 29, three were baptized. We feel much encouraged in our work. Attendance at all the services is slowly but steadily increasing. An interesting, and we believe helpful feature of our work is the girls' sewing school. We have an enrollment of thirty-six. If each one fills the little corner, assigned by God, his work will be accomplished.—Jennie M. Shriver, 843 S. Main St., Akron, Ohio, Sept. 1.

Bear Creek.—Friday afternoon, Aug. 27, we held our harvest meeting. Bro. D. S. Filbrun preached for us. Today we met in council, our elder, Bro. J. W. Beeghly, presiding. Brethren D. M. Garver, A. L. Klepinger and L. A. Bookwalter were present. Bro. Parker Filbrun, with his wife, was installed into the ministry. Sunday, Sept. 5, Bro. Charles Flory will address the Sunday-school children.—Elizabeth Klepinger, R. D. 4, Dayton, Ohio, Sept. 1.

Lexington.—Our love feast will be held at this place, Highland County, Ohio, Oct. 9, beginning at 5 P. M. We extend a welcome to all.—Allen Ockerman, R. D. 3, Hillsboro, Ohio, Aug. 30.

Lick Creek.—Our love feast will be held Oct. 16, beginning at 10 o'clock. Bro. Reuben Shroyer will begin a series of meetings at this place about the 9th. Our Christian Workers' meeting is progressing, with Bro. Arthur Sellers as president.—Lizzie Kintner, Ney, Ohio, Aug. 30.

Loramie church met in council Aug. 28. Brethren Jacob Coppock and S. Z. Smith were present. Our elder, Bro. Coppock, presided. One letter was granted. All business passed off pleasantly. The date of our love feast was changed from Oct. 9 to Oct. 23, beginning at 2:30 P. M. Bro. Coppock preached our harvest sermon on the evening of Aug. 28. A collection of $4.25 was taken for missionary purposes. Our home minister is visiting in North Dakota at present.—Allie Helman, R. D. 1, Dawson, Ohio, Sept. 1.

Lower Twin church met in council Aug. 3. All business passed off pleasantly. Bro. Noah Erbaugh was advanced to the second degree of the ministry. It was decided that Bro. B. F. Sharp should assist in a series of meetings at this place in November, and Bro. Geo. D. Zollers at the Toms Run house in December. An all-day harvest and thanksgiving meeting was held Aug. 21. Brethren Sylvan Bookwalter, B. F. Petry and U. F. Deaton were with us.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, Aug. 30.

Middle District.—Bro. A. S. Neher, of Tippecanoe City, preached our harvest sermon on Saturday afternoon. Bro. Howard Eldemiller preached for us after Sunday school. Our council will be held Sept. 9, at 9 A. M.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Aug. 30.

Ross.—At present Bro. D. D. Thomas is holding a revival at this place. He began Aug. 20 and will continue throughout another week. The weather has been favorable and the attendance good. As yet there are no accessions, but there are those who are thinking seriously.—Katie Shellaberger, Mendon, Ohio, Aug. 31.

West Dayton.—Bro. J. Q. Helman, of West Milton, Ohio, preached a thanksgiving sermon. He also delivered a sermon in the evening on the subject, "Peter Denying Christ." The interest in all our services seems to be increasing. May we always be found at the post of duty!—D. W. Kneisly, 19 Baker St., Dayton, Ohio, Aug. 30.

OKLAHOMA.

Big Creek church met in council Aug. 28, Eld. A. J. Detrick presiding. Our series of meetings will begin Aug. 30 and continue two weeks. Bro. E. E. John will do the preaching. Our love feast will be held at the close of the meeting. The day following, Sept. 12, we will have our Sunday-school meeting. Bro. E. J. Smith, the State Sunday-school Secretary, will be with us. Brethren A. J. Detrick and S. G. Burnett are delegates to district meeting.—Mollie Fillmore, Cushing, Okla., Aug. 30.

PENNSYLVANIA.

Berlin.—We will begin a series of meetings at the Garrett church Sept. 25, to close with a love feast Oct. 3. Bro. Levi T. Holsinger, of New Enterprise, Pa., will conduct the meetings.—R. T. Pollard, Garrett, Pa., Sept. 2.

Chiques.—Our harvest meeting was held Aug. 21. We had able assistance from adjoining churches. A collection was taken for the Orphans' Home, which amounted to $47. We met in council Aug. 28. Considerable business came before the meeting. All was disposed of in a Christian spirit. Three trustees were appointed for one year, for our new meeting-house, which will be built in the near future. One letter was granted. Our love feast will be Oct. 20 and 21, at 1:30 P. M.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Aug. 28.

Lost Creek.—Oriental church of this congregation will hold a love feast Oct. 2 and 3, at 2 P. M. Our Sunday school is doing nicely under the superintendency of Brethren J. E. Strawser and A. S. Bardell.—John S. Showers, R. D. 1, Box 50, Liverpool, Pa., Aug. 30.

Lower Cumberland.—On Sunday, Aug. 15, our congregation held harvest home services at the several points. At the close a collection of $63.78 was taken for the benefit of home mission work.—Clarence E. Long, Mechanicsburg, Pa., Aug. 31.

Midway.—We met in special council Aug. 30. Bro. Martin Heisey was ordained to the eldership, the writer advanced to the second degree of the ministry, Bro. Abraham Z. Brubaker elected to the ministry, and Bro. Henry M. Patches chosen as deacon. Elders J. H. Longanecker and E. M. Wenger officiated in this work. Eld. Wm. H. Overholtzer acted as moderator of the meeting. Eld. Jacob Pfautz was also present.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Aug. 31.

Spring Grove church met in council Aug. 28. All business was pleasantly disposed of. A series of meetings will be held at Yoganville some time during the coming autumn or winter. Our love feast will be held at Spring Grove Nov. 4, beginning at 9:30 A. M.—Mary Buffenmyer, R. D. 3, New Holland, Pa., Aug. 28.

White Oak church met in council a short time ago. Our love feast will be held Oct. 26 and 27, beginning at 1:30 P. M. Considerable business was transacted, and all was disposed of in a Christian manner. Two collections were taken for different purposes, amounting to $41.25.—Anna E. Shank, Manheim, Pa., Aug. 30.

Woodbury.—Our council convened Aug. 21. Among other business we changed the regular apointments at the Curryville house to all morning meetings, and reversed the time at the Woodbury and Snyder houses. We also appointed our love feast for Oct. 30, at 4 P. M., which will be preceded by a series of meetings, commencing Oct. 16, conducted by Eld. J. M. Mohler, of Lewistown, Pa. We held our harvest meeting Aug. 22. Bro. David P. Hoover, of Saxton, Pa., did the preaching. Bro. F. R. Zook conducted a harvest meeting at the Snyder house Aug. 15. A collection amounting to $26 was taken at these meetings, to be used in home mission work.—J. C. Stayer, Woodbury, Pa., Aug. 29.

TENNESSEE.

Knob Creek.—Our revival meetings, conducted by Bro. D. N. Eller, of Daleville, Va., began Aug. 14, and closed Aug. 31, making twenty-one sermons in all, two of which were preached at Boones Creek, Aug. 30 and 31. Nine young people were baptized. We are much strengthened and built up spiritually.—Mary White, Jonesboro, Tenn., Aug. 31.

VIRGINIA.

Mt. Vernon church met in council Aug. 14, Eld. J. R. Kindig presiding. A favorable report was given from the annual visit. Two were received by letter and one letter was granted. Our love feast will be Oct. 30. Last Sunday Sister Barbara Gish ("Aunt Barbara" she is generally called) started a birthday offering in our Sunday school. She was eighty years old Aug. 28, and gave eighty cents as a birthday offering,—a penny for each year. We think Aunt Barbara's plan a good one and hope it will be continued in our school.—L. J. Loving, Fishersville, Va., Aug. 31.

WISCONSIN.

Ash Ridge.—Friday, Aug. 27, Bro. H. C. Crumpacker came to this place and preached Friday and Saturday evenings, and on Sunday conducted a Sunday-school convention. We are glad for these meetings, which were interesting and instructive.—Allie Ekleberry, Viola, Wis., Aug. 31.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

We wish to make a correction for a statement made in our last report, concerning the fresh-air children who had gone to Ladoga, Ind., and were said to be camping on the farm of Bro. Samuel Stoner. That was the plan when the children left Chicago, but in the meantime the Spirit worked on the kind hearts of other brethren and sisters there, so that, when the children arrived, they took so many that there were not enough left for Bro. Stoner to erect the tent. Bro. Stoner kept nine, a portion of the time, in his home. The others were with other brethren and sisters. We feel that many more hearts were made happy as it was, than would have been as formerly planned. The Lord frequently changes the plans of those who are trying to do his will. We thank all the brethren and sisters at Ladoga, as well as at all other places, for what they have done this summer. It is no light task and we know it.

While speaking of the fresh-air work, it may be interesting to note the increase from year to year. In 1907 the Extension sent out thirty-two for the two weeks' outing. In 1908, seventy-five were taken, and this summer one hundred and eight enjoyed the fresh-air and freedom of the country.

A gentleman of another denomination, living in Michigan, has invited us to bring some of our children, with one of our workers, to spend several weeks on his place, next year. Thus kind hearts are showing their warmth for this work from many quarters. The Lord bless it and all his workers! Chas. W. Eisenbise.

1811 South Clifton Park Ave., Sept. 3.

SUNDAY-SCHOOL MEETING OF MIDDLE INDIANA.

This meeting is to be held in the Monticello Church Oct. 12.

Forenoon.

9:00, Opening Exercises.—Kerney Elkenberry, Mexico.
9:15, Home Preparation for the Sunday School Hour: (a) By Superintendent; (b) by the Teacher; (c) by the Pupil.—A General Discussion.
10:00, The Sunday School as a Teaching Factor in the Doctrine of (1) Plain Living; (2) Personal Adornment.—Bessie Mertz, Burnetts Creek; Katie Neher, Flora.
10:45, My Duty as a Sunday-school Worker.—Discussion General.
11:30, Devotional and Adjournment.

Afternoon.

1:30, Opening, Song and Prayer.
1:45, The Benefits of a Teachers' Training Class.—J. P. Dickey, N. Manchester. Discussion.
2:15, Address by State Sunday-school Secretary, Otho Wenger, Professor in Manchester College.
2:45, Query Box.
3:10, Secretary's Report.
3:20, Miscellaneous Business and Adjournment.

Evening.

7:00, Song and Praise Service.
7:30, Sermon.—Grover Wine, Huntington.
Committee, A. G. Crosswhite, J. H. Wright, Frank Fisher.

MORE AND BETTER BIBLE KNOWLEDGE.

"We want to know more of the Bible" is the universal verdict of the workers of Northern Indiana, since attending the special gatherings, recently enjoyed. These meetings, held in Goshen City, commenced Aug. 12, with a strong temperance lecture by Bro. Curtis Solenberger, who formerly served on both sides of the bar, and indulged in all the horrible sins connected with the heinous traffic. Becoming "a new man," he is anxious to do all in his power to destroy the thing he once loved.

Aug. 13 our annual Sunday-school convention met and discussed the vital questions and problems of the Sunday school today. The work done showed that the speakers spent much time in prayer and preparation, to give us the best. The "Round Table," conducted by our District Secretary, Bro. Steele, was entered into with enthusiasm and interest, but the time was too short. In the evening the Christian Workers met and rendered a spiritual and impressive program, which, as a whole, was practical and to the point.

The day following, the Bible institute opened, with Brethren McCann and I. B. Trout as instructors. Bro. McCann gave two periods each day on the Book of Romans. Before we had gone far, it began to be a real, living book. At times there were earnest discussions because all could not see alike. At the conclusion we heard reamarks like the following: "If we can go home and teach these living truths, some of the disturbing questions of our church will be settled." Bro. Trout gave five lectures on Sunday-school management and problems, and one on improving Christian Workers' meeting. The work suggested was so given that the masses could take hold and

begin to build up. This is what we need, to do the most effective work.

The fundamental principles and ordinances of the church of Christ were treated in seven periods by Bro. A. C. Wieand in his usual meek, energetic, persuasive manner. The talks on the prayer veil and feet-washing, in connection with carefully-prepared charts, were most instructive to all earnest Bible students. People were present from all the persuasions of the city.

Each evening special subjects were treated, to the edification of all. As a whole, these were the best and most edifying meetings Northern Indiana has had. Surely she cannot but help sending out strong men and women for the Lord. Praise his name!

Manly Deeter.

Milford, Ind.

ON THE BILLOWY DEEP.

Notwithstanding the fact that I sailed on a Friday that fell on that fatal date, the 13th, still this has been the most delightful voyage I ever made. True, on Monday, as we came out into the open sea from the St. Lawrence Bay, passing Belle Isle, we ran into a very thick fog and many icebergs. This made very dangerous navigation. However, Captain Murray knew what to do. He stopped the machinery and lay still for some twelve hours, until the fog was sufficiently lifted that it was safe to go ahead. We must have sighted as many as fifteen large and small icebergs during the day.

We have been in communication, by the Marconi messages, with either Belle Isle or the Irish coast, throughout the trip, and each day a little paper was published aboard the ship, giving the most important land news. I can hardly realize that I have been at sea, as I have the news from both Europe and America each day.

Our ship, "Empress of Britain," ran as far north as fifty-seven degrees north latitude, entering the Irish Sea by the Straits between Scotland and Ireland. We are promised a landing at 7 o'clock this evening, and will proceed at once to London by rail. This will be the end of the first lap of this journey from Chicago to London, via Quebec and Liverpool. Chicago to Quebec is 1,013 miles; Quebec to Liverpool, 2,633 miles; Liverpool to London, 150 miles; total, 3,796 miles.

Now comes to me, again and again, the great loving care of my heavenly Father, too wonderful to know it all. I trust my heart may be more and more filled with love to him.

I have had no seasickness at all on this trip, so that I could read and write more than on any former voyage.

On the Irish Sea, Aug. 21. W. R. Miller.

NOTICE TO THE CHURCHES OF OREGON, WASHINGTON AND IDAHO.

We take this opportunity to announce to the churches of the District of Oregon, Washington and Idaho, that the second Bible School of this District will be held in Centralia, Wash., beginning Nov. 28, 1909, lasting four weeks, or perhaps less. The time will depend somewhat on securing the teacher. We have secured the promise of one of the Bethany teachers for that service and look forward to a most profitable time.

Centralia is well located to all parts of our great District, and the Brethren have a good large churchhouse with five rooms in it, one of which will be used for a kitchen, another for a dining room, where meals will be served at actual cost. Arrangements are being made for free lodging, but the lodging committee requests that at least some bedding be brought along by the students.

All the churches are urged to make a special effort to be as largely represented as possible in this great and good work, and we again solicit your special collections for this work. Some of the churches have responded this year, others have not. Come, help us, as this is the only way we have to meet the current expenses. No tuition fee is being charged the students. Send all collections to the treasurer, G. C. Carl, 1125 Albino Avenue, Portland, Oregon.

For further information write either of the board: Chairman, J. S. Secrist, R. D. 2, Box 115, Olymphia, Wash.; secretary, S. F. Brower, Meridian, Idaho; treasurer, G. C. Carl, 1125 Albino Avenue, Portland, Oregon.

Aug. 25. J. S. Secrist, Chairman.

SUNDAY-SCHOOL MEETING OF NORTHERN INDIANA.

The annual Sunday-school meeting of Northern Indiana convened Aug. 11 and 12 at the Goshen City church, Elkhart County. On Wednesday evening Bro. Curtis Solenberger addressed a good-sized audience, the subject being, "Temperance in the Sunday School."

At 9 A. M., on Thursday morning, the regular Sunday-school meeting was begun with a full house, there being workers present from all parts of the District. The very audience itself was representative of the large scope of the Sunday school, there being present, in large numbers, all ages from youth to the very aged, likewise all positions, elders, ministers, Sunday-school teachers, scholars, and Sunday-school workers. The day was one of profit to all, marked by a good spirit and a lively interest in Sunday-school matters.

The following are, in brief, some of the features discussed:

Special days in the Sunday school were shown to be beneficial when wisely planned and appropriate. Biblical precedent was used to show how God, through the ages, set apart special days and occasions for special purposes and blessings.

Maps and blackboards were shown to be, when properly used, a means greatly to facilitate the teacher's work, because they create interest, make impressions vivid, and are used with ease.

The features of the organized class were discussed, showing that proper organization makes the work more definite, creates life and spirit, effects class extension, develops systematic Bible study, and, while it reaches the men especially, it also helps the women. The dangers pointed out as attending organization, if not properly managed, are misleading social activities, complexity of organization, and the creation of sympathy with fraternal organizations.

Concerning the employment of young members in church work, emphasis was placed upon proper training and intelligent teaching as the first essential. Since spiritual activity is necessary to spiritual life, the young members should be given work in general to do, under the proper and careful direction of the older members. They should also be given a generous amount of sympathy, encouragement, and kindly interest.

The importance of home influence was clearly shown to be great, because the first years, the most important ones of life, are spent in the home, and the child is the product of its environment. Today is the product of yesterday,—the man is the outgrowth of the child. Some of the factors, giving right influence in the home are the family altar, proper time for Christian training and teaching, the instilling into the young mind the value and meaning of home, and the sympathetic coöperation of parents in meeting the duties of the home.

Some of the reasons given for the lack of spirituality in the Sunday school are the failure to wait upon God, not placing guidance first, and work next; not enough of Christ but too much of self, the strength of Divinity not recognized; too much of speculation, discussion and censuring, and an undue amount of formality. Spirituality is best maintained in the Sunday school through the influence of spiritual leaders and officials, through seeking more fully the interpretation and application of the Gospel, through creating a deeper interest, emphasizing the spiritual side of God's Word, causing it to appeal to men, and through creating a proper atmosphere, in which reverence, peace, harmony, coöperation, etc., are elements. In the Sunday school the mark of success is spirituality rather than numbers, methods, means, departments, organization, etc.

The statistical report of the District shows marked improvement in some lines. Especially encouraging is the number on enrollment in the Sunday schools, and the number of conversions from the Sunday school during the year.

New Paris, Ind., Aug. 25.

BIBLE INSTITUTE OF SOUTHERN ILLINOIS.

The District Bible Institute of the Southern District of Illinois for 1909 was held in the Astoria church, Astoria, Ill., Aug. 24-27. The first three days were occupied in the study of the book of Acts, using the following subjects: The Sunday-school lessons, Prayer and the Holy Spirit, and Fundamental Principles of Teaching the Bible. We also had sermons on the following subjects: The Gospel and Conversion, New Testament Church Ordinances, and The Prayer Veil, by Bro. A. C. Wieand. Bro. Wieand used three periods, of three hours each, during this time. Bro. J. W. Lear gave an exegetical study of the book of Galatians, two periods each day, making six lessons in all.

The last day's work was varied. In the forenoon Bro. Noah Miller gave us a talk on the life of Samson and Sister Elizabeth Howe Brubaker talked on City Missions. In the afternoon Eld. J. W. Lear gave a talk on prayer meetings, after which a consecration service was held. A spiritual atmosphere prevailed throughout the meetings, which reached its climax in this hour. Bro. Lear preached to us on Christian Adornment in the evening.

The interest in these meetings was good, but the following will show that there is room for improvement along this line: Out of twenty-nine congregations fifteen were represented. There were thirty-five visiting ministers and Sunday-school workers present. These should have been numbered by the hundreds. The work is yet in its infancy in our District, and a number of those present felt that the work should be on a little better basis. This matter can be attended to if some of the churches will properly present it to our district meeting. The Committee of Arrangements for 1910 is Brethren W. H. Shull, Geo. W. Miller and Andrew Blickenstaff. Should this committee decide to continue the time chosen for the meetings in the past, several churches of the District should take note of this, and so arrange their series of meetings as not to conflict with this time. We feel that these institutes are of vital importance to the District.

S. G. Bucher.

Aug. 31.

BRETHREN'S MINISTERIAL MEETING OF NORTHEASTERN OHIO.

This meeting is to be held in the Mahoning Church, near Columbia, Tuesday and Wednesday, Oct. 5 and 6.

October 5, 7 P. M.

Sermon on Secret Societies.—Quincy Leckrone.

October 6, 8:30 A. M.

Devotional Exercises.

Business Meeting: (a) Reading of Minutes. (b) Organization. (c) Appointments.

1. What Are the Evidences of True Holiness?—Noah Longanecker and William Bixler.

2. How May Churches that Are on the Decline Be Revived? (a) The Minister's Duty.—D. M. Brubaker. (b) The Church's Duty.—C. J. Workman.

1 P. M.

1. How Can We Best Reach the Non-Churchgoer?—G. S. Strasbaugh.

Round Table. "Pastors." Leader, Edward Shepfer. (a) How Can They Be Helpful to the Churches? (b) The Relation of the Churches to Their Pastors. (c) The Kind of Pastors Needed. (d) How Secure Them? (e) Should the Pastor Be His Own Evangelist?

7 P. M.

The Church's Mission: (a) On Money Raising.—H. S. Young. (b) On Soul Saving.—D. F. Stuckey. (c) On Temperance.—D. R. McFadden.

Music conducted by W. H. Gerber and John Basinger.

Committee: J. F. Kahler, A. I. Heestand, W. L. Desenberg.

DEDICATION SERVICES OF BETHANY BIBLE SCHOOL, CHICAGO.

Saturday, Sept. 11, 8 P. M.

Address.—I. Bennett Trout.

Sunday, Sept. 12.

10 A. M., Dedication Services. Introductory Address.—Albert C. Wieand. Dedicatory Sermon.—J. H. Moore.

2 P. M., Bible and Missionary Program.—Galen B. Royer, Chairman. What the Bible Has Done for the World.—John Heckman. True Bible Interpretation.—Emanuel B. Hoff. Cities as Strategic Points in the Evangelization of the World.—Eva Trostle.

5:30 P. M., Christian Workers' Meeting.—I. D. Parker, J. W. Lear and others.

Monday, Sept. 13.

Opening Exercises of the Bible School.

10 A. M., Opening Address.—D. L. Miller.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Berkebile-Mintmier.—By the undersigned at his residence, Aug. 19, 1909, Bro. Clarence Berkebile and Miss Mary Margaret Mintmier, both of Johnstown, Pa. F. Fyock.

Cool-Bridges.—By the undersigned at his residence, near Lima, Ohio, Aug. 14, 1909, Mr. William H. Cool and Miss Emma E. Bridges, both of near Beaver Dam, Ohio. S. I. Driver.

Dredge-Frantz.—At the home of the bride's parents, Bellefontaine, Ohio, by the undersigned, Aug. 28, 1909, Bro. Verly H. Dredge, of Springfield, Ohio, and Sister Verna Mae Frantz. C. H. Yoder.

Miller-Sherman.—By the undersigned, at the home of the bride's parents, 1331 E. Fifteenth Street, Los Angeles, Cal., Bro. Chas. P. Miller and Sister Elizabeth E. Sherman. Wm. H. Wertenbaker.

Stoner-Brower.—Aug. 27, 1909, by the writer, at his home, Bro. Samuel I. Stoner and Sister Sallie F. Brower, both of New Hope, Va. H. C. Early.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bair, Sister Rebecca, daughter of Samuel and Christian Ulrich, born March 15, 1855, died Aug. 12, 1909, within the bounds of the East Nimishillen church, Stark County, Ohio, aged 54 years, 4 months and 27 days. She was united in marriage to Henry Bair, Oct. 17, 1878. To this union were born two daughters. In 1873 she united with the Church of the Brethren and lived a consistent life until her sudden death. She leaves a husband, two daughters, three sisters and two brothers. Services by the writer, assisted by Eld. C. F. Kinsley. Text, Philpp. 1: 21. S. S. Shoemaker.

Burgard, Bro. Michael, born in Cumberland County, Pa., Jan. 15, 1848, died at his home in Portis, Kans., July 10, 1909, aged 63 years, 5 months and 25 days. He was united in marriage to Leah Hollinger May 9, 1867. This union was blessed with five children, two sons and three daughters. The three daughters preceded him. Bro. Burgard united with the Church of the Brethren in February, 1882, and has ever been a faithful member. At the time of his death he was a deacon and held several other offices in the church. He was always prompt in church duty. He was apparently enjoying good health, and death came suddenly. He leaves a wife, two sons and a daughter. Services by Bro. I. S. Lerew. Anna Wagner.

Garber, Sister Nancy, nee Mills, died at her home at Marble Valley, Augusta County, Va., in the bounds of the Elk Run congregation, Va., Aug. 6, 1909, aged about 80 years. She leaves several children. Her husband, Bro. Henry Garber, preceded her about two years. Services by Bro. D. C. Zigler, at the Rocky Spring Presbyterian church. Text, John 11: 28. Interment in cemetery near by. Sarah C. Zigler.

Herrington, Bro. Samuel H., born in Somerset County, Pa., April 24, 1826, died in Milledgeville, Ill., Aug. 25, 1909, aged 83 years, 3 months and 1 day. He was a charter member of the Milledgeville congregation and served long in the office of deacon. He was the father of ten children, three of whom, and his wife, preceded him. He was afflicted for several years. Services by the writer, assisted by Z. T. Livengood. Interment at the church cemetery. J. E. Miller.

Hopkins, Ruth Elizabeth, daughter of Brother and Sister Geo. W. Hopkins, died in Fountain Valley, Md., at the home of her parents, Aug. 12, 1909, aged 2 years and 14 days. Services at Meadow Branch church, by Eld. Uriah Bixler. Text, Mark 10: 13-16. Interment in the Meadow Branch cemetery. W. E. Roop.

Jacobs, Sister Sarah, nee Wolff, widow of Bro. John B. Jacobs, died at her home, near Zullinger, Pa., Aug. 19, 1909, aged 85 years, 17 days. She was well and active on her recent birthday, when many of her friends gathered at her home to celebrate it with her. A few days afterwards she suffered from stomach trouble, which caused her death. She was a member of the church forty-seven years, lived a Christian life, and was a much loved mother. Five sons

and five daughters survive. Services in Price's church, by Bro. H. M. Stover. Text, Psa. 16: 11. Interment in adjoining cemetery.
Sudie M. Wingert.

Kinsley, Pearly Belle, nee Wagner, born Sept. 21, 1890, died Aug. 26, 1909, in Stark County, Ohio, aged 28 years, 11 months and 5 days. She was united in marriage to Anthony D. Kinsley Nov. 28, 1901. To this union were born two daughters, one having preceded her little more than a year ago. She leaves a husband, one daughter, father and mother. Services at the Brick church in the East Nimishillen congregation, Stark County, Ohio, by Brethren Wm. Bixler and S. S. Shoemaker. Text, Rom. 8: 35, 39. Interment in cemetery near by.
A. J. Carper.

Lowe, Henry Elmer, only son of Mr. and Sister Harry Lowe, died at the home of his parents, at Spring Mills, in the bounds of the Meadow Branch congregation, Maryland, Aug. 10, 1909, aged 1 year, 8 months and 24 days. Services at the Meadow Branch church by Eld. W. E. Roop. Text, John 11: 11. Interment in near by cemetery.
W. E. Roop.

Mahorney, Dr. J. C., living near Ladoga, Ind., died Aug. 12, 1909, aged 57 years and 8 months, in consequence of a runaway accident. He was going to see a patient when the horse became frightened at a thresher. The doctor was kicked in the groin, and only lived two days. Eld. L. T. Holsinger conducted the services at the home, two miles north of Ladoga, Aug. 14.
John A. Harshbarger.

Marburger, Inez Myrtle, daughter of Brother and Sister Wm. Marburger, born in White County, Ind., May 21, 1898, died at Monticello, Ind., Aug. 17, 1909, aged 11 years, 2 months and 26 days. Her death was caused by lockjaw, resulting from a slight injury by stepping on a sharp bone. She leaves, father, mother, three brothers and one sister. Services at the Monticello church, Aug. 19, by Bro. G. B. Heeter, from the text, "A little child shall lead them."
Mrs. R. G. Keever.

Mertz, Bro. Daniel A., born in Union County, Pa., July 31, 1836, died at Burnetts Creek, Ind., Aug. 21, 1909, aged 73 years and 21 days. He was married to Sarah Seiber, of McAllisterville, Pa., Dec. 24, 1863. The following April they came to Burnetts Creek, Ind., where he spent the remainder of his life. To this union were born five sons. His wife and three sons survive, two sons having preceded him. He was baptized into the German Reformed church in infancy. In 1862 he united with the Brethren church and was baptized by Eld. W. Howe. In 1865 he was elected to the deacon's office and served faithfully in that capacity. Services by Eld. G. B. Heeter, assisted by Eld. David Dilling.
Bessie Mertz.

Mincer, Sister Celesta, nee Steffy, died at her home in Stark County, Ohio, Aug. 27, 1909, aged 52 years. She was married to Jesse Mincer July 3, 1887. To this union were born three children, two sons and a daughter. She united with the Church of the Brethren at the age of nineteen. Her husband, three children, seven brothers and one sister survive. Services at the Brick church, by Eld. Samuel Sprankle. Text, Rev. 22: 14. Interment in cemetery near by.
A. J. Carper.

Morgan, Sister Olive M., born June 17, 1837, at Mantua, Portage County, Ohio, died at the home of her son, L. P. Morgan, near Ames, Okla., Aug. 16, 1909, aged 72 years, 1 month and 30 days. When a child she moved to Monroe County, Iowa, there grew to womanhood and there she was united in marriage to Henry Morgan. To this union were born four sons and two daughters. She was a member of the church since early in life, living a consistent, Christian life. A few weeks ago she was called to Oklahoma by the illness of her son, and was herself taken sick. Two sons, one daughter, four brothers and one sister survive. Services at the Hoyle church by the writer. Text, Rev. 14: 13.
E. M. Shenefelt.

Patterson, Bro. Robert A., born in Hampshire County, W. Va., May 26, 1838, died at his home in Pueblo, Colo., Aug. 14, 1909, aged 71 years, 2 months and 18 days. He was married to Elizabeth Petry, Dec. 8, 1862, in Preble County, Ohio. They have lived together nearly forty-seven years. Three years of that time were spent in Indiana, twenty-one years in Wisconsin, and the last twenty years in Colorado. Bro. Patterson and wife united with the Church of the Brethren thirty-seven years ago. He served as a deacon the last quarter of a century. He received the anointing a few days before his death. He was a good neighbor, an affectionate husband, a loving father and an earnest Christian. His wife and six children survive. Services by the writer. Text, 2 Tim. 4: 6-8.
G. Nevinger.

Biddlesbarger, Marion Kathleen, infant daughter of Brother and Sister Bert Riddlesbarger, died in Belleville, Kans., Aug. 17, 1909, aged 4 months and 8 days. Services by the writer, assisted by Bro. Oliver Westrick. Text, 2 Sam. 12: 23.
M. R. Weaver.

Scott, Wm., born in Clinton County, Iowa, April 15, 1862, died at the hospital in Maquoketa, Iowa, Aug. 21, 1909, aged 47 years, 4 months and 6 days. He was a son of Jos. Scott, who died in 1895. His mother's maiden name was Sarah Zook. He leaves four brothers. Mr. Scott made no profession of religion, but was highly esteemed by the best people in the community in which he lived. Services at Lost Nation, Iowa, Aug. 25, by the writer. Text, Luke 12: 40.—"Readiness to meet Christ."
John Zuck.

Sherfey, Captain John Rhomas, of Everett, Wash., born Dec. 8, 1839, died Aug. 21, 1909, of Bright's disease, aged 65 years, 8 months and 7 days. He was the son of Brother Abraham and Sister Elmira Sherfy, of Gettysburg, Pa.
C. C. Sherfey.

Shoemaker, William Townsend, born March 21, 1822, died Aug. 1, 1909. He was the son of John and Ruth Shoemaker. He grew to manhood on his father's farm, near Oakland, Armstrong Co., but spent most of his life in the West. He returned to Pennsylvania and spent the last ten months of his life at the home of his sister, Sister J. M. Johnson, of Uniontown. He was united in marriage to Mary M. Kelso, of Salsbury, Pa., May, 1881. Five brothers and four sisters survive him. Wife, daughter, father, mother and one sister preceded him. He was a member of the Progressive Brethren church. He was anointed five days before his death, and gave evidence of being ready to go home. His remains were taken to his old home and laid to rest beside his parents.
Mary Barnthouse.

Stone, Rebecca Ann, nee Byerly, born April 20, 1839, in Rockingham County, Va., died in Hepler, Kans., July 9, 1909, aged 70 years, 2 months and 19 days. She was married to Abel D. Stone, Nov. 10, 1867. To this union were born six children, two of whom preceded her in infancy. Her husband and four children survive. Early in life she united with the Brethren church. Services by the writer, at the Christian church in Hepler.
John S. Clark.

Studebaker, Sister Loviana, nee Baisinger, born in the bounds of the Mississinewa congregation, Delaware County, Ind., Sept. 10, 1864, died near the same place Aug. 26, 1909, aged 44 years, 11 months and 16 days. She was united in marriage with Bro. Alexander Studebaker Sept. 1, 1883. To this union five children were born. In February, 1884, she united with the Church of the Brethren and lived a faithful and consistent life until death. She suffered from cancer for several months. She received the anointing. Her husband, two sons, three daughters, five brothers and one sister survive. One son and one son-in-law are in the ministry. Services conducted by Bro. John G. Rarick, assisted by Bro. J. W. Rarick. Text, Rev. 14: 13.
John F. Shoemaker.

Teeter, Loren Guy, son of Brother Stephen and Sister Sadie Teeter, of Rocky Ford, Colo., born June 20, 1909, died Aug. 22, 1909, aged 2 months and 2 days. A brother and sister preceded him. Services at the Brethren church, by Bro. J. Hugh Heckman. Text, Mark 10: 4.
Emma R. Bjorklund.

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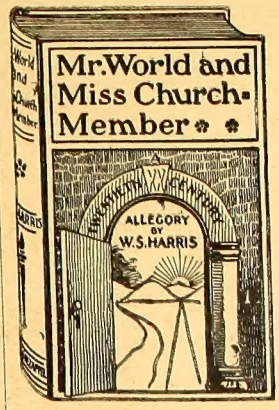
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BRETHREN PUBLISHING HOUSE Elgin, Illinois

NOTES NOT CLASSIFIED

Lima.—We held a local Sunday-school meeting at the church on Sunday evening. It was well attended. Our District Sunday-school Secretary, Sister Jennie Sellers, of Fostoria, was with us, and gave an interesting talk. Sister Rosa Gardner, a missionary of Toledo, was also present and gave a talk. One letter of membership was received Sunday. —Minnie Jacobs, 325 South Pine St., Lima, Ohio, Aug. 31.

Cochranville.—I have moved with my family and son-in-law to Chester County, Pa., five miles from Pennsylvania R. R., and two miles from Buck Run, on Pomeroy and Newark branch. We know of no members in the county and would be glad to have some of our ministers of the Eastern District visit us. We can, perhaps, secure a schoolhouse in which to hold services,—the one where we have been conducting a Sunday school this summer. Presbyterians, Quakers, Friends and Methodists are found here. Our faith is but little known. The country is good and we would like to see more of our people settle here.—John E. Garver, R. D. 4, Cochranville, Pa., Aug. 30.

Fairview.—We held our harvest meeting Aug. 14. Brethren from adjoining districts were present and preached for us. A collection, amounting to $23.35, was taken for the Orphanage to be erected by the Eastern District of Pennsylvania. Our council was held Aug. 30, with our elder, Bro. Hiram Gibble, presiding, assisted by Brethren I. W. Taylor and H. S. Zug. A Christian spirit prevailed throughout the meeting. Four letters were granted. Our love feast will be held Oct. 18 and 19.—Elmer H. Heisey, R. D. 3, Manheim, Pa., Aug. 31.

Springfield church will hold her annual harvest meeting Sept. 19. Eld. P. B. Fitzwater will be with us. An invitation is extended to all.—Etta Elson, Wawaka, Ind., Sept. 3.

Little Swatara.—Our harvest meeting, held Aug. 28, was largely attended. A number of brethren and sisters from adjoining churches were present, six ministers being among them. Eld. Jacob Longanecker, who delivered the sermon, remained until Sunday. A collection was taken for the contemplated Orphans' Home. Bro. Henry Ober, of Elizabethtown, Pa., addressed us at the children's meeting, held by the Schubert Sunday school, Aug. 13. He spoke on the "Formation of Habits."—Henry M. Frantz, Frystown, Pa., Sept. 2.

Ashland.—Aug. 29 two were received by baptism and four by letter. We have preaching services each Sunday, also a weekly prayer meeting. If any of the brethren or friends are thinking of changing locations, they will find this a good country. We need an elder or minister to locate among us, and help in the work.—Cora B. Decker, Ashland, Oregon, Aug. 30.

Waddams Grove.—We met in council the last Saturday in August. Eld. P. R. Keltner presided. Brethren Geo. Masters and Geo. Myers were elected delegates to district meeting. It was decided to make some improvements about the church. Our love feast will be Oct. 23 and 24, at 1:30 P. M. We will also hold a Sunday-school meeting Sept. 12, conducted by Bro. H. C. Crumpacker. Bro. Jacob Help, of the Yellow Creek congregation, preached for us the following Sunday. Bro. G. W. Kieffaber, of Mount Morris, and Bro. F. E. McCune, of Ottawa, Kans., were with us at different times during the summer, each preaching at our regular services. Upon his return from Annual Meeting, our delegate tried to impress upon us the fact that the church is steadily progressing.—Albert Myers, Waddams Grove, Ill., Sept. 3.

Chippewa.—Our two weeks' series of meetings at Beech Grove house, conducted by Eld. J. H. Fike, of Middlebury, Ind., closed Aug. 22. Our brother labored earnestly. Two were baptized.—Mrs. D. R. McFadden, Smithville, Ohio, Aug. 31.

Notice to Southern District of Iowa.—All parties coming to ministerial and district meetings will please note the following: Trains will be met Sept. 22 as follows: On C., R. I. & P. R. R. from the East at 10:45 A. M., at Libertyville, and from the West at 5:10 P. M. at County Line. Those coming by way of Ottumwa can take Ft. Madison Branch of C., B. & Q. R. R., and arrive at Ellmaker station, near church at 4:10 P. M. Elders coming earlier will be met on noon train at Batavia. Other trains will be met by special request to undersigned.—H. B. Johnson, Batavia, Iowa, Sept. 6.

Notice to the Churches of the District of Northern Missouri.—Those coming to district meeting will be met at Norborne Tuesday, Sept. 21. Please notify the writer, as it is thirteen miles to the place of meeting, and we wish to have conveyances enough to take all. Also notify me on what train you are coming.—John H. Mason, R. D. 2, Norborne, Mo., Sept. 4.

Empire.—Bro. Aaron Julius was with us Aug. 22 and preached two sermons. We will hold our love feast Sept. 18, at 3 P. M. Those coming from other churches will be met at Empire Station. The train goes south at 11:30 A. M., and north at 2:30 P. M.—Phil Detrick, R. D. 3, Modesto, Cal., Sept. 4.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 18, First District of West Virginia, at Tearcoat.

Sept. 22, Middle Iowa, at Iowa River church, near Marshalltown.

Sept. 22, 23, Oklahoma, Panhandle of Texas and New Mexico, at Monitor church, near Nashville, Okla.

Sept. 24, Northern Missouri, at Bethany, Ray County.

Sept. 24, Southern District of Iowa, at Libertyville church.

Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.

Oct. 6, Northern Iowa, Minnesota and South Dakota, in Franklin County church, 5 miles west of Dumont, Iowa.

Oct. 7, Northeastern Ohio, at Mahoning church, Columbiana County.

Oct. 14, Middle Indiana, at Monticello church.

Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.

Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.

Oct. 21, Southern Indiana, Middle Fork church, at Rossville.

Oct. 22, Northern California, at Oak Grove, near Laton.

Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portis, Kans.

Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.

Oct. 28, Southeastern Kansas, at Parsons.

Oct. 28, Middle Missouri, at Deepwater church, Henry County.

Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

California.

Sept. 18, 3 pm, Empire.

Colorado.

Sept. 18, Good Hope.

Illinois.

Sept. 18, 19, 10 am, Woodland.

Sept. 24, 6 pm, Pleasant Hill.

Sept. 24, 10 am, Panther Creek.

Sept. 25, Romine.

Sept. 25 Coal Creek, Fulton County.

Oct. 2, 3 pm, Martin Creek, 2 miles southeast of Jeffersonville.

Oct. 7, 6:30 pm, Decatur Mission.

Oct. 9, Camp Creek.

Oct. 23, Salem.

Oct. 23, Rock River, at Franklin Grove.

Oct. 23, 24, 1:30 pm, Waddams Grove.

Oct. 30, 5:30 pm, West Otter.

Oct. 31, 5:30 pm, Dixon.

Indiana.

Sept. 17, 2 pm, Bethel Center.

Sept. 25, North Liberty.

Sept. 25, 2 pm, Huntington.

Sept. 25, 4 pm, Ogans Creek.

Sept. 25, 4 pm, Somerset.

Sept. 25, Turkey Creek.

Sept. 25, 10 am, Portland.

Sept. 25, 10 am, Buck Creek.

Sept. 25, 10 am, Beech Grove.

Sept. 25, Maple Grove.

Sept. 25, New Hope.

Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen.

Sept. 30, 4 pm, Manchester.

Oct. 1, Yellow Creek.

Oct. 2, 10 am, Walnutlevel.

Oct. 2, Beaver Dam.

Oct. 2, 5 pm, Roann.

Oct. 2, 10 am, Sugar Creek, Whitley County.

Oct. 2, Osceola.

Oct. 2, 5 pm, Plevna.

Oct. 2, 10:30 am, White Water.

Oct. 2, 4 pm, Arcadia.

Oct. 2, Walnut.

Oct. 2, Hawpatch.

Oct. 2, 10 am, Camden, 3 miles south of Pennville.

Oct. 2, 5 pm, Laporte, at Ross house.

Oct. 2, 10 am, Killbuck, at Pleasant Run house.

Oct. 2, Pine Creek.

Oct. 9, 6:30 pm, Anderson.

Oct. 9, 5:30 pm, Spring Creek

Oct. 9, 6:30 pm, Noblesville.

Oct. 13, Nappanee.

Oct. 16, Pleasant Valley.

Oct. 16, 5 pm, Fountain, 4 miles north of Holton.

Oct. 21, 10 am, Union City.

Oct. 22, 4 pm, Santa Fe.

Oct. 23, 10 am, Little St. Joe.

Oct. 23, 2 pm, Lower Deer Creek.

Oct. 23, 4 pm, Wabash.

Oct. 23, 5 pm, Cedar Lake.

Oct. 23, 5 pm, Union, at Plymouth.

Oct. 29, 10 am, Mississinewa.

Oct. 30, 31, 10 am, Pleasant Hill.

Oct. 30, 10 am, New Lisbon, 1 mile west of Hagerstown

Oct. 30, Middlefork, at Rossville house.

Oct. 30, 6 pm, Lower Fall Creek.

Oct. 30, 4 pm, Landessville.

Oct. 30, 10 am, Eel River.

Oct. 30, Howard.

Oct. 30, Union Center.

Oct. 30, 5:30 pm, Monticello.

Oct. 30, 10:30 am, Nettle Creek.

Nov. 6, 2 pm, Pyrmont.

Nov. 25, 2:30 pm, Ladoga.

Nov. 26, Salem.

Iowa.

Sept. 18, 5 pm, Brooklyn.

Sept. 18, 3 pm, English River.

Sept. 18, 19, Des Moines Valley, county house.

Sept. 22, Libertyville.

Oct. 23, 4 pm, Monroe County

Sept. 25, 2 pm, South Keokuk.

Sept. 25, 6 pm, Clarence.

Sept. 25, 2 pm, Coon River, near Panora.

Oct. 1, Franklin, Decatur Co.

Oct. 2, 2 pm, Greene.

Oct. 16, 17, Franklin County.

Oct. 16, 5 pm, Prairie City.

Oct. 23, 3 pm, Fairview.

Kansas.

Sept. 17, 18, 5 pm, Olathe.

Sept. 18, Burr Oak.

Sept. 25, 26, 10:30 am, Washington.

Sept. 25, 5 pm, Pleasant Grove.

Sept. 25, 5 pm, Scott Valley.

Sept. 25, 6 pm, Fredonia.

Oct. 2, Osage.

Oct. 2, Lawrence.

Oct. 9, Prairie View.

Oct. 16, Paint Creek.

Oct. 23, 6 pm, Kansas Center.

Oct. 23, 3 pm, Conway Springs

Oct. 23, Eden Valley.

Oct. 30, Murdock.

Oct. 30, Larned.

Oct. 30, 10 am, Maple Grove.

Oct. 30, 2 pm, Topeka.

Maryland.

Sept. 18, 5 pm, Brooklyn.

Sept. 18, Sams Creek.

Sept. 25, West Point.

Oct. 30, 1:30 pm, Manor.

Oct. 30, 2 pm, Meadow Branch.

Oct. 30, 4 pm, Middletown Valley.

Nov. 13, 14, Longmeadow.

Michigan.

Sept. 25, 10 am, Chippewa Creek.

Sept. 25, 10 am, Sunfield.

Oct. 2, 10:30 am, Vestaburg.

Missouri.

Sept. 18, Smith Fork.

Sept. 18, 7 pm, South St. Joseph.

Sept. 25, Bethany, at Conway.

Oct. 2, 3 pm, Carthage.

Oct. 2, 2 pm, Pleasant View, at Bethany.

Oct. 8, Mound.

Oct. 23, Cabool.

Oct. 30, Log Creek.

Oct. 30, Rockingham.

Nebraska.

Sept. 18, Beatrice.

Oct. 2, Falls City.

Oct. 2, Sappy Creek.

Oct. 2, 7 pm, Arcadia.

Oct. 30, 7 pm, Red Cloud.

Oct. 31, Lincoln.

Ohio.

Sept. 25, North Poplar Ridge.

Sept. 25, 10 am, Springfield.

Sept. 25, 10:30 am, Mohican.

Oct. 2, 10:30 am, Seneca.

Oct. 2, 10 am, Portage.

Oct. 2, 10 am, Price's Creek.

Oct. 2, Fairview.

Oct. 2, 6 pm, East Dayton.

Oct. 2, 10 am, Blue Creek.

Oct. 9, 10:30 am, Black Swamp.

Oct. 9, Maumee.

Oct. 9, 5 pm, Lexington, Highland Co.

Oct. 16, 10 am, Wyandot.

Oct. 16, 10 am, Lick Creek.

Oct. 23, 5 pm, Upper Twin.

Oct. 23, 2 pm, Ross, 3 miles east of Mendon.

Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.

Oct. 23, Danville.

Oct. 23, 10:30 am, Silver Creek.

Oct. 23, 4 pm, Beech Grove.

Oct. 23, 2:30 pm, Loraine.

Oct. 28, 10 am, Poplar Grove.

Oct. 30, 2 pm, Palestine.

Oct. 30, 10 am, Donnels Creek, country house.

Oct. 30, 3 pm, Ludlow, at Pittsburg.

Nov. 6, 10 am, Salem.

Nov. 21, 10:30 am, Lima.

Oklahoma.

Sept. 25, 4 pm, Cement.

Sept. 11, Big Creek.

Oct. 23, Pleasant Plains.

Pennsylvania.

Sept. 18, 19, 1:30 pm, Marsh Creek.

Sept. 25, 26, 1:30 pm, Upper Canowago, Latimore house

Sept. 26, 6 pm, Summit Mills

Sept. 26, 3 pm, Mile Creek.

Sept. 26, 5 pm, Upper Dublin, at Ambler.

Sept. 28, 29, 9:30 am, Tulpehocken, at Heidelberg house.

Sept. 30, 7 pm, Alderson.

Oct. 2, 4 pm, Maple Glen.

Oct. 3, Indian Creek.

Oct. 3, County Line, Indian Creek congregation.

Oct. 2, 3, 10 am, Lower Canowago, Bermudian house.

Oct. 2, 3, 10 am, Black Rock, Upper Codorus.

Oct. 2, 3, 2 pm, Lost Creek, at Oriental church.

Oct. 3, 6 pm, Clover Creek.

Oct. 3, Berlin, at Garrett church.

Oct. 5, 6, 9:30 am, Midway.

Oct. 9, 10, 2 pm, Terry, at Three Spring church.

Oct. 16, Hyndman.

Oct. 17, 4 pm, York, in Belvidere Avenue church.

Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.

Oct. 22, 4 pm, Spring Run.

Oct. 16, 17, 10 Middle Falling Spring, at Shade House.

Oct. 18, 19, Fairview.

Oct. 20, 21, 1:30 pm, Chiques.

Oct. 23, 3:30 pm, Ephrata.

Oct. 23, 3:30 pm, Claar.

Oct. 23, 24, 2 pm, Lost Creek, at Freespring house.

Oct. 24, Codorus.

Oct. 24, Shade Creek, at Scalp Level house.

Oct. 24, Yellow Creek, at Steeles house.

Oct. 24, 6 pm, Roaring Springs.

Oct. 26, 27, 1:30 pm, White Oak, at Kreider house.

Oct. 30, 4 pm, Pleasant Hill.

Oct. 30, 6 pm, Plum Creek.

Oct. 30, 4 pm, Woodbury.

Oct. 31, 6 pm, New Enterprise.

Nov. 1, 2, 9:30 am, Springville, at Mohler house.

Nov. 2, 3, West Conestoga.

Nov. 3, 4, 3 pm, Mountville, at East Petersburg House.

Nov. 4, 9:30 am, Spring Grove.

Nov. 6, 7, Upper Cumberland.

Tennessee.

Sept. 18, 2 pm, White Horn.

Sept. 18, 3:30 pm, Pleasant Hill.

Sept. 18, Pleasant Valley.

Sept. 25, Limestone.

Oct. 1, 3 pm, French Broad.

Oct. 2, 3 pm, Bailey Grove.

Virginia.

Sept. 18, 3 pm, Woodstock at Valley Pike church.

Sept. 25, Valley Bethel

Sept. 25, 2:30 pm, Flat Rock, at Stony Creek.

Sept. 25, 3 pm, Green Mount.

Sept. 25, Middle River.

Sept. 26, Green Mount.

Oct. 2, Linville Creek.

Oct. 2, 2:30 pm, Flat Rock, at Pleasant View.

Oct. 2, 3:30 pm, Salem.

Oct. 16, 2:30 pm, Flat Rock, Wakeman's Grove.

Oct. 16, Bridgewater.

Oct. 16, 2:30 pm, Summit.

Oct. 23, Barren Ridge.

Oct. 23, 2:30 pm, Elk Run.

Oct. 23, Lebanon.

Oct. 23, Cook's Creek, at Garber church.

Oct. 23, Beaver Creek.

Oct. 30, Mt. Vernon.

West Virginia.

Sept. 17, 5 pm, Tearcoat.

Sept. 18, 2 pm, Alleghany Chapel.

Oct. 2, Harman.

Oct. 2, Mountaindale.

Oct. 2, 3:30 pm, White Pine.

Oct. 16, Shiloh.

Oct. 30, Maple Spring.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

UNDER date of Sept. 9 another destructive flood is reported from Mexico. At Xicotencati, in the State of Tamipaulas, the entire country along the Tampico branch of the Mexican Central railroad, between the San Juan River and La Cruz, is inundated. Heavy losses of life have been reported, in some towns involving as many as 500 persons. The destruction along the San Juan River is almost complete. Irrigation works, in and around Metamoras, have been ruined, involving a loss of millions of dollars. Extensive relief trains, with provisions and clothing, are being hurried to the stricken region.

ANOTHER large tract of land is to be opened by the Government to intending settlers. The lands are in the Cheyenne and Standing Rock Indian reservations in North and South Dakota. The drawing will be at Aberdeen, S. Dak., beginning Oct. 26. Selections and entry can be made after April 1, 1910. About 1,500,000 acres are available in the entire tract, which is nearly ninety miles long, and from thirty to eighty-four miles wide, and embraces parts of both States. Registration for the lands will begin Oct. 4 and close Oct. 23. Applications must be made in person at Aberdeen, Pierre, Lemmon, Le Beau or Mobridge, in South Dakota, or at Bismarck, N. Dak.

COMMANDER PEARY and Dr. Cook are now the central figures in the animated discussions concerning the north pole discovery. Taking into consideration Peary's brilliant record in previous explorations, there is not a shadow of doubt that his claim is entitled to the utmost consideration. We may well believe that a man who, by previous experience, knew the hardships to be encountered, and prepared himself accordingly, had a chance for success, not possessed by many others. As he reached the eventful period on his trip when, through a temporary break in the clouds, he was enabled to make his final accurate observations, he was absolutely sure that the pole was really found. The prize of the arduous search of three centuries was his. His anxious struggles and efforts for twenty years were rewarded at last. The difficulties of his journey, going and coming, are well described in his graphic account. Only a man of the most rugged constitution could have coped with the rigors of the far northern clime. That he so well accomplished the seemingly impossible, is an honor to the brave explorer as well as to the nation who claims him as her own. Much credit is also due Dr. Cook, though it remains to be seen whether his alleged claims and observations will bear the severe test of scientific scrutiny.

ALL threatening troubles between China and Japan have been happily dissipated, according to an agreement signed in Pekin, Sept. 4. Japan secures control of central railway franchises in Manchuria, and the right to construct other lines; also acquiring the right to work several valuable mines. In return Japan agrees to recognize Chinese sovereignity in the Chientao district, and consents to pay certain indemnities, the amount of which is to be determined later. "How good and pleasant it is" for nations, as well as brethren, "to dwell together in unity"! It is a mark of good common sense, as well as civilization in its truest aspect, when difficulties can be adjusted without a resort to brute force.

CONSTITUTIONAL government in Russia is daily becoming more and more of a farce. Finland, which heretofore has enjoyed at least a few special privileges, guaranteed by the crown, is now to feel the full rigor of despotism. It is evident that the old autocratic days are returning throughout the Empire. A special ukase, just published, decrees that, in the twenty-four provinces that constitute the most populous part of industrial Russia, the military and police authorities and the governors may at any time suspend ordinary law, and administer affairs according to martial law. By this ruling, newspapers may be suppressed at will, the right of buying, renting or selling of land cannot be exercised without consent of the authorities, and any person, whosoever, may, without judicial proceedings, be exiled to the Government mines or the horrors of Siberia.

HALLEY'S comet, which every seventy-four years comes within the range of the astronomer's telescope, was sighted Sept. 11 by Prof. Wolff, of Heidelberg, Germany. It was last seen in 1835. Its first recorded appearance was as early as 250 years before the Christian era, and the superstitious of all ages have persistently declared that its periodic advent portends dire disaster to the human race. While the comet may now be readily seen by means of the larger telescopes, it will not be visible to the naked eye until next spring, when it may be noticed just before sunrise. Edmund Halley, an English astronomer of the seventeenth century, was the first scientist to trace the periodic appearances of this comet, and to affirm that seventy-four years elapse between each appearance. While earthly things may be changeable and subject to variation, the celestial bodies move with absolute accuracy, proclaiming that a Divine Hand rules the universe.

NOW, since the eight weeks' strike of the Pressed Steel Car Company workers, at Schoenville and McKee's Rocks, Pa.,—referred to previously in these columns,—is settled by mutual agreement, it is well, perhaps, to look at some of the facts in the case. During the murderous riots ten lives were ruthlessly sacrificed and more than $1,000,000 was lost in wages, not counting the losses incurred by the company because of the strike. By the agreement, now arrived at, the scale of wages is made equitable, and existing abuses and grafting by foremen provided against. It is generally conceded that all this might have been brought about at the start, so as to have forestalled the strike entirely. In strike settlement reform Canada is far ahead of the United States, as for two years its industrial disputes have been settled by the Investigation Act. This compels both employer and employés to submit their grievances to a Board of Conciliation which speedily arrives at a just and equitable solution of the difficulty.

ACCORDING to official reports the great strike, that affected most of the Swedish industries, has now been settled, and work will be resumed all over the country, except at manufactories which were closed by conditions resulting from the strike. It is estimated that at least $250,000 a day in wages, has been lost by the strikers, which, in the aggregate, amounts to no small sum. One redeeming feature of the strike period was the strict prohibition of the sale of beer and spirits, as ordered by the authorities to avoid possible acts of lawlessness that might have resulted from the use of liquor. The prohibition had the desired effect, and also saved the slender means of the strikers. But if prohibition was good during the strike, why not equally beneficial afterward?

THE world-famous caverns of Kentucky and Virginia bid fair to be surpassed by still larger ones in Northeastern Arizona, according to Prof. Edgar L. Hewitt, a noted scientist. Large chasms and lofty chambers and halls are found in the vast subterranean domains. Ancient and mysterious ruins, never before visited by white men, are in close proximity to the caves. Here relics, household articles and other remains of a long-forgotten race were found. The caverns, no doubt, afforded shelter and protection to some of the early tribes. In the same vicinity there are several natural bridges of prodigious size, far excelling similar rock formations in other parts of the country. The Indians have long known of the existence of the caves and ruins, but kept their discovery a secret until a Navajo guide conducted Prof. Hewitt to the interesting sights.

THE forthcoming Hudson-Fulton celebration at New York will be attended by representatives from all the nations of earth, most of them sending a fleet of warships to add to the gorgeous display. Not so Japan. That country is sending 2,100 cherry trees as a gift to the City of New York. It may be readily seen what is meant by the delicate, yet significant, offering. The cherry blossom and chrysanthemum are not only the most beloved flowers of Japan, but in a poetic sense, they typify the very genius and character of the nation. Why should not the American nation recognize, by the gracious gift, that Japan has for us naught but the most kindly feelings? The evidence is plain enough. Then, too, the way in which Japan has turned the other cheek to all our recent insults, shows that a Christian nation can often learn a lesson on New Testament forgiveness from a so-called pagan people.

THE grim reaper, who, without respect of persons, cuts down prince and pauper alike, suddenly ended the busy career of Edward H. Harriman, the railway magnate and Napoleon of finance, on the afternoon of Sept. 9. He had only recently returned from his trip to Europe, whither he had gone in a vain quest of health. Returning to his million-dollar home in Arden, N. Y., the best specialists sought to revive the waning powers, but failed in the attempt. In his conspicuous field of railway exploitation, Mr. Harriman was, undoubtedly, a genius. His methods,—such as bonding one road, to buy stock in another, and thus secure control of a number,—were often questionable, and his grasping ambitions were frequently alarming. Undoubtedly, the feverish activity of the last ten years appreciably shortened Mr. Harriman's life. No man could long withstand the wear and tear of so strenuous a career as his. Leaving his beautiful home on Tower Hill, so richly supplied with all that heart could wish, he has crossed the silent river. Happy he who, in parting from this world, has the promise of a heavenly inheritance in a world of bliss!

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

'TIS YOU.

The world is waiting for somebody,
Waiting and watching today;
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and a generous heart,
With a gift of deed or song.
Do you doubtfully question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
The sad world, bleak and cold,
When wan-faced children are watching
For hope in the eyes of the old.
Do you wond'ring question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been for years on years;
Somebody to soften its sorrows
Somebody to heed its tears.
Then doubting question no longer "Who?"
For, O, my friend, 'tis you!

The world is waiting for somebody,
A deed of love to do;
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

—Unidentified.

SINGLENESS OF HEART.

BY D. E. CRIPE.

After the disciples had sold their possessions and continued daily together in prayer, they had only one purpose in life,—serving God. The Romans might govern the land and collect the taxes; it was no concern of theirs when they were serving God. The scribes and Pharisees could wrangle about the law, the tithes and sacrifices; it was nothing to them. The rich might adorn themselves in purple and fine linen, and fare sumptuously every day, but they had sacrificed the riches and the pomp of the world; they were waiting to be endued with power from on high, and they ate their meat with joy and singleness of heart. They did not concern themselves about the affairs of this world, for they had separated themselves from the common crowd, who lived but for the pleasures of the day, and had set out to seek a heavenly kingdom.

"Ye cannot serve two masters." This is one of the unchangeable laws of the universe. A man cannot have two aims, two life-purposes, at the same time, any more than he can go in two directions at once. Not that one must necessarily put all his time to his chief calling or vocation. Paul's preaching was not the less powerful because he spent some time in making tents. His handicraft in no way weakened the ardor of his religion, or conflicted with it. Some of the ablest ministers of the Church of the Brethren have devoted much of their time to the tilling of the soil, yet their labors in the Lord's vineyard were as influential and effective as the efforts of those who devote all their time to the cause. Farming was not the aim and end of their lives, but a means by which to obtain a livelihood for themselves and families. When the work of the Lord and the work of the farm demanded their service at the same time, they considered the Lord's claim first.

There are Christians in our day who have not this "singleness of heart," which characterized the early disciples. They have enlisted in the service of Christ, have set out as pilgrims for the Promised Land, yet, on this journey, they want to enjoy all the pleasure of the world as they pass along. Instead of denying themselves, taking up the cross and following their Master, they yet love the world, the lust of the flesh, the lust of the eye, and the pride of life. They devote their time as earnestly to the gathering of riches,—laying up treasure on earth,—as do those who have not started a bank account in heaven. They are as eager to "eat, drink and be merry," as are those who may die tomorrow—without hope. They are as anxious to make a fine appearance before the proud, vain world, as are those who never put on the robe of righteousness.

The trouble is, they have two great purposes or objects in life—instead of a singleness of heart,—they want to please God and please the world too. They want to enjoy the riches, the pleasures, the honor and the flattery of the world, and, at the end of this life, receive the Christian's reward. But Christ has emphatically declared, "Ye cannot serve God and mammon." The Spirit has said through the Beloved Disciple, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15.

When David went out to fight Goliath, he aimed straight at the giant's head, and the stone went true to the mark. If he had aimed at both Goliath and his armor bearer, he could have hit neither. Unless there is singleness of heart in the Christian's aim in life, if he aims both to serve God and please the world, he will miss both marks as widely as David would have missed the two men. The world readily sees the hollowness of such a double pretense, and God is not deceived. "The wedge will rend rocks if its point be single," says a philosopher, "but if its point be double it will break itself and rend nothing."

The true Christian makes the worship of God his vocation, his one aim in life. He needs must have other pursuits or employments with which to obtain sustenance for this natural body, but these are subservient to his life work. He necessarily must come in contact with the world, but he cannot expect to compete with the people of the world in money-making, in obtaining honors or applause, for these things are their chief objects of pursuit. It is their vocation and they put all their time and attention to it. The best the Christian can expect is to make use of these things for the supplying of his temporal wants, and so to live as to "keep himself unspotted from the world."

Serving God is the noblest pursuit in life, and one of which one never need be ashamed. Such service has adorned the lives of the wisest and greatest men of earth. If there is anything to be ashamed of in this service, it is our own frailty and faithlessness. Even the world honors a faithful Christian many times more than an unfaithful one, if we care for the world's honor. The men and women who wear the Salvation Army uniform tell by it to the world that they are enlisted in God's service, and have separated themselves from the pursuits and pleasures of this life. Because of their uniform they are everywhere known, respected and trusted, and can do work which otherwise would be impossible. They are not ashamed to be seen in their uniform, for they are willing that all men shall know where they belong. They do not wish to associate with the gay butterflies of humanity. They are willing to have every one know that their lives are devoted to the service of God.

The Master bore his cross, not along the flowery pathways of the valleys, but up the rocky, painful road to Calvary. Yet that very self-denial has brought salvation to the race. He who is following that Master in singleness of heart, who desires to make his life a benediction to all as he passes along, knows that he must forego many of the pursuits and pleasures of this life. He knows that it requires all his energies to make a success of this life-calling, to serve his Master and to work out his own salvation. He does not lust for the pleasure of being "clothed with purple and fine linen, and to fare sumptuously every day."

He has already learned the important lesson which came too late to the rich man, that one cannot have all the good things both in this life and in the life to come. "Son, remember that thou during thy lifetime hadst thy good things, likewise Lazarus evil things."

Stillwater, Okla.

HOW I READ THE MESSENGER.

BY JOHN HECKMAN.

There are fifty or sixty thousand readers of the Messenger. They demand short, crisp articles for their reading. They want it in terse, clear language. So do I. They were less exacting thirty years ago. The standard is higher now. I am glad of it. It will be higher in the future. I am glad for that. Some articles are rich in thought. Such may be short. If not rich in thought, they should be short.

Writers with quick and vivid style, with something to say, I never pass by. Short articles have some advantages. Some readers read the Messenger through every week. I do sometimes. Short, dull articles do not last long anyway. Short, "thoughts-that-breathe-and-words-that-burn" articles may last a long time. They do for me. They go home. Long articles have advantages too. They are capable of saying more. They ought to. When they do, I like them. I am convinced that they are sometimes easier to write than short ones. Then, perhaps, they provoke less thought. Last week I heard a gentleman talking to a lady in the depot. He continued some minutes in one continuous strain. I overheard her answer. She said, "I do not care how much a man talks, just so he says it in a few words." The same can be said of writing. If the long article has no dull spots, I read it clear through. If it has a message worth while, I read every word of it. Sometimes I read the first and last paragraphs to avoid the dull spots. If an article is written by a writer with a reputation of saying things, I can't afford to pass it.

Readers are demanding better literature. They are entitled to it. They deserve the best. The best is none too good. We have the men who can make the best, and women too. Some of the brightest and best men and women of the age are ours,—*God's best gifts.* Whether they write long or short, I read them.

There is the church news. Somewhat of a sameness, yet always different. Much read and appreciated, but could be better. We are interested in the spiritual life struggle,—its hopes and ambitions, its successes and falterings. "Church news" tells what men and women do. The more of actual life, the better it suits me.

Long articles I pass at first unless the writer is one whose pen is never set to anything uninteresting. Theories are passed till there is more time. Once passed, likely passed forever. Last week's paper is of little value to the regular subscriber.

Biography is the story of life itself. It's the story of struggle. It's the story of battle. It's the story of a race run. When well told, it is always interesting and worth while. It helps me. It helps you. The men and women who have spent their lives for God and their fellowmen are always interesting. It is this element of a well-spent life that invites me to read the church news, and even the obituaries.

Then there is the Round Table. In this I am sure of short articles. All different, by different people. All out of their very experience. Actual life told by those who live it. Observation, experiences, conclusions. Interesting? To the limit. Profitable? Just as I profit by it.

Polo, Ill.

WHY SHOULD THE CHRISTIAN COLLEGE BE PERPETUATED?

BY S. F. SANGER.

At no time, in the history of our country, has this question been fraught with so much interest as now. It is the opinion of some educators that the demands of education are fully and better met without denominational schools than with them. The colleges and universities are very largely the source of a nation's thought and life. Educated men, as a rule, do the thinking of their age. If that thinking is in favor of the Bible and the religion it teaches, the age will be of the highest moral type; it will be Christian in character. If the thinkers are skeptical as to the Bible, its origin and teachings, then infidelity, agnosticism and atheism will blight both church and nation. The work of our schools is either constructive or destructive, spiritual or carnal, in proportion as they support or spurn the Bible.

One needs only to study the philosophy and history of Greece and Rome, deprived of the Bible, to see the shocking laxity in the moral and spiritual life of those nations. Moral purity, in fact, in these nations, was neither taught nor upheld by law. Lewdness and cruelty were rife; chastity a lost virtue. No system of morals has yet been evolved, comparable to that taught by the Bible.

The schools that omit the Bible in their curriculum are weakened in their moral force and usefulness to mankind. The moral strength of the nation and the virtues of society demand that the strongest available forces be exercised in the training and teaching of the youth of our land.

When the religion of the Greeks and Romans, as well as of other heathen nations, failed to meet their spiritual needs, they lost confidence in their religion as well as in their gods, and drifted into agnosticism and atheism, as well as into the darkest shades of cruelty, dissoluteness and immorality.

The tendency on the part of so many of our schools toward indifference and disrespect for the Bible, even to rejecting its teachings, must, and is, leading to the same results experienced by the classical nations. The agnosticism, skepticism and infidelity, now extant, are largely due to the teachings, or lack of teachings, in nonchristian schools, and hence prove one of the strongest arguments in favor of Christian colleges.

One of the greatest weaknesses in the college and university of today is in the faculty. Students are so very largely stamped and moulded by the spirit and personality of the teacher that great care should be exercised in the selection of a faculty. Students from Christian homes, or those who are spiritually inclined, are disposed, and rightfully, to look to their teachers for moral and religious guidance and support. If this is not obtained, they are disappointed and confounded, and will be inclined to drift from their moorings,—especially when taught by irreligious teachers, or those not active in Christian work.

So often, in the selection of teachers, intellectual acquisitions and attainments are made the chief consideration, to the neglect of religious or moral worth. The teacher who fails to show the harmony that exists, and must exist, between religious truth and every other truth, fails in the most important phase of his profession. It must be taken as a reasonable conclusion that any process of thought or study that devitalizes spiritual religion has some fundamental defect.

College presidents are often selected more on account of their ability for securing endowments and large moneyed influences than for their ability to teach and govern. Three college presidents of leading Western institutions recently resigned, worn out by the constant strain of securing funds. One college president of fine temper and a born teacher said that, during the last ten years, he has not spent one hour teaching the subjects for which he spent twenty-five years in preparation, but has exhausted his mind and body as a "financial agent." Our schools are drifting into commercialism, after the spirit of the age, instead of leading the nation into the higher life.

In earlier days no man was considered qualified to teach in college who was not a professing Christian. That has greatly changed, even in some of our theological schools. Now, if a man has the intellectual qualification, little is said about his spiritual worth. This is another reason for perpetuating Christian colleges, such as are making religion a primary consideration both in teaching and practice. Our present danger lies in exalting the intellectual above the moral and spiritual. This fact explains the diminishing religious interest on the part of the teaching force. This looseness and indifference in the religious life and teachings of colleges and universities, and their strong tendency toward commercialism, is a potent cause for the dearth of ministers, missionaries and active Christian workers. This irreligiousness is evidenced, also, by the absence of so many men and boys from the religious services.

The three strongest forces arrayed against Christianity, in all of its history, have been physical force or persecution, intellectual power, and money power. The first lasted for centuries, through a train of torture and bloodshed. The second was led by such men as Hume, Voltaire, Paine and Ingersoll, supplemented by the scientists, Huxley, Helmholtz, Tyndall, Meyer, and the so-called higher critics of our age. These were giant-minded men, but their teachings were against the Bible. The third is money power,—the ruling power of this age in many respects,—which is influencing, so largely, our educational institutions. There is contiual clamoring for heavy endowments, with a corresponding extravagance in money as well as in doctrines and creeds.

The one essential reason for continuing Christian colleges is, because the Bible has been so largely eliminated from our schools, first from the public and State schools and then from a number of our colleges and universities. The result of this is to maim and cripple the moral and spiritual life of the student. This rejection of the Bible, and departure from its teachings and influence, can have but one effect,—the weakening of our national standard of morals. It is shocking to learn of the thrusts that are being made at the Bible and its teachings, the government and its institutions, as well as against the home and its sacredness, by many of the college professors. I shall quote only a few as specimens:

Prof. Chas. Zueblin, of Chicago University, "There can be, and are, holier alliances without the marriage bond than within it."

Prof. E. L. Earp, Syracuse University, "It is unscientific and absurd to imagine that God ever turned stone-mason, and chiseled commandments on a rock." This professor denies that Moses got the ten commandments in the way the Scriptures tell.

Prof. W. G. Sumner, of Yale, teaches that "both 'pair marriage' and 'democracy' are produced by conditions of society, and both are transitory."

These, as well as many other professors, teach that "race morality and individual morality are both exclusively human attributes, having their strict analogues in the animal world"; that "the passage from animals to humanity was wholly the result of brain development,"—simply the work of evolution. "Religion," says Prof. Frank Ward, "merely invents supernatural penalties to dragoon men into following the adopted plan."

When we take into consideration that there are 493 institutions of higher learning in the United States, and that, in their classrooms, there are 229,000 students, listening to more than 20,000 instructors, and that this quarter of a million students are paying out $13,343,000 in tuition fees yearly, is it not time to consider the propriety of perpetuating, and even increasing, the list of Christian colleges?

From the Atlantic to the Pacific there are schools of higher learning teaching that "there is a scholarly repudiation of all solemn authority"; that "the Decalogue is no more sacred than a syllabus"; that "the home, as an institution, is doomed"; that "immoral acts are merely such as are contrary to the prevailing conception of society, and that the daring, who defy the code, do not offend any Deity"; and that "ethics grow out of customs." With such conditions in our midst, is it not time for all lovers of the home, patriotic citizens of the country, and true believers in the Bible, to exert every power and apply every means to rescue our youth from the blasting influences of such teachings and maintain the moral and spiritual strength of the nation?

It should be definitely understood that the members of any American university's faculty are not a unit on the sentiments expressed in the above quotations, and that the schools they represent are not fully committed to these teachings. This, however, shows to what dangers our children are exposed who attend these institutions.

It is an established fact, or rule, that men do not in their lives transcend their ideals. If we are allowed to judge these professors, what must their lives be? Certainly not above their own standard, if standards are the outgrowth of one's own ideas and practices.

These conditions, with the increased indifference toward the Bible and religion, on the part of teachers and students, is causing many parents' hopes to be blasted, and they are made to exclaim. "Where *shall* we send our boys and girls to college?" Is there not a need for good, strong Christian colleges?

We need colleges where parents can send their children, resting assured that they will not only be developed intellectually and physically, but also morally and spiritually. Loss of spiritual vision always carries with it a loss of intellectual vision,—the mind impaired in its capacity for interpretation and adjustment. The highest aim of education is character; for character determines destiny. The most potent factor in forming character is the home and the school where the Bible is taught.

A deplorable condition is now confronting the Christian church, because of the great indifference and even opposition to her work, as well as against the Bible and its teachings, upon the part of so many boys and men. This is evidenced by their absence from church services. Three-fifths of the attendance at church, and the same proportion of church membership, is composed of women. The men are measurably lost to the church.

Another source of opposition to Christian or denominational schools is developed in the attitude taken by Mr. Carnegie in the establishment of his "Foundation for the Advancement of Teaching." This new institution is endowed by him with fifteen million dollars, not as a charitable institution, but as an educational agency, by the establishment of a retiring allowance system, or pension, in such colleges and universities as may become eligible to its benefits. In making this gift, Mr. Carnegie imposed upon his trustees the condition that the retiring allowance system should not be extended to teachers or institutions which are under the control of a sect, or which require their trustees, officers or teachers to belong to a specified denomination. Mr. Carnegie, through Prof. Pritchett, his authorized agent, disclaims any opposition or hostility to denominations, or the cause of religion. I shall not impugn his motives. It is not my province to do so, for it belongs to God to deal with motives. Is it not apparent, however, that his restrictions have a direct effect on colleges making the Bible a part of their curriculum? What percentage of the colleges and universities, not under denominational control, are adhering to the Bible teachings on the fundamental doctrines of the Christian religion, such as the atonement, the divinity of Christ, the fact of miracles, and the inspiration of the Scriptures? Mr. Carnegie is, to say the least, not *for* schools that teach and uphold the Bible most strongly and implicitly.

Whatever may be said about such bequests and regulations, is it not apparent that the rising generations, coming up through our modern commercialism, will be influenced to turn from the stricter Christian colleges, which adhere most closely to the Bible, through denominational control, toward the schools offering the greatest inducements financially?

I have endeavored to give, as briefly as possible, a general survey of the educational question in the foregoing part of this article, as it now exists, or as I view it. This condition is one that should be carefully studied by every one interested in the educational work of the Church of the Brethren. We are confronted with a momentous problem. We do not only have to deal with this phase of the question, but we are now reaching an important stage in our educational work as a church,—one which can best be studied by taking a survey of the field in general.

The Church of the Brethren has recognized the fact that she has a duty to perform in the educational work,—a duty first to our own children, that they may enjoy educational privileges of as high order as possible, both from an intellectual as well as a moral and spiritual standpoint, so as to prepare them for the highest and most sacred duties of life; and, in the second place, a duty toward educating those not of our own homes in the higher life. It is no more a question of education or colleges among us; we already have the schools. The vital question now is, What relation does the Church of the Brethren sustain to her colleges? Or, How can the schools be made to serve, most effectively, the cause of religion and the cause of education?

Today, if a college is to be supported as a genuine college,—one that will be recognized as such by our educators,—the expense is large, while the cost of a true university is out of all proportions to our resources. Other churches, in the last two decades, have found increasing difficulty in supporting their schools. This, however, is no less true of our own Fraternity.

All these considerations,—the widespread diffusion of general education, the increased support given higher education by the States and individuals, the cost of modern equipments and methods of education—seem to make it impossible for schools to be conducted on a paying basis, or make ends meet from the income de-

rived from tuition and board. This, too, makes it next to impossible for individuals to shoulder this responsibility, as has been done in the past.

Entirely new conditions have developed within the last ten years, making the question of colleges and their support a tremendous problem. The high schools in most States have increased in number, and are much better equipped. With higher standards they are becoming strong competitors of the smaller colleges. The States of Ohio and Indiana, each, are graduating from their high schools, annually, about four thousand students. The free tuition of the State normals, colleges and universities, with their free scholarships and the advantages offered by the highly endowed schools throughout the country, makes the school problem of the Church of the Brethren a momentous one,—one that demands immediate and careful consideration and adjustment.

The whole question resolves itself into this proposition: *"Is the college worth while?"* Whatever serves the highest interests of the church and the cause of education, determines her duty. If colleges are recognized as one of the agencies to which the church should direct her energies and if they are a justifiable means for accomplishing her work, it then becomes evident that she is wholly responsible for the establishment and support of colleges.

I am well aware that many good brethren will look upon such a proposition with disfavor. Such a responsibility looks like a huge mountain, and such a step was not contemplated in the inception of our schools. And, indeed, it is a great work, but can we afford to neglect our opportunity in measuring up to our responsibility in behalf of our boys and girls, as well as the future good of the church? I am not alarmed at the aspect. I believe we are adequate to the task, and that most satisfactory results will follow, if we meet the issue promptly and in a judicious way. In fact, there are but two ways left open to us. One is to allow the schools to close for lack of support; the other is for the church to assume full control of the schools, and make herself responsible for their support. Let us face the issue as a matter of responsibility or duty, rather than a fancy or sentiment. I believe that, when once our Brotherhood is made conscious of her duty and obligation to the rising generation, the issue will be met.

The Church of the Brethren has shown her liberality and benevolence in providing homes for the aged and homeless. She has been active in her missionary effort as well as in the fostering of her schools. But today we are confronted with another problem. Another class of persons is appealing to us. The most promising boys and girls of our homes, the brightest intellect of the church are anxiously and hopefully looking for help,—that which will train and educate them for the country, the home, the church, and for heaven. Shall we meet their demands?

We expend large sums of money in building and maintaining homes, orphanages, hospitals, etc., for the benefit of the unfortunate and needy. This is proper and right; but the benefits conferred on the inmates of these institutions, and their importance to the country and church are not to be compared with the mighty power coming from the bright, intellectual youth of our land, to whom both church and nation look for their future prosperity and perpetuity. "IS IT WORTH WHILE?"

The Catholic church has long since settled this question. She thinks it worth while. Should not we think as much of our children and our church as they, and as readily and willingly make the necessary sacrifice in their interest? Can the church do a greater work, —one more far-reaching,—than fully to support her schools, educate her children and maintain pure Bible doctrine, thereby obviating the risk of losing our most talented boys and girls? When the church assumes control and support of our schools, it will assure better patronage, greater efficiency and a better influence for the church.

One of the hindrances to church support of our schools is the indiscriminate multiplicity of schools. It is not *more* colleges that we need, but colleges that shall be sincere, honest, thorough and adequate, and that supply an *actual need*. We are prone to found schools for all sorts of reasons, and then look around for students to fill them, and funds to maintain them, omitting to count the cost, or to estimate the resources, only later on to reap the results of such a course.

It would be much more economical as well as wiser, for some Districts to provide a fund to defray the transportation expenses of those desiring to attend college and support those colleges already established, than to found and maintain schools of their own. We are now reaching a crisis in our educational work. A transition is before us. Let us meet the issue with becoming courage and manliness. This means church support and control, with schools properly provided for, and judiciously managed.

South Bend, Ind.

THE FUNCTION OF MUSIC IN RELIGIOUS SERVICES.

BY ADALINE HOHF BEERY.

Music is the normal soul's native air. The argosies of his best impulses ride on the high tide of harmony. The song of the morning stars has never died, but sweeps over the strings of the human heart whenever joy is a guest. Life would be a dreary, stupid book of prose if there were no bars of music between the paragraphs.

Most of the activities of nature are spelled with grace notes, cantabiles, and cadenzas. Man's benefactors,—the brook, the rain, the sun, the breeze,—approach him with a smile and a musical inflection of voice, compelling a sympathetic response of gratitude.

God comes down and looks over his world, picking up obstacles in the path of his children, rooting out thorns of selfishness, cultivating good resolves, and covering all with the dews of blessing. As we contemplate the vast benefits which are piled up before us, we lose our common speech, and break into song.

This is how David, the harpist of Israel, must have felt when composing his exuberant processionals. Note, as his book of psalms comes to a close, that his praises tumble over each other like a mountain torrent. And so does every true man leap at the sound of his Master's voice, whether in the quiet walk in the green woods, or in the vaulted sanctuary where he and his fellows congregate, and the Unseen Presence unites all with the electric bond of love.

I fear the Lord would think it a dry service if only one voice were heard,—one churchly speech and prayer, with the pews full of mutes. "Let everything that hath breath praise the Lord." It is the natural thing to do, as I said before.

Music is the life of any gathering. How we sit up and collect our bored selves as soon as the first chords begin to swell! True religion has its synonym in happiness. Happy people sing. And when a houseful of happy people sing, the effect is supremely satisfying, both to the congregation and to the One they worship. Praise in song is fundamental in a religious service.

Music should be used abundantly and discriminatingly. And here I would like to say that I have a decided leaning toward the stately in church music. The grand chorals and chants, used long ago, inspire me more than the petty jingles which disfigure many a modern hymn-book. *"Ein Feste Burg"* is a good sample of what I mean. Imagine Martin Luther trying to sing with an up-to-date Sunday school in a whirligig of doggerel, set to a flimsy, staccato rhythm which attacks the feet!

I feel strongly on this point, and have often wondered why children could not be taught to sing and love the dear old doxologies which moved our forefathers in their devotions! We are on the toboggan slide of modernism, and can hardly get there fast enough.

Music should be adapted to the kind of service. The responsibility of selecting the hymns is on the leader of the meeting. The words should be chosen because they fit the subject, and not because somebody "likes the music" to which they are set. And this prompts me to insist that words and music should not be "unequally yoked," but be wedded in genuine harmony. Sometimes, in church, I do not feel like singing because the words or tune are so out of place.

I do not believe in putting sacred words to a tune that has become popular through its association with the words of a sentimental ditty. Perhaps I haven't a very strong mind, but whenever I try to sing such a piece, the original song keeps bobbing up, and spoils the devotional nature of my thoughts. There is one thing perhaps worse,—putting flippant words to a tune hallowed by long use in church worship. When we have so many sublime works of the masters of music to choose from, why should we drop to such a level?

It would not hurt to imitate our Episcopal friends sometimes, in their adoption of certain praise psalms in their opening and closing chants. The Psalter is incomparable. The Hebrew singer is the ideal lyrist. He could not make instruments enough to praise the Lord, so he called on the lofty cedars, the sunny valleys, and all the phenomena of nature to join in one colossal ascription of praise to Jehovah-jah.

There is a new blessing to suggest a new note in our song every day. But when our last mortal, quavering strain dies away, and our ears are listening for our Father's welcome home, we shall catch the new song which man never heard, and sing it as if we had always known it, and never grow tired of the infinite variations of the one theme—love.

Huntingdon, Pa.

THE NEW RELIGION.

BY G. A. SHAMBERGER.

The conservatism of the Church of the Brethren, in reference to sending children to the higher institutions of learning, may at last be found to be a wise policy. Some drew wrong conclusions and objected to great mind training. This was due to observation, and the argument offered by the friends of education, that education would do certain things.

The facts are, that education does not do, and can never do, much that is commonly accredited to it. To name one thing,—it does not make followers of Jesus. Indeed, much of the infidelity of this age was begotten in the higher seats of learning,—insidious, polished, two-faced, but still rankest infidelity.

Now comes Dr. Eliot, ex-president of Harvard, with a new religion. The announcement may be new, but he has surely given these ideas to all under his influence in college life. The new religion dismisses Christ, to all intents and purposes. It is a sugar-coated infidelity, more dreadful than Ingersollism. Eliot's notions, with all sorts of modifications, are to be found in seats of learning on both sides of the Atlantic. Foster, of Chicago, is on the front wave. A few of these men are outspoken and get the censure of those not willing to deny Jesus, but the number holding the same views is increasing greatly. No wonder that boys and girls, in the formative age, readily accept the ideas of their teachers. First, The teachers are supposed to know. Second, Their ideas conform to carnal learning. We pause to notice that, so far as ability goes, there are farmers and mechanics of as great ability as Eliot, or any of the schoolmen; that much that is now held as scientific facts will be found false; that much of the learned man's time is spent in reading and thinking other men's thoughts—much of it erroneous; that what is known is a small part of what there is to know; that no man will ever have more than a smattering of the knowable; that there will always be a large place for faith.

I don't want that kind of a creature to make a religion for me. I should like to tell Eliot and the rest that we do not need a new religion,—we need to keep what we have.

The great truth that Christ came to save sinners, that he died and rose again and makes intercession, is the truth that is denied by the schoolmen,—not all of them, but many. Good works is advocated, and to do less would bring contempt. They did not originate the idea of good works. God's people have always maintained this.

Jesus not only presents the divine side, but the human side as well. It may be left for the Church of the Brethren to support these truths. During recent years there has been a wonderful preparation for such a movement as Eliot proposes. The young people's organizations have brought together a large number of people upon a system of compromise. These people

are not mature in judgment. Their leaders are largely influenced by the schoolmen and somewhat by politics. What are we going to do about it?

Many things we cannot do. There is one thing we can do. *We can own and control our colleges.* The time is fully here to do this. We must do it. We ought to do it now. The fast element is not back of this. The conservative brethren should get busy about this matter. To control, we must own. And then no teachers should be permitted to stay one day, when found out of harmony with the church. We have the men,—we have the means. The only thing we need is the mind. With one mind let us take hold of our colleges and equip and guide them. No more important matter confronts us. It might be well to begin with one school, since a number of good brethren would like to have a demonstration before giving hearty support. I have no fear about the demonstration. We can get complete equipment and there are no brighter minds than we can furnish as teachers and pupils. Will we arise to this urgent duty and high privilege?

Nanton, Alta., Canada.

RELIGIOUS STATISTICS.

THE following is taken bodily from the *Independent* of Sept. 2:

The Census Bureau has issued an abstract of its report on the religious denominations of the country. The only preceding census report of the sort was that of 1890, this being for the year 1906.

There are found to be 186 religious denominations, against 145 discovered in 1890. But during this period 12 ceased to exist and 4 were consolidated with others. By division 13 new bodies appeared, while 48 new denominations were organized or came to light.

Of the 186, the Protestant denominations number 164; Roman Catholic, 1; Jewish, 1; Latter Day Saints, 2; Greek Church, 4, and 14 others are miscellaneous, such as Armenian, Buddhist, Spiritualists and Theosophists. There have been formed 212,230 organizations, such as churches or congregations, an increase of 47,079 since 1890.

The Protestant bodies increased 42,564, or 27.8 per cent, and the Roman Catholic 2,243, or 21.9 per cent The total number of Protestant organizations was 153,054, and of Catholic 10,239; and the remaining bodies were only 1,858, giving a total of 165,151. The total communicant membership of the churches was 32,936,445 as against 20,597,954, reported in 1890, an increase of 60.4 per cent. Of these the Protestants had increased from 14,007,187 in 1890 to 20,287,742 in 1906, while the Roman Catholics report a membership of 12,079,142 against 6,241,408.

In all Protestant bodies the membership is practically of adults, while in the Catholic all baptized persons are included, even infants. To make the figures more nearly comparable, 15 per cent has been deducted from the Catholic membership to exclude those under eight years of age. The total Protestant membership is 61.6 per cent of the total, and the Catholic 36.7, and all other bodies 1.7 per cent.

In rank of numbers the denominational families stand in the following order: Roman Catholic, 12,079,142; Methodist family, 5,749,838; Baptist, 5,662,234; Lutheran, 2,122,494; Presbyterian, 1,830,555; Disciples, 1,142,354; Protestant Episcopal, 886,942; Congregationalists, 700,480; Reformed, 449,514; United Brethren, 296,050; German Evangelical Synods, 293,137; Mormons, 256,647; Evangelical Associations, 174,780; Greek Church, 129,606; Friends, 113,772; Christian Conviction, 110,117; Jewish, 101,457 (heads of families only); Brethren, or Dunkers, 97,144; Adventists, 92,735; Christian Scientists, 85,777; Unitarians, 70,542; Universalists, 64,158; Mennonite, 54,798. The various smaller bodies fill up the total number of 32,936,445.

It will be understood that in these figures some denominations are single, such as Disciples, Protestant Episcopal and Congregationalist, while others embrace several of the same class, as Methodist, Baptist, Lutheran and Presbyterian.

The Catholics report the largest average of members to an organization, 969, while the average for Protestant organizations is only 104. Of the total Protestant membership 39.3 per cent are males, and 60.7 per cent females. In the Catholic Church, which includes all baptized persons over eight years old, 49.3 per cent are males and 50.7 per cent females. During the last sixteen years there have been on an average eight new churches built every day.

The seating capacity for the Protestant churches is 53,282,445, much above the membership, while for the Catholics it is 4,494,377, much less than the membership. The value of buildings, owned and used for religious worship, with their equipment, is $1,257,575,867, of which $935,942,578 was reported for Protestant bodies, $292,638,787 for the Catholic Church, and $28,994,502 for all other bodies. The total amount of debt reported was $53,301,254 for the Protestants, $49,488,055 for the Catholics, $4,556,571 for the Jewish congregations, and $705,066 for the remaining bodies. The debt represents 5.7 per cent of the total value of Protestant church property, and 16.9 per cent for the Catholic Church.

In twenty-nine States a majority of the members reported belong to Protestant bodies, and in sixteen to the Catholic Church, and in Idaho to the Mormon Church.

The States in which a majority of the communicants are Catholic are New Mexico, 88.7 per cent; Rhode Island, 74; Montana, 73.1; Massachusetts, 69.2; Nevada, 66.7; Arizona, 66.2; New York, 63.6; New Hampshire, 63; Louisiana, 61.3; Connecticut, 59.6; California, 58; Vermont, 55.9; Maine, 53.3; New Jersey, 51.5; Wisconsin, 50.5; and Michigan, 50.1.

In Georgia, Mississippi, Alabama, Virginia and South Carolina a majority of the communicants are Baptists. The highest percentage for Methodists is 45.5 in Delaware; for Lutherans, North Dakota, 37.7; for Disciples, Kentucky, 15.9; for Congregationalists, Vermont, 15; and for Episcopalians, the District of Columbia, 10.

The percentage of church membership to population has increased since the last religious census. It was 32.7 in 1890, and is 39.1 in 1906. The Protestant bodies increased 1.8 per cent, the Catholic 4.4 per cent, and all others one tenth of 1 per cent.

THE HUNDREDTH SHEEP.

BY JOHN W. WAYLAND.

WHAT counts one sheep in a hundred? So much that the good shepherd does not want to lose it. What counts one man or woman in a hundred? So much that the Good Shepherd does not want any lost. While men were saving sheep, Christ was saving men; for how much is a man better than a sheep?

The three parables of grace in the fifteenth chapter of Luke show the value that Christ puts upon the lost sheep, the lost coin, and the lost son. All show his concern for the uttermost. Although it is likely that these parables refer primarily to the lost sinner before he repents,—before he enters the church,—we hardly dare suppose that Christ puts less value upon a soul that trusts in him, and that desires to serve him; for there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It is sad to see the light value that men sometimes put upon, or appear to put upon, the souls of their fellow-men. The pathetic part of it is, too, that these souls so lightly appraised are not the souls of ignorant sinners, but souls upon whom the face of God has smiled, redeemed souls, souls delighting in the law of the Lord, and wholly given to good works. We compass sea and land to make converts, and then too often seize the first occasion to expel them from the church. Was this Paul's way? Was it Jesus Christ's way?

Paul gave as much attention to keeping souls as to winning them; and Christ was the Good Shepherd. "This," said he, "is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Again he said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." And in his great prayer, in the night of his agony, he prayed for the unity of his followers, for their protection, for their sanctification, and declared: "While I was with them in the world, I kept them in thy name: Those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled."

This is not universalism: it is the Word of the Son of God. Neither is it saying that the church can do without discipline. Christ was more discriminating than any man dare be; and yet we see how much emphasis he puts upon the unity of the body of believers —the keeping of the souls that are given him of the Father. In view of these facts, which lie near the heart of the Gospel, it is painful to hear men say or intimate that divisions in churches are not to be dreaded, or that it is a light matter for the membership to be decimated. Whether it was one son of two, or one coin of ten, or one disciple of twelve or seventy, or one sheep of a hundred, Christ taught the same lesson: the lesson of keeping and using, as well as the lesson of getting.

Christ was the Good Shepherd. The good shepherd defends the flock and feeds it; he leads it and keeps it together. One who does not care if some sheep stray off, are driven off, are cut off, or go off, is not a shepherd of the Christ kind. Let us talk and think less about the church's power to cut off members, or her ability to do without them, and more about her obligation to God to keep what God has placed in her hand. For even a church is answerable to God; the Word of God is her highest law; and the Son of God is her Exemplar as well as her Foundation and Head. He loves the hundredth sheep.

University, Va.

SUNDAY-SCHOOL MEETING OF NORTHWESTERN OHIO.

The Sunday-school workers of the District met Aug. 25 at the Pleasant View house of the Sugar Creek congregation.

On the evening of Aug. 25 Bro. J. J. Anglemyer gave a very instructive sermon on "The Proper Decorum in the Public Assembly," as referred to by Paul in 1 Cor. 11: 1-16. This answers to a great need felt in the Brotherhood at the present time, and it would be well for more of our ministers to preach on this line.

On the following morning our former moderator, Bro. G. A. Snider, opened the meeting with devotional services. Organization followed and resulted in Bro. A. B. Horst being chosen as moderator, and the writer as secretary.

The assigned topics were then discussed, and we were much impressed with the need and purpose of these meetings,—to discuss the great Sunday-school problems and to be ready to solve them.

In answer to the question, "When Should a Child Be Admitted to the Sunday School?" it was said, As soon as he can be enrolled as a member in the cradle roll department, and as soon as the parents are made to feel that he should be a member of the school. Then, at the proper age, let him be brought into the primary department.

The catechism method was highly recommended to indoctrinate the children, both in the home and in the Sunday school. The great doctrines of the Bible need to be taught early to the child.

One speaker said that the child should be approached early in life concerning his soul's salvation. This is to be done by object lessons, given by teachers and by daily teaching in the home.

Teacher-training classes were discussed as a means of greatly improving our teaching. It was also recommended that a minister teach a Sunday-school class at every opportunity, to keep him "instant in season and out of season."

We were also very glad to have a letter from Sister Mary L. Cook, one of our former workers, now at San Antonio, Texas. This was very much appreciated. Though she could not be with us in person, she still remembered us in that way, and also with her prayers. We were especially pleased to hear of her improvement in health.

The moderator appointed the following committee on program for next year: Bro. Ira E. Long, Sister G. A. Snider, and Bro. J. I. Kaylor.

The meeting, in every respect, proved to be very inspiring and helpful to all. Now, if every one puts into practice the many lessons learned, much will be done for the glory of God and the salvation of souls.

Degraff, Ohio, Sept. 6. J. I. Kaylor.

THE ROUND TABLE

A GREAT WOMAN.

BY KATIE FLORY.

It is quite evident that the world today, if it were to decide who was the greatest and noblest of women, would choose from those who have done some great philanthropic deeds, or those who have swayed multitudes by their gift of eloquence. Perhaps the ones chosen may have written books, or done some great, heroic deed, that has caused their names to be famous, and spoken of by thousands of lips.

The Bible, in pure, simple words tells us of one who was especially great. Many a time we have read of her life, but likely we gave her only a mere passing thought. How often our better natures are inspired, and how often does the heart of man desire to accomplish something which the world calls great, overlooking God's ideas of true greatness!

In 2 Kings 4:8-37 you will read of this woman. There are a number of other women spoken of by name throughout the Bible, because of their high type of character and worthy deeds done,—but this one is singled out as *great*, and for no other reason than that she was of the hospitable and entertaining kind.

Notice, she *constrained* Elisha to eat bread, one day, when he came to Shunem. An easy thing to do. She treated him so kindly and gave him such a hearty welcome that, as often as he passed by, he stopped for his meals. She realized that Elisha was a holy man, and that his very presence in their home conferred upon it a blessing. Out of purest motives, she, with her husband's consent, provided and fitted up a comfortable room, with a bed, table, chair, and lamp. How easy to tell the story, and, with a loving heart back of such deeds, it is easy to do.

There are great women today, but the world does not often see them. God, however, sees them and knows them every one.

We know of a poor sister who is unlearned, and has endured much sorrow and affliction in life, but through it all she has cared for many a holy man and woman of God in her humble home. She gives the best she has to them, and is always deeply concerned that her visitors are well supplied. Now, in her last days of affliction, when she can no more minister to the needs of God's ministers, who often go to that home, we cannot help but think of her as being one like the Shunammite in this respect.

Let not our treatment be cold and indifferent toward God's ministers, but, with loving hearts and hands, let us, too, as the Shunammite, care for these. They bring light, comfort and blessing in their associations with us. It should be a joy and delight, and not a burden or sacrifice to minister to any of God's children.

Study and think of this woman, and imitate her if you would be truly great.

Union, Ohio.

THE INSIDE MATERIAL.

BY IDA M. HELM.

Are we making *time* our friend or our enemy? What kind of material are we using in the structure we are building for eternity?

I once read a story of a majestic and beautiful building which stood for centuries. It was the pride of all the country around, but one day the people noticed that it was becoming shaky, and about ready to collapse. While they were yet wondering, an earthquake shock tumbled it to the ground. The structure was supposed to have been built of pure white marble, but, after it had fallen, it was discovered that the workmen had used marble with veins of corroding material for all concealed parts of the building, covering the outside with the pure white marble. The elements penetrated to the interior, and time, with merciless, unrelenting fingers, crumbled the veins of base substance. The blocks split at the imperfect places, and could not support the weight of the walls. Thus the grand building fell,—a mass of ruins.

So it is in our character-building,—the erecting of our life structure. No matter how beautiful may be the outside,—the part which the world sees,—the material which we use on the inside must be pure, unalloyed material, or our work will not stand the test of time. If we build dishonestly and with hypocrisy, we may, for a while, succeed in keeping our sins covered, but finally all deceptive appearances will fail us,—"time will be avenged upon us" and, amidst the fallen ruins, the world will see the kind of material we used on the inside.

King Saul made a fine appearance as he went up to Carmel, where he set up a memorial in his own honor, after the battle with the Amalekites, and then went to Gilgal to offer sacrifice to the Lord. "I have performed the commandment of the Lord," was his declaration. Yet what deception, what hypocrisy, lay hidden under the grandeur and the beauty! Time, though long delayed, brought the shock of battle, and the man who once stood gloriously lay prostrate in the dust. It was deception and vileness, mixed with the pure and beautiful. Hidden under the majestic and the grand, there was the sin which undermined the king and his throne, and brought the whole mighty fabric to the ground.

It is the covered material in our building,—the material which the world cannot see,—that constitutes true character. This alone can stand the test of the earthquake shock as well as the battle's fearful struggle.

Ashland, Ohio.

PATIENCE.

BY EDGAR M. HOFFER.

As we journey through life we see scenes each day where more patience should be practiced. If one has no patience, there is something wrong.

We should have patience in the family, with the children. If they don't succeed at first, they should persevere and try again. When a minister is elected, we should have a great deal of patience. If he don't succeed at first, we should not lose confidence, but give encouragement to him. If the work in the church does not prosper as it might, use patience. In this way strong congregations have been built up. Great things were not always done in a day. We should always have patience with the erring one,—you may yet win him. God has patience with us all. How often we fail, and yet he loves us dearly. If we want to succeed in life, we must have a great deal of patience and forbearance with one another.

Elizabethtown, Pa.

OUR MOTHER.

BY J. H. MILLER.

Children are instructed to obey their parents. Eph. 6:1. Paul compares the church to a faithful mother. A good mother looks after her children. So will the church of Christ take care of her children (members).

We promised to hear the church (our mother). Annual Meeting has so arranged, for the good of the church, that when any scripture is not clear, she takes the tenor of the Gospel and decides accordingly. We can help each other to walk in the Spirit as one common family of God's children.

The mother regulates the family for her good. So does the church, through the Annual Conference, make regulations for the good of her children. Where we have no "thus saith the Lord," the church gives her counsel,—"In the multitude of counselors there is safety." Many people may do things contrary to the principles of the Gospel, hence restrictions are placed on the members to keep them within bounds.

"Abstain from all appearance of evil." This sin comes in various forms, so the church—our mother—has given rules and regulations by which her children are governed. Public amusements have caused some trouble in the church. Her children, at times, in some localities, have been reaching out for more pleasure. In such cases it is necessary for the mother to interfere. Some are induced to go to "vanity fair,"—theaters and shows,—contrary to the mother's wishes. What will she do for them? She will kindly admonish them along the line of duty. If they show a sorrowful heart, repent and turn away from these sins, she is greatly relieved. But if no reformation is evident, then the church, or mother, instructs the members from Matt. 18. When the annual visit is made, we renew our baptismal covenant, and promise to renounce Satan with all his pernicious ways and sinful pleasures. This means much. Let us hear the church.

Goshen, Ind.

THE FLAWS AND THE WORKMANSHIP.

When a number of Americans were admiring the beautiful architecture in the Milan Cathedral, a chronic faultfinder stood criticising a slight crevice in one of the large pillars. He saw nothing else. So it is in our judgment of human being and human endeavor, one sees only the flaws, while another sees the beautiful, Christ-like character—the workmanship of the Holy Spirit.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, September 26, 1909.

GOD CARETH FOR HIS OWN.

Acts 27: 13-26.

Every heavenward voyage has something of hardship (John 15: 19; 2 Tim. 3: 12). Now the "south winds blow softly" (v. 13); then winds are "contrary" (vs. 4, 7), or "tempestuous" (vs. 14, 18, 27).

If we would meet life's tempests bravely, we must

I. Sacrifice the less for the greater.
They threw overboard,
1. What could be easily spared. V. 18.
2. The "tackling of the ship." V. 19.
3. The wheat. V. 38.

II. Sacrifice at the loss of wealth.
1. Future life is more than present wealth. Mark 8: 36.
2. Hear the Savior. Luke 14: 33.
3. Note N. T. examples. Matt. 9: 9; Luke 5: 11.

III. "Be of good cheer." Vs. 22, 25, 36.
In the hour of darkness Jesus says, "Be of good cheer" (John 16: 33). Cheerfulness is "the bright weather of the heart."

IV. Save others.—Paul did,
1. In answer to prayer. V. 24.
2. By preventing the sailors. V. 31.
3. By urging them to eat. V. 34.

V. Believe God,
1. By acknowledging your faith. Psa. 107: 2.
2. Paul did so before all. V. 25.

To be able to say, "I believe God," is to be calm and strong. Faith is strength. Paul could not believe in the sailors; they knew not what to do. He could not believe in the shipmen; they would have left all to perish (vs. 30, 31). He could not rely on the centurion, for he was powerless to calm wind and wave. But he could rely on God. Psa. 37: 5, 23; 55: 22; Matt. 6: 25.

PRAYER MEETING

For Week Beginning September 26, 1909.

GLORYING IN THE CROSS OF CHRIST.

Gal. 6: 14-16.

1. The Cross Reveals the Love of the Father.—1 John 4: 9. The depth and intensity of that love can only be realized when we think of the infinite humiliation of the death of the cross. "This is love indeed." 1 John 4: 10. We glory in the cross, because herein is the glory of his love. Rom. 5: 8.

2. It Reveals the Love of the Son.—"The good shepherd giveth his life for the sheep." John 10: 11. The many deep waters of human indifference, ingratitude, mockery, and hate, did not quench or check the outflow of his love, for his was a love stronger than death. Rom. 8: 35.

3. It Reconciles Us to God.—Rom. 5: 10. The cross of Christ,—like Jacob's ladder,—was raised to bridge the way from earth to heaven. It is the gate of heaven. Christ says, "No man cometh unto the Father, but by me." John 14: 6.

4. It Separates Believers from the World.—Paul counted deliverance from this present evil world such a great blessing that he gloried in the cross by which this marvelous achievement was accomplished. The sinful pleasures of the world are so subtle, powerful and treacherous that only by the power of his cross can the soul escape from their snares and illusions. "Be ye separate, saith the Lord." 2 Cor. 6: 17.

5. It Gives Every Needed Blessing.—"All things." Rom. 8: 32. Everything is ours, since we belong to Christ, and Christ belongs to God. 1 Cor. 3: 21-23. "Heirs of all things." Rev. 21: 7; Rom. 8: 17.

6. A Sovereign Remedy for the World's Woes.—God has no other remedy for the world's diseases than the blood of his Son. No power like the cross of Christ to cure the world's plague-spots. All the virtue that is in Christ Jesus is yours for a touch. Matt. 11: 21.

HOME AND FAMILY

LET THEM PASS! FORGET THEM!

SELECTED BY MARY V. HARSHBARGER.

Never mind mean things you heard,
Don't repeat a single word,
Let them pass! Forget them!
Do not mind them,—they are not
Worthy of a moment's thought,
They have now much mischief wrought,
Let them pass! Forget them!

Never mind what some one said,
They were words with malice fed,
Let them pass! Forget them!
They were unkind and untrue,
And deserve no thought from you;
Be among the very few
Who will never mind them.

Let the other people say
Words unkind, from day to day,
Let them pass! Forget them!
Balance matters with them,—give
Kind words for unkind ones, live
As you know you ought, forgive,
Let them pass! Forget them.

And if you have said a word
Harsh, unkind, and some one heard,
Pass it not, but mind it.
Sow another kind of seed
Maybe some one's heart will bleed
If you do not mind it.

McPherson, Kans.

"THAT WHICH I HAVE COMMITTED."

BY ELEANOR J. BRUMBAUGH.

WRITING to Timothy, Paul said something that leads us to believe he had committed some things to God. Even if he had committed a good deal to him, he was still in some trouble, and had suffering of different kinds. We learn this from many of his sayings.

In the first part of verse twelve of the first chapter of first Timothy, we find that he had suffering. He says he is not ashamed to suffer. We sometimes feel almost ashamed of such long affliction, because there are so many promises that God's children shall be delivered out of them all. "The prayer of faith shall save the sick, and God shall raise him up." "These signs shall follow them that believe. They shall lay their hands on the sick and they shall recover." Many other passages give us the idea that God heals people, and we know he does, so it is humiliating to be calling on him for years with no apparent answer, but there is one thing to do, Commit all to him. Surrender *all* to him. Rest in him, and wait patiently for him.

I have known people to turn from God because he did not answer them in the way they wished. We must not *time* God. Learn to *wait* on him, and wait patiently. Then shall our strength be renewed, day by day. *Trust* God, if you cannot *understand* him. Know that he is able to keep that which you have committed to him. What have you committed? Soul? Yes. In fact, that has always been his, but we need to *know* this,—acknowledge that it belongs to him. Unless we recognize this, we are not in a position to receive the highest good. God shares himself with us. Have you committed to him your body? Paul did! 1 Cor. 9:27; Rom. 12:1; 1 Thess. 5:23.

Some people really do commit their bodies to him. How can we commit *all* to him without doing this? Some have not committed their bodies to him. They are afraid to risk it. Let us deal kindly with those who have not. We must find ways of leading people to consecrate all to him.

So many are satisfied with so little of Christ in their lives! We long for the approaching time when *all* shall know him from the least to the greatest. Then we need not be pleading with people to accept him! Then we need not be grieved at seeing and hearing that which desecrates his holy name. God, through Christ, has made bountiful provision for all mankind, and we should try, by precept and example, to lead souls to him. Commit all to him, for he is our all.

"The church has one foundation,
'Tis Jesus Christ her Lord."

Read this beautiful hymn, No. 209 in the Hymnal:

"Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore,
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest."

The author of this hymn, Samuel J. Stone, had a beautiful conception of the work of God to reconcile all unto himself. Shall we not unite in the effort to bring about more spirituality,—to live in the spirit rather than in the flesh? Shall we not venture to commit all we have and are to him? We sometimes tell him in prayer that we do so, but our actions deny it. We want to see with these eyes, understand and reason with our feeble senses, about the *way* God does things. Shall we not learn to believe God without seeing the things he has promised? Paul seems to have learned it. He is sure that God is able to keep that which he had committed to him.

It would not require much ability to keep all that some commit to him. Indeed, too many leave God out of all of their plans, business and pleasures. They will not commit their ways to him, nor ask him to direct their paths. There is no such peace anywhere else as there is in knowing that God is sufficient for all of the difficulties that meet us. By faith we accept him as a Harmonizer of all discord, as a Giver of rest when we are weary,—physically, I mean,—and *sufficient* for all of our needs.

What have you committed to him? You are not able to care for your investments. He is able, and willing, when taken into confidence. You are not able to care for your health. He is. Commit these things to him. Using your best judgment in all you do, then, leave the whole matter with him. There will come a time when we will do this, but God is better honored if we trust him with our affairs *now*. We may rest assured that all is well, however things may look. This requires faith, but God will supply this, and faith is the victory that overcomes the world. Commit *all* to him!

Huntingdon, Pa.

A SUCCESSFUL (?) PURSUIT.

BY E. F. SHERFY.

NOT long since, the writer, while listening to a lecture on "The Price of a Soul," heard a story worth passing on. It runs about as follows:

There lived years ago, an honest yeoman, a wholesouled, big-hearted, happy man. He had all reason to be happy, because the good God he worshiped had blessed him with a sweet-tempered, lovable wife and a goodly number of children that were a credit to their parents.

This happy family had struggled against the difficulties of frontier life with a worthy ambition burning in their hearts,—that of owning and paying for their home. This ambition was not in vain. When their hopes were fulfilled and their home was their own, they were quite contented unless, perchance, judging from the story, the father and husband had another goal, toward which the wings of his ambitions were again fluttering.

This new goal which he set for himself was to own more land, not for a home but for the mere sake of having it. Toward this goal he plodded on until, with the needed amount, he was able, by going out into the unclaimed West, to buy extensive tracts of fertile land.

The contentment of his family, the neighborhood ties of love and affection, the soft pealings of the old bell from the vine-covered church tower, as it sweetly echoed and re-echoed through the vestibule of the mighty forest,—all these, with their fond recollections, were not strong enough, in their charming power, to overcome his insatiable ambition for the land which lay in the uncivilized West. So, with the reluctant consent of his family, he moved "on and out."

This move, though obviously an unwise one, was not the last. From time to time this man kept reaching and overreaching himself for more land; laying hold of every land bargain that came his way until the best bargain of all was offered him by the chief of a savage tribe, who lived some distance away.

This offer was, that, for a comparatively small amount, he might have all the land around which he could walk from sunrise till sunset in one day. So, with his heart set on this newly-found treasure, almost within his grasp, this Christian (?) man, like many by that name today, started with the first beam of sunlight, and the voice of the bird, on this, his final pursuit, for land and wealth.

His pace was slow enough at first and a moderate walk would, he thought, encircle enough to satisfy him. But as he advanced on his way and noted the fertility of the soil, the fine timber, the rich veins of ore and the sparkling fountains of water in his path, his old passion for more land was aroused; his visions of wealth became quite real to him, as he saw it all; and with palpitating heart and high hopes he laid large plans and undertook a long walk.

Time went swiftly by and ere he was aware, the sun had completed over half its journey and less than two sides of his field had been covered. He quickened his pace, for well he knew that if he failed to come up to the contract, just at sunset, the bargain was lost. So, as the sun descended and cast its long shadows from the beautiful pines, he hurried more and more. Every nerve and muscle was tense. The heart-beats came faster and faster. His bosom heaved and swelled like the waves of the sea until, as the last beam of sunlight was kissing the lily of the valley, his starting point came to view and with one mighty effort he dragged his sore feet to the goal—just in time. It was a successful pursuit.

But was it successful? The story is not yet quite done. He dropped in his tracks, hot with the fever of the chase and there, without prayer or funeral, he died and was buried. Sections of land were his, but six feet of it was all that he needed, that night, as he lay down for the last time.

Shall we pause for the moral of this story? Shall I draw the lesson for you? None but a fool can fail to see the moral. And shall I say that none but the foolish can read the story without taking the lesson home to himself? Brother, sister, some of us, yea many of us, may, like that man,—like Lot,—be trying to encircle more land and wealth. "Then whose shall those things be?" And what shall be the price we pay for them? How many of our beloved Brethren have been (and are now) paying the price of acres and wealth! Brother, what are we living for? What shall be the end of our pursuit?

719 St. Paul, Kansas City, Kans.

WHERE TOYS COME FROM.

MOST of our dolls and other toys are made at Sonneberg, and Nuremberg in Germany, and it is most interesting to visit the doll factories in these towns. It is a strange fact that no factory makes a whole doll; each part is made specially, and by workmen who only make that particular part.

Very little machinery is employed in doll-making, or in toy-making, but all pass through many hands.

A toy turtle, with a clock in its chest, has to pass through the hands of three men and thirty-seven girls before it is ready to be put on the market.

Many children in Germany help in the manufacture of toys, and enjoy the work and the money they thus earn.

"The children of Germany take pleasure in making
What the children of England take pleasure in breaking."

BE HUMBLE.

MY business is to do little, simple, everyday duties which lie nearest me, and be faithful in a few things; and then, if Christ will, he may make me some day ruler over many things, and I shall enter into the joy of my Lord, which is the joy of doing good to my fellow-men. But I shall never enter into that by thrusting myself into Christ's way, with grand schemes and hasty projects, as if I knew better than he how to make his kingdom come. If I do, my pride will have a fall. Because I would not be faithful over a few things, I shall be tempted to be unfaithful over many things; and instead of entering into the joy of my Lord, I shall be in danger of the awful judgment pronounced on those who do evil that good may come.—*Charles Kingsley.*

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This week Bro. Galen B. Royer is holding a series of meetings at Ankeny, Iowa.

Bro. I. B. Trout is booked for a series of meetings in Elgin, to begin about the first of November.

Until further notice Bro. John P. Bailey, of New Market, Iowa, should be addressed at Bolivar, Mo.

The Brethren have purchased a lot in Bandon, Coquille Valley, Oregon, and expect to build a church.

At the close of a council meeting in the Salamonie church, Indiana, five put on Christ in the rite of baptism.

A meetinghouse is to be built at Onego, W. Va., and a part of the money has been raised for the purpose.

The ministerial meeting for Middle Missouri is announced for Oct. 27. The program will appear next week.

The ministerial meeting for Northern Indiana, to be held in the English Prairie church, is announced for Oct. 5 and 6.

Bro. W. K. Connor did some evangelistic work in the Crab Orchard church, W. Va., and eleven persons were added to the fold.

As the fruits of a revival held by Bro. C. S. Garber, in the Mt. Pleasant house, near Summum, Ill., twenty-four were added to the church.

When reporting the election of a minister, do not fail to give us his name and full address, so the same can be entered in the ministerial list.

For the want of space in this issue we are holding about thirty-five items of church news, correspondence and programs over until next week.

Sept. 5 Bro. S. I. Bowman closed a protracted meeting in the Branch house of the Sangerville congregation, Va., with twenty-nine accessions.

The Germantown congregation, Va., has decided to build a meetinghouse near one of her mission points. The point however, is not named by our correspondent.

We shall soon publish the program of the Sunday-school and ministerial meetings of Southern Indiana, to be held in the Middle Fork church, Rossville, Oct. 19 and 20.

Bro. J. F. Graybill, of Nokesville, Va., recently closed a series of meetings at Oakton, his State, with seven young people added to the church. One is yet to be baptized.

Bro. D. L. Miller and wife have planned to spend the coming winter in Southern California, and will leave Mount Morris for the Pacific Slope the latter part of October.

Bro. David Hollinger, of Washington, D. C., held a series of meetings in Roanoke, Va., and ten accepted Christ in faith and obedience to the Word, and were added to the church.

We are not in the habit of publishing articles as long as the one we publish for Bro. S. F. Sanger this week, but we believe this one will be found of sufficient interest to atone for its length.

The ministerial, Sunday-school and Christian Workers' meetings for Northwestern Kansas and Northern Colorado, to be held in the North Solomon church, Kans., are announced for Oct. 21 to 23.

A few active young ministers are wanted by the Mission Board of Southeastern Kansas to take up mission work in rural districts. Those interested should address George R. Eller, Grenola, Kans.

The financial report, published in a late issue of the *Vindicator*, shows that the Old Order Annual Meeting, held near Lawrence, Kans., last June, cost $1,711.60. This was fully met by sale receipts and donations.

In the latter part of August a series of meetings was held in what is known as Bacon Hollow, Rockingham County, Va., and twenty-one persons were enrolled in the church, with four others to be baptized.

The Lordsburg College Educator is the title of a newsy monthly, published in the interest of the Lordsburg College, California. The journal is edited by Bro. W. F. England, and contains some interesting reading.

A series of meetings was recently held in a schoolhouse, within the bounds of the Beaver Run congregation, W. Va., and eleven united with the church by confession and baptism. One was also restored to fellowship.

Bro. Jesse Emmert and wife, of Bulsar, India, sail for the United States this week, expecting to reach New York near Oct. 23. They are remaining in this country about one year, and then return to their chosen field of labor.

The ministerial meeting of Northern Illinois and Wisconsin will convene in the Yellow Creek church, Oct. 5, at 9 A. M. The district meeting will be held the next day, beginning at 8 A. M. The elders are to meet at 2 P. M., Oct. 4.

At the last Annual Meeting Bro. G. W. Lentz, of Warrensburg, Mo., was chosen a member of the Messenger Advisory Committee. His name will be found at the head of this page, along with the names of the other two members of the committee.

One evening, last week, there was a very pleasant members' meeting in Elgin. Our love feast was appointed for the evening of Oct. 13, and one paper was sent to the district meeting. Brethren Graybill Royer and J. H. B. Williams are our delegates.

Bro. J. M. Pittenger, of India, writes us that he has found the reading of the Full Report of our late Annual Meeting both interesting and helpful. In fact, he says he finds it a delight, and thinks it the most entertaining report that we have ever published.

Bro. James M. Neff, of Clovis, N. Mex., has decided to locate in Culiacan, Mex., a city about five hundred miles nearly south from El Paso, Texas. Bro. Neff will be the first preacher of the Church of the Brethren to locate in the Republic of Mexico.

The writer who can say something briefly, that is worth remembering, and can keep it within the three hundred word limit, will always find a welcome in the Round Table department, and it is astonishing how many of our patrons read these short, pointed articles.

The second week in October is to be an interesting one for Elgin. The Educational Board, the General Mission Board and the committee having the dress papers in charge are all to be here during the week. Should there be a full representation, it means that we are to have with us Brethren A. C. Wieand, A. G. Crosswhite, J. C. Bright, W. B. Yount, Edward Frantz, L. T. Holsinger, H. C. Early, L. W. Teeter, D. L. Miller, J. J. Yoder, C. D. Bonsack, Daniel Hays, B. E. Kesler and G. W. Lentz.

For Bro. S. N. McCann, Bridgewater, Va., we have printed a neat forty-page booklet, containing his outlines on Romans with notes. The booklet may be had by addressing the author. Price, fifteen cents; twelve copies, $1.52; twenty-five copies, $2.75; fifty copies, $5.00.

We sent five missionaries and one child, six in all, to China, but now the number is seven, as a son has come to the home of Brother and Sister Crumpacker. Let us hope that this, our first mission child to be born in the Celestial Empire, will become a true Chinese missionary.

Bro. G. W. Lentz, of Adrian, Mo., has closed out his mercantile business and settled in Warrensburg, same State, and is now prepared to give most of his time and attention to evangelistic work. He will be remembered as the efficient reading clerk of the late Annual Meeting, held in Virginia.

There is a body of earnest colored members at Denver, Colo. They recently held their first feast, and called one of their number to the ministry. They seem to be happy in their religious experiences, and are looking to the Brethren in Northwestern Kansas and Colorado for guidance and encouragement.

A number of our patrons are telling us that the Messenger has never been better than it is just now. It affords us pleasure to learn that they think the paper is improving, for we wish to assure them that we are doing our best to give the Brotherhood a clean, a faithful and an interesting paper. It is no easy task to keep a religious journal on the steady, upward move, but this is our constant aim.

We have a letter from Bro. W. R. Miller, written the last day of August. He was then in Constantinople, with preparations completed to start to Smyrna the same day. He is to remain in Asia Minor sixteen days, and then go on to Jerusalem. He says that he is realizing what it is for a man sixty years old, with but one language, to travel alone through the country, as he is doing. His health is remaining good, and he is getting much out of his trip. We have another letter from him for our next issue.

Last Sunday was a big day for the Bethany Bible School, located at 3435 West Van Buren St., Chicago. It was the occasion of the dedication of the new building, preceded as well as followed by other services. The attendance was good, the interest all that could be desired and the collection most encouraging. The school opened on Tuesday morning, with a happy feeling upon the part of the students, as well as the school managers. We have not space to say more this week, but may say something further in another issue.

Writing from Ankleshwer, India, under date of Aug. 15, Bro. W. B. Stover says: "We all read the Messenger with interest from week to week, and sometimes the weekly mail does not contain much more than comes from the House to us. We thank the Lord for 'the House.' Aug. 3 three Bhils and July 25 two others were added by baptism to those we count as Brethren. That makes altogether twenty-nine men in the last nine months, most of whom are heads of families, all villagers and all Bhils but one. These poor people are growing in grace, and we love them."

When the revival wave swept over the Brotherhood, thirty years ago, the amount of doctrinal preaching done by the different evangelists was remarkable. They made special preparations for their doctrinal discourses, and were listened to with intense interest. On every hand their efforts were crowned with splendid results and the members of the church, and others, were thoroughly indoctrinated. The claims of the Brethren church were intelligently and forcibly set before the people, and the largest buildings we had were filled with eager listeners, who desired to learn the reasons for our distinctive features and practices. Those converted under that kind of preaching were well grounded in the principles of the church, and became strong and earnest members. We need more of this kind of work today.

This week Bro. John Heckman tells us what kind of articles he prefers to read in the Messenger. We are sure that he has a large majority of our readers on his side. Thousands read the short, clear and forcible articles, while the very long ones are read by a few hundred only. We now have on hand a number of long essays that are held back solely on account of their unusual length. It is only now and then that the readers of a religious journal will appreciate an article exceeding 1,500 words in length, but they all enjoy communications that are kept within the one thousand word limit. And, by the way, it is much more difficult to prepare a short, pointed and interesting article, than it is to prepare a long one. But, after all, a great deal depends upon *what* a writer has to say, *how* he says it, and how *quickly* he can say it, to make his points stick.

Those who arrange for revival meetings this fall and the approaching winter, should not think of becoming discouraged should there not happen to be as many accessions to the church as they are counting on. A series of meetings may be a success without one conversion. There is a time for planting the seed, as well as a time for gathering in the harvest. In most of our churches we need a good deal of seed planting before there can be much harvesting. Why not make a special effort to have an abundance of sound gospel seed planted in all of our congregations the approaching season? Do this and we may expect to reap a splendid harvest during the years to come. If we put forth all our efforts to gather in the harvest, and devote no time to sowing the good seed of the kingdom, we may not have anything to harvest after a while. Without the sowing of seed there can be no harvesting.

On another page we are publishing some very interesting religious statistics, not absolutely correct, but about as correct, in most particulars, as can be secured. It will be observed that, out of a population of practically 80,000,000, there are nearly 33,000,000 church communicants, and probably about as many either loosely connected with the churches or in sympathy with them. This means that the nation, as a whole, is more religious than it is sometimes supposed to be. The Catholics claim 20,000,000, but they have only a little more than 12,000,000. Still this is a remarkable increase over figures given nine years ago. Much of this increase must be accounted for by the heavy emigration from Europe. Then the Catholics count everything gained and nothing lost, only by death. They never fully expel members, however bad their conduct may be. Once a Catholic and he is counted until he goes to the grave. Then all the children are counted, whether they fully accept the faith or not. But between the Catholics and the Protestants, in this country, there is a decided rivalry, with the advantages, however, on the side of the latter.

The world may be getting better, taking it as a whole, but there are some awful black spots to be seen here and there. Do any of our readers know that in New York, Chicago and many other cities, young women, for immoral purposes, are bought and sold like so many cattle? Most of these pure, innocent girls come from the rural districts and country towns. In answer to what would seem to be proper advertisements, they are induced to go to the larger cities with a view of securing desirable positions with good pay. At the depot they are met by men, and sometimes by women, who take them to an immoral house, where everything at first seems to be all right to the simple-minded girls, who have been led to suspect nothing out of the way. But the doors are closed on them and that is the last their friends hear of them. Their ruin is soon accomplished and their doom settled. They become what are known as white slaves, and so securely are they kept within the walls where they are imprisoned, that no chance is afforded them to communicate with the outside world. This evil is carried on all over the world, and, for some reason, the authorities seem unable to break it up. Parents everywhere should warn their daughters never to answer city advertisements for girls, until they have been fully assured of the reliability of the firm calling for help. This warning cannot be repeated too often.

From time to time we are publishing some very interesting and valuable information regarding the history and labors of brethren who have long since passed to their reward. Reading of this sort is both entertaining and encouraging, and we hope to have more of it in the future, but, candidly, might it not be well for us to pause and consider whether our own lives are such as to help and inspire those around us? We love to think about those who filled their mission on earth so well, but how about the purpose for which we were placed in the world? Are we here for a purpose? We surely are. Then, are we doing what we can to serve the purpose of our creation, as God intended we should?

AN ALMANAC DEPARTMENT.

We are aranging for a new department in the Brethren Almanac for 1910. The department will contain a list of the churches, by States, followed by the pastor or elder in charge. The arrangement will be something like this:

CHURCHES AND MISSIONS; WITH PASTORS, OR ELDERS IN CHARGE.

Illinois.

Allison Prairie, S. W. Garber.
Batavia, S. S. Blough.
Camp Creek, M. L. Hahn.
Cerro Gordo, J. W. Lear.
Chicago, James M. Moore.
Cherry Grove, Franklin Myers.
Dixon, John Heckman.
Elgin, Galen B. Royer.
Lanark, I. B. Trout.
Mount Morris, D. L. Miller.
Pine Creek, C. C. Price.
Pleasant Hill, J. H. Brubaker.
Polo, John Heckman.
Rockford, P. R. Keltner.
Rock River, C. M. Suter.
Waddams Grove, P. R. Keltner.

This, of course, is only a partial list of the churches in Illinois, but it shows the plan, and all the States, where we have churches or missions, are to be favored alike. In congregations where there are several elders, only the one in charge can be given. Where there is a regular pastor, his name should be entered in connection with the church he serves. For full address the reader will be referred to the ministerial list.

In order to make this department as complete as possible, we should at once have the name of each congregation in the Brotherhood, along with the name and address of the pastor, or elder in charge. Some one, in each congregation, should see that this information is forwarded to the Editorial Department of the Messenger not later than Oct. 11.

THE UNITY OF THE CHURCH.

It has been said that a division in the church may work good and be a blessing in disguise. Such an inference was taken from a speech at our last Conference and a very dear brother writes: "I was surprised that anyone should say God caused a division. Therefore, so to speak, let us have a division and so end the matter! Does any sane man think a division will end the matter? Did it end it twenty-five years ago? Has it proved a success for the Old Brethren? Are the Progressives enjoying that blessed tranquillity that they dreamed of? Division is not a word or plan of God. It is the work of the devil, and should be emblazoned everywhere, so that it will find its place, which should not be among God's people."

Our brother is right. Christ did bring division into the world, dividing his followers from the kingdom of Satan, and unifying them in himself. Division in the church comes not from God but from the evil one.

Recently an extended reading of the Church Fathers led to a careful examination of the treatise of Cyprian, Bishop of Carthage, "On the Unity of the Church." It was so intensely interesting and helpful that extracts are given from this, the central theme of this eloquent and logical writer's work.

Cyprian was born A. D. 200 and suffered martyrdom A. D. 258. The treatise was written about A. D. 251, and shows the attitude of the faithful at that early day on this important subject. It has lost none of its absorbing interest from the fact that it was written 1,758 years ago and that the author sealed his faith in Christ and in the unity of the church with his blood. He says, commenting on the words of Christ to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it":

"That he might set forth unity, he arranged by his authority the origin of unity as beginning from one. Assuredly the rest of the apostles were also the same as was Peter, endowed with a like partnership both of honor and power; but the beginning proceeds from unity, which one church, also the Holy Spirit, in the Song of Songs, designated in the person of our Lord, says, 'My dove, my spotless one, is but one. She is the only one of her mother, elect of her that bare her.' Does he who does not hold this unity of the Church think that he holds the faith? Does he who strives against and resists the Church, trust that he is in the Church, when moreover the blessed Apostle Paul teaches the same thing, and sets forth the sacrament of unity, saying, 'There is one body, and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God.'

"And this unity we ought firmly to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopate itself to be one and undivided. Let no one deceive the brotherhood by a falsehood; let no one corrupt the truth of the faith by perfidious prevarication. The episcopate is one, each part of which is held by each one for the whole. The Church also is one, which is spread abroad far and wide into a multitude by an increase of fruitfulness. As there are many rays of the sun, but one light; and many branches of a tree, but one strength based in its tenacious root; and since from one spring flow many streams, although the multiplicity seems diffused in the liberality of an overflowing abundance, yet the unity is still preserved in the source. Separate a ray of the sun from its body of light, its unity does not allow a division of light; break a branch from a tree,—when broken it will not be able to bud; cut off the stream from its fountain, and that which is cut off dries up. Thus also the Church, shone over with the light of the Lord, sheds forth her rays over the whole world, yet it is one light which is everywhere diffused, nor is the unity of the body separated. Her fruitful abundance spreads her branches over the whole world. She broadly expands her rivers, liberally flowing, yet her head is one, her source one; and she is one mother, plentiful in the results of fruitfulness: from her womb we are born, by her milk we are nourished, by her spirit we are animated.

"The spouse of Christ cannot be adulterous; she is uncorrupted and pure. She knows one home; she guards with chaste modesty the sanctity of one couch. She keeps us for God. . . . The Lord warns, saying, 'He who is not with me is against me, and he who gathereth not with me scattereth.' He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, 'I and the Father are one;' and again it is written of the Father, and of the Son, and of the Holy Spirit, 'And these three are one.' And does any one believe that this unity, which thus comes from the divine strength and coheres in celestial sacraments, can be divided in the church, and can be separated by the parting asunder of opposing wills? He who does not hold this unity does not hold God's law, does not hold the faith of the Father and Son, does not hold life and salvation.

"This sacrament of unity, this bond of a concord, inseparably cohering, is set forth where, in the Gospel, the coat of the Lord Jesus Christ is not divided nor cut, but is received as an entire garment, and is possessed as an uninjured and undivided robe. . . . That robe bore with it a unity that came down from the top, that is, that came from heaven and the Father, which was not to be at all rent by the receiver and the possessor, but without separation we obtain a whole and substantial entireness. He cannot possess the garment of Christ who parts and divides the Church of Christ. . . . But because Christ's people cannot be rent, his robe, woven and united throughout, is not divided by those who possess it; undivided, united, connected; it shows the coherent concord of our people who put on Christ. By the sacrament and sign of his garment, he has declared the unity of the Church.

"Who, then, is so wicked and faithless, who is so insane with the madness of discord, that either he should believe that the unity of God can be divided, or should dare to rend it,—the garment of the Lord,—the Church of Christ? . . . This home, this household of unanimity, the Holy Spirit designates and points out in the Psalms, saying, 'God, who maketh men to dwell with one mind in a house.' In the house of God, in the Church of Christ, men dwell with one mind, and continue in concord and simplicity.

"Therefore also, the Holy Spirit came as a dove, a simple and joyous creature, not bitter with gall, not cruel in its bite, not violent with the rending of its claws, loving human dwellings, knowing the association of one home; when they have young, bringing forth their young together; when they fly abroad, remaining in their flights by the side of one another, spending their life in mutual intercourse, acknowledging the concord of peace with the kiss of the beak, in all things fulfilling the law of unanimity. This is the simplicity that ought to be known in the Church, this is the charity that ought to be attained, that so the love of the brotherhood may imitate the doves, that their gentleness and meekness may be like lambs and sheep. What does the fierceness of wolves do in the Christian breast? What the savageness of dogs, and the deadly venom of serpents, and the sanguinary cruelty of wild beasts? . . . Bitterness cannot consist and be associated with sweetness, darkness

with light, rain with clearness, battle with peace, barrenness with fertility, drought with springs, storms with tranquillity. . . . It behooves the sons of God to be peacemakers, gentle in heart, simple in speech, agreeing in affection, faithfully linked to one another in the bonds of unanimity.

"Let us, beloved brethren, arouse ourselves as much as we can; and, breaking the slumber of our ancient listlessness, let us be watchful to observe and do the Lord's precepts. . . . We ought to be girt about, lest, when the day of setting forth comes, it should find us burdened and entangled. Let our light shine in good works, and glow in such wise as to lead us from the night of this world to the daylight of eternal brightness. Let us always, with solicitude and caution, wait for the sudden coming of the Lord, that when he shall knock, our faith may be on the watch, and receive from the Lord the reward of our vigilance. If these commands be observed, if these warnings and precepts be kept, we cannot be overtaken in slumber by the deceit of the devil, but we shall reign with Christ in his kingdom as servants that watch."*

Space forbids further extracts from this most interesting treatise of the martyred bishop of Carthage, on the Unity of the Church. It is suggested that those who have access to the Ante-Nicene Fathers read the entire chapter. It would be well if all could read it. There would be much less talk about division in the church if the spirit of Cyprian prevailed among us today, to say nothing of the spirit of Christ our Savior.

D. L. M.

*"Ante-Nicene Fathers," Vol. V, pp. 421-29.

MINISTERIAL MEETING OF THE SECOND DISTRICT OF VIRGINIA.

Aug. 26 and 27 the ministerial meeting of our District, for 1909 convened with the Mill Creek church, Rockingham County. The visitors were provided for nicely. The good people of Mill Creek counted it a pleasure not a burden, to open their homes and hearts to entertain so large a body of godly men and women, whose lives stand for the best in life. Indeed, those attending the meeting from the several churches of the District,—if it is lawful to call them visitors,—were hardly regarded as such; they were received, rather, as workers, and such they proved to be, whose labors in our midst have left sweet memories. They are not of those who desire to receive more than they give; but, on the other hand, they are the most liberal givers known among men, and all for the kingdom of heaven's sake.

The attendance was large, although the excessive heat of the weather was much against the meeting. It was yet early in the day when our large church, seating about eight hundred, was well filled. But the ministers of the District were not so fully represented. This is unfortunate, and much to be regretted. Certainly, every minister should take advantage of every opportunity within his reach for improvement. To say nothing of what is to be gained by the discussions, no minister can afford to lose the inspiration of such occasions. So much of it is needed.

The program was happily arranged. It dealt with a number of questions of vital interest to the whole church, but more particularly did it call for the discussion of interests purely ministerial.

The duties of the ministry, to preach the Gospel to every creature, at home and abroad, developed a lively discussion indeed. It was clearly shown that it is a live question,—the burning question of today. The wear of the centuries has not robbed it of any of its freshness. The obligation of the ministry to the wide, wide world was stated with much emphasis.

The spirit of consecration against worldliness, sacrifice against greed for wealth, faith against doubt, are believed to be the needs of the hour. It is certain that if the ministers of the Church of the Brethren, as a body, were thoroughly consecrated to their work, something wonderful would happen in the way of spreading the Gospel to the ends of the earth. They are doing much, at present, in comparison with the laity and ministers of other denominations; they are faithful and self-sacrificing; but if the same spirit of sacrifice and passion for lost men were felt that moved Jesus and the early Christians, it would be said now, as then, that the world is being turned upside down. And it should be known that Jesus is the typical minister,—the Pattern for all. He became poor, he *gave*, in agony and in the travail of his soul, to *save;* he died, that we might become rich. This is the foundation of the Gospel ministry; it is based on the principle of giving for others. And so it is still. Take this away, and the ministry must go.

In discussing the duties of the ministry, the need of wise leadership and closer organization was developed with a good deal of interest. And this need must be apparent to all. Many of the mistakes of the past and their consequences have been for want of it. In all great movements, organization is the first thing done and the last thing undone, and organization always implies leaders. And Jesus is not to be charged with the folly of undertaking the largest enterprise in the world,—that of saving it,—without organization and leadership. And here the very best brain of the church is needed,—needed more than anywhere else. It is to know the membership; it is to know the field of the world; it is to know the trend of conditions; it is to know the power and use of equipment; it is to direct; it is to build today in order to meet conditions generations in the future; and more. Who cannot see the weight of this?

The need, then, of better statesmanship in the church must be regarded as a settled proposition. The strong, broad-minded, clear-sighted, God-fearing men among us should give themselves unstintingly to this responsibility; and they should not be encumbered so much with preaching merely. Let that rest with others. The preparation and delivery of sermons are small matters in comparison with the wise direction of the church interests. It is better to plan well and see that each one has his work and is doing it.

The importance of the minister's wife was not overlooked. It was urged that ministers should exercise wisdom in selecting their wives. And certainly, everybody knows the folly of doing otherwise. It did, however, create a sensation when one of the oldest ministers present suggested to the sisters that they would do well to marry ministers, and that they should not hesitate because of the burdens that fall to the minister's wife. And it is to be hoped that this recommendation will disarm the noble young women of the church of all fear, so that, when the young ministers ask the momentous question, they will be able readily to consent, however great the difficulty to do so.

The second day was taken up in the discussion of doctrinal preaching, the ideal church, the unity of the membership, teacher-training for the Sunday school, and the interests of our boys and girls. All the subjects brought out good interest, especially teacher-training. Bro. J. S. Flory, of Bridgewater College, who is a specialist on pedagogy, gave a very excellent address on the subject. Yet none of these subjects developed such burning interest as doctrinal preaching. In fact, it proved to be the most vital question of the program. After all that has been said on the church's waning in doctrine, it is proved that she is still a doctrinal church above all else.

The broadest definition of the subject was given. It is most frequently the case, I think, that doctrine is defined to mean merely the distinctive principles of the church. It includes these, of course, but very much more. This should be distinctly understood.

The preaching of general doctrines is probably more difficult than preaching on other subjects. But the successful preaching of our *distinctive* doctrines is exceedingly difficult, because of the nature of the subjects, the critical spirit of the age, and the conditions of prejudice resulting from the spirit of rivalry among the denominations. Every one of our ministers should fully understand these conditions.

Preaching is for the purpose of doing good, and it is successful in proportion that it brings conviction to the heart of the hearer. Preaching may do more harm than good. This can easily be the case on our distinctive principles. They should be preached, of course; they should be kept clearly before the people; but this requires rare wisdom and skill. And it should be done by those having special fitness for such work. These subjects require good witnesses, and the preaching on them should be carefully guarded. It would be well, it seems to me, if the ministers of the several congregations would confer among themselves and decide when such preaching is necessary and who shall do it.

The meeting closed with happy feelings, to meet next year with the Linville Creek congregation.

H. C. E.

REFUSING TO GO.

One of our elders has a peculiar case on hand. One of his deacons refuses to go on the visit until he is shown the chapter and the verse, authorizing the deacons to visit the members from time to time. This thing has happened in several of our congregations during the last year, and we are requested to say something on the situation. Now it is a good thing to respect and to even reverence the Scriptures, but we are wondering if these deacons are finding scripture for everything they do, both for the church and for themselves. It is good to have a "thus saith the Lord" for all we say and do, but it is remarkable how much scripture it takes to move some people to do what the church wants them to do, and then how easy it is for them to move in the other direction without scripture. Should the church ask these deacons to do something that the New Testament forbids, they would have some grounds for refusing to act, but since that is not the case, they should not set up their judgment against the church. Years of experience has taught our people that the visit, when rightfully performed, is a good thing, and for that reason it should be continued, and each deacon, if able, should help to perform his part of the work. There are some things that belong to methods, and the visit is one of them. In carrying on his business, a wise man will adopt the best of methods. This is true of a church of wide experience. The best of methods will be put into operation for the good of the cause represented. We would advise these deacons to take their place and do their part. If they will enter upon the visit in the proper spirit, we are sure that they will see more good in it than they have ever dreamed of.

DENOUNCING UNBECOMING ATTIRE.

In the presence of a very large assembly in the Unique Theater, Minneapolis, Rev. G. L. Morrill attacked, most severely, some of the styles of women's dress in this country. He minced no words, did not spare the weaker sex in the least, but upbraided many of them most unmercifully for their manner of appearing on the public streets. He preached a plainer sermon on the dress question than was ever heard in any of our pulpits. Among other things he said that a woman, dressed as many of them attire themselves, had no right to feel offended if mistaken for one of the impure class. "The tempting sample of her charms," said he, "shown through transparent sleeves and open-work waist, together with the contour of her limbs, outlined beneath scant, clinging skirts, entitle men to suppose that she is advertising herself." He closed his address, by declaring, in tones that could not be misunderstood, that the present styles in women's dress were planned by the devil for the use of the *demimonde* of Paris and other European capitals, and that American women, who ape them, are "either of the same class, headed that way, or poor sapheads whose folly removes them from the realm of pure and noble womanhood." The address made quite a sensation and has been widely circulated by the public press.

THE CHILD PREACHER.

In California a twelve-year-old girl, whose parents are Friends, has been doing some very acceptable preaching. She addresses large congregations, and no one helps her in the preparation of her discourses. But she has sensible parents, for, instead of keeping her before the public, they propose to give her a good education, and in the meantime permit her to grow to womanhood in the normal way. They are not attempting to quench her preaching spirit, but are protecting her from the excitement of a curious public. We have had too much of this child preaching business. As a rule, child preachers soon wear out. We hear of them for a time and then they drop out of sight. Curious people sometimes make so much over the children of unusual talent as to spoil them, and in this way unfit them for future usefulness.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Washington, D. C.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

The Change in Rome.

Since 1870 Protestant missionaries have been allowed to labor in the "ancient city upon the seven hills." These faithful workers have made themselves felt. "When in Rome, do as you would have the Romans do," has been their motto, and, living up to it, they have emphasized the daily teaching by consecrated and devoted lives. The teaching and living have not been without effect, for even the city authorities admit that the wickedness of the people has perceptibly decreased since the influence of the Protestants is making itself felt. What has been done in Rome can be duplicated elsewhere. Why not make our city missions so effective, morally, that there are actual and tangible results for the better?

The World's Optimists.

The true missionary,—like Paul of old,—is no pessimist. He has much to contend with, much to suffer, but notwithstanding all that, he looks on the bright side of things and keeps on smiling. In a recent letter a missionary said: "Do not think that I have a dull time. To have hands and heart full of work for the uplift of a people, and to go about that task day and night, feeling that you are doing the greatest possible thing with your life—can there be anything more cheering?" Paul was a man of gladness,—an optimist. So are all of the world's great missionaries. Perhaps if more of us, who stay at home, would try to be optimists, we would become more fully imbued with the missionary spirit, and our hearts would sing because of gladness.

What Education Is Doing.

In India the British Government is endeavoring to carry out some notable reforms and improvements in its educational system, as inaugurated during Lord Curzon's administration. The desire for education is great, everywhere in India, and the responsibility of wisely directing it, is a momentous one. To educate without the quickening power of the Christian religion leads but to agnosticism. The students should be brought in touch with Christianity and what it stands for. Those who have the best interests of India at heart, unite in the plea that, in addition to education, Christianity be given to the people as a power to mould the many discordant and disintegrating elements into one harmonious whole. A wonderful future awaits India when once it becomes a nation of God-fearing people.

The Only Religion of Love.

Search the wide world over, and you will find but the one religion of love, as taught by Christ. Other religions teach about one God, dwell at length upon various duties toward God and man, impress faith and obedience, self-denial and sacrifice, but only Christianity is based on a true conception of love,—a love that lives and labors and dies for others without thought of self. It is this love for God and man that sends out missionaries, that prompts the large-hearted and generous giving, that makes lasting impressions on the people of heathen lands, that gives the missionaries patience and humility and power for untiring service and uncomplaining endurance of suffering. Love, which manifests itself in deeds of mercy to all, is the one language that all tribes of heathendom can fully understand. No words are needed to impress the eloquence of a kind act upon a soul, however deeply it may have sunk in the degradation of heathen idolatry.

Do Missions Injure Business?

Every now and then the cry is raised that the missionary interferes with business. We do not wonder when the objection comes from the leaders of heathen religions but sometimes it even comes from others who profit by the ignorance, superstition, fanaticism or sin connected with the beliefs and worship of heathen deities. These objectors, like Demetrius of old, look at the matter from a standpoint of material gain or loss. In India and China the priests of Vishnu, Siva and Buddha are filled with wrath because the missionary interferes with the sale of little girls for immoral temple rites; with the immolation of widows on their husbands' funeral pyres, and with the receipts from prayers and sacrifices. In Persia and Turkey corrupt Government officials and unjust tax collectors raise a loud cry because the missionary interferes with their iniquitous practices. In the Kongo of Africa, missionaries can tell a story of persecution by the powers that be, because they lifted up their voice against the outrages inflicted upon the poor natives. It is the glory of Christian missions that they DO interfere with many forms of business. By this commotion we are convinced of their genuineness. Ignorance, fanaticism, tyranny, oppression, vice, and selfishness, MUST retreat before the onward march of Christ. It is to be hoped that missionaries will continue to interfere materially with all known forms of iniquity and corruption, falsely sailing under the head of business.

Are We Excelling the Jew?

The average Christian prides himself on being far superior to the old Jew, and yet the Israelite, in the time of Moses, gave, in proportion to his means, far more than the average Christian of today, for religious purposes. It is a mistaken idea that the Hebrew tithed simply his money. Under the law not only his money, but his crops, his fruit and his live stock were tithed. The first fruit of field and orchard also belonged to Jehovah. It would be a very remarkable condition of things if, in the Christian church of today, the members were willing and ready, universally to tithe their incomes. The immediate result would be a momentous increase of funds available in our church treasuries. This would mean new opportunities for work, but, more than aught else, new channels of blessing for those who have so liberally given.

The Fostoria Church, Ohio.

Sept. 6, Labor Day, the writer and family had the pleasure of spending with the Brethren at Fostoria. A Sunday-school convention program had been arranged for the day to counteract some of the evil tendencies of a celebration down in the city. There was a good attendance of the membership from the city and surrounding churches and the day was one of profit to all. The program was carried out practically as arranged, and some most excellent thoughts were advanced along the line of aggressive work in the Sunday school. It would be well if we would look more after these holidays, and arrange for them programs that would tend to keep our members away from associations that are not elevating. Thus our young people, and others, who might be tempted to partake of the wrongs that are so manifest upon such occasions, would be kept away from evil influences.

The pleasure of the meeting was made still greater when it was announced at the noon hour that there were two applicants, husband and wife, for baptism. This was the occasion of rejoicing among the saints. The rite was performed in a beautiful, clear pool of water by Eld. L. H. Dickey.

The Fostoria church is in a splendid condition. The writer has been more or less familiar with this point ever since its beginning. We well remember our first visit there, years ago, when it was a struggling mission under the care of the Mission Board with Sister Addie Kaylor, now Sister P. B. Fitzwater, as missionary in charge, and Brother and Sister Newhouse about the only members living there. But the work, through some tribulation and discouragement, no doubt, has grown, until today we find a good congregation of over fifty members. Three ministers, Elders L. H. Dickey, J. C. Whitmore, and Bro. C. A. Wright, live there, Brother Wright being the pastor. Here it was that our beloved brother, S. P. Berkebile, and wife, labored before going to the India field, and the results and the harvest of their labors are still being gathered. The Old Folks' Home for Northwestern Ohio is located here, and there is a strong probability of an Orphanage being built in connection with the Home, in the very near future.

While the work has prospered and the workers are active, there is yet "much land to be conquered." The field is large and the door is open. John R. Snyder.

853 Maple Avenue, Findlay, Ohio, Sept. 7.

A Sunday in Culiacan.

On going into an American city, the stranger usually inquires, "Where are your churches?" if he is sufficiently interested in churches to care to know of their whereabouts. In a Mexican city it is different. The church or cathedral is the most conspicuous object, towering high above everything else. So, whether you are interested in religion or not, this edifice, erected for the worship of God, can hardly escape your notice.

On seeing these things, I wondered whether these magnificent structures were prized by the Mexicans simply as beautiful specimens of architecture, or whether they were resorted to by any considerable number of people as places of worship. And I improved the first opportunity I had to find answer to these questions.

It was my first Sunday in Mexico. I was five hundred miles from the United States border. Here the people are sufficiently removed from foreign influences that I might expect to find their traditions and customs, as influenced by the national characteristics, unchanged. It was in the city of Culiacan, the capital of Sinaloa, the second Mexican State south of Arizona.

On approaching the cathedral we found the doorways and the walks, leading to this place of worship, crowded with people. On getting near enough to see inside, we found the seats occupied and the aisles crowded with worshipers, some standing, some sitting, many kneeling, all silent and reverent except those who here and there muttered their prayers in a low undertone, as they knelt before the various shrines.

Here was the shrine of the Christ-child, there of the Virgin Mary, farther on an image of Christ blessing the children, the crucified Christ, and even of the dead Christ, preserved in a glass coffin, and so nearly hidden beneath its covering of white veilings and laces, that only mere glimpses of its form could be seen here and there. Before them all were hundreds of worshipers, some standing with bowed heads, some kneeling in silence, some praying, some kissing the hands or feet, or robes of the images. All this was done with a reverence and sincerity so apparent as to be unmistakable.

And as I looked about in this great cathedral (having finally gained entrance by going to a side door and biding my time), among all the shrines and images and paintings, I found none but that tell some story of the same Jesus that I worship at home. They were all put there, evidently, that they might serve as helps to the worshiper, to fix his mind upon the Christ. But how much these objects help or how much they hinder, in the matter of true worship, it is not the purpose of this paper to discuss.

I had been told that the women of Mexico were the only worshipers, and that their men treat all matters religious with a sort of disdain. A Sunday in Culiacan leads me to believe that this is not true. Among the worshipers I saw, there were many men,—apparently the wealthy merchant as well as the humble peon,—some kneeling, some bowing and some crossing the holy water upon their brows. Altogether I am now of the opinion that masculine piety in Mexico measures up pretty well with that in the United States. And as I observed the behavior of the people on the streets, and noted the general quiet throughout the city on that Lord's Day, I decided that many of our own cities would be improved in Sunday observance, and municipal government in general, by coming up to the measure of Culiacan.

Clovis, N. Mex. James M. Neff.

A Service at St. Paul's, London.

St. Paul's Cathedral in London, which was completed in 1772, is probably the second largest church in the world. It is magnificently finished on the inside and outside, but as there are elaborate descriptions extant, of this interesting and historic old cathedral, I shall not here attempt any description, other than to refer to the service which I had the pleasure of attending today.

I will yet say, in passing, that some of England's noted men lie buried beneath the pavement of St. Paul's, or in its various beautiful marble and bronze sarcophagi. Here are the resting places of such men as the Duke of Wellington, General Gordon, Gen. Gordon's brother, and others that could be named.

The service was announced for 10:30 A. M. and began promptly with a prelude on the great organ. Next there were songs by the choir, which consists of some forty boys, ranging in age from nine to fifteen years, and probably as many men. There are no ladies in the choir. All the boys and men wear surplices,—long black robes, reaching to the floor, surmounted by white overgarments, reaching to about the knees. More than half of the service consisted of singing by the choir. I presume that, for cathedral music, it is superb. These young boys' voices are trained to reach a very high range of tone. There being so many of the youthful singers, there is charming melody, when combined with the deeper and stronger tones of the men. The singing is accompanied by the cathedral organ, which, at times, reverberates as mighty thunders. At other times the sound is so fine, soft and low, that it sounds like music at a great distance,—just barely audible.

At the proper time some one mounted a brass reading pulpit, and read the full account of Elijah's test of the false prophets. Then there were responsive readings, answered by the choir, the congregation standing, sitting and kneeling by turns. Next the entire third chapter of First Corinthians was read, followed by a continuation of responsive readings, with songs in response, continued just one hour and thirty minutes. Then the preacher mounted a marble pulpit, ornamented with beautiful, colored marble panels. The whole structure is mounted on twelve vari-colored marble columns, with Corinthian capitals, in all about twelve feet high. The preacher talked for about fifteen minutes. His sermon was very learned, and quite instructive. I did not hear his text, but he immediately quoted Plato: "The beginning of knowledge is wondering at objects." How far this wonderment has reached! It has almost taken away from us the supernatural, and our faith as well. This the preacher seemed to deplore very much.

The service, up to the close of the sermon, lasted one hour and forty-five minutes. Then a communion service, of forty-five minutes more, was held for those who wished to remain. Through the entire two hours and a half the choir sang at frequent intervals.

I wondered, I thought, I prayed, and I said, "Lord, I do not understand." Then my mind went back to the simple, sweet soul services that I have enjoyed in the Church of the Brethren, and I said, "Give me the faith that dwelt in my mother Catharine, and was also found in her sainted ancestors. Yes, it satisfies me, and until his Holy Spirit lifts me higher, it is all I ask for. In the meantime, may he lead me into a higher, purer, holier walk with him," is my prayer. W. R. Miller.

London, England, Aug. 22.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley church met in council Sept. 4, our elder, Bro. H. F. Maust, presiding. Bro. S. M. Miller, of Waterloo, Iowa, was also present. All work was done in a spirit of love. A call was made for the district meeting of 1910. Brethren H. F. Maust and M. D. Early are delegates to district meeting. Eld. J. Harman Stover will deliver a series of doctrinal sermons for us, beginning Sept. 12. The collection amounted to $12.—Mrs. Wolfe, Macdoel, Cal., Sept. 6.

COLORADO.

Denver.—At the dedication of our new church building Bro. B. E. Kesler, of River Bend, Colo., delivered a very appropriate address. The District Sunday-school Convention was a time of good things. Nearly all the speakers assigned were present and took an active part in the topics discussed. Eld. A. C. Daggett acted as moderator in the absence of our District Secretary, Bro. T. E. George. Bro. O. H. Feller was reading clerk, and the writer writing clerk. Sunday evening Bro. O. H. Feller, of Quinter, Kans., addressed us.—A. C. Root, 1109 South Washington Street, Denver, Colo., Sept. 10.

Denver.—Sept. 2 the colored brethren and sisters held their first communion. Bro. Wm. Rhodes was chosen as their minister and was duly installed. Sept. 5 Sister Anna K. Miller was called home on account of the illness of her mother. Her stay with us was short, but profitable. On the evening of Sept. 5 Bro. A. C. Daggett was with us and an election for minister and deacon was held. Bro. Arthur Rust was chosen as minister and was installed. Bro. Jesse Culler was elected as deacon, but as he did not accept, the matter was deferred until next council.—Emma Root, 1109 S. Washington Street, Denver, Colo., Sept. 6.

ILLINOIS.

Astoria church met in council at the South Fulton house, Sept. 7. As Bro. Hahn and wife were called to Indiana by the sickness of the latter's mother, Bro. Cyrus Bucher presided. Three letters were received. Bro. Wm. Lampin will begin a series of meetings at the Astoria house Nov. 1. One was baptized since the last report. Bro. C. Mummert was elected delegate to district meeting with Bro. A. H. Lind, alternate. The district Bible Institute of Southern Illinois convened at this place Aug. 24-27, with Brethren A. C. Wieand and J. W. Lear as instructors. Sister Elizabeth (Howe) Brubaker gave us a talk on her experiences in city mission work, and many others helped to make it an interesting meeting.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., Sept. 8.

Big Creek church met in council Sept. 2, with our elder, Bro. D. J. Blickenstaff, presiding. The regular business was attended to, reports of the annual visit given, and preparations made for a love feast. One letter was granted. Bro. A. J. Beeghly was chosen delegate to district meeting, with Bro. Geo. Eble, alternate. One trustee was elected for a term of five years; other officers for one year. Bro. Blickenstaff preached for us on Thursday and Friday evenings. The latter evening his subject was "New Testament Ordinances." It was ably handled. Sept. 4 we met in communion services, Bro. Harshbarger officiating. Ministering brethren present from other churches were Elders D. J. Blickenstaff, of Oakley, and J. W. Harshbarger, of Martin's Creek. At the close of the services Bro. A. J. Beeghly was advanced to the second degree of the ministry, and Bro. A. J. Markman was elected as deacon. They with their wives were duly installed. The following day and evening Bro. Harshbarger preached for us.—Dow A. Ridgley, Parkersburg, Ill., Sept. 8.

Cherry Grove church met in council Aug. 31, our elder, Bro. Frank Myers, presiding. All business was disposed of pleasantly. Brethren Geo. Bolinger and Wm. Wingerd were elected delegates to district meeting. Bro. S. Z Smith will assist us in a series of meetings beginning Sept. 6.—Addie Rowland Hawbecker, Lanark, Ill., Sept. 4.

Hickory Grove church met in council Sept. 2, with our elder, Bro. W. H. Eisenbise, presiding. Brethren Henry Ritenour and Joseph Doty will represent us at district meeting. The writer was chosen church correspondent. Two letters were granted. Bro. C. P. Rowland was with us over Sunday and preached two good sermons. Eld. Geo. D. Zollers gave us three instructive sermons during the past week. Attention and attendance were good at all these services.—Anna Fierheller, R. D. 2, Savanna, Ill., Sept. 3.

Martin's Creek.—Two of our Sunday-school scholars were baptized since our last report. Our elder, Bro. J. W. Harshbarger, will begin a series of meetings Saturday, Sept. 18, and continue two weeks, closing with a love feast Oct. 2. All are invited to attend these services.—M. M. Waddelow, Fairfield, Ill., Sept. 9.

Pine Creek church met in council Sept. 2, with our elder, Bro. C. C. Price, presiding. All business was disposed of satisfactorily. Brethren John Price and Chas. Barnhizer were elected delegates to the district meeting. Sunday, Sept. 5, Bro. H. C. Crumpacker, of Mount Morris, our District Sunday-School Secretary, was with us in a Sunday-school institute. He also preached to us several times. Sunday morning he addressed us on "The Relation of the Church to the Sunday School.' On Sunday afternoon he conducted a Sunday-school "Round Table" and gave his address on "Child Study." On Monday evening he gave a preparatory sermon for our series of meetings; "What Think Ye of Christ?" His lecture on "The Child and Its Nature" is of vital interest to all teachers, parents and lovers of children. Eld. Isaac Frantz will continue the meetings during this week and next. On Saturday, Sept. 18, we will hold our love feast, beginning at 5 P. M.—Grace Price, Oregon, Ill., Sept. 8.

Polo church met in council Sept. 2, at 1:30 P. M., our elder, Bro. John Heckman, presiding. Church officers were elected as follows: Clerk, Bro. F. Z. Miller; treasurer, Bro. John Burner; correspondent, Bro. Daniel Gilbert. Our elder is reelected for another year. Brethren John Burner and David Gilbert were elected delegates to district meeting. We also send two queries to district meeting. Our love feast will be held some time in the near future, the date to be announced later. Our Christian Workers' society was reorganized with Sister Jane Stauffer, president; Sister Eliza Burner, secretary; Sister Emma Travis, treasurer.—Daniel Gilbert, Polo, Ill., Sept. 4.

INDIANA.

Antioch church, of Andrews, held her harvest meeting Aug. 29. The meeting was opened by our pastor, Bro. Noah Fisher. Bro. Irvin Fisher, of Mexico, gave a splendid address. Bro. Neff, of North Manchester, also gave an interesting talk. Dinner was served at the church. There were over seventy-five present from Mexico, North Manchester and Miami County. Several of the brethren addressed us briefly in the afternoon. "Love of Christ for Man, and Love of Man for Christ," was the theme talked upon. Every one spoke with love and respect for our pastor and wife. It was the largest meeting of the kind held here for many years. All were inspired and benefited by the services.—Dorthy Ridley, R. D. 8, Huntington, Ind., Sept. 6.

Bango church met in council Aug. 21, our elder, Bro. H. M. Schwalm, presiding. Brethren Delbert Markham and George Cocanower were chosen delegates to district meeting. The writer was elected correspondent. We held our harvest meeting Sept. 4. Two excellent sermons were delivered. In the forenoon Bro. David Anglemyer preached a harvest sermon, and in the afternoon Bro. Eli Roose a missionary sermon. A collection of $16.06 was taken.—Bertha Moyer, Wakarusa, Ind., Sept. 6.

Blue River.—Our harvest meeting was held Sept. 5. Bro. Walter Gibson preached the thanksgiving sermon in the forenoon and a missionary sermon in the afternoon, followed by short talks by Brethren Jesse Gump and Leonard Hyer. The missionary offering for the day amounted to $24.92.—Gertie M. Hire, Churubusco, Ind., Sept. 7.

Bremen.—Our harvest meeting was held Sept. 5. Bro. Frank Kreider, of Goshen, Ind., preached an excellent missionary sermon in the forenoon. An offering, amounting to $15.43, was given for mission work. In the afternoon Brethren H. M. Schwalm, John R. Miller and Frank Kreider gave short talks to the children. Our love feast will be Oct. 22.—Monroe Martin, Bremen, Ind., Sept. 6.

Cart Creek.—An all-day harvest meeting was held at this church Sunday, Aug. 22, with Sunday school at 9:30, followed by a sermon by Bro. Otho Winger, of North Manchester, Ind. In the afternoon the children gave a program, at the close of which Sister Ida Winger talked to the children. A collection amounting to $9.47, was taken for the Chicago Mission. The same day Bro. Otho Winger began a series of meetings, remaining two weeks. One was baptized.—Emma Winger, R. D. 10, Marion, Ind., Sept. 9.

English Prairie church held a harvest meeting Aug. 8. Bro. McKimmy, of Beaverton, Mich., delivered an excellent sermon in the forenoon, and also one in the afternoon. A collection was taken for missionary purposes. Services were well attended. Aug. 21 we met in council, Eld. N. H. Shutt presiding. Much business came before the meeting and was properly disposed of. We decided to hold our series of meetings in December and close with a love feast.—Mary M. Rowe, Brighton, Ind., Sept. 2.

Four Mile church met in council Sept. 4, our elder, Bro. Carey Toney, presiding. One letter of membership was granted. Sister Ottie Rinehart was chosen delegate to district meeting.—Ethel Brower, Kitchel, Ind., Sept. 6.

Goshen (West Side).—The church at this place met in council Sept. 4, with our elder, Bro. J. H. Miller, presiding. Five letters were granted and seven received. Our delegates to district meeting are Brethren William Hess and Amos Bigler. Bro. John Kitson is assisting us in a series of meetings, which began Sept. 5, and will continue indefinitely. Two have already confessed Christ. Our harvest meeting was held Sept. 12. Bro. Kitson preached both in the forenoon and afternoon. The collection amounted to $33.27.—Osie Brumbaugh, Goshen, Ind., Sept. 13.

Hillisburg church met in council Sept. 2. Our love feast will be Sept. 25, at 4 P. M. We extend a welcome to all that can be with us at that time.—Nathaniel Cripe, Hillisburg, Ind., Sept. 10.

Lower Fall Creek.—On account of interfering with the plans of some of the adjoining churches, we have changed the date of our love feast from Oct. 30 to Oct. 23, at 6 P. M. Bro. O. D. Foster preached for us Sept. 5.—Laura Chamberlin, Anderson, Ind., Sept. 8.

Manchester church met in council Sept. 2, Eld. A. L. Wright presiding. Brethren A. L. Wright and J. P. Dickey were chosen delegates to district meeting. Bro. S. S. Gump and Sister Anna Royer were chosen delegates to Sunday-school convention. Our love feast will be held Sept. 30, beginning at 4 o'clock.—Mittie Miller, North Manchester, Ind., Sept. 4.

Maple Grove congregation met in council Aug. 28. Our elder, Bro. Eli Roose, not being present, Bro. Charles Neff presided. Much business was presented before the meeting, but everything was decided in love and harmony. Two letters were granted. Bro. Charles Neff and Sister Grace Huffman were chosen delegates to district meeting.—Minnie Mishler, New Paris, Ind., Sept. 4.

Prairie Creek church (Sugar Grove house) held her love feast Sept. 4. Forty-four surrounded the table. At our late council Bro. D. R. Hardman and the writer were chosen as delegates to the Sunday-school and district meetings.—Edith Ratliff, Montpeller, Ind., Sept. 8.

Roann church met in council yesterday, our elder, Bro. J. D. Rife, presiding. Considerable business came before the meeting, which was disposed of in a Christian way. Three letters were received and five granted. Brethren G. E. Swihart and I. E. Warren were elected delegates to district meeting, and Bro. M. H. Miller to Sunday-school meeting. Sister Mertie Swihart was elected assistant chorister. Our love feast will be held Oct. 2, commencing at 5 P. M. Grandma Bobblett is yet upon her bed of affliction at her daughter's, Mrs. Levi Lavengoods. Bro. J. D. Rife held services there for her, a few weeks ago, which she enjoyed very much. We held a joint Sunday-school meeting of the Mexico, Pipe Creek, Santa Fe and Roann churches, at Roann today. It was a spiritual meeting. The speakers were awake to the best interests of the Sunday school. Bro. Frank Fisher acted as moderator and Bro. I. E. Warren as clerk. It was an all-day meeting and at the close a collection was taken for the Old Folks' Home, amounting to $7.46. The next meeting will be at the Santa Fe church some time next spring.—Katie Baldwin, R. D. 2, Wabash, Ind., Sept. 5.

Salamonie church met in council Sept. 4, at the Lancaster house, our elder, Bro. Aaron Moss, presiding. One letter was received. Brethren Henry B. Wike and Jacob Shideler were chosen delegates to district meeting. Sister Lizzie Goslee was elected delegate to Sunday-school meeting, from the Lancaster school, and Bro. Charles Heaston from the Loon Creek school. Our love feast will be Oct. 23, beginning at 4 P. M. at the Lancaster house. After council five were baptized. We also held our harvest meeting Aug. 22, at the Lancaster house. An offering of $54.30 was taken for world-wide mission. Bro. P. B. Fitzwater, of North Manchester, gave us two inspiring sermons. He then held a revival meeting for us, beginning Aug. 22 and continuing until Sept. 9. Ten were baptized.—Millie Wike, R. D. 6, Huntington, Ind., Sept. 10.

Salem church met in council Saturday, Sept. 4, with Bro. S. F. Henricks elder in charge. Brethren A. J. Ferrel and James Lerch were also with us. Bro. Ferrel was elected delegate to district meeting, and Sister S. A. Hapner was chosen correspondent. All present received spiritual blessings.—S. A. Hapner, R. D. 17, Box 96, Donaldson, Ind., Sept. 6.

Upper Deer Creek church met in council Sept. 4, with our elder, Bro. Jacob Cripe, presiding. All business was disposed of pleasantly. Bro. Peter Houk, from the Howard church, assisted in the work. Bro. John Mummert, with Bro. Jacob Cripe as alternate, were chosen as delegates to district meeting. Sister Jessie Smith, with Sister Grace Smith as alternate, is our delegate to the Sunday-school meeting.—Bertha Bechtelheimer, Lincoln, Ind., Sept. 6.

Wabash church met in council Sept. 2. Brethren J. D. Rife, Geo. Swihart, Obed Rife, M. M. Miller and John Strausburg were with us. Bro. E. S. Brubaker presided. One letter was granted and two were received. Our elder, N. W. Crumrine, has resigned his eldership, and Bro. E. S. Brubaker was chosen for one year. One has been received by baptism since our last report.—Lulu M. Crumrine, R. D. 9, Wabash, Ind., Sept. 6.

White church met in council Sept. 1, with Eld. L. T. Holsinger presiding. Two letters were received and four granted. It was decided to hold our love feast Oct. 23, at 2 P. M.—Willard Anderson, Darlington, Ind., Sept. 5.

IOWA.

Des Moines Valley.—Our council was held Sept. 2. Bro. S. M. Goughnour, who, for twenty-eight years, has most faithfully served this congregation as elder in charge, now finds himself unable, by reason of his wife's illness, to continue this active service. He, therefore, pressed the acceptance of his resignation, and Bro. J. Q. Goughnour was chosen to succeed him. Brethren W. E. West and J. A. Smith were elected delegates to district meeting, and Bro. A. L. Stebleton is to represent us at the Sunday-school meeting. Monday evening, Sept. 13, Bro. Galen B. Royer is to begin a series of meetings for us, to continue until our love feast, Sept. 19.—Marie Jasper, Ankeny, Iowa, Sept. 5.

Dry Creek.—Sunday evening, Sept. 5, we closed our two weeks' series of meetings. Bro. Hardy, of Kansas City, Kans., did the preaching. Though there were no accessions, some were deeply convicted, and we are sure that our little band is strengthened. Bro. Hardy intends to give his entire time to evangelistic work.—Minnie B. Mentzer, Robins, Iowa, Sept. 8.

English River.—The church met in council today. Much business came before the meeting, and was pleasantly disposed of. Brethren W. D. Grove and H. W. Coder were elected delegates to district meeting. No queries go from here, but a request for the next meeting. Bro. S. E. Brower was elected president of Christian Workers, and Sister Ollie Coffman, secretary. The report of the annual visit showed the church to be in good condition. We are still striving hard with the enemy, both in Sunday school and preaching services, and are gaining some victories. Bro. S. A. Honberger, from Wichita, Kans., is dealing out to us the Word of Life richly, each evening. So far we see no visible results, but hope, ere the meetings close, that many will accept their Saylor.—Peter Brower, South English, Iowa, Sept. 2.

Libertyville church held her annual visit council Sept. 4. All business was disposed of pleasantly. The visiting brethren reported the church as being in love and union. We expect Bro. J. G. Royer, of Mt. Morris, Ill., to commence meetings for us Sept. 18, and continue until our District Meeting.—H. B. Johnston, R. D. 3, Batavia, Iowa, Sept. 6.

Notice to the Churches of Middle Iowa.—The district meeting will convene at the Iowa River church Sept. 22, at 8 A. M. The elders' meeting will be Sept. 21, at 3 P. M., at the writer's home. Trains will be met as follows: Tuesday morning the Chicago Great Western at 9:38 A. M. at Green Mountain from the north; also 6:30 P. M. from the south, and at 12:30 P. M. at the same place. The Chicago & North-Western, at Marshalltown, Sept. 21, 9:20 A. M., from the east and west; also the Iowa Central, from both north and south, at almost the same time. At 5:25 P. M. at Marshalltown, the Chicago & North-Western and Iowa Central will be met, and at 7:30 P. M. the trains on the roads named will also be met. After this time there will not be any trains met unless we are notified. We desire that each church send us a notice as to the number coming from their church, and what trains they will likely come on, so that we can make suitable arrangements to meet them.—F. M. Wheeler, R. D. 7, Marshalltown, Iowa, Sept. 10.

South Keokuk church met in council Sept. 7, our elder, Bro. Peter Brower, being with us. All business was disposed of in a pleasant manner, a spirit of love and harmony prevailing. The visiting brethren report all the members to be in love and union. Brethren F. H. Hellman and H. N. Butler were chosen to represent us at district meeting. We decided to hold a Bible term some time during the coming winter if we can secure a teacher. Our love feast will be Oct. 2, at 2 P. M.—D. F. Shelly, Ollie, Iowa, Sept. 7.

KANSAS.

Appanoose.—We met in council Sept. 4, Eld. C. W. Shoemaker in charge. The report of the visiting brethren was given. It showed the church to be still in the spirit and in good working order. Our revival meetings begin Sept. 19, to be conducted by Bro. W. A. Kinzie, of Washington Creek. They continue until Oct. 2,—the time of our love feast.—Norman Flora, Overbrook, Kans., Sept. 7.

Jericho.—The new Brethren church, located near Jericho postoffice, was dedicated Sunday morning, Aug. 22. Eld. J. S. Mohler, of Quinter, Kans., delivered the dedicatory sermon to a large and appreciative audience. Eld. D. A. Crist, of Quinter, assisted in the morning, and delivered a sermon in the afternoon. Bro. D. Ikenberry, also from Quinter, led the song service. The building is thirty by forty feet.—J. E. Springer, Quinter, Kans., Sept. 8.

Morrill congregation met in council Sept. 4, with our elder, Bro. Chas. Yearout, presiding. All business was disposed of pleasantly. Brethren Mart Meyers and Allie Sawyer were elected delegates to district meeting. Bro. Sawyer will also represent us at the Sunday-school meeting. Two letters were received and two were granted. We expect Bro. C. E. Smith to conduct a series of meetings for us, beginning Nov. 1. We will hold our love feast in connection with the meeting.—Stella Eisenbise, Morrill, Kans., Sept. 8.

Murdock church met in council Sept. 4. Two letters were received. Bro. I. G. Harris was elected delegate to district meeting. Sunday-school officers were reëlected, with Bro. Henry Harris superintendent. Bro. J. J. Bowser will hold a week's meeting before our love feast. Sunday, Aug. 29, we organized a Christian Workers' meeting, with Bro. Edgar Harris, president.—D. E. Johnson, Norwich, Kans., Sept. 6.

Notice.—The Mission Board of Southeastern Kansas needs two or three good men to take up mission work in the rural districts, and will be glad to correspond with any one desiring to take up this kind of work. We have an excellent farming country, with good land and a pleasant climate. Address all correspondence as below.—Geo. R. Eller, Grenola, Kans., Sept. 6.

Quinter church met in council Sept. 4, Bro. D. A. Crist presiding. Considerable business came before the meeting. Our love feast will be Oct. 16, commencing at 10 o'clock. We will also hold a Bible Normal in December, conducted by Bro. G. M. Lauver, from the Bethany College. Bro. J. H. Baker will hold a series of meetings at this place,—the time not yet decided upon. Bro. T. E. George is now located at Burr Oak, Kans., to take charge of the church at that place. Three were received by letter. Our Sunday school is progressing nicely. We have organized a teacher-training class.—J. E. Springer, Quinter, Kans., Sept. 8.

MARYLAND.

Broadfording church met in council on the afternoon of Sept. 4, with Eld. David Zuck presiding. All business was disposed of in a pleasant manner. We expect Bro. C. H. Stearman, of Pennsylvania, to conduct a series of meetings for us, commencing Saturday evening, Sept. 11. Our love feast will be held Oct. 20 and 21.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Sept. 5.

Meadow Branch church held a special children's day service on Sunday, Sept. 5. In addition to the children of this Sunday school the adjoining schools were well represented, Bro. Amos Wampler bringing twenty from the Medford school. Bro. J. D. Roop, Jr., read an appropriate scripture lesson from 1 John 2, after which Bro. Holly Garner, of Waynesboro, Pa., and Bro. Elsworth Englar and the writer gave short talks to the large assembly of young and old.—W. E. Roop, Westminster, Md., Sept. 6.

MICHIGAN.

Black River church met in council Sept. 4, Eld. L. M. Smith presiding. Our love feast will be Oct. 23.—Selma Johnson, R. D. 2, Bangor, Mich., Sept. 8.

Thornapple (West House).—During August three were added to the fold of Christ. Two of these are husband and wife; the other is an active scholar of the Sunday school. Aug. 21 Bro. J. H. Morris came to us. He delivered five much appreciated sermons during his sojourn with us.—Mrs. David E. Sower, R. D., Clarksville, Mich., Sept. 11.

MINNESOTA.

Minneapolis.—We have only a small Sunday school at this Mission. We have no Bible class and no congregation outside of ourselves. The people will not come. If they do come once, they do not return again. I work in all parts of the city, and continually I am asked what the Brethren doctrine is. We would like to have some one here to help in the work and hold a love feast. We have no elder in charge.—Dora Biggers, 2476 Twenty-eighth Avenue, Minneapolis, Minn., Sept. 6.

Winona church met in council Sept. 7. All business tended toward the advancement of the work of the church. Two papers are being sent to district meeting. Sister Maud Thompson and Bro. D. H. Keller will represent this church at that meeting.—D. H. Keller, 552 W. Seventh Street, Winona, Minn., Sept. 8.

Worthington church met in quarterly council Sept. 4, with Bro. Pearl Schechter moderator. Bro. W. S. Ramer was chosen delegate to district meeting, with Bro. Charles Wolff, alternate. We decided to have a Bible term about Feb. 1. We expect Bro. West to hold some meetings for us during the month of December. Sister Prudence Miller, missionary at Kansas City, made us a pleasant visit.—Minnie Schechter, Worthington, Minn., Sept. 8.

MISSOURI.

Cabool church held a Sunday-school meeting at the Greenwood house Sept. 5, with Sister Addie Gray as moderator. A number of live Sunday-school topics were discussed which, no doubt, will cause new resolutions to be made in trying to do better Sunday-school work in the future. Dinner was spread out under the trees. The next meeting will be held at the Cabool house the first Sunday in March.—Jeannette Harris, Cabool, Mo., Sept. 6.

Little Brushy.—One came out on the Lord's side at our regular appointment and was baptized.—Eve G. Price, Poplar Bluff, Mo., Sept. 10.

Mineral Creek.—Our local Sunday-school and Christian Workers' meeting was held Sept. 5. Bro. Aaron Lentz, of Adrian, Mo., was with us and conducted the meeting. All enjoyed the day and went home much refreshed and strengthened. Bro. Paul Mohler was with us recently and gave us several interesting sermons. He also visited the members here in the interest of Bethany Bible School. We are having song practice two evenings of each week, preparatory to our series of meetings, which begins Sept. 25.—Zilpha Campbell, Leeton, Mo., Sept. 9.

Notice to Elders of Middle Missouri.—Owing to time of arrival of trains at place of our district meeting, this year, it will be necessary to change the time of elders' council, Oct. 26, from 2 P. M. to 4 P. M., or later, in order that none need to go the day before.—Jesse D. Mohler, Warrensburg, Mo., Sept. 6.

Oak Hill.—Brethren Wilson Price and Isom Dalton commenced a series of meetings at Oak Hill Aug. 21, and continued till Sept. 5. The interest was good. Three came out on the Lord's side and were baptized. All are heads of families. More are counting the cost. This is a part of Little Brushy church.—Eve G. Price, Poplar Bluff, Mo., Sept. 10.

Peace Valley church met in council Sept. 4, the writer presiding. The writer was also elected delegate to district meeting, with Bro. Register alternate. We need more workers, as we have only one deacon and two ministers, the one minister being unable to attend services on account of an accident.—Phineas L. Fike, White Church, Mo., Sept. 4.

Pleasant View church met in council Aug. 28. Considerable business came before the meeting, which was disposed of in brotherly love. A report of the visit shows that the church is in peace and union. A committee was appointed to purchase and install new lights. It was also decided to paint the church. Our communion will be held Oct. 2, at 2 P. M. Our delegates to district meeting are Bro. E. W. Mason and Sister Sarah Moyer. Bro. C. P. Rowland will begin a series of meetings at our West house this evening. Bro. E. G. Rodebaugh will hold meetings in the East house, near Stet, beginning Oct. 3. Bro. Paul Mohler was with us in our council and gave us words of counsel and encouragement. He also preached for us Saturday night and Sunday at 11 o'clock.—John H. Mason, R. D. 2, Norborne, Mo., Sept. 4.

Prairie View.—Our series of meetings, conducted by Eld. J. S. Kline, of Hardin, Mo., from Aug. 14 to 29, with love feast on the 26th, was fairly well attended, with good interest. While we have no accessions to report, we feel much encouraged.—W. W. Holsopple, Versailles, Mo., Sept. 4.

Smith Fork church met in council Aug. 31, with our elder, J. S. Kline, presiding. All business was disposed of pleasantly. Two letters of membership were granted. Bro. D. D. Sell and Sister Cora Hoover will represent us at the district and Sunday-school meeting. Our love feast will be held Sept. 18. We hope to have Bro. Heckman, of Bethany Bible School, who is now holding a series of meetings here, with us at that time.—Sudie E. Hoover, Plattsburg, Mo., Sept. 3.

Warrensburg church met in council Sept. 3. Considerable business was attended to. Besides other work, arrangements were made for a love feast on Saturday, Oct. 23, at 10 A. M. Previous to the feast we expect to hold a series of meetings, beginning Sept. 26. Bro. J. S. Kline, of Hardin, Mo., will do the preaching. Brethren D. M. Miller and C. A. Baile were chosen delegates to district meeting. Bro. G. W. Lentz and family have located among us in order that his son might attend the State Normal at Warrensburg. Members desiring to give their children the training found in State institutions will do well to consider this place, as the school ranks fourth among like institutions of the United States, and the Brethren have church services in town and country. —Jesse D. Mohler, Warrensburg, Mo., Sept. 6.

NEBRASKA.

North Beatrice church met in council Aug. 17, our elder, Bro. H. A. Frantz, presiding. Our love feast will be held Oct. 2, at 5 P. M., in the Hope Memorial church.—Lulu N. Miller, Firth, Nebr., Sept. 5.

Pioneer church met in council Saturday evening, Sept. 4. Arrangements will soon be made in regard to building our church. Bro. F. Lehman, of Iowa, preached for us on Sunday morning.—Ethel Humphrey, Enders, Nebr., Sept. 7.

NEW MEXICO.

Clovis church met in council Sept. 4, at 3 P. M., Eld. J. M. Neff presiding. Brother and Sister Rowe, of Iowa, were with us and assisted. Bro. Neff and family do not expect to be with us during the winter and spring. Bro. M. M. Ennis was chosen elder during Bro. Neff's absence. Our love feast will be Oct. 28. Our membership numbers thirty-nine, but we are widely scattered, some being a hundred miles away. Bro. Neff will represent us at district meeting. We have secured the services of Sister Hawbecker to do house-to-house visiting. She can devote only a part of her time to the work, yet it is a great help in keeping up the interest and attendance of the Sunday school and services in town. We have regular preaching services each month at three schoolhouses. The attendance is good and we find a good class of people to work with. It is a large field in which to labor.—Minnie B. Rodes, Box 401, Clovis, N. Mex., Sept. 8.

NORTH DAKOTA.

Bay.—We will hold a harvest meeting at Hungry Gulch, southeast of Wheelock, Sept. 18. The three Sunday schools in our congregation are all progressing nicely, though they are not so large as most of the schools. Several of our number are going to leave us this fall, which we regret, as we need all our workers.—Anna Hineline, R. D. 2, Wheelock, N. Dak., Sept. 8.

OHIO.

Bellefontaine church held her second communion service Aug. 31, at 7:30 P. M. Bro. G. A. Snider, of Lima, Ohio, officiated. Sept. 3, in the evening, we had the pleasure of having our District Sunday-school Secretary, Sister Jennie Sellers, with us in a meeting for the benefit of the Sunday school. She gave an excellent talk, in addition to the little program prepared by members of our Sunday school. Our aid society will hold a regular meeting Sept. 10.—Louella Z. Swank, R. D. 1, Box 82, Bellefontaine, Ohio, Sept. 6.

Blue Creek church met in council Sept. 4, with our elder, Bro. John Flory, presiding. It was decided that we send $4.60 to the Chicago Extension Fund, and $9.60 to Sister Mary Cook. Our love feast will be held Oct. 2, at 10 A. M. —Elma Kyser, Latty, Ohio, Sept. 4.

Canton.—In the forenoon of Aug. 29 a missionary sermon was preached at the Center house. A collection was also taken for the same cause after the service.—George S. Grim, Louisville, Ohio, Sept. 2.

County Line church met in council Sept. 4, and disposed of church work pleasantly. Bro. Elder Driver presided. The annual visit, as reported by the deacons, was quite encouraging. Our love feast is to be held Oct. 9, at 4 P. M.—A. M. Baker, R. D. 1, Ada, Ohio, Sept. 6.

Hickory Grove church met in council Sept. 4. Three were received by letter. Business was disposed of in a Christian manner. The sisters' aid society are taking steps towards helping Bethany Bible School. The Sunday school and Christian Workers' meeting are progressing nicely.—Ella J. Neher, R. D. 4, Box 39, Tippecanoe City, Ohio, Sept. 7.

Logan church met in council Sept. 4, Bro. B. F. Snyder presiding. Bro. G. A. Snyder, of Lima, and Bro. Horst, of Bellefontaine, assisted in the work. One letter of membership was granted. An election for deacon was held. Bro. Henry Royer was chosen but not installed. Bro. James Tamplin and wife were duly installed at this meeting, having been chosen deacon some time ago. We decided to have a teacher-training class each Sunday evening, beginning Oct. 3. Bro. J. I. Kaylor is in charge of the class. All other business was disposed of in a pleasant manner.—Flossie E. Knief, R. D. 1, Bellefontaine, Ohio, Sept. 7.

Maple Grove (Ashland County) church met in council Sept. 3, at 10 A. M. Eld. W. L. Desenberg presided. The business part of the meeting was conducted in a spiritual manner. Brethren Desenberg and W. H. Gerber were chosen delegates to district meeting. Two letters were granted and two received. Bro. P. Johnson was chosen clerk. Bro. J. J. Anglemyer will conduct our series of meetings in October. A definite announcement will appear later.—Mrs. E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Sept. 7.

Newton church met in council Sept. 2, with Eld. D. C. Hendrickson presiding. The members on the program committee were reëlected for six months. Aug. 28 we held our harvest meeting at the Sugar Grove house. The attendance was large. Bro. Blessing, of West Milton, preached for us. —Mary West, Pleasant Hill, Ohio, Sept. 10.

Palestine church met in council today. Our elder, Bro. J. C. Bright, not being present, Eld. Henry Baker presided. Not much business came before the meeting. Bro. Joseph Longanecker was with us in a harvest meeting Aug. 14, remaining over Sunday. Bro. Jesse Baker, of North Star, Ohio, talked to us on "Opportunities" last Sunday. Bro. J. C. Bright will hold a series of meetings for us in December.—Grace Baker, Greenville, Ohio, Sept. 9.

Salem church met in council Sept. 2, with our elder, Bro. John H. Brumbaugh, presiding. Letters were granted to four of our members. The annual church visit was reported. It was decided to hold our love feast Nov. 6, at 10 A. M.—Josephine M. Folkerth, R. D. 1, Union, Ohio, Sept. 6.

Sugar Creek (Bunker Hill house) church will hold a love feast Sept. 25, at 5 P. M. Bro. A. I. Heestand will be with us at that time.—Sarah Middaugh, Box 79, Berlin, Ohio, Sept. 11. .

Troy Mission.—We organized our Sunday school Aug. 29, with forty in attendance. Five classes were arranged for and the school officered. Sept. 5 we had an attendance of 55 at Sunday school, and provided for another class. Elders D. D. and Jacob Coppock were with us. Bro. Wine preached in the morning to a well-filled house. In the evening we had a half hour Bible class and sermon, by the writer, to a good congregation. We rejoice and feel encouraged over our successful start. We desire to thank adjoining congregations for their kindly aid in our behalf. May we not have the prayers of all who are interested in the Troy Mission, and in the saving of precious souls?—Oran S. Yount, Troy, Ohio, Sept. 7.

Upper Twin church met in special council Sept. 2. An election was held for a minister and also for a deacon. Bro. Robert Dillon was elected to the ministry and Bro. Caleb Garst for deacon. They with their wives were duly installed. Brethren Jonas Hoerning and Aaron Brubaker assisted us in the work.—Della Deaton Schilling, Eaton, Ohio, Sept. 6.

White Oak.—Our series of meetings began Aug. 30. Bro. Van B. Wright, of Lexington, Ohio, preached for us until Friday evening. Bro. Wright is only seventeen years of age, but his message had a telling effect on the audience. On Saturday evening, Sept. 4, Brethren J. H. Brumbaugh, Jonas Horning, B. F. Petry and Sister Ethel Petry came to us. Sister Annie Lesh also came on Sunday evening. We met in council Wednesday morning. Considerable business came before the meeting, but all was disposed of with love and union. Our meetings closed with a love feast on Wednesday evening.—R. C. Davidson, Lynchburg, Ohio, Sept. 10.

Wooster church met in council Aug. 28, Eld. A. I. Heestand presiding. All business was adjusted in a Christian spirit. One letter was granted. Eld. D. M. Brubaker is our delegate to district meeting. Our communion will be Oct. 16, at 10 A. M. Bro. Cassel, our District Sunday-school Secretary, was with us Aug. 29 and gave an encouraging and instructive talk on Sunday-school work. Aug. 8 we had an all-day meeting, with Sunday school in the forenoon and a sermon on mission work by Bro. Reuben Shroyer, from Canton. After dinner, at 2 P. M., we had children's meeting and were well entertained by the little people. At 7:30 Bro. Shroyer again preached for us.—Mary Brubaker, Wellersville, Ohio, Sept. 6.

OKLAHOMA.

Paradise Prairie.—Bro. E. E. John, of McPherson, Kans., began a series of meetings at this place Aug. 15, preaching in all seventeen sermons. Bro. H. B. Mohler, of Guthrie, assisted in the meetings, which closed Aug. 29. Shortly before this, Bro. J. C. Neher, of Nampa, Idaho, and Bro. J. C. Nevinger, of Alva, Okla., called on us. The latter preached on Tuesday evening and Bro. Neher during the remainder of the week until Sunday night. There were no accessions, but we have hopes for the future. Our council was Sept. 4. Brethren J. B. Nevinger and J. A. Byerly were chosen delegates to district meeting and will also serve as Sunday-school delegates. Sunday-school officers were elected, with Bro. J. B. Nevinger superintendent and Sister Merlie Rohrer secretary. Our love feast will be Nov. 27.—J. A. Byerly, Coyle, Okla., Sept. 7.

Stillwater church met in council Sept. 4, our elder, Bro. D. E. Cripe, presiding. All business was attended to in love and union. Bro. R. S. Rust and Sister Dora Cripe were elected delegates to district meeting. Our Sunday-school attendance is increasing. Only a few members are attending the College this year.—J. H. Cox, 222 N. Duck St., Stillwater, Okla., Sept. 9.

Union Center church met in council Sept. 4, at 4 P. M., our elder, Bro. W. P. Bosserman, having charge of the meeting. Business was all disposed of pleasantly. Report of the visit shows that the members are all in peace and love. One letter was received and one granted. The same evening we held our feast, at 8 P. M. Eighteen members communed. Bro. Bosserman officiated, assisted by Bro. J. A. Root.—Josie Firestone, Supply, Okla., Sept. 7.

Washita.—Bro. A. J. Smith and wife recently conducted a series of meetings at this place. Bro. Smith gave a Bible lesson before each service. Though the weather was very warm, the interest and attendance were good. There were no accessions, but we trust good will result. Bro. Smith and wife also conducted a two weeks' singing class before the meetings.—Bertha Boyd, R. D. 4, Cordell, Okla., Sept. 6.

PENNSYLVANIA.

Back Creek congregation recently closed a series of meetings at the Upton house, conducted by Bro. Wm. Miller, of Hanover, Pa. He came Aug. 14 and remained until the 31st, preaching twenty sermons. Bro. Miller is an able speaker and labored earnestly with us. The church was much strengthened by his efforts, two were received by baptism, one reclaimed, and many others are near. We held our council Sept. 4, with Bro. David Foust presiding. Much business was brought before this meeting, and all was disposed of satisfactorily. Our love feast will be held Oct. 23 at 10 A. M., at the Brant house. This will be preceded by a series of meetings, held at the same place, beginning Oct. 10, and conducted by Bro. C. H. Stearman, of Pennsylvania.—J. D. Wilson, R. D. 5, Greencastle, Pa., Sept. 6.

Brothers Valley congregation will hold her love feast Sept. 29, at the Pike church. Eld. J. T. Myers and wife, of Philadelphia, have been visiting among us for the past week, and while here, Bro. Myers preached several good sermons. From here they went to the Middle Creek congregation. Our Sunday school and Christian Workers' meeting are moving along nicely.—Mrs. E. L. Knepper, R. D. 2, Berlin, Pa., Sept. 7.

Conestoga church met in council Sept. 9, Eld. Hershey Groff presiding. Our love feast will be held Oct. 25 and 26, at 9:30 A. M., at the Bird in Hand house. We held our harvest meeting Aug. 14. Brethren Kilhefner and Weaver, of Ephrata, and Bro. Yoder, of Lancaster, preached for us. A collection amounting to $43.41 was taken for the Orphans' Home. Three were baptized since last report.—Sallie Pfautz, Bareville, Pa., Sept. 10.

Elizabethtown.—Our church council convened Sept. 2, Eld. S. H. Hertzler presiding. Ten letters of membership were granted, among them those of Elders I. N. H. Beahm and R. A. Nedrow, and their wives, all of whom have lately removed to Virginia. It was reported that the outpost Sunday school, at Stevens Hill, is in a flourishing condition. The building of a church at that place is under consideration. We are having a Christian Workers' meeting in our town each Sunday evening. A special program is prepared for the children once each month. The subject for their meeting on Sept. 5 is "Our Mothers." The time for our love feast will be announced later.—Martha Martin, Elizabethtown, Pa., Sept. 4.

Farmers Grove.—Sept. 4 was the time set for our love feast. Eld. J. A. Long, a member of the Mission Board, in charge of this church, accompanied by his wife, and Bro. A. S. Hershey, all of York, Pa., were present at this service. Bro. Long officiated. Other visiting ministers were Eld. E. D. Book and Brethren I. Weibley and D. Roth, from the Perry church. Brethren Hershey and Shumaker rendered able assistance in the song service. Bro. Long preached two excellent sermons. They left us early on Monday morning.—Isaac Cripe, R. D. 1, Honey Grove, Pa., Sept. 6.

George's Creek church met in council Aug. 21, preparatory to our love feast, Aug. 28. Eld. Jasper Barnthouse, of Uniontown, presided. All business was disposed of pleasantly. The visiting brethren report all to be in love and union, with one or two exceptions. Bro. Barnthouse preached for us Saturday evening and Sunday morning and evening. Bro. A. W. Arnold, of West Virginia, came Monday and preached each evening. On the evening of the 27th, at the close of the sermon, two young men arose for Christ, and were baptized the following day. Bro. Arnold preached fifteen sermons and great good was accomplished by his efforts. At our communion about seventy members surrounded the tables, and the house was well filled with visitors. One of our brethren and two sisters have left us to make their home in Phœnix, Arizona. The best wishes of our church go with them.—Wm. Playford Helmick, R. D. 15, Box 22, Masontown, Pa., Sept. 6.

Middle Creek.—On the evening of Aug. 30 I had the privilege of leading another sister into the stream for baptism. We are glad to see that some make their wants known without waiting for a revival.—H. A. Stahl, Glade, Pa., Sept. 4.

Middle Creek church met in council Sept. 4, with Eld. S. W. Hoover presiding. Two were baptized. One letter was granted. Bro. Harvey Myers was installed into the first degree of the ministry. Bro. J. T. Myers was with us and preached on Sunday morning, Sept. 5.—Carrie Walker, R. D. 2, Rockwood, Pa., Sept. 8.

Montgomery church met in council Sept. 4, Eld. Brice Sell presiding. Our series of meetings will begin Oct. 16 and the love feast held Oct. 31. Bro. Sell was retained as our elder for another year. Sept. 5 we held our local Sunday-school convention. Helpful talks were given along the line of more and better teaching. The meeting was well attended.—D. R. Berkey, R. D. 3, Marion Center, Pa., Sept. 8.

Perry.—Bro. John Keller, District Sunday-school Secretary, was with us last Sunday. He preached our harvest sermon. He also preached at the Manassas Union church on Sunday evening. A harvest home offering of $10.86 was given for missionary work.—Alton J. Shumaker, Blain, Pa., Sept. 1.

Philadelphia (Bethany Mission 3255 Kensington Avenue). —We desire through the Messenger, to thank all who have donated and in other ways shown their sympathy for the mission cause. Especially do the members feel grateful to the Green Tree church, at Oaks, Pa., who each month send to the door, prepaid, a box of Brethren and Christian literature. Having no pastor they have no preaching on Sunday morning, but, instead, have a service from 9:30 to

(Concluded on Page 608.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

SUNDAY-SCHOOL MEETING OF SOUTHERN OHIO.

The meeting was held at Trotwood, Aug. 24 and 25. The business session was held on the evening of Aug. 24, which proved to be much better than during the day, when all were more interested in the program. Several items of importance were discussed and disposed of pleasantly.

On the morning of Aug. 25, at 8 o'clock, the meeting was opened by Bro. Isaac Frantz, who made a few timely remarks. A large number of Sunday-school work-

FINANCIAL REPORTS

During the month of July the General Mission Board sent out 72,892 pages of tracts.

The Brethren's General Mission Board wishes to acknowledge the receipt of the following donations for the month of July, 1909:

CORRECTIONS.

The $100 donation in the May Visitor under Southern Indiana, that was credited to Sarah Kinder, should have been credited to Sarah Hill.

The contribution sent in by Alice E. Long and acknowledged in the May Visitor should have been credited to Alice E. Long's Sunday-school class, Altoona, instead of merely Alice E. Long's Sunday-school class.

Under the Annual Meeting collection, $20 of the Weiser Congregation, Idaho, collection should have been credited to World-wide Mission instead of all to China.

WORLD-WIDE MISSIONS.

Indiana—$122.35.
Northern District, Congregations.
Walnut, $51.10; Pleasant Valley, $38.09, ... $ 89 19
Individuals.
W. H. Weybright, $10; Mrs. David Whitmer, $1, ... 11 00
Middle District, Congregation.
Roann, ... 15 45
Individuals.
Mrs. Ida Harp, ... 2 00
Southern District, Sunday School.
Yorktown, ... 2 21
Individuals.
Jacob Mitchell, $1.50; Sevie H. Heaston, $1, ... 2 50
Pennsylvania—$77.12.
Eastern District, Individual.
Hattie A. Balsbaugh, ... 1 00
Southern District, Individuals.
H. C. Price, $2.50; Helen Price, $1.25; Mrs. Lillian Pooper, 50 cents, ... 4 25
Middle District, Congregation.
Spring Run, ... 4 30
Individuals.
Solomon Strauser, $3; No. 801, Spring Run Congregation, $1, ... 4 00
Western District, Sunday School.
Meyersdale, ... 4 57
Individuals.
E. J. Egan, $46.50; "In His Name," $10; Susannah Garrett, $1; Rachel Christner, 50 cents; W. M. Howe (Marriage Notice), 50 cents; W. E. Wolford (Marriage Notice), 50 cents, ... 59 00
Kansas—$63.31.
Northeastern District, Congregation.
Ramona, 26; Ottawa, $1, ... 27 00
Individuals.
"A Sister," 2 00
Southeastern Distict, Congregation.
Mont Ida, ... 7 00
Sunday School.
Grenola, ... 13 81
Northwestern District, Congregation.
Belleville, ... 9 00
Southwestern District, Sunday School.
Beaver Creek, ... $ 4 00
Individuals.
G. W. Weddle (Marriage Notice), ... 50
Missouri—$32.06.
Northern District, Sunday School.
Rockingham, ... 21 06
Middle District, Individual.
Mrs. J. A. Fultz, ... 1 00
Iowa—$13.62.
S. Hershey, ... 5 00
Middle District, Individual.
A. W. Flora (Marriage Notice), .. 50
Southern District, Sunday School.
North English, ... 7 48
Individuals.
L. M. Kob (Marriage Notice), 50 cents; Jesse A. Andes, .15, ... 65
Washington—$13.25.
Congregation.
Sunnyside, ... 8 25
Individual.
"A Widow," 5 00
North Dakota—$11.85.
Congregation.
Ray, ... 11 35
Individual.
D. F. Landis (Marriage Notice), ... 50
Colorado—$11.75
Christian Workers.
Rocky Ford, ... 11 75
California—$11.00.
Northern District, Individual.
D. S. Musselman, ... 1 00
Southern District, Individuals.
Ella Metzger, $5; Martha J. Gray, $3; W. H. Wertenbaker, $1; J. Z. Gilbert (Marriage Notice), 50 cents; G. H. Bashor (Marriage Notice), 50 cents, ... 10 00
Virginia—$9.80.
First District, Congregation.
Saunders Grove, ... 3 80
Second District, Aid Society.
Mt. Vernon, ... 5 00
Individual.
Arissa Purley, ... 1 00
Michigan—$8.05.
Sunday School.
Black River, $5.41; Sunfield, $2.64, 8 05
Illinois—$6.50.
Northern District, Individuals.
L. J. Gerdes, $5; Ada Harnish, $1; Elder D. L. Miller (Marriage Notice), 50 cents, ... 6 50
Arkansas—$5.00.
Individual.
V. M. Wheeler, ... 5 00
Ohio—$4.93.
Northwestern District, Congregation.
Lick Creek, ... 4 43
Southern District, Individual.
Sylvan Bookwalter (Marriage Notice), ... 50
Tennessee—$2.00.
Individuals.
Jacob and Elizabeth Wine, ... 2 00
Maryland—$1.00.
Eastern District, Individual.
Amy L. Shaw, ... 1 00
Oklahoma—$0.50.
Individual.
H. H. Ritter (Marriage Notice), 50
Nebraska—$0.50.
Individual.
W. P. McLellan (Marriage Notice), $ .50
Unknown, ... 1 00
Total for the month, ... $ 385 60
Previously reported, ... 14,146 75
Total for the year so far, ... $14,532 35

INDIA ORPHANAGE.

Pennsylvania—$72.00.
Eastern District, Individuals.
Mr. and Mrs. E. E. Eshelman, $14; "My India Orphan," $5, ... $19 00
Southern District, Sunday School.
York, ... 40 00
Middle District, Aid Society.
Lewistown, ... 4 00
Individual.
"Jani Moti," 5 00
Western District, Individuals.
Mr. and Mrs. W. H. Blough, ... 4 00
Ohio—$30.00.
Northeastern District.
"N. E. O. Individual," 30 00
California—$23.00.
Southern District, Individuals.
Jennie Brubaker's S. S. Class, $20; Josephine Knee, $3, ... 23 00
New Mexico—$21.61.
Congregations.
Dexter, $16.61; Clovis, $5, ... 21 61
Illinois—$21.35.
Northern District, Sunday School.
Waddams Grove, ... 13 10
Christian Workers.
Shannon, ... 8 25
Nebraska—$17.20.
Sunday Schools.
Bethel, $10.16; Beatrice, $7.04, ... 17 20
Michigan—$15.00.
Woodland Sisters' Aid Society, .. 10 00
Sunfield Sunday School, ... 5 00
Kansas—$15.00.
Southwestern District.
McPherson Sisters' Aid Society, .. 15 00
Colorado—$14.35.
Sunday School.
Rocky Ford, ... 14 35
Indiana—$10.00.
Middle District, Aid Society.
North Manchester, ... 10 00
Oregon—$5.00.
Sunday School.
Newberg, ... 5 00
Minnesota—$1.00.
Individual.
"Frank," 1 00
Total for the month, ... $ 245 51
Previously reported, ... 1,151 13
Total for the year so far, ... $1,396 64

INDIA MISSION.

Illinois—$48.40.
Southern District.
Fourth of July Meeting, La Place, $ 48 40
Ohio—$14.35.
Northwestern District, Sunday School.
Eagle Creek, ... $ 14 35
Oklahoma—$10.00.
Individual.
Chas C. Clark, ... 10 00
Indiana—$1.00.
Northern District, Individual.
Addie Olinger, ... 1 00
Total for the month, ... $ 73 75
Previously reported, ... 155 25
For the year so far, ... $ 229 00

CHINA MISSION.

Washington—$20.00.
Individuals.
S. Bock and wife, Tekoa, ... $ 20 00
Illinois—$7.53.
Northern District, Sunday School.
Shannon, ... 6 53
Southern District, Individual.
Geo. Trone, ... 1 00
Ohio—$5.00.
Northwestern District, Individuals.
Bro. and Sister N. R. Freed, ... 5 00
Kansas—$2.00.
Northeastern District, Individual.
Mrs. Geo. Blonderfield, ... 2 00
Total for the month, ... $ 34 53
Previously reported, ... 187 55
Total for the year, ... $ 222 08

CHURCH EXTENSION.

Oklahoma—$32.00.
Congregation.
Monitor, ... $ 32 00
Total for the month, ... $ 32 00
Previously received, ... 10 00
Total for the year so far, ... $ 42 00

CUBA MEETINGHOUSE.

Washington—$1.65.
Individual.
Mrs. Sallie Hatfield, ... $ 1 65
Total for the month, ... $ 1 65
Previously received, ... 9 49
Total for year so far, ... $ 10 14

DENVER MEETINGHOUSE.

Total amount for June and July, $409.43.—H. F. Caylor, Secretary-Treasurer, Building and Fund Committee, 165 So. Clarkson St., Denver, Colo.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total amount for June and July, $145.72. Building fund, $33.50.—Chas. W. Eisenbise, Treas. 1118 So. Clifton Park Avenue, Chicago, Ill.

ers were present. Bro. J. Stoner, from Southern Illinois, and Bro. E. M. Crouch, of Manchester College, were also present. We felt it a rare privilege to take part in one of the best meetings of this kind ever held in Southern Ohio.

All the speakers were present except one who was prevented by sickness. The commodious churchhouse was crowded, regardless of the extreme heat. This meeting proved the ability and deep spirituality of not a few of our young brethren and sisters, a number of whom had never appeared in meetings of this kind before. We also had an interesting letter from our missionary, Bro. J. M. Pittenger, of India. An offering, amounting to $68.67, was given, to be used in the advancement of Sunday-school work in Southern Ohio.

We were much encouraged by the words of approval from a number of our aged elders, who rejoiced to see our young brethren and sisters so nobly defend the cause which they had labored so long and arduously to establish. May this meeting be the means of creating greater activity in our Sunday-school work and thus glorify God's name! May the Sunday schools of our District and of the Brotherhood in general do more and better work in the future, is our prayer. Chas. L. Flory.

Union, Ohio, Sept. 4.

NOTICE.

To persons desiring to attend the district meeting of Northern Iowa, Minnesota, and South Dakota, to be held at the Franklin County church, Franklin Co., Iowa, Oct. 6, I desire to say that all day trains on the Chicago Great Western R. R. will be met at Hansell Oct. 4 and 5. The Iowa Central trains make connections with the Chicago Great Western trains at Hampton, so as to reach Hansell. The 11:20 A. M. trains on the Chicago & North-Western R. R. will be met at Dumont Oct. 4 and 5.

Dumont, Iowa, Sept. 3. Geo. H. Allen.

A PROPOSITION.

It is my present purpose, the Lord willing, to remove with my family to Culiacan, the capital of the State of Sinaloa, on the west coast of Mexico, about Nov. 2. In their schools the Mexicans treat the English language much as we treat the Spanish or French language in our schools,—it is an elective course in their higher institutions of learning. The American families that are already there, together with others that are going, have created a demand for an English school in Culiacan, a school where our children can be educated in our own language. It is thought by those acquainted there that such a school would also be patronized by the better class of natives, who regard a working knowledge of English a much-prized accomplishment, and that the school could be made not only self-supporting but remunerative from the start.

I should like to correspond with some brother or sister who would accompany us to Culiacan in November, and take charge of such a school. The building used for this purpose could be used for religious services on Sundays, and thus an English mission started at once. The person or persons taking hold of this work would not only be the means of inaugurating a movement that might result in great good, but would have the privilege of passing the winter in the midst of tropical flowers and fruits, in one of the most salubrious winter climates in the world.

James M. Neff.

Clovis, N. Mex., Sept. 4.

MINISTERIAL MEETING OF NORTHWESTERN KANSAS AND NORTHERN COLORADO.

This meeting is to be held in the North Solomon church at Portis, Kans., Oct. 21.

Topic 1.—How Can We Awaken a Greater Spiritual Interest Throughout the Brotherhood?—A. C. Daggett, T. E. George.

Topic 2.—What Relation Does the "Church of the Brethren" Sustain Towards the Evangelization of the World?—J. J. Ernst, J. W. Jarboe.

Topic 3.—How Can We Encourage Sociability Among Our Young People?—D. A. Crist, J. C. Wagner.

Topic 4.—What Benefit Do the Members Receive from the Elders' Visit in the Home?—S. Z. Sharp, C. F. Daggett.

Topic 5.—The Necessity of a More Distributed Ministry; How Can it Be Accomplished?—B. E. Kesler, J. C. Groff.

Topic 6.—Should We Encourage Our Young Members to Aspire to the Ministry?—C. Fitz, Jacob Sloniker.

Evening Session.—Sermon, Subject, "The Judgment."—A. C. Root.

District meeting, Oct. 22.

Portis, Kans., Sept. 5. Anna Wagner, Secretary.

NORTHEASTERN DISTRICT OF KANSAS.

Sunday-school and ministerial meetings of our District are to be held in the Abilene church (Navarre house) Oct. 24 and 25.

SUNDAY-SCHOOL MEETING.

9:30, Organization, followed by Regular Sunday-school Session.

11:00, Sermon, "Bible Study," Importance and Method.—R. A. Yoder.

Afternoon Session.

Devotional Exercises.

1. The Value of Concrete Illustrations for Children, and How to Give Them.—I. L. Hoover, Elva Miller, Nannie Myers.

2. The Cradle Roll and Home Department: (a) Cradle Roll.—I. H. Crist, C. M. Yearout. (b) Home Department: The Why.—Sister Nininger. The How.—Sister Mary Shombers.

3. The Value of Organization in Sunday-school Work.—J. H. Engle, State Sunday-school Secretary.

4. Round Table (if time permits).

Evening Session.

6:30, Christian Workers' Meeting.—Presided over by Roy Rock.

8:00, Sermon, Nonconformity in Uniformity.—I. L. Hoover.

Monday, Oct. 25.—Morning Session.

Devotional Exercises.

5. Where Should Our Sunday-school Collections Go? Towards Supplies or Missions?—R. J. Shirk, Isaac Kaufman, Martin Gauby.

6. House-to-House Visitation; the Need of, Value of, and How May It Be Done?—Sue Saylor, Sister Crist, J. E. Throne.

7. Has the Teacher Come to Supplant the Parent in the Impartation of Spiritual Truth? Is Such Right? The Remedy.—Frank Sargent, Sister Katherman.

8. How Can We Make This Meeting Bring About Practical Results?—Lizzie White, J. W. Brammel, Minerva Strohm.

Afternoon Session.

Devotional Exercises.

Organization of Ministerial Meeting.

1. What Can Be Done to Revive Cold and Sickly Members and Dying Churches?—Geo. Manon, Henry Ward.

2. What Are the Leading Points Essential to Successful Church Government?—O. O. Button, C. M. Yearout.

3. How May the Ministry Become More Godly and Less Worldly, and How Can They Best Teach It to the Hearer?—W. A. Kinzie, Peter Whitmer, J. H. Burkholder.

4. What Are the Advantages of Pastoral Visits and Who Should Make Such Visits?—I. H. Crist, Edward Stewart.

5. (a) By What Standard Should We Teach to Measure 1 Cor. 16: 2?—Frank Sargent, C. W. Shoemaker. (b) Should We Not Do More Teaching Along the Line of Giving as a Privilege Rather than as a Duty?—Wm. Davis, H. L. Brammel.

Evening Session.

6:30, The Child Rescue Work Under the Direction of the President.—I. H. Crist.

8:00, Missionary Sermon.—J. R. Frantz.

Note.—Any speaker, failing to report on his topic, is asked to supply his own substitute and report to the secretary of the District.

Committee: I. H. Crist, O. R. McCune, E. S. Sherfy.
E. S. Sherfy, Secretary.

719 St. Paul, Kansas City, Kans.

MINISTERIAL MEETING OF NORTHERN INDIANA.

This meeting is to be held in the English Prairie congregation Oct. 5 and 6.

Tuesday Evening Session.

Sermon—The Relation of the Church to the World.—W. R. Deeter.

Wednesday Forenoon Session.

9:00, Devotional Exercises and Organization.

9:30, The Ministerial Distribution Problem.—Eli Roose.

9:50, Outlook of the Church in Our District: (1) Our Progress. (2) Our Hindrances. (3) Our Needs.—L. M. Neher.

10:10, Discussion.

10:30, A Real Conversion: (1) What It Is. (2) What It Brings—G. D. Zollers.

10:50, Discussion.

11:10, Essay, The Ideal Church.—Mrs. Clyde M. Horst.

11:25, Adjournment.

Afternoon Session.

1:15, Song and Prayer.

1:30, City Work: (1) Its Problems. (2) How Meet Them? (3) What Success Can We Hope for?—E. L. Heestand.

1:50, Discussion.

2:10, The Young Minister: (1) His Needs. (2) His Duties. (3) How Help Him?—J. H. Schrock.

2:30, Discussion.

2:45, Round Table—Subjects: (1) Ministers' Duties in the Sunday School. (2) How Develop More Spirituality? (3) Revival Meetings—Their Weaknesses. (4) Effectual Funeral and Marriage Ceremonies. (5) How Can a Minister's Wife Help Him? (6) The Minister's Sunday Morning. (7) What May the Laity Expect of the Minister's Wife? (8) Why Do Some Ministers Not Get Old? (9) Ministers Exchanging Pulpits. (10) The Minister in the Sickroom. (11) Better Church Supervision. (12) The Scriptural Relation of the Church to the Elder. (13) The Aim of the True Minister. (14) The Minister's Reward.

3:45, Business and Closing Devotional Exercises.

Evening Session.

7:00, Educational Meeting.—North Manchester College: (1) Owned and Controlled by the Church.—S. F. Sanger. (2) The End in View and How to Reach It.—I. D. Parker.

7:40, Discussion.

8:00, Closing Devotional Exercises.

Committee, D. H. Anglemyer, C. C. Kindy, C. Metzler.

NORTHWESTERN KANSAS AND NORTHERN COLORADO.

The Sunday-school and Christian Workers' Band meetings of Northwestern Kansas and Northern Colorado are to be held in the North Solomon church, Portis, Kans., Oct. 23.

SUNDAY-SCHOOL MEETING.
9 A. M.

1. "What Constitutes an Efficient Teacher?" (a) Primary. (b) Young People.—Victor.
2. "How Can Temperance Best Be Taught in the Different Grades?"—Burr Oak.
3. "Importance of Sunday School to the Church": (a) In Soul-Saving.—Grand Valley. (b) In Soul-Development.—Denver. (c) In Talent Development.—Dorrance.
4. "How Best Prevent Monotony and Keep up Life in the Sunday School."—Quinter.
5. "How Can the Sunday School Best Aid Mission Work?"—Belleville.

Round Table.—S. Z. Sharp.

CHRISTIAN WORKERS' MEETING.
1:30 P. M.

1. The Christian Workers' Meeting: (a) What Is It? (b) Who Should Be There?—Victor.
2. What Can the Children Do in a Christian Workers' Meeting?—Belleville.
3. How Can We Develop More Spiritual Life in Our Christian Workers' Meeting?—White Rock.
4. Which Is the More Advisable,—Assigned or Volunteer Work?—Dorrance.
5. Duties of a President.—Burr Oak.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Christian-Markley.—By the writer, Aug. 31, 1909, Eld. John H. Christian, of Huntington, Ind., and Miss Ada E. Markley, of Argos, Ind. Dorsey Hodgden.

Idleman-Weaver.—By the writer, at the home of the bride, near Windber, Pa., Aug. 29, 1909, Bro. R. T. Idleman and Sister Amanda Weaver. P. J. Blough.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Coakley, Sister Elizabeth, nee Grady, wife of Mr. George Coakley, died at her home in Spring Creek, Rockingham County, Va., Aug. 30, 1909, aged 67 years and 5 months. She was a member of the Church of the Brethren for a number of years. Her husband, one son, one daughter, three brothers and two sisters survive. Services at Beaver Creek church, conducted by Eld. A. S. Thomas, assisted by Bro. M. B. Miller. Text, Prov. 4: 18. Delphia S. Click.

Cox, Lewis Gaar, infant son of Brother and Sister Cox, born May 21, 1908, died in the bounds of the Nettle Creek church, Ind., Aug. 8, 1909, aged 1 year, 2 months and 18 days. Services by Eld. L. W. Teeter. Text, Mark 10: 13-16. Interment in cemetery near by. Chas. W. Miller.

Detwiler, Sister Lottie Amanda, daughter of Eld. D. T. Detwiler, died at her home near New Enterprise, Bedford County, Pa., Aug. 28, 1909, aged 20 years, having died on her birthday. She had been an invalid for several years. Sister Detwiler became a member of the church about nine years ago and lived a consistent life. Services in the Burger church, at Salemville, on Tuesday, Aug. 31, by Elders L. F. Holsinger and C. L. Buck, assisted by H. S. Guyer. Text, Rev. 14: 13. Interment in the Seventh Day Baptist cemetery. W. H. Mentzer.

Fellabaum, Sister Sarah A., born in Lancaster County, Pennsylvania, July 5, 1838, died in Findlay, Ohio, Aug. 26, 1909, aged 71 years, 1 month and 21 days. She was a faithful member of the Church of the Brethren for more than forty years. She had been ill for some time, and shortly before her death called for the anointing. She was the mother of twelve children, eight of whom preceded her. Services by Bro. J. R. Spacht and the writer. Interment in the Maple Grove cemetery, in Findlay. Jesse J. Anglemyer.

Herring, Sister Sarah, nee Studebaker, born in Miami County, Ohio, Aug. 15, 1835, died near Maplewood, Shelby County, Ohio, Aug. 2, 1909, aged 73 years, 11 months and 18 days. She was united in marriage to Alexander Herring in 1854. To this union were born five sons and four daughters. Her husband preceded her about a month ago. Services by the writer at the home. Interment at Port Jefferson. Abednego Miller.

Lutz, Sister Fianna, died at Lancaster, Pa., July 29, aged 63 years. She united with the Church of the Brethren of Lancaster in June 1907, and was a devoted member until the time of her death. Services at the home of her sister, Mrs. Keller, of Ephrata, by Eld. I. W. Taylor and the writer. Interment in the Denver cemetery. H. B. Yoder.

McCauley, Bro. Roy, oldest son of Brother and Sister Lyman McCauley, born May 22, 1892, died at his home near Cerro Gordo, Ill., Aug. 25, 1909, aged 17 years, 3 months and 2 days. He joined the Church of the Brethren about ten months ago. For nearly a year he had been a sufferer from consumption. Father, mother, two brothers and two sisters remain. Services at the Brick church by Bro. I. D. Heckman. Susie N. Nickey.

Miller, Bro. Daniel, died at his home at Green Spring, Pa., Aug. 31, 1909, aged 63 years, 8 months and 20 days. While trying to dislodge a tree that had been blown down, in some way he was struck by it, causing his death. He was a consistent member of the church for a number of years. He was never married, but leaves three sisters. Services by Eld. John Garnes, assisted by Brethren David Allison and John Miller. Text, Job 14: 14. Interment in the Newville cemetery. A. A. Evans.

Rohrer, Sister Lela, nee Wrightsman, daughter of Brother and Sister Riley Wrightsman, and wife of Adam Rohrer, died at Conway Springs, Kans., Sept. 3, 1909, aged 22 years, 6 months and 18 days. She leaves a husband and infant daughter. Services by the home ministers. Text, Luke 24: 21. J. J. Bowser.

Sherman, Sister Lydia, died in the Mill Creek congregation, Rockingham County, Va., of a complication of diseases, Aug. 8, 1909, aged 89 years, 4 months and 29 days. Sister Sherman has been a consistent member of the church for fifty years. She leaves four sons and four daughters. Services conducted by Brethren C. E. Long and Samuel Pence. Text, 2 Tim. 4: 7. J. P. Diehl.

Snoke, Bro. David, born near Lancaster, Fairfield County, Ohio, died at his home near Cerro Gordo, Ill., Aug. 23, 1909, aged 63 years, 7 months and 15 days. He had been a great sufferer for a long time, but bore his afflictions patiently. A wife and ten children remain. Services at the Brick church by Bro. W. T. Heckman. Susie N. Nickey.

Waltz, Sister Mary H., died at her home, 614 W. Walnut Street, Lancaster, Pa., Aug. 27, 1909, aged 63 years, 2 months and 20 days. She had been a consistent member of the Church of the Brethren since its organization in Lancaster City. She leaves two sons and four daughters. Services at her home, Aug. 30, by the writer, assisted by Rev. Hershey. Text, Rev. 7: 14, 15. Interment at Woodward Hill cemetery. H. B. Yoder.

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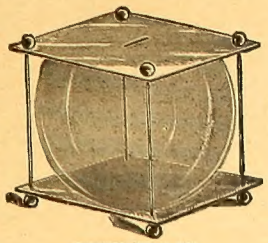
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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 605.)

10:30 when they take up the study of a deeper spiritual life, the baptism of the Holy Spirit, also the study of personal work. At the close of these services they go out to do personal work in a neglected district and distribute religious literature, tracts, papers, etc., sing, speak and pray until noon. Recently the boys and girls distributed in one day over 1,000 splendid religious papers in the immediate neighborhood. Our young people are greatly blessed in this service and souls are being saved.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Sept. 3.

Philadelphia (First Church of the Brethren, Dauphin St., above Broad Street).—While our pastor, Bro. C. A. Bame and family, attended the Bible Conference at Winona Lake, Ind., we had the pleasure of having Bro. W. F. Spidle, of Quakertown, Pa., preach for us Aug. 15 and 29. On Aug. 22 Bro. William Price, of Royersford, Pa., preached for us. These services were much appreciated.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Sept. 3.

Salem.—Our attendance at church has been so small that we hardly thought it worth while having services at all, but Bro. S. E. L. Fogelsonger preached a few evenings, and Sunday evening, the fifth, the audience was fairly large. Our church is yet alive and may grow.—Daniel Hostetler, Chambersburg, Pa., Sept. 6.

Spring Creek congregation met in council Sept. 6, Eld. J. H. Longanecker presiding. Brethren H. B. Hollinger and S. Z. Witmer were ordained to the eldership, and Bro. Daniel Kreider to the second degree of the ministry. Bro. Jacob Gingrich was elected to the ministry. Elders S. H. Hertzler, of Elizabethtown and John H. Witmer, of Union Deposit, conducted the election and installation services. Two letters were received and two granted. We decided to hold our love feast at the Annville house, Oct. 19 and 20, beginning at 3:30 P. M. Since our last report our apportionment for the contemplated Orphans' Home in the Eastern District of Pennsylvania has been raised from $94 to $100.—Anna K. Longenecker, Annville, Pa., Sept. 10.

Spring Run.—Sunday, Aug. 29, was a memorable day in the history of Spring Run church, it being the reopening of the church. It has been fifty years since the church was built and dedicated. This summer new seats were put in, the entrance to the church changed, a heater placed in the basement, and other repairing done. Eld. W. J. Swigart, of Huntingdon, delivered the discourse on reopening day. His text was, "Worship God," taken from Rev. 22. Several Brethren from other churches were also present. The collection amounted to $50.—Cora E. Rush, McVeytown, Pa., Sept. 6.

Woodbury.—The Sunday-school convention of the Middle District of Pennsylvania was held in the Curryville church Sept. 2 and 3. The topics were ably discussed, and many things were said that will be helpful to Sunday-school workers. Eld. W. J. Swigart remained over Sunday and preached each evening. On Sunday morning he delivered a practical harvest sermon from 3 John 2. A collection of $10.84 was taken for home mission work. The services were all largely attended.—J. C. Stayer, Woodbury, Pa., Sept. 6.

TENNESSEE.

Jonesboro.—At 11 A. M. the Brethren held their first meeting in the house which they have made arrangements to use during the year. Bro. A. M. Laughrun preached to a large audience. His discourse was pointed and commanded the best of attention. We hope the brethren and sisters, who live near enough to attend, will be present at these services as much as possible. The time is 11 A. M. on each first Sunday, in the Christian church of Jonesboro, Tenn.—N. T. Larimer, Jonesboro, Tenn., Sept. 5.

VIRGINIA.

Fairfax.—Aug. 10 our elder, Bro. I. M. Neff, began a series of meetings at Dranesville, Va., a mission point in the Fairfax congregation. He preached fifteen sermons, closing Aug. 22. Three were baptized. Aug. 14 Bro. R. A. Nedrow, of Elizabethtown, Pa., began meetings at Bull Run, Va., another mission point in this congregation. He preached nineteen sermons, closing Aug. 29. One sister was reclaimed. Aug. 21 Bro. J. F. Graybill, formerly of New Jersey, but now of Nokesville, Va., commenced a series of meetings at Oakton, Va., remaining until Sept. 5. He preached nineteen sermons. Seven were baptized, and one awaits the rite, making, in all, twelve accessions since Aug. 10. Sept. 1 Sisters Graybill and Mary Royer ordained also. Sister Royer gave half hour Bible talks before preaching services during the remainder of the time. Sept. 1 Bro. Dennis Weimer, of Midland, Va., came to Bradey schoolhouse, another mission point, and is now holding a revival.—Maggie Miller, Oakton, Va., Sept. 6.

Green Mount.—The series of meetings, held at Mt. Zion by Bro. J. A. Miller, of California, closed last evening. He preached sixteen sermons in all. While there were no immediate results, we trust the good seed was sown, and the brethren and sisters were built up and strengthened. Bro. Miller will be with us at our communion at Green Mount, Sept. 25. This was his former home.—Katie Kline, Broadway, Va., Sept. 3.

Midland church met in council Sept. 4, Bro. Dennis Weimer presiding. Bro. Amzi Weimer was elected president of Christian Workers' meeting. Our love feast will be Oct. 16, commencing at 3 o'clock.—Eva Hinegardner, R. D. 1, Midland, Va., Sept. 6.

Mill Creek church met in council Aug. 20, Eld. Joseph Pence presiding. Considering the extent of our territory, the visiting brethren made a favorable report. Eld. Peter Garber, from the Valley congregation, was with us and gave wholesome admonition. All business passed off pleasantly. Aug. 27 and 28 the ministerial meeting of the Second District of Virginia was held at this place. It was well attended and a good program was rendered. At present we are in the midst of an interesting revival at the Mt. Pleasant house, conducted by Bro. B. B. Garber, of New Hope, Va. There are eight applicants for baptism and we hope there will be more.—J. P. Diehl, Penn Laird, Va., Sept. 1.

Mt. Joy church met in council Saturday, Sept. 4. Bro. Lewis Newcomb, of Rocky Point, Va., was elected to the ministry. Eld. T. C. Denton, of Daleville, preached for us on Saturday evening and Sunday morning. Our love feast will be Oct. 2, at 4:30 P. M. We extend an invitation to the brethren and sisters to be with us.—A. F. Pursley, Buchanan, Va., Sept. 7.

Oakton.—I had the pleasure of laboring two weeks with the members of the Oakton congregation, Va., in a series of meetings. In this church I found a band of active workers, young and old, willing to do with their might whatsoever their hand findeth to do. Seven put on Christ in baptism.—J. F. Graybill, Nokesville, Va., Sept. 10.

Peters Creek.—Our two weeks' series of meetings, conducted by Eld. D. C. Naff at Oak Grove, closed Aug. 29. Seven came out on the Lord's side, six of whom were baptized. Others were almost persuaded. Sunday, Aug. 22, just before the evening preaching service, Bro. Naff talked to the children, which was enjoyed by the older people as well. We were greatly built up, spiritually, by these meetings. Saturday, Aug. 14, we held our council, preparatory to the communion. Eld. C. E. Eller presided. One letter was granted. The deacons reported the church visit. All business was disposed of pleasantly. Our love feast will be Sept. 18, commencing at 3:30 P. M. We have recently organized a teacher-training class at this place and expect to organize one at Oak Grove in the near future.—Sina L. Garst, Salem, Va., Sept. 6.

Roanoke.—Last evening, Sept. 5, closed our two weeks' series of meetings, conducted by Bro. David Hollinger, of Washington, D. C. Accompanied by Bro. P. S. Miller he has visited over eighty homes, Sister Hollinger going with him most of the time. Ten were added to the church. The annual visit, which is being made this week, will be reported at the council Friday evening, Sept. 10.—Homer E. Trout, Vinton, Va., Sept. 8.

Topeco church met in council Sept. 4, Eld. A. N. Hylton presiding. Three letters were granted, and the annual visit reported. Our love feast will be Oct. 2, at 3:30 P. M.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Sept. 6.

Valley Bethel.—Bro. A. J. Wine has been in our midst and preached four interesting sermons. Good attention prevailed. The attendance was also large. Bro. Perry Ginger preached at the home of an afflicted man Aug. 29. One has been baptized since last report. We expect our meetings to begin Sept. 12.—Vena S. Bussard, Bolar, Va., Sept. 6.

WASHINGTON.

Spokane church met in council at 8 P. M., Sept. 4, with Bro. D. M. Click, our elder, presiding. Spokane church is now a separate congregation. A special collection of $27.50 was taken. Sunday morning following, Bro. Wm. George was installed into deacon's office, having been elected at a previous meeting. On account of having to sell our churchhouse and lot to the Railroad Company, our new building is located on 2820 Holly Avenue, one block east of the "Fort Wright" car line.—Elsie M. Aschenbrenner, Spokane, Wash., Sept. 6.

WEST VIRGINIA.

Burlington.—Bro. J. A. Parish, of Cumberland, Md., began a series of meetings at the Abe schoolhouse Aug. 7, and continued until the 23d. Eleven united with the church and one was reclaimed. The church was much revived. This is a point within the bounds of the Beaver Run congregation, W. Va., where monthly appointments are held. They number about thirty, and desire soon to hold their first love feast. For this they will procure a suitable tent. About half of the new members are heads of families; the others are all young people.—Geo. S. Arnold, Burlington, W. Va., Sept. 6.

Crab Orchard.—Aug. 15 Bro. W. K. Conner, of Bridgewater, came to this place to hold a series of meetings, and continued until Sept. 2. The interest was good throughout. As an immediate result eleven were baptized, two of whom were Methodists and one a Presbyterian. We held our communion Aug. 28.—Crystal Sutphin, Sutphin, W. Va., Sept. 4.

Pleasant View church met in council Sept. 4, Eld. J. S. Zigler presiding. One was received by letter and one letter was granted. We are in the midst of a revival, conducted by Bro. W. K. Conner, of Bridgewater, Va. Two have come out on the Lord's side.—Anna F. Sanger, Bays, W. Va., Sept. 6.

Seneca church met in council Sept. 2 at the Evergreen church, our elder presiding. Brethren J. W. Bible and A. L. Cunningham were elected delegates to district meeting. A collection was taken and $840 was raised for various purposes. It was decided to build a church at Onego, and $280 has already been subscribed for the house. One sister was baptized. We had preaching each evening. We held our love feast on Saturday. A sermon was preached at 2 P. M., and after examination services twenty-nine surrounded the Lord's table.—John Milery, Seneca, W. Va., Sept. 6.

WISCONSIN.

Cloverdale church met in council Saturday, Sept. 4, our elder, Bro. T. D. Van Buren, presiding. One letter was received. We will hold our love feast Thursday, Oct. 7, at 4 P. M. Our church will be represented at district meeting by letter. The writer was elected church correspondent.—Lulu Michell, R. D. 1, Ladysmith, Wis., Sept. 6.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 22, Middle Iowa, at Iowa River church, near Marshalltown.

Sept. 22, 23, Oklahoma, Panhandle of Texas and New Mexico, at Monitor church, near Nashville, Okla.

Sept. 24, Northern Missouri, at Bethany, Ray County.

Sept. 24, Southern District of Iowa, at Libertyville church.

Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.

Oct. 6, Northern Iowa, Minnesota and South Dakota, in Franklin County church, 5 miles west of Dumont, Iowa.

Oct. 7, Northeastern Ohio, at Mahoning church, Columbiana County.

Oct. 14, Middle Indiana, at Monticello church.

Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.

Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.

Oct. 21, Southern Indiana, Middle Fork church, at Rossville.

Oct. 22, Northern California, at Oak Grove, near Laton.

Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portis, Kans.

Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.

Oct. 28, Southeastern Kansas, at Parsons.

Oct. 28, Middle Missouri, at Deepwater church, Henry County.

Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

Colorado.

Nov. 6, Colorado City.

Illinois.

Sept. 24, 6 pm, Pleasant Hill.
Sept. 24, 10 am, Panther Creek.
Sept. 25, Romine.
Sept. 25 Coal Creek, Fulton County.
Oct. 2, 3 pm, Martin Creek, 2 miles southeast of Jeffersonville.
Oct. 7, 6:30 pm, Decatur Mission.
Oct. 9, Camp Creek.
Oct. 13, 7 pm, Elgin.
Oct. 16, 4 pm, Okaw, at La Place house.
Oct. 23, Salem.
Oct. 23, Rock River, at Franklin Grove.
Oct. 23, 24, 1:30 pm, Waddams Grove.
Oct. 30, 5:30 pm, West Otter.
Oct. 31, 5:30 pm, Dixon.

Indiana.

Sept. 25, North Liberty.
Sept. 25, 4 pm, Ogans Creek
Sept. 25, 4 pm, Somerset.
Sept. 25, Turkey Creek.
Sept. 25, 10 am, Portland.
Sept. 25, 10 am, Buck Creek.
Sept. 25, 10 am, Beech Grove.
Sept. 25, Maple Grove.
Sept. 25, New Hope.
Sept. 25, 4 pm, Hillisburg.
Sept. 30, 5 pm, Rock Run, 5 miles southeast of Goshen
Sept. 30, 4 pm, Manchester.
Oct. 1, Yellow Creek.
Oct. 2, 10 am, Walnutlevel.
Oct. 2, Beaver Dam.
Oct. 2, 5 pm, Roann.
Oct. 2, 10 am, Sugar Creek, Whitley County.
Oct. 2, Osceola.
Oct. 2, 5 pm, Plevna.
Oct. 2, 10:30 am, White Water.
Oct. 2, 4 pm, Arcadia.
Oct. 2, Walnut.
Oct. 2, Hawpatch.
Oct. 2, 10 am, Camden, 3 miles south of Pennville.
Oct. 2, 5 pm, Laporte, at Ross house.
Oct. 2, 10 am, Killbuck, at Pleasant Run house.
Oct. 2, Pine Creek.
Oct. 7, 4 pm, Upper Deer Creek.
Oct. 9, 6:30 pm, Anderson.
Oct. 9, 5:30 pm, Spring Creek
Oct. 9, 6:30 pm, Noblesville.
Oct. 9, 2 pm, Huntington, country house.
Oct. 10, 5 pm, Huntington City.
Oct. 10, 3½ miles northeast of Kewanna.
Oct. 13, Nappanee.
Oct. 16, 6 pm, Syracuse.
Oct. 16, Pleasant Valley.
Oct. 16, 5 pm, Fountain, 4 miles north of Holton.
Oct. 21, 10 am, Union City.
Oct. 22, 4 pm, Santa Fe.
Oct. 22, Bremen.
Oct. 23, 10 am, Little St. Joe.
Oct. 23, 2 pm, Lower Deer Creek.
Oct. 23, 4 pm, Wabash.
Oct. 23, 5 pm, Cedar Lake.
Oct. 23, 4 pm, Salamonie, at Lancaster house.
Oct. 23, 2 pm, White.
Oct. 23, 6 pm, Lower Fall Creek.
Oct. 29, 5 pm, Union, at Plymouth.
Oct. 29, 10 am, Mississinewa.
Oct. 30, 31, 10 am, Pleasant Hill.
Oct. 30, Middlefork, at Rossville house.
Oct. 30, 4 pm, Landessville.
Oct. 30, 10 am, Eel River.
Oct. 30, Howard.
Oct. 30, Union Center.
Oct. 30, 5:30 pm, Monticello.
Oct. 30, 10:30 am, Nettle Creek, 1 mile west of Hagerstown.
Nov. 6, 2 pm. Pyrmont.
Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.

Iowa.

Sept. 22, Libertyville.
Sept. 25, 6 pm, Clarence.
Sept. 25, 2 pm, Coon River, near Panora.
Oct. 1, Franklin, Decatur Co.
Oct. 2, 2 pm, Greene.
Oct. 2, 2 pm, South Keokuk.
Oct. 16, 17, Franklin County.
Oct. 16, 5 pm, Prairie City.
Oct. 23, 3 pm, Fairview.
Oct. 23, 4 pm, Monroe County

Kansas.

Sept. 25, 26, 10:30 am, Washington.
Sept. 25, 5 pm, Pleasant Grove.
Sept. 25, 5 pm, Scott Valley.
Sept. 25, 6 pm, Fredonia.
Sept. 25, 4 pm, at Bro. Wm. Mohler's home, 1 mile north and 2 miles west of Walton.
Sept. 26, Kansas City, (Kans.)
Oct. 2, Osage.
Oct. 2, Lawrence.
Oct. 2, Appanoose.
Oct. 9, Prairie View.
Oct. 16, Paint Creek.
Oct. 16, 10 am, Quinter.
Oct. 23, 6 pm, Kansas Center.
Oct. 23, 3 pm, Conway Springs
Oct. 23, Eden Valley.
Oct. 30, Murdock.
Oct. 30, Larned.
Oct. 30, 10 am, Maple Grove.
Oct. 30, 2 pm, Topeka.
Nov. 6, Virdigris.

Maryland.

Sept. 25, West Point.
Oct. 20, 21 Broad Fording.
Oct. 30, 1:30 pm, Manor.
Oct. 30, 2 pm, Meadow Branch.
Oct. 30, 4 pm, Middletown Valley.
Nov. 13, 14, Longmeadow.

Michigan.

Sept. 25, 10 am, Chippewa Creek.
Sept. 25, 10 am, Sunfield.
Oct. 2, 10:30 am, Vestaburg.
Oct. 23, Black River.

Missouri.

Sept. 25, Bethany, at Conway.
Oct. 2, 2 pm, Pleasant View, at Bethany.
Oct. 2, Shelly County, near Cherry Box.
Oct. 8, Mound.
Oct. 17, Kansas City, (Mo).
Oct. 23, Cabool.
Oct. 23, 10 am, Warrensburg.
Oct. 30, Log Creek.
Oct. 30, Rockingham.
Nov. 6, Carthage.

Nebraska.

Oct. 2, Falls City.
Oct. 2, Sappy Creek.
Oct. 2, 7 pm, Arcadia.
Oct. 2, 5 pm, North Beatrice in Hope Memorial church.
Oct. 2, 3, 10 am, South Red Cloud.
Oct. 30, 7 pm, Red Cloud.
Oct. 31, Lincoln.

New Mexico.

Oct. 28, Clovis.

Ohio.

Sept. 25, North Poplar Ridge.
Sept. 25, 10 am, Springfield.
Sept. 25, 10:30 am, Mohican.
Sept. 25, 5 pm, Sugar Creek, at Bunker Hill house.
Oct. 2, 10:30 am, Seneca.
Oct. 2, 10 am, Portage.
Oct. 2, 10 am, Price's Creek.
Oct. 2, Fairview.
Oct. 2, 6 pm, East Dayton.
Oct. 2, 10 am, Blue Creek.
Oct. 9, 10:30 am, Black Swamp.
Oct. 9, Maumee.
Oct. 9, 5 pm, Lexington, Highland Co.
Oct. 9, 4 pm, County Line.
Oct. 16, 10 am, Wyandot.
Oct. 16, 10 am, Lick Creek.
Oct. 16, 10 am, Wooster, at Paradise church.
Oct. 16, 10 am, Beaver Creek.
Oct. 23, 5 pm, Upper Twin.
Oct. 23, 2 pm, Ross, 3 miles east of Mendon.
Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.
Oct. 23, Danville.
Oct. 23, 10:30 am, Silver Creek.
Oct. 23, 4 pm, Beech Grove.
Oct. 23, 2:30 pm, Loraine.
Oct. 23, 10 am, Logan church.
Oct. 28, 10 am, Poplar Grove.
Oct. 30, 2 pm, Palestine.
Oct. 30, 10 am, Donnels Creek, country house.
Oct. 30, 3 pm, Ludlow, at Pittsburg.
Nov. 6, 10 am, Salem.
Nov. 21, 10:30 am, Lima.
Nov. 27, 2 pm, Swan Creek, at West house.

Oklahoma.

Sept. 25, 4 pm. Cement
Oct. 23, Pleasant Plains.
Nov. 27, Paradise Prairie.

Pennsylvania.

Sept. 25, 26, 1:30 pm, Upper Canowago, Latimore house
Sept. 26, 6 pm, Summit Mills
Sept. 26, 3 pm, Middle Creek.
Sept. 26, 5 pm, Upper Dublin, at Ambler.
Sept. 28, 29, 9:30 am, Tulpehocken, at Heidelberg house.
Sept. 29, Brothers Valley, Pike church.
Sept. 30, 7 pm, Alderson.
Oct. 2, 4 pm, Maple Glen.
Oct. 2, 6 pm, Glade Run.
Oct. 3, Indian Creek.
Oct. 3, County Line, Indian Creek congregation.
Oct. 2, 3, 10 am, Lower Canowago, Bermudian house.
Oct. 2, 3, 10 am, Black Rock, Upper Codorus.
Oct. 2, 3, 2 pm, Lost Creek, at Oriental church.
Oct. 3, 6 pm, Clover Creek.
Oct. 3, Berlin, at Garrett church.
Oct. 5, 6, 9:30 am, Midway.
Oct. 9, 10, 2 pm, Terry, at Three Spring church.
Oct. 9, 4 pm, Raven Run.
Oct. 13, 14, 10 am, Lower Cumberland, at Mohler house.
Oct. 16, Hyndman.
Oct. 16, 17, 10 am, Falling Spring, at Shade House.
Oct. 17, 4 pm, York, in Belvidere Avenue church.
Oct. 18, 19, Fairview.
Oct. 19, 20, 3:30 pm, Spring Creek, at Annville house.
Oct. 20, 21, 1:30 pm, Chiques.
Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.
Oct. 22, 4 pm, Spring Run.
Oct. 23, 3:30 pm, Ephrata.
Oct. 23, 3:30 pm, Claar.
Oct. 23, 24, 2 pm, Lost Creek, at Freespring house.
Oct. 23, Back Creek, at Brant house.
Oct. 24, Codorus.
Oct. 24, Shade Creek, at Scalp Level house.
Oct. 24, Yellow Creek, at Steeles house.
Oct. 24, 6 pm, Roaring Springs.
Oct. 25, 26, 9:30 am, Conestoga, at Bird in Hand house.
Oct. 26, 27, 1:30 pm, White Oak, at Kreider house.
Oct. 30, 4 pm, Pleasant Hill.
Oct. 30, 6 pm, Plum Creek.
Oct. 30, 4 pm, Woodbury.
Oct. 30, 6 pm, James Creek.
Oct. 31, 6 pm, New Enterprise.
Oct. 31, Montgomery.
Nov. 1, 2, 9:30 am, Springville, at Mohler house.
Nov. 2, 3, West Conestoga.
Nov. 3, 4, 3 pm, Mountville, at East Petersburg House.
Nov. 4, 9:30 am, Spring Grove.
Nov. 6, 7, Upper Cumberland.

Tennessee.

Sept. 25, Limestone.
Oct. 1, 3 pm, French Broad.
Oct. 2, 3 pm, Bailey Grove.
Oct. 22, Meadow Branch.

Virginia.

Sept. 25, Valley Bethel
Sept. 25, 2:30 pm, Flat Rock, at Stony Creek.
Sept. 25, 3 pm, Green Mount
Sept. 25, Middle River.
Sept. 25, Green Mount.
Sept. 25, Evergreen.
Oct. 2, Linville Creek.
Oct. 2, 2:30 pm, Flat Rock, at Pleasant View.
Oct. 2, 3:30 pm, Salem.
Oct. 2, 3:30 pm, Topeco.
Oct. 2, 4:30 pm, Mt. Joy.
Oct. 2, Sangerstville.
Oct. 9, Locust Grove.
Oct. 9, 3 pm, Germantown.
Oct. 16, 2:30 pm, Flat Rock, Wakeman's Grove.
Oct. 16, Bridgewater.
Oct. 16, 2:30 pm, Summit.
Oct. 16, 3 pm, Midland.

West Virginia.

Oct. 2, Harman.
Oct. 2, Mountaindale.
Oct. 2, 3:30 pm, White Pine.
Oct. 16, Shiloh.
Oct. 30, Maple Spring.

Wisconsin.

Oct. 7, 4 pm, Cloverdale.
Oct. 23, Barren Ridge.
Oct. 23, 2:30 pm, Elk Run.
Oct. 23, Lebanon.
Oct. 23, Cook's Creek, at Garber church.
Oct. 23, Beaver Creek.
Oct. 30, Mt. Vernon.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

RELIGIOUS instruction has always formed a considerable part of common school instruction in Germany, and while it may have been given largely in a formal way, it was, undoubtedly, of great value in the moral elevation of the people. The more conservative part of the nation has always favored the practice, and labored for its continuance. Now, however, the strong, rationalistic current, that has been sweeping over the country, is seeking to remove all religious instruction from the schools, and make them entirely secular. Just how the struggle will terminate, is hard to say, but it is feared that rationalism will prevail.

DURING the recent convention of the American Bankers' Association in Chicago, Mr. James J. Hill, the well-known president of the Great Northern Railway, gave a stirring address. He made use of the occasion to give some wholesome advice to the financiers, but he had also some words to say concerning the farming interests of the country, of which he has ever been an earnest champion. He greatly deplored the increasing tendency of farmers' sons leaving the healthful scenes of the farm to seek the overcrowded city. He referred to the fact that our increasing population requires the most intensive methods of farming, in order that our farm products may be sufficient to supply the growing demands. He declared that the time may come when wheat will have to be imported into this country, if we do not arrange to meet the emergency by increased acreage and a larger output per acre.

IT is to be regretted that a man like Lord Northcliffe, owner of the London *Times*, should join the ranks of the alarmists and fan the flame of anti-German prejudice and antagonism. He predicts an early war between the two nations, and endeavors to prove his claim by pointing to the unwonted activity at the Krupp Gun Works in Germany, where 100,000 men are said to be working in day and night shifts to manufacture armaments and war supplies in general. The fact of the matter is that the Krupp Works manufacture supplies for other countries besides Germany, and it is also true that the best people in both England and Germany are quite anxious to maintain peaceful relations. It is a well-known fact, however, that, in case England should declare war against Germany, Ireland would seek to obtain its independence. Some of the large Irish societies in America and elsewhere are said to have a satisfactory understanding with each other to the effect that they would join hands with Germany against the common enemy. It would seem, therefore, that England will be exceedingly careful before she lets loose the "dogs of war."

THE authorized strength of the United States army is 84,500 men, exclusive of the hospital corps, which numbers 3,500 men. A large reduction is now recommended by President Taft, and it is to be hoped that the request will be duly honored. With the return of prosperity, the country needs more workers in the industrial channels and farm development, and a reduction of the army would be very desirable. Looking at the matter from a financial point of view, each man withdrawn from the army means a saving of $1,000 to the country, annually. If the President's plans of reduction are carried out, there will be $8,000,000 saved to the country by July 1 of next year. The request is reasonable and should find ready recognition.

KENOSHA, Wis., for several years has had a group of eight monuments in its cemetery, all of them marking the one grave of Lewis Knapp, a noted infidel, and a warm friend of the late Robert G. Ingersoll and his pernicious teachings. For some ten years previous to his death Mr. Knapp worked on a lengthy epitaph, constituting a vindictive and abusive denunciation of Christianity. This he had engraved on the metallic sides of the eight monuments,—over 15,000 words in all. It was his plan to perpetuate a permanent refutation of the claims of Christianity, but he did not take into consideration what the community might think about it. Public sentiment became greatly wrought up against the vile epitaph and now the monuments are to be removed, broken up, and forever destroyed. The blatant infidel sought permanency by engraving his denunciations on imperishable metal, but One who is stronger than puny man brought the devices of wickedness to naught. He is sure to triumph.

BY the will of the late Edward H. Harriman, his widow falls heir to property amounting to over $100,000,000. With the exception of the daughter of the late Mr. Krupp, of Essen, Germany, who inherited the gun manufacturer's millions, Mrs. Harriman will be the richest woman in the world. Let no one suppose, however, that there is unalloyed pleasure in these vast possessions. There are 43,000 acres in the Arden estate, and a small army of men is required to attend to the various interests incident thereto. This means much anxious thought and concern on the part of the owner. The splendid mansion on Tower Hill, on which Mr. Harriman had already spent $2,000,000 without being permitted to view its completion, has yet to be finished in harmony with the original designs. After all, great riches are often productive of great worry, and Solomon speaks wisely in saying, "Better is little with the fear of the Lord than great treasure and trouble therewith."

OUR late reference to deplorable conditions in American penitentiaries, as compared with those in Europe, would seem to be amply supported by recent developments. The western penitentiary of Pennsylvania, at Allegheny, is declared to be a house of horrors. Behind its barred windows more than 1,300 unfortunates are crowded into narrow cells with only an eighteen-inch space between cots, and miserably fed. Over three hundred of the prisoners are afflicted with tuberculosis, and so bad are the conditions that the United States will be obliged to remove the twenty-three federal prisoners, now confined there. Similar conditions are said to prevail in the penitentiaries at Columbus, Ohio, and those of the State of New York, especially in the character of the food supplies, which are said to be unpalatable and unwholesome. Judging by the extensive ventilation of this matter in current magazine issues, there is woeful need of handling this grave problem of prison management in an intelligent and humane manner.

FORTY-TWO students from China are now preparing to enter educational institutions in the United States. This privilege is afforded them through the gracious liberality of our Government, in returning to China that part of the Boxer indemnity, not used in paying actual claims for damage caused by the Boxer uprising. Other nations took all that was given them, but our Government declined to take more than was actually due. The Chinese officials, in thankfully receiving the funds returned to them, decided that the money be applied in the education of some of their young men, and that this training be acquired in the country that had been so eminently fair and liberal.

THE "International Temperance Exhibit," given recently in Kensington Town Hall, London, was a unique demonstration of the progress that has been made in the fight against the drink evil. All the principal nations were fully represented. Most surprising, perhaps, was the German exhibit. Extensive and thoughtful literature, and diagrams illustrating the relation of alcohol to health, efficiency, longevity and racial soundness, were shown. The varous pictures, cartoons and illustrative devices made a display calculated to convince the most skeptical that the allied German temperance societies are making a determined and well-directed effort to capture German intelligence for temperance. Holland, Great Britain, Scandinavia, and even Russia, are making notable advancement.

IT has been discovered by the Health Commissioner of Kansas City, Mo., that a child who, because of ill-health, requires ten years to complete an eight years' course in school, costs the State twenty-five per cent more than one who completes the course in time. He makes the very sensible proposition, therefore, that the State, by a medical examination of each child, endeavor to put him in good physical condition and keep him so. This is to be done not merely that the State may profit by the saving in time and money, but that the child may get the most and best out of his school course. Applying the same principle, spiritually, to the more important "school of Christ," we wonder how much more efficient the membership might become, if a greater effort were made to restore those who are "weak and sickly," thus enabling them to become "strong in the Lord and in the power of his might."

"HIGH SOCIETY," so-called, in its endeavor at diversion, frequently resorts to very strange things,—unexplainable except on the ground of its intellectual emptiness. Mme. Zeggio, a lady connected with the court of Queen Margherita of Italy, recently gave a reception in New York, in honor of her marmoset monkey. Society was on hand in full force to pay due honor to the diminutive creature. The monkey, which was bought in South Africa, sleeps in a gold cage costing five thousand dollars, and enjoys other luxurious surroundings to correspond. The social function is said to have been so complete a success that the chattering marmoset is to be the honored guest on several like occasions in the future. It seems almost incredible that people, claiming a fair amount of common sense, should lavish thousands of dollars, as well as the heart's tenderest affections, upon pet monkeys, lap dogs, etc., while thousands of homeless children plead in vain for a mother's loving care.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE MAKING OF MEN.

SELECTED BY ROSA B. WAGONER.

A word to restless people, in a fast and feverish age;
A perfect manhood is better than any wealth or wage.
Some are for gold and glitter; but tell me, tell me, when
Will we stand for the farm and the college that go to the making of men?

Yes, what is the old farm fit for? The word was wisely said,
There may be stumps in the pasture, and the house may be a shed;
But what if a Lincoln or Garfield, be in this boy of ten?
And what should the farm be fit for, if not for the rearing of men?

'Tis a scanty soil for the seeding, yet here we win our bread;
And a stout heart may grow stronger, where plow and harrow are sped;
Then break up the high, bleak hillside, and trench the marsh and the fen;
For what should the farm be fit for, if not for the rearing of men?

The crop by the frost is blighted,—a sluggard the season seems;
Yet the ready hand find duties, and the heart of youth has dreams.
The bar and the Senate tomorrow,—tomorrow the pulpit or pen—
For what is the farm best fitted, if not for the rearing of men?

Or what, if our lot be humbler, and we on the farm abide?
There is room for noble living, and the realm of thought is wide;
The sword, outflashed in the battle, hath honor we all may ken;
But is there no praise and no glory, that goes to the making of men?

Is our life in gold and silver, in clamor and splendor and pride?
Is the heart's great treasure nothing, and the mind's great pleasure beside?
In the mine of the soil lies our fortune,—let us quarry it deep again.
Let us stand for the farm and the college, that go to the making of men.

We tread the hills that the Holy, that the Beautiful has trod,
We till the fields of the Infinite; we dress the gardens of God.
The seer, the sage and the prophet, they chose it again and again,—
For what is the old farm fit for, if not for the rearing of men?

ACCEPTING THE DIVINE PRESCRIPTION.

BY DAVID M. ADAMS.

A FAITHFUL, intelligent physician, after a careful diagnosis of the disease of his patient, will at once administer such possible remedial treatment as will properly operate against the disease and counteract its effects. He does not, first of all, consult the palate of his patient, or make inquiry as to his likes and dislikes, but he at once prescribes what he knows will be good for him,—what his physical condition demands. The physical life of the patient is at stake, and the doctor is under solemn obligations to administer the best possible remedy, no matter how extremely bitter the dose, in order that he might effect a cure. The patient has his sympathy, but he dare not regard his taste and sensibility any more than the nature and obstinacy of the disease will allow.

Christ, the Divine Physician, prescribes infallible remedies for all spiritual diseases. He gives, for every mortal malady, a Divine cure which man dare not dilute or adulterate. He gives, to a sin-sick world, just what it needs. He does not allow his dispensators to put in any additional ingredients or leave out any that he may desire. He would also have them understand that upon the proper use and application of this Divine prescription depends the spiritual and eternal life of man.

The Christian minister is not the prescribing physician. He is only the dispensator,—the one who deals out and delivers that which the Divine Physician has prescribed. It is the minister's bounden duty to take a careful and accurate diagnosis of the moral and spiritual condition of his congregation and, in order that he might properly meet existing conditions, he must faithfully and earnestly present the prescription given by the Great Physician, to meet the case under consideration. He must not cry "peace" when there is no peace. He must not try to ease the conscience and pacify the minds of those who are afflicted with in infectious, spiritual disease. He must not present an anesthetic when the Lord has prescribed a cure for that which is primarily diseased.

Therefore, if the preaching is poignant, it may be because the disease is manifestly dangerous. Your spiritual life may be endangered. You may stand in need of the Divine prescription.

In reference to Martin Luther and the reformatory principles which he so persistently advocated, Erasmus said: "God has sent in this latter age a violent physician on account of the magnitude of existing disorders." If the preacher is plain and outspoken, it may be "on account of the magnitude of existing disorders." The Ahabs, the Herods, and the Herodiases must, of necessity, be reproved by the Elijahs and the Johns.

The preaching of our Savior and the primitive apostles was not of the kidglove style. Mincing was unknown to them. Their utterances were direct, sharp and unequivocal—put in such a manner as to penetrate the sinful heart.

The application of the surgeon's knife may be painful, but it is often necessary to remove a diseased member or a putrefying sore, which, if allowed to remain on the body, would inevitably result in death. In like manner the necessary and proper application of the Sword of the Spirit may cause pain, but the word that cuts will heal.

A bitter medicinal dose or a surgical operation may be necessary to health and longevity. In like manner a plain, direct thrust from the Sword of the Spirit, by a master hand, may be necessary for our spiritual well being. Spiritual probing is good for the soul.

Dear reader, never find fault with your preacher because he preaches the old Gospel in a plain, direct, pungent way. You are not finding fault with the messenger, but with the message. He is not the maker of those truths, but a preacher of them. He may wish to be charitable, but he dare not be more charitable than his Master. He must be deferential and discreet, but he dare not allow this deference and discretion to tend to cowardice. He dare not be a "dumb dog that cannot bark." His responsibility to God and your spiritual welfare demand that he shall deliver and deal out the Divine prescription.

Klahr, Pa.

ELDER DANIEL P. SAYLER.

BY J. L. SWITZER.

My father was a Maryland miller. My uncle, Ephraim B. Repp, late of Centerview, Mo., also a Maryland miller, learned the trade with Eld. D. P. Sayler, a Maryland miller, who owned and operated a mill on Pipe Creek, Frederick County. I was born and reared to manhood in my father's mill, situated within two miles of the Beaverdam church, near where Bro. D. P. Sayler was received into the church, elected to the first and second degree of the ministry, and ordained as elder. Here he did, afterward, a great deal of effective preaching.

The last sermon, it was my privilege to hear him preach, was in this church, in 1860. His text was Isa. 25:6. His sermon was indeed a feast to my soul. Two brethren, in going home from the church, were commenting upon the merits of the discourse. One of them said, "How did you like it?" "It was a feast of fat things," said the other. "Yes, it was wine and milk and honey, and the very marrow of fatness. It was meat and drink."

Solomon says: "The wicked are afraid when no man pursueth, but the righteous are bold as a lion." Bro. Sayler was of that well-rounded, full, firm and unflinching nature that, on all occasions, betokened a perfect and whole-hearted conviction and confidence in the doctrine and practice of the Church of the Brethren. He was firm as a rock, and bold as a lion. He had no fear of man, and was equally fearless in defending the Truth.

His preaching was in demonstration of the Spirit, and with power, which, like the preaching of Paul, often aroused the ire of those who opposed him, but who flocked to hear him, nevertheless, and were drawn by the clear, whole-hearted manner of his discourse. His voice, when most animated, assumed a higher pitch than normal, but in the flights of his oratory there was always the background of convincing reason, accompanied by a very ready flow of language and very little redundancy.

With Bro. Sayler every word counted. Every sentence was full of meat and marrow. His voice, though animated and strong, was not unpleasant. His reasoning was clear, plain, fair and truthful. It might be characterized as along the line of plain, common sense,—interspersed always with the most fair and legitimate use of gospel quotations to back up his theme.

Bro. Sayler would not shine,—never did shine,—as an evangelist. Sometimes he seemed a little envious of those who were drawing multitudes into the church, but when it came to solid gospel work, in defending the faith, or denouncing departures from the "faith once delivered to the saints," Bro. Sayler had, in his day and in his way, almost no peer.

He seemed never to fear man or devil. He was at one time drawn before the County court, as a witness in a somewhat complicated case. As usual, the lawyers were trying to confuse the witnesses with cross-questions to establish their respective cases.

Bro. Sayler did not escape. He was one of the principal witnesses. His testimony did not suit the opposition at all. It was too straightforward, positive and unflinching. He was plied with a number of impatient cross-questions, the answers to which did not please the attorney, who became irritated to some extent, and finally hinted something about the hypocrites in the Bible.

Bro. Sayler eyed him sharply for a moment and then said: "Woe unto you lawyers, for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

The judge smiled and the lawyer made no further reference to the Scriptures.

In 1855 and 1856 the spirit table-tipping, started by the Fox sisters in New York, spread like wildfire over the Eastern States, and for a time engrossed the attention and excited the wonder of men, women, children and newspapers. Many and various were the ideas advanced by believers and skeptics in the new wonder overspreading the land. The old-time religion was being lost sight of by many, in the great marvel of new revelations that were mightily poured forth from the spirit-mediums that sprang up in every nook and corner.

Bro. Sayler was operating his mill at this time, and among his customers was a "medium" by the name of G. One day G. took a load of grain to the mill. After it was disposed of, Bro. Sayler said, "Samuel, I am told you are a spirit medium."

G. confessed that it was so.

"What kind of spirits are these that you hold communion with?"

"The spirits of the departed," said G.,—"those who have passed over to the other side."

"Do they seem to remember anything of what happened before they died?"

"Oh, yes. This is why we are sure that they are really the spirits of our departed friends."

"Samuel, come into the mill room. I would like very much to know whether these things that you tell me, and of which I have heard before, are really so, for if they are so, they are intensely interesting, and I concluded, at the first opportunity, to endeavor to find out for myself whether they are so or not. Can you not take the time to call up a friend for me?"

G., reflecting upon what a boon it would be to make a convert of Bro. Sayler, consented to try. He seated himself near a stool in the mill room and soon the stool announced that the spirits were there.

"I have a friend," said Bro. Sayler, "that would like to communicate with his aged mother," giving the name.

In a short time the medium had the spirit. "Now," said the medium, "The spirit is here and you can ask any questions you wish."

"Is this the spirit of Mrs. ——?"

"Yes."
"Are you happy?"
"Yes."
"Is Mr. ——— your son?"
"Yes."
"How long have you been dead? Strike once for each year." The stool rapped seven times.
"Is that seven years?"
"Yes."
"Did you die of rheumatism?"
"No."
"Of typhoid fever?"
"No."
"Of dropsy?"
"Yes."
"How long were you sick before you died?" (Three knocks.)
"Is that three years?"
"Yes."
"Is old Mr. S. there with you?"
"Yes."
"How long has he been dead?" (Five knocks.)
"Is that five years?"
"Yes."
"Is everybody happy there?"
"No."
"Are there any different churches there?"
"No."
"Can you tell what churches they come from?"
"Yes."
"Did Mrs. —— belong to the Brethren?"
"Yes."
"Was she anointed before she died?"
"Yes."
"Can you tell how many children your son has, who lives in Ohio?" (Six knocks.)
"Does that mean six children?"
"Yes."
"Are they all living?"
"No."
"How many are dead?" (Two knocks.)
"Then there are four living yet?"
"Yes."

A large number of other questions were asked, somewhat similar to those above, but varied a number of times, so as to avoid any suspicion.

Then Bro. Sayler said: "Samuel, that will do. I am satisfied now. But I want you to wait a few minutes till I run over to the house and return."

He came back, presently, with a letter in his hand. He said: "Samuel, I received a letter yesterday from my friend in Ohio. He tells me that he is well, and I will read it to you. Here you can see his signature."

Then Bro. Sayler read the letter in full to him. It stated that they were all well, that they had just recently had another little son added to the family, which made two children that had been born to them, that they had just lately heard from his mother, living in an adjoining county, that she was in her usual health and that the Methodist church, to which she belonged, was having a great revival at that time, and that old Mr. S. had lately left the Methodist church and joined the Brethren.

Bro. Sayler then continued, "Samuel, I think when I answer this letter, they will be surprised when I tell them that it has been revealed from the spirit world that they are the parents of six children, that two of them are dead and that his mother has been dead seven years and is happy with old Bro. S. in the spirit world. Now, Samuel, quit this deviltry and *go home and repent.*"

The next Sunday, at the Beaverdam church, Bro. Sayler preached a powerful sermon against the lying spirits and strong delusions that were overspreading the land.

R. D. 1, Box 228, Carterville, Mo.

DEEP DIGGING.

BY G. A. SHAMBERGER.

I THINK I have something to write. Shall I be able to do it? I think much of the religious drift of our time has been brought about by what men call deep digging. When a man gets down deep, of course he will bring out something. Whether he got what he did, out of his own imagination or elsewhere, is not, clear. All that men claim to have found in the Gospel, certainly makes a large and strange book; and how much more will be discovered, is a revelation of the future.

The Lord sends his servants to preach the Gospel. The Gospel is not a dream. But if it is to be interpreted as some suggest, it *is* a dream. The interpreters have done much damage. When a poor little soul goes to school a while, he must needs distinguish himself by some discovery. He is not content to proclaim. He must dig deep and bring up a startling truth. To say "The kingdom is at hand," "Yet forty days and Nineveh shall be destroyed," "Repent and believe the Gospel" is too tame for him.

Let me give you a few words from a "Reverend" of Des Moines: "As a matter of fact, beyond argument, the Bible, as a whole, has no authority among us. Those who read the Bible daily, *seriatim*, as a religious exercise, peruse the daily portion of one-third of it, without feeling impelled to put the things they read into practice. Indeed, if they did practice what they read, while following some sections, they would, likely enough, be cast into prison. Even ritualism falls short of complete obedience to the very passages on which the ritual is supposed to be based. This is nothing more than to say that the Bible has outgrown certain portions of itself, and that it has triumphed sufficiently so that the Christian consciousness is so well established that it can select those things in the Bible that still ought to have power, and relegate the other elements to the museum of the soul's progress, to be the relics of bygone times and men. These considerations make it apparent that the authority of the Bible depends on something wholly outside of the book. Individual judgment must be used to interpret the various parts of the Bible, before they can be applied to faith and conduct. For instance: At supper Jesus washed the disciples' feet, and in explanation said, 'I have given you an example that ye should do as I have done to you.' There the Record stands. In interpreting it we use our judgment, and arrive at the great truth that service is the key to spiritual power. Using *their* judgment, as we used ours, others are impelled, by a conscience we dare not incite them to disobey, to literally wash one another's feet in a solemn church assembly. The difference in application is one wholly of enlightenment and judgment."

This man sees something, though he be in a fog. The Brethren have been content to hold that it pleased God, by the foolishness of preaching, to save them that believe,—to hold that the Gospel is the power of God unto salvation to every one who believes. Let us keep an eye on the interpreter. The very thing that some of us deplore, in looking back, may be the thing that has kept us safe these many years. Did the Lord take us away into the wilderness for a few years, till the lesson, now made plain, should be demonstrated?

The Brethren said, "We are afraid of colleges; the product is not good; there is a tendency, at these institutions, to ignore the religion of Jesus." Now some of us thought they were mistaken. We proceeded to educate. This was right, but, remember, that we were constantly mindful of the dangers.

As a sample of the fruitage of the educational training, given by our foremost colleges, I call attention to the recent report upon conditions in New England. In the test we showed two things. First, That education was not the trouble. Second, That we must have our own colleges. They must be controlled.

Eliot says, "As a rule, the older Christian churches have relied on authority, but now there is a tendency toward liberty and progress, and among educated men this feeling is irresistible." Is this true? It is true with *some* educated men. The ordinary college may be a hot-bed for this feeling. Eliot ought to know. Well does he say that these college men accept "natural conditions." The natural mind controls them. The whole Gospel and nothing but the Gospel, told by men who believe it and obey it as it reads, this our fathers have committed to us. Will we faithfully maintain it, or will we become dreamers and interpreters?

Now, I am not sure that I have said all that I wanted to. I aimed to say that we should preach the Gospel. The Lord did not commission us to interpret. Secret things are not ours. The Lord said what he wanted to say. He wants us to deliver his message. What he has not made clear will remain dark, so far as men have power to enlighten. Beware of interpreters. God has spoken by his Son. Hear him!

Nanton, Alta., Can.

THE LAYMAN—HIS DUTIES AND PRIVILEGES.

BY GRACE GNAGEY.

THE duties and privileges of the layman are many, but I would like to say, in the first place, that I do not like that word "duty." I believe we ought to do things because we love to do them and consider it a privilege.

The man who gives one hour of his life to loving, consecrated service to humanity, is doing higher, better, truer work in the world than an army of Roman sentinels, paying useless tribute to duty. Analyze, if you will, any of the great historic instances of loyalty to duty, and wherever they ring true, you will find that not only duty entered into the act, but love in its truest sense.

It was no mere sense of duty that sent Frances Willard out to sacrifice her life for fallen humanity. It was the sense of duty, warmed by a love for humanity. It was heroic courage of a heart filled with divine pity and sympathy. Duty is a hard, mechanical process, for making men and women do things that love would make easy.

I believe it is the layman's privilege to be filled with the Spirit. You hear men talk about ministers and missionaries being filled with the Spirit, but how about the laymen? You hear men talk about ministers and missionaries receiving calls from the Lord, and I am glad to know that it is a blessed privilege of the laymen to be filled with the Spirit and to receive calls from the Lord.

The power of the church lies in the laymen. Just as the strength of a nation does not depend upon a few prominent men of our country, but upon the large number of true, loyal citizens, so the strength of the church depends on her loyal laymen, who are ready and willing to stand for the right and fight for it with the Sword of the Spirit.

I believe that, as soon as the laymen of the "Church of the Brethren" get thoroughly filled with the Holy Spirit, the Western District of Pennsylvania will no longer need to help support our church in Pittsburg. She will then support herself. More than that, she will pull down the little church on the corner of Greenfield and Montclair. She will buy a few more lots and build larger. Men and women, who are not in church and Sunday school will be there then. You know some other churches that will do the same thing. You will see some churches built then where there are none now, and there will be ministers to fill the vacancies of today. You know some men, and women, too, that will be in the church then, that are not there now. Why? Because they will see in us what they cannot see now. They will see in us something that's worth having, and they will try to get it, and get it they will. The Spirit of the Lord is catching, and if we have it, others will get it.

I believe that the laymen should have regard for those over them. Several weeks ago we had something about that in our Sunday-school lesson. 1 Thess. 5:12, 13, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." I think that too many times the laymen do not have a true regard for their ministers. We criticise where we might help. Instead of lifting the burden, we make it heavier.

Did you ever see an engine pull at a heavy load to reach the top of a grade? It tugged, and puffed, and pulled, but with all its power and energy it was not able to reach the top until it got help. Have you ever seen a church like that? I have, and so have you, seen ministers tug and pull at similar loads, but they never accomplished anything until the laymen awoke to their duty and helped to pull and push. I am glad, however, to see a change along this line in many of our churches. I believe that the day is here when our people are learning that they *cannot, dare not,* and,

more than that, *would not* depend on the minister to bear the heaviest burdens of the church.

I believe we, as laymen, need to encourage our ministers in their work. We sometimes get the idea that a minister, who devotes all of his time to church work, has a very soft snap. All he does is to sit around and study. How many of you ever think of your minister, on a warm summer evening, when you are sitting with your families on the porch or out on the lawn, enjoying the cool atmosphere? How many ministers, do you suppose, would enjoy that same privilege but, instead, are found in a warm room by a warmer lamp, studying hard that they may have something with which they may feed their flocks on Sunday! The minister enjoys a word of appreciation occasionally.

Then, on a warm day, while the minister is preaching we sit and fret, and sweat, and fan ourselves as if we were the most miserable creatures on earth. The minister, however, is supposed to keep cool and deliver his sermon in the greatest composure. He never gets warm and never gets tired(?). You can help him. Will you do it?

Again; if the minister feeds us,—and that's really all some people feed on,—should we not use the strength we receive in doing the work? How many laymen do we have today, who would do for their minister what Phebe, Aquila, and Priscilla were willing to do for Paul? They laid down their own necks for Paul's sake.

Another great privilege the laymen have is to visit the sick. The sisters, especially, may do a great deal of good in this way. There is seldom a day but what some one in your congregation is sick and if you know the happiness that comes from cheering the afflicted ones, you would never neglect a single one. When one's physical strength fails, and people are not able to attend to their daily wants, they need human sympathy,—they need the cheer and inspiration of some one stronger. You, who are well and full of vigor, can give it. Will you do it?

In Sunday school no one has a greater opportunity than the layman. The Sunday-school teacher has charge of young minds who need the best influence and most careful teaching. It is here that character is moulded, and young lives are prepared to take up the duties of the church.

My dear brethren and sisters, outside of the home there is no more responsible place to fill than to be a teacher in the Sunday school. Neither is there one that should give you so much real joy as the leading of souls to Christ.

And then comes mission work in its broadest sense. Every member should be a missionary. There are a hundred and one different ways in which we, as laymen, may help our fellow-men. Open your eyes that you may see those in need. Open your ears that you may hear those who want your help. Bridle your tongue, control your temper, use common sense and keep humble.

When I say "humble," I mean those who are humble at heart. Keep down the haughty, overbearing, "better-than-you" spirit. Treat white, black, yellow, rich and poor all alike! Be willing to go into low places and seek lost souls! Help those that are down!

Then, if it is possible by vote or by mouth, remove the cause that drags men down. There is not much use to rescue men and women at the foot of the stream, as long as you push them in at the head of the stream. Clean up the head end, wall it up so they cannot get in. Make it easy for people to do good and hard for them to do evil!

Practice what you preach! Live what you teach!

"Look up, not down! Look out, not in!
Look forward, not backward,
And lend a helping hand."

1120 Greenfield Ave., Pittsburg, Pa.

THE EARLY EDUCATION OF MOSES.

BY JUSTUS H. CLINE.

In the consideration of this interesting subject, let us bear in mind that, as a prophet and minister of God, Moses will ever remain one of the world's greatest characters. He was the greatest of the prophets. It was his prophetic genius and spirit that made him become the world's greatest lawgiver. It is interesting to note, also, in this connection, that of all the great characters of the Bible there are few whose lives are given us in so much detail as that of Moses.

He is introduced to us when he is a young babe, and we are more or less able to follow his life to the time of his death. I do not think that this is true of any other Bible character. In the case of Moses, there seems to be good reason to give us his life so completely. He was the organizer of a great nation and, really, of the church of God on the earth. It was he who made monotheism a systematized religion, and it was he who made applicable, to the lives of men, the fundamentals of the true religion. Even Christ himself did not set aside his fundamental deductions, but he was content to fulfill them, or, in other words, to apply them more universally to the needs of men. The making and training of a man like this should certainly be a subject of great interest, for these processes were undoubtedly carried on under the providence of God. His training and education as a whole, therefore, can be looked upon as being accomplished according to God's methods. Consequently, we, who are interested in the education of the youth, and especially those who have under their direction the education and training of the future ministry, may well pause to consider the method that God employed in educating and training this great prophet.

We usually divide the education of Moses into three periods: The period with his mother, the period when he was a prince at court, and the period in the wilderness. These three periods occupied eighty years, or two-thirds of his life. In this article I will only discuss the first period.

The earliest period of the education of Moses was the shortest of the three periods. In early youth he must have been taken to the court of Egypt, away from his mother. His mother, doubtless, knew what was to be the fate of her boy when he grew to sufficient size. She knew that his later training was to be given him away from her and his people, Israel. But before we consider the character of the influence that he had at home, with his mother, let us notice briefly the nature of the family from which he sprang.

There are certain elements of greatness that must be born into a man and cannot be educated into him. Moses evidently had his share of noble qualities that he inherited. His family must have been a leading one in Israel, in intellect and in religious character as well. We know very little about the family itself, but some very important inferences can be gathered that can hardly be wrong. Looking at the character and ability of the children of this home, we must conclude that the family was an extraordinary one. From it came Moses, the great prophet and lawgiver; Aaron the great high priest; and Miriam, the great prophetess and poetess. This was, indeed, a remarkable contribution for a single family to make, to the world's catalogue of great characters in a single generation. Where is there an historic family that has done more? We must necessarily infer that Moses had been born well, that his family was the best and highest type and that his natural endowments were excellent. He must have been a very comely babe, since the princess took a fancy to him at once.

We must also infer the nature of the training that he had at his mother's knee. Nothing directly is told us. There are many noble things that a man can learn only at his mother's knee. If you will study the life of Moses for the traits of character that he must have gotten there, you will probably find them numerous. His mother was evidently not idle. She knew that her boy was to be an Egyptian prince. She evidently knew the character and religion of the princes. She also knew the attitude of the royal family toward her race,—the Hebrews. It must, therefore, have been the ambition of her life to see to it that there should be one prince that was an exception to the rule; and that, instead of being an enemy to her people and to her God, he might be a friend. We do know that Moses had laid, deep into his being, the fact that he was a Hebrew. In spite of the fact that his later education was entirely that of an Egyptian prince, he never forgot it, and his interest in his people seemed never to wane, and the first opportunity that presented itself, to take the part of his people, he did so even to the extent of killing an Egyptian. By taking the part of his people, he lost his right as a prince of the land. Without this element of patriotic love in his character, Moses could never have been his people's great leader, and this trait he must have gotten in his earliest youth. Not only did he love his people, but he also loved his people's God. He had been grounded, in the fundamentals of the true religion, evidently at his mother's knee. He never forgot these, in spite of all his subsequent education in a heathen university, and the influence of living at a heathen court. These things are sufficient to infer the nature of the training, in general, that he must have had, when a child at home. We do not yet have the great lawgiver and prophet, but without these things the world could never have known him.

1430 Benson Avenue, Evanston, Ill.

A LETTER TO THOSE OF OURS WHOM WE CANNOT SEE.

BY NANCY D. UNDERHILL.

Hearing a vehicle pass, and feeling drawn to look out of the window (though vehicles pass all the time) we hastened to the front part of the house, and beheld what is, in this vicinity, an unusual sight,—a sister's bonnet. It made us have a queer feeling at heart, to see another sister in this part of the country.

We remembered when, last spring, after laying dear old father to rest, beside mother, we stopped at a place, while on our way home, to visit with some of our "own folks,"—our nearest Church of the Brethren. We were put off the train at a cheerless shell of a building. Once it had been, but was no longer, a railroad station. In some bewilderment we looked about for some sign of human life, when we saw a bareheaded woman running swiftly toward us. Before we could recover from our surprise, she had thrown her arms about the writer and kissed her. There's no religion in an old, plain bonnet (or any other kind) but it was the bonnet which won the kiss of recognition.

Soon we were conducted to the sister's hospitable home and, after spending several days among the members of the Mt. Garfield Church of the Brethren in Grand Valley, Colorado, we felt greatly refreshed spiritually, though we came home sick, physically. We all know how lonely it is in the home which death has visited, and this one was doubly lonesome, because the children had all grown up and gone away, and because there was no Christian companionship, no church home near, and, apparently no one to care how lonely we were.

We used to work with the people of another denomination near us, and then it was not so *very* lonely, but they had, at one time, a pastor who openly admitted that he did not believe the Bible. We frankly told him that we could not work with him in the Master's service. He was angry and told us that we were not needed in their society. Some of the members of that society emphasized the statement in their conduct, so we stayed away and bore the loneliness alone. Sometimes, when we could bear our loneliness no longer, we would see my dear aged white-haired father coming to make us a visit. Then we knew that some one cared.

But after we knew that father could never come again, the loneliness seemed intolerable. We tried to rally our strength, but it did not come. Even when we expected the children home, to spend Sunday with us, we could not get strength and courage enough to prepare nice things for their dinner. So we prayed for a little child to be sent to brighten our home. Certain conditions we named,—others we left with the dear Lord, and then we quit worrying about it and left the whole matter in his hands.

Not long after, a man came to us, seeking a home for his little motherless one, saying that our home and the homekeeper had been highly recommended to him by a number of persons,—that no other place seemed so suitable. Upon inquiry we found that all the named conditions of the prayer were met. The unnamed ones were not quite as *we* would have chosen, but we believe they were better than if we had selected them to suit ourselves. A queer circumstance was this, that the persons who so highly recommended us as the

most capable of all, to care for the motherless child, were the very same persons who, a short time before, had thought we were not needed in their society,—members of the church who could get along without the Lord's people in their Sunday school and other services.

We accepted their verdict, but we wish they could know how much they *do* need the Lord, for now their pastor is gone. They thought they could get along without the next pastor who, with his good wife, believed the Bible and, while not understanding all of it, was trying to lead his people into purer and better ways. They have no regular preaching services any more; no prayer meeting or young people's meeting, and no Sunday school. We do wish they knew how much they need Christ. And we *all* need him. No matter how closely we follow the printed instructions,—*we need the Living Word.* In *him* is life.

After making certain inquiries, we gladly accepted the sacred charge. Now the physical health is returning, for the laughter of a child is good tonic for the soul. When the proper time comes we are glad and able to make the cakes and pies for the children's home-coming. Just step around to the back-yard with me. I wish to show you something of which I am proud,—yes, a hundred times more proud than I am of a nice silk dress pattern which a dear kinsman sent for a present. See all those mud pies, the pan of sand and the old iron spoon, the overturned can, and the old case knife, scattered about the door-yard! Those things give my heart more happiness than all the silk dresses one could wear in a lifetime.

But there are all kinds of people in this world! Many would prefer the silk dresses, and some would positively forbid the mud pies. Dear foster-mothers, don't try to keep the little innocent ones too clean outside. Be careful of the thoughts that are brought to the young minds! Keep the influence of the young hearts clean and pure, but don't keep the outside too immaculately clean. The little form in the coffin is very clean and daintily clad, but it brings only tears and heartache. Let us be glad that God, in all his wisdom and goodness, has blessed us in the bestowment of a precious human soul,—the care of a little child! Most sacred trust! How precious to know that some one really does need us,—yes, even God and his little ones. They need us; we need them. Such a precious need,—such a glorious means of supply!

May we only seek to so live that we shall not be a disappointment to him who is willing to trust us with that which is unspeakably precious.

Collbran, Colo.

HOW TO HAVE PEACE.

We are reproducing the most interesting parts of an editorial which recently appeared in the *Independent.* More of this kind of talk, in leading journals, will put the people to thinking and acting in the interests of peace. As the editor teaches, the masses of this country can have peace when they demand it:

"We have not, as yet, a model treaty of arbitration presented to the nations. We are making progress, indeed good progress, but the positive end of war is yet far off. We cannot yet agree on the representation of the larger and smaller nations in an international court. So far off is universal peace that the rivalry for naval armaments is piling up taxation and almost resulting in national bankruptcy. Nevertheless the movement of the rulers for peace is of high importance. It is the greatest political influence for human advancement that the last two decades have seen.

"But this is not all, and is not enough. The people rule, in the end, and not the rulers. The people must themselves forbid war or war will not cease to be a curse to the world. War comes, usually, because the people want it. A mad passion for war smites a people; or, it may be, a serious and solemn purpose determines that they must fight to achieve what they believe to be a righteous principle or national defense. War will not end until the people will it to end. They must be educated to detest war and love peace. They must cease to regard war as the noblest of professions and the military leader as the grandest hero.

"There is a story, 'The White Crown,' published fifteen years ago, telling how war came to an end. A mysterious stranger—was it the Prince of Peace?—moved among the people, the soldiers, the generals, and won them to the pledge not to slay in war. So when the army of Germany met the army of Russia, face to face, every soldier and officer, all but the Kaiser and the Czar, had taken the vow of the white crown, and when the orders were given to join battle, all refused to shoot, and so war ended. The story is as preposterous as it is thrilling, but it tells its great lesson, that war is to come to an end and peace rule the world when the people will it so.

"In Spain the people have refused to enlist in the army. In Russia there is a sect of Christians who refuse to fight. In France, in Germany, the two countries most hostile to each other, the labor unions fraternize and declare that brotherhood is more than patriotism, when the latter is subverted to slaughter. The ethics of Socialism forbid war. Socialists in Europe are banded against it. Not yet are they able to refuse to enter the army, for they are not yet as well instructed or as doggedly right as are the Russian Stundists, but they are getting stronger and fuller of purpose. The churches, which have been agents and defenders of war, are learning new truth and duty, and are more and more protesting against it. Was not their Christ harbingered with the song of 'Peace on Earth,' and will they not learn the lesson? Business, trade, all the complex forces of modern civilization which are controlled by the common people, are for peace and quiet and prosperity. They all make for the abolition of war.

"So it is that war must end. The rulers lag somewhat in their plans for arbitration. The people are slow to forget the miserable glories of war, but these two forces are uniting and the end is sure and not so far off as the generals and admirals think."

WHAT SHALL WE HAVE?

BY A. HUTCHISON.

It seems to be in keeping with human nature to feel that, when a service is rendered, or a sacrifice made, by any one, there ought to be a consideration in the shape of pay. Therefore Peter's question at the head of this page as given in Matt. 19:27. This, however, is in keeping with God's method of dealing with his creature, man. He gives each one something to do, and he expects each person to do that work faithfully. Luke 16:10 says, "He that is faithful in that which is least is faithful also in much: And he that is unjust in the least is unjust also in much."

This gives us to understand that the reward will be in keeping with the fidelity of the one who has the matter in hand, whether the work, in itself considered, be great or small. With the Lord the motive is considered,—as in the case of the poor widow and her two mites. Mark 12:42. We read in 1 Cor. 4:1, 2, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Jesus says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke 16:11.

If any number of people, by common consent, agree to form an organization, established upon certain principles and grounds by certain rules and bylaws, and I, of my own free will, take up my fellowship with them, consenting to the principles and rules of government, I remain an honorable member of that body so long as I live up to the bylaws of said body. When I knowingly and willfully violate the rules, and disregard the principles of that body, I virtually sever my connection with that organization, and they must necessarily declare my fellowship severed, in order that the purity of the body may be preserved.

Sometimes we hear it said that certain members were expelled from the church for a very trifling offense. But sometimes a very big rebellion crops out through what, in itself considered, might be very insignificant. But back of it may be a spirit of self-will not at all in keeping with the Holy Spirit, because the spirit of Jesus is a spirit of submission. James 4:6, 7 says, "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you." He will not leave without a fight.

This was clearly demonstrated in the case found in Rev. 12:7-12. Then we should notice Heb. 13:17, which says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

From this we learn that those who are put in charge of a congregation will be required to give an account of the condition of their flocks. And if every member has been submissive and obedient, that shepherd can make his report with joy. But if any, or all, the members are disobedient, the account will be given with grief.

While disfellowshiping a member is the very last resort, yet Paul found, at one time, that it would have to be resorted to, and he tells what the trouble was. 2 Thess. 3:6 says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Titus 3:10 gives us another case. It says, "A man that is an heretick after the first and second admonition reject." 2 Peter 2:10 also describes the class that requires special discipline. It says, "But chiefly them that walk after the flesh in the lust of uncleanness and despise government," etc. (Government is the trouble.)

MINISTERIAL AND SUNDAY-SCHOOL MEETINGS OF WESTERN PENNSYLVANIA.

The twelfth annual ministerial and Sunday-school meetings of Western Pennsylvania were held in the Roxbury church, West Johnstown congregation, Aug. 24-26.

On the evening of the 24th Bro. M. J. Weaver, of Pittsburg, gave us an excellent sermon on "Sanctification," which was well received by all who listened to him. Each one could take with him some food for his soul.

On the morning of the 25th the ministerial meeting was opened by a praise service, led by Bro. H. S. Replogle. Bro. John B. Miller, of New Paris, Pa., conducted the devotional exercises, after which the assistant moderator took charge of the work of reorganization. After the reading of the minutes and their acceptance, the following officers were elected for the meeting: Bro. J. H. Cassady, moderator; Eld. D. H. Walker, assistant moderator; Bro. H. A. Stahl, writing clerk; Bro. M. J. Weaver, assistant writing clerk. The program proper was then given, which proved very interesting indeed. Each topic was followed by brief but spirited and interesting speeches.

The afternoon session was opened with a prayer and praise service, conducted by Bro. S. P. Zimmerman. A very good session was then held. The discussions were participated in by a number of ministers, as well as deacons and lay members. Short, very timely addresses were delivered, which, we trust, will be taken home by each minister into his congregation, and put into practice, thus lifting the dear members to a higher standard of usefulness.

The evening session was the climax of all previous sessions. The large house was crowded to its capacity, and each speaker did his very best. There were thirty-seven ministers of Western Pennsylvania in attendance, with six visiting ministers from other States and State Districts. A collection of $28.46 was lifted. It was the most earnest, spiritual and successful meeting ever held in Western Pennsylvania.

On the following day the Sunday-school meeting convened in the same church. The meeting was opened by a praise service conducted by Bro. Replogle, followed by devotional exercises. The moderator, Bro. Weaver, then asked the delegates to take their places. The majority of the schools were represented. After the regular program, which was quite interesting, the District Secretary's report was read, and the convention adjourned for the noon intermission.

The afternoon session opened by a praise service and devotional exercises. Then the regular program was taken up again and the topics discussed in an acceptable manner. Much strength was brought to the Sunday-school workers.

H. A. Stahl.

Glade, Pa., Sept. 6.

MINISTERIAL MEETING OF MICHIGAN.

The annual ministerial meeting of the State District of Michigan was held in the Crystal church Aug. 19. Eld. J. E. Albaugh served as Moderator. Devotional exercises were conducted by Eld. P. B. Messner. Next was the roll call of the ministers, which showed only twenty-seven out of fifty in the District present.

Six very important topics were discussed during the day. Two of these topics, "Why Have a Pastoral Visit?" by Eld. Geo. E. Stone, and "The Annual Church Visit" by Bro. Hezy Grossnickle, were discussed with unusual length and interest.

The meeting was, indeed, a most spiritual one throughout. We all felt that it was good to be there.

Ministers present from congregations outside of the district, and taking part in the discussions were, Bro. M. M. Sherrick, of Mount Morris, Ill., Brethren W. W. Barnhart and S. D. Ikenberry, of North Manchester, Ind., and Bro. J. H. Morris, of Illinois. Their presence and talks were much appreciated. Members from other Districts are always welcome among us, especially on these occasions.

F. E. Miller, Clerk.

Rodney, Mich., Sept. 3.

THE ROUND TABLE

CONVERSIONS IN THE ACTS.

BY S. S. BLOUGH.

This year's series of Sunday-school lessons gives a splendid opportunity for a thorough study of the Acts. The teacher or Bible student who neglects this opportunity loses valuable material.

By a careful study of the book, on the subject of conversion, we find that the history of conversions enters largely into the record. The elements which enter into these instances, from the administrative side of the work, are spiritual, human and natural. Besides God and Christ, we find, on the divine side, the Holy Spirit, angels and visions from God; also miracles, which, though wrought through men, were effected by the power of God. Human agency enters by preaching and persecution, the former prompted by the good Spirit, the latter by the evil one. Then, too, a great earthquake became an important factor in at least one case of conversion.

We find that certain demands were made. These are not only necessary to conversion but for entrance into the Christian church. A careful summary includes the following: (1) Knowledge of the truth. (2) A belief in the Word, or faith. (3) Conviction of sin in the heart. (4) Obedience to the truth. (5) Repentance. (6) Baptism. (7) Separation from the world. (8) Prayer. This was a large demand, but is in full accord with the perfect holiness of God and his kingdom.

These various elements, in making their demands, met many conditions. Some were praying and some were persecuting. Some were persons in high authority while one was but an humble jailer. Some were pious women, some were devout Jews, and one was a traveler reading prophecy. There were also merchants, and possibly others of whom we have no record.

As a result, on the part of the converted, we find much joy, unselfishness, hospitality, benevolence, unity and fellowship. Some of them went declaring and proclaiming Jesus, at times even speaking in other tongues. On the whole the results were such as true conversion always brings. Many being converted, there was much joy, and many witnesses living in godliness and singleness of heart. There was a faithful doing of God's will in the name of Jesus Christ, the Messiah. There was a doing good unto all men, in the face of all conditions by his grace and blessed power.

Batavia, Ill.

THE LAST TIMES.

BY J. S. MOHLER.

Are the last times upon us? Or have we fallen asleep, dreaming of the remote future as the time of the end of this dispensation, without noticing passing events and the fulfillment of prophecy?

Christ gave us certain signs by which we may know the nearness of his coming and the end of the world. To allow ourselves to fall asleep, or to become indifferent to passing and coming events, is a dangerous disease, attended with dire consequences.

Christ warns us to watch,—having our lamps trimmed, and oil in our vessels. The frequency of wars, false Christs, and false prophets, pestilences, famines, earthquakes, etc., of ancient and modern times, are sure evidences of the nearness of the coming of Christ and the end of the world. The last times seem to be upon us, and "the day of Christ" is coming near.

The last sign is spoken of in these words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14.

This is the last sign preceding the coming of Christ. Most nations are hearing the Gospel now, and it will not require many more years until all nations will have heard the Gospel.

It were folly to predict the precise day of Christ's coming, as no man can know the day. Still, it appears evident, from the fulfilling of the signs, and the rapid spread of the Gospel, that the coming of Christ and the end of the world are drawing near.

In view of the foregoing facts, it becomes us, who are looking for the return of our Lord, to be ready for his coming. We should look well to our lamps, to have them trimmed and burning, with a good supply of oil in our vessels. "So come, Lord Jesus, come quickly."

Quinter, Kans.

IS THE EGYPTIAN A BEAST?

BY G. E. YODER.

Some of those who believe and teach the false doctrine, "The negro is a beast," say that nowhere in the Bible is the Egyptian called a man. And, hence, when Moses smote the Egyptian, he smote no *man*, but smote something that could have no higher destiny than that of the beast. That such a doctrine is not founded upon Bible truth, may be seen by referring to the following references, wherein the Egyptian is called a *man:* Gen. 47: 20; Ex. 8: 17, 18; 9: 9, 10, 19, 22, 25; 12: 33; 1 Sam. 30: 11-13; 2 Sam. 23: 21; 1 Chron. 11: 23; Isa. 31: 3. Notice this last declaration of the Spirit of God through the prophet: "Now the Egyptians *are* men."

Also notice the following references, in which the Egyptians are called people: Gen. 41: 55; 47: 23; Ex. 8: 3, 4, 8, 9, 11, 21, 23, 29, 31; 9: 14, 15, 27; 12: 31; 14: 6.

By referring to Isa. 19 some interesting prophecies of the Egyptians may be found: "The Egyptians shall know the Lord in that day." Verse 21. The Lord himself says: "Blessed be Egypt my people." Verse 25. Hear *ye* the Lord.

Meyersdale, Pa.

STANDING COMMITTEE.

BY G. W. LENTZ.

This is the time of the year when a large number of district meetings are being held, and delegates on Standing Committee are being chosen. It might not be amiss to say that Standing Committee should represent, from year to year, the most spiritual and strongest talent in the Brotherhood,—brethren who are sound in the faith, and who are showing in their lives that this world is not our home. We want brethren who are well informed in the Scriptures, the history of the church and our church government.

I believe it would be best if a large majority, each year, were brethren who have served successfully on Standing Committee before. It is good to pass the work around, but this passing around can be overdone. Experience is very valuable and when it comes to serving the best interests of the church, we cannot afford to do without it.

Delegates to district meetings should think of these things when casting their vote for brethren to serve on Standing Committee.

Adrian, Mo.

TWO GREAT SINS.

SELECTED BY J. KURTZ MILLER.

"If I were called upon to point out," says Dr. Crosby, "the most alarming sins of today, I would not mention drunkenness; nor gambling; nor harlotry; but I would mention, *Love of money,* on the part of men, and *love of dress,* on the part of women.

"It is quite true that open vice sends its thousands to hell, but *money* and *dress* are sending their ten thousands to perdition. These two sins sear the conscience and incrust the soul with a hell of worldliness to such an extent that there is no room in the heart for the worship of *God.* Yes, they have their names on the church roll, but live for self. The drunkard, the gambler, and the bad women, are not deceived; they well know their doom. But these very carnal Christians, with hearts entirely worldly, are miserably deceived. Hence, I point out, as the most deceitful, and soul-destroying sins of today, the sin of covetousness, and the sin of fashionable display in dress."

Brooklyn, N. Y.

THE BEST DEFENSE.

A man once went to a noted prize fighter and asked him for lessons in the art of self-defense. "I want," said he, "to be able to go anywhere and keep out of trouble."

"Well," said the prize fighter, "just keep a civil tongue in your head and you will get along better than with any other lessons I can give you."

Perhaps a similar bit of advice might serve for the United States at the present time. Our navy and army are large enough for all legitimate purposes.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 3, 1909.

THE SAVIOR AND THE SINNER.

Acts 9: 1-9.

Words of the Savior.

I. **"Saul, Saul"** (v. 4). Jesus spoke first. He always does. Sinful man dare not first approach a holy God (Gen. 3: 8, 9). A lost sheep cannot find the shepherd (Luke 15: 4-6). A wandering prodigal is drawn by the memory of a father's love (Luke 15: 17-20). When God says, "Seek ye my face," man should answer, "Thy face, Lord, will I seek." Psa. 27: 8; Isa. 55: 6.

II. **"Why persecutest thou me?"** "For what reason? I have done **thee** no injury." John 15: 25.

III. **"Why persecutest thou me?"** "You thought you were persecuting poor, weak people on earth. Surely you did not mean to persecute the risen Christ; yet, I felt thy blows at my people more than I felt the sharp nails in my hands and feet on the cross." Matt. 25: 40, 45.

IV. **"I am Jesus"** (v. 5). Not, "I am the judge that now smote thee, and that can sink thee to hell." But, "I am Jesus;—the tender-hearted, forgiving Savior. I will restore you, and rejoice over you." 1 Cor. 4: 12; 1 Peter 2: 23; Isa. 53: 7.

V. **Jesus does not say,** "It is hard for my people to bear thy cruelties"; or "It is hard for me"; but tenderly, he says, "It is hard for **thee** (v. 5). Thou art hurting thyself; losing joy and comfort; it is hard for thee." 1 Cor. 8: 12.

Note.—Draw lessons for us from the foregoing.

PRAYER MEETING

For Week Beginning October 3, 1909.

THE LOVE THAT ENDURETH.

1 Cor. 13: 7.

1. Christ's Example.—"Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13. The apostle, lost in the contemplation of such a wonderful manifestation of love, calls upon us to "consider him" who for our sake "endured the cross" and "endured contradiction." Heb. 12: 1-3.

2. The Secret of Love's Endurance.—As we contemplate the bright record of the heroes of faith, as given in Heb. 11, we see that they were mighty men of God, because they were mighty in a love-inspired faith,—strong to endure. Think of a Moses, a man who "endured as seeing him who is invisible" (Heb. 11: 27). While he was strong in faith, love was at the foundation of all his strength and made it a glorious achievement.

3. The Testimony of Love's Endurance.—Love prompts us to "endure hardness," to be "good soldiers of Jesus Christ" (2 Tim. 2: 3); and even to "endure afflictions" if thereby our Lord is honored and our love to him is made manifest (2 Tim. 4: 5). Our endurance is a silent yet powerful proof of our love.

4. The Blessedness of Love's Endurance.—The supreme joy of the believer who continually abides in an atmosphere of love, is beyond all comparison. Love delights in having something to give. It is the great privilege of the ransomed soul to turn lovingly to the Father above, yet he forgets not those who are his fellow-heirs, but loves them sincerely and faithfully (1 John 4: 7).

5. The Reward of Love's Endurance.—Abraham, after a life of loving trust, was not disappointed. "After he had patiently endured, he obtained the promise" (Heb. 6: 15). The Lord's own hand will bestow the blessing for faithful, loving service and continuance in well-doing (Col. 3: 24). It is a GREAT reward (Luke 6: 35; Heb. 10: 35); a SURE reward (1 Cor. 15: 58; Heb. 4: 10); a FULL reward (2 John 8).

PRAYER MEETING TOPICS—FOURTH QUARTER, 1909.

For week Beginning		
Oct. 3,	The Love that Endureth,	1 Cor. 13: 7
Oct. 10,	The Never-Failing Assurance,	John 5: 24
Oct. 17,	The Test of Discipleship,	John 15: 14
Oct. 24,	Spirit-Filled Christians,	2 Peter 1: 5-8
Oct. 31,	The Blessedness of Obedience,	Isa. 1: 19
Nov. 7,	The Power of Personal Influence,	2 Cor. 3: 2, 3
Nov. 14,	Faithfulness to the End,	Rev. 2: 10
Nov. 21,	The Tribute of a Thankful Heart,	Psa. 32: 11
Nov. 28,	Lessons from Life's Hard Places,	2 Tim. 2: 3
Dec. 5,	The Secret of Happiness,	Psa. 144: 15
Dec. 12,	The Security of Divine Protection,	Psa. 91
Dec. 19,	In the Steps of the Master,	John 12: 26
Dec. 26,	The Gain of Godliness,	1 Tim. 6: 6

HOME AND FAMILY

A ROSARY OF JOYS.

There are so many sorrows in our lives,—
Oh, let us take the little joys we find
And thread them like a rosary of pearls,
To count them o'er and keep them all in mind.

A day of sunshine where we looked for rain,
A sudden bird-song when the skies are gray;
The first frost-painted leaf that flutters down,
The breeze that blows some vexing thought away;

The sleep that bears us far from toil and care,
And gives new strength to meet the day's demand;
And oh, above the rest, the faithful friends
Who always love and always understand.

Yea, life hath many sorrows for us all,
And hearts grow faint with long-continued ill;
But let us clasp our rosary of joys
And hold them in our dear remembrance still.
—Annie Johnson Flint, in Sunday School Times.

THE BIBLE AS A MONITOR IN THE HOME.

BY ELIZABETH D. ROSENBERGER.

Do you remember the big family Bible, lying on the little stand in the sitting-room? There it lay,—an object of reverential attention. The children knew it was different from any other book in the house. They lingered wonderingly over the picture of Christ blessing the little children, while Daniel in the lions' den filled them with great respect for Daniel's courage.

They could not understand the picture, of which Jacob, lying on a pillow of stone, was the central figure. Near him the angels were on a ladder, going up to the white, fleecy clouds. But they were impressed by the pictures, and the sacred, hallowed associations remain with these children.

But the Bible is the most practical book to turn to for help and advice in the difficulties which confront us day by day. It lays the foundation of a useful, happy life most securely.

When we go to the Bible for our ideals of daily living, those about us can see that there is a reality in the religion of Jesus Christ.

Once, after the family had just returned from church, a little girl asked, "Why did the minister say that some people would be lost?"

The mother answered, "Because some people are not walking in the right path; they are taking the wrong road."

The little child grew anxious. "You are on the right road, mother, aren't you?" she asked.

"Yes, my dear," answered the mother. "How can you be sure?" asked the little one.

Then the mother began to see the importance of this questioning. She said, "People are in the right path when they do the things God tells them to do in his Book." But that mother pondered long and earnestly the questions of her child.

It is an oft-repeated complaint that the children get no religious instruction at home. The parents seem to content themselves with having done their duty in sending the children to the Sunday school. If this is a fact, it cannot be too much deplored. No other influence can take the place of a mother's teachings, a father's kindly warnings, and the "line-upon-line," and "precept-upon-precept" plan of home training.

Is there a religious atmosphere about your home? Or do the children think of religion only on Sundays? Let the old Bible on the stand dominate the home life! Then the children will understand that it is mother's religion that makes her kinder and gentler than the cross neighbor. It is father's religion that makes him more patient and forbearing, than John's father, across the way. They see other children suffering from injustice and deception, and realize that their own parents are always open and honest with them, because they are walking with God.

"Since Jesus loved us so, and gave himself for us, we must give him some gifts," said a mother to her children. The children who had seen the pictures of Christ healing the sick, and pausing in the streets, to teach the people, thought that Christ was no longer in this world. Then the mother made clear to them the fact that, although Jesus is not here in person now, yet we can give him gifts because he counts every kindness done to one whom he loves as done to himself; and he is best pleased when gifts are made to the poor and to those who cannot have as good times as we have. If we love, then shall all men know whom we serve. If we love, then the children shall often turn the pages of the Bible for help and instruction.

Just as children are accustomed to declare that this or that study is hard and unattractive, and they want to give it up, so with church and Sunday school. The study they dislike may have a vital helpfulness on their mental training, and so both church and Sunday school are necessary for their highest spiritual development. We have mothers, like Hannah of old, who dedicate their children to the Lord, who do not permit the child's moods to lead to neglect of opportunities for spiritual impression and moral inspiration. Such a mother will read to her children the story of Hannah and Samuel, and, as they follow the career of Samuel, they cannot fail to be impressed by his strength of character and his dependence upon God. The children will readily respond to the appeal made by Samuel to the people when he justified himself in his old age. He asked, "Whose ox have I taken? Or whom have I defrauded? Or of whose hand have I received a bribe?" And the people answered, "Thou hast not defrauded nor oppressed us, neither hast thou taken aught of any man's hand."

What a magnificent tribute that was to the manhood of Samuel! Teach his life to the children and it cannot fail to inspire them with high ideals.

"Take our child in life's beginning,
Ere its heart has dreamed of sinning;
Ere its feet have learned to stray
From the safe and narrow way.
To thy service, full and free,
Consecrated let it be!

"Consecrated! Set apart!
Oh, endow each parent's heart
With the wisdom, love and truth
That shall guard its tender youth
Feeling it belongs to thee,
Consecrated let it be."

Covington, Ohio.

"LEBE FROH."

BY E. F. SHERFY.

The writer, in making recent calls among the poor and lowly, again met a poor old soul who has, for the past four years, been unable to walk at all. She and her crippled husband live in three dingy rooms, amid gloom and poverty.

In all our visits in that home (and they have been many) we have never heard one word of complaint and discontentment. This poor old grandma does her housework by moving herself around in a low rocking chair. She even scrubs her floor in that way. Worst of all, she suffers constant pain in her limbs, but for all that she always seems happy and contented.

During our late visit she was happier than usual because she had planned a little deed of love and thoughtfulness. She told us that as she had so long wanted to express her love for us, and had so little money with which to buy, she wanted to give us an old cup and saucer (a family heirloom from Germany.)

Accordingly she propelled herself, inch by inch, into another room to get the desired article. It is surely a very old relic, and you may be sure that it is prized very highly by my wife as she (like all other women) likes nice old dishes.

But the feature that impressed the writer most was that she called special attention to the words printed on the side of the cup, "*Lebe froh*," which she said meant, "Live happy." Then I thought, "How much happier is that aged pilgrim, as she reads her German hymn book and Bible, than some of us who can move about, enjoy good health, and forget how much we have to be thankful for!"

How often have we gone there when her drinking water, by reason of the heat, was unfit to drink; and yet she could not help herself to a swallow of fresh water the whole day long. But, my brother and sister, I am thinking that perhaps she has a deeper source of refreshment than we imagine. The cause for her contentment and joy, is something that continually whispers: "*Lebe froh*,"—"live happy." I think she drinks deeper of the wells of salvation than do many of us, who are too busy to read our Bibles and hymn books.

We, American people, do not take time to be happy, because we do not "take time to be holy." May we appreciate, more and more, our great reasons for happiness, as we contemplate the sad conditions of many of God's happiest children.

719 St. Paul, Kansas City, Kans.

BECKONING HANDS.

BY IDA M. HELM.

She was such a good woman and she did so many kind deeds, that every one loved her. Alas! she passed from our sight and our embrace. With sad hearts and streaming eyes, we laid her away to sleep with the mouldering dead. I looked at the chair where she sat the last time she visited me; I looked at the tokens of remembrance she had given me, and I thought of her pleasant, helpful ways, and her cheerful, happy words and laughter. I tried to think of her as being present with us, but no,—she is gone! She belongs to the past. All the loved, departed ones remind us of the past. But while they do not belong to the present, they beckon us onward to the future.

Then I thought of the One whose death plunged his followers into deepest gloom, and they said, "We trusted that it had been he which should have redeemed Israel." Now their fondest hope is gone,—Jesus is dead and laid in the tomb. But lo! bright-faced messengers from the glory world appear, and announce the glad tidings, "He is risen." Soon the disciples are permitted to look on the face of the living, risen Savior, and grief is changed to joy. He says of himself, "I *am* he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

His promise to us is, "Lo, I am with you alway, even unto the end of the world." He is the eternal God; he belongs to the past, the present and the future. He has ever been the best helper and the truest friend of all those who put their trust in him. He is the intimate Friend, and the best Counsellor men can seek at the present time. He is walking with his own in closest intimacy, and guiding his followers in the ways of righteousness today. He sees where all the mighty host of the dead are sleeping. Some day they shall be called forth from their graves and every eye shall behold him. In Christ shall all be made alive. "Blessed are the dead that die in the Lord." Yes, we shall meet again with the loved ones, that are asleep in Jesus, in a brighter, better world than this, where parting never comes. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. The dead in Christ shall rise first, then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord."

Ashland, Ohio.

Be Watchful.—In 1869 Mr. Trouvelot, a scientist, in making experiments with American and European silkworms, happened to bring some gypsy moths to Massachusetts. During his study of these insects, they got away. Knowing their destructive tendency in France, Germany, and other continental countries, he raised the alarm at once, but it was too late. In 1889 Massachusetts alone spent $1,000,000 in a vain effort to exterminate the pest, and since then the annual losses throughout the United States, by the gypsy moth, run into millions. All this because one man happened to be a little careless with a few small insects. The incident illustrates a truth that may readily be applied to the spiritual world. Too often an evil creeps into the church,—small and apparently harmless at the start,—that will, in the end, vitally affect the life and spirituality of the church.

SISTERS' AID SOCIETIES

MIDLAND, VIRGINIA.

The society met Sept. 2, and elected officers for six months as follows: Sister Hettie Weimer, president; Sister Lizzie Pence, vice-president; the writer, secretary. During the last seven months we held six meetings, with an average attendance of nine. The total collection was $7.00. We meet at the homes of the different members. One day's work was donated to the wife of one of our ministers. At present there is $9.33 in the treasury.—Eva Hinegardner, R. D. 1, Midland, Va., Sept. 6.

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Bro. James Gish has been chosen to represent Nebraska on the Standing Committee.

At the late district meeting in Nebraska it was decided not to divide the State into two districts.

A revival meeting was held in the Neosho congregation, Kansas, during which five put on Christ in baptism.

This week, on page 614, we are publishing a list of the prayer meeting topics for the last quarter of the year.

The ministerial meeting of Middle Missouri, announced for Oct. 27, is to be held in the Deepwater church.

Next Sunday Bro. M. Flory begins a series of meetings at Oak Grove, in the old Pigeon Creek congregation, Ill.

Bro. T. T. Myers, of Huntingdon, Pa., writes us that the school at Juniata opened Sept. 13 with a large enrollment.

Bro. Andrew Hutchison has been engaged to conduct the tabernacle meetings at Lenox, Iowa, beginning Oct. 2.

In the Big Creek congregation, Oklahoma, a revival was held by Bro. E. E. John, and nine persons were added to the church.

Bro. M. Flory closed a fourteen-day meeting in the Allison Prairie church, Illinois, with twelve accessions by confession and baptism.

Bro. Lemuel Hillery, of Goshen, Ind., is now at Cabool, Mo. He is to spend the winter among the churches in the Southwest.

During a series of meetings in the Oak Hill church, Virginia, conducted by Bro. Carson Miller, eight were added to the fold, and two reclaimed.

Bro. S. E. Thompson, of Lincoln, Nebr., is in the midst of a series of meetings in Beatrice, and five have already come out on the Lord's side.

Bro. J. Kurtz Miller reports that the church at Brooklyn is in the midst of an interesting series of meetings, conducted by Bro. Arthur J. Culler, of Ohio.

Bro. I. D. Heckman, of Cerro Gordo, Ill., is engaged in a series of meetings at the country house, in the Bachelor Run congregation, Ind. The meetings commenced Sept. 13.

Bro. C. H. Yoder, of Bellefontaine, Ohio, gave us a short call on his way to Southern California. He goes to Lordsburg College to take charge of the Bible department in that institution.

Copies of the Ministerial List, with corrections to date, have been sent to all District Secretaries. These lists should be returned at an early date, together with all the changes and additions clearly indicated.

Bro. C. P. Rowland, of Lanark, this State, begins a series of meetings at Englevale, N. Dak., Oct. 10.

When sending corrections for the ministerial list in the forthcoming Almanac, please give the *reason* for omitting names. If the minister, whose name is to be removed, has died, or has been deposed, say so.

The new meetinghouse in the Monitor church, Kansas, is to be dedicated Oct. 10, and Bro. Edward Frantz, of McPherson, is to deliver the address for the occasion. Bro. Jacob Funk, of Wichita, is to preach in the afternoon.

Bro. D. Webster Kurtz, who has been favoring our readers with some interesting and instructive articles from Germany, has returned to Huntingdon, Pa., where he will spend the present school year teaching Greek in Juniata College.

Until Oct. 10 Bro. W. R. Miller may be addressed at London, England, in care of Thomas Cook and Sons, Ludgate Circus. He wrote us from Smyrna Sept. 3, and is probably at Jerusalem by this time, where his stay will be brief.

We are just in receipt of the Minutes of the district meeting of North Carolina, held at Melvin Hill, Aug. 20 and 21. At this meeting Bro. S. P. Jones, of Brooklyn, S. C., was chosen to represent the district on the Standing Committee of 1910.

The Baptists of Illinois are to erect a monument at Waterloo, Ill., to the memory of James Leman, Sr., who was the first Baptist baptized in the State, in 1796. This was only a few years before our Brethren began their work in the southern part of the State.

More of our ministers should give attention to evangelistic efforts, in order to supply the great and growing demand for that kind of work. Many churches are seeking efficient ministers to hold series of meetings, but cannot secure them for the reason that they are not to be had.

Bro. J. S. Flory, of Pasadena, Cal., has published a fifty-cent booklet, 174 pages, entitled, "Love's Sweet Dream," that should be read with profit by young men and young women. The purity of the life of those contemplating marriage, as well as the proper relation of the husband and wife to each other, are forcibly and clearly emphasized. Much stress is placed on the importance of men and women, both young and old, serving the purpose of their creation.

Concerning the Mission in Minneapolis, Minn., we have a communication for next issue. We learn that the pastor, Walter J. Barnhart, and his family, are doing a good work. The Sunday-school enrollment is nearly one hundred, and by many of the people the truth preached is well received. It is a season of seed sowing, and the harvest may be reaped later. Our people should do all they can to encourage the mission work, not in this city only, but in all other places where we have missions.

The Brethren in North Carolina have sound New Testament views regarding baptism for the remission of sins. It would seem that certain members, who came from other denominations, taught that submission and prayer only are the conditions of forgiveness, and that sins are remitted and the Holy Spirit given before baptism. This led to a query being presented to the district meeting, and the meeting declared that the doctrine of baptism, for the remission of sins, is the doctrine taught by the Word of God. This is the view that our people have always held regarding baptism for the remission of sins. It is the doctrine taught by Peter on the day of Pentecost, when he told those inquiring after the way of salvation, to "repent and be baptized . . . in the name of Jesus Christ for the remission of sins." Acts 2:38. This is the doctrine held by the apostolic church, and no one was regarded as in a saved state who did not believe in the Lord Jesus Christ, repent of his sins, and submit to baptism. To refuse baptism was to refuse to enter into a covenant relation with Christ. To all such persons membership in the church of Christ was denied.

Bro. J. W. Fidler, of Dayton, Ohio, delivered twenty addresses in the Rome church, Ohio, and six persons were induced to accept Christ and comply with the conditions of pardon.

The *Baptist and Reflector* says that according to the official records of the police department in Memphis, Tenn., there were 103 less arrests for drunkenness in that city during July, 1909, than during July, 1908, there being 164 in 1908, and 61 in 1909, or about 2½ times less. And still some people will probably say that prohibition does not prohibit, and will continue to point to Memphis as a horrible example of how it has not prohibited.

From Bro. C. C. Eskildsen, of Denmark, we have two communications in which he expresses his high appreciation for the Gospel, as it was brought to the attention of himself and others, by our people, years ago. He is now nearly at the end of life's race, but takes pleasure in recalling the happy events of the past. He has been an earnest worker, has sacrificed much for the cause of his Master, and would still plead with his people to remain faithful and not drift into the sinful ways of the world. As he views it, there is already too much difference between the present and the past, hence the importance of seeking the old gospel paths and walking therein.

One of our observing readers is wondering why it is that churches must have bells to call people to the place of worship, while the lodges, theaters, dancing halls, ball rooms, gambling dens and saloons need nothing of the kind. He is wondering why the church member needs a bell on Sunday morning to tell him what time to go to church, while on Tuesday evening he can go to the theater without a bell, and be there on time at that. He is further puzzled when he is reminded of the fact that a half dozen lodges in town can easily get their halls filled with members of the respective lodges, and that, too, without even one bell, while it takes half a dozen church bells to get a few people to attend the prayer meetings. He is not arguing against bells. Of course not, but he is wondering what good they do. If people are more inclined to go to the places where there are no bells, it might be a good idea to let the lodges, theaters, ball rooms and baseball clubs have the bells, and let the churches do without. But, candidly, why must good people have something to call them to the place of worship, while the sinner can go to his place of amusement without any bells or whistles?

We are approaching the time for the Sunday-school Rally Day, when all the schools in the country are supposed to rally their forces and help create conditions favorable to the Sunday-school work. By the use of special invitations and some special services Rally Day may be made helpful to any Sunday school, and to the religious interest in the community. And while our people should do all they can to encourage the Sunday-school interest, both at home and abroad, they should not permit themselves to be carried away by the displays that are only too common among the popular denominations. Among us Rally Day caps, flags, buttons and things of that sort are not necessary. They are only for display, and are not in keeping with the religion we profess. Such displays look more like patterning after the popular ways of the world, than seeking the things pertaining to the kingdom of God. It is training children in the wrong direction. There are those who have nothing to say in support of young members attiring themselves in keeping with the New Testament idea of simplicity, but when it comes to Rally Day caps and other things, that lead children and young people in the direction of worldly display, they seem to be exceedingly active. Worldly flags have their place, and may receive all due honor, but their place is not in the church. Flags represent one kingdom, while the church represents another. Then this growing habit of using display buttons and badges for every new movement that comes along, tends to cultivate a taste for jewelry. It is a step in that direction, and a big one at that. These things are contrary to the principles of the Church of the Brethren, and should not be encouraged by our Sunday-school workers.

Bro. J. D. Haughtelin, of Panora, Iowa, accompanied by his wife and granddaughter, is now visiting in the vicinity of the Salem church, Ramsey County, N. Dak. He says that he hopes, by the trip, to be benefited spiritually and physically, and also hopes to be of some service while with the Brethren.

A minister has hit on what he considers a fine way of getting people to attend church. He is preaching twenty-minute sermons, and is packing his discourses full of the very best ideas he can bring together for the twenty minutes at his disposal. Well, we all like short sermons, if they are good, and point in the right direction, but there is something about this short sermon business that puzzles us. It is a problem we cannot solve. People at church say they can hardly endure a sermon that is more than twenty-five or thirty minutes in length, and yet some of these very people can go to the opera house, or to some public hall, and listen to a lecture, and sometimes to nonsense, for an hour and a half, and never once complain about the amount of time consumed. There are church members who complain if the sermon continues over twenty-five minutes, and yet, at some Chautauqua, they will complain if the lectures do not last at least an hour. Some who belong to church cannot attend an evening service at church that closes before nine o'clock and costs nothing, and yet they can go to some theater, pay to get in, sit there until ten o'clock, and never once complain about the lateness of the hour. At church they want little sermons, but when it comes to eating they want big dinners and a lot of them. All of this is more than we can understand.

THE SPIRITUAL SIDE OF IT.

A correspondent is very much concerned about an attempt to compel the sisters, in his congregation, to remove their bonnets and wear only the prayer covering during the services. He fears that some of them will not accept positive ruling regarding their conduct in this particular. In our experience we have never found it wise to resort to compulsory measures regarding matters of this sort. Mild methods, accompanied by careful teaching, will produce better and more lasting results. Respecting this, as well as other lines of conduct, our sisters need to be prudently and intelligently taught, and then encouraged when they do the right thing. The wives of the officials should first set a good example, and all the older sisters should fall into line. The influence of these may have its effect on others. As regards the young sisters, church officials and others will find that it pays to have patience while teaching them the way of the Lord more perfectly. In bringing about desirable results by the use of methods, in carrying out a principle, there is nothing like love, patience and spiritual teaching. While it seems eminently proper that all our sisters should appear in worship, wearing their plain, becoming prayer covering, still without the true spirit there is nothing in the custom. It is the spiritual feature that makes these services impressive and a power for good, and we feel sure that where this high order of spiritual atmosphere is in evidence, there will be very little trouble about inducing the sisters to remove their bonnets and appear with their prayer coverings in all of our public meetings. Above all things, do not fail to develop the spiritual side of this question. To do this may require more skill, more love and more patience than have yet been called into action in the congregations where the importance of the prayer covering has been overlooked, but in the long run it will be found to pay.

BETHANY BIBLE SCHOOL.

In a very brief note last week we stated that the new building of Bethany Bible School, 3435 West Van Buren Street, Chicago, was dedicated on Sunday morning, Sept 12. The evening before Bro. I. B. Trout addressed a very attentive audience, this being the first service held in the building.

We were requested to give the dedication address, and had the pleasure of speaking to a most appreciative assembly. Bro. Wieand, president of the school, followed with a very interesting statement regarding the history and finances of the institution. A collection was then taken, and, counting what was given after the services, over $600 was raised. Two meetings were held in the afternoon, the first one presided over by Bro. Galen B. Royer, and the other one by Bro. C. S. Ikenberry. At these meetings addresses were delivered by Brethren John Heckman, I. D. Parker, E. B. Hoff, and others.

The opening address for the school, on Monday morning, was given by Bro. D. L. Miller. It was his privilege to address a large number of students, representing most of the States in the Brotherhood where we have churches. They were there from Oregon, California, Pennsylvania, Maryland, Virginia, and many of the States between.

Four years ago the school started in a small building on Hastings Street. Last summer, in a quiet way, the trustees purchased an entire block, in a very desirable part of the city, near Garfield Park, for which they paid over $33,000. The new building, when fully furnished, will cost nearly $24,000, which amount will be fully met when all the pledges are paid.

The building is of brick, and, counting the high basement, contains four stories, is heated by steam and lighted by electricity. The plan of the structure is splendid, being not only tasty, but convenient. It will answer the purpose for the present, but more buildings will be needed as soon as the money can be provided for them. There is room on the block for at least a half dozen other buildings fully as large.

Bethany is not a literary institution. It is not in competition with our colleges, but is a Bible school pure and simple. Here ministers, missionaries, Sunday-school workers, and others, go to study the Bible, having for their instructors teachers who have had years of preparation and training. The Bible is studied as the Word of God, and not criticised and torn to pieces. There is not a breath of destructive criticism in the school, nor is any favorable consideration, whatever, given to the so-called New Theology.

The school stands for the whole Gospel, and the doctrine of the Brethren church, full and complete. The doctrine, as we understand it, is not only taught, but is insisted upon, and special efforts are made thoroughly to indoctrinate all the members who attend, so as to prepare them faithfully and clearly to represent the principles of the church when they go out into the world to preach the Gospel.

The school is unique in its character. It is a harmonious blending of the school, home and church life. The very genius of the Church of the Brethren is felt in every part of its work. The spirit pervading the school not only attracts students, but inspires them, and draws them closer to the church.

The managers of Bethany are sacrificing brethren. They love the Bible and they love the Brotherhood and her principles, and mean to prepare men and women to go out into all the world and preach the whole Gospel, as the Master intended it should be taught. The work has been kept going mainly by donations. Members see the need of the school, have confidence in its management, and donate freely and liberally towards its support.

POINT VIEW

Point View is a pleasant summer resort, made so by a few families of friends who have united together and built a number of very pleasant cottages, where they resort with their families to spend the hot summer months. The place is located on the west bank of the Juniata River, between Petersburg and Hollidaysburg. There are a number of things aggregated there that make it a desirable place to spend part of the summer. The quietness that reigns there, owing to its seclusion from the noise, buzz, and hum of business, gives the place a feeling of restfulness, that is always welcome to those who really want rest.

The scenery is fine, surrounded as it is, on every side, by hills and mountains, with the river worming its way down through its narrow bed below, casting reflections from its bosom, of trees and hillsides in all shapes and colors, until you are made to wonder which is the real and which the image,—which is the "upside down" or which is the "downside up," especially so when you see yourself in the picture on both sides.

Then, too, as the sun goes down, behind the hills, early in the evening, the birds begin their songs. The crickets and the katydids vie with each other as to which shall be, in their songs, the soprano, or which the tenor, while the great, green frog tunes in with his "zounds and zounds" of bass, so that the trio of choristers so blend their tones that we forget their dissimilarities in enjoying their chording. But there are so many things in a place of this kind to attract and afford restful enjoyment that we would fail to name them all, should we attempt to do so. We are quite sure we would fail and, therefore, will not try to tell even a considerable part of what came to us as the shadows crept over the quiet and inviting homes, nestled among the trees on the hillsides. It is one of those places where you are made to feel that God is very close and very real, as you stand alone in the fading twilight, among the trees on the hilltop, fenced in by the overshadowing mountains near by.

One evening, while there, a few of us had walked out at eventide that we might be shown some of the "named" mountains round about the place. It was these names that attracted our attention and set us to thinking. Those of you who have done some traveling, and have been inquisitive enough to inquire, will remember that every hill, knob, or mountain you saw had a name. Because of the strangeness and, to you, queerness of some of these names, you became inquisitive, and wanted to know their origin and what they mean.

Well, so it was with us, as one after another the surrounding elevations were named to us. On the north we had Lock Mountain. Why this name? It suggests its own story and you can guess it.

On the west is Canoe Mountain, and we were told that just beyond was Canoe Valley. Just how much the shape of the valley represents a canoe, we are not prepared to say. But there was a resemblance sufficiently marked to suggest the name. And the mountain on the east side was called after the valley. We were impressed with the name because we were pleasantly acquainted with a church family who lived in this valley, but we were not aware that we were so near to this home, until the name was mentioned. How strangely we are located among these mountains,—quite close together, and yet seemingly so far apart, because of the mountains that form a barrier between us. But so it is. The seas, mountains and rivers separate us, not so much because of distance, as the difficulties which we meet in trying to cross them. Too often we have social and religious mountains between us that keep us apart for the same reason.

As we looked eastward, we had in front of us the Short Mountain,—so named because it is short in length, though high in stature. Its beauty was made the more apparent because of its top being kissed by the brilliant rays of the setting sun. How exceedingly beautiful are the lamps of God when we are made to see them in their contrasted force against the incoming darkness!

On the north we have a mountain doubly named. The one part is "Green Top," the other "Sugar Loaf." Both are representative and suggestive. As we saw it, there was no question as to the origin of the name, for, in the deepening shades of the evening, the green foliage of the oaks, pines and spruce was darkening into blue and black. Looking at things on the approach of the shade which we call darkness, while in the midst of solitude, we begin to chill and imagine vain things. The rippling waters make strange, gurgling noises, and the great owl on the distant tree begins its nightly "boohoo-boohoo."

The other name, "Sugar Loaf," was also suggestive, as the mountain is fashioned after the old-fashioned conical sugar loaf, which we read about, see in pictures, but which are no more or, at least, are seldom seen now, in this shape and form. But the name and the conical form of the mountain were especially suggestive to us from the fact that the hearing of the name reminded us of the time when we were sailing on the Mediterranean Sea from Smyrna to Beirut. As we approached and anchored, facing the Island of Crete, we saw its many sugar loaf mountains, not covered with the green forests, as are ours, but with a beautiful greensward or sod, from base to

the seemingly almost pointed tops. Around the chief city stood these sward-clothed, sugar loaf mountains, like some of our country barns of former years, the old-fashioned, conical haystacks, wheatstacks, and stacks of oats and corn fodder.

And so it is. We copy after God's ways more than we think or know. Many of the things which we admire so much as the works of art, are nothing better than poor pictures of the numberless beautiful things on the open pages of God's great nature book, as it lies open before our eyes every day, and as we saw it at Point View at eventide. H. B. B.

MAN'S OPINION OF THE BEYOND.

We are so constituted that we like to see into the future; and though it is certain that no man can tell what is ahead of him, yet he keeps trying to look ahead. On him the fortune-tellers and mediums thrive. They arouse his curiosity and make him cross the palm with silver or gold before they will tell him what is in store for him—and when he goes away from them he is no wiser than he was before. He does not stop to consider that he can see as far into the future as they can, and that neither he nor they can tell what will happen the next minute.

We call the man foolish for wasting his money and encouraging vagabonds; and there is no doubt that the word foolish is a very mild one to use in this connection. And yet are we always wiser than he? Do we act more consistently? We may not—it is to be hoped we do not—patronize this class of people. But are we free from the belief that man can and does know something of the future? We think not so much of what can be told us of this life, but of what men believe and speak or write of the world to come.

Those who read their Bibles know something of what the next life has in store for man, something of the rewards of the righteous, something of the punishments of the wicked. But what is revealed is a small part of what is to come. We can fill in the outline as we like; we can imagine this or that or the other blissful condition; we can think of our loved ones being there with us; we can see ourselves engaged in holy occupations, mingling with angels. And we are not likely to go far wrong so long as we do not change what has been shown to man by the Spirit. We cannot conceive anything so good, so beautiful as that which has been prepared for those who love and serve God while here upon the earth.

But men are not all satisfied with merely filling in the outline: they want to make a new picture, one entirely their own; and then they go astray. Of heaven and heavenly conditions man has no way of learning except by revelation. We know this, and yet we sometimes act as do the credulous who pay their hard-earned money in order to hear the fortune-teller repeat her string of fluent lies.

Some one who has made a name in the world imagines he knows what the conditions of the blessed are to be, and he and others write their opinions, and some enterprising publisher prints them in a book. Agents canvass the country, thousands of the books are sold, and men read and believe and are misled. When they want to know something about the world to come, they go to this book instead of the one Book which tells them all that man can know of the beyond so long as he is in the flesh. One of the main reasons why the book is so generally read and believed is because Christian publishing houses advertise and sell the book, praising it to the skies.

The subject is one that interests nearly all persons; for they realize that this present life is uncertain and very short at best. They do not believe that death ends all, and they want to know where the years of eternity are to be spent. It is a natural desire. Even when we contemplate moving from one place to another, we try to learn as much as we can about the new place; and it is right that we should. But we are often told things that are not true, and when the change is made we are greatly disappointed.

Those who get to heaven will not be disappointed: it will be better in every way than they have imagined, and it will be different, for we are told that we cannot conceive what God has prepared over there. And when we get there we may find out that the greatest of this world knew very little of the other world. We shall need to readjust our views. God is no respecter of persons, and he reveals no more of his plans to the great than to the small.

It is possible to spend so much time in trying to learn the conditions in heaven that we shall neglect doing some of the things necessary in order to get there. Of one thing we may rest assured, and that is that heaven will afford more happiness than any of us can deserve; and we ought to be willing to let it rest at that. If we know we shall get more and better than we can merit, why should we worry about the details? It is not exactly wise to spend so much time trying to imagine what heaven will be like: better do something to make entrance there secure, so as to have right to the tree of life and be able to enter in through the gates into the city.

Let us stick to the Word, for in it has been revealed to us all we shall ever be able to know about heaven so long as we remain in this life. It is interesting to know what men think of the conditions in heaven. But after we know it we know no more than we did before. When we get away from revelation it is all guesswork; and the guess of one person is worth as much as that of another. There is no use trying to learn what we have no means of learning. We can easily learn all we need to know; and in God's own time we shall know more, if we are faithful to him. To strive to gain an entrance is much better than to speculate as to what is there, for the speculation is vain. G. M.

SOME EXTRAVAGANCES EXPOSED.

A writer in the Michigan *Christian Advocate* has the right idea about the extravagance displayed in building great warships. What he says is being widely copied into other papers, and it is worth repeating. We quote:

> It costs about $1,500 every time a twelve-inch gun is fired. This, of course, includes the wear and tear of the gun. But $1,500 would build a neat cottage for a laboring man. It would support two first-rate female teachers. It would support a minister of the Gospel of peace in heathen lands for a whole year. Then it costs $10,000,000 of good money to build one of those horrible Dreadnoughts; and $1,000,000 per annum to keep one of them afloat, and in ten years or less the ship that costs all this goes to the junk-heap. But what could be wrought with the $20,000,000, thus spent on one engine of war in the brief space of ten years? A thousand churches could be built, each costing $20,000; or two thousand schoolhouses could be built, each costing $10,000; or twenty thousand school-teachers, good men and college graduates, could be employed at a salary of $1,000; or five thousand farms could be bought, paying $4,000 for each one of them; or forty thousand young men or women could be kept in college for a whole year, allowing each one of them $500. . . . More than 14,000,000 have lost their lives in the wars of the nineteenth century, and, sad to say, most of these have been slain within the bounds of Christendom.

Seldom, says one of the leading journals, has any one penned a more striking argument against the folly of naval and military rivalry carried to the extent of national oppression and impoverishment. Let us hope the day may soon come when all international disputes will be settled by the just and economical method of peaceful arbitration.

MR. OR BROTHER; MRS. OR SISTER?—WHICH?

We are fast getting rid of the old-time custom of addressing our members as "Brother" or "Sister." There was a time when we never referred to a brother in the church as Mr. so and so. We never spoke of Mrs. so and so when referring to a sister. But the conditions are changing, and it is becoming common to speak of a brother as Mr. ——— and of a sister as Mrs. ——— or Miss ———. We even hear them thus referred to in our pulpits. We receive programs for district gatherings, in which members are referred to as "Mr." "Mrs." or "Miss." We, of course, do not permit them to appear that way in our columns, but insert Brother or Sister instead. In print, persons that we happen to know as members are referred to as Mr. or Mrs. so and so. Then others, in the same connection, are named in the same manner. If we are to adopt this custom, how are we going to tell who is a member of the church and who is not? Are our members, in this particular, to be placed on the same plane as the unconverted? In society the situation sometimes becomes exceedingly embarrassing. We have seen two young sisters introduced as Miss so and so. With their bonnets off there was no mark about them to designate them as members, and they did not know whether to salute each other or not. Would it not be well to get back to the oldtime custom of employing the endearing title of Brother or Sister when referring to members of the church?

NOT ON TIME.

We hear of a superintendent, who, with his family, always reaches the church on time to open the Sunday school at the hour appointed, but he cannot prevail on those in attendance to imitate his example. He must either delay the opening of the school, or begin the exercises with only a few present. Even the members of the church are said to be late. The superintendent pleads and urges the pupils to be more prompt, but it does no good, and now the earnest brother does not know what to do, and one of his friends writes for suggestions. We can only suggest that the superintendent continue in his efforts to induce the members and others to turn a new leaf. He might confer with the elder of the church and have him to insist on greater promptness. It might be good to bring the question to the council meeting and let the members say how they feel about the situation. A good confession upon the part of all of them, with a promise to amend their ways, might solve the problem. There is one thing of which we are certain. If all those, who are in the habit of reaching Sunday school late, should decide to take a trip on the railroad on Monday, they would be at the depot on time, and most of them would be a little ahead of time. Reaching Sunday school on time is not a matter of possibility, it is only a matter of the *will*. People can be at Sunday school on time if they only so *will*.

THE VALUE OF TACT.

We have among us those who discount the value of good doctrinal tracts in the conversion of people from the error of their ways, preferring to distribute literature that appeals to the emotional nature only. Their idea is to gather people into the church and leave the indoctrinating of them to chance. Thus they go on in their weak way of adding a few people to the fold, while all around them are those who distribute their doctrinal tracts, and with their strong doctrinal appeals are winning converts by the score. In fact the denominations that are increasing the fastest, and are getting the strongest hold on the minds of the people, are the ones that are keeping their strong points and distinctive claims before the public. They manage to secure good tracts in defense of their strong points and distribute them by the thousands. While some of us think tracts do little good, others are taking people away from under our influence by their splendidly-prepared tracts. By letters, received here at our desk, we know this to be a fact. We ought to distribute ten times the amount of good tracts we do. We have some splendid tracts that have accomplished a fine work in the past, and are well suited to most of the present conditions.

A GOOD PLAN.

The District Mission Board of Southern Ohio has a new way of opening up missions, but we feel confident that it is a good one. Not being able to secure ministers for all the outlying points, where there is need of work, they are locating lay members, and encouraging them to build up and conduct Sunday schools, and in this way open up some of the new fields. When the conditions become favorable, a series of meetings is held and by this method many souls have been converted and brought into the church. Why not try this plan in all of our State Districts? We have thousands of earnest members who might be induced to engage in work at some of the isolated points, and thus be the means of laying the foundation for a number of churches. The plan sounds a little like the one following the persecution at Jerusalem, when those "that were scattered abroad went everywhere preaching the Word."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
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Chas. D. Bonsack, ...Washington, D. C.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

A Wise Investment.

Seventeen years ago a Chicago merchant left $50,000 to the American Sunday School Union, the interest of which was to be used in missionary work. Careful investigation has shown that, so far as now known, over 3,500 people have been brought to Christ through this wise man's investment, with still other thousands yet to come. The General Mission Board offers a practical method of investing money to the very best advantage. Who is there, in the Church of the Brethren, that is willing to trust the Lord with a goodly share of his property? The security is not to be questioned, and, as to the returns, there is nothing to equal the splendid terms of the Great Banker. Try him, for he has said, "Prove me now herewith." His promises have never been known to fail.

Seminole Indians as Missionaries.

The Seminole Christians of Wewoka, Indian Territory, are preparing to send several of their number as missionaries to Florida, to preach to the five hundred or more Seminoles still living in that State. They are raising a fund of $3,000 for that work, and propose to make a thorough effort to win their tribal associates to the truth. Here is an instance of congregational mission work, both simple and effective. There is a willingness to contribute, a readiness to send consecrated workers, and a determination to make the work a success. What could be more effective? And while, perhaps, this plan is not available at all places, we have the General Mission Board, with its ever-widening fields, to make use of our means and efforts in the prosecution of its important work. There is an opportunity for each one. No excuse can be accepted.

The Wonderful Transformation.

"Take care of yourself," said Sir William Macgregor to a young missionary about to sail for New Guinea. "If you don't, they will knock you on the head. They are the worst natives I have ever seen." The young missionary was not easily discouraged. In the name of the Lord he went and preached to the savages for six years. Then, one day, the governor of the islands,—the same Sir William Macgregor, who had years ago warned him,—came on a visit. As he stepped ashore, he saw none of the oldtime savagery. Seventy Bible students, neatly clad, greeted him with a cheering song of welcome. The naked savage with a war club had been transformed into a well-behaved and useful member of society. Contemplating such evident tokens of the grace of God upon the corrupt heart of man, the governor could not help but exclaim: "The day of miracles is not yet past."

Our Poor Members.

Christ said, "The poor ye have with you always, and whensoever ye will ye may do them good." There is great danger of forgetting this very important injunction. In many of our congregations a part of the members gather into a select little group that reminds one strongly of the caste system of India. The well-to-do members visit among each other to such an extent that the poor are often neglected, and are made to feel their unfortunate condition more keenly. It is to be regretted that the feeling of equality and general helpfulness,—once so characteristic of the Brotherhood,—is somewhat disappearing. Perhaps increasing prosperity and abundant riches make us less responsive and attentive to the unfortunate of our congregations, but nevertheless the obligation rests upon us with the same force as ever. If we neglect God's poor, we do so at our risk. It is well to consider this very important matter.

Power for Service.

Dr. David Burrell says, "The Christian who neglects his Bible and attempts to feed on dreams and visions, may expect to lament his leanness." Many wonder why today there is a "running to and fro" and "being carried about by every wind of doctrine." The reason is not hard to find. There must be a consecrated response to the Master's prayer, "Sanctify them through thy word." Without the Holy Spirit's inspiring guidance we are weak and helpless. The disciples were told to "tarry at Jerusalem until ye be endued with power." Many Christians of this age have yet to learn the same lesson. We may have to wait for the outpouring amid anxious wrestlings in prayer to God, but wait we must. Unless we have this enduement of power, our service will lack the most essential requisite to success. If there is real power for service among God's children, there will be Pentecostal ingatherings, as sure as effect always follows cause in the order of God's plans.

A Vacation in the Chinese Mountains.

It was the unhappy lot of myself and little Johnnie to be confined to our beds with dysentery during the month of May and part of June. We were both badly run down and the doctor said we must go to the mountains during the months of July and August. So we came to this place, arriving here July 3, after a three days' trip from Tai Yuan Fu, over roads that had been flooded by the recent rains.

Sometimes we were stuck fast in the mud and had to be dug out with a spade. Twice we were held up several hours on account of heavy rains, and we went for hours through mud and water to reach this place. Why? Because of the five doctors in Shan Si, three are spending their summer vacation at this place, and the doctor who cared for us said we must be in easy reach of a doctor for several months.

This is a small mountain valley, several miles long, and contains a beautiful little mountain river, fed by a number of springs. This water supply (not to be found everywhere in Shan Si) has been put to a practical use, and the valley has eighty or ninety flour mills run by this water power.

At this season of the year most of them are not running, and we are living in some of the rooms in one of these flour mills. The valley is full of fine, large trees, which, with its mountain air, make an ideal summer resort. At the present time there are about thirty English and American missionaries here, resting for a few weeks. Some have been sick and are here to regain their health, others have been almost worn out by their labors of the past year, and are taking a much-needed rest.

Here they can drink good spring water and breathe mountain air. There are many advantages in a place where so many missionaries are gathered together. We get much from those who have been on the firing line for many years.

We have an English service every Sunday afternoon and a Chinese service in the forenoon. Most of the missionaries have their teachers with them, although some of them have been here ten or twelve years. We are told by them that the China missionary must keep at the language as long as he is in the country if he expects to do efficient work.

We have our teacher with us, and are now studying the Gospel of John. We find it very interesting, and much easier than the regular textbooks. We have experienced two severe storms since coming here. After a rain in the mountains above us this quiet little stream becomes a raging torrent, quite impassable until the water subsides.

We witnessed a terrible scene here, one evening. We saw a man and his donkey struggling in the swift current. Having gone too close, the bank had given way, letting donkey and rider into the stream. They were washed to the bank and escaped unhurt. Pray that we may become well and strong while here, and go back ready for better work, this fall, at the language.

Yu Tao Hu, Shan Si. George W. Hilton.

In Five Leading Capitals.

According to the Messenger's request "for an occasional note along the way," I will proceed to give a short sketch of the places visited.

I have enjoyed a privilege, during the last six days, that comes to but few Americans in so short a time. I have been in five of the noted capitals of the world, London, Paris, Vienna, Sofia and Constantinople,—all within six short days.

London is the capital of a Government whose power is world-wide. It is often said that on its possessions the sun never sets. As the years come and go, England's power increases, both by the conquests of war and the skill of the diplomats. The latest "cartoon" represents Russia's Czar and John Bull as sitting side by side on the Persian throne, while the youthful Shah is crying for his parents.

Paris is noted for her sensuality and pleasure-loving propensities. It is a question whether the Government at Paris is gaining in power or losing out.

Vienna is one of the most beautiful cities. It has a population of two millions. As the capital of Austria, it is a popular resort for tourists. Vienna is gaining in population at the rate of one hundred thousand each year. This shows that not only American cities are experiencing a great influx of people from the rural districts, but that all great centers of population are realizing the same conditions.

Sofia is the capital of Bulgaria, and is situated on the edge of the great basin through which the railway passes to the Balkans. The red tile roofs and the quaint dress of the peasants, together with the peculiar customs and manners of the people, make one feel as if he were almost in another world. Sofia has a very large population. The city is of historic interest because near here a Roman general fought a great battle.

Constantinople, with more than a million people, remains very much as she has been for centuries. There is not a telephone nor an electric light in this noted city of the Turks. I visited the places where more than eighty people of the old Government were hung last spring.

The "Young Turk" is fully in power, and many splendid promises have been made to the people. As of old, the people are already asking, "When will they be fulfilled?" There is very little evidence of progress.

The Turk has always been prolific in promises, but exceedingly conspicuous for the absence of their fulfillment. I was impressed with one fact, most of all, in the five great capitals, that in them there is an aggregate population of perhaps fifteen million people,—more than one-sixth of the population of all America. And yet the Brethren,—a missionary church, as we claim,—has not a preacher or missionary, or even a laymember, in the midst of all these hosts of God's creation.

If it were a lack of money, I could better understand it, but when I remember that the Church of the Brethren averages most favorably, in finances, with any body of a hundred thousand people that may be selected, I must come to the conclusion that a great lack of consecration prevails,—a lack of appreciation of God's wonderful blessing poured out upon us.

As we are mostly a rural people, we have been especially blessed by God's bounty. Last year the soil produced almost eight billions of new wealth. This year it will be quite as much, or more. Going back over a period of some twelve years, an unprecedented prosperity has prevailed. What of it all? New plans for new farms. New and splendid houses and barns. Some are living in city properties that, compared with a hundred years ago, would be considered palaces, and are we any the happier for it all?

The Christ-life was a life of self-sacrifice, yielding self that others might be blessed. Is that not the key to happiness,—real true, genuine happiness, that shall find its completeness in eternity? W. R. Miller.

Constantinople, Aug. 31.

"Big I" and "Little You" Christians.

I wonder how many of us have seen the "Big I" and "Little You" Christian? I wonder if we don't all belong to one or the other class? I wonder which you are, and I wonder which I am?

Who is this "Big I" Christian, and how do we know him, and in what way does he distinguish himself above the rest of the "Little You" Christians?

The "Big I" Christian tries to be the "whole thing" everywhere. He is always thinking of himself. His motto is, "Not for others, but for myself." Just so I and my family get along; it does not matter about anybody else. The "Big I" Christian, perhaps, has money. No matter if neighbor Jones's family is sick and can't pay the doctor bill, I have plenty and am prosperous. I love my money and I want to keep it. I go to church and give great sums to missions; I am helping the poor away off. It does not matter about the poor around me; let them go; somebody else will help them. Then, too, it looks bigger to give to missions than to give to some poor neighbor. My friends in the church might never know it, but if I give to missions, the whole church will know it, and I will get the honor.

I have two daughters and a son. They get fine clothes and look better than all the rest in our church. The poor girls in the church are jealous of them, but we don't care. We have our friends, just a few of us, the big people of the church. We all have money; we can't go with those poor people. It would spoil our reputation. Let them leave the church if they want to. Then we can have a church of our own. Just so I get along; I don't care for anybody but myself and my friends. My daughter had a party the other night. She just asked the big people of our church. We couldn't have the poor ones, so we left them out. They couldn't dress good enough. We had some fine ladies visiting us from abroad, and it would have been an insult to have had the poor neighbors there, for they never could have gotten along in our crowd, so we just left them out. They won't know the difference anyway; they are poor and uneducated, and won't say anything. None of our big set ever asks the poor neighbors. We don't want them; they couldn't get along in our crowd anyway, so we go along through life and try to get along without the poor or "Little You" Christian.

Such are the thoughts of the "Big I" Christian. The thoughts of the "Little You" Christian we all know.

The "Big I" Christian kills many church members, and also keeps many out of the churches who would come in if there were less "Big I's" and more "Little You's." The poor member who comes into the church is brought in under the impression that everything will be all right, but he is not there very long until he sees where he is. The "Big I" Christian comes along and discourages him. He can go into the Sunday school with the "Big I's" but when it comes to social circles, then what? He is slighted, he is not good enough, not quite on an equality; so the "Little You" Christian says that if he is not good enough to mingle outside the church as well as in the church, he will leave. Thus the "Big I's" have succeeded in killing that member. And that church member goes out and tells many others who perhaps thought of coming in, but hearing this, stay out.

Then, is the "Big I" church member responsible for the "Little You" members that he has killed and driven away from the church? Is he responsible for those about him, the sick and needy? Will he not be called to ac-

count for all these things some day? How will we mix the "Big I" and "Little You" church members in heaven?

If the "Big I's" and the "Little You's" belong to the same flock, have the same pastor for their shepherd; attend the same Sunday school; and commune at the same table, are they not enough on an equality to mingle together in social circles as well?

Is the spirit of the "Big I" Christian Christ-like? Did Christ, while on earth, select his friends and slight others? He mingled among his fellow-men as a Helper and Friend; he went about doing good among the multitudes, thus healing them spiritually as well as physically; if he had not, but few would have been converted.

If we want our churches to grow, the "Big I" Christian will have to change his motto, and let it read, "Not for myself, but for others." That was the motto of our Savior, and with such a motto he suffered and bled and died for the "Big I" Christian who fails to realize it.

I often think that if the Savior should come and move among men as he formerly did, many of the "Big I" Christians would treat him as the "Little You" Christian. And so they are treating him now, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Elizabeth Miller.

Trebeins, Ohio.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Springdale church met in council Aug. 14, our elder, Bro. W. S. Watts, presiding. All business passed off pleasantly. Our love feast was held Aug. 28, at the residence of Bro. I. Fiant, Bro. Watts officiating. Seventeen members communed.—Viola Wheeler, Springdale, Ark., Sept. 11.

CALIFORNIA.

Oak Grove church met in council Sept. 11, our elder, G. S. Wine, presiding. Bro. Wine was reëlected as elder for one year, and other church officers were chosen. Business pertaining to the district meeting, to be held here, was attended to. The fall love feast will be observed on Saturday evening following the district meeting, Oct. 23.—Linnie Coffman, Laton, Cal., Sept. 14.

COLORADO.

Denver.—As stated in an earlier issue of the Messenger the church at this place has been dedicated. We greatly appreciate the help given us by the brethren, sisters and friends, and we trust, in the near future, to be able to report a larger congregation. To those who have given pledges, we will say, Please do not think that now, since the house has been dedicated, we do not need your help, for we do. We depended on your promise to help in the work at Denver, and would like to have you remit to the writer as the pledges become due. Again we wish to thank you for the assistance given.—H. F. Caylor, 165 So. Clarkson St., Denver, Colo., Sept. 12.

IDAHO.

Boise Valley church met in council Sept. 4. Three members were received by letter and three letters were granted. Christian Workers' meeting was reorganized with Sister Jennie Brower, president. Work will be begun on the church, in the west end of our congregation, as soon as the necessary arrangements can be made. We expect Bro. D. L. Miller to give us some lectures some time this fall. Our love feast will be held at the close of his meetings. Bro. C. A. Williams will conduct a series of meetings for us in October.—Agnes B. Shaver, Nampa, Idaho, Sept. 8.

ILLINOIS.

Allison Prairie (Ill.)—Our meetings conducted by Eld. M. Flory, of Decatur, Ill., for the past three weeks, closed today. Twelve were baptized and two are awaiting the rite. Our communion, last Saturday evening, was a spiritual feast. Fifty-five communed, some for the first time. A number were not present on account of sickness. Bro. Flory will be at home for a few days' rest, then go to other fields of labor.—S. W. Garber, R. D. 5, Vincennes, Ind., Sept. 15.

Cerro Gordo.—Bro. Geo. Flory and wife, of Bridgewater, Va., assisted us in a revival meeting, beginning Aug. 29 and closing Sept. 12. Three were added to the church, and the members were strengthened by Bro. Flory's earnest efforts.—Emma Wheeler, Cerro Gordo, Ill., Sept. 14.

Hudson.—Sept. 12 Bro. J. W. Switzer, of the Panther Creek church, filled the pulpit both morning and evening. Our elder, Bro. J. H. Neher, and wife, having gone to Kansas on a visit, Bro. Switzer will fill the appointments in his stead. Next Sunday Bro. W. D. Neher, of Chenoa, will preach for us. Bro. Neher is alone in the work. Our regular services are Sunday school and preaching in the morning, and prayer meeting and preaching in the evening, each Sunday, which gives him all he can do.—Ida L. Thompson, Hudson, Ill., Sept. 13.

Liberty.—Sept. 11 Brethren D. J. Blickenstaff and W. H. Shull met us in a business meeting, with a view of locating a minister at this place. They were also with us over Sunday. Bro. J. H. Neher, of Hudson, Ill., will be with us in a series of meetings, beginning early in October.—Lillian Walker, Liberty, Ill., Sept. 14.

Notice to the Elders of Southern Illinois.—The regular meeting of the elders of Southern Illinois will be held at the Macoupin Creek church, near Girard, Oct. 26, at 8 A. M.—W. H. Shull, Virden, Ill., Sept. 17.

Oak Grove.—Sunday, Sept. 5, a joint Sunday-school convention was held at the Oak Grove church. Dinner was served at the church. Bro. Ira Heckman, of Oakley, gave several talks. He also preached for us on Sunday evening. There were fifteen present from the Panther Creek church. The Hudson members were unable to attend. Our series of meetings will begin Saturday night, Sept. 18. Members' meeting will be held Sept. 25, and the love feast Oct. 2.—Mabel F. Miller, R. D. 1, Lowpoint, Ill., Sept. 13.

Ogans Creek church met in council Saturday afternoon, Sept. 11. The annual visit was reported, preparations made for our love feast, and four letters were granted. Delegates to district meeting were Brethren Ira Kreider and S. S. Ullery, with Bro. Elmer Gilbert and the writer alternates. Sister Mettie Kreider was delegate to the Sunday-school meeting, with the writer as alternate.—Sallie E. Cart, North Manchester, Ind., Sept. 13.

Okaw congregation met in council Sept. 11. The report of the visit showed the church to be in love and union. Eight letters were granted, among them being those of Bro. Amos Eikenberry, a minister, and wife, who will attend Bethany Bible School this year. Brethren Geo. Miller and L. T. Turner were chosen delegates to district meeting. Our love feast will be Oct. 16, at 4 P. M., at the La Place house. Our series of meetings will begin Oct. 3, conducted by Bro. Irvin Heckman. Meetings are now in progress at the Centennial house, conducted by Eld. D. F. Hoover, of Indiana.—Clara Stauffer Wolfe, La Place, Ill., Sept. 13.

Waddams Grove.—On the evening of Sept. 11 Bro. H. C. Crumpacker, District Sunday-school and Christian Workers' Secretary, preached in the Louisa house; also on Sunday morning and evening. Sunday afternoon, at 1:30, he conducted an inspiring local Sunday-school meeting. Several members were present from the Yellow Creek church. Our Sunday school is growing, the attendance last Sunday being 125. Two were baptized at Cedarville this summer.—Clark C. Myers, Waddams Grove, Ill., Sept. 14.

Woodland.—Bro. C. S. Garber, of St. Joseph, Mo., began a series of meetings at the Mt. Pleasant house Saturday evening, Aug. 7, and closed Friday evening, Sept. 3. Twenty-four were added to the church by baptism. Bro. George Miller, of La Place, Ill., will begin a series of meetings at the Woodland house Sept. 11. Our love feast will be Sept. 18.—Fannie B. Stambaugh, Summum, Ill., Sept. 11.

INDIANA.

Beaverdam church met in council Sept. 11, with Eld. D. B. Garber in charge. The annual visit was reported. Bro. Garber preached two very acceptable sermons for us Sunday morning and evening. Our communion, which had been announced for Oct. 2, is indefinitely postponed. Surrounding churches will please take notice of this.—J. L. Kline, R. F. 2, Akron, Ind., Sept. 13.

Buck Creek church met in council Sept. 11, Bro. L. L. Teeter presiding. Bro. Abram Bowman was present. Bro. Jacob Swoveland was elected delegate to district meeting, with Bro. L. L. Teeter alternate. Eld. D. H. Replogle's wife was installed in her office. Our love feast will be held Sept. 25. We extend a welcome to all.—Phebe E. Teeter, Mooreland, Ind., Sept. 15.

Clear Creek church met in council Sept. 11, with our elder, Bro. Dorsey Hodgden, presiding. We appointed our communion for Nov. 27, at 5 P. M. We expect Bro. J. W. Kitson, of Syracuse, to begin a series of meetings at this place about that time. Bro. Dorsey Hodgden was chosen delegate to district meeting, and Sister Mertie Rhodes delegate to Sunday-school meeting. Sunday-school officers were chosen for the next six months.—J. H. Neff, Huntington, Ind., Sept. 15.

Camden church met in council Sept. 4, Eld. D. M. Byerly presiding. All business was disposed of satisfactorily. Preparations were made for our love feast Oct. 2, to which an invitation is extended to all. Sister Nora Whitacre was chosen delegate to district meeting. Our Sunday school is in good working order.—Eva L. Whitacre, R. D. 1, Portland, Ind., Sept. 15.

Eel River church met in council Sept. 4, with our elder, Bro. Samuel Leckrone, presiding. Three were received by letter. Brethren S. Funk and A. Freed were elected delegates to Sunday-school and district meetings. Bro. Amos Freed was elected Sunday-school superintendent for our Brick house, with Bro. Aipheus Ulery assistant. Bro. Geo. Deardorff, of Michigan, will be with us in a series of meetings at the East house, beginning Oct. 16. On Sunday, Aug. 1, we held an all-day harvest meeting at the Brick house. Bro. S. F. Sanger preached a harvest sermon in the forenoon and a missionary sermon in the afternoon. The attendance was good. A collection of $51.10 was taken for world-wide missions.—Mary E. Miller, North Manchester, Ind., Sept. 13.

Howard church met in council Sept. 11, our elder, Bro. Peter Houk, presiding. All business passed off pleasantly. We will hold council, preparatory to communion Oct. 16. Bro. Geo. Flory will hold a series of meetings in 1910. Bro. John Flora was elected delegate to district meeting, with Bro. Mart Watts as alternate.—Goldie Henry, R. D. 2, Kappa, Ind., Sept. 16.

Mexico.—Our church convened in council Sept. 2. Considerable business came before the meeting. Our love feast will be held Oct. 22, at 4 P. M. Brethren Frank Fisher and Kerney Eikenberry represent this church at district meeting. Bro. Tony Fisher was elected Sunday-school superintendent, and Bro. Marion Fisher chairman of Christian Workers' meeting.—A. D. Lair, Mexico, Ind., Sept. 13.

Notice.—Railroad arrangements for district and ministerial meetings of Northern Indiana, to be held in the English Prairie church Oct. 6 and 7, are as follows: Elders leave Goshen at 8 o'clock in the morning, Tuesday, Oct. 5, for elders' session, making change at Shipshewana. All others leave Goshen at 4 o'clock in the evening of the same day, Oct. 5, changing at Shipshewana, coming through to Mongo. Those coming from north or south on G. R. & I. R. R., should change at La Grange, Ind., to the Valley line, coming east to Mongo. Above trains will be met on Tuesday.—Carl Yoder, Howe, Ind., Sept. 15.

Shipshewana.—I am engaged in a revival meeting at this place. The interest and attendance are good. The meetings will close with a love feast Sept. 26, at 5 P. M.—C. C. Kindy, Shipshewana, Ind., Sept. 15.

Syracuse church met in council Sept. 11, with Bro. Kitson, our elder, presiding. All business was disposed of satisfactorily. Our love feast will be held Oct. 15, at 6 P. M. We extend an invitation to all.—Bettie Younce, Syracuse, Ind., Sept. 13.

Turkey Creek church met in council Sept. 2, with our elder, Bro. Henry Wysong, presiding. Considerable business came before the meeting. The report of the annual visit was good, showing that all the members are in peace and love. All business was disposed of in love and union. Arrangements were made for our communion, which will be held Sept. 25. Brethren Henry Wysong and Joseph Keck are delegates to district meeting.—Levi D. Ulery, R. D. 4, Nappanee, Ind., Sept. 3.

Union Center church met in council today, with our elder, Bro. D. H. Anglemyer, presiding. A brotherly feeling was manifest. The annual visit was reported. Bro. Frank Kreider is to begin a series of meetings here about the middle of December. Brethren John Fredrick and Eli Roose are to represent the church at our district meeting.—Mrs. Eli Roose, Nappanee, Ind., Sept. 11.

Union church convened in council Saturday afternoon, Sept. 11. Eld. S. F. Henricks is our delegate to district meeting. We will soon reorganize our Christian Workers' meeting. Our Sunday school is in good working order, with Bro. Wm. Garl as superintendent. Bro. Heestand, of Ft. Wayne, will assist in a series of meetings in November. Our love feast will be Oct. 29.—A. Laura Appleman, Plymouth, Ind., Sept. 13.

Upper Fall Creek.—Our communion was not so largely attended as it sometimes is. A number of outsiders were present. Bro. Abraham Bowman officiated. Brethren L. L. Teeter, L. W. Teeter, Frederick Fessler, Lewis Childs and D. W. Bowman were the ministering brethren with us. Bro. Hoover preached for us two weeks. Two were added to the church, a brother reclaimed and his wife baptized. Our Sunday school is progressing nicely. Bro. Pannell is a live worker in the church and he is much interested in the welfare of the Sunday school and church. He will preach at Middletown next Sunday. Our district Sunday-school secretary gave an excellent talk today, in behalf of the Sunday school and the necessity of regular attendance. He also urged the teachers' meeting. Bro. Hoover is away at present. Bro. Fadely preached for us today. We will also have services this evening. We hope some day to have regular services in Middletown.—Florida J. E. Green, Box 125, Middletown, Ind., Sept. 12.

IOWA.

Dallas Center church met in council Sept. 18. Brethren Morris Eikenberry and Ora Myer were chosen as delegates to our district meeting, to be held at Marshalltown. Bro. Isaac Frantz of Pleasant Hill, Ohio, will commence a series of revival meetings here Oct. 16. Our Sunday-school meeting was held Sept. 12. A number of interesting talks were given, which were an inspiration for better work.—W. M. Royer, Dallas Center, Iowa, Sept. 18.

Garrison church met in council Sept. 13. Brethren Wm. Long and H. H. Gnagey were chosen delegates to district meeting. It was decided to hold a ten days' Bible term this winter, in connection with a series of meetings. Our love feast will be Oct. 23 and 24, beginning at 5 P. M.—J. B. Barnhart, R. D. 2, Garrison, Iowa, Sept. 14.

Indian Creek.—Sept. 26 we expect Bro. J. B. Spurgeon, of Adel, Iowa, to commence a series of meetings, which will close with a love feast Oct. 9 and 10, beginning at 10 o'clock.—Walter L. Troup, Maxwell, Iowa, Sept. 18.

Iowa River church met in council Sept. 11, our elder, Bro. F. M. Wheeler, presiding. Three letters were granted and two received. Brother and Sister Emery, our superintendent of the Old Folks' Home, have arrived. Preparations were made for district meeting. Bro. Robert Emery and Sister Nellie Nicholson were chosen delegates to district meeting, and Bro. Joe Goughnour and Sister Kate Himes, delegates to Sunday-school meeting. Since our last report another brother at the Home, Bro. Adolf Hoffman, of Waterloo, Iowa, died of heart trouble.—Laura L. Hoffert, R. D. 5, Box 64, Marshalltown, Iowa, Sept. 17.

Kingsley.—Bro. A. M. Laughrun, of Jonesboro, Tenn., came to us Sept. 11 and began revival work. He can preach as well in Iowa as in Tennessee. The church is being greatly revived.—N. N. Garst, Kingsley, Iowa, Sept. 17.

Maple Valley church met in council Aug. 28, Eld. Jesse Ralston presiding. On Sunday morning Bro. E. S. Fouts preached his farewell sermon, and in the afternoon left for his home at Prairie City, Iowa. Sunday evening Bro. Ralston preached for us. Our love feast will be Oct. 23 and 24, beginning at 4 o'clock.—Edith G. Faulkender, R. D. 4, Aurelia, Iowa, Sept. 12.

Panora.—Eld. C. W. Lahman, of Franklin Grove, Ill., preached here Sept. 5. He presented to us, clearly and forcibly, many good thoughts.—J. D. Haughtelin, Panora, Iowa, Sept. 6.

Panther Creek church met in council Sept. 11, our elder, Samuel Badger presiding. Brethren S. W. Book and D. W. Badger were chosen as delegates to district meeting. We expect Bro. J. Q. Goughnour to begin a series of meetings for us Oct. 3. Our love feast is set for Oct. 23, at 2 P. M.—Nina Messamer, Dallas Center, Iowa, Sept. 14.

KANSAS.

Abilene.—Our council was held at the Holland house Sept. 4. The meeting was opened by Brethren A. C. Brubaker and Benj. Forney. The district meeting for the Northeastern District of Kansas will be held in the Navarre house. Brethren Lester Ohmert and Ivan Herr, both of Hope, are the committee on conveyance. All coming by railroad will kindly notify the above-named brethren, who will meet visitors at the railroad station on the Missouri Pacific at Hope, Rock Island and Enterprise; Union Pacific at Detroit. One paper is sent to district meeting. Brethren John Hantz and John Burkholder will represent us. Our love feast will be Sept. 25, at 5 P. M., at Navarre. Trustees were instructed to secure better lights for the Holland house.—A. H. Shetter, Elmo, Kans., Sept. 16.

Belleville church met in council Sept. 8. Bro. T. E. George, of Burr Oak, will conduct our series of meetings, beginning Sept. 26, closing with a feast Oct. 16. One was received by letter. Bro. Geo. Canfield will represent us at district meeting. Sister Anna Kuhn and Bro. Kenneth Applegarth were chosen as our representatives at Sunday-school and Christian Workers' meeting. The church has decided to have a two weeks' Bible institute during December.—Mary C. Daggett, Belleville, Kans., Sept. 14.

Chapman Creek church met in council Sept. 11, Eld. J. F. Hantz presiding. We will hold our love feast Oct. 16, commencing at 2 P. M. Bro. J. H. Cakerice, of Whitten, Iowa, will begin a series of meetings Oct. 9. Bro. John Strohm was elected delegate to district meeting, and Sister M. Strohm, Sunday-school delegate. One letter was granted.—Myrtle J. Derrik, R. D. 5, Abilene, Kans., Sept. 13.

Independence.—Aug. 22 Bro. E. J. Steward, of Paola, Kans., came to us and conducted a three weeks' series of meetings. The attendance was not large on account of sickness, but our brother did excellent work and the interest was good. There were no accessions but the members were built up and made stronger. Sept. 11 was our communion service. It was well attended by members and others. Bro. Steward officiated, assisted by Brethren Joyce, Elkenberry and Mahoney. Sister Cora Morris is now working in the mission field in this city, with good results. Our Sunday school is increasing rapidly and many more would be in the school if they had suitable clothing. The work in Sunday school and church services is making commendable progress. The same day of our feast, Sept. 11, we held a council, and the report of the visit was given. All were found to be in union. Bro. E. E. Joyce presided.—Rebecca Miller, 1100 W. Chestnut, Independence, Kans., Sept. 14.

Monitor congregation will dedicate their new churchhouse Oct. 3. Bro. Edward Frantz, of McPherson, will give the address in the morning, followed by Bro. Jacob Funk, of Wichita, and others, in the afternoon, making an all-day program. All who can are invited to meet with us at these services. Our harvest sermon was delivered by Eld. J. J. Yoder. The collection amounted to $46.31, which will be used for district work.—Emma Yoder, Conway, Kans., Sept. 13.

Morning Star church held their first council Sept. 11, Bro. Crist presiding. The above name was adopted. Considerable other business was transacted and all passed off nicely. Our love feast will be Nov. 27, at 2 o'clock, which will be preceded by a two weeks' series of meetings.—Ernest Albin, Jericho, Kans., Sept. 14.

Newton church met in council Sept. 4, Bro. Wm. Mohler presiding. All business was pleasantly disposed of. Our love feast will be Oct. 31. Bro. E. D. Root was chosen delegate to district meeting. One was received by letter and one letter granted. Aug. 29 Bro. Bruce Miller was with us and conducted a harvest and Sunday-school meeting. The work in town is moving along as well as can be expected. We have had no one to help since March, but hope to have some one soon. Bro. S. A. Pollock was with us last Sunday and led the song service both morning and evening at the Mission.—Leora M. Wales, Newton, Kans., Sept. 13.

Neosho.—We began a protracted meeting in this congregation at the Galesburg house. Sixteen sermons were delivered and the interest and attendance were good throughout. Five were baptized.—F. Gochenour, R. D. 4, Erie, Kans., Sept. 13.

North Solomon church met in council Saturday, Sept. 11, Bro. I. S. Lerew presiding. A favorable report was given from the annual visit. Two letters were received. Since our last council Bro. Burgard has passed away. He held several offices in the church, and these were filled at this meeting. The district meeting will be held in our church Oct. 21. Our love feast will be held on Saturday evening, following the district meeting. Our revival meetings, conducted by Bro. Crist, will also follow the district meeting. Bro. Pollock, of McPherson, will conduct the singing. At the close of the council one was baptized. Since last report four have united with the church.—Anna Wagner, Portis, Kans., Sept. 11.

Osage church met in council Sept. 11, Bro. W. H. Leaman presiding. An encouraging report was given of the annual

visit. Delegates were elected as follows: District meeting, Brethren D. P. Neher and B. S. Miller; Sunday-school meeting, Brethren D. W. Shidler and D. P. Neher; Christian Workers' meeting, Sister Katie Wolfe and Bro. B. S. Miller. Our Christian Workers' meeting was reorganized with Bro. D. W. Shidler president. Brethren J. C. Neher, of Nampa, Idaho, and J. H. Neher, of Hudson, Ill., were with us at this time, both delivering addresses on Sunday. Bro. Wolfe, of Oklahoma, will begin a series of meetings for us Sept. 19. —Lillie Miller, Monmouth, Kans., Sept. 15.

Ottawa.—Sister A. J. Puterbaugh is our delegate to the District Sunday-school meeting. Aug. 29 we had with us Bro. Gauby and wife, of Washington, Kans. He gave us two very interesting sermons, morning and evening. Sept. 12 Bro. Chas. Rowe, of Dallas Center, Iowa, gave us an excellent sermon. Bro. Edwards, a young minister of Chanute, Kans., has moved his family here. Three more families of members are expected soon. We are joyfully elated over the prospect of numbering with us so many earnest, working members. Our Sunday school is doing nicely. The sisters of the aid society are very busy, preparing warm clothing and comforters for our own needy and others.—Lois Throne, Ottawa, Kans., Sept. 14.

Verdigris church held her council Sept. 4. Two papers passed to district meeting. Brethren S. E. Lentz and G. E. Shirky were elected as delegates to district meeting; Brethren J. S. Lehman and R. W. Quakenbush represent us at Sunday-school meeting, and Brethren J. S. Leaman and J. C. Clark at Christian Workers' meeting. Regular preaching services are to be held in the town of Madison. We have a number of members in or near Madison who, by this means, will be enabled to attend services.—F. Grace Shirky, Madison, Kans., Sept. 10.

Wichita.—Our pastor, Bro. Funk, is giving a series of doctrinal sermons which are well received. Recently we held a missionary meeting, and a collection was taken for district mission work, amounting to $67.25.—Susie Jacques, 1109 Wabash Ave., Wichita, Kans., Sept. 15.

MARYLAND.

Baltimore.—I was with the members at Beaverdam, Md., in a series of meetings from Aug. 21 to Sept. 3. Sept. 5 I preached the funeral of Bro. Jacob J. Yingling, of Baltimore, at the Pipe Creek church. The same evening we held an impressive memorial service at the Woodbury Baltimore church. Sunday, Sept. 12, the services at the Woodbury Baltimore church were well attended, both morning and evening.—T. S. Fike, 3433 Falls Road, Baltimore, Md., Sept. 13.

MICHIGAN.

Crystal church met in a harvest meeting Sept. 12. Bro. David Sour preached three sermons and talked to the children in the afternoon. His subject on Sunday evening was Christ's second coming.—Jennie Witter, R. D. 1, Vickeryville, Mich., Sept. 17.

Harlan church met in council Sept. 7, preparatory to our feast. Our elder, Bro. Geo. Deardorff, was with us. The members at Marilla requested the privilege of holding a series of meetings this fall by the assistance of the Mission Board, which was granted. Bro. J. Edson Ulery, of Onekama, will conduct them. Since our last writing, three letters have been received. We reorganized our Christian Workers' meeting with Bro. H. A. Weller, president, and Sister Frances Potzwalle, secretary.—Rosa Weller, Copemish, Mich., Sept. 13.

Harlan.—Elders J. M. Lair and Geo. E. Deardorff, of this State, and Eld. Aaron Moss, of Indiana, assisted in our meeting Sept. 11. Bro. H. A. Weller was elected to the ministry and Bro. L. I. Moss was advanced to the second degree. Both brethren, with their wives, were installed in their offices. One sister was reclaimed. In the evening the members met in a communion service. About sixty surrounded the tables. The attention was the best. On Sunday morning Bro. Moss preached for us. Two were baptized in the afternoon. Bro. Lair preached in the evening.—C. H. Deardorff, R. D. 2, Copemish, Mich., Sept. 17.

Lakeview church met in council Sept. 8, with Eld. Geo. E. Deardorff presiding. One letter of membership was received. Bro. Ikenberry and wife have located with us. Bro. Geo. E. Deardorff having been excused from holding Bible school and a series of meetings in January, Bro. C. L. Wilkins was chosen in his stead. The Sunday-school officers were elected for six months, with Bro. J. C. Warstler as superintendent and the writer as secretary. The writer was also chosen chorister. Our Bible school was reorganized for six months with Bro. Chas. Chumney, president. Our council will be on the first Saturday of March, June, September and December. Our love feast will be Oct. 2, at 10 A. M.—Flossie B. Swihart, Box 24, Brethren, Mich., Sept. 12.

Saginaw church met in council Sept. 11. Bro. Neri Shrider was reëlected agent for the Publishing House. Sister Hazel Albaugh was chosen President of Christian Workers' meeting and the writer corresponding secretary. One letter of membership was granted since our last report. Bro. C. L. Wilkins, of Middleton, Mich., will hold a series of meetings for us in December. Our love feast will be Oct. 23. We extend an invitation to all.—Bertha Albaugh, Bannister, Mich., Sept. 15.

Sugar Ridge church met in council Sept. 10, Eld. Geo. E. Deardorff presiding. Four were received by letter. A committee was appointed to ascertain the cost of building a larger meetinghouse. We decided to have our love feast on Thanksgiving Day, beginning at 10 A. M. Bro. Arthur Cable was chosen president of our Young People's meeting. —Nellie Teeter, R. D. 1, Scottville, Mich., Sept. 13.

To Whom It May Concern.—I have written several letters in regard to cheap land here, selling from $4.50 to $8 per acre. It is a good place for the poorer people to get homes and I am glad to say that six brethren have already come and purchased land. Some are going to move this fall, among them being a preacher and a deacon. There will then be fifteen members in all, and more are wanting to come. I am no land agent, but will do what I can to help those seeking homes. For answer enclose stamp.—W. F. Mason, R. D. 2, Prescott, Mich., Sept. 13.

Thornapple church met in council at the center house Sept. 11, with quite a large attendance. Considerable business was attended to. It was decided to have a series of meetings and love feast at the west house this fall. We expect Bro. J. E. Ulery, of Onekama, Mich., to hold a Bible Institute at the center house sometime in December. The exact date will be announced later. Our Sunday school and Christian Workers' meeting are increasing in attendance and interest.—Grace E. Messner, Lake Odessa, Mich., Sept. 13.

Woodland church convened in council Aug. 28, our elder, Bro. J. M. Smith, presiding. Eld. S. M. Smith, of the Thornapple district, was with us. One letter was received. Our communion was appointed for Oct. 23, at 10:30 A. M. Eld. J. M. Smith gave the few isolated members at Battle Creek a few meetings recently. Bro. J. F. Fidler, of East Dayton, Ohio, will assist us in a series of meetings in the near future. —Anna Christian, Woodland, Mich., Sept. 11.

MISSOURI.

Cabool.—Bro. Lemuel Hillery, of Goshen, Ind., came to this place Sept. 9, which was his first stopping place since leaving his home to travel for his health. He preached five sermons. Though greatly afflicted, he did not shun to declare the whole Gospel.—Edna Garst, Cabool, Mo., Sept. 13.

Centerview church met in council Aug. 30, with Bro. James Holloway presiding in the absence of our elder. We will have a series of meetings, conducted by Eld. G. W. Lentz, of Adrian, Mo., beginning Sept. 13. Our love feast will be Sept. 24. Brethren James Holloway and J. C. Gauss are delegates to district meeting.—Elda Gauss, Centerview, Mo., Sept. 15.

Fairview church met in council Sept. 11, our elder, Bro. J. B. Hylton, presiding. Two letters of membership were granted. Our love feast will be held Oct. 20.—Maude Hylton, Idumea, Mo., Sept. 15.

Nevada.—Bro. S. S. Miller, of La Place, Ill., has just closed a three weeks' series of meetings at this place. The interest was good. Two were added to the church by baptism. Our love feast will be Oct. 9, commencing at 5 P. M. We are without a resident minister now, and would be glad if some good minister would move here, and help with the Master's work.—Clara Miller, Rinehart, Mo., Sept. 15.

Notice to the Elders of Middle Iowa.—As it has been our custom to take up a collection for world-wide missions at our district meeting, you are to present the matter to the various congregations of the district. The General Mission Board has helped us nobly, and now we should respond cheerfully. The Lord has blessed us with abundance and we should remember him with our increase. Send to district meeting by the delegates, or remit to me, and I will report it to district meeting.—D. L. Mohler, Leeton, Mo., Sept. 18.

NEBRASKA.

Beatrice.—Eld. S. E. Thompson, of Lincoln, is doing very acceptable service for us here. Three have already been baptized and two more await the rite.—L. D. Bosserman, Beatrice, Nebr., Sept. 15.

Silver Lake church met in council Aug. 14, with Bro. J. J. Kindig presiding. Much business came before the meeting. Church officers for the coming year were elected. Bro. P. T. Grabill was chosen as elder. Our love feast will be held Oct. 29. Bro. Garber will conduct a series of meetings for us in the near future. Bro. Ira Wagner had charge of our Sunday-school meeting July 1. He preached several sermons for us.—Mabel Hargleroad, R. D. 1, Box 57, Roseland, Nebr., Sept. 14.

NORTH DAKOTA.

Snyder Lake.—Our harvest meeting was held Sept. 12. Our neighboring churches were well represented. Bro. Calvin Eller of North Manchester, Ind., was also with us. The harvest services were at 11 A. M. In the afternoon Bro. E. M. Huffman, of South St. Joe Mission, talked to the children, after which Bro. Oscar Woodard delivered an oration on temperance. We then had a missionary sermon, which closed the services for the day. Bro. Eller preached both the harvest and the missionary sermons. The services were well attended, and the collection for world-wide missions amounted to $57.—M. L. Huffman, Brumbaugh, N. Dak., Sept. 13.

Wells County.—The members in the west arm of the Wells County church will dedicate their new churchhouse Oct. 3. Eld. A. C. Young, of Carrington, will preach the dedicatory sermon. Our love feast will be Oct. 2. Aug. 21 Bro. Niecum, of the James River congregation, preached three sermons in the east arm of the church and baptized five. Anyone, wishing to change locations, will do well to look up this part of North Dakota. Land can be purchased at a reasonable price close to the church and four miles from town.—J. R. Smith, Heaton, N. Dak., Sept. 14.

OHIO.

Black River.—Our council was held Aug. 14, Eld. A. S. Workman presiding. The business was disposed of satisfactorily. Bro. James Murray, of Sterling, Ohio, held a series of meetings from Aug. 21 to Sept. 4, closing with a love feast. One was received by baptism. The meetings were well attended and the interest was good.—Wm. P. Wertz, R. D. 2, Spencer, Ohio, Sept. 13.

Blanchard church convened in council Sept. 11, Bro. Harry Fuller presiding. Our love feast will be Oct. 23, with a series of meetings beginning two weeks previous. Eld. Daniel Prowant gave kind admonition, after which the meeting was closed.—Augusta Prowant, R. D. 7, Continental, Ohio, Sept. 18.

Prices Creek church met in council Sept. 11, Eld. Jos. Longanecker presiding. One letter was received and one granted. The visiting brethren reported the church to be in love and union. We expect Bro. J. C. Bright to assist us in a series of meetings at this place, and Bro. Henry Fadely at the Castine house. We held our harvest meeting Aug. 21. Bro. S. A. Blessing preached for us. Sept. 12 Bro. Ira Blocher was with us at Castine and preached both morning and evening. One has been received by baptism since our last report.—Orpha Miller, Eldorado, Ohio, Sept. 13.

Rome.—Thursday evening, Aug. 26, Bro. J. W. Fidler, of Dayton, Ohio, began a series of meetings at this place. He delivered twenty sermons. Six were added to the church. The members met in council Sept. 11, our elder, Bro. L. H. Dickey, presiding. All business was disposed of pleasantly. Our love feast will be Oct. 30, at 10 A. M. Our district Sunday-school secretary, Sister Jennie Sellers, met with us Sept. 13 and gave an interesting address.—Fannie Schubert, Alvada, Ohio, Sept. 13.

Ross.—Our series of meetings, conducted by Bro. D. D. Thomas, closed Sept. 3. He preached seventeen sermons. There were no accessions to the church, but the members were spiritually revived. On Sunday, Sept. 5, Sister Jennie Sellers, our district Sunday-school secretary, of Fostoria, was with us and gave an interesting talk. Our council will be held Oct. 2.—Katie Shellaberger, Mendon, Ohio, Sept. 10.

Upper Stillwater church met in council Sept. 4, with Elder D. D. Wine presiding. One letter was granted and one read. We decided to hold a love feast some time this fall, about the time of our protracted services, which we expect to hold sometime in November.—W. C. Detrick, Bradford, Ohio, Sept. 14.

OKLAHOMA.

Big Creek.—Our series of meetings, conducted by Bro. E. E. John, of McPherson, Kans., closed Sept. 12. Nine were baptized and one reclaimed, most of whom are Sunday-school scholars. Our love feast was Sept. 11. About seventy-two communed. Bro. John officiated.—Mollie Fillmore, Cushing, Okla., Sept. 15.

Cement.—The writer began a series of meetings Aug. 22, and continued until Sept. 1. The meetings were held on the outskirts of the main body of the congregation where no members are living. The interest was good and one was baptized. Others are near the kingdom. Any wishing further information concerning this country, may address the undersigned.—J. S. Masterson, Cement, Okla., Sept. 13.

Thomas.—We met in council Sept. 11, Eld. J. Appleman presiding. Two were received by letter. We decided to hold a series of meetings and a love feast during October, to be conducted by our home ministers. Brethren J. Appleman and W. B. Gish are to represent us at district meeting. Bro. Gish is also delegate to Sunday-school meeting. A committee of three was appointed to look up a location for a church in the country. A collection of about $18 was taken for church expenses.—Elsie K. Sanger, Thomas, Okla., Sept. 14.

PENNSYLVANIA.

Back Creek.—Since our last report three have been baptized. Our love feast will be at the McConnellsdale house Nov. 6, at 2 P. M.—J. D. Wilson, R. D. 5, Greencastle, Pa., Sept. 16.

Parkerford.—We held our council Sept. 11, Eld. J. P. Hetric presiding. It was decided to hold a series of meetings, to begin Oct. 31, our pastor, Bro. T. R. Coffman, in charge.—Blanche E. Coffman, Parkerford, Pa., Sept. 11.

Elizabethtown.—The time selected for the holding of our love feast is Oct. 13, beginning at 3:30 P. M. Our children's day services will be on the afternoon of Oct. 31.—Martha Martin, Elizabethtown, Pa., Sept. 15.

Glade Run.—Our love feast will be Oct. 2, at 6 P. M., at the Glade Run house. Sept. 16 we will begin a series of meetings at the same house, to continue until the feast. We have had preaching every two weeks at the Glade Run house since December, 1908. The attendance has been good, and the Sunday school is flourishing. There is no resident minister. We live twenty miles away. Armstrong County has some good territory for the Brethren, but a great deal of it is not worked as it should be.—H. S. Replogle, R. D. 1, Shelocta, Pa., Sept. 10.

Hatfield congregation met Sept. 11, to elect a minister. Bro. Jacob M. Booz was chosen. The brethren who assisted in the work were Elders Jacob Price, Jesse Ziegler, James Shisler, Benjamin Hottel and Hiram Gibble. The latter preached three sermons for us. Bro. Henry Horn, from New Jersey, was also with us. We decided to have a two weeks' series of meetings, conducted by Eld. Jacob Longanecker, to begin Oct. 4, and close Oct. 16 with a love feast.—Mrs. G. H. Light, Hatfield, Pa., Sept. 14.

Hyndman church will begin a series of meetings Oct. 2, continuing two weeks, and close with a love feast Oct. 16. Bro. James A. Sell, of Hollidaysburg, Pa., will do the preaching.—Edward Harden, Hyndman, Pa., Sept. 18.

Midway.—Our children's meeting was held at the Midway house Sept. 12. The meeting was well attended. Bro. Rufus P. Bucher and Eld. John Herr gave us instructive talks. Bro. Bucher also preached for us at Midway in the afternoon, and at Lebanon in the evening. Four were recently baptized. —A. H. Brubacher, R. D. 7, Lebanon, Pa., Sept. 13.

Notice.—The Montgomery church has changed the date of her love feast from Oct. 31 to Oct. 17.—D. R. Berkey, Marion Center, Pa., Sept. 13.

Trout Run church has just closed a series of meetings, conducted by Bro. H. A. Stahl, of Glade, Pa., who preached fourteen sermons. Today we met at 10:30 for a short service, after which two were baptized. Others are awaiting the rite. Bro. Stahl gave us a series of doctrinal sermons. The churches need more such doctrinal discourses as those delivered by Bro. Stahl.—S. Ella Dassdorf, Jones Mills, Pa., Sept. 16.

West Greentree.—We met in council Sept. 7. Our elder, D. M. Eshelman, presided. Important questions were considered. We decided to hold our love feast at Greentree. The time has not yet been fully decided upon.—S. R. McDannel, Elizabethtown, Pa., Sept. 9.

SOUTH DAKOTA.

Willow Creek church met in special council Aug. 28, to consider our ministerial problem. The church decided to support a minister, and a committee was appointed to secure a competent man as soon as possible. We pray that we may be directed to one who is willing to spend and be spent for souls. There is a great field in which to labor in South Dakota. One paper will be sent to district meeting.—Eva Heagley Hurst, Wetonka, S. Dak., Sept. 7.

TENNESSEE.

Crowson church met in called council Sept. 11, with a fair attendance. The annual visit found all the members in love and union. Our love feast will be Sept. 24, beginning at 3 P. M. We decided to represent by letter at the coming district meeting. Considerable business was disposed of in connection with the finishing of our house of worship. We hope to have our church fully completed in a short time.—Mary L. R. Davis, R. D. 1, Dunn, Tenn., Sept. 13.

Pleasant View congregation met for communion services Sept. 11. The meeting was well attended and a goodly number surrounded the table. On Sunday Bro. John Garst, of Blountville, Tenn., preached to a very large concourse of people, and was listened to with the best of attention and interest. The Sunday school at this place is doing quite well. —N. T. Larimer, Jonesboro, Tenn., Sept. 13.

VIRGINIA.

Beaver Creek church met in council Sept. 10, our elder, Bro. A. S. Thomas, presiding. Much business was disposed of. Three letters were granted and one received. Our communion will be Oct. 9, followed by a series of meetings by Bro. W. K. Conner.—Delphia S. Click, R. D. 2, Bridgewater, Va., Sept. 15.

Elk Run church met in council Sept. 11, with Eld. D. E. Zigler presiding. Much business came before the meeting, which was all pleasantly disposed of. Eld. Jacob Wine, of Sangerville, Va., was with us. The visiting brethren brought a good report. A man and wife were reclaimed. Sept. 5 Bro. Sayler Greyer, of Buena Vista, preached for us. One has been baptized since last report and two now await the rite. Bro. D. C. Zigler recently conducted a members' meeting at a mission point near Deerfield, Va. Five were baptized and one reclaimed.—Sarah C. Zigler, R. D. 1, Churchville, Va., Sept. 13.

Evergreen.—Our meetings closed Aug. 14. Owing to the heavy rainfall, Aug. 15, our harvest meeting was postponed one week. This was the first meeting of the kind ever held at this place, and it was well attended. A collection of $3.20 was taken and given to an invalid boy. Bro. Sanger began preaching at the new church in Bacon Hollow Aug. 16 and continued until the 29th. Twenty-one were baptized. Four yet await the rite. A year ago we held our meetings out in the grove. Then we had but three members living here. Now we have nearly sixty members and a churchhouse near enough completion for services. Bro. Sanger spent a few days at home, then returned to the grove in Haneytown, where we have opened our Saturday afternoon school. He preached five sermons and baptized five young people,—a young man and wife and three Sunday-school scholars. There is one more applicant. Our love feast will be held at the Evergreen house Sept. 25. My sister and I will spend the winter at this place, teaching in the public schools and doing what we can for the church.—Nellie Wampler, Dyke, Va., Sept. 7.

Germantown church met in council Sept. 3, with Eld. H. J. Woodie as moderator. One letter of membership was received. It was decided to build a churchhouse near one of our mission points. A satisfactory report of the annual visit was given. Eld. P. S. Miller, of Roanoke, Va., has consented to conduct a series of meetings for us some time during the month of November.—Edith Barnhart, Wirtz, Va., Sept. 9.

Johnsville church met in council Sept. 11. All business was disposed of pleasantly. Eld. D. C. Naff presided. Arrangements were made for a series of meetings to commence Oct. 3, to be conducted by Bro. C. E. Eller. Oct. 16 and 17 our communion will be held, commencing on the evening of

(Concluded on Page 624.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

MINISTERIAL MEETING OF NORTHWESTERN OHIO.

On Friday, Aug. 27, the day following the annual Sunday-school meeting, the ministerial meeting of Northwestern Ohio was held at the Pleasant View house of the Sugar Creek congregation, near Lima, Ohio, with a very good attendance. The officers of last year's meeting be-

ing absent, Bro. H. V. Thomas conducted the opening exercises, and presided over the meeting until the following officers were elected: Ira E. Long, moderator; the writer, secretary.

Those who had been assigned special work, handled their subjects in a way that indicated a realization of the important work. The general discussions were entered into with considerable enthusiasm. The meeting was a very profitable one. Among the many instructive and inspiring addresses and discussions was an address, particularly to the young ministers, by Bro. L. H. Dickey. This was especially helpful.

The churches of the district seem to be awakening to some of the present pressing needs. At this meeting a fund was started which is to be used to help some brethren or sisters in their preparation for the mission work of the church.

We greatly regret that some of our ministers were not present at the meeting. It remains to those who were there to carry the inspiration, received here, to their respective home churches, that more may feel the need of greater activity in the Master's service. C. H. Yoder.

R. D. 5, Bellefontaine, Ohio, Sept. 12.

WHAT A CHANGE IN THIRTY YEARS!

In August I paid a visit to the Nuzum church in Marion County, W. Va., after an absence of thirty years. As I stood before that people I saw only one of the old veterans of the cross who was there thirty years ago. The faces were nearly all strange to me.

Where are all the people that met there thirty years ago? The older ones have gone to the silent grave, with few exceptions. Old Brother and Sister Groffen and Brother Sanders are the only ones there. Brother and I took dinner with Brother and Sister Sanders. We found them, as it were, leaning on their staff, waiting for the Master's call. Bro. Sanders is eighty-nine years old. But they are strong in the faith.

My brother, Z. Annon, was with us during these services. I looked at him, as he sat at my right, his head blossoming for the grave, and compared him with what he was forty years ago. Then he was the boy preacher of that congregation, though not living there, and his hair was black as a raven. At that time there was not a soul in that country that belonged to our Brotherhood, but by his untiring zeal and work for the Master, and by the help of other good, faithful ministers, and the coöperation of the faithful members, a flourishing church has been built up, whose power is felt, and through whom God's name is glorified.

Elders Z. and G. W. Annon preach there occasionally, but Eld. Daniel Kirk is living there and carrying on the work. He is an able minister, who is willing to put his life and soul into the work.

Yes, thirty years have made a great change in the people and congregation of the Nuzum church. What changes will take place in the next thirty years is a problem we cannot solve. God bless the Brotherhood everywhere. I am now growing old and ask an interest in the prayers of God's people. S. M. Annon.

Philippi, W. Va.

SPECIAL TO MEMBERS OF NORTHERN ILLINOIS AND WISCONSIN.

Parties going to district meeting of Northern Illinois and Wisconsin, on Oct. 4, 5 and 6, should buy one way tickets only. Those going over the Chicago Great Western from the following points will please note: No. 3 leaves Chicago at 8 A. M.; St. Charles, 9:07 A. M.; Holcomb, 10:23 A. M.; South Freeport, 11:01 A. M. This train arrives at Pearl City at 11:32 A. M. All parties coming on this train Oct. 4 and 5 will get off at Miller's Crossing, two miles west of Pearl City, where they will be met.

No. 31 leaves Chicago at 5 P. M.; St. Charles, 6 P. M.; Holcomb, 7:01 P. M.; South Freeport, 7:36 P. M. This train arrives at Pearl City at about 8 P. M. All passengers for conference on this train will get off at Pearl City, where they will be met.

Those who cannot possibly come on one of the abovenamed trains, can leave Chicago on No. 5, at 11:30 P. M.; St. Charles, 12:33 A. M.; Holcomb, 1:40 A. M. This train arrives at Pearl City at 2:45 A. M. You will get off at Pearl City. Such passengers should notify the undersigned a day or two ahead, so as to be met at the train.

Parties from Elgin and vicinity can make connection at St. Charles; those from Dixon and surrounding country, at Holcomb. Should any come to Freeport, they will have to go to South Freeport by hack, a distance of about five miles. So, if possible, go to Holcomb.

D. J. Blocher.

Pearl City, Ill., Sept. 10.

FROM THE COQUILLE VALLEY CONGREGATION, OREGON.

We met in council Aug. 21, to hear the report of the yearly visit. Everything was disposed of satisfactorily. We arranged to have meetings each evening during the following week, by the home ministers. Aug. 28 was our love feast. Eighty-three partook of the sacred emblems. At 11 o'clock a members' meeting was held with good interest. At 1:30 a funeral was preached in our church. We were made to feel sad, when a young wife, after being married only about a year, was called away, leaving her husband with a little babe about a week old.

On Sunday, at 2:30 a special prayer meeting was held for the spiritual upbuilding of our church and a deeper work of grace in our hearts. Bro. Geo. Miller was installed in the deacon's office. Sister Rachel Michael was also received, her husband having been installed before their marriage.

The Brethren at this place have bought some lots in Bandon, on which to build a church. One payment of $235 is already made, and our solicitor, Bro. Wm. Chandler, informs me that he has enough on hand and subscribed, to more than make the next payments, which come due April 1, 1910, and April 1, 1911. These two payments are $100 each, and will be paid in full by April 1, 1910. J. F. Stevens.

Sept. 2.

SUNDAY-SCHOOL AND MINISTERIAL MEETING OF SOUTHERN INDIANA.

This meeting is to be held in the Middle Fork church, Rossville, Ind., Oct. 19 and 20.

SUNDAY-SCHOOL MEETING.

Morning Session.

9:00, Opening Exercises.

I. The Successful Sunday School: (1) Thorough Organization.—Minerva Metzger, Carl Rarick. (2) Doctrine.—Jerry Barnhart, David Metzler. (3) Personal Work.—Mary Stoner, S. A. Hylton.

Afternoon Session.

II. Inadequacies of the Sunday School: (1) Formality versus Spirituality.—E. S. Goshorn, J. G. Stinebaugh. (2) Report of District Sunday-school Secretary.—District Secretary. (3) Sunday Schools I Have Known.—B. F. Goshorn, Zeruah Hill, and Volunteers.

Evening Session.

7:30, Sermon.—Howard H. Keim.

MINISTERIAL MEETING.

Morning Session.

9:00, Opening Exercises.

I. The Minister: (1) His Official Capacity.—J. W. Rarick, E. O. Norris. (2) His Private Life.—C. C. Petry, H. L. Fadely. (3) His Sermons.—Arthur Hoppis, L. W. Teeter.

Afternoon Session.

I. The Minister: (4) Courtesies.—Peter Houk, J. G. Rarick. (5) Power.—D. E. Bowman, D. F. Hoover. (6) Brief Burning Thoughts for Practical Use.—Everybody.

Evening Session.

I. What is the Relation of the Five State Districts to Manchester College? (a) As to Management? (b) As to Patronage?—Jacob Coppock. (c) As to Financial Support?—Howard H. Keim.

Note.—General discussion after each topic.

MINISTERIAL MEETING OF MIDDLE INDIANA.

This meeting is to be held in the Monticello church, Oct. 13.

Forenoon Session.

9:00, Opening with Devotional Exercises.

9:15, We Are Not Making as Much Progress in Our Church Work as Our Advantages Afford. Give Reasons Why.—A. L. Wright, North Manchester, Ind.

10:00, In Calling Men to the Ministry, What Is the Duty of the Church After the Election and Installation?—A. G. Crosswhite, Flora, Ind.

10:45, Why This Wave of Indifference Upon the Part of Church Members in Regard to Their Attendance at the Regular Church Services?—G. B. Heeter, Burnetts Creek, Ind.

11:30, Adjournment.

Afternoon Session.

1:30, Duties of an Elder as Taught in Acts 20: 28. Duties of the Church as Taught in 1 Thess. 5: 12, 13.—(1) J. C. Murray, North Manchester, Ind., (2) George Swihart, Roann, Ind.

2:15, The Need of Carefulness in Our Services on Funeral Occasions in the Matter of Display Songs, Sermons, Etc.—W. L. Hatcher, Portland, Ind.

3:00, Round Table: (1) If You Enjoy a Sermon, Would It Be Well to Tell the Minister? (2) What Do You Call a Dry Sermon? (3) Should the Minister Be Able to See the Beginning, the Middle and the End of His Sermon, Before He Begins Its Delivery? (4) Give Some Thought that Most Impressed You in This Meeting. (5) Why Do People Get Sleepy in Church? (6) If the Minister Has But Few Enemies, Is That an Evidence of a Model Man? (7) What Would You Include in the Expression, "The Church Is Getting Ready for a Series of Meetings"? (8) What Should Be the Basis of Our Decision, as to the Work of the Evangelist and the Result of a Series of Meetings?

3:30, Miscellaneous and Adjournment.

Committee, D. Dilling, J. H. Wright, I. B. Wike.

MINISTERIAL MEETING OF MIDDLE MISSOURI, OCT. 27.

This meeting is to be held in the Deepwater church. Organization at 9:30 A. M.

9:30-9:50, Our Peace Principles and Our Relation to International Peace.—G. W. Lentz.

9:50-10:10, The Latent Ministerial Talent in Middle Missouri, How Can We Utilize It?—I. V. Enos.

10:10-10:30, The Young Minister's Difficulties and How to Overcome Them.—C. A. Lentz.

10:30-11:50, Elder's Problems: (a) The Elder's Pastoral Work.—L. B. Ihrig. (b) Giving and Taking Counsel; How Far Is It Binding—Ira Witmore. (c) The Relation of the Presiding Elder and Associate Elders in the Same Congregation.—Jesse D. Mohler.

Afternoon Session.

1:00-1:20, Our Relation to Temperance and Prohibition in Missouri.—E. A. Markey.

1:20-1:40, The Old Minister's Difficulties, How to Avoid or Overcome Them.—D. Bowman.

1:40-2:00, Difficulties and Dangers of Isolated Members and Congregations.—T. J. Simmons.

2:00-2:20, Personal Work in Dealing with Weak or Refractory Members.—Advantages.—James M. Mohler.

2:20-2:40, Should We Encourage and Help Our Young Ministers to Get a Bible Education? If So, Why and How?—Jas. A. Campbell.

2:40-3:00, How Can Elders Help Each Other in Solving Their Difficult Problems?—Jas. T. Holloway.

3:00-3:20, Advantages of a Resident Eldership in Each Congregation.—W. W. Holsopple.

3:20-4:00, General discussion on above topics, or any question relating to ministerial work.

All who come are earnestly requested to bring as many Hymnals as possible.

A missionary sermon or program for the evening will be provided for at the time of the meeting.

Committee: W. T. Bray, T. J. Simmons, D. L. Mohler.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Baughman-Anglemyer.—By the undersigned at his home in Los Angeles, Cal., Sept. 7, 1909, Bro. Henry Baughman and Sister Laura Anglemyer, of Santa Ana, Cal.

M. M. Eshelman.

Yearout-Springer.—At Morrill, Kans., Sept. 1, 1909, by the undersigned, Floyd A. Yearout and Anna V. Springer, both of Morrill, Kans. T. A. Eisenbise.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Anthony, Harry, son of Bro. Harry and Sister Margaret Anthony, of Broad Fording, Md., died Aug. 14, 1909, of cholera infantum, aged 1 year, 6 months and 23 days. Services by Brethren John Rowland and Samuel Foltz. Text, 2 Sam. 12: 23. Nannie A. Martin.

Bailey, Sister Malinda, daughter of Dr. Jacob and Polly (Funk) Driver, born near Singer Glen, Va., Sept. 1, 1831, died at the home of her daughter, in Beaverdam, Ohio, Aug. 21, 1909, aged 77 years, 11 months and 20 days. She was married to Geo. W. Bailey Sept. 16, 1852. In the autumn of 1853 they came to Ohio, locating about three miles north of Lima. In 1869 they moved near Beaverdam, Ohio, where the husband died in May, 1907. They were the parents of seven sons and five daughters. Sister Bailey was a consistent member of the Church of the Brethren for about fifty years. She leaves ten children. Services at the house, by Bro. David Byerly, assisted by Brethren Guthrie and Moffitt. Interment in Beaverdam cemetery. J. W. Byerly.

Cassell, Bro. David, one of the oldest residents of Carroll County, Md., died Aug. 25, 1909, in the bounds of the Meadow Branch church, Md., aged 92 years and 9 months. He was a regular attendant at church until rendered unable by extreme old age. His second wife survives, and is also a member of the Church of the Brethren. With his wife he leaves four children. Services at the Stone Chapel, by Eld. Uriah Bixler and the writer. Interment in the Cassel cemetery. W. E. Roop.

Eikenberry, Sister Sarah, nee Mellinger, born in Franklin County, Va., July 19, 1811, died at her home east of Bringhurst, Ind., Sept. 9, 1909, aged 98 years. She was married to Isaac Eikenberry in 1830, to which union ten children were born, six of whom are yet living, the oldest being 72 years old. She united with the church seventy-seven years ago, with her husband, who died in 1889. Sister Eikenbarry celebrated her last birthday by having preaching services at her home. Services at the country house by Eld. A. G. Crosswhite and Rev. Henry Landes. Text, 1 Peter 1: 24. Interment in the Moss cemetery. Mattie Welty.

Fellabaum, Sister Sarah, died at her late home in Findlay, Ohio, August 26, 1909, aged 72 years. Her husband preceded her about two years. She is survived by two sons and two daughters. She was for many years a member of the Church of the Brethren. Services at her late home by Bro. J. J. Anglemyer, of Williamstown. Burial in Maple Grove cemetery. John R. Snyder.

Gipe, Sister Louise, nee Cleverstone, born Aug. 13, 1836, in Lancaster County, Pa., died in Cherokee County, Iowa, Aug. 16, 1909, aged 73 years and 3 days. June 26, 1855, she was united in marriage to David Gipe. To this union nine children were born. Her husband and one child preceded her. She leaves eight children, two brothers and three sisters. Services at the home of her daughter in Aurelia, Iowa, by Bro. E. S. Fouts. Interment at Pleasant Hill cemetery. Edith G. Faulkender.

Glessner, Sister Elizabeth, nee Weighley, born Aug. 16, 1832, near Berlin, Somerset County, Pa., died Aug. 2, 1909, at her home in Meyersdale, Pa., aged 76 years, 11 months and 14 days. She was a member of the Church of the Brethren for many years. Three brothers and one sister survive. Services in the Meyersdale church by Bro. Daniel Clapper. Interment in the Union cemetery. Mary A. Walker.

Gochenour, Bro. David, son of Wm. and Mary Gochenour, born in Shenandoah County, Va., Jan. 26, 1832, died near Rossville, Ind., Sept. 4, 1909, aged 77 years, 7 months and 8 days. He was united in marriage to Mary Reavis March 3, 1853, to whom were born five sons and two daughters. His wife died in 1874. He was united in marriage to Marjory H. Hurley Dec. 25, 1877. To this union one child was born. He leaves a wife and six children, two having preceded him. He united with the Church of the Brethren over forty years ago and lived a consistent life. His death resulted from injuries caused by falling from a load of lumber. Services at the Pleasant View house. David Metzler.

Halteman, Bro. J. Perry, died at his home near Parkerford, Pa., Aug. 31, 1909, aged 39 years. He leaves a wife, one daughter and two sons. Services by T. R. Coffman, assisted by Bro. J. P. Hetric. Text, Rev. 14: 13. Blanche E. Coffman.

Harman, Madeline E., daughter of Mr. and Mrs. Wilbur Harman, died at the home of her parents, near Frizzelburg, Md., Aug. 28, 1909, aged 7 years and 9 days. Services at the Meadow Branch church by Elders Uriah Bixler and E. C. Brown. Interment in cemetery near by. W. E. Roop.

Hilbert, Bro. Albert T., born May 2, 1871, died of typhoid and pneumonia, in the bounds of the New Hope congregation, Washington County, Tenn., Aug. 30, 1909, aged 38 years, 3 months and 28 days. He united with the Church of the Brethren in February, 1890, and lived a consistent member until death. In September, 1900, he was elected as deacon. Dec. 25, 1905, he was married to Sister Abbie Bashor, who survives. Laura Saylor.

Idle, Sister Sarah Ann, nee Adams, born in York County, Pa., Sept. 15, 1827, died at Rossville, Ind., Sept. 3, 1909, aged 81 years, 11 months and 18 days. She was united in marriage to Frank Idle in 1845. To them were born sixteen children, thirteen of whom, with the husband, preceded her. One son and two daughters survive. She was a member of the Church of the Brethren nearly forty years. Services at the Pleasant View house by the home ministers. David Metzler.

Keller, Sister Hester Annie, daughter of Bro. Samuel and Sister Keller, born in Coffey County, Kansas, March 8, 1891, died at the home of her parents in Carthage, Mo., Aug. 15, 1909, aged 18 years, 5 months and 7 days. She united with the Church of the Brethren last March. She leaves father, mother and four sisters. Services at the church in Carthage, by Bro. Geo. Barnhart. Interment at the Park cemetery at Carthage. Louisa Bussard.

Keller, Sister Meda Etta, daughter of Brother Samuel and Sister Keller, born in Licking County, Ohio, Sept. 8, 1880, died at the home of her parents in Carthage, Mo., Aug. 20, 1909, aged 28 years, 11 months and 12 days. She united with the Brethren church when twelve years old and lived a devoted Christian life. Services at the church. Interment in the Park cemetery. Louisa Bussard.

Landers, Esta Imo, eldest daughter of Brother Harrison and Sister Mary Landers Hart, wife of Bro. Solomon Hart, died at Greenville, Ohio, Sept. 9, 1909, aged 17 years, 3 months and 15 days. She was an invalid all her life, requiring constant care. Her father preceded her in 1902. She leaves mother, stepfather and two sisters. Services at Poplar Grove by the writer. Text, Rev. 14: 5. Ira G. Blocher.

Littrell, Julia, died of paralysis, at the home of her daughter, Sister Anna Teach, Clark County, Ohio, Aug. 26, 1909, aged 72 years and 1 day. She was married to Henry DeMasters in 1857. To them were born three children. Mr. DeMasters died in 1862 and in 1867 she was married to Mr. Charles Littrell. To this union one son was born. Two sons and two daughters remain. Services by Eld. D. Leatherman. Interment at Myers cemetery. Hettie F. Barnhart.

McNutt, Bro. Francis G., born at Newburg, Ohio, Jan 24, 1841, died at Shannon, Ill., Aug. 25, 1909, aged 68 years, 7 months and 1 day. Jan. 31, 1864, he was married to Catharine Studebaker, of Yellow Creek, Ill. In 1861 he united with the Brethren church and lived a faithful Christian life until death. For several years he had been a great sufferer, but bore his afflictions patiently. He received the anointing. His wife and six children survive. Services by the writer, assisted by Eld. H. L. Baum. D. Rowland.

Mohler, Bro. Wm. H., born Dec. 2, 1877, in the bounds of the Mineral Creek church, Johnson County, Mo., died of typhoid fever, in the bounds of the First Grand Valley church, near Grand Junction, Colo., Aug. 26, 1909, aged 31 years, 8 months and 24 days. He united with the Church of the Brethren at the age of fifteen, and was elected to the deacon's office at twenty-two. He leaves a wife, two little daughters, father, mother, three brothers and two sisters. Services at the First Grand Valley church by Bro. Henry Brubaker. Text, Rev. 14: 13. Pearl Coffman Heiny.

Myers, Bro. Daniel Emmert, born at Dallas Center, Iowa, March 26, 1875, died near Buhl, Idaho, Aug. 31, 1909, aged 34 years, 5 months and 5 days. He is survived by his wife, father, mother and eight brothers and sisters. His people all live in the East except one brother in Washington. In 1902 he was married to Maggie S. Poffenberger. They lived at Lake Park, Iowa, until three years ago, when they came to Idaho, in the bounds of the Twin Falls church. Bro. Myers united with the Church of the Brethren when a small boy, and has always been an active worker. His illness lasted only three days, death being the result of heart failure. Services in the Twin Falls church, by the writer, assisted by Eld. C. Fahrney. Text, 2 Tim. 4: 7. S. S. Neher.

Pontious, Sister Catharine, nee Brumbaugh, born Dec. 4, 1857, died in the bounds of the East Nimishillen church, Stark County, Ohio, Sept. 3, 1909, aged 57 years, 8 months and 29 days. She was united in marriage to Milton Pontious Dec. 28, 1873. To this union were born three sons and one daughter. She united with the Church of the Brethren about twenty-eight years ago and always lived a consistent life. She leaves a husband, four children, three brothers and four sisters. Services were held at the Brick church by Eld. Samuel Sprankle, assisted by Brethren S. S. Shoemaker and C. F. Kinsley. Text, Acts 2: 25-27. Interment in East Nimishillen cemetery. A. J. Carper.

Puterbaugh, Glen Herbert, son of John and Mary Puterbaugh, died Sept. 6, 1909, in the bounds of the Palestine church, near New Madison, Ohio, aged 5 months and 26 days. Services by Bro. Henry Baker in the New Madison U. B. church. Text, Mark 10: 14. Interment in New Madison cemetery. Grace Baker.

Rinker, Eld. Nicholas, born in Hampshire County, Va., Feb. 2, 1822, died at Thermopolis, Wyo., Aug. 30, 1909, aged 87 years, 5 months and 27 days. He united with the Brethren church in his youth and served as a minister as long as health would permit. He was married in 1858 to Alcy E. Anderson, in West Virginia. To this union were born seven children, five sons and two daughters. Three sons preceded him. He leaves a wife, two sons and two daughters. In 1895 he came to Johnson County, Wyoming, and last April came to live with his daughter, Mrs. Edd Cronn, at Thermopolis. Services by Rev. Fredin, of the Methodist church. Interment in the Monument Hill cemetery. Mrs. Edd Cronn.

Rock, Sister Ella, wife of Bro. Samuel Rock, died at her home in the bounds of the Welsh Run church, Franklin County, Pa., Aug. 19, 1909, aged 42 years. Shortly before her death she called for the elders and was anointed. She leaves a husband and seven children. Services at the Upton church by Brethren D. M. Zuck and John Rowland. Interment in the adjoining cemetery. C. E. Martin.

Root, George R., born June 27, 1822, died Sept. 6, 1909, near Glade View, Md., aged 87 years, 2 months and 9 days. Though he did not belong to the church, he was a believer, and in sympathy with the Brethren. The funeral was largely attended. Services in the Lutheran church on Stony Ridge, by the writer. Interment in the cemetery near by. Jonas Fike.

Urner, Sister Sarah K., died Sept. 8, 1909, at the home of her niece, Mrs. J. A. Guss, where she had lived for several years, aged 90 years, 9 months and 2 days. Her husband, Chas. Urner, died twenty years ago. Both were faithful, devoted Christians. Services by Bro. T. R. Coffman. Text, Job 5: 26. Blanche E. Coffman.

Warner, Sister Agnes M., daughter of Joseph and Maria Hardman, born Nov. 2, 1842, died at her home near Sidney, Ind., Aug. 30, 1909, aged 66 years, 9 months and 28 days. She was married to Abraham Warner Nov. 19, 1865. To this union was born one daughter. At the early age of thirteen Sister Warner united with the Brethren church and lived faithful until death. She leaves a husband and daughter, two sisters and five brothers. Services at the Spring Creek church, by Bro. P. B. Fitzwater. Interment in the cemetery by the church. Nora A. Ross.

Wenger, Bro. Samuel W., died Sept. 3, 1909, in the bounds of the Chiques congregation, Pa., aged 79 years, 3 months and 2 days. He was a member of the Church of the Brethren, and his life was exemplary. Two sons and one daughter survive. Services at the Chiques house by the home ministers. Interment in the cemetery near by. Henry S. Zug.

Wissinger, Bro. Archibald, born June 5, 1838, died at his home in Johnstown, Pa., Sept. 4, 1909, aged 71 years and 3 months. He was united in marriage to Sarah Blough, who, with four children, survives. He was a faithful member of the Church of the Brethren for many years, and served as deacon about thirty-five years. Services by Eld. David Hildebrand, assisted by Eld. Abram Fyock. Ada M. Beeghly.

Womelsdorf, Sister Caroline Beatrice, died at the home of her daughter near Marysville, Pa., Sept. 3, 1909, aged 82 years, 3 months and 7 days. She was a devoted member of the Brethren church for many years. Services at the home, by the writer, assisted by Rev. Tyler, of the Bethel church. Interment at Marysville cemetery. Henry Beelman.

Yingling, Bro. Jacob J., born Oct. 30, 1849, died at his home on 739 Third Avenue, Hampden, Baltimore, Md., Sept. 2, 1909, aged 59 years, 10 months and 2 days. He is survived by his wife, Annie D., nee Caylor, five sons and three daughters. One son preceded him about nine months ago. He was a faithful and devoted member of the church at Woodberry. Services by Bro. T. S. Fike, assisted by Bro. E. W. Stoner. Interment at Pipe Creek. Samuel M. Miller.

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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 621.)

the 16th at 4 o'clock.—Abbie A. Turner, McDonalds Mill, Va., Sept. 16.

Locust Grove.—Our church council was held at Locust Grove Sept. 4. Eld. Peter Garber presided. The visiting brethren reported all in love and union. Bro. Benj. F. Via was chosen deacon. The writer was chosen correspondent. A missionary collection, amounting to $11 was taken. Our love feast will be held at Locust Grove Oct. 9 Bro. I. Wm. Miller, of Singer Glen, accompanied by Bro. M. H. Shoner, of Mt. Sidney, came to us Aug. 28. Eleven inspiring sermons were delivered by Bro. Miller.—F. Isabelle Via, Free Union, Va., Sept. 6.

Manassas.—Our two weeks' series of meetings, at the Bradley house, conducted by Bro. E. E. Blough, one of our home ministers, closed Aug. 29. The interest, attendance and attention were all very good. As yet there are no accessions, but many are thinking seriously. Aug. 15 children's day was observed at the Canon Branch house, and Aug. 29 at the Bradley house.—Alice C. Blough, Manassas, Va., Sept. 11.

Oak Hill.—Bro. Carson Miller came to us Aug. 27 and remained until Sept. 11. He preached seventeen sermons. Eight were baptized and two reclaimed.—Wm. Peters, Detrick, Va., Sept. 14.

Oak Hill church met in council Saturday, Sept. 11, at 10 o'clock. The home brethren presided, assisted by Bro. Samuel Shaver, of Maurertown, and Bro. Carson Miller, of Moores Store. Our love feast will be at Oak Hill in Powels Fort, Oct. 23, at 3 P. M. Bro. Miller began a series of meetings for us Aug. 28, closing Sept. 11. He preached seventeen sermons. Eleven were added to the church by baptism and two reclaimed.—Jacob W. Funk, Jr., Seven Fountains, Va., Sept. 13.

Sangerville.—June 19 a local Sunday-school meeting was held at Emmanuel church. Aug. 7 we held a harvest meeting at the same place. Aug. 14 Bro. S. I. Bowman, of Cooks Creek congregation, Va., began a series of meetings at the Branch house, which was continued each evening, with good interest and attendance, until Sept. 5. Twenty-nine were added to the church. Aug 21 we had a harvest meeting at the Branch house, and Aug. 28 a Sunday-school meeting was held at the same place. At present Bro. M. J. Cline, of Beaver Creek congregation, Va., is holding a series of meetings at the Emmanuel house. Bro. J. W. Hess conducted a series of meetings at Lynn Rock, Highland County, last month. Four were added to the church. We met in council at the Sangerville house Sept. 3, with Eld. J. W. Wine presiding. Brethren S. I. Bowman and M. J. Cline were with us. Three letters were granted. Preparations were made for our feast, which will be held at the Sangerville house Oct. 3.—Annie R. Miller, R. D. 2, Bridgewater, Va., Sept. 8.

WASHINGTON.

East Wenatchee church met in council Sept. 11, with Eld. A. B. Peters in charge. All business was disposed of pleasantly. Six letters were received and four granted. We will hold our love feast Oct. 30, at 4 P. M. We expect to have a series of meetings in January. Bro. Ezra Flory, of Ohio, gave us several good sermons during August. Eld. D. B. Eby, of Sunnyside, Wash., also preached one sermon for us. The writer was chosen church correspondent.—J. C. Sperline, Wenatchee, Wash., Sept. 13.

Tacoma.—We are now located in this City, and are going forward with the work as best we can. We hold our Sunday school and preaching services in the home of Bro. A. D. Thomas, but hope to make different arrangements in the near future. Last Sunday Bro. W. G. Cook and wife, of Billings, Okla., were with us. Bro. Cook preached an excellent sermon. Members passing through the City will please stop to see us. Those who are seeking a new home in a mild and healthful climate, should come to Tacoma.—J. U. G. Stiverson, 4632 South Yakima Avenue, Tacoma, Wash., Sept. 10.

WEST VIRGINIA.

Beaver Run.—Our love feast will be Oct. 30, at 2:30 P. M., with a series of meetings preceding.—Geo. S. Arnold, Burlington, W. Va., Sept. 16.

Spruce Run.—Aug. 8 Bro. C. E. Trout came to this place and delivered two discourses. Sept. 11 our elder, Bro. C. E. Eller, preached two sermons and presided at our council meeting. Visiting brethren reported all in love and union. Our love feast will be Oct. 16 and 17, beginning at 2 P. M. Bro. Eller will hold a series of meetings for us some time in November.—Lena B. Fleshman, Lindside, W. Va., Sept. 12.

Sugarlands.—Bro. Albert Arnold, of Eglon, Preston County, and Eld. John Hovatter, of Bull Run, came to us and began a protracted meeting Sept. 5, continuing until Sept. 10, when we held our council. Bro. John Fike, of Eglon, presided. The meetings closed Saturday with a love feast. Thirty-eight members communed. Bro. Fike officiated. Three were baptized and one reclaimed.—Henry Helmick, Thomas, W. Va., Sept. 17.

Zigler.—Aug. 14 Bro. S. H. Flory, of Nokesville, Va., came to the Buffalo schoolhouse and began preaching, closing Aug. 25. The day following we had a members' meeting. Bro. Flory then came to the Smith's Creek house and labored until the following Sunday evening, when he left for his home. The writer continued the work till Sept. 12. One was baptized and one restored to fellowship. Eld. E. Long came to us Monday, Aug. 15, and preached two sermons. From here he went to Harper Chapel, to hold meetings.—S. D. Zigler, Zigler, W. Va., Sept. 14.

WISCONSIN.

Ash Ridge.—Aug. 29 was a feast day to us, and a day that will long be remembered by the Ash Ridge Sunday school, for our Sunday-school secretary, Bro. H. C. Crumpacker, was with us and conducted an all-day Sunday-school meeting. In his forenoon address, "The Sunday School," he opened the eyes of many. The afternoon exercises and "Round Table" were enjoyed by all, as was also the evening address, "The Child, and how to Reach It."—G. L. Fruit, R. D. 2, Viola, Wis., Sept. 7.

FROM BIG SWATARA CHURCH, PA.

Our harvest services were held on the premises of Bro. Abner Gingrich Aug. 21. Eld. J. H. Longanecker preached for us. A collection of $46.13 was taken for the proposed Orphans' Home for Eastern Pennsylvania. Our children's services will be as follows: At Bakers in the Valley, Oct. 3, at 2 P. M., where Eld. Longanecker will deliver the address; at East Hanover, Oct. 10, at 2 P. M., Eld. E. M. Wenger, speaker; at Hanoverdale, Oct. 17, at 1:30 P. M., Eld. G. N. Falkenstein, of Elizabethtown, and Eld. Albert Hollinger, of Gettysburg, to deliver the addresses for the occasion. The church met in council Sept. 13, Eld. A. J. Shope presiding. The committee on by-laws for the Hanoverdale cemetery made their report, which was accepted with a few changes. Heretofore we had no charter, hence the change. The board of trustees is as follows: Brethren John A. Landis, five years; John W. Lenker, four years; Samuel Z. Witmer, three years; Isaac Kline, two years, and C. W. Smith one year. The missionary solicitors for three years are Brethren D. E. Gingrich, Miles Shoper, Harvey Umberger, Geo. Straw and the writer. Many other matters received attention, some not so pleasant, but all were satisfactorily disposed of. Our love feast will be Nov. 1 and 2, at the Hanoverdale house, beginning at 9 A. M. One letter was granted.

R. D. 2, Union Deposit, Pa., Sept. 14. John J. Shiffler.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 6, Northern Illinois and Wisconsin, Yellow Creek.

Oct. 6, Northern Iowa, Minnesota and South Dakota, in Franklin County church, 5 miles west of Dumont, Iowa.

Oct. 7, Northeastern Ohio, at Mahoning church, Columbiana County.

Oct. 14, Middle Indiana, at Monticello church.

Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.

Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.

Oct. 21, Southern Indiana, Middle Fork church, at Rossville.

Oct. 22, Northern California, at Oak Grove, near Laton.

Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portis, Kans.

Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.

Oct. 28, Southeastern Kansas, at Parsons.

Oct. 28, Middle Missouri, at Deepwater church, Henry County.

Nov. 4, First District of Arkansas at St. Francis church.

LOVE FEASTS.

California.

Oct. 23, Oak Grove.

Colorado.

Nov. 6, Colorado City.

Illinois.

Oct. 2, Oak Grove.
Oct. 2, 3 pm, Martin Creek, 2 miles southeast of Jeffersonville.
Oct. 7, 6:30 pm, Decatur Mission.
Oct. 9, Camp Creek.
Oct. 13, 7 pm, Elgin.
Oct. 16, Silver Creek, at Mt. Morris.
Oct. 16, 4 pm, Okaw, at La Place house.
Oct. 16, 17, 3 pm, West Branch
Oct. 23, Salem.
Oct. 23, Rock River, at Franklin Grove.
Oct. 23, 24, 1:30 pm, Waddams Grove.
Oct. 24, 7 pm, Naperville.
Oct. 30, 5:30 pm, West Otter.
Oct. 31, 5:30 pm, Dixon.

Indiana.

Sept. 30, 5 pm, Rook Run, 5 miles southeast of Goshen.
Sept. 30, 4 pm, Manchester.
Oct. 1, Yellow Creek.
Oct. 2, 10:30 am, Four Mile, at White Water church.
Oct. 2, 10 am, Walnutlevel.
Oct. 2, 5 pm, Roann.
Oct. 2, 10 am, Sugar Creek, Whitley County.
Oct. 2, Osceola.
Oct. 2, 5 pm, Plevna.
Oct. 2, 4 pm, Arcadia.
Oct. 2, Walnut.
Oct. 2, Hawpatch.
Oct. 2, 10 am, Camden, 3 miles south of Pennville.
Oct. 2, 5 pm, Laporte, at Ross house.
Oct. 2, 10 am, Killbuck, at Pleasant Run house.
Oct. 2, Pine Creek.
Oct. 7, 4 pm, Upper Deer Creek.
Oct. 9, 6:30 pm, Anderson.
Oct. 9, 5:30 pm, Spring Creek
Oct. 9, 2 pm, Huntington, country house.
Oct. 10, 5 pm, Huntington City.
Oct. 10, 3½ miles northeast of Kewanna.
Oct. 13, Nappanee.
Oct. 16, 5 pm, Beaver Creek.
Oct. 16, 5 pm, Fairview.
Oct. 16, 6 pm, Syracuse.
Oct. 16, Pleasant Valley.
Oct. 16, 5 pm, Fountain, 4 miles north of Holton.
Oct. 17, 5 pm, Cedar Creek.
Oct. 21, 10 am, Union City.
Oct. 22, 4 pm, Mexico.
Oct. 22, 4 pm, Santa Fe.
Oct. 22, Bremen.
Oct. 23, 10 am, Little St. Joe.
Oct. 23, 2 pm, Lower Deer Creek.
Oct. 23, 4 pm, Wabash.
Oct. 23, 5 pm, Cedar Lake.
Oct. 23, 4 pm, Salamonie, at Lancaster house.
Oct. 23, 2 pm, White.
Oct. 23, 6 pm, Lower Fall Creek.
Oct. 29, 5 pm, Union, at Plymouth.
Oct. 29, 10 am, Mississinewa.
Oct. 30, 31, 10 am, Pleasant Hill.
Oct. 30, Middlefork, at Rossville house.
Oct. 30, 4 pm, Landessville.
Oct. 30, 10 am, Eel River.
Oct. 30, 2 pm, Howard.
Oct. 30, Union Center.
Oct. 30, 5:30 pm, Monticello.
Oct. 30, 10:30 am, Nettle Creek, 1 mile west of Hagerstown.
Nov. 6, 2 pm. Pyrmont.
Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.

Iowa.

Oct. 1, Franklin, Decatur Co.
Oct. 2, 2 pm, Greene.
Oct. 2, 2 pm, South Keokuk.
Oct 9, 10, 10 am, Indian Creek.
Oct. 16, 17, Franklin County.
Oct. 16, 5 pm, Prairie City.
Oct. 16, 17, 2:30 Dallas Center.
Oct. 23, 3 pm, Fairview.
Oct. 23, 4 pm, Monroe County
Oct. 23, 2 pm, Panther Creek.
Oct. 23, 24, 5 pm, Garrison.
Oct. 23, 24, 4 pm, Maple Valley.

Kansas.

Sept. 26, Kansas City, (Kans.)
Oct. 2, Osage.
Oct. 2, Lawrence.
Oct. 2, Appanoose.
Oct. 9, Prairie View.
Oct. 16, 2 pm, Chapman Creek.
Oct. 16, Paint Creek.
Oct. 16, 10 am, Quinter.
Oct. 16, 17, 11 am, Belleville.
Oct. 23, 6 pm, Kansas Center.
Oct. 23, 3 pm, Conway Springs
Oct. 23, Eden Valley.
Oct. 30, 4:30 pm, Wenton.
Oct. 30, Murdock.
Oct. 30, Larned.
Oct. 30, 10 am, Maple Grove.
Oct. 30, 2 pm, Topeka.
Nov. 6, Virdigris.
Nov. 27, 2 pm, Morning Star.

Maryland.

Oct. 20, 21 Broad Fording.
Oct. 23, 24, 10:30 am, Antietam, at Welty church.
Oct. 30, 1:30 pm, Manor.
Oct. 30, 2 pm, Meadow Branch.
Oct. 30, 4 pm, Middletown Valley.
Nov. 13, 14, Longmeadow.

Michigan.

Oct. 2, 10 am, Lakeview.
Oct. 2, 10:30 am, Vestaburg.
Oct. 23, Black River.
Oct. 23, 10:30 am, Saginaw.
Oct. 23, 10:30 am, Woodland.
Nov. 25, 10 am, Sugar Ridge.

Missouri.

Oct. 2, 2 pm, Pleasant View, at Bethany.
Oct. 2, Shelly County, near Cherry Box.
Oct. 8, Mound.
Oct. 9, 5 pm, Nevada.
Oct. 17, Kansas City, (Mo).
Oct. 20, Fairview.
Oct. 23, Cabool.
Oct. 23, 10 am, Warrensburg.
Oct. 30, Log Creek.
Oct. 30, Rockingham.
Nov. 6, Carthage.

Nebraska.

Oct. 2, Falls City.
Oct. 2, Sappy Creek.
Oct. 2, 7 pm, Arcadia.
Oct. 2, 5 pm, North Beatrice in Hope Memorial church.
Oct. 2, 3, 10 am, South Red Cloud.
Oct. 29, Silver Lake, at Roseland.
Oct. 30, 7 pm, Red Cloud.
Oct. 31, Lincoln.

New Mexico.

Oct. 28, Clovis.

North Dakota.

Oct. 2, Wells County.

Ohio.

Oct. 2, 10:30 am, Seneca.
Oct. 2, 10 am, Portage.
Oct. 2, 10 am, Price's Creek.
Oct. 2, Fairview.
Oct. 2, 6 pm, East Dayton.
Oct. 2, 10 am, Blue Creek.
Oct. 9, 10 am, Green Spring, at Bethel house.
Oct. 9, 10:30 am, Black Swamp.
Oct. 9, Maumee.
Oct. 9, 5 pm, Lexington, Highland Co.
Oct. 9, 4 pm, County Line.
Oct. 16, 10 am, Wyandot.
Oct. 16, 10 am, Lick Creek.
Oct. 16, 10 am, Wooster, at Paradise church.
Oct. 16, 10 am, Beaver Creek.
Oct. 23, 6 pm, Baker.
Oct. 23, 10 am, Blanchard, ¾ mile west of Dupont.
Oct. 23, 5 pm, Upper Twin.
Oct. 23, 2 pm, Ross, 3 miles east of Mendon.
Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.
Oct. 23, Danville.
Oct. 23, 10:30 am, Silver Creek.
Oct. 23, 4 pm, Beech Grove.
Oct. 23, 2:30 pm, Loraine.
Oct. 23, 10 am, Logan church.
Oct. 28, 10 am, Poplar Grove.
Oct. 30, 10 am, Rome.
Oct. 30, 2 pm, Palestine.
Oct. 30, 10 am, Donnels Creek, country house.
Oct. 30, 3 pm, Ludlow, at Pittsburg.
Nov. 6, 10 am, Salem.
Nov. 20, 4 pm, Lower Miami
Nov. 21, 10:30 am, Lima.
Nov. 27, 2 pm, Swan Creek, at West house.

Oklahoma.

Oct. 23, Pleasant Plains.
Nov. 27, Paradise Prairie.

Pennsylvania.

Sept. 26, 6 pm, Summit Mills
Sept. 26, 3 pm, Middle Creek.
Sept. 26, 5 pm, Upper Dublin, at Ambler.
Sept. 28, 29, 9:30 am, Tulpehocken, at Heidelberg house.
Sept. 29, Brothers Valley, Pike church.
Sept. 30, 7 pm, Alderson.
Oct. 2, 4 pm, Maple Glen.
Oct. 2, 6 pm, Glade Run.
Oct. 3, Indian Creek.
Oct. 3, County Line, Indian Creek congregation.
Oct. 2, 3, 10 am, Lower Canowago, Bermudian house.
Oct. 2, 3, 10 am, Black Rock, Upper Codorus.
Oct. 2, 3, 2 pm, Lost Creek, at Oriental church.
Oct. 3, 6 pm, Clover Creek.
Oct. 3, Berlin, at Garrett church.
Oct. 5, 6, 9:30 am, Midway.
Oct. 9, 10, 2 pm, Terry, at Three Spring church.
Oct. 9, 4 pm, Raven Run.
Oct. 13, 3:30 pm, Elizabethtown.
Oct. 13, 14, 10 am, Lower Cumberland, at Mohler house.
Oct. 16, Hatfield.
Oct. 16, Hyndman.
Oct. 16, 17, 10 am, Falling Spring, at Shade House.
Oct. 17, 6 pm, Pittsburg, 1120 Greenfield Ave.
Oct. 17, 4 pm, York, in Belvidere Avenue church.
Oct. 17, Montgomery.
Oct. 18, 19, Fairview.
Oct. 19, 20, 3:30 pm, Spring Creek, at Annville house.
Oct. 20, 21, 1:30 pm, Chiques.
Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.
Oct. 22, 4 pm, Spring Run.
Oct. 23, Fairview.
Oct. 23, 3:30 pm, Ephrata.
Oct. 23, 3:30 pm, Claar.
Oct. 23, 24, 2 pm, Lost Creek, at Freespring house.
Oct. 23, Back Creek, at Brant house.
Oct. 24, Codorus.
Oct. 24, Shade Creek, at Scalp Level house.
Oct. 24, Yellow Creek, at Steeles house.
Oct. 24, 6 pm, Roaring Springs.
Oct. 25, 26, 9:30 am, Conestoga, at Bird in Hand house.
Oct. 26, 27, 1:30 pm, White Oak, at Kreider house.
Oct. 29, 30, 2 pm, Pleasant Ridge.
Oct. 29, 3 pm, Dunnings Creek, at Holsinger house.
Oct. 30, 4 pm, Pleasant Hill.
Oct. 30, 6 pm, Plum Creek.
Oct. 30, 4 pm, Woodbury.
Oct. 30, 6 pm, James Creek.
Oct. 31, 6 pm, New Enterprise.
Nov. 1, 2, 9 am, Big Swatara, at Hanoverdale house.
Nov. 1, 2, 9:30 am, Springville, at Mohler house.
Nov. 2, 3, West Conestoga.
Nov. 3, 4, 3 pm, Mountville, at East Petersburg House.
Nov. 4, 9:30 am, Spring Grove.
Nov. 6, 2 pm, Back Creek, at McConelsdale house.
Nov. 6, 7, Upper Cumberland.

Tennessee.

Oct. 1, 3 pm, French Broad.
Oct. 2, 3 pm, Bailey Grove.
Oct. 22, Meadow Branch.

Virginia.

Oct. 2, Linville Creek.
Oct. 2, 2:30 pm, Flat Rock, at Pleasant View.
Oct. 2, 3:30 pm, Salem.
Oct. 2, 3:30 pm, Topeco.
Oct. 2, 4:30 pm, Mt. Joy.
Oct. 2, Sangersville.
Oct. 9, Beaver Creek.
Oct. 9, Locust Grove.
Oct. 9, 3 pm, Germantown.
Oct. 16, 17, 4 pm, Johnsville.
Oct. 16, 2:30 pm, Flat Rock, Wakeman's Grove.
Oct. 16, Bridgewater.
Oct. 16, 2:30 pm, Summit.
Oct. 16, 3 pm, Midland.
Oct. 23, 3 pm, Oak Hill, in Powels Fort.

Washington.

Oct. 30, 4 pm, East Wenatchee.

West Virginia.

Oct. 30, 2:30 pm, Beaver Run.
Oct. 2, Harman.
Oct. 2, Mountaindale.
Oct. 2, 3:30 pm, White Pine.
Oct. 9, 10, 2 pm, Alleghany, near Bismark.
Oct. 16, 17, 2 pm, Spruce Run.
Oct. 16, Shiloh.
Oct. 30, Maple Spring.

Wisconsin.

Oct. 7, 4 pm, Cloverdale.
Oct. 20, 2 pm, Worden.
Oct. 23, Barren Ridge.
Oct. 23, 2:30 pm, Elk Run.
Oct. 23, Lebanon.
Oct. 23, Cooks Creek, at Garber church.
Oct. 23, Beaver Creek.
Oct. 30, Mt. Vernon.

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AROUND THE WORLD

Some of the town and village authorities in Illinois are taking much needed action concerning so-called card parties, given by ladies in the seclusion of their homes, at which various prizes are bestowed upon successful contestants. The officials claim that playing cards for prizes is gambling, pure and simple, and that it is such, whether it be a game of "craps" in a negro shanty or a game of whist in a fashionable parlor, as long as similar principles obtain. The deduction is a correct one. We wonder how many so-called Christian people can possibly defend the card playing going on in their homes. There is not a single good reason why anyone should encourage a practice so manifestly evil.

At present a little group of Commercial Commissioners from Japan are touring the principal industrial centers of the United States, for the purpose of getting an insight into the best methods of carrying on the various activities. It is a mission altogether peaceful, and it would be well if there could be more expeditions of the kind, harming none and helping all parties concerned. Baron Shibusawa, a prominent member of the party, said, during their recent visit in Chicago, "We look to America as our teacher and want your people to teach us patiently." How commendable it is to encourage this spirit of mutual helpfulness, rather than to stir up strife about vexed questions that might, in the end, lead to international troubles!

Defenders of the liquor traffic take a peculiar delight to quote various leaders in the religious world as favoring the use of liquor. They recently referred to Wesley, the founder of Methodism, as recommending the use of beer, until a vigorous denial silenced the unwarranted assertion. Now they are lauding the strength and vigor of German intellect, ascribing it all to the potency of beer. They quote Martin Luther as endorsing the use of strong drink in glowing words. Careful research has shown that Luther never expressed himself as quoted; moreover, in his "Table Talks," commenting on Psa. 101, he says, "Whoever it was that first brewed beer in Germany, brought in a veritable plague. I have implored God that he might annihilate the cursed traffic." Julius Cæsar is authority for the statement that there was prohibition in Germany 1,900 years ago. In his fourth book on the Gallic War, near the close of chapter two, he says of the Suabians: "They do not allow the importation of wine at all, because they are of the opinion that wine weakens and effeminates people, rendering them incapable of a strenuous life."

A severe storm swept over the country adjacent to New Orleans, La., Sept. 20, resulting in the loss of more than 200 lives and a large destruction of property, running into millions. Miles of territory have been laid waste, and standing crops are in ruins on hundreds of plantations. The largest list of known deaths is reported from Terrebonne Parish, where twenty-nine perished in the storm. A cyclone seems to have swept over the Province of Pinar del Rio, in Cuba, at about the same time as in the above case, destroying not only a number of lives but also considerable property. Two thousand people were made homeless. Outside help, however, will not be needed, as the Cubans are amply providing for those in need.

No one is a keener judge of the shortcomings of professing Christians than the "little brown man" of Japan. Some of their leaders of thought recognize that the ethical teachings of the New Testament are of great value and they would be glad if the entire nation would put them in practice, but they think that many of the interpretations, given these teachings by the various denominations there represented, are seriously at fault. They insist that if Gospel teachings are worthy of obedience at all, they ought to be accepted *literally and completely*. They also object to making the pulpit a political rostrum for the discussion of the various topics of the day. They insist that a minister's first and primary business is "to preach goodness," and to bring wanderers back to the fold. The criticism of our Japanese friends is well put, and deserves serious consideration.

At this time, when business throughout the United States seems to be reviving, a most deplorable condition in the labor world is reported from England. At least one person in every thirty-seven is said to be a pauper. Since the year 1909 opened, 1,000,000 persons have been supported by charity funds, a large part of those helped being able-bodied. The vast sum of $80,000,000 is spent in the United Kingdom in relief of the poor. The outlook for the coming winter is anything but cheering, for many industrial establishments have either closed or are running with a scant force. That there is something radically wrong in the management of national affairs, seems to be evident. Surely, the millions spent uselessly for additional war equipment would go far in the making of much needed internal improvements, thus employing the thousands who are now objects of charity.

The present trip of Mehmed V., the Turkish Sultan, made fearlessly throughout the domains of the Ottoman Empire, shows emphatically that this is a day of new things for that country. Commencing with a visit to the ancient capital of Brousa, in the Asiatic portion of Turkey, the Sultan proposes to extend his trip to the various parts of his realm, to get an accurate idea of the condition of affairs, and to apply needed remedies. If we remember the great seclusion of his predecessor, Abdul Hamid, who, during the thirty-three years of his reign, rarely left the precincts of his palace, the innovation is a notable one. The new Sultan, however, is using the best possible method of strengthening his standing with the populace, by getting in touch with the people and ascertaining what is needed for their welfare. Already there is a reign of peace in Macedonia, hitherto a hotbed of internal dissensions. Much is also expected from the new ruler in behalf of better conditions in Palestine. In fact, a great deal has already been done, and there is promise of much more.

Japan and China, since arriving at a settlement of their recent differences, are reported as going a step farther, in that a projected military alliance is now one of the interesting possibilities. The news is creating much excitement at the capitals of the various nations concerned. Such an alliance, we are told, would be likely to close the Pacific to both Europe and America. The diplomats of Tokio are reported to be seriously contemplating the institution of such a combined army and navy as would enable the yellow race to establish an Asiatic "Monroe" law, and European dominion in Asia would then be doomed. If we bear in mind the large armies that China's dense population is able to furnish, and add to it Japan's naval strength, we can readily see that here is a formidable foe to European aggression.

When Joseph, 3,600 years ago, stored wheat in anticipation of the seven years' famine, he hardly thought that some of the grain would be preserved until this day, to be planted in the fields of a far-off western continent. Officials of the Museum at Cairo, Egypt, recently discovered, at Dier-el-Bahri, one of the ancient storehouses erected, according to the hieroglyphic records, in the time of Joseph. Of special interest was the finding of a quantity of grain, still well preserved, owing to the good climatic conditions prevailing in the "Land of the Pharaohs." Part of the grain is now in the Cairo museum. The rest has been sold in small lots. Mr. Azez Khayal, of New York City, was fortunate enough to secure some of the grain, and an attempt is to be made to plant it on the farm of Valentine Hammer, of Branford, Conn.

President Taft, while on his extensive tour of the United States, stopped long enough in Colorado, Sept. 23, to open, by the touch of a button, the tunnel through which the waters of the Gunnison River are made available for irrigation. Thereby one of the greatest projects of its kind, ever undertaken, became an established fact. In the face of immense engineering difficulties, a tunnel, some thirty thousand feet in length, was driven through the base of the mountain, and will bring a veritable flood of life-giving water to what has hitherto been a desert. The work has taken many years, and only by the most daring feats of engineering was it brought to successful completion. It adds much to the general prosperity of the country, for the productiveness of the soil, in the 140,000 acres reclaimed, will cheer the heart of the husbandmen with a wealth of verdure.

Chicago is about to inaugurate an interesting experiment in education. For some time it has been felt by educators that the boys and girls in school are too widely separated from the vocations which they must follow when school-days are over. It is now planned to make a test of the proposed method at one of the schools in the city, close to the industrial section, making use of a trial group of forty boys. For a period of two weeks twenty of these will work in large establishments which have promised cooperation. The other twenty will stay in the schoolroom studying special subjects, particularly adapted to the business to be followed. At the expiration of the two weeks, the groups change places, and so continue until the course is finished. The idea is to give each boy the practical knowledge of a trade,—something that the old-time Jew was careful to have each of his sons acquire, claiming that a failure to teach the boy a trade, was teaching him to steal.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE GREAT GUEST COMES.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stormy street,
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack,
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it milk in the waiting cup,
And led it home to its mother's arms,
Out of reach of the world's alarms.
The day went down in the crimson west,
And with it the hope of the Blessed Guest,
And Conrad sighed as the world turned gray;
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a Voice he heard;
"Lift up your heart, for I kept my word;
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Edward Markham in "Delineator."

THE CHILD IN ADOLESCENCE.

BY S. S. BLOUGH.

Adolescence is a term applied to a certain period in the life of the young of the human race. It is derived from a root meaning "to grow." The name is given by teachers and students of child nature to the period when there is a change from childhood to youth, and, later on, to complete maturity. It is, therefore, the growing period through which childhood advances to manhood.

The time covered, in acquiring this full development, includes, approximately, the years of fourteen and twenty-four in boys, and twelve and twenty-one in girls. This is divided into the early, middle and later adolescence. The first ranges from twelve to sixteen; the second, from sixteen to eighteen; the third from eighteen to the close of the period. While these periods are selected because of certain marked conditions, there is, undoubtedly, a gradual change all along the way. The development is not alone physically, but includes the maturing of every department of the being. Sometimes maturity may be reached earlier, as in the case of the young man who was a grandfather at thirty-six.

This is sometimes called the crisis of life and rightly so. It is a period, fraught with great danger, and filled with remarkable opportunity. There is danger to the child because he is so little understood and because these are the years of greatest susceptibility, possibility for the teacher because of the large field for instruction and training. Some one truthfully says, "It is the perilous period of the teens, fraught with large possibilities for good or evil. No period in life demands greater care and tenderness than this one."

Coming out of early childhood, there is now a great widening of the horizon and expansion of the mental powers. No one can have failed to notice the abounding energy of the early adolescence. If we recognize this awakening time of new possibilities, we will wisely direct this energy into new and wiser channels as the days go by.

The boy has now all sorts of plans. He is choosing his trade or profession,—laying plans for life. While later circumstances often change these plans, they are sincerely made and frequently remain.

Satan knows the susceptibility of this period and takes advantage of it. By catching teacher and parent napping, he lays foundations for a future harvest. Sometimes he succeeds in winning almost an entire community of young people to his way of thinking. How often the obscene book or picture is stealthily introduced and circulated! How often the impure thought or word enters here for the first time! Satan understands adolescence to a nicety.

Now are also formed permanent habits. A very large percentage of those who use tobacco or liquors form the habit at this time. Superlatives, and slang picked up on the street, soon develop into profanity. The strong imagination of childhood becomes the chronic untruthfulness of later life. On the other hand, habits of good speech, manners and thought, formed now, will later make rich and useful lives. Teachers and parents should be vigilant in this matter, for much may be lost by delay. When one passes into maturity with fixed habits, change is almost impossible.

In this period is found also the craze for reading. Unfortunately the choice of books is not always good. The fact that a book is in a Sunday-school library does not always insure its safety. Here much wise direction is necessary. The child will either become a wise reader and a student, or it will become an omnivorous reader, absorbing much that is trashy. Perhaps some, at this time, quit reading entirely. Not infrequently, when the desire for certain kinds of reading is not permitted to be satisfied, and no other direction is given, the young cease to read at all. Those who do not have this bent for reading, must be led gently but firmly into the fields of good literature.

There is developed also, during the period of adolescence, that feeling of awkwardness, so often apparent, especially in the boy. Hands and feet are so much in the way, that he imagines every one laughs at him, and it is often too sadly true. No one seems to understand him. There is no room for him and thousands are driven out of the home and the Sunday school to sin, because they are not understood. Their friends grieve when it is too late, because their shortsightedness and impatience drove the boys to the bad.

Someone has said, "Every boy must cross fool hill," but lucky that boy whose parents and teachers are wise enough to make the hill short and easy.

A delight in competitive sports, games of skill, or with ingenious and intricate combinations, is usually characteristic of adolescence. This develops mental acumen and muscular power which, if properly directed, will prove valuable. Again, if undirected, it may lead to gambling and profligacy.

Strong social interests begin to manifest themselves even in early adolescence. The boy as well as the girl begins to show signs of capacity to take a place in society. No longer are they wards but rapidly they are becoming members of society. Sometimes they think more of a life companion than after maturity is reached. Sociability rules youth. This must not be forgotten and proper companionship of both sexes, under proper restrictions, must be supplied.

This is the argumentative period, especially for the boy. He settles all mooted questions quickly, even those which scientists and philosophers have never solved. He knows more than his parents and teacher. In short, there will not likely be another period when he will know quite so much, and, what is more, he thoroughly believes that he knows. The daughter has a degree of disdain for her mother who knows so little.

Now, too, frequently there is a serious spiritual upheaval. Conviction of sin is mingled with grave doubts and fears. Here is great need for deep sympathy and wise guidance. The doubting soul must be led,—not driven. The convicted one must be made to see the loving Savior, or it may be lost forever.

Faithful statistics say that the largest number of first commitments for crime occur during the periods of early and middle adolescence. On the other hand, between the ages of twelve and sixteen there is the greatest spiritual awakening.

This certainly brings responsibility, and it brings satisfaction to know that many are seriously studying the problems of the child in adolescence.

The chrysalis becomes a splendid illustration from nature for the adolescent period. The worm passes through the first stage, then enters the chrysalis period. In this period changes occur, growth continues until the chrysalis gives up the transformation in a full grown butterfly. So, the child period over, adolescence continues the change and growth until full maturity results.

As the chrysalis requires great care that there be no deformity or death, so must there be great care exercised during the period of adolescence. From the time of birth the child is given the best of care. It is properly fed and clothed and the entire home is often shaped for its benefit.

This is well, but why should there be this later change and neglect, which is so often seen? Doctor White has said, "One *former* is worth a thousand *reformers*." This is certainly true in adolescence, and we, as teachers and parents, are responsible. Oh how responsible we are! "As the twig is bent the tree's inclined." What issues result from our neglect! Keep the children far from wrong and sin in the formative period of life!

I can close in no more fitting way than with the words quoted by the author of "The Unfolding Life." This concerns boys, but girls are equally precious and often in danger:

"And what if their feet,
Sent out of houses, sent into the street,
Should step round the corner and pause at the door
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And temptingly say, 'Here's a place for the boys!'
Ah, what if they should! What if your boy and mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Ah, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting toys,
To make round our hearthstone a place for the boys."

Batavia, Ill.

WHAT I LEARNED ABOUT THE MESSENGER.

BY PAUL MOHLER.

My work for the vacation, just closed, took me out among the churches, and from church to church, as fast as I could go. Naturally, it was hard to keep track of affairs anywhere else except just where I was. It was then that I began to really appreciate the "news" value of the Messenger. Practically everywhere I went, I found our church paper, and how gladly I read it! How like a letter from home were the church reports from North Dakota, Iowa, Missouri, and all the other States in which I had friends, as well as those from the Chicago church and the Bible School! In fact, the Messenger is a necessity to the Brethren as a "church-news paper," if for nothing else. Just think, for a moment, how far it ranks above the ordinary newspaper in the character of its news! Most papers fill their columns with the evil of the world, but the Messenger, with good! What news could be better than accounts of churches established, houses built, sermons preached, Sunday schools organized, souls saved, and all the glorious work of the kingdom! And all this is so simply told, that we do not have to skim through a lot of "stuff" to get a little truth.

Then, again, what a power for unity the paper is. How many members, yes, how many churches there are, that would be out of sympathy, if not out of fellowship with the church today, if it had not been for the strong and steady influence of the Messenger reaching them every week. You simply cannot measure that influence.

Now a word as to the character of some of the reading matter the paper contains. I'm sure that the editor will not quarrel with me if I say that some of it is not very strong,—is rather light diet. I used to think that some such articles were published because meatier ones were scarce; but I saw something this summer that opened my eyes on that subject. One Sunday, on my way to church, I stopped to see an old brother who was too feeble to go to church through the heat. I found him in the shade, reading the Messenger. Now I am quite sure that old brother liked easy reading. He liked broth better than meat; anybody would if his teeth were about all gone. And how many such readers the Messenger may have! May God bless our feebler brethren and sisters, and may the Messenger always have something for their edification!

Finally, a word for the printer. What a clean paper he gives us! It is convenient in form, easy to read, and neat in appearance. No one need be ashamed of its "looks." It is good enough for any reading room.

May God bless the MESSENGER and continue to use it more and more for the glory of his name and the advancement of his cause!

3435 Van Buren St., Chicago, Ill.

SYNOPSIS OF DEBATE.—AN OPEN LETTER.

BY B. E. KESLER.

AT the request of the Brethren at Avery, Mo., this partial synopsis of the negative line of our debate at that place is given. James M. Bandy represented the Missionary Baptists; the writer, the Brethren.

In reply to the Baptist pretension to organic succession, it was shown that the Baptists lack the identity of the original church of Christ on many essential points, and that they do not hold the practice of any church that existed prior to the rise of the English Baptists in the seventeenth century.

Mr. Bandy claimed succession through two routes,—the English and the Welsh Baptists, but in each case his chain of succession fell at the feet of trine immersion churches. England got baptism originally from the eastern churches, which practiced nothing but trine immersion for seven centuries after baptism was introduced into England, and which, even to the present, rarely practice anything else.

In practice it was shown that the Baptists do not follow the apostles as they followed Christ (1 Cor. 11:1).

They reject the prayer veil, taught by Paul (1 Cor. 11:4-16).

They reject the anointing (James 5:14-16).

They reject the Christian salutation (Rom. 16:16; 1 Peter 5:14).

We read of only two kinds of ordinances, carnal and divine. The Baptists charge these apostles with setting up these three carnal ordinances, and they charge the apostolic churches with *observing* three carnal ordinances.

They reject the Bible means of regeneration and the new birth, pardon and membership (1 Cor. 4:5; James 1:18; 1 Peter 1:23; John 3:5).

They do not have the faith of John the Baptist (Mark 1:4; Luke 3:3).

They do not have the faith of Christ (Mark 16:16).

They do not have the faith of the apostles (Acts 2:38; 22:16; 1 Peter 3:20, 21).

They magnify water baptism and place it beyond or above Holy Ghost baptism. They place it above membership in the kingdom.

They place the sanction or voice of the church over an admitted child of God. They get the penitent into the kingdom before he can be "baptized into Christ." Thus they teach that there is one way to get into the *church*, his body, and another way to get into *Christ*, the Head of the body. They take the blessing of obedience from an admitted child of God, unless the Baptist church says he may obey Christ in baptism.

It was shown that the Baptist church is utterly destitute of Christian baptism. They practice a baptism not recognized in the general church for over 600 years after Christ. The challenge to disprove this statement was not noticed.

It was shown that single immersion was first introduced by Eunomius, a heretic of the fourth century, and no effort was made to disprove it.

Christian baptism originated with Christ, Baptist baptism with Eunomius. To suppose single immersion scriptural is to suppose that the gates of hell prevailed against Christian baptism from 100 A. D. to 360 A. D., during which time single immersion was unknown.

It was shown that the Baptists' backward baptism originated with the English Baptists and is not yet 400 years old, lacking 1,500 years of reaching back to Christ. The challenge to disprove these facts was not noticed.

When asked to give one author (theologian, writer or historian), who ever cited any scripture to prove the backward posture before the sixteenth century, Mr. Bandy made no response.

When asked to name one church or class of religious people before the sixteenth century, that practiced baptism as he does, he made no reply. Indeed it cannot be done.

On the design of baptism the Bible says it is "for the remission of sin," but Mr. Bandy said, "It declares remission." He said, "Christ was not baptized for the remission of sin." Then he was told, "Neither was he baptized because of remission, nor to declare remission of sin." If so, Christ was a sinner.

It was shown that the original church of Christ and the primitive church baptized "for remission," and that no church, prior to the sixteenth century, held the design of baptism as Mr. Bandy does. When asked to name one such, he was silent. If the Baptist position be true "the gates of hell prevailed" for 1,500 years.

FEET-WASHING.

On feet-washing it was shown that Christ instituted the rite, and enforced it as a command (John 13:14, 15), and to reject it is to reject the words of Christ (John 12:46) and to charge him with instituting and observing a carnal ordinance. The apostles, likewise, observed it as a religious rite (1 Tim. 5:10). Paul was the first, to teach it in writing, by about thirty-two years, and he declares he got it from Christ (Gal. 1:11, 12; 1 Cor. 14:37).

It is a part of the doctrine of Christ (2 John 1:9), but Baptists have no such doctrine. Christ said, "Ye ought to wash one another's feet," but Baptists say, Ye ought *not* to do so.

SYLLOGISMS.

1. Feet-washing is a doctrine of the church which Christ established.
2. But Baptists have no such doctrine.
3. Therefore they are not identical.

1. A church, scriptural in practice, obeys the commands of Christ.
2. The Baptist church rejects this command of Christ.
3. Hence not scriptural in practice.

1. Jesus gave feet-washing as a religious ordinance.
2. The Baptist church rejects it as such.
3. They reject the ordinance of Christ.

1. Jesus and apostles taught and practiced it as a religious ordinance.
2. Baptists refuse to teach and practice it.
3. Hence the Baptist church is neither identical nor scriptural.

LORD'S SUPPER.

Jesus instituted the Lord's supper along with other ordinances (John 13:2; Luke 22:15, 16, 20). The apostolic church observed it (1 Cor. 11:20, 21, 33; Jude 12; 2 Peter 2:13). But the Baptist church has no supper at all.

1. Christ instituted the Lord's supper.
2. The Baptist church rejects it.
3. Hence it lacks this identity.

1. Apostolic church had a feast or supper.
2. Baptists have no such feast or supper.
3. Therefore not Apostolic in practice.

1. Those who take away, by suppression, from God's Word, subject themselves to its penalties (Rev. 22:19).
2. Baptists take away the Lord's supper.
3. Hence they subject themselves to the penalties of God's Word.

COMMUNION.

Jesus instituted communion at night (John 13:30). The apostolic church observed it at night (Acts 20:7-11; 1 Cor. 11:2-23).

Baptists keep it in daytime. They have "changed the ordinance." Jesus joined feet-washing, the Lord's supper and communion together, but Baptists part them asunder and reject the two altogether.

1. Jesus instituted communion at night.
2. But Baptists keep it in daytime.
3. Hence they have "changed the ordinance."

1. A church that changes or rejects the ordinances of God is not the church of Christ.
2. But Baptists change and reject them.
3. Hence the Baptist church is not the church of Christ.

FINAL PERSEVERANCE.

1. To affirm final perseverance is: (a) to affirm that one may be good enough for heaven but not good enough to belong to church here. He may make up part of the family (the bride) in heaven, but may not belong to the body (church) here. (Ex., excommunicated members.) (b) To affirm that a saint has less power than a sinner. Sinners may stray away and *never* return, but a saint, by this doctrine, cannot do so. (c) To justify a Christian in sin. He may do all manner of sin and evil and yet be saved. (d) To destroy the free agency of saints. They cannot do evil enough to shut them out of heaven. Before conversion they could send their souls to hell by sin, but now they cannot avoid salvation. They may be as wicked as the devil wants them to be, and yet be the children of God.

2. To affirm final perseverance is: (a) To deny the force of those scriptures which teach rewards and punishments (Matt. 16:27; Rom. 2:6; 2 Cor. 5:10; John 5:28, 29). (b) To deny those scriptures which teach the possibility of apostatizing (1 Thess. 3:2, 5; 2 Peter 3:17; Heb. 4:11; 12:15-17).

3. Paul taught the possibility of apostasy (Heb. 6:4-6; 10:26-29; 1 Cor. 3:16, 17; Rom. 14:20; 1 Cor. 8:11-12).

4. Jesus taught the possibility of apostasy (John 15:1-6; Matt. 5:13).

5. The Spirit teaches the possibility of apostasy (1 Tim. 4:1, 2).

6. A case in point: God's chosen people fell and were never restored (Heb. 3:11-19). They were examples to us (1 Cor. 10:6, 11).

7. A prospective case (1 Tim. 5:11-13).

8. A probable case (Gal. 5:4).

9. How a saint may lose heaven (Rev. 22:18, 19).

10. Actual cases of apostasy: (a) No. 1, Judas (Psa. 69:25; 109:8; Matt. 10:5-7; Acts 1:20, 25; Luke 22:1, 3; Matt. 26:2; Mark 14:1; Matt. 27:34; John 17:12). (b) No. 2, Simon Magus (Acts 8:13-20). (c) No. 3, Hymeneus and Alexander (1 Tim. 1:19, 20). (d) No. 4, Followers of false prophets (2 Peter 2:1-21). (e) No. 5, Sardis and Ephesus churches (Rev. 2:4; 3:1-5).

Much more was said, and might now be said, showing the weakness and fallacy of the Baptist doctrine, but let this suffice. The reader is referred again to the report of my moderator, Bro. C. A. Lentz, for other points of interest.

This is written at the request of the Brethren at Avery, Mo., to meet a similar article, put out and circulated by the Baptists there. I hope it may be a help to honest inquirers, and that it may, in its way, honor and glorify God, and in some way magnify the Truth.

River Bend, Colo.

FAITH.

BY JACOB FUNK.

THE whole structure of Christianity rests upon faith. It is the foundation of man's spiritual aspirations and desires; the essence of his worship; the promoter in his actions. Without faith churches become a hollow mimicry, a prodigious sham.

Faith surmounts all difficulties, silences all criticism, denounces all sham. It revels in persecutions, becomes stronger in the hard trials and turns seeming defeat into glorious victory.

It is the first step in the bringing of man to his God. The only thing man realizes in the presence of his Creator is his undone condition. We hear the great prophet, when he had seen the Lord highly exalted and lifted up, exclaim: "Woe is me for I am undone." Likewise the publican, when in the attitude of prayer, said, "God be merciful to me a sinner." So the multitudes, on the day of Pentecost, cried out, when brought face to face with their guilt, "What must we do to be saved." It is this confidence, that he is in the presence of God, that causes man to recognize his unworthiness. He who does not believe in a Savior, cannot repent of sins committed.

Faith is taking God at his word. The teacher tells the pupil that marks, made a certain way, are called "A," another way, "B," etc. The child can, by no set of reasons, see why such is the case; but it is simply the height of folly for the pupil to place himself in the hands of the teacher and then refuse to believe what she says. I tell my boy that there is a place called

Chicago. He has never been there; he cannot reason why there should be such a place, but, having confidence in my word, he believes that there is a place called Chicago. The time may come when he may go there and walk upon its streets. Then his faith in my word will become personal knowledge to him. So the man who, in his sins, hears the voice of the Master saying to him, "Believe on the Lord Jesus Christ and thou shalt be saved," must simply take him at his word. He cannot reason as to why this is so. He may take the scripture, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and he can begin to reason as to why this is so, but he only reasons in circles, for he must finally come back to the simple declaration that "Christ Jesus came into the world to save sinners."

Faith in God is evidenced in doing what he says. The instructions to Noah concerning the ark were: Material, gopher wood, pitched within and without with pitch; windows, one; doors, one. The average twentieth century "Christian" would have had no small argument with the Lord concerning this ark. Material too light, paint an unreasonable color, windows too few for proper ventilation, doors not enough to admit so many animals. But not so with Noah. Believing that God knew what was wanted, he built the ark according to specifications and saved himself and family. To have changed the plans in the least would have resulted in this not being God's ark but Noah's folly. It is simply a slam on divinity to call the Bible God's Book and then refuse to do as it says. He who leaves out a part of the Book, or adds to it, in any way, cannot call the mutilated Book "God's Book," for it is not. God has given to us just the Book that he wanted us to have, and has placed in it just the things that man needs. It is perfection. To add to, or detract from it, in any way, is to make it imperfect.

I believe in baptism and show my faith by being baptized. I believe in feet-washing and again faith is evidence by washing my brother's feet. I cannot honestly claim to believe in these things unless I do them.

To know that the thing we are doing is the right thing, and to do it with all our might, brings us into that relationship to God where "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

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THE LATER EDUCATION OF MOSES.

BY JUSTUS H. CLINE.

We do not know just how old Moses was when he was taken from his mother and made a member of the royal household. Probably it was in late youth or very early manhood, or, perhaps, much earlier. But this makes little difference, as the work of his early training, under the evident care of his mother, was complete. The time has come when the work of the complete training of the intellect must be begun, and let us think of this as having been accomplished while a prince, in favor at the court of Egypt. It meant much for the intellectual development of Moses that he was adopted by an Egyptian princess. This would not only mean that he was a prince but also that he was a member of the priestly caste, in whose hands rested the educational and intellectual condition of the country.

Since he was a prince and a member of the priestly caste, his education was certainly of the nature of that, usually given to young men of his rank. There is no need here to dwell on the learning of ancient Egypt. Nearly everyone knows something of her great universities, her philosophy, her art and architecture. The learning of ancient Egypt is not a thing to be despised even today. We are told, in the New Testament, something of the height of intellectual development to which Moses attained while a prince. All the wisdom of the ancient Egyptians seemed to be embodied in this remarkable man. Philosophy, history, mathematics, astronomy, law, literature, medicine, military tactics, as well as other lines of intellectual culture must have occupied important places in the process of the education of this young man. His intellectual training must have been as thorough as could be gotten in that day.

After the schooldays of Moses had ended he must have entered into some vocation fitting a prince of so great a country. We do not know what this was. There is a tradition that says he was a soldier. We are told that he was "mighty in word and in deed," besides being "learned in all the wisdom of the Egyptians." He must have, therefore, had considerable practical experience with public matters before his fatal killing of the Egyptian and his flight to the land of Midian.

The third period of the education of Moses begins with his slaying the Egyptian, which resulted in his enforced banishment from the land and court of Egypt. He was, at the time, about forty years of age. The incident shows us that he had not forgotten that he was a Hebrew and that he yet loved his people.

This third period is as long as the other two combined. While all three great stages in the education of Moses were essential in making him the efficient leader and lawgiver that he became, yet it seems that the third was the most important. This educational training was gotten in a strange way and in a strange place. It was in the deserts and mountains of the East, through which he was to lead his people. The fact that he learned the geography and character of the country, was important, but not the most important.

It was a great change, from the position of a man who was "great in word and in deed," in the land of Egypt, to that of a lone shepherd among the dark, basaltic mountains of Sinai. Here, however, was his great opportunity,—the one of his life. He was alone. He could never hope to return to his princely position in Egypt. He had a love for his people and his people's God. This God was in Midian as well as in Egypt, and what better opportunity would a mind, such as Moses had, find to commune with this God, and to plan his great scheme of government and the establishment of a nation of his downtrodden people? A mind, such as Moses had, could not be lonesome amid such scenes. We think of this period as the one of his contemplations when he, in reality, found the God of his people, and learned the will of that God regarding them and the important fact that it was his mission to lead them to freedom and to a position where they could fulfill their national mission, and establish the religion of the God of Abraham, as the future religion and blessing of mankind.

After forty years of shepherd life in the land of Midian, the last course of his education was complete. He had gone to Midian a fugitive prince,—an exile. He returns to Egypt a far different man,—a conquering prince, bearing the credentials of Jehovah, the God of the universe. He had been a servant of Pharaoh. He was now greater than Pharaoh, for he had, in the desert, been born into Jehovah's great leader of Israel, and the lawgiver of mankind.

Evanston, Ill.

THE HEALING POWER.

BY JOHN E. MOHLER.

In different localities there is much interest taken in various forms of healing without medicine, massage, magnetism, or manipulation of bones or muscles. The method is variously called mental healing, suggestive therapeutics, divine healing, or spiritual healing. There is sometimes much rivalry between the several methods, and often bitter condemnation of rivals by each other. Cool-headed reasoners, however, seem to find a common ground of operation among them all, and ascribe the secret of success in all alike to be strong faith in the healing power, be it God or mind. No one who is informed doubts the power, and some go so far as to declare that nothing is impossible to it. Christian Science is growing in adherents by leaps,—principally because of the manifestation of the healing power, or faith, in it.

Now, in view of the fact that humanity is hungering for healing of body as well as soul, and that healing centers are being formed, here and there, in increasing numbers, with results that cannot be denied, what shall be the attitude of the Christian church toward the question of healing without medicine? The propriety of this question arises from the fact that to the church has been given the power of healing, first and greatest of all. And that, unless she awakens to her power and revives it, she will shortly become a back number, even surpassed by the world in this very work. And the world of science will claim the glory of it all, while the church is helpless to glorify God in the healing power.

The question is a most vital one. We may give it all up by repeating the statement that "the day of miracles is past." Or we may say, like a wise man of old, regarding the healing power we see in the world, "If it be of God it shall prosper. If it is not of God it shall fall to naught."

Now if the power of healing had not been committed to the church, and if it had not been practiced by the church in her days of greatest power, we might be justified in passing the question thus, but as that is not the case, I cannot see how any Christian, who is alive and devoted to the church of God, can lightly behold the power of the church, in healing the body, being surpassed by the world, or the glory of healing being ascribed to the human mind, when both the power and glory belong to our God. Whether or not present-day healing is of God, the very suggestion that science is doing what the church should be doing, should cause us to stop and think.

And if science becomes a successful rival of the church in healing lines, one can anticipate a loss of power in the church, to convict of sin, which is fearful to contemplate, for if healing, which is delegated to the church, be surpassed by the world, how readily may the church be doubted in her power of releasing from sin, through Christ's name? When the people doubted Christ's power to forgive sin, he sought to prove his power by healing the body, as the world could not do. But if science may heal where the church is helpless, how natural will it be, then, for the sinner to doubt the church's place or power in the soul's salvation?

Now I want us to look at this subject squarely, without doubt or prejudice. For I know, I *know*, I KNOW that the power of God is in the world to heal, as much as it has ever been. I know times have not changed since the days of Christ, any more than his Gospel has changed. It is the same old Gospel, and there is the same power over the enemy. We have just as much right to preach a different Gospel as we have to preach a different power from that of the olden time. God has joined the two together and let no man rend them asunder. The Holy Spirit never said that the days of miracles are any more in the past than they were in apostolic days. Only men have said this, and their very admission of it is all the evidence necessary, to show that they have no power, for they have no faith.

The whole trouble is with men. The times do not demand less healing power than then. Signs were no more needed in those days of comparative simplicity than in these days when the mind of man is reaching out for exaltation equal with God. Mighty works are needed *now* more than then, to convince the world of God, if there is any difference.

No, the trouble is with men,—not necessarily their faith alone, but in other ways the laws of spiritual power are violated, for there are laws besides the possession of faith. It was so in Christ's day. Some healing was declared impossible without fasting and prayer. Crucifixion of self was necessary. So was the confession of faults in the days of the apostles. Getting a right heart was necessary.

And thus I might go on and enumerate law after law of spiritual power which is absolutely ignored in the church today, in many, many instances. But the laws of spiritual power are so numerous that I cannot now refer to them. They are being totally overlooked or trampled under foot. I know it is being done through ignorance, but the power of healing is lost, notwithstanding. It is just as essential not to violate the laws of the Spirit, if we would have spiritual power, as it is not to violate the laws of nature if we would have power in the natural body. And some of the laws of the Spirit are almost universally violated, even among devout persons. That is why we have not the healing power in the church.

On the other hand, scientists are learning, more and more, the laws of nature, and, through obedience to

them, powers of mind and body are being seen as never before. Let there be knowledge, and care accordingly, regarding the laws of the Spirit, and the power of healing and conversion will advance to the glory of God, that the world will suddenly gape in astonishment.

Let there be no condemnation of the various healing movements which some of us may have observed, but which have died out. Rather let us consider what laws of the Spirit were operative when the movements were the most successful, and what were violated when they passed away. It is not a sure sign that God was not in them, that they died. It is more likely that the laws of the Spirit became ignored or abased, and then God departed from them, as he always does.

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WHEN WARS WILL CEASE.

BY H. A. BRANDT.

At a time when national budgets show that the army and navy expenses are ever on the increase, the lovers of peace are naturally made to wonder when the science of war will take its place among the forgotten arts. Yet there is hope in the very fact that the perfection of this cruel art will also bring about its extinction by a sort of *reductio ad absurdum* process. In fact, every improvement in the machines of war, or those that may be perverted to its use, is but a step toward peace, for as war becomes more destructive, its enormous economic waste becomes increasingly apparent. This may not be the noblest ground for objection to war, but it is certainly the most eloquent one in these days of rank commercialism. That those interested in the conservation and development of the resources of our country, even such men as the president of the great Rock Island Railway, are beginning to point out the needless waste of public revenues spent for war equipments, that might have been used to build up the resources of our land, and in that way constitute a more potent defense than fleets and armies, is certainly a hopeful sign.

Men are also beginning to appreciate something of the crime of war, and not only do they count the tremendous economic waste that results from the needless slaughter or maiming of the flower of manhood, which latter is doubtless responsible, in a large measure, for the physical decline of the race, but they are also beginning to see that it is morally wrong. A growing sense of the value of life, which is tending to do away with capital punishment, is bringing nations to a realization of the fact that war is nothing short of wholesale murder.

That the curse of war should plague the nations until the day when its last argument is refuted on the ground of economic reasons, is certainly not a compliment to Christians. True Christianity denounces and forbids war from objections based on the highest moral ground, but the majority of professed Christians have fallen so far short of any conception of this, the greatest of all arguments against war, that they have allowed themselves to take part in, and even to advocate war as a necessary evil.

But since criticism cannot remedy the mistakes of the past, we shall hope that a growing sense of the economic waste of war will bring the Christian nations of the world to realize the fact that economic objections to war are not to be compared to the moral arguments against this barbarous institution that has been handed down to us with no other excuse for its continuance than that it was once the fashion for men to kill each other on slight provocation. That wars will cease, is doubtless only a question of time, but meanwhile every earnest Christian has a splendid opportunity to lend his fullest sympathy in behalf of every just cause, looking toward the extinction of this monstrous relic of the past, that men call war.

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DO WE GRASP ITS MEANING?

BY A. HUTCHISON.

Jesus said to his disciples, "Ye are the light of the world." Matt. 5:14. I often wonder if we, who profess to be his disciples now, comprehend the magnitude of the position we occupy? As a helper, to enable us the more readily to grapple with the relation we sustain to the world, he says, "A city that is set on an hill cannot be hid." This is equal to telling us that the world will see us. Not only will it see us, but it will be affected by seeing us. Therefore "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. This will show us that an influence will follow.

In view of this fact Paul gives us a helpful hint. He says, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world." If the church walks or lives as the world, the world can see no light, hence the importance of a purely Christian life.

We should also notice that the world can see the dark, as well as the light side of our life. Jesus says, "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23. How very careful we ought to live!

There are so many helpful lessons in the Bible, that we should never think of giving up. Dan. 12:3 says, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." This is spoken of the wise, but let us notice what type of wisdom will meet the case. Jesus says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." Matt. 7:24. Psa. 111:10 says, "The fear of the Lord is the beginnning of wisdom: A good understanding have all they that do his commandments." Do and know, is safe.

Again we have Jesus saying, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This is the way to learn about the doctrine. But how shall we know Christ? 1 John 2:3 says, "And hereby we do know that we know him, if we keep his commandments." This is the way to know Christ. But what is it to know God and Christ? John 17:3 says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Blessed knowledge!

Since there is one body, or church, which is the body of Christ, we should study carefully our relation as individuals, for as individuals we can only fill the place of an individual. The body as a whole, independent of me, may be all right, and I, as a member of the body, (by profession) may miss the crown of glory because of individual unfaithfulness. 1 Cor. 12:27 says, "Now ye are the body of Christ and members in particular." As a whole, we are the body of Christ; as individuals, we are only members. If all are faithful members, all is well.

MIDDLE IOWA DISTRICT MEETING.

A week of meetings in the Des Moines Valley, Iowa, church was refreshing to every one who took part. It only prepared the membership for the love feast on Saturday evening, Sept. 18. The examination service was most spiritual,—some fifteen pouring out their souls to God in prayer. Within a few paces of this spiritual joy was a dear aged sister, Eld. Samuel Goughnour's wife, sick unto death. A mother in Israel, a "mother" to every one who knew her and especially to her neighbors and friends, her suffering and her near departure added much to the solemnity of the occasion. But though she called the Lord to come, he saw fit to wait until the following Wednesday to give her a glorious deliverance. On Monday a man, well on in years and an invalid, was received into church fellowship, and on Monday evening, at the close of the services, a young lady stood for Christ. This, in brief, records some of the blessings of a week, so pleasantly spent in this congregation.

Tuesday morning, in company with Eld. W. E. West and family, a number went to attend the district meeting of Middle Iowa, to be held in the Iowa River church. We were cordially met by Bro. Frank Wheeler, bishop of the church. At the elders' meeting, in the afternoon, was manifested a spirit of reaching out in the work of the District in a most commendable way. A spirit of advancing men and promoting means was all I saw, and it was an inspiration to note this body at work.

On Wednesday morning the District convened in business session. Bro. W. H. Lichty, of Waterloo, Iowa, conducted the opening exercises. Bro. C. B. Rowe, moderator, Bro. A. M. Stine, writing clerk, and Bro. W. E. West, reading clerk, made up the organization. This District elects all officers by majority vote with the ballot system, and counts the ballots quietly. During the time of the voting the congregation engages in singing. It certainly added to the spirit of the meeting greatly, without retarding its progress one moment.

After roll call of the churches Bro. John Zuck, member of Standing Committee for the past year, was called upon to report his trip. He briefly told of the meeting at Harrisonburg, spoke of the arduous labors, and suggested to the meeting that people of advanced years grow weary in such work. He urged the District to send young men, sound and active, for the best men that each District can put forth are needed to meet the demands of the church today. I was much pleased with this phase of the meeting and would commend a similar procedure by any Districts, not having a report from their representative to Standing Committee.

Bro. W. E. West represents the District next year, with Bro. I. W. Brubaker as alternate.

The committee on ministerial distribution made some noble confessions to the meeting, and the District can count on something done this coming year, unless they forget their promises. Sister Ella Royer, Sunday-school secretary, submitted a very good report. Bro. Irvin Haughtelin succeeded his father (resigned) on committee to hold District property.

Three queries were before the meeting, but none of them for Annual Meeting. First was aggressive steps on temperance work. Brethren S. B. Miller, A. C. Snowberger and A. M. Stine serve on three, two and one-year terms, respectively. Child Rescue and Orphanage work was strongly endorsed and Brethren H. C. Erb, S. B. Miller and A. M. Stine are a committee to report plans to next district meeting. The third query asked that the business, including all reports to be brought before the meeting, be printed. This was granted and next year all reports of committees, trustees, and all queries, must be sent to Bro. A. M. Stine, Adel, Iowa, by Sept. 1, who will have the business printed and sheets sent to each church, so they can see beforehand what is coming up. All committees were authorized to change their time of meeting to conform to this new method.

Verbal reports from Bro. T. A. Robinson, at Muscatine and Bro. A. C. Snowberger, of Des Moines, were made on their mission work. Bro. W. E. West was reappointed on the Board.

The meeting lasted till after five o'clock. At 2:10 business was suspended and the meeting engaged in a season of prayer, Bro. John Zuck leading, in behalf of Eld. Diehl, of Panora, Iowa, who at that time was being laid away to rest, and for Sister Goughnour, whose spirit, at about that time, though unknown to the meeting, was taking its flight to a better world. A most commendable act on the part of the meeting.

They do things in Middle Iowa, not only now and then, but every time they come together. The evening was a missionary meeting. It began at 7:30 and closed at 10:15. In that time a missionary address was delivered and about $1,200 raised, $800 to apply to the needs of the Old Folks' Home, near by, and $400 for a "Ministerial Distribution." That means to push things. A young minister is going to be helped at Bethany. A number of members from Northern Iowa were down, and the spirit of the meeting so moved upon them that they pledged over $100, in addition, for the Home. A splendid offering, but the best the Lord still had in waiting. Bro. I. W. Brubaker, whose heart is always sensitive to the appeal for a world-wide salvation, said he could not feel good without making two invitations,—one for some unsaved one to come forward, and the other for some young brother or sister to offer himself or herself to the general mission work of the church. "Why do you wait, dear brother," was sung, and forward came a young sister Hines, giving the church her hand for missionary work. Prayer, praise and thanksgiving filled the house and no one wearied of the session.

Thursday morning the Sunday-school, Christian Workers, and ministerial meeting went into session with young Bro. Robinson, of Muscatine, as moderator, and Sister Ella Royer as clerk. The meeting was so brimful of enthusiasm that speakers begged for the floor, and I was sorry that I had not planned to stay for the afternoon session.

Near by the Iowa River meetinghouse is the Old People's Home of Northern, Middle and Southern Iowa. I spent a few moments within its walls, noted its appointments, and viewed its surroundings. Thirteen dear souls are members of this home, who, while old and feeble, certainly have a comfortable resting place where, for the few years still allotted unto them, they may wait the call to their heavenly home. Large farms and larger hearts for hospitality are characteristic of the people of Middle Iowa and I praised God for the joy of mingling among them once again.

Galen B. Royer.

Elgin, Ill., Sept. 23.

Many Christians are far too suspicious of youthful piety, and they make it more difficult for a child to enter the Church than an adult. But it is the devil's work to stand between a pious young soul and its Savior. We firmly believe in child-conversion, and we see no reason at all why Jesus Christ should not be one of the child's very earliest friends.—Rev. J. Ossian Davies.

THE ROUND TABLE

DOCTRINE.

BY DANIEL NISWANDER.

PAUL tells Timothy that the time would come "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers." 2 Tim. 4: 3.

Why, so, Paul? Answer, Because their ears are itching to hear something else. They are tired of doctrine, and they shall turn away their ears from the Truth, and shall be turned unto fables. Brethren, these conditions are upon us today and what shall we do? Shall the Church of the Brethren stop preaching doctrine? Did Paul so instruct Timothy? Let us see.

In the verse preceding the one quoted he says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and *doctrine*." In the tenth and sixteenth verses of the preceding chapter he also mentions doctrine. In Titus 1: 9 Paul says, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." Titus 2: 1 says, "But speak thou the things which become sound *doctrine*."

Perhaps there was a time, fifty or sixty years ago, when our Brethren were on the extreme in preaching doctrine. Some of the old brethren seldom preached a sermon without touching on baptism or some of the ordinances. But now I fear, sometimes, that we are drifting somewhat with the popular churches in this respect, and are going to the other extreme. If it was necessary to preach doctrine in Paul's time, it certainly is at this time. Especially should doctrinal sermons be preached in localities where the faith and practice of the Church of the Brethren are not generally understood.

In preaching doctrine our ministers should be very careful not to "throw clubs" at other denominations. Simply tell what our faith and practice is, and give the scripture to prove our position. Do not try to pull down any one's spiritual house, but try to show that we have a better one. Then, if any become convinced, invite them over. All this, however, must be done in a mild and friendly manner. Tell them that you are thankful that we are living in a land of religious liberty. Above all, live up to what you profess. By all means, let us have more doctrine!

Caldwell, Kans.

THE TRUE LIGHT IS NECESSARY.

BY JOHN WOODARD.

DID you ever notice a potato that had sprouted in a dark corner of the cellar? Did you notice how pale and sickly it was, and how quickly it became a sturdy sprout, with a deep green color, after it was brought out into the sunlight? Had it remained in the dark, probably, it would soon have shriveled and died.

The potato is what the botanists call a green plant. Green plants cannot live without sunlight. If you place them where they get light from one side only, they will turn towards the light. Put them where there is but little light and they become sickly. Keep them in the dark and they soon die. Not only must they have light but it must be sunlight. Other light will not do. The spiritual part of man is like a green plant. It must have the light of the "Son." It will die if deprived of it.

Look at the heathen who have never heard the Gospel. They are like the potato in the dark cellar, so are the children, raised in the slums of our cities. Spiritually they are pale and sickly or dead. We must bring them out into the light of the Son, so that they may become strong and healthy. We can do nothing for those spiritually dead. Once they were pale and sickly, but still alive, but now it is too late. We have waited too long. We can usually tell the dead potato plant from one that is only sickly, but not so with the spiritually dead. We must take them into the light, along with the pale and sickly, and we will know they are dead only when they fail to respond to the "Sonlight."

Some people have no use for religion. They think science, philosophy, and literature, is all they need. Well, that is all right for the intellect, but it will not feed the soul. It is the wrong kind of light. This is shown by some intellectual giants that are spiritually dead. The soul can no more live on science and philosophy than a green plant can live within the rays of a tallow candle. The green plant must have the sunlight and the soul cannot live without the "true Light which lighteth every man that cometh into the world."

Columbia, Mo.

PREPARING FOR HEAVEN.

BY IDA M. HELM.

PERHAPS we do not take pleasure in being chastened, but do we ever stop to consider the significance of the chastenings of the Lord? Paul says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 6. At present the chastenings do not seem joyous, but grievous and we may wince and lament, but in reading sacred history we find that the most eminent of God's children were afflicted most. We should look at our trials and chastisements in connection with the plan of salvation. There are thorns and steep hills in the way, the sun is beating fiercely and the stones are cutting our feet. Opposition and affliction seem too great for us to bear, and we wish we might go home some other way. God knows what is best for us, and our wishes, if gratified, would often prove a curse to us. God sees the bright jewel that is contained in our souls, and he wants all the dross removed that the pure gold may shine forth. So it is necessary that he gives us what *seems* to be affliction. This, while unpleasant to endure, "afterward yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Since not to be chastised is a sign of bastardy, we ought to rejoice in chastisement.

Ashland, Ohio.

WHAT ARE WE DOING?

BY FLORENCE H. MYERS.

HE was the *kindest* father! The children remembered when every night, as father and mother retired, they first knelt by the bedside and the dear father, with his arm around the little mother, united with her in praise and prayer to the dear God who had given them home and children. They remembered, too, when father worked every day and how he kissed mother and each of them good-bye as he left home for his work.

But *now*,—only a few years later,—all was so different. What had caused the change? THAT LICENSED SALOON in the little village of less than two hundred inhabitants.

He was the kindest HUSBAND, FATHER, NEIGHBOR,—kind to the *friendless* and *fatherless*. There was not a home where sickness or death had entered where this kind man was not found helping. But, again, how different! What had caused the change? *Four* licensed saloons in a town of less than seven thousand inhabitants! Is it possible that our *fathers* and *brothers*, our boys and girls, must be sacrificed to make the brewer and the saloonkeeper rich? May we not *pray* more effectually and then *do* more to answer our prayers by putting our *hearts*, our *heads*, and *hands* to work?

Huntingdon, Pa.

THE EVE OF LIFE.

BY EDGAR M. HOFFER.

How often have we stood at the bedside of some dying one? We have wondered how it is with his soul. As we all draw near to life's end, we should think along this line occasionally. Sometimes the dying ones see the glory beyond, and tell us that all is well. But we cannot tell how the dying one feels. David said, "Yea, though I walk through the valley and the shadow of death, I will fear no evil, for thou art with me." Some live in the world for a long time; others for only a short time. Life is sometimes compared to a day. In the morning we start out, hopeful of a bright and clear future, but we meet many adversities. How pleasant it is for the aged pilgrim, as he nears the end of life, after passing through many storms, to meet a lovely end, and then he can depart in peace.

"How sweet the hour of closing day,
When all is peaceful and serene!"

Elizabethtown, Pa.

BORROWED LIGHT.

BY A. D. LAIR.

THE moon has no light within itself. Its light is a reflection from the sun. When the earth gets between the sun and the moon, there is an eclipse and the moon gives no light. Christ is the Great Light of the Christian world. We borrow our light from Christ. Then his light is being reflected in us. If we let the world get between us and Christ it will shut out the light from us and our light will become darkness. Christ said, "If therefore the light that is in thee be darkness, how great is that darkness. But let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Mexico, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 10, 1909.

THE SAVIOR AND THE SINNER.

Acts 9: 1-19.

Words of the Sinner.

I. **"Who art thou, Lord?"** (v. 5).—This was the first step in Saul's conversion. "No man can say that Jesus is 'the Lord,' but by the Holy Ghost." 1 Cor. 12: 3.

II. **"What wilt thou have me to do?"** (v. 6) was the second step, and the right order too. We must know "who" he is, before we can know "what" we are to do. We must be made one with Christ before we can be one with him in "yoke" service. Matt. 11: 29.

III. **Saul was "three days without sight"** (v. 9).—There waiting in the darkness he surrendered pride of birth as "of Israel"; ancestry as "of Benjamin"; nationality as "an Hebrew" (Philpp. 3: 5); position as "a Pharisee" (Acts 26: 5). In this we have the third step.

IV. **"Whereupon I was not disobedient."** Acts 26: 19. He who meant to ride into Damascus as a leader (v. 2), was "led" "as a child to obey" (v. 8).

V. **"He arose and was baptized"** (v. 18), and was saved (Mark 16: 16; Titus 3: 5); and brought into the church or family of God. John 3: 5; 1 Cor. 12: 13.

Note.—Have I experienced this great transformation? Conversion leads, sometimes, through darkness and struggle. It is not easy to give up self and sin; but if given up, freedom, and power, and joy follow.

PRAYER MEETING

For Week Beginning October 10, 1909.

THE NEVER-FAILING ASSURANCE.

John 5: 24.

1. **An Anchor to the Soul.**—Out on the stormy sea of life, while danger threatens, how cheering to have something to depend upon that is both sure and steadfast! We need not be at a loss. The Lord has made ample provision. We need but lay hold to secure the promised blessings. Heb. 6: 19.

2. **The Sure Foundation.**—Other things may fail, but the "foundation of God," as revealed in his Word, "standeth sure." 2 Tim. 2: 19.

3. **God's Word as a Builder of Character.**—"Able to build you up,"—just what each one needs to be really useful. Satan seeks to pull down and despoil; the Lord wants each one of his children to be strong to resist, and able to do a mighty work. Our best efforts are needed. Acts 20: 32.

4. **God's Word a Mighty Weapon Against the Adversary.**—Christ, who "in all things was tempted like as we are, yet without sin," warded off the tempter with the all-powerful weapon, "It is written." The best of us are but weak as a child if we fail to use the "Sword of the Spirit." Heb. 4: 12.

5. **God's Word Profitable unto All Things.**—There is no condition in life when God's Word does not meet our every need. In our sunniest hours its blessed truths add to our joy, and in the days of darkness it comes to us with a message of cheer. 2 Tim. 3: 16; 1 Peter 1: 10.

6. **God's Word as an Unerring Guide.**—In the world there are many who claim to be leaders, but they are only "blind leaders of the blind." God gives us the "sure word of prophecy" that we may "take heed" to it "as unto a light that shineth in a dark place." 2 Peter 1: 19-21.

HOME AND FAMILY

THE VALUE OF A SMILE.

SELECTED BY ELLA DASSDORF.

The thing that goes the farthest
Toward making life worth while,
That costs the least and does the most
Is just a pleasant smile,
The smile that bubbles from the heart
That loves its fellow-men,
Will drive away the cloud of gloom
And coax the sun again.
It's full of worth and goodness, too,
With manly kindness blent;
It's worth a million dollars
And doesn't cost a cent.

Jones Mills, Pa.

WHAT IF IT CAME TRUE?

BY ELIZABETH D. ROSENBERGER.

"Oft, as I leave my home for daily duties,
A sudden strange foreboding fills my heart;
Turning I gaze upon its homely beauties
While foolish fancies start:
Fancies of flaming walls, of mournful embers,
Of funeral ashes waiting my return,
And all the sadness of bereft Decembers
Comes as I pause and yearn."

It was almost ten o'clock and Sister Somers was busy mending. But then she was used to sewing until ten o'clock at night,—that did not trouble her,—but some other things did. There were seven children upstairs asleep and she pondered wherewithal they should be fed or clothed during the coming winter.

She had paid thirty-eight cents a pound for butter that day. She had asked for twenty cents worth of meat to boil, and what a little bit of meat had been given her! Flour was very high and milk was nine cents a quart. Everything was advancing excepting Pa's wages. She was afraid they might take a drop or he might lose his job. Men were being turned away from the factory every day; what would they do if Pa had no work? "If we only did not have so many children," sighed Sister Somers. "We could get along with only one or two, but when there are seven to be fed and clothed! And we want them to have a better education than we had. I don't see how we are going to get through; I am so tired tonight."

Her head dropped on the table before her and almost instantly she was fast asleep. The next thing she was conscious of was the shrill cries of one of the children, "Oh mother, mother, come here, the baby is sick!" Swiftly she ran up the stairs to the little crib where the baby always slept. Jennie, the oldest girl, was there before her. "Go for the doctor, Jennie," said the mother as she saw the baby choking, gasping for breath. Then she took the poor little sufferer in her arms and tried to soothe him. He grew steadily worse. Would the doctor never come? She thought he was dying and with a bitter moan of anguish she drew him to her breast.

That moan awakened her; she lifted her head and saw the same old sitting-room, a torn blouse was in her lap. What had happened? She was only half awake and wholly dazed by her bad dream; not until she had gone upstairs, and seen the baby sleeping peacefully in his crib, could she fully realize that it was only a bad dream. Then with what a thankful heart she continued her sewing, happy in the thought that the band was unbroken, not a child was missing.

The next morning, Sister Somers told her husband about her vivid dream of the night. He noticed she was kinder and more patient than usual. He often sat dark-browed and silent during meal-time, fearing the soft tread of the wolf outside of the door. Together they felt that they could trust God for the future, for, surely, he would sustain them. To just such burdened ones as Brother and Sister Somers, Jesus comes saying, "All ye that are weary and heavy laden, come unto me and I will give you rest. Let not your hearts be troubled." But alas! we pray, "Give us this day our daily bread," and straightway forget that our Heavenly Father has anything to do with it. Or we grow anxious to see a storehouse or granary filled with food for years to come, and if the supply is short we worry.

There are places in the Alps so dangerous that the guides always caution travelers not to speak or sing, or even whisper, for the faintest breath might start some delicately poised avalanche. There are men and women walking under such a load of care and anxiety, that a single whisper of blame or discouragement causes them to sink under the load. Let it be ours to give the word of courage and strength. True love is compassionate and helpful, ready to aid such as Brother and Sister Somers, if it should be necessary. We are doing God's work when we bring a smile to sad lips or kindle the fires of hope in dull eyes. You know it is a rather sad world for some folks,—the girl at the desk, the man working beyond his strength, the parents who have too little money for their needs. Do something towards jeweling their lives with gladness.

They will not trouble you long. Children grow up,—nothing grows so fast as children. It was but yesterday that the boy was playing with a top and ball. Now he is a man; no more childhood for him or for us. Life has claimed him. A house full of children composes as powerful a group of motives as ever moved heart or hand. "Train up this child for me. I will require him at thy hands" says God to every parent who receives a child. The children are your treasures; love them while you can, be patient with them. Do not forget how desolate the house would seem without them, how you would long for a voice that is still, if death should claim one of your family.

Covington, Ohio.

WHAT IS A SMILE?

BY J. G. ROYER.

The dictionary tells us that a smile is a silent laugh: the expression of pleasure by the countenance. One writer defines a smile as a facial rainbow, indicating, by the radiance of the countenance, that there is a reign of sunlight ahead; that the clouds are things of the past.

Man is the only being with a facial smile. Some animals have the equivalent in that they voice their smiles. Some have the art of expressing a sunny disposition by the movement of the body, as in the case of the lamb; or by the wiggling of the tail, as in the case of the dog. But man alone smiles facially, and it has been said that "He is the most of a man when he most doth smile."

Whatever may be true of the smile, as an index to character, there is no question as to its beneficial influence on the world and in the world.

In my reading I have recently come across the following: A team of eight fine American draught horses was taken through Europe, winning first prize at every exhibition. One reason assigned for it was that these horses had from colthood been in the hands of men who wore a smile. "Disposition is contagious," said the owner. "A smile of the hostler puts gloss on the hair, flesh on the bones, strength in the muscles, gentleness in the disposition, and courage in the effort of the team."

At a State Fair in the Northwest the same breeder had taken first prize many years for one strain of milch cows. After the award, another breeder, who had striven for first prize for several years, and always won second money, said to the winner, "You have some knack that I can never get." "It may be the fact," said the winning breeder, "that no one ever swears at my cows. Not that cows have any religious sensibility about profanity, but I have noticed that a smile doesn't accompany an oath, and smiles add a trifle to the amount of milk and to the per cent of butter fat." Need I say more? "The Lord reigneth: let the earth rejoice." "O, serve the Lord with gladness."

Mt. Morris, Ill.

HE MOVED TO THANKSGIVING STREET.

I knew a man whose name was Horner; he used to live on Grumble Corner. (Grumble Corner is a cross-patch town.) This man was never seen without a frown. He grumbled at this, he grumbled at that. He growled at the dog and growled at the cat. He grumbled at morning, he grumbled at night, and to grumble and growl was his chief delight.

No matter how hard his wife might try to please her husband, with a scornful eye he would look around, with a scowl at something, and begin to growl. He grumbled so much at his wife that she began to grumble as well as he. All the children, wherever they went, reflected the parents' discontent. If the sky was dark and betokened rain, then Mr. Horner was sure to complain; and if there were never a cloud about, he would grumble because of the threatening drought.

One day, as I loitered along the street, my old acquaintance I chanced to meet. His face was without the look of care, or the ugly frown he used to wear. I met him next day, and I met him again, in melting weather and pouring rain; when stocks were up and stocks were down, but a smile, somehow, had replaced the frown.

It puzzled me much, and so, one day, I seized his hand in a friendly way, and said, "Mr. Horner, I should like to know what has happened to change you so?" He laughed a laugh that was good to hear, and told the story, calm and clear.

He said, with none of the old-time drawl, "I have changed my residence, that's all."

"Changed your residence?"

"Yes," said Horner; "it was not healthy on Grumble Corner, so I moved; it is a change complete; you will find me now on Thanksgiving street."—*Laura Pinkard, in Farm Journal.*

A PATHETIC SCENE.

"I am not Mrs. Nation; I have no hatchet; I am not crazy." These words came from the lips of a Lewis woman, as she met her husband face to face in a hotel bar-room the other evening, says the *Lewis Pilot.* They were directed to the bartender and the loungers, as the former handed the woman's husband a glass of whiskey. She continued: "That man has not done a day's work this winter, and I am worn out trying to support him and the rest of the family. I want to know if something cannot be done to keep him from destroying his own life and starving his family?"

The woman was thin and pale. Her lips quivered as she spoke. Her frail body could hardly stand the strain of the unfamiliar environment. As she finished, the little girl by her side burst into tears. The bartender took back the whiskey, the abashed husband stood with bowed head, and one by one the loungers left the room. Presently the bartender, gazing at the poor woman, solemnly vowed that the man should not drink at his bar again.

It was a pathetic scene; it was the last resort of a desperate woman. As she left the hotel with her husband and the little girl, there was a lesson too painful for any pen to picture.

SISTERS' AID SOCIETIES

DONNELS CREEK, OHIO.

The sisters of Donnels Creek church met March 3, 1909, and organized a sisters' aid society for six months. Sister Minnie Smith was elected president; Sister Hettie Barnhart, vice-president; Sister Lida Baldwin, treasurer; the writer, secretary. We held fifteen meetings, with an average attendance of thirteen. The enrollment is twenty-eight. In these six months $19.21 was received, of which $5 was given as donations by brethren and sisters, besides some clothing and material for clothing, given by some of the sisters. Amount expended, $11.63. Balance on hand, $7.58. We made fifty-one aprons, dresses, prayer coverings, etc. We want to do more and better work during the next six months.—Margaretha J. Smith, Sec., R. D. 4, New Carlisle, Ohio, Sept. 16.

LINCOLN, NEBRASKA.

The sisters' aid society of Lincoln was reorganized Oct. 15, 1908, with Sister Caroline Brown, president; Sister Shively, superintendent; Sister Anna Gabel, treasurer; the writer, secretary. From Oct. 15, 1908, to Aug. 19, 1909, we held sixteen all-day meetings and two half-day meetings, with an average attendance of eight. We made two comforters, quilted five quilts, made eighteen prayer coverings, fifty aprons, and ninety-eight bonnets. Two bonnets, one apron, one prayer covering and one comforter were donated. Balance on hand at last report, $37.87. Received for work and by donations, $55.64, making a total of $93.51. Expenses: Painting and papering the parsonage, $20.28; plumbing, $42.65; matting and calico, $13.99; sundry expenses, $9.99. Total, $86.91, leaving a balance on hand of $6.00.—Lillie Treadwell, 665 S. Twentieth Street, Lincoln, Nebr., Sept. 18.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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At the next Annual Meeting, Tennessee is to be represented on the Standing Committee by Bro. P. D. Reed.

Bro. Wm. Lampin closed a series of meetings at Milledgeville, Ill., with twelve accessions to the church.

In the Mount Union church, W. Va., a protracted meeting closed Sept. 12, with five applicants for membership.

Our correspondent at Mt. View, W. Va., reports twenty-three accessions to the church by confession and baptism.

At Pleasant View, Va., fourteen put on Christ in baptism, as the results of a series of meetings, held by Bro. W. K. Conner.

Bro. J. G. Royer is in the field again, conducting a series of meetings at Ottumwa, Iowa. From there he may go to Warrensburg, Mo.

During the late revival at Pyrmont, Ind., conducted by Bro. C. S. Garber, ten made the saving confession and were added to the church.

At a revival in the Emanuel church, Va., six young people came out on the Lord's side, and are now numbered with the believers at that place.

The district meeting for Northern Indiana is to be held in the English Prairie church, near Mongo, Oct. 7. The elders will meet Oct. 5, at 2 P. M.

The Hebron Star for July, contains the catalogue for Hebron Seminary, Nokesville, Va. A good faculty is given, with Bro. I. N. H. Beahm, president.

Bro. V. C. Finnell reports a very pleasant visit with the members at Mount Morris over last Sunday. He attended the Union Sunday-school meeting.

The ministerial meeting for Southern Missouri and Northwestern Arkansas, to be held in the Fairview church, Douglas County, Missouri, is announced for Oct. 20.

Until Oct. 20 Bro. D. M. Click may be addressed at Harper, Iowa. After that date he will be at his home, Grand Junction, Colo., and should be addressed accordingly.

Next week, Tuesday, Oct. 5, the ministerial meeting of Northern Illinois and Wisconsin will be held in the Yellow Creek church. The district meeting is to convene the day following.

At the late district meeting of Middle Iowa Bro. W. E. West was chosen a member of the Standing Committee. A good report of the meeting will be found on page 629, this issue.

We had a short call from Bro. J. F. Appleman just as we were closing these pages. He has arranged to give all his attention to evangelistic work, and from now until February his time is fully taken up. He may be addressed at Plymouth, Ind.

Should there be any members living in or near Gary, Ind., they will please communicate with E. E. Eikenberry of that place.

Bro. P. S. Miller is to serve as regular pastor of the church at Roanoke, Va., and is to devote all of his time to the care of the flock.

On another page we are publishing the program for the ministerial and Sunday-school meetings of Northern Iowa, Minnesota and South Dakota, to be held near Hansell, Iowa, Oct. 7 and 8.

Bro. Galen B. Royer reports some pleasant meetings with the Brethren in Middle Iowa. He attended the district meeting, held in the Iowa River church, and on page 629 has something to say about what was done.

The new church, located six miles south of Larned, Kans., is to be dedicated Oct. 3, Bro. Edward Frantz conducting the service. This service is to be followed by a series of doctrinal discourses, covering a period of three weeks.

Bro. L. H. Eby, of Payette, Idaho, writes us that Canyon County, the county in which he resides, recently voted dry by a big majority, in the local option election. He says that there is much joy among the temperance people.

Bro. W. I. T. Hoover, whose place of residence has been changed from Bridgewater, Va., to Union Bridge, Md., and who should be addressed accordingly, writes that the College at Union Bridge has opened with an increased attendance over previous years.

A few reports from churches will not appear in print for the reason that the writers fail to affix their names to what they send for publication. One writer gives only his initials. Let it be borne in mind that we never publish anonymous communications.

We have the program for the Sunday-school, Christian Workers' and ministerial meetings of Southwestern Kansas and Southern Colorado, to be held at Rocky Ford, Colo., Oct. 17, 18 and 19. The program will appear later.

We are requested to announce the ministerial meeting of Middle Pennsylvania for Nov. 17 and 18, to be held in the Lewistown congregation, in the church on Shaw Avenue, Lewistown. Further notice is promised when the program is ready.

As the fruits of a series of meetings, held in the Locust Grove church, Johnstown congregation, Pa., by Bro. David M. Adams, thirteen persons were gathered into the fold. The meetings began Sept. 4 and closed the 19th, nineteen sermons being delivered during the time.

The Brethren of Oregon, Washington and Idaho make much of their Bible school work, and are looking forward with a good deal of interest to the term to be held at Centralia, Wash., beginning Nov. 25, and closing Dec. 22. The work will be in charge of Bro. B. F. Heckman, of Chicago.

The new church on Sell Street, Johnstown, Pa., was dedicated Sept. 19, Bro. D. W. Kurtz delivering the address. The building is said to be admirably suited to religious work. The auditorium will seat nearly 1,000 people, and there are eleven rooms for Sunday-school classes. With accommodations like these the Brethren in the West Johnstown congregation ought to do some splendid work.

Many of our correspondents, when reporting the results of elections held for ministers, fail to give the full name and address of those chosen. Here is a letter that we would recommend as a sample for those reporting such information:

Copemish, Mich., Sept 18, 1909.

Brethren Publishing House, Elgin, Ill.

This is to certify that Bro. H. A. Weller, of Copemish, Mich., was called to the ministry Sept. 11, 1909, and is now entitled to any or all books put out by the Gish Fund for Brethren ministers.

Yours in Christ,

C. H. Deardorff.

From a number of congregations we are receiving reports, giving the names of the elders in charge. In some instances a list of all the congregations in a State District are given, along with those in charge. We ought to hear from every congregation in the Brotherhood, for, as near as possible, the list should be complete.

In Rev. 2:12 we read of a message being sent to the church at Pergamos, one of the Seven Churches of Asia, but *we* hardly expected to receive a letter from the place. Still we have one bearing date of Sept. 9, written by Bro. W. R. Miller. His communication is to appear next week, and we are certain that it will be read with interest.

During the late missionary, Sunday-school and district meetings of Tennessee, held in the Beaver Creek congregation, there were seven applicants for baptism. This is the kind of news we like to hear. Why not do more evangelistic work in connection with our district gatherings? This would certainly be in keeping with the New Testament spirit.

Bro. Geo. L. McDonaugh graced the Messenger sanctum a few days ago,—the first time for nearly a year. We asked him where he had been all this time, and he said, Everywhere but at the Publishing House. Well, he is a busy man, never stops long when he drops in, but is the same genial and pushing railroad man that he has been for the last twenty-five years.

In a communication from India, dated Aug. 27, we are told that Bro. S. P. Berkebile was then in the hospital at Bombay, seriously ill. As no word has since come to us by cablegram, he has probably passed the crisis and is improving. In case of a death among any of our missionaries, it has been arranged for the news to be immediately transmitted to the secretary of the General Mission Board. We are acting on the presumption that no news generally means good news.

We have received notice of the death of Bro. John W. Diehl, of Panora, Iowa, who passed into the spirit world Sept. 20, at the advanced age of seventy-five years. Bro. Diehl united with the church in 1856, served as a deacon, was called to the ministry, and finally ordained to the eldership. While not so widely known in the West as some of our other elders, he was a faithful shepherd and served his Master well. By his death the church loses a very earnest and worthy standard bearer. We glean this information from a letter written by Bro. J. D. Haughtelin, who promises a more extended sketch of his life and labors.

Bro. Eli Yourtee, of Weverton, Md., an elder widely known in Maryland, has passed to his final reward. On a lovely Sunday evening, Aug. 22, his spirit took its departure, and a few days later the shepherd, who had done much for the flocks over which the Holy Ghost made him overseer, was laid to rest in the Manor cemetery. Bro. Yourtee is said to have been a very devout man, one who feared God, and did much for those entrusted to his spiritual care. He was seventy-five years old when he died, and though ready to respond to the call to come up higher, he still felt that he would like to remain longer, and do more for the cause he loved so much. He died in the faith, loved and respected by all who knew him.

One of our exchanges says that some elders, referring to those of his own church, "talk more about hogs than they do about Christians." By this he means that they give more attention to the raising and feeding of hogs than they do to the feeding of the flock entrusted to their care. This is a rather severe charge to bring against men who have been called of the Lord "to feed the church of God, which has been purchased with his own blood." But when we see men, though they be ministers, who seem to be more concerned about the things of this world, than they are about the church of God, we have some reason for questioning their divine call. Men who support themselves, while preaching the Gospel, must give needed attention to secular matters, but they should not lose interest in the Master's work. In fact, the man who is called of God to feed the Master's flock will make that the chief concern of his life.

A POPULATION of one million Jews are said to reside within twenty miles of the City Hall in New York,—more than may be found elsewhere on the Western continent. There is no other spot on earth where so many Jews can be found, being one-eleventh of the entire Jewish population of the world. This means one-fifth as many Jews as are in Russia, one-half as many as are in Austria-Hungary, four times as many as reside in the British Isles, ten times as many as are in Palestine, and twenty times as many as dwell in the city of Jerusalem. It is suggested that a condition of this sort would appeal to the Apostle Paul, were he living at this time. He would go to New York, hunt up the Jews and preach the Gospel in their synagogues. How much he would accomplish we have no way of knowing, but he would be certain to convert some of them.

BRO. LEVI RAFFENSBERGER, of Franklin Grove, Ill., the most aged elder in Northern Illinois, closed his long and busy life Sept. 23, at the age of over ninety-one years. He is the last of the aged and devout elders of the Rock River congregation to pass into the spirit land. We met him for the first time thirty-three years ago. He was then diligent in the ministry and in the work of the church, and seemed always interested in the things pertaining to the kingdom, but about a dozen years later found it necessary to withdraw from the active duties of life. For several years he has been entirely blind, and had to be cared for by kind relatives and friends. Last Sunday Bro. P. R. Keltner conducted the funeral services, and his remains were then laid to rest in the Emmert cemetery, near where the Annual Meeting was held in 1865. We are promised a more extended notice for publication.

THE POWER TO HEAL.

WE have not one word to say against Divine healing. God has as much power to heal today as he ever had, and is just as willing to raise up the sick as he was when the Master walked the earth and performed miracles, but we do stand opposed to making the Lord's work, in restoring the sick to health, an excuse for rejecting some of the commands set forth in the New Testament. The mere fact that a man can restore the sick to health, without the use of medicine, is no proof that he is called of God to teach a part of the Gospel and ignore the rest. So far as the Divine element in relieving the afflicted is concerned, we see no difference between faith, medicine, food, exercise, climate and fresh air. All the healing properties, found in medicine, were put there by the Creator, and all man can do is to administer the remedy which God has thus made. This is true of the food we eat, as well as the air we breathe. The virtue all comes from God and not from man. One may even be cured by faith, and, unseen by mortal eye, God, as a loving Father, may put forth his hand and remove disease. This Divine manifestation has been going on for ages, sometimes through the instrumentality of man, and sometimes without it.

Some men, through whom this power has been manifested, became exalted, and used their power in self-interest, instead of in the interest of the kingdom. All such men were brought to naught in due time, and what has happened to those in the past will happen to others in the future, if they do not "love God and keep his commandments." By men who seemed to have marvelous power over diseases, some of our members have been led astray, and discovered their sad mistake only when it was too late. What has happened in the past, along this line, can very easily take place in the future. It may not be safe to trust man, but it is safe to trust God and the Bible, and we are sure that the man who has his heart set on teaching and obeying the all things set forth in the New Testament, is not going to allow himself to be "carried about with every wind of doctrine."

AT EDUCATIONAL CENTERS.

MR. HAROLD BOLCE, in *The Cosmopolitan*, says that he spent two years studying the conditions in the American colleges, and discovers that the moral teaching in a number of them is decidedly dangerous. Speaking of some of the professors he says: "They teach young men and women, plainly, that an immoral act is merely one contrary to the prevailing conceptions of society; and that the daring who defy the code do not offend any Deity, but simply arouse the venom of the majority—the majority that has not yet grasped the new idea. Out of Harvard comes the teaching that 'there are no absolute evils' and that the 'highest ethical life consists at all times in the breaking of rules which have grown too narrow for the actual case.'" Not long since one of the professors of the University of Chicago was reported to have said: "There can be and are holier alliances without the marriage bond than within it. Every normal man and woman has room for more than one person in his heart." Acting upon these suggestions, hundreds of young men, who move in good society, and stand well with their home people, have chosen the immoral life, and what more can be expected at institutions where this kind of teaching is done over and above board? Scores of young men, who, if not on the road to ruin before entering some of the popular universities, get on it while there, and have no conscientious scruples about the unclean life they live. With such baneful influence going out from great educational centers, what kind of society are we to have in this country before the close of the present generation? Candidly, it would seem hardly safe for the average young man to undertake to complete the university course. A young minister once told us that the only way he got through without wrecking his faith was to go through on his knees. Another one, after trying it a while, paid his bill and went home, saying, that he had seen and heard enough to disturb his mind for years. Not all schools are as bad, but one thing is certain, so far as the MESSENGER is concerned, not the tenth we see in print concerning some of the popular universities has yet been told.

OLD HOME WEEK.

THIS seems to be an age of home gatherings. We have the home returning of the private families, of the children, to the old homestead, the place where father and mother lives. It is a great pleasure for children to return, occasionally, to the place and home of their childhood days, and, for a day or more, live over again the scenes of childhood, of young manhood and womanhood,—to enkindle afresh the father and mother love, and flood the old home with the peculiar joys that come and are experienced at such meetings. Many of us have passed through such experiences, while many there be who, because of early deaths in the family, have never experienced feelings thus produced,—the fatherless and the motherless! Orphans they are and deserve the love and sympathy of those who, because of this kinship, have been more fortunate. A true father's direction and care, and a mother's love are things that cannot be too highly prized.

Then, too, we have the larger family reunions, including all the families of one special name or kin. Of these meetings we have quite a good many. They are helpful in keeping unsevered that which the tie of kinship keeps bound together. Anything that keeps human ties united, is worthy of consideration, as it is this feeling that develops the true idea of life as we should live it, and tends towards that spiritual kinship which makes every one his brother's and sister's keeper. In it we have germinated love seed that is truly said to be the greatest thing in the world.

As we enlarge this thought we have in our towns what, of late years, is called "Old Home Week." This means a special time appointed by the citizens of the different towns to send out special invitations to former residents of the town, to return on a visit to their old home place, to enjoy their hospitality, see their old friends and the growth and improvement that have been made during their absence. And so it is that we are now in the midst of Huntingdon's "Old Home Week."

Almost a year ago preparations were begun for this occasion, and as a result we have among us a large number of strangers from many of the States, and the town, as a whole, is trying to make them welcome and feel at home while with us. This is manifesting a very happy spirit, and is as it should be. The Old Home Week began very properly on Sunday by holding special services in all the different churches, with a pressing invitation to the incoming strangers to attend these services. When it was possible, the visiting ministers, who had at any time been citizens or pastors of the town, were invited to fill the pulpits. Our churches were well filled with hearers at the different appointments of the day, and some excellent sermons, suitable for the occasion, were preached. This was making a good start, as to start in anything with God is safe and right. And as a good beginning promises a good all-through occasion, we are made to hope for a good week throughout.

Of course we must expect that Satan will continue his old practice of walking up and down, to and fro, and being present when the sons of men come together; that he practices his Satanic arts through the minds and hearts of men, who are not as well established in works of righteousness as was his servant Job. There is always a large class of this kind, who are clamoring for a good time, as they estimate good,—carousing and frequenting the saloons, pool rooms and such places as give them an opportunity of parting with their hard-earned wages without anything of value in return for it. Why such things are so, is one of the problems of life that is exceedingly hard to solve in the light of reason or good common sense. Why any rational man or woman should barter away all his prospects for a pleasant and successful future for a few hours or days of animal pleasures, is exceedingly hard to understand, indeed; and yet, so it is and so it will continue to be, as long as Satan is allowed to dictate the course in life, to be pursued by our young people, as well as the older ones. Why? Indeed, why spend your money for that which is not bread? There is no sane reason that can be given. It is one of the unreasonable things that men and women persist in doing because they either are not capable of reasoning, or do things against their better light and judgment.

There is an inspiration connected with an occasion of this kind that cannot be appreciated by those not directly associated with it. To get into the true spirit of it, we must remember how we have felt on our return to the old home after, perhaps, years of absence; to wander around through the old house where our boyhood days were spent, go into the bedroom where we slept and enjoyed our boyish dreams, see the old pictures on the walls, walk around the house, into the garden, admire the "posy bed" with its lilies, tulips, pinks and the yellow "smoke pipes," interspersed with pretty beds of thyme, rue and sage. Then the trees in the yard,—"Why, mother, how these trees have grown since I left!" How sweet it is to be back again to the old home! Yes, it is a pleasure that stirs the soul and awakens the dearest emotions of our hearts.

Well, these are some of the experiences that are enjoyed during the Old Home Week. It really gladdens our heart to see the aged fathers and mothers, as they go up and down our streets, pointing out the places they knew, telling who lived here and there, where they are now, naming the children, to whom married, where they are, the changes that have been made and a hundred other things that might be named. Yes, these are all occurrences that are extremely interesting to the aged ones, and form pictures that cannot be painted with pen nor brush.

If such are some of the joys that flood in upon the heart and mind in the Old Home Week here, what will be the joys of the home gatherings in the City of our God, where all of his children will meet, not for a few days or a week and then go away again to return to the old routines of life with its burdens, toils and disappointments, but to "fix up" in our mansions, which our Father has prepared to be all our own eternally. No wonder that we are told that it has never entered into the heart or mind what God has prepared for the children that love him.

Yes, my beloved, it is worth while to be a child of God. We can well afford to give to him our best days, our best efforts, our whole life and our deepest affections.

Soon many of us will receive the invitation to come home to the Father's house in the Golden City. Let us be ready when the Master calls! H. B. B.

WANTED—A CREEDLESS CHURCH.

MEN profess to be seeking salvation. For that reason they become members of churches. One would naturally suppose that in so vital a matter as the salvation of the soul no one would want to take any risks, but would want the best. That is the general policy of men in their business affairs. When a house is insured, care is taken to see that the insuring company is reliable. It is good to do this, for otherwise when the fire came and burned the house there would be a total loss of the house, and in addition all the premium money that had been paid in. In such an event there is sorrow and disappointment. Possibly there is no way to build a new house, and as a result the family is homeless.

To be without a home here, to be deceived in our hopes of having the means to build one in case of need, is bad enough; but how much worse it is to be disappointed with reference to the heavenly home! By working a few years we can usually secure the means to build us a house if we have lost one. But it is not so with the spiritual house. There is only one chance to secure that, one lifetime in which to build it; and, if we fail, the loss is eternal—we must dwell in the outer darkness where there is weeping instead of in one of the many mansions prepared for the faithful.

One would think that when there is so much at stake, every care would be taken to guard against a mistake, to make sure that one's title is perfect. But, as a matter of fact, men are more careless when looking up their title to their heavenly inheritance than they are in looking after a small house or plat of ground. Doesn't it seem foolish to be so greatly concerned about the temporal? Isn't it sinful to be so careless about the eternal?

In going from one place to another, if the road is strange, we inquire before setting out, and we often stop men on the way to ask them whether we are on the right road. So much are we concerned when there is nothing vital at stake. At first it was that way with the pilgrims on the journey from earth to heaven. They frequently consulted their Guidebook, a book of absolute authority, and went according to its directions. But after a time men began to have opinions of their own. They could not see the reason for something commanded, and they would not obey. Other men could not see the reason for other things, and they ceased to obey all the truth.

This has been going on ever since, until now the body having the least of the Word in its creed is best liked by a great many. They are determined not to be subject to the higher powers; they are wise in their own conceits; and yet they know nothing, have not even begun to learn the first principles of the law of Christ. But still they hope for salvation, they claim to be on the right road, though they know they have deliberately made the Word of God of none effect in their lives and teachings.

There is much said against creeds. If there could be a church without a creed it would be popular, no doubt. But there cannot be such a one. The creed is only the belief, and a church without a belief is an impossibility. The talk and the writing against doctrine and creed are sinful. Without a creed no one could tell whither the church was going, for the creed is as the pole star. Yet we do know that the church with little or no creed is not headed toward heaven. We have God's Word for that; and he is true in spite of the opinions and assertions of man.

There is danger of our being affected by this opposition to doctrine. But we must not be, for to turn away from it, to fail to teach and live all the doctrine of Christ, is to miss the goal and be castaways. We have entered upon the third century of our life as a church. The need of a primitive church is as great as it ever was in the history of the world, and we need to pay diligent heed to the things which we have heard and believed, or we shall let some of them slip. We have taken a stand for the Gospel, for the faith and practice of the apostolic church; and that stand we must keep until the end of time. So only can we save ourselves and those who hear us.

This demand for a creedless church is not from above, but from beneath; it is not from the Father, but from the world; and we know that the world passes away, and the lust thereof. We dare not let it affect us; we dare not let it move us from our course. When we keep the whole counsel of God we may rest in perfect peace, for no real harm can come nigh unto us. It doesn't matter what man demands; God's laws are immutable. When a person says he can be saved without a creed, he is a liar, and the truth is not in him. We have the Bible for that, and the Bible is the one safe guide for man to follow.

For centuries the battle has raged round the cross; the devil and his angels have fought against the host of God, but have not prevailed. Men have entered the conflict, some on one side and some on the other. The struggle becomes fiercer as the end approaches; and seemingly more and more go over to the enemy of their souls. Yet the result is not in doubt. The hosts of evil are doomed to utter defeat; and in these hosts will be found the men who profess to be Christians and yet refuse to obey God—the men who want a creedless church and who say their way is better than God's.

G. M.

TO BE SETTLED IN THE MIND.

IF a woman believes at heart in that which is plain and becoming, this simplicity will work its way out through the organs of sense, as applied to the external life. When she selects or makes her garments, she will always labor to conform to the image she carries in her heart. She is not going to robe her person in costly array, or bedeck herself with ornaments and other indications of vanity and pride, while she carries in her soul the conviction that holy women should attire themselves in modest apparel, as the Scriptures say. If her convictions are on the side of plainness, these convictions will be seen in her appearance. She is not going to live the plain, simple life in the soul, where only God knows the real conditions, and then carry about on her person the most decided indications of pride. The devout woman may make mistakes, but she does not make this kind. It is just as natural for that sort of a woman to dress plainly as it is for her to breathe. To appear otherwise would, to her, seem unnatural, or out of place.

Such a woman will always find ways of attiring herself in modest apparel. If she must hire her fitting and sewing done, she will find some one who can do the work about as she wants it done. If the New Testament image of simplicity is well and intelligently fixed in her heart, and is a part of her mental and soul make-up, the practical part will be settled accordingly. There is no use talking about the woman, whose heart is filled with pride, dressing plainly. It is not her nature to do that way. It is one of the things that cannot be made a success. If there is pride in the heart, it will come to the surface in some form. If it does not crop out in one way, it will crop out in another. And when once out, and the fruits can be seen, there is no use apologizing for it by saying that the heart may be right while the decorating of the body is all wrong. Things never work out in that manner.

The problem must be settled with the heart. That is why Paul, in Rom. 12: 2, says that transformation must be brought about by the renewing of the mind. The whole question of plainness must be settled in the mind and not in the millinery store or the tailor shop. Settle it in the heart, and the clothes will take care of themselves. All of our preaching, writing and work, in the interest of New Testament simplicity in attire, should be directed at the heart. Get the heart or mind right, and the problem is solved and the question is settled.

THE SUNDAY SITUATION.

ONE of our patrons wishes to know whether a member can consistently run his creamery all day on Sunday, claiming that he must do so in order to keep the cream cool. What do our devout readers think about this question? What do our preachers and elders think about it? A minister drives over the hill, meets a large congregation in the meetinghouse at the cross-roads, and takes for his text, "Remember the Sabbath to keep it holy." He shows how the Jews were required to abstain from all kinds of labor on the Sabbath, and tells how we should have a still higher idea of the Lord's Day, which we keep in memory of the resurrection. His sermon is a fine one and would make a splendid impression, were it not for the fact that the creamery, up the road, a short distance, and owned by one of the well-to-do brethren, is running at the same time. We are not saying how such questions are to be disposed of, but what do real devout people think about conditions of this sort? Have we reached a period in our history when the Lord's Day must be eliminated from the calendar? Have the demands on us become so strenuous that, in order to keep soul and body together, we must work seven days in the week? Can our most influential members,—elders, preachers and deacons,—engage in a business requiring the running of their machinery all day Sunday, and can we point to them as splendid examples for the flock? Is this a good way to get the church ready for the coming of Christ? We are expressing no opinion, but what do our praying members think about the situation?

THE MEETINGHOUSE CLOSED.

WE have word from a congregation where the final restoration doctrine has been vigorously preached for several years, and the meetinghouse is now closed most of the time. The people have been led to believe that they will finally be saved whether they believe and repent of their sins or not. They were told that the loving Father is too much interested in his children to permit them, in the winding up of all things, to go away into everlasting punishment. Little was said of the justice that would be meted out at the judgment, while the torments of hell were not even hinted at. Instead of the people being warned to flee from the wrath to come, they were rather comforted in their sins. As the natural result of this kind of preaching the people of the community have made up their minds to get all the good they can out of this world. They care little for the religion of the New Testament and still less for the services in the old meetinghouse. Their children attend other meetings, and in the course of a few years the splendid influence the Brethren once had in that ideal community will entirely disappear, all because those on the walls of Zion failed to warn men and women of the punishment awaiting the wicked. But this is the history of the final restoration doctrine, the country over. There is nothing like it for putting church members to sleep. There is nothing about it to develop religious energy and a high type of the spiritual life. It takes all the religious aspirations out of any community where it is made a specialty in the pulpit, and is sure to induce church members to take their ease in Zion.

USING THE GOSPEL.

A CORRESPONDENT wishes to know what should be done when one brother sues another at law. He wants to know what the Minutes of the Annual Meeting recommend. We told him that a church does not need any Annual Meeting Minutes to tell her how to deal with a member who sues another. The Gospel on that subject is plain enough for anybody who can read. See 1 Cor. 6: 1-8. The Minutes are all right and proper in their place, but it is not wise to appeal to them for matters the New Testament settles in language too plain to be misunderstood. There was a time when the Brethren church had no Minutes, and they settled questions just as perplexing as some of those that disturb us now. Our policy has been to settle all church and individual matters by the New Testament, and appeal to the Minutes only in cases of necessity. We do not mean by this to underrate the value of our Minutes. Their primary purpose is to unify our people in their faith and practice, but if we can have this unity without the Minutes, all the better. The Minutes are intended to teach just what the New Testament contains, and if one can so employ the Word of God as to bring about the desired results, well and good. In fact, that would be the proper thing to do. The church that will make the proper use of the scripture, as applying to members going to law, will find little use for the Minutes. The only reason we have any Minutes on the subject, is because some congregation in the past failed to enforce this part of the Gospel, as it should have done.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
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L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Washington, D. C.
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Address,
General Mission Board, Elgin, Ill.

A World Missionary Conference.

June 14-24, 1910, a World Missionary Conference is to be held at Edinburgh, Scotland. Of the eleven hundred delegates, five hundred will be from the United States and Canada. It is the intention to have every missionary body and agency represented. There will also be delegates from the missionaries and native Christians in foreign fields. In many ways this gathering will afford the most unique means of viewing the representatives of all the nations of the world, assembled in the name of the one God, the one Gospel, and the one great aim. Missionary experts will be prepared to present various phases of mission work. There will also be addresses on missionary topics by the most eminent speakers of the world. Such a gathering, if kept within the limits as outlined, ought to be productive of excellent results.

Missionaries as Heroes.

There is a misconception in the minds of many otherwise well-meaning people, regarding the work of the missionary and the large amount of sacrifice and heroism often required. They think of the missionary as living a life of ease, when, in fact, he is giving all his vitality and strength to the work of teaching souls sunk in the darkness of heathenism. In more than one quarter of the globe the missionaries still carry their lives in their hands, and even in recent years many of them have died for their faith. In the Boxer uprising alone the names of more than two hundred missionaries were added to the roll of martyrs. The full details of their deaths and of the tortures which they suffered before they were allowed to die, will never be known, but the story of their constancy and courage has shown that they were heroes of undaunted determination. No, the life of the missionary is not "a flowery path of ease." Think of it, ye that are "at ease in Zion," and when you make your next donation to mission work, put a little touch of "heroism" into the gift that you lay on God's altar.

Getting Ready for a Series of Meetings.

This subject has been touched upon by several writers and has also been referred to in several ministerial meetings. It is of the most vital importance because the success or failure of a protracted effort is often decided by the condition of the membership ere the meetings begin. What can we do to bring about a successful revival? (1) Think about it every day. Get full of enthusiasm and let some of it go out to others. Give the "weather outlook" a rest, and forget about your pet ailments. If you can get a hundred people stirred up about the one subject of revival meetings, you will soon stir up the entire community. (2) Pray about the meetings every day. If you are really in earnest about the salvation of precious souls, you will anxiously plead with the Lord on your knees for an outpouring of his Spirit. (3) Get in especial touch with the unconverted. Show them your concern in a tactful way. (4) Bury all petty differences that may have disturbed the unity of the body. If there is to be an unbroken and unhindered communion of the Spirit from member to member, get rid of all obstacles. If "self" tries to assert itself, crowd it out by a fuller and more complete growth in grace. With our hearts aglow, and our lips touched with a coal from off the altar of God, the Spirit will have free access and do a mighty work among the unsaved of our communities.

Is There a Conflict?

Just now the various periodicals, in commenting upon the wonderful financial success of the late Edward H. Harriman, are discussing the fact whether a man can amass a fortune of over a hundred million, and do so along the line of Christ's teachings. It is generally admitted, in Mr. Harriman's case, that his methods were not dictated by the Golden Rule of Christ, by love of his fellow-men, or by regard for the law of the land. In carrying out his plans he crushed the friend and benefactor of his youth, Stuyvesant Fish. With Mr. Harriman business was a war that must be waged relentlessly, and friend and foe alike had to take the consequences. The question is asked: Can a man in our day do business and be a disciple of Jesus at the same time? Mr. Harriman, as a railroad magnate, did not pretend to exemplify the spirit of Christ's teachings, or even the most ordinary conceptions of human fraternity. Like many others, he was a church member, and, after a fashion, identified himself with the minor activities of his church, but his name was never connected with the great movements that work for the betterment of humanity. While it may be difficult to apply the spirit of Christ's teachings to the strenuous business activity of today, and while many, like Mr. Harriman, have failed in doing so, yet it is evident that the principles of Christ are not at fault. It is the duty of the Christian business man of today so to adjust his business that it conforms, in all points, to the high standard set by Christ.

Practical Mission Work.

There is now a small band of members located near Whitefish. They are desirous of a minister to locate among them, and offer to give five acres of land to a minister willing to come for five years, or ten acres to any one that will stay ten years. Deed will be made for a contract as above stated. This land is adapted to fruit-raising and gardening. That the Lord may send us a worker for his vineyard, is our prayer! For further information address the writer. Mary C. Davis.

Whitefish, Mont., Sept. 14.

Brethren Sunday-School Extension of Chicago.

We wish to report another soul born into the kingdom. A young lady, living near the mission on California Avenue, decided to walk with the Church of the Brethren, and has been baptized since our last report. The Sunday school continues with interest and, since we now have an abundance of teachers, the hitherto large classes will be more properly graded and our efforts towards more efficient work increased.

Bro. Myers brought a message, last evening, to an attentive audience, among whom were quite a number of new faces. Most of these promised to be with us again. At the morning service Bro. Wolf, of the Bethany Bible School, was listened to with interest. The lesson from the "Love Chapter," as presented, was worthy our consideration.

Although winter is still some months away, we are already having some calls from the needy for clothing. Any kind of clothing can be used to advantage, but at this time we are in special need of children's clothing for the ages from four to twelve years. We need, very much too, some garments for small babies. Anything in infant's wear will be appreciated. In sending clothing, always place your name and address inside the package, box or barrel, so that we may know to whom the receipt shall be sent. All gifts of clothing should be sent to the address of C. May Manners, 1639 South California Avenue. In all cases get a freight or express receipt from the railroad company, and mail to the address of the superintendent as below. Chas. W. Eisenbise, Supt.

1811 South Clifton Park Avenue, Sept. 20.

From Sunshine Mission, Colo.

This mission continues with increasing interest and prospects. Since our last report our Sunday schools have been reorganized and new officers elected.

A children's day and temperance program was appropriately rendered on the last Sunday in June. Attendance at Sunday school and preaching services continues good. A number of new scholars have been enrolled.

Feeling the need of spiritual strengthening of the scattered sheep in this great wide field of eastern Colorado, Sept. 4 a love feast was held at the home of the writer. At the appointed time our little band here (three excepted) and seven members from Arriba and Flagler, including Eld. Jacob Stambaugh and Bro. L. J. Redding (a minister), assembled in our home. Seventeen members, in all, enjoyed a very spiritual feast, and a season of worship together.

It being a very rainy day, especially in the evening, very few attended. For once in our life we had the rare privilege of entertaining the entire congregation,—thirty-four in all,—over night. Just how we spent the night, is best known by ourselves, and will probably never be forgotten. We had hoped to have the brethren preach for us on Sunday at our schoolhouses, but, owing to rainy weather, we had no preaching.

Prospects are favorable for other members to locate with us in the near future.

Pray for us, and when you pass this way call to see us. We shall be glad to welcome any loyal members among us. If you want a home, come this way. Plenty of room yet.

B. E. Kesler.

River Bend, Colo., Sept. 13.

Minneapolis Mission Notes.

Fall is here again, and with it return the children from their summer vacation or work. This is the time to expect an increase in Sunday-school attendance, and from all prospects in view we believe ours will be so.

Lately a number of brethren and sisters, passing through the "Twin Cities" have visited the Mission. These visits have indeed helped us. May others, passing through, thus remember us! At any depot in the two cities you can find the pastor's number and address in the Northwestern Telephone Directory." Call us up!

Among those who recently stopped were Brother and Sister Gable, of Lincoln, Nebr., Brother and Sister Long, of Garrison, Iowa, and Bro. A. G. Messer and family, of Grundy Center, Iowa. Bro. Messer is a member of our District Mission Board. These all spent a Sunday with us. Bro. Long is the third brother, besides the pastor, that has preached in the city for us in two years and a half, yet many of our Brethren pass through every year. While there are obstacles to contend with, there are also encouragements along the way, to cheer us on.

Our total Sunday-school enrollment in the main school, cradle roll and home department, is near one hundred. The average attendance for the year, thus far, in the juvenile department and "adult Bible class," is thirty-three. Attendance at preaching services for the year, eighteen. Fully 95 per cent of this enrollment and attendance is from families having no former connection with the Brethren church, and into these homes our workers are freely welcomed for prayer and scripture reading. We have a bright company of children in our Sunday school, who bid fair for useful lives. May we have the earnest prayers and any possible coöperation of God's people to help us carry on the work. Especially may those of our own District bear this in mind.

As means are supplied, we do considerable charity work. To those sending clothing we say, Be sure to send us the way bill of your shipment. Do not send us any women's coats or cloaks until further notice. If you contemplate sending clothing, perhaps you had better write us, to learn what would be most appropriate at the time.

May the members of our District bear in mind the coming winter means a heavier demand upon our funds for benevolent relief work, current expenses, etc.

Walter J. Barnhart.

1210 Twenty-fifth Avenue N, Minneapolis, Minn.

From Smyrna, Asia Minor.

I arrived at my journey's end on Wednesday at 1 P. M., just twenty-one days from Chicago. As I have written from Constantinople, I have but little to write from this place, other than that I am very grateful to our heavenly Father for his constant, protecting care, so graciously shown me.

On the ship on which I came from Constantinople, there was Mouctar Pasha, coming to Smyrna as Governor. It was he who dethroned the old Sultan last spring, and placed his brother on the throne. You remember, perhaps, that the brother and heir to the throne was in prison some twenty-five years.

Mouctar Pasha stands next to the Sultan in power, and the people here in Smyrna are expecting great things from his rule. He is a fine-looking Turk. I saw him frequently while on the boat, both in uniform and civilian dress.

I will remain here seventeen days; then depart for Jerusalem. Bro. Chirighotis is quite well, and will probably go with me to the interior next week, to visit the "Seven Churches."

This is the fruit season of the year, and such grapes, for size of clusters as well as grape, I never saw. They are of as fine flavor as it is possible to be. Then the figs are coming in, both fresh and also those sufficiently dry to pack. They are exceedingly luscious, both in the fresh state and otherwise.

These fine, large grapes I get ten pounds for nine cents,—less than a cent a pound, and figs about four pounds for a piaster, or a cent a pound. That is the price for fresh figs. Those that are ready for packing are, I suppose, a bit higher.

It is a little warm here,—about like August weather at home, yet the sea breeze makes it pleasant most of the day and night.

I have stood the journey very well, thus far, and am as well as any one could wish for, however, I get a little tired at times.

The political situation, in these parts, seems to be getting down to the normal conditions again. The Grecian trouble is about settled, and it is well. As the fig and raisin crops are very large this year, and constitute the main crop, most of the revenue, locally speaking, depends upon the abundance of these crops. Last year 100,000,000 pounds of figs and as many pounds of raisins were shipped from Smyrna, and this year the crop is thought to be as large, or larger, than last year. America takes about fifty per cent of the crop of figs.

W. R. Miller.

Sept. 3.

Missionary Meeting of Nebraska.

This meeting was held in the Afton church, Sept. 1, at 8:30 A. M. The principal topic discussed was "Soul Winning and Soul Saving." Eld. Levi Snell, from observation and experience, urged the necessity of winning souls that they might be saved for Christ. He impressed the fact that man is the agent whom the Holy Spirit uses to win sinners to Christ.

Bro. Daggett, from Kansas, emphasized the fact that every Christian is divinely appointed to take an active part in the great work of making salvation available to all. Bro. C. P. Hargleroad thought that a more thorough consecration, on the part of each individual member, was needed. Everything that a Christian is, or has, should be Christ's, to use for the spreading of the Gospel and the extending of his kingdom.

Bro. S. E. Thompson spoke of the necessity of rousing the people to the great danger the sinner is in. Comparing it to the danger of a family asleep in a house that is on fire, there is equal need of immediate action. In case of a fire we would rush up to the house and give the alarm. If they did not hear us, we would break in the doors or windows, and pull out the inmates.

In the general discussion it was suggested that Sam Jones' method of starting a revival was the best, that is, to draw a circle on the floor, kneel within it and pray God to revive everything within the circle. A soul, aglow with holy fire, cannot help but kindle others.

Edgar Rothrock, Scc.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley.—Sept. 12 at 2:30, Bro. Overholtzer, of Willows, Cal., our District Sunday-school Secretary, held an interesting meeting. Attendance was good and much enthusiasm was shown. Bro. Overholtzer is a wide-awake Sunday-school worker. He also addressed us in the evening, taking his text from 1 Cor. 6: 1.—Mrs. E. M. Wolfe, Macdoel, Cal., Sept. 15.

Long Beach.—Sept. 17, at 7:30 P. M. was our quarterly business meeting. There was not much business to attend to, but some talks were given to rouse us to greater diligence in doing the Lord's work. On Sunday Bro. Chemberlen, of Covina, was with us and gave us two excellent and helpful sermons. Sept. 26 we expect Bro. Snell to be with us. We appreciate the help of visiting ministers among us. On Saturday afternoon, a mother called at the church with her little girl, to inquire about our Sunday school, as she wished the little girl to attend. This was Paul's way of doing. Whenever he came into a new town, he at once looked for the place of worship. How our churches would be filled, if more people followed Paul's plan. We could use quite a number of this class of people, right here at Long Beach. —Susie Forney, 1219 E. Second Street, Long Beach, Cal., Sept. 20.

Pomona.—We met in council Monday evening, Sept. 13. All business matters were satisfactorily disposed of. We will hold our love feast the latter part of November, at which time we expect to have Bro. S. E. Yundt and wife, who have been spending the past year in the East, with us again; also a number of our Brethren from eastern points, who may be spending the winter here. We are sorry to report that Bro. J. W. Cline recently met with a serious accident while helping to build a house. He sustained a fracture of his arm, besides other injuries. Those contemplating a visit to California this winter, should come to Pomona. It is beautifully located, and is only three miles from Lordsburg.—R. C. Baldwin, 384 E. Sixth Street, Pomona, Cal., Sept. 20.

CANADA.

Pleasant Valley.—Bro. J. A. Weaver, of Bowbells, N. Dak., met with the members of this place at the home of Bro. J. N. Overhultz, on Saturday, Sept. 11, to organize a congregation. Our membership numbers twenty-seven, with Bro. J. N. Overhultz as presiding elder. At 7 o'clock, in the evening of the same day, we held our first love feast, which was enjoyed by all present.—Cora M. Brubaker, Medicine Hat, Alta., Canada, Sept. 16.

COLORADO.

Colorado City.—We wish to call the attention of the Brethren, especially those of this region, to the fact that the first love feast in the history of our mission is to be held Saturday, Nov. 6. We also expect to hold a series of meetings in connection with the feast. An invitation is extended to all to be with us. It is especially desired that all who come will previously notify Bro. Jacob Michael, 205 Jackson Avenue, Colorado City, Colo.—B. Hall Van Dyke, 1210 Wood Avenue, Colorado Springs, Colo., Sept. 18.

Denver.—Sunday morning, Sept. 19, the pastor gave us a sermon on "A Sure Foundation." 1 Cor. 3: 11. After the close of the meeting one was restored. In my last I should have stated that Bro. L. F. Love was elected delegate to district meeting, with Bro. A. C. Root, alternate.—Emma Root, 1109 S. Washington Street, Denver, Colo., Sept. 20.

Notice to Southwestern Kansas and Southern Colorado.—The coming district conference, to be held at Rocky Ford, Colo., will convene as follows: Saturday, Sunday and Monday, Oct. 16, 17, 18, will be occupied by the Sunday-school, Christian Workers' and educational meetings. Tuesday, Oct. 19, is the Ministerial day, and upon Wednesday, Oct. 20, the regular business session meets. Rocky Ford is on the Denver branch of the Santa Fe Railway, only twelve miles from the main line at La Junta. A good representation is desired.—J. Hugh Heckman, Clerk, Colorado College, Colorado Springs, Colo., Sept. 20.

IDAHO.

Payette.—Lately we have enjoyed the labors of ministers from abroad at Fruitland. Aug. 15 Bro. Peterson, of Weiser, labored for us. Aug. 22 Eld. Jesse Shamberger, of Missouri, wife and daughter, were present, Bro. Shamberger giving us two sermons. Sept. 5 Bro. Stanley Gregory and wife, lately from their home at Sunnyside, Wash., were with us and gave us a good sermon in the morning, which was preceded by a talk to the Sunday school by Sister Gregory. They are now attending Bethany Bible School in Chicago. The above-named ministers also labored in the Payette house.—L. H. Eby, Payette, Idaho, Sept. 15.

ILLINOIS.

Mt. Vernon congregation met in council at the Pleasant Grove church, Sept. 11. Bro. John W. Harshbarger was chosen as our elder until further notice. Bro. Daniel Ulery and wife were chosen as delegates to the district meeting. It was decided to hold a series of meetings, beginning Saturday, Oct. 30, and closing with communion services Nov. 13. Bro. M. Smeltzer will do the preaching.—Robert C. Wells, Sheller, Ill., Sept. 23.

Notice.—Those coming to the district meeting of Southern Illinois, to be held Oct. 26-28 in the Macoupin Creek church, near Farmersville, a station about midway between Springfield and Litchfield, should take the Illinois Central, leaving Springfield at 8:31 A. M., arriving at Farmersville at 9:23 A. M. Leaving at 4:35 P. M., you will arrive at Farmersville at 5:23 P. M. Those from the south, leaving Litchfield at 9:55 A. M., will arrive at Farmersville at 10:31 A. M. Leaving at 6:40 P. M., you will arrive at Farmersville at 7:16 P. M. Those who cannot come to Farmersville will please notify Henry Garst, R. D. 43, Girard, Ill., and he will meet you at Girard. Ill.—By Committee of Arrangements, Henry Roesch, Foreman, R. D. 43, Girard, Ill., Sept. 20.

Oakley church met in council last Saturday, Sept. 18. Elders Daniel Mohler and J. W. Lear, of the Cerro Gordo church, were with us. Four letters were received and one granted. Eld. D. J. Blickenstaff and Bro. W. T. Heckman were chosen delegates to our district meeting.—Susie N. Nickey, Cerro Gordo, Ill., Sept. 21.

Silver Creek church met in council on Saturday, Sept. 11. Brethren G. W. Keffaber and Elmer Book were elected delegates to district meeting. Our communion will be Oct. 16. A number of church letters were received and read at this council, recommending students to the care of this church. We are glad to have a number of new members come to us at the opening of each school year and hope that God may grant them many spiritual blessings through the church while they are with us. Our Sunday school is always reorganized Sept. 1. With the band of workers we have this year, efficient work will be done. The union Sunday-school and Christian Workers' meeting will be held in Mount Morris next Sunday.—Elsie Emmert, Mount Morris, Ill., Sept. 20.

Sterling church met in council Sept. 1, with Eld. John Heckman presiding. Brethren S. Myers and O. J. Shumaker were chosen delegates to the district meeting. Bro. Peter Frantz was elected assistant Sunday-school superintendent. On the afternoon of Sept. 19 Bro. H. C. Crumpacker conducted our Sunday-school institute. A number of excellent talks were given. The meeting was well attended, and was, indeed, profitable. Bro. Crumpacker preached for us both morning and evening.—Olive Dearmie, Sterling, Ill., Sept. 25.

Sugar Creek church met in council Sept. 18, with our elder, Bro. C. C. Gibson, presiding. One letter was received and two granted. Brethren J. M. Masterson and J. M. Miller are delegates to district meeting. Bro. Earl Williams was chosen Sunday-school superintendent. Bro. C. D. Green was chosen secretary. Our communion will be Oct. 23, commencing at 5 P. M., with services the following day also. Sister Adella Hoerner, our correspondent, is recovering from her illness. —Mary Hoerner, Auburn, Ill., Sept. 21.

INDIANA.

Bethel Center church met in council Saturday, Sept. 11. Our elder not being present, Bro. Rogers officiated. The report of the annual visit was favorable. One sister was reclaimed. Friday, Sept. 17, we held our feast at this church. Bro. A. J. Miller, of Stockport, Ind., officiated. There were not many present but the feast was a spiritual one.—Annie Rogers, R. D. 24, Matthews, Ind., Sept. 21.

Cedar Creek church held her council Sept. 18. All business was disposed of in a pleasant manner. Bro. Hoover presided. Four letters were received and two granted. Bro. Claud Hanson is our delegate to district meeting. Our love feast will be Oct. 17, commencing at 5 A. M. Our harvest meeting was held Sept. 19. It was well attended. Bro. Daniel Wysong preached in the forenoon. Dinner was served in the basement, and in the afternoon we had a missionary sermon. A collection of $29.89 was taken for home mission work. Bro. Wysong also preached in the evening.—Mary I. Hanson, Laotto, Ind., Sept. 20.

Goshen church met in council Sept. 15, our elder, Bro. I. L. Berkey, presiding. Brethren Eli Roose and Wm. Hess were also with us. All business was disposed of pleasantly. A favorable report was given of the annual visit. Brethren Levi Hoke and Benj. Hazel were chosen delegates to district meeting. Bro. Walter Wartsler was elected and installed in the ministry. Two letters were received. Bro. P. B. Fitzwater, of North Manchester, preached for us on Sunday evening, Sept. 19. He was accompanied by Bro. Dilling, of Bethany Bible School, who led in song service.—Emma Gerver, 720 South Main Street, Goshen, Ind., Sept. 20.

Huntington church met in council Sept. 18. All business passed off pleasantly. Bro. Grover Wine was chosen delegate to district and Sunday-school meetings. One letter was granted. Our love feast will be Oct. 9, at 2 P. M. Eld. G. L. Studebaker is expected to preach for us during our series of meetings, beginning about Nov. 20.—Rosella Shock, Huntington, Ind., Sept. 23.

Little Walnut.—Bro. Arthur Hoppis, of Holton, came to us Sept. 18, and remained over Sunday, preaching three sermons. We have only two preaching services once a month, and are much in need of more ministerial help. We believe much could be accomplished if we had more workers.—Alta Carmichael, R. D. 8, Greencastle, Ind., Sept. 20.

Markle church met in council Sept. 18, our elder, Bro. D. B. Garber, presiding. He was assisted by our former elder, Bro. Lewis Huffman and Bro. Otho Winger. Bro. John Auvil and the writer were elected delegates to district meeting, with Sisters Hite and Pearl Brumbaugh as alternates. Our love feast will be held Oct. 16, beginning at 10 A. M. Our series of meetings, assisted by Bro. Bixler, of E. Akron, Ohio, will begin about Dec. 1. Our harvest meeting was held Sunday, Sept. 19. Bro. Winger preached both morning and evening and gave a Sunday-school talk in the afternoon.—Velta J. Brickley, Markle, Ind., Sept. 2.

Nappanee church met in council Sept. 16, Eld. Daniel Wysong presiding. Elders from other churches were Brethren Eli Roose and J. R. Miller. A favorable report of the annual visit was given. All business passed off pleasantly. Two letters were received and two granted. Brethren Wm. Overholser and John Geyer were chosen delegates to district meeting, with Brethren Daniel Wysong and Geo. Martin alternate.—B. J. Miller, Nappanee, Ind., Sept. 18.

North Liberty congregation met in council Sept. 18, Bro. Daniel Whitmer presiding. As our presiding elder, Bro. Dan'l Hartman, will soon move to California, Bro. Whitmer was chosen to fill that position. Three letters were granted. Bro. G. D. Zollers, of South Bend, is now conducting a series of meetings at the Oak Grove house, and will continue until after the love feast, Sept. 25.—Dortha Foote, North Liberty, Ind., Sept. 21.

Notice.—Our district meeting will convene Oct. 7, and the elders' meeting Oct. 5, at 2 P. M., in the English Prairie church, near Mongo, Ind.—Hiram Roose, Wakarusa, Ind., Sept. 24.

Portland church convened in council Sept. 5, Bro. Garber, of Markle, presiding. The report of the annual visit was made. All the members are found to be in peace and union. On Sunday we held our harvest meeting. Brother and Sister Byerly, of Pleasantdale, were with us. Bro. Byerly preached for us in the morning. In the afternoon we had an extensive program by the young people, assisted by several young sisters from the Camden church. Bro. Garber delivered a missionary sermon, after which a collection was taken for the Brethren Folks' Home. We feel grateful to Bro. Dave Hummer, and the members of the Camden church, for their presence and aid.—Sarah Grafmiller, Portland, Ind., Sept. 20.

Ridge Schoolhouse.—Sept. 12 we had an instructive sermon, after Sunday school, by Bro. Jacob Heistand. He will be with us again, if health permits, in four weeks.—Hattie Carbiener, Bremen, Ind., Sept. 21.

Roann.—Our series of meetings, conducted by Bro. John Mishler, are progressing nicely. We have good, attentive audiences. On account of rain we had no preaching last Tuesday and Wednesday evenings. Bro. Mishler handles the Word in an able manner. We hope good results will follow. —Katie Baldwin, R. D. 2, Wabash, Ind., Sept. 25.

Spring Creek.—Sept. 5 Bro. Manly Deeter came to us and began a series of meetings, preaching nineteen sermons. One was baptized.—Nora A. Ross, Sidney, Ind., Sept. 25.

Springfield.—Our harvest meeting was held Sept. 19. Bro. P. B. Fitzwater preached both forenoon and afternoon. The subject of his discourse in the afternoon was "The Holy Spirit." Bro. Dilling, of North Manchester, Ind., led the song service. The collection amounted to $36.70. Bro. C. S. Garber, of Missouri, will begin a series of meetings for us Sept. 24, at Wawaka.—Etta Elson, Wawaka, Ind., Sept. 20.

IOWA.

Cedar Rapids.—At the district meeting of Middle Iowa, held near Marshalltown, Sept. 22, a free will offering was given in the interests of the Old Folks' Home and Ministerial Distribution Committee,—two-thirds to go to the Home and one-third to the Committee for locating ministers in Middle Iowa. The offering amounted to $1,143.37. Any one desiring to aid the above funds will please send offering to Dr. S. B. Miller, Cedar Rapids, Iowa.—S. B. Miller, Cedar Rapids, Iowa, Sept. 24.

English River.—Sept. 19 Bro. Honberger closed his three weeks' series of meetings. He preached the Word in demonstration and power, and while there were no immediate accessions, there was much good seed sown. Our semiannual love feast occurred at the close of the meetings. The weather was ideal, the audience large, with the very best of order. About 135 members communed, Bro. Honberger officiating. He is now holding forth the Word each night at the north house.—Peter Brower, South English, Iowa, Sept. 21.

Prairie City church met in council Sept. 11, our elder, Bro. I. W. Brubaker, presiding. All business passed off pleasantly. The church sends one query to district meeting. Eld. W. I. Buckingham and Bro. James Bowie are delegates to the meeting. It was decided to give our quota of the $1,300 apportioned for district mission work. Sisters Della Fouts and Nora Alexander are presidents of Christian Workers' meeting, Sister Flossie Brubaker, secretary and Sister Ethel McCune, chorister. We are glad to have Bro. E. S. Fouts and Bro. D. A. Wolf and wife with us again. Three of our workers, Sisters Anna Fouts, Mamie Buckingham and Lova Brubaker, are attending Bethany Bible School. Bro. W. I. Buckingham will labor among the churches of Wisconsin for a few weeks, in the near future. Our series of meetings will begin Sept. 25, conducted by Bro. Diehl, of Brooklyn.—Jennie Alexander, R. D. 2, Monroe, Iowa, Sept. 16.

KANSAS.

Altamont church met in council Sept. 18, Bro. E. E. Joyce presiding. Two letters were received and one granted. Brethren Wm. F. Baker and Wm. Hampshire are our delegates to district meeting, Sisters Flora Baker and Mae Joyce to Sunday-school meeting, and Brother and Sister L. C. Morrison, to Christian Workers' meeting. We will have a series of meetings, conducted by Bro. Geo. Eller, of Moline, Kans., beginning Oct. 2. Our love feast will be Oct. 16.—Katie Joyce, Altamont, Kans., Sept. 21.

Dodge City.—Yesterday, Sept. 19, we had decision day exercises at the Enterprise schoolhouse, where we have a Sunday school, and where, for some time, Bro. Perry and Mr. Rink of the Presbyterian faith have been preaching. One of our neighbors, the head of a family, expressed his desire to unite with the church. Others are seriously thinking. Bro. G. W. Weddle was also present. He has located at Bloom, ten miles south of us, where there are several members, and we hope to be able to report a new organization for the Southwestern District of Kansas in the near future. —Malinda Ott, Dodge City, Kans., Sept. 20.

Hutchinson.—Sept. 12 Bro. A. G. Miller, of Darlow, preached two sermons here during the writer's absence. While in Iowa, on a short business trip, I had the privilege of preaching Sept. 12 in the Ottumwa Mission, and was glad to meet with the members there again. Our aged Sister, Tena Gloheart, is in declining health at this writing. Saturday she called for the Elders and was anointed.—C. E. Wolf, 430 E. Fourth Avenue, Hutchinson, Kans., Sept. 22.

Larned church met in council Sept. 11, with Eld. M. Keller as moderator. Three letters were granted. Bro. M. Keller was chosen as elder, and Bro. D. M. Eller as Sunday-school superintendent. Bro. Keller gave a very forcible admonition. We will hold a series of meetings some time this winter. Our missionary solicitor reported $18.01 collected since last quarter.—Mollie Baker King, R. D. 2, Larned, Kans., Sept. 18.

Notice to those expecting to attend district meeting of the Northeastern District of Kansas, to be held in the Abilene church (Navarre house) Oct. 26: All that possibly can, should come via Santa Fe R. R. to Navarre (no trains on that branch on Sunday). Those coming via Union Pacific R. R. can connect at Abilene with the Santa Fe R. R. Those coming by way of Missouri Pacific R. R. will be met at Hope by notifying the undersigned transportation committee beforehand. Those convenient to Rock Island R. R. can come to Herrington and change to Missouri Pacific R. R. to Hope. Notify Lester Ohmart, R. D. 4, Hope, Kans., Ivan Herr, R. D. 2, Hope, Kans.

Ozawkie.—Our love feast will be Oct. 16. Bro. A. C. Brubaker, of Kansas City, will conduct our protracted meeting, commencing Oct. 2.—H. L. Brammell, Ozawkie, Kans., Sept. 21.

Salem church met in council Sept. 11, Eld. L. E. Fahrney presiding. Considerable business came before the meeting. One letter was received. Our love feast will be Nov. 6, at 2 P. M. Bro. B. F. Griffin was reelected Sunday-school superintendent. Bro. L. E. Fahrney is our delegate to district meeting. Bro. J. Hugh Heckman commenced a series of meetings Aug. 28 and continued until Sept. 12, preaching twenty sermons. Our Sunday school and Christian Workers' meeting are in good working order.—Chas. W. McGonigle, Nickerson, Kans., Sept. 20.

White Rock.—We have changed the date of our series of meetings. The meetings will begin Oct. 2, and our love feast will be Oct. 9, beginning at 11 A. M.—Lulu Switzer, R. D. 3, Formoso, Kans., Sept. 20.

MARYLAND.

Baltimore.—Sept. 15 Mother Bricker, in her eighty-first year, was anointed. The same evening a joint meeting of Fulton Avenue and Woodberry churches, on "line revision" was held at the Fulton Avenue church. Sept. 17 we met with the Sams Creek church in a love feast. Sunday morning, Sept. 19, the house was full of interested hearers. The same evening we met with the Woodberry Baltimore church in Christian Workers' meeting and preaching services.—T. S. Fike, 3433 Falls Road, Baltimore, Md., Sept. 20.

Beaverdam.—Aug. 21 Bro. T. S. Fike, of Detour, came to this place to hold a series of meetings, and continued until Sept. 3. While there were no immediate results, we trust that good will result from the seed sown. It was decided to hold our council Oct. 16, and our love feast Oct. 30, at 10:30 A. M.—Edith L. Potts, Johnsville, Md., Sept. 22.

Fairview (Maryland).—Sept. 4 Eld. Daniel B. Arnold came to this place and began a series of meetings, continuing until the 11th, at which time we held our love feast. Bro. Arnold officiated. About eighty-five members communed. Three have been baptized, one awaits the rite and one was reclaimed. The attendance at these meetings was good, considering the amount of sickness in the community. Our Sunday school moves along nicely.—Frank H. Harvey, Wilson, W. Va., Sept. 21.

Manor church met in council Sept. 19, our elder, Bro. D. Victor Long, presiding. Five letters were granted. Our love feast will be Oct. 30, at 4 P. M., closing that night, instead of 1:30 P. M., as previously stated. Bro. A. P. Snader, of Carroll County, will conduct a series of meetings for us at this place, commencing Oct. 17.—M. Portia Rowland, Fairplay, Md., Sept. 19.

MICHIGAN.

Buchanan.—We met in council Saturday, Sept. 18. The writer's time, as elder in charge, had expired and Bro. Daniel Whitmer was chosen in his place for one year. Our communion will be held Oct. 23.—R. J. Shreve, Buchanan, Mich., Sept. 20.

Harlan.—By request of a few of the members living at Copemish, Bro. Chas. Deardorff preached at that place last Sunday morning, Sept. 19. He made another appointment for Oct. 17. The brethren are still filling the appointments at Homestead with some assistance from the Lakeview ministers. They report good interest. Our Sunday school is moving along nicely, considering the sickness among the members at present.—Rosa Weller, R. D. 2, Copemish, Mich., Sept. 20.

MINNESOTA.

Deer Park congregation met in council Saturday, Sept. 11, Eld. W. H. Eikenberry presiding. All business was pleasantly disposed of. Our love feast will be Oct. 16, at 7 P. M.—Blanche Reeves, Barnum, Minn., Sept. 20.

Hancock.—At our council today we decided to hold our love

feast Oct. 23, at the church five miles northeast of Hancock. Trains will be met if we are notified.—Samuel Bowser, Hancock, Minn., Sept. 18.

MISSOURI.

Notice to the Elders of Middle Missouri.—As it has been our custom to take up a collection for world-wide missions at our district meeting, you are to present the matter to the various congregations of the district. The General Mission Board has helped us nobly, and now we should respond cheerfully. The Lord has blessed us with abundance and we should remember him with our increase. Send to district meeting by the delegate, or remit to me, and I will report it to district meeting.—D. L. Mohler, Leeton, Mo., Sept. 18.

Osceola church met in council Saturday, Sept. 18, for the purpose of setting the date for our love feast. It will be held Oct. 16, beginning at 11 A. M. We invite the brethren and sisters, and especially the ministers of Middle Missouri, to be present at that time. Our solicitor reported a collection of $3.00, which will be sent to our District Mission Board. A committee was appointed to prepare some clothing for the Kansas City Mission.—Elizabeth Lyon, Osceola, Mo., Sept. 20.

Rich Hill.—Bro. Irwin V. Enos, of the Mound church, came to us Sept. 5 and conducted a series of meetings for us, closing Sept. 19. Attention and attendance were good. Four united with the church. This is a mission point of the Mound church.—J. S. Merkey, Rich Hill, Mo., Sept. 21.

Shoal Creek church met in council Sept. 1, Eld. Reece presiding. Bro. Reece resigned as elder and Bro. Etter was chosen to fill the place. Our love feast will be Oct. 30. Bro. Etter was elected delegate to district meeting. Sister Sarah Early is our secretary. Four letters were granted. We will hold a series of meetings some time in the future, the time has not yet been set.—Sarah Early, Purdy, Mo., Sept. 21.

NEBRASKA.

Bethel.—Sept. 19 closed a two weeks' series of meetings at our church, conducted by A. J. Smith, of Texas. The rainy weather hindered some from attending, otherwise the meetings were good. Bro. Smith gave some practical talks. Two were baptized. Our young minister leaves us in a few weeks to attend Bethany Bible School. Our love feast was held Sept. 10.—Sudie Flory, Carleton, Nebr., Sept. 20.

Omaha.—We came here last week under the directions of the Mission Board of the State of Nebraska. We find the work moving along nicely. The mission room is nicely located and well adapted. Bro. Weaver has already done a good work, but there is yet much to be done. If any brethren or sisters, passing through Omaha, would stop, we shall be glad to meet them, especially ministering brethren.—Alice Garber, 2528 Lake St., Omaha, Nebr., Sept. 23.

Sappy Creek church met in council Sept. 11, Bro. Snell presiding. Everything is in peace and harmony. We began a series of meetings Sept. 19.—Walter Chapman, Edison, Nebr., Sept. 20.

OHIO.

Beech Grove church met in council Saturday, Sept 11, our elder, Bro. Samuel Blocher, presiding. All business was disposed of pleasantly. The church decided to hold a singing school some time this fall. Sunday school and Christian Workers' meeting are progressing nicely.—Andrew A. Petry, Hollansburg, Ohio, Sept. 21.

Junction.—Our Sunday school and preaching services are moving along nicely. The average attendance at Sunday school for the six months ending Sept. 19, was forty-one. We have six families of Brethren, with twenty-three over the age of fifteen, and twenty under that age. Out of this number forty are enrolled in Sunday school. The attendance of members is thirty-eight per cent. Our preaching services are well attended. Bro. Lawrence Prowant preached today, assisted by Bro. Harry Fuller of Oakwood.—Dora A. Font, R. D. 10, Box 40, Defiance, Ohio, Sept. 20.

Lexington.—Aug. 15 we held our harvest meeting. Bro. Van Wright preached for us. On Aug. 22 Bro. Allen Ockerman preached a missionary sermon, after which a collection of $7.00 was taken. Our love feast will be Oct. 9. We invite all who can to be present. Our council will be Sept. 25.—Jennie Henry, Highland, Ohio, Sept. 23.

Lima church met in council last Friday evening, with our pastor and elder, Bro. G. A. Snider, presiding. All business was harmoniously attended to.—Minnie Jacobs, 325 South Pine Street, Lima, Ohio, Sept. 14.

Maple Grove (Ashland County).—Our harvest sermon will be preached Oct. 3. Two weeks later, Oct. 17, our series of meetings will begin. Bro. Anglemyer, of Williamstown, Ohio, is to be with us.—Mrs. E. E. Desenberg, Ashland, Ohio, Sept. 22.

Maumee.—Brethren G. W. Sellers and Edward Kintner were with us Sept. 12 and preached a missionary sermon. A collection, amounting to $10, was taken for mission work. Our council was held Sept. 15, with our elder, Bro. G. W. Sellers, presiding. All business was disposed of pleasantly. Our love feast will be Oct. 9, at 5 P. M.—John Sponseller, Sherwood, Ohio, Sept. 18.

Notice.—Those coming to district meeting of Northeastern Ohio, in the Mahoning church, Oct. 7, on the Pennsylvania Lines, or via Stark electric line, will stop off at Columbiana, Ohio, and will be met at all regular trains. Those adjacent to Erie lines will come to Youngstown, Ohio, and take electric car, over Youngstown and Southern road, near corner of Market and Front Streets, one block south of Central Square, and buy ticket for Columbiana Station, where you will be met.—A. W. Harold, Columbiana, Ohio, Sept. 20.

Richland.—Sept. 19 we met for our harvest sermon, with Bro. A. I. Heestand in charge of the services. A collection was taken for home mission work, amounting to $20.85. At 2 P. M. we met in a local Sunday-school meeting and discussed topics of special interest to our school. In this service we were assisted by our District Secretary, Sister Jennie Sellers, who gave many helpful suggestions. We expect to organize a teachers' training class in the near future. Children's exercises, in the evening, closed the services of the day. Bro. Quincy Leckrone will begin evangelistic services Oct. 9.—Ira E. Long, R. D. 1, Mansfield, Ohio, Sept. 20.

OKLAHOMA.

Oak Grove church will commence a week's series of meetings Oct. 23. Bro. P. S. Hartman will do the preaching. Our love feast will be Oct. 30.—G. W. Landis, Chandler, Okla., Sept. 18.

Thomas.—Sept. 18 Bro. J. M. Crouse and the writer went to Fay, Okla., where half a dozen members reside. An aged lady was received into the church by confession and baptism. The next day Bro. Crouse preached to an attentive audience in the M. E. church. While at Fay we were entertained at the hospitable home of Sister Belle Comer. The Brethren from Thomas preach at this point the first and third Sundays of each month at 11 A. M.—Elsie K. Sanger, Thomas, Okla., Sept. 20.

OREGON.

Newberg.—On Wednesday evening, Sept. 8, Bro. Ezra Flory, of Union, Ind., preached for us from Rom. 8: 9. He also gave us an idea of the work being done by the Bethany Bible School and the missions of Chicago. Bro. C. B. Smith, of Red Cloud, Nebr., will conduct a series of meetings for us, beginning Sunday, Sept. 26. Five letters have been received and one has been added to the church by baptism since our last report.—Ira H. Fox, Box 387, Newberg, Oregon, Sept. 15.

Portland.—We held our council on Tuesday evening, Sept. 7, with our elder presiding. All business matters were pleasantly disposed of. A collection of $13.63 was taken. Three letters were received since our last report and one was granted. Eld. M. F. Woods preached for us one evening, recently. Eld. Flora, from Ohio, with his family, was also with us at our last prayer meeting. Our pastor, Eld. G. C. Carl, is holding a meeting in Washington this week, where a new church was dedicated today.—Dora Mitchel, 1198 Mississippi Avenue, Portland, Oregon, Sept. 12.

PENNSYLVANIA.

Huntingdon.—We had a good preparation for the temperance lesson on Sunday, Sept. 19, when Dr. O. E. Taylor, of Boston, discussed, in the College Chapel, the alcohol question in its scientific aspect. It was an elaborate and exhaustive statement, convincing his auditors that the deadly "germ" had no place in the human system. His remarks furnished a splendid fortification of argument for those who would "give a reason" for their prohibition faith. Our Christian Workers started in for another period of work with newly-elected officers. Our special programs during the summer have increased the interest and enrollment. College opened Sept. 13, with quite a satisfactory enrollment. Sister Florence Myers, one of the delegates to our District Sunday-school Convention, at Curryville, gave a graphic report of its work at our Sunday-school session of Sept. 12. All who were in the convention had only good words to bring back.—Adaline H. Beery, Huntingdon, Pa., Sept. 21.

Johnstown.—We just closed a very interesting and successful series of meetings in the Locust Grove house, conducted by Bro. David M. Adams, of Queen, Pa. Bro. Adams preached the Word with power. Thirteen decided for Christ, —some of them are heads of families. After a much needed rest our pastor, Bro. W. M. Howe, has returned to us, greatly improved in health.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., Sept. 20.

Lebanon.—Our children's meeting, which was held yesterday, Sept. 19, was a great success. This, with all the other services, was certainly a season of "feasting upon fat things." The attendance was very large and our house was filled to its utmost capacity, there being many brethren and sisters of adjoining congregations present, some coming a distance of eighteen or twenty miles. There was also a large number of our friends from our city. A number of addresses were given, and they were the very best for such an occasion. At the close of the meeting we sang that touching hymn. "We'll Never Say Good-bye in Heaven."—Emory P. Trimmer, Lebanon, Pa., Sept. 20.

Lower Cumberland congregation assembled in the Mechanicsburg house in council Sept. 9, Bro. A. Beelman presiding. The business was disposed of pleasantly. The love feast will be held in the Mohler house, Oct. 13 and 14, beginning at 10 A. M.—Clarence E. Long, Mechanicsburg, Pa., Sept. 20.

Maiden Creek church held its harvest and children's meeting Sept. 12. The attendance and interest were good. The harvest meeting opened at 9:30 A. M., Bro. David Kilhefner, of Ephrata, Pa., preaching the sermon. A collection was taken for the proposed District Orphanage, which amounted to $14. This is encouraging, when we take into consideration that this congregation numbers only forty-five members, and is scattered over a wide field. Dinner was served at the church, and at 1:30 the children's meeting was called to order. Bro. Kilhefner spoke on the Sunday-school lesson. Sister Jennie Ludwig, of Reading, gave a short talk, also Brethren Lynn Nies and Henry Kline, of Reading, Brethren Edward Webber and Elam Weaver, of Lancaster County, gave short talks and assisted in the song service.—Mrs. S. S. Beaver, Centreport, Pa., Sept. 23.

Middle Creek.—Sept. 4 Eld. J. B. Miller, of Curryville, Pa., began a series of meetings at the Kimmel church, closing Sept. 19. He preached nineteen sermons. Each evening before preaching he spent an hour in song service and teaching the rudiments of music. The meetings closed with a crowded house and the best of interest.—H. H. Kimmel, Somerset, Pa., Sept. 20.

Mountville.—We held our children's day exercises at the East Petersburg house Sept. 5. Bro. David Kilhefner, of Ephrata, and Bro. Harry Yoder, from Lancaster City, addressed the meeting. Children's day will be observed at the Mountville house Sept. 26, at the Salunga house Oct. 3, and at Neffsville Oct. 31.—M. G. Forney, R. D. 8, Lancaster, Pa., Sept. 18.

New Enterprise.—Bro. J. J. Shaffer, of Berlin, Pa., came to this place Aug. 17 and held a two weeks' series of meetings in the Salemville house. The meetings were well attended, the church spiritually strengthened, and two young girls were baptized.—W. H. Mentzer, New Enterprise, Pa., Sept. 18.

Quemahoning.—Our love feast will be Oct. 31, at 5 P. M., at Hooversville. Examination services at 10:30 A. M. The feast will be preceded by a two weeks' series of meetings, conducted by Eld. Silas Hoover.—P. J. Blough, Hooversville, Pa., Sept. 24.

Riddlesburg church met in council Aug. 28, with Bro. W. A. Gaunt presiding. All business was transacted in love and unity. Nov. 6 and 7 is the time of our love feast. This will be our first feast in this congregation.—J. N. Cogan, Riddlesburg, Pa., Sept. 20.

West Johnstown.—Our new church on Sell Street has been remodeled, giving us much better facilities for church work. We can now seat nearly 1,000 people and have eleven separate Sunday-school rooms. We also installed a new steam heating plant. Sunday, Sept. 19, Bro. D. W. Kurtz preached the rededicatory sermon. This congregation is also building a new brick church at another point, which will be dedicated Oct. 17, at 10 o'clock, and Bro. C. C. Ellis is to preach the sermon. This building is also fitted with Sunday-school rooms. Our improvements this year have cost us about $7,000. We have just begun a series of evangelistic meetings at the Sell Street church, to be continued until Oct. 10, when we will have our communion, at 6 P. M. These meetings are conducted by the pastor.—J. H. Cassady, Fourth and Sell Streets, Johnstown, Pa., Sept. 21.

TENNESSEE.

Beaver Creek.—The district meeting, held here Sept. 3 and 4, was organized by electing Bro. C. H. Diehl, moderator; P. D. Reed, writing clerk; A. E. Nead, reading clerk. Considerable business was before this meeting, all of which was disposed of pleasantly. There were no papers sent to Annual Meeting. Bro. P. D. Reed was selected as delegate on Standing Committee.—Tennie Bowman, Fountain City, Tenn., Sept. 25.

New Hope church met in council Sept. 11, Eld. J. B. Hilbert presiding. The visiting brethren gave good reports. One letter was granted. Our love feast will be held Oct. 9, beginning at 2:30 P. M.—Laura Saylor, Jonesboro, Tenn., Sept. 18.

Pleasant Valley church met in council Sept. 18. It was our annual visit meeting and Bro. D. F. Bowman gave us good admonition. Preparations were made for our love feast which will be Oct. 16. One sister was received and one letter granted. Sunday, at 10 o'clock, Bro. S. W. Beals preached for us. By request Bro. J. C. Bashor preached at 3 o'clock in the afternoon. Before the afternoon service a young man was received into the church by baptism.—Effie E. Miller, Jonesboro, Tenn., Sept. 21.

White Horn.—We held our love feast Sept. 18, Bro. C. H. Diehl, of Jonesboro, officiating. About forty communed. The visiting ministers were Brethren C. H. Diehl, W. S. Ledbetter and P. M. Correll. Several members from other churches were also present, as well as a large number of visitors. Bro. Diehl preached Sunday morning and Bro. Ledbetter in the evening.—Nora McCollough, R. D. 2, Whitesburg, Tenn., Sept. 24.

VIRGINIA.

Angel's Rest.—Sept. 18 Bro. Joseph Akers, of Oakvale, came to this place and preached three sermons. Sunday evening a collection of $6 was taken to help our brother. His afflicted condition is deserving of any help that may be rendered.—N. F. Kingrea, Lawton, Va., Sept. 23.

Bethel.—On Sept. 12 our new church was dedicated. For eight years we have been working to get a house here, and we now feel grateful to the churches of our District who have helped us, and also to the District Mission Board, without whose support we could not have built. We have adopted the name "Bethel." Eld. D. H. Zigler preached the dedicatory sermon. He also preached for us each evening until the 16th, when Bro. W. A. Myers came and continued the meeting until the 23rd. Six were baptized. Our love feast will be Oct. 9, at 4 P. M.—Maggie R. Cunningham, Shipman, Va., Sept. 25.

Bottom Creek.—We recently decided to continue our Sunday school another quarter. The same day we were addressed by Bro. Osie Shaver, our little churchhouse being crowded to accommodate about four hundred. After services four put on Christ by baptism.—J. W. Palmer, Otey, Va., Sept. 19.

Bedoak Grove.—Our love feast was held Sept. 11. The attendance was not as large as it sometimes is. Bro. Wyatt Reed officiated. On Sunday morning Brethren Wyatt Reed and W. H. Naff preached the funeral of Sister Sarah Bowman. When the closing song was sung, an invitation was given, and two, a young man and woman, manifested their desire to unite with the church. In my last report I failed to mention that a young sister united with the church several weeks ago.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Sept. 17.

Saunders Grove church met in council Sept. 18, with Eld. S. Crumpacker presiding. Our love feast will be Nov. 6, at 3 P. M.—Jennie Saunders, Thaxton, Va., Sept. 23.

Sangerville.—Bro. M. J. Cline closed his meetings at Emanuels church Sept. 14. Six young people applied for membership. Bro. Cline labored faithfully, warning sinners and encouraging the members. Bro. Greyer, of Buena Vista, Va., was with us a few evenings and also preached on Sunday, Sept. 12.—Annie R. Miller, R. D. 2, Bridgewater, Va., Sept. 20.

WASHINGTON.

Sunnyside church met in council Sept. 18. Our communion will be held Oct. 16, and our Sunday-school and Christian Workers' convention on the afternoon of Sunday, Oct. 17. Eld. Peter Forney, of Arizona, was with us, also Eld. C. B. Smith and wife, of Red Cloud, Nebr. Bro. Smith preached four sermons while here. Bro. Forney also preached for us one evening. We appreciate very much the services of these brethren.—Orpha Eby, Sunnyside, Wash., Sept. 21.

WEST VIRGINIA.

Abe Settlement.—This is a mission point in the bounds of the Beaver Run congregation. They held their first love feast Sept. 22. Having no suitable meetinghouse, they erected a tent near a shed, which was used in connection with the tent. About forty members were present. Of the large number of visitors, many had never attended a communion service before. Everything was well arranged and the meeting passed off pleasantly. Elders D. B. Arnold and J. A. Parish were the ministers present. The work at this place has been in charge of the ministers of the Beaver Run congregation for several years and we have great reason for being encouraged.—Allie King Leatherman, Burlington, W. Va., Sept. 25.

Glace.—We are three lonely sisters and one brother here, thirty miles from the Brethren church. We are anxious for some one to come and give us a few good meetings, and will do what we can to assist a minister. The whole Gospel has never been heard by the people of this place. Who will come?—Lucy A. Kickman, Glace, W. Va., Sept. 16.

Mt. View.—We held our annual love feast Sept. 11. Bro. B. Neff, of Mt. Jackson, Va., and Bro. J. F. Driver, of Timberville, Va., were with us. Bro. Neff preached on Sunday morning and returned to his home in the afternoon. Bro. Driver went to New Dale to hold a series of meetings. We closed our series of meetings Aug. 15, conducted by Bro. J. C. Miller, of Moores Store, Va. Twenty-three were added to the church by baptism. Of this number seven were husbands, and four were wives. We were much strengthened by these meetings.—W. E. Kohne, Lost City, W. Va., Sept. 18.

Mt. Union church met in council Sept. 1, preparatory to our love feast, Sept. 11. Much business was disposed of pleasantly. Our series of meetings, conducted by Bro. Ezra Fike, closed Sept. 12. Three were baptized and two await baptism. Fifty-five surrounded the Lord's table at the communion. Eld. Jasper Barnthouse officiated. On Saturday evening Brethren Ezra Wolfe and Arthur Bailey were chosen as deacons.—Kate Fugh, R. D. 3, Box 24, Morgantown, W. Va., Sept. 21.

Pleasant View.—Bro. W. K. Conner began a series of meetings Sept. 4 and closed the 19th. Interest and attention were good. Fourteen put on Christ by baptism. We had our love feast Sept. 11. Bro. Conner gave us eighteen soul-cheering sermons.—Anna F. Sanger, Bays, W. Va., Sept. 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM NORTH MANCHESTER, IND.

By the urgent request of the members of the Huntington City congregation I took charge as their pastor and elder the first of the year. I preach for them each Lord's Day. When I cannot go, I secure some one. I give them two preaching services each Lord's Day.

During the school vacation, Sister Studebaker and I made our home in the congregation, and gave our entire time to the work of the church. We found a good, liberal, working body of members here. During the summer they greatly improved their house of worship, which is well located in the city. They put in a gallery and arranged Sunday-school rooms under this. A good furnace is being installed now, and they propose to have their place of worship comfortable as well as inviting. We made the pastoral visit while there, visiting in sixty-six homes, where we found from one to five members. We had scripture reading and prayer in each home. Many helpful suggestions were given. We found this visit very profitable to ourselves as well as the church. Many of the people we visited expressed, in the warmest of terms, their appreciation of our visit. No pastor or elder in charge can afford to dispense with the pastoral visit. Besides the pastoral visit we made nearly two hundred visits among those not members. We were received very cordially in the homes of those people.

Our city work is a problem. There are many temptations,—some of them difficult for our young people to resist. The pastor, or elder, should live in the congregation, especially in a city congregation, so as to associate more closely with the flock. He should become familiar with them, know their names, surroundings, etc. He and his wife should be at their prayer and teachers' meetings. He should be active in the Sunday school and the Christian Workers' meeting.

The church here has a very interesting Sunday school. A Sunday-school convention was held in this church Aug. 30, attended by the Brethren churches in the County of Huntington. Seven Sunday schools were represented. We had a very interesting and, we trust, profitable meeting. Prof. Otho Winger, our District Sunday-school Secretary, gave an address in the afternoon, which was practical, and was listened to with much interest. A communion will be held in this church Oct. 10.

Sept. 7 we returned to our home in North Manchester, where we expect to remain, the Lord willing, until the close of the school year. I expect to be in the field some. At present I am with the members in the Freeburg congregation, Ohio, holding forth the Word of God. Geo. L. Studebaker.

Sept. 18.

FROM THE FOSTORIA CHURCH, OHIO.

We met in council Sept. 9, with our elder, Bro. David Lytle, presiding. Considerable business came before the meeting, which was disposed of satisfactorily.

July 21 the sisters' aid society gave an outing for the inmates of the Old People's Home. They were conveyed by electric car to "Meadow Brook Park," a distance of eight miles. Here about seventy brethren and sisters partook of a bountiful meal, after which we had a short service of singing and prayer, and a number of interesting talks by some of the brethren and sisters. We felt that the day was profitably spent.

The trustees of the "Home" appointed a meeting for Sept. 2. Invitations had been sent out through the District, and a goodly number of brethren and sisters responded. The sisters came with well-filled baskets, and dinner was served in the basement. A program had been previously arranged, the topics bearing largely upon the prospective orphanage, to be conducted in connection with the "Home." The brethren and sisters, all over the District, seem well pleased with the Home and its surroundings, and are in favor of starting the orphanage. We all appreciate very much the efforts of our Brother and Sister Nofsinger, who are employed as superintendents of the institution.

Sept. 6 was the day appointed for our local Sunday-school meeting. A number of topics along the line of Sunday-school work were discussed. Among others present were Bro. J. R. Snyder, of Findlay, Ohio, and Bro. Fidler, of West Dayton, who gave us some encouraging words. In the afternoon two souls were led into the liquid stream and buried with Christ in baptism.

Fostoria, Ohio, Sept. 10. Lydia Dickey.

THE WORK IN DENVER.

According to announcement the Sunday-school convention of the western part of the District of Northwestern Kansas and Northern Colorado, and the dedication services of the Denver Brethren church, were held in the new church, recently completed there. Eld. A. C. Daggett, of Covert, Kansas, Eld. David Hamm, of Rocky Ford, Colo., the writer, with Brethren Kinzie, Hulse, Bashor, and others, from adjoining churches, were present to assist in the work.

The Denver house is a model of neatness and convenience, and seems to be substantially built. The upper audience room is intended for preaching services, the basement for communion services, Sunday school and other gatherings. The kitchen, furnace room, and minister's study room and closet are all in the basement. The house is lighted by electricity. Three flights of stairs, two inside and one outside, lead to the basement. Without pretense at display, the building is, nevertheless, a credit to the city and to the church.

The convention and dedication services were well attended. All seemed to be jubilant over the feast of good things enjoyed, and the outlook of the work in the city.

Bro. A. C. Root, the faithful pastor, his wife, an untiring worker, Eld. L. F. Love, with Sisters Miller, Flory, and Brethren Caylor, Russ, and others, compose the forces of the Lord's host in the city, who are doing battle for the Master and fighting valiantly against the powers of sin.

A number of us visitors embraced the opportunity of attending and participating in the regular round of services, held each Lord's Day, consisting of Sunday school at ten, preaching at eleven A. M., Mission Sunday school (white) at three o'clock, mission Sunday school (colored) at four o'clock, Christian Workers' meeting at seven o'clock and preaching at eight o'clock.

One needs only to go through these services once, to see what these faithful workers do each Lord's Day. Considering that some of the various gatherings have to be reached afoot, the courage and zeal of this noble band of the Lord's soldiers is readily seen.

Of the colored mission I wish particularly to speak. This work is connected with an Old Folks' and Orphans' Home, with Bro. W. R. Rhodes (colored) as principal manager and superintendent. This home for the colored people is sustained by free will offerings of any one who feels to aid the work. About thirty inmates, old and young, are now being cared for. The Home is doing a good work, but with sufficient encouragement in a financial way much more could be done. Bro. Rhodes, the matron, her mother, and others,—seven in all,—are members of the Church of the Brethren and seem to be earnest, consecrated Christians. Of all the efforts of the Brethren, to start a Mission among the colored race, this, to the writer, seems the most promising. The district of Northwestern Kansas and Northern Colorado will likely make an effort, in the near future, to get a controlling interest in the Home or to establish an independent Home and Mission Training School for the colored people, in or near the city.

With his superior knowledge of the nature and disposition of the colored people, being himself a typical southern representative of the colored race, Bro. Rhodes seems eminently fitted to be used by the church in an undertaking of the kind intimated.

As winter is approaching, any assistance in the way of clothing, etc., will be gladly accepted by a grateful people. Any one desiring to help the work might correspond with Bro. A. C. Root, 1109 S. Washington Street, Denver, Colo., as to what is most needed and to whom to send it. All in all the Denver Mission seems to have prospects for a grand future. B. E. Kesler.

River Bend, Colo.

SKETCH OF THE LIFE OF ELDER JACOB GRISSO.

Eld. Grisso, of Catawba, Va., who died March 25, 1909, was born in Montgomery County, Virginia, about ten miles from Blacksburg, April 25, 1839. His parents were Hawkin and Hannah Grisso.

Nov. 2, 1865, he was united in marriage to Miss Leannah Brilhart. After their marriage they moved to Franklin County, Virginia, in 1866, within the bounds of the Linville congregation.

In 1859, at the age of twenty years, Bro. Grisso gave his heart to the Lord and united with the Church of the Brethren. He was a consistent member, and in 1867 was elected to the deacon's office. After a faithful performance of the duties of that office, and showing some talent as a public speaker, he was called to the ministry in 1868, and advanced to the second degree in 1870.

In 1875 he and his family moved to Roanoke County, Virginia, where he resided the remaining years of his life, in what is now the Johnsville congregation. He was present at the organization of that church and was advanced to the full ministry in, perhaps, 1883. He was a great lover of the truth, not forgetful of the poor, and a great missionary. In his active ministry he kept appointments from four to twenty-five miles from his home, usually going on horseback, through all kinds of weather, in order that he might break the bread of eternal life to hungry and starving souls.

While the congregation for which he labored has never been large numerically, yet there has been a steady growth, and in the past few years a number of young people have been added. This he has prayed for many times. Perhaps no one among us manifested a greater interest in the young people than he. A great field is open before us, at this place, and a great work remains to be done. May we be as earnest, faithful and sacrificing as he, until Jesus shall come and say to us, "Well done." D. C. Naff.

Roanoke, Va.

THE DISTRICT MEETING OF NEBRASKA.

The Brethren of Nebraska met in their annual conference at the Afton church, near Cambridge, Sept. 1 and 2.

The preceding day very interesting ministerial and Sunday-school meetings were held. The forenoon of Sept. 1 a rousing missionary program was carried out. The spirit and inspiration of these meetings prepared the hearts of the people in the best possible manner for the important work of the district conference.

Promptly at one o'clock the retiring moderator, Eld. Geo. Mishler, called the meeting to order. Bro. S. E. Thompson, of Lincoln, conducted the devotional exercises, directing our minds toward God, the Source of all wisdom, and praying for the guidance of the Holy Spirit in all our work.

Thirty-three delegates, representing twenty-one churches, responded to the roll call. These selected the following officers for the coming year: Eld. James Gish, of Holmesville, moderator; I. B. Wagoner, of Red Cloud, reading clerk; Edgar Rothrock, of Carlisle, writing clerk.

The papers deferred last year proposing to divide the State into two Districts, division to be made on the eastern boundary line of Adams County, thence due north, developed an interesting discussion. It would be impossible to summarize the many points pro and con, which were brought out. Suffice it to say that all had the good of the Lord's work at heart. The leading thought of the various speeches was, "Can we do better work for the Master and his kingdom, if we divide?" The delegates voted not to divide, there being ten in favor and twenty-three against.

The reports from the several mission points were encouraging. Churches were built at Lincoln, Moorefield and Arcadia during the past year. The last two points named each called a young man to the ministry. While at some points there were no baptisms within the year, all reported a good spiritual growth. It was decided to raise $1,500 for mission work, outside of Omaha, during the coming year.

A letter was read from Sisters Josephine Powell and Ella Brubaker, missionaries in India, supported by Nebraska. It was decided to send them a letter of greeting. The next district meeting will be held in the South Beatrice church.

Eld. James Gish was elected to represent the District on Standing Committee, with Eld. Geo. Mishler as alternate. Bro. I. B. Wagoner is our Sunday-school and Christian Workers' Secretary for another year.

Bro. S. E. Thompson, with a few well-chosen remarks and appropriate prayer, prepared us to take the parting hand. The meeting adjourned at 3:15 P. M.

Sept. 2. Edward Rothrock, Sec.

FROM LIBERTY, ILLINOIS.

After an absence of ten months we are glad for the privilege of visiting the brethren and sisters at this place. During the past year the church here has been without a resident pastor, but we are glad to see the young members take an active interest in carrying on the Sunday school. During this time preaching has been supplied once a month by their elder, with an occasioned visit from other ministers. Last Sunday Brethren D. J. Blickenstaff and W. H. Shull were present and delivered two addresses.

Liberty was once known as the Mill Creek church and has the distinction of erecting the first Brethren church-house in the State. It was originally built two miles west of the town of Liberty, but the second house was built in town. The original site of Liberty was about two miles east of where the town is now situated. It was settled and named by the Mormons, which probably accounts for the name "Liberty."

In 1831 Eld. Geo. Wolf, with other members, moved from Union County, Ill., to this place. A church was organized with Eld. Wolf in charge. Bro. Wolf was the first preacher in this part of the country. After Eld. Wolf's death, his son, David Wolf, had oversight of the church. Succeeding elders have been Brethren Daniel Vaniman, H. W. Strickler, T. B. Digman, Geo. W. Cripe, D. M. Brubaker, and J. W. Harshbarger, who is their present elder. The church once had a membership of two hundred, but at present has only about sixty members.

As previously stated, the church has been without a resident pastor for almost a year, but their elder will soon locate here and give his entire time to the work.

G. Wilford Robinson.

Muscatine, Iowa, Sept. 13.

MINISTERIAL MEETING OF NEBRASKA.

The ministerial meeting of the District of Nebraska, for 1909, was held in the Afton congregation Aug. 31, beginning at 9 A. M.

The subjects for discussion were of importance, and the speakers were alive to their tasks, each one performing his part well and showing due and careful preparation. Many good thoughts were added by those who took part in the general discussions.

The points given were good and many. If our minds were active, we could grasp many suggestive points which were not mentioned. Considering everything, we had a glorious, a soul-cheering, and a soul-uplifting ministerial meeting. L. D. Bosserman, Sec.

Beatrice, Nebr., Sept. 12.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Benson-Miller.—By the undersigned Sept. 1, 1909, at the Rock Lake church, N. Dak., Mr. Eugene Benson, of Grand Forks, N. Dak., and Miss Ada I. Miller, of Ellison, N. Dak. J. H. Brubaker.

Galentine-Henry.—By the undersigned at his home, Walnut Grove, Johnstown, Pa., Sept. 15, 1909, Bro. Homer P. Galentine and Miss Catharine Henry, both of Greensburg, Pa. W. M. Howe.

Keller-Hepterich.—Sept. 8, 1909, at 512 South Homan Avenue, Chicago, by the undersigned, Bro. Harvey E. Keller and Sister Adelaide Hepterich. E. B. Hoff.

Kurth-Altman.—At the home of the bride, Bro. Geo. Myers and wife, Waddams Grove, Ill., by the undersigned, Sept. 1, 1909, Mr. William Kurth and Sister Bessie Altman, both of Waddams Grove, Ill. P. R. Keltner.

Smith-Quesinberry.—At the home of the bride's parents, Outlook, Wash., Aug. 29, 1909, by the undersigned, Bro. Walter H. Smith and Sister Grace L. Quesinberry. D. B. Eby.

Whitehouse-Brallier.—By Bro. M. J. Weaver, at the parsonage, 1120 Greenfield Avenue, Pittsburg, Pa., Sept. 2, 1909, Mr. Frank Whitehouse and Sister Hannah Brallier, of Cambria Co., Pa. Grace Gnagey.

Zimmerman-Kime.—At the home of the bride's parents, near Middlebury, Ind., Sept. 14, 1909, Willis D. Zimmerman and Lida Kime. J. H. Fike.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Black, Sister Ada Irene, nee Burson, born in Hanover township, Ohio, died at her home in Barstow, Texas, Aug. 29, 1909, aged 36 years, 7 months and 2 days. She leaves a husband, one son, one daughter, father, mother and three brothers. James Burson.

Bollinger, Bro. Elias, died within the bounds of the West Point church, Sept. 10, 1909, aged 73 years, 11 months and 7 days. He leaves a wife and two sons. Services in the Reisterstown Lutheran church by Bro. Philip Englar. Interment in the Lutheran cemetery. John Fohlman.

Bowman, Sister Sarah, died of dropsy, in the Redoak Grove congregation, Floyd County, Va., Sept. 11, 1909, aged 85 years. She united with the Church of the Brethren forty-five or fifty years ago. Three daughters, four sons, an aged brother and several half-brothers and half-sisters survive. Services by Elders Wyatt Reed and W. H. Naff. Ella Bowman.

Eshleman, Bro. John, born Sept. 6, 1841, died Sept. 9, 1909, in the bounds of the Big Swatara church, Pa., aged 68 years and 3 days. He was twice married and was the father of twenty-two children. His second wife survives. Services at the Hanoverdale church by Brethren J. H. Witmer and A. J. Shope. Text, Psa., 90: 10. John J. Shippler.

Grisso, Bro. Daniel H., son of Brother John and Sister Fannie Grisso, born in Roanoke County, near Poage's Mill, Va., died Aug. 28, 1909, at the place of his birth, aged 50 years, 7 months and 23 days. Three children preceded him. He leaves a wife and nine children, two brothers and four sisters. He united with the Brethren church early in life and remained faithful until death. Services by Brethren J. H. Wimmer and D. C. Naff. C. E. Eller.

Hoffman, Bro. Adolf, born in Germany, died at Waterloo, Iowa, Aug. 15, 1909, aged 62 years. He came to America during middle life and while here united with the Church of the Brethren. In later years he was afflicted with heart trouble, and because of this made his home at the Old Folks' Home, near Marshalltown, Iowa. Services at the South Waterloo church, by the writer. I. C. Johnson.

Holsinger, Maggie, daughter of Friend Frank and Sister Della Holsinger, born near Goshen, Ind., April 24, 1301, died Aug. 3, 1909, near the same place, aged 8 years, 4 months and 10 days. She leaves father, mother, one sister and two brothers. Services by Brethren C. A. Huber and Wm. Hess. Osie Brumbaugh.

Kensinger, Sister Catherine, died at her home at Waterside, Bedford County, Pa., in the New Enterprise congregation, Sept. 16, 1909, aged 72 years, 10 months and 21 days. Services at Clover Creek, Pa., by Eld. L. F. Holsinger, of New Enterprise, Pa., assisted by Eld. Andrew Burget. Text, Job 14: 14. Interment in the cemetery near the Clover Creek church. W. H. Mentzer.

McCune, Sister Catharine, nee Beery, born near Logan, Hocking County, Ohio, March 4, 1858, died at Cridersville, Augiaize County, Ohio, Sept. 9, 1909, aged 51 years, 6 months and 5 days. Oct. 1, 1876, she was united in marriage to Rufus McCune, of Logan, Ohio. To this union were born eleven children, seven sons and four daughters. A son and a daughter preceded the mother. Seventeen years ago the family moved to Cridersville, at which place they lived up to the present time. Sister McCune was a devoted member of the Church of the Brethren for nearly thirty years. Services by the writer in the Lutheran church, assisted by the Lutheran pastor. G. A. Snider.

Miller, Sister Leah H., wife of Bro. Jacob C. Miller, born Sept. 18, 1828, died in the bounds of the White Oak church, Pa., Sept. 11, 1909, aged 80 years, 11 months and 24 days. She was a consistent member of the Church of the Brethren for twenty-nine years. Her husband and four children survive. Services by Bro. Levi S. Mohler, of Elizabethtown, and Bro. Henry S. Sonon, of East Petersburg, assisted by the home ministers. Text, Rev. 14: 12, 13. Anne E. Shank.

Mosgrave, Sister Mattie, born June 17, 1829, died in the bounds of the Brothers Valley congregation, Somerset County, Pa., Aug. 30, 1909, aged 80 years, 2 months and 13 days. She was the wife of Bro. Henry Mosgrave, who preceded her about fourteen years ago. Sister Mosgrave was a consistent member of the Church of the Brethren for many years. D. H. Walker.

Peters, Bro. Noah, died at his home in the Middle River congregation, Augusta County, Va., Aug. 27, 1909, aged 91 years and 8 days. He lived away from church relation all his life, until a short time before his death, when he was received into the Brethren church as far as he could be, without baptism. Services by Brethren A. B. Early and D. C. Flory. Text, Acts 15: 24. J. F. Miller.

Price, Sister Tabitha, nee Emberlin, born in Fayette County, Ohio, March 2, 1822, died in Dallas County, Iowa, Sept. 3, 1909, aged 87 years, 6 months and 1 day. She united with the church fifty years ago. Three daughters remain. Nina Messamer.

Sanger, Ethel Foster, nee Halfpenny, born at Lewisburg, Pa., died of stomach and heart trouble, at Grand Junction, Colo., Sept. 7, 1909, aged 25 years. She was married to S. S. Sanger March 31, 1909, when they immediately came west to make their future home. She was a faithful member of the M. E. church. She leaves husband, mother, father and one brother. The body was taken back to Lewisburg, Pa., for interment. Elsie K. Sanger.

Saylor, Bro. Marcellus N., born near Milledgeville, Ill., Sept. 3, 1875, died Aug. 20, 1909, near the same place, aged 33 years, 11 months and 17 days. Death was the result of an accident while operating a gasoline engine, only four hours after receiving the injury. Bro. Saylor was highly esteemed by his brethren and neighbors. He leaves a wife and daughter. Services by the undersigned at the Dutchtown church. Interment in the cemetery near by. D. E. Brubaker.

Schmidt, Bro. Jacob Peter, died Sept. 11, 1909, of malaria and ague, in the bounds of the Wayman Valley church, Clayton County, Iowa, aged 77 years. He emigrated from Germany in 1869, and became a member of the Church of the Brethren in 1892. He served in the deacon's office for sixteen years. He was well versed in the Scriptures, which was a source of much enjoyment to him. Four sons and three daughters survive. Services by Rev. E. S. Gilbert of the M. E. church. Text, Gen. 48: 21. J. G. Schmidt.

Shenk, Fannie S., died Sept. 7, 1909, at Elizabethtown, Pa., aged 16 years, 1 month and 23 days. About a week before she died she had a desire to unite with the church and sent for the elders, but death came before she was baptized. Her father, and seven brothers and sisters survive, the mother having preceded her last October. Services at Chiques by Eld. Hiram Gibble and others, of the home church. Text, Eccles. 9: 10. Interment at the same place. Henry S. Zug.

Vetter, George, born at Edna Mills, Clinton County, Ind., Jan. 3, 1867, died Sept. 13, 1909, at Frankfort, Ind., aged 42 years, 8 months and 10 days. He was struck by the pilot beam of a locomotive, while walking at the side of the track, causing instant death. He was married twice, and leaves a wife and adopted son, two brothers and two sisters. Services by Rev. J. M. Melear, of the Methodist church. J. W. Vetter.

Yount, Maggie, daughter of Bro. Samuel and Sister Ginnie Yount, died at her home near Crimora, Va., Sept. 12, 1909, aged 25 years, 2 months and 1 day. She was reared in the home of Christian parents, but had not yet united with the church herself. She leaves father, mother and one sister. Services by Brethren H. C. Early and D. C. Flory. Text, 2 Cor. 4: 17, 18. J. P. Miller.

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NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

The Annual Convention of the District Conference, Ministerial and Sunday-school Associations of Northern Iowa, Minnesota and South Dakota is to be held in the Church of the Brethren, three and one-half miles northeast of Hansell, Iowa, Oct. 6-8.

Tuesday Evening, Oct. 5.

7:30, Sermon, Bro. William Hood, Greene, Iowa.

Wednesday, Oct. 6.

9:00 A. M., District Conference: Organization, Retiring Officer, Business.

Wednesday Evening.

7:45, Missionary Meeting: (a) Devotional.—W. H. Lichty. (b) Recitation.—Bertha Brunskill. (c) Sermon.—D. J. Lichty. Offering.

MINISTERIAL MEETING.

Thursday, Oct. 7.

9:00 A. M., Devotional Service.—Eld. Silas Gilbert. Organization.—Retiring Officers.

1. Some Neglect Points in Ministerial Training.—(a) A. J. Barnhart.—(b) J. E. Rolston.

2. The Missionary Work, Home and Foreign.—(a) Foreign. —D. J. Lichty. (b) Home.—D. H. Keller.

Afternoon Session—2:00.

3. How to Provide More Men for the Ministry: (a) The Influence of the Home.—Joshua Schechter, Jun. (b) The Environments of the Church.—Samuel Bowser. (c) The Training of the Schools.—J. D. Zimmerman.

4. Problems of Pastorless Church and the Churchless Pastor. —(a) William Hood. (b) Grant Tooker.

5. The Systematic Development of Church Finance: (a) The Pastor.—J. F. Souders. (b) The Layman.—J. H. Cakerice.

6. The Decline of Family Religion: (a) Cause.—Edward Elkenberry. (b) Neglect of Family Altar.—Jacob Wirt.

SUNDAY-SCHOOL CONVENTION.

Friday, Oct. 8.

1. What Should We Not Do in Sunday School?—H. H. Wingert, Kingsley, Iowa. Joshua Schechter, Worthington, Minn.

2. How May the Teacher Interest Disinterested Pupils? Orpha Holden, Waterloo, Iowa. Sister Philip Shook, Preston, Minn.

3. Sunday-School Work in India.—D. J. Lichty, India.

4. How May We Reach the Large Per Cent of People That are Not in Sunday School?—Ida Albright, Eldora, Iowa. E. C. Whitmer, Curlew, Iowa.

5. The Value of a Teachers' Training Class to the Sunday School.—Eva Lichty, Waterloo, Iowa. Wm. H. Hood, Greene, Iowa.

6. Should the Sunday-School Teacher Love His Work? If so, Why?—Maggie Shook, Greene, Iowa. Phoebe Foft, Kingsley, Iowa.

7. Shall We Continue to Use the International Lessons?—Negative, D. H. Keller, Winona, Minn. Affirmative, W. J. Barnhart, Minneapolis, Minn.

8. Open Parliament. Calling and Installing of Teachers and Officers, Led by the District Secretary.—J. F. Souders, Preston, Minn.

Christian Workers' Meeting, Thursday Evening, 7:30. Leader, Theda Kimmel. (1) The Purpose of Our Organization.—Anna Blough, Waterloo, Iowa. (2) Ways of Arranging Interesting Programs.—L. H. Broadwater, Lemmon, S. D. Round Table Talk.

DEDICATION OF A NEW MISSION CHURCH.

The Brethren of the Larned congregation, whose church is located six miles south of Larned, have completed a very substantial, neat and commodious churchhouse in Larned, which will be dedicated on Sunday, Oct. 3. Bro. Edw. Frantz, President of McPherson College, will preach the dedicatory sermon. Following the dedication, a series of doctrinal sermons will be delivered, covering a period of three weeks. These services will be conducted by the pastor. Up to this time the services have been held in the home of the pastor. We are looking forward eagerly to the results of our efforts when better facilities are at our command. We have a small band of earnest members in the city here. The Spirit has honored us by using us as a channel through which eight have been made willing to put on the Lord Jesus Christ by baptism, since the work commenced here, last Christmas. We are united in our prayers that he will still keep us faithful to him, and bless us in our series of meetings.

Larned, Kans., Sept. 25. J. Edwin Jones.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 5, Northern Illinois and Wisconsin, Yellow Creek.

Oct. 6, Northern Iowa, Minnesota and South Dakota, in Franklin County church, 5 miles west of Dumont, Iowa.

Oct. 7, Northern Indiana, in English Prairie church, near Mongo.

Oct. 7, Northeastern Ohio, at Mahoning church, Columbiana County.

Oct. 14, Middle Indiana, at Monticello church.

Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.

Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.

Oct. 21, Southern Indiana, Middle Fork church, at Rossville.

Oct. 22, Northern California, at Oak Grove, near Laton.

Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portis, Kans.

Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.

Oct. 28, Southeastern Kansas, at Parsons.

Oct. 28, Middle Missouri, at Deepwater church, Henry County.

Nov. 4, First District of Arkansas at St. Francis church.

Nov. 17, 18, Middle Pennsylvania, in Lewistown church on Shaw Avenue.

LOVE FEASTS.

California.

Oct. 23, Oak Grove.

Colorado.

Nov. 6, Colorado City.

Illinois.

Oct. 7, 6:30 pm, Decatur Mission.

Oct. 9, Camp Creek.

Oct. 10, 5:30 pm, Milledgeville.

Oct. 13, 7 pm, Elgin.

Oct. 16, Silver Creek, at Mt. Morris.

Oct. 16, 4 pm, Okaw, at La Place house.

Oct. 16, 17, 3 pm, West Branch

Oct. 23, 5 pm, Sugar Creek.

Oct. 23, Salem.

Oct. 23, Rock River, at Franklin Grove.

Oct. 23, 24, 1:30 pm, Waddams Grove.

Oct. 24, 6 pm, Lanark.

Oct. 24, 7 pm, Naperville.

Oct. 30, 5:30 pm, West Otter.

Oct. 31, 5:30 pm, Dixon.

Nov. 13, Mt. Vernon.

Indiana.

Oct. 9, 6:30 pm, Anderson.

Oct. 9, 6:30 pm, Spring Creek

Oct. 9, 2 pm, Huntington, country house.

Oct. 10, 5 pm, Huntington City.

Oct. 10, 3½ miles northeast of Kewanna.

Oct. 13, Nappanee.

Oct. 16, 10 am, Markle.

Oct. 16, 5 pm, Beaver Creek.

Oct. 16, 5 pm, Fairview.

Oct. 16, 6 pm, Syracuse.

Oct. 16, Pleasant Valley.

Oct. 16, 5 pm, Fountain, 4 miles north of Holton.

Oct. 17, 5 pm, Cedar Creek.

Oct. 21, 10 am, Union City.

Oct. 22, 4 pm, Mexico.

Oct. 22, 4 pm, Santa Fe.

Oct. 22, Bremen.

Oct. 23, 10 am, Little St. Joe.

Oct. 23, 2 pm, Lower Deer Creek.

Oct. 23, 4 pm, Wabash.

Oct. 23, 5 pm, Cedar Lake.

Oct. 23, 4 pm, Salamonie, at Lancaster house.

Oct. 23, 2 pm, White.

Oct. 23, 6 pm, Lower Fall Creek.

Oct. 29, 5 pm, Union, at Plymouth.

Oct. 29, 10 am, Mississinewa.

Oct. 30, 31, 10 am, Pleasant Hill.

Oct. 30, Middlefork, at Rossville house.

Oct. 30, 4 pm, Landessville.

Oct. 30, 10 am, Eel River.

Oct. 30, 2 pm, Howard.

Oct. 30, Union Center.

Oct. 30, 5:30 pm, Monticello.

Oct. 30, 10:30 am, Nettle Creek, 1 mile west of Hagerstown.

Nov. 6, 2 pm. Pyrmont.

Nov. 25, 2:30 pm, Ladoga.

Nov. 26, Salem.

Iowa.

Oct. 9, 10, 10 am, Indian Creek.

Oct. 16, 17, Franklin County.

Oct. 16, 5 pm, Prairie City.

Oct. 16, 17, 2:30 Dallas Center.

Oct. 23, 3 pm, Fairview.

Oct. 23, 4 pm, Monroe County

Oct. 23, 2 pm, Panther Creek.

Oct. 23, 24, 5 pm, Garrison.

Oct. 23, 24, 4 pm, Maple Valley.

Kansas.

Oct. 9, 11 am, White Rock.

Oct. 9, Prairie View.

Oct. 16, Ozawkie.

Oct. 16, Altamont.

Oct. 16, 6 pm, Cedar Creek.

Oct. 16, 10 am, Washington Creek.

Oct. 16, 2 pm, Chapman Creek.

Oct. 16, Paint Creek.

Oct. 16, 10 am, Quinter.

Oct. 16, 17, 11 am, Belleville.

Oct. 23, 6 pm, Kansas Center.

Oct. 23, 3 pm, Conway Springs

Oct. 23, Eden Valley.

Oct. 30, 4:30 pm, Wenton.

Oct. 30, Murdock.

Oct. 30, Larned.

Oct. 30, 10 am, Maple Grove.

Oct. 30, 2 pm, Topeka.

Nov. 6, Virdigris.

Nov. 6, 2 pm, Salem.

Nov. 27, 2 pm, Morning Star.

Maryland.

Oct. 20, 21, Broad Fording.

Oct. 23, 24, 10:30 am, Antietam, at Welty church.

Oct. 30, 10:30 am, Beaverdam.

Oct. 30, 4 pm, Manor.

Oct. 30, 2 pm, Meadow Branch.

Oct. 30, 4 pm, Middletown Valley.

Nov. 6, 2 pm, Locust Grove.

Nov. 13, 14, Longmeadow.

Michigan.

Oct. 23, Buchanan.

Oct. 23, Black River.

Oct. 23, 10:30 am, Saginaw.

Oct. 23, 10:30 am, Woodland.

Nov. 25, 10 am, Sugar Ridge.

Minnesota.

Oct. 16, 7 pm, Deer Park.

Oct. 16, 2 pm, Worthington.

Oct. 23, Hancock, 5 miles northeast of Hancock.

Missouri.

Oct. 8, Mound.

Oct. 9, 5 pm, Nevada.

Oct. 16, 11 am, Osceola.

Oct. 17, Kansas City, (Mo).

Oct. 20, Fairview.

Oct. 23, Cabool.

Oct. 23, 10 am, Warrensburg.

Oct. 30, Shoal Creek.

Oct. 30, Log Creek.

Oct. 30, Rockingham.

Nov. 6, Carthage.

Nebraska.

Oct. 29, Silver Lake, at Roseland.

Oct. 30, 7 pm, Red Cloud.

Oct. 31, Lincoln.

New Mexico.

Oct. 21, Clovis.

Ohio.

Oct. 9, 10 am, Green Spring, at Bethel house.

Oct. 9, 10:30 am, Black Swamp.

Oct. 9, Maumee.

Oct. 9, 5 pm, Lexington, Highland Co.

Oct. 9, 4 pm, County Line.

Oct. 16, 10 am, Wyandot.

Oct. 16, 10 am, Lick Creek.

Oct. 16, 10 am, Wooster, at Paradise church.

Oct. 16, 10 am, Beaver Creek.

Oct. 23, 2:30 pm, West Nimishillen, Stark County.

Oct. 23, 2:30 pm, Loramie.

Oct. 30, 3 pm, Fredericktown, in Owl Creek church.

Oct. 23, 6 pm, Baker.

Oct. 23, 10 am, Blanchard, ¾ mile west of Dupont.

Oct. 23, 5 pm, Upper Twin.

Oct. 23, 2 pm, Ross, 3 miles east of Mendon.

Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.

Oct. 23, Danville.

Oct. 23, 10:30 am, Silver Creek.

Oct. 23, 4 pm, Beech Grove.

Oct. 23, 2:30 pm, Loraine.

Oct. 23, 10 am, Logan church.

Oct. 28, 10 am, Poplar Grove.

Oct. 30, 10 am, Rome.

Oct. 30, 2 pm, Palestine.

Oct. 30, 10 am, Donnels Creek, country house.

Oct. 30, 3 pm, Ludlow, at Pittsburg.

Nov. 6, 10 am, Salem.

Nov. 20, 4 pm, Lower Miami

Nov. 21, 10:30 am, Lima.

Nov. 27, 2 pm, Swan Creek, at West house.

Oklahoma.

Oct. 23, Pleasant Plains.

Oct. 30, Oak Grove.

Nov. 27, Paradise Prairie.

Pennsylvania.

Oct. 3, Indian Creek.

Oct. 3, County Line, Indian Creek congregation.

Oct. 3, 6 pm, Clover Creek.

Oct. 3, Berlin, at Garrett church.

Oct. 5, 6, 9:30 am, Midway.

Oct. 9, 10, 2 pm, Terry, at Three Spring church.

Oct. 9, 4 pm, Raven Run.

Oct. 10, 6 pm, West Johnstown, at Sell Street church.

Oct. 13, 3:30 pm, Elizabethtown.

Oct. 13, 14, 10 am, Lower Cumberland, at Mohler house.

Oct. 16, Rockton, at Greenville church.

Oct. 16, Hatfield.

Oct. 16, Hyndman.

Oct. 16, 17, 10 am, Falling Spring, at Shade House.

Oct. 17, 3 pm, Reading.

Oct. 17, 6 pm, Pittsburg, 1120 Greenfield Ave.

Oct. 17, 4 pm, York, in Belvidere Avenue church.

Oct. 17, Montgomery.

Oct. 18, 19, Fairview.

Oct. 19, 20, 3:30 pm, Spring Creek, at Annville house.

Oct. 20, 2 pm, Buffalo.

Oct. 20, 21, 1:30 pm, Chiques.

Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.

Oct. 22, 4 pm, Spring Run.

Oct. 23, 4 pm, Jacobs Creek, near Mt. Pleasant.

Oct. 23, 2 pm, Aughwick, Hill Valley house.

Oct. 23, Fairview.

Oct. 23, 3:30 pm, Ephrata.

Oct. 23, 3:30 pm, Claar.

Oct. 23, 24, 2 pm, Lost Creek, at Freespring house.

Oct. 23, Back Creek, at Brant house.

Oct. 24, Codorus.

Oct. 24, Shade Creek, at Scalp Level house.

Oct. 24, Yellow Creek, at Steeles house.

Oct. 24, 6 pm, Roaring Springs.

Oct. 25, 26, 9:30 am, Conestoga, at Bird in Hand house.

Oct. 26, 27, 1:30 pm, White Oak, at Kreider house.

Oct. 29, 30, 2 pm, Pleasant Ridge.

Oct. 29, 3 pm, Dunnings Creek, at Holsinger house.

Oct. 30, 4 pm, Aughwick, Black Log house.

Oct. 30, 4 pm, Pleasant Hill.

Oct. 30, 6 pm, Plum Creek.

Oct. 30, 4 pm, Woodbury.

Oct. 30, 6 pm, James Creek.

Oct. 31, 5 pm, Quemahoning, at Hooversville.

Oct. 31, 6 pm, New Enterprise.

Nov. 1, 1 pm, West Greentree, at Rheems.

Nov. 1, 2, 9 am, Big Swatara, at Hanoverdale house.

Nov. 1, 2, 9:30 am, Springville, at Mohler house.

Nov. 2, 3, West Conestoga.

Nov. 3, 4, 1:30 pm, Mountville, at East Petersburg House.

Nov. 4, 9:30 am, Spring Grove.

Nov. 6, 7, Riddlesburg.

Nov. 6, 2 pm, Back Creek, at McConelsdale house.

Nov. 6, 7, Upper Cumberland.

Tennessee.

Oct. 9, 2:30 pm, New Hope.

Oct. 16, Pleasant Valley.

Oct. 22, Meadow Branch.

Virginia.

Oct. 9, 4 pm, Bethel.

Oct. 9, Beaver Creek.

Oct. 9, Locust Grove.

Oct. 9, 3 pm, Germantown.

Oct. 16, 17, 4 pm, Johnsville.

Oct. 16, 2:30 pm, Flat Rock, Wakeman's Grove.

Oct. 16, Bridgewater.

Oct. 16, 2:30 pm, Summit.

Oct. 16, 3 pm, Midland.

Oct. 23, 3 pm, Oak Hill, in Powels Fort.

Oct. 30, Roanoke.

Nov. 6, 3 pm, Saunders Grove.

Washington.

Oct. 16, Sunnyside.

Oct. 30, 4 pm, East Wenatchee.

West Virginia.

Oct. 9, 10, 2 pm, Alleghany, near Bismark.

Oct. 16, 17, 2 pm, Spruce Run.

Oct. 16, Shiloh.

Oct. 30, Maple Spring.

Oct. 30, 2:30 pm, Beaver Run.

Wisconsin.

Oct. 7, 4 pm, Cloverdale.

Oct. 20, 2 pm, Worden.

Oct. 23, Barren Ridge.

Oct. 23, 2:30 pm, Elk Run.

Oct. 23, Lebanon.

Oct. 23, Cook's Creek, at Garber church.

Oct. 23, Beaver Creek.

Oct. 30, Mt. Vernon.

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The increased circulation of our various periodicals is most gratifying to all who are interested in the distribution of wholesome and elevating reading matter.

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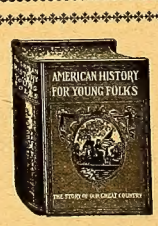
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

THE New York State Liquor Dealers' Association, admitting the fact that there is need of doing some thorough housecleaning in their business, drew up some striking resolutions at their recent meeting. They claim to be willing "to yield to the pressure of public opinion," as they put it. They want the saloons kept open within certain definite hours only. There is to be but one saloon to every 750 people, and disreputable places are to be closed by the wholesaler's refusal to sell to them. All this sounds well enough, but what will be the result if "public opinion" is really to decide the matter, as they suggest? Will there be enough left, of the iniquitous saloon, for a coroner's inquest?

GREAT joy is being felt throughout the Spanish domains because of the successful termination of the war with the Moors. With the occupation of Mount Guruga, a stronghold within the enemy's country, the backbone of the Moorish uprising has been broken. A heavy indemnity will be laid upon the subjugated nation, and until it is paid, Spanish troops will have control of important points of vantage on the African coast. Valuable mining interests in that region are now available for industrial development, and will likely do much to regain Spain's old-time prosperity. It is to be hoped that hereafter the King of Spain, in accordance with the wishes of his people, will avoid entangling wars, and strive, the rather, to excel in the gentle arts of peace.

As announced in these columns some time ago, Mr. Charles R. Crane, of Chicago, is our newly-appointed ambassador to China. After needful preparation he has now started to assume the obligations of his responsible position. The final instructions given him by the State Department are somewhat remarkable, mainly because they are so different from the directions usually expected and given. He was told: "Just go on to China and do whatever seems necessary *for the good of that country.*" Ordinarily an ambassador looks exclusively after the interests of his own country, and he cares very little for anything else. Ambassador Crane will have a twofold task, and one that will leave him little time for recreation. There are many ways in which he can make himself exceedingly useful to the nation to which he is accredited. The broad and philanthropic principle, however, as expressed in the charge assumed by Mr. Crane, is worthy of general application to the various phases of church activity also. Just as Christ sought not "to please himself," and ever labored for the good of others, it is our privilege to forget self and devote ourselves to the welfare of humanity.

FOR some time there has been a storm of popular indignation against obnoxious billboards. Aside from being a blemish on the landscape, many of them are positively vulgar and demoralizing in their advertising for theaters, shows and the like. Many young boys and girls can date the beginning of their moral perversion from the time when first they saw the gaudy bill with its glaring and highly-colored pictures of life as portrayed on the stage. We are careful to quarantine against smallpox, but permit the flashy poster to do its pernicious work unhindered. The American Civic Association is now entering an effective crusade against the growing evil, and it is to be hoped that a radical reform may be inaugurated.

HIGH taxes on beer and spirituous liquors have worked out a curious result in Germany. The brewers, devoid of any philanthropic spirit, have advanced the price of beer to a figure commensurate with their extra expense because of the tax. The people, however, decline to meet the advance, and are organizing an effective boycott against the dealers. In a large industrial plant, where the daily consumption of beer was twelve thousand bottles, there are but 120 bottles sold now. The drinkers have substituted coffee, milk, and other mild beverages, with most excellent results. Many will doubtless become total abstainers. Now the brewers are wondering whether, in their greed for gain, they have not overreached themselves, and involuntarily contributed to the progress of temperance.

THE Hudson-Fulton celebration, which was opened by imposing ceremonies Sept. 25 in New York, commemorates the discovery of the Hudson River by Henry Hudson, in 1609, and Robert Fulton's invention of the steamboat in 1807. While the notable procession of water craft during the celebration is to show the marvelous progress of three centuries since the days of Hudson's "*Half Moon*," it is to be deplored that the monstrous battleships are admittedly the best and largest naval structures on exhibition,—civilization's greatest triumph. Well might we ask, "How long, O Lord, how long" before so-called civilization shall expend a smaller proportion of its resources on these mighty engines of destruction! How long before the population of the earth will be composed mainly of the reasonable, the self-controlled, the magnanimous!

AN interesting account of the effect produced by the judicious planting of large forest areas is reported from France. Toward the close of the eighteenth century about 2,500,000 acres in the Department of the Landes were little more than shifting sand dunes and disease-breeding marshes. Then large pine forests were started and judiciously cultivated. Immense forests now cover the country, the sand dunes and marshes have long since disappeared, and the wood, charcoal, turpentine, rosin, and kindred industries, have brought prosperity to the province which formerly was the most barren and miasmatic in France. The climate, also, has greatly changed because of the forests, being now mild and balmy. The Department of Agriculture of the United States is suggesting a similar procedure for many barren and swampy regions now uninhabitable, being confident that a marvelous transformation would be wrought in the sections thus supplied with forests.

A NOTABLE endeavor in behalf of universal peace is about to be launched by Mr. Edwin Ginn, a Boston publisher. He purposes to establish what he calls an "International School of Peace," to be conducted along sound business lines. When the proper time comes, he will lay the foundation stone by an immediate contribution of $50,000. He also promises further annual contributions of a like amount, besides a liberal endowment for the maintenance of the school after his death. It is the design of Mr. Ginn that, by means of this school, there be exercised a wholesome influence upon school textbooks as well as courses of study. He desires that the achievements of war be minimized, and that the blessings of peace be made a prominent factor in the educational work of our country. The idea is a most excellent one, and highly to be commended.

IN the report of the last Peace Conference at Mohonk, just issued, there are some splendid reasons given why churches should labor in behalf of peace principles. Mr. Frederick Lynch, a New York pastor, insists that "man-killing has no place in Christianity and must stop." He suggests that the sermon on the Mount is so plain that if the church believes and practices even half of it only, she will take no more part in wars. When the Christian church once gets Jesus' conception of the worth and sacredness of a human soul, she can no more take part in wars than she can in slave-holding or in prostitution; she will lift her hands in horror at this whole business. The churches of England and Germany, if true to their profession, could easily and permanently scatter the war cloud, now impending, and show to the world that the loving Christ is mightier than the sword.

THERE is, after all, a good deal of the savage in human nature, and it crops out at times where least expected. In the various colleges and high schools of our country the authorities have for some years worked hard to suppress the various forms of "hazing," as inflicted upon freshmen entering those institutions of learning. So intolerable is the practice,—prejudicial as it often is to life itself, not to mention minor injuries,—that the West Point Academy was recently obliged to dismiss several of its students, as referred to a few weeks ago. With the opening of the colleges, this fall, a number of other deplorable cases of hazing have been brought to public notice. Students, brought up apparently under the best of Christian influences, descended to acts of positive cruelty to those who had just entered school. In several cases the life of the unfortunate ones has been imperiled, while in others there are lasting injuries.

THE agitation against the "white slave" traffic in Chicago and other places is encouraging. There seem to be prospects of effective work being done against the shameless dealers who barter in human souls, often with the implied connivance of police officials. The recent conviction of Inspector McCann, of the Chicago police force, brought out the fact that, by a well-organized plan, tribute was exacted from houses of prostitution, promising them, in return, immunity from prosecution as long as payments continued. It is said that the laws on the statute books of most States are sufficiently stringent to crush out the white slave traffic and close the vicious resorts of our cities, if only the officers could be prevailed upon to do their duty. As long, however, as vice flaunts its ill-gotten gains to tempt the cupidity of greedy officials, there will be a failure to enforce the laws, and a consequent increase of crime and corruption. Not *new* laws but *a better enforcement* of laws already made is the all-important need of the day.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

OPPORTUNITY.

A word unsaid seems a little thing,
But alas! I may never know
If the coming days to a soul may bring
The truth that I fail to show.

The song unsung seems a little thing,
But the heart that I left today
May pine for the songs that I did not sing,
As it goes on its cheerless way.

A deed undone seems a little thing,
But the burden I might have shared
Has left a heart with a bitter sting,
Of the thought that "nobody cared."

So the little things that we leave undone
Are the things that men hold dear;
Life's battles are reckoned lost or won
By a smile or a falling tear.

'Tis the little things that the burdened heart
In the time of trial heeds;
Then let us lighten life's ache and smart
With the sunshine of little deeds.

—Edith Virginia Bradt, in Herald and Presbyter.

LOVE—AN ILLUSTRATION FROM THE LIFE OF ELD. JACOB WINE.

BY W. J. SWIGART.

THE biographical sketches of our own Brethren that have been appearing in the MESSENGER make interesting reading. I know of nothing better or more profitable for all readers than these sketches from the lives of those who have kept up the altar fires, and shepherded the flock in the past, and who gave so fully and so freely of their very lives that the church might flourish. *Biography*, literally, *is a writing of a life;* and it is life that interests. It is life that is real. It is life that counts. It is life that begets life. It was the life of the Christ that is the life of men. It is the life of men that is helpful and inspiring. Not so much *what* or *how* they preached as *what they were*. Let us have sketches of real lives by those who knew those lives.

The biographical sketch of Eld. Jacob Wine, by Bro. Hays, recently published in the MESSENGER, was of much interest to me, and recalled a circumstance that has been of value to me, and which I have used in my own discourses to demonstrate the nature and function of true, genuine love, as set forth by the Apostle in First Corinthians (and which was the Sunday-school lesson for the week in which Bro. Hays' article on Bro. Wine appeared).

I was in the Virginia Valley, in company with the late Eld. D. F. Stouffer,—in 1879, I think, it was. We had had services in the Flat Rock church, near Bro. Wine's home. It was the first time I had met him, and probably the only time; although I had heard of his long horseback journeys into the mountains, to preach and visit the isolated members, and of his kind and generous and affable disposition towards them, which made his visits a source of much pleasure and gratification to his people, living in the mountains, and endeared him greatly to them; so that his coming was looked forward to with eagerness.

In the discourse of the day something had been said about love. After the services, in conversation with Bro. Wine, he told me of one of his trips into the mountains where he had preached. After the meeting he was in a home where he had eaten dinner, and they were sitting and talking pleasantly, and enjoying themselves. He expected to go back over the mountains to his home that afternoon, and said to the people that he must be going. They at once began to protest and urged him to wait longer with them, saying "*We love you so.*" He answered, "If you love *me*, you will let me go." He had miles to travel, lonely roads to pass over, mountains to cross. If he tarried with them, darkness would overtake him; and the limestone roads and lanes of the Flat Rock region were not smooth in all their parts. They could talk and enjoy the venerable man's company till evening shades, and then go to their slumber; while he would be wandering through darkness and loneliness to find his home in the night. Yet they urged his tarrying on the plea that "we love you so."

The point is apparent. They were thinking of their own enjoyment; not of Bro. Wine's comfort; but still thought it was love of *him*. Love, in its exercise, looks only outward,—never inward. It is always *objective* in its impulses,—never *subjective*. She "seeketh not her own."

Because a host (or hostess) "loves" a guest so, she piles on his plate her dainties and insists that they be eaten,—and the hostess would like to be regarded as a very clever and liberal entertainer,—even if the guest suffer excruciating stomach and liver agonies afterward, and is disabled from pulpit service for a week. If a hostess loves *me*, she will permit me to eat in quantity and quality what I can assimilate.

Much of what passes for love and is called love, and probably is really meant to be love, is no better than this. It reverts back to self—it *is selfishness*, however it may be labelled. It seeks its own. Much of our "love" for our friends is love for ourselves. Much of our grief for them is grief for ourselves. Love never concerns itself about receiving—always about bestowing. "Lovest thou *me* more than these?" ("These" in the objective case.) Love frets and fumes not concerning honor or recognition or appreciation of self. "Love envieth not, love vaunteth not itself." Love does not take self into account. That is always and simply selfishness. Strange it is that things so opposite should ever be taken for each other. Love never faileth. It must be the greatest thing in the world—for it is the greatest in heaven.

Huntingdon, Pa.

SANCTIFICATION AND ITS EFFECTS.

BY WILLMINIA SMITH.

WHEN a person is sanctified he possesses holiness, because sanctification is holiness. In Luke 1:74, 75 we read of the sanctified life, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." People who possess this blessed experience live holy lives. Those who sin more or less, in word, thought, or deed, yet think that they are sanctified, are only deceived.

It is utterly impossible for one to have the experience of holiness and be a sinner at the same time. A person possesses holiness until he commits sin, then he loses holiness and becomes a sinner. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14.

When sanctified, our hearts and consciences are purged from carnality,—the inherited sin that causes justified souls so much trouble, the sin that so easily besets them. Thank God, who purgeth away the very root of bitterness!

Peter spoke about some people who had pure hearts, because they had received the Holy Ghost. "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15:8, 9. Jesus said, "Blessed are the pure in heart, for they shall see God." The people who have pure hearts, live pure lives. Their conversation is pure; their motives are pure; their consciences are pure, and their thoughts are pure. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. From this we conclude, that, if we have holiness, we are cleansed from the filthiness of the flesh.

When sanctified, we are perfected. "For by one offering he hath perfected for ever them that are sanctified." Heb. 10:14. This does not imply that we are perfected in knowledge, nor does it place us beyond erring in judgment, or making mistakes. Neither does it imply that we are no longer free moral agents, and that we cannot commit sin, or fall from the grace of God. Many believe that, when perfected, we no longer grow spiritually; but the fact is, that we are then in just the right condition to grow. When perfected, we love God with all our might, mind, heart and strength; or, in other words, we are perfected in love. 1 John 4:17, 18. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." Rom. 5:1, 2.

Perhaps you have been up and down in your experience. If so, likely you have never been sanctified, and have failed to obtain abounding grace. When sanctified, we have entered Canaan, and we have real soul-rest. Perhaps some have never had this soul-rest. If so, you have never been sanctified. We have real soul-rest when we have fully complied with the Word of God, and we know that all is well with our souls. Though temptations come thick and fast, and everything seems to go contrary, all this cannot destroy our soul-rest, but we can glory in tribulation. "Count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptation." In Canaan we get the corn, the wine, the milk and the honey. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Heb. 10:19.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32. When sanctified we have our inheritance. Jesus was crucified, paid the price, purchased our possession of sanctification, willed it to us, and we have a right to it. Many professed Christians claim to have been saved for years, and have never gotten their inheritance. When we have our inheritance, we get the benefits thereof from day to day, and after this life reap everlasting life.

Why not, at once, meet the conditions which will entitle you to this glorious experience? When you have it you will never want to do without it. Father has willed you this inheritance. Jesus, his Son, has died and has been resurrected to make it efficacious and now you are entitled to it. If I could get this inheritance for you, I am sure I would; but I cannot. I would to God that every one of our Brethren could testify that they had this inheritance.

When sanctified, we have the promise of the Father. "Being assembled together with them," "Christ commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Acts 1:4. Our Heavenly Father has made us blessed promises, and one of them is the promise of the Holy Ghost. I am sure that our Father is faithful to his promises, and delights to have them fulfilled in us.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. When Christians are sanctified, they receive the gift of the Holy Ghost, for the Holy Ghost is the Sanctifier. You, no doubt, have received many gifts in temporal things, and have been thankful for them. I consider the gift of the Holy Ghost the greatest and best gift. When I was lifted up in grace, my blessed Savior presented to me such precious promises that I could say, "Glory to God in the highest." This means heaven for me. I have not received this gift through works or any goodness of my own. I am not worthy of such a great gift. When my Father showed me that I did not have the gift of the Holy Spirit, and that he would give it to me, I did not hesitate to receive it, and it was not long until I obtained this precious blessing.

"But ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. I shall never forget the time when I was baptized with the Holy Ghost. It filled my entire being. When people get this baptism, they get honest with God. If all the Christians possessed it, you would see this reformation spread much faster than it is now.

When we are sanctified we are sealed with the Spirit of promise. "In whom also after that ye believed, ye were sealed with that holy Spirit of promise." Eph. 1:13. As a writer says, "In sealing our hearts, the Holy Spirit approves of us and seals the everlasting covenant between our souls and God. He seals in our hearts the priceless treasure of full salvation, and pre-

serves us unto the day of redemption, thus protecting us from all frauds."

"Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. 5:5; also Eph. 8:14. When sanctified, we receive the earnest of our inheritance. In other words, we receive a part of the future inheritance that is awaiting those who are faithful. Then we have a foretaste of heaven.

"And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. People who have the Holy Ghost have power over all the powers of the enemy. They have power to live a holy life and to do whatever God has called them to do. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26; John 16:13; 1 John 2:27. The sanctified have this Comforter. When you are in trouble, persecutions, trials or tribulation, the Holy Spirit will comfort you. He knows better how to comfort than does our dearest friend. He will teach you all things. You will find him a better and quicker teacher in the Word of God than the most able and well-educated preacher or professor of divinity in the seminary. When the Holy Spirit is your teacher, the Bible will begin to unfold to you, and will seem like a new book. The Holy Spirit brings to our remembrance the Word of God, and will bring scriptures to our minds when needed.

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Heb. 10:16. When we are sanctified, the Lord puts his second covenant in our hearts and writes it in our minds. Then we give a hearty Amen to all his will and word, and would rather have God's way, for it is best and just right.

"I am come that they might have life, and that they might have it more abundantly." John 10:10. Those that are sanctified have the abundant life. If justified, then we have spiritual life; and some barely have life. The Lord wants us to have the abundant life,—have so much life that we can help others to get life. When justified we bear the fruit of the Spirit, and when sanctified we are purged that we "may bring forth more fruit." John 15:2. In Gal. 5:22, 23 we find what the fruit of the Spirit is. In sanctification we have more love for God, for our enemies, for the sinners, for our families, for the Brethren, and for the Word of God. We have the fullness of joy. Our peace flows deeper. We have more long-suffering, are more gentle, show more goodness, have more faith, have more meekness, temperance, and self-control.

"But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:20, 21. When sanctified, we are prepared for the Master's use, and are more effectual in his service.

Hagerstown, Ind.

MORE ABOUT ELDER D. P. SAYLER.

BY JAMES L. SWITZER.

Bro. Sayler's sermons against Spiritualism, mentioned in No. 39, created quite an excitement throughout the neighborhood for a time, and, no doubt, were largely instrumental in putting a damper upon the spread of this vicious work.

An incident in point will illustrate: In the neighborhood of Union Bridge there were a number of strong, stalwart young men who were meeting often in these mystic circles, called now "seances," and who were reputed to be strong mediums and infallible communicants with the spirit world. Many vague, various, and marvelous, were the messages—wireless messages—that were almost nightly received. Wonderment ran high. Spiritualism was the topic. Everybody, for a time, was either a skeptic or a believer, and many-sided were the views and comments launched forth upon the merits of this new revelation.

At that time there were only two stores in Union Bridge, one of them being the postoffice. These stores, besides supplying the entire vicinity with dry goods, groceries and a general assortment of necessities, were the intelligence offices of the neighborhood for miles around, and were nightly thronged with delegates from the country, attracted largely to hear the latest developments and communications from the other world.

To supply this curiosity, the mediums were active. They appeared to be the coming religion. The old-fashioned Bible was about to fade away and become obsolete. Many seemed preparing to bid adieu to the fish story of Jonah, the hot-air story of the three Hebrews, the thrilling story of Daniel and the lions, the wonderful accounts of the flood and of the miracles.

This was about the situation when Bro. D. P. Sayler stepped into the breach and began to wield the Sword, the strokes of which fell like thunderbolts upon the community.

His bold, fearless thrusts attracted many to the meetings. The counterirritation, thus produced, roused many to an unusual interest in religious matters, that had been indifferent and careless to these things before. And so, by a sort of reflex action, Spiritualism seemed to do some good. The meetings were full at the church, and the interest unusually good.

Among those who became very much interested was Sister Gardner, a very exemplary and devoted member of the church, who had been somewhat disturbed by the great wave of Spiritualism that was sweeping over the country. She was visiting and making her home, for the time being, with a family in the neighborhood, some of whom were Spiritualists and mediums, and she learned that on a certain night a "seance" was to be held there. The night came; the mediums met, but met what they had not met with before. Long and wearily they waited for the moving of the table. It remained obdurate, firm, immovable, while the hours rolled away, and at last the "seance" ended in blank disappointment, and the mediums returned to their homes, crestfallen and astonished.

The failure caused notoriety. It was unusual, unaccountable, although attended by some of the "strongest mediums." The mediums were puzzled. They sought for an explanation. It was given to them in a day or two by Sister Haney Gardner's hostess.

It was in substance about like this: Sister Gardner said that when she heard there was to be a meeting of Spiritualists here she went upstairs into her room and prayed: "Father, if it be thy will, and if there be any good in these 'Spiritualistic' meetings, let thy blessing attend the meeting to be held here; but if these things be displeasing to thee and an abomination in thy sight, then I pray thee to stretch forth my hand and confound those deluded ones who would bring confusion and abomination into this house, and check them in their sinful course."

This incident was told to me personally by a young man who was one of the mediums and was present at the meeting that night, and who afterward renounced Spiritualism and became a member of the church. He and I had been close schoolmates and were, at the time he told me of this incident, fellow-craftsmen at the carpenter trade. He has long since gone into eternity. Sister Gardner and her hostess also have been long in their graves. Spiritualism went into decline there, soon after this incident.

Carthage, Mo.

THE BEGINNING OF THE HOUSE OF ISRAEL'S HOME-RETURNING.

BY M. M. ESHELMAN.

It is with some trepidation that I approach this subject, not because I am uncertain of the ground of the Divine Truth upon the matter, but on account of the difficulties, admixtures, and exceeding limitations which many professing believers attach to God's arrangements, causing increased doubts and misgivings, where confidence and unfeigned love ought to prevail. It is one thing to go to the Bible for true ground and quite another thing to go to human works for argumentative material. Any Biblical subject, misunderstood, is subject to ridicule by such as ought to know the Book better.

I assume, for want of space to prove it, that all believe that "the whole House of Israel" will again occupy the land promised to Abraham. I, therefore, pass to note, with some detail, the Jubilee periods as arranged by Jehovah for Israel. These are faultless, though the method of reckoning time, since Israel was on the national scenes, is not the same. But for our purpose, I trust, we can approach near enough to the facts.

In my article, last June, I stated that the next Jubilee would occur in 1913. That was a slip of the pen; it comes in 1911. Now let us go forward.

In the first place Jehovah fixed the observance of the seventh day as a rest time when both beasts and humans should cease from labor. This seventh day thus became the keynote to that perfect scale of Sabbatical chronology around which revolved the sacred ceremonies in the house of Israel. From this Sabbath Day the "scale ascended to the seventh week, and then to the seventh month, and on up to the Sabbatic or seventh year, and lastly, to the highest of all, the Sabbath of Sabbaths of years, or seven times seven years, the Jubilee year." Lev. 25:8-10. This septiform, or "Jehovah-system," of reckoning time became the center of time with relation to Christ's first coming, and it is probably closely related to his second or next coming. It is replete with "weeks of years," and "weeks of weeks of years," Sabbaths and Jubilees. Without the careful study of God's chronology one cannot arrive at a proper view of God's arrangement as to Israel. It comes only by deep digging. It is not to be plucked, like apples from a near-by tree.

The angel Gabriel said, "Seventy weeks are determined." That is, Jehovah reveals 490 years. Dan. 9:20-27. In the year B. C. 686 the last captivity of the house of Israel had been completed, and their new home was in Assyria on the river Gozan. Lost to history, lost to association with the Jews, lost to their altar, lost to all their former greatness during Solomon's reign, God still watched over their destiny. Unknown to the writers of history, unknown nationally, yet known to Jehovah. Scattered and cast down, because of hundreds of years of unbelief, yet sure to come again and, with amazing greatness, linked to Judah or the Jews. Admixture with other nations brought limitations and decay to them. The year of their captivity was a Jubilee year without Jubilee rejoicings. These 686 years make just fourteen Jubilee years,—two sevens.

Christ's birth is reckoned as being five years short of correct time, hence five years must be added to 1808, the year from which the Jews date their release from French persecution, making the true time 1813. Add to this 686 years and it gives us fifty-one Jubilees from Israel's captivity. The year 1813 being a Jubilee year, 1862 becomes a Jubilee year, and 1911 also a Jubilee year. This time gives us fifty-three Jubilees from Israel's captivity and fifty-one Jubilees from Judah's captivity by Nebuchadnezzar.

Next we arrive at a most astonishing result. Reading Rev. 11:2 as 1,260 years and the 1,335 years of Daniel twelve, we have the sum of 2,555 years, which is just seven times three hundred and sixty-five years. One-half of 2,555 years is 1,277½ years. According to Gibbon, Mohammed, who represents the Gentiles, was fully installed as the head of Mohammedanism in A. D. 629.

Adding 1,277½ and 629, the sum is 1.906½. To this must be added five years, the shortage in present chronology, and it gives us 1,911½ the six months from Abib to Tisri, the Jubilee month, accounting for the half year. This makes thirty-nine Jubilees. What shall occur the fortieth Jubilee?

There is a wonderful diplomatic contest going on between Great Britain and Germany over the concession granted by Turkey to Germany, for the building of a railway from Constantinople to the Persian Gulf. This railroad, when completed, will extend through Mesopotamia. A study of this contest is indeed interesting in the light of God's promise to Abraham in Gen. 13:14 and other scriptures. Abraham never personally occupied all the land promised. Neither he nor Christ ever actually occupied all the lands promised.

Notice the great diplomatic battle that has been raging between Great Britain and Germany, ever since

the present Emperor of Germany received a concession from the Sultan of Turkey to build a railroad through the latter's domain. It's all a matter of trade and commerce, the Germans want a railroad from Europe to the Persian Gulf. The right was secured from the lately-deposed Sultan. The Germans pushed their line with tremendous energies, but the Kaiser had not looked to the terminus. Great Britain sent a warship with presents to the Persian Gulf, and secured the only landing, the only logical terminus for a railway. Then Britain went to Germany and asked to purchase a half-interest in the railway built, and the right to help complete the remainder.

On this peg all things hang. The building stopped and the war of diplomacy is now raging. Both countries are spending millions upon millions of dollars, preparing for war. The *London Times* announces a strong probability of war between Germany and Great Britain as coming not later than 1912. The Krupp Gun Works in Germany are working 100,000 men day and night, preparing war material for some near-by struggle. Shovels, plows, spades and scrapers have been laid aside in railway construction, and men and material are being worked in the interests of human destruction.

We can do no violence to watch and pray, because momentous events are at our very doors. It will do no good to put blinds over the eyes of our Biblical knowledge. The next Jubilee year is nigh. Already the Jews have sent, as I predicted in my former article, a leading man to the Pacific Coast, to study irrigation problems. This Jew is working in the interest of the Mesopotamian project. I do not claim that Israel will have control of the Promised Land by 1911, but indications point to the beginnings of openings, even if these must come by one of the greatest carnages ever known.

I write these observations by request of some of the constant readers of the MESSENGER and not for unedifying controversy. For want of space this article omits much that might throw much light upon this world question.

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MISTAKES.

BY H. A. STAHL.

IT is needless to say, that all are liable to errors of judgment in respect to the most important affairs of life; and this, too, after being "rooted and grounded in love." Maturity of character does not exempt us from such a possibility. The practical question is, however, "How shall we behave ourselves while suffering from the results of our failures?"

That we should be often perplexed on account of our weakness of judgment, is only what we might expect in this our condition of human probation. God treats us not as absolutely perfect beings, but as those who are still encompassed about with many infirmities while in the flesh. We should ever hold ourselves in readiness to acknowledge the possibility to commit errors. No more valuable lesson is God, through Christ, teaching us than this possibility. Human nature easily glides into pride and self-sufficiency when not constantly reminded of its perils. A confession of this, made in a manly, frank way, is never a sign of indecision or inconstancy of purpose.

Whoever makes this with sincerity, and with no design to shield himself or extenuate his faults, always commands our sympathy and increased confidence. We may be led to distrust his judgment, but this is far more than made up by an admiration for his just sense of his failings and the presence of many noble traits.

"It is good for me that I have been afflicted," is too often referred exclusively to physical pain or earthly bereavements. No doubt the Psalmist applied these words to the frequent experiences of his life, when his judgment broke down and sad inconveniences followed. Then it was that he was thrown back upon his God, and became conscious that his conclusions were folly, in comparison with the infallible decisions of the Almighty. He was thus saved from going "astray."

Many a man, since then, has been kept by the power of God in the same manner. His mistakes have preserved him in humility and righteous self-abasement.

But, on the other hand, those who are so conscious of many deficiencies, should not fall into the slough of despondency. This is the danger of very many, even of such as are truly sincere and godly in spirit. We must not yield to the tempter at such a time. He secretly approaches us in such an emergency. He magnifies, in our own minds, the evils resulting from our mistakes, injects thoughts of sinful self-depreciation, stimulates personal self-reproach, and thus seeks to cover our lives with a cloud of contempt.

Many a man has been thrown out of his true path by yielding to an overwrought picture of personal failures. Usually the picture is hung up in the secret chambers of the inner self, evils resulting from his errors of judgment being wholly subjective and invisible to the eye of others. The question returns with ever-increasing force, How shall we think and act when the inevitable disturbance has come through weak understanding?

There are certain well-defined principles that should be held with firmest tenacity in such an hour. We should, for example, never forget that God "knoweth our frame and remembereth that we are dust," that he is pitiful far beyond the tenderness of an earthly parent, that he has the power to rebuke our enemies, who would reproach us for our many failures; that he can overrule all these for our own good, and that he can cause them all to minister to the welfare of other souls.

But, beyond all else, we should recover ourselves by resting constantly in Christ's merit. Here is sweet repose. Here souls, tempest-tossed, find a safe harbor. Believing in Christ with the whole heart, the weaknesses of the flesh are confessed with humility, and yet without loss of hope. The heart may be tempted to despondency, and yet possess the inward strength to rise and go forward in the way of duty.

Glade, Pa.

SOME LIVE QUESTIONS.

BY N. J. BRUBAKER.

Part First.—Whose Servant Is Our Minister?

WHAT is a minister of the Gospel? Is he ordained of God or is he a church-appointed officer? Why have we not more experienced, consecrated, available elders? Shall the church control her servants, or shall her servants reserve an option in regard to their obligations? These are questions which need solution. A few suggestions will be offered here to aid in looking at the problems.

First, What is a minister of the Gospel? He is a person chosen by God through his instrumentalities for the express purpose of leading men and women into their proper relationship with God. He may be called as were the prophets in olden time,—by various methods. He may be called directly by the Holy Ghost as was Paul. He may be called through the voice of the church as our ministers are.

The method is not a vital part of the call. In our social affairs a message can proceed by mouth, letter, telegraph, telephone, wireless telegraphy, and many other ways. So God may call in many ways those whom he desires. The vital thing is that the message comes from God and goes to him who is called. This message must be received, not passively as Jonah did at first, but actively as Samuel received his.

The minister must hear the voice of Jehovah and feel that the voice embodies the power and authority of God. God's will is his constant and only criterion, for he is born a minister, not by the will of flesh, nor of man, but of God. He must recognize the medium by which God's will is revealed to man. This medium is the revealed word, made plain through the guidance of the Holy Spirit. He will pray the Father to keep him in close touch with God on the one hand and with man on the other. "*Thy will be done*" is the golden anchor holding him to God: "*It is not the will of God that any of these should perish,*" is the cable of mercy, binding him to man.

The minister cannot serve two masters. He must give up fishing for fish, and become a fisher of men. He must forego his avocation of agriculture that he may fill his vocation of soul-culture. All the Levitical rites and ceremonies emphasized the function of his holy office. As a messenger of God he should be in God's office—the sanctuary—in constant readiness to go upon any call.

His beaten path is not the furrow of the field, but lies between God's altar of communion and the man fallen amongst thieves. His duty is not to make bread for his children, but to break the Bread of Heaven to the starving multitude. For him to lay up treasures for himself is contrary to the will of God. He is a royal priest, a chosen servant, a watchful minister. Having been elected—*chosen out*—his ear is always open to heaven for instruction, always open to earth for the cries of the helpless. He is the medium by which God's will may come to man, and man's need be brought to God.

If he deal with common things,—and of course he must,—he sanctifies them to a spiritual use. All his material environments are only scaffoldings by which he may help man to take hold of God. He is flesh and blood. But he ceases to be a servant of God the moment he becomes the victim of material entanglements. That he may do the will of the Father, he must make all things serve to that end.

Now, are our ministers servants of God? The church has appointed them. The church militant is, after all, but a means to an end. If our church be true to God then her chosen are chosen of God. Assuming our ministers to be servants of God, there devolves upon them a larger responsibility than many of them have assumed.

They should control the church. They should lead the membership to the highest possible standard of Christian conduct. They should see to it that every possible Gospel means of culture be provided and utilized. As ensamples to the flock they should go out into the hills for lost souls. Instead of hovering about the one in the fold, they should be concerned about the ninety and nine in the cold.

They should enlist all the resources of heaven and earth in their work for Christ. If church conditions are not right for the largest possible success, they should devise ways and means to make them efficient.

God's servants should develop and utilize God's people in harmony with his will. If there is a Red Sea or a wall of Jericho obstructing, let them, by God's hand, overcome the obstacles. We must conclude that our ministers are not God's chosen unless they make every reasonable effort to serve him fully and acceptably.

God called Moses from the shepherd's crook, David from the field of Jesse, Peter from his fishing schooner, and Paul from his mission against the Christians. But they did not go back to those beggarly occupations for a livelihood. They heard the voice of God and went up higher. They laid down the temporal service and took up the spiritual.

Our ministers have been called from farm, and shop, and busy mart. If they have been called by God they will not consent to go back to the beggarly elements of material things.

Are our ministers servants of the church? They have received their offices through the church. If they so consider themselves, or if the church so considers them, a solution of the problem seems clear. Being creatures of the church, they are under one of two obligations. They can either resign their offices and continue their worldly pursuits, or they can abandon their worldly callings and work wholly for the church.

Assuming themselves to be under obligations only to the church, either course would be honorable. If they feel potentially unable to perform their duties, or if the church has failed to give them proper support and freedom to do God's bidding, they are certainly justified in passing the work back to the church again, until some enabling act is devised.

If they can lay aside every weight of worldly entanglements and throw themselves entirely at the service of the church, they can and should insist upon the church giving them proper support. They serve the church, the church controls them, and is under obligation to support them. The church is under obligations to devise means of support and methods for their wise distribution. With this relation they do

the church's bidding. They farm if the church says so. They stand still and see the helpless unaided, if the church so decrees, or live as other members, and serve the church incidentally, if no further obligation is laid upon them.

They should preach only what doctrine the church advises, and omit what seems distasteful—for they are servants of the church. Under such conditions, if the church be true to God, they will necessarily be God's ministers also. Their work will be efficient, loyal, and consecrated. As far as their present standing differs from the standard required for the true minister of God, just so far, it appears, is the church short of its divine function.

Now it has become the crucial problem of our church to decide whose servant the minister is. Upon this depends the solution of the whole ministerial problem. If he is the servant of God he will do God's service, and we will honor and obey him. He will lead the people of God to their best condition. His hands will not be defiled nor entangled with secular things. He will not proclaim one soul to be worth more than the whole world and then incidentally seek the soul, while as a business he seeks the things of the world. If he be the servant of a loyal church, it will untie his hands and let him do his utmost for their good. It seems there can be no other conclusion.

It is time for the church to draw clear lines on this question. Let us either *claim our ministers, time, service, and all,* and *support* them in their work for us, or else let us release them from all obligations, and relinquish our authority to set them apart for the ministry. This "semi-minister," "semi-farmer," called by the Lord to minister at his own option, sent by the church, which is unwilling to give him necessary support, this incongruous, incompatible condition is an anomaly undermining the very life of our Brotherhood.

This double effort to perform secular and spiritual duties has divided the house against itself. It cannot stand, and when it falls, the church will fall with it. I would to God that our church might magnify to its proper place the ministerial office, and ordain only those who will fully consecrate themselves to the holy service. I would that the finger of God might write upon the wall of every minister's prayer closet with the blood of the Lamb, "Choose ye this day whom ye will serve." "Ye cannot serve two masters."

2140 West Thirty-first Street, Los Angeles, Cal.

DEATH OF ELDER ELI YOURTEE.

BY W. S. REICHARD.

Bro. Eli Yourtee, of Weverton, Md., was born July 2, 1834. Aug. 22, 1909, on a lovely Lord's Day evening, as the shadows were beginning to lengthen, the spirit of this good man took its flight.

The writer, with Bro. N. P. Castle, was called about four weeks previous to his bedside, to anoint him with oil in the name of the Lord. He then had an earnest desire to live yet a while. Philpp. 1:21-24. He had, however, often remarked that he did not want to outlive his usefulness. A few weeks previous he had a very severe attack of acute indigestion, which gave him a warning that caused him to arrange his business affairs. In doing so, he made the Lord an equal heir with his children,—four daughters and three sons.

He was also made to realize that there were some things relative to his church work that he desired to see accomplished; but the Lord said, "It is enough; come up higher." So we are taught the lesson again, that the "Lord buries the workers but carries on the work."

He was called to the ministry in 1871, while he lived in the West, at Kansas City. He only remained a few years in the West. Returning to Washington County, Md., he located in the Manor congregation, over which his father-in-law, Eld. David Long, had the oversight. Here he won the hearts of the people, not so much by his oratorical powers but by his exemplary life and sound gospel reasoning and exhortation. He was also noted for his piety and spirituality.

After some years he moved back to the old homestead in the Brownsville congregation. Here he was ordained to the eldership about the year 1890. Bro. Cornelius Castle, who had charge of the congregation, being old and in feeble health, the entire oversight of the church largely fell upon Bro. Yourtee. At one time he had charge of three congregations.

The Brownsville church grew rapidly, and a very large per cent of the community, known as Pleasant Valley, was gathered into the Brethren church. The last two or three years they were contemplating dividing the congregation, but as Eld. David Ausherman, living on the east side of the Blue Ridge Mountain, in what is known as Middletown Valley, died, it left but one minister, Bro. Jno. S. Bowlus, and the matter of division was dropped.

Unfortunately for them, they have lost, during the last two years, both of their elders. This leaves only two young brethren in the ministry,—Bro. N. P. Castle on the west side and Bro. J. S. Bowlus on the east side of the Blue Ridge Mountain. The entire territory would make two good-sized congregations. The membership is noted for their liberality and devotion to the Master's work.

The last young brother called to the ministry has not as yet assumed the responsibility. We hope this may be an additional call to him, to take up the work of the Master, seeing the fields are ripe for the harvest and the laborers are few.

His hospitable home, located on a prominent foothill of the west side of the Blue Ridge, was always attractive to every one that had the privilege of being entertained under its roof. Visitors always left with a very earnest desire to return again.

The magnificent view, with the great mountain towering in the rear, Elk Ridge facing it in the west, and the beautiful valley lying at their feet, all contributed to make this one of the most charming scenes of earth.

It was at this home, on the lovely Wednesday morning of Aug. 25, 1909, that the people assembled with sad hearts and sympathizing tears, to pay the last tribute of respect to the mortal remains of him whom they had learned to love so much.

A short service was held at the home, in which Psa. 23 was read and a very fervent and earnest prayer offered by Bro. Jno. Rowland. Then we wended our way to the old Brownsville church, about one mile away. Here a great multitude had already assembled, and, by the time the services began, the large house was crowded and many standing.

Bro. Caleb Long introduced the services with hymn 510, and read Psa. 46. Bro. John Otto followed with the invocation. The writer had charge of the service. Rev. 3:12 was the text for our address. Brethren N. P. Castle and J. S. Bowlus followed in short, sympathetic talks.

At the close of these services the relatives and immediate friends took the noon train for the old Manor church, about twelve miles to the north.

Here the funeral was met by a large concourse of friends, brethren, sisters and former neighbors. The remains were taken into the house where he had so often officiated, and a short service was held. Then the body was interred in the beautiful Manor cemetery, beneath a splendid European linden tree, where, five years previously, we had laid the remains of his devoted wife and helpmate. Here the body awaits the summons from on high. John 5:28, 29.

Hagerstown, Md.

THE CHURCH VISIT.

BY D. HAYS.

The strength of any body of people consists in its organization. The church is the best organized body on earth. It has a Head, a body, and many members, animated by the Spirit, with gifts to all, and work distributed to all and for all.

The Church of the Brethren has, all along and wisely, distributed the work of caring for the church among as large a number of the membership as is consistent with God's plan. She has followed the apostolic example and teaching. Since the apostles' time she has continued the office and work of the "elders, teachers, ministers, deacons, helps, governments, etc., for the edifying of the body of Christ, till we all come to the unity of the faith—unto the stature of the fullness of Christ" (1 Cor. 12; Eph. 4:11).

The church has never given the work into one man's hands. True to the Word of God, she has distributed the work—"to every man his work." Paul set the example when he said to Barnabas: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36). Then, in Acts 20:20, he, in his address to the elders of the church at Ephesus, declared that he had taught them "from house to house," as well as publicly.

The visit of all the members, and from house to house, is a very important means of keeping the members in touch with each other and the church. The visit may not mean so much to those living near the church centers, but to those in the outskirts, who seldom get to meeting, and to the "shut-in" class, it is a bright day,—one long to be remembered.

These visits come generally just before the council meeting, and it gives each one an opportunity to tell the deacons what may be helpful to the assembled church in maintaining the unity and purity of the membership. Each one, in this way, lends a helping hand.

Then there are times when the elders and church officials desire to bring something before all the members, and, because of the scattered condition of the membership, it is not possible to secure a general attendance at a council meeting. This may be reached by means of the visit, in sending it as an admonition to each member by the deacons.

The report of the visit enables the church in council to grasp the condition of her members, and enables the working part of her membership to reach out with a helping hand to raise the fallen, encourage the weak and to keep the unity of the faith in the bonds of peace. The fact that our Lord sent out his seventy disciples two and two before his face, that Paul took Barnabas with him in his travels, and that the church, on the visit, sends two or more deacons, that in the mouth of two or three witnesses every word shall be established,—all this means something. How many, that make an outline of the Sunday-school lesson, or the Bible-school lesson, will take up 1 Cor. 12:28-30, and Eph. 4:11-16, and, analyzing these scriptures, bring out all the truth, beauty and simplicity contained therein? Or will we continue to pass these scriptures by, for fear that we will hurt somebody's feelings, and so float along in the popular current?

Broadway, Va.

FROM MONROVIA, MARYLAND.

Three weeks ago Bro. A. L. B. Martin, of Harrisburg, Pa., came to us and commenced a series of meetings in the Pleasant Hill church. The meetings were largely attended, and much spiritual interest manifested throughout. The meetings were brought to a close last evening, Sept. 26. Bro. Martin's method of conducting the services,—having Bible study before preaching,—was much enjoyed by all and spiritually fitted his hearers to grasp the truth of Christ's Holy Word in its true light and simplicity. These meetings have been a great benefit and a real inspiration to the entire community here. Eleven precious souls confessed Jesus and two more applied for baptism, which will be attended to later. Several others are very near the kingdom.

Bro. Martin left us today for his home, leaving behind him hosts of sincere friends, who bid him God speed and an affectionate farewell. Perhaps many of us shall never meet again in this world, but, having God's precious promise, we shall meet on that beautiful shore beyond the river, where partings will be no more. At home, "sweet home," with Jesus!

J. C. Walker.

Sept. 27.

SOUTHERN ILLINOIS.

The ministerial meeting of the Southern District of Illinois is to be held in the Macoupin Creek church Oct. 27 and 28.

Evening Session.

Devotional Exercises.—E. H. Brubaker.
I. Address of Welcome.—I. J. Harshbarger.
II. The Blood-guilty Preacher.—J. F. Burton.
III. What Are the Incentives to a Proper Distribution of Our Ministry and How Obtained?—Wm. T. Heckman.

Morning Session.

Devotional, Cyrus Bucher. Business.
IV. The Laity's Suggestions to the Minister.—Elizabeth Howe Brubaker.
V. Sermon Building.—Textual, Topical and Expository Illustrated.—Geo. W. Miller.
VI. The Duty of the Ministry in Teaching. Scriptural Giving.—J. W. Harshbarger.
Committee, Wm. H. Shull, moderator; Andrew Blickenstaff, secretary; Urias Blough, treasurer.

You cannot carry the cup of comfort to another without being blessed by its fragrance yourself.

THE ROUND TABLE

WRONG USE OF INFLUENCE.

BY L. D. BOSSERMAN.

In all people, if rational, there is some natural ability, which can be used as influence in any field of activity, as we wish.

This natural endowment may vary in different persons, but whether much or little, if our work is legitimate and along proper channels, we should make use of this natural influence in our efforts to succeed. Serve the Lord with the whole heart!

There is some danger when, at the hands of others, we receive added influence for some specific kind of work, and we apply this bestowed influence toward our personal gain and for selfish purposes.

Such perversions, yes, sins, are common, but, nevertheless they are wrong. In Acts 20: 28 we read, "The Holy Spirit hath made us overseers." An influence from such an exalted Source, for specific purposes, is bestowed upon us, and it would be entirely wrong to make use of this influence for individual purposes.

In other words, we have, to a certain extent, proved worthy, and the Holy Spirit, through the church, bestows greater influence, by placing us in larger fields, with added responsibility, and then, if that "light within us be darkness, how great is that darkness?"

"Let not your good be evil spoken of" by using this bestowed power for personal gains. We have such unworthy examples in history, both sacred and secular. "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." "As free and not using your liberty for a cloak of maliciousness, but as the servants of God." "Only use not liberty for an occasion to the flesh." It is impossible to serve two masters, and we should not attempt to use influence, granted us through the Holy Spirit, to enhance our secular affairs, for thus we merely profess to serve God that we may gain more power to serve self, which is evil. Jude 4 speaks of "Ungodly men, turning the grace of our God into lasciviousness," which would teach us that a gospel minister makes a poor horse trader, and a successful horse trader will likely be a spiritually poor preacher.

By this article I mean this: Use not your influence as an overseer, a minister, deacon, superintendent, teacher, or even a private member, to influence others for personal gains in secular affairs. To illustrate: If some one is influenced by you, and trusts in you as a minister, while you are talking to him as a land agent (too often not for his good, but for his fleece), you are prostituting your high calling to a base purpose.

Beatrice, Nebr.

GOOD BOOKS.

BY J. H. MILLER.

No man has a right to neglect his family and bring them up without good reading matter. Good books in a family are a gold mine. Children in early life should be taught the value of useful books. My parents taught me to read the Bible in my youthful days. I became so interested in reading the New Testament that I carried it in my pocket, and while the team was resting I would sit on the plow beam and read the precious truths of God's Word. In reading the Bible, we have God talking to us. In our prayers we are talking to God. In my spare moments I read the New Testament through seven times till I was twenty-one. The mind should be filled with useful knowledge in our youthful days—especially in reading the Bible. By so doing we retain much of what we read while young. Good reading matter occupies the mind. It will keep children from idleness and teach them to become useful in society.

Goshen, Ind.

A SAMPLE OF MASONIC CHARITY.

BY JOHN WOODARD.

I know a man who has a good position and is a prominent citizen of his town. He is a Mason, a prominent member of the Knights Templars' lodge, and one of the highest officials in the local lodge, and yet this man failed to visit his mother on Christmas Day, although she lives in the same town. She does not go to church, because her clothes are not fit to wear at church. He has offered her a home with him but she cannot get along with his wife. She knows she would be put on the shelf and neglected, so she prefers to live alone.

Of course, if she went to her son's home, he would see that she had decent clothes. It would be a disgrace to him if his friends came there and found his mother dressed as she often is now. He would not let her go to the poorhouse. Oh no! That would injure his pride. What little he does do for his mother is not prompted by love for the mother, who slaved all her life, in order that he might stand as high in the community as he does. He merely does it to keep people from talking too much. Of course there are some lodge men that are really charitable, but they would be so without the lodge. The lodge does not always take away the charity they do have, but it does not make them more charitable. The charity of the lodges is not the result of love for fellow-man; it is only done for show.

Columbia, Mo.

SUNSHINE OR CLOUDS,—WHICH?

BY D. MAXCY QUELLHORST.

How welcome the clouds, and how beautiful the rainbow as it spans the heavens, lending grace and dignity to the scenes that surround us! And how glad we are for the refreshing shower, after so many days of hot sunshine! The flowers, the grass and the corn all lift their heads proudly, and wave and nod as if in thankfulness to the Giver of all good. Only yesterday they hung limp and drooping. While we love the bright sunshine, and all living matter would soon droop and die without it, we also love the clouds, the low rumbling of the thunder, the beautiful rainbow and the refreshing showers.

We are made to wonder if, when all things of earth have passed away, when we need neither sunshine nor rain, we cannot look back and bless the clouds, the storms and the dark hours, as well as the bright sunshine. We wonder, too, if they have not been of as great help to us, in our Christian warfare, though, at times, we chafed and rebelled, thinking we had more than our share of stormy weather. May God help us to live so near to him,—so completely in his pure atmosphere of love and trust,—that, though our days be bright or dark, his name may be glorified through our submission to his holy will.

Alvo, Nebr.

OUR REFUGE.

BY EDGAR M. HOFFER.

The Bible tells us that the Children of Israel had cities of refuge. We also have our Refuge. Christ is our Refuge now. When heavy storms pass over us, we retire to our places of refuge. So when we meet the trials of life, the temptations of sin, we need a Refuge, which we have in Christ. He is a shelter from the wintry blast, and our eternal home. We often sing,

"Other refuge have I none,
Hangs my helpless soul on thee."

How sad those must be who go on in sin and folly, on destruction's dangerous road without Christ, without the guidance of God's spirit. The storms of life are many, and we will be overwhelmed if we have no refuge of safety. The poet says, "Oh, how weary we are. We need a refuge, where we are safe from the darts of the enemy, and where he cannot annoy us."

Elizabethtown, Pa.

THE FAMILY ALTAR.

BY J. A. BUFFENMYER.

I have in my mind two families that started out in life. The one erected the family altar, but afterwards neglected it. The other family did not have time for family worship, and does not have time to this day. God pity such families!

One time a young minister and I happened to get into the first-named home. The next morning, as we came downstairs, the father said, "Here is the Bible. We will have a season of worship." Very good; but back of it all we could see that it was out of the ordinary for them. I hope this case is but an isolated one.

Build a family altar and do not tear it down! Parents, you can gain your children for the Lord by making him first in your lives!

Rheems, Pa.

A person's best self is his true self. In his failings and defects he is untrue to himself. Therefore when we talk freely about a neighbor's shortcomings as though they were characteristic of the real person, we are bearing false witness against that one. His shortcomings are false, not true, witnesses of himself, and as such they should be resolutely kept out of general conversation. How cruelly careless we are in our readiness to misrepresent and defame the image of God in his children!—*Sunday School Times.*

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 17, 1909.

IN THE SCHOOL OF CHRIST.

Lesson I. Matt. 5: 1-5.

I. Blessed because sins are forgiven. V. 1.
The sermon on the mount necessitates the death of Christ for the sinner. Only the forgiven can have the experience described in this lesson.

II. Blessed because obedient. V. 2.
As Christ opens his mouth to teach, the true disciple opens his heart to learn. Nor is it possible to be blessed except by being obedient. Luke 11: 28; John 13: 17; James 1: 25.

III. Blessed because humble. V. 3.
1. "Blessedness" is more than "happiness." "Happiness" happens to us—comes from without; "blessedness" grows out of the soul—is a part of its very nature. Psa. 32: 1; Rom. 4: 8.
2. "Poor in spirit"—a lowly estimate of himself in view of God's goodness. Compare "without me" (John 15: 5) with "all things" (Philpp. 4: 13); "know nothing" (1 Cor. 4: 4) with "know all things." 1 John 2: 20.

IV. "Blessed . . . mourn . . . comforted." V. 4.
The Holy Spirit is the Comforter. John 14: 16, 26. He delights to dwell in the humble heart. Where he abides sorrow cannot remain.

V. Blessed are the meek (v. 5)—the patient, quiet (1 Thess. 4: 11); willing to be taught and led by God (Isa. 48: 17). "Shall inherit the earth." The mighty rule it now; the meek will reign when Christ comes (Rom. 4: 13; Gal. 4: 7).

PRAYER MEETING

For Week Beginning October 17, 1909.

THE TEST OF DISCIPLESHIP.

John 15: 14.

1. Fruitfulness.—By living union with Christ, the true Vine, we prove our claim to Divine acceptance. Verse 5. The fruitful believer is like a tree planted by the living waters. Psa. 1: 3; Jer. 17: 7, 8.

2. Perseverance in Prayer.—"Abiding in Christ." Verse 7. Paul would have us "continue instant in prayer." Rom. 12: 11. He would have us guard against becoming discouraged. Eph. 6: 18. In harmony with the will of God. 1 John 5: 14. With watchfulness. Matt. 26: 41.

3. Much Fruit abounds to the Father's Glory.—Verse 8. "Fruits of righteousness by Christ Jesus unto the glory and praise of God." Philpp. 1: 11. The bright exhibition of a holy life is a continual reminder to a gainsaying world that Christianity is not a mere theory but an established fact. Matt. 5: 16.

4. Obedience Essential to Service.—Verse 10. No man can be a true servant, and not follow the Master's will. As a natural consequence, obedience is all-important, and can be neglected only at the risk of losing our souls. Rom. 6: 16.

5. Friends of Christ.—Verses 14, 15. Twice Jesus called his disciples "friends,"—in Luke 12: 4 and also in the verses already referred to. There is a solemn obligation in the term "friend." It means faithfulness to the end, even to death. Rev. 2: 10.

6. Endurance of Persecution.—Verse 20. As believers we are often called upon to endure "a great trial of affliction," "a great fight." Heb. 10: 32. We must endure "much tribulation;" we must "eat the bread and drink the water of affliction." Deut. 16: 3; Isa. 30: 20.

7. Witness-Bearing.—Verse 27. "I believed, therefore have I spoken." Psa. 116: 10; 2 Cor. 4: 13. The power comes from the Holy Spirit. Acts 1: 8. It manifests itself in practical deeds of charity. 3 John 6.

HOME AND FAMILY

CONTENTMENT.

She saw the busy world go by;
"And I will go along!" she said,
"For life is only worth the while
Where thousands tread!"

She saw the merry world go by;
"Pass on; I do not care!" she said.
"I have a cot where sunshine lies
Upon a baby's head!"

—Emma A. Lente.

"BELIEVEST THOU THIS?"

BY ELEANOR J. BRUMBAUGH.

In John 11:26 we have this question that Christ asked Martha. He was telling her a wonderful truth, and questioned her comprehension of it. He tried to have her fathom it by questioning her, "Believest thou this?" Evidently she did not catch his meaning. She said, "Yea, Lord: I believe that thou art the Christ, the Son of God." That was not exactly an answer to the Lord's question. He told her that whosoever believed on him should never die and asked her if *she* believed it. She answered him indirectly, and hurried off to call her sister to come and meet him.

We, like Martha, often do not give due heed to his words. We attend to this and that and the other thing. I wonder if Martha said to Mary, "What in the world shall we get for supper? Jesus is coming!" Too often the people of today leave the study of God's Word to knit lace, make a fancy garment, or to prepare some dainty, delicious, indigestible dish, thereby losing a great deal. Perhaps we thus lose our health for a longer or shorter period of time.

We are liable to eat *too much* delicious food. It is right to try to make palatable food, but many people spend too much time and money in this way. They make eating their chief concern. Others are most concerned about clothes, and still others are worried about their homes and their furnishings. Often they make various changes, trying to get things to suit them. Then there are people who make their business their God.

All of life's material things will, *if consecrated to God,* bring to us great blessing. Eat moderately! When we have learned to eat and drink as unto the Lord, we will do it in moderation. Seek *first* the kingdom of God. This "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Let our chief concern be to do right, to possess the peace of God, and to have joy in his service. Ask yourself the following questions:

Are you seeking **first** the kingdom?
Is your heart on things above?
Do you **love** to search the Scriptures?
Do you **know** that "God is love"?

Are you **happy** in his service?
Do you **long** to do still more?
Have you made a **full surrender**
Of your life to him before?

Now he calls you, dear one listen!
Calls you closer still to him,
That you may be still more useful,
Oh, let not your light grow dim!

Seek ye **first** his blessed kingdom,
Set your heart on things above,
Search the Scriptures, search them daily,
Show the world that "**God is love.**"

Great blessings are promised to those who read God's Word, and there is ample opportunity of learning something of real value from the Word. God helps us to secure rich blessings when he sees in us an earnest desire to learn of him. Have you noticed what joy and peace comes into your life, at times, when you read again some passage of the Scriptures that you have often read before, but which at this time, comes to you with new meaning? This is the Holy Spirit teaching you.

Christ's words to Martha, in verse forty, have been a great comfort to me. Martha was afraid that Jesus had waited too long and told him so. He said to her, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

The Lord *does* seem to wait long, sometimes, but we shall see his glory, if we wait. A dear, good woman said yesterday, "I think one of the hardest things we have to do is to *wait.*" We do not know *how* to wait. We murmur and complain. We tell him we are so tired, and forget that he tells us what to do when we are tired: "Come unto me, and I will give you rest." If we are not trying to learn to do this, we are refusing to do what he tells us.

Turn to the Lord in thought, and commune with him, when you are weary, and he *will* give you rest. Then you can "rest in the Lord, and wait patiently for him." We say we believe his Word. Do our actions prove it? Are we *sure* that if we believe in him we shall never die? Dying is the one thing we fear. It is the one thing we all believe in, and yet we are told by Christ that we shall *never die.* Over and over we are told that we have *everlasting* life. How shall we reconcile this?

If we are living in the flesh, all interest centers in the body. The one question is, "How is your health?" Each symptom of disease sends a thrill of fear through the body. We begin to decide what disease is threatening, and when this is settled, we apply remedies. If we are living in the Spirit, we are in possession of the love that casts out fear. We know how to cast all our care upon him. We really have nothing to fear, for we have *everlasting* life. This body is but dust, and drops off as the petals from a flower. The real being does not die; it never shall die.

Do you live as if you believed it? It is true, and the better we learn this truth, the happier we will be. The more we learn to live in the Spirit, the more real will this truth become. God's promises are true. Too many want to *see* things before they will believe.

"Faith is the substance of things hoped for, the evidence of things *not* seen." We must learn to believe the things of God without seeing them. Paul says, "We look at the things that are not seen." "The things that are seen are temporal, but the things that are not seen are eternal." 2 Cor. 4:18. There is a blessing promised to those who have not seen and yet have believed. John 20:29. Let us *believe* the Bible, even if we cannot understand it. God will lead us aright, if we trust him, and give ourselves wholly to him.

Huntingdon, Pa.

MRS. OR SISTER—WHICH?

BY A. J. SMITH.

In searching Holy Writ I find the following: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Mark 3:35.

"And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!" Matt. 12:49.

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1.

"Mary the mother of James, and Salome." Mark 16:1.

"And saluted Elisabeth." Luke 1:40.

"I commend unto you Phebe our sister." Rom. 16:1.

"Greet Priscilla." Rom. 16:3.

"Greet Mary, who bestowed much labor on us." Rom. 16:6.

Now, as I look over lists of deaths, chronicled in Gospel Messenger, I read: "Mrs. —— died —— who had been a faithful member of the Church of the Brethren for —— years." Why not omit "Mrs." and say "Sister"?

In looking over a certain State District program I noticed that on certain topics there were chosen for speakers, Mrs. O—— and Mrs. E——, whom I know to be members of the Church of the Brethren. O how cool and chilly! Why not that warm Christian title, Sister?

I also notice in some of the little papers, published by our Brethren, that, in speaking of sisters, they use the cold, foreign title, "Mrs." How much more love and Christian affection, if they had used the word Sister.

While engaged in evangelistic mission work among some of the congregations of the Brethren, I heard sisters, when speaking of other sisters say, "Mrs. ——." How cold and distant! Study the Word and see if you can find anywhere that Jesus used a similar title.

In our home congregation nearly every little boy and girl and many older ones, whether members or not, on meeting me address me as "brother" and my wife as "sister." How kind and affectionate it sounds. It makes us feel we have a real Christian church home.

It is all right to teach our children to respect those that are not members of the Church of the Brethren, and use the customary title of "Mrs." or "Mr." If our children grow up to maturity without uniting with the Brethren church, and of their own choice choose to call members by the title of "Mr." or "Mrs.," it would be all right. I seldom hear a brother speak of another brother as "Mr. ——," but I often hear a sister speak of another sister as "Mrs. ——."

Sister, if this is your habit, please get nearer the Bible. May the day speedily come when the prefix "Mrs." or "Mr." will not be used in print or in conversation by members, in referring to other members of the Church of the Brethren.

Ware, Texas.

ARE WE ON THE SAFE SIDE?

BY KATE E. ZIEGLER.

Years ago, when yet in childhood, my parents taught us the importance of reading the Bible. We did not then have the privilege of attending a Brethren Sunday school, because there was none near by. For some reason I was always impressed with the importance of keeping on the safe side, so that we would not miss heaven. Since I am older, and have a family of children, some grown up, and one awaiting me on the other side of the river, it is of still more importance than ever to be sure to keep on the safe side.

What excuse do we have for decorating our bodies with unnecessary and fashionable things? None, to my knowledge. How about following the fashions of the world, with our hair in such a way that there is hardly any room for a prayer covering? Can it be that some of the sisters never pray, and therefore require no covering? We are taught to pray without ceasing, and to have our heads covered when praying or prophesying. Do we not want to breathe a prayer when we read the Bible, or even the Messenger, or something similar, that gives us strength, courage and consolation in our bereavements, and helps us on our way Zionward? How thankful we should feel for all these blessings! We should, at all times, be ready to talk to our children, and others as well, of the blessings of doing right, and the curse of doing wrong. In doing all this, should we not be covered according to 1 Cor. 11:5? Let it not be merely a shelter covering, but a special covering. Keep on the safe side!

Denton, Md.

As the face of Moses shone when he descended the mountain, so should the face of every vacationist shine as he returns from his mount of privilege to his year of work, and it should get its luster from the same source.—*L. S. Keyser.*

SISTERS' AID SOCIETIES

ROCKFORD, ILLINOIS.

It certainly is a blessed thing to give our time, as well as our money, to charity work,—that is, helping where help is needed. The members of our sisters' aid society are very active and zealous. We meet once each week, and each sister looks forward to that day with great pleasure. We are not many, numerically, but we count well in ambition and desire. The attendance averages about eight, and each week a liberal donation is made to the financial fund. We have been working mostly with patches, making comforts and quilts. Just now we have ready for use two very good comforts, and also have a quilt in the frames. We are being assisted in this work by some of our very good friends. The approaching winter should draw on our sympathy, sisters, for the thousands of poor children, all over this land, for whom scanty provision is made. We should do all we can to avoid great suffering for the want of clothing and food. May God bless and cause the work of the needle to be an honor to his great name.—Mina H. Bosserman, 1015 So. Winnebago Street, Rockford, Ill., Sept. 27.

THE GOSPEL MESSENGER

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Bro. A. Hutchison expects to meet with the Osceola church, Iowa, in a series of meetings about Oct. 16.

Bro. J. U. G. Stiverson wishes us to say that his new address is 712 South Fifty-second street, Tacoma, Wash.

Bro. A. W. Arnold has been chosen to represent the First District of West Virginia on the Standing Committee.

The address of Bro. Henry J. Neff, of Indiana, has been changed from North Manchester to South Whitley, R. D. 1.

The ministerial meeting for Southern Illinois, to be held in the Macoupin Creek church, is announced for Oct. 27 and 28.

Bro. H. A. Stahl, of Glade, Pa., is booked for a series of meetings in the city of Windber, his State, beginning Oct. 9.

Some interesting meetings have lately been held in the Lost River church, W. Va., during which ten were added by baptism.

Bro. Jacob Miller did some effectual preaching in the Pleasant Valley church, Va., and eight put on Christ in baptism.

Up to the close of Bro. C. H. Stearman's series of meetings at Broadfording, Md., thirteen souls were enrolled with the believers.

Five recent accessions to the Bethany Mission of the Philadelphia church, Pa., have cheered the hearts of the members at that place.

Bro. I. H. Miller has been chosen to represent Oklahoma, Panhandle of Texas and New Mexico on the next Standing Committee.

At the late district meeting in Tennessee it was decided to abandon, for the present, the idea of establishing a Brethren school in the State.

Bro. C. D. Bonsack is now engaged in a series of meetings in Meyersdale, Pa., but will close in time to be at Elgin on Tuesday evening, Oct. 12.

During the short series of meetings, held recently by Bro. T. T. Myers in the Middle Creek church, Pa., six were received by baptism and one reclaimed.

Bro. D. J. Lichty is to be with the Elgin church over Sunday, Oct. 10, delivering a sermon at the forenoon service and giving a talk on India in the evening.

During some earnest and well-directed revival efforts in the Valley Bethel congregation, Va., five were added to the church, four by baptism and one reclaimed.

After two weeks of earnest preaching in the Fredonia church, Kans., by Bro. Edward D. Steward, five were induced to accept the conditions of pardon and enter the fold.

In the Pleasant Hill church, Maryland, Bro. A. L. B. Martin conducted a very fruitful revival. Eleven were baptized, one restored to fellowship and two await baptism.

The members at Beatrice, Nebr., have been enjoying some refreshing seasons of late. As the fruits of their revival services six have been added to the church, and one awaits the initiatory rite.

During a revival in Olathe, Kans., conducted by Bro. E. F. Sherfy, ten persons were made willing to accept Christ as their Savior and united with the church. One was restored to fellowship.

Bro. S. Z. Smith and wife, of Sidney, Ohio, called at the Messenger sanctum on their way home from Cherry Grove, this State, where they spent two weeks in a series of meetings. This was their first visit to Elgin.

The members at Muscatine, Iowa, are now organized into a working body, with Bro. T. A. Robinson as elder in charge, one minister in first degree, two deacons and twenty-seven members to push the work of the kingdom.

This week a number of the members from Northern Illinois and Wisconsin are attending the ministerial and district meetings in the Yellow Creek congregation. Of these meetings we hope to have something to say in our next issue.

We are asked to announce that the Sunday-school meeting, in connection with the district meeting of Southwestern Kansas and Southern Colorado, will not begin until Sunday morning, Oct. 17. There will be no services on Saturday.

Last week we said that the funeral service for Bro. Levi Raffensberger, of Franklin Grove, Ill., was conducted by Bro. P. R. Keltner. This was a mistake. The services were conducted by Bro. J. E. Miller, assisted by Bro. C. M. Suter.

Bro. David M. Adams is engaged in a series of meetings in Beaver Run congregation, Bedford County, Pa. After the middle of this month he should be addressed at Scalp Level, Cambria County, Pa., where he enters upon his regular pastoral duties.

IN the new department in the Almanac we cannot enter two or more elders or pastors for one congregation. It must be the one in charge, either pastor or elder. If there are several elders of equal standing it will be left with them or their congregations, to say which one shall represent the church in the published list. To give the names of all the elders for each church, would require too much space. The real purpose of the department is to make it possible to communicate with any of the congregations when it becomes necessary, and for this one name is sufficient. We should hear from each church without delay, for all the churches in the Brotherhood should be represented in the list.

Bro. H. C. Crumpacker, Sunday-school and Christian Worker Secretary for Northern Illinois and Wisconsin, wishes us to announce that he changes his address from Mount Morris, to 5650 Ellis Avenue, Chicago. During the present school year he will be in the University.

Bro. Grant Mahan, of Omaja, Cuba, one of our corresponding editors, has been visiting various sections of the United States during the last few weeks. Oct. 4 he stopped for a few hours in Elgin, being then on his way to the ministerial and district meetings of Northern Illinois.

Bro. Wm. Lampin and wife, of Polo, this State, visited Elgin last week and took their first look at the Publishing House. They were on their way to West Dayton, Ohio, where Bro. Lampin is to hold a series of meetings. He tells us that he has undertaken more meetings this year than usual and is therefore taking but little rest. His method, as he goes among the churches, and out into the mission fields, is to sow the gospel seed with one hand and gather in the harvest with the other. So he is always ready to either preach the Word, or to gather in the sheaves.

We are requested to announce that the ministerial and Sunday-school meetings of Eastern Pennsylvania are to be held in the Indian Creek church Oct. 27 and 28. Two temperance sermons will be delivered on the evening of the 26th,—one in English and the other in German.

Some of the congregations in the rural districts have organized cottage prayer meetings, and find them both interesting and edifying. There are some advantages, in thus meeting with the members in their homes, not to be found in the more formal services at the public sanctuary.

We are wondering if any of our readers can furnish us with a photograph of the springhouse, near Poland, Ohio, in the loft of which *The Gospel Visitor* was first printed? The first issue of the paper bears date of April, 1851. We shall also be grateful for any information regarding the building.

During a recent series of meetings, held at Melvin Hill, N. C., by Bro. W. A. Reed, twenty-nine were baptized and six reclaimed. The same minister, assisted by Bro. George A. Branscom, also held meetings at Hollis, N. C., in the open air and in private houses, with sixteen accessions to the church.

For Northern California we are requested to announce the elders' meeting for Oct. 20, at 10 A. M.; ministerial meeting Oct. 21, 9 A. M.; district meeting the 22d, at 9 A. M.; and the Sunday-school meeting the day following at 9 A. M., all to be held at Laton. All members interested are cordially invited.

Bro. S. E. Yundt and wife, of Pomona, Cal., on their way home from the East, tarried two days in Elgin, and visited many of their old friends. They went from here to Batavia, and while in Northern Illinois, expect to visit Mount Morris and Franklin Grove, and also attend our district meeting at Yellow Creek.

Bro. John E. Metzger, our traveling agent, writes us that he spent seven weeks among the churches in Southern Ohio, was very kindly received and did a good deal of business for the House. This week he goes to Northern Indiana, and hopes to attend all the district meetings in his State, one of them being at Rossville, in his home congregation.

Bro. Robert R. Goshorn, of Clay City, Ind., an aged elder, passed to his reward Sept. 23. He died very suddenly, while on his way to church. Bro. Goshorn was one of our earnest preachers, and in conversation with him, we found him remarkably well informed in the Scriptures, especially along the lines that he had made a special study. His obituary will appear in our next issue.

The obituary, announcing the death of Bro. Isaac Barto, of Cordova, Md., reached us too late for this issue, and will appear next week. Bro. Barto passed away Sept. 22, at the age of eighty-two years. Some years ago he lived in Iowa, and was widely and favorably known as a minister and elder of more than ordinary zeal and activity. While we never looked upon him as a man of special gifts, still there was something about him that gave us a peculiar inspiration. An hour in his company gave one something to think about for weeks. When he went east, we missed him greatly. He was strong in the faith and loved the church and her principles as he loved his own soul.

Bro. J. F. Eikenberry, of Greene, Iowa, writes us that he and his aged companion have been reading the Brethren papers ever since 1851, and, by the way, they have been married fifty-eight years, and he has been preaching the Gospel nearly fifty years. Together they have enjoyed the *Gospel Visitor, The Christian Family Companion, The Pilgrim, The Primitive Christian, The Brethren at Work* and The Gospel Messenger, and together have they watched the growth of the printing plant, from a small affair in the loft of a springhouse until it has reached its present size and importance. To them it must be a matter of interest to think over the past and compare it with the present.

Under date of Sept. 12, Bro. D. Chirighotis writes us from Philadelphia, Asia Minor. The congregation worshiping in this city is the one church against which the Lord filed no charges. Rev. 3:7-11. Christians have lived in Philadelphia from the time of John until the present, and it may be truthfully said, that among them trine immersion has been practiced from the time of the apostles until the present day.

There is some talk of Turkey selling the Holy Sepulcher, at Jerusalem, to Germany. This would give Germany considerable interest in the city. We are wondering what Germany would do with the great structure, and the conflicting interests clustering around the spot and the building. It has long been held that the very ancient edifice marks the site of the crucifixion, but later research points to another spot, a knoll just outside of the Damascus Gate, as the location of Calvary. It is near the city, and without the wall, as the New Testament asserts concerning the place of the crucifixion, and this is more than can be said in favor of the church of the Holy Sepulcher.

In *Shields' Magazine* for October, the editor is saying that war must come to an end. He thinks there is no doubt of it. We quote: "The airship has put the battleship out of business. The great coast defense guns, the bristling field guns, the thousands of infantry and cavalry, small arms and the hundreds of tons of ammunition stored at the various army posts and arsenals, are simply so much junk. The airship, with its possible cargo of dynamite, dropped from the clouds, would destroy any Dreadnought ever built or dreamed of; or would wipe a whole regiment of infantry or cavalry off the roster. . . . War is a thing of the past. Verily, the sword shall be turned into the plowshare and the Springfield rifle into the picket fence."

Even the secular papers often commend the simplicity for which our people are so widely and favorably known, and yet there are times when this simplicity is thrown to the winds. Especially is this the case on wedding occasions, when almost anything, in the way of fashion, is allowed to pass without censure. Two young members may form the habit of attiring themselves in a most becoming manner, but when the day comes for them to be united in the holy bonds of matrimony, they arrange for everything in the way of style and display known to the most fashionable circles. For some reason their simplicity cannot stand the wedding test. Nothing seems to be too fashionable or stylish for the occasion. Amid the display of finery and decoration, the most devout elders will solemnize marriages, pocket their fees, and never say a word from their pulpits to counteract the growing evil. And what we are saying of weddings can almost be said of funerals. When it comes to weddings and funerals, New Testament simplicity is often set aside without any apology or explanation. Why all this? Are the plain preachers, who are supposed to be rooted and grounded in the doctrine, afraid to say anything about these departures?

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA.

Funk and Wagnalls Company, New York, are publishing "The New Schaff-Herzog Encyclopedia of Religious Knowledge," to be completed in twelve large volumes. The fourth volume has just come from the binders, and the others will follow in their order. The work will be a regular storehouse of valuable religious information, practically every religious subject of importance being treated. In 1906 we were requested to prepare for the work an article on the history, growth and practices of the Brethren church. This we did, and the article, of about 3,000 words, appears in the fourth volume, under the head of Dunkers. The article was put into type about one year before our change in church name, though the volume containing the chapter did not come from the binders until this year. In the former edition of the encyclopedia our people were treated under the German name, Tunkers. It is to be regretted that we could not, in the present work, appear under the head of our recently-adopted title "Church of the Brethren." But that is no fault of the publishers, or the writer either, as the matter was all prepared and in type, as stated, before the present name was passed upon. The editor-in-chief of the encyclopedia is to announce the change, or correction, in the appendix of Volume Five, and, possibly, in the further editions of Volume Four. For the information of those who are purchasing the work, we have thought proper to make this explanation. One of the future volumes is to contain a chapter on Trine Immersion, something unusual for an encyclopedia.

THE OUTWARD EXPRESSION.

Certain representatives of the fashionable circle met in Chicago to discuss the dress question and plan for the future. The idea is to have the American people select their own styles, instead of depending on Paris for them. A number of abuses were pointed out, some sensible suggestions were made, and styles suited to the men and women of this country were recommended. Viewed from the secular standpoint, this would seem sensible. The people of this world have a right to determine how they should attire themselves, and there is no good reason why their representatives may not meet and discuss the question as it appeals to them. Well, what is in the way of church people meeting and considering the question from a religious standpoint? If the worldly classes would decide in favor of simplicity, that might settle the whole question,—for the churches as well as for themselves.

They have put forward this splendid axiom: "Dress is the outward expression of the inward man." This is the principle to which Peter referred when he wrote: "Whose adorning let it not be that outward adorning. . . . but let it be the hidden man of the heart." 1 Peter 3:3, 4. Paul, in Rom. 12:2, recognized the same principle when he said: "Be transformed by the renewing of the mind." If dress be the outward expression of the inward man, why not let the world have her expression of the inward worldly man, while the church has her expression of the renewed inner man? The fashionable man is expected to give outward expression to his inward tastes by adopting the latest approved style. How about the man who has become a new creature in Christ Jesus? Should he adopt the most fashionable styles in dress, in order to give an outward expression of his inner condition? Or should he adopt an outward form expressive of the inward work of grace in his heart?

Since "dress is the outward expression of the inward man," and since the inward man of all Christians is supposed to be renewed after the mind of Jesus, we would naturally suppose that all truly converted men should, by their dress, give the outward expression of the renewed inner man. This they can do by dressing neatly, becomingly and plainly. This would not only be sensible, but it would be scriptural and logical as well. Upon the part of men who carry out this principle, we need not, and should not, expect absolute uniformity, but approximate uniformity will be found helpful in maintaining the principle. The world has its way of maintaining the principle, and why should not the children of God have their way? Is there anything unreasonable about this?

A DAY OF SERVICE.

One day out of seven as a day of service means to us more than many of us think or appreciate. Some of the most precious blessings that come to us are not appreciated because of their commonness. It is only when such blessings are taken from us that we learn their value and the solid comfort which they give us.

This is especially true of the Lord's Day. The setting aside of one day out of the seven is a blessing that we ought doubly to appreciate, from the fact that our Heavenly Father wills that we shall have it, and our Government sanctions it.

We were impressed with this thought as we meditated over what our last Lord's Day gave us. First, the day was one of those beautiful and lovely days which God, in his goodness, is pleased to give us, as the warm sunshine of summer passes away and the softer, darker shades of autumn come in. While a tinge of sadness may come to us because of the coloring of the leaves and the maturing of the world's fruitage, yet the change comes with so much sweetness and beauty that in our beholding it our sadness is turned into joy. Yes, the day, as we saw and felt it, was helpful to the religious activities that should be the leading purpose of the day.

The day to us is largely what we make it. And what it is to us it may be to all Christian people to a very considerable degree. What was it to us?

Well, we will tell you, not because we feel that we had better and more spiritual services than many other churches throughout the land, but because, in this way, we can be helpful to each other, and an encouragement to well-doing. We commenced the public services at 9 o'clock with a fifteen-minute song service. This was followed by the Sunday school. In the opening of this service we have present the children, the church membership, and the students of the College, which is now in session. At the close of the opening exercises the large number of classes separate into the different rooms where the teaching is done. At the close of the class teaching the adult classes meet in a large room used for this purpose, where an interesting closing exercise is held. The other part of the school have their closing in the chapel. Following these exercises we have an intermission of fifteen minutes. Then follows the regular morning preaching service. On this occasion we had with us Dr. Taylor, of Boston, who gave us a very pointed and interesting address on the "Scientific Phase of Alcoholism." As the great State of Pennsylvania is now groaning under the terrible curse of intemperance and the open saloon, the address was timely and convincing to those who have open ears for the truth.

At 6:30 in the evening we had the Christian Workers' meeting which was well attended and quite interesting and helpful to those who enjoy participating in a religious service. At 7:30 we had our regular evening preaching service. Bro. A. H. Haines gave us a very interesting sermon on "God's Methods for our Salvation." He opened his subject with the question: "Does God have a method of life for us by which we are to live and carry out his purposes in us?" He answered this in the affirmative, with which we all must agree. And if so, the subject ought to give us much food for thought and careful study. How anxious we all ought to be to learn of him, what this method for us, as individuals, is, and give us a burning desire to live it out in a way that will please him.

Some of the methods, as he gave them, were: "First, The Method of Law. Second, The Method of Progress. Third, The Method of Conflict. Fourth, The Method of Sacrifice and Service." It is not our purpose of giving even an abstract of the sermon as he gave it, but simply an outline of it thus given.

The more forcibly we can feel that God takes account of us, that he has a special work for us to do, that this work is adapted to our possibilities, that he is anxious to have us do it and is willing to give all needed help, not for his enrichment, but for our present and eternal good, the better it will be for us, and the more real happiness we will enjoy.

Every man and woman has a work to do, a course to pursue, a method planned of God, and it is not only his will, but his pleasure that this work should be done, this course pursued and this method fully carried out. The encouraging thought is that this is the only work that we can do, the only course we can pursue, and the only method we can follow that will give us the greatest success. This, as men and women of God, in life will make of us the best husbands and wives, the best fathers and mothers, the best citizens, and the best workers for the Master and the church of Jesus Christ, in saving sinners from the snares of sin and bringing them into a saving relation with God, the loving Father of us all.

As we think of the wonderful means of grace and salvation that have been offered to the world, through the sacrifice of his beloved Son, it does seem unanswerably strange that any sane men or women could be so unmindful of their own highest and best interest for time and eternity, as to reject the greatest boon that has ever been offered to the world. Yet how many there have been, during the ages up to today, who, with impunity reject God's methods, and adopt methods of their own, by which to work out their own

selfish purposes. These always have been and always will be disappointing, and in the end will give only the bitter fruits of sin, which is eternal destruction. The best way to work against the forces of sin is to make the Lord's Day a day of service for the Master, full and complete, with which the Lord is well pleased.

H. B. B.

ANSWERS TO QUESTIONS.

I AM asked to answer the following questions through the GOSPEL MESSENGER:

1. If a brother assault another brother in public, by profane language and blows, is this an offense to the church, or is it a Matt. 18 case?

This is clearly a church case, and not a Matt. 18 case. All cases coming under Matt. 18 are purely personal. The language is, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Notice, it says, "against thee," "thee and him alone." Such cases are these as interest individuals only; and when they are satisfied, everybody else is satisfied, and the matter is settled. Misconstrued conduct, misunderstandings, imaginary injuries, etc., come under this rule.

The church body is responsible for the conduct of its members. Personal offenses, subject to private settlement, cannot, therefore, be gross violations of Christian character. Such cases belong to the church and cannot be adjusted by individuals. Such conduct as profane language and blows is in violation of all Christian spirit; it is an offense to the whole church, and the church must be satisfied.

The brother guilty of such conduct should be given an opportunity to come before the council of his own accord, voluntarily and make confession. But if he will not do so, it becomes the duty of the elder in charge to send a couple brethren to labor with him, and if he then acknowledges the wrong, and condemns it, that ends it. But if he persistently upholds his conduct, it will be the duty of the church, after she has exhausted all her resources to gain him, to hold him as a heathen man and a publican.

2. Is it in accord with the Gospel and Annual Meeting for a brother to serve on the State Central Committee and allow meetings with this committee to keep him from important church councils, to seek nomination for State Senator, to electioneer for said office, and agree to pay largely to conduct the campaign?

The position of Annual Meeting on the subject is very clear. In 1844 it was decided that a brother could not go to the legislature as a representative of the people. In 1872 the Conference was asked to reconsider this decision, which we reproduce. Art. 22, 1872, page 168, "Revised Minutes": "We desire the Annual Meeting to reconsider Art. 3, of the Minutes of 1844, and if the present answer may be adopted, then what shall be done with a brother who violates the decision? The query above alluded to, with the answer, is as follows: Whether a brother may go to the legislative assembly, as a representative of the people, agreeably with the Gospel? Considered, that though we look upon the higher powers of the world as being of God, for the protection of the pious, etc., and desire to be thankful to God for the benefit we enjoy under our government, and feel it our duty to pray fervently and daily for the same, we cannot see how a follower of the meek and lowly Savior can seek and accept an office of this kind consistently with the Gospel he professes. (See Matt. 20:25-28; Mark 10:42-46; Luke 22:25; John 17:16, etc.) The query was reconsidered, and the following answer given by this Meeting: Ans.—We re-adopt the answer to the Minutes alluded to, and consider that any brother who suffers himself to be elected to such office as that named, and to serve in it, cannot be retained as a member of the church.

In all there are thirteen decisions on worldly offices in the "Revised Minutes," pages 167-169, and they all agree in spirit. The Conference does not oppose voting for civil officers, if it is done in a quiet Christian manner; and when moral issues are involved, the later teaching recommends voting. But on falling in with the common political spirit, electioneering, etc., the Conference is clearly against it.

Under the law of Moses the civil and spiritual interests of the people were administered under one government, but not so now. Under the Gospel these are divided, the law of the land administering the civil and the Word the spiritual. Paul teaches that the civil law, calling it "the higher powers," shall be obeyed (Rom. 13); and Jesus teaches that his kingdom is not of this world (John 18:36). Two separate governments, or kingdoms, if you please.

The kingdom of Jesus is founded on love (Matt. 22:37-40). Its weapons are the weapons of love; not carnal, therefore (2 Cor. 10:4). The law of the land is founded on physical force. The last resort, in the final analysis of trouble, is the sword. Its weapons—the sword, etc.,—are carnal, therefore.

The purpose of the kingdom of Jesus is to save men; while the purpose of the law of the land is the protection of person and property. Two separate institutions: the one founded on love, the other on force; the one conquering by love, the other by the sword; the one saving men, the other killing men, when the protection of person and property require it and the full penalty of the law is meted out.

It must appear out of harmony with the Gospel, in the light of these principles, for a brother to be connected with the political machinery, or to seek nomination for the legislature; for the members of the legislative department of the government, who make the laws, are as much responsible for the principles of the laws as the executive department that executes the laws.

H. C. E.

HOLY ROLLERS.

IN Massachusetts there is a small body of people, numbering a few hundred, known as the Holy Rollers, but they regard their organization as the Apostolic Church. We know little of their belief, aside from the fact that they practice trine immersion, and believe that the time of the second coming of Christ may be computed. Sept. 25 was the day set for the advent of the Messiah and the end of the world. They began assembling some days before in their Bethel, on the turnpike between Boston and Plymouth, and there was a great excitement in the neighborhood. The whole community became aroused, and hundreds of curious people lingered around the building. Those who believed in the coming of Christ at the time appointed, seemed to be perfectly sincere, and really expected to see him coming to the earth in the clouds of heaven. They found, however, that they were mistaken. The day and the hour went by and the Master did not make his appearance. To them it was a disappointment, as it has been to others in the years gone by, who ventured to set the day and the hour for the Master's second advent. Of the day and hour, when the Son of man shall come, knoweth no man, and it is useless for any being to attempt computing the time. It is one of God's secrets, and he knows how to keep his own secrets. But it will be found good to be always ready, for in such an hour as we think not the Christ will make his appearance in the clouds of heaven, and then every eye shall behold him.

FEW COMPLAINTS.

SOME time ago we called for complaints in regard to churches neglecting to call young men to the ministry. We expected to receive fifty or more complaints, but to our astonishment we have, up to the time of this writing, received but one communication bearing on the question. What does this mean? Are we to understand that all the churches are doing their full duty by holding elections and calling men to preach the Gospel? While there may be some neglect in parts of the Brotherhood, there is probably less ground for complaints than some have been led to suppose. The way the names of newly-elected ministers are coming in, it would appear that hundreds of congregations are doing their full duty in sending forth more laborers into the Lord's harvest. Our own impression is that we are not needing more ministers just now, but we are greatly in need of hundreds who can devote more of their time and attention to the interest of the churches. Congregations are suffering, and mission points being neglected, not because we do not have preachers enough, but because most of our preachers are not in a position to serve their congregations as they should be served. The solution of this problem may not be an easy one, but it must be solved in some way if we would accomplish what the Master intends his people to bring about.

FAITHFUL CHURCH OFFICIALS.

THE editor of *The Christian Union* has some sensible notions about the kind of men that should be chosen to fill positions in the church. Here is what he says:

No new convert is fit for an elder of any congregation. A man should have some experience before he is elected to any office in the church. The writer has known of instances where a new convert was elected as an officer and in nearly every case the results were not the best. Again, no man should be elected as an officer for the sake of the man himself. The church is greater than any one man, hence the interests of the church should be considered before the interests of any one man. We have known of men, who were neither regular attendants at services nor spiritually minded, to be elected by the congregation, hoping thereby that it would make them regular in attendance and spiritually minded. In almost every case such a procedure is a dangerous thing. No man who does not care enough about the church to attend the services regularly is fit for any office in the church. An elder or deacon should be as regular in attendance as the pastor or janitor.

ELDERS' MEETING.

WE are asked to say whether the elders' meeting sustains the same relation to the district meeting that the Standing Committee sustains to the Annual Meeting. One correspondent wishes to know, further, whether all the business for the district meeting must first pass through the hands of the elders. The manner of conducting elders' meeting varies in different parts of the Brotherhood. In a few Districts the elders constitute the Standing Committee, and all papers intended for the district meeting must first be submitted to them. In most of the Districts, however, this is not the rule. The papers and reports from the churches come direct to the meeting, and are then discussed and disposed of. In Northern Illinois and Wisconsin the elders hear reports regarding the condition of the churches, give advice when it is asked for and deemed advisable, and decide on ordinations, but in their meetings they never consider any of the business intended for the open council.

NO COUNCIL MEETINGS.

WE hear of an elder who has not had a council meeting in his congregation for nearly a dozen years. He runs business without giving his members permission to get together and discuss measures pertaining to the interest of the church. Some of the members would like to have Sunday school, but since they have no opportunity of conferring together, as a body, they are not in a position to act. We are fortunate in not having many elders of this kind, but there ought to be some way of setting those right who are not doing their duty towards their members, and towards the cause they represent. It will be at least safe to report such cases to the elders at the district meeting, and they will see to it that justice is rendered. While elders are appointed to rule, it is not presumed that they will lord it over God's heritage and give the members no opportunity to meet in council and help along with the Lord's work.

SOUL AND SPIRIT.

CONCERNING the nature of the soul and spirit of man, the *Sunday School Times* makes this brief, but lucid statement:

The Bible plainly teaches that the spirit is that part of man which lives after the body and soul have ceased to live. For the word "soul" primarily means simply the animal life, which is possessed both by animals and by men: that mysterious force or element which is in any living member of the animal kingdom, man or beast, and which is absent from a dead body. The Greek word for this "soul" is psyche, and it is used of men and of animals alike. But "spirit" (Greek pneuma) is used only of God and of men, never of animals. The spirit of man lives after his soul is dead. While there are some passages in the Bible that do not, at first sight, seem to make this distinction, yet a careful study of all the passages of both sorts seems to show that the distinction is a real one.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Washington, D. C.
J. J. Yoder, ... McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

Last Sunday's Sermon.

How much did you get out of your minister's sermon last Sunday? You say, "Not very much"? And why? Was it lack of preparation on his part or on yours? Perhaps there was, figuratively speaking, a gulf between you and the minister, because you were physically and mentally too tired to follow the reasoning. Perhaps business or domestic cares weighed very heavily upon you. Perhaps your thoughts were with the farm or merchandise, rather than in the house of God. Why do you go to church, anyway? Is it a place for you to meditate, to pray, to listen, to worship? Possibly you did not go last Sunday in the spirit of prayer. Perhaps you did not think of holding up the needs of your minister at a throne of grace, that he might speak as the messenger of the Most High. Eloquent sermons are well enough, but we do not need them half as much as we do ELOQUENT HEARERS.

Anarchism and Devil Worship.

One of the chief leaders of present-day anarchism is a Jewess, named Emma Goldman, whose lawless utterances have brought her repeatedly into the clutches of the law. In a recent lecture, entitled, "The Devil Exonorated," she took occasion to say that the devil and not the accepted Deity, is the model of anarchy. "The only friend we have is the devil," she exclaimed, amid the applause of degenerate young people of both sexes, whom she urged to "forsake their religious training and follow his Satanic majesty!" She also urged them to subscribe for their "magazine that knows no law nor government, and is essentially the organ of the devil." The power of Satan is plainly evident in these blasphemous utterances of his servants. Boasting of the devil's friendship, and exhorting young men and women to follow the evil one, is an indication of deplorable moral decay. And yet, is it not an outgrowth of the materialistic tendencies of this fast age,—a forerunner of the distressing conditions with which this age must close?

The Privilege of Hospitality.

One of our good brethren, in relating the incidents of a recent love feast, refers to the fact that he had the "rare privilege" of entertaining the entire membership of the little frontier mission,—thirty-four in all,—at his house over night, and that the occasion would always be fondly remembered. It is well to emphasize the fact that this brother really did esteem it a "rare privilege" to show hospitality when his willingness was put to so severe a test. It has been said that hospitality, once a cherished characteristic of the Church of the Brethren, has largely been lost sight of amid the perplexing duties of the twentieth century activity. We hardly think that this is the case, for brotherly love is still a ruling factor among us and, we trust, will ever be so. There is danger, however, in becoming so fully engrossed with business affairs that we forget to exercise the "grace of hospitality" as we might and should. Let us look upon it as our brother did,—a rare privilege,—and then make use of it to the spiritual benefit of ourselves and those whom we entertain "as angels unawares."

China's Anti-Christian Campaign.

Some months ago we referred to the fact that graduates of Christian colleges in China were winning the highest Government positions and especially so along educational lines. In some way this and other preferences, shown to the "hated foreigner," have aroused the enmity of the followers of Confucius, and a wave of anti-foreign sentiment has set in that bids fair to make trouble. Restrictions have been laid upon native Christians that will hinder mission work,—in some places at least. China has largely returned to her old-time opposition to all things Christian. The teachings of Confucius are to be the basis of the national religion as well as all proposed reforms. Already the slogan, "China for the Chinese" is heard everywhere. It is not to be wondered at that,—owing to some unhappy experiences in the past,—the Chinese, as a nation, are bitter against Christianity and all that are connected with it. The reformers are, for the time being, willing to obtain valuable knowledge from the missionaries and other foreigners, but they are anxiously awaiting the day when their country will be freed from the white man's power and influence. In some parts of China the native graduates of missionary colleges have been denied the franchise at the election of members to the newly-instituted Provincial Assemblies. This is unfortunate because the leaven of Christian influence is thus prevented from having the power it might and should wield.

The Rockford Mission, Ill.

Fruits of persistent efforts in the past, as well as the present, are being realized by the children of God at this place. Our Sunday-school enrollment has been steadily and firmly moving upward. Last Sunday we reached the one hundred mark, with one to start us onward to the two hundred mark. Today was a blessed day to us. It was Rally Day, the attendance being 161. How it encouraged us to see so many of the parents present! Their presence and the interest which they manifest in our work, together with the help of the Holy Spirit, make us happy in the work. This was an opportune time for our pastor, Bro. P. R. Keltner, to instruct the parents along the line of rearing their children; also the sacredness of the institutions of the home, a teaching which is greatly needed in this city. The enrollment of our cradle roll is now twenty-four. The home department has an enrollment of about one-half that number. We had our Sunday-school outing Sept. 2, when more than one hundred enjoyed the day.

At present we are consulting the Mission Board in regard to more room for our Sunday school. The basement of the churchhouse has not yet been finished. In order to provide better conveniences for our growing attendance, that part of the church may have to be fitted up. Then we can have access to two or three more rooms for class recitation. We are also needing more teachers. This is a large field, and necessarily requires zealous workers.

Mina H. Bosserman.

1015 S. Winnebago Street, Sept. 26.

India Notes.

It has been our privilege, during the past three weeks, to visit all of our mission stations in Gujerat. The visit was one of great profit to us, as well as one of real pleasure. Wherever we went we found everybody busy.

The farmers at Vuli were hard at work, getting the weeds out of their fields, and a big job it is too. For a while the rains fell so constantly that there was little opportunity for weeding, so the weeds got ahead. While we were there, the ground was rather dry and some were fearing trouble, but since then several good rains have fallen. Bro. Adam Ebey took me over to see the Brethren in the newly-organized church at Amletha. There, as well as at Vuli, the Christians met together after the day's toils were over, and together we talked over some portion of the promises of God and worshiped. The earnestness shown made our hearts glad. The next day we were permitted to be with them in their Sunday school. Perhaps thirty people were present. Their school has three classes, and are all taught by native Christians. All remained after Sunday school for the church service. The faithfulness of these dear ones makes glad the heart of the missionary, but all are not faithful. In this same village are to be found a number of boys and girls who were once in the Orphanage. Some married and went back to their homes; others went on a visit and were detained there by their friends. In too many cases these have not been able to resist the pressure of the awful heathenism around them, and their little lights have gone out. This is the old story. We must come out and be separate from the world, and sometimes this means a literal separation. This also explains why we are so loath to have the children return to their old homes. It is better, in most cases, to have them settle in separate Christian communities. This, too, is the reason we are trying so hard to secure the means to enable the young Christians to thus settle in separate communities.

Right here I might say that near Vyara Bro. Ross has settled four Christian families on Government land, and the Government has also furnished the money necessary to set them up. This money is all to be paid back by the recipients within six years. A low rate of interest is charged. This is a good way to do, but it is not possible except at a few places.

At Jhagadia and Anklesvar I was much interested in the night work that is carried on. The Bhils, among whom the work is done, are all employed in the fields during the day. The only time they can be found is at night when they come home to eat and sleep. They live in villages, of course, like all the other people in India, so it is comparatively easy to get them together at night. I saw two meetings of this kind,—one at Jhagadia and the other in a village about two miles from Anklesvar. In the former case the most of the audience, numbering about fifty men, women and children, are not yet Christians. They listened with marked interest, and prospects are that within a very reasonable time many of them will be numbered with us. The case was a little different in the other village. Here most of the audience of perhaps twenty, are Christians. The men are Christians, the women have not yet had courage to come. It is hard for them to give up all their jewelry. They have a lot of it. Think of beginning a service at nine o'clock in the evening. But the people cannot come sooner, so that is the time of meeting, and, by the way, they meet almost every night for prayers. They sat and listened to the preaching for much more than an hour, and would have gladly listened longer, had the speakers deemed it wise to continue. We were very glad to see the interest and progress shown. These have been Christians but a few months.

Many other things of interest might be said, but lack of space forbids. I have mentioned some of the brighter prospects. There is a dark side also. Some are unfaithful, and not only go back, but even try to work against us to satisfy base desires. Others are bitterly persecuted, and have even had to flee from their homes to escape the cruel hand of the religious persecutor. One has to think much of Paul's words: "A great door and effectual is opened . . . and there are many adversaries." The Messenger readers can do much for this work by constant prayer for the people here and for us who are working for and with them.

We are sorry, indeed, to say that our dear Bro. Berkebile is lying very ill in the hospital in Bombay. He has been sick for some time and an effort was made to take him to a specialist. The journey of thirty miles to the railway was too much for him, and he could go no farther than Bombay. The doctor fears he has typhoid fever. He is very weak and the struggle with typhoid would be very hard indeed. Very earnest prayer is being made for him and his devoted companion.

Today Sister Quinter moved to Jalalpor, where she will conduct a widows' home. There has been much need for a place of this sort and now, as the buildings there are not otherwise occupied, the establishment of a home has been decided upon. Sister Ziegler will also go to live with her, and continue her language study.

There is some sickness among the orphan children. One boy has been lingering between life and death for some days. Another boy was sent to a hospital last night for a minor operation.

We have but a few weeks yet before sailing for home. As we begin to let go of the work that has been ours for the past six years, we find there is so much to do, on every side, that we are loath to leave. We go, however, in the hope that by thus resting for a time we may gain new energy and spiritual power. A visit to the strong churches of America will undoubtedly equip us for better service. Thus we feel justified in leaving the field where there is so much to do and so few to do it. If all goes well, we sail from Bombay Sept. 15, expecting to land in New York Oct. 24.

J. B. Emmert.

Bulsar, Aug. 27.

Pergamos, Asia Minor.

I am up at 4:30 A. M., and writing by the light of a tallow candle. Here I am, in the heart of a country infested by brigands. They have been in evidence, every now and then, during the past. The carriage way trails along mostly at the foot of the mountains, and a capture could easily be effected, allowing the captors to escape with ease into the mountain fastnesses in less than an hour. There they could hide away, so that it would be most difficult to discover them. For the time being, they are not so troublesome,—at least they have not troubled me, thus far.

I presume if the few people, who venture to visit this place, knew beforehand some of the hardships and difficulties to be encountered, there would be still fewer to make the attempt.

Our ride yesterday was in an old carriage, as it is called. With some room to sit on the floor, only about four feet square, six men were crowded into these narrow quarters. Our legs were so twined and intertwined that, at times, it was a little difficult to tell "who was who." When we reached the roughest part of the way, two Soudan negresses were crowded in, and then the climax of our discomfort was reached. The road was once a good one, but today, in many places, is impassable, and side roads must be sought.

Pergamos, with all her past glory, is, through the instrumentality of the German excavator's spade, shining out, and such glory was never dreamed of by those who visited this place only a few years ago.

The Forum (market place) has been mostly uncovered. Then, next above, the Gymnasium for the common people. Then, above this, the Gymnasium for the richer ones. Then the houses, and so on, until the top of the mountain is reached, where the palaces and temples were located. The mountain is a circular one, more than a thousand feet high and several miles in circumference, and a more formidable natural fortification would be hard to find. In addition to this, the top was made doubly strong by outer and inner walls, high and thick.

The city was mostly built on its southern slope, which is very steep. A good roadway, paved with large, flat stones, very much worn, has been uncovered, making it possible to reach the mountain top by horses and carriages.

The greatness and magnificence of Pergamos are only beginning to be appreciated today. Such elaborate use of beautiful marble, carving and sculpture, indicates that her people were above the average in intelligence. Most of this splendid work dates back to 300 B. C.,—the Greek period. It is so elaborate, and worked out on such a large scale that I cannot begin to tell of its beauty and magnitude.

It is said that as many as fifty large cases of antiquities have been taken away, to be added to the collection in the Museum at Berlin. So important were the various finds, that a new building is to be placed at the disposal of the Pergamos antiquities.

In this great city were found the two chief sins mentioned in Rev. 2: 12-16, the doctrine of "Balaam," and that of the "Nicolaitans,"—the things which God "hated." Unless repented of quickly, the Lord would fight against them with the sword of his mouth. It is clearly evident that the church did not heed the warning of the Spirit, as Pergamos' most complete ruin is a monument today of their continued, unrepented of sins.

The earthquake and the destructive Turk (and it is sometimes a question which of the two was the more destructive) were used for the complete humiliation and destruction of proud, pleasure-loving Pergamos.

The present city, at the foot of the mountain, shelters 8,000 Turks, 7,000 Greeks, and 2,000 Jews and Armenians. It is located about ten miles back from the sea. One can come here by boat from Smyrna, and drive over to Pergamos, or come by rail to Loma, and then drive the rest of the way. This is a trip of five hours over the rough road above referred to.

It will take the excavators still many years to finish the work.

W. R. Miller.

Sept. 9.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Chico church met in council Sept. 25, Eld. H. Forney presiding. Eight letters were granted. We will hold a series of meetings, beginning on Sunday evening, Sept. 26. Brethren H. Forney and Ola Gillett were chosen as delegates to district meeting, with Bro. O. J. and Sister Grace Rothrock, alternates.—Nina Heisel, Chico, Cal., Sept. 25.

South Los Angeles church met in council Sept. 9. We decided to have a watch meeting on New Year's evening and a fast on New Year's Day. We are planning to have a local convention at our church, in the near future, of the Sunday school and Christian Workers combined. At a business meeting of the Christian Workers, a few weeks ago, look-out and program committees were appointed. A missionary fund was established for general missionary purposes. The young people here feel the need of a mission in our congregation, but on account of a lack of funds it can not be started at present. Commencing Oct. 24, Bro. W. F. England, of Lordsburg, will conduct revival services at this place. Three letters have been granted since our last report.—Ethel M. Church, 4219 Wadsworth Street, Los Angeles, Cal., Sept. 27.

Tropico church met in council Sept. 25, with our elder, Bro. S. G. Lehmer, present. All business was disposed of in a Christian spirit. Brother and Sister A. A. Wolf having moved out of our congregation left three vacancies. Bro. Chas. Fishel was elected clerk; Bro. E. A. Stutsman, treasurer; the writer, correspondent. Brethren Edward Shively and Chas. Fishel were called to the deacon's office, Bro. S. S. Garst was advanced to the second degree of the ministry, and Bro. Wm. Stutsman was ordained to the eldership. All of these brethren, with their wives, were duly installed. Brethren D. A. Norcross and W. Q. Calvert assisted in the work. One letter was received and, since the last report from this place, five letters have been granted.—Lucinda Stutsman, Glendale, Cal., Sept. 27.

COLORADO.

Good Hope church met in council Sept. 17, our elder, Bro. D. B. Miller, presiding. The regular business was attended to and the report of the annual visit given. Bro. Henry Hulse was chosen as delegate to district meeting. Our series of meetings will begin Oct. 3. Sept. 18 we met in a communion services. Eighteen surrounded the Lord's table. Bro. Miller officiated. Bro. Samuel Bashor preached for us Sunday morning and Bro. Miller in the evening. The services were well attended.—Altha M. Daggett, Haxtum, Colo., Sept. 24.

Notice to the Churches of Southwestern Kansas and Southern Colorado.—The Sunday-school meetings in connection with the coming district conference will not begin until Sunday morning, Oct. 17. There will be no services on Saturday, Oct. 16.—J. Hugh Heckman, Clerk, Colorado Springs, Colo., Sept. 26.

Sterling church met in council Sept. 25, our elder, Bro. D. B. Miller, presiding. Not much business came before the meeting. Five letters of membership were granted, among them being that of one of our deacons and his family. We will not be represented at district meeting by delegate.—Ada Spohr, Sterling, Colo., Sept. 26.

IDAHO.

Clearwater church met in council Sept. 24, our elder, Bro. N. S. Gripe, presiding. One letter of membership was received and two granted. A Christian Workers' meeting was organized, with Sister Blanche Stookey president, and Bro. Earl Harlacher, secretary. The attendance was not large, but we had a pleasant meeting. A collection of $5.80 was taken for missionary purposes at Tacoma.—Mollie Harlacher, R. D. 1, Lenore, Idaho, Sept. 27.

Weiser church met in council Sept. 25, our elder, Bro. L. E. Keitner, of Boise, presiding. The deacons reported, as a result of the visit, that all were in love and union. Eld. L. H. Eby, of Fruitland, was present. Bro. Andrew P. Peterson was ordained to the full ministry. Considerable other business came before the meeting, which was passed on in a Christian way. We will hold our love feast about the first of December, the exact date to be set later. Brethren Geo. Luke and E. W. Pratt were appointed as a committee to secure an evangelist to hold a series of meetings in connection with the feast. Eld. Eby gave us a sermon on Sunday morning, taking for his text Col. 3: 3.—E. W. Pratt, R. D. 1, Weiser, Idaho, Sept. 26.

ILLINOIS.

Chicago church met in council Sept. 25, Eld. James M. Moore presiding. All church officers for the year were elected, Bro. James M. Moore was chosen as our presiding elder; Bro. A. F. Wine, as foreman; Bro. R. W. Miller, Sunday-school superintendent; Bro. W. C. Frick, clerk. Brethren A. F. Wine and Chas. Eisenbise will represent us at the district meeting. Our communion is to be held Oct. 10, at 6 P. M. Sunday, Sept. 26, was given to special efforts in behalf of our Sunday school on Hastings Street. There were 310 present. Bro. Crumpacker addressed the school. In the evening Sunday-school questions were discussed, followed by an address by Bro. Crumpacker on "The Child and Its Nature." As the cold weather is coming on, we find those who do not have sufficient clothing. Anything along this line may be sent to Bro. I. C. Eisenhour, 1422 S. Ashland Avenue. In every instance, please send the bill of lading to the same address. —Lydia Stauffer, 1526 Hastings Street, Chicago, Ill., Sept. 27.

Coal Creek.—We had a very enjoyable love feast Sept. 25. About sixty surrounded the Lord's tables. Bro. Dively, of Pennsylvania, officiated, assisted by Bro. Chas. Walters, of Astoria, and Bro. Blough, of Ellisville. At the close of the services on Sunday three came out on the Lord's side. Bro. Walters is now conducting a series of meetings for us. Our elder, Bro. Bucklew, has been called to West Virginia, to the bedside of his brother. He, with his wife, will remain in the East for some time, visiting and also holding several series of meetings.—S. Leslie Cover, Canton, Ill., Sept. 27.

Milledgeville church has just closed a three weeks' series of meetings, conducted by Bro. Wm. Lampin, of Polo, Ill. Twelve made the good confession, nine of whom were baptized and three await baptism. Bro. Lampin preached excellent truths, and stirred up the members at this place. Our love feast will be Oct. 10, at 5:30 P. M.—Alice Gnagey, Milledgeville, Ill., Sept. 27.

Oak Grove church met in council Sept. 25. Our elder, Bro. J. W. Switzer, wishing to be released, Bro. M. Flory, of Decatur, Ill., was chosen in his place, but has not yet accepted.—Gracie Myrtle Miller, R. D. 1, Box 51, Minonk, Ill., Sept. 27.

Romine.—Our love feast was held Sept. 25, Bro. Henry Lilligh officiating. About thirty communed. One was baptized recently.—Jesse M. Fradenburgh, R. D. 1, Salem, Ill., Sept. 27.

INDIANA.

Elkhart Valley church met in members' meeting. A few helpful suggestions were suggested by the members. Brethren Benjamin Yoder and Wm. Brubaker were elected to the deacon's office. One brother and sister being absent, the installation was postponed until our protracted meeting, which is to begin about Oct. 8. Eld. I. D. Parker, of Goshen City, will be with us in that meeting. Eld. Hiram Roose, of Yellow Creek, assisted us in our council. Bro. Peter Hoffman and the writer were chosen delegates to district meeting.—Frank Kreider, R. D. 4, Goshen, Ind., Sept. 25.

Goshen (West Side).—We met in special council Sept. 18 to finish business from our annual visit. One was reclaimed. Our love feast will be held Oct. 30, at 5 P. M. No breakfast will be served. Bro. John Kitson recently closed a three weeks' series of meetings. Five were baptized. Bro. Kitson goes from here to Hudson, Ind.—Oste Brumbaugh, Goshen, Ind., Sept. 26.

Logansport.—Bro. J. W. Kitson, of Syracuse, Ind., will begin a series of meetings for us, in the house in the city, on Michigan Avenue, Oct. 17. Bro. J. V. Felthouse is at present holding a series of meetings near Greentown, in the Plevna church. The interest and attendance are good. Our love feast is to be held in the city Oct. 30, at the Union Sunday-school Hall on Michigan Avenue, beginning at 5 P. M.—Sarah G. Felthouse, Logansport, Ind., Sept. 27.

Notice.—Parties attending elders', Sunday-school, ministerial and district meetings of Middle Indiana will please note: There are trains leaving Logansport for Monticello at 8 A. M. and 4:15 P. M. Parties will be met and taken from there to the meeting. Parties coming on other trains will be met if we know when they are coming. Monday evening, Oct. 11, will be the first train met unless there is something special.—A. R. Bridge, R. D. 3, Monticello, Ind., Sept. 27.

Peru Mission.—On the afternoon of Sept. 26 a Sunday-school program was conducted by our superintendent, Bro. A. H. Klepinger. It was composed of recitations and songs, after which Bro. Frank Emley, of Roanoke, Ind., talked to the little folks, followed by a short talk from Bro. Silas Fisher, of Mexico. We have had seventeen meetings, with an average attendance of thirty-five. The work is moving along as nicely as can be expected. We hope to have a series of meetings in January, 1910.—Daisy Peters, Peru, Ind., Oct. 1.

Portland.—At our love feast Bro. B. F. Garber, of Markle, Ohio, assisted by Brethren S. S. Blocher, of Poplar Ridge, Ohio, Daniel Byerly, of Pleasant Dale, Ind., and David Hummer, of Camden, Ind. Bro. W. L. Hatcher conducted a series of meetings previous to the feast. Two sisters were added to our number. Bro. E. S. Arnold, of Muncie, Ind., led our song service for these meetings, for which we are very grateful.—Mary Garber, R. D. 10, Box 98, Portland, Ind., Sept. 27.

Pyrmont.—Bro. C. S. Garber, of St. Joseph, Mo., came to us Sept. 12, and has been laboring earnestly for two weeks. The attendance and interest at the meetings have been good. Ten have confessed Christ. These are all married people, and six are heads of families, who have never been connected with the Brethren church. The meetings will continue over next Sunday. The outlook is very encouraging.—Minnie Wagoner, R. D. 4, Delphi, Ind., Sept. 27.

Turkey Creek church held her communion last evening. Eld. Joseph Hartsough had charge of the meeting. We had the best of order, and 174 members communed. This morning Brethren John Peffley and Moses Mishler were chosen as deacons, and installed in their office by Bro. J. R. Miller. Brethren David Anglemyer and Harvey Hartsough assisted in the work.—Levi D. Ulery, R. D. 4, Nappanee, Ind., Sept. 26.

Upper Deer Creek.—Our love feast, announced for Oct. 7, has been postponed indefinitely.—Bertha Bechtelheimer, Lincoln, Ind., Sept. 27.

IOWA.

Grundy County.—Bro. J. Q. Goughnour began a series of meetings Sept. 5, preaching each Sunday and every evening until Sept. 16, when he was called home on account of the illness of his mother, who died a week later. He preached the Word with power and we regret that his stay was so short. Eld. S. Bowser, of Hancock, preached for us Sunday morning and evening. He will also be with us over next Sunday. Our council was held Sept. 25. By request of our elder, Bro. J. H. Cakerice, Eld. S. Bowser, presided over the meeting. Bro. J. H. Cakerice and Sister Hannah Messer are delegates to district meeting. Our love feast will be Nov. 25, on Thanksgiving Day.—Eliza Slifer Cakerice, Whitten, Iowa, Sept. 27.

Kingsley church is at present enjoying a series of meetings, conducted by Bro. A. M. Laughrun. One has accepted Christ. Last week a meeting was held at the home of Bro. John Foft, who has been able to attend services a few times only during the past year. Our communion services will be held at the East house, Oct. 2, beginning at 4 P. M.—Phoebe Foft, Kingsley, Iowa, Sept. 27.

KANSAS.

Abilene.—Our communion services were largely attended, there being about one hundred and fifty communicants. It was the largest number for many years. Bro. O. O. Button officiated. He also preached on Sunday morning. Bro. John Strohm preached in the evening.—Elvina Cline, Navarre, Kans., Sept. 28.

Altamont.—Eld. N. E. Baker, of Arkansas City, Kans., is now in the midst of a ten days' Bible Institute with the Brethren at this place. It is proving helpful and instructive to all.—Katie Joyce, Altamont, Kans., Sept. 24.

Fredonia.—Bro. Edward D. Steward, of Paola, Kans., came to us Sept. 13, and began a series of meetings. As a result five were added to the church and the members strengthened and encouraged. On Saturday, Sept. 25, we met in council, our elder, Bro. E. E. Joyce, presiding. All business was pleasantly disposed of. We held our love feast on the 25th. Eighty-six members communed. Bro. Wm. Miller, of Independence, Kans., was with us. The very best attention and order prevailed throughout the meeting.—A. K. Sell, Fredonia, Kans., Sept. 28.

Garden City church met in council Sept. 24, Eld. Crist presiding. Four letters were received and six granted. Bro. D. C. Wampler was elected church treasurer, Sister Gump, solicitor; Sister May Goff, correspondent. Bro. Carnie will represent us at district meeting, with Bro. A. N. Goff, alternate. One query was sent to district meeting. Our love feast will be held Oct. 23, at 6 P. M. Bro. Crist remained with us and preached two able discourses.—May Goff, 404 E. Fulton St., Garden City, Kans., Sept. 27.

Hutchinson Mission.—Sept. 26 Bro. B. A. Miller, our State District Sunday-school Secretary, was with us, and at 11 A. M. gave an able discourse on some phases of the Sunday school. At 7 P. M. a Sunday-school program was rendered. The mission work is moving along nicely and the prospects are bright.—C. E. Wolf, 430 E. Fourth Avenue, Hutchinson, Kans., Sept. 27.

Notice.—The district meeting of Northwestern Kansas and Northern Colorado will be held in Portis, Kans., Oct. 22, commencing at 8 A. M. All churches are expected to represent, either by delegate or letter.—T. E. George, District Clerk, Burr Oak, Kans., Sept. 25.

Olathe.—The writer recently closed a two weeks' series of meetings at this place. We found here a body of fifty or more members. They are not only loyal to the church, but are active in personal work. Thirteen have applied for membership, ten of whom have been baptized. Any minister, desiring to change locations, could not find a more prosperous country in which to live. The elder and pastor, Bro. F. H. Crist, is a good man for the work but feels the need of assistance. From here I go to the Pleasant Grove church. I must leave the Armourdale work on account of health.—E. F. Sherfy, 719 St. Paul, Kansas City, Kans., Sept. 27.

Pleasant Grove.—Our love feast was held Sept. 25. Ministers present were Eld. I. L. Hoover, Brethren O. H. Yereman and Calvin Ward. Bro. Hoover officiated. On Sunday, at 11 A. M., Bro. Ward preached a sermon on Missions, and at 2 P. M., Bro. Yereman gave an explanation of 1 Cor. 11: 1-16. The subject had been previously announced and we had a large crowd of people who had never heard the subject discussed. He also preached a splendid sermon in the evening. One sister has recently been added to the church by baptism. Bro. E. Sherfy will be with us Oct. 3, to conduct a series of meetings.—Martha Forth, Baldwin, Kans., Sept. 27.

Pleasant Valley Sunday school held a very interesting and encouraging Sunday-school meeting Sept. 19. Bro. Clark, our District Sunday-school Secretary, conducted the meeting. Several other visitors also gave us helpful assistance during the meeting. Our little Sunday school and Christian Workers' meeting are steadily growing in interest and attendance. New officers were elected for both Sept. 26, and it is encouraging to see our young members taking the lead. Delegates to the District Sunday-school and Christian Workers' meetings have also been chosen. Brethren Joel Eikenberry and Maurice Retherford will represent the Sunday school, and Bro. Bert Williams the Christian Workers.—Ada Williams, Liberty, Kans., Sept. 27.

Pleasant View church met in council Sept. 25, Eld. A. F. Miller presiding. Our love feast will be Nov. 13, at 2:30 P. M. Eld. C. E. Wolf, of the Hutchinson Mission, will conduct a series of meetings for us, beginning Nov. 7. Bro. Wolf will also be our delegate to district meeting. The church decided to call for the district meeting of 1910.—A. W. Finfrock, Darlow, Kans., Sept. 27.

Scott Valley church met in council Saturday, Sept. 18, at 2 P. M., with Eld. Chas. A. Miller in charge. Four papers were sent to district meeting. Bro. Chas. A. and Sister Anna Miller were chosen as delegates to district meeting, and Sister Miller was also chosen as delegate to Sunday-school meeting. We decided to have preaching each Sunday morning and evening. Saturday evening, Sept. 25, we held our love feast. Bro. S. E. Lantz officiated. On account of sickness several of the members were not present. Sunday morning Bro. Lantz preached an excellent sermon on "Our Love and Care for One Another." It was full of good things for the Christian. In the afternoon a short temperance program was given by the Sunday school. Preceding the morning service Brethren F. R. Smith and J. S. Sherfy were advanced to the second degree of the ministry. About Dec. 4 we expect Bro. E. J. Steward to begin a series of meetings for us.—Leona Sherfy, R. D. 2, Box 52, Westphalia, Kans., Sept. 27.

Washington church met in council Sept. 18, with our elder, Bro. R. A. Yoder, presiding. Bro. O. F. Zappe was chosen delegate to district meeting. Bro. S. M. Gauby was chosen delegate to district Sunday-school meeting. Bro. Yoder gave us a series of meetings, beginning Friday, Sept. 17, and closing on Sunday evening Sept. 26. He gave us many good sermons. We held our love feast Sept. 25, Bro. Yoder officiating. Bro. Westrick was also with us.—Nora Gauby, Washington, Kans., Sept. 28.

LOUISIANA.

Roanoke church met in council Sept. 25, our elder, Bro. J. C. Minnix, presiding. Considerable business came before the meeting. Two letters were granted. One of our number, who had been expelled from the church, and who had moved away, asked to be restored to fellowship. Bro. C. J. Harris, from Virginia, will hold a series of meetings for us in January, 1910. He will probably do most of his work in Jennings, La. We thank God for his protection over us during the great storm of a few days ago. Very little damage was done in our locality, excepting that the rice crop was damaged to the extent of thousands of dollars.—J. I. Miller, Roanoke, La., Sept. 25.

MARYLAND.

Detour.—During our ministerial meeting, held Aug. 25 and 26 at Meadow Branch, our brethren received the inspiration, through the speeches made, to call one of our home ministers to hold a series of meetings. It was brought out at the ministerial meeting that the best results from series of meetings were obtained from those held by the home ministers. Bro. Bruce Whitmore, of the Monocacy church, began a meeting at Detour Aug. 29, and closed Sept. 9. There were no additions to the church, but the attendance and interest manifested proves that good was done.—Samuel Weybright, Detour, Md., Sept. 28.

Fairview (Maryland) church met in council Sept. 25, our elder, I. W. Abernathy, presiding. Bro. Aaron Fike, of the German Settlement congregation, was also with us. Brethren W. H. Cosner and Silas Arnold were chosen as delegates to district meeting. Brethren Silas Arnold, Joseph Kitzmiller and Frank Childs were chosen and duly installed as deacons. The writer was chosen correspondent. A collection of $3 was taken. Our series of meetings began Sept. 4 and closed Sept. 11 with a love feast. The meetings were held by Bro. Daniel B. Arnold. His sermons were very helpful. During the meetings one was reclaimed and three were baptized. At this time one is awaiting baptism.—Lyia Harvey, Wilson, W. Va., Sept. 27.

Maple Grove.—Our council was held Sept. 25, Eld. S. A. Miller and Bro. David Hostetler presiding. Considerable business came before the meeting, but all was disposed of in a Christian manner. Bro. J. L. Yost was elected treasurer, Bro. H. H. Yost, secretary; the writer, correspondent. Bro. G. E. Yoder will hold a week's meetings previous to our love feast, to be held Oct. 9.—Harvey W. Yost, Grantsville, Md., Sept. 27.

Meadow Branch church met in council Sept. 11, Eld. Uriah Bixler presiding. One letter was granted. Bro. D. S. Petry, with his wife, was duly installed in his office as deacon. The visiting brethren gave a favorable report. One was baptized. Considerable other business was disposed of in a pleasant manner. Our next series of meetings will be held in the Meadow Branch house, beginning Oct. 17. Sunday morning, Sept. 26, the Sunday school of this congregation held a special children's day service in Westminster. Bro. James Widdowson, of the faculty of Western Maryland College, and Bro. W. P. Englar, District Sunday-school Secretary, were the speakers for the occasion, and ably instructed and entertained the large assembly of children and others present.—W. E. Roop, Westminster, Md., Sept. 26.

MICHIGAN.

Riverside church met in council Sept. 18, with Eld. C. L. Wilkins presiding. One letter was received. Sister Amanda Pallington was elected a member of the Christian Workers' Committee for nine months. Saturday evening, Sept. 18, Eld. Geo. E. Deardoff, of Brethren, Mich., began a short series of meetings, closing Sept. 26. These meetings were well attended and the interest was good. Two came out and were baptized on Saturday. We also held our communion Sept. 25, Eld. Geo. E. Deardorff officiating.—E. B. Welrich, McBain, Mich., Sept. 27.

MISSOURI.

Cabool church met in council Sept. 25, our elder, S. M. Stevens, presiding. Considerable business was transacted. Brethren I. L. Harris and Oscar Neher were chosen as delegates to district meeting. We will hold our love feast at the Cabool house Oct. 23. Our Sunday-school and Christian Workers' meetings are increasing in interest.—Jeannette Harris, Cabool, Mo., Sept. 27.

Joplin.—The members of this place met Aug. 15 at the churchhouse for the purpose of organizing. Bro. Barnhart, of Carthage, Mo., was appointed moderator for the day, and Bro. R. F. Bowman, secretary. Bro. Bowman was chosen elder for one year. Brethren J. A. Virmillion and W. F. Sloan were elected deacons; Sister Bert Cook, treasurer; Sister Estella Hoover, secretary. Brethren J. A. Virmillion, Milton Dorris and Sister Estella Hoover were elected trustees. The church name is to be the Joplin Church of the Brethren. We have seventeen members.—Estella Hoover, 301 St. Louis Ave., Joplin, Mo., Sept. 27.

North St. Joseph church met in council on the evening of Sept. 25. Our love feast will be held on the evening of Oct. 9. Bro. Ellis Studebaker, of Bethany Bible School, commenced a revival meeting Sept. 26, and will continue until the time of our feast,—possibly longer.—Nannie Grower, 1104 Sixth Avenue, St. Joseph, Mo., Sept. 27.

Oak Grove church met in council Sept. 25. Our love feast will be held Oct. 23, at 2 P. M. We extend a welcome to all that can be with us at that time.—P. H. Killingsworth, R. D. 2, Collins, Mo., Sept. 29.

Smith Fork.—Bro. B. F. Heckman, of Chicago, came to this place Aug. 29 and preached each evening for three weeks. During the last week a period of about three hours each morning was devoted to Bible study, which proved interesting and beneficial to both members and some of other beliefs and opinions. While the attendance was not so good, on account of the weather, yet we feel that much good has been done. Our communion services were held Saturday evening, Sept. 18. Bro. Heckman and Eld. J. S. Kline officiated. We will hold another Bible Normal in November, if we can secure an instructor at that time. Our church is much interested in Bible study.—Ada Sell, Plattsburg, Mo., Sept. 25.

NEBRASKA.

Beatrice.—Bro. Thompson, of Lincoln, has been conducting a series of meetings for us. He preached the Word with power. Six have been baptized and one awaits baptism. We held our love feast last Saturday, Sept. 18. Bro. A. D. Sollenberger and wife were with us.—Allie Elsenbise, Beatrice, Nebr., Sept. 25.

Omaha.—Feeling the great need of assistance in the work at this place, we prayed earnestly that helpers might be sent. We are made to rejoice that God has seen fit to answer our prayers by making it possible for the District Mission Board of Nebraska to locate Sister Alice Garber and her mother among us, to help in the Lord's work. Sister Garber is a very earnest and efficient mission worker, having done similar work for a number of years in one of the Chicago Missions. As she is a very consecrated worker, we believe that God will bless her efforts in this city. We are arranging for a Sunday-school meeting for Thanksgiving Day, and hope to be able to have a Bible Institute during December. We are trying to arrange for a revival during the month of January.—M. R. Weaver, 2517 Lake Street, Omaha, Nebr., Sept. 27.

South Beatrice church met in council Sept. 25. The meeting was opened by Eld. I. W. Gish and Bro. Daniel Frantz. The visiting brethren gave their report. The members in general were found to be in love and union. Bro. Albert Smith and wife, from Oklahoma, are here at present, holding a series of meetings, which will continue two weeks, and possibly longer.—Lydia Dell, Beatrice, Nebr., Sept. 27.

NORTH DAKOTA.

Kenmare church met today in council, Bro. J. C. Forney in charge. Three letters were granted. Bro. J. A. Weaver and wife, of Bowbells, were with us and assisted in the work. Bro. Bowbells will preach for us tomorrow.—G. I. Michael, R. D. 3, Kenmare, N. Dak., Sept. 25.

OHIO.

Donnels Creek church met in council Sept. 15, with our elder, Bro. J. E. Barnhart, presiding. One letter was granted. The report of the visiting brethren was encouraging. Brethren Roland N. Leatherman and Hugh Miller, both of Springfield, Ohio, were elected to the ministry, and duly installed. Bro. D. M. Teach was called to the deacon's office. The writer was chosen corresponding secretary. Brethren D. S. Filbrun and J. W. Fidler, of Dayton, Ohio, were with us. On Sunday morning following Bro. John M. Wine, of David City, Nebr., addressed us.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Sept. 27.

Sugar Creek.—Our love feast was held at the Bunker Hill house Sept. 25. Bro. A. I. Heestand officiated. Thirty-three surrounded the Lord's table. Bro. Heestand preached for us Sunday morning and evening. He admonished us to press onward in the work.—Sarah Middaugh, Berlin, Ohio, Sept. 28.

OKLAHOMA.

Cement church met in council Sept. 10, our elder, Bro. M. M. Ennis, presiding. All business passed off pleasantly. One was received by baptism since our last report. Our elder began a series of meetings Sept. 12, and preached each evening until the 25th. Good interest and attention prevailed. Seven were baptized. Our love feast was held Sept. 25. Thirty-three surrounded the Lord's table.—Jennie Joy, Cement, Okla., Sept. 27.

Indian Creek church met in council Aug. 28. All business was disposed of pleasantly. Unity prevailed throughout. Our love feast will be held about ten miles north of Mooreland, Oct. 23, beginning at 4 P. M. Eld. Wm. P. Bosserman will represent us at district meeting.—Wm. P. Bosserman, Tangier, Okla., Sept. 27.

Mt. Hope congregation met in council Sept. 25. We decided to hold our love feast Oct. 23, beginning at 4 P. M. The attendance at our Sunday school is increasing. We are looking for a greater increase in the work of the Lord. We need more laborers. Who is willing to help us?—H. H. Ritter, R. D. 4, Crescent, Okla., Sept. 29.

Pleasant Home church held her love feast Sept. 11, Bro. D. E. Cripe officiating. Twenty-six surrounded the table. Ministering brethren present were Brethren J. Lehman and J. L. Thomas. Sunday school was held in the morning, after which Bro. Thomas preached an excellent sermon. Bro. Cripe preached in the afternoon, and in the evening gave a talk on "Child-Saving Mission Work," in which he is engaged. A collection was taken. Our meeting was held in a new barn and was well attended by earnest and interested listeners.—Samuel Lawyer, Omega, Okla., Sept. 25.

Waynoka.—Bro. J. C. Nininger, accompanied by the writer, filled the regular appointment at West Creek schoolhouse Sept. 26. Bro. Nininger preached two excellent sermons to large audiences. He gave a missionary sermon in the evening, which was well received. About 160 people were present. He is creating quite an interest at that place. The collection amounted to $5.42, which was good, considering the dry season we had this year.—N. H. Howland, Waynoka, Okla., Sept. 27.

PENNSYLANIA.

Midway.—In special members' meeting, Sept. 26, Brethren A. Z. Brubaker and Henry M. Patches, and their companions, were installed into the offices of minister and deacon, respectively. Eld. Jacob Pfautz was present. One expressed her desire to unite with the church.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Sept. 27.

McConnellsdale.—Attendance at our services has been small. At our harvest meeting one was baptized. Four weeks later Bro. Wilson baptized three more. These have greatly encouraged us.—Nathaniel Lutz, McConnellsburg, Pa., Sept. 27.

Penn Run.—Last evening we held our communion service at this place. About sixty surrounded the tables, among them being two octogenarians, who were baptized since our last report. Visiting ministers present were Brethren D. H. Berkey and Oran Fyock, of the Montgomery congregation, and Bro. John B. Miller, of New Paris, Pa. Bro. Miller officiated. Our series of meetings, to be conducted by Bro. J. J. Shafer, at the Purchase Line house, will begin Oct. 30. Our Sunday school will continue during the winter.—Lizzie Swartz, R. D. 2, Lovejoy, Pa., Sept. 27.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Sept. 5 and 12 Bro. W. F. Spidle, of Quakertown, Pa., preached for us, both morning and evening. At the close of the services on Sunday evening, Sept. 12, he baptized five, and more are near the kingdom. Sept. 23 we organized a sisters' aid society for the purpose of bringing aid to the poor and needy. Thanksgiving Day, Nov. 25, we will hold our love feast, beginning at 7:30 P. M.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Sept. 30.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—Our members, who have been out of the city, have returned from their vacations, and the work is again going on as usual. Sept. 19 we had Rally Day services. The program was made up of singing and recitations suitable for the occasion. In the afternoon Mr. J. A. Worden, the originator of Rally Day, gave an encouraging talk. We will hold our love feast, as usual, on the first Thursday in November, beginning at 7:30 P. M.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Sept. 30.

Rockton.—Bro. Zimmerman will begin a series of meetings at Greenville Oct. 2. Our love feast will be held Oct. 16. The meetings conducted by Bro. Cleaver at Sunny Side church closed with two accessions. Good interest was manifested. There will be a regular appointment at that place. Bro. Abram Fyock was with us in our last council at Rockton. He then went to Greenville and preached two sermons. A letter was granted to Bro. J. B. Shaffer and wife, who are making their home in the West.—Elizabeth Hollopeter, Rockton, Pa., Sept. 25.

Woodbury.—Eld. John Bennett will conduct our series of meetings, to begin Oct. 16, instead of Eld. J. M. Mohler, as previously stated. Bro. Mohler has notified us that he cannot come, as he begins another series of meetings on that date. Not wishing to change our date, the services of Eld. Bennett were secured for that time.—J. C. Stayer, Woodbury, Pa., Sept. 26.

TENNESSEE.

Pleasant View.—Yesterday Bro. R. G. Edwards preached for us. Our Sunday school was reorganized with Bro. Edwards as superintendent; Bro. Roy Clart, secretary; Bro. John Bacon, treasurer and correspondent. Our school is getting along nicely.—N. T. Lorimer, Jonesboro, Tenn., Sept. 27.

VIRGINIA.

Bethlehem church met in council Sept. 24, with Eld. D. A. Naff presiding. Four letters were received. The report of the annual visit was given. Our love feast will be Oct. 23, beginning at 3:30 P. M.—N. C. Peters, Boone Mill, Va., Sept. 25.

Botetourt church met in council at the Valley church Sept. 25, with Eld. Samuel Crumpacker presiding. The attendance was good. Impressive talks were given on the subject of temperance. The Sunday schools of this congregation were asked to take up special collections on the days that our temperance lessons are taught, to be used in temperance work, as recommended by our last Annual Meeting. All business passed off pleasantly. Our love feast will be held Oct. 23, beginning at 3 o'clock.—Sue B. Shaver, Troutville, Va., Sept. 26.

Correction.—In the report of the meetings at Roanoke, Va., I should have said "Jacob H. Hollinger" instead of "David Hollinger."—Homer E. Trout, Vinton, Va., Sept. 25.

Cana.—Brethren N. C. Reed and W. H. Johnson, of Eunice, N. C., met the writer at Shelton, same State, a mission point in the First District of Virginia, Sept. 18, and began meetings, continuing until the 24th, and closed with a love feast. The writer officiated. Three applied for membership and were baptized. One was reclaimed and others seemed near the kingdom.—A. J. Weddle, R. D. 1, Cana, Va., Sept. 27.

Fairfax.—Sept. 5 Bro. Dennis Weimer began a series of meetings at the Bradey schoolhouse, a mission point in the Fairfax congregation. He continued two weeks with good interest. One was baptized.—Maggie Miller, Oakton, Va., Sept. 30.

Pleasant Valley.—Our series of meetings, conducted by Bro. Jacob Miller, of Los Angeles, Cal., closed Sept. 19. He preached sixteen sermons. Eight were baptized. Our love feast was held Sept. 18.—Ruth E. Williams, Mt. Sidney, Va., Sept. 25.

Roanoke.—This church met in council Sept. 17, Eld. P. S. Miller presiding. Much business was speedily and pleasantly disposed of. The report of the visit was given and was, indeed, an inspiration. It was said to be the most satisfactory visit ever made in this congregation. Bro. P. S. Miller will give his whole time to pastoral work, as the membership here is widely scattered and the new ones, being added to the church, need more attention than has been given in the past. Our love feast will be Oct. 30, on Saturday evening.—Homer E. Trout, Vinton, Va., Sept. 25.

Thorny Bottom.—Brethren A. J. Wine, of Texas, and A. A. Miller, of Bolar, Va., came to us Sept. 10, and were present at our council meeting at that time. Very little business came before the meeting. Bro. A. P. Beverage resigned as secretary, and Bro. Hiram J. Beverage was elected in his place. The visiting brethren brought a favorable report. Bro. A. J. Wine remained with us until Sept. 15. One was baptized, and others seemed near. Our love feast was Sept. 11.—Mary A. Beverage, Monterey, Va., Sept. 29.

Valley Bethel.—Our meeting began Sept. 12 and continued until Sept. 26. Our home ministers commenced the meeting, preaching each evening until Sept. 10, when Bro. B. B. Garber and wife came to us and continued the meetings, preaching twelve sermons. Four were baptized and one reclaimed. We met in council Sept. 23. The visiting brethren reported the church to be in love and union. Sept. 25 was the day for our communion. About sixty members communed. The best of order and attention prevailed throughout the service. A collection of about $14 was taken and sent to the District Mission Board, by Bro. Garber.—Vena S. Bussard, Bolar, Va., Sept. 28.

WASHINGTON.

Stiverson congregation met in our new church in Camas Prairie Sept. 5, for the purpose of dedicating the church. It will be known as Lakeside church. Eld. Geo. C. Carl, of Portland, Oregon, preached the dedicatory sermon to an attentive audience. He also preached Sunday, Monday, Tuesday and Wednesday evenings, closing with a love feast. All the members were present except one brother who was absent from the community. Wednesday, at 4 P. M., we held a special council, granting Eld. M. F. Woods, wife, two sons, and one daughter letters to Centralia, Wash. We are sorry to have them leave us. We are without a minister, at present. Our District Sunday-school Secretary, Sister Mary Puldley, is now with us.—Ann C. Castle, Fulda, Wash., Sept. 25.

Tacoma.—Sept. 12 we attended services in Tacoma at 11 A. M. In the afternoon wife and I went out to Orting, eighteen miles from here, where the writer preached in the M. E. church at 7:30. There are a few members living near Orting. We expect to organize a new congregation here in the city in the near future. Our greatest concern, just now, is to get lots on which we can erect a temporary house of worship. The District Mission Board has sanctioned the following plan of raising the money to buy the lots: We are to write to each of the churches of the District, asking them to take up a public collection on some Sunday, the proceeds to be used in securing the lots for the church in Tacoma. We have sent out the letters to most of the churches, and are sending the rest of them as fast as we can. The churches we have heard from, so far, have responded quite liberally, and we hope to hear from each of the churches in the near future. The members here seem to be alive to the work. All are anxious to have other members, who are changing location, to move in among us and help with the good work. Sept. 25 will be the time for the regular quarterly council of the Seattle church of which the members in Tacoma are a part.—J. U. G. Stiverson, 4632 South Yakima Avenue, Tacoma, Wash., Sept. 29.

WEST VIRGINIA.

Alleghany Chapel.—Bro. A. C. Miller came to us and commenced a series of meetings Sept. 4, continuing until Sept. 19. The church met in council Sept. 17. Two letters were granted. The report of the annual visit was good. Our love feast was held Sept. 18. Forty-four members communed. Several visitors from other places were present. One sister was received by baptism. The attendance and interest were good throughout. Bro. A. C. Miller gave us interesting and instructive talks. Bro. Josiah Beverage preached two sermons on the evenings of Sept. 19 and 20.—Lee C. Wooddell, Bartow, W. Va., Sept. 27.

Johnsontown.—Sept. 11 we held our regular council, Eld. Caleb Long presiding. The visiting brethren reported the church in an encouraging condition, with only a few exceptions. Bro. J. W. Williamson was elected church clerk. The writer was chosen agent and correspondent for the Messenger. A new church is being built at Mountain Grove, a mission point under the charge of this congregation, and we hope to have it ready for use before cold weather. Oct. 9 the writer expects to begin a series of meetings in the Licking Creek congregation and Oct. 24 we expect Bro. L. J. Flora, of Thurmont, Md., to begin a series of meetings for us at the Johnsontown house. Our love feast will be Nov. 6. Brethren and sisters, coming by rail, will notify the writer, so that arrangements can be made to convey them to place of meeting.—J. A. Glick, Cherry Run, W. Va., Sept. 28.

Notice.—Anyone coming by rail to our district meeting in the Shiloh congregation, Oct. 14 and 15, will please notify the writers, and we will make arrangements to meet them on Wednesday, Oct. 13, at Cove Run.—J. B. Shaffer and U. G. Bolyard, Kasson, W. Va., Sept. 29.

Shiloh congregation met in council Sept. 11, with Eld. Obed Hamstead presiding. All business was disposed of pleasantly. Brethren C. G. Nicola and J. B. Shaffer were chosen delegates to district meeting. Bro. Joseph Weaver was appointed sexton. On the following evening Bro. Hamstead preached for us, and on Sunday at the Nicklow church.—Dora Auvil, Valley Furnace, W. Va., Sept. 20.

Smiths Chapel.—Bro. Erastus Riley came Saturday, Sept. 7, and preached three sermons. Sept. 11 Bro. John Wimmer came and preached two sermons. Our love feast will be Oct. 9 and 10. Bro. Emory Crumpacker will begin our series of meetings Oct. 8.—Cynthia J. Kahle, Littlesburg, W. Va., Sept. 29.

WISCONSIN.

Worden church met in council Sept. 11. Sunday school was reorganized with Bro. Henry Stryker as superintendent. Bro. W. H. Byer was chosen elder for one year. He will also represent us at district meeting. Our love feast will be Oct. 20, at 2 P. M. Three letters were granted. Since our last report Bro. M. W. Emmert, of Mount Morris, Ill., visited us and delivered two sermons.—Ollie Gearhart, R. D. 2, Stanley, Wis., Sept. 26.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ON THE BORDERLAND OF SOUTHERN OHIO.

Sept. 4 father and I left Dayton, accompanied by Elders Jonas Horning and John H. Brumbaugh, for an extended visit to the churches of Highland and Adams counties. Going by way of Cincinnati we arrived at our destination, Dodsonville, Ohio, at 2 o'clock.

From here we were taken to the home of Bro. R. C. Davidson, the loyal and devoted minister of the White Oak church. Here Bro. Van B. Wright had been breaking the Bread of Life for a week. He is probably the youngest minister in the Brotherhood, being only seventeen years old. He has been in the ministry a year. We commend him for his earnest and devout work.

At this place we attended a love feast. About twenty-five members surrounded the Lord's table.

We made a passing visit to May Hill and Ridge churches. The brethren preached twice at each place.

Passing on to Sinking Spring, we were with them in six preaching services and a communion.

The people seemed to appreciate our coming, as they had not heard preaching since early in July. This was the former home of Elder R. C. Nicodemus, now of Bethany Bible school.

Around Sinking Spring is some of the most beautiful scenery of Ohio. A few miles out we visited the famous "Serpent Mound" of Adams County. It is 1,338 feet in length. Its tail forms three graceful coils. The serpent is represented as being in the act of swallowing an egg. In the enclosure of the egg is an altar, which had been erected for worship. The stones still show the effect of the fire.

This is the most noted earthwork left by the mound builders. It has endured for centuries.

Three miles out from Sinking Spring, in another direction is another great earthwork "Fort Hill." Here, on the top of a hill, six hundred feet high, is a fortress enclosing a field of twenty acres. This hill overlooks all the surrounding country, and was well suited for defense against a possible enemy.

Our last stopping place was Marble Furnace, near Peebles, Ohio. This church took its name partly from the iron furnaces that formerly were operated in that locality. We assisted the people here again in symbolizing the death of our Lord. Here also the Word was preached. Twenty-five members partook of the sacred emblems. At this church resides a sainted old mother, eighty years of age, Sister "Rachel Hill," who walked two and one-half miles to the meeting each night.

At this meeting Bro. J. A. R. Couser and wife were advanced to the second degree of the ministry.

We left for home Sept. 20. Though these churches have seen dark and dreary days, may the silver-lined clouds usher in a period of brighter days, with God's richest blessing for them all. Ethel Petry.

Eaton, Ohio, Sept. 24.

FROM TEARCOAT, W. VA.

We met in council on Friday, Sept. 10, preparatory to our love feast and district meeting. It was one of the most pleasant meetings we have ever held or attended.

Bro. Isaac J. Saville and wife were installed into the second degree of the ministry. We also decided to elect one minister and two deacons at our coming spring council, as we are in need of more workers in the field.

Bro. Edgar Combs and Sister Ora V. Flory were chosen to represent us in district meeting. On Friday evening, Sept. 17, at five o'clock, the church with several visiting brethren, met to celebrate the sufferings and death of our Savior in communion. Brethren E. T. Fike and Obed Hamstead conducted these services.

On Saturday morning, at nine o'clock, the brethren and sisters of the First District of West Virginia began to assemble in district meeting. The business was all disposed of very pleasantly. Sister Susie Arnold, who is at Bridgewater College, resigned her position as District Sunday-school Secretary, and Sister Daisye Grapes was appointed in her stead. Bro. Ezra Fike, whose time expired on the Mission Board, was reappointed.

The Sunday-school Secretary's report showed an encouraging increase along Sunday-school lines over last year.

Bro. A. W. Arnold was chosen to represent our District at Annual Meeting for 1910. Bro. Obed Hamstead is our alternate. Thus closed one of the seasons of refreshing enjoyed by this church. Nora V. Arnold.

Pleasant Dale, W. Va.

TO THE CHURCHES OF OREGON, WASHINGTON AND IDAHO.

The dates for the Bible School of this District, which is to be held at Centralia, Wash., will be as follows: Beginning Nov. 25, and closing Dec. 22, we thus have a full term of four weeks.

We again urge all the churches of this District to do their whole duty in attending this our second annual "District Bible Institute." We are already assured of a good attendance. We much desire to see all our members there. You will feel amply repaid for any reasonable sacrifice of time or cost that you may make to come or send some one else. Let the churches help their workers to attend.

Brethren, wake up on this question, while time and opportunity prevail. Do what you can to help this good work along.

Bro. B. F. Heckman, of the Bethany Bible School, of Chicago, will be our teacher for this term. Let our united prayers go up for this special term!

J. S. Secrist, Chairman.

R. D. 2, Box 115, Olymphia, Wash., Sept. 20.

FROM DAYTON, OHIO.

The West Dayton Church of the Brethren met in council on the evening of Sept. 16, with Elders D. M. Garver, John W. Beeghley, John Fidler, Josiah Eby, and D. S. Filbrun present. The members decided to paint the church, and to do some repairing on it. Bro. Daniel W. Palmer was elected as trustee. Eld. D. S. Filbrun gave his pastoral report, impressing us with the necessity of visiting the sick, and of coöperation with him in his arduous duties. This was followed by encouraging reports from our church and Sunday-school treasurers. One letter, recommending Bro. O. P. Haines and wife, was received.

Our aid society has recently been reorganized. The church has decided to organize a singing class, to improve our song service in church and Sunday school.

Two deacons were elected, Brethren Daniel W. Kneisley and Chas. Van Scoyk were chosen. They and their wives were duly installed. The meeting was a pleasant one. The labors of the meeting will tend to draw the members more closely together and to create more earnestness and enthusiasm in the work of this church.

We are also made to feel encouraged with our Christian Workers' meeting and the Sunday school, the attendance of which, on Sept. 19, was 171. We are glad for the efforts put forth by our missionary worker, Sister Florence Lyday. There are bright prospects for the future and we hope, with the help of God and the prayers of our Brotherhood, to continue to enlarge the borders of Zion until God will say, "It is enough."

Sept. 17. Ivan L. Erbaugh.

FROM BEAVER CREEK CHURCH, TENN.

The district meeting was held here Sept. 3 and 4. There was a large delegation present, as well as quite a number of brethren and sisters at large. Bro. D. N. Eller, of Daleville, Va., was in attendanee and gave us three instructive sermons.

We had a missionary and Sunday-school program which was full of interest, and inspiring to hear. Bro. Eller made the missionary address, after which a collection of over $15 was taken for Home Missions. We also had quite an enjoyable love feast on the evening of Sept. 2.

During these meetings there were seven applicants for baptism, which shows the wonderful influence that goes out from these meetings in new fields.

There were preaching services each evening, the week following the district meeting, and there were others almost persuaded.

Here is a new field opened up for our people, with good prospects, but we need more workers. Who will come and help in the great harvest of souls?

Brethren, pray for the work, here in this great Southland. Mrs. Tennie Bowman.

Fountain City, Tenn., Sept. 20.

SOUTHWESTERN KANSAS AND SOUTHERN COLORADO.

The Sunday-School, Christian Workers' Band and Ministerial Meetings of the District of Southwest Kansas and Southern Colorado are to be held at Rocky Ford, Colo., Oct. 17, 18, 19.

SUNDAY-SCHOOL MEETING.

Sunday Morning.

10:00, Regular Sunday School.
11:00, Sermon, The Sunday School Text Book.—Edward Frantz.

Sunday Afternoon.

2:30, Song and Praise Service.
2:45, The Sunday School as a World Force.—David Hamm. The Sunday School as a Missionary Force.—Charles Crist. The Sunday School and the Personal Worker.—Bertha Delp. The Sunday School as a School, and Its Mission as Such.—Hugh Heckman.

Sunday Evening.

7:00, Song Service.
7:30, Regular Christian Workers' Band.
8:15, Sermon, Home Missions and the Sunday School.—J. Funk.

Monday Morning.

9:00, Opening Devotions.
9:30, The Sunday-school Superintendent.—A. J. Ellenberger. The Teacher.—Henry Baker. The Sunday School Equipment.—Ida Frantz.
10:15, Needs and Helps in the Primary Department as Seen by the Primary Teacher.—Emma Hamm, Lizzie Flory, Ida Brubaker. Place of Music in the School,—Kinds, Amount, Who Should Sing.—A. G. Miller, M. J. Mishler.
11:00, Sermon Lecture—Relation of Church and Sunday School.—J. J. Yoder.

CHRISTIAN WORKERS' BAND.

Monday Afternoon.

2:00, Song and Praise Service.
2:30, Christian Worker Band Meetings: (a) Regular, (b) Special.—Raymond Flory, Guy Hudson.
3:00, Symposium, Christian Workers' Band: (a) The Organization.—Luther Hylton. (b) Who Should Be Members?—Homer Ullom. (c) Their Value in the Development of Christian Character.—John Bjerland. (d) Leader—Who? When Chosen? Preparation for Meeting.—Mrs. Luther Hylton.

Monday Evening.

7:00, Praise Service.
7:30, Round Table.
8:15, Some of the Needs of Our Schools.—District Secretary. Two-minute talks on what this convention has meant to us.

MINISTERIAL MEETING.

1. Spiritual Emphasized in Our So-called Secular Work as Well as in Our Religious Work.—J. Edwin Jones, Henry Brubaker.
2. The Deacon's Annual Visit: (a) Its Purpose. (b) Method of Conducting. (c) Results.—A. F. Miller, I. D. Yoder.
3. How May Our College Be Made More Helpful to the Church? (a) To the Ministry.—J. J. Bowser. (b) To the Laity.—E. E. Frantz.
4. Value of Sisters' Aid Societies, Mothers' Meetings and Such Like. How Organize and Most Successfully Conduct Such?—Ezma Beckner Hamm, Sarah Eller.
5. Round Table.—Conducted by Jacob Funk. (a) Means of Making His Sermons Interesting. b) Should He Preach More Doctrinal Sermons? (c) Should He Develop Sentiment toward a Supported Ministry? (d) Should He Be His Own Evangelist? (e) How Much Is He Responsible for the Missionary Activity of His Congregation? (f) When Should He Retire from Pulpit Work?

SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The ministerial meeting of this District will be held in Fairview church, Douglas County, Mo., immediately after the district meeting, Oct. 20.

How May Churches that Are on the Decline Be Revived? (a) The Minister's Duty.—C. Holderman. (b) The Duty of the Laity.—P. L. Fike.

How Can We Best Reach the Non-Churchgoer?—I. L. Harris, Enos Reece.

To What Extent Should Ministers Be Engaged in Commercial Enterprises?—C. W. Gitt, Noah Oren.

What Are the Causes of Our Children Drifting Away from the Church?—J. H. Argabright, D. W. Teeter. The Remedy.—J. B. Hylton.

The Responsibility of the Church in Regard to a More Extended Mission Work.—B. B. Hylton, F. L. Baker, N. A. Duncan.

Who Is Responsible for Those that Die Out of Christ, that Have Never Heard the Doctrine of the Brethren Preached?—S. M. Stevens, Geo. Barnhart.

What Should Be Done?—R. F. Bowman, Wm. Harvey.

How May We Induce the Membership to a More Liberal Giving?—P. B. Newman, G. P. Burrow.

Committee: J. B. Keith, F. W. Robertson, Walter Hylton.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Bushey-Andrews.—By the undersigned at the Church of the Brethren, Long Beach, Cal., Sept. 14, 1909, Mr. Harold M. Bushey, of Los Angeles, Cal., and Sister Agnes E. Andrews, of Long Beach, Cal. B. F. Masterson.

Davis-Miller.—At the home of the bride's mother, Cuba, Iowa, Sept. 8, 1909, by the writer, Mr. Thomas A. Davis and Sister Pearl M. Miller. C. B. Wolf.

Cadwell-Butterbaugh.—By the undersigned at his residence, Dallas Center, Iowa, Sept. 8, 1909, Mr. Charles J. Cadwell and Miss Etta Viola Butterbaugh, both of Dallas Center, Iowa. Morris W. Elkenberry.

Deeter-Shaffer and Whisler-McNamee.—By the writer, a double wedding, Sept. 15, 1909, at the home of Mr. McNamee Centralia, Wash., Charles W. Deeter and Mary Ethel Shaffer, and John L. Whisler and Maebelle B. McNamee, all of Centralia, Wash. J. U. G. Stiverson.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Baker, Sister Rebecca Phadilla, wife of Bro. Milton Baker, died at her home, near Laurel Dale, Mineral County, W. Va., in the bounds of the New Creek congregation, July 29, 1909, aged 59 years, 2 months and 17 days. She was a faithful member of the Church of the Brethren for about twenty-five years. She bore her afflictions with Christian fortitude. A husband and three daughters, all members of the church, survive her. Services by the writer. Text, Rev. 21: 1-4. Interment on the home place. B. W. Smith.

Byroad, Sister Susannah, nee Woodling, born near La Fayette, Ind., March 21, 1839, died in the bounds of the Palestine church, White County, Ind., Sept. 11, 1909, aged 70 years, 5 months and 20 days. She was united in marriage to John M. Byroad Sept. 22, 1858. To this union were born seven children, one of whom preceded the mother. Her husband, six children, one brother and two sisters survive. Early in life she united with the Church of the Brethren, and continued a faithful member. Several weeks before her death their home burned and she was taken to the home of her daughter, Mrs. Cora Snyder, where she was taken sick. She called for the elders and was anointed. Services at the Oak Grove church, in the Palestine congregation, White County, Ind., by the writer, assisted by Eld. David Dilling. W. S. Toney.

Crook, Sister Minnie Frances, daughter of Henry and Mary Nutz, born June 8, 1879, died in the bounds of the Lower Stillwater church, Montgomery County, Ohio, Aug. 17, 1909. She was married to Geo. D. Crook Jan. 15, 1908. To them a daughter was born. Her father, one sister and one brother preceded her. Her husband, child, mother and sister remain. Services at Happy Corner church by Brethren A. W. Oren and the writer. Interment in the Happy Corner cemetery. L. A. Bookwalter.

Crabille, Sister Birdie Susie, nee Gochenour, wife of Bro. Clarence Crabille and daughter of Bro. Morritz and Sister Ellen Gochenour, born near Maurertown, Va., June 27, 1883, died at the same place, of tuberculosis, Sept. 14, 1909, aged 26 years, 2 months and 27 days. She was married to Bro. Crabille Feb. 12, 1908. Early in life she united with the church and lived a consistent life until death. A few hours before she died she was anointed. She leaves her husband, parents, two brothers and five sisters. Services at the Valley Pike church, by Bro. J. M. Ryman, assisted by Brethren H. R. Mowry and S. H. Shaver. Text, James 4: 14. Interment in the Valley Pike cemetery. M. H. Copp.

Cunningham, Sister Laura Ann, nee Hawse, wife of John Cunningham, born Oct. 22, 1873, died of dropsy, near Singer Glen, Rockingham County, Va., Sept. 21, 1909, aged 35 years, 10 months and 29 days. She leaves a husband, one child, mother, two sisters and a brother. She united with the church while young and has always lived a consistent life. Services at Mt. Zion Church of the Brethren, by Bro. T. William Miller, assisted by Eld. Lewis Shank of the Mennonite church. Text, 2 Tim. 4: 6-8. Katie Kline.

Diehl, Eld. John W., of Panora, Iowa, born near Gettysburg, Pa., Jan. 12, 1834, died at his home near Panora, Iowa, Sept. 20, 1909, aged 75 years, 8 months and 8 days. Feb. 14, 1856, he was married to Rebecca C. Chamberlin. To this union were born five sons and six daughters. One son and two daughters died in infancy. The remaining children all belong to the Church of the Brethren. Bro. Diehl united with the church in his youth. In June, 1862, he was elected to the office of deacon and soon after to the ministry. Later he was ordained to the eldership. In all these offices he served the church faithfully. A few years ago his companion was taken away, and since then he went from home but little and retired as much as possible from the active duties of his offices. By his death the church has lost a good counselor, the family a kind and loving father, and the community a model citizen. J. D. Haughtelin.

Dimick, Sister Lucinda C., nee Leslie, born in Whitley County, Indiana, Oct. 27, 1854, died in South Whitley, same State, in the bounds of the Spring Creek church, Sept. 18, 1909, aged 54 years, 10 months and 21 days. She was united in marriage to Bro. Lauren Dimick in 1874. She united with the Church of the Brethren at the age of fifteen and was a devoted member until death. Her husband, an aged mother, five brothers and one sister survive. Services at the Baptist church, in South Whitley, by Bro. Henry J. Neff. Text, 1 Thess. 4: 13 and 14. Interment in the Whitley cemetery. Frank Leslie.

Garst, Bro. Jacob, died of consumption, in the Pleasant Valley congregation, Washington County, Tenn., Aug. 28, 1909, aged 70 years and 1 month. He had been a member of the church over forty years, and served as deacon for twenty years. In 1862 he was married to Barbara Miller. His wife, two children and two brothers survive. During his last illness he was anointed. Services at Pleasant Valley church Aug. 29, by Brethren A. M. Laughrun and J. C. Bashor. Effie E. Miller.

Geib, Bro. Jonathan, Sen., died at his home near Rexmont, Pa., Sept. 19, 1909, aged 76 years, 4 months and 1 day. His death was very sudden. The deceased was united in marriage to Caroline Eby Jan. 21, 1857. Their marriage was blessed with six sons and eight daughters. Two sons and two daughters preceded him in death. Brother and Sister Geib were members of the Church of the Brethren for forty-nine years. Services at the Cornwall house by Elders C. Bucher and Jno. Herr. Text, Heb. 4: 15. Interment in adjoining cemetery. A. H. Brubacher.

Grossnickle, Sister Carrie May, daughter of Frank and Anna Grossnickle, died at her home in North Manchester, Ind., Sept. 1, 1909, aged 16 years, 4 months and 16 days. When a small child she received injuries that made her a cripple

for life. Her afflictions of late years have been severe, but she bore all most cheerfully. She united with the Church of the Brethren in January, 1908. Services at Walnut Street church, by Eld. Albert Wright. Anna E. Bowman.

Hildebrand, Eliza J., daughter of Henry and Polly Bare, born Oct. 7, 1846, died at her home at West Alexandria, Ohio, Sept. 9, 1909, aged 62 years, 11 months and 2 days. She was united in marriage to Thomas J. Hildebrand, March 1, 1868. This union was blessed with two children, a son and a daughter. Her husband and children survive. Services at the home by the writer. J. F. Brubaker.

Hoffer, Bro. Jacob P., born in Buffalo, New York, July 11, 1849, died in Wakarusa, Ind., Sept. 11, 1909, aged 60 years and 2 months. He was married to Sister Lydia Ann Gable Sept. 25, 1874. To this union were born nine children, two sons and seven daughters. One son preceded him. Services by Eld. H. M. Schwalm and Eld. Hiram Roose. Text, Isa 38: 1. Gertrude H. Schwalm.

Hoke, Bro. Henry, Sen., died at his home in the bounds of the Midway congregation, Lebanon County, Pa., Sept. 20, 1909, of general debility, aged 90 years, 3 months and 26 days. He was united in marriage to Mary Killian, March 20, 1851. This union was blessed with four sons and five daughters. One daughter preceded him in death. Bro. Hoke united with the Church of the Brethren in 1902. Services at the Midway house by Eld. Martin Heisey and the writer. Text, John 14: 27. Interment in adjoining cemetery. A. H. Brubacher.

Hoover, Bro. Daniel, son of John and Catharine Hoover, born Jan. 30, 1830, in Blair County, Pa., died in the bounds of the Hartford City congregation, Blackford County, Ind., Aug. 19, 1909, aged 79 years, 7 months and 20 days. He was married to Lydia Ann Crull Nov. 20, 1857. To this union were born three daughters and four sons. His wife and two daughters preceded him. He was a faithful member of the Brethren church for many years. Services by Eld. Andy Miller. Interment in Union cemetery. Samuel Hoover.

King, Mary Elizabeth, daughter of Milton F. and Annie King, died at her home near Denton, Md., Sept. 4, 1909, aged 1 year, 2 months and 11 days. Services by the home ministers. Text, Matt. 18: 2. Interment in the Denton cemetery. Deborah King.

Lannerd, Sister Sarah Elizabeth, daughter of Brother John and Sister Elizabeth Lannerd, born Feb. 14, 1858, in Huntington County, Indiana, died in the same county Sept. 24, 1909, aged 51 years, 7 months and 10 days. She united with the Church of the Brethren early in life and lived a consistent member until death. Aug. 9 she called for the elders and was anointed. Her father, mother and six brothers and sisters have preceded her. One brother and one sister survive. Services at the Lancaster house, in the Salamonie congregation, by Eld. Aaron Moss, assisted by Eld. H. B. Wike. Millie Wike.

Marvel, Bro. Jonas, died at his home in North Manchester, Ind., Sept. 19, 1909, aged 85 years. He was a member of the Church of the Brethren for many years and ably filled the office of deacon. He was highly esteemed, and will be greatly missed, especially in church services, where he and his companion were regular attendants. He leaves a wife and seven children. Services at Walnut Street church, by Eld. Albert Wright. Text, Job 5: 26. Anna E. Bowman.

Merrill, Bro. Elias, born in Garrett County, Md., died at his home, in the same county, in the bounds of the Cherry Grove church, Aug. 27, 1909, of stomach trouble, after several weeks' illness, aged 71 years and 11 months. He was one of the best known citizens of that county, and was Judge of the Orphans' Court for six years. He was also a deacon in the church for many years. His wife and five children survive. Services conducted by the writer. Text, Rev. 14: 15. Interment in a private cemetery on the Merrill estate. John T. Green.

Neff, Bro. Abraham, died at the home of his son, Bro. Joseph Neff, within the bounds of the Shipshewana church, Indiana, Sept. 10, 1909, aged 80 years, 4 months and 4 days. He was a member of the Church of the Brethren for about forty years. His wife and two children preceded him. He is survived by three sons, four daughters and one brother. Services at the home by the undersigned. John L. Mishler.

Niles, Sister Clarinda Jane, nee Robinson, born in Gallia County, Ohio, Sept. 19, 1834, died at the home of her daughter, Mrs. Charles Warner, near West Baltimore, Ohio, Sept. 25, 1909, aged 75 years and 5 days. She united with the Church of the Brethren in 1906. She was an invalid for over three years. An aged husband, ten children, two sisters and one brother remain. Services at the Teegarden church in Darke County, Ohio, by the writer, assisted by Bro. Wm. Minnich. David Minnich.

Oyerman, Susie Kate, only daughter of Joe and Kate Oyerman, and granddaughter of Peter and Susannah Gockley, died at the Mennonite Sanitarium at La Junta, Colo., Aug. 27, 1909, aged 24 years. The body was brought home to Olathe and interred in the Olathe cemetery beside her parents. Susannah Gockley.

Price, Sister Anna, born in Hawkins County, Tenn., Jan. 20, 1816, died in Boon County, Ark., in the bounds of the Pilot Knob church, Aug. 14, 1909, aged 93 years, 6 months and 25 days. Feb. 14, 1840, she was married to John Price. To this union were born four daughters and three sons. Her husband and two daughters preceded her. She united with the church at the age of twenty-three and lived a devoted Christian life until death. M. V. Price.

Rinker, Sister Lucy Frances, daughter of L. W. and Virginia Teets, born Dec. 16, 1869, died Sept. 13, 1909, at her home near Lost City, W. Va., aged 39 years, 8 months and 27 days. She was united in marriage to Geo. W. Rinker Feb. 15, 1904. She was a consistent member of the Church of the Brethren for a number of years. Her husband, four daughters, two sons, an aged father and mother, seven sisters and three brothers survive. Services by Eld. L. D. Caldwell, assisted by Bro. J. F. Driver. W. E. Kohne.

Raffensberger, Levi, born in Franklin County, Pa., April 4, 1818, died in Franklin Grove, Ill., Sept. 23, 1909, aged 91 years, 5 months and 19 days. He united with the church in 1845, was elected to the ministry in 1851, and later ordained to the eldership. For a number of years he was elder in charge of the Rock River congregation. So long as health permitted he was active in church work. He leaves three surviving children, his wife and four children having departed this life before him. Services at the town house and burial at the Emmert church. Services by the writer, assisted by Eld. Cyrus Suter. J. E. Miller.

Walker, Sister Elizabeth Ann, nee Strahan, born in Allen County, Ky., July 11, 1820, died at her home at Liberty, Ill., where she had resided for sixty-seven years, Sept. 22, 1909, aged 89 years, 2 months and 11 days. She was married to Alfred Walker Aug. 27, 1842, and moved to Adams County, Ill., the same year. To this union were born four children. Her husband and two children preceded her. She united with the Church of the Brethren fifty-seven years ago and lived a faithful Christian life until death. Services by Bro. Henry Pittman. Interment in the Walker cemetery. Lillian Walker.

Weigle, Bro. Daniel E., born three miles west of Gettysburg, Adams County, Pa., near the Marsh Creek church, June 3, 1843, died at his home, 1321 Washington Avenue, Des Moines, Iowa, Sept. 20, 1909, aged 66 years, 3 months and 17 days. He is survived by his wife, Julia A., nee Bream, one daughter, three sons and two brothers. He was a devoted member of the Church of the Brethren for some years, and during the last few years a member of the River Brethren. Services at the home by Eld. Zook, of the River Brethren. Interment in the Glendale cemetery, at Des Moines. S. G. Weigle.

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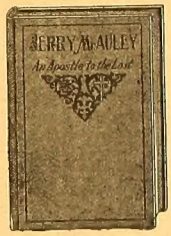
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July-December 1909

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NOTES NOT CLASSIFIED

Bethany.—Bro. J. L. Harris came to us Sept. 17, preaching that evening and continuing each evening, and at 11 A. M. on Sunday, until the 23rd, when our elder came to his assistance. Our council was held on Thursday afternoon, and preparations were made for our love feast on Saturday evening. Bro. Harris officiated. Though we are few in number we greatly enjoyed these services. Bro. F. L. Baker was advanced to the second degree of the ministry. Our meetings closed on Sunday evening, Sept. 26. Each meeting was marked by the good interest manifested. We commenced work on our new churchhouse Sept. 29.—Samuel Ullery, R. D. 2, Conway, Mo., Sept. 30.

Wakenda.—Aug. 29 Bro. E. M. Studebaker, of Bethany Bible School, came to this place and began a series of meetings, continuing until Sept. 21. Three were made willing to accept Christ. The members also feel much encouraged and strengthened. We held our visit council Sept. 10. All were found to be in peace and union. Sept. 11 we held our love feast.—M. P. Hollar, Hardin, Mo., Sept. 29.

Tacoma.—In moving into a new place it is a little hard, sometimes, to get located in a place where one can or wants to stay. We expect to change location this week, and our new address will be 712 South Fifty-second Street, Tacoma, Wash. Three more members have located in the city this week. To reach our place, on arriving in the city, take a Spanaway car going south, and get off at Fifty-second Street. —J. G. Stiverson, 712 South Fifty-second Street, Tacoma, Wash., Sept. 28.

Middle Creek.—We have just enjoyed a series of meetings and a love feast. The attendance at the communion services was large. Eld. T. T. Myers officiated. While with us he also preached some excellent sermons. Six were baptized and one reclaimed.—Carrie Walker, R. D. 2, Rockwood, Pa., Oct. 1.

A STATEMENT.

In Bro. D. L. Miller's editorial, "The Unity of the Church," in Gospel Messenger No. 38, our brother refers to one of his correspondents, who had read a speech in the Report of Annual Meeting, and said: "I was surprised that any one should say God caused a division." Circumstances led me to think that the foregoing reference was intended to be a quotation from my speech. I learned by correspondence that my impression was correct. My statement, to which reference is made, is on page 77, "Annual Meeting Report," and reads thus: "Now go back, please, to the days of Israel. They got into a state of unrest with Moses. What did God do? He came down and in person settled that business. He made a division, and said: 'He who is on the Lord's side, stand here.'" The quotation says: "God caused division," wherein as the Report shows that I said: "God made a division." Then I refer to the circumstance as a proof. No one would say that God caused division, but in correcting the wrong, cleansing the camp, God made a division. Churches have taken actions that made divisions, and committees have done so, again and again, but no one would say that the church or committees caused division. No, no; the cause was there before action was taken, but the action taken resulted, or made, a division. And, mark, that this is the last, final and sad remedy.

Again; a man injured in a railroad wreck had two limbs amputated. It would be wrong to say, that the surgeon caused that amputation, or the division of the members of that man's body. The cause was there before the surgeon was called. The surgeon was called to save the man's life. The surgeon severed the man's limbs,—separated the members from the body as the cure. I hope the foregoing will make me clearly understood.

The mistake to which I have referred could easily be made, especially if the quotation was from memory. Mistakes occur daily in quoting Scripture from memory. I feel certain that the mistake to which I have referred occurred while laboring in sincerity and pure love for the good cause. But with the word "cause" inserted instead of the word "made," I was placed in an unfavorable light, and I am grateful for the opportunity of placing this statement before the readers of the Messenger.

I fully endorse the interesting quotation from Cyprian, given by Bro. D. L. Miller. Such unity is clearly set forth in Christ's preaching, his prayers and the epistolary writings. The proof texts are "legion." I. J. Rosenberger.

Covington, Ohio, Oct. 1.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 14, Middle Indiana, at Monticello church.
Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.
Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.
Oct. 21, Southern Indiana, Middle Fork church, at Rossville.
Oct. 22, Northern California, at Oak Grove, near Laton.
Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portis, Kans.
Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.
Oct. 28, Southeastern Kansas, at Parsons.
Oct. 28, Middle Missouri, at Deepwater church, Henry County.
Nov. 4, First District of Arkansas at St. Francis church.
Nov. 17, 18, Middle Pennsylvania, in Lewistown church on Shaw Avenue.

LOVE FEASTS.

California.

Oct. 23, Oak Grove.
Nov. 21, 2 pm, Santa Ana.

Colorado.

Nov. 6, Colorado City.

Illinois.

Oct. 10, 5:30 pm, Milledgeville.
Oct. 10, 6 pm, Chicago.
Oct. 13, 7 pm, Elgin.
Oct. 16, Silver Creek, at Mt. Morris.
Oct. 16, 4 pm, Okaw, at La Place house.
Oct. 16, 17, 3 pm, West Branch
Oct. 21, 6 pm, Shannon.
Oct. 23, 5 pm, Sugar Creek
Oct. 23, Salem.
Oct. 23, Rock River, at Franklin Grove.
Oct. 23, 24, 1:30 pm, Waddams Grove.
Oct. 24, 6 pm, Lanark.
Oct. 24, 7 pm, Naperville.
Oct. 30, 5:30 pm, West Otter.
Oct. 31, 5:30 pm, Dixon.
Nov. 13, Mt. Vernon.

Indiana.

Oct. 10, 5 pm, Huntington City.
Oct. 10, 3½ miles northeast of Kewanna.
Oct. 13, Nappanee.
Oct. 16, 10 am, Markle.
Oct. 16, 1 pm, Beaver Creek.
Oct. 16, 5 pm, Fairview.
Oct. 16, 6 pm, Syracuse.
Oct. 16, Pleasant Valley.
Oct. 16, 5 pm, Fountain, 4 miles north of Holton.
Oct. 16, 6 pm, Burnetts Creek
Oct. 17, 5 pm, Cedar Creek.
Oct. 21, 10 am, Union City.
Oct. 22, 4 pm, Mexico.
Oct. 22, 4 pm, Santa Fe.
Oct. 22, Bremen.
Oct. 23, 10 am, Little St. Joe.
Oct. 23, 2 pm, Lower Deer Creek.
Oct. 23, 4 pm, Wabash.
Oct. 23, 5 pm, Cedar Lake.
Oct. 23, 4 pm, Salamonie, at Lancaster house.
Oct. 23, 2 pm, White.
Oct. 23, 6 pm, Lower Fall Creek.
Oct. 29, 5 pm, Union, at Plymouth.
Oct. 29, 10 am, Mississinewa.
Oct. 30, 31, 10 am, Pleasant Hill.
Oct. 30, Middlefork, at Rossville house.
Oct. 30, 4 pm, Landessville.
Oct. 30, 10 am, Eel River.
Oct. 30, 2 pm, Howard.
Oct. 30, Union Center.
Oct. 30, 5:30 pm, Monticello.
Oct. 30, 10:30 am, Nettle Creek, 1 mile west of Hagerstown.
Oct. 30, Logansport, at Union S. S. Hall on Michigan Avenue.
Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.

Iowa.

Oct. 16, 17, Franklin County.
Oct. 16, 5 pm, Prairie City.
Oct. 16, 17, 2:30 Dallas Center.
Oct. 23, 3 pm, Fairview.
Oct. 23, 4 pm, Monroe County
Oct. 23, 2 pm, Panther Creek.
Oct. 23, 24, 5 pm, Garrison.
Oct. 23, 24, 4 pm, Maple Valley.
Oct. 30, Osceola.
Nov. 25, Grundy County.

Kansas.

Oct. 16, Ozawkie.
Oct. 16, Altamont.
Oct. 16, 6 pm, Cedar Creek.
Oct. 16, 10 am, Washington Creek.
Oct. 16, 2 pm, Chapman Creek.
Oct. 16, Paint Creek.
Oct. 16, 10 am, Quinter.
Oct. 16, 17, 11 am, Belleville.
Oct. 23, 6 pm, Kansas Center.
Oct. 23, 3 pm, Conway Springs
Oct. 23, Eden Valley.
Oct. 23, 6 pm, Garden City.
Oct. 30, 4:30 pm, Wenton.
Oct. 30, Murdock.
Oct. 30, Larned.
Oct. 30, 10 am, Maple Grove.
Oct. 30, 2 pm, Topeka.
Nov. 6, Virdigris.
Nov. 6, 2 pm, Salem.
Nov. 13, 2:30 pm, Pleasant View.
Nov. 27, 10 am, Victor.
Nov. 27, 2 pm, Morning Star.

Maryland.

Oct. 20, 21, Broad Fording.
Oct. 23, 2 pm, Rocky Ridge, at Moncovy church.
Oct. 23, 24, 10:30 am, Antietam, at Welty church.
Oct. 30, 10:30 am, Beaverdam.
Oct. 30, 1:30 pm, Brownsville.
Oct. 30, 4 pm, Manor.
Oct. 30, 2 pm, Meadow Branch.
Oct. 30, 4 pm, Middletown Valley.
Nov. 6, 2 pm, Locust Grove.
Nov. 13, 14, Longmeadow.

Michigan.

Oct. 23, Buchanan.
Oct. 23, Black River.
Oct. 23, 10:30 am, Saginaw.
Oct. 23, 10:30 am, Woodland.
Nov. 25, 10 am, Sugar Ridge.

Minnesota.

Oct. 16, 7 pm, Deer Park.
Oct. 16, 2 pm, Worthington.
Oct. 23, Hancock, 5 miles northeast of Hancock.

Missouri.

Oct. 16, 11 am, Osceola.
Oct. 17, Kansas City, (Mo).
Oct. 20, Fairview.
Oct. 23, Cabool.
Oct. 23, 10 am, Warrensburg.
Oct. 23, 2 pm, Oak Grove.
Oct. 30, Shoal Creek.
Oct. 30, Log Creek.
Oct. 30, Rockingham.
Nov. 6, Carthage.

Nebraska.

Oct. 16, 4 pm, Glen Rock.
Oct. 29, Silver Lake, at Roseland.
Oct. 30, 7 pm, Red Cloud.
Oct. 31, Lincoln.

New Mexico.

Oct. 21, Clovis.

Ohio.

Oct. 16, 10 am, Wyandot.
Oct. 16, 10 am, Lick Creek.
Oct. 16, 10 am, Wooster, at Paradise church.
Oct. 16, 10 am, Beaver Creek.
Oct. 23, 2:30 pm, West Nimishillen, Stark County.
Oct. 23, 2:30 pm, Loramie.
Oct. 23, 6 pm, Baker.
Oct. 23, 10 am, Blanchard, ¾ mile west of Dupont.
Oct. 23, 5 pm, Upper Twin.
Oct. 23, 2 pm, Ross, 3 miles east of Mendon.
Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.
Oct. 23, Danville.
Oct. 23, 10:30 am, Silver Creek.
Oct. 23, 4 pm, Beech Grove.
Oct. 23, 2:30 pm, Loraine.
Oct. 23, 10 am, Logan church.
Oct. 28, 10 am, Poplar Grove.
Oct. 30, 3 pm, Fredericktown, in Owl Creek church.
Oct. 30, 10 am, Rome.
Oct. 30, 2 pm, Palestine.
Oct. 30, 10 am, Donnels Creek, country house.
Oct. 30, 3 pm, Ludlow, at Pittsburg.
Nov. 6, 10 am, Salem.
Nov. 20, 4 pm, Lower Miami
Nov. 21, 10:30 am, Lima.
Nov. 27, 2 pm, Swan Creek, at West house.

Oklahoma.

Oct. 23, Pleasant Plains.
Oct. 23, 4 pm, Indian Creek, 10 miles north of Mooreland.
Oct. 23, 4 pm, Mt. Hope.
Oct. 30, Oak Grove.
Nov. 27, Paradise Prairie.

Oregon.

Oct. 30, 2 pm, Ashland.

Pennsylvania.

Oct. 10, 6 pm, West Johnstown, at Sell Street church.
Oct. 13, 3:30 pm, Elizabethtown.
Oct. 13, 14, 10 am, Lower Cumberland, at Mohler house.
Oct. 16, Rockton, at Greenville church.
Oct. 16, Hatfield.
Oct. 16, Hyndman.
Oct. 16, 17, 10 am, Falling Spring, at Shade House.
Oct. 17, 3 pm, Reading.
Oct. 17, 6 pm, Pittsburg, 1120 Greenfield Ave.
Oct. 17, 4 pm, York, in Belvidere Avenue church.
Oct. 17, Montgomery.
Oct. 18, 19, Fairview.
Oct. 19, 20, 3:30 pm, Spring Creek, at Annville house.
Oct. 20, 2 pm, Buffalo.
Oct. 20, 21, 1:30 pm, Chiques.
Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.
Oct. 22, 4 pm, Spring Run.
Oct. 23, 2 pm, Warriors Mark.
Oct. 23, 4 pm, Jacobs Creek, near Mt. Pleasant.
Oct. 23, 2 pm, Aughwick, Hill Valley house.
Oct. 23, Fairview.
Oct. 23, 3:30 pm, Ephrata.
Oct. 23, 3:30 pm, Claar.
Oct. 23, 24, 2 pm, Lost Creek, at Freespring house.
Oct. 23, Back Creek, at Brant house.
Oct. 23, Elk Lick.
Oct. 24, Codorus.
Oct. 24, Shade Creek, at Scalp Level house.
Oct. 24, Yellow Creek, at Steeles house.
Oct. 24, 6 pm, Roaring Springs.
Oct. 25, 26, 9:30 am, Conestoga, at Bird in Hand house.
Oct. 26, 27, 1:30 pm, White Oak, at Kreider house.
Oct. 29, 30, 2 pm, Pleasant Ridge.
Oct. 29, 3 pm, Dunnings Creek, at Holsinger house.
Oct. 30, 4 pm, Aughwick, Black Log house.
Oct. 30, 4 pm, Pleasant Hill.
Oct. 30, 6 pm, Plum Creek.
Oct. 30, 4 pm, Woodbury.
Oct. 30, 6 pm, James Creek.
Oct. 30, 5:30 pm, Green Tree.
Oct. 31, 5 pm, Quemahoning, at Hooversville.
Oct. 31, 6 pm, New Enterprise.
Nov. 1, 1 pm, West Greentree, at Rheems.
Nov. 1, 2, 9 am, Big Swatara, at Hanoverdale house.
Nov. 1, 2, 9:30 am, Springville, at Mohler house.
Nov. 2, 3, West Conestoga.
Nov. 3, 4, 1:30 pm, Mountville, at East Petersburg House.
Nov. 4, 9:30 am, Spring Grove.
Nov. 4, 7:30 pm, Philadelphia First Church of the Brethren on Dauphin Street above Broad Street.
Nov. 6, 7, Riddlesburg.
Nov. 6, 2 pm, Back Creek, at McConelsdale house.
Nov. 6, 7, Upper Cumberland.
Nov. 6, 7, 2 pm, McConnellsdale.
Nov. 7, 4 pm, Snake Spring, in Koontz church.
Nov. 21, 3:30 pm, Johnstown, at Walnut Grove house.
Nov. 25, 7:30 pm, Philadelphia, at Bethany Mission, 3255 Kensington Ave.

Tennessee.

Oct. 16, Pleasant Valley.
Oct. 22, Meadow Branch.

Virginia.

Oct. 16, 17, 4 pm, Johnsville.
Oct. 16, 2:30 pm, Flat Rock, Wakeman's Grove.
Oct. 16, Bridgewater.
Oct. 16, 2:30 pm, Summit.
Oct. 16, 3 pm, Midland.
Oct. 23, 3 pm, Oak Hill, in Powels Fort.
Oct. 23, 5 pm, Fairfax.
Oct. 23, 3 pm, Botetourt.
Oct. 23, 3:30 pm, Bethlehem.
Oct. 23, 4 pm, Barren Ridge.
Oct. 30, Roanoke.
Nov. 6, 3 pm, Saunders Grove.

Washington.

Oct. 16, Sunnyside.
Oct. 30, 4 pm, East Wenatchee.

West Virginia.

Oct. 16, 17, 2 pm, Spruce Run.
Oct. 16, Shiloh.
Oct. 30, Maple Spring.
Oct. 30, 2:30 pm, Beaver Run.
Nov. 6, Johnstown.

Wisconsin.

Oct. 20, 2 pm, Worden.
Oct. 23, Barren Ridge.
Oct. 23, 2:30 pm, Elk Run.
Oct. 23, Lebanon.
Oct. 23, Cook's Creek, at Garber church.
Oct. 23, Beaver Creek.
Oct. 30, Mt. Vernon.
Nov. 6, 2 pm. Pyrmont.

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AROUND THE WORLD

DURING the last six months 450,000 immigrants landed at Ellis Island, New York. Each one was met by missionaries of the American Bible Society and offered a copy of the Scriptures in his own language. Thousands of Bibles, in thirty-seven different languages, were placed in the hands of those who were willing to accept the Sacred Volume and read it. Looking at the power of the Word of God upon those who faithfully study it, we have here one of the most effective ways of reaching the incoming immigrant. It would be well if the Bible Society's work could be supplemented by the right kind of teaching, thus instructing more fully the earnest souls who are impressed by the reading of the Word of Truth.

DURING a recent meeting of the American Hospital Association, at Washington, Dr. R. R. Ross commented upon the general decrease of the use of drugs, because of the employment of "outdoor" treatment and greater simplicity of diet. He claims that fifteen years ago the annual cost of medicines for each patient in the Massachusetts General Hospital was about $2.90, whereas it is but ninety-one cents now,—a decrease of nearly two dollars per patient. Undoubtedly there has been, in past years, too large a quantity of drugs used. Today the world is gradually awakening to the fact that remedies better than drugs have been placed by the beneficent Creator within easy reach of all,—fresh air, simple food, reasonable exercise and plenty of sleep. These, together with a "conscience void of offense," will go far in preserving a sound mind in a healthy body.

JAPAN handles the question of reforming women criminals in so admirable a manner as to put to shame many nations of greater pretensions. Instead of massive, dark and dingy stone buildings, barred windows and stone floors, they have neat wooden structures, so well ventilated that the prisoners may practically live in the open air most of the time. During the day they work in sheds in a large courtyard, so that their cells are practically only sleeping apartments. As politeness is one of the chief virtues of Japan, special lessons are given in the prison on manners, deportment, etc. The idea is, that whatever raises the convict's self-respect and improves her behavior and manners, aids in her reformation. Lessons in sewing, dressmaking, weaving, and other accomplishments, are also given. Wages are paid for the work done, and special prizes are an incentive to good work and conduct. Thus the Japanese prisons are really accomplishing the reformation of their inmates,—a consummation devoutly wished for in the penal institutions of the United States, but seldom accomplished.

THE French bishops have declared war against the public schools of that country, forbidding parents to send their children to the State institutions, and threatening them with excommunication in case they do. The pastoral letter condemns co-education as "contrary to morality, and unworthy of a civilized people." The prohibition puts the French parents in a peculiar position. The Government provides the schools and expects them to be patronized. The church steps in with an ironclad prohibition which, in the end, will only widen the chasm between church and state. The final outcome will, no doubt, be the establishment of a public school system, very similar to that of the United States, requiring attendance on the part of all, irrespective of religious affiliation.

BEGINNING with the first day of June, the new Kansas liquor law, probably the most stringent one of modern civilization, has been put to a practical test. By the terms of the law all drug-stores are forbidden to handle any liquor for any purpose whatever, even for medicine. There has been an astonishing absence of anticipated criticism of this measure, however severe it may seem to some. Druggists themselves seem to have been glad to rid themselves of the liquor business, and are more prosperous than before. A leading druggist of Topeka reports profits almost doubled since the sale of liquor has been discontinued. So persistent has been the cry of liquor men, "The saloon is necessary for business," that many people actually thought there was some truth in the assertion. Happy, prosperous Kansas knows the value of temperance!

DR. WINSTON CHURCHILL, president of the English Board of Trade, and identified as such with the British Cabinet, has decided to adopt the main features of the German Labor Exchange for the thousands of British workmen out of employment. By the German plan each workman desiring employment registers in the Labor Exchange, the headquarters of which are at Berlin. The positions at the disposal of the Exchange, as made available by various employers of labor, are then allotted according to the order of registration, with the understanding, however, that married men are given precedence over the unmarried. The Exchange had 119,915 applications for work during last year, and was able to furnish work for nearly 96,000. This shows the successful working of the plan, and a practical application of it in England or elsewhere will no doubt be equally satisfactory.

DURING the recent session of the Rock River Conference of the Methodist Episcopal church, at Rockford, Ill., it was shown that with over sixty preachers, supported at an expense of over seventy-six thousand dollars, with an equipment of church and parsonage property valued at over nine millions, and with about thirteen hundred Sunday-school teachers in the district, *less than four hundred conversions* for the year were reported. It was the consensus of the Conference that the results accomplished are not in proportion to expenditure of effort and means. Just how the number of our converts would compare with the efforts put forth and money expended, annually, in the Church of the Brethren, we do not know, but probably our showing would not be much better. Ours is one of the best-organized churches for active work, if only there were a willingness to reach out and make ourselves felt. We need a revival within our ranks by which each member is made a real worker.

ALL honor is due the management of the Alaska-Yukon-Pacific Exposition at Seattle in that they persistently adhered to their determination to conduct the great exhibition without the use of liquor. It is said that they were offered $500,000, with a handsome percentage of the profits added, for the privilege of selling liquor. They refused, though many prophesied failure if intoxicants were barred from the grounds. Now the Exposition is nearing the close, and has proved a great success from the very beginning. On the opening day there was an attendance of about 100,000 people, and but one arrest was made. In every way the absence of liquor was found to be a decided advantage, as it always is, where the matter is given a fair trial.

A HURRICANE struck the southern coast of Florida on the morning of Oct. 11, reducing Key West to a mass of ruins, and entailing a damage to property of over $2,000,000. The mayor has proclaimed martial law, and United States troops have been called on to assist in patrolling the storm-swept area. At this writing (Oct. 12) it is not known how great the loss of life is, but fears are entertained for the three thousand workmen of the Florida East Coast railroad, who were exposed to the full fury of the storm. Cuba also was struck by a cyclone on the same day. Sweeping over the Isle of Pines, it entered Cuba southwest of Havana, where it did considerable damage to property and also caused some loss of life. Throughout the farming regions of the western part of the island destruction is most complete, though full particulars of this and other losses sustained, cannot be given at date of this writing. Much destruction was wrought among the ships along the storm-infested coast.

SAN FRANCISCO, Cal., is an illustration of the fact that not always does spiritual advancement keep step with the upward trend of material prosperity. While the general population, since the earthquake and the conflagration, has almost reached the half-million mark, the Protestant membership has actually diminished, not being able to hold its own. It is said that the church in the "Golden Gate City" has lost her power and grip on the rising generation; that she has permitted the young to drift into the amusements and pleasures of the day until all interest in religious matters is lost. And what is so lamentably true of San Francisco is true, to a large extent, of many other towns and cities. We have need to learn anew the great lesson of love that, like the Master of old, reaches out to the erring ones and seeks to woo them back to his loving care. We must have a broad and comprehensive vision of the great world need, and be prepared to meet it as best we can, in the strength of the Lord.

THE polar controversy is still unsettled, and many are the arguments adduced in favor of the respective claims of the two contestants,—Peary and Cook. It must be admitted, of course, that the records of Commander Peary substantiate his claims, and also are likely to be of great value in the furtherance of geographical knowledge. Dr. Cook's accounts, while not so full, seem to prove that he reached the pole, but to the scientist there is not so much of general interest in his polar observations, beyond the discovery of "a field of ice under a sullen sky," as he puts it. It is most unfortunate that the two explorers, both of them men of undoubted courage, should have gotten into the deplorable condition under which they have well-nigh lost sight of fairness and generosity, hurling at each other unwarranted criminations and recriminations concerning their respective merits. It should always be remembered that the truly great man can afford to be magnanimous and eminently fair to all his competitors.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE OLD HYMNS.

SELECTED BY SARAH MIDDAUGH.

There's lots of music in 'em, the hymns of long ago;
And when some gray-haired brother sings the ones I used to know,
I sorter want to take a hand—I think o' days gone by—
"On Jordan's stormy banks I stand, and cast a wishful eye."

There's lots of music in 'em, those dear, sweet hymns of old,
With visions bright of lands of light, and shining streets of gold;
And I hear 'em singing, singing where mem'ry dreaming stands—
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetings rise—
"When I can read my title clear to mansions in the skies."

We never needed singing-books in those old days; we knew
The words, the tune of every one, the dear old hymn-book through.
We didn't have no trumpets then nor organs built for show;
We only sang to praise the Lord, "from whom all blessings flow."

And so I love the dear old hymns; and when my time shall come,
Before the light has left me and my singing lips are dumb,
If I can only hear them then, I'll pass without a sigh
"To Canaan's fair and happy land, where my possessions lie."

SOME LIVE QUESTIONS.

BY N. J. BRUBAKER.

Part Second.—Shall the Church Control and Support Her Ministers?

THE condition of our ministry has not been overdrawn. A committee reported to our Annual Meeting of 1907 that, under present conditions, the church is not empowered to distribute its ministers. The Mission Board has called in vain for two years to get two elders to attend to its pressing needs in Denmark, Sweden, France, and Switzerland. It is not a theory but a serious condition—almost a calamity—that confronts us. Unless measures of relief are soon brought about, the inevitable results will bring shame and disaster upon us all.

Why have we not more experienced elders? The elder is largely a creature of the district meetings. It is in the elders' power to ordain as many as are qualified. Possibly this has been done. But they are not authorized to ordain novices. The great number of novices, in proportion to the experienced ones, is due to the fact that the minister is so long getting experience.

It is a fact that experience in any line of work can be gained only by actual service in that line. Many of our first and second degree ministers are not exercising in the ministry one-tenth as much as they are in secular work. By one exercise a month it will take eight times as many years to get a given practice as it would by two exercises a week.

Six ministers being ministered to by a seventh do not get much experience in ministering. If looking on were much help toward experience, some sick patients of long standing should be eminent specialists in the practice of medicine when they recover.

Experience is not measured by time either. Some men have more practical experience in one year than others get in twenty. We lack experienced elders chiefly because our officials are not in actual work constantly enough to get experience. Let the church enable them to devote all their time in real fields of work, and a few years will develop very experienced men, or reveal those that are incapable of growth. We lack ministers of experience because the method does not demand but rather militate against real experience.

Why have we not more consecrated elders? This is due both to our system of government and our loose conception of duty, First, the elders in power should never ordain a minister who is unwilling to consecrate himself to God's service. Full consecration should be the minimum prerequisite for eldership. If the elder be chosen of God, he will be consecrated. If he be a servant of the church, he will consecrate himself to the church's work. Honor and honesty would demand this. An elder unconsecrated to the work for which he is ordained is an *unworthy hireling*, even though he never receive a cent from the church treasury. He has fled already and sees not the wolf ravaging the flock.

Our conception of eldership is too inadequate. We have compared ourselves amongst ourselves too long. Let God's Word determine, and you will find the unconsecrated elder to be spewed out of his mouth. The church may tolerate him and he, in turn, may tolerate an unconsecrated laity, but this is not Gospel teaching. It only shows how far we are from the true relationship to God and duty. We can easily establish church standards and get behind them in complacency, but conscientious men do not do that way.

Why have we not more available elders? This has been largely answered already. As a church we have always elected our officers and yet it is an unwritten law that they may be available, or not, at their own option. We do not claim enough authority to call a minister from his secular pursuits and demand that his whole life be devoted to the service of God through the church. We claim sole authority for creating the officers. We give them office for life and then disavow our right to use them exclusively for the propagation of our church interests. We elect them and then let them serve us or not,—just as they may elect.

Right here our church authority breaks down. We have an anomaly here, not only discreditable to the church but also to her ministry and, I dare say, a conventional disobedience to God. It should be apparent that church authority, sufficient to install a man into office, ought to be sufficient to send him wherever he can be of largest use in that office. And, conversely, a power that cannot send its officers to the field of labor has no right to install them into office. The church is powerless to demand work from its officers. The officers may remain in inactivity.

This is the condition today. The ministry blames the church, and the church, perhaps, blames the ministry. Both are falling short of their obligations. This condition is the result of former methods having been projected into modern circumstances. It is an attempt to serve present needs by methods of past generations.

Now what is the remedy? Simply this. Look at the problem as it is before us. Acknowledge the conditions to be fatal if not remedied at once. Begin immediate reform on a workable basis. Let the ministry who do preach teach the way of the Lord more perfectly. Let the church demand a prepared, consecrated, full ministry, with proper support, from all who can serve her, and a resignation from every one not willing to serve the church all his time.

Let the church devise means of determining who are efficient, and also methods for their distribution and support. If properly distributed, there is room for all efficient ones, and none other should be assigned. If the laity be properly consecrated, there will be sufficient support for all. All those who feel chosen of God will give full consecration. All who feel chosen of the church will either serve at her request or honorably resign.

The practical selection and distribution will involve almost insuperable difficulties, yet we must, sooner or later, meet the issue. Gideon's army needed a radical reorganization. So in the workings of the Church of the Brethren. The crisis is here when we must decide whether we will readjust our forces and live, or continue in semi-demoralized ranks and lose the victory.

Ministers, decide ye this day whom ye will serve! And, church, if we be the people of God, let us declare this day that whosoever is not willing to forsake houses and lands and wife and children for Jesus' sake is not worthy to be our minister. Let us declare ourselves unworthy to be his disciples unless we are willing, by God's help, to provide house and land and all necessary equipment for those who prepare themselves and dedicate their whole lives to his cause.

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A QUEER COMBINATION.

BY PAUL MOHLER.

IT has been my misfortune to meet some of the most inconsistent of church members,—all kinds of them. There is, of course, some interest in studying them, and some hope of helping them, but they are generally harder to reach, and more unpleasant to work with than those who make no profession at all.

There is one type of the inconsistent member that seems to me especially queer. That is the plainly-dressed man who is exceedingly troubled about the worldliness of the young members, in dress, in desire for amusements, etc., who is, at the same time, just as worldly along other lines. He will tell you how much he is grieved over the changes in the church since he was young; but the real workers of the church can tell you how little he does to help things along. The solicitor can tell how little he gives to missions. His neighbors can tell how close he is in his dealings, and anybody can tell how ill-natured he is. Thank the Lord, we don't have many of that kind in the church, but we do have enough. One member of that kind, in a congregation, can do more to tear down the church, and keep good people out, than half a dozen weak members that know they are weak. They make it especially hard to deal with the worldling of another type, for they are not blind; they see the inconsistencies of the plainly-dressed members, and make the most of them.

The most unfortunate thing about it all is that we have no regular course of proceedings to reach such cases. Everybody knows how we handle members who go to shows, dances, etc., and what we can do with those who dress out of order; but who knows how to proceed against the stingy man and the grumbler? We have always dodged that problem and let them go. I suppose that is the reason they are so well satisfied with themselves. But it is time for that to change. We must do something with that kind of worldlings, or let the others go. There is no excuse for our spending so much time and effort in dealing with one kind of worldling, if we are going to let the others go. We must be consistent and fair, or quit business.

Now there are two things we can do with these worldlings. One is to let all of them go,—one kind as well as another. The other is, to teach and preach and work with all kinds until our efforts are shown to be unavailing, then withdraw fellowship. But we must be fair to all alike,—the plainly-dressed and the fashionable, the giddy and the glum. May God give us grace to do his work in a manner pleasing to him! May he open the eyes of us all to our weaknesses!

3435 Van Buren St., Chicago.

GRACE.

BY W. B. STOVER.

THIS whole year in our Sunday-school lesson work we have been getting a good deal of the Apostle Paul, and with him a great deal of the knowledge of grace. His experience adds richness to our experience. It was he who prayed three times that the Lord should remove from him a hindering thing which he had in his flesh, a thorn, a messenger of Satan to buffet him, but the Lord answered him "No." If he had not had faith in the Lord, true and clear, he would have been discouraged when he got the answer "No." But he knew that "the Lord knows best," and when "No" was the answer, he made it a cause of rejoicing! He rejoiced in his weakness. He rejoiced for the thorn in the flesh.

But why should not the Lord have answered him "Yes"? Why could not Paul prevail with God, and make him answer "Yes," thus taking the evil thing away? Because God had some better way for Paul, and Paul was wise enough to understand him so. Blessed be God! He would not remove the buffeting cause, but he would give him grace to bear it, and that means *added grace*. This is a cause for rejoicing. Not less of the thorn but more of the grace of God.

Brother, sometimes you have prayed to be saved from temptation, and then have gotten into that very thing. God has not promised to keep you away from all temptation, but he has promised to make a way of escape from every temptation that comes to a man. He will not permit you to be tempted above what you

are able to bear, but will give you the strength to bear. This means *added strength* (1 Cor. 10:13). Jesus did not pray that his disciples should be taken out of the world, but that they might be kept from the evil (John 17:15). He did not ask that they should be spared the pain of seeing evil, but that they might have strength to see and not imbibe. This means overcoming power. This means an increase in manhood. And this is God's plan in dealing with us all, for our good, for his glory.

Grace is a wonderful thing. It is to us the means of our salvation. By grace are we saved. There is none of us absolutely free from error, but we are saved. There is none but have committed some sin in an unfortunate moment of the past, but we are saved. We cannot claim to have worked our way through. We cannot claim to have lived a perfect life all our days. Yet we are saved. Brother, who of us really thinks he has lived free from sin since he accepted Christ? Yet we are saved. Yes, we are saved by grace, the grace of God.

His grace is a wonderful thing. It reaches out after the man, and when he comes to know about it, how that God loves him, how that God cares for him, and wants him to be like unto himself, then within him springs up faith, and faith is the answer to grace. The faith in man is the answer to the grace of God. So we are saved by grace through faith (Eph. 2:8). Whether he be but a youth who has scarcely entered into the contamination of the world, or an aged man, worn out because of the abundance of sins he has committed, when he comes to find salvation, he gets it through the grace of God. It has no price. It is beyond placing a value upon it. It is not given for anything we may do. It is the gift of God because of his grace. Salvation is free, we say, because of the grace of God.

When the individual acepts the salvation of God, and walks according to the Gospel, there comes into his experience what would be described in the words, "The grace of God is upon him." If we can get at it, what do we mean when we say the grace of God is upon a man? Or, what would it mean to say that he has no signs of the grace of God at all?

I told a young brother, some time ago, that I could see no signs of the grace of God about him, and I learned afterwards that it cut him to the heart. This young man had been doing small wrongs, and his conscience did not seem to have entered into the matter at all. He seems not to have known that the Master was interested in all that he did, good or evil. And he had no instinct with respect to sin, so far as I could see. So I told him what I did.

When the grace of God is upon a man, he instinctively dislikes wrong. He may not be able to explain it, but wrong gives him pain. It may be in himself, or it may be in others. It may be the practice of an individual or it may be the practice of a company; wrong pains him. To discover evil, is to be pained. It may be a big boy, imposing on his little sister, or it may be a thoughtless man abusing his dumb animal, the sight of it gives him pain. He instinctively feels that the idea of right is being violated, and it hurts. Further, one who has the grace of God upon him knows the Mind of the Master. He may have acquired the knowledge of the Master's wishes by prayer, or by studying the Bible, or by communing with others who know the mind of the Master, but grace upon him, he knows. And, moreover, he somehow attains to the nature of God. It may not be a great deal, but he somewhat becomes like his God. And then we say, the grace of God is upon him. The grace of God upon him is the answer to the faith towards God within him. How wonderfully grace and faith are respondent to each other!

It is our high privilege to grow in grace. That is, to have the grace of God grow within us. Every one who exercises has this promise of growth. An increase in the knowledge of God is a sign of growth in grace. I have learned more about God this year than in any year before, and O, how I have enjoyed this knowledge! I take this as a sign of my growth in grace, and am glad. Every day ought to add to the knowledge we have of God.

Compared with past years, I find that it is easier to exercise patience in all things, than it once was. Growing in the exercise of patience is growing in grace. There are ever many opportunities to grow in this direction, whether we be missionaries in the field or those who support the work and stay faithfully at home. And seeing that the Lord is my example, I admire the spirit of humility. I admire this in him, and I admire it in his people. I imbibe it for myself. It was not always so. Humility one time looked to me a forced necessity, a cross to be borne, a rule to be obeyed, but that has passed away. I have come to admire humility now, and I take it that this, to me, is a sign of my growth in grace.

Another thing, the church has come to mean to me. What shall I say? To me the church is the dwelling place, the home of the Spirit, on the earth. It is his company of people associated for good works, it is the gathering of people separated unto himself to abide by his will instead of their own. And my increased love and regard for the church, my increased concern for her, that there be no schism, no contaminating thing within, I take as a sign of growth in grace.

Yet another grace, yet another evidence is that one be fruitful unto all good works. There is so much good in the world, and so much evil, but I am taking a lively hand in all that is good, in every manner possible for me, and way beyond what is within the limits of possibility to me, do I catch myself reaching out in strong desire, that I incline to the opinion that things are going better, all around, than in times past. And I am glad. It is hard to refuse to do a good turn when an opportunity affords. It is hard to know a man is sick and not to be doing something for him. When I meet a woman on the street, carrying a sick child, I stop her and ask her all about it. It is hard to refuse to lend a man something from my own living,—even if I think we won't come out at the end of the month, —when I know that poor brother is extremely hard pressed. But I take it, that all this experience of mental condition,—this being fruitful unto all good works, —is a sign of growth in grace, and am glad. Brethren, we must grow in grace, or we will be but dead. We must magnify grace lest we actually fall from grace. We must depend on grace, lest our dependency be but broken sticks. He has said, "My grace is sufficient for thee."

Ankleshwer, India.

"GOING DOWN THE VALLEY."

BY FLORA E. TEAGUE.

LATELY I have undergone an experience of much value to myself, and I hope to others who know and may hear of it. It is only another illustration of the fact that our ways and plans are not always the Lord's will, and that if we are pliable and submissive in his hands, he will grant unto us far greater blessings than those we had sought.

For several years my health had been threatened by an ailment that finally proved to be curable only by a surgical operation. When that remedy was first made known to me, I shrank from it as did my dear ones. We decided to try some other plans first that seemed favorable.

After a long and tedious trial of such, without any signs of benefit, except the retention of good health, I was again informed by several expert physicians that "the knife," was my only help and the sooner it was applied the better.

During these years of my affliction I had repeatedly besought the Lord for a restoration to a normal condition, either through the remedies I was then using, or by his own gracious power alone. I knew my many dear friends were also often pleading at the throne of grace in my behalf, yet there was no change. I finally decided that, like Paul of old, I was probably to carry a "thorn in the flesh" for some wise purpose, not as yet understood.

But when the final, stern decree came, I again sought strength and favor from the only true Source. I recognized the elements of danger connected with a surgical operation. I knew I was simply taking my life into my hands by submitting, without knowing what the results might be. Life is sweet to me. I am happy in the near presence of my dear ones, my comfortable home and pleasant surroundings, and the labors of love for the Master. I hardly felt ready to yield up my life yet. Gradually I became more reconciled. I sought the help and comfort of the anointing service. I *felt* the power of prayer in my behalf on the part of others, and finally I said, "While life is still very dear to me, and I would like to do still more for my Master, yet I am not particularly needed by my dear ones. Others can do the Master's work better than I; so I will just give myself over into the hands of the Lord entirely. If he thinks it best to take me to himself now, well and good. If he wants me to do more for him, he will see that I get through all right," and then I had peace and joy complete.

On the morning of the very critical operation 1 Thess. 5:9, 10 happened to be in my last reading of the Book, and proved to be the very solace I needed. In fact, it was the last thought I carried with me "down the valley."

The operation was a most successful one, and my rapid recovery, if not miraculous, was certainly next to it. In two weeks I was able to leave the hospital and ride in an automobile to my home, three miles away. In six weeks I felt as well as I did before the operation, and could perform all my former household duties. Blessed be his name!

Now I see that the Lord's way,—although not at all the way I had chosen,—was far superior to mine. I have far greater respect for skillful surgery than I had before. I learned to know the value of good, kind-hearted nurses, and to appreciate them. I learned, as never before, to sympathize with others who are afflicted. I learned to feel that life is too short for thinking unkindly of others, and that we ought to be more concerned for dying souls. I felt, too, as never before, the power of concentrated prayer in my behalf, and, last of all, I felt I had come into the very presence of the Master and yet lived! I now know he still has more work for me to do. Oh may I be willing and submissive to do anything he desires me to do, for he has done great things for me. I cannot but speak of his goodness.

Lordsburg, Cal.

"WHAT SHALL WE HAVE THEREFORE?"

Matt. 19: 27.

BY I. S. LONG.

A RICH young man came to Jesus and asked, "What good thing shall I do that I may have eternal life?" On Jesus's telling him to "go, sell that thou hast and give to the poor," and "come and follow me," he turned away sorrowfully, for he had great possessions. At this time Jesus turned to his disciples, saying, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The disciples' amazement at this implies that they felt a rich man had a far better chance for heaven than the poor. But after Jesus' explanation they must have been glad they were poor, and Peter got his say in at a most convenient season, "Lo, we have left all, and followed thee; what shall we have therefore?"

How natural is the question! The student, the lawyer, the farmer, the merchant,—one and all want to know this very thing. "What shall we have because of this labor?" Men measure in profit and loss, and to adapt himself to them, Jesus once asked, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

In one way the disciples are to be commended, for they seem to have followed Jesus at his command, asking no questions, as to pay or reward, till this moment. They were more patient than the people of this age, and they showed a trust that is becoming. On the other hand, had they not heard enough of Jesus' teaching to understand that their reward would be great in heaven, if they endured to the end? But they did not understand their spiritual Teacher; and yet, doubtless, they will rise up in judgment and condemn us for our lack of discernment of the times, for our lack of spirituality, and for our lack in understanding the meaning of the Word.

If any would know what we *shall* have for following Jesus, he may find it clearly stated in the good Book, "for godliness is profitable unto all things, having

promise of the life that now is, and of that which is to come." The sinner does not really live, he "shall not see life," but is dead in trespasses and in sins. Jesus came to give life to the dead, and all who trust him fully have abundant life. Out of the inmost being of the Christian, torrents of living water shall flow. John 7:38. He may not only have life in himself but may be a source of refreshment to others, wherever he goes, even as there are green pastures beside the flowing streams. It is a wondrous thought that although in the eyes of the world we are poor, we may yet be the heirs of the earth (Matt. 5:5), making many rich; "having nothing and yet possessing all things." 2 Cor. 6:10. Certainly, even if there were no heaven in the "beyond," it would yet, a thousand times over, pay to be a Christian, for the joys of salvation in this life.

Suppose we make the question unselfish, just what it ought to be, "What shall Jesus have therefore?" Or suppose we make it present tense and ask, "What does Jesus get from my living in the world?" This ought to be our first thought. On the other hand, how selfish even we Christians, the best of Christians are! Why do we petition him for so many blessings? Our petitions are many more than our thanksgivings; and yet "Whoso offereth praise glorifieth me." We think we would be blessed in order to become a blessing to others. And that is a legitimate desire. At the same time, down at the bottom of all our desire to glorify our Savior, how often we desire blessings for the sake of what they will mean to our own souls! How often we pray for power to preach when not only Jesus but *we* would get glory from the big sermon! Oh, that we might always have only his glory, his praise in our thoughts! *Then* he would really get praise from our service.

Jesus is longing for our love, for our hearts' devotion, and for our fellowship, even as he was when on earth. Then, not being understood by his immediate disciples, he was truly a lonely Jesus. I wonder whether he gets any more satisfaction from our lives than he got from the early disciples. His thirst for our love is a reality, not a half-hearted desire like ours, that hungers and thirsts, and is never filled. He is longing to see the travail of his soul and be satisfied.

He longs to come into the hearts and lives of Christians, into mine and your hearts, in order that he may have fellowship with us. Rev. 3:20. This verse represents him as abiding in his own temple, in the church. Certainly, if one spends but five minutes daily in prayer, and as little time in reading the Word, Jesus desires to come into that life to have at least an hour's communion daily. He would live within us in order to give us complete victory over sin, to make us like himself. He would give us his own peace; so we would be done with worry and anxiety. He would give us his joy complete; so we would not need to go to the world for a good time. "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

Jesus gets satisfaction today from a life of surrender,—a life whose faith and love and heart are like his own. What joy must the life and service of Paul have brought to Jesus! By buffeting his body and bringing it into bondage to the higher nature, Paul got victory over self and sin. For the excellency of the knowledge of Christ, his Lord, he counted all his gain but loss,—even dung. He cheerfully laid aside his self-righteousness for the faith-righteousness of Christ. His one desire was to be found in his Lord, to know him, to partake of his sufferings, and to be made conformable even to his death. And above all, what a soul winner, what a founder of churches, he was! He learned what is so very hard for the most of us, namely, "in whatever state I am, therewith to be content." Because of this wonderful adaptation to conditions, he was able to say, "I am made all things to all men, that I might by all means save some."

In contrast to this picture how Jesus, even today, must be pained over nominal Christians' lives! How many churches have a name to live and yet are dead! How many Christians have a good reputation, are rich and happy as to this world, yet in the sight of our living Lord are fit only to be spewed out of his mouth! It is no matter of wonder that a sinner sins; but it must be truly a matter of grief to the holy Jesus, to the Holy Spirit, when we lead unholy lives. On the other hand, he can have no greater joy than to see his children walking in truth.

What must the Prince of Peace think of the Christian nations' preparation of dreadnoughts! What must he think of Christians licensing the saloon! Brother and sister of the laity, is Jesus getting real pleasure out of your life? Is his soul satisfied? Brother minister, missionary, are we thinking God's thoughts after him,—his thoughts for this perishing world? Have we never limited the Holy One of Israel by being satisfied with small results? Now, if judgment begin at the house of God, "where shall the ungodly and sinner appear?"

Bhusaval, India.

CHRIST'S ORGANIZED CHURCH.

BY GEO. D. ZOLLERS.

How vast, beyond compare, is the love that unites the people of God's own selection! Beyond the ties of natural kinship and domestic friendship is the binding power of this heaven-born and heaven-aspiring gift. Through Christ, the Sacrificial Victim for sin, through his advent from heaven to earth, in the interests of a fallen world, this excellent tie, that unites us to God and each other, was procured and given. It is transmitted to man through the purchase and efficacy of Christ's pure blood of most precious worth.

From the birthright induction to consummate growth in the Divine nature and Brotherhood affiliation, love is the marvel of all ages. Those who have experienced the death throes of contrition and penitence, and the travail that precedes the loyal birth, know also the joy of pardoning grace that attends regeneration. These form the "elect of God," who exist in a separate capacity from the body of the world. The mere professional church name, and the birthright claim may be entirely distinct as to relationship. The "foolish virgins" sustained an external relation, but were minus the life power or spirituality.

"Faith cometh by hearing and hearing by the Word of God;" or, in condensed expression, "Faith cometh by the hearing of the Word of God." It is the seed of the Living Word that effects the change in the human heart, hence let preachers "preach the Word,—not anecdotes and fables, as is the manner of the age. Superficial teaching produces similar converts, and when thus "slightly healed," the wounds which sin has made are not cured, and the cry is "Peace, when there is no peace." The aping after worldliness continues, and the death to sin is not effectual.

The "new creature" caters to the celestial environment, and disdains to fashion after the former life, crucifies the "old man," with his passions and lusts, the vile fruits of sin, and the fall. When born of God, and "risen with Christ," we seek "the things above." Then love moulds and formulates the "new man," in godly simplicity, humility, meekness, love of spiritual fellowship, soundness of speech, well-balanced judgment and ability to discern and avoid the snares and subterfuges of these "perilous times." We require the old-time religion which our loyal ancestors possessed, with the graceful bearings of their pious lives, and the deep devotion that characterized their religion. We need more of the deeply earnest, rather than the excessively ludicrous impulses. The love of God, which supported the church through all ages, through the transitions of time, and through the successive generations of the human race, binds the redeemed of the Lord in sweet fellowship, and incites the aspirations to the world above. Such a plane of life is superior to lives of fame and worldly eminence, the subsistence is beyond the earthly type, and the altars of the "pure in heart" are replenished from the higher courts by the inexhaustible fire of love.

South Bend, Ind.

THE FIRST MISSION WORK IN EUROPE.

BY P. R. KELTNER.

It is intensely interesting and profitable to look into the character and surroundings of the work of the apostle Paul in Europe. It is so full of practical Christianity, that the observing may get many lessons of profit and inspiration. As we study its progress and see the developments in the face of severe opposition, it is most sure to make the earnest Christian see his work from a most hopeful aspect.

His leading into this new field was so marked by the Holy Spirit's direction, that it should convince the most doubtful that God reigns, and that he is guiding his servants into their various chosen fields. "The steps of the good man are ordered by the Lord." We may not be able to know why God prevented Paul from going into fields that he felt were open to him, or in just what specific way the Holy Spirit manifested himself to Paul (Acts 16:6, 7), but we are impressed with the nearness of God and his Spirit to his servants, and how willingly he is providentially to lead us in our work, if we are but willing to be led.

We, too, are impressed with the clearness of direction with which God leads. Yet Paul surely had no clearer vision of his work and mission, than any Christian at this time may have, if we but watch and wait for his leading. Then, too, God is able to know when the proper time is to strike. He knows when the field is ripe, and he will always direct his servants to the right place and in the right time, if we are but willing to wait his time and then go at his bidding. Paul's experience is quite similar to the experience of every Christian, in that God's way and methods are directly opposite to our human line of reason. Paul proposed to go into Bithynia and preach the Gospel in Asia, but the Lord's leading was to cross over the border line, into the country of advanced literature and art. The Lord teaches us that these acquirements are not enough in themselves, to satisfy the longings of the soul. How true are the Savior's words, "Though a man gain the whole world and lose his own soul, what shall it profit him"!

Then, too, there are those, in every walk of life, that are ready to receive the Lord's Word, if his people will but carry it to them. Deep down, beneath Grecian civilization and learning, there was misery and want, and this the Gospel only could relieve. This cry of want is still being made, both in our own country and in the foreign lands. God can see the open door better than we, and will, by his Spirit, lead us to these countries, cities and hamlets, wherever the Gospel is needed, at home or abroad, if we will, like Paul, place ourselves in the right relation to him in the matter of going. May we not believe that he will direct us with the same clearness that Paul was led into Europe? He will show, to each of us, our several duties in this great mission of evangelizing the world and saving it for Christ.

This circumstance teaches us that God has special times and seasons for work to be done effectively. We dare not depend upon our own judgment for times and places, but should trustfully commit it all to him and his wise judgment, and be ready, when the time comes, to respond to the call. This call to us may not mean just what it did to Paul. We cannot *all* be active missionaries in the field. Some must remain at home,—hold the fort, and work, each in his special way, in the various activities of the church's work. May we not feel, in each and every department of church activity, that God clearly and definitely shows the way?

Another very important factor in this European mission, is the *promptness* with which Paul responded. "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." Surely much depends upon doing things in their season, and untold loss has been sustained by not answering the call immediately, as Paul did in this instance. It is as unwise to delay such duties, as it is to delay reaping the natural harvests when the golden grain is already bending toward the sickle. Only the judgment, it seems to me, will reveal the awful loss that has been sustained by God's people by not answering the call immediately. It is distinctly evident that God is methodical in the true sense, and that he has his time, as well as way, of having work done, and to delay is to disobey. We press upon the sinner the fact that today is the day of salvation, and should we not, with the same logic, respond to the call when the Lord by his Spirit, tells us of sinners who are in a lost condition, and are eagerly and anxiously waiting for the saving message to be taken to them?

From the same scripture we draw, too, the belief and trustful confidence that Paul put in the Holy Spirit's guidance. Luke says, "Assuredly gathering that the Lord had called us to preach the Gospel unto them."

There should be no doubts about the call, nor in the results. Very much depends upon the hopeful, cheerful and trusting outlook we put into the responding to God's call. To have doubts is to fail. And assuredly to look for nothing but success, is surely to succeed. Wherever our work may be, and whatever it may be, we should put our life so fully into it, that success is sure to follow. We should not consider the sacrifice any more than the husbandman considers the effort to cultivate the soil and sow the seed. It is the harvest that he has in prospect. Paul said that bonds and imprisonment awaited him in every city, but that none of these things moved him, neither counted he his life dear. He heard the call, his heart burned for souls, and he was absolutely sure that God would look after the results, if he immediately and faithfully answered the call. May the recent study of these lessons in our Sunday school intensify and stir us all to action, that the church may reap, as a result, a joyful harvest!

Rockford, Ill.

WHY TAKE THE CHURCH PAPER?

BY H. A. STAHL.

In the first place, every Christian should read the church paper, because it will fill him with good thoughts and emotions. As a man "thinketh in his heart, so is he," we read in Proverbs. God, speaking through Jeremiah, gives a solemn warning to the Jews when he says that he "will bring evil upon the people, *even the fruits of their thoughts.*"

If, on the next Lord's Day, you could see the thoughts and emotions, pervading the hearts and minds of the different members of your church, you could, by examination of the same, determine quite accurately what will be accomplished by that people in the near future, and what kind of lives they will live.

Do you wish to know how large the missionary collections are? You can determine very largely by finding out how many thoughts and emotions in the breasts of your members run in the direction of liberal giving.

The same is true all through the range of their possible activity. If this is true, should we be surprised at the selfishness, indifference and coldness of Christians, knowing that the great mass of them fill minds and hearts with the filth and moral poison from the sewers of immorality, contained in our secular newspapers, while the Bible and church papers are not in their homes, or read but little?

Fathers and mothers, can you be declared innocent before the Great Throne if your children turn their backs to the church and Christ, after you have filled their hearts and minds with a flood of poisonous and ungodly literature, while they have not had a chance to read the inspiring record of the daily and weekly conquests of Christ's army?

In canvassing for the church paper we come to homes of members where we find the daily paper, which costs one cent a day, or three dollars a year. We find the weekly which costs $1.50 a year. And yet the brother declares he cannot afford to subscribe for the GOSPEL MESSENGER, which costs the small sum of $1.50 a year. Sad to think, this is not an exceptional case but the rule in many Christian homes.

Again; every Christian should subscribe for the church paper to foster its influences. To publish a first-class church paper, free of advertisements and worldly things, involves much expense, and therefore each member should subscribe for the paper, so as to help supply the means with which to run it. All surplus, over and above the actual expenses of running the paper, goes to the General Mission Board and is used for mission work, the amount running to several thousand dollars a year. Knowing that the entire surplus earnings are used to spread the Gospel, should encourage each member to give his subscription to the agent, to help the good work along.

But some one may say, "What is the use of having a church paper anyway? We have our Bible. Is not that sufficient?"

To this it may be replied that we need the church paper to circulate among our own membership and also to do missionary work among our neighbors. A first-class church paper can very properly take the place of tracts and books along the line of our special doctrine and do the work more effectively.

A further reason why every Christian should take the church paper is that we may come more and more into unity of the faith, so that Christ's prayer may be answered, and Paul's pleading heeded, "that ye all speak the same thing, and there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment, that ye may, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ."

I apprehend that this means a good deal more than we usually put into it. I presume that the Christian union, taught in the New Testament, is so clear that it involves all thoughts and actions. We are to be united as Jesus and the Father are united.

But you say, "We cannot all see and think alike, and the best we can do is to have unity in faith, and liberty in opinion." It is clear that Christ and the Father do not differ in their opinions or actions along any line, and if we were entirely free from prejudice, preconceived ideas and ignorance, we should all be on the same side of every question that comes up.

Some one may ask, "Are there not two sides to a question?" Yes, but not two right sides. One is right and the other is wrong. It is desirable that the followers of Christ be just as much of the same mind, judgment, and action, on the great questions that come up before them, as possible. The best way to promote this, and, in fact, the only feasible way, is through the church paper that brings these subjects before all the brethren, so that they may meditate upon these facts and, as far as possible, come to the same conclusions.

Satan hinders the spread of the Gospel by dividing Christians, and perpetuates the saloon and other monstrous evils by keeping Christian votes divided. Let us work and pray, brethren, that we may become united in our thoughts and actions, and thus foil the devil.

One of the best ways to bring this about is to get the church paper into every Christian home, and by helping to make it what it ought to be.

Again; every follower of Christ should take the church paper in order to come in touch with the Brethren and their work everywhere, so that he may become full of interest and enthusiasm for the cause of our blessed Christ in all the world. What kindling is to the fire, facts are to interest and enthusiasm in any great work. The Word of God gives us the revealed facts and promises of salvation in Christ Jesus, and the great principles of the kingdom. Our religious papers, to a very large degree, take the place of Paul's epistles to the early churches. They deal with the practical, present-day applications of our revealed religion. As Paul's epistles were written to strengthen, encourage and instruct the primitive disciples, and to help solve the problems and difficulties that came up, in the different churches, so our church literature should help to feed, encourage, strengthen, correct, purify, and unify, the thoughts and actions of the followers of Christ everywhere.

Glade, Pa.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 20, Southwestern Kansas and Southern Colorado, at Rocky Ford, Colo.
Oct. 20, 9 am, Southern Missouri and Northwestern Arkansas in Fairview church, near Mansfield, Mo.
Oct. 21, Southern Indiana, Middle Fork church, at Rossville.
Oct. 22, Northern California, at Oak Grove, near Laton.
Oct. 22, Northwestern Kansas and Northern Colorado, in North Solomon church, at Portis, Ka. s.
Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.
Oct. 28, Southeastern Kansas, at Parsons.
Oct. 28, Middle Missouri, at Deepwater church, Henry County.
Nov. 4, First District of Arkansas at St. Francis church.
Nov. 17, 18, Middle Pennsylvania, in Lewistown church on Shaw Avenue.

LOVE FEASTS.

Arkansas.

Nov. 6, St. Francis.

California.

Oct. 23, Oak Grove.
Nov. 20, Sacramento Valley.
Nov. 21, 2 pm, Santa Ana.

Colorado.

Nov. 6, Colorado City.

Idaho.

Oct. 23, 5:30 pm, Boise Valley.
Nov. 20, 4 pm, Payette.

Illinois.

Oct. 21, 6 pm, Shannon.
Oct. 23, 5 pm, Sugar Creek.
Oct. 23, Salem.
Oct. 23, Rock River, at Franklin Grove.
Oct. 23, 24, 1:30 pm, Waddams Grove.
Oct. 24, 6 pm, Lanark.
Oct. 24, 7 pm, Naperville.
Oct. 30, 5:30 pm, West Otter.
Oct. 31, 5:30 pm, Dixon.
Oct. 31, 6:30 pm, Batavia.
Nov. 13, Mt. Vernon.

Indiana.

Oct. 21, 10 am, Union City.
Oct. 22, 4 pm, Mexico.
Oct. 22, 4 pm, Santa Fe.
Oct. 23, Bremen.
Oct. 23, 5 pm, Solomon's Crk.
Oct. 23, 10 am, Little St. Joe.
Oct. 23, 2 pm, Lower Deer Creek.
Oct. 23, 4 pm, Wabash.
Oct. 23, 5 pm, Cedar Lake.
Oct. 23, 4 pm, Salamonie, at Lancaster house.
Oct. 23, 2 pm, White.
Oct. 23, 6 pm, Lower Fall Creek.
Oct. 24, 6 pm, Mt. Pleasant.
Oct. 29, 5 pm, Union, at Plymouth.
Oct. 29, 10 am, Mississinewa.
Oct. 30, 31, 10 am, Pleasant Hill.
Oct. 30, Middlefork, at Rossville house.
Oct. 30, 4 pm, Landessville.
Oct. 30, 10 am, Eel River.
Oct. 30, 2 pm, Howard.
Oct. 30, Union Center.
Oct. 30, 5:30 pm, Monticello.
Oct. 30, 10:30 am, Nettle Creek, 1 mile west of Hagerstown.
Oct. 30, Logansport, at Union S. S. Hall on Michigan Avenue.
Nov. 14, 5:30 pm, Muncie.
Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.

Iowa.

Oct. 23, 2 pm, Panther Creek.
Oct. 23, 3 pm, Fairview.
Oct. 23, 4 pm, Monroe County
Oct. 23, 5 pm, South Waterloo.
Oct. 23, 24, 5 pm, Garrison.
Oct. 23, 24, 4 pm, Maple Valley.
Oct. 30, Osceola.
Nov. 7, 6 pm, Des Moines City.
Nov. 25, Grundy County.

Kansas.

Oct. 23, 6 pm, Kansas Center.
Oct. 23, 3 pm, Conway Springs
Oct. 23, Eden Valley.
Oct. 23, 6 pm, Garden City.
Oct. 23, North Solomon.
Oct. 30, 4:30 pm, Wenton.
Oct. 30, Murdock.
Oct. 30, Larned.
Oct. 30, 10 am, Maple Grove.
Oct. 30, 2 pm, Topeka.
Nov. 6, Virdigris.
Nov. 6, 2 pm, Salem.
Nov. 13, 2:30 pm, Pleasant View.
Nov. 13, Grenola.
Nov. 27, 10 am, Victor.
Nov. 27, 2 pm, Morning Star.
Dec. 19, McPherson.

Maryland.

Oct. 20, 21, Broad Fording.
Oct. 23, 2 pm, Rocky Ridge, at Moncovy church.
Oct. 23, 24, 10:30 am, Antietam, at Welty church.
Oct. 30, 10:30 am, Beaverdam.
Oct. 30, 1:30 pm, Brownsville.
Oct. 30, 4 pm, Manor.
Oct. 30, 2 pm, Meadow Branch.
Oct. 30, 4 pm, Middletown Valley.
Nov. 6, 2 pm, Locust Grove.
Nov. 13, 14, Longmeadow.
Nov. 20, 2 pm, Woodberry.

Michigan.

Oct. 23, Buchanan.
Oct. 23, Black River.
Oct. 23, 10:30 am, Saginaw.
Oct. 23, 10:30 am, Woodland.
Nov. 20, Thornapple (West house).
Nov. 25, 10 am, Sugar Ridge.

Minnesota.

Oct. 23, Hancock, 5 miles northeast of Hancock.
Oct. 23, Morrill.

Missouri.

Oct. 20, Fairview.
Oct. 23, Cabool.
Oct. 23, 10 am, Warrensburg.
Oct. 23, 2 pm, Oak Grove.
Oct. 23, North Bethel.
Oct. 30, Shoal Creek.
Oct. 30, Log Creek.
Oct. 30, Rockingham.
Nov. 6, Carthage.

Nebraska.

Oct. 29, Silver Lake, at Roseland.
Oct. 30, 10 am, Red Cloud.
Oct. 31, Lincoln.

New Mexico.

Oct. 21, Clovis.
Nov. 6, Miami.

Ohio.

Oct. 23, 2:30 pm, West Nimishillen, Stark County.
Oct. 23, 2:30 pm, Loramie.
Oct. 23, 6 pm, Baker.
Oct. 23, 10 am, Blanchard, ¾ mile west of Dupont.
Oct. 23, 5 pm, Upper Twin.
Oct. 23, 2 pm, Ross, 3 miles east of Mendon.
Oct. 23, 2 pm, Lower Stillwater, at Ft. McKinley church.
Oct. 23, Danville.
Oct. 23, 10:30 am, Silver Creek.
Oct. 23, 4 pm, Beech Grove.
Oct. 23, 10 am, Logan church.
Oct. 28, 10 am, Poplar Grove.
Oct. 30, 3 pm, Fredericktown, in Owl Creek church.
Oct. 30, 10 am, Rome.
Oct. 30, 2 pm, Palestine.
Oct. 30, 5 pm, Mahoning, in Bethel house.
Oct. 30, 10 am, Donnels Creek, country house.
Oct. 30, 3 pm, Ludlow, at Pittsburg.
Nov. 6, 10 am, Salem.
Nov. 20, 4 pm, Lower Miami
Nov. 21, 10:30 am, Lima.
Nov. 27, 2 pm, Swan Creek, at West house.

Oklahoma.

Oct. 23, Pleasant Plains.
Oct. 23, 4 pm, Indian Creek, 10 miles north of Mooreland.
Oct. 23, 4 pm, Mt. Hope.
Oct. 23, 4 pm, Washita.
Oct. 30, Oak Grove.
Oct. 30, 4 pm, Monitor.
Nov. 25, 5 pm, Guthrie.
Nov. 27, Paradise Prairie.

Oregon.

Oct. 30, 2 pm, Ashland.

Pennsylvania.

Oct. 18, 19, Fairview.
Oct. 19, 20, 3:30 pm, Spring Creek, at Annville house.
Oct. 20, 2 pm, Buffalo.
Oct. 20, 21, 1:30 pm, Chiques.
Oct. 21, 22, 9:30 am, Little Swatara, at Meyers' house.
Oct. 22, 4 pm, Spring Run.
Oct. 23, 2 pm, Warriors Mark.
Oct. 23, 4 pm, Jacobs Creek, near Mt. Pleasant.
Oct. 23, 2 pm, Aughwick, Hill Valley house.
Oct. 23, Fairview.
Oct. 23, 3:30 pm, Ephrata.
Oct. 23, 3:30 pm, Claar.
Oct. 23, 24, 2 pm, Lost Creek, at Freespring house.
Oct. 23, Back Creek, at Brant house.
Oct. 23, Elk Lick.
Oct. 24, Codorus.
Oct. 24, Shade Creek, at Scalp Level house.
Oct. 24, Yellow Creek, at Steeles house.
Oct. 24, 6 pm, Roaring Springs.
Oct. 24, Shamokin.
Oct. 25, 26, 9:30 am, Conestoga, at Bird in Hand house.
Oct. 26, 27, 1:30 pm, White Oak, at Kreider house.
Oct. 29, 30, 2 pm, Pleasant Ridge.
Oct. 29, 3 pm, Dunnings Creek, at Hoisinger house.
Oct. 30, 4 pm, Aughwick, Black Log house.
Oct. 30, 4 pm, Pleasant Hill.
Oct. 30, 6 pm, Plum Creek.
Oct. 30, 4 pm, Woodbury.
Oct. 30, 6 pm, James Creek.
Oct. 30, 5:30 pm, Green Tree.
Oct. 30, Mingo, at Skippack house.
Oct. 31, 5 pm, Quemahoning, at Hooversville.
Oct. 31, 6 pm, New Enterprise.
Oct. 31, Learnersville.
Oct. 31, Tyrone.
Nov. 1, 1 pm, West Greentree, at Rheems.
Nov. 1, 2, 9 am, Big Swatara, at Hanoverdale house.
Nov. 1, 2, 9:30 am, Springville, at Mohler house.
Nov. 2, 3:30 pm, Quemahoning, at Maple Spring house.
Nov. 2, 3, West Conestoga.
Nov. 3, 4, 1:30 pm, Mountville, at East Petersburg House.
Nov. 4, 9:30 am, Spring Grove.
Nov. 4, 7:30 pm, Philadelphia First Church of the Brethren on Dauphin Street above Broad Street.
Nov. 6, 7, Riddlesburg.
Nov. 6, 2 pm, Back Creek, at McConelsdale house.
Nov. 6, 7, Upper Cumberland.
Nov. 6, 7, 2 pm, McConnellsdale.
Nov. 7, 4 pm, Snake Spring, in Koontz church.
Nov. 14, 6 pm, Glen Hope.
Nov. 21, 3:30 pm, Johnstown, at Walnut Grove house.
Nov. 21, Harrisburg.
Nov. 25, 7:30 pm, Philadelphia, at Bethany Mission, 3255 Kensington Ave.

Tennessee.

Oct. 22, Meadow Branch.

Virginia.

Oct. 23, 3 pm, Oak Hill, in Powels Fort.
Oct. 23, 5 pm, Fairfax.
Oct. 23, 3 pm, Botetourt.
Oct. 23, 3:30 pm, Bethlehem.
Oct. 23, 4 pm, Barren Ridge.
Oct. 30, Roanoke.
Nov. 6, 3 pm, Saunders Grove.
Nov. 6, 3:30 pm, Antioch.

Washington.

Oct. 30, 4 pm, East Wenatchee.
Oct. 30, Centralia.

West Virginia.

Oct. 30, Maple Spring.
Oct. 30, 2:30 pm, Beaver Run.
Nov. 6, Johnstown.

Wisconsin.

Oct. 20, 2 pm, Worden.
Oct. 23, Barren Ridge.
Oct. 23, 2:30 pm, Elk Run.
Oct. 23, Lebanon.
Oct. 23, Cook's Creek, at Garber church.
Oct. 23, Beaver Creek.
Oct. 30, Mt. Vernon.
Nov. 6, 2 pm. Pyrmont.

THE ROUND TABLE

HOMELIKE CHURCHES.

BY J. H. MORRIS.

THERE are many degrees in the spiritual temperature of our churches. In some it is rather high, in others it is only fairly warm, and in still others it is so cold that a stranger is not tempted to return.

Any one who goes into a dozen or more different churches during the year, will know what we mean when we describe the spiritual temperature, as it appeals to the stranger who happens to come into the church.

Here are three examples, which, I happen to know, are real occurrences. You may decide for yourself which your church temperature is like, and in which you prefer to find yourself:

Example No. 1: When John (we will call him that) and his father went into the church, the Sunday-school teacher who taught the Bible class came to them to inquire their names, concerning their stay in the city, etc. After making them acquainted with the pastor and others, they were invited into the Bible class. The father said: "This is the place for my son, while in school at the University."

Example No. 2: As James went into the church on Sunday morning, he was scarcely seated, when the pastor *made it his business* to get to him and to become acquainted. He also introduced him to others. The stranger was taken into the Bible class and introduced to its members.

Example No. 3: On a Wednesday evening James wandered to another part of the city to enjoy the prayer meeting hour in another church. Being somewhat early, he went into the house and found a seat about midway north and south near the rear of the house. Away off in one corner sat two brethren conversing. Away off, on the platform, sat three or four members of the choir. When any one came into the house, he sat somewhere else rather than near the stranger. If the stranger had been dressed in cast iron, with features of brass, he could have felt those looks from the incomers. After, perhaps, half an hour the sexton ventured to come near enough to shake a hand. At the close several did come to speak to the stranger.

Perhaps all this happened through neglect, but ought we to allow any soul to feel, in *our church*, as though he were looked down upon for being there? Brother, how are strangers received in your church?

Herrin, Ill.

A HUNDRED YEARS TO COME.

BY EDGAR M. HOFFER.

DURING the last century many changes have been made. Our forefathers would be surprised if they would return. We believe, that, during the next century, more changes will be made. The Church of the Brethren has made some changes. The principle remains, but methods have changed. Where are the members that labored in the church a century ago? They have passed hence, "to that undiscovered country, from whose mysterious bourne no traveler ever returns."

Who will constitute the church a hundred years to come? There will be other brethren on the Standing Committee, other missionaries in the field, other teachers in the Sunday school, others engaged in the printing work. We believe that we will have missionaries all over the world, a century hence. Our membership will be augmented. Will there be any changes made in the church? Time will tell. It must be admitted that the church has done a glorious work during past centuries, and we believe she will do the same in the days to come. Where will we be one hundred years to come?

"We all within our graves will sleep,
A hundred years to come,
No living soul for us will weep,
A hundred years to come."

We will have another ministerial force then, and it would be interesting, to know how the work will be carried on. There may be changes made for the better, and there may be changes made for the worse, yet God will remain supreme forever.

How will our Annual Conferences be conducted a century hereafter? It may be that missions will be the main object. Perhaps temperance and local option will receive much attention. We are passing away, one by one, but the Lord's work goes on and on. How glad we can be that, when we leave the activity of life, the Church of Christ still goes on! Our children make the future church. Try to get them into the church now, while they are young, and you will never regret it.

Elizabethtown, Pa.

A TEST.

BY OSCAR B. REDENBO.

ONE test of any system of religious teaching is the facility or freedom with which its advocates quote from, and refer to, the full Gospel preaching of the apostles, in carrying out the Lord's commission. If, in dealing with inquiring sinners, evangelists cannot freely use Peter's answer to the three thousand on the day of Pentecost (Acts 2:3), there is something wrong with their teaching. Any evangelism that practically eliminates a whole group of apostolic statements on what men must do to be saved, is not New Testament evangelism, and even if it be called union evangelism, it will not result in the unity for which our Lord prayed and which his apostles preached.

No view of the forgiveness or remission of sins is valid that does not allow us to use every statement in the Gospel that speaks of, or refers to, forgiveness. In our preaching we must find a place for every scripture that ascribes remission of sins or salvation to grace, sacrifice, blood, faith, repentance, confession, baptism, prayer, hope and works, if we would teach correctly on this important subject. It is not faith alone, or works alone, or repentance alone, or confession alone, or baptism alone, but *all* the divinely-approved appointments working together, that secures from God, through Christ, our salvation.

Pleasant Mound, Ill.

THE BOW IN THE HEAVENS.

BY JOHN S. FERNALD.

SINCE God set his bow in the cloud as a token of his covenant that the earth should no more be destroyed by flood (Gen. 9:8-17), the close of each rainfall has been marked by that token. One of the most brilliant and long-continued of these bows that I ever saw was at Belfast, Maine, Sept. 5, of this year. A southeast gale and rainfall had changed to the south and later to northwest squalls and showers.

At 5:10 P. M., a rainbow began to appear, and at 5:16 was complete. The ends appeared at our very feet, the colors were very bright, and the gradations from one color into another were beautiful. This perfect bow continued until 5:25, when it was broken by two small patches of blue sky that appeared in its track. The bright colors continued, however, until 5:31, and the last coloring disappeared at 5:37. We thus had an unusually brilliant rainbow for fifteen minutes, during nine minutes of which the bow was complete, with the prismatic colors showing twenty-seven minutes in all.

Belfast, Maine.

WORK.

BY J. H. MILLER.

GOD has so ordained that he wishes his children to work. "My Father worketh hitherto and I work." In the record we notice that God and his Son were busy. Jesus had his day to perform his work. "I must work the works of him that sent me while it is day, for the night cometh when no man can work." While the Father and the Son have a work to do, so must we work,—"Work out your own salvation with fear and trembling." Ours should be a Christian work. God wishes all able-bodied men to work. Paul's advice is, "If any would not work, neither should he eat." If people would heed this advice, there would be less tramping and begging. There are some spiritual tramps—drones in the church—who do but little work in the church. Such may fail to find an entrance into the everlasting kingdom of God. The busy bee is a busy worker, but the drone does its buzzing around the hive, and, if not careful, will be thrown out of the cell. That lazy professor, who will not work, will be shoved into outer darkness.

Goshen, Ind.

FOR OR AGAINST CHRIST,—WHICH?

BY J. A. BUFFENMYER.

IN talking about closing a Sunday school for the winter, a brother said, "I am not on any side."

Christ says in Luke 11:23, "He that is not with me is against me; and he that gathereth not with me scattereth."

It seems to me this is very plain and simple. If I am not in favor of Sunday school, I am against it. If I am not against tobacco I am in favor of it. If I am not against the liquor traffic, I am in favor of it, etc. Brother, sister, let us get to the front of the fight, take a stand for Christ and ours shall be the victory!

Rheems, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 24, 1909.

IN THE SCHOOL OF CHRIST.

Lesson II. Matt. 5: 6-9.

I. **"Blessed . . . they that hunger . . . after righteousness"** (v. 6). Righteousness is the nourishment. "Christ is made unto us righteousness" (1 Cor. 1: 30). But we must hunger for it. The promise to the hungry is, "They shall be filled" (v. 6). They shall be filled with that for which they hunger (Psa. 42: 2; 145: 19; Isa. 65: 13; John 6: 27).

II. **"Blessed are the merciful"** (v. 7)—who have love to the needy, to the troubled, to the sinful. Such give the Gospel to the heathen, as well as food to the hungry. "Shall obtain mercy,"—mercy is purchased at the price of mercy itself, because like begets like. Matt. 18: 33; Prov. 19: 17; 2 Tim. 1: 16; Heb. 6: 10.

III. **"Blessed are the pure in heart"** (v. 8)—not mixed with evil; honey without wax (Psa. 24: 4; 1 Tim. 1: 5; 2 Tim. 2: 22). "Shall see God" (Heb. 12: 14; 1 John 3: 2, 3). The pure can see a pure God. The impure and bad cannot even see him, much less enjoy him (Isa. 48: 22; 57: 21).

IV. **"Blessed are the peacemakers"** (v. 9)—active promoters of peace in the world and in the church, reconciling men to God. The "Prince of Peace" (Isa. 9: 6) was the great Peacemaker, "through the blood of his cross" (Col. 1: 20; Rom. 5: 1). "Shall be called the children of God,"—"heirs of God" (Rom. 8: 17)—of his home, his joy, his love (1 John 3: 1).

PRAYER MEETING

For Week Beginning October 24, 1909.

SPIRIT-FILLED CHRISTIANS.

2 Peter 1: 5-8.

1. Faith Comes Through the Word.—"Faith cometh through hearing, and hearing by the Word of God" (Rom. 10: 17). A God-given faith comes through the God-given Word, and rests in the God-given Christ. Faith has no being apart from the Word, and no blessing either. The world's maxim is, "Seeing is believing" (Mark 15: 32), but faith's axiom is "Believing is seeing" (2 Cor. 4: 17, 18).

2. Joy Comes Through Faith.—"Joy and peace in believing" (Rom. 15: 13). Joy is God-given in its source (Psa. 43: 4); strength-imparting in its blessing (Neh. 8: 10). It is fruit-bearing (John 15: 11); empowered by the Spirit (Rom. 14: 17; Gal. 5: 22); brightened by the fire of persecution (Acts 5: 41; 13: 52). See to it that the wire of faith is in active connection with the main office,—the Lord himself (Philpp. 4: 1).

3. Patience Comes Through Trial.—"Tribulation worketh patience" (Rom. 5: 3). The patience here referred to is not sullen indifference but calm endurance. It means to hold out under pressure, and in faithful continuance under trial. Patience is the evidence of spiritual life (Luke 8: 15); the badge of love (1 Cor. 13: 7); the sign of the Spirit's strengthening (Col. 1: 11); the essential in the Christian race (Heb. 12: 1); the acceptable offering (1 Peter 2: 20).

4. Power Comes Through Prayer.—"Tarry . . . until ye be clothed with power" (Luke 24: 49, R. V.). Upper-room tarrying brought the Spirit's triumphs. If we trace the effects of prayer through the Acts, we find it was the inceptor of Pentecost (1: 14); the obtainer of renewed blessing (4: 31); the bringer of salvation (10: 31); the opener of prison (12: 5); the introducer to missions (13: 3); the comforter in sorrow (20: 36). Prayer is not to be gauged by feeling, but by faithfulness; not by words, but by worth; not by seeming effects, but by sanctified experience.

HOME AND FAMILY

SOMEBODY ELSE.

There's always somebody else, my dears,
Who grieves when a child is bad;
Somebody watches the smiles or tears
Of each little lass or lad;
If your foreheads frown but a little while,
Somebody else is sad,
And whenever your sunny faces smile,
Somebody else is glad!

—Selected.

PRAYER.

BY IDA M. HELM.

THE Christian may well ask, "How can I carry out the holy, pure precepts and ordinances given by my blessed Lord in love?" Jesus commands us to go to God in prayer. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." We must ask for what we wish, seek for what we miss, and knock to gain admittance to that from which we feel we are shut out. Jesus declares it shall be given us. But we must have a true, honest purpose to make the best use of that which we receive. "But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed." The doubting one shall not receive things specially granted in answer to prayer. This was the experience of wavering Israel, when they were undecided whether to be altogether on the Lord's side. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." James 4:3. "For let not that man think that he shall receive anything." James 1:7.

Paul, when writing to the Philippians, says, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." We should keep nothing back as being too great or too small for God's notice and consideration. We should give thanksgiving to God for every event in life, whether it be prosperity or adversity. When Paul and Silas were in the innermost prison at Philippi, they prayed and sang hymns to God. They were not filled with anxiety and troubled because of their imprisonment, for they trusted God implicitly, and God was with them.

In our weakness and infirmity we are invited to come to God and he will be our helper. "The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for *us* with groanings which cannot be uttered." Rom. 8:26. One reason why we know not what we should pray for, as we ought, is because of the dimness of our spiritual vision, while dwelling in these earthly tabernacles, and walking by faith, not by sight. Another reason is because of the many different ideas and desires that arise from the passing objects of sense, and appeal to us. Under these conditions an uncertainty, as to the fitness of our frame of mind, and whether our petitions are pleasing to God, arises in our hearts. "As we struggle to express in articulate language the desire of our hearts, and find that our deepest emotions are the most inexpressible, we 'groan' under this felt inability. But not in vain are these groanings. For the 'Spirit himself' is in them, giving to the emotions which himself has kindled, the only language of which they are capable, so that, though on our part they are the fruits of impotence to utter what we feel, they are, at the same time, the intercession of the Spirit in our behalf."

"The effectual, fervent prayer of a righteous man availeth much." James 5:16. The righteous are those who show their faith by their works, who, in their daily life, walk uprightly and are careful to avoid faults and guilt in themselves. Their prayers are of sufficient effectiveness to gain the end which it was designed to accomplish. Sometimes the answers to our prayers are different from our petitions. God knows what is best for us and he always answers our prayers in love, and gives us what it is best for us to have. Paul said, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." 2 Cor. 12:7-9.

Self-exaltation hinders us from receiving answers to our prayers. It must be a dangerous thing, since it required a restraint to be laid on the apostle, to keep him from becoming exalted. Three times he prayed to God that his "thorn in the flesh" might depart. It seems he received no answer to his first and second prayers. To the third prayer he received an answer different from what his desire had been. The answer which came "satisfied his faith and led him to bow his will to God's will."

When we come to the forgiving God, we must come with a forgiving spirit. "And forgive us our debts as we forgive our debtors," is the fifth petition in the model prayer. We cannot reasonably expect to be the object of God's forgiveness if we have an unforgiving spirit toward our fellow-beings. "God sees his own image reflected in his forgiving children; but to ask God for what we refuse to men is to insult him." We must actually forgive, if we would be prepared to stand before the Great Heart Searcher on that day of admission into the kingdom of God.

"Not my will but thine be done." Luke 22:42. This was the submissive prayer of our Savior. "I will suffer, I will drink the cup of death if it is my Father's way. Thy will be done." The same absolute submissiveness to our Father's will, that filled the soul of Jesus, must we have when we come before God with our petitions.

The prayers of saints ascend to heaven as sweet incense and are treasured there. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Rev. 5:8.

The employment of these heavenly beings is to praise God, hence they all have harps. We have the blessed privilege of praying to God. We have the assurance that our prayers are heard in heaven and that our Father gives us the very best things in answer to prayer. What a wonderful incentive we have to pray!

Ashland, Ohio.

INTEMPERANCE IN DRESS.

BY G. E. YODER.

TAILORS, as well as merchants who make a specialty of clothing, are now bringing to the attention of the people the autumn and winter styles. Some of the merchants have gone so far as to have society leaders meet them on certain days, at which time the "latest" is thoroughly explained to the people free (?). Sober-minded men and women go, possibly, because it is free, but, as a rule, their minds become so intoxicated with the "latest," that they yield to fashion's stern demands and discard their good suit which only yesterday was in first-class condition.

This evil seems to be growing. We need an "Anti-Fashion-League," to overcome intemperance in dress, as much so as we need the "Anti-Saloon League" to overcome intemperance in intoxicating drink. But the thing that we need *most* is a church (and that Jesus Christ's) that unitedly stands as the "light of the world" and the "salt of the earth" on all points of intemperance. If the church falls on a level with the worldly-minded, and hides her light under the bushel of fashion's follies, whence shall the world receive light to see its intoxicated state? If the church loses her savor, from whence, then, shall the earth be salted?

Since Jesus has made us that city which cannot be hid, why hesitate, or in any way weaken ourselves, in holding up before the world plain living and the simple life, and removing care and trouble, as well as a great load of iniquity from thousands of homes? Yes, why not glorify God by having our sisters call a conference in the interests of these time-honored gospel principles? This may prove an excellent opportunity to teach some of the superior styles of adornment of the kingdom of God, such as: "The hidden man of the heart," "A meek and quiet spirit," "Shamefacedness and sobriety," "Humility," "Purity," "Righteousness," etc. The Lord only knows how many minds might be renewed. May the church send out rays of light with such exceeding brightness that wicked Paris may be eclipsed and put to shame.

O church, thou art the city
On temperance's lofty height;
Which sends into this darkened world
That true and marvelous light.

Meyersdale, Pa.

WHICH HEAVEN DO YOU PREFER?

BUT who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess of be called of God to lead the people to heaven have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a dinner of greens. That was a costly morsel for him. But now men sell out "cheap for cash or produce." Churches that were once powerful for good are now well-nigh lost in form and fashions. We may shut our eyes and wink and whine, and cry old fogy, and grandfather, and Moses and Aaron, and all that, but the fact is before us—pride, fashion and extravagance are eating the very life out of many of the heretofore best congregations in the land.

The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of paradise, and Lucifer out of heaven." And it will shut many more out of heaven who are now prominent in the church. Neither death nor the grave will change the character of any one.

The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their taste at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I should die and go to heaven, should I wear my *moire antique* dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—*Bishop Weaver.*

SISTERS' AID SOCIETIES

GLENN, CALIFORNIA.

The sisters of the Chico Mission met and organized an aid society, with Sister McDade president, and Sister Maud Feightner secretary and treasurer. There were six present at the organization. We meet once each week. Though few in number we are not discouraged, for a few faithful hands may accomplish much if they are only willing to do so. And why should we not be willing to give not only our Sabbath, but also one of our work days for his cause?—Maud E. Feightner, Glenn, Cal., Sept. 20.

MIDDLETOWN, INDIANA.

The sisters' aid society of the Upper Fall Creek church met Aug. 26, 1909, to reorganize and elect officers for the coming six months. Sister Rebecca Pannell was chosen president; Sister Lavina Miller, vice-president; Sister Ann Conn, treasurer; the writer, secretary. Our meetings have been held every two weeks, at the Home. We have made bonnets, aprons, prayer coverings, comforters and quilts. The average attendance was nine, and the average collection $1.08. We furnished dinner for one public sale, which amounted to $23.63. We paid for church property fence $23.87, and $4.90 for other expenses. Balance in the treasury, $59. 84.—Lulu McWilliams, R. D. 2, Middletown, Ind., Sept. 27.

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The announcements this week will be found on page 661.

Until next May the address of Bro. Jacob Witmore will be El Centro, Imperial County, Cal.

Dedication services of the new house in the Tippecanoe congregation, Ind., are to be held early in November.

Bro. Wm. Lampin is booked for a series of meetings in the McPherson church, Kans., commencing Nov. 28.

It is now settled that the next Annual Meeting will be held at Winona Lake, Ind., beginning Tuesday morning, May 17.

At the Conference of 1910 Bro. A. C. Wieand is to represent Northern Illinois and Wisconsin on the Standing Committee.

Bro. Geo. L. Studebaker did some evangelistic work in the Freeburg congregation, Ohio, and five were born into the kingdom.

Bro. C. S. Garber, of St. Joseph, Mo., is with the members of the Springfield church, Ind., in a series of meetings, which began Oct. 8.

The ministerial meeting for Tennessee will be held in the Pleasant Hill church Oct. 29 and 30. An interesting program has been prepared.

Faithful efforts of the Sunday-school workers seem to have been instrumental in the five recent accessions to the Troutville church, Va.

The earnest labors of Bro. H. S. Replogle, of Elderton, Pa., in a recent revival effort at Glade Run, Pa., resulted in sixteen additions to the church.

Bro. H. C. Early is booked for a series of meetings in the Quemahoning church, Pa., to commence Oct. 17 and continue until the time of their feast, Nov. 2.

The American Bible Society has just received $654,000 through the will of a wealthy resident of Long Island. It is a large gift, worthily bestowed.

The Des Moines City Mission, Iowa, has arranged for a series of meetings, to begin Nov. 7, and to be conducted by Bro. Moses Deardorff, of Yale, Iowa.

A congregation was recently organized at Hollidaysburg, Pa. The membership is small, but the outlook for a strong church in the future is encouraging.

At the late district meeting of Northern Iowa, Southern Minnesota and South Dakota, Bro. A. P. Blough was chosen a member of the Standing Committee.

Bro. Ezra Fike, of Eglon, W. Va., has been holding meetings, recently, at the Mallow schoolhouse, Timber Ridge congregation, W. Va., during which five made the good choice.

The Upper Canowago church, Pa., rejoices because of six additions to the fold. Bro. Adam Hollinger labored acceptably for them in a series of meetings at the Trostle house.

An interesting biography of Bro. John W. Diehl, of Panora, Iowa, who passed from labor to reward Sept. 20, has been prepared by Bro. J. D. Haughtelin, and will appear next week.

The members of the Hevner church W. Va., are rejoicing over seven souls added to their number during the recent series of meetings, conducted by Bro. A. C. Miller, of Grottoes, Va.

Eighteen accessions to the Pyrmont church, Ind., are the fruits of a revival conducted by Bro. C. S. Garber, of St. Joseph, Mo. The meetings closed Oct. 3 with excellent interest.

Those who purpose attending the district meeting of Northwestern Kansas and Northern Colorado, at Portis, Kans., Oct. 21, will find an important notice among the Kansas notes.

An interesting series of meetings, in the country house of the Bachelor Run congregation, Ind., closed Oct. 3 with five accessions. Bro. I. D. Heckman, of Cerro Gordo, Ill., did the preaching.

Bro. A. J. Smith is holding a series of meetings in the South Beatrice church, Nebr. He reports large congregations and excellent interest. So far eight have been baptized and one reclaimed.

Bro. John Calvin Bright, of Dayton, Ohio, who is here attending the meeting of the Educational Board, preached for us last Monday evening. His discourse was listened to with a good deal of interest.

Bro. A. G. Crosswhite, of Flora, Ind., reached Elgin last Saturday, and was with us in our Sunday services. He is a member of the Educational Board, and met with the Board on Tuesday morning.

Bro. J. D. Haughtelin and wife, of Panora, Iowa, have returned from their trip to North Dakota much benefited in health. During their tour they visited the Salem and Snyder Lake churches of that State.

Bro. D. J. Lichty and wife, of India, are spending some days in Elgin. Bro. Lichty gave us a good talk last Sunday morning on the church and its separation from the world. In the evening he talked on India.

This week we have the meeting of three committees here in Elgin, which brings into our midst about a dozen elders, all men of standing and influence. Of these meetings we may have something to say next week.

We are informed that Bro. Jacob Coppock, of Tippecanoe City, Ind., is now in Girard, Ill., earnestly engaged in a series of meetings. So far there have been four accessions and there are excellent prospects for more.

Are you praying for a revival of religion? If so, do not think of the many things that *others* ought to do. Draw a circle about yourself and say, "Lord, begin right here!" Then pray till you get the promised blessing.

Sept. 25 a series of meetings was started in the Berlin house of the Garrett church, Pa. Bro. L. F. Holsinger, of New Enterprise, Pa., proclaimed the Word. Eight, in all, made the good confession, two of them belonging to the territory of the Beachdale church.

The members of the Roann church, Ind., report a season of refreshing meetings, conducted by Bro. J. D. Mishler, of the Spring Creek church. Up to Oct. 4 eighteen were made willing to take up the cross, and unite with the church by baptism. Three more are to be baptized later on.

At the district meeting of Northern Indiana, held in the English Prairie church Oct. 7, of which Bro. S. F. Sanger was moderator, Bro. Lafayette Steele, reading clerk, and Bro. M. Clyde Horst, writing clerk, Brethren Eli Roose and Daniel Wysong were chosen to represent the District on the Standing Committee for 1910. The Annual Meeting will be at Winona Lake. The following constitute the committee of arrangements: W. R. Deeter, Milford; C. M. Wenger, South Bend; Frank Kreider, Goshen; S. F. Sanger, South Bend; Henry Wysong, Nappanee.

Occasionally we find a man who does not believe in missions. Let him remember that he is, in that respect, in perfect accord with the adversary of souls. He does not believe in missions either; they are not in his line.

Bro. James M. Mohler writes us that Bro. J. G. Royer has been doing some fine evangelistic work at Leeton, Mo. He says he is made to wonder why some of our aged ministers think that they are too old to do good work. He is sure that Bro. Royer has not yet outlived his usefulness.

Bro. C. W. Guthrie is now in a meeting at the Roxbury church, Pa. Next week he enters Elizabethtown College, where he expects to remain the rest of the school year. He is taking special work in the Bible course, with a view of preparing himself more fully for the work of the ministry.

The rally day exercises of the Elgin Sunday school, Oct. 3, were not only interesting but showed that the school is wide-awake and in a most flourishing condition. There was an attendance of 243 and a collection of $29. Compared with the small beginning, ten years ago, the growth is most encouraging. The school also enjoys the unique distinction of being the only one in the city whose average attendance, by far, exceeds the enrollment of church membership.

A very spiritual love feast was held in Chicago last Sunday evening, Bro. Galen B. Royer officiating. At the close of the feast an election was held for two ministers, and Brethren Chas. Eisenbise and Frank Byer were chosen. The church also decided that Bro. G. M. Lauver should be set apart to the eldership, and the ordination immediately followed. Bro. A. C. Wieand's wife was also received as his helpmate in the eldership. All of this made a good deal of work for one evening.

A Pentecostal revival was recently experienced by the members at Rileyville, Va., when Bro. George W. Flory, of Bridgewater, Va., held an interesting series of twenty-four meetings. There are but twenty-five members in the place, but the interest aroused in the community was so great that not all could be accommodated inside the house. One hundred and one made the good choice, seventy-four of whom have already been baptized. Not often do we hear of a church whose membership is more than quadrupled by the accessions at a single series of meetings.

We suggest that the clerks of district meetings do not wait for months before printing and distributing the Minutes of their respective meetings. Matters of this sort should be attended to without delay. Then, as soon as a district meeting is over, let us have a report of it for publication. The clerk of the meeting should prepare this report, or see that some one else does it. Among other things, do not fail to give the name of the elder chosen to represent the District on the Standing Committee. When the Minutes are printed, we should have two copies, with the queries intended for Annual Meeting marked. But send copies of Minutes whether they contain any business for the Conference or not.

Many of our readers will learn with deep regret of the illness of our old friend, Mr. Max Bass, so well and favorably known amongst us. Since 1893, when he first began colonizing the Northwest, he has been a constant attendant at our Annual Conferences, and souvenirs which he gave out at Lincoln, Nebraska, in 1901, are to be found in many homes in our Brotherhood. Mr. Bass had unlimited confidence in the agricultural possibilities of the Northwest, and of North Dakota in particular, and he induced many of our people to settle in that State. The outcome has more than justified his good judgment. A great wheat-growing territory has been developed, and happy, prosperous homes have resulted. We also have one among the most active and prosperous State Districts in the West, in North Dakota and Canada, as the result of his work in colonization. From many homes and hearts will go up a fervent prayer that the means used for his recovery may be blessed of God, and that our genial friend may be fully restored to health again.

Some interesting meetings at Antioch, W. Va., closed Sept. 10. Bro. Emra T. Fike did the preaching. Nineteen were enrolled with the believers.

A correspondent says more helpers are needed in the great fields of Tennessee, where the Brethren have been working for more than one hundred years. It would be a good idea if some of the active ministers from Virginia, Maryland, Pennsylvania and other States would visit different parts of Tennessee and the Carolina States, and help the Brethren fully to occupy the fields that are now ready for the harvest. It is good to work the Northern and Western fields, as we have been doing, but the South should not be neglected. There are also other parts of the South where evangelistic help would be greatly appreciated.

Here is what a brother at McCune, Kans., has to say about the Messenger: "I just read the last Messenger and in the items I see what a number of patrons say. I endorse it all, have believed it for a long time and told it in public that our church paper is one of the very best if not the best paper published in the United States, if not in the world. And if we are sincere and believe it, why not show it in a more substantial way than words?" He shows his faith by his works, and has a copy of the paper sent to an address he gives. Great good might be accomplished if those who take the Messenger would tell others about its value, and ask them to subscribe. If they will not subscribe, have the paper sent to them a while at any rate.

A brother, who is much interested in the Messenger, suggests a little improvement in the writing of church reports. He thinks that it is needless to say that the business at the council meeting was "transacted harmoniously" or "passed off pleasantly," etc. That is a matter taken for granted. It would not be commendable to have a council, characterized by bitterness and ill feeling, and even if such were actually the case, we would certainly not wish to have it known. Then, again, the matter of reporting love feasts. Our brother suggests that it is of little interest to say, "There was good order and attention," etc. That is always to be expected at a properly-conducted love feast, and it is to be hoped we have none of the other kind. Perhaps, if we were to apply more brevity to all our church reports, it would tend to make them more interesting.

THE YELLOW CREEK MEETINGS.

Last week we spent nearly three days in the Yellow Creek church, this State, attending the elders', ministerial and district meetings of Northern Illinois and Wisconsin. The elders' meeting was held in the afternoon of Oct. 4, and was only fairly well attended, but the spirit of the meeting was all that could have been desired. Several ordinations were recommended, and these will be attended to in due time. Some advice was given to elders who felt that they needed some aid from their coworkers of knowledge and experience.

These meetings are certainly helpful to elders, and it is unfortunate that they cannot be attended by all those in the District. We can hardly see how those having charge of churches can afford to deny themselves such helpful blessings. Somehow we are impressed with the thought that the pastors and elders, who meet often with their colaborers, counsel with them, and gather inspiration from personal contact with men of faith and zeal, can feed and care for their flocks only the better because of the helpful experiences. We all felt the need of more time, though nearly a half day was devoted to business presented for consideration.

The next day the ministerial meeting convened, with Bro. D. D. Culler presiding, he having been chosen at the previous meeting. He makes a good presiding officer, keeps the points under consideration clearly before the meeting, and holds the speakers to their subjects, as well as keeps them within the limits of the time assigned.

The attendance upon the part of the ministers was much better than was expected. Of the one hundred and three ministers in the District, forty-three were present. At least half of the absent ones should have been there. We are sure that what was said would have done them good, and prepared them only the better for their work as preachers. By remaining away they missed much, and those who mean to stand in the front ranks of active and efficient workers cannot afford to miss many appointments of this sort.

Four topics were discussed in the forenoon and five in the afternoon, and there was not a moment's lull in the interest and the spirit of the meeting. There was something uplifting in the very first talk, and this helpful feature continued.

Pastoral work, as seen by the pastor, the laity, as well as the elder in charge, was quite fully considered. One speaker said we do not see as much of that kind of work as we would like to see, and yet it had been suggested to him that the members, as a rule, see fully as much as they pay for. But with us the best method of doing this kind of work among our people is one of the unsolved problems.

The need of more evangelistic work was discussed more pointedly than any other question before the meeting. Some think that we may possibly be sweeping members into the church faster than they are being converted. The superficial and sensational in revivals received some needed criticism, but all felt the need of more well-directed evangelistic efforts. It was wisely suggested that it might be good to infuse more of the evangelistic spirit into all of our ministers, Sunday-school superintendents, as well as into all the Sunday-school teachers. The importance of infusing the same spirit into all the families where there are members received encouragement.

The importance of a reading course for our ministers, as well as the kind of books that preachers should read, led up to the appointing of a committee, consisting of Brethren A. C. Wieand, M. W. Emmert and Galen B. Royer, to consider the subject and recommend a course of reading for the ministers of our State District. The need of such a course seems to be keenly felt by many of our preachers.

We, of course, cannot be expected to name all the topics considered, nor can we take space to name any of the good, appropriate and keen points made. At the close of the meeting several of those present told of the helpful thoughts they had noted, and one brother read a list of the good points he had entered in his note book for his congregation, it being his purpose to devote a service to telling his people of the good things heard and realized at this meeting. It would be a splendid idea if all those who attend a ministerial meeting would carry home to their respective congregations the good lessons received.

By ballot the following were chosen to constitute the committee on programs for the next meeting: Brethren Olin Shaw, O. D. Buck and J. H. B. Williams. Suitable resolutions were passed in behalf of four ministers who died during the year.

In the evening Bro. D. L. Miller delivered a splendid address to the ministers. He had a large audience, and his talk made a very noticeable impression. It was just such a talk as should be given at all the ministerial meetings in the Brotherhood. With this service the ministerial meeting for 1909 ended and, taking the meeting all through, it was a good one, probably one of the very best held in the District.

The next morning, Oct. 6, with Bro. Galen B. Royer, the retiring moderator, presiding, the district meeting was organized by electing Bro. John Heckman, moderator, Bro. I. B. Trout, reading clerk, and Bro. J. E. Miller, writing clerk. The roll call showed twenty-three churches, represented by forty-three delegates, and one by letter. Two new congregations, viz., Willard and Cloverdale, both of Wisconsin, were added to the list, making twenty-eight churches for the District.

The District Mission Board presented brief reports from nine mission points, where a good work is being done, and where sixty-five have been added to the fold. For mission work next year, an appropriation of $2,700 was authorized.

The trustees of the Old People's and Orphans' Home made a splendid report. The Home has now become self-supporting. Recently it came in possession of two hundred acres of valuable land in Livingston County, the same being willed to the Home by Henry Boyd. The meeting decided that the trustees should arrange for an Orphanage department, where orphans may be received and cared for.

Mount Morris College, which now belongs to the District, also made a good report. It is proposed to procure land and open up a regular agricultural department, to be conducted by the State Agricultural University. Here experiments in the interest of the farmer will be carried on, and here the boys from the farms will find opportunities of learning much that will be found of great benefit to them in after life. At this meeting pledges were taken for a part of the land, and pledges for the rest will doubtless be taken soon.

A few queries were considered and disposed of. One called for a temperance committee, which was granted and Brethren C. C. Price, V. C. Finnell and D. D. Culler were chosen to constitute the committee. It was decided that hereafter the churches taking the district, ministerial, Sunday-school and Christian Workers' meetings may charge enough for meals to make the meetings self-supporting. Special attention is also to be given to the educational interests of the District, by the churches holding one service each year, in which education in general, and Mount Morris in particular, shall be discussed. Efforts will also be made to increase the endowment funds.

Only a few appointments were made; the most of those in office will hold over until the meeting of 1910. This is found necessary in order to adjust conditions to the short year, caused by a change in the time of holding the district meeting.

The next meeting will be held in the Hickory Grove congregation. Bro. A. C. Wieand will represent the District on the Standing Committee, Bro. Galen B. Royer being alternate. No papers were sent to the Annual Meeting. The meeting closed at 12:20, and inside of a few hours we were all on our way home. We always have good district meetings in Northern Illinois, but this was one of the very best that we ever had. The spirit of the gathering was of a very high order, while the manner of disposing of the business was in keeping with the best of methods.

The weather was fine, and the attention given visitors, by the members and friends, could hardly be surpassed. They took hold of the meeting with the intention of making it pleasant for those attending, and succeeded most admirably. Everything was well planned, and each person seemed to understand his business and attend to it. Such hospitality is certainly to be admired. While the meeting is said to have proved a blessing to the community, it may be well to note that the consideration shown the visitors proved a decided inspiration to them. Meetings of this sort are worth much to any State District, and as a bond of union, their value cannot be overestimated.

"IT."

We have been, in a few instances, accused of using too large subjects in our writing, and people may be right about it. So, on the present occasion, we will be able to please this class of readers, as far as length of text is concerned, at least. Some people like long texts and short sermons, because, say they, the text is the "*it*" of the discourse. Others are glad for short texts, because from short texts they expect short sermons. But, as this is not always the outcome, we must resort to other standards by which to get our measurements of things as to shortness and length. Some words and sentences are much more full and suggestive than others. The same is true of the things represented by the little word "it." It may represent the smallest, the most insignificant insect that exists on the smallest seed that grows. Again it is used to designate the largest thing of which the mind can conceive.

After God had created the heavens and the earth, and saw it he said that it was good. The human tongue is a little member, yet it is said to be one of the things that cannot be tamed. The "North Pole," as a point on this earth of ours, has been sought after for centuries, and has at last been located, but lo, what a fuss its finding has enkindled! The little word "it" represents this pole, and it represents all the wrangling we have had about it. It is the "it" of the world to-

day. As small as it is in size, conception and value, it is large enough to command, by virtue of its discovery, the attention of the civilized world. And yet the "it," that represents the little cricket, which, by its chimney-corner song announces that fall is here, is of more real importance to human society than is the discovery of the North Pole.

The word "it," of late, has gained a new interpretation,—a new discovery has been made. But as to who made the discovery, there is no question. There is no copyright on just how it was discovered, neither is there any wrangle as to whether or not there shall be a book written on the discovery. The use of it, in its new interpretation, is really very peculiar, as it is governed, in its application, by no rules of grammar or even of common sense. When men or women take to themselves any special phase of smartness, or assume a phase of wisdom above their fellows, it is said of them: "He thinks that he is 'it'," or, "She thinks that she is 'it'." Or when something of considerable importance has been discovered that has awakened the special interest of the general public, it becomes the "it" of the day.

Not long since we heard it said of one of our ministers, who preached a sermon that was out of the ordinary, in some of its presentations: "He thinks it was the 'it'." This application of the word started us on a new line of thought,—on the appropriateness of applying, to quite a number of the sermons preached, this short word, "it," giving to it its new interpretation. Instead of going up to our brother, after delivering his sermon and saying: "I enjoyed your sermon; it was very interesting," as is our habit, how would it do to say to him: "My dear brother, I enjoyed your sermon. It was the 'it'"? It seems to us, considering the interpretation which the word has been given, that, using it in this sense, would be appropriate and sufficiently encouraging to the speaker, and, at the same time be noncommittal on the part of the one giving the commendation as to the real merits of the sermon in its timely application to the hearers.

In making these suggestions it is not our purpose to discourage anyone in giving commendation and proper encouragement to our ministers, because it is eminently proper that we should do so, but it should be done in a way that will not do violence to our own convictions. In using our little word "it," with its new version, we can do this because of the infinitude of meanings that can be given to it and taken from it.

It may seem to be a very harmless thing, on our part, to say to another, because of habit, for their encouragement, things that we don't quite mean, especially when the purpose is considered. But, harmless as it may seem, if it is felt that what we say is a prevarication, it reacts on the hearer in a way that it would be better to leave it unsaid.

Of course, this does not mean that commendations are always empty. Indeed, we believe that they are seldom so. But it is the exceptional times that we are thinking about, because the "exceptionals" need our consideration most. They are our hardest cases to deal with, while endeavoring to be honest with ourselves and honest with the person whom we wish to encourage and benefit.

While ministers are not always the best judges of their own efforts, we must not forget that they have a very clear consciousness as to whether or not their efforts have been a success. To tell a man that he has preached a very excellent sermon, when, down deep in his own heart, he feels and knows that he has made a miserable failure, is to him neither comforting nor encouraging.

In all these things we should be sincere and say only that which we believe to be for the real good of others, rather than that which we may think is expected of us. Nothing makes a child of God feel better than to know that his brethren are candid and honest with him. Implicit confidence in men and women is made only in this way. Indeed, there are those who are hungering and thirsting after friends and companions of this kind. "A penny for your thoughts," at times, is no empty saying. Indeed, there are times when we would almost give all we possess to know what our friends really think of us. Be honest. That is the "it" of life.

H. B. B.

ONE SPOKE IN THE WHEEL.

Speaking of blackboard hints, in order to represent the church, a recent issue of the *Christian Herald* says:

Draw a wheel on the blackboard. The wheel represents the Church. The hub is Christ, the spokes are the different denominations into which the Church is now divided, so many that we wonder sometimes if they can be one body in Christ. It is said that there are one hundred and fifty-three denominations in the United States; how we should have to increase the spokes in the wheel picture! But this is true—the nearer the spokes are to the hub, the closer they are together. And so, the nearer Christians live to Christ, the closer together are the churches in love and sympathy.

If this way of representing the church is considered proper, then in the time of the apostles there was but one spoke in the wheel, if it be lawful to call the primitive church a spoke. In Eph. 4: 4 Paul tells us: "There is one body." We are told elsewhere that Jesus is the head of this one body. In the time of the apostles, the Christian people were not divided up into different denominations. There were different congregations, but only one body. For all these congregations there was one Lord, one faith and one baptism. To be in fellowship with one congregation meant fellowship with all others, so far as occasions made it convenient. There was not one form of worship at Samaria, and another at Antioch. No one heard of sprinkling as baptism at Corinth, pouring at Antioch, single immersion at Samaria, and trine immersion at Jerusalem. There was one baptism for all converts, and this was "into the name of the Father, and of the Son, and of the Holy Ghost."

The different congregations did not differ regarding the services at the time of the love feast. The practice was the same, for, during the times of the apostles, professed Christians did not attempt to improve (?) on the teachings of the inspired men of God. Denominations came into existence later, and if the spokes of a wheel are to represent the different denominations, it might be well to state that the spokes were added one at a time, and that the wheel has been a long while in forming. In fact, this wheel method is a very poor way of representing the church of Christ on earth. It is misleading. If we are to have a wheel, by which to represent the church, let us say that the spokes represent so many congregations of the same body, and that, in faith and practice, the different congregations should resemble each other fully as much as do the different spokes of a well-formed wheel.

LOST SHEEP OF THE CHURCH.

From an erring brother, whose educational advantages have been splendid, we have a very touching letter. The man has made a mistake. The church found it necessary to deal with him, and how he is treated coolly, so he says, by all who come in contact with him. Old friends shun him. Occasionally there is a cold, indifferent greeting, but not even one sympathetic glance comes his way. Not one encouraging word is heard and not a soul ventures to extend a helping hand. Though fallen, no one attempts to help him up again. He has slipped, yet there is no one trying to have his feet replaced on the firm rock, Christ Jesus. He is looked upon as a lost sheep, with no earthly shepherd to look after the interest of his soul. The ninety and nine are safe in the fold, all enjoying the society and confidence of each other, while the one, though he feels his mistake keenly, sees no friend coming in search of him.

He longs for a helping hand and a sympathizing heart. He has need of the Good Shepherd who left the ninety and nine and went in search of the lost sheep, and is wondering if, in this broad land, there are any more shepherds of that kind. He is wondering if he must continue the rest of life's journey without any one to care for his soul. He knows he has done wrong, but is there no balm in Gilead for the soul that has been made sick by sin?

This erring brother may not be the only member who has been set aside because of his mistakes, and shunned as though he had no soul to save. We are wondering how many of us have the spirit of the Master, who thought it not beneath his calling to go in search of the lost sheep of the house of Israel? Are there not many lost sheep, even in our day, who need the love and concern of a real shepherd? They are the lost sheep of the church, and though they may have made mistakes, it is just as much our duty to help them as it is to seek the salvation of those who have never named the name of Jesus.

FAULT-FINDING.

There is coming to our desk a paper that finds fault with about every form of government in existence, is not pleased with any of the conditions of society, but promises most any reform, should things be placed on the basis it suggests. It so happens that the methods proposed have never been tested, and it also happens that the paper in question never tells just how the proposed and greatly-improved conditions are to be brought about. Both in the church and out of it are those who would like to upset everything in general, and introduce untried methods, and then they censure severely those who do not happen to accept their ideas. Every church has men whose heads are full of untried and untested schemes that they would like to see put into operation. As a rule, men of this kind are more visionary than practical. They would, at one bound, change the whole policy of a church, make it all over, and have it stand before the world as something entirely different from what it is. The idea of a gradual growth in church development never occurs to them. The change, though untried, must be endorsed and new conditions be brought about at once. Such men irritate, find fault, and cause friction, but they seldom produce lasting results. It is not the fault-finder that we are needing, but the man who can so remedy defects as to bring about the desired conditions. This cannot be accomplished by dreamers. It must be done by practical men,—men who have a reputation for doing things.

LIBERALITY WITHOUT EXAMPLE.

We once heard of an elder, whose flock in some way, without his aid, however, became very much stirred up over the importance of spreading the Gospel, and contributed very liberally in support of mission work, but it was noticed that the elder himself, though a man of wealth, gave not one dollar. What was contributed by his church was given in spite of his indifference to the important work. This particular act upon his part lowered him considerably in the estimation of his own people, and while they said nothing, they felt keenly that their elder was not setting the kind of an example that the overseer of a church should set. Had all of his members been like himself, not one dollar would have been contributed for the support of the Lord's work. No one likes to mention a condition of this sort. No one cares to say that which is so uncomplimentary, and yet there ought to be some way of reaching men who pose as leaders, and refuse to lead the Lord's people into the green and helpful pastures of liberal giving. We sometimes wonder if the sin of covetousness is not getting a very strong hold on some of the members and officers of the church. In the sight of the Lord, covetousness is a great sin,—great enough to bar one from the kingdom of heaven.

LONG PRAYERS.

Why not talk to the people who make long prayers? When a minister, in a public assembly, prays ten or fifteen minutes, some one ought to remind him of his mistake. In the Scriptures, Matt. 23: 14, long prayers are not approved. The prayers recorded in the Bible are short, and if we, in our devotions, follow the example of good and holy men, we will seldom exceed seven minutes at prayer. When ministers indulge in long prayers, members often refer to the habit in uncomplimentary terms, but this does no good. It is only talk to no purpose. Have a loving talk with those who consume much time in their public prayers and suggest to them that, when before the public, they do not linger too long at the altar. In their private devotion they can pray as long as they may see proper. It would seem that, when alone, the Master prayed for hours, but when in the presence of others his prayers were brief. His example is worthy of consideration.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

Catholics Not to Accept the Bible.

Protestantism, in its insistence upon the distribution and reading of the Bible, presents an attitude entirely opposite to the Roman Catholic teaching. A recently-issued catechism, authorized by papal decree, contains the following:

Question: If a Catholic should be offered a Bible by a Protestant, what should he do?
Answer: He should reject it with horror, and if he may have received it inadvertently, he should immediately throw it into the fire, or give it to the parish priest for destruction.

Just to think that all this prejudice against the best of books is possible in this year of grace, 1909! Strange, indeed, that the millions of Catholics, who may justly lay claim to intelligence, allow themselves to be ruled with a rod of iron, to their own detriment!

The Congo Missionary Trial.

As we have frequently said before, the life of a missionary is seldom one of ease and security, but more likely to be the thorny road of him who does right regardless of consequences. Two American missionaries, W. M. Morrison and W. H. Sheppard, are now on trial at Leopoldville, Africa, for alleged libel against the Congo State authorities. Their offense was nothing worse than simply telling the truth regarding the misrule, cruelty, oppression, and murder of the defenseless native population. They are being tried before Belgian judges, in a Belgian court, whose jurisdiction has been called in question; but the missionaries are defended by one of the most skilled lawyers in King Leopold's realm, Emile Vandervelde, who, as a member of the Belgian Parliament, has been fearless in his criticisms of Congo misgovernment. If the whole truth is permitted to come out at this trial, it may assist in bringing about humane reforms in a region where, according to all accounts, these are sadly and urgently needed.

Why the Empty Churches?

We are told that there is a great difference in church attendance,—comparing Protestants with Catholics throughout the country. This is especially noticeable at places of recreation and pleasure, where people spend their vacations during the hot summer days. Passing a Catholic church during the morning hour for service, throngs of people were seen making their way, apparently eager and interested, into the place of worship. In one case, at least, it is reported that the people could not all get into the little church and had to stand outside. What of the Protestants? There are, probably, three or four times as many of them, in that particular place, as there are Catholics, and yet, in point of attendance, there was a lamentable difference. Scarcely any of the Protestant churches were even half full, and some are said to have been almost empty. Why this difference? Perhaps one reason for the rapid growth among Catholics is to be found in the greater zeal of their membership. This feature is worth thinking about. Probably the church attendance in some congregations of the Church of the Brethren is not what it ought to be. How can we expect to interest outsiders when the membership fails to turn out to the services as fully as they should? It is not only the duty but the privilege of each member,—at all able to do so,—to be present at each service. His obligation, in this respect, is as emphatic as that of the minister. It should be recognized as such more generally.

The Country Church.

Embowered amid the shady trees and green fields of the rural regions, stands the old country church of our fathers. But why "of our fathers"? We are told that the days of the country church are numbered,—that the village, town and city must have the houses of worship, once dotted over the country here and there. Now we do not wish to say one word against building houses in the centers of population. Do so, by all means, but why neglect the country? The fact of the matter is that the country church has not received the attention justly due it. It is not an easy field, and yet there are great opportunities. The country church is a conservator of much that is best in the Church of the Brethren. From it have come the rank and file of our membership today; from it have come our most loyal and consecrated ministers. The bone and sinew of our city mission work is due to the little country church that sent her sons and daughters to the front ranks of the battle. The country church has had a mission and has a mission still. It can do greater things for the country than have ever been done. It can become not only a center of the most beneficial development socially, but may become a center of the highest spiritual development. There is a peculiar element of strength in the country, with its quietude, so soothing to the fevered brow. There is freedom from the traps and pitfalls of the city. There are undreamed of possibilities for service in the humble country church. Thrice blessed is he who can make full use of the wonderful opportunities as they present themselves in rural districts.

A Sermon from the Death Chair.

When a man is sentenced to expiate his crimes against society upon the fateful, electrically-charged death chair, he is quite likely to review his life as one who is facing eternity. The last message of Adolph Bertchey, of New York, is well worth reading and heeding: "I can add but little to what others have said. I would suggest early religious training. It should begin with the lisping of the child, and then continue. The child should be taught the dangers of an environment that is not religious. His associates should be those only that reverence God. Parental responsibility comes in here. As the example set before the child by parents and associates is good or bad, so will the child be. . . . The fruit of early religious training will almost invariably develop into a useful life. Not all of these came into my early life, but of those that did, my one regret is that I did not use them to my advantage." Here is a graphic lesson on the importance of parental training! Coming, as it does, from one who was about to enter the portals of eternity, it should have double weight to arouse us to action.

From Smyrna, Asia Minor.

On my return from the interior, last evening, I found the Messenger of Aug. 28, No. 35. In the editorial columns I noticed especially the article, "An Address to Christian Women." Never before have I been so deeply impressed with the great need of plain attire for both men and women, as I was when I read Adoniram Judson's address.

I just returned from the location of four of the sites of the "Seven Churches of Asia." I found at each place, and along the way, great poverty and distress. Above all I was impressed by the spiritual poverty to which our people in dear, free America are entire strangers, having abundant religious advantages.

And yet, with all our spiritual blessings, just think of the lavish expenditures for carnal gratification. Our millinery bill, last year, was $178,000,000; our jewelry and silverware bill, $700,000,000. Then remember that Asia Minor is but one of the many places from which a cry is continually going up for help.

Three years ago, this fall, when I visited, or tried to visit, the "Seven Churches," I wrote an article for the Missionary Visitor, relative to these churches. These papers found their way into the hands of some people in Reading, Pa., who had cousins living in Philadelphia, Asia Minor. When these papers were sent to that place, the question was frequently asked: "Do the people in America know of our condition? If so, why don't they come to help us?"

The field is open and free to occupy. Who will come? It will not likely be occupied by our own Fraternity unless it is done at a personal sacrifice. But enough is spent by many families at home on superfluous dress, to maintain a missionary in Philadelphia, and this is only one of the hundreds, yea thousands, of places that need help.

I am wondering whether God will continue to bless our country so unprecedentedly as he has hitherto, if this recklessness is to continue! Would it not be better if we could learn the lesson without the chastisement that is often required to instruct us?

Thus far I have had no trouble with the brigands, but I have been in close touch. Yesterday, coming in from Alasheir (Philadelphia), I passed through a place where in the morning nine soldiers were shot by a brigand. These outlaws are now defying the government instead of stealing people, and demanding a ransom. This same band, on another occasion, wounded twenty of the government soldiers. They are desperadoes in every sense of the word.

Tomorrow I go to Laodicea and Ephesus. The Lord willing I start for Jerusalem on Friday evening, Sept. 17.

Sept. 13. W. R. Miller.

Some of China's Young Men.

Some years ago a young man of a distinguished family decided to push the work of education for the young men of Tientsin. By the help of friends he started an independent school. The Government looked at him with a degree of questioning, not knowing whether to stop him or take hold and help him. Many of the older officials were strongly in favor of stopping the school. Still there were friends of the movement and they helped him individually. After he proved himself, the Government took a hand and said, "We want to help." This was great encouragement. The school grew in a wonderful way and began to graduate a lot of fine young men. Still the energetic leader worked away.

About this time the Y. M. C. A. came to Tientsin. This young leader got in touch with that and thought it a good thing. Finally it shook his old faith, and now what was he to do? He faced the question squarely and told the secretary of the Y. M. C. A. his difficulty, and asked advice. The secretary told him to pray. He also gave him good literature and a Bible. This young man did some earnest studying and came out a Christian. But now another difficulty faced him. What was he to do about his school? He, a Christian, could not be the president of a Government school. He at once resigned. The resignation was not accepted. (What do you think of that for Heathen China?) The Government said, "We want you to keep on with the school even if you are a Christian." He told them he was a Christian now and wanted them to get another man. They said, "No, you are good enough."

That same Y. M. C. A. had another young man in touch with its work. This young man was, however, a Christian from a mission school, and had been to America, where he took a degree at Yale. He taught in the night school for the educational part of the Y. M. C. A. The Government saw the work that this young man was doing, and came to him with a big salary, three or four times what the boy was getting, and wanted him to take charge of one of their schools in a large city. But he said, "I am a Christian and have a contract in this night school." They contracted with him to do their work and paid his way, one week out of four, to return to the first place and continue his work there. He also has a contract that he is not to be required to worship before the tablet to Confucius as most Chinese teachers and scholars do.

These two incidents are great victories for Christianity in China. They show that some parts of China are recognizing merit in men, even though they have left the religion of their fathers.

A greater advance still is on, though, in places, for a few days ago a Chinese pastor went into a large mission college to hold some meetings, and make special efforts to get some young men to take up the ministry. He stayed a few days, and by prayer and the working of the Holy Spirit more than a hundred of China's brightest and best young men pledged their lives for the ministry.

This means so much for China, for, after all, the Chinese are great to listen to their own people. Many of them will follow a Chinese preacher where a foreigner cannot lead. May the Lord continue to consecrate hearts for this great work!

I feel that these things happening in China are going to hasten the day when the wish, that has already been presented to the acting emperor, will be granted the people. A great petition went up to the Emperor and his councilors, from one of the Departments of State, asking that the State Department be allowed to chose a new religion for China. This department is known to be Christian in spirit if not in act. The request was not granted, but made a profound impression on the Government. We are praying for this wish of the people to be granted by the Government. Will you pray with us? China's young men are for the best that is in China.

Tai Yuan Fu, Shansi, China. F. H. Crumpacker.

Among the Mountains of Virginia.

On the morning of Sept. 15, Eld. A. S. Thomas, Bro. Martin Evers, and the writer, left the home of Eld. Jacob Thomas, near Spring Creek, Rockingham County, Va., en route for the Alleghany Mountains, via Briery Branch Gap road. We got across to Sugar Grove, on the South Fork, about 5 P. M., stopped with some of the Brethren for supper and had a meeting at Krummet Run church that evening. Here Bro. S. I. Bowman, of near Harrisonburg, is holding a series of meetings.

The next day we went to Doe Hill (village) and over Jack Mountain. Stopping at noon, Bro. A. J. Wine, of Texas, who had been holding meetings at Thorny Bottom, passed us. He reported fairly good meetings, with several applicants for baptism. He was on his way to the Hiner church,—another field of labor. Rain overtook us as we passed through Hightown. We took particular notice of the old blacksmith shop, one side of the roof of which sheds its water into the Potomac, while the other side drains into the James River, to mingle again in Chesapeake Bay. We arrived on the Top of Alleghany about 6 P. M., in the rain. Here we found Bro. A. C. Miller from the Valley, who was holding a series of meetings there.

Sept. 17 we attended council meeting. In this vicinity there were, during the war, several engagements. Now the Gospel of Peace is being preached. Twenty-one years ago Brethren Martin P. Miller, C. M. Garber and the writer visited the members here, going from house to house. We held several meetings and a council in the old house, under the administration of Eld. Jacob Thomas. Today his son presided. The church at this place is still under the care of the Beaver Creek congregation, sixty-five miles east. Its membership has increased, and now numbers about ninety. In the old house some of the benches were made from chestnut logs, split in two, with auger holes bored at proper angles to receive the legs. The new house is modern.

The day following, at 2:30 P. M., we met again at the church. In the evening there was a love feast. Instead of the shrill notes of martial music, of forty-five years ago, the sweet songs of Zion were wafted upon the breeze of a pleasant September evening.

On Sunday morning, Sept. 19, the Brethren used their

Sunday-school hour for preaching. At 11 A. M. the Methodist pastor delivered his farewell address, this being a union house. One was baptized by the Brethren. We greatly enjoyed the friendly associations and hospitality shown us. With the warm invitations of the brethren and sisters to return again, we parted, to meet as the Lord may direct. This is how some of the church work is done by the Brethren in Virginia.

Dayton, Va. Henry Thomas.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis church met in council Sept. 25, with Eld. H. J. Lilly, of Carlisle, Ark., presiding. Bro. D. L. Burns and the writer were chosen delegates to district meeting, to be held at this place Nov. 4. The date of the communion is Nov. 6, and council, preparatory to the feast, will be Nov. 5. Those from a distance should come with the intention of attending all these services. Bro. W. L. Woodiel, of Austin, Ark., will hold a series of meetings prior to the district meeting.—Annie Burnett, Palestine, Ark., Sept. 27.

CALIFORNIA.

Glendora church met in council Sept. 25, with our elder, Bro. J. S. Brubaker, presiding. Considerable business came before the meeting. Three letters were received and two granted. Sept. 26 a temperance program was rendered by the Sunday school. Special efforts were made to expose the evils of the cigarette, tobacco and rum. In the evening Bro. Bale, of Lordsburg, preached an interesting sermon.—Louese W. Brubaker, Azusa, Cal., Sept. 28.

Imperial Valley.—Oct. 3 marks an important epoch in the history of the Brethren, located in the great Imperial Valley of California. Eld. W. E. Trostle, of San Gabriel, representing the Mission Board of Southern California and Arizona, was with us and delivered an address at the 11 o'clock appointment. After a lunch, served at the place of meeting, we again convened for the purpose of effecting a church organization. Bro. Trostle having charge of the work. The new organization will be called the Imperial Valley Church of the Brethren. We number thirty-four members and four ministers, three of whom are elders, and one deacon. Bro. W. M. Platt, who has been laboring under the instructions of the Mission Board since last December, in this part of the Valley, was elected as elder in charge for one year. Bro. W. F. Gillett, of Holtville, Cal., was chosen clerk. A movement has been placed on foot for the purchase of a church site in El Centro, the county-seat of Imperial County. Preaching appointments at various points will be maintained. There is much room for a vast number of workers. All correspondence may be addressed to the writer or Eld. W. E. Trostle, San Gabriel, Cal.—W. M. Platt, El Centro, Cal., Oct. 4.

Lordsburg.—A young wife was baptized at the close of our prayer meeting services recently. James H. Sakakura, a young Japanese, was baptized on Sunday afternoon, Sept. 19. Bro. William Thomas, Inglewood, Cal., preached for us last Sunday morning.—Grace Hileman Miller, Lordsburg, Cal., Oct. 3.

Raisin City church met in council Sept. 25, with Bro. Elkenberry presiding. Brethren Harvey Elkenberry and W. J. Wilkenson were chosen delegates to district meeting. The interest in the Sunday school during the summer has been good, but with cooler weather we hope to have an increase in attendance. A new sectional bookcase has been purchased by the Sunday school, Bro. J. S. Kuns, of Los Angeles, having started a nice Sunday-school library.—Ida Flickinger, Raisin, Cal., Sept. 29.

Santa Ana church met in council Sept. 25. In the absence of our elder, Bro. C. D. Fager presided. Two letters were received. Our Sunday school is doing nicely, but there is room for more workers at this place. If any of the brethren and sisters are thinking of coming to California, we trust they may settle at Santa Ana. This is a mission point and an ideal place to live. Our love feast will be held Nov. 21, at 2 P. M. A cordial invitation is extended to the members of the surrounding churches, to be with us at this feast. Arrangements have been made for the meeting to close in time to take the 8:30 car out of Santa Ana, if so desired. —Lizzie R. Pugh, 722 E. Pine Street, Santa Ana, Cal., Sept. 30.

CANADA.

Mountain View church met in council Oct. 2, our elder, Bro. John Bare, presiding. Not much business came before the meeting. Our apportionment, to defray expenses of district meeting, was collected. Sunday, Oct. 3, Bro. Bare gave us an interesting sermon on temperance.—J. L. Weddle, Cowley, Alta., Canada, Oct. 4.

COLORADO.

Lowland church met in council Sept. 18. Sept. 25 we held our love feast at the home of Bro. John Baker. Eighteen members communed. Eld. Kesler, of River Bend, Colo., was with us. Bro. J. C. Groff officiated.—Sadie N. Groff, Wayne, Colo., Oct. 2.

IDAHO.

Boise Valley church will hold her semiannual love feast Oct. 23, at 5:30 P. M., to be followed by a series of meetings, conducted by Bro. C. A. Williams.—S. F. Brower, Meridian, Idaho, Oct. 4.

ILLINOIS.

Decatur.—Tomorrow closes my work at the Oak Grove church. Next week, at the Decatur Mission, we will hold members' meeting Oct. 6, and love feast the 7th. On the 9th I go to the Salem church to conduct a series of meetings, continuing the same until the 25th, when we will go to district meeting at Farmersville.—M. Flory, 1332 North Warren Street, Decatur, Ill., Oct. 2.

Kaskaskia.—Eld. G. Nevinger came to this place Sept. 15 and preached seven sermons. All were glad to see him again after nine years of absence. Good seed was sown by his efforts. Eld. John Harshbarger will begin a series of meetings for us Oct. 9, and continue two weeks. Our love feast will be held at the close of these meetings.—J. M. Clayton, R. D. 1, Beecher City, Ill., Oct. 5.

Lanark church met in council Sept. 25, at 2 P. M., with our elder, Bro. I. B. Trout, presiding. Considerable business came before the meeting. A favorable report of the annual visit was given. One letter was granted. Brethren D. D. Stitzel and S. I. Newcomer were elected delegates to district meeting. Bro. P. F. Eckerle was elected Sunday-school superintendent. Our love feast will be Oct. 24, at 6 P. M. We observed Rally Day Sept. 26. The attendance was 181 and the collection $10.10. After the classes were dismissed, short talks were given by the teachers.—Ada I. Wilson, R. D. 2, Lanark, Ill., Oct. 1.

Shannon church met in council Oct. 3. Our love feast will be held Oct. 21, at 6 P. M. Bro. W. H. Hood, of Greene, Iowa, recently held a series of meetings for us. One was baptized. Our Sunday school and Christian Workers' meeting are doing very well.—Etta Kreider, Shannon, Ill., Oct. 5.

INDIANA.

Bachelor Run.—Bro. I. D. Heckman, of Cerro Gordo, Ill., came to this place and commenced preaching at the country house, Sept. 11, and continued until Oct. 3. Five were baptized. Sunday, Sept. 12, the funeral of our aged sister, Grandma Elkenberry, was preached. She was over ninety-eight years old. The next Sunday, at the same house, was our harvest meeting.—Mattie Welty, Flora, Ind., Oct. 7.

Blue River church met in council Oct. 2, our elder, Bro. Walter Swihart presiding. Considerable business came before the meeting. The report of the annual visit showed all the members to be in peace and union. Two letters were granted and three received. Sunday-school officers were elected for the coming year, with Bro. Lauren Humbarger superintendent. The church sends one query to district meeting. Our delegates are Sisters Gertie Hire and Laura Zumbrun. The collection taken for home missions amounted to $30.64.—C. K. Zumbrun, Churubusco, Ind., Oct. 4.

Bremen church met in council Sept. 25, with our elder, Bro. J. S. Kauffman, and Eld. J. R. Miller in charge. The report of the annual visit was given. All business was disposed of satisfactorily.—Monroe Martin, Bremen, Ind., Oct. 1.

Kewanna church met in council Monday, Oct. 4. The report of the visiting brethren was made. All the members were found to be in love and faith. Our communion will be Sunday. We are at present in the midst of a revival meeting, conducted by Bro. I. B. Wike, of Huntington City, Ind. He will hold meetings in the Pipe Creek church, Ind., the latter part of October.—Daniel Hendricks, Bruce Lake, Ind., Oct. 5.

Laporte.—We held our feast Oct. 2. Ministers present were Brethren J. W. Grater and N. B. Heeter. Bro. Grater officiated. Sister Susie Platts interpreted for the mutes. Much spirituality was manifested at this service. One sister was baptized.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Oct. 4.

Lick Creek.—Our series of meetings, conducted by our elder, Bro. L. T. Holsinger, has closed. There were three conversions. Members' meeting convened Sept. 11, with Eld. Holsinger presiding. Two letters were received and four granted. Bro. John A. Mitchel, of Saline City, Ind., was elected to the ministry, and Brethren Eli Gonser and Henry Silvius were chosen as deacons. All were duly installed. Eld. J. E. Frederick and wife, of Rodney, Mich., were present and assisted in the work. Bro. Fred Boomler was elected delegate to district meeting, and Sister Pearl Silvius to Sunday-school meeting. Our love feast was Sept. 25.—Bessie Kieffaber, Coal City, Ind., Oct. 4.

Mt. Pleasant church met in council Oct. 2, with Eld. E. N. Goshorn presiding. Five letters were granted. Sister Emma Miller was chosen delegate to district meeting. Bro. H. S. Fadely will begin a series of meetings for us Oct. 23. Our love feast will be Oct. 24, at 6 P. M.—Lera E. Huffman, R. D 1, New Ross, Ind., Oct. 4.

New Hope church met in council Sept. 23. No annual visit had been made preparatory to the communion which was held Sept. 25. Bro. Arthur Hoppis preached a very spiritual sermon. Bro. Albert Carpenter, of Alabama, was received by letter.—W. C. Wilkinson, R. D. 2, Seymour, Ind., Oct. 1.

Notice.—Those coming to the Sunday-school, ministerial and district meetings of Southern Indiana, to be held at Rossville, Indiana, Oct. 19, 20 and 21, should take the L. E. & W., the Vandalia or the Clover Leaf railways, or the Indianapolis & Terre Haute traction line to Frankfort, then take the "Monon" railroad direct to Rossville. Those coming via Indianapolis will take the "Monon" there. Trains arrive at Rossville from south at 8:47 A. M. and 1:42 and 8:07 P. M.; from the north at 6:09 and 7:45 A. M. and 12:27 P. M. The churchhouse is one block west and one block north of depot.—J. W. Vetter, Secretary of Committee of Arrangements, Rossville, Ind., Oct. 2.

Pyrmont.—Bro. C. S. Garber, of St. Joseph, Mo., closed his meetings at this place last evening. There were eighteen accessions. Four were young people, one a brother seventy-two years old, the others are heads of families. Bro. Garber goes from this place to the Springfield church where he will begin another series of meetings on Friday evening, Oct. 8. —Uda Wagoner, R. D. 4, Delphi, Ind., Oct. 4.

Roann.—Our three weeks' series of meetings, held by Bro. J. D. Mishler, of the Spring Creek church, closed last night. Fifteen were baptized and three will receive the rite next Sunday. Most of these were Sunday-school scholars. We held our communion service Saturday evening. About 250 members were present, among them being many young people and a number from other churches. Bro. Mishler officiated. Sunday morning Elders W. Neal, J. W. Hostetler, and Brethren Obed Rife, Samuel Borough, J. D. Mishler and our aged Bro. David Pratt gave short talks. Bro. Mishler's wife was also with us during the last week of the meeting. Our aged Sister Boblett is in a critical condition and we fear she cannot last long.—Katie Baldwin, R. D. 2, Wabash, Ind., Oct. 4.

Walnutlevel church held her love feast Saturday evening, Oct. 2. Bro. J. L. Mahon, of Montpelier, Ind., officiated. On Sunday morning our elder, Bro. L. P. Kurtz, gave a short talk on Sunday-school work, after which Bro. Aaron Moss, of Huntington, Ind., preached for us.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., Oct. 5.

Yellow Creek.—Our communion was held Oct. 1. Bro. John R. Miller officiated. A number of visiting ministers were with us. About two hundred and twenty members enjoyed a spiritual and enjoyable meeting.—Irvin Miller, Wakarusa, Ind., Oct. 4.

IOWA.

Brooklyn church met in council Sept. 5, with Eld. I. W. Brubaker presiding. Bro. Quinter Connell was elected to the deacon's office and, with his wife, duly installed. Bro. A. C. Snowberger held a two weeks' series of meetings, beginning Sept. 5 and closing the 18th with a love feast.—Dora Miller Heatwole, Brooklyn, Iowa, Oct. 5.

Cedar Rapids church met in special council Sunday afternoon, Oct. 3, having with us the adjoining elders. Bro. D. E. Miller, with his wife, was ordained to the full ministry.—S. B. Miller, Cedar Rapids, Iowa, Oct. 6.

Des Moines Valley church experienced a season of refreshing through the labors of Bro. Galen B. Royer among us. The spiritual life has been deepened and souls have been inspired to live on the higher plane of Christian activity. An elderly man, who has been ill for some time, expressed the desire to be received into the church and was baptized in a specially-prepared tank. His wife and a young sister await baptism. Others were near the kingdom. All regretted that the meetings could not be continued longer. Our dear sister, S. M. Goughnour, after months of most intense suffering, endured with perfect patience, passed into that better land Sept. 22.—Marie Jasper, Des Moines Valley, Iowa, Sept. 29.

Fairview church met in council Oct. 2, at 2 P. M., Eld. O. Ogden presiding. The visiting brethren found all to be in love and union. A committee was appointed to arrange a missionary program for Oct. 31. We expect Bro. W. E. West to begin a series of meetings Oct. 3, but it was impossible for him to come before Oct. 10. By his request we began the meetings at the time first set, the home ministers doing the preaching. One has been baptized at this writing. —Sadie Whisler, Udell, Iowa, Oct. 5.

Franklin (Decatur County.).—Bro. H. C. N. Coffman, of South English, came to us Sept. 26, to begin a protracted meeting. He preached until Oct. 3, when he returned to his home on account of sickness in his family. The members were greatly encouraged and outsiders much impressed. Our love feast was Oct. 1. After Sunday school, which closed for the season, we organized a Christian Workers' meeting, to be held before preaching services each first and third Sunday of the month.—Jemima Kob, Garden Grove, Iowa, Oct. 6.

Greene church met in council Sept. 25, Eld. W. H. Lichty presiding. The visiting brethren made a good report, considering the extent of our territory. Four letters were received. Bro. W. H. Hood and Sister Maggie Shook were elected delegates to district meeting. The church decided to have electric lights put in as soon as the new plant is completed. The report of the work done on the cemetery was readily accepted and arrangements were made for further improvements.—Lydia Wyatt, Greene, Iowa, Sept. 30.

Kingsley church has just closed one of the most inspiring and instructive series of meetings it has ever had. Bro. Laughrun preached forty sermons, holding services twice a day part of the time. Two accepted Christ, and deep impressions were made on others.—Phœbe Foft, Kingsley, Iowa, Oct. 6.

Muscatine.—Bro. John A. Robinson was elected to the ministry July 17. We are now organized in a congregation known as the Muscatine church, with the writer in charge, one minister in the first degree and two deacons. There are twenty-seven members. I will start for Beaver, this State, tomorrow, to commence a series of meetings Oct. 3.—T. A. Robinson, Box 463, Muscatine, Iowa, Oct. 1.

Osceola church met in council Sept. 18. One letter of membership was granted. Arrangements were made for our series of meetings, to be conducted by Bro. A. Hutchison, beginning about Oct. 16. Our love feast will be Oct. 30.—Mettie Caskey, Osceola, Iowa, Sept. 30.

Panora.—Our love feast was held Sept. 25. Brethren O. F. Shaw, Samuel Badger, Chas. Rowe and Morris Elkenberry were the visiting ministers. Bro. Shaw officiated. Bro. Elkenberry preached on Sunday. Bro. Diehl, who for so many years was a regular attendant at all services, is much missed.—J. D. Haughtelin, Panora, Iowa, Oct. 4.

Sheldon church met in council Sept. 18, with Eld. J. E. Ralston presiding. All business was pleasantly disposed of. We elected officers for another year, also Sunday-school officers for the next six months. Two letters of membership were granted. Bro. C. E. and Sister Mary Kimmell were chosen delegates to district meeting. We will hold a series of meetings some time this winter and also next June.—Jennie Glessner, Sheldon, Iowa, Sept. 28.

South Waterloo church met in council Sept. 28, with Eld. A. P. Blough presiding. Several letters of membership were granted and one received. Brethren A. P. Blough and W. O. Tannreuther will represent this congregation at district meeting. Several papers were passed to district meeting. Our communion will be held Oct. 23.—S. Sweitzer, Waterloo, Iowa, Oct. 4.

KANSAS.

Burr Oak church met in a called council Sept. 11, at 10 A. M. Our elder, Bro. C. F. Daggett, of Belleville, Kans., presided. A good report was given by the visiting brethren. Preparations were made for our love feast. Brethren N. A. Renner and Jacob Sloniker were chosen as delegates to district meeting. Four deacons were chosen as follows: Brethren N. A. Renner, Ray S. Wagoner, C. L. Davison and M. J. Cook. All were duly installed. Sept. 18 we held our love feast and on Sunday morning had a children's meeting, after which Bro. I. B. Wagoner, of the South Red Cloud church, Nebr., preached for us. Bro. A. C. Daggett, of Quinter, Kans., addressed the audience in the evening. This concluded our two weeks' series of meetings. The morning previous to our communion two were baptized and one reclaimed. Bro. T. E. George, of Quinter, Kans., who is now located here, conducted our meetings.—Ray S. Wagoner, Burr Oak, Kans., Oct. 4.

Grenola church met in council Oct. 2, our elder, Bro. G. R. Eller, presiding. Two letters were granted. Sister Ida Logsdon and the writer are delegates to district meeting; Bro. N. F. Banning and Sister Bessie Wyant to Sunday-school meeting; Bro. John Stauffer and Sister Bertha Schul to Christian Workers' meeting. The writer was elected church correspondent. Our District Secretary, Bro. J. S. Clark, will hold a local Sunday-school meeting Nov. 7. Our series of meetings begin Oct. 3, conducted by Bro. E. F. Sherfy, and will close Nov. 13, with a love feast. Our aged sister, Genoa Schul, passed away Sept. 28.—Grace Schul, Grenola, Kans., Oct. 5.

Independence church met in council Oct. 2, with Bro. Joyce as moderator. Delegates were elected as follows: District meeting, Bro. W. H. Miller and Sister Pella Carson; Sunday-school and Christian Workers, Sister Cora Morris. Sister Morris was also elected president of Christian Workers' meeting, and Bro. Albert Carr secretary and treasurer. Our Sunday school has more than doubled in attendance during the past summer. The enrollment is about fifty. The preaching services, each Sunday morning and evening, are appreciated by the people. Bro. N. E. Baker, of Arkansas City, Kans., will hold a ten days' Bible term about Oct. 10, at Liberty, a branch of the Independence church.—Rebecca Miller, 1100 West Chestnut Street, Independence, Kans., Oct. 5.

Maple Grove church met in council Sept. 30, Bro. Wertenberger presiding. Brethren Wertenberger and Aukerman will represent us at district meeting. We will hold a series of meetings in connection with our love feast if a minister can be secured. The feast will be Oct. 30, at 10 A. M. We will gladly welcome all who can be with us in this service. —Minnie D. Deeter, R. D. 1, Box 78, Norcatur, Kans., Oct. 2.

Neosho church met in council Saturday evening, Sept. 25, with Bro. Geo. Eller, our elder, presiding. The meeting was opened by Bro. F. Gochenour, of the Galesburg Mission. Much business was done. Bro. Clarence Watkins, of Grenola, was chosen as elder. Five letters were granted. Brethren John Horton, of Chanute, and F. Gochenour, of the Galesburg Mission, were elected delegates to district meeting, Sister Peters to Christian Workers' meeting, and Bro. F. Weller to Sunday-school meeting. Eld. N. E. Baker, district evangelist, will begin a series of meetings Sunday, Oct. 3, our love feast to follow at the close of the meetings. The date will be announced later.—Jacob H. Holloway, Chanute, Kans., Sept. 29.

Notice to those attending the district meeting of Northwestern Kansas and Northern Colorado to be held at Portis, Kans., Oct. 21. The elders will meet at the home of Bro. J. E. Small, in church block, Wednesday, Oct. 20, at 4 P. M. Those coming from the west by rail, C., R. I. & P. Ry., will stop at Phillipsburg crossing and go by stage to Marion, a distance of six miles, on M. P. & R. R. Train leaves Marion in time to arrive at Portis before 12 A. M. Those coming from the east will arrive at 8:40 A. M. All will be met at the train.—J. E. Small, Portis, Kans., Oct. 4.

Olathe.—Bro. E. F. Sherfy came to us Sunday evening, Sept. 12, to begin a series of meetings. He remained two weeks, preaching sixteen sermons. Ten were added to the church by baptism. Others would have done likewise, but were hindered. Much good was done and the church was strengthened. Our love feast was held Sept. 17 and 18.—Lillie M. Harris, Olathe, Kans., Sept. 27.

Osage.—Sept. 19 Bro. Daniel Wolf began a series of meetings at this place and continued until Oct. 2, at which time our love feast was held. About sixty communed. Bro. Leaman officiated. Bro. Wolf labored earnestly while here. Two have recently been baptized.—Lizzie Miller, Monmouth, Kans., Oct. 5.

Paint Creek church convened in council Saturday, Sept. 25. All business was pleasantly disposed of. One letter was granted. Bro. Bert Buck was elected Sunday-school superintendent and Sister Katie Moberley was reëlected secretary.

Bro. Ruff was chosen delegate to district meeting and Bro. Bert Buck to the Sunday-school meeting. Our series of meetings begins Saturday, Oct. 2.—Pauline Moberley, R. D. 1, Redfield, Kans., Sept. 30.

Victor church met in council Sept. 25, Eld. A. C. Daggett presiding. One brother has been baptized and one reclaimed since our last report. The annual visit was reported, several church officers elected, and Brethren A. E. Thompson and W. C. Winder chosen as delegates to district meeting, to be held at Portis, Kans., Oct. 22. Our love feast will be held Saturday, Nov. 27. Bro. Geo. Eller, of Grenola, Kans., will begin a series of meetings two weeks prior to the feast.—Genevieve Winder, Waldo, Kans., Sept. 30.

MARYLAND.

Broadfording.—Bro. C. H. Stearman, of Pennsylvania, came in our midst Sept. 11, and for two weeks labored earnestly for the cause of the Master. As a result, the church was strengthened and thirteen were added unto the fold. One dear sister was reclaimed. Others seemed very near the kingdom. The baptismal scene was very impressive, one of the number being a sister eighty-two years old.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Sept. 30.

Woodberry church met in council Oct. 3, our elder, Bro. T. S. Fike, presiding. The report of the committee on line revision was unanimously accepted. A number of other business matters were disposed of. Our love feast will be Nov. 20, at 2 P. M. Sunday, Sept. 26, we had special children's exercises. After the teachers were through with their classes, Bro. T. S. Fike gave an instructive talk. A number of brethren and sisters from Washington, D. C., were present. Samuel M. Miller, 724 Church St., Hampden, Baltimore, Md., Oct. 6.

MICHIGAN.

Lakeview.—Our love feast was held Saturday, Oct. 2, beginning at 10 A. M. About 130 communed, there being an increase of six since our last feast. In the afternoon Brethren Aaron Swihart and Chas. Chumney were advanced to the second degree of the ministry. On Sunday morning we met at 9 o'clock for consecration services, more especially for the Sunday-school officers and teachers. Bro. J. M. Lair conducted the meeting. At 9:30 we had Sunday school, followed by preaching. Bro. J. M. Lair, from Custer, Mich., Bro. J. Edson Ulery and wife, and other brethren and sisters were with us.—Flossie B. Swihart, Box 24, Brethren, Mich., Oct. 6.

Vestaburg.—We held our love feast Oct. 2. Forty-four surrounded the tables. Our elder, Bro. I. F. Rairigh, officiated. Brethren J. E. Albaugh, J. E. Fredrick, George Stone, and David Baker were the visiting ministers. Bro. Albaugh is to be with us in a series of meetings. Bro. David Drushall was chosen as deacon and, with his wife, was duly installed. —C. E. Switzer, R. D. 1, McBrides, Mich., Oct. 5.

MINNESOTA.

Morril church met in council Oct. 3, our elder, Bro. Isaac N. Wagoner, presiding. Our church will be represented at district meeting by letter. Our love feast will be Oct. 23, at 6 P. M.—Isaac Petty, Ramey, Minn., Oct. 4.

MISSOURI.

Leeton.—Bro. J. G. Royer has been doing some excellent preaching at the Mineral Creek church each evening. He also conducted an interesting thirty-minute Bible reading preceding the sermons. We are made to wonder why some of our aged ministers think they are too old to do good work. Something should be done to keep such ministers at work while able.—James M. Mohler, Leeton, Mo., Sept. 29.

Peace Valley church enjoyed a visit from Bro. L. Hillery, who remained over two Sundays, preaching four sermons. We would be glad to have other ministers visit us.—Phineas L. Fike, White Church, Mo., Oct. 3.

Oak Forest.—Sept. 25 we met in council, our elder, Bro. J. B. Hylton, presiding. Some of the members were unable to attend on account of sickness. One sister was baptized. Bro. Noah Duncan is our delegate to district meeting. We had preaching Saturday evening and Sunday at 11 A. M. Bro. Linsy Aker, who has been prevented from attending services on account of his illness, was present at the council. He has the use of only one eye, yet he loves to read the Messenger, which is a great comfort to him.—Nannie A. Harman, R. D. 2, Mountain Grove, Mo., Oct. 1.

NEBRASKA.

Pleasant View church met in council Sept. 19, at Bro. Lapp's. All business passed off pleasantly. Bro. John Ernst and Sister Clara Hartzog were elected delegates to district meeting.—Mrs. Joe Harnley, Republican City, Nebr., Sept. 28.

South Beatrice.—Wife and I are in the midst of an interesting series of meetings at this place. The attendance reaches 400 and 500. Eight have been baptized and one reclaimed. Four of the number were a mother and three daughters. The weather and roads are favorable for our meetings.—A. J. Smith, Holmesville, Nebr., Oct. 4.

South Red Cloud church held her love feast Oct. 2 and 3. The attendance was not as large as it sometimes is, yet it was a spiritual meeting. Bro. Sloniker officiated, assisted by Bro. Edwin Jarboe. On Sunday morning, during the Sunday-school hour, short talks were given by different speakers, and at 11 A. M. Bro. Sloniker preached. Dinner was served at the church for those who remained for the afternoon service. Bro. Ira B. Wagoner preached at 3 o'clock.—J. C. Foutz, D. R. 2, Guide Rock, Nebr., Oct. 5.

NEW MEXICO.

Miami church convened in council Oct. 2, with our elder, Bro. A. Wampler, presiding. He was chosen to represent us at district meeting at Rocky Ford, Colo., and to act as delegate if our congregation is accepted as a part of that church district. Our communion services will be held Saturday evening, Nov. 6, and we very much desire that some ministering brethren take advantage of the excursion rates and arrange to be with us at that time.—Cora Wampler, Miami, N. Mex., Oct. 5.

NORTH CAROLINA.

Melvin Hill.—After our district meeting, Aug. 20 and 21, Bro. W. A. Reed remained with us until Sept. 3, holding meetings. Twenty-nine were baptized and six reclaimed. Sept. 3 we commenced a series of meetings at Mill Creek church and continued until Sept. 7, closing with a love feast. Sept. 11 Bro. W. A. Reed and the writer began a series of meetings at a mission point near Hollis, N. C. The services were held in the open air and in private homes. Sixteen were baptized, and with the two members living near that place, we now have eighteen in all, and prospects are good for more accessions. They were organized into a congregation known as the Mountain Creek church. Two were elected to the ministry and two as deacons.—Geo. A. Branscom, Melvin Hill, N. C., Sept. 28.

NORTH DAKOTA.

Cando church held a harvest meeting at the Zion house Sept. 19. The Sunday-school review was conducted, after which Bro. J. C. Seibert preached the harvest sermon. At 2 P. M. a missionary sermon was preached by Bro. J. D. Kesler. A collection was taken for missionary and other benevolent purposes, amounting to $201.21.—Emma A. Kesler, Zion, N. Dak., Oct. 5.

Correction.—In my correspondence in Messenger of Sept. 25, I stated that Bro. Calvin Eller, of North Manchester, Ind., preached our harvest sermon. I should have said Bro. Wm. H. Eller, late of Elgin, Ill.—M. L. Huffman, Brumbaugh, N. Dak., Sept. 30.

Ellison church met in council Sept. 30, at 2 P. M. Very little business came before this meeting. Four letters were granted. Our harvest meeting will be held Oct. 10, with both morning and evening services.—Clare Wells, Ellison, N. Dak., Oct. 1.

OHIO.

East Dayton church met in council preparatory to our feast, Sept. 30, Eld. J. W. Barnhart presiding. Bro. Otto Willhoyt was chosen as deacon. The report of the annual visit was commendable. Our feast was well attended. About 150 members were present. Bro. B. F. Sharp, of Greenville, officiated.—Elizabeth Grove, 125 McLain Street, Dayton, Ohio, Oct. 5.

Jonathan Creek church met in council Sept. 28. Our elder, Bro. Samuel Sprankel, was present, but Eld. A. S. Workman presided. Much important business came before the meeting. Bro. W. A. Wiley was chosen delegate to district meeting.—John S. Leckrone, Somerset, Ohio, Sept. 29.

Junction.—In my recent report, concerning our Sunday-school attendance, I said "38." I should have said "88."—Dora A. Font, R. D. 10, Defiance, Ohio, Oct. 2.

Marble Furnace.—The elders in charge here, Brethren John H. Brumbaugh and B. F. Petry, accompanied by Bro. Jonas Horning and Sister Ethel Petry, came to us Sept. 16. Bro. Horning gave us an excellent sermon and on the evening following Bro. Brumbaugh preached for us. We met in council Saturday, at 9:30 A. M. Bro. Brumbaugh presided. One letter was received and three granted. Bro. J. A. R. Couser was advanced to the second degree of the ministry. On the evening of the same day we had our love feast. Twenty-five surrounded the tables. Sisters Ida and Anna Landes and Sister Davidson, from the White Oak church, and Bro. George Switsselm, of California, were with us, also a number from the Strait Creek church. On the 19th Bro. Brumbaugh preached the harvest sermon. A collection of $5.10 was taken. Bro. Petry gave us another sermon at 7:30.—Quinter Ramsey, R. D. 5, Peebles, Ohio, Sept. 24.

Middle District church met in council the third Thursday in September, at 9 A. M. Our elder, Bro. Jacob Coppock, presided. The official board were all present. All business passed off pleasantly. Bro. Emmanuel Shank, of Dayton, gave us an interesting sermon, taking his text from 1 Peter 2: 21. We are always glad to have ministers come to us. —Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Sept. 28.

Mohican.—Sept. 18 our church met in council, with Bro. James Murray presiding. The day following he preached our harvest sermon. A collection of $8.50 was taken for home mission work. Our love feast was held Sept. 25. A number of brethren and sisters from adjoining churches were with us, there being fifty-two communicants. Bro. W. M. Desenberg conducted the meeting. He also preached for us on Sunday.—Lena Leaman, R. D. 5, West Salem, Ohio, Sept. 28.

Portage church held her love feast Oct. 2. Several members were present from surrounding churches. The visiting brethren were Eld. J. C. Witmore and Bro. H. V. Thomas. Bro. Thomas officiated. He also preached three sermons.—Sylvia Adams, R. D. 2, Prairie Depot, Ohio, Oct. 5.

Ross church met in council Oct. 2, our elder, Bro. D. D. Thomas, presiding. The annual visit was reported. One letter was granted. Bro. Thomas remained over Sunday and preached two sermons for us. Bro. A. B. Horst, of Bellefontaine, will be with us Oct. 16.—Katie Shellaberger, Mendon, Ohio, Oct. 3.

West Dayton.—Bro. Wm. Lampin, of Polo, Ill., began a series of meetings Sunday morning, Oct. 3.—D. W. Knelsly, 19 Baker Street, Dayton, Ohio, Oct. 4.

OKLAHOMA.

A Music Teacher Wanted.—We are desirous of securing a music teacher to conduct a class in music. Those who are able to help us in this matter will please communicate with us.—Louis Holderreed, R. D. 1, Ripley, Okla., Oct. 3.

Guthrie church met in council Sept. 18 and transacted business relative to district meeting. Bro. H. H. Ritter, of Crescent, Okla., was with us. Our love feast will be on Thanksgiving evening, beginning at 5 P. M., with Thanksgiving services at 10 A. M. We extend an invitation to all who can to be with us at that time.—Emma S. Ambrose, 720 W. Cleveland Avenue, Guthrie, Okla., Oct. 2.

Monitor church will meet in council Oct. 16. Sister Susie Kinzie, of Kansas, will be with us about the 20th of this month to conduct a singing class. Our love feast will be Oct. 30, beginning at 4 P. M. We expect to hold a series of meetings in the near future. The interest in Sunday school is good and numbers are increasing.—Jennie Diller, Nashville, Okla., Oct. 2.

Red River church met in council Sept. 30, with Bro. A. G. Fillmore presiding. Three letters were granted. The needs of the mission point, thirty miles northeast, were properly looked after, and the brethren will continue to preach there once each month. Interest in the home church is good.—A. B. Coover, Davidson, Okla., Oct. 4.

OREGON.

Ashland church met in council Sept. 25. All business passed off pleasantly. Our love feast will be held Oct. 30, preaching services at 2 P. M., and communion in the evening. All visiting brethren passing through are invited to stop and be with us. On Oct. 31 we will hold a Sunday-school convention, beginning at 2 P. M. Bro. Eli Ullrey and wife, of Sterling, Colo., formerly of Red River, Ohio, are now located with us. The Brethren of Southern Oregon have opened up a mission point at Medford, this State, and have regular preaching services the second and fourth Sundays of each month, conducted by Bro. S. E. Decker. Any members locating at Medford should remember the services there.—Cora B. Decker, Ashland, Oregon, Sept. 28.

Newberg church met in council Saturday afternoon, with our elder, Bro. G. C. Carl, of Portland, presiding. Two letters were granted to Eld. A. Van Dyke and wife, who expect to leave us soon. Bro. C. B. Smith, of Red Cloud, Nebr., preached for us Sunday morning, Sept. 26, and is now conducting a series of meetings, to continue a few weeks. We will hold our love feast the last Friday of our meetings.—Ira H. Fox, Box 387, Newberg, Oregon, Sept. 29.

PENNSYLVANIA.

Back Creek congregation will hold a series of meetings at Brandts church, commencing Oct. 10, to continue two weeks and close with a love feast Oct. 23. The meeting is to be conducted by Bro. Stearman.—Pearl Heckman, Williamson, Pa., Oct. 4.

Berlin.—Bro. L. F. Holsinger, of New Enterprise, Pa., came to us Sept. 25 and preached for us until Oct. 3, when we held our love feast. The attendance at this feast was unusually large. Six were baptized by Bro. Galen Walker at the Beachdale church. At this meeting Bro. Daniel Long was advanced to the second degree of the ministry.—R. L. Pollard, Garrett, Pa., Oct. 4.

Ephrata church will commence a series of meetings Oct. 30. Bro. George Rairigh will do the preaching. Our love feast will be Oct. 23. The Willing Workers rendered an interesting program Sunday evening, Oct. 3. The Christian Workers' meetings are increasing in interest and attendance. —Mazie Martin, Ephrata, Pa., Oct. 4.

Glade Run.—Our revival meetings began Sept. 16 and closed Oct. 3. Bro. H. S. Replogle labored earnestly. Sixteen young people were baptized Oct. 2. We held our harvest meeting Sept. 26. A collection was taken, which amounted to $11.75. Our love feast was held Oct. 2. Over a hundred members communed.—Ida B. Bowser, R. D. 4, Kittanning, Pa., Oct. 4.

Harrisburg church met in council Sept. 30. One letter was granted. Children's day exercises will be observed Oct. 24, and our love feast will be held Nov. 21. Our Christian Workers' meeting was reorganized for another six months.—I. F. Baker, 134 Sylvan Terrace, Harrisburg, Pa., Oct. 4.

Hollidaysburg.—Saturday afternoon, Aug. 28, Brethren J. B. Brumbaugh, G. S. Myers and I. B. Miller, who constitute the Mission Board of this district, met with the members of this place for the purpose of organizing a mission here. Several from adjoining congregations were present, and assisted, among them being Brother and Sister James A. Sell, and Bro. W. S. Long. This meeting was held in Stultz hall, which place has been rented for our services. Bro. Myers presided. Thirteen have enrolled. Brethren William Hoover and Matthew Sell were accepted as minister and deacon respectively. We believe that this work is only the beginning of a good work. On the evening of Sept. 23 we met in council, with Bro. Wm. Hoover presiding. It was decided to organize a Christian Workers' meeting, and we elected officers for the same. The average attendance of our Sunday school, at present, is about seventy-five. It is our purpose to have a protracted meeting as soon as a minister can be secured.—Rosa Rice, 416 Spruce Street, Hollidaysburg, Pa., Sept. 28.

Indian Creek.—Sept. 25 we began a series of meetings at the County Line house and continued one week, closing Oct. 3 with a love feast. Bro. R. T. Hull preached for us and also officiated at the feast. Four were reclaimed during the meetings. Since our last report four have been baptized. Brethren H. H. Kimmel, of the Middle Creek congregation, and J. Sanner, of the Waterford congregation, were present. —I. R. Pletcher, Stahlstown, Pa., Oct. 4.

Johnstown church met in council Sept. 30, with Eld. David Hildebrand presiding. All business was disposed of in a spirit of love. Two letters were granted. Our love feast will be held Nov. 21, at 3:30 P. M., in the Walnut Grove house. We will have a week's meeting before the feast. Recently we organized three cottage prayer meetings, to be held each week in Walnut Grove, Hornerstown and Moxham.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., Oct. 1.

Lewistown church met in council at the Maitland house Sept. 25. Bro. J. M. Mohler presided. Sister S. S. Breininger was chosen recording and corresponding secretary. The Lewistown and Spring Run congregations will hold a joint Sunday-school convention at the Spring Run house Oct. 24. —S. S. Breininger, Lewistown, Pa., Oct. 2.

Lost Creek.—Sept. 21 Bro. A. W. Arnold, of Pleasantdale, W. Va., began a series of meetings at the Goodwill house, closing Oct. 3. He preached sixteen sermons. There was much good seed sown.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., Oct. 5.

Maple Spring.—Yesterday morning, Oct. 3, our elder, Bro. E. J. Blough, delivered a missionary sermon, after which we took up a collection. Last evening we had a large and attentive audience. Our love feast will be Nov. 2. Eld. H. C. Early will begin a series of meetings Oct. 17, and continue until the feast.—N. H. Blough, Holsopple, Pa., Oct. 4.

Mingo.—Aug. 29 Bro. Levi Mohler closed a series of meetings at Gratersford. Sept. 4 we held our council, Eld. James Shisler, of Vernfield, was present and assisted in the work. Oct. 16 Bro. Fike, of Maryland, will be with us to hold a series of meetings at the Skippack house. Our love feast at that house will be Oct. 30, beginning at 2 P. M.—Harry H. Ziegler, R. D. 1, Royersford, Pa., Oct. 4.

New Freedom.—Bro. Daniel Bowser, of York, Pa., began a series of meetings at this place Sunday, Aug. 29, continuing until Sunday evening, Sept. 12. He preached eighteen sermons with earnestness and power. The meetings throughout were largely attended by interested listeners. By request Bro. Bowser was again with us on Sept. 25 and 26 and preached three sermons.—J. H. Keller, Shrewsbury, Pa., Oct. 4.

Red Bank.—The undersigned committee, selected by the church above named, herewith call through the Gospel Messenger for a minister to locate among us, to break unto us the Bread of Life.—Committee, A. C. Shumaker, R. D. 6, D. A. Hetrick, R. D. 5, J. A. Hetrick, R. D. 5, New Bethlehem, Pa., Oct. 4.

Shamokin church met in council Oct. 2, Eld. E. M. Wenger officiating. We will hold children's meeting Oct. 24, followed by a love feast.—Mrs. G. W. Krafft, 650 W. Pine St., Shamokin, Pa., Oct. 4.

Upper Canowago church held her love feast at the Latimore house, Sept. 25 and 26. A number of ministering brethren from other churches were present, among them being Bro. D. H. Zigler, from Virginia. Eld. E. S. Miller, of Black Rock, officiated. A collection was taken for missions which amounted to $23. Recently Bro. Adam Hollinger of Mechanicsburg, Pa., conducted a series of meetings at the Trostle house. Six were baptized. This evening, Oct. 3, Bro. W. H. Widder, of Harrisburg, Pa., preached for us in East Berlin. Bro. William Miller, of Hanover, Pa., is also beginning a series of meetings at the Hampton house this evening.—Andrew Bowser, East Berlin, Pa., Oct. 3.

TENNESSEE.

French Broad.—Friday, Oct. 1, we met for our love feast. Eld. Jacob Wine officiated, assisted by our young ministers. Although there were no visiting ministers present we had an enjoyable feast. The home ministers gave very instructive talks.—Kate McCrary, R. D. 1, White Pine, Tenn., Oct. 5.

Jonesboro.—Yesterday the Brethren held their second service in the house which they have rented. Bro. P. D. Read did the preaching. He also preached last evening. We have services every first Sunday of the month at 11 A. M.—N. T. Larimer, Jonesboro, Tenn., Oct. 4.

(Continued on Page 672.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

SOUTHERN IOWA.

The Church of the Brethren of Southern Iowa met in their annual ministerial, Christian Workers' and missionary meetings at the Libertyville church, Jefferson County, Sept. 24. The subjects for discussion were of importance and the speakers were alive to their topics, each one performing his part well and showing careful preparation. Many good thoughts were added by those who took part in the general discussion. The points given were good and many.

The spirit and inspiration of these meetings prepared the hearts of the people, in the best possible manner, for the important work of the District. At the close of the missionary meeting a collection of $63 was taken, to be used for home mission work.

Taking everything into consideration, we had a glorious, soul-cheering, soul-uplifting meeting. Lottie Sweigard.

Moulton, Iowa, Oct. 5.

FINANCIAL REPORTS

During the month of August the General Mission Board sent out 211,985 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations during the month of August, 1909:

WORLD-WIDE MISSIONS.

Indiana—$271.51.
Northern District Congregations.
Union Center, $41.32; Pine Creek, $33.80; Nappanee, $31.17; Yellow Creek, $24.59; North Liberty, $16.88; Yellow River, $16.85, ... $ 164 61
Children of Yellow River Sunday School, ... 3 60
Individual.
C. C. Kindy, ... 55 08
Middle District, Congregations.
Spring Creek, $33.72; Roann, $2, .. 35 72
Sunday School.
Lancaster (Salimonie), ... 10 00
Individuals.
A brother and wife, $2; Geo. L. Studebaker (Marriage Notice), 50 cents, ... 2 50

Ohio—$98.89.
Northeastern District, Congregations.
Black River, $7.18; Chippewa, $5.39, 12 57
Individual.
Geo. Hartsough, $22; Benton Bixler, $15; Daniel Bock, $10; Mrs. H. R. Swihart, $1.50; "In His Name who is above all," $1; Lydia Bosler (Deceased), 80 cents, ... 50 30
Northwestern District, Individuals.
A brother and sister, Sugar Ridge, $3; S. I. Driver (Marriage Notice), 50 cents, ... 3 50
Southern District, Congregations.
Upper Twin, $10; Upper Stillwater, $7.37, ... 17 37
Individuals.
David Fultz, $10.15; Noah Miller, $5, ... 15 15

Pennsylvania—$70.25.
Eastern District, Congregation.
Coventry, ... 28 80
Sunday School.
Ridgely, ... 13 67
Individual.
H. B. Horst, ... 1 00
Southern District, Congregation.
Perry, ... 2 00
Individuals.
Martha Martin, $8.50; Wm. C. Koontz (Marriage Notice), 50 cents, 9 00
Middle District, Congregation.
Lewistown, ... 6 28
Individual.
Alice Miller, ... $ 1 00

Western District, Individuals.
Birthday offerings, Primary Department, Walnut Grove, Johnstown, ... 7 50
Individuals.
A. Fyock (Marriage Notice), 50 cents; Levi Rogers (Marriage Notice), 50 cents, ... 1 00

Maryland—$37.75.
Eastern District, Congregation.
Middletown Valley, ... 31 75
Individual.
W. H. Swan, ... 1 00
Western District, Individual.
Mrs. Lewis Miller, ... 6 00

Virginia—$37.49.
First District, Individual.
A Sister, Monarat, ... 1 00
Second District.
Second District, Virginia, ... 12 03
Congregations.
Valley, $20.55; Rileyville, $2.31; Pleasant View, $1.60, ... 24 46

Tennessee—$19.50.
Individual.
Individual, Midway Congregation, 19 50

Iowa—$16.50.
Northern District, Congregation.
Sheldon, ... 9 80
Middle District, Congregation.
Panther Creek, ... 3 50
Individual.
L. S. Snyder, ... 3 20

Kansas—$11.00.
Northeastern District, Individual.
W. R. Kindig, ... 1 00
Southeastern District, Individual.
Fannie Stevens, ... 5 00
Southwestern District, Individual.
S. A. Honberger, ... 5 00

Washington—$7.00.
Individuals.
J. Harman Stover, $5; L. D. Rittenhouse, $2, ... 7 00

Oklahoma—$6.00.
Individuals.
Julia Fisher, $5; A. Christner, $1,.. 6 00

California—$1.50.
Northern District, Individual.
H. F. Maust (Marriage Notices), .. 1 00
Southern District, Individual.
B. F. Masterson (Marriage Notice), 50

Nebraska—$1.00.
Individual.
Mrs. Lizzie Carl, ... 1 00

Illinois—$1.00.
Northern District, Individual.
Mary Bender, ... 1 00

Total for the month, ... $ 579 39
Previously received, ... 14,532 35

Total for the year so far, ... $15,111 74

INDIA ORPHANAGE.

Pennsylvania—$60.00.
Eastern District, Sunday Schools.
Indian Creek, $16; Midway, $16, .. $ 32 00
Middle District, Christian Workers.
Altoona, ... 20 00
Western District, Individuals.
Mr. and Mrs. W. H. Blough, ... 8 00

California—$48.00.
Southern District, Sunday School.
Lordsburg, ... 48 00

Ohio—$20.00.
Northeastern District, Aid Society.
Black River, ... 20 00

Virginia—$20.00.
Second District, Aid Society.
Middle River, ... 20 00

Idaho—$14.00.
Sunday School.
Boise Valley, ... 14 00

Washington—$10.50.
Sunday School.
Sunnyside, ... 5 50
Individual.
A Sister, ... 5 00

South Dakota—$10.00.
Sunday School.
Willow Creek, ... 10 00

Kansas—$5.26.
Southwestern District, Sunday School.
Slate Creek, ... 5 26

Texas—$5.00.
Individual.
Mrs. Laura Haines, ... 5 00

Total for the month, ... $ 192 76
Previously received, ... 1,396 64

Total for the year so far, ... $ 1,589 40

INDIA MISSION.

Virginia—$27.34.
Second District.
Second District of Virginia, ... $ 27 34

Ohio—$16.00.
Southern District, Sunday School Scholars.
Happy Corner, ... 16 00

California—$12.00.
Southern District, Individuals.
Mary Brubaker, $10; Mrs. Alice Vanlman, $2, ... 12 00

Indiana—$10.00.
Middle District, Sunday School.
Lancaster (Salimonie), ... 10 00

Pennsylvania—$5.00.
Southern District, Individual.
Sam'l F. Sieber, ... 5 00

Illinois—$2.00.
Southern District, Individual.
Pearl Doyle, Okaw Congregation, .. 2 00

Total for the month, ... $ 72 54
Previously received, ... $ 229 00

For the year so far, ... $ 301 54

INDIA HOSPITAL.

Pennsylvania—$25.00.
Middle District, Congregation.
Altoona, ... $ 25 00

Total for the month, ... $ 25 00
Previously received, ... 1 00

So far for the year, ... $ 26 00

CHINA MISSION.

South Dakota—$10.65.
Sunday School.
Willow Creek, ... $ 10 65

California—$10.00.
Southern District, Individual.
Mary Brubaker, ... 10 00

Washington—$5.00.
Individual.
"A Sister," 5 00

Idaho—$2.00.
Individuals.
Mr. and Mrs. H. A. Swab, ... 2 00

Total for the month, ... $ 27 65
Previously received, ... 222 08

For the year so far, ... $ 249 73

CHURCH EXTENSION.

Indiana—$12.25.
Northern District, Congregation.
St. Joseph's Valley, ... $ 12 25

Total for the month, ... $ 12 25
Previously received, ... 42 00

Total for the year so far, ... $ 54 25

COLORED MISSION.

Kansas—$1.27.
Southeastern District, Individual.
"A Sister," ..... $ 1 27
Total for the month, ... $ 1 27
Previously received, ... 4 23

So far for the year, ... $ 5 50

DENVER MEETINGHOUSE.

Total amount for August, $219.08.—H. F. Caylor, Secretary-Treasurer Building and Fund Committee, 165 South Clarkson St., Denver, Colo.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total Amount for August, $111.87.—Chas. W. Eisenbise, Treas., 1811 South Clifton Park Avenue, Chicago, Ill.

DISTRICT MEETING OF OKLAHOMA, PANHANDLE OF TEXAS AND PECOS VALLEY, NEW MEXICO.

This meeting was held in the Monitor congregation, Grant County, Oklahoma, Sept. 22 and 23. A good representation of elders met in elders' meeting Sept. 22, at 4 P. M. Much work came before them and was disposed of in a Christian spirit. At 7:30 P. M., of the same day, the house was well filled and a splendid Christian Workers' program was rendered, and topics discussed to the edification of all present.

Sept. 22, at 8 A. M. we met in a ministerial meeting, which was properly organized and topics of great importance to the ministry were ably discussed. This was encouraging to all interested in ministerial work. The same day, at 2 P. M., the congregation assembled in an annual Sunday-school meeting, and several interesting topics were ably handled by both young and old. We believe all were encouraged to do more and better work in our Sunday schools. At 7:30 P. M. the Brethren's Child-Saving Mission gave an interesting program, composed of song and prayer services, and able talks on this important question. A collection was taken for the support of the same.

Sept. 23, at 8 A. M., we met in devotional services, after which the district meeting convened. A number of queries came before the meeting, but all were disposed of in a Christian manner. No query was sent to Annual Meeting. Eld. I. H. Miller was chosen to represent the District on the Standing Committee next year. Bro. A. J. Smith was reëlected as a member of the Mission Board for three years, and Bro. W. P. Bosserman was chosen a member of the Board for the same term. At 7:30 P. M., of the same day, the house was again well filled and a missionary meeting was conducted in a spiritual way, by having devotional exercises, a sermon by Eld. A. J. Smith from Matt. 28:19, followed with one by Eld. J. C. Nininger. A collection was taken. The District Mission Board decided not to ask for time donations at the missionary meetings, but to make them spiritual in every sense. It was also decided to employ one person to act as District Sunday-school Secretary, and to solicit each member of the District, in order to establish a "District Sunday-school and Mission Extension Fund" by donations in cash, time or endowments.

Thus closed one of the most spiritual district meetings held in this District. The members and friends of the Monitor congregation did their part well, and surely deserve praise for their hospitality.

A. J. Smith,
Caldwell, Kans., Sept. 28. District Clerk.

FROM DENVER, COLO., COLORED MISSION.

The members of the colored Brethren church of Denver are indeed happy in the love of God. We realize more fully, from time to time, that we are just where God would have us be.

Our first love feast was held Sept. 2, and our souls were made to rejoice, for once in our Christian lives we found that we were not only "hearers" of the Word, but "doers" also.

At this meeting it became our duty to call one of our number as minister of our small but happy band. Our Bro. W. R. Rhodes was chosen. We earnestly solicit your prayers for his success in the cause of Christ. A large per cent of the delegation from Bro. Root's church came over to our Mission, and the brethren and sisters spoke many encouraging words to us, which were gratefully received. We are very happy in our choice and we are constantly praying for more light upon God's Word, and to learn more fully just what our Master would have us do.

Our work is still growing, and there is much need of more workers in the vineyard. I know of no time, since I first became a Christian, when the souls of my fellowbeings caused real sorrow, or became a real burden, as they do now, since I have learned to see so plainly the teachings of Christ and then do them. I ask your prayers that I may, through divine guidance, reach the hearts of many of my people, that they, too, may receive and enjoy God's fullest blessings as we now do.

873 Zuni Street, Denver, Colo. Callie Campbell.
Matron of the Colored Orphans' Home.

EASTERN PENNSYLANIA.

The ministerial and Sunday-school meetings for the Eastern District of Pennsylvania are to be held in the Indian Creek church Oct. 27 and 28.

Tuesday, Oct. 26, 7:30 P. M., Sermon: "Temperance."—J. H. Witmer, English, H. S. Zug, German.

Wednesday, Oct. 27, 9:00 to 11:30 A. M.

Opening Exercises. Organization. Address of Welcome.—Elder Jacob Price. Appointment of Committees.

Discussion, What Are Some of Our Greatest Needs as a Ministry?—J. H. Longenecker, J. Kurtz Miller.

Discussion, What Are Some of the Most Important Problems of our Church?—S. R. Zug, Hiram Gibble.

SUNDAY-SCHOOL MEETING.

Wednesday, Oct. 27, 1:30 to 4:00 P. M.

Discussion, How Can We Have More and Larger Sunday Schools?—Nathan Martin, John W. Schlosser.

Discussion, What Constitutes Proper Teacher Training?—J. T. Myers, David Kilhefner.

Round Table.—Geo. W. Henry. (The Committee solicits topics for discussion.)

MISSIONARY MEETING.

Wednesday, Oct. 27, 7:00 to 9:00 P. M.

Discussion, The New England Field: (a) The Conditions.—S. H. Hertzler. (b) A Practical Solution of the Problem.—John Herr.

Discussion, Are Our Present Missionary Efforts Satisfactory as Viewed by the Visible Results?—James Shissler, T. R. Coffman.

BUSINESS MEETING.

Thursday, Oct. 28, 9:00 to 11:30 A. M.

How Can the Deacon's Ideal Be Attained as Set Forth in 1 Tim. 3: 13?—P. Clinton Geib.

What Are the Duties of the Laity in Fostering the Growth and Development of the Church?—F. L. Reber.

What Have You Seen in the Manners and Conduct of Officials and Others in the Church that Was Detrimental to Her Best Interests?—Lydia Gibble.

How Can We Turn the Enthusiasm of Our Younger Members to the Best Account?—Mary Ziegler.

Thursday, Oct. 28, 1:30 to 4:00 P. M.

Discussion, The Orphanage Work: (a) Its Present Status.—By Committee. (b) What Can We Do Towards Giving Permanent Character to This Great Work?—I. W. Taylor, S. K. Fike.

Discussion, What Are Some of the Advantages of a Higher Christian Education?—E. M. Wenger, J. W. G. Hershey.

Committee, G. N. Falkenstein, H. K. Ober, Jesse Ziegler.

Outgoing officers of ministerial meeting of 1908, F. P. Cassel, moderator; I. N. H. Beahm, clerk; Hiram Gibble, treasurer.

MINISTERIAL MEETING OF TENNESSEE.

The above meeting is to be held at Pleasant Hill, Tenn., on Friday and Saturday, Oct. 29 and 30, beginning at 9:30 A. M.

1. What Methods Can We Use that Will Save the Children to the Church of the Brethren?—S. W. Beals, C. H. Diehl, S. J. Bowman.

2. How Can We Best Reach the Nonchurchgoers?—P. G. Bowman, John C. Bashor, P. D. Reed.

3. What Is the Aim and the Reward of the True Minister?—A. E. Nead, N. B. Sherfy.

4. How May the Ministry Lessen the Tendency to Worldliness in the Laity?—J. C. Jones, Jesse D. Clark, J. H. Garst.

5. What Is the Best Way for an Elder to Have a Live Church and Hold It So?—A. M. Laughrun, P. M. Correll.

6. Compare the Past with the Present and What Is the Prospect for the Church in Tennessee, Better or Worse?—J. G. Lewis, Jacob Good.

7. The Responsibilities of the Preacher in Teaching All of the New Testament Doctrines in Order to Bring More Souls to Christ.—D. A. Diehl, W. H. Swadley.

Committee: D. F. Bowman, S. H. Garst, J. H. Hilbert.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Beekley-Cable.—At the home of the bride, Waterloo, Iowa, Sept. 12, 1909, by the undersigned, Bro. Ephraim K. Beekley and Sister Olive S. Cable, both of Waterloo, Iowa.
A. P. Blough.

Forry-Brightbill.—Sept. 26, 1909, by the writer, at the home of Bro. S. S. Beaver, Centerport, Pa., Bro. William A. Forry and Sister Sallie Brightbill, both of Lebanon.
S. S. Beaver.

Verbeck-Wine.—By the writer, at the home of the groom's parents, in the Maple Grove congregation, Stanley, Wis., Oct. 3, 1909, Bro. Clanthis E. Verbeck and Sister Mollie Wine.
W. H. Byer.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Barto, Eld. Isaac, born in Pennsylvania, Nov. 7, 1826, died at the home of his son in Talbot County, Md., Sept. 22, 1909, aged 82 years, 10 months and 14 days. He was a member of the Church of the Brethren for sixty-two years, served as deacon several years, as minister forty-five years, and as elder about thirty years. In 1843 he was married to Frances S. Shellenberger. To this union were born five sons and four daughters. One daughter and his wife preceded him. Later he was married to Sarah Miller, who also preceded him. Services at Fairview church, by Eld. S. K. Fike, assisted by Eld. Geo. Rairigh. Text, 2 Tim. 4: 1-8. Interment at the same place.
Florence M. Hutchison.

Berkey, Bro. John L., born in Somerset County, Pa., Aug. 12, 1847, died at his home near Goshen, Ind., in the bounds of the Rock Run congregation, Oct. 1, 1909, aged 62 years, 1 month and 20 days. He was a patient sufferer for several years. His wife, two sons, two daughters, two brothers and three sisters remain. He was a faithful member of the Church of the Brethren for years. Services by the writer, assisted by Brethren John Weaver and John L. Mishler.
J. H. Fike.

Bushong, Bro. John H., died at his home, 26 E. Walnut Street, Lancaster, Pa., Sept. 27, 1909, aged 83 years, 11 months and 9 days. He had been an active member of the Church of the Brethren since its organization in that city. He was a trustee at the time of his death. His wife, two sons and two daughters survive. Services at Hellers church, by Eld. I. W. Taylor and the writer. Text, Rev. 3: 5 and Psa. 90: 12. Interment in the adjoining cemetery.
H. B. Yoder.

Garber, Bro. Joel, born in West Virginia, July 2, 1831, died in the bounds of the Mt. Garfield church, Colorado, Sept. 24, 1909, aged 78 years, 2 months and 22 days. When a child he moved to Tennessee, in 1852 to Missouri, and in 1904 to Mesa County, Colo., six miles east of Grand Junction. He united with the Church of the Brethren in 1866 and was a minister and elder thirty-five years. In 1858 he was married

to Martha McGee. To this union were born six sons and six daughters. Nine of the children are yet living. His wife also survives. Services by the writer, assisted by Brethren W. A. Rose and H. H. Winger. Interment in the Palisade cemetery.
Salem Beery.

Geiman, John, son of Bro. Samuel Geiman, of Hanover, Pa., died in the York Hospital Sept. 17, 1909, aged 14 years, 2 months and 23 days. Services at the Black Rock church, by Bro. D. H. Baker, of Hanover, assisted by Bro. E. S. Miller, of Black Rock. Interment at the same place.
W. B. Harlacher.

Goshorn, Eld. Robert R., of Clay City, Ind., born in Huntingdon County, Pa., Nov. 7, 1833, died suddenly while on his way to church, Sept. 23, 1909, aged 75 years, 10 months and 16 days. Oct. 7, 1852, he was united in marriage to Sister Julia Ann Sommers, who died Oct. 2, 1899. To this union were born five sons and three daughters, all of whom are living except the eldest daughter. In 1864 he united with the Church of the Brethren. Soon after he was elected to the office of deacon, which office he held until Nov. 6, 1870, when he was elected to the ministry. Four years later, Nov. 7, 1874, he was advanced to the second degree and on Feb. 13, 1887, ordained to the eldership, which office he held until his death. Services by Eld. L. T. Holsinger. Text, 2 Tim. 4: 7.
Bessie Kieffaber.

Goughnour, Sister Delilah Alice, wife of Eld. S. M. Goughnour, of Ankeny, Iowa, was born in Bedford County, Pa., June 4, 1843, died Sept. 22, 1909, aged 66 years, 3 months and 18 days. When quite young she came with her parents to Jefferson County, Iowa. In 1863 she was married to S. M. Goughnour, to which union were born seven sons and three daughters, six of whom are living. All are members of the church. In 1868 she moved with her husband to Polk County, and together they helped to build up the Des Moines Valley church. At the age of eighteen she united with the church and was a member for over forty-eight years. She suffered much during the last year of her life, and expressed her willingness to die. Services by the writer, assisted by Elders Samuel Bowser and C. B. Rowe. Text, 1 Cor. 15: 51.
A. C. Snowberger.

Hause, Bro. John, born in Hagerstown, Md., April 19, 1838, died at his home in Morrill, Kans., Sept. 21, 1909, aged 71 years, 5 months and 2 days. He united with the Brethren church in 1873. His wife, three daughters and two sons remain. Services by Bro. Wm. Davis, assisted by Bro. P. J. Eisenbise. Text, 2 Cor. 5: 1.
Stella Eisenbise.

Hoover, Philip Daniel, son of Willis Hoover and wife, of Thomasville, York County, Pa., died Aug. 5, 1909, aged 5 months. Services at Wolf's church, by Rev. Shelheimer (German Reformed) and Bro. D. H. Baker.
W. B. Harlacher.

Keck, Bro. Andrew, died near Monticello, Ind., Sept. 27, 1909, aged 87 years, 8 months and 26 days. He united with the Church of the Brethren early in life, and later joined the Old Order Brethren. To this church he remained faithful till death. He was blind for the last ten years, and was confined to his bed over three years. During all his afflictions he was patient and uncomplainingly submitted to God's will. He leaves a wife, three sons and one daughter. Services by Elders Mussleman and Landis of the Old Order Brethren, assisted by Eld. David Dilling of the Brethren church.
Mary Toombs.

Lane, Sister Sarah J., born in Washington County, Tenn., Jan. 1, 1847, died at her home near Pleasant View church, same county, June 29, 1909, aged 62 years, 5 months and 28 days. She was a member of the Church of the Brethren for about forty-five years, lived a consistent life and was always ready to do something for the Master's cause. She suffered from paralysis for about two years, but bore her affliction patiently.
N. T. Larimer.

Miller, Bro. Amos C., son of Samuel Miller, born in Elkhart County, Ind., Nov. 6, 1840, died at his home in Plymouth, Sept. 19, 1909, aged 68 years, 10 months and 13 days. Aug. 6, 1868, he was united in marriage to Sarah Harbaugh, to which union were born two sons, who, with their mother, survive. Services at the home, conducted by Bro. J. F. Appleman, assisted by Eld. S. F. Henricks.
Mrs. J. F. Appleman.

Moyers, Bro. Moses, of Mathias, W. Va., born in the bounds of the Lost River church, near Mathias, May 21, 1836, died Sept. 27, 1909, aged 73 years, 4 months and 6 days. He united with the Church of the Brethren in his youth and served as a minister. Oct. 11, 1857, he was married. His wife, one son and three daughters survive. Services by Eld. L. D. Caldwell, assisted by the writer. Text, 1 Thess. 4: 13.
S. W. See.

Pursley, Sister Arissa, wife of Eld. A. F. Pursley, died of cancer, at the home of her daughter in Buchanan, Va., Sept. 29, 1909, aged 60 years, 9 months and 23 days. She leaves a husband, two sons and three daughters. Sister Pursley was a consistent and faithful member of the church for thirty-eight years. Services at the Mt. Joy church, by Eld. T. C. Denton, assisted by the writer and Mr. Whitesell, of the M. E. church. Interment in the family burying ground near by.
D. N. Eller.

Ritchey, Sister Eva, nee Roudybush, died at the home of her daughter, in the bounds of the Glade Run congregation, Pa., Sept. 14, 1909, aged 28 years, 2 months and 24 days. She leaves five sons and a daughter. Services at the Brush Valley church by Bro. H. S. Replogle. Text, John 19: 30.
Ida B. Bowser.

Rosenberger, Bro. Israel H., of Covington, Ohio, formerly of Leipsic, Ohio, died Sept. 19, 1909, aged 65 years, 5 months, and 11 days. He was born near Melmore, Ohio. He was married to Margaret Ebersole, Oct. 10, 1867. He and his wife were baptized thirty-eight years ago. His life was a most exemplary one. He leaves a wife, a son, and two daughters. Services by Elders P. H. Beery and D. D. Wine.
Elizabeth D. Rosenberger.

Schul, Sister Genoa D., nee Frazier, born in Nebraska, Dec. 23, 1856, died at her home in Elk County, Kans., Sept. 28, 1909, aged 53 years, 9 months and 5 days. She was married to John Schul Dec. 15, 1874. To this union were born eight daughters and three sons, four of whom preceded her. Her husband and seven children survive, also two sisters and a brother. She joined the Methodist church at the age of thirteen but later identified herself with the Brethren.
Geo. Eller.

Smith, Bro. Noah, born in Union County, Pa., June 14, 1824, died at Lena, Ill., Sept. 23, 1909, aged 85 years, 3 months and 9 days. He came to Stephenson County, Ill., at the age of fifteen and was married to Mollie Yarger June 23, 1852, who, with eleven children, survives. One child preceded him. He united with the Church of the Brethren in 1868, and lived an earnest Christian life. Services in the Baptist church by Eld. P. R. Keltner. Text, 2 Cor. 5: 1, which he had chosen several years ago. Interment in the Louisa cemetery.
Albert Myers.

Stutesman, Bro. Carl, son of Albertus and Mary Jane Stutesman, died at his home in Bunker Hill, Ind., Sept. 22, 1909, aged 26 years, 9 months and 22 days. He had been a sufferer from tuberculosis for three and a half years. He united with the Brethren church at the age of nineteen. He was a student and graduate of Mount Morris College, and was employed at the Brethren Publishing House when he became ill. Services by Bro. W. S. Toney, assisted by Revs. McDowell, Rees and Sarah. Interment in Onward cemetery.
Carrie Stutesman Huffman.

Williams, Sister Mary E., nee Palmer, born in Ohio, Nov. 1, 1841, died at her home in the bounds of the North Solomon church, Kans., Aug. 18, 1909, aged 67 years, 9 months and 17 days. She was married to Eli M. Williams Aug. 3, 1873. She was a member of the Church of the Brethren for many years. Services by the writer in the Delhi M. E. church.
A. C. Daggett.

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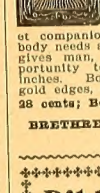
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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 669.)

VIRGINIA.

Antioch church met in council Oct. 2, Eld. Lewis Brubaker presiding. The report of the annual visit was made. All the members were found to be in peace and union. Our love feast will be Nov. 6, beginning at 3:30 P. M.—Martha Mitchell, Wirtz, Va., Oct. 5.

Botetourt.—Five were received into the church at this place this evening by baptism. One of these made confession on Sunday-school decision day, Aug. 15. Three are Sunday-school scholars.—Sue B. Shaver, Troutville, Va., Oct. 6.

Burks Fork church met in council Sept. 19, with Bro. Joel Weddle moderator. The report of the annual visit shows the members to be in peace and harmony. Our love feast will be Oct. 14.—Maggie Hylton, R. D. 2, Floyd, Va., Oct. 6.

Forest Chapel.—Our series of meetings and love feast are past. Bro. N. Walter Coffman, of Fishersville, came Aug. 29 and preached until Sept. 10, when we closed with a love feast. About seventy members communed. There were no additions to the church, but good seed was sown and results may be reaped later.—S. F. Scrogham, Basic City, Va., Oct. 1.

Harrisburg.—Wife and I start for the South today. We closed our labors in the Valley Sunday night at Greenmount, Va. We have been at work constantly since Annual Meeting, having preached 110 sermons, attended three harvest meetings, three council meetings, four love feasts and four funerals. My address will be Manvel, Tex., for a while. I expect to labor in the Texas and Louisiana district for several months.—J. A. Miller, Harrisburg, Va., Oct. 5.

Midland.—Bro. George Phillips, of Waynesboro, Pa., began a series of meetings at Kelleysford, Va., a mission point in the Midland congregation, Aug. 29, closing Sept. 9. From there he went to Culpeper, Va., another mission point, where he preached four sermons, closing Sept. 16. Sept. 12 Bro. J. F. Graybill, formerly of New Jersey, but now of Nokesville, Va., began a series of meetings in a tent in the southern part of the Midland congregation, and closed Sept. 26, preaching in all seventeen sermons. We are planning to build a church at this point in the near future. Sisters Graybill and Mary Royer were there recently. On Sunday afternoon, Sept. 12, Sister Royer talked to the children on Paul's journeys, and also gave some Bible talks before preaching services during the week.—Eva Hinegardner, R. D. 1, Midland, Va., Oct. 4.

Rileyville.—On Saturday evening, Sept. 18, Bro. Geo. W. Flory, of Bridgewater, Va., came to us and began preaching to about twenty-five scattered members. The prospect was discouraging at first, but soon the interest began to grow. People came for miles, and the house was completely filled. As many as one hundred stood outside and listened patiently. Every invitation found followers of Jesus. Bro. Flory preached twenty-four sermons. All rejoiced when 101 souls decided for Christ. Seventy-four have already been baptized. Eleven came forward the last night.—John W. Huffman, Rileyville, Va., Oct. 8.

WASHINGTON.

Centralia church met in council, with Eld. J. U. G. Stiverson moderator. Two letters were granted and five received. Our communion will be held Oct. 30, and our Sunday-school and Christian Workers' convention on the afternoon and evening of the following day. The collection was $11.20. Eld. M. F. Woods and family have located among us.—Anne Myers, Centralia, Wash., Oct. 2.

Olympia.—Sept. 25 an appropriate missionary program was rendered at the Brethren church. At the close a collection of $6.52 was taken for the Bible school. On the following Thursday we had a very pleasant council. As Tacoma is going to organize a congregation, we appointed a committee to confer with the Tacoma brethren to establish the boundary line between the two congregations.—Mrs. C. A. Wagoner, Olympia, Wash., Oct. 4.

Stiverson church met in council in Lakeside house Saturday, Oct. 2. Bro. L. B. Simmons conducted the meeting. He lives ten miles from the church, but has promised to preach for us once a month. Officers were reëlected for Sunday school, with Bro. Tellie Sutphin as superintendent. Bro. Fred O'Neal is president of Christian Workers' meeting and Piccola Castle, secretary.—Ann C. Castle, Fulda, Wash., Oct. 4.

Wenatchee church met in council Sept. 25, Bro. A. B. Peters presiding. Eight letters were received and two granted. Our series of meetings will begin the second week in January, 1910. Bro. J. S. Secrist, from Olympia, Wash., will do the preaching. The time set for our love feast is Oct. 23, beginning at 4 P. M. Other items of business were disposed of pleasantly. Bro. Warren Slabaugh, from the East Wenatchee congregation, preached for us Sept. 19.—J. R. Peters, R. D. 2, Wenatchee, Wash., Sept. 30.

WEST VIRGINIA.

Hevner.—Our series of meetings, conducted by Bro. A. C. Miller, closed Sept. 2. Seven were baptized. Our council and communion were held at the beginning of the meeting. Bro. Miller officiated at the feast. Thirty-four members communed.—Robert Hevner, Hosterman, W. Va., Oct. 6.

Lost River.—Bro. J. M. Kagey commenced a series of meetings Sept. 5 and continued until Sept. 19. Ten were added to the church by baptism.—S. W. See, Mathias, W. Va., Oct. 1.

Oak Dale.—Sept. 26 Bro. B. W. Smith, of the Beaver Run congregation began a series of meetings, continuing until Oct. 5. Three were added to the church, and one awaits baptism. One dear sister desired to put on Christ in baptism the same night in which she gave her heart to God. After the meeting we all assembled at the riverside, and there, by lantern light, witnessed a most beautiful administration of the sacred rite of baptism. Two vocal classes have been organized here, using the Brethren's Hymnal and "Practical Exercises" by Bro. G. B. Holsinger.—Frances V. Kerlin, Laureldale, W. Va., Oct. 7.

Timber Ridge.—Sept. 25 Bro. Ezra Fike, of Eglon, W. Va., began a series of meetings at the Mallow schoolhouse, continuing until Oct. 3. He preached eleven sermons. Five were baptized. This place is about eighteen miles from a railroad. Prior to these meetings the writer, his wife and two daughters were the only people in the community who belonged to any church. The Brethren have been doing some preaching here for a number of years. Last summer Bro. Fike gave us a monthly appointment and also held a thanksgiving meeting, which was the first of the kind at this place. On account of the distance and the mountainous country, he was unable to come during the winter. We find a good class of people here and the field in which to labor is large, but there are few of us who are able to work. Yet we feel encouraged and with proper care may be able to build up a congregation. Two of those baptized were heads of families. —Benj. Bible, Teterton, W. Va., Oct. 4.

Williamsport.—Sept. 2 Eld. Emra T. Fike, of Oakland, Md., began a series of meetings at the Antioch schoolhouse, a point in the Beaver Run congregation. The following Sunday morning he was offered the U. B. churchhouse at Antioch in which to hold meetings. He preached ten sermons, closing Sept. 10. Seventeen were baptized during the meetings and two since they have closed. Bro. Fike attended the love feast at Knobley Sept. 11, where about 130 communed. —Raphael Leatherman, Williamsport, W. Va., Oct. 1.

NOT CLASSIFIED.

Kearney church met in council Sept. 30, Elder A. J. Nickey presiding. Church and Sunday-school officers were elected for the coming year. Three letters were granted. It was decided to hold a communion on Sunday, Nov. 14, and to have evening meetings beginning on Wednesday evening preceding the communion.—Nora Nickey, R. D. 3, Kearney, Nebr., Oct. 4.

Sacramento Valley church met in council Oct. 2. Bro. J. Overholtzer presided. We decided to have our love feast Nov. 20. We are expecting to have a series of meetings at Princeton near that time. Bros. J. Overholtzer and Landon Custer were elected delegates to district meeting at Oak Grove. The sisters will meet Oct. 6 to organize an aid society.—Laura Calvert, Butte City, Cal., Oct. 5.

Log Creek church met in council Oct. 2, Eld. J. E. Ellenberger presiding. Two letters were granted. Bro. M. L. Moats was appointed Messenger agent for the coming year. Sept. 19 Sister Kepler, who is in her seventy-second year, was anointed.—Ada Moats, Polo, Mo., Oct. 6.

Dry Creek church met in council Oct. 2, with our elder, Bro. F. M. Wheeler, presiding. Visiting brethren present were John Zuck, Wm. Long and Bro. Brower. Our home ministers, Brethren D. W. Miller and G. G. Hageman, were ordained to the eldership and are our presiding elders. Bro. Wheeler, who has been our elder for ten years, resigned, and it was with a feeling of sadness that his resignation was accepted. Brethren John Schminskey and H. N. Martin were chosen as deacons. Officers for Christian Workers' meeting were elected, with Sisters Belle Mentzer and Ruth Werner, presidents, and Sister Kate Clark, secretary. One sister has been baptized since our last report.—Minnie B. Mentzer, Robins, Iowa, Oct. 7.

Cherry Grove.—Sept. 26 Bro. S. Z. Smith, of Sidney, Ohio, closed a three weeks' revival. One awaits baptism and others are near. The church has been inspired to more earnest and consecrated work. Bro. Smith proposed that we have an Old People's meeting, which was held Sept. 14. It was the first of the kind ever held in this place and was well attended. Sept. 30, we held a joint Sunday-school meeting.—Addie R. Hawbecker, Lanark, Ill., Oct. 8.

Beech Grove church met in council, prior to the love feast, Sept. 18. Sunday, Sept. 19, Bro. Aldridge, of Anderson, preached for us. Our love feast was Sept. 15. About eighty-five communed. Brethren Ruff and Bowman, from Anderson, and Bro. Childs, from Killbuck, were present. Bro. Ruff officiated. We have a large attendance at our Sunday school, with Bro. Alford Spatt superintendent.—P. A. Spearman, R. D. 38, Ingalls, Ind., Oct. 4.

Pomona.—Sept. 19 occurred the joint program, conducted quarterly by the Christian Workers of Covina, Glendora, Lordsburg and Pomona. So large was the attendance that our house was unable to accommodate all who came. However, those who could not get in, were able to hear. We received much encouragement. Our next joint meeting occurs at Lordsburg, near the end of the year. Bro. Cline, our pastor, who sustained a fracture of his arm, several weeks ago, is recovering and will, no doubt, soon be able to fill his place in the pulpit.—R. C. Baldwin, 384 East Sixth Street, Pomona, Cal., Oct. 4.

Payette church met in council Sept. 30. In the absence of elder, Bro. Eby was chosen moderator. Our love feast will be in the Payette house Nov. 20, beginning at 4 P. M. Three letters were granted. Since our last report, one has been baptized. Eld. Jesse Shamberger, of Missouri, preached for us Aug. 29. Bro. Stanley Gregory, of Washington, on his way to Bethany Bible School, preached for us Sept. 5.—S. J. Kenepp, Payette, Idaho, Oct. 5.

McPherson.—Revival meetings will begin at this place Nov. 28, to be conducted by Bro. Wm. Lampin. Our love feast will be Dec. 19, and the Bible Institute will be held from Dec. 12 to 19. Two were baptized Sunday evening, Oct. 3. The following officers were elected: Eld. I. S. Brubaker, superintendent of the Sunday school; Bro. F. A. Vaniman, superintendent of primary department; Sister Anna McVey, president of Christian Workers' meeting. Brethren I. S. Brubaker and J. J. Yoder are our delegates to district meeting. Sunday morning, Oct. 3, Bro. Root, of the Kansas Orphanage Society, gave a talk. A collection of $45 was taken for the orphanage work. At the harvest meeting $76 was contributed for district missions.—H. J. Harnly, McPherson, Kans., Oct. 4.

Oakland.—Oct. 2 I went to the Red Creek congregation in Tucker County, W. Va., and preached in the Wolford schoolhouse, to a well-filled house. Sunday morning we again held services at the Bethel church; also a children's service. In the afternoon seven were baptized, six of them being Sunday-school scholars of a new school started at that place during the past summer. In the evening we went to the Bonner Mount schoolhouse and again addressed a well-filled house of attentive listeners.—Lorenzo H. Fike, R. D. 2, Oakland, Md., Oct. 2.

Pleasant Valley.—Our preaching services and Sunday school at this place are moving along nicely. The attendance was quite good during the busy season. Our elder, Bro. D. W. Shock, has recovered from his recent illness and is able to be with us again in worship. Bro. Amos H. Blocher, a minister, and family, of Washington, have located among us again. Also Bro. David Miller, another minister, and family, of Zion, N. Dak., expect to live near York.—Bertha B. Allan, York, N. Dak., Oct. 5.

Empire church met in council Oct. 2, with Eld. J. W. Beardorff moderator. Nine letters were received. We decided to organize a Sunday school in the near future, which will be the first Sunday school in this county. Our love feast was Sept. 18 and 19. Bro. Hiram Forney, of Chico, and Bro. D. L. Forney, of Reedley, were with us. Bro. D. L. Forney officiated. Thirty-five communed.—Phil. Detrick, R. D. 3, Box 161, Modesto, Cal., Oct. 5.

Fruitvale church met in council Sept. 26, Bro. M. E. Andrews presiding. Seven letters were granted. Bro. Andrews was elected delegate to district and Sunday-school meetings. We would be pleased to have any brethren, who are seeking homes in the West, to locate among us.—Alice Myers, Bangor, Cal., Oct. 4.

Notice.—Having decided to spend about six weeks in Idaho this fall, I will have time to hold short series of meetings if any of the churches so desire. After next month my address will be Lenore, Idaho.—Levi Snell, Cambridge, Nebr., Oct. 8.

Lordsburg church met in council last Monday evening, our elder, Edmund Forney, presiding. A number of letters were read, among them those of Brethren Clarence Yoder and S. W. Ball, two ministers in the second degree. The former has charge of the college Bible department. The latter is a member of the college faculty also. The following were elected as church officers: Elder, Bro. Edmund Forney; assistant elder, Bro. W. F. England; clerk, Bro. Ernest G. Hoff; treasurer, Bro. J. L. Miller; chorister, Bro. S. A. Overholtzer; assistant chorister, Bro. I. V. Funderburg. The elders are to decide upon the date of our November love feast. We decided to have a series of meetings here and also at the San Dimas Mission.—Grace Hileman Miller, Lordsburg, Cal., Oct. 5.

Clover Creek.—Our love feast was held Oct. 3. About 250 members communed and a number could not be accommodated. Our aged elder, Geo. W. Brumbaugh, was with us again. He has labored as minister and elder in this congregation for more than a half century. Though very feeble, his zeal and faith are unabated. Visiting ministers present were Brethren J. R. Stayer, Geo. Myers and Wm. Hoisinger. Bro. Holsinger officiated.—F. R. Zook, Martinsburg, Pa., Oct. 4.

Tippecanoe church met in council Oct. 2. One letter was received. Our new church will be ready for dedication about Nov. 1, after which we will hold a series of meetings and a love feast. Delegates to district meeting are Sisters Amanda Grady and Mary Kalbaugh.—Daniel Rothenberger, Syracuse, Ind., Oct. 4.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

NEARLY sixty-three years ago President Santa Ana, of Mexico, and Gen. Zachary Taylor, later on President of the United States, met at Buena Vista in an exchange of hostilities. Those belligerent days are, happily, at an end. It is possible, now, for the Mexican and American presidents to meet in peace, under the most pleasant circumstances. When Oct. 16, Presidents Taft and Diaz greeted each other at Juarez, Mexico, as representatives of two American republics, there was naught but the most congenial feeling in evidence. It is pleasing indeed, to the friends of peace, that the most cordial relations exist between the United States and her immediate neighbors, north and south.

WHEN our early Brethren crossed the Atlantic, the voyage required several months of dangerous sailing, amid many privations and hardships. Comparing the tedious trip of those early days with the recent voyage of the *Mauretania,* and it is readily seen that the advancement in transatlantic travel is marvelous indeed. Going at a speed of twenty-six knots an hour, the *Mauretania* covered the course from land to land, westward, in four days, ten hours, and fifty-one minutes. Besides the notable development in the matter of speed, there is also a most wonderful advancement in providing comfortable quarters for passengers. Every convenience of a modern hotel may be enjoyed by the traveler while plowing the waters of the briny deep.

A MUCH needed campaign against vice is now being waged by the police authorities of Chicago. Recent exposures of partnership between the degraded elements and men in official station stirred the city mightily, and as a result a general housecleaning is insisted upon. There had been such exposures before, but this time there is an insistent demand for radical reform. Not only are guilty officials to be punished, but there is to be a complete eradication of the evil itself. There is a new spirit of moral regeneration that is bound to bring results. No longer will the people believe that the conditions complained of cannot be remedied. There is a firm determination to renovate the city in all respects, and that includes more than the mere suppression of dens of vice. All other agencies of evil,—immoral literature, vicious theaters, and the like, are to be exterminated. Now let them go just a step farther and eliminate the saloons, which are responsible for most of the crime and political corruption so prevalent in all our cities.

AT the recent annual convention of the Christian Missionary Alliance, in New York, a wonderful manifestation of liberality was shown. There was great eagerness to give to the work of the Lord, and in a few minutes $44,772 was raised amid general rejoicing. It was a most touching incident of the meeting when $60 was given by a poor woman who makes her living at the washtub. The sum given represented years of saving, but when the Lord's work was at stake, she was willing to consecrate all her little hoard upon the altar of service. There is a noble example of devotion in such a life. In this materialistic age humanity has largely lost the self-forgetting spirit that prompted the poor widow of old to "cast in all her living." There are but few, nowadays, that attain to that exalted standard.

EXTENSIVE arrangements are being made by the Turkish Government to bring about the long-anticipated colonization plans of the Zionists. Hamade Pasha, to whom this work has been officially confided by the Turkish authorities, has sent a general invitation to Jews everywhere, to settle along the line of the Bagdad Railway, now being built. The suggested area comprises nearly 70,000,000 acres, which will be brought within convenient access to the markets of the world upon the completion of the contemplated railway. While a part of the land is in Palestine, most of it is in the alluvial plains of the Valley of the Euphrates. Here the soil, when properly irrigated, yields a generous bounty, to reward the labors of the husbandman. The climate is genial, and there is no reason why thousands of Jews should not find this a most desirable place of residence.

THE trial of the Kongo missionaries, referred to in these columns several weeks ago, has resulted in an acquittal of W. H. Sheppard, charged with "calumnious denunciation" by one of the Kongo concession companies. Previously the charge against William M. Morrison, similarly indicted, had been dropped. While complete details of the trial are not yet available, it is significant that the acquittal by a Belgian court, in the heart of the Kongo State, completely vindicates the assertions of the missionaries. It has been proved beyond question that the arraignment of the guilty companies, because of their barbarous and cruel treatment of the natives, was justified by the actual facts. There is hope now that a new order of affairs rules in the Kongo, under which justice and not assassination is dealt out to men who have the courage to tell the truth, no matter how unpleasant it may be to the oppressors of the poor natives.

THE recent execution of the noted educator, Prof. Francisco Ferrer, by the Spanish Government, for alleged participation in the riots at Barcelona, has aroused the most intense indignation throughout Europe. While no official report has been given of the court-martial which found him guilty, it is admitted, quite generally, that there was no evidence, sufficiently incriminating, to justify his execution. Russia and Turkey have already learned by sad experience that the scaffold and firing squad cannot silence the just demands of an oppressed people. While no one would defend the Spanish rioters in their acts of violence, it has not been shown that Prof. Ferrer was implicated in these excesses. His worst offense was to censure the Spanish Government for its war against the Moors. He plead for the rights of the people and for the maintenance of peace, and his life paid the penalty of his courageous defense.

MOB rule and lynch law are never calculated to minister to the best interests of the community. The lynching of negroes for any or no crime, by bands of irresponsible white rowdies, has reached a point where the more thoughtful Southern people are wondering if it is not time to call a halt. Crimes that are "punishable by death without trial, if the accused is black," are winked at if the perpetrator is "white and prominent." In one case a negro was "hanged from a tree near his home and his body riddled with bullets," "because he brought suit against a white resident who killed a cow belonging to the negro." What,—it may well be asked,—will be thought of us abroad, if the present lawless orgies continue? Our constitution, as well as the higher law of Christ, ought to teach better things. The highest ideal of citizenship is found in unfaltering loyalty to established law, both human and divine.

WITH the best intentions men may make mistakes. Only two weeks ago we referred to the excellent prospects under which Mr. Charles R. Crane, of Chicago, was then starting for his responsible post of duty as a diplomatic representative accredited to China. His intimate knowledge of Chinese affairs was thought to be of great value, in properly representing this country. In a newspaper interview Mr. Crane is said to have made some unguarded statements concerning our future policies, etc., in China, so much so as to incite the alleged displeasure of Japan. Mr. Crane's resignation, therefore, was asked for by Secretary Knox, with the view of silencing possible objections in the East. Mr. Crane is not the first man to learn that the post of a diplomat requires a vast amount of tact as well as a close mouth. Generally speaking, "silence is golden," unless there is good reason why expression should be given to views on important questions.

IT is encouraging to note that sentiment in favor of arbitration, as a means of settling international differences, is rapidly gaining ground. Not only is this conviction to be found in members of the several churches, conscientiously opposed to war, but also among leading men, prominent in the councils of the nation. It is urged by one of these men, who has given the subject much serious thought, that if western nations do not give up fighting,—admittedly to the general loss of all concerned,—they will soon become decadent. It is a fact that the weakest nations today are those who consider themselves most fully armed. The elements of disintegration are in their very ranks. Military Europe may well beware, for the vast armies of China and Japan combined may eventually threaten its very existence, if continued hostilities are persisted in. It is with a nation as it is with an individual,—to succeed and prosper, one must use tact and diplomacy.

WE are assured, by competent authority, that over two million people a day patronize the various five-cent theaters throughout the country. New York and Chicago each have over one thousand. Endeavoring to meet the popular demand, many of these shows find it difficult to secure suitable buildings. So great is the craze among the people for this form of entertainment, that in several western cities vacant church buildings have been utilized for these theaters, however deplorable such a use may be. Most unfortunate of all, however, is the desecration of the Sabbath by these shows. Under the guise of "sacred concerts" they give practically the same program as on weekdays, with the possible addition of a few hymns and several pictures of a religious nature. All this is done to secure the endorsement of church people and, unfortunately, too many of them have given their support to these "unfruitful works of darkness," when they should have thrown their influence unitedly against them.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE REBUILDING.

BY AMOS R. WELLS.

"Except Jehovah build the house, they labor in vain that build it."—Psalm 127: 1.

My house is builded, Lord: build it anew!
Once more the timbers hew;
And all the firm foundation lay again
In love for thee and men.

Reset the window-panes, so wrinkled now,
And make them clear as thou.
Enlarge the hearth and magnify the door
For strangers and the poor.

Insert a closet dedicate to prayer
That I may meet thee there;
And build a workshop, wheresoe'er it be,
That I may toil with thee.

The mansion of my building, let it fall,
Unworthy, roof and wall;
And in its place, O heavenly Architect!
A better house erect.

—S. S. Times.

SOME OF THE PROBLEMS OF LIFE.

BY GEO. L. STUDEBAKER.

We meet a great many grave problems in life, and some that are very perplexing and hard to solve.

Our young people, in looking into the future, and choosing their life work, have a problem before them that, to solve rightly, means success in life. Many a man has had a hard, unsuccessful life, simply because he chose a calling or occupation to which he was not adapted.

Parents have problems before them in directing their children, and watching their ability as they develop into a more mature age. If possible, they should discover the calling to which the child is adapted, and direct him in that course.

As one goes into a home where there are several small children, he is impressed with the great responsibilities of the parents, and of the unsolved problems that lie before them, and which true parents must meet. To solve them to the best interest of the child means his success, both spiritually and temporally. "Train up a child in the way he should go and when he is old he will not depart from it."

Our Government has problems to meet, and it requires some of the most brainy men of our land to solve them successfully. Many of them involve the best interests of the people.

The saloon problem has been, and is, a momentous one. "The saloon must go" is the war cry of the day. We greatly rejoice at the success which has been achieved during the last decade. We now number quite a few of our States and counties on the "dry" list, with still more to follow. But we are our "brother's keeper" and how to help those who need our help, is the problem we now must solve. May God give us wisdom to meet the issue bravely, until every State in our "land of the brave and home of the free" is delivered from an awful curse of intemperance.

The church has its problems to meet. It is the duty of the church to display God's grace to the world. Never before has the church had such great issues to meet. May we all realize the need of our united efforts to meet the various issues of the day!

The ministerial problem is a great one. Congregations are suffering from lack of ministerial help, while some have more than they can possibly use. A proper distribution of our ministerial forces is one of the church's grave problems. Some elders have as many as six or more congregations under their care. No one elder can do justice to so many congregations. Some of them, and perhaps all of them, are suffering from lack of proper care and attention. Solve this problem by the gospel rule and "ordain elders in every church."

But perhaps the men are not there, having the necessary qualifications. Then go to the church having men to spare, and "compel" (Luke 14: 23) them to locate in the church where their work is greatly needed. Let the church solve the problem of ministerial support by the gospel rule: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath the Lord ordained that they which preach the gospel shall live of the gospel" (1 Cor. 9: 11-14).

Many of the churches are suffering and are on the spiritual decline because the members are not willing to comply with the gospel rule in solving this problem.

Our work in cities is by no means a pleasant one. Entering the field after other churches have thoroughly worked it, and at a time when a desirable location is hard to get, is much against the work. The many temptations thrown in the way of the members, all go to make the city work a problem. Some, who are faithful members in the country, cannot withstand the temptations of the city, and prove unfaithful when brought in touch with the city and its environments.

How to maintain the simple life as taught by Christ, and exemplified and taught by the apostles, is another difficult problem. What makes the problem more difficult is the attempt to solve it in our own way. This, like all other problems, should be solved by the gospel rule. The Divine Teacher said, "Ye cannot serve God and Mammon." We are forbidden to adorn our bodies with gold, pearls and costly raiment. Apply the gospel rule, and one who loves these things and adorns the body, manifests his friendship to the world, and he who is a friend of the world is an enemy of God (James 4: 4). The world is at enmity with God and when one chooses the things that belong to the world, he manifests his friendship to the world. In this let the church apply the gospel rule and withdraw fellowship from every brother that walketh disorderly. The church, as a rule, is united on the principle of non-adorning. We, as a body, believe in being adorned with that meek and quiet spirit which is, in the sight of God, of great price. Apply the gospel rule, and the problem of the simple life is settled. "For if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20).

The ministers have perplexing problems to solve. It is a problem properly to care for the flock "over the which the Holy Ghost has made you overseer." In a series of revival services it is a problem to reach the sinner and bring him to Christ. It is a problem how to reach the cold, lukewarm professor, that he may become a workman approved of God. It is a problem how to reach the masses who take no interest whatever in their soul's salvation. All these things are problems which are being discussed by the pulpit and the press.

May the grace of God take hold of the hearts of all true Christians, and especially of the ministry, that these problems, and many others with which we meet may be solved agreeable to God and according to his Word!

North Manchester, Ind.

BUY THE TRUTH, AND SELL IT NOT.

Prov. 23: 23.

BY J. EDWIN JONES.

Many persons doubtless have, with myself, wondered that Christ did not answer Pilate when he asked, "What is truth?" At one time I thought that if Christ had but answered in a few words, he might forever have settled the question, What is truth? But I think I have discovered why he did not, aside from the fact that he determined to say and do nothing in defense of himself: (1) "The natural man receiveth not the things of the Spirit of God." 1 Cor. 2: 14. (2) The Sacred Writings themselves declare to us fully what is truth.

"Sanctify them in the truth: *thy word is truth.*" John 17: 17. "In the beginning was the *word*, and the *word* was with God, and the *word* was God." John 1: 1. "And the word became flesh and dwelt among us." John 1: 14a. These, and other plain and pertinent Scriptures clearly indicate to us that the Word of God, as we know it, is the fullest expression of God we were capable to receive, and Jesus Christ was the complete expression of God's *truth*. We are made complete in him. We are sanctified in the truth. Things equal to the same things are equal to each other, therefore *Truth* and Jesus Christ may be used interchangeably. "The law was given through Moses; grace and truth came through Jesus Christ." John 1: 17.

In the Scriptures we have both the positive and negative statements that the truth received brings salvation: (a) "And now I commend you to God and to the *word of his grace*, which is able to build you up and to give you the inheritance among all them that are sanctified." Acts 20: 32. (b) "Because they received not the *love of the truth*, that they might be saved." 2 Thess. 2: 10. Many splendid and desirable things in the world are denied to many of us. We lack the means or the opportunity of realizing our desire. But though truth is of unspeakable value, and more to be desired than all the treasures, beauties or wonders of nature, no man can monopolize it, nor can it be purchased with money. "Ho! every one that thirsteth, . . . come ye, . . . buy . . . without money and without price." Isa. 55: 1. The money of the rich young ruler stood in the way of his reception of the truth. It may readily hinder today. If, then, it cannot be purchased with money, and we are invited to buy it, what is the price we must submit for the purchase of the truth? "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple," says Christ. Luke 14: 33. "I have suffered the loss of all things, and do count them but refuse, that I may gain Christ," says Paul. Philpp. 3: 8.

Self-renunciation is the price of truth. To buy indicates possession. To possess truth means to be possessed by it; to be a living embodiment of the truth, even as Christ was truth incarnated. Not money, but *life* is the cost of truth. What it cost in stripes and imprisonments, in ostracism and abuse, in unpopularity, in reproaches, in renouncing all that the world counts as worth while; in giving up life itself in behalf of the truth, is a record that is begun in the pages of the Sacred Writings, and continued in the records of the lives of the martyrs and the faithful of every age. The experiences of our own church fathers, together with some of our own, make real to us the truth of Paul's statement when he says, "All that will live godly shall suffer persecution." But the value of the acquisition is beyond compare worth more to us than the greatest cost possible in our lives. "The suffering of this present time are not worthy to be compared to the glory that shall be revealed to us-ward."

In the face of the record of all that men, in all ages, have endured for the truth, and because of the wonderful things that are to be gained by receiving a love of it, it seems hardly possible that any one, having purchased truth, should be willing, for any consideration, to part with it. But the injunction to *sell it not* was not given for naught. But what could possibly tempt one to sell the truth?

Nearsightedness is perhaps one of the principal causes why men sell the truth. It seems to take us such a long time to discover that things are not always as they seem. Looking on the things that are evident, we sometimes come to the conclusion that those of the world have the best time, and we wish we had their chance. We read in the Word, it is true, that "the way of the transgressor is hard," and "there is no rest to the wicked," but, like David, seeing them die without fear, we conclude that we have doubtless been too careful. We are ready to compromise the truth, to make the burdens, as we think, lighter. Notwithstanding the fact that Jesus himself said, "My yoke is easy and my burden is light," we think sometimes that the world has the best time. It is not true; and he who sells the truth for the good time he sees the world having, should get behind the scenes and discover the world when it is not on parade, and then he may discover the fact that truth is eternal, and the Word of God is not mistaken when it says, "Though a sinner do evil a hundred times, and prolong his days, yet surely I know it shall be well with them that fear God." Eccles. 8: 12.

Others are descendants of those rulers mentioned in the Gospel, many of whom believed on Jesus, but for fear of the Pharisees they did not confess him, lest they should be put out of the synagogue. Of whom it is said "they loved the glory of men more than the glory of God." And their descendants are not extinct to this day.

Others fear men. Rather than discredit the worship of their fathers, they will reject the truth. "Our fathers worshiped in this mountain, and ye say that in

Jerusalem is the place men ought to worship." "What was good enough for my father," says one, "is good enough for me." I feel sure that many sell the truth for a false idea of loyalty to their parents and friends. If, having better opportunities to know the truth, I am not earnestly following it, even in advance of my fathers, I am selling the truth for a false loyalty.

The number who sell the truth for wealth and worldly advantage is legion. Everywhere we are met with the plea of the impossibility of doing business in this age and being an embodiment of the truth.

All the Scripture to the contrary notwithstanding, many are ready to say it is impossible to do business in this age and not sell the truth. But it is possible, for God never asks the impossible. But the time would fail if we should mention the numerous and almost unbelievable excuses for selling the truth. And with what awful risk we do so! When Esau repented selling his birthright, he found it impossible to overcome the obstacles he had himself erected, by the careless and thoughtless manner in which he had disposed of it. *The truth* is the heritage of every one of us, and if we sell it for any consideration whatever, it will be to our everlasting shame and dishonor when we find ourselves outcasts from the presence of Abraham and Isaac and Jacob, and from the presence of our Lord and all the redeemed. "Buy the truth, and sell it not."

Larned, Kans.

ELDER JOHN W. DIEHL.

BY J. D. HAUGHTELIN.

With mingled emotions of sadness and joy I will, by request, try to give a brief sketch of the life and work of my "true yokefellow" (Philpp. 4:3), sad at the loss of the fellowship and association of such a godly man, but rejoicing that our loss is his gain.

I hope I will not be considered presumptuous in claiming him as my "true yokefellow," as we were yoked together as the first officers of what is now known as Coon River church, where, in June, 1862 (war times), the eight charter members were organized and began to have regular public services, which have been kept up ever since, and in which we both had a part until the sad event that separated us.

Bro. Diehl was born near Gettysburg, Pa., Jan. 12, 1834. He united with the church in 1852. In the spring of 1854 he went to Franklin Grove, Ill. He was married to Rebecca Chamberlin, Feb. 14, 1856, at Cashtown, Pa. They commenced housekeeping at Franklin Grove. In the fall of the same year they loaded their household goods on a wagon and drove to Panora, Iowa, and lived in this vicinity until called away by death.

Soon after the organization of the little band of members at Panora, Bro. Diehl's wife united with the church (she had been a zealous member of the M. E. church from girlhood), and was ever an active and exemplary sister until the time of her death, in November, 1905.

Bro. Diehl was a man of strong and commendable individuality. He was energetic and successful in all his life work, both financially and in the church.

By industry, economy and frugality he and his pious companion succeeded in developing one of the best homes in the community, where they reared a large family in "the fear, nurture and admonition of the Lord." All their living children (three died in infancy), four sons and four daughters, are members of the Church of the Brethren. Their home was near the churchhouse and their hospitality and generosity were enjoyed by many.

In the early history of the Coon River church, Bro. Diehl did a great deal of pioneer missionary work in Shelby, Carroll, Adair and neighboring counties, often by private conveyance and at his own expense.

As a preacher he was earnest, candid and uncompromising, but being of "a meek and quiet spirit," he had the ability to express himself in such a manner that those who differed from him never became offended. He served in every capacity from the laity to the office of bishop, and as a member of the Standing Committee, with credit to himself and satisfaction to the church.

Last spring he and his yokefellow, after a number of urgent appeals by them, were relieved of the oversight of the church, rejoicing to see capable young brethren placed in charge of the work.

Bro. Diehl's death was very sudden. On Sunday he closed the meeting, leading in prayer. During the afternoon he complained of pains in his chest. In the evening he was arranging to go to services, but returning pains in his breast caused him to stay at home. He rested well during the night, with the exception of about two hours. In the morning he arose and prepared for breakfast, but said, "I don't feel like eating, so I will lie on the sofa." While eating, his daughter noticed him breathing heavily and went to him. There were but two or three respirations and he was gone.

On the 22d, at 2 P. M., Bro. Moses Deardorff conducted the funeral services, in the presence of a very large congregation of sympathizing relatives, friends and neighbors.

At the same time the district meeting of Middle Iowa was in session in the Iowa River church, about a hundred miles away. At 2:10 business was suspended and the assembly engaged in a season of prayer in memory of our brother, whose body was about to be laid in its resting place beside his faithful companion, who had preceded him nearly four years.

May the example of his righteous life be an inspiration to us to live closer to God!

Panora, Iowa.

THE VOICE OF WATER.

BY T. A. ROBINSON.

I stood on the bank of a wonderful river, and looked at its clear, sparkling waters as they passed gently by. Now and then I saw a whirlpool with its beautiful bubbles of golden hue. I paused in wonder, charmed by the beauties of nature.

I said, "Hail, wonderful river, would it impede your progress if I should ask concerning your mission?"

"No," said the river, "a part of my mission is to serve you. Why should I not linger at your call and demand? My Creator designed me to the end that I might help his creation. You will find that I am among the first of all things. I am first alluded to in Gen. 1:2. There I am called 'the deep.' In the twenty-ninth word I am called 'the waters,' hence I am called 'deep waters.'

"You see, I am somewhat older than you. And I am made to serve a noble purpose. I have lived from the first, and I am spoken of as existing in eternity. You, my friend, and I, must live when all other temporal things will have passed away.

"You ask my mission, but have refrained to ask my name. You call me 'water' but I am a wonder on land and sea, hence 'wonderful' 'deep waters.' My Creator, in the beginning, moved upon my face (Gen. 1:2). My first mission was to be my Creator's voyage bearer. As we conversed together, he told me what his mission was, and what mine should be, throughout this sphere. He told me that I should compose an essential part of all his creation and be a prime factor in all living substance. For this reason it would be difficult to detail my mission, but, in short, I will say that I must compose a part of every living thing or must be thereto applied.

"Then don't think it strange, my friend, as you stand on my banks, called 'wonderful beach,' and hear me say that before you opened your eyes to this world I was with you, and you partook of me, for my Maker had to use me in a very fine form (Gen. 2:6), before your father Adam was made. For this reason I am a component part of you, and part of my mission is to nourish you. All nature subsists on me. I am life-sustaining to the animal and vegetable kingdom. My Creator saw fit to use me in the saving of man for eternity, for when he compiled his plan of salvation for man, he placed me at the door of his kingdom, and decreed that all believers who would be saved, must first be born of me, before they can be born of the Spirit and enter his kingdom (John 3:5). They must pass through me, to reach the Master's saving power (Acts 2:37-40; Mark 16:16; Matt. 28:19).

"In this spiritual sense I am a wonder to many, but many reject my application as one of the means in the plan of regeneration.

"Even Christ himself had need to be overwhelmed in me and by me, in order to fulfill all righteousness (Matt. 3:15). Whosoever continues in disobedience to this, my Creator's, command is without promise, and I will stand witness against them at the great judgment day. All living beings thirst after me. They perform all kinds of plans to secure me for temporal uses and I will be just as useful in eternity. In fact, there will be no futurity without me, for I am an everlasting element.

"I have the power to destroy as well as to save. There is but one power that can control me. Men are fearful of me, but cannot live without me. I carry great wealth upon my surface, and my body bears up the weight of millions. Deprived of my presence, all thirsting souls long for me. An over-abundance will cause men to curse and reject me.

"I expand and contract with great destructive power. I conceal in my bosom much wealth of the world. Could you but look into my secret chambers, you would behold great things. Some of the most precious things of earth lie beneath my waves. My wealth is untold and my knowledge is unsurpassed by man. Thousands have made me their pathway to the great beyond, and have plunged into me to end the sorrows of life. Many, also, have passed through me on being cleansed of sin. I have seen them arise from my cleansing waters without a stain, and started on a new era in life.

"I am in frequent use all through the Christian's pilgrimage. The apostle Peter could have no part with his Master without my help (John 13:8). I am used anywhere and everywhere, and in so many various ways that you scarce could comprehend my full mission. If I could pause long enough to detail all my merits, some one or something would be crying after me, or my presence would be lacking somewhere, so I must not stop or linger by the way, but if you will follow along my banks, you will see great things, and still hear of my wonders. Don't risk, however, my great depths, for I open my mouth and swallow up the living things that inhabit the land. The finny tribes live in me, and cannot live long without me.

"When I give up the dead that now rest in me (Rev. 20:13) nations will wonder how I obtain them and where I have concealed them. At the judgment I will have a wonderful testimony to offer, for many have told me of their ill fate in life, because of betrayed trust, or false love. They were driven to my bosom for relief. Many have chosen me as a refuge from life's sorrows and cares, and I have embraced them and concealed all their wailings. But one day, at my Creator's demand, I will reveal all, and nations will extol me for my varied blessings to mankind.

"I am so essential to all creation that one drop of me can never be annihilated. I am powerful. I live to cause others to live. I live to refresh all animate substance, hence nothing animate can live without me. I can and will be changed in my relationship, but will forever serve my mission, and preserve my saving and refreshing powers, for I stand with man next to my Creator, and, like man, will serve my purpose throughout eternity.

"And now, my companion, as you turn away from watching my wanderings, and beholding my power, think of me, and the time spent and information gained. Speak and write of my saving, cleansing, refreshing, animating, reviving powers.

"Though I am a constituent element of earth, yet eternity must retain me, because I am indispensable to all those that will walk the golden streets of that beautiful City of God, for I am named as a prime factor there (Rev. 22:1, 2). I will first pass through the millennial age, filling my mission (Ezek. 37:1-13; Zech. 4:8). Look for me as coming from the threshold, whence I will proceed as a rushing stream.

"I said I would change my relationship. I will not then flow between these wonderful banks, as now, for all my mission will be fully known to man. I will then live under a new name. I will then be known as the 'river of life' (Rev. 22:1, 2); also the 'waters of life' (Rev. 22:17).

"Sin has caused me many times to be troubled (John 5:4); my color has been changed as a curse to man (Ex. 7:20); my floods have been made to stand as a wall to save man from his enemies (Ex. 14:27, 28). A part of my body has been cursed for

sin, but one day the curse will be taken away and I will be healed (Ezek. 47:9), and my parts that now are a curse, will become a blessing. And yet not all will be blessed, for a stain shall remain on my body as a monument of sin (Ezek. 47:11).

"Upon my banks, some day, will grow food and medicine. Now I am many times darkened and polluted, by reason of my hurried rush through byways and over massive heaps of pollutions, which stain my pathways, for sin has stained all the avenues in which I flowed.

"Sometimes I am mad and raging. At other times I am calm. There is only one power that can calm me, and that is my Creator (Matt. 8:26).

"I once opened my mouth to swallow up a fisherman, but my Creator forbade me and saved him (Matt. 14:30). I, in my fury, once tossed a ship to and fro but it did not hinder the salvation of every soul on board (Acts 27:18-24). Often, by my troubled waters, I frighten men, causing them to seek salvation. Then they pass through me to the ark of safety (the church)."

Muscatine, Iowa.

CASTE IN MEXICO.

BY JAMES M. NEFF.

THERE are two classes of people in Mexico and in some phases of their social life the distinction between the two is sharply marked. To the low-class man the term *peon* (literally *slave*) is still applied, though in present usage it means nothing more than "laboring man." The high-class man is a *caraballo*, or gentleman. He may be a professional man, a merchant, a clerk, an office man, an overseer or superintendent of an *hacienda* (farm), a Government official or a man of wealth and leisure, but never a common laborer. There is often nothing in his immaculate shirt front, collar, tie, hat, highly-polished shoes, or other article of dress—not even in his complexion or generally dignified and manly bearing—to distinguish him from a cultured or well-to-do man of the world in our own country.

Among the low-class people we see the dark-skinned, straight-haired fellows, wearing the broad-brimmed hats with high, conical crowns, such as are so often seen in the southwestern part of the United States. These fellows go barefoot or wear sandals, consisting of leather soles held in position by thongs strapped over their feet and around their ankles. A short coat or shirt, sometimes both, sometimes neither, and a pair of trousers, all white, the latter often rolled up above the knees, make up the sum total of his articles of apparel.

But to see the line distinctly drawn between these two classes, we must get a glimpse of their social life. Hard by the cathedral, in the city of Culiacan, is one of its principal and most beautiful plazas (parks). In the center of the plaza is a band stand. Around this is a circle of ornamental trees, shrubs, tropical fruits and flowers. Outside of, and completely encircling this, is a spacious and smoothly-paved promenade. Beyond this is another circle of shrubbery, and still beyond, and outside of this, a second promenade, which, in turn, is surrounded by another circle of trees and shrubs, reaching to the outmost borders of the plaza. An industrial school for boys in the city furnishes a band that comes out on this plaza Sunday and Thursday evenings of each week, after the hour of worship in the cathedral, and holds a concert. And these are the occasions of general social enjoyment for everybody. The plaza is literally thronged with people on these occasions. No loud, coarse speech or laughter is heard; no unbecoming conduct is seen. Either resting in clusters on seats, arranged along their margins, or walking in groups around these promenades, the people chat and titter, and thus enjoy an hour or more of social intercourse, while listening to the music which floats down from the band stand for the entertainment of all who come to hear.

And here the caste line is most distinctly marked. The outer promenade is intended for the high-caste folks, the inner for the low. And so long established and so thoroughly understood is this custom that it is seldom necessary to remind anyone as to where he belongs. Should a low-caste person, through ignorance or insolence, so much as sit down to rest on one of the benches fronting on the outer promenade, he is promptly seized by an officer and taken to where custom says he belongs.

The foreigner who goes into Mexico, if he be reasonably well dressed and knows how to behave, is received without question as belonging to the better class, so it was my privilege to mingle with these people and see all these things enacted before my eyes. And when the significance of it all was explained to me I was prompt to inquire of my friend how these social distinctions were kept track of in their religion and their worship. Immediately in front of where I sat, the great cathedral loomed up before me, apparently the one place of worship for the high and low alike, and when my friend informed me that there all social distinctions were ignored and that the humblest peon could kneel side by side of the wealthy merchant, no one daring to say him nay, he had, in my judgment, paid a most beautiful tribute to the religion of Mexico. And my heart was glad when I reflected that in the midst of a social system, that perpetually contradicts it, this religion, whatever else it may not do, continues to proclaim the common fatherhood of God and the universal brotherhood of man.

Clovis, N. Mex.

IS THE CHURCH OF THE BRETHREN BEHIND THE TIMES?

BY JOHN WOODARD.

SOME people divide the commands of Christ into what they call essentials and nonessentials. They say that the essentials are, and always have been, binding on Christians, but that the nonessentials are no longer necessary. They were all right in Christ's time, but times have changed and we don't need them now. These people look on the observance of what they term "nonessentials," as being of no particular harm, but simply a sign that the observers are behind the times. The Church of the Brethren has always stood for the observance of all of Christ's commands. They recognize no nonessentials, but if this other view should be tenable, the Church of the Brethren is behind the times. Let us consider this question.

When the Church of the Brethren was organized, in 1708, the members decided that a Christian could neither use intoxicating beverages nor sell them to others. The church has never changed its attitude on this question. Other churches were silent on the question of temperance till a much later date, and even as late as the early part of the nineteenth century drinking was very common among ministers. Lyman Beecher describes the drinking among ministers at an ordination in the following language:

"There we found all kinds of liquor then in vogue. The drinking was apparently universal. This preparation was made by the society as a matter of course. When the convocation arrived, they always took something to drink around; also before services, and always on their return. . . . When they had all done drinking, and taken pipes and tobacco, in less than fifteen minutes there was such a smoke you could not see. The noise I cannot describe; it was the maximum of hilarity. They told their stories and were at the height of jocose talk."

In 1745 the Quakers began agitating the temperance question but it was several years before they declared total abstinence. The Methodist church made a rule against the use and sale of intoxicants but it was later repealed and temperance agitation began again in the early part of the nineteenth century. Other churches joined in the good work and now most churches have delivered strong statements against the liquor traffic. During the last quarter of a century temperance sentiment has had a remarkable growth. The people are just beginning to realize that the liquor traffic is not only a moral evil but also an economical question of great importance. Industry has taken its stand against liquor because it injures the workman's physical and mental efficiency. The judge on the bench has decided against the liquor traffic because it makes criminals, and the voters of this country are continually deciding against the liquor traffic at the polls. The idea that the use of liquor as a beverage is necessary for the individual, and that the sale of liquor is necessary for the community, is out of date.

Another distinctive feature of the Church of the Brethren is her peace principles. A follower of the Prince of Peace cannot bear arms against his fellowmen. For this principle they have suffered great persecutions, but in spite of this, they have adhered firmly to their convictions. They are not alone in this respect, for there are several other religious societies that also have constantly stood for peace, but the great majority of nominal Christians have not only favored war but denominations have been divided, and their members have fought on opposite sides. They have subordinated religious principles to political principles.

But people are changing their attitude toward war. They begin to see how foolish it is to settle their disputes by means of carnal weapons. While the popular churches have not yet made any rules in regard to their members going to war, yet many of their ministers and other members are taking an active part in the peace movement. The Conferences on International Arbitration have a strong influence for peace; the students have taken hold of the work and have organized an Intercollegiate Peace Association, and the common people are beginning to see that they have "nothing to gain and all to lose in case of war." So we have good reason to believe that the peace movement will soon dominate the leading civilized nations. War agitators, like some of the military men and most of the newspapers, have not yet gone out of date, but they are probably singing their "swan songs."

Is the Church of the Brethren behind the times? Certainly not, in regard to the principles of temperance and peace. On the contrary, she is ahead of the times. For two hundred years she has recognized those principles, and yet not until the last few years have they been widely accepted by other bodies. But how about other distinctive features of the Church of the Brethren? Are they relics of the past, which are not necessary, or are they also to be more widely accepted in the future? There are many who are disgusted with the foolish demands of fashion, but they have not yet sufficient courage to disregard them. The divorce evil is receiving a great deal of attention of late. That secret societies are harmful in high schools, is recognized by many educators, and some of them see the evil in college fraternities and all other secret orders. Just how many will ever take the same stand in regard to these evils that the Church of the Brethren takes, we cannot tell. But the tendency is in that direction, and will advance as fast as the people become educated to the dangers of these evils. The Brethren have taken the most advanced position in regard to these evils and should be most active in educational work along this line. In regard to other distinctive features of our church, the same is true. The people will not accept unless they learn the reason and they are not liable to learn unless some one teaches them. We need more and better teaching. We should not leave it all for the ministers to do. The rest of us can help and we should,—especially by our life and actions.

All advancement of society as a whole (by society I mean "human beings having mutual relations," and not the so-called social elect) is gradual. This is not so of individuals. Individuals, or groups of individuals, may make sudden rapid advances. They then become leaders, and raise the mass of society to a higher level. They are ahead of their time and don't usually get much honor during their lives. On the contrary, they are misunderstood, persecuted, and sometimes killed. After these pioneers are dead, and the people have advanced far enough to appreciate their efforts, monuments are often built in honor of them.

It takes a considerable effort to be a truly great man or great woman. It means that one is to be in the minority, that one will be misunderstood, and often persecuted. Such a man was Moses. He was misunderstood; he stood alone; even his own brother failed him in a time of need. But yet, with God's help, he remained true to his high purpose. One of the grandest and most pathetic figures of history was Moses as he delivered those great orations, which we know as the book of Deuteronomy, to a people who did not understand. Such a man should be an inspiration to any one.

Christ was another who was ahead of the times. In fact, he was so far ahead of the times that not even a few have entirely caught up after nineteen centuries. After Christ's death and resurrection, his followers be-

gan to understand and they followed him very closely, but as time passed, the church failed to keep up that high standard. While raising society, the church itself was pulled down, but not so low as society was before Christ's time. Then great men began to urge a higher standard. None of these reached the high standard set by Christ, but some decided that Christ was the only true standard and that they would not cease their efforts until they had attained it. These people organized and the Church of the Brethren came into existence. We, as members of that church, should maintain the high standard of those early brethren. We should not be satisfied with anything less. In fact, we should not cease to strive as long as we live. While we cannot, in this life, attain to the standard, we should continue to strive in order to come as near as possible. It is not an easy task. We will be misunderstood. We may be persecuted, in fact, it looks as if we are too close to the world when we are *not* persecuted. But, when persecuted, we will have the satisfaction of knowing that we have done some good in the world. And, when life's duties are over, we will hear those blessed words of welcome: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

Columbia, Mo.

SUNDAY MORNING.

BY OTHO WINGER.

SUNDAY is the Christian's day of rest and worship. It should be to him the most happy and profitable of all the days of the week. He should, therefore, seek to know how he can get the most out of it. His success will largely depend on how the morning hours are spent. There is no good reason why the rising hour should not be as early as on any other morning. For one to work so hard the day before that he is "all tired out" on Sunday morning, is not respecting the Lord's Day.

The morning work should be done as soon as on any other day. Jesus did not object to pulling the ox out of the ditch on the Sabbath, but he certainly never meant to leave it in for several days before, nor to push it in on that morning, so as to have the chance to pull it out.

Sunday morning is often used to perform many little tasks that should not have been left till that morning. Some have a great knack of seeing things that they think must be done at that time. That is the reason why they don't have time to get to Sunday-school, nor even to the preaching service in time, and then they are "so tired" that they must "nap" during the service.

In the cities the abominable Sunday morning newspaper takes up hours of time that should be devoted to holy thoughts. And for a wife and mother to spend her Sunday morning hours preparing an elaborate dinner for company, is not doing her duty to herself or to her children.

A good program for Sunday morning would be something like the following: Rise early! Let all be present at the family worship and breakfast. Let there be the performance of only the necessary duties, and the Sunday morning toilet. This plan will probably leave some time that can be spent in meditation of the Sunday-school lesson, which should have been thoroughly studied the week before. Then the parents and the children can be at the place of worship when the first service begins. In this way Sunday morning is truly a morning of joy.

"Beautiful Sabbath morning, sweetest of all the week,
Care laid aside with labor, as we thy temple seek;
Now as a benediction, cometh thy presence blest,
While to our hearts thou speakest, and grantest thy love and rest."

North Manchester, Ind.

EVERY CHRISTIAN A MISSIONARY.

BY ELIZABETH MILLER.

FIRST we ask, What is a Christian; what is a missionary?

A Christian is a Christlike man; a missionary is a Christlike messenger, sent by God to spread the glad tidings of salvation to every creature throughout the world. These are Christ's chosen ones, sent forth, not to be ministered unto but to minister. Theirs is a great mission. They are the messengers of peace. Their message should be "Peace on earth, good will toward men."

The first great missionary of whom we have knowledge, is Christ himself. He was sent by God into the world to seek and to save that which was lost, to do good, to help and sacrifice for his fellow-men. He lived an humble, lowly life. He took upon himself the form of a servant. He moved among the humble, lowly class as a Friend and Helper. He went about doing good. He healed the sick and performed many miracles while here on earth. He lent his helping hand wherever he saw an opportunity. Whenever he was called on for help he was always ready and willing. Thus mingling with his fellow-men he won their hearts, and they learned to love him. He taught them in parables, with simple, childlike examples such as the parables of the tares, the grain of mustard seed, the ten virgins, the sower. Thus he helped them to understand and believe.

His was a life of great influence for good over those about him. Such a life is like a sweet flower by the wayside which is a benediction to every one who passes by. The atmosphere that Christ carried with him was a pleasant, friendly one. Everyone carries an atmosphere about him. It is helpful or invigorating or unwholesome and depressing. It may make a little spot of the world a sweeter, better, safer place to live in, or it may make it harder for those to live worthily and beautifully, who dwell within its circle. We must let our light so shine before men that they may see our good works and glorify our Father which is in heaven. He not only gave his time and his service but he was willing to suffer and die for the sins of the world. God so loved the world that he was willing to give his only Son to suffer and die, for he says, "Greater love hath no man than to give his life for his friends."

When Christ left the world he sent forth his disciples, the twelve, telling them to go out into the world and preach the Gospel to every creature. So we, today, who are Christ's, are likewise sent forth on a mission to help spread his cause throughout the world. We have Christ as an example, and we are to be missionaries for him in this world. We have many opportunities for doing missionary work. We have the poor about us all the time. When the rich young man asked Christ what he should do to inherit eternal life, he was told to keep the commandments. These he claimed to have kept from his youth up. Then Christ tells him, "Go and sell what thou hast and give to the poor."

One great question that the missionary at all times should keep before him is, "Am I my brother's keeper?" We are responsible for those about us. It is our duty, as Christian missionaries, to visit the poor as Christ did, and find out their needs. Thus we, who are rich in this world's goods, should be willing to share a portion of our bounty with our poorer brother.

We have the sick about us all the time, and it is our duty to go forth as missionaries to visit them. It is our privilege to place flowers within their room, and lend them a helping hand, with a pleasant look and kind words. By so doing we can make life more pleasant to them.

The apostle tells us, "Bear ye one another's burdens and so fulfill the law of Christ." When our friends about us are in sorrow, or in trouble of any kind, let us not withhold a kind word or look. It costs us nothing, yet to them it means a great deal. We should be in sympathy with one another. Just as the nerves of the body sympathize with one another, so we should be in sympathy with our neighbor, for Christ tells us, "Rejoice with them that do rejoice," and "Weep with those that weep." If any hunger, let us willingly give them a portion of our food, for Christ says, "Feed the hungry, and if any thirst, give him drink."

We have those about us who are lame,—the crippled ones. We cannot heal them as Christ did, but we can help them in various ways. These we should never turn away, for Christ says, "Ye who are strong, bear the infirmities of the weak." We must do all these things if we would be true, Christlike missionaries, lest, when our work is finished, Christ should say to us, "I was sick and ye visited me not; I was ahungered and in prison and ye visited me not; I was thirsty and ye gave me no drink; naked and ye clothed me not," etc. "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me."

We must go forth as Christ did, when, as a Great Physician, he healed the people spiritually. As missionaries let us note the atmosphere of kindness and gentleness that the physician carries with him among those who, in faith, look to him for help. People sometimes wonder how a physician can possibly be a cheerful man, continually being in the presence of pain and suffering. Those who come to him, or who summon him to their bedside, are all, in some way, in distress. Seeing misery all the while, how can he ever wear a smile, or bear to his home anything but gloom on his face? The secret lies in the way the physician looks upon all this pain and misery. He is present as a healer, to give relief, to alleviate pain, and this saves him from the suffering which mere pity would produce in him. It puts joy in his heart to be able to give help. Thus it was that Christ looked upon the people about him. All had their sickness, their sorrows, their infirmities, and their sins; but he was in the world to be a Healer, Comforter, Savior, and found joy in doing so.

If we will relate ourselves to those around us in this Christ-way, as friends, helpers, healers, saviors, we shall escape the wretchedness that many persons suffer in their contact with the lives of others. Then our thought over our brother's faults or sins will be, "How can I lead this man out of his mistakes and wrongdoings? How can I do him any good, and help him to overcome his faults?" We must learn to look through love's eyes at every neighbor. This will give us true compassion, and will make us eager, not to blame and condemn, but to help everyone who needs help of whatever kind. Nothing else in all life is such a maker of joy and cheer as the privilege of doing good.

Kossuth once said: "If I had to choose my place among the forces of nature, do you know what I would choose to be? I would be the dew that falls silently and invisibly over the face of nature, trampled underfoot and unconsidered, but perpetually blessing and refreshing all forms of life." It is in such losing of self that one finds truest, purest, and deepest happiness.

There is a beautiful legend which tells how, long centuries ago, in a somber forest, some moss began to grow. The sunshine warmed it, and it spread until it formed a soft, rich carpet of bright hue. One day Jesus, coming out of the wilderness, passed through this old forest, with feet torn and bleeding from the rough way which he had come. His path led over this carpet of moss; and as his bruised and weary feet walked on it they were soothed, refreshed and rested by its gentle softness. Grateful for the comfort he had received, Jesus, from his loving heart, uttered words which made the moss holy for all time: "Thou shalt be blest forever o'er every plant that grows." Then forth from the green bosom of the moss there sprang a perfect rose. This is only a legend; but in its tender beauty we can get a sweet lesson,—that the Christ honors, always and everywhere, the gentle thoughtfulness which makes the way easier for any tired one. We are in this world to bless others. If we can spread a carpet of moss for any bruised and weary feet, we are sure of the benediction of the Christ.

"If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by—

"If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

"The purest joy—
Most near to heaven,—far from earth's alloy,
Is bidding cloud give way to sun and shine;
And t'will be well
If on that day of days the angels tell
Of me, 'She did her best for one of thine.'"

Trebeins, Ohio.

THE ROUND TABLE

THE UNSEEN FORCES AND POWERS.

BY C. A. BRALLIER.

Two forces are at work in the world today. Manifestations of their power and influences upon the lives and characters of men are to be clearly seen; yet they themselves are screened from human vision. These are the *forces of light* and the *powers of darkness.*

The forces of light emanate from the throne of God, and, of course, always point heavenward, while the powers of darkness, on the other hand, come from Satan, the prince of this world, and lead downward to hell.

These unseen forces are continually at work and we are subjected to the influence of one or the other at all times. Then, how important it is that we clearly recognize the different effects that these *forces* and *powers* have upon our lives!

The forces of light build up. The powers of darkness tear down. The former stimulates, while the latter deadens. The one quickens development, the other retards growth. The forces of light include everything that is noble, pure and good in the world today and *exclude nothing* that will promote a *healthy natural growth* of the *inner man.*

The powers of darkness include all manner of vice and sin under the sun. Every influence or weight that is brought to bear upon the character of man,—to weaken the faculties of *his being* or to lower his spirituality and deaden his sensibilities, comes under the latter source. The first, through the power of God, *redeems the soul,* the last, through the subtle workings of Satan, *damns the soul.*

Is it hard, then, for us to decide which force we desire to control and shape our lives and destinies? No!

Abhorrence of that which is evil,
And cleaving to that which is good;
Will cause you, my friend, to grow better,
And finish each day as you should.

Do you hate everything that's sinful?
Every thought and action today;
That cause you so often to stumble,
And stray from the narrow way?

Do you long to be more like Jesus,
To be led by the Light Divine
O! shun every day, then, the evil;
And seek for the good and sublime!

Put away from you all ill feeling,
All the works of the flesh detest;
And yearn for the fruits of the Spirit,
And hearken his every behest.

WITH PAUL TO PRISON.

BY JOHN R. SNYDER.

Number One.—Two Characters Contrasted.

THE Bible student who has not kept in touch with the story of the apostle Paul, as outlined in the lessons of the past year, has lost one of the best opportunities of getting in touch with one of the greatest human characters mentioned in Holy Writ. He was an all-around man, ready for any occasion, firm as the rock on which he stood, yet with a heart as full of love as the Divine Master himself.

In his trial before Felix we have the great contrast between two characters, Paul, the prisoner, before the bar of the Roman Governor, had all to fear, but we find him the man of courage. Ananias, the accuser, Tertullus, the lawyer, and a delegation of the council from Jerusalem had come down to Cæsarea to see that he was punished. Tertullus had three charges against Paul. Treason against Rome, heresy against the church, and defiling the temple. He had his case built up in an admirable manner, for an advocate, but he was to meet an advocate that was learned in all the courts of procedure, besides having training that Tertullus knew nothing about.

Paul takes up the charges one by one and shows how impossible they are. He then commences that most marvelous address in which he reasons of righteousness, temperance and judgment to come. It had so much power that Felix trembled. Note the difference in the two characters. Paul, the prisoner, bold, courageous and firm. Felix, the governor, trembling, guilty, full of fear and a coward. But the worst of all is that Felix *lost his opportunity.* Paul took advantage of his opportunity but Felix lost his.

The lesson is for us. Where do we stand? In the face of persecution, are we bold, firm and true to our principles, or are we, Felix-like, ashamed of our profession, fearful of our manhood and, even in a place of honor and distinction, afraid of a bold stand for what we know is right?

Findlay, Ohio.

SWEET SUMMER HAS PASSED AWAY.

BY G. WILFORD ROBINSON.

THE October haze has settled upon the horizon. The air is soft and mild. The golden-rod, the orchis, the dahlia, have blossomed, and the August flower is still seen along the highway. The golden fruit hangs heavy from the trees, and the broad fields of corn rustle gently as the wind whistles over their crowded ranks. The low south wind creeps gently over the woodlands, stripping them of their summer's vestige as, one by one, their many leaves fall, covering the ground with the glories of their summer's strength.

When we see all of these signs, then, in the chilliness of the autumn eventide, we realize that "sweet summer has passed away."

With October's haze there comes stealing over our spirits a light grief—a feeling that something is gone. There are some joys which belong to summer only, and when these are no more we must be content with those of another season. So, when the heat of summer dies into the frosts of autumn, this feeling comes upon us because autumn represents to us the evening of life. It represents to us the season of manhood passing into the season of old age, as surely as autumn is passing into the season of winter.

In this age of manhood you look back into the season of youth which you have left behind. You have a vision of its joys, its ambitions, its affections, its dreams of fame, power and wealth, and its broken hopes.

But this is the age when the mind reverts more and more to the future. Stronger and stronger comes the conviction that the soul is but a spark of an upper fire, and as the days come and go you realize that you are drawing nearer and nearer to that fire. And as the evening of life is drawing to a close, you sit in its twilight and again dream the dreams of the past. Then, once more, your mind reverts to the future and you pray God to give you a glorious sunset, radiant with crimson and gold.

Muscatine, Iowa.

THE CROSS AND THE CROWN.

BY EDGAR M. HOFFER.

EVERY Christian will bear the cross of Christ here below. It is a pleasure if we are full of the good spirit.

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

We must endure persecutions and trials. The cross is sacred and holy. Those that bear the cross below, shall wear the crown above. Are we as zealous as we should be?

The more we endure here below for Christ, the more joyful will be the crown when we get home. In order to obtain a crown of life, we must be faithful to the end of our journey. Christ and the cross should be our delight here below. If it is not, then there is something lacking.

"O precious cross, O glorious crown,
O resurrection day.
May angels from the stars come down,
And bear my soul away."

Elizabethtown, Pa.

PRAYER.

BY J. H. MILLER.

PRAYER is sweet communion with God. A soul in deep meditation to God will ask for blessings needed and thank God for those already received. If we want our prayers answered, we must have a forgiving spirit. Prayer is the daughter of charity. Jesus prayed on a mountain, Nathaniel under the fig tree, Jonah in the whale's belly, Peter on the house top. We are told that "men ought always to pray and never faint." At all times and at all places we should look to God in prayer.

Long prayers are not helpful to our Christian work. I have listened to prayers of fifteen minutes' length. That is long enough for three prayers. How hard it is for aged persons or those in feeble health to remain on their knees fifteen minutes! It would be in place to give such persons a gentle reminder to bring their prayer to a close. A hint to the wise is sufficient!

Goshen, Ind.

BE PREPARED.

BY MINNIE JACOBS.

RECENTLY a young man in our town was accidentally killed while engaged at his occupation. He had frequently told his mother that his position was a dangerous one, and that he intended to resign from its duties on pay day. That day came and took his soul to eternity. How many, like this young man, are waiting until a certain time in life to give their soul to him who gave them life, and before the time arrives, unfortunately, are called away unprepared! Let us heed the warning and be prepared!

Lima, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 31, 1909.

JESUS' HABITS OF PRAYER.

Luke 3: 21, 22.

I. **His time of prayer.** Jesus seems to have devoted the early morning hour to communion with his Father. Mark 1: 35; Luke 4: 42.

II. **His place of prayer.** He who said, "Enter into thy closet" (Matt. 6: 6) had no inner chamber of his own, so he betook himself to a "solitary place" (Mark 1: 35); "the wilderness" (Luke 5: 16); or into "a high mountain" (Matt. 17: 1; Mark 6: 46; Luke 6: 12).

III. **His constant spirit of prayer.** He was never out of the spirit of prayer (Luke 10: 21; John 11: 41, 42; 12: 28; Matt. 27: 46; Luke 33: 46). He could be alone in a dense crowd.

IV. **He prayed in the great crises of his life.** At his baptism (Luke 3: 21); choosing apostles (Luke 6: 12); transfiguration (Luke 9: 28); in garden (Matt. 26: 39).

V. **He prayed with others and for others.** Luke 9: 18, 28; 11: 1; 23: 34; John 17.

VI. **The greatest blessings of his life came during prayer.** The Holy Ghost (Luke 3: 22); the transfiguration (Luke 9: 29); three times a heavenly voice of approval (Matt. 3: 17; 17: 1; John 12: 28); in his hour of sorest distress "appeared an angel . . . strengthening him" (Luke 22: 43).

PRAYER MEETING

For Week Beginning October 31, 1909.

THE BLESSEDNESS OF OBEDIENCE.

Isa. 1: 19.

1. The Pathway of Purity.—The apostle assures us that if we "have purified our souls in obeying the truth through the Spirit," we are in a fair way to become active members of God's family (1 Peter 1: 22, 23).

2. The Privilege of Power.—Here is a real element of strength for those who, through Christ, are made participants of his grace. Their obedience is the passport to the power that none but God can give (Acts 1: 8; 1 Cor. 1: 24).

3. The Preciousness of Peace.—"Walking in all the commandments of the Lord blameless," we have the blessed promise, "Thou wilt keep him in perfect peace, whose mind is stayed upon thee." Isa. 26: 3. Peace is the believer's everyday privilege. He knows that undoubting trust will, in the end, bring unchanging peace.

4. The Patience that Endures.—Looking to and following the Lord Jesus in all things, we become possessed of patience that never fails. "Patient continuance in well-doing" (Gal. 6: 9) brings about gracious fruit unto life eternal.

5. The Secret of Happiness.—"He that keepeth the commandments keepeth his own soul" (Prov. 19: 16). Obedience is the highroad to present happiness and eternal bliss. The man who obeys the laws of God "shall feel no evil thing" (Eccles. 8: 5).

6. Greater Light and Knowledge.—"Whoso keepeth his word, in him verily is the love of God perfected" (1 John 2: 5). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

7. Examples of Obedience.—Of children to parents (1 Peter 1: 11); of servants to their master (Rom. 6: 16-18); Abraham (Gen. 12: 1-4; Heb. 11: 8; Gen. 22: 3, 12); Hezekiah (2 Kings 18: 6).

HOME AND FAMILY

"SOME SWEET DAY."

[These touching verses were written by Paul Laurence Dunbar, the gifted negro poet, who died some years ago while still young in years.]

Lay me down beneaf de willers in de grass,
Whah de branch'll go a-swingin' as it pass.
An' w'en I's a-layin' low,
I kin hyeah it as it go
Singin', "Sleep, my honey, tek yo' res' at las'."

Lay me nigh to whah hit meks a little pool,
An' de watah stan's so quiet lak an' cool,
Whah de little birds in spring
Ust to come an' drink an' sing,
An' de chillen waded on dey way to school.

Let me settle w'en my shouldahs drops dey load
Nigh enough to hyeah de noises in de road;
Fu' I t'ink de las long res'
Gwine to soothe my spirit bes'
Ef I's layin' 'mong de t'ings I's allus knowed.

A KITCHEN CABINET.

BY ELIZABETH D. ROSENBERGER.

"MARY MINNICH has actually bought a kitchen cabinet," announced Barbara.

"What is there remarkable about that?" asked Robert.

Barbara smiled, "There is nothing remarkable about the kitchen cabinet, excepting the mere fact that it is in her kitchen. She never cared for new appliances or conveniences in her house. But now! She is as pleased as a child with a new toy; she showed me all the drawers and little shelves and cunning places to keep things in. She thought it would be so easy to bake pies without taking so many unnecessary steps."

"Well," conceded Barbara's mother, "there is something very comfortable about a big, roomy kitchen cabinet. I can remember Granny Tracey's kitchen. When I was a girl I used to watch her bake bread and pies. The flour barrel was in one corner, back under a table. The lard was in the cellar. The sugar was on a high shelf up in the cupboard; she had to stand on a chair to get it. Her salt was on the other side of the room. The dishes were somewhere else. Patiently Granny would go from one place to another. If she needed cinnamon, it was found after a particular search. Then she would begin her baking without having near all the ingredients together. It took her an entire forenoon to bake a few pies, and the fire had to be kept going in the old brick oven all that time. We would not enjoy going back to her leisurely way of doing things.

"It is such a help to find everything you need towards baking cake or pie without any steps or very little exertion, that I am surprised to see women, who can easily afford a cabinet, try to get along without one. I believe the cabinet is typical of our household management today."

We have learned that we must concentrate our energies, and set a value upon our time or the days will leave us stranded on the shore of God's opportunities and occasions, helpless and disappointed, scarcely knowing where we have failed. The wife who has to do her own work is one of the important people of the world, and if she doesn't develop under the discipline of it, she ought to be contented with a kitchen like Granny Tracy's. But most housekeepers are not content without the kitchen cabinet idea in their work and management. They want to save time and labor and do their work in the most expeditious manner possible. "All the wealth of the Indies will not make a comfortable home without management," says an old housewife. If we do our work systematically, we gain time; but if we do one bit now and another later on, we spend half the time going over the same ground. Lack of management means confusion and uproar where there are children. It means also a fretful, worn-out wife and a dispirited husband.

Housekeeping is one of the most difficult of all tasks when it is not understood, or when it is disliked. So many of us want an easy time. A number of our housekeeping columns are devoted to things which many of us cannot do. The writers present the dainty, the artistic in cooking and household arrangements, and ignore the grime and hard work, the sticky pots and pans which somebody must wash and put in their places. They represent the cook in spotless attire, gracefully mixing a pudding which is sure to come out of the oven a perfect triumph of her skill. The young married woman, with no experience of housekeeping, who tries to make housekeeping easy and pretty, is sure to find herself in a mess of dirty kitchen utensils, dust and ashes,—and almost ready to cry with discouragement. We like the kitchen cabinet because its shelves have the most needed utensils right at hand.

In our housekeeping, we must see to it that the pans and dishes are cleaned first, then, if there is time, put a bouquet on the table and garnish the dishes. We must do the necessary things first, and when that includes washing, ironing and keeping the house clean, as well as cooking, we may not be able to have many dainties or fads, because there will be no time for them. Poorly-cooked food is the cause of more sickness and more domestic infelicity than any one cause that can be mentioned.

People nowadays spend much time worrying about germs. They are dreadfully afraid they will swallow a disease germ. But the germ of poorly-cooked food is to be feared a thousand times more than imaginary disease germs which are so much talked about. It is too bad to see good raw material converted into indigestible meals by a slovenly and ignorant cook.

A kitchen cabinet must be kept in order because things are packed away in a small territory. Orderly habits mean so much in a home, and add to our comfort on every side. We do not take into account, as we should, what the practice of disorder means to a child's future. Now is the formative period, when the children are at home. A disorderly mind is not to be depended on. This is one reason for educating our daughters; they can then bring trained minds to deal with life's perplexing problems. If mother is serene, and calm, and self-controlled, she easily controls her children.

"You are wasting your opportunities on this old farm; how can you endure it?" said a woman to another.

"We have all we want right here. First we do the work about the house; then I wish you could join us when botanizing. We enjoy the sky, the rocks and stones and grasses, and the children are happy." Thus answered one educated woman. There was no discontent; she was living the life God intended. She knew that every orderly habit learned, every troublesome bit of work held to and carried out, makes for poise and self-control; to love and choose the best was her aim in everything, and she was happy.

"Not in the clamor of the street
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

Covington, Ohio.

DIVIDED WE FALL.

BY IDA M. HELM.

WHAT would become of a family not united,—a family with each member busily working for different and for selfish interests, in opposition to each other? Sorrow and strife are the legitimate fruits of such families. The divorce courts figure largely in such cases, and the result is broken-up homes and separated families.

Perhaps we all remember the story in one of our schoolbooks, telling about the bundle of sticks that an old man gave to his sons who were continually quarreling among themselves. He told them to break the bundle. Every son tried, with all his might, to break the bundle. Each one declared that it could not be done. It *could not* be done as long as they were bound together. When the old man took the bundle and untied it, he broke each separate stick with ease.

The Bible says, "For as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." There is no better way for Christians to become more firmly united than by working *together* for the same interest, the extension of Christ's kingdom on earth, and by loving and kind deeds toward each other.

When we help and uphold each other, we uphold the name of our Savior. Each one of us has a work to do, and as long as we work together as a great, united family, bound by the ties of love, "kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10), a great and glorious work will be accomplished. It is when Christians are not united, and allow the Pharisaic spirit to enter their hearts, that trouble comes upon them. If, like the Pharisees, we neglect to do the work that the lowly Master gave us to do, the cause will suffer. Then "grievous wolves" shall enter, not sparing the flock.

If every Christian will always follow the guidance of the Spirit, there will never be any danger of divisions among brethren, for all will be united by the tie of love.

Ashland, Ohio.

ENJOYING THE PRESENT.

A MOTHER wrote the other day, saying that she had four little children under eight, and that she was so busy taking care of them that she had no time for enjoyment. "I look forward," she said, "to the days when my children shall be older and I know that I will be happier then. At present there is so much to do, there are so many stitches to take and so many steps, and I am so tired most of the time that I cannot enjoy the children at all."

Probably this mood of yearning for the future comes over young mothers naturally when the incessant demands of the babies make them tired and worn out. Yet a mother whose little people range from a boy of eight to a little girl of two has much to be thankful for. She could not spare one of those little ones. Let any one come along and offer to adopt a child or two and she would turn indignantly on such an audacious invader and declare that her children were not thus to be sent out into another home. Should sickness cross the threshold, and a little child toss in fever or be racked with pain, the mother's heart would be full of apprehension and her hands and feet constant in tender ministration and in errands of love. Should death cross the threshold—but here we pause, for no mother can bear the thought that any one of her darlings may be torn from her arms and placed in the cold grave. No, not one of the little ones can be spared. The truth is that, though the mother's days are very busy when the children are little, she will never have happier ones than these. Every hour is full of blessedness and sweetness. Day by day the little lives are unfolding. The habits that are now in process of formation will, by and by, be the habits of life. By example and precept and, most of all, by the sweet unfolding atmosphere of love, the mother can shape her darlings as she chooses. Little people of eight and six, and even of four, may learn to put away their own clothes, to pick up their toys, to perform little offices that help the mother. Although the help may sometimes be a hindrance, yet if the mother is patient the little hindering hands soon learn to be actually of value in assisting in the day's task.

Life glides swiftly and imperceptibly in the home. There is a little verse in the Bible that often comes to me when one is speaking of child growth: "While thy servant was busy here and there he was gone." It seems only yesterday that your own little boy had dimpled hands and ringlets, of which you were proud. Today he has the close-cropped head and the hard little hands that bespeak the boy and the future man. Tomorrow the girl who is trotting about the floor playing with her dolls will be in school, and by and by she will be in college, and almost before you are aware of it somebody will be coming to court her, while the lad who stands beside your knee will shoot up into manhood and presently tell you that he has found some one to love. Your least anxious days, though you may not believe it, are when your children are little and you can tuck them up at night and feel that they are all safe under the home roof. Try to believe in the present. Try to enjoy it to the full. Be happy as the birds are when the fledglings are under the mother's wing in the nest.—*Margaret E. Sangster, in Christian Herald.*

GREAT characters shine out through small crevices.

THE GOSPEL MESSENGER

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IN the month of September eight were added to the church at Ankleshwer, India.

BRO. P. S. HARTMAN is in a series of meetings at the Oak Grove church, Okla.

BRO. GEO. E. YODER, of Pennsylvania, is changing his address from Meyersdale to Elk Lick.

BRO. R. T. IDLEMAN, of Maysville, W. Va., changes his address to Scenery Hill, Pa., R. D. 2.

THE new churchhouse at Bremen, Ohio, is nearing completion and is to be dedicated Nov. 21.

OUR correspondent for the Egan church, Cal., reports five accessions by confession and baptism.

THE Fairview meetinghouse, Pa., was dedicated Oct. 10, Bro. J. A. Long delivering the address for the occasion.

AS fruits of the evangelistic efforts of Bro. J. D. Mishler, at Roann, Ind., nineteen have been added to the church.

A SERIES of meetings in the Sunfield church, Mich., resulted in five putting on Christ in baptism and two awaiting the rite.

MIDDLE INDIANA will be represented on the Standing Committee next year by Brethren A. L. Wright and Geo. E. Swihart.

THE Pleasant Valley congregation, Va., is said to contain about 350 members. There are nine ministers and six places of worship.

OCT. 9 a revival meeting closed in the Pleasantview church, W. Va., with twenty accessions by faith and obedience. Two await baptism.

DURING the series of meetings at Meyersdale, Pa., held by Bro. Chas. D. Bonsack, thirteen put on Christ in baptism and one was reclaimed.

BRO. G. WILFORD ROBINSON, a young brother residing at Muscatine, Iowa, says he would not do without the MESSENGER for five dollars a year.

THE Sunday-school workers of the First District of Arkansas and Southeastern Missouri are to hold their Sunday-school meeting of St. Francis, Ark., Nov. 3.

THE members composing the Medicine Lake church, Montana, are preparing to build a meetinghouse, and a committee has been appointed to look up a site.

AT the district meeting of Michigan, held in August, Bro. P. B. Messner was chosen a member of the Standing Committee for 1910. We are just in receipt of a report of the meeting, which will be published soon.

A CHURCH was organized in the Imperial Valley, Cal., Oct. 3, with thirty-four members, including four ministers. The new organization expects to do aggressive work, and arrangements are already being made to purchase a church site at El Centro, the county-seat of Imperial County.

BRO. A. C. BRUBAKER has been doing some effectual work in the Ozawkie church, Kans., and when last heard from there were seven accessions,—all young women.

BRO. J. M. MOHLER is holding a series of meetings in the Montgomery congregation, Pa. The meetings are said to be well attended and some have already applied for membership.

THE Committee of Arrangements for the next Annual Meeting met and organized by electing Bro. W. R. Deeter, Milford, Ind., foreman, Bro. C. M. Wenger, South Bend, Ind., secretary, and Bro. Frank Kreider, Goshen, Ind., treasurer.

UNDER date of Sept. 29, Bro. W. R. Miller writes us from Jerusalem, saying that he would sail for home Oct. 5, and that he is planning to worship with the Brethren in the little church on Hastings Street, Chicago, on Sunday, Oct. 31.

THE Committee of Arrangements, appointed by the late district meeting of Northern Indiana, has changed the date of the next Annual Meeting, to be held at Winona Lake, Ind., from May 17 to June 7. Their reason for the change will be published next week.

IN the previous issue mention was made of the serious illness of Max Bass, so widely known to hundreds of the MESSENGER readers. He died last Sunday, at the age of fifty-six years. He will be remembered as a kind-hearted, congenial man, and a friend of the Brethren.

THE following, received just before going to press, will explain itself:

Committee on the Dress Question.

As previously announced, the Committee met at Elgin in Mission room of our Publishing House, Oct. 14, at 1 P. M., and continued its sessions until the evening of the 15th. Thus far the Committee can report progress only, and is determined to spare no pains to do its full duty in the matter committed.

By order of Committee,
L. W. Teeter, Vice-Chairman, Hagerstown, Ind.

BRO. J. A. GLICK, who had only recently located at a mission point near Cherry Run, W. Va., died in Hagerstown, Md., a few days ago, after a very brief illness. He was not yet forty years old, and his death will be very much regretted, not alone by his relatives and friends, but by those who were interested in his work in the mission field. His remains were laid to rest at Bridgewater, Va.

BRO. GRANT MAHAN, of Omaja, Cuba, spent several days in Elgin. It seems natural to have him around. He has much to say in the interests of Cuba, and feels that there are some fine openings for our people on the island. He lives in a section of the country where frost is never seen, and vegetation grows the year around. While the soil is productive, the native method of doing things is primitive, and those who go to the island must, to some extent, put up with the ways of the people. But better conditions are in sight. It is probably only a matter of a few years until we shall have several earnest workers on the island, and when we once get started in mission work, good results are likely to follow.

THE Educational Board of the Brethren church met in Elgin Oct. 12, and continued in session all day. The Board is composed of Brethren H. C. Early, A. C. Wieand, A. G. Crosswhite, J. C. Bright, W. B. Yount, Edward Frantz and L. T. Holsinger. In this meeting the policy of the Board was quite fully outlined and settled upon, and between the members there seems to be a perfect understanding regarding the course to be pursued. We know little respecting the policy adopted, but our people may rest assured that the Board is thoroughly in sympathy with the cause of education and will do all in its power to help the schools that have been recognized by the Conference. The purpose is to make these schools serve the very best interests of the church, and this we feel sure can be done when all parties concerned fully understand each other. The policy will not only render our schools more permanent, but will greatly strengthen confidence in them and their work. Concerning this policy more may possibly be said later on.

FOR the information of those having business with the Mission Board of Oregon, Washington and Idaho, we are requested to say that the present address of the secretary, M. F. Woods, is 201 South Jew Street, Centralia, Wash.

FOR a number of evenings Bro. Albert Smith preached the Word in the South Beatrice church, Nebr., and eight persons entered the fold by accepting the faith, and being baptized as the Master has directed. One was restored to fellowship.

WE had a very spiritual love feast in Elgin, on Wednesday evening of last week. On Tuesday evening Bro. Edward Frantz, of McPherson, Kans., gave a good address on self-preparation for the feast. His talk was highly appreciated and put the members in a good frame of mind for the love feast services. On Wednesday evening the members came together at 7 o'clock and found everything in readiness. Bro. Geo. W. Lentz had charge of the services, and the meeting proved to be a very impressive one. We had present nearly one dozen visiting elders, who happened to be here at the time, and several of them assisted in the services. On Thursday evening we had the pleasure of listening to a very interesting and helpful address by Bro. Daniel Hays, of Virginia. Our people were glad for his discourse, it being the first time that most of them had ever heard him speak.

THE dress committee, composed of Brethren L. W. Teeter, Daniel Hays, B. E. Kesler, G. W. Lentz, L. T. Holsinger, A. C. Wieand and I. B. Trout, met in Elgin Oct. 14, remained in session one day and a half, and then adjourned, leaving the drafting of their report to a subcommittee, to be submitted to the other members later. The committee went into a thorough investigation of the question assigned to them by the Conference, and it is the feeling of some of them at least, that they will be able to unite on a final report, to be made to the Annual Meeting of 1910. The sessions were private, hence we know nothing concerning the nature of the report to be agreed upon, but in due time it will be published, thus giving our readers an opportunity to study the paper before it is acted on in the open Conference. Bro. D. L. Miller, after being with the General Mission Board one day and a half, did not feel well enough, greatly to his regret, to meet with the committee, and so he delegated Bro. Trout to serve in his place. The matter that had come into his hands was turned over to the committee and all of it received due consideration.

THE MISSION BOARD IN ELGIN.

LAST week was an unusual one for Elgin. The Educational Board met on Tuesday morning, bringing to our city seven elders who are deeply interested in educational work, three of them being presidents of schools. The General Mission Board went into session Wednesday morning and did not close its work until Thursday noon. This was followed by a meeting of the Dress Committee that closed Friday evening.

The first business taken up by the Mission Board related to the work in Denmark and Sweden. The Board finds it exceedingly difficult to do justice to the cause in either Denmark, Sweden, France or Switzerland without an efficient resident elder from the United States. With all our efforts to secure a suitable worker for these fields, no one is yet in sight. This is certainly not a very encouraging comment on our missionary zeal. Next year two elders will be sent to Europe and they are to remain not less than six months. They were selected by ballot, and Brethren H. C. Early and Galen B. Royer were chosen. They are to take with them another elder, who is willing to study the languages necessary and remain a term of years, or during life, if such a one can be had. Considering the number of efficient preachers we have in this country, there ought to be no difficulty about finding a suitable man for the place. Possibly there ought to be two, one for Denmark and Sweden, and a second one for the work in France and Switzerland.

A few more tracts are to be published, one on the temperance question, by Bro. J. W. Wayland, and another by Bro. O. H. Yereman. And, by the way, our

efficient writers are not producing tracts like they did years ago. They seem to have lost interest in that kind of literature. It is a class of writing that should be revived, for we can accomplish with tracts what can be brought about in no other way.

The Building Committee for the Brooklyn meeting-house, N. Y., submitted their report, and it was accepted. The report shows that we now have a splendid building in Brooklyn, admirably adapted for our work in the city. We are hoping for sufficient details to permit the publishing of the cost of the building and the furnishing of the same.

The work in India always requires time. There are plans of work, methods, new buildings and expenses to be considered. For the first half of the coming year the Board appropriated $10,000. This means a like sum, and possibly more, for the other six months. Plans for a Christian village are still under consideration. There is, for the benefit of a certain class, a demand for a loan bureau, where members can secure the loan of a few dollars at reasonable interest, so as to protect them from the ruinous methods of heartless money lenders.

The meetinghouse at Palestine, Ark., is to be sold. It was here that we undertook to establish and maintain a mission among the colored people, but the work seems to have proven a failure.

Bro. Grant Mahan appeared before the Board, and the conditions in Cuba were considered. It looks as though industrial work may yet be opened up on the island. Some money for that purpose has been promised the Board. The present need in Cuba is efficient workers among the natives.

Money has been offered to establish a mission in Jerusalem, and if the project in contemplation turns out favorably, we may yet have the full Gospel preached in Jerusalem as it was taught and believed in days of yore. Securing a suitable man and his wife to take charge of the mission will be a matter of considerable importance. They should be people of more than ordinary education, culture and diplomacy, and especially should they be well grounded in the principles of the church.

Bro. W. R. Miller, who was requested to look into the conditions in Smyrna, Asia Minor, sent the Board a favorable report. He thinks that the opening for a good work in Smyrna is encouraging, and it is to be hoped that the mission may yet be revived. Bro. Demetrius Chirighotis, who was ordained while in the United States, resides in the city and is looking after the interest of the mission probably as best he can under the circumstances.

Sister Mary N. Quinter and Sister Sadie Miller, of India, will be granted a furlough in 1910.

Bro. H. B. Brumbaugh has written a charming book of about 140 pages, that may be published by the House. Some of us, who have read the manuscript, pronounce the work intensely interesting.

Bro. I. B. Trout takes the place of Bro. J. W. Wayland on the Gish Committee, the latter having resigned. Bro. Virgil C. Finnell becomes traveling secretary for the Board and will enter upon his work sometime in the near future.

The urgent necessity of a new Sunday-school song book was brought to the attention of the Board, and it is to be hoped that ere another year we may have a book that will meet the demands. For all of our services we should certainly have our own books, and then make use of them.

The Board looked with care and interest into the circulation of the different papers published by the House, as well as into the condition of the finances. The circulation of our literature is quite encouraging. The regular subscription list of the MESSENGER is fully up to the fine record the paper has been making for the last few years. Among our patrons there is no lagging in interest. The Sunday-school supplies are making a fine showing.

It was decided that all the churches in the Brotherhood should be asked to make a liberal Thanksgiving offering for the World-wide Fund. Of this more may be said later, but in the meantime let all the churches get ready for the offering.

Nearly one-half day was spent considering plans for a system of graded Sunday-school lessons. The subject was most thoroughly discussed and definite conclusions reached. The work of bringing out the literature is now in the hands of Brethren I. B. Trout and A. C. Wieand, and about the middle of next year we may look for some tangible results. The undertaking is a greater one than most of our people think, and it is going to require time and labor to prepare and print the publications required for the new system.

The following calls for money were received and the sums asked for granted: Michigan, $150; Oregon, Washington and Idaho, $400; Middle Missouri, $600; First District of Arkansas, $1,000; Southern Iowa, $200; Middle Iowa, $250; Northern California, $400. For the erection of a meeting-house in Oklahoma a loan of $500 was made.

The Board then adjourned to meet next April.

THE DISCIPLES' CENTENNIAL.

LAST week the Disciples held their centennial celebration at Pittsburg. They date their reform movement from the publication of "A Declaration and Address" Sept. 7, 1809, by Thomas Campbell, father of Alexander Campbell, though the first church was not organized until 1811. This occurred at Brush Run, Washington County, Pa. Alexander Campbell was then a young man twenty-three years old, a diligent student, and a man of fine education, but in due time became the leader of the movement. The membership did not increase rapidly at first, but as Mr. Campbell became widely known through his public debates and his writings, the "new religion," as it was called, began to spread, and people flocked to his standard by the hundreds, and though the church, as an organization, is a little less than one hundred years old, the membership is said to be about 1,200,000, being the sixth in size among the denominations in the United States.

The Disciples have always stood for a literal interpretation of the New Testament, and probably have done more than any other denomination in getting the common people to study the Scriptures with a view of understanding the meaning of the Word. They have done much in defense of immersion, and have not shunned to show, most clearly, that baptism, in connection with faith and repentance, is for the remission of sins. In this particular they hold the same view that was held by the Brethren fully one hundred years before. In fact, we have wondered if the Campbells did not early come in contact with some of our people in Washington County, Pa., and in this way have their attention called to this New Testament view of the design of the rite. For while they were associated with the Baptists, and yet differed from them regarding the design of baptism, they agreed perfectly with the Brethren.

In fact, their views regarding the authenticity of the Scriptures, the divinity of Christ, the literal interpretation of the Word, faith, repentance, the design of baptism and the remission of sins, seem almost a duplicate of the doctrine held by the Brethren. One thing certain, our people did not get their views from the Campbells, for we held these views one hundred years before the declaration and address, referred to, was published. But it is remarkable that two bodies should be so near alike in these particulars.

Being associated with the Baptists, the Campbells fell in with single, backward immersion, rejected feet-washing and omitted the Lord's supper. Still, it has been repeatedly declared, though never satisfactorily proven, that Alexander Campbell himself had a strong leaning towards feet-washing as a religious rite. It has always occurred to us,—and we have read much of his writings,—that Mr. Campbell never gave trine immersion special attention. His mind was so taken up with other questions that the vast amount of literature in support of triple immersion was practically overlooked. In those days our people did not press their claims in support of trine immersion as they did later, and for that reason Mr. Campbell had little occasion for considering the subject. We have often wondered what would have been the result had he run across one of our ministers, who had the ability to turn the distinguished debater's own evidence against his practice, for his debates and writings abound in historical quotations that belong to the trine immersion side of the question.

But be that as it may, the Disciples, though opposing our teachings in many particulars, have proven a decided help to hundreds of our most efficient ministers. We have read their books and papers and have profited by them. We have taken their arguments and evidence in support of the literal interpretation of the Word, their arguments in support of faith, repentance and baptism, as conditions of pardon, and found them to fit most admirably into our plea for the New Testament order of things.

But on several points, of recent years, they seem to be waning. They are having a little tussle with some phases of higher criticism. There are those among them who are not so certain about baptism being one of the necessary conditions of pardon, while a few go so far as to plead for the admission into the church of the pious unimmersed. As a body they have their differences, and yet, considering the fact that they recognize no central organization, a remarkable unity is maintained. We know of no order of people, who discuss their differences so freely through their own papers.

SEEKING THE CROWD.

THERE come times, especially at the beginning of a good work, when interest seems to have vanished, for the people go elsewhere. If you are having preaching services, they fail to attend; and if you ask them why, telling them you missed them, they have no end of plausible excuses. If it is Sunday school, they do not come, and frequently their children do not appear. And they can give reasons why they do not attend.

Those are the times that tell the sort of stuff the workers are made of. If they become discouraged and want to give up; if they make less effort than they did before; if they fail to do their best to get hold of some of those for whom Christ died, they are not the men or women for their places: they have missed their calling, and should at once try to find it,—better workers will do good instead of harm.

This is far from saying that a worker is unfit for his place if he becomes discouraged. Most men have periods of depression, times when they feel that in spite of all their efforts they are not accomplishing the work given them to do. If Elijah after his victory over the prophets of Baal could lie down under a juniper tree and wish for death, it is not strange that men of today should sometimes feel downcast. And yet a man engaged in doing the Lord's work must all the time feel in his heart that

> "God's in his heaven—
> All's right with the world!"

Other feelings may come on top for short periods, but they cannot destroy his faith: he knows in whom he has believed.

But while some men yield to these attacks and lose what they have gained, others make a change in their ways. If men and women will not come to Sunday school and church of their own accord, ways must be found to bring them in. And that is as it should be, provided the ways are right. There is no question that everybody—man, woman, boy, girl—should attend services; and there is no question, either, that Christian workers should put forth every lawful effort to make God's house attractive for all, should do their best to get all to attend services.

But the desire to induce people to come must not be allowed to carry us away. There are right ways and wrong ways of influencing people; there are right and wrong, good and bad, inducements held out. The greatest demand of the people nowadays seems to be for pleasure, entertainment; and this demand has grown so insistent that even churches have not withstood it. As a result there is not the instruction in righteousness that there should be. Too often the minister fails to warn the unwary and rebuke the sinful. It almost seems as if he were afraid to perform the duties of his office. He becomes an entertainer instead of an instructor, and he loses power.

His church ceases to be entirely the house of prayer and praise, and becomes more or less like a theater. Of course there is still the pretense of worship; but the main part of the program of the service has little or nothing to do with worship. To attract the crowd, he

advertises his choir, his organist, his violinist, his 'cellist, his soloist, his lecturer, his reader, and innumerable other features at various times. He seems to go upon the principle that the people are better off in the church than they are outside of it, no matter what is done there. There is some truth in this—the church is generally a good place to be. But did he ever stop to think of the effect upon the church, upon men's feelings for and attitude toward the house of God?

There are no greater inducements for going anywhere than there are for going to church; but the right ones are not always held out. If we tell those we meet that some well-known person is to play or sing at our church, and urge that as a reason for their attendance, the Lord pity us and open our eyes so that we may see as he sees. Or if we say that our minister is to lecture on some popular topic, we still are not throwing out the right kind of inducements. There are many things which we may learn at church, but they must all be secondary to the one great thing, the one thing absolutely essential to man's highest happiness in this world and his hope in the world to come; and that one thing is the way of salvation.

A full house is a good thing only on condition that the people have come together with a right purpose. God makes no promise to the many that he does not make to the few. So, after having put forth all the effort we can to enlarge the attendance at services, we need not be anxious or worried because no more come. After we do what we can, God takes care of the rest. And we need to bear in mind that even a very small number met together for worship is much better, much more pleasing to the Lord, than a host come together for amusement when they should think only of praising and petitioning God.

Unless we pay diligent heed to some facts we are likely to let them slip. One of these facts is that we dare not turn the church into an amusement place. Another is that numbers do not count in the divine economy. Righteousness is the only thing. When we forget these facts and bring into the church various things for entertainment—the violin, the horn, the godless singer—we are going from instead of drawing nigh unto God. And when we do this we cannot expect our lip-service to be acceptable unto him. He sees into the heart, he needs no one to testify of man; and he can tell what our purpose is when we are striving for numbers.

There is one great danger—to be led astray by our very desire to bring others in. We are safe only so long as we use no questionable methods. Our first duty is to remain true, and then to win as many as we can. Success cannot attend our efforts to gain others unless we are true. Christ alone has the words of life, and we sin if we turn back because others have done so. We must seek to win the crowd for Christ, but not by going into sin with it or for it. G. M.

IMPRESSIONS.

Years ago we were actively engaged in the printing business. After the type was set, it was made up into the "form," and placed on the bed of the press, where the ink roller was run over the face of the type pages, and an impression taken for the purpose of final proof-reading. The type without the ink would have given the impress just as correctly as with it, but not in a way that would have been readable. It required the coloring to make it visible to the eye, so as to be read, and that the necessary corrections might be made. It was necessary that corrections be made, because we were dealing with words that gave expressions of other men's thoughts, that were to go forth to make impressions on the minds and hearts of other men and women. Every word has its own impress, and to send out a wrong word is to give a wrong impress, and this would be misrepresentation,—something that is morally wrong.

Just as type-composed words give their impress on paper, so the things around and about us, through our senses, give their impress upon our minds and hearts. These impressions are as variable as are the mediums through which they come. God has made and makes the types from which our impressions came, but their correctness and beauty depends upon our aptness and ability to receive them. Our powers of receptivity are often wonderfully at fault, and because of this our proof-sheets are often blanks, or so imperfect as to be unintelligible to ourselves, and unreadable to others. Our impress of things, around and about us, is as we see, as we hear, feel and taste. And these endowments depend on how they are developed and the soul back of them. God made us differently from the way in which printing presses and inks are made. And in coming up to our true measure, we must take this fact into account, as he will hold us accountable, not only for the impressions which we receive, but also for the kind we make on others.

We see the many beautiful flowers, which God has made, in their rainbow tinges, and impressions are made on us. We see the forest-covered hills and mountains, the valleys, the plains, the rivulets as they trend their courses down through the mountain gulches and the meadows below, the wider rivers and the great seas and oceans, and we get their impress. The animals and fishes of land and sea are pictured on our minds, and of men and women we have our impressions. In fact, we are what the impressions received have made us. It is the character that these impressions have made that becomes our standard,—by which we pass our judgments. So it is not hard to see why we may sometimes differ, and yet be entirely honest in our judgments and convictions. And because of this we ought to exercise towards each other that charity "which thinketh no evil."

Looking at things in their reasonable light, it is an interesting subject for study to see how different our impressions are which we get from the same things, or things that are similar. Of course, the impressions which we receive are always the right ones in our own estimation. They could not be otherwise, because we can believe only that which we see, and as we see it. This does not argue that we are always right or always wrong. It only shows that we differ in our sense development. If we had no power over these developments, we would be responsible only for our convictions of right, as formed from the impressions received. For us to do otherwise, or different from our convictions, is to be dishonest and hypocritical. We may submit our judgment when it does not conflict with our sense of personal duty, but for us to do a thing which our honest convictions tell us is wrong, is to be a nonentity, a figurehead and a cheat, in the light of our own manhood.

The only thing we can do, as honest and God-fearing men and women, is to carry out our own convictions of right, as far as they relate to our own personal actions, and do not interfere with the rights and convictions of others. As we come in contact with men and women, we receive from them certain impressions, and these impressions form the basis of the standard by which we judge them, deal and associate with them. Others may meet with the same persons and receive from them quite different impressions, so that their judgments as to character, and how they would deal and associate with them, would be essentially different. So we see how very unjust it would be for any one man or set of men to insist that his or their impressions of him should be made the standard by which he should be judged for everybody else.

There is no infallible standard, as made by man, by which we can pass judgment, outside of the fruits they bear. Even the fruits cannot be made an infallible criterion, because of the diversified tastes of men and women. Because of this fact we are not to pass judgment on others from our own standards of right, as formed by the impressions we receive.

Independent of the standard of truth, as God made it and sees it, we are not to judge. "Judge not that ye be not judged," is a commandment given us that is not studied and heeded as it should be.

No matter how good, earnest, zealous and conscientious we may be, we are still fallible, and our impressions, as we receive them, may be faulty and therefore should not be made a rule for action outside of ourselves. That is, we should not try to force it upon others when their impressions and convictions are different. In other words, we should not try to force men and women to do things that are not in harmony with their convictions of right. These remarks are intended to apply to our dealings with each other, about things for which we have no "thus saith the Lord." This is a standard that is infallible and always right. It is our duty, as Christian men and women, to measure all of our impressions and convictions according to this standard, because we are sure it is right and safe for us to do. "The words which I speak, they shall judge you in the last day." God help us all to try to measure up to this standard! H. B. B.

THE PALESTINE METHODS.

The shepherd in Palestine is said to have a name for every sheep in his flock, and knows each animal wherever he sees it. Practically all his time is spent with his flock, and while he is noticed to give much attention to all the sheep, he is never seen petting, fondling and fussing with the strong ones. He gives most of his attention to the helpless, weak and sick ones. He is right in thinking that the strong sheep can take care of themselves. To a lame sheep he may lend a helping hand a dozen times a day, while some others are hardly noticed. And, by the way, sheep do not become jealous because all of them fail to receive like attention. Why should not the spiritual shepherd be equally concerned about the weak, indifferent and discouraged members? The stronger members ought to be able to take care of themselves, and then help to look after some others. While the pastor of a congregation is expected to visit all the members of his flock, it ought to be understood that those weak in the faith, and needing encouragement, should receive the greater consideration. But it is far more pleasant to be with the strong, well-to-do members, for they have conveniences that are real inviting, and then they know how to make the pastor feel that he and his family are always welcome in their well-appointed homes. All this is pleasing to the average preacher, and it is no more than natural that he should call at the homes of the well-to-do more than at the homes of those needing his help and encouragement. But is this the right way to look after the Master's sheep? Would we not have better results if we should adopt the methods employed by the shepherds of Palestine?

GIPSY SMITH ON PRAYER MEETING.

"Gipsy Smith," the English revivalist, who is endeavoring, at present, to make an onslaught on the vice and wickedness of Chicago, by means of evangelistic services, is telling the church people of Chicago some straight facts. Deploring the lack of spirituality in the average church of today, he said: "Did you begin the day with prayer? Did you thank God for the food this morning? *We used to do these things.* When were you on your knees last? I tell you, the lost art of the church of Christ in this twentieth century is the prayer meeting. It used to be an easy matter to get two-thirds of the congregation into the weekly prayer meeting, but how about it now? You can get professing Christians into places of worldly entertainment by the hundred, though the night be stormy, while the attendance at prayer meeting is pitifully small. Claiming to be representatives of the Christ who agonized, thorn-crowned, upon the cruel cross, their thoughts are far, very far, from Calvary's world-astounding sacrifice, and what it means to them."

FORTY DOLLARS A MINUTE.

Mr. Carnegie is reported to have said that he would cheerfully give two hundred million dollars if his life could be extended only ten years. We are not told what he would do with the extra ten years, but it is to be presumed that he would employ them in something useful. But think of two hundred million dollars for ten years! This is approximately $1,666,666 per month, $400,000 for every week, $55,555 for each day, $2,318 per hour, and $40 for each and every minute. Not all value time so highly, and yet if we would value our moments more highly than we do, we would certainly make a better use of them. Just so much time is meted out to us. We can probably lengthen our days by taking proper care of the body, mind and soul, but no amount of money can purchase even one moment of time. In this respect the rich man has no advantage whatever over the poor man.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
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L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Washington, D. C.
J. J. Yoder, ... McPherson, Kansas

Address,
General Mission Board, Elgin, Ill.

Why He Changed His Business.

About the best indication of thorough conversion is the fact that a man changes his business in conformity to the new light under which he is living. Some active mission work has been done in Porto Rico, one of our island possessions. In the village of Coama a storekeeper, a most influential man, was converted. Like all others, in his line of trade, his principal business was selling rum, whisky and tobacco, but when he became a Christian he gave up all these, never considering the financial loss incurred by reason of his decision. We wonder what the result would be in our home country, if more people, in their conversion, would make needed changes in all things with which they have to do. There would be a lopping off, in a great many ways, to the general prosperity of Zion.

Opportunities in the Sudan, Africa.

After many years of fighting, at last there is a period of rest for the people of the Sudan. The Mahommedans are leaving their fortified cities, and as traders and cattle-keepers, as agriculturists and religious emissaries, are spreading their influence and their faith far and wide. They are making strong impressions upon the natives of the country, and have made many proselytes among them. If an adequate attempt at Christianization were made NOW, we might see the result of Christian missionary efforts in Uganda repeated and multiplied in the central Sudan. Those who have looked into the matter declare this to be one of the most promising opportunities on the African continent. It is one of the fields anxiously waiting for the Lord's workers, that the precious seed sown might abound to a bountiful harvest.

How Missionaries Are Hindered in Madagascar.

The French Governor-general on the Island of Madagascar to the east of Africa, has been notorious in his persecution of missionaries, not only the French, but also the Norwegian, in more recent times. As a consequence, the work has been much retarded, and the number of missionary schools has decreased from 860 to 360. Yet, we are told, the missionaries remain of good cheer, and consider the persecution a trying of the converts as by fire, which must be conducive to the final strengthening of the church. To offset the closing of so many missionary schools, to a certain extent, Sunday schools are being started everywhere, and 766 of them, with more than 21,000 pupils, have been established already. It is also remarkable that contributions from native Christians have increased in spite of a smaller number.

The Cruelty of Heathenism.

Sometimes travelers, opposed to mission work, contend that heathenism is not as bad as missionaries describe it. They say the people are doing well enough the way they are, and why disturb them? Such a claim is incorrect, as we all know. This short sketch by an African missionary shows heathenism as it really is: "I saw a woman who had been accused of witchcraft, and condemned to death by ferocious ants. She was bound to an anthill—often from ten to fifteen feet high—and kept there all day. The cries of her infant were such as to cause her release at night. Ordinarily a victim dies in two days, but this woman was bound and tortured for five days, and then driven away because 'she was too hard to kill.' She crawled, in a terrible condition, to the mission station, and presented the most pitiful sight I ever beheld. After careful nursing for months she recovered, and this woman, so terribly scarred and disfigured, was converted at my services."

Curing Opium Victims.

In many Chinese villages and towns the missionary is accepted as a standard authority on opium reform. Moreover the skill of the medical missionary, in helping the opium slaves to overcome the habit, is being recognized and appreciated. At Tu-Sung, a Chinese village, the chief men sent for the foreign missionary doctor, after having gathered all the opium victims of the village into a large temple for a two weeks' treatment. Here they were provided with food and bedding, while the doctor did his best to rid them of the noxious habit. The doctor went as agreed and attended to his patients three times daily. He did not leave his religion behind, either, for he frankly told the village authorities that the worship and preaching twice each day were essential parts of his treatment. This was willingly, indeed eagerly, assented to, on the part of all, and for the entire fortnight there was preaching carried on in the temple. The opium habitués were cured of their craving for the drug, and many of them received much more,—the hope of a life eternal.

A Japanese Convert at the San Dimas Mission, Cal.

The work of the San Dimas Mission, which was organized under the auspices of the Lordsburg Christian Workers' Society, last April, is moving along nicely, with an average attendance of about fifty at Sunday school and morning preaching services. Recently the first fruits, in the way of converts, was realized when James H. Sakakura, a young Japanese, who has been a regular attendant since the birth of the Mission, told the superintendent of the Sunday school that he wanted to be a Christian. As no one had spoken to him directly about taking this step, we were all agreeably surprised. After a careful, detailed examination, the elders of the church said they had no doubt but what "Jimmie" understood what he was doing, and he was accordingly baptized at the Lordsburg church, on Sunday afternoon of Sept. 19.

"Jimmie" has been in America two years and is making a brave effort to master the English language. He comes to the home of his Sunday-school teacher three times a week, to be taught along this line. At present his textbooks are a grammar, an orthography, and the Bible. He has a good Japanese education. He says he intends going to Japan as a missionary as soon as he has obtained a college education in America. He hopes to enter Lordsburg College next year. He says he is very happy since he is a Christian. Last Sunday evening he took part in Christian Workers' meeting. He tries to get other Japanese boys to attend church and Sunday school.

Grace Hileman Miller.

Lordsburg, Cal.

Notes from Bulsar, India.

On the steamer "Lombardia," Sept. 15, Brother and Sister Emmert sailed away for America, on their first furlough. They are much missed in going from us and in being absent a year, but we bid them God-speed and turn our thoughts to the time when they shall be among us again, renewed in strength and spirit for the work from which they are loath to be absent even a year. Being in the work seven short years only, makes us feel how little we have accomplished, in comparison to the great amount of work to be done.

Brother and Sister Brubaker, who had spent a little time with us, went to their home at Dahanu on Tuesday. We are always glad for the little visits from our workers at the other stations.

Another event, reminding us of the uncertainty of life, came to the English-speaking community of Bulsar yesterday. Two young men, both engaged in the railway telegraph service, went out hunting in the early morning, as they had often done before. After wandering about for a time, they came to the river and wanted to cross to the other side. The bridge being some distance away, they decided to swim to the other side. Both went into the water and began to swim for the other shore. The one reached safely and, on looking around, found his friend turning to go back. In doing so he, for some reason or other, lost control of himself and went down never to come up again. His companion made an effort to rescue the drowning boy, but in vain. The officers and family were summoned and the body was soon recovered and taken to the home of the widowed and grief-stricken mother. The funeral was conducted at the house this morning and the burial took place in the English cemetery. The native people have a suspicious feeling about the place where the young man was drowned. They say there is an evil spirit in the bottom of the river at that place, and whoever goes in bathing or swimming there, will be caught by the evil spirit, and held until he is drowned. Of course, with these people swift currents or whirlpools would all be called evil spirits.

The need of a widows' home has been felt for some time among us. For a number of years a number had been living in the girls' orphanage. Now a home for them has been opened at Jalalpor under the direction of Sister Mary Quinter. The home begins with four widows and six children under school age. We hope this may become a place of help and comfort to many who are left companionless.

These are the months of examination. The boys and girls in the orphanage are preparing for their yearly examination, and some of them for third grade certificate examination, and entrance examinations to the colleges. The new school year begins in November.

The monsoon season seems to be over. Old settlers say this is the best monsoon there has been for twenty years. The rain came early and was well distributed through the four months. Crops look fine and reports from all over the Empire are good. We do not remember of having seen better looking rice fields than we have this year. When the crops are good, the people are happy,—here as well as in other countries when prosperity comes.

The Gujerat Conference will convene at Bulsar on the 29th inst. The devotional services are to be conducted by Bro. E. H. Eby, and the Conference proper is to discuss self-support for the native Christian, and each mission is to report on the progress made along this line. We expect an attendance of about forty missionaries from different parts of the District.

Brother and Sister Long have gone to Vada to take up the work there, in the absence of Brother and Sister Berkebile.

The health of the missionaries, save the one mentioned above, is good, for which we constantly feel thankful to our Father in heaven. Brethren, pray for us and the work!

Eliza B. Miller.

Sept. 17.

India Notes.

—It has been raining and raining. In India there is no question about the matter of rain. But we are nearing the end of the monsoons, so we all feel to let it rain!

—On the second of this month we had a very pleasant love feast at Ankleshwer, with about forty-five partaking of the communion. A number were absent. Sister Alice Ebey and Bro. J. M. Blough were our "visiting" members, the latter officiating in the evening services. His short visit was much appreciated indeed. In the afternoon eight more were added unto the Lord, and we pray that he may give them his Spirit.

—This week the whole "house of Stover" went to Jhagadia, where we spent three full and happy days visiting with Brother and Sister Ebey. We had not been to their home for a regular visit for a long time, and this time it rained. We just visited and talked over the work, and visited again. We talked over our needs for raw converts from among the Bhils, and we agree that there is need for something definite, step by step, for these poor people. For example: Before baptism they should know the "Ten Commandments" and "Lord's Prayer," if not by heart, at least the essence of both. They should know how to expect the coming of the Spirit. Before communion, first time, they should know the "Beatitudes," the words used at the time of partaking of the elements, "The cup of the New Testament is the communion of the blood of Christ," and some things about the life of purity which Christ teaches. And, third, before going very far in church work, they should be taught what it means to cast a ballot, led by the Spirit, for any member and for any office. They should know the qualifications of primary officers, etc. We are about to prepare and offer to the Field Committee a set of questions, covering these points, making them simple and adapted to the wants of a simple people like our Bhils.

—It is hard to appreciate the need of a thing like this in a land where the whole company of believers has been receiving this line of instruction from the time of their great-grandparents, but it is needed in a place where they have never had anything of the kind before. How much actually depends on our ancestry, we can perhaps never, never know! What a wonderful blessed thing it is to have had good Christian parents! And what a responsibility rests upon us parents all, to be the kind of parents that the children of the future generations can truthfully call blessed! No wonder the Scriptures say that if a man have raised his children properly, so that they are well behaved and all members of the church, then he has the qualifications of a good elder! Titus 1: 6.

—We expected to prolong our visit only two days, but when it kept on raining, we stayed three full days, and all enjoyed ourselves together in the Lord. Fellowship together, with him, is an experience that cannot be known to those who are outside of the fold of the Lord Jesus. And fellowship of workers in the Lord's vineyard is an experience that cannot be known by those who are not privileged to be such for the Lord. By this I do not mean missionaries,—I mean workers. And all have the privilege to be such, if they will. It is their wills they have to deal with, if they are not workers for him, when they are once his people. We ought all to be workers for the Lord Jesus Christ.

—When Bro. Blough and Sister Ebey were with us, we were working together on a revised course of study for our Indian helpers. When any two or three of us get together, it is something that will help us along in the work we are all alike interested in that occupies our chief thought.

—The last Sunday in August I spent in Bombay, in the hope of being of some service to our dear Bro. Berkebile, who is quite ill with typhoid fever in the European General Hospital. What he needs is good nursing and proper care, and not to be bothered by others, so I was permitted but one-half hour with him, during which time we chatted a bit and had prayer. Steven is better, but he has been very ill. We praise the good Lord for restoring our brother, for we love him well, and we can ill afford to lose one of our number at the present time! Sister Berkebile is quite cheery and hopeful, and is permitted to visit Steven every day twice, a little while in the morning, and an hour in the evening. And this is a blessing to them both.

—How it pays to stick to the Word of God, and call it "inspired," and rest there! There are worlds of things we cannot prove, and to attempt to do so may just upset ourselves, nor will it help others even a little bit. I well remember, while in school at Mount Morris,—it is years ago now,—some of the young men felt they must "answer Hæckel," and so they studied the scientific question with that view, to the end that they might answer Hæckel! Somehow or other, such work has never appealed to me. We do not need to answer Hæckel. We do not need to disprove all the theories and new doctrines that spring up from time to time and from age to age. What we DO need to do is to stick to the Word, and believe it hard, and keep preaching it definitely. These thoughts are the

result of what the papers, the world over, at the present time, are telling us of Hæckel, the science professor at Jena University, Germany. "Poor Hæckel" has been proven guilty of being scarcely honest in his scientific deductions, and all the other scientists have turned against him, some much against their will. Thus he will go down and out of this present life into obscurity! Now how about these well-meaning young men who scratched their heads and burned midnight oil, in their endeavor to answer Hæckel? They have been kicking against the wind, against an empty place, and only now do they know it. It pays to let new doctrines and theories and waves of doctrines bide their time, for if they are of God they will stay with us, but if not, they will pass away of their own accord, if we stand by the Word. W. B. Stover.

Ankleshwer, India, Sept. 10.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Mt. Hope church met in council Oct. 8, with Bro. W. L. Woodiel presiding. His wife was also present. He was retained as our minister for another year. Our love feast will be Nov. 6. Bro. Woodiel was with us and preached ten sermons. The last was a missionary sermon and a collection of $25.37 was taken for mission work.—E. M. Smith, Pennington, Ark., Oct. 13.

CALIFORNIA.

Reedley church met in council Oct. 2, Eld. D. L. Forney presiding. Five letters were received. Brethren W. H. Johnson and C. P. Shaffer were chosen delegates to district meeting. A series of meetings will be held some time during the coming autumn or winter. Our love feast will be held Dec. 18.—Cecil B. Smith, Reedley, Cal., Oct. 6.

South Los Angeles Sunday school held a Rally Day program Oct. 3. Post cards with a picture of the church and an invitation to attend were sent to each one enrolled. There were 218 present and an offering of $15.50 was given. A report of the work done and a response was given by each class. The enrollment is 307. Eld. J. W. Trostle, of Pasadena, conducted the morning services Oct. 10. One letter has been granted.—Ethel M. Church, 4219 Wadsworth, Los Angeles, Cal., Oct. 12.

COLORADO.

Good Hope.—Our series of meetings, conducted by our home minister, Bro. Lewis Hulse, closed Oct. 13. He preached thirteen sermons. Although none were added to the church we, as members, feel greatly built up spiritually and hope that the seed sown may bring forth results. Bro. Samuel Bashor has decided to locate with us. We now have three resident ministers.—Altha M. Daggett, Haxtum, Colo., Oct. 15.

DISTRICT OF COLUMBIA.

Washington City church met in council Oct. 4, our elder, C. D. Bonsack, presiding. Much business was transacted. Nine letters were granted. Various committees reported. Sister Lula E. Sanger, our missionary, will continue her work among us for the coming year. She submitted the following report for the past year: Visits made, 3,347, 1,368 of them in new homes. Thirty-two visits were made to persons sick in hospital. Twenty-eight cottage prayer meetings were held. Junior Workers' meetings were conducted weekly from October to May. Home department visits, 125. Quarterlies distributed, 134. New members for home department, 8. Collection, $3.65. Messengers distributed, 520. New scholars for Sunday school, 53. Cradle roll members, 20. Eld. Albert Hollinger, of Gettysburg, Pa., will begin a series of meetings Oct. 24. It was decided to continue the Christian Workers' officers for three months.—Mrs. D. E. Miller, 806 C. Street, S. E., Washington, D. C., Oct. 8.

IDAHO.

Nezperce church met in council Oct. 5, at 7:30 P. M., our elder, Bro. Stephen Johnson, presiding. Four letters were granted and one received. It was decided to hold a ten days' Bible meeting, beginning Dec. 27, followed by a series of meetings, conducted by Bro. L. H. Eby, of Payette, Idaho. We will also hold a love feast some time during the meeting. The average attendance at Sunday school during the third quarter was ninety; collection, $18.12. Our elder, Brother Johnson, and wife, expect to spend the winter in California.—Wm. H. Lichty, Nezperce, Idaho, Oct. 6.

ILLINOIS.

Batavia church met in council Oct. 1. Our elder, Bro. James M. Moore, presided. Sister Mary Netzley was elected superintendent of the Sunday school, and Bro. L. A. Pollock as president of Christian Workers' society. Oct. 10 we held our Rally Day service. Many good lessons were brought to us by the little people, as well as from some of the older ones. We were working to have the attendance reach 100, but it reached 110.—Kathryn Barkdoll, R. D. 2, Naperville, Ill., Oct. 10.

Blue Ridge congregation met in council Oct. 8. Our retiring elder, Bro. S. W. Heitz, presided. Bro. J. W. Lear was present and assisted. Bro. S. G. Nickey was chosen as elder for one year. Bro. J. C. Lightcap is our delegate to district meeting. Bro. C. S. Garber will hold a series of meetings for us in 1910.—Cyrus Wallick, Mansfield, Ill., Oct. 13.

Camp Creek church met in council Oct. 6, preparatory to our communion. A favorable report was made by the visiting brethren. Our series of meetings, conducted by the writer, began Oct. 3, and continued over the feast. These meetings were very well attended. One was received by letter and one reclaimed. A number of members from the Astoria church were with us at the communion, among them being Eld. Cyrus Bucher and Bro. A. Lind, the latter officiating. About thirty-six members communed. Bro. Bucher did some able preaching.—M. L. Hahn, Colchester, Ill., Oct. 12.

Cerro Gordo church met in council Friday evening, Oct. 8, at 6:30, with Eld. J. W. Lear presiding. Three letters were granted and two received. The report of the annual visit shows that we have a membership of 203, which is an increase over last year. Brethren J. W. Lear, Andrew Blickenstaff, Daniel Mohler and S. Heitz are delegates to district meeting. Our love feast will be held on Thanksgiving Day evening (Nov. 25) at 6 o'clock.—Emma Wheeler, Cerro Gordo, Ill., Oct. 11.

Chicago.—Our love feast of Oct. 10, was deeply spiritual. At the close of the meeting Bro. G. M. Lauver was ordained to the eldership, and Brethren Chas. Eisenbise and Frank Byer were elected to the ministry and duly installed. Brethren Galen B. Royer and P. B. Blough assisted in the services of the evening.—Lydia Stauffer, 1526 Hastings Street, Chicago, Ill., Oct. 13.

Decatur Mission met in council Oct. 1, the writer presiding. Elders John Arnold, J. W. Lear, Brethren D. J. Blickenstaff and S. G. Nickey were present. A committee was appointed by the church to arrange for a revival meeting next year. A collection was taken. Bro. B. E. Fleck was elected president of Christian Workers' meeting for nine months. Brethren Henry Duber and Chas. Ashenfelter were chosen as deacons and were installed in office, this part of the meeting being conducted by Elders J. W. Lear and D. J. Blickenstaff. Last evening we held our communion. Sixty-six surrounded the tables. Eld. J. W. Lear officiated, assisted by Bro. John Arnold and Bro. Andrew Blickenstaff.—M. Flory, 1332 N. Warren St., Decatur, Ill., Oct. 8.

Dixon church met in council Oct. 11, our elder, John Heckman, of Polo, being present; also Bro. C. M. Suter, of Franklin Grove, and Bro. C. C. Price, of Pine Creek. Bro. Olin F. Shaw was advanced to the eldership and Brethren George Hollinger and Wm. Dickey to the deacon's office. Arrangements were made for our love feast Oct. 31.—Lola M. Collins, 215 Madison Avenue, Dixon, Ill., Oct. 16.

Hudson.—We met in council Sept. 6, with Eld. J. H. Neher presiding. Two letters were granted. Our elder is away at present, holding a series of meetings, and Bro. W. D. Neher, of Chenoa, preached in his place last Sunday.—Ida L. Thompson, Hudson, Ill., Oct. 11.

Notice.—The Mission Board of the Southern District of Illinois will meet Oct. 26, at the home of the writer, near Virden, Ill.—W. H. Shull, Secretary, Virden, Ill., Oct. 14.

Pleasant Hill church met in council Sept. 16, to prepare for our love feast. An encouraging report of the annual visit was given. Our love feast, Sept. 24, was well attended. It was a soul-inspiring meeting. Bro. Jacob Coppock, of Tippecanoe City, Ohio, was with us and officiated. The following morning he gave us an excellent sermon on "The Church." That evening he began a series of sermons in the Girard house, which have been interesting and uplifting. Ten have decided for Christ. The meetings will continue indefinitely, as the interest is growing and others are counting the cost. —Ada V. Snell, Virden, Ill., Oct. 11.

INDIANA.

Antioch church met in council Oct. 9. The meeting was opened by Eld. Noah Fisher, and a very important and interesting business meeting followed. Several aged sisters of our church ask the prayers of our Brethren in behalf of their afflictions.—Dorthy Ridley, R. D. 8, Box 11½, Huntington, Ind., Oct. 16.

Arcadia church met in council the first Saturday in September. In the absence of our elder, Bro. James Hill had charge of the meeting. Bro. Hill was chosen delegate to district meeting, and Sister Elsie Eller represents the Sunday school. Our communion was held Oct. 2. A number from other churches were present. Bro. Henry Fadely officiated. On Saturday evening, Sept. 18, Bro. Fadely began a series of meetings which continued two weeks. There were no conversions, but the members received much spiritual strength. One has been received by letter since last report. Our Sunday school is progressing nicely and the attendance has been good.—Mary Martin, Box 301, Arcadia, Ind., Oct. 12.

Buck Creek church held her communion Sept. 25. It was not as largely attended as at some former times, but we had a good meeting. Bro. Jacob Rarick officiated. Brethren Abram Bowman, L. W. Teeter and Jacob Priddy were the ministering brethren with us. Bro. L. W. Teeter conducted children's meeting on Sunday morning instead of the regular Sunday school. Our school was reorganized with Bro. Wm. Oxley and Sister Katie Roger as superintendents. Bro. Jacob Swoveland will represent us at the Sunday-school meeting. —Phebe E. Teeter, Mooreland, Ind., Oct. 7.

Camden.—Our love feast, Oct. 2, was well attended. Ministers present were Brethren Aaron Moss, H. L. Hatcher, Geo. E. Swihart, D. M. Byerly and D. A. Hummer. Bro. Moss officiated. On Sunday morning Bro. Hatcher conducted a children's meeting, after which Bro. Swihart preached for us. He also preached in the evening.—Eva L. Whitacre, R. D. 1, Portland, Ind., Oct. 11.

Four Mile church met in council at the White Water house Sept. 25, with Eld. Carey Toney presiding. Our love feast was held Oct. 2. Bro. Levi Dilling officiated. He also preached on Sunday morning.—J. E. Flant, Connersville, Ind., Oct. 9.

Huntington church held her communion last Saturday evening. It was largely attended. Eld. G. L. Studebaker officiated. On Sunday morning Bro. T. B. Butterbaugh preached an excellent sermon.—Rosella Shock, Huntington, Ind., Oct. 13.

Huntington City church met in council Oct. 8. Eld. G. L. Studebaker presided. Bro. I. B. Wike is our delegate to district meeting of Middle Indiana, held at Monticello Oct. 13. Sisters Cora Emley and Mary C. Bailey represent the Sunday school. Three letters were granted. Our communion was held Oct. 10. On account of rain the attendance was not as large as usual, though about 100 members communed. Brethren Aaron Moss and G. L. Studebaker were present. We are having our church remodeled, putting in Sunday-school rooms and a gallery.—John B. Bailey, 700 Guilford Street, Huntington, Ind., Oct. 11.

Muncie church met in council Oct. 7, with Eld. J. W. Rarick presiding. Elders D. F. Hoover and J. S. Branson were with us and assisted in the work. Our church needs a brother and sister to come and give all their time to the work. Our Sunday school was reorganized with Bro. A. E. Miller and the writer as superintendents. Brethren L. J. Hooke, J. W. Rarick and the writer were appointed as a committee to attend district meeting and meet the Mission Board, to arrange for a minister for the coming year. Eld. Rarick is our delegate to district meeting, and Sister Rachel Rarick to the Sunday-school meeting. Our love feast will be held Nov. 14, beginning at 5:30 P. M.—N. J. Paul, 117 S. Council St., Muncie, Ind., Oct. 9.

Nettie Creek.—Bro. Hazlett, of North Manchester, Ind., came to us Sept. 26 and preached eighteen sermons. There were no accessions. Oct. 9 Brethren Clinton Storciphер, Wm. Miller, David Shellenberger and Wm. Bowman were elected as deacons. Brethren Storciphер and Shellenberger, with their wives, were duly installed. Brethren Miller and Bowman were not present, but will be installed later. At the same time Bro. Frank Hay was ordained to the eldership. Elders D. F. Hoover and David Replogle were present.—Chas. W. Miller, New Lisbon, Ind., Oct. 17.

Plevna church held her council Sept. 28, at 1:30 P. M. Bro. Amos Kendall was chosen elder for another year. We held our love feast Oct. 2. Ministers present were Brethren David Wolf, Elmer Daily, Bro. Felthouse and our elder, Bro. Amos Kendall. Bro. Felthouse began a series of meetings Sept. 18, closing Oct. 6. Four were baptized. Many more were made to realize their condition.—Jacob H. King, R. D. 6, Box 59B, Kokomo, Ind., Oct. 11.

Spring Creek.—We held our communion Saturday, Oct. 9. There being no visiting ministers present, Bro. Daniel Snell, one of our home ministers, who is nearly blind, officiated. The attendance was good. Since our last report one has been added to the church by baptism.—Nora A. Ross, Sidney, Ind., Oct. 13.

IOWA.

Beaver.—Bro. T. A. Robinson was with the members of this church from Oct. 3 to 11. There were no immediate results from his efforts, yet the meetings were appreciated and we certainly feel that only good can result.—Belle Ruth, Grand Junction, Iowa, Oct. 14.

Cedar Rapids.—One young sister of our Young People's class was received by baptism today. We are praying and working for a share in the ingathering expected during the special meetings just opened.—S. B. Miller, Cedar Rapids, Iowa, Oct. 9.

Des Moines City Mission.—The members met in council on Tuesday evening, Oct. 6. Eld. Moses Deardorff, of Yale, Iowa, will begin a series of meetings for us Nov. 7, at which time will be our love feast.—A. C. Snowberger, 1643 E. Lyon Street, Des Moines, Iowa, Oct. 8.

Kingsley church convened in council Aug. 31, with Eld. H. H. Wingert in charge. Two letters were granted. Bro. E. J. Beeghley was retained as Messenger agent. Sister Phœbe Fott was elected as correspondent. Sister Emma Ray will continue as missionary solicitor. Sunday-school officers for the East Kingsley school were elected, with Bro. Wm. Lehman, superintendent, and Sister Viola Sheeler, secretary. Bro. A. M. Laughrun, of Jonesboro, Tenn., held a series of meetings for us, beginning Sept. 11, and closing Oct. 5. One was baptized and one reclaimed. Our love feast was Oct. 2. Bro. Laughrun officiated.—Mary F. Lehman, Kingsley, Iowa, Oct. 6.

Indian Creek.—Bro. J. B. Spurgeon preached for us two weeks. One was baptized. Our love feast was not as largely attended as usual, on account of the inclemency of the weather. Eld. S. M. Goughnour officiated.—Walter L. Troup, Maxwell, Iowa, Oct. 12.

North English.—Our two weeks' series of meetings, conducted by Eld. S. A. Honberger, closed Sunday evening, Oct. 3. His sermons were very instructive, and the attendance and interest were good. There were no additions to the church, but we believe much good was done.—S. A. Miller, South English, Iowa, Oct. 11.

KANSAS.

Appanoose.—Bro. W. A. Kinzie, of Lone Star, Kans., began a series of meetings at this place Sept. 20 and closed Oct. 3, preaching sixteen sermons. The meetings were well attended and much interest was shown. Two were baptized and one awaits the rite. Our love feast was held Oct. 2. Bro. Kinzie officiated. Visiting ministers were Brethren Chas. Miller, Henry Ward, Frank Smith and Geo. Fishburn. Bro. Miller preached on Sunday afternoon.—J. M. Ward, R. D. 1, Pomona, Kans., Oct. 11.

Garden City.—Oct. 3 Bro. B. A. Miller, our District Sunday-school Secretary, rendered an interesting discourse, at 11 A. M., on Sunday-school work. At 2:30 P. M. we met again for a Sunday-school program. Many short, interesting and helpful talks were given. At 8 P. M. Bro. G. Nevinger, of Rocky Ford, Colo., preached an excellent sermon. The work is moving along nicely but more workers are needed. Any members passing through are invited to stop with us.—May Goff, 404 E. Fulton St., Garden City, Kans., Oct. 9.

Neosho.—Our feast will be Oct. 16, commencing at 6 P. M., with examination services. Bro. N. E. Baker, our district evangelist, is holding a revival at this place at present. He will continue two or three weeks. All are invited to these services.—Jake Holloway, Chanute, Kans., Oct. 6.

Notice to Southeastern Kansas.—The District Bible Normal of the Southeastern District of Kansas will be held in the Verdigris church, Greenwood County, beginning Dec. 19. The line of study will probably be the Life of Christ, and will be a great help to us in the study of the Sunday-school lessons for 1910. Bro. G. M. Lauver, who has had years of training in Bethany Bible School and is a most reliable Bible teacher, has been secured to conduct this Normal. The term will continue two weeks, and we earnestly solicit a large attendance from the District, especially of the ministers and Sunday-school teachers. These schools are of untold value to the good cause. Tuition, board and lodging free. Notify John Leaman, Madison, Kans., to meet you, and he will transfer you to place of meeting.—Geo. Eller, Grenola, Kans., Oct. 8.

Overbrook church met in council Oct. 1, Eld. Weybright presiding. Sunday-school officers were elected. Bro. Weybright is delegate to district and Sunday-school meetings, with Bro. Geo. A. Fishburn as alternate. Bro. W. A. Kinzie will conduct a series of meetings for us, beginning Nov. 14. Our love feast will be Nov. 27, at 5:30 P. M.—B. O. Hoover, Overbrook, Kans., Oct. 11.

Ramona church met in council Oct. 2. Sister Lizzie Shirk was chosen delegate to district meeting at Navarre, Oct. 26, with Sister Susie Saylor as alternate. Sister Maude Beckner is our delegate to the Sunday-school meeting. Our love feast, appointed for Oct. 9, was, on account of rain, held on Sunday evening.—J. H. Saylor, Ramona, Kans., Oct. 15.

Washington Creek.—Bro. C. A. Miller, of Westphalia, Kans., came to us Oct. 3 and delivered five sermons. On account of scarlet fever in our community, our meetings are postponed. Bro. Miller will be with us again, beginning Oct. 31. Our communion was also postponed and will be held in connection with the meetings. The date will be announced later. —C. A. Ward, Richland, Kans., Oct. 9.

MARYLAND.

Brownsville.—Eld. G. S. Sharp, of Ellerton, Md., came to the West Brownsville church Oct. 2 and preached two sermons at that place and one at the Brownsville house. On Monday morning four were baptized, making six accessions since our last report. We expect to begin a series of meetings Oct. 16, to continue two weeks and close with a love feast Oct. 30. Bro. A. L. B. Martin will do the preaching.—Geo. W. Kaetzel, Gapland, Md., Oct. 6.

Cherry Grove.—Our love feast was held Sept. 25. We also had a series of meetings prior to the feast. Three were baptized. Bro. Daniel Clapper, of Meyersdale, Pa., did the preaching.—D. M. Morrill, Avilton, Md., Oct. 12.

Frederick.—Sept. 12 Bro. C. D. Bonsack, of Union Bridge, came to us, and conducted a ten days' series of meetings. He did excellent work while with us. Three were baptized,—two young men of our Sunday school and the mother of another scholar.—Lora U. Fahrney, Frederick, Md., Oct. 8.

Monocacy church met in council Oct. 9, Eld. T. J. Kolb presiding. The report of the annual visit was given, collections for treasury and church expenses taken, and all individual differences settled satisfactorily. Eld. Uriah Bixler, of Meadow Branch church, and Eld. A. P. Snader, of Sams Creek, were called in to help adjust several matters. One was restored to fellowship.—Samuel Weybright, Detour, Md., Oct. 16.

Red Creek.—Bro. Lorenzo H. Fike went to this congregation Saturday, Oct. 2, and preached three sermons. Seven were baptized. The Brethren are encouraged, and arrangements are being made to build a new churchhouse at Bonner Mountain.—Emra T. Fike, R. D. 2, Oakland, Md., Oct. 9.

MICHIGAN.

Coleman church met in council Oct. 9. Our elder presided. All business passed off pleasantly. All church officers were reëlected for one year. Eld. Stone stayed with us over Sunday.—Forest R. Riley, R. D. 1, Loomis, Mich., Oct. 9.

Middleton.—The writer closed a series of meetings at the Sunfield church last evening. Five were baptized and two await the rite.—C. L. Wilkins, Middleton, Mich., Oct. 15.

New Haven.—Next Sunday evening, instead of having our regular Christian Workers' meeting we will have a special program with topics assigned, treating on Christian Workers' meetings. Our love feast will be Nov. 20, followed by a series of meetings. Bro. Geo. Deardorff will help us in these meetings.—Lizzie Chambers, Middleton, Mich., Oct. 15.

Thornapple.—It has been decided to hold a joint Sunday-school and Christian Workers' meeting of the Sunfield, Woodland and Thornapple churches at the East Thornapple church, Campbell, Mich., Oct. 30, beginning at 9 A. M. We expect to have a forenoon and afternoon session. Eld. J. E. Ulery has promised to be with us Dec. 18, and conduct a Bible Institute.—Grace E. Messner, Lake Odessa, Mich., Oct. 12.

Thornapple (West House).—On Sept. 26 our Christian Workers' society was reorganized, with Bro. Fred Wieland,

president. Our love feast will be Nov. 20, followed by revival meetings, to be conducted by Bro. Levi Baker.—Dorothy Sower, R. D., Clarksville, Mich., Oct. 8.

Vestaburg.—Our communion was held Oct. 2. Our elder, Bro. Rairigh, officiated, assisted by Bro. Albaugh, of Saginaw, and Bro. Stone, of Crystal. Bro. Frederick, of Rodney, was also with us. Following the feast, Bro. Albaugh began a series of meetings, and continued one week. There were no additions to the church, but we feel much strengthened, and the interest manifested goes to prove that good was done.—Lucy E. Andes, R. D. 1, Vestaburg, Mich., Oct. 12.

MISSOURI.

Cabool.—Last Sunday morning, after an able discourse by Bro. Hillery, a man made application for membership. Immediately after services, baptism was administered to him and his wife, who also decided to follow Jesus.—Edna Garst, Cabool, Mo., Oct. 8.

Carthage church met in council Oct. 2, Eld. Geo. Barnhart presiding. The report of the visit was given. Bro. Barnhart is delegate to district meeting. One letter was granted and one received. One aged sister was baptized since last report.—Louisa Bussard, R. D. 4, Carthage, Mo., Oct. 13.

Deep Water.—Bro. G. W. Lentz, of Warrensburg, Mo., recently held a series of meetings at this place. He came Sept. 26, and remained until Oct. 7. We feel strengthened and encouraged by his efforts. Bro. T. J. Simmons came Oct. 7 and continued the meetings over Sunday. We met in council on Saturday, Oct. 9. Eld. Simmons presided. The ministerial meeting is to be held Oct. 27, and the district meeting Oct. 28.—Etta Fahnestock, Montrose, Mo., Oct. 11.

Joplin.—Sept. 19 Bro. S. S. Miller, of LaPlace, Ill., came to us and preached two weeks. One brother was baptized and the members were made to feel the need of greater effort being put forth in the work.—Estella Hoover, Joplin, Mo., Oct. 11.

Notice to the Churches of Middle Missouri.—Those coming to the district meeting by railroad will be met at Clinton Oct. 26, at 1 P. M.; at La Due, at 11:15 A. M., and at Deepwater at 12:05 and 5:30 P. M.—W. T. Bray, Montrose, Mo., Oct. 13.

Shelby County church met in council Oct. 2, Bro. S. B. Shirkey presiding. Two letters were received. Sept. 25 Bro. W. W. Folger came to us and preached one week prior to our love feast. The best of attention was given and the attendance was also good. We held our love feast the same day as our council, at which time seventeen communed. Bro. Watson, of Plattsburg, will preach a week for us, beginning Oct. 17.—Lovina Lapp, Hagers Grove, Mo., Oct. 14.

MONTANA.

Medicine Lake church met in council Oct. 9, Eld. J. E. Keller presiding. The church unanimously agreed to have a Building Fund. Our little band has already secured a nice little sum. We intend to enlarge it as the Lord may prosper. A committee was appointed to look up a site for a churchhouse and cemetery.—Katie E. Keller, Enterprise, Mont., Oct. 12.

NEBRASKA.

Alvo.—Sept. 16 Eld. Chas M. Yearout, of Morrill, Kans., came to this place to conduct a series of meetings. He continued until Oct. 3. One was received by baptism. Oct. 2 we held our love feast, with Bro. Yearout officiating. The meeting was well attended, a number being present from Lincoln and Omaha.—Edyth Snavely Kitzel, Alvo, Nebr., Oct. 8.

Arcadia.—Our love feast was held Saturday evening, Oct. 2. Brother and Sister L. L. Meck, of Octavia, were with us. Thirty-five communed. Bro. Meck remained over Sunday and delivered two sermons. Our Sunday school is making good progress with an average attendance of thirty-two.—Katie Greenland, Arcadia, Nebr., Oct. 6.

Octavia.—Bro. S. E. Thompson, of Lincoln, is with us at present, conducting a series of meetings. He will continue over our love feast, Oct. 26.—Lillian R. Keller, Octavia, Nebr., Oct. 16.

Sappy Creek.—Bro. Levi Snell held a two weeks' series of meetings at the Union church, which closed Oct. 3. A love feast was held Oct. 2. One was baptized.—Walter Chapman, Edison, Nebr., Oct. 11.

South Beatrice.—Bro. Albert Smith has been conducting a series of meetings for us. Eight were baptized and one reclaimed. Our love feast was held Oct. 8. Bro. Smith officiated. Bro. Bosserman, of Beatrice, was also with us. On Monday evening our elder, Bro. James Gish, with a few members, went about ten miles, to hold communion services with a sick brother.—Lydia Dell, Beatrice, Nebr., Oct. 12.

NORTH DAKOTA.

Berthold church met in council, with Eld. H. C. Longanecker presiding. Four letters were granted and one received. Our Sunday school was reorganized with Sister Agnes Wingard, superintendent. Brethren Chester Petry and Frank Weimer, with their wives, were advanced to the second degree of the ministry. Eld. Geo. Strycker, of Surrey, N. Dak., was with us and assisted in the work. He also preached for us on Sunday morning.—Allie M. Petry, Berthold, N. Dak., Oct. 11.

Salem church met in council Oct. 9, with Bro. John Deal in charge. Three letters were granted. We will hold a series of meetings, beginning Oct. 16. Our harvest meeting was held on Sunday, Oct. 10. Bro. John Brooks, of Brumbaugh, N. Dak., was with us and preached two sermons. The collection amounted to $51.22.—Miriam Rhoads, Newville, N. Dak., Oct. 12.

White Rock church met in council Oct. 9, at 2 P. M. Not much business came before the meeting. Our elder, Bro. Luther Shatto, expects to move to Alberta, Canada, and has resigned as elder of our church. Bro. J. E. Joseph was chosen in his stead. One letter was granted.—Hannah Dunning, Denbigh, N. Dak., Oct. 16.

OHIO.

Black Swamp.—A love feast was held at this place Oct. 9. Fifty-six surrounded the Lord's table. Eld. J. W. Keiser officiated. Other ministering brethren present were. Adam Beelman, C. W. Stutzman, Joseph Robison, L. H. Dickey and Uriah Garner. Bro. George W. Garner was elected to the ministry. Sunday morning we spent a short time on our Sunday-school lesson, after which Brethren C. W. Stutzman and Adam Beelman addressed the school. Bro. Robison preached an interesting sermon on Sunday evening. He and Bro. Dickey remained with us in our council meeting on Monday forenoon. One sister was reclaimed.—Ella E. Garner, R. D. 1, Walbridge, Ohio, Oct. 12.

Canton.—An interesting children's meeting was conducted at the Center house in the forenoon of Oct. 10. We also had preaching services at the same place in the evening.—George S. Grim, Louisville, Ohio, Oct. 12.

County Line.—We held our love feast Oct. 9. Eighty-three members communed. Bro. Noah Cool officiated, assisted by Brethren Spacht and Anglemyer.—A. M. Baker, R. D. 1, Lafayette, Ohio, Oct. 11.

Freeburg.—During a revival at this place Bro. Geo. L. Studebaker preached nineteen sermons. The members received much spiritual food and encouragement. Five were added to the church.—D. F. Stuckey, Paris, Ohio, Oct. 4.

Lexington church held its love feast Oct. 9. Thirty members communed. Bro. John H. Brumbaugh officiated, assisted by Brethren Noah Beery and R. C. Davidson. We were glad to have so many from other churches present. On Sunday morning, at 9:30, we met for Sunday school and at 11 o'clock Bro. R. C. Davidson preached for us. In the afternoon, at 3 o'clock, Bro. William Riley, who has been afflicted for a long time, was anointed. Bro. John Brumbaugh conducted the services in the evening. These services were impressive throughout.—Jennie Henry, Highland, Ohio, Oct. 14.

Logan church met in council Saturday afternoon, Oct. 9. Bro. Abednego Miller presided. The report of the annual visit was favorable. Bro. Abraham Neher, of Tippecanoe City, Ohio, was also with us. He addressed us on Sunday morning.—Flossie E. Knief, R. D. 1, Bellefontaine, Ohio, Oct. 12.

Rush Creek.—Our new churchhouse in Bremen is nearing completion, and will be dedicated Nov. 21. We cordially invite a general attendance.—Lizzie Bagwell, Bremen, Ohio, Oct. 12.

Stonelick church met in council today. Our love feast will be Oct. 30. Eld. D. M. Garver preached for us Sept. 25 and 26.—Anna Lesh, R. D. 3, Loveland, Ohio, Oct. 16.

Springfield.—We held our communion Sept. 25, Eld. James Murray officiating, assisted by ministers from other churches. Bro. Shriver, of the Akron Mission, and Bro. Samuel A. Kreiner were advanced to the second degree of the ministry. Sept. 12 Bro. Cassel, District Sunday-school Secretary, was with us and gave us help and encouragement in Sunday-school work and in the Christian Workers' meeting, recently organized.—Alice C. Mumaw, Mogadore, Ohio, Oct. 11.

Trotwood church met in council on Sept. 29. One letter was received. Our love feast is to be held Nov. 24, at 4 P. M. Bro. Ezra Flory will begin a series of meetings on Nov. 25. Meetings are now in progress at Stillwater Junction. The interest manifested is good. Bro. D. Stutzman is doing the preaching. Preparations are being made for the Sunday-school institute, to be held here during the Holiday week. —S. E. Coffman, Trotwood, Ohio, Oct. 11.

West Dayton.—Bro. and Sister Wm. Lampin, of Polo, Ill., came to us Oct. 3, and began a series of meetings. The interest is increasing each day. This meeting was arranged for upon a week's notice, and the time was spent in preparing the members for a revival. Consecration meetings and other spiritual services were held. Special effort was made to make a general announcement of the meetings. The attendance and interest have been encouraging during the past week. There is one convert at this writing,—a man who spent fifteen years as a minister in the Friends' church. We feel assured that the Lord will bless the cause. Our church is in a prosperous condition and we are encouraged.—D. S. Filbrun, 1552 W. First Street, Dayton, Ohio, Oct. 9.

Wyandot church met in council Oct. 8. The report of the annual visit shows that the members are all in harmony. Our series of meetings will begin Oct. 16. Our love feast will also be on that day. The writer was appointed church correspondent.—A. S. Meyers, Deunquat, Ohio, Oct. 12.

OKLAHOMA.

Washita church met in council Oct. 2, Eld. J. R. Pitzer presiding. We will hold our love feast Oct. 23, at 4 P. M. The home missionary collection was $4.20, and foreign, $3.90. Our Sunday school also sent $5.82 to the India Orphanage. —Bertha Boyd, R. D. 4, Box 64, Cordell, Okla., Oct. 9.

OREGON.

Newberg.—Our series of meetings, conducted by Bro. C. B. Smith, closed on Sunday morning. A man and his wife have been added to the church. Though we were not greatly strengthened in numbers, we were built up spiritually. As Bro. Smith was unable to remain with us longer, it was decided not to hold our love feast at present.—Ira H. Fox, Box 135, Newberg, Oregon, Oct. 15.

PENNSYLANIA.

Alderson.—Sept. 15 Bro. Wm. B. Fretz began a series of meetings at our mission point. He preached ten sermons. There was one applicant for baptism. Sept. 28 Bro. Horn, of New Jersey, preached for us. On the 29th Bro. Hertzler, of Elizabethtown, and Bro. Price, of Souderton, came. Bro. Price preached on Thursday at 3 P. M., and Bro. Hertzler in the evening. There were 121 communicants at our love feast.—Elizabeth V. Smith, Alderson, Pa., Oct. 13.

Back Creek.—The Centennial Sunday school closed for the year Sept. 26, with recitations by the children, Bible readings by the teachers, and addresses by Brethren Jerry Wilson and Rison Flohr. Rewards of merit for good attendance were given by the teachers and superintendent.—Wm. H. Leininger, R. D. 7, Chambersburg, Pa., Oct. 11.

Back Creek.—The seventh annual local Sunday-school meeting was held in the Shank church on Sunday evening, Oct. 3. Brethren Wm. A. Anthony, Emil Shrader, C. H. Stearman, J. H. Brindle and John Rowland, Jr., were with us, and took part in the program. A report of our school's work from its beginning, seven years ago, to the present, was given. It showed that a large majority of our church members come from the Sunday school.—Frances M. Leiter, Milnor, Pa., Oct. 8.

Beachdale.—Two were received into the church by baptism Oct. 1.—Pearle Brant, R. D. 3, Berlin, Pa., Oct. 11.

Farmers Grove.—Oct. 2 Bro. Jacob E. Trimmer, of Carlisle, came to this church and preached three gospel sermons. We would like very much to have a young minister locate with us.—I. Cripe, Honey Grove, Pa., Oct. 12.

Glen Hope.—We have decided to continue our Sunday school another quarter. Our love feast will be Nov. 14, at 6 P. M. We will have a week's series of meetings before the feast. Two have been baptized since our last report.—Amelia Kitchen, Mahaffey, Pa., Oct. 6.

Indian Creek.—Bro. Levi Mohler, of Elizabethtown, Pa., conducted a two weeks' series of meetings, commencing Sept. 18 and closing Oct. 3. The following Sunday one young man was baptized by Eld. James Shisler. Oct. 9 the church met to make the necessary arrangements for ministerial meeting, to be held at this place Oct. 27 and 28. Committees were appointed to arrange for transportation, lodging, and the getting of food supplies. One letter was received. Bro. E. M. Wenger, of Fredericksburg, is booked for a series of German meetings to open Nov. 13.—Hannah R. Shisler, Vernfield, Pa., Oct. 14.

Lower Conewago members met at the Bermudian house Oct. 2, at 10 A. M. to hold their annual love feast. Bro. A. M. Brodbeck, of Dover, Pa., was elected to the ministry, and Bro. G. W. Harlacher was chosen as deacon.—J. H. Speck, Wellsville, Pa., Oct. 11.

Maple Glen.—Eld. Silas Hoover came Tuesday, Sept. 28, and preached four sermons. Three were added to the church. Our love feast was held Oct. 2. Ministers from other churches were Brethren David Hochstetler and J. W. Peck. Bro. Hochstetler preached for us on Sunday morning.—Cora E. Peck, Savage, Pa., Oct. 14.

Marsh Creek.—Bro. Albert Hollinger and the writer began a series of meetings in the home congregation at the Friend Grove house Sept. 13, and continued until Oct. 10, preaching twenty-five sermons. Three were baptized. One was a Sunday-school teacher and two of his pupils. Many were present at this service who had never witnessed baptism by trine immersion. The meetings closed amidst the best of interest. —B. F. Lightner, Gettysburg, Pa., Oct. 11.

Notice.—Those expecting to attend the ministerial meeting of the Eastern District of Pennsylvania, to be held in the Indian Creek church Oct. 27 and 28, will please note: All who possibly can should come on the following named trains, as the train arriving at Salford at 3:18 P. M. will be met. Those coming via Reading and intermediate points should take the P. & R No. 6 train, leaving Reading at 12:22 P. M., Tuesday, Oct. 26, and change at Perkiomen Junction. (The above train is not scheduled to stop at Perkiomen Junction, but we have made arrangements with the Railroad Company by which this train will stop at the above-named place and day.) Then take the train leaving Perkiomen Junction at 2:42 P. M. for Salford, Pa. Those coming through Philadelphia will take the train leaving Reading Terminal at 1:36 P. M., Tuesday, Oct. 26, arriving at Salford, Pa., at 3:18 P. M. All those not able to come on the above-named trains, and desiring other arrangements, will please notify the writer. —J. S. Shelly, Vernfield, Pa., Oct. 11.

Upper Codorus congregation held her love feast at the Black Rock church Oct. 2 and 3. It was well attended. Elder D. H. Baker and Bro. W. P. Englar preached for us. Bro. Englar officiated at the feast. Three were baptized a few days previous to the communion, making a total of nine during the year, and two more have made application. We will open our series of meetings Oct. 16. Eld. Henry Sonon, of East Petersburg, will preach for us.—E. S. Miller, Vernfield, Pa., Oct. 11.

West Greentree.—We held our regular church services at Rheems on Sunday morning, Oct. 10. In the afternoon the Rheems Sunday school held a children's meeting at 2 o'clock. Brethren Rufus Bucher and Henry Ober gave interesting talks to the children. Brethren S. Z. Witmer, Levi Mohler and G. N. Falkenstein also made a few timely remarks. The meeting was largely attended. The Sunday school continues at this place.—S. R. McDannel, Elizabethtown, Pa., Oct. 15.

TEXAS.

Saginaw church met in council, recently, with Bro. Derrick presiding. We will hold a series of meetings in October, beginning on Saturday evening, the 23d, and to continue over the last Sunday of the month. Bro. K. G. Tennison, of Weatherford, will do the preaching. All isolated members are invited to come and stay for the meetings. Our love feast will be on Saturday evening before the last Sunday.—Linnie Bowman, Saginaw, Tex., Oct. 11.

VIRGINIA.

Evergreen.—Our love feast was held Saturday, Sept. 26. A number communed for the first time. Bro. S. A. Sanger officiated. On Sunday morning Bro. Sanger preached the funerals of Bro. Morris and wife. Bro. Morris died June 3, and Sister Morris died some time before. Oct. 3 Bro. J. W. Wampler, the District Sunday-school Secretary, visited our schools. He addressed the Evergreen school on Sunday morning, his subject being "The Up-To-Date Sunday School." In the afternoon he met with the Bacon Hollow school, and addressed the children. He also preached for us on Friday evening while on his way to Locust Grove to attend the love feast. From here we went to Mt. Hermon.—Nelle Wampler, Dyke, Va., Oct. 13.

Fairfax church met in council Oct. 9, Eld. I. M. Neff presiding. Bro. Dennis Weimer, of Midland, Va., was with us and gave an interesting doctrinal talk on the subject of prayer. The visiting brethren gave a favorable report, with few exceptions. Two letters were received and seven were granted since our last report. At this writing our elder, Bro. I. M. Neff, is in the midst of a series of meetings at Ryan, Va., a mission point in the Fairfax congregation. Bro. Dennis Weimer is laboring at Legato, another mission point in this congregation.—Maggie Miller, Oakton, Va., Oct. 12.

Flat Rock.—Our love feast will be held at Cedar Grove on Saturday, Oct. 30, commencing at 2:30 P. M. The topic for our next council, to be held at Flat Rock on Nov. 13, "What Constitutes an Ideal Church?"—J. D. Wine, Forestville, Va., Oct. 11.

Montebello church is under the care of the Mt. Vernon brethren. We have about forty members. It is in a mountainous country, about twenty-four miles from the home congregation and there is no resident minister. The home congregation supplies us with ministerial help. Outsiders as well as members seem to be interested in our services. Bro. G. B. Flory and the writer gave them ten meetings and made the annual visit. At our council we appointed our communion for Sept. 25. This being the time for our monthly visit, we were accompanied by Bro. E. M. Powell, one of our colaborers. At the feast four were baptized. On Sunday we had two services and on Monday morning one more was baptized. We hope in time to have a resident minister at this point.—J. R. Kindig, Waynesboro, Va., Oct. 12.

Redoak Grove church met in council Oct. 11, our elder, Bro. W. H. Naff, presiding. One letter was granted. We decided to hold three series of meetings in this branch of the church —one at Redoak Grove in December, one at Brush Creek church the first of November and one at Stone Wall the latter part of November. After the meeting closed, a brother and sister, who had made application at our communion, were baptized. Another sister applied for membership, but the condition of her health is such that she has not yet been able to be baptized. On Sunday, at 9:30, we met for song service, Sunday school at 10, and preaching, by Eld. M. I. Dickerson, at 11 o'clock.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Oct. 11.

Salem.—Our love feast was held Oct. 2. About a hundred members communed. Ministers present were Brethren P. S. Thomas, S. A. Shaver, B. B. Miller, N. D. Cool, L. R. Dettra and C. M. Brown. Bro. Thomas officiated. We also had two interesting sermons Sunday morning and evening.—Annie M. Miller, White Post, Va., Oct. 12.

Woodstock.—Our love feast was held at the Valley Pike church Sept. 18. Visiting ministers present were Brethren D. C. Flora and John McClanahan, the former officiating. About 140 members communed. Bro. Flora preached for us on Sunday. We held a series of meetings at Little Stony Creek one week in September. Three applied for membership and were baptized.—M. H. Copp, R. D., Maurertown, Va., Oct. 6.

WASHINGTON.

Mt. Hope church met in council Sept. 25, with Bro. Sherman Clapper presiding. Two letters were received. Bro. C. B. Smith, of Red Cloud, Nebr., was with us. He recently held a four weeks' series of meetings in Chewelah. Six were baptized and two await the rite. Others expressed their willingness to unite with the church but were hindered. Our love feast will be Oct. 16.—Pearl Hixson, Chewelah, Wash., Oct. 7.

Tekoa church met in council on Saturday, Oct. 2, with our elder, Bro. N. S. Gripe, presiding. One letter was received and two granted. We will hold a series of meetings some time during the winter. Bro. Gripe preached three excellent sermons while here. Bro. J. H. Stover and family moved

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CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM SOUTHERN TEXAS.

We have now been in Southern Texas for almost one year, and find conditions, regarding soil, climate, health, etc., quite satisfactory. Many, who have lived both here and other parts of the South, say that the climate and health are better here than there. The soil here, a black loam, is very rich and, while we cannot, in one sense, say that it is cheap, it is very reasonable, considering its quality and productivity.

There are three families of members living here now and we expect more this winter. We hope to be able to organize a church during the coming year. Those desiring a change to a mild and a healthful climate will do well to investigate what this country offers. Portland is situated on Corpus Christi Bay, so we have the sea breeze at almost all times of the year. We will be pleased to answer letters of inquiry. Please enclose stamp for same.

Portland, Tex., Oct. 7. H. D. Blocher.

FROM McPHERSON, KANS.

The McPherson College opened Sept. 14, with a good attendance. Enrollment in the elementary courses is decreasing, while the more advanced courses are increasing. The Bible courses are especially well patronized. It is intended to begin work on the Auditorium Gymnasium this fall, and that leads me to say that there is no truth in a report, which is being circulated by some well-meaning people. The Trustees of McPherson College are faithful to their trust. All money subscribed towards an Agricultural Department has been applied towards the purchase of an Agricultural farm of 173 acres, and the department will be opened just as soon as it can be properly financed and equipped. All money subscribed for the Auditorium Gymnasium will be applied to its building. Why any one should imagine that any of the Agricultural Department funds are to be diverted to the Auditorium, is more than we can understand. President E. Frantz, Eld. J. J. Yoder, F. A. Vaniman, S. B. Fahnestock and H. J. Harnly are the trustees of McPherson College.

Every effort is being made to push both the Agricultural Department and the Auditorium. These are entirely separate enterprises and no money can be transferred from one to the other.

The article in Gospel Messenger of Sept. 18, by Bro. S. F. Sanger, "Why should the Christian College be Perpetuated?" should be read, reread and studied by every member of the Church of the Brethren, whether he be in favor or opposed to Christian education. It is the clearest and most fundamental analysis of the subject that I have seen. Indeed, I am surprised that an "outsider" should have such a thorough understanding of the school problem. If you have not read the article, hunt up the Messenger of Sept. 18, and read it. If you have read it, read it again and ponder it. The solution of the problems, which are so much troubling the church, lies in the final settlement of the school problem. The very perpetuation of the church itself depends upon the right solution of the school problem. Again I beg of you, Study Bro. Sanger's article. H. J. Harnly.

Oct. 5.

DISTRICT MEETING OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

This meeting was held in the Franklin County church Oct. 6. In the organization Eld. A. P. Blough was chosen moderator, W. H. Lichty, writing clerk, and H. H. Wingert, reading clerk.

Formerly this organization was effected by the delegates of the district, but it was decided, one year ago, that the organization should be made in the elders' meeting, whose business relationship to district meeting is similar to that existing between Standing Committee and our Annual Meeting.

Fourteen elders were present at the opening of the meeting. A number of them are yet young in years, while a few of them, one might think, have passed their age of usefulness, yet I noticed that their counsel and experience were much appreciated by those younger in years.

The churches were well represented by delegates who seemed to be alive to the best interests of the church.

The first business of the meeting was to accept a plan for the operation of an orphanage. Bro. Walter Barnhart was authorized to confer with the Middle District of Iowa as to the advisability of the two Districts supporting and operating the institution jointly.

For several years the District had discontinued the use of a District evangelist, but now it is again putting an evangelist into the field, who is also to act as Sunday-school Secretary and is to hold Sunday-school meetings in various parts of the District.

I noticed that this District is wide awake on the temperance question. Brethren Joshua Schechter, Jr., W. O. Tannreuther, and W. H. Hood were appointed to confer and unite their efforts with the committee appointed by Annual Meeting, in this good work. There were two queries sent in on the temperance question.

Several other queries caused lively discussion, but in the best of spirit and, all in all, it was profitable to listen. None of these queries were passed to Annual Meeting.

This District will represent at 1910 Annual Meeting by Eld. A. P. Blough, with Eld. Samuel Bowser as alternate.

Notwithstanding the fact that the District raises all its institutional and mission expenses by the assessment plan, the missionary spirit of giving does not lag when there is opportunity to give for other projects outside of the immediate needs of the District. At the close of the missionary meeting on Wednesday evening, a missionary collection of $1,033.77 was taken up and divided for different purposes.

Although I was born and raised in this District, it was the first one of their district meetings that I have attended since actively engaged in church work. I was glad for the small contribution I was able to make towards the success of such a good meeting, but what I received by way of encouragement and inspiration for more and better work cannot be expressed in words. I told the brethren that it was worth a trip from India just to attend the meeting.

The District is not without its problems. The country comprised in this District is quite new, and the spirit of emigration has been strong enough to empty some churches to the point of disorganization, and has scattered their membership to such an extent that it is next to impossible to shepherd and keep them in vital sympathy with the church. The spirit of commercialism has taken hold of quite a few, and the lack of good, live men for the ministry of the Gospel is keenly felt. There was also much said about the decline of family religion and to this fact was attributed the beginning and first cause of the above irregularities. If, what we gathered from the various discussions in the ministerial and Sunday-school meetings, on these questions, would be carried home to the local churches, and be practiced, we would hear little of such unsatisfactory conditions in the future. It is only when we carry the enthusiasm of our national and district conferences into our local churches that permanent good may be expected.

May the Lord bless and prosper the Brethren of this district in his work, and especially for their kindness to us while in their midst. D. J. Lichty.

Oct. 8.

FROM THE WESTERN DISTRICT OF MARYLAND.

The district meeting for the above District was held in the Oakland congregation, Pine Grove church, Oct. 2. The meeting was well attended, and although there was not much business before the meeting, in the way of queries, yet we feel that the meeting was an inspiration to the work of the Master. Brother W. T. Sines presented a request from the General Conference Temperance Committee, asking that a District Temperance Committee be appointed to work in consonance with the General Committee, which was granted. Quite a number of short speeches were made by both brethren and sisters, all urging that the committee be appointed and work diligently for the abolition of the liquor traffic. The committee is composed of the following brethren: I. W. Abernathy, Wilson, W. Va., Chairman; Perry Bowser, Grantsville, Md., Secretary and Treasurer; H. H. Baker, W. T. Sines, J. T. Green, D. M. Merrill and James W. Beeghly.

There have been three deacons and two ministers elected in this District since last District Meeting. One minister has been installed and taken up the work; the other has not yet been installed. This District is small, being composed of but six small congregations, aggregating scarcely five hundred members. In some of these there is considerable local disturbances, yet the very best of spirit prevailed throughout our District Meeting and all the work was done to the entire satisfaction of all present.

The Sunday-school work of the District is not all that we would desire it to be. We have several rather active schools of the "ground-hog," kind, but no evergreen ones as yet.

Mention was made of holding several Bible schools in the District during the coming winter. We need them very much and hope we may not be disappointed in getting them.

Eld. John T. Green was chosen to represent us on the Standing Committee of 1910.

Oct. 8. James W. Beeghly, District Secretary.

MINISTERIAL AND SUNDAY-SCHOOL MEETINGS OF SOUTHERN PENNSYLVANIA.

These meetings were held in the Hanover church Sept. 23 and 24, with an unusually large attendance.

Eld. Albert Hollinger was chosen moderator for the ministerial meeting; C. L. Baker, assistant moderator; H. M. Stover, clerk. For the Sunday-school meeting Bro. C. L. Baker was moderator; J. H. Keller, assistant moderator; Abram S. Hershey, clerk.

On the evening of the 22nd Bro. G. Shively preached an interesting and instructive sermon to a large and attentive audience. On the morning of the 23rd the ministerial meeting was organized. After the "Address of Welcome," by Bro. W. H. Miller, pastor of the Hanover church, the topics on the program were taken up for discussion in their order. A number of the speakers were absent, but substitutes were readily obtained by the program committee. Bro. D. C. Zigler, of Virginia, W. E. Roop, A. B. Barnhart, and Chas. Bonsack, of Maryland, were present. Other members, outside of this District, also served as substitutes, so that the topics on the program for the day were ably rendered, giving much new zeal, encouragement and edification to all present.

On the morning of the 24th the Sunday-school meeting was opened with prayer by Eld. Albert Hollinger, after which an "Address of Welcome" was given by Bro. Geo. Resser. The Sunday schools of the District were represented by fifty delegates. The District Secretary reported the opening of five new schools during the year. He also reported that 75 per cent of the conversions in the District, during the year, came from the Sunday schools. There are 18 congregations in the District, 40 Sunday schools, 63 churchhouses, and 91 preaching places. Twelve teachers' meetings were held regularly, 5 schools have home departments, 4 schools have a cradle roll department, 8 have libraries, 10 schools held children's meetings during the year, 3 training classes have been organized.

The topics on the program, covering the different phases of Sunday-school work, as arranged by the program committee, were discussed with zeal and interest during the day and evening. The Round Table, conducted by Bro. J. J. Bowser, of York, was the feature of the evening session.

During the different sessions one could not help but receive abundant inspiration, and instruction, and feel the great good that the church through the Sunday school is accomplishing in the world by its work and influence.

Oct. 4. Abram S. Hershey, Secretary.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Abuhl-Goughnour.—By the undersigned, at the home of the bride, in the Des Moines Valley congregation Iowa, Sept. 29, 1909, Mr. John Abuhl and Sister Mary Goughnour, both of Polk County, Iowa. Jas. Q. Goughnour.

Kershmer-Fixmer.—By the undersigned, Sept. 28, 1909, at the home of the bride's mother, Mr. W. E. Kershmer and Sister Viola Fixmer, both of Nekoma, Kans. G. W. Weddle.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bollinger, Sister Elizabeth, nee Pfautz, died at Richland, Pa., Sept. 13, 1909, aged 87 years and 13 days. Two daughters survive. Services at the Tulpehocken house, by Eld. Wm. H. Overholtzer. F. L. Reber.

Brubaker, Bro. Samuel F., born Aug. 1, 1835, near Salem, Roanoke County, Va., died at his home in Girard, Ill., Sept. 10, 1909, aged 74 years, 1 month and 1 day. In 1859 he was married to Martha Anna Obenchain. To this union were born nine children. His wife and seven children survive. In 1876 he was called to the ministry in the Macoupin Creek church. He was the last one of the members that were present when the church was organized, and has been faithful in the service. Services by Eld. I. J. Harshbarger, assisted by Eld. D. B. Gibson. Aurelia M. Brubaker.

Brubaker, Sister Eliza Ann, nee Kenney, born in Botetourt County, Va., Oct. 24, 1842, died in the bounds of the Appanoose church, Kans., Oct. 2, 1909, aged 66 years, 11 months and 8 days. She was married to David Brubaker June 21, 1868. To this union were born three sons and four daughters. They came to Kansas during the Civil War and settled in Douglas County, where she lived up to the time of her death. She united with the church in 1878, and was a faithful member for over thirty years. Her husband, one son and one daughter preceded her. Services by Bro. W. A. Kinzie. Interment in the Pleasant Hill cemetery. J. T. Kinzie.

Cramer, Sister Elizabeth, nee Harp, died in the bounds of the Monocacy church, near Frederick, Md., Aug. 24, 1909, aged 65 years, 7 months and 27 days. Her first husband was A. Cramer who lived in Illinois. He then moved to Texas where he died. Sister Cramer was then married to George Cramer, of Tiffin, Ohio. Last spring they came to Maryland. She leaves her husband, five sisters and one brother. Services at Rocky Ridge, by Brethren J. S. Weybright and D. J. Flohr. Samuel Weybright.

Dechert, Sister Agnes R., nee Hertzler, died near Richland, Pa., Sept. 26, 1909, aged 34 years, 3 months and 22 days. A husband and two children survive. Services by Eld. John Herr. Text, Rom. 8: 17, 18. F. L. Reber.

Eikenberry, Bro. George, born in Carroll County, Md., Feb. 4, 1843, died at his home in Flora, Ind., Oct. 1, 1909. He was married twice. His first wife and four children preceded him. June 4, 1885, he was received into the church by baptism. A short time before his death he was anointed. Services by Brethren A. G. Crosswhite and Gilbert Stinebaugh. Text, 2 Tim. 4: 7. Interment in Maple Lawn cemetery. Mattie Welty.

Evans, Walter, died Oct. 9, 1909 at the hospital at Des Moines, Iowa, aged 18 years. His death was caused by injuries received while in a football game at Panora. At the hospital he underwent a critical operation, with apparent benefit, but without lasting results. He was a leader in the junior class of Guthrie County High School. J. D. Haughtelin.

Fall, Sister Emma, daughter of Bro. Samuel and Sister Anna Mishler, born Sept. 12, 1865, died in the bounds of the Springfield church, Ohio, Sept. 23, 1909, aged 44 years and 11 days. She united with the Church of the Brethren in October, 1886, and lived a consistent, Christian life. On March 31, 1907, she was married to James Fall. She leaves a husband, mother, three sisters and two brothers. Services by Brethren S. Shoemaker and M. S. Young. Interment in Springfield church cemetery. Alice Mumaw.

Giffin, Bro. Elias, born in Knox County, Ohio, 1837, died in the bounds of the Ottawa church, Kans., Oct. 6, 1909, aged about 72 years. He was married three times. His first wife was Ellen J. Bell. To this union five children were born, three of whom survive. His wife died March 17, 1875. His second marriage was to Mary Frances Bell, to which union two children were born. One daughter survives. His second wife died in February, 1880. On Dec. 30, 1885, he was married to Mary James, who survives him. Bro. Giffin served three years and eight months in the Civil War. In 1887 he was called to the ministry, in which capacity he served the church until his death. Bro. and Sister Giffin, by their lives of devotion and self-sacrifice have been a power for good. Services by Bro. R. F. McCune and the writer. Text, Rev. 14: 12, 13. P. E. Whitmer.

Hoover, Sister Martha Steel, born in Wayne County, Ohio, Aug. 2, 1846, died in the Sunfield church, Eaton County, Mich., Aug. 20, 1909, aged 63 years and 18 days. She was united in marriage with Bro. John Hoover May 9, 1867. In May, 1868, she accepted Christ, and remained a faithful member of the Church of the Brethren until the time of her death. During her suffering she was very patient and resigned. The deceased and family lived in Wayne County, Ohio, until 1888, when they moved to their home in Sunfield, Mich. She leaves

four brothers, four sisters, her husband, two sons and three daughters. Services Sunday, Aug. 22, by the writer, assisted by Bro. John Harrison. Interment in the cemetery near the church.
Peter B. Messner.

Hertzler, Bro. Daniel R., born Jan. 16, 1848, died Sept. 22, 1909, in the bounds of the Tulpehocken congregation, Pa., aged 61 years, 8 months and 6 days. He united with the Brethren church early in life and was a faithful worker in church and Sunday school. He leaves a wife and seven children. Services by Elders John Herr and W. H. Overholtzer. Text, Heb. 11: 6. Interment in Tulpehocken cemetery.
F. L. Reber.

Hicks, Bro. George, of Broadfording, Md., died Oct. 3, 1909, of apoplexy, aged 75 years, 1 month and 14 days. Death came very suddenly. He was at services Sunday morning and taught his class as usual. In the afternoon he met with us in our Sunday-school meeting. Being called upon to address the meeting, he responded, but only spoke a few words when he sank to the floor, and life was extinct in about five minutes. Thus a gloom was cast over the whole community. Bro. Hicks was a man of intelligence, possessing a keen knowledge of the Bible, and he loved the church and Sunday school. He is survived by two sons and two daughters. Services by Elders John Rowland and Samuel Foltz. Text, Mark 13: 37. Interment in Broadfording cemetery.
Nannie A. Martin.

Johnson, Sister Fannie, died in the bounds of the Mt. Joy church, Va., Sept. 21, 1909, aged 57 years, 1 month and 22 days. She had been a member of the Church of the Brethren for twenty-one years. Her husband and eight children survive. Interment at Bethel church cemetery.
A. F. Pursley.

Johnson, Sister Ada Hough, born in Westmoreland County, Pa., in 1859, died at her home at Fairmont, W. Va., Sept. 25, 1909, in her 51st year. Her parents moved to Fayette County when she was ten years old. In 1879 she was united in marriage to John L. Johnson. In 1880 she joined the Church of the Brethren. She is survived by her husband and five children. Services by the writer. Text, Eccles. 9: 10. Interment in the Fairview cemetery, near Masontown, Pa.
Alpheus DeBolt.

Landis, Sister Anna M., born Dec. 27, 1864, died at the home of Bro. Wm. Sweeney, near York, N. Dak., in the Pleasant Valley congregation, Oct. 3, 1909, aged 44 years, 9 months and 6 days. She endured intense suffering for over three years. Sister Landis lived a devoted Christian life. Her husband preceded her about nine years. Three sons survive, one having died in infancy. Services at the Hill church, conducted by Eld. D. Warren Shock, assisted by Bro. John McLane. Text, John 8: 57.
Bertha B. Allan.

Pfoutz, Sister Eliza Jane, widow of John D. Pfoutz, of Marsh Creek, Md., died in the Pipe Creek congregation, Carroll County, Md., Sept. 22, 1909, aged 66 years, 11 months and 12 days. She leaves five children. Sister Pfoutz was a devoted Christian. Services at the Pipe Creek church Sept. 25, by Eld. W. M. Wine and the writer. Text, John 17: 1-4.
E. W. Stone.

Rayl, Daniel, born July 21, 1826, died at Ada, Ohio, Sept. 31, 1909, aged 83 years, 2 months and 10 days. He united with the Christian church early in life and remained a faithful member. He leaves four sons and three daughters. His wife preceded him a number of years. Services at County Line church by Bro. W. R. Guthrie. Text, Rom. 6: 23.
A. M. Baker.

Rearick, Samuel, son of Samuel E. and Sister Oacy Rearick, died at the home of his parents, near York, N. Dak., Sept. 25, 1909, aged a little over eight months. He leaves father, mother and a little brother. Services in the Hill house, by Eld. D. W. Shock.
Bertha B. Allan.

Richie, Sister Grace, daughter of A. B. and Nancy Joseph, born Feb. 10, 1888, died Sept. 29, 1909, in the bounds of the Lima church, Ohio, aged 21 years, 1 month and 19 days. She united with the Church of the Brethren in November, 1902. April 12, 1906, she was united in marriage to W. E. Richie. She leaves a husband, father and mother, six sisters and four brothers. Services in the Sugar Creek church, by the writer, assisted by Eld. Samuel Driver.
G. A. Snider.

Smith, Sister Blanche, nee Grindel, died in the bounds of the Tippecanoe church, Kosciusko County, Ind., Sept. 3, 1909, aged 23 years, 9 months and 1 day. She united with the church one week before her death. Her husband, one child, father, mother and sister survive. Services by Bro. F. O. Richcreek, at North Webster, Ind. Interment in the cemetery near by.
Daniel Rothenberger.

Studebaker, Sister Jessie A., nee Boone, wife of Herbert Studebaker, died at Green Forks, Ind., where Bro. Studebaker has charge of a school. The body was brought to her mother's home in North Manchester, Ind., for interment. Jessie was born near Warsaw, Ind., June 19, 1886, died Oct. 3, 1909, aged 22 years. She became a member of the Church of the Brethren when but eleven years old, and was ever a cheerful worker for her Master. She spent eight years at Manchester College. She was married to Herbert Studebaker May 11, 1908. Besides her young husband she leaves a mother, sister and a little son, only ten days old. Services by Bro. P. B. Fitzwater at the Walnut Street church, North Manchester, Ind.
Anna E. Bowman.

Sowers, Bro. Jacob H., of York, Pa., died Sept. 23, 1909, aged 78 years, 4 months and 18 days. Services in the Church of the Brethren on Belvidere Avenue, York, Pa., by Eld. Joseph A. Long, assisted by Bro. M. A. Jacobs. Text, Num. 23: 10.
Abram S. Hershey.

Weaver, Bro. Daniel, died of dropsy, at his home near Myerstown, Pa., Sept. 25, 1909, aged 81 years, 6 months and 6 days. His wife preceded him a number of years. Services at the Tulpehocken house by Eld. Jacob Nissley.
F. L. Reber.

Willert, Mary E., nee Harper, daughter of William and Elizabeth Harper, born April 18, 1836, at Eaton, Preble County, Ohio, died at the home of her sister, Mrs. David Wenrick, near Union City, Ind., Sept. 18, 1909, aged 73 years and 5 months. She was the oldest of six children, of whom but two survive. In childhood, she, with her sister Margaret, united with the Christian church at Eaton, Ohio. In 1868 she was married to Albert Willert, her husband having died in 1879, at Logansport, Ind. Services at the Union City church, by Bro. W. K. Simmons. Interment in the Union City cemetery. Text, 2 Kings 20: 1 and John 11: 28.
Effie K. Netzley.

Wyatt, Sister Nancy, daughter of Daniel and Susanna Zook, born in Bedford County, Pa., Dec. 29, 1830, died at her home in Lordsburg, Cal., Sept. 23, 1909, of an internal tumor of a cancerous nature. Her sufferings were intense. She was confined to her bed for more than twelve weeks. She was anointed Aug. 5, 1909. She was the last member of a family of twelve children. She was married to Bro. Nathaniel Lewis Oct. 14, 1855, near Hagerstown, Ind. Three sons were born to this union. The oldest died in infancy and her husband died Feb. 16, 1871, in Hamilton County, Ind. She was married to Bro. James M. Wyatt, near Hagerstown, Ind., Feb. 22, 1872. To this union one daughter was born. The deceased is survived by her aged husband and two sons. She was a faithful member of the Church of the Brethren for over fifty years. Services in the Lordsburg church on Sunday at 2:30 P. M., conducted by Elders E. Forney and W. F. England. Interment in the Evergreen cemetery near this place.
Grace H. Miller.

Yost, Bro. Henry, died in the Maple Grove congregation, Garrett County, Md., Sept. 11, 1909, aged 76 years, 1 month and 11 days. Services by Eld. David Hostetler and the writer.
S. A. Miller.

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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 685.)

to Butte Valley, Cal., shortly after our district meeting in July. We were sorry to have them leave us.—Cleo Hiner, Tekoa, Wash., Oct. 12.

WEST VIRGINIA.

Harman congregation met in council Sept. 11, at 10:30 A. M. Our elder, Bro. Jonas Fike, presided. One letter was granted. On the evening of Sept. 25 our series of meetings, conducted by Bro. Jonas Fike, began. He preached eleven sermons, of which two were funerals. On Saturday, Oct. 2, we held our love feast. Nearly all the members were present and a number of visitors. Bro. John Fike preached for us also and Bro. Ezra Fike gave a talk which was much appreciated. As yet there are no accessions, but we feel that great good was done.—Nettie Harman, Harman, W. Va., Oct. 8.

Mountaindale.—Our series of meetings began Sept. 18 and continued until Oct. 2, closing with a love feast. Eighty-three surrounded the tables. The home ministers did the preaching. Thirteen applied for membership, twelve of whom were baptized.—E. F. Sisler, Hazelton, W. Va., Oct. 16.

Packs Branch.—Bro. J. A. Riner, of Braggville, W. Va., was with us from Oct. 1 to 4 and delivered several excellent sermons. None confessed Christ, but several seemed very near the kingdom. Good interest was manifested during these meetings. We look forward with pleasure when Bro. Riner will be with us again.—Mrs. E. A. Bowlen, Packs Branch, W. Va., Oct. 13.

Pleasant View.—The home ministers began a series of meetings at Brown's schoolhouse Sept. 29, and continued until Oct. 9, preaching twelve sermons. Twenty were baptized and two await the rite. Our council met Oct. 13 at Pleasant View. Our love feast will be Oct. 24.—Anna F. Sanger, Bays, W. Va., Oct. 14.

White Pine.—Bro. Emra T. Fike, of Eglon, W. Va., began a series of meetings at this place Sept. 19 and continued until our love feast Oct. 2. Two were baptized. Our communion was largely attended, there being about eighty members present. Bro. Fike officiated. The meeting closed the following Sunday, and Bro. Fike returned to his home on Monday.—Robert A. Rinker, Purgittsville, W. Va., Oct. 11.

Wiles Hill.—Oct. 10 was our rally day, which was enjoyed by a crowded house, the program being arranged by our superintendent, Sister Mary Wolfe. We also enjoyed a talk by Bro. Ezra Fike, of Eglon, W. Va. Bro. Fike preached for us in the evening service.—Edith Wolfe, Morgantown, W. Va., Oct. 12.

NOT CLASSIFIED.

Egan.—The members of this church are much cheered by the recent addition of ten new members,—five by baptism and five who have moved in.—Mary Yoder, Hemet, Cal., Oct. 12.

Meyersdale.—Bro. C. D. Bonsack, of Union Bridge, Md., came to us Sept. 25, and preached for us until Oct. 16, when we held our love feast. The attendance at this feast was unusually large. Thirteen were baptized by Bro. D. K. Clapper. One was reclaimed.—Ellen M. Fike, Meyersdale, Pa., Oct. 17.

Prairie City.—At a recent series of meetings four young men and one young lady came out on the Lord's side. Others are near.—Jennie Alexander, Monroe, Iowa, Sept. 15.

Codorus church met in council Oct. 9, at the New Freedom house. Eld. D. Y. Brilhart presided. Four letters were received. The series of meetings, conducted by Bro. Daniel Bowser, of York, at the New Freedom house, began Aug. 29 and closed Sept. 12. He preached eighteen sermons. Interest and attendance were not lacking. The Fairview house was dedicated Sunday, Oct. 10. Bro. J. A. Long, of York, preached. Brethren Samuel Jacobs and Moses Mummert were also present.—J. L. Myers, R. D. 3, Glen Rock, Pa., Oct. 15.

Payette.—Last Sunday Eld. Peter Forney, of Glendale, Ariz., preached two sermons for us. Though he is over four score years of age, and his physical condition impaired, his mind is clear and his voice strong and firm. Our series of meetings, to be conducted by Eld. L. H. Eby, will begin Nov. 7.—S. J. Kenepp, Payette, Idaho, Oct. 15.

A BIT OF NEWS FROM DIXON, ILL.

The Dixon church called a special members' meeting to consider important matters. The committee of elders, Brethren C. C. Price and C. M. Suter, sent by the elders of the District to ordain Bro. Olin F. Shaw to the eldership, took advantage of this opportunity to perform the work assigned to them. The simple service of consecration was very impressive. A number present had never witnessed an ordination service before. Every man ordained to the eldership ought to be ordained and set apart to that office for WORK and not for HONOR. Brother Shaw is giving his life fully to the service of the Lord.

It was decided also, at this time, to call two brethren to the deacon's office. Brethren William Dickey and George Hollinger were chosen. Bro. Dickey was not present, so his installation was arranged for at a future time. Bro. Hollinger and wife were installed. At first Bro. Hollinger felt that he could not accept, but after a season of prayer and some encouraging words by the brethren he said he would do what he could. He accepted the office and pledged himself to comply with the conditions. What a great work would be accomplished in the world if every person, set apart to special work, would honestly promise to "do what he could," and then set about to do it.

The Dickeys and Hollingers are of the best blood in our church. Their ancestry reaches back to the early days of our history. These two brethren, we are confident, will be an honor to their ancestry, to the church, and to their Lord and Master. John Heckman.

Oct. 11.

SUNDAY-SCHOOL MEETING OF THE FIRST DISTRICT OF ARKANSAS.

This meeting is to be held in the St. Francis church, Nov. 3.

1. Our Possibilities and Responsibilities.—S. C. Tolley.
2. What Constitutes a Model Sunday School?—H. I. Buechley.
3. Symposium: The Sunday School and the Church.—W. T. Price, H. J. Lilly.
4. How Can the Teacher Best Conduct His Class sd as to Lead His Pupils to Christ?—Lee Woodiel, Eva Price.
5. What the Church Should Do for the Sunday School.—J. H. Whitcher, D. L. Burns.
6. What the Sunday School Should Do for the Church.—Luke Burnette, W. L. Woodiel.

S. C. Tolley, District Secretary.

FIRST DISTRICT OF ARKANSAS.

The ministerial meeting of the above district will be held in the St. Francis church Nov. 3.

1. Why Am I a Member of the Church of the Brethren?—Luke Burnett and Eva Price.
2. What Is the Best Way to Inspire New Life into Cold and Sickly Church Members and Dying Churches?—W. L. Woodiel and George Miller.
3. How to Induce Our Brethren and Sisters to Become Better Bible Readers?—J. H. Whitcher and D. L. Burns.
4. What Is the Best Way to Do Effective Work in the Congregations at Mission Points?—T. T. Price and J. W. Gephart.
5. What Shall We Do for Evangelists? Import Them? Develop Them? When and How?—H. I. Buechley and W. T. Scallions.
6. The Christian Life Is One of Sacrifice: (a) The Laity; (b) The Ministry.—H. J. Lilley and Lee Woodiel.
7. Prayer: Public—Purpose, Scope and Objects of. Family—Its Importance and Influence for the Church.—S. C. Tolley.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 26, Northeastern Kansas, Abilene church, in Navarre house.
Oct. 28, Southeastern Kansas, at Parsons.
Oct. 28, Middle Missouri, at Deepwater church, Henry County.
Nov. 4, First District of Arkansas at St. Francis church.
Nov. 17, 18, Middle Pennsylvania, in Lewistown church on Shaw Avenue.

LOVE FEASTS.

Arkansas.

Nov. 6, St. Francis.

California.

Nov. 20, Sacramento Valley
Nov. 21, 2 pm, Santa Ana.
Dec. 18, Reedley.

Colorado.

Nov. 6, Colorado City.

Idaho.

Nov. 20, 4 pm, Payette.

Illinois.

Oct. 24, 6 pm, Lanark.
Oct. 24, 7 pm, Naperville.
Oct. 30, 5:30 pm, West Otter.
Oct. 31, 5:30 pm, Dixon.
Oct. 31, 6:30 pm, Batavia.
Nov. 13, Mt. Vernon.
Nov. 25, Cerro Gordo.

Indiana.

Oct. 24, 6 pm, Mt. Pleasant.
Oct. 29, 5 pm, Union, at Plymouth.
Oct. 29, 10 am, Mississinewa.
Oct. 30, 31, 10 am, Pleasant Hill.
Oct. 30, Middlefork, at Rossville house.
Oct. 30, 4 pm, Landessville.
Oct. 30, 10 am, Eel River.
Oct. 30, 2 pm, Howard.
Oct. 30, Union Center.
Oct. 30, 5:30 pm, Monticello.
Oct. 30, 10:30 am, Nettle Creek, 1 mile west of Hagerstown.
Oct. 30, Logansport, at Union S. S. Hall on Michigan Avenue.
Oct. 31, 6 pm, South Bend.
Nov. 14, 5:30 pm, Muncie.
Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.

Iowa.

Oct. 30, Osceola.
Nov. 7, 6 pm, Des Moines City.
Nov. 25, Grundy County.

Kansas.

Oct. 30, 4:30 pm, Wenton.
Oct. 30, Murdock.
Oct. 30, Larned.
Oct. 30, 10 am, Maple Grove.
Oct. 30, 2 pm, Topeka.
Nov. 6, Virdigris.
Nov. 6, 2 pm, Salem.
Nov. 13, 2:30 pm, Pleasant View.
Nov. 13, Grenola.
Nov. 27, 10 am, Victor.
Nov. 27, 2 pm, Morning Star.
Nov. 27, 5:30 pm, Overbrook.
Dec. 19, McPherson.

Maryland.

Oct. 30, 10:30 am, Beaverdam.
Oct. 30, 1:30 pm, Brownsville.
Oct. 30, 4 pm, Manor.
Oct. 30, 2 pm, Meadow Branch.
Oct. 30, 4 pm, Middletown Valley.
Nov. 6, 2 pm, Locust Grove.
Nov. 13, 14, Longmeadow.
Nov. 20, 2 pm, Woodberry.

Michigan.

Nov. 20, Thornapple (West house).
Nov. 20, New Haven.
Nov. 25, 10 am, Sugar Ridge.

Missouri.

Oct. 27, 5 pm, Deepwater.
Oct. 30, Shoal Creek.
Oct. 30, Log Creek.
Oct. 30, Rockingham.
Nov. 6, Carthage.

Nebraska.

Oct. 25, Octavia.
Oct. 29, Silver Lake, at Roseland.
Oct. 30, 10 am, Red Cloud.
Oct. 31, Lincoln.

New Mexico.

Oct. 30, 4 pm, Dexter.
Nov. 6, Miami.

Ohio.

Oct. 28, 10 am, Poplar Grove.
Oct. 30, 10 am, Stonelick.
Oct. 30, 3 pm, Fredericktown, in Owl Creek church.
Oct. 30, 10 am, Rome.
Oct. 30, 2 pm, Palestine.
Oct. 30, 5 pm, Mahoning, in Bethel house.
Oct. 30, 10 am, Donnels Creek, country house.
Oct. 30, 3 pm, Ludlow, at Pittsburg.
Nov. 6, 10 am, Salem.
Nov. 20, 4 pm, Lower Miami
Nov. 21, 10:30 am, Lima.
Nov. 24, 4 pm, Trotwood.
Nov. 27, 2 pm, Swan Creek, at West house.

Oklahoma.

Oct. 30, Oak Grove.
Oct. 30, 4 pm, Monitor.
Nov. 25, 5 pm, Guthrie.
Nov. 27, Paradise Prairie.

Oregon.

Oct. 30, 2 pm, Ashland.

Pennsylvania.

Oct. 24, Codorus.
Oct. 24, Shade Creek, at Scalp Level house.
Oct. 24, Yellow Creek, at Steeles house.
Oct. 24, 6 pm, Roaring Springs.
Oct. 24, Shamokin.
Oct. 25, 26, 9:30 am, Conestoga, at Bird in Hand house.
Oct. 26, 27, 1:30 pm, White Oak, at Kreider house.
Oct. 29, 30, 2 pm, Pleasant Ridge.
Oct. 29, 3 pm, Dunnings Creek, at Hoisinger house.
Oct. 30, 4 pm, Aughwick, Black Log house.
Oct. 30, 4 pm, Pleasant Hill.
Oct. 30, 6 pm, Plum Creek.
Oct. 30, 4 pm, Woodbury.
Oct. 30, 6 pm, James Creek.
Oct. 30, 5:30 pm, Green Tree.
Oct. 30, Mingo, at Skippack house.
Oct. 31, 5 pm, Quemahoning, at Hooversville.
Oct. 31, 5:30 pm, Everett.
Oct. 31, 6 pm, New Enterprise.
Oct. 31, Leamersville.
Oct. 31, Tyrone.
Nov. 1, 1 pm, West Greentree, at Rheems.
Nov. 1, 2, 9 am, Big Swatara, at Hanoverdale house.
Nov. 1, 2, 9:30 am, Springville, at Mohler house.
Nov. 2, 3:30 pm, Quemahoning, at Maple Spring house.
Nov. 2, 3, West Conestoga.
Nov. 3, 4, 1:30 pm, Mountville, at East Petersburg House.
Nov. 4, 9:30 am, Spring Grove.
Nov. 4, 7:30 pm, Philadelphia First Church of the Brethren on Dauphin Street above Broad Street.
Nov. 6, 7, Riddlesburg.
Nov. 6, 2 pm, Back Creek, at McConnelsdale house.
Nov. 6, 7, Upper Cumberland.
Nov. 6, 7, 2 pm, McConnellsdale.
Nov. 7, 4 pm, Snake Spring, in Koontz church.
Nov. 14, 6 pm, Glen Hope.
Nov. 20, 4 pm, Artemas.
Nov. 21, 3:00 pm, Johnstown, at Walnut Grove house.
Nov. 21, Harrisburg.
Nov. 25, 7:30 pm, Philadelphia, at Bethany Mission, 3255 Kensington Ave.

Texas.

Oct. 30, Saginaw.

Virginia.

Oct. 30, Roanoke.
Oct. 30, 3 pm, Flat Rock, at Cedar Grove.
Oct. 30, 5 pm, Manassas.
Nov. 6, 3 pm, Saunders Grove.
Nov. 6, 3:30 pm, Antioch.

Washington.

Oct. 30, 4 pm, East Wenatchee.
Oct. 30, Centralia.

West Virginia.

Oct. 30, Maple Spring.
Oct. 30, 2:30 pm, Beaver Run.
Nov. 6, Johnstown.

Wisconsin.

Oct. 30, Mt. Vernon.
Oct. 23, Ash Ridge.
Nov. 6, 2 pm, Pyrmont.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. **Elgin, Ill., October 30, 1909.** **No. 44.**

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AROUND THE WORLD

LIQUOR men of Northern Michigan are much wrought up over the report, emanating from Duluth, to the effect that the United States authorities, by an old statute, have entire control over lands in Northern Michigan, Northern Wisconsin, and Northern Minnesota. The territory is known as Indian lands, and it is the privilege of the powers that be to prohibit the sale of liquor, and drive the saloons out of existence, so far as their jurisdiction, as above indicated, reaches. The law is to be tested in Duluth by the Civic League. If enforced, it will affect 700 liquor dealers in Northern Michigan alone.

THE NATIONAL PURITY CONGRESS, which met in Burlington, Iowa, Oct. 19-21, discussed at length the present activity of National and State authorities against "the loathsome and appalling commerce in girls, known as the white slave traffic." Some of the earnest speakers laid emphasis on the fact that there must be greater care used in the proper education of our daughters. Too often the early influences, outside of the home circle, are calculated to nullify whatever moral training may have been given in the home, Sunday school and church. It was suggested that the most watchful care be exercised, lest even the seclusion of country districts be invaded by the wily tempter, luring, from the sacred precincts of the home, the innocent and pure. The revelations of the last few months afford ample proof that there is urgent need of the most comprehensive watchfulness on the part of parents everywhere, for thus alone may we defend the daughters of our land from impending danger.

MUCH censure is frequently bestowed upon large corporations because of their business methods, and we are even told that they "have no souls." Whatever may be the truth of that matter, from a business standpoint, some corporations have plenty of *common sense*, at any rate. A late requirement of the several large department stores of Chicago, employing hundreds of lady clerks, aims at greater simplicity of dress and of personal appearance in general. Stringent regulations have been issued to employés, by which the hair must be "done neatly and without artificial adornment," and there is to be "no conspicuous display in dress nor flashy jewelry." The aim is to promote uniform simplicity, together with all the desirable qualities resulting therefrom. If employers of labor can see the beauty and propriety of uniform plainness in dress, why should not we, as members of the Church of the Brethren, who have long been exponents of that principle, press on with renewed vigor in the advocacy of New Testament simplicity and nonconformity to the world?

IT is encouraging to note with what earnestness the Turkish Government is pressing educational reforms, and all the more so when we remember the opposition to all efforts of the kind by the lately-deposed Sultan. Salih Bey, a Turkish official of high standing, has lately placed a hundred young men in European schools, to acquire the needed training for future educational usefulness in their home country. A number of Mohammedan girls have been placed in the American Girls' College in Constantinople, their expenses being borne by the Department of Instruction. This is but the beginning of a far-reaching and well-planned educational system that is sure to usher in a new era for the Ottoman Empire.

PERHAPS no greater fleet, bent on an errand entirely peaceful, ever navigated the Mississippi, than the one which, with President Taft on board, left St. Louis Oct. 25, bound for New Orleans and the deep waterways convention. The fact that senators, governors, and other distinguished men,—three thousand in all,—were represented among those who crowded this fleet of twenty-three vessels, shows the importance attached to this consideration of plans for the proposed waterway that is to unite the great lakes of the north with the gulf in the south. While the contemplated improvement will cost its millions, it is thought that it will be money wisely spent, uniting, as it does, the North and South with an important artery of commerce. It will be but another link to unite these sections of our great country.

STRANGE, indeed, it is that Christian America should receive a much-needed lesson on proper Sabbath observance at the hand of visitors from a heathen nation. Recently, while the Imperial Commercial Delegates from Japan were in Spokane, Wash., over Sunday, elaborate excursions and theatrical performances were planned for their entertainment by the local reception committee. Great was their surprise, however, when the party, almost universally, declined to visit any place of entertainment, preferring to attend church services, "in conformity to the practice of the best people of the land," as they expressed it. Can it be that Christians of the United States must be taught their full duty, as to Sabbath observance, by these people of the Orient, to whom our missionaries are supposedly sent as guides and instructors? Should we not bestir ourselves, and do some practical work along the line of living as we preach?

THE much-discussed and keenly-anticipated conference between Emperor Nicholas of Russia and King Victor Emmanuel of Italy opened most auspiciously Oct. 23 at Racconigi, Italy, when the Russian ruler set foot upon Italian soil,—this being the first time any Muscovite monarch ever entered the country. With a view of preventing possible danger to the august visitor, the utmost care had been taken by the authorities. Over fifty thousand soldiers guarded the immediate vicinity of the town and also the railway line, reminding one forcibly of the fact that a crowned head is hardly safe while anarchists and kindred spirits abound. As usual, there were assurances in plenty, by the rulers, as to their mutual regard for each other and the future prospects of peaceful relations between the two countries. If they will endeavor to carry out, in actual practice, the laudable declarations just made, they will do much in helping to preserve European peace,—a result much to be desired.

REPORTS received from Finland, under date of Oct. 19, seem to indicate that Russia is determined to take full possession of the country. Fair promises had been given the Fins at various times, assuring them the special privileges to which they were justly entitled. Now the payment of $4,000,000 for national defenses is insisted upon, and the demand is to be emphasized by Russian troops, who are to remain in Finland until the amount is duly paid over. Unfortunately the Fins are entirely at the mercy of Russian oppression. No European nation would encourage their open resistance, so matters will have to proceed as arranged by the Russian autocrat. It is a case of "might making right," to the discomfiture of the oppressed nation.

FOR years there has been an active campaign waged, here and there, for a bloodless celebration of Independence Day, but as the various efforts were confined to the respective localities, there was not the general result that might have been attained by a more united effort. Plans are now being formed at Washington, D. C., for the organization of a national association, the executive board of which is composed of the governors of all the States and Territories, with President Taft as chairman. It is proposed to consider the various ordinances, so far passed in the different cities, in behalf of a sane Fourth, and then recommend the best ones for general adoption throughout the country. The notable experience of Chicago, last Fourth, with no death from explosives, and but a few minor accidents, shows what can be done along the line of proper restriction. There is no reason why a similar plan could not be applied to other cities and towns.

IF Spain, by the summary execution of Prof. Francisco Ferrer, "sowed to the wind" of despotic severity, it is now certainly "reaping the whirlwind" of universal uprising and disunion. Oct. 21 the Spanish Cabinet, which was formed Jan. 25, 1907, under the premiership of Antonio Maura, resigned, yielding to overwhelming public opposition. The former premier, Moret y Prendergast, representing a powerful faction of the kingdom, has assumed the leadership and formed a new cabinet. The notorious Gen. Weyler, who will be remembered as commander of the Spanish forces during our late war with that country, is to be placed in control of the army. At best, the political situation in Spain is most deplorable. Divergent opinions everywhere have antagonized the people to such an extent that concerted action is almost impossible. A stronger arm than that of King Alfonso is needed, to rally the people around a common standard,—the only way to attain national progress, union of sentiment and universal prosperity.

WHEN a wealthy brewer adds his testimony to the value of temperance, we may rest assured that the facts in the case may be depended upon. The Heim Brewery is one of the largest interests in Kansas City. Mr. Heim also has a high-class Electric Park in the south part of the city. Last year, with a license to sell liquor, he lost $10,000 in the venture. This year, with *no liquor* sold in the Park, he had gained $65,000 when the season closed. It is admitted by Mr. Heim that the general character of those in attendance at the Park has also changed. Instead of the rowdyism, usually encountered where liquor is sold, there were quiet and orderly assemblages. Mr. Heim declares he would not accept a license now if it was presented to him. This is certainly a strange admission for a man whose money is so largely invested in brewery interests. Taking Mr. Heim's frank admission at its face value, the query presents itself: If a license militates against the best interests of a park, why is it not equally detrimental to the welfare of the community at large?

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

A SONG OF CHEER.

A little bird in blue array
Sat singing on a branch one day;
He sang so sweet and sang so loud,
That soon a hushed and raptured crowd
Stood near to hear the gifted bird,
Who needed not a single word
To voice the gladness of his heart,
And to fulfill his little part
To cheer the grim old world along—
That ages since forgot its song.

Strange that a tiny thing could make
Such wondrous music! O'er the lake,
And up and down the field and hill—
The whole expanse it seemed to fill
With melody divine: and we
Who heard the charming minstrelsy,
Knew that the singing bird had given
Its meed of worship unto Heaven!
And softly, as from churchly way,
The reverent listeners stole away!

—Emma A. Lente.

ENOCH.

BY D. C. REBER.

ENOCH means *dedicated*. The name was applied to two different characters of the Bible. The first was the son of Cain, and for him was named a city of ancient times. Very little more is known about him except that he had a son named Irad. The other was the son of Jared and the father of Methuselah. He was a descendant of Seth, the son of Adam, and belonged to the seventh generation from Adam. He lived in the antediluvian period of history when the world was still young. The date of his birth is probably B. C. 3378.

Of the many men, named in the Bible as having lived before the Flood, the lives of only three are recorded who were witnesses for God. Heb. 11:4-7. First was Abel, the first martyr; second, in the order of time, and the brightest star of the patriarchal age, was Enoch, the subject of this sketch; third was Noah, the preacher of righteousness, who was separated from the world of iniquity in which he lived and was preserved by God for repopulating the earth.

Biblical characters may be divided into three classes,—ordinary, extraordinary, and transcendental. To the class of ordinary characters belong the first Enoch, Pharaoh, Ruth, Mary the sister of Lazarus. Belonging to the extraordinary class, we name David, Solomon, Isaiah, Paul. The highest and smallest class consists of men around whom hovers an atmosphere of supernaturalism and mystery, such as Melchisedec, Moses, Elijah and Enoch.

LIFE AND CHARACTER.

Few words are needed to state the chief features of the majority of lives, however noble and rich in good works. It does not require a volume of five hundred pages to set forth whether the life was noble or wasted. Enoch's life was a type of perfected humanity. A phrase describes this remarkable and significant life,—"walked with God." Gen. 5:22. What a grand epitaph! This is figurative language and implies: (1) Reconciliation with God. Amos 3:3. (2) Constant communion with God. (3) Pleasing God. Heb. 11:5.

We are not told anything about Enoch's conversion as to its character or the time of life when it occurred. The Divine Record says that, at the age of sixty-five years, he was already walking with God. Taking the average age of man, at that time, as six hundred and fifty years, and seventy years as the allotted age now, even starting to serve God at three score years and five would be equivalent to saying now that Enoch started to serve God at the age of seven years; so that he began his life of fellowship with God early, to say the least.

His devotion to God was not a spasmodic effort either. "Enoch walked with God *three hundred years*" on the earth. His character stands out brilliant and radiant with godliness, as contrasted with the majority of men of his time. He was like God in moral excellence. He constantly communed with God and realized his presence. He walked *quietly*. If we say that David's or Job's lives were typified by a stormy spring day, with sweeping tempest, angry gloom, and sudden bursts of windy sunshine, Enoch's life is symbolized fittingly by a soft autumn noon with a brightness covering earth and sky. In walking with God, he did so almost alone.

HIS WORK.

Enoch's God-like life must have presented a strong contrast to the average life of antediluvian times. It is not rightly inferred that his was a life of asceticism. He was not a hermit or a recluse. He did not shun society. His was a life of noble testimony to the true God, spent in the surrounding wickedness of a heathen world.

His piety beamed forth like a star of the first magnitude and was not merely negative goodness. Enoch's work consisted of protesting against the sins of the people, and of prophesying, condemning the age, predicting the last great judgment and announcing it. "Enoch also prophesied, saying, 'Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.'" Jude 14, 15.

Men do not light a candle and set it under a bushel. Neither does God raise up such a glorifying and glorified life, set it on fire with divine holiness, and permit it to be covered by the shade of solitude. "How far a good deed shines in this naughty world!" So Enoch's life and work was a beacon light, pointing men and women to the great God of all gods, and prophesying the coming of his Christ, and preaching repentance from sin, and faith in God, in view of the coming judgment day.

HIS TRANSLATION.

How did God bring such a life of radiant holiness to a close? He crowned it by miraculous translation. Suddenly and prematurely his earthly career was cut short. In the prime of life, at the age of three hundred and sixty-five years, "he was not, for God took him," not permitting that monster Death to look into Enoch's face. Why? It must have been to remind mankind of another state, to show that Enoch's life transcended all others of his age, to abash an infidel world, to intimate a reward for the saints, and to give a pledge of a nobler life beyond the grave to future ages of humanity. There are other reasons, doubtless, but these seem apparent.

LESSONS.

What meaning does Enoch's life have for the modern age? To the present-day Christian, it brings the message of complete dedication, entire consecration, persistent and positive witnessing for God and the Savior of mankind in the midst of a sinful and perverse generation, even to the point of martyrdom, if need be. Etymologically and really, to be a martyr, is to be a witness. Enoch possessed a living, triumphant faith that enabled him to live a life approved by God. "For before his translation he had this testimony that he pleased God and without faith it is impossible to please him."

No one should be satisfied to live this life unless at its close it pleases God. Our life cannot be right in God's sight if he is not pleased with us. Hence the deeper meaning of Enoch's life is that it testifies of faith's walk and triumph, lifted above sin and death into fellowship with the holy God,—the Lord of life.

WILL ENOCH DIE?

Enoch and also Elijah were translated. Elijah was prophesied to come before Christ's second coming. Mal. 4:3. But some say that Elijah did come. Matt. 11:14; Matt. 17:10-13; John 1:19-21. Do these references contradict each other? No. The first two, which are Christ's language, are explained by Luke 1:17. That prophet, referred to in John 1:21, is believed to be Enoch. "As John was the forerunner of Christ's first coming, so Elias (Elijah) will be the forerunner of his second coming."—*Chrysostom*. In Rev. 11 the final judgment is described. Christ is here the judgment angel, and Enoch and Elijah are the judgment prophets, referred to under the title of *two witnesses*. Rev. 11:3. These witnesses must be saints who have never died, for they are resisted, hated, and killed. Rev. 11:7. For three and a half days their bodies shall lie in the streets of Jerusalem unburied. Rev. 11:8, 9. Their ascension to heaven is mentioned in Rev. 11:11, 12. If this be correctly interpreted, Enoch, as well as Elijah, shall fulfill that scripture which saith: "It is appointed unto men once to die but after this the judgment."

Elizabethtown, Pa.

GEM THOUGHTS.

BY I. B. TROUT.

THE ministerial meeting of Northern Illinois and Wisconsin, held in the Yellow Creek church Tuesday, Oct. 5, was pronounced, by those present, one of the most spiritual and helpful that has ever been held in the district.

Because of certain duties it fell to the lot of the writer to make a note of the gem thoughts that were offered by the speakers on the various topics discussed. From the collection in our notebook we offer the following as being worthy of the consideration and thought of the readers of this paper:

There should be a closer bond of sympathy between the pastor and the members of the church.

The church needs pastors and elders who know how to develop workers.

The earnestness, zeal and self-sacrifice of our pioneer preachers were highly commendable.

Our aged ministers were not idle. They sought out the isolated members, even though many miles had to be traveled in doing so.

There is not as much difference between the ministry of the past and the ministry of today as some may be disposed to think.

We are not doing any more good, proportionately, than did our pioneer ministers.

We must not lose the simplicity of the Gospel.

I would not pluck a single laurel from the wreath of our aged ministers.

The outlook is good.

The ministry ought to keep clear of scheming business methods.

Our aged ministers were men of humble boldness.

The church affords a rare chance for the development of our best talents.

We are reaping today the sowing of the past.

The church needs to be evangelized.

Let us do our own evangelizing.

Get stirred in the spiritual work all the time and everywhere.

The daily papers have a deadening effect upon our faith.

After the sympathies are extended and the tears dried is when the battle begins.

The minister's work is fundamentally that of a spiritual leader.

True spiritual leading is always according to the Bible.

Upon our shoulders the burden falls.

The church needs the young people. She must train them for her service.

A warm spirit of sociability will bridge all gaps.

We must study our individual adaptability for a work before entering it.

Love will do much.

Be a good sample.

There never were more traps than now, to entrap our young, therefore let us get busy to take care of our young people.

Have a cradle roll.

Get the young to appeal to the young to accept Christ.

Improve the spirit of the council meeting.

A man ought not to get rich at preaching.

When a minister needs help he ought to have it.

Let the minister first get himself right, then look after the flock.

Let our glory be only in the cross of Christ.

When a child compliments you, you are sure you are being complimented.

"There's many a trouble would burst like a bubble
And into the waters of Lethe depart;

Did we not rehearse it and tenderly nurse it
And give it a permanent place in our heart."

The way to carry the message of this meeting to our home churches is: First, Carry a new enthusiasm into your work. Second, Practice at least *some* of the methods proposed here. Third, Report the best thoughts of this meeting to your congregation in a sermon.

Lanark, Ill.

CALLING AND INSTALLING OF TEACHERS AND OFFICERS.

BY J. R. SNAVELY.

THAT it means more to be a Sunday-school superintendent than merely to hold that office, and that it means more to be a teacher than merely to occupy that position, is the reason why we are, at this time, discussing the question of "Calling and Installing of Sunday-school Teachers and Officers."

It seems that we have been, are even now, less particular in the selection of our Sunday-school officers and teachers, than we are in the selection of teachers for our day schools in secular instruction. In selecting teachers for our day schools we require that the persons selected be of good character, good education, in possession of a good grade certificate, and able to teach the several branches of study in the school. Superintendents and principals must be persons of ability and adaptability, or we do not employ them to take charge of our schools.

If it is important, then, to have the best talent the world affords, to teach our boys and girls in our public schools, how much more,—*very much more*,—important to secure the very best talent the world affords to govern and teach our children in the Sunday school, where the everlasting truths of God's Word are taught!

To be a Sunday-school superintendent comprises very much more than merely to open and close the school. In other words, a superintendent must be able to do more than tap the call bell at stated periods. The ideal Sunday-school superintendent is a Spirit-filled man,—one who is aggressive and on the alert. He is one who will grasp every up-to-date method and improvement that will tend to raise the school to a higher spiritual standard. He must know, from personal observation, the needs of the several departments.

Then, too, the work of the successful superintendent extends beyond the school-room. If a scholar is sick, or absent from school for any cause, the superintendent should give the matter his personal attention and let the pupil know that he has been missed. His daily life should be such as to draw into the Sunday school those with whom he comes in contact.

The same is true of the teacher. The teacher ought to be one who can do more than just "occupy the time" allotted for the recitation of the lesson. He should be one who aims to teach God's eternal truth in such a way that it will take hold of the heart and bear fruit in days to come.

Since the children, now in Sunday school, are the hope of the church, is it not important, then, that we as superintendents and teachers better qualify ourselves for this very important work? Ought we not to be filled with a burning desire to bring souls to Christ rather than merely to stand in our allotted place? This brings us face to face with the great importance of teachers' meetings and teacher-training classes. It emphasizes the benefit to be derived from them.

But what about the calling and installing of teachers and officers? I believe the time is nearly past when we will choose persons to superintend and teach in our Sunday schools just because they are "goody-goody" people who have never done any harm. No, we will select them because they are the *best material at hand.*

The selection of teachers ought not to be left to the classes at all, especially from the intermediate grade downward. The electing of the Sunday-school officers in regular church council is a good plan. Another plan, which is successfully carried out by some of our churches, is to elect, in regular members' meeting a "Sunday-school Cabinet," or Sunday-school committee (which amounts to the same thing), consisting of the superintendent and pastor. Let these two elect the third member of the Cabinet, and let this Cabinet effect the entire organization of the Sunday school. Let this committee arrange all the classes and select the teachers for the same.

After the organization is completed, and everything in readiness to begin the year's work, let the last Sunday of the quarter or the year be devoted to an installation or consecration service, if you please. Let it be a service in which the songs, prayers and the sermon are especially helpful to the incoming teachers and officers. At this time, too, is taken a promise that the new incumbents will be faithful in attendance and duties now laid upon them.

Why should not the Sunday-school officers and teachers be made to feel the responsibility of the duties laid upon them, as the minister of the Gospel feels the responsibility of his duties, since all are working to the same great end,—that of leading souls to Christ?

Scottville, Mich.

Some Great Teachers

BY

SAMUEL B. HECKMAN

1. Moses, the Leader.
2. Solomon, the Writer.
3. Amos, the Reformer.
4. John Baptist, the Preacher.
5. Jesus, the Teacher of Life.

No. 1.—Moses, the Leader.

IT is not so much my purpose to show why the men mentioned in this series are to be considered great teachers as it is to try to point out some characteristics of their lives and their works which strongly influenced men of their own times, and which remain powerful factors in human affairs today.

In considering the worth of any teacher or leader there are always three things to be taken into account. The first is the purpose or the end to be accomplished by the teacher; the second is the equipment and qualifications of the teacher; and the third is the methods employed in the attainment of the end. The life of Moses, the first of the world's great teachers, was so full, so rich, so varied that one can point to but a few of the traits which made him great. As a teacher and leader of men he stood far above all others, before and long after him, as stands a mountain peak above the foot-hills. He continues to be one of the world's foremost teachers, and continues to exercise untold influence upon the intellectual, moral and religious life of countless people. Millions of the most enlightened people today regard the accounts of his lifework as sacred literature, and upon the laws, which were handed down through him, are based most of the civil codes of civilized nations.

Moses was born in the time of Egypt's high tide of accomplishment and splendor. Her civilization was already old, and it was the most highly developed in all the world. She had great wealth, a standing army, vast warehouses and various public works. The Egyptians knew considerable about art and music. They were skilled engineers, architects and builders. They knew much of mathematics, astronomy and chemistry. They appreciated poetry, philosophy and ethics.

Some four hundred years before Moses' time the Hebrews, under stress of famine in their land, had been attracted to Egypt because of the abundance in her storehouses. They multiplied into vast numbers and were industrious, thrifty and quiet. The Egyptian king conceived the plan of using these people as slaves for carrying out his vast schemes for public buildings, monuments, and improvements; consequently taskmasters were placed over them and they had imposed upon them heavy burdens and most cruel treatment.

At such a time Moses was born. The story of his birth and child-life is one of the most charming in all pastoral literature. Part of his infancy was passed in the home of his parents, but as a youth he was brought up in the life and splendor of the Egyptian Court. He was surrounded by all that wealth, position and influence could offer. His education was the best that palace teachers and state colleges could give. He was, we are told, "learned in all the wisdom of the Egyptians." He showed a remarkable knowledge of psychology and a keen insight into human nature. He knew much about physiology and hygiene and sanitation. He knew the value of order and harmony, and good habits of living and industry. Above all he was practical. He did not allow his learning to lead him into flights of philosophizing and vague dreaming which meant little to actual living.

So Moses grew to manhood,—handsome, educated, full of life and strength and energy, petted, flattered, lionized as the Court favorite. He had already won renown as a statesman and soldier, and it is only fair to suppose that the highest positions of the State were open to him. Tradition says that he was considered heir to Pharaoh's throne. What a remarkable career for the child of slave parents, yet how terribly dangerous! Countless men and women have been lured to their destruction by the temptations of Court and of public life far less fascinating than the conditions which Moses faced. No doubt he too, was tempted, for a time, by the attractions of the gay court life, by those of wealth, position and power. There is no use denying that there is pleasure in sin. Of course there is. There would be no temptation if it were not so. Perhaps, too, Moses may have considered his obligation to Pharaoh's daughter, who saved his life and gave him so much. Perhaps the thought may have come that if he remained at court he could, through the wealth and power at his command, do vastly more for the deliverance of his people than if he withdrew.

Whatever may have been his considerations, the decision which Moses had now to make regarding his future was crucial and momentous. He had to decide once for all whether he would be an Egyptian and secure all the earthly pleasures and rewards which Egypt's Court could give him, or remain true to his people and his people's God with the prospect of banishment from Court, of poverty, of labor, of obscurity. Such severe tests come to but few, perhaps, but tests come to all. Fortunate is he who can stand the test when it comes. The great and noble soul of Moses never wavered. He "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." The die was thus cast, the bridges were burned behind and there was no turning back. But we cannot suppose that he ever wished his decision reversed.

We have now revealed to us, at least in part, the great and heroic purpose of this man. However broad and thorough his education and equipment so far, Moses had yet to learn the severest lessons of his life. It was with him as it has been with many a great man since, he had to go very low before he could rise, and the tide seemed to carry him to the farthest limit before it turned. Whether or not we try to see justification in the deed which brought Moses his banishment; whether or not we feel, down in our hearts, that the Egyptian slave driver got his deserts, all this is of secondary concern. The significant thing is that this was the turning point in Moses' life and it brought him to a position to take some introspective stock, to get a square look at himself. Most men would render more effective service in this life if they hurried less at times and meditated more. Moments of quiet thinking, moments of self-examination, moments of secluded prayer are necessary to every well-equipped life. In the slang of the day, Moses was now "down and out." It was a long way from the position of petted favorite of the Egyptian palace to that of sheep herder in the obscure fields of Midian. He was now to taste of the discipline of seeming failure, of defeat, of loss and of loneliness. He had acted, as he thought, best at the moment, but was wholly misunderstood by those whom he intended to help, and now he had to suffer. Throughout his career, as is usually the case with every great leader, he had to endure the sting of misunderstanding, misinterpretation, and misjudgment. And this sting is ever keen to a noble and sensitive soul. The burden of Abraham Lincoln's life was that the people whom he loved and labored to help, misunderstood his purposes. That which must have hurt the great heart of Jesus most were the small, dwarfed, petty, selfish views of the people concerning his great

lessons of life. One of the important assets of Moses, for his leadership, was his meekness. The trials and disappointments and suffering at the beginning of his career served to make him meek. The complainings and the criticisms and the reproaches, throughout his career, kept him so. Not only did the people rail against him when they failed to receive every day what they expected, but even his own family lost faith in him and found fault. His gentle and devoted wife, for a few brief moments in that little wayside inn, forgot herself and uttered words which must have been as white hot brands to the great man's soul. But even a greater blow was given when Miriam, his tender sister, Miriam, the little nurse girl of his babyhood, Miriam, the sweet singer and poetess and prophetess, blinded by jealousy and envy and hatred until her eyes were no longer clear to the far-reaching purpose of her brother's life, turned and upbraided him. And Aaron, the elder brother and co-worker, allowed himself to be influenced by his sister's jealousy until he joined her reproaches. All these things and more made Moses meek and patient and strong.

In the first moments of enthusiasm of young manhood, Moses impulsively sought to emancipate his countrymen by blows of his own hand. But after forty years of quiet meditation and prayer and discipline in the land of Midian, he learned what every teacher of the human race must understand, that great revolutions in human progress move slowly and must move in harmony with the plans of Providence. Moses did not understand as God did, that he was serving an apprenticeship for the position of emancipator of a people, the builder of a nation, so, when the call came, he was astonished. But mark this, it was because he was prepared and ready that the call came to him. "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

Among other things that Moses learned was the following lesson which added much to his equipment as a teacher of men: Divine justice is sure and uncompromising. He, like his brethren down in Egypt, probably thought that all the powers of right and justice were asleep, but they found then, as we do today, that the divine clock though it be slow in striking, according to human estimation, is sure to strike. Many who have suffered because of tardy tribunals, many who have been victims of the greed of corporations, many whose lives have been blighted by the demons of passion and appetite, have cried out, "How long, O Lord, how long!"

But God's eye has never slept, his arm has never tired, his day has ever been marching on, and we see its dawn in many parts of the country today. There are no meaningless blank spaces in a human life nor in human history. God had heard the cries of the Hebrews for deliverance and the time had come for action. Moses was the man of the hour. Never was a man called to a more difficult and important responsibility. There is much to be admired in the attitude of Moses in this great crisis of his life. Though he hesitated and manifested a distrust in his own powers, he showed a nature that rang true and was of sterling value. There is no more magnificent example of dignity and grandeur of deportment, of fortitude and perseverance in action, of simple faith and trust in Divine Guidance, than that of Moses from the first time he had audience with Pharaoh until he stood in triumph on Canaan's shores.

The task of Moses was perhaps the most stupendous and momentous that any man ever undertook. More difficult than the slave's task of making bricks without straw was Moses' task of moulding into a nation these down-trodden, broken-spirited, dissatisfied, complaining ex-slaves. From the human standpoint, the success or failure of these people rested with their leader. They needed a leader to deliver them out of the land of bondage, but they needed even more a spiritual leader to deliver them out of their own faithless, craven, vacillating natures. They needed the iron hand of a wise ruler. They needed a teacher of religion, of ethics, of law and order, of sanitation, of economics. How successfully Moses met all these exigencies, history answers. He kept ever steadily before him the great purpose and ideal of his life and remained true to the divine trust of leadership.

After forty years of stress and strain and conflict, at the age of one hundred and twenty, he yet stood erect, with clear vision and powers unimpaired, the grandest man the old world ever produced. One day, after he had sung a last grand song to the people, and had given them a final blessing, he went up into the mountain, as was his custom, to commune with Jehovah. The people waited for him but he did not return. Alone with God he fell asleep and did not awaken. His earthly leadership was ended, his pilgrimage was over.

Union, Ohio.

ETERNITY.

BY LAURA A. COOK.

ETERNITY is before us. We are either bound for eternal happiness or for eternal destruction. Which? As we look out upon this old world, as we behold sin and wickedness on every hand, as we hear of wars, earthquakes, famines, pestilence, yea, as we see the prophecies of the Bible being fulfilled, we are forced to say, "Surely, eternal destruction is before us." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24:7, 8.

Jesus says, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

As we look at the masses of professors of Christianity today, we see them filled with covetousness, teaching for doctrine the commandments of men, often in direct opposition to God's eternal truth. Again and again we hear the warning voice that tells us we are on the very verge of eternity, yet the masses of this world have closed their eyes and ears to the gospel truth, and are madly rushing through this life, apparently without a thought of the awful crisis so near at hand.

A certain writer once said, "O if we could tear aside the veil, and see but for one hour what it signifies to be a soul in the power of an endless life, what a revelation would it be?"

We are nearing our final destination. If we are true and faithful to our Lord and Master, we shall hear that welcome plaudit, "Enter thou into the joys of thy Lord." There the faithful shall dwell with the blood-washed throng throughout the ceaseless ages of eternity at God's right hand.

To those who fail to heed the warning voice it will be said, "Depart from me, ye workers of iniquity, I never knew you." Forever they are banished from the presence of a just God, cast into eternal destruction, where there will be weeping and gnashing of teeth.

Jesus has made a way whereby we may escape eternal destruction and an endless hell. The hand of mercy is still extended. Will you accept it, or will you still reject and be forever lost, and made to suffer the wrath of a just God, with the devil and his angels?

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Nevada, Ohio.

REPENTANCE.

BY MORRIS W. EIKENBERRY.

"Except ye repent, ye shall all likewise perish." Luke 13:3.

THERE are some things that are very necessary, as well as important, for us to engage in, as we journey through life, because of the results that follow. This applies to both natural and spiritual things. The text would indicate that repentance is both necessary and important. Our future destiny and welfare depends very much upon our repentance. Our salvation depends very much upon what we do, and what we are, and the spirit and the motive by which we do things. Salvation is on conditions. God has made the conditions, and we must comply with them. One of the first things for us to realize is our real need; then to set about to supply it.

In natural affairs, when we need a certain article, we strive, with all our power, to obtain it, and the greater the need, the more power and energy we put forth. Not always so with our spiritual needs. Spiritual needs are always greater than natural needs. Spiritual needs are often neglected. Our greatest need is to get rid of our sins, and to know that we are safe in a crucified Savior.

All have sinned. None are free, hence the necessity of repenting. In our sinning, we wander away from God, but God has ever had a desire for his handiwork; he has ever been calling for us to return. Does he not plead with Israel and say, "O turn ye, O turn ye, for why will ye die?" In the New Testament he says, Matt. 3:2, "Repent, for the kingdom of heaven is at hand." Acts 2:38. Peter said, "Repent and be baptized." Repentance is the road that we must travel, to get back to God. Some one says, "What is repentance?" Some say that it is to be sorry for the wrongs that we have done. This is the way some people repent. It takes more than to be sorry. Sorrow is necessary, but there must be an amendment in our ways. We cannot repent and afterward go on and do the same thing over and over.

Repentance is a turning from sin and selfishness to righteousness and holy service,—to abandon the old the evil life of folly, thoughtlessness, worldliness and wrongdoing. We must put it away with shame and sorrow, and enter the opposite path, turn Godward, truthward, heavenward.

There are two kinds of repentance, or two ways, in which people repent. See 2 Cor. 7:9-10. Worldly sorrow is only a regret or reluctance, that arises in a person after having done wrong. It only arises from a fear of the punishment denounced against sin, and is not accompanied with a hatred of sin. A person may be sorry for his crimes because they expose him to punishment, and yet not be grieved at heart. This kind of repentance worketh death. It is certain that we have all sinned but is it certain that we have repented? Have we turned from the attitude and the actions of selfishness, ungodliness, insubmissiveness, and disobedience? Are we resting and rejoicing in the mercy of God? If not, we shall perish, for impenitence means death.

The Savior speaks of two great calamities in Luke 13. These terrible calamities are allowed to occur, not that we may criticise the conduct of the dead, but that we may carefully review the conduct of ourselves, and repent before God. Repentance is the only sure way to escape perishing. The text says that if we do not repent we shall surely perish as others have done before us. Therefore the necessity.

(1) To secure us against the judgments of God. There is no other fortification against the judgments of God but repentance. His forces are invincible and invisible. They are not repelled by sword, and spear, and target, neither can any fortress keep them out. There is nothing in the world that can keep them out but repentance. Examples, Nineveh, Peter.

(2) To our restoration. Man is not fit to be forgiven who will not repent of his sins, who still goes on offending, and has never resolved to amend. Repentance is a revolution of the very ground of the man's being,—it makes him to see and realize his condition and his future destiny.

(3) To enable us to reach heaven. Did you ever start to a certain place and find a bad piece of road? You tried to avoid it and yet, with all your effort to avoid crossing it, you at last had to go through it. So it is in your journey to heaven. You will come to the road of repentance, through which all must go that will reach that city whose Builder and Maker is God. Do not try to avoid it, for this is the narrow way and strait gate that leads to eternal life.

Do you ask, "When?" "Today if you hear his voice." Delays are dangerous. By delay of repentance sin strengthens, and the heart hardens. The longer ice freezes, the harder it is to break. The longer a man persists in impenitence, the more difficult it will be to have his heart changed. Better stop now.

Repent now!

Some years ago, near a certain town, some young

men were skating around an air hole in a pond. When the ice began to break, they all stopped excepting one young man who said, "Give me one round more; I am not afraid." He went nearly around when the ice broke in, and his lifeless body was not found until next day. So men go on in sin. They are warned, and they expect to stop soon, but they cry, "Give us one round more." They start, but with a wild crash they break through into bottomless perdition. Do not risk it any longer. Stop now! God save us from the one round more. Repent now; delays are dangerous. God's Spirit will not always strive with man. As consumptive persons decline by degrees, lose appetite, color and strength, till at last they are hopeless, so the withdrawings of the Spirit are gradual, his impulses not so frequent and strong. After the continual provocations of sinners the Spirit finally leaves them to their most fearful doom. Finally Christ says, "He that is filthy, let him be filthy still. He that is unrighteous, let him be unrighteous still." Nothing is more dangerous than the usual excuses for delays of repentance.

Kind reader, if you have not repented, will you not do it now?

Dallas Center, Iowa.

GOD'S GRACE.

BY AMY ROOP SHAW.

We come humbly to thy throne of grace, O God, pleading for those who cannot see thee aright, or as thou art, oh God! We all know that we are not serving thee acceptably, if any of us that profess to be doing thy will, murder, lie, steal, etc.

"Thou shalt not kill" is one of the first commands to all sinners, and we know that if any Christian kills another person, such a hypocrite will not receive God's grace. And without God's grace no person will ever enter heaven. Some people write long stories about martyrs and martrydom. They say that Christ was a martyr, and that he is the seed of the church. The Lord says in John 10:18 that no man taketh his life from him. Christ, however, gave his life up himself, that he might show his power, how he could take up his life again.

Many wicked men and women would like to make even Christians believe that it is right to kill other people, but such men and women will never enter heaven. "Do unto others as you would have them do to you." Where did Judas go after killing Christ? To hell.

Now we wish to tell you words "whereby thou and all thy house can be saved in heaven." The grace of God cannot be purchased with money. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." All persons that use sorcery and try to bewitch people, to go in wrong ways, are not receiving favor of God, and sooner or later will meet their doom.

Fortune telling is wrong. So, dear Christians, please do not believe and follow such things. Fortune tellers were never allowed to tell us anything. We never had anything to do with such things, and we don't wish to have any fortune teller come near us. These are the works of the devil, and all who encourage such works are going to reap their reward.

Christ never went around masked. He was a stranger in strange lands, but not with a mask on. Jesus says, "Follow me," if you wish God's grace. Repent, for God will use his sharp sword with two edges. The wicked are the only persons that will be hurt. God is the only person that has power to kill. Fear him, all ye wicked! "Faithful in a few things for God, ruler over much," is the promise. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:5-9.

Westminster, Md.

CHRISTIAN DEVELOPMENT.

BY H. A. STAHL.

The most positive element of a Christian life is growth. Without it there can be no true life, either physically, mentally, or spiritually. Look where you may, in the broad world of nature, you see growth, expansion and development. When a living thing ceases to grow it will, as a natural consequence, begin to die.

In the early spring we see the tender little shoots push their way through the dark earth. Their tiny leaves unfold, finally their buds swell and come out in bloom. Then the fruit matures, and when its end is fully accomplished, the plant ceases to grow and withers slowly away. This is natural growth in the vegetable kingdom.

In a child the expansion of bone and muscle, the increase in height, breadth and weight, goes on often with astonishing rapidity. When, however, the body has attained its full size, it ceases to grow physically, but not mentally and spiritually. The play days are now a thing of the past and the work of life begins in real earnest. We must now develop and culture the soul.

If our souls are to grow and develop in spiritual things, we must give them all the essential conditions of growth: (1) By setting them free from everything that can check their development. (2) By bringing them into contact with the Holy Spirit and God's Word.

As the faithful gardener plucks away the *weeds* which hinder the growth of vegetation, so must we uproot and remove every weed and hindrance to spiritual advancement. If there be an evil passion, however closely knit into our characters; a hurtful companion, however dear; a noxious amusement, however fascinating; a self-indulgence, almost a part of ourselves; a folly, vanity or weakness; in short, anything, no matter what it is that bars the soul in its progress, let it be thrust away without one murmur or one regret.

"If thine eye offend thee (that is cause thee to err) pluck it out," says Christ. The longing of every truly developed Christian's heart is to be nearer to God and more like Christ, and the only way to get nearer to the Lord and be Christ-like is by the way of the cross. We must, with a willing and submissive heart, and in a loving way, lay all our accomplishments upon life's altar, for Christ's sake, and open our hearts wide to all of Christ's heavenly influence. When we do our part, the Lord pours out his Spirit in answer to our prayers and secret groans. He opens our eyes to behold the wondrous and beautiful things out of his Word.

But while we earnestly and lovingly desire to grow, we must be careful to develop symmetrically, so that we may finally arrive unto the perfect man, "The stature of the fullness of Christ." But if we open our eyes only to a part of God's dealings, and shut them to others, if we open our ears to a part of his teaching while we ignore others; if we fasten our faith to external forms or the opinions of men, and not to Christ and his Word, we certainly are restraining our spiritual growth, dwarfing and deforming our souls.

Very often people dwell upon and brood over one portion of God's Word, till they scarcely see any other. Others dwell upon the mysteries and difficult passages of the Bible to such an extent that they become so unbalanced as to doubt the authenticity of the Bible. We realize the fact that there are times in God's dealings with us when it is necessary to wait and see the salvation of the Lord. We may be sure that, if the Lord meant us always to stand still, he would never have said to us, "Strive to enter in at the strait gate," "Watch and pray," "Work out your own salvation," "Obey from your heart," "Grow in grace," "Go on to Christian perfection," "Search the scriptures," "Prepare to meet thy God."

Then, again, many make a sad mistake when they think that salvation is merited by works alone. It is detrimental to our Christian growth to place undue stress upon the outward form, for by so doing there is great danger of becoming formal. It is right and scriptural to obey the "form of doctrine." We must obey it from the heart, however, as form without spirit is but dead. "The letter killeth," says our beloved Paul, "but it is the Spirit that giveth life."

Instead of viewing the ordinances of the Lord's house as a means to an end, as a means to Christian growth, many mistake obedience to them as the end itself, and hence make little or no progress in the divine life, because they have all "form" and no "spirit." Many of us are not aware of the fact that the whole "Word of Truth," from Genesis to the end of Revelation, is adapted to meet every want of the immortal soul, and hence we do not acquaint ourselves with the whole Bible as we should. Paul says, "All Scripture is given by inspiration of God and is profitable to us that we might be perfect, thoroughly furnished unto all good works."

If God's Word is to be profitable to us, we must acquaint ourselves with it, and make it practical in our lives. We must see Jesus Christ as the great central figure of the Bible. We must make him the sole object and aim of our lives, and then, the nearer we draw to him by acquaintance with his holy Word, the higher, and holier, and fuller, and more perfect our lives will be. May the Lord help each brother and sister so to live that they fully develop in Christ!

Glade, Pa.

GOD'S ABIDING PRESENCE.

BY HETTIE STAUFFER.

God's personal dwelling place is heaven, but his Spirit has ever had an abiding presence among his people. Ever since the erection of the tabernacle, God has had a definite, distinguished place, reverenced as his meeting place with man. Before this his people approached him in a simpler form of worship—by means of the altar.

The supernatural means by which God's presence was manifested, was a heavenly light as the symbol of his glory. This was first visible to Moses, when the Lord spoke to him from the burning bush. Later on, as the Children of Israel journeyed through the wilderness, God showed his presence and protection by a cloud in the day and a pillar of fire by night.

Again; when Moses was on Mt. Sinai, the cloud and fire were present. Here Moses received instructions to erect a substantial dwelling place for God,—typical of the true means of worship in the Christian age. In the most secret place of this tabernacle, in the Holy of holies, above the ark of the covenant, on the mercy seat, was the meeting place of God and man, again symbolized by the cloud and fire. Thus God dwelt in the midst of his people in all their wanderings. After the entrance into Canaan the temple took the place of the tabernacle, and, as in the former, God's presence was designated by this mysterious light. Likewise, after their return from captivity, when the temple was rebuilt, up to the coming of Christ,—the true temple,—God was abiding in the midst of his people.

Ushering in the advent of Christ into the world, the guiding star that announced his birth, in all probability, was this same "Shechinah Glory,"—a very fitting symbol to herald to the world that the One had come of whom the former sanctuary had been but a type. Christ fully realized that his mission, in part, was to take the place of the temple, as was shown in his attitude towards it (John 2:13-22; Matt. 17:27) and also by his words, "A greater than the temple is here." John 1:14 says: "The word became flesh and tabernacled among us." Christ, therefore, came as the dwelling place of God or his Spirit. John 14:11; 17:21.

After Jesus was crucified, resurrected, ascended, glorified and enthroned, the Spirit came fully, to dwell with and in the hearts of his disciples, and the Christian today is the true dwelling place of the Spirit of God on earth. 2 Cor. 6:16; 1 Peter 2:1-10; 1 John 2:13; Eph. 3:17; 1 Cor. 6:19.

3435 Van Buren Street, Chicago, Ill.

NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

The ministerial association of Northern Iowa, Minnesota and South Dakota convened in the Franklin County church. Bro. W. O. Tannreuther, of Waterloo, presided over the meeting in a very pleasing manner. After some preliminaries the ministers and others proceeded to discuss a number of live topics, relative to individual qualifications and requirements, as well as to better methods of furthering the work in places where little or no work is being done.

A pleasing feature of the meeting was, that the subjects treated covered a wide range, and the talks had an upward tendency, very little being said about the dying or the dead. Bro. D. J. Lichty, of India, by his presence and talks, added to the interest of the meeting. The social feature of these meetings should not be underrated. The renewing of acquaintances and meeting of old friends was cheering. The pleasant expressions, "How do you do," "Come and see us," etc., as they are exchanged from one to the other, go no little way in giving us impulses and zeal, as we encounter the trials in everyday life. The day was spent pleasantly and profitably. The interest continued good throughout. W. H. Hood.

Greene, Iowa, Oct. 16.

THE ROUND TABLE

THE TRINITY IN CREATION.

BY PAUL MOHLER.

THE whole truth about the Trinity we cannot know in this life, but the more we study the Bible, the more clearly we see that the work of each member of the Trinity is distinct from the others'. And this is true not only of their present work, but even in the creation.

We know, of course, that God the Father, was present in the creation to command, saying, "Let there be," and then to commend the work after it was done, saying that it was good. According to John, Jesus was also present in the creation with God, filling a very important place. In fact, all things were made through him; and without him was not anything made that was made. Paul, in Col. 1:16, says the same thing.

Now as to the Spirit, we have evidence also of his part in the work. Psa. 104:33 says that God sends forth his Spirit to create.

Job 26:13 shows the Spirit's part in the restoration of order in the natural world, but it is in Gen. 1:2b, that we are given the best statement of the Spirit's position. Notice that the first few words of the second verse describe the condition of the earth after the first work of creation. It was a formless, uninhabitable waste. The third and following verses describe the gradual development of the world as we know it, in obedience to the repeated commands of the Father. Now what was the agency, who was the worker that wrought this change? Moses gives us but one hint; that is in the second verse. "The Spirit of God moved upon the face of the waters." Can that be the answer? Was the Spirit of God the worker? Psa. 104:33 bears its testimony; can we accept it? Why not?

Scientists are trying, in every direction, for the solution of all mysteries. How many of them are solved, when we recognize the existence, the office, and the power of the Holy Spirit in creating, in sustaining, and in reviewing the world?

3435 Van Buren St., Chicago.

WITH PAUL TO PRISON.

BY JOHN R. SNYDER.

Number Two.—Agrippa's Opportunity.

THE Jews were seemingly determined to have Paul taken to Jerusalem for trial. Festus succeeded Felix as governor of Cæsarea and he was immediately besieged to have Paul brought up for a hearing. Festus found him innocent, and at Paul's request remanded him to Rome for a hearing. While in prison, awaiting an opportunity to be sent to Italy, King Agrippa, with his wife, came to confer with Festus. While there they heard of the noted prisoner and the king at once expressed a desire to hear Paul.

The apostle had lost none of his boldness and it made little difference to him whether he spoke to king or peasant,—he had the same message. When brought before that brilliant assemblage of nobles he saw his opportunity, and a more noble and effective sermon never was preached than the one given by Paul on that occasion, and with royalty as hearers.

He enters upon his defense and covers his labors, point by point. In a very vivid recital he tells of the events which led up to his arrest and imprisonment. Festus wonders at his mighty eloquence and suggests that he is mad. But this does not move Paul, and at the close of his address Agrippa gives forth that most sorrowful response, "Almost thou persuadest me to be a Christian." "Almost!" How that word has come down through the ages! How often has it echoed in the hearts of others beside King Agrippa! ALMOST! ALMOST BUT LOST! The opportunity came to Agrippa but he lost it, so far as we know. Agrippa had the opportunity but he rejected it. That same opportunity is today being rejected by many. Many are "almost persuaded,"—BUT LOST.

Findlay, Ohio.

LADIES' HEADDRESS IN MEXICO.

BY JAMES M. NEFF.

AFTER spending a week in Culiacan, Sinaloa, Mexico, a city of perhaps 20,000 people, without seeing a lady with a hat on, it occurred to me that one of our fashionable ladies, with her heart set on her "Merry Widow" or dish pan hat, would feel very lonesome in Mexico.

On the other hand, those who are satisfied with plain and sensible attire would feel more at ease among the Mexican ladies. The universal head dress in Mexico is a veil. In carriages, on the streets, everywhere in public, they appear with a veil (sometimes white, usually black) thrown over their heads. They are not allowed to enter the churches without their heads thus covered.

Many of these veils are large and long enough to fall down over their shoulders and around their waists, much as the women in India wear their "saras." And about the only difference between the head dress of the fashionable lady, from the home of wealth and culture, and that of the poor old woman from the grass-covered hovel is in the fineness and costliness of the fabric. In both cases it is a veil, always a veil.

Clovis, N. Mex.

OUR RESPONSIBILITIES.

BY LIZZIE HERRMANN.

As I was riding on the train, a few months ago, I was made to think of the great responsibilities of this life. Take, for example, the engineer and consider the responsibility he takes upon himself. There are many human souls on the train, traveling from one place to another. Should he fail to do his duty it would mean the loss of many lives. Since life is so valuable, should we not strive for the saving of souls, which would mean so much more to all of us? If one soul is worth more than the whole world, and if, through Christ, we are the means of saving one soul, surely our efforts will not be in vain. We should not strive for earthly gain, or riches, for these carnal bodies of ours, but rather be rich in spirit and in truth, ever trying to follow in the steps of our blessed Lord and Master. We find, in James 2:20, that faith without works is dead. If our faith without works is dead, we must shew forth our faith by our works. If we would be true servants to our Master, we must have both these essentials, to be successful in the Lord's work, for one is dependent upon the other.

Riga, N. Dak., Oct. 8.

ONE OF THE BRETHREN'S TRICKS.

BY JAMES A. SELL.

IN a certain place a man who is a member of another church was brought in touch with some of the members of the Church of the Brethren, and through conversation became unsettled in his mind on some points of doctrine. He was advised to read the Bible. This he did, which only increased his difficulties. He then called upon his preacher, and told him that his attention had been called to some things not practiced by their church and that the Brethren had advised him to read the Bible. And when he did so he actually found the thing taught there. The preacher tried to quiet his conscience and added, "This is one of the Brethren's tricks,—to get people to read the Bible."

The story is both amusing and serious. In a general way it is wrong to use tricks. But a trick of this kind is not only allowable, but right, and a matter of duty. The more it is practiced, the better. It will never do any harm, and certainly does much good. God has no use for the religion that is afraid of his Word.

Hollidaysburg, Pa.

CHILDREN.

BY J. A. BUFFENMYER.

A CERTAIN speaker said one time, "he wished all the pet dogs would die." I can say a loud "Amen" to his statement.

If you walk through a city you can see many women on the street with pet dogs. A person is made to wonder whether they have children. If you would visit their homes you would perhaps find two or three neglected children. God pity such people! The brightest and best gift that God can give to a home is seemingly not appreciated.

Parents, if God blesses us with children, let us train them in the nurture and admonition of his great name.

Rheems, Pa.

"OWE NO MAN ANYTHING."—Rom. 13:8.

BY J. H. MILLER.

IT is best to obey in all things. Some people are careless about their credit. They borrow and do not pay their honest debts. Some live beyond their income. "The wicked borroweth and payeth not again." Psa. 37:21. We should not live in debt if it is at all possible to get out. Some, in taking advantage of the law, do not give in all their taxable property, and evade paying their just dues to the Government. Some who are in debt to the church will not pay what properly belongs to God. "Will a man rob God?" Mal. 3:8. When we are not willing to pay our church dues we are robbing God. If we can and will not pay our just debts, we rob our neighbor and also rob God.

Goshen, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, November 7, 1909.

INCENTIVES TO PRAYER.

Matt. 7: 7-11.

I. God is seeking worshipers (John 4: 23), and prayer is "good and acceptable in the sight of God." 1 Tim. 2: 1, 2.

II. Christ himself was a man of prayer. Luke 3: 21; 5: 16; 6: 12; 9: 18, 29; 11: 1.

III. Christ taught that it is our duty to pray. Matt. 6: 9-13; Luke 18: 1.

IV. The apostles exhort and enjoin us to pray. Rom. 12: 12; Eph. 6: 18; Col. 4: 2; 1 Thess. 5: 17.

V. The many promises that prayer will be answered. Matt. 7: 7-11; John 14: 13, 14; 16: 23, 24; 1 John 3: 22; Isa. 65: 24.

VI. The many instances of answered prayer. Acts 2: 2, 4; 4: 31; 12: 12-17; 16: 25, 33.

VII. The end of all things is at hand. 1 Peter 4: 7; Luke 21: 36.

VIII. The directions given are, "Enter into thy closet." Matt. 6: 6.

IX. Bible examples are, Isaac "in the field" (Gen. 24: 63); Daniel "in his house" (Dan. 6: 10); Hannah, in the temple "spake in her heart; only her lips moved" (1 Sam. 1: 13); Nathanael "under the fig tree" (John 1: 48); and Peter "upon the housetop" (Acts 10: 9).

Note.—Secret prayer is prayer at its best, because it is most free from all insincerity. There is no danger that any of us will spend too much time alone with God.

PRAYER MEETING

For Week Beginning November 7, 1909.

THE POWER OF PERSONAL INFLUENCE.

2 Cor. 3: 2, 3.

1. Love the Ruling Motive.—The fruit of a godly life shows itself in the gracious bounty of love. Life's vitality is seen in love's action. Only by a tender regard for our brethren do we show our relationship to the Lord (1 John 3: 14-19).

2. The Activities of Godliness Prove the Existence of Grace.—God-given grace, like salt, is always pungent, powerful, preservative (Col. 4: 6). Grace will stamp upon the believer its salutary impress. He will show, by his manner of living, in what school he has been taught (Titus 2: 11-13).

3. Fruitage the Indisputable Proof of Genuineness.—A tree is judged by the fruit. Apples prove the apple tree; grapes, the vine; figs, the fig tree. No use to talk about influencing others for good, if the life does not bring forth fruits of righteousness (John 15: 5; Matt. 7: 16).

4. Good Works an Evidence of the New Birth.—Good works do not bring life, but life brings good works. We are in "fellowship with Christ Jesus" by the power of God's grace, but we must show the evidence of a renewed life to a gainsaying world by the power of "good works" (Eph. 2: 10). As the dial of a well-regulated clock indicates the correct time, so the Christian is a living exemplification of grace.

5. Patient Continuance Proclaims Discipleship.—Christ said, "If ye continue in my word then are ye my disciples indeed" (John 8: 31). The promise is only to those that "endure to the end,"—those who run the race to the finish. Thus they inspire others to hold out faithful (Matt. 24: 13).

6. The Living Message of a Consecrated Life.—The Spirit's inner workings find expression in the life of the believer, so that the beholder may readily perceive the Divine Hand that indited the message (2 Cor. 3: 2).

HOME AND FAMILY

ANSWERED PRAYER.

I asked for bread; God gave a stone instead.
Yet while I pillowed there my weary head,
The angels made a ladder to my dreams,
Which upward to celestial mountains led,
And when I woke beneath the morning's beams,
Around my resting place fresh manna lay;
And, praising God, I went upon my way,
For I was fed.

I asked for strength; for with the noontide heat
I fainted, while the reapers, singing sweet,
Went forward with the sheaves I could not bear.
Then came the Master with his blood-stained feet
And lifted me with sympathetic care.
Then on his arms I leaned till all was done;
And I stood with the rest at set of sun,
My task complete.

I asked for light; around me closed the night,
Nor guiding star met my bewildered sight,
For storm-clouds gathered in a tempest near.
Yet in the lightning's blazing, roaring flight,
I saw the way before me, straight and clear.
What though his leading pillar was of fire,
And not the sunbeam of my heart's desire!
My path was bright.

God answers prayer; sometimes when hearts are weak
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when he does not speak.
For he whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
To those who seek.

JUDGE NOT.

BY GRACE GNAGEY.

As you listen to a conversation on the street, in the home, or in the church, there is nothing so common as to hear judgment passed upon some one. Church men, business men, and politicians alike pass judgment upon the actions of their friends (?). The question that comes up in my mind is this: Is it right? Matt. 7:1 says, "Judge not."

In the Bible we have a number of instances where judgment and even sentence was pronounced upon men by men. Daniel was judged and sentenced to the lion's den, but he wasn't eaten. The Hebrew children were judged and sentenced to the fiery furnace, but they did not burn. Jesus was judged and sentenced to death,—he bore the pain and suffered because of judgment,—but he triumphed over judgment as well as death.

In the above-named instances judgment was passed by those who knew not the motives or the inward promptings of the ones whom they judged. Not the judged but the judgers were harmed. This same thing is true today.

You see a lady go down street. You say, "She is vain." Is she? How do you know? Do you know her heart, her feelings? You see a man come to church on Sunday. You say, "He is a hypocrite." Is he? "He comes to church every Sunday, but in business he does not do the fair thing." Yes, that's what other people say but did you ever deal with him yourself?

Across the street lives a woman whom the neighbors say is cranky. "I believe it because I heard it so many times." In what way is she cranky—what has she done that makes you speak thus? "O, I don't know; really I never had any dealings with her, but I know it must be true because people say so."

"There's Mrs. Smith. She's a poor cook and no housekeeper at all." Now, truly, what do you know about Mrs. Smith? Is it because she does not know how to take care of a house that hers isn't so tidy as yours? Is it because she is lazy that her house isn't so tidy as yours; or might it be that Mrs. Smith isn't well, has four or five children to care for and cannot afford to hire help, that her meals are not so elaborate and her house not so well kept as your own?

"Yes and did you hear about Mary Jones and John Smith? It doesn't seem possible that people would come down so low. The whole neighborhood is talking about it. Really I thought they were good people, but I guess it's true. 'Where there's so much smoke there must be fire.'" Indeed, my dear people, there isn't necessarily always fire where there's so much smoke. The smoke very often is only the dust the scandal makers are kicking up.

I have named but a few of the many, many criticisms we hear from time to time. Often the one who criticises is harmed more than the one criticised. Every individual who breathes a word of scandal is instantly punished by nature "by having his mental eyes dimmed to sweetness and purity and his mind deadened to the sunlight and glow of character."

Unfortunate as it may be, gossip always makes it harder for the one talked about to do the right or hold his reputation where it ought to be. There are very few of us, who could stand having all the facts of our life made the theme of neighborhood conversation. "Gossip searches out unlovely facts. Love ignores unlovely facts. Gossip and love do not get along very well together."

"Don't start your tongue agoing in a careless sort of way,
And thoughtlessly forget it till it runs a half a day,
The pleasant art of talking is a happy gift, indeed,
But, oh, the knack of keeping still is what some people need."

We may see an act but we do not know a thing about the motive behind that act. We imagine, we guess and then tell in idle gossip what may bring bitterness, sorrow, heartache, and injustice to others. "There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures seared and warped; there are old-time friends separated and walking their lonely ways with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark."

"Not understood! how many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking
How many noble spirits pass away
Not understood.
O, God! that men might see a little clearer,
Or judge less harshly when they cannot see.
O God! that men might draw a little nearer
To one another. They'd be nearer thee,
And understood."

In ethics we have the statement that no one is competent of judging another until he has fully sympathized with and appreciated the experiences of the other. So many judgments are passed because we do not understand. We see people do things and, without any knowledge of the "why" or the "wherefore," we raise scandal without a cause. "The very ones we condemn may be heroically fighting life on the firing line under a hail of trial and temptation where we might fall faint in the trenches, or, lowering our colors drop back in hopeless surrender."

Some people have an idea that only what they do is right and everybody else is wrong.

"The world will never adjust itself
To suit your whims to the letter;
Some things must be wrong your whole life long,
And the sooner you know it the better."

What this old world of ours needs is a little less of harsh judgment and the lending of a helping hand to those who are below us. No man has a right to judge another. We don't know what a man thinks or feels. At any rate, don't other people have as much right to their ideas as we have to ours? Some people imagine something about their friends and neighbors and they think about it till they believe it, and then they tell it. Those same people are always hearing tales about others. A man or woman who doesn't judge or find fault, seldom hears the fault-finder's story. The worst people in the world are not as bad as we think they are. Everybody has some good quality.

"In men whom men pronounce as ill
I find so much of goodness still
In men whom men pronounce divine
I find so much of sin and blot
I hesitate to draw the line where God has not."

I once heard a lecturer say, "You don't know a boy until you know his day dreams." You don't know a man, you don't know a woman, until you know their "day dreams"—the ideals they have set for themselves and the difficulties with which they are meeting, in order to reach them.

No two persons ever judge another the same, and no one ever judges another as he really is. Then, why judge? Would you be a Christian if you had been raised by a heathen? Would you be a good housekeeper if you had been raised by a slovenly mother? Would you be a good business man or even a moral man if you had no training by father or mother? Would you be sweet-tempered if you had always lived with ill-tempered people? Do not understand that I am trying to uphold people who do not try to lift themselves above their environment. But, really, just ask yourself those questions. Pass judgment upon yourself and see where you stand.

A certain writer has this to say about judgment: "There are times in every life when we must judge and when it is vitally important that we judge wisely and justly. There are those closely associated with us in love, friendship or business where it may be important for us to understand their words, their acts, their motives, and their emotions in so far as they affect ours. The very attitude of not judging until it becomes necessary, gives dignity, calmness, poise, and fineness to these enforced judgments. The judgment that has been dulled by constant misuse, like a razor that has been used to sharpen lead pencils, is of little value in the real need. The wisest judgment means the best head coöperating with the best heart. It is kind, honest, charitable,—seeking truth, not the verifying of a prejudice. It says ever, in prefacing its conclusions on the evidence: 'As it seems to me,' 'If I understand it aright,' 'So far as I have been able to reason it,' 'Unless I am mistaken,' or similar phrases. These represent the suspended judgment—with no tone of absolute finality. They show a willingness to modify their verdict, to soften their sentence, or to order a new trial if new evidence, new illumination, or new interpretation can be produced." The above I call righteous judgment. John 7:24 says, "Judge righteous judgment."

May we cease this continual judging! May we be charitable to the faults of others! When tempted to judge, let us ask: "Is it necessary?" When hearing gossip, let us ask: "What are your proofs?" In judging others let us have courage to say: "I do not know." Can we not, just as well, think kindly of our friends and neighbors? When we see others do what we feel is not right, why not get acquainted with them? Find out what is in their heart and then help them.

"Don't look for flaws as you go on through life,
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them."

1120 Greenfield Avenue, Pittsburg, Pa.

A MASONIC HYMN.

It has been often asserted that Freemasonry is opposed to Christianity, and this assertion has been contradicted, and the counterclaim made that Masonry has many Christian ministers in its lodges who would not stay if the lodge's influence ran counter to their own practice and convictions.

When the members of an organization are pledged to conceal everything unfavorable, it is sometimes possible to get a little indirect evidence as to the belief and tendencies of its membership.

In the book, "Approved Masonic Songs," published a good many years ago, we noted a sidelight of this character. In this book the familiar hymn,

"Blest be the tie that binds
Our hearts in Christian love,"

is printed in the six stanzas familiar to almost every Christian, but instead of being credited to the Rev. John Fawcett, who wrote it 136 years ago, it is said that the words are by a "Rev." "Brother" Harris, presumably a Masonic clergyman.

Surprised at this unexpected assumption of authorship, we examined the hymn, as printed in this Masonic Song Book, to see if "Rev. Brother" Harris had made any change that might entitle him to claim it as his own. We found that he had. But the only change we discovered was that *he had cut out all mention of Christ.* The first stanza as revised by "Rev. Brother" Harris reads:

"Blest be the tie that binds
Our hearts in virtuous love."

And on the strength of this change, the hymn was attributed to the mutilator.—*The Christian.*

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A CHURCH was recently organized in Tacoma, Wash., with twenty-five charter members.

THE address of Bro. D. M. Adams, of Pennsylvania, has been changed from Klahr to Scalp Level.

BRO. WM. LAMPIN is doing a good work in the West Dayton church, Ohio. Ten accessions are reported.

Do not fail to read what Bro. C. M. Wenger has to say on page 702, about "The Next Annual Meeting."

BRO. G. W. LANDIS, of Chandler, Okla., is in the midst of a series of meetings at Oak Grove, his State.

OUR correspondent at Smiths Chapel, W. Va., reports nine recent accessions to the church at that place.

THE revival meeting at Pleasant Hill, Ill., closed Oct. 17. In all there were eleven accessions to the church.

AT the Annual Meeting, next June, Bro. J. F. Ross is to represent the Second District of West Virginia on the Standing Committee.

BRO. D. C. Flory, of Waynesboro, Va., is with the Lower Cumberland church, Pa., conducting a series of meetings in Mechanicsburg.

AFTER preaching two and a half weeks at Sunfield, Mich., Bro. C. L. Wilkins had the pleasure of seeing eight persons enter the fold.

NEXT week we shall publish the program for the ministerial meeting of Middle Pennsylvania, to be held in Lewistown Nov. 17 and 18.

THE revival at Summum, Ill., mentioned in a previous issue, resulted in nine putting on Christ in baptism, and three restored to fellowship.

SHOULD there be any members living near Perth, N. Dak., they will confer a favor by communicating with Sister Katie E. Keller, Enterprise, Mont.

BRO. J. M. MOHLER did some effectual evangelistic work in the Montgomery congregation, Pa. Seven made the saving confession and were baptized.

BRO. D. C. STUTSMAN recently closed a protracted meeting at Circleville, Ohio, a mission point, with six making the good confession and receiving baptism.

THE church at Springfield, Ind., is in the midst of a very encouraging revival, conducted by Bro. C. S. Garber. Eleven have so far come out on the Lord's side.

SISTER SARAH A. SELL, the wife of Bro. D. D. Sell, of Newry, Pa., is reported to be seriously ill, and along with her husband, earnestly craves the prayers of God's people.

IN a former issue it was said that the church at Muscatine, Iowa, was fully organized, with Bro. T. A. Robinson as elder in charge. Bro. Robinson says this is a mistake, that Bro. John Zuck is the elder in charge, and that he is only his assistant, though serving the church as pastor.

BRO. I. B. TROUT begins a series of meetings in Elgin on the evening of Nov. 8.

BRO. L. T. HOLSINGER, whose address is changed from Clarks Hill, Ind., to Twelve Mile, same State, is planning to give more of his time to evangelistic work next year.

WE suggest that all the ordinations made this fall be reported in the MESSENGER. The members of each State District should know who has been set apart to the eldership.

THIS week we begin publishing a series of instructive articles by Bro. Samuel B. Heckman. His address for the present, is New York City, The College of the City of New York.

A VERY large love feast was recently held in the York church, Pa. There were 425 members at the tables, and it was not possible to accommodate all the people present with seats.

BRO. A. G. CROSSWHITE is engaged in a series of meetings in the Second Brethren church, South Bend, Ind. He says that the interest and attendance are all that could be desired for a beginning.

THE dedication of the new church on Pleasant Hill, West Johnstown congregation, Pa., occurred Oct. 17, with Bro. C. C. Ellis delivering the address. An offering of over $400 was made at the meeting.

BRO. C. E. ELLER delivered fifteen addresses on gospel themes at Johnsville, Va., and fifteen persons applied for membership. Nine were baptized and six await the rite. One was restored to the fold.

THE evangelistic services at Mineral Creek, Mo., conducted by Bro. J. G. Royer, closed last Sunday evening with five accessions. The congregation is now enjoying a Bible school, in charge of Bro. Royer.

IN our report of the district meeting of Northern Illinois and Wisconsin it was stated that a farm had been willed to the Old People's Home at Mount Morris by Henry Boyd. The report should have read, Henry Broad.

BRO. I. J. ROSENBERGER is engaged in a series of meetings at Sand Ridge church, Ohio. In this congregation he did some pioneer work thirty-six years ago, since which time quite a body of members has been collected.

AT the district meeting of Northern California, held at Oak Grove Oct. 22, it was decided to call for the Annual Meeting in 1911. The Brethren in California were so well pleased with the meeting of 1907 that they now want another one.

SOME of our patrons are arranging to spend the winter at Fruitdale, Ala. There is a small body of members at the place, a good meetinghouse, and regular services. We understand that during the winter months the climate is mild and especially enjoyable.

BRO. J. HARMAN STOVER, who has been at Macdoel, Cal., takes charge of the mission at Chico, that State, for one year, and should be addressed accordingly until further notice. While at Macdoel he delivered a series of doctrinal addresses that were greatly appreciated.

THERE has been quite a religious awakening in the Prairie City church, Iowa, as the result of a series of meetings held by Bro. John Diehl. There were ten accessions, and the splendid feeling among the people of the community was a marked feature of the meeting.

THIS year Thanksgiving falls on Thursday, Nov. 25. On this date services should be held in all our churches, and a Thanksgiving offering be taken at each service. It is the wish of the General Mission Board that the needs of the world-wide fund be given consideration at each collection.

BRO. HIRAM FORNEY, who has been with the little band of believers at Chico, Cal., for eighteen months, has closed his connection with the mission and is now in other fields. We do not know anything about his plans for the future, but he is not likely to be without something to do.

BRO. GALEN B. ROYER was with the Brethren at Waterloo, Iowa, last Sunday. He was at the South Waterloo feast on Saturday evening, delivered the rededication address in the city church Sunday morning, and also preached in the city in the evening.

WE may, apparently, be active members of the church, attending every service on the Lord's Day, but the all-important thought is, What kind of a life are we living on Monday? What kind of an impression are we creating in the store or office where we meet men and deal with them?

INSTEAD of seeking for easy places in the Master's vineyard, why not be glad that there is a chance to work, an opportunity to be useful, no matter what the cost? Be ready for the difficult task! Do not ask for the gladsome hour, but be prepared to follow the Master in drinking the cup of suffering, if need be!

AFTER all, the world takes but little stock in the mere profession we make as Christians, or the Bible knowledge we so fondly display. But if we take page after page of the all-important Book and make it a part of our actual, everyday life, somebody will know what Christianity really is, so far as we are concerned.

THE Brethren in Northern Missouri are showing commendable activity in the Lord's work. At their late district meeting they took some advance steps, and in the future they are to make their influence felt. Bro. E. G. Rodabaugh was chosen to represent the District on the Standing Committee. One paper was sent to the Annual Meeting.

WE notice that, here and there over the Brotherhood, sermons on the atonement are being preached by our ministers. We are glad to hear of these discourses, for the subject to which they relate has been greatly neglected in our pulpits. In fact, we have hundreds of members who never heard a sermon on this part of the scheme of redemption.

AT Nottawa, Mich., there is a small body of members without a minister. We learn that they are living in a good section of country where a farmer preacher,—and we have many of that kind,—could make a good living and still have plenty of time to preach the Gospel and help to save sinners. For further particulars write Bro. Henry F. Zimmerman, Nottawa, Mich.

WE notice that some of our churches represent at district meeting by letter, and that others send neither a delegate nor a letter, though they might readily do so. Such indifference does not speak well for the activity of the congregation. To be a "live-wire" church, there must be coöperation with others of like precious faith in district meeting and Annual Conference.

WHILE exercises and programs in behalf of temperance are always in order, we need to watch lest in our zeal we be carried away by the spirit of modern sensationalism, and thus conduct these gatherings in an unbecoming manner. "Let all things be done decently and in order," applies to all meetings in the house of the Lord. We must watch continually lest "our good be evil spoken of."

BRO. A. C. BRUBAKER, 1320 Tracy Avenue, Kansas City, Mo., closed his revival efforts in Ozawkie, Kans., with ten baptized and one restored to fellowship. The attendance at his meetings was large, the interest all that could have been desired, and a good work was done in the community. Those wishing to secure Bro. Brubaker's services in some meetings should address him as noted above.

BRO. ANDREW HUTCHISON, who is to reach his home, at McPherson, Kans., the first of November, is now engaged in a series of meetings in Osceola, Iowa. Writing under date of Oct. 20, he says: "Today, forty-nine years ago, I was installed into the ministry. My life since has been a checkered one. I have experienced much suffering, many joys, great grief and sorrows, as well as many privations. But the Lord's work is sweeter and richer continually. I am not tired of the work,—and while I cannot do a great deal, I want to use my best efforts for the Master."

Some time ago an article was published in the Messenger entitled, "The Last Words of a Convicted Murderer." It was one of the best temperance productions that ever appeared in our columns, and attracted wide attention. The article has been printed in leaflet form, and may be had for twenty-five cents a hundred, $2.00 per thousand, by addressing the House. For this price the leaflets will be sent postpaid.

An evangelist of wide experience tells us that the Brotherhood should not expect to correct, in one or two years, things that have been going wrong for more than twenty years. He reminds us of the fact that some bad seed has been sown in some of the churches and just now we are reaping the harvest. In this he is right. It usually takes a church several years to get out of line, and we should not think strange of it if fully as much time should be required to set things in order again. Church members go wrong because they are educated that way, and this thing of being educated along wrong lines is not a matter of a few days. It takes time to get members started in the wrong direction, and it is going to take time and patience to convert them from the error of their way and restore them to their first love. While we should never diminish our efforts to set the things right that have been going wrong, still we must not always expect to bring about the desired results inside of a month, or even a year.

Twenty-five years ago a number of our people settled in Florida, a few congregations were formed and two meetinghouses were built. For a time the outlook was encouraging, but then came reverses. They had settled too far north, the big freeze destroyed their fine orange groves, and nearly all of them, with thousands of others, left the State. But prosperity seems to be returning to the land of flowers, and our Brethren may again secure a foothold. The Everglades are being drained and millions of acres of fine, fertile lands, in a region where frosts are unknown, are to be placed on the market for settlers. We hear of many members who will visit the State the coming winter, with a view of securing homes. Mr. John E. Strayer, of Johnstown, Pa., is to leave that city Nov. 16 with a large party, among them a number of members and, possibly a few of our preachers. Their destination is Miami on the eastern coast and to the west they will find the great Everglades, embracing a territory about fifty miles wide and one hundred and fifty miles long. We should be pleased to hear of a number of churches being established, not alone in Florida, but in Georgia and other southern States.

Mention has been made of the death of Mr. Max Bass, the genial immigration agent who took such an active part in locating our people in North Dakota and other parts of the Northwest. His home was in Chicago, where he resided for twenty years. He had confidence in the Northwest, and soon learned to have confidence in the Brethren, and was not long in deciding that they were the people to open up and develop North Dakota. In the beginning he met with some opposition, but he went through all of it smiling. He learned how to handle our people, worked into their graces, and, so far as we have been able to learn, did the honorable thing by them. As a result of these efforts a score of new churches have been established, nearly that many meetinghouses built, and a good working State District brought into existence. He repeatedly urged your office editor to take a run over the whole of the Northwest, take a good square look at the country and say in the Messenger what we pleased about the conditions, but we never could find time to spare for the trip, though we knew it would be a pleasant one. In the Brotherhood he had many warm friends, and will long be remembered on account of his genial spirit and accommodating ways.

THE STANDING COMMITTEE.

Some of our correspondents differ regarding the composition of the Standing Committee. We have those who think the body should be composed solely of men of age and experience, while there are those who would have on the committee only the most active elders among us, with a reasonable per cent of young elders without much experience. Our observation prompts us to say that the Standing Committee should be made up of the most experienced, the most active and the best informed elders in the Brotherhood. While they should be strictly loyal to our principles, they should be broad minded enough to grasp the complex interest and duties of the whole church. All of them should be men active in the work of the church. It is a mistake to place on the Standing Committee an elder who has retired from active church work. To do good work on the committee an elder should be one of the most active workers in his District. In fact, he wants to be right up to the front in the work of the church, otherwise he cannot serve his District to the best advantage.

We know of no place in the Brotherhood where an active, well-informed mind is in greater demand than in the Standing Committee room. While the Committee, outside of the appointing of committees, does not have much authority in shaping the work of the Conference, it has an influence that is felt in nearly every part of our church machinery, and for that reason the elders who compose the body should be sound in doctrine, clear-headed, well-informed, broad-minded, and of the highest spiritual type. Age need not necessarily figure. Some elders of age are exceedingly active and clear-headed, while some young men are indifferent and slow of comprehension. Then, on the other hand, some elders who are old enough to be the best of counselors have permitted the church to outgrow them, while elders of comparatively little experience seem to comprehend the needs of the church at a glance, and make exceedingly valuable members on the Committee.

OUR EASY CHAIR—No. 1.

As the darker shades and colder winds of October come, we are gradually looking away from our veranda summer home, where it is so inspiring and pleasant to be, and where nature may be seen in its transitions from the natural green to the autumnal glow of yellow and gold. We look forward to the inner life, as found in the library, with its walls of books. Here the glowing flames, as they flash up from the chimney corner, add warmth and cheer to a room that would otherwise seem dull and uninviting.

As we look forward from the warm, sunny bowers into the approaching fall, with its inherent snaps of frosts, of cold and storm, with the dropping leaves as they loosen their hold upon the branches and twigs which bore them, it saddens our hearts, and we are made to wish that we might have summer all the year round. But when these changes come, so much is beautiful, instructive and cheering, that we forget our regrets and are made to sing:

"When I am happy in him,
December's as pleasant as May."

And so it is. Our good Father has so spiced the seasons with the good things of life that in all seasons we may find satisfying joys if our hearts are filled with his love, and our eyes are open to the beauties which he has thrown around us. Then, too, our most real joys, after all, depend not nearly so much on the outward things as the things which dwell within. It is the within that gives ease, comfort, color, attraction and beauty to the without. No matter how beautiful the chair, how soft the seat and how smoothly it rocks, a sad heart can find no sweetness and comfort there. And again we are made to say:

"When I am happy in him,
December's as pleasant as May."

It is when we make ourselves right with God that our outlook is interesting, our rooms are cozy and our chairs are easy and restful.

Yet, while the outside does not control and determine what the inside shall be, it may be made a force in that direction. It may be made to contribute largely to the joy and inspiration that is felt within. It is not robbing God of any of his glory, for us to place ourselves in positions and surroundings that will unburden our minds and give them freer powers for action and greater scope, seeing and appreciating his loving care for us, as he manifests it in the things around and about us.

Even an easy chair, an accustomed place, an association with familiar things, may become a help in thought power—a force for good—the same as our going to the house dedicated to the Lord, in order to worship. An accustomed seat in the Lord's house, or a special place in the home where the family worship is held becomes helpful to us spiritually. Some places become sanctuaries by election through our own feelings. As a result we the more easily bar out the distractions that would otherwise crowd in upon us and be a hindrance to concentrating our mind in any one special channel. It is the concentrating of our mind on writing or studying. This is what makes our thinking and writing interesting to ourselves in the doing of it. If our productions are not interesting to ourselves, the probability is they will not be interesting to others.

During the summer season we have formed the habit of doing our writing on the porch. While writing we feel just as much secluded there as we would be if in the most secluded room on the attic, where we could neither see nor hear the bustle and noise of the outside world. The same holds true on the approach of autumn, when we are driven into our inside den. There we take possession of our easy-chair, independent of the noise and bustle of inside housekeeping. As we place ourself on our accustomed seat, by force of purpose and habit it becomes an easy thing to shut the door and be alone with our thoughts and the subject we have under contemplation. Let me tell you, dear reader, it is a good thing for you, for me, and for everybody, to have a personal sanctuary where we can meet with God alone,—a closet where we can shut the door and be by ourselves and with our own conscience, for meditation and careful thinking,—not about the faults and shortcomings of others, but to take an inventory of our own doings.

There are seemingly good men and women who easily shed tears over what they deem the sins of others, but perhaps never shed a tear over their own wrongdoings. Brethren and sisters, will we not, before this day closes, seek a privacy with our own minds? No matter where it may be—on your porch, in the barn, in the library, on your easy-chair, anywhere,—only so you can close the door against the outside disturbances and have a serious and searching interview with yourself. Put yourself on trial, and then pass a righteous judgment upon your own thoughts, actions and doings, and you will be astonished to see how differently you will feel about passing judgment upon others after the trial is over. You don't need to preach about it; you don't need to write it out on paper; but it may be good often to think about it. It might be a good thing to tell your wife and children about your self-imposed court-trial in which you represented the whole court, the judge, the lawyer, the witness and the jury. It would no doubt, be a very interesting experience to the family. Indeed, it might be very helpful to the whole household in the home government, as well as when you take your accustomed place in the pulpit of the Lord's house, or, as a laymember, to hear a message from the Lord. It will enable you to preach or hear for yourself; it will give a new interpretation to the service, such as you possibly never enjoyed before. We all shed too many tears over the sins of our fellow-Christians and too few over our *own*. The Christ said: "Weep not for me, but weep for yourselves and your children."

We have tried to do what we are recommending to you, and our experience has been a very helpful one. It has wonderfully modified our feelings towards others. When we look at ourself in the light of Jesus Christ and our own conscience, we do not have the heart to condemn others who may be quite as good or better than ourself. God help us all! H. B. B.

COMPLYING WITH THE CONDITIONS.

Many great and precious promises have been given to man; but along with the promises are conditions. Some of these conditions are displeasing to men: they feel that they would be humiliated if they complied with them; and, rather than do that, they refuse to comply, and take their chances. They think and hope, and later come to believe, that there is some other way to eternal happiness than the one that has been made clear by the Lord; and they set out upon what they

want to make the road from earth to their heavenly home.

They have their followers, and become blind leaders of the blind. In time, unless something happens to open the eyes of their understanding, all will fall into the ditch and fail to reach the goal of which they were so sure. If they had known the things that belonged to their peace they would not have ventured to mark out a way of their own. And yet, after all, it was not so much a question of knowing as of believing the Word of him from whose will there is no escape.

But he is not an arbitrary ruler; he leaves man free to choose where he will stand now, and whether at the right hand or the left in the day when rewards are given. Do this and live; do that and die. If ye love me, keep my commandments. Heaven is promised conditionally to all men; and we have no reason to think the promise will be kept if the conditions are violated. Some—and the number seems to increase as the years go by—think the conditions are of no effect. But we cannot think that way. It isn't reasonable to suppose that an all-wise, all-loving God would give commandments and mean nothing by them. We would not for a moment think of God speaking to a man in a joking way, in a way to confuse and mislead him. Any being capable of doing that would be anything but God.

We are told by many that he is a God of mercy; that he would not punish weak man for the misdeeds done in the body. All we know about it is that he says he will, and that he is a God of truth. If we believe him we cannot believe the men who contradict him. He is a God of mercy; let us emphasize that. If he were not, how could any man ever hope to reach heaven? It is impossible for man to earn heaven: he couldn't earn the poorest place in it if he lived to be as old as Methuselah and spent every year of his life in doing the very best he could to please God. It is by mercy, grace, favor, love, that we are saved.

Besides being a merciful God, he is also a just and a righteous God. He could not be righteous if he said one thing and meant another, or if he said something and meant nothing at all by it. He could not be a just God if he laid upon men unnecessary burdens—commandments. He is also a God of truth, which he could not be if his words did not mean what they say. He is a God of love, too; is love. He could not be this if he deceived us by saying what he did not mean. To say that God does not mean what he says is to deprive him of his highest attributes; so we shall not say it, no matter what others may say. His Word is truth, and we propose to accept and keep it as such.

We have heard people get up and shout in meeting that they knew they were saved; and we wondered where they got their evidence. They could not have gotten it from the Book, for it is not there; neither could they have gotten it from the Spirit, for he does not testify contrary to the Book. They might well take to heart the Lord's own words when he says, Why call ye me Lord, and do not the things which I command? He makes it clear in many places that it is the doing that gives one heirship and a right to claim the promises.

It is interesting to learn how many conditions are made in the Bible; and it ought to be instructive to note that they are on man's side. God's part of the contract is positive, unchangeable. There is no doubt about his fulfilling every promise to the letter. The only doubt is as to whether man will comply with the conditions. Some of the conditional promises might be given here; but it will be better to read them in the Bible, for there is much connected with them. Read with open mind and heart, and God will reveal his truth to you as never before.

Sometimes we have heard persons say that if others could disobey and be saved they could. And that is right. God makes no difference between persons: he saves all on the same terms. He does not leave out a commandment for you that he asks me to obey. But notice where you place the condition,—If he saves. Yes, if he saves. What a world of meaning and of doubt is in those three little words. He has said emphatically, repeatedly, that he will save under certain conditions. Now, honestly, do you believe he means to save under conditions which he has not given? Would a loving Father leave his helpless children so in the dark as to his will concerning them? We are confident he would not.

We are troubled at times, and even made to doubt, because some of the world's great men have said certain things about God and what is necessary to salvation. But it is an unnecessary and may become a sinful trouble. Some divine things are hidden from the wise and revealed to the simple; not because God wants the wise to be in ignorance of them, but because pride of knowledge often closes a man's heart to the things of God. The wise can have no more knowledge of the way of salvation than we can. We need not, we must not, let his opinions make us doubt the way we are to go. We cannot learn God by following man. The prophet recognized this truth when he said: "Then shall we know, if we follow on to know the Lord." That is what it takes, following on to know the Lord; and the farther the path is followed the brighter it becomes, and doubt is left behind. God's Word is final when it is a question of salvation. The only doubt is as to whether we are willing to do all his will.

G. M.

GOSSIPING.

A CORRESPONDENT says, we may be disturbed by great questions, but there is nothing more serious just now than gossiping. It may be found in every neighborhood, and in some communities may be indulged in, more or less, by every family. Even church officials and their wives sometimes gossip. Now and then the preacher and his wife fall into the bad habit, and even elders and their wives have been heard to gossip.

Gossip means trifling talk. It means to tattle, to run about and tattle, and to talk much about discreditable or groundless rumors. It is the kind of talking that contaminates, but never purifies. It deals much with the private and personal affairs of neighbors, and often invades the privacy of the home. It often means the telling of the undesirable in a most confidential manner, and yet the story may be repeated in every home in the community.

People who tattle, help no one. They help no community. They help no people to a higher and better plane of living. Their influence in the community is not elevating, but degrading and contaminating. They can talk by the hour about the neighborhood affairs, but cannot talk ten minutes about what they read. They may not have time to read good books, or good papers, so as to have something of value to think and talk about, but they have time to run from house to house and pick up the undesirable news of the neighborhood, and have that for the topic of conversation, when they meet their friends. One may be in the society of such people for hours, and hear not one thing worth remembering or repeating.

How much better it would be if people would read, and then think, so as to have something in the mind worth remembering! As for the neighborhood or the church news, let them select and think about only the best; then they will have minds that will be of some value to themselves, as well as to others. Men and women, who read good books, good papers, good magazines, have good things to think about, and do not gossip. If one does not have time to read, he has time to think about the good, the pure and the elevating, and will then be in a position to engage in helpful and uplifting conversation. But as for gossiping, let it not be once named among us, as becometh Christians.

PATIENT WITH THE ERRING.

WHILE at no time condoning wrongdoing, the churches should deal patiently and intelligently with the erring. Some of them may not be able to see their mistakes, others may not understand their duty as they should, and need to be taught the way of the Lord more perfectly. It may be as difficult to convert some from the ways of the world as it was to win some of the Jews in apostolic times from the Mosaic customs. The change among the Jews was not brought about all at once, nor can we expect, in these latter days, to change some sinners into ideal saints inside of a few months, or, possibly, inside of a few years. Apollos was a mighty man in the Scriptures, and yet he had to be taught the way of the Lord more correctly before he could preach the Gospel as it should be presented. Somebody had to have patience with him. All the apostles had to have patience with many of the partly-converted Jews. The church had to exercise patience with some of the most orthodox preachers now found in our pulpits. It took time, patience and intelligent methods to complete the conversion of some of them.

Humanity remains much the same as it has always been. Morally speaking, men and women can be led, but they cannot be driven. They need to be taught over and over. They need to be well fed on the Word of God, and must then have time to grow, and should have the best of care while growing. So, when dealing with members who may not be ideal saints, keep in mind the importance of patience and intelligent methods. Expel them only when their reformation is found to be impossible. As long as there is spiritual life, there is hope, and we should never give up a child of God until we know he is spiritually dead. Patience or forbearance does not mean to labor for a week or two. It may sometimes mean months, and we have known cases where patience was wisely and successfully exercised for years. And, after all, none of us are likely to be as patient with the erring as the Lord has sometimes found it necessary to be with some of us.

THE TOMBS OF THE PATRIARCHS.

NEARLY 1,700 years before the birth of Christ the celebrated Cave of Machpelah, at Hebron, was opened to receive the embalmed remains of the patriarch Jacob, who had died in Egypt. At that time the cave contained the bodies of Abraham and Isaac and their wives, and also the first wife of Jacob. The cave was then probably sealed and not opened for any purpose for more than two thousand years, and not till this day has it been opened to the public. It has, however, at different times been entered by travelers, and a few others, who were granted special favors. In the twelfth century a large church was built over the cave and is kept in repair to this day. Though the cave is mentioned in the Bible but a few times, still the history of the place is a long and interesting one.

During the last hundred years it has been entered but a few times, and only recently was permission granted to make photographs of the tombs of Abraham, Isaac and Jacob. These tombs have been covered by the Mohammedans with various kinds of material, —red for the women, and green for the men,—and all that can be seen is what the careful keepers are willing to exhibit. These photographs reveal but little, aside from what has been arranged by the Arabs, and the stone work shown would indicate that for 2,000 years the workmen of different generations have played their part in constructing the walls, rooms and arches of the cave to suit their taste. Some of the work is ancient, while some of it belongs to the Middle Ages, but as a whole it is interesting, not so much on account of what can be seen, as on account of what is not seen, and what is yet to be learned concerning the contents of the tombs.

WHAT OTHER BIBLES DO.

THE editor of *The Independent* sizes up Christian Science after this manner: "It is not easy for the uninitiated to understand why Mrs. Eddy's religion should be called Christian Science, for there is nothing of science in it, and it is a queer kind of Christianity which gives its followers a new Bible, provided, at a round price per copy, to its believers, as well as a new prophet. In this it much resembles Mormonism, which in the Religious Census is not classed as a branch of Christianity." Whether Mrs. Eddy is living seems not to be known, but whether living or not she is as much the head of Christian Science as Joseph Smith is the head of Mormonism, or Mohammed the head of Mohammedanism. In each instance, however, a new Bible, separate and apart from the New Testament, is required. The New Testament makes Christians, the Book of Mormon makes Mormons, the Koran makes Mohammedans, and nothing short of "a new Bible" makes Christian Scientists. With the New Testament alone, as the rule of faith and practice, the other religious bodies could not have an existence.

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The Extent of Islam in Europe.

Speaking of Mohammedans, many of us have but an inadequate conception of their number. Professor Martin Hartman, of the Berlin Seminary of Oriental Languages, gives some startling figures concerning the strength of the followers of Mohammed in Europe. Of the entire population of the Continent, 13,000,000 are Mohammedans, 3,295,000 of whom are living in the Turkish Empire (51 per cent of its inhabitants), while Russia contains about 8,500,000 Mohammedans, or about 8 per cent of its total population. Bulgaria contains 603,000, and Bosnia and Herzegovina 549,000 Mohammedans, while the smaller nations of eastern Europe have lesser allotments. These figures show that Islam is a factor to be reckoned with,—a power of no small magnitude. Christian Europe cannot hope to make serious inroads upon the bulwarks of Mohammedanism until the rising generation is brought in closer touch with the transforming power of Christian ethics and civilization.

Some Things the Missionary Must Face.

The missionary, in going forward to the field, must face not only the difficulties and dangers that lie in the path of duty, but the opposition and temptations that come from well-meaning friends. They seek to persuade him to shun the place of danger, and seek a field of labor where all is peaceful and serene. But are the missionaries taking unwarranted risks when they go into the haunts of sin and disease in the city slums, or into the fever-infested coasts of Africa, or the tropical climate of India or Arabia, or the frozen desert lands of the Arctic regions, or among the fanatical and murderous Kurds of Turkey and Persia? Was Jesus Christ justified in setting his face in the same direction when he knew that it meant his crucifixion? Blessed are those friends who, while ready to see that the servant of God may have to face danger and even death, are able to say, "The will of the Lord be done." It is sometimes more difficult for those who remain behind to say this than for the one who incurs the risk. There is only one real danger for all of us,—that is failing to see and do the will of God.

What Oriental Women Owe to Missions.

The number of conversions is not a fair criterion of the real value of Christian missions. Far more effective is the influence of missions upon the family life of heathen countries, even though but a small portion actually embrace Christianity. Now, that the Oriental is anxious to rank with the most enlightened nations, he sees that to woman must be accorded the position to which she is justly entitled, and for which the missionary has plead by precept and example. Orientals are fully awake to the consciousness that woman in bondage and ignorance is a menace to the nation,—that the corner-stone of national prosperity is intelligent and liberal-minded womanhood. In India, especially, the education of women is now engaging the serious attention of the leaders of public opinion. In order to meet the peculiar requirements, special measures are being designed. Schools, especially conducted for girls, are coming into being all over Hindustan. Special efforts are also being made to take care of widows and educating them to be self-supporting. The Hindu widow is, perhaps, India's most valuable possession. Long years of suffering have invested her with patience, acute perception, tenacity and faithfulness. If she is carefully developed and judiciously utilized, she will prove a mighty factor in the uplifting of India, supplementing and materially aiding the work of the missionary.

From Sebastian, Samaria.

"Samaria, the crown of Ephraim, shall be removed." The place of the capital of the ten tribes, after the division of the kingdom under Rehoboam and Jeroboam, has been erroneously described by many. Instead of being "a plain," it is a great basin, perhaps twenty miles in circumference. Directly out of the center of this "basin" rises, more or less abruptly, the "Hill of Samaria," on which stood the "Crown of Ephraim,"—a city whose magnificence is only today brought to light by the "hoe and the basket." Hundreds of women, with their hoes, are filling the baskets which they carry on their heads, thus removing the earth that covers the city. This earth is carried out to a convenient place and there dumped. Great buildings have thus been uncovered. Five years ago, when I visited the place, on the top of the mount, there stood, above the ground, five columns. On excavating further, these proved to be remnants of the judgment hall, or court, as it is called. From six to ten feet of the foundation is in a good state of preservation, with the bases of the columns all in alignment. The five columns, above referred to, are still erect on their base. The work, throughout, is of a high standard of art, and points directly to the Roman period.

The temple of Augustus, with a splendid marble statue, has been entirely uncovered. The statue is badly broken. Its pedestal is still intact. It is claimed that the "Ivory Palace" has been discovered. This was not constructed of real ivory, but it appears that the stone, out of which it was built, was exactly the color of ivory, and so it got its name, "Ivory Palace."

Where the excavators are at work now, and have reached bed rock, may be distinctly traced in the ruins. There seem to be four distinct periods, or ages, in building. First was that of Israel; second, the Babylonian; third, the Herodian; fourth, Roman. The latter two far excel the former in sculpture and carving, architecture, etc.

This all is intensely interesting. I happened here at an opportune moment, for I understand that the ruins are to be covered up again, for two reasons,—to protect them from the natives, and then it was so stipulated in the "Firman," which permitted the excavation.

It is all so wonderful that one cannot realize it all, and one is apt to say with David, "Thy knowledge is too wonderful. I cannot attain to it." Here is the Bible in Hebrew,—the language which changes not. The New Testament, written in the original Greek, may be read by anyone taught in the Greek letters of today. Then, too, God placed this land in the hands of a nation that cannot make any progress, and so the land has remained for ages and ages. Today one may read the truth of God's Book, and his dealing with mankind in the Jews' Bible, in the World's New Testament, and in the Land of the Book, so jealously guarded by the Mohammedan.

He who would come here and read all these evidences of our God, and our Savior, and then say, "There is no truth in the Bible," knows that he is untruthful at heart.

I pray God, that we, who profess to be his children, may show more conclusively to the world that we have been with his dear Son, and learned of him. W. R. Miller.

Sept. 23.

In Bombay, India.

For some of us a trip to Bombay is an event of only annual, or, at most, semiannual occurrence, and as many experiences are crowded into it as possible. There are always stores of provisions to be bought, clothing to be restocked, a doctor or dentist to be consulted, some friends to be seen, and along with the rest some much-appreciated religious services are to be attended and enjoyed, for Bombay is a city of churches as well as of idol temples and Mohammedan mosques.

The home-going of Bro. and Sister Emmert was the occasion for the meeting of several of us in Bombay, last week. Wife, children and I went a few days early, so as to be with Sister Berkebile a little longer, during her lonely and anxious waiting for her beloved husband's recovery from a long and severe illness. It is now more than a month since she brought him from their home to the hospital, where he has been ever since, and is only now on a fair way to recovery. A daily visit of an hour is the only opportunity of ministering to her companion, but that is ever so much better than none at all, and so our sister remains in the city with their little boy and makes her daily call at the hospital. I was given five minutes, one evening, to speak to Bro. Steven. Longer time is given as he becomes stronger. The good Lord has mercifully heard our prayers, and is restoring our brother to health again, for which we are very thankful. His name be praised!

On Monday evening, the 13th, Bro. Emmert and family came to Bombay after a day of farewells at Bulsar on Sunday. Tuesday was spent in making final arrangements and necessary purchases for the voyage. Tuesday evening Bro. Isaac Long and family came from their station, where they have been studying a new language, preparatory to taking up work in a new field. Early on Wednesday morning Bro. Blough came from Bulsar, and by nine o'clock on the morning of the 15th, we were at the dock and had a chance to walk on the deck of the ship, which was soon to sail away, taking with it our dear brother and his family. We cannot tell what thoughts and emotions swept over their hearts,—we cannot know till it comes our turn to leave the land of our love and labors. This much I heard our sister say: "It is harder to leave India than it was to leave the homeland." And I can believe it, for here is our work, here are our affections, here are the people we came to help. Leaving the home land means coming to our life-work; going home means leaving our work, and that hurts. While a furlough is necessary, in the life of the missionary, and also to the work of the church at home, the true missionary comes to the time of his or her furlough with feelings of regret. Many heart-strings of affection must be torn and broken for a time, and too often the work left behind must be allowed to run down for lack of sufficient workers to fill the vacancy.

After the "farewell" greetings and many a "God bless you," we all hastened away to do the necessary marketing. It was a busy time for all, and not a little tiresome. But we were glad for the experiences, and especially glad were Sisters Eby and Berkebile to meet, for they had not seen each other for nearly three years. Living as we do, three hundred miles apart, frequent meetings are not possible. The missionaries all enjoy visiting at each others' homes, but aside from necessary work, little visiting is done.

Now we are home again. Bro. Berkebile's are relieved of anxiety about the work at their station by the moving there of Bro. Long's, for a time. We hope soon to hear that Bro. Steven is able to leave the hospital and to go to the hills for cool air, thus to regain strength. Our prayers go with him still, and we praise our Father for his mercies to us. E. H. Eby.

Jhagadia, India, Sept. 24.

India Notes.

A week ago we left Bhusaval, where we were located for several months to study Marathi, and came to Vada.

At Bhusaval at least one indelible impression was made upon us. One wishes he could efface some things from his mind, at times. This impression was made by a Mohammedan woman who, people say, has for twenty-five years, year in and year out, rain or shine, heat or cold, lain in the middle of one of the public roads of town. As filthy as she can well be, she is yet thought by many to be a goddess; and gets respect and reverence accordingly. By others she is taken to be a fortune-teller, and gets her living by that trade. One missionary thinks she probably has much the appearance of the Witch of Endor. The people of the town hold her in such reverence that even the Collector, the highest government official of the whole district, could not remove her; for "The voice of the people is the voice of God." This reminds us of what often puzzles our minds, namely that Indian saints and gurus can never become too filthy of body to be thought holy in life. Indeed, from appearances, and the respect they get, one is tempted to believe that the more disgusting (to us) in appearance, because so filthy, the more acceptable to the Indians. We, on the other hand, praise God for a religion that makes the cup and the platter clean both within and without; for cleanliness is not only "next to godliness," but is godliness.

One morning we were on the train in a compartment with a young man who would smoke. Seeing that, I asked him why he smoked so much. He admitted that he had become the slave of the foreign cigarette, and smokes four boxes, or forty cigarettes, per day. Think of this Christian young man throwing away his money in that way! And think of what he is doing for his health! He looked as if he would not live long. And think of his influence on others! When riding in the cars with our families, we usually ask the natives to desist from smoking. One night an Englishman demanded to smoke in spite of the missionary's kind request that he stop smoking for the ladies' sake. He insisted that the highest authority in England says that smoking is not only harmless but beneficial, if indulged in moderately. Of course he was a "moderate."

Not so long ago a Mission doctor of excellent reputation contended with me that smoking is not a whit harmful, either physically or spiritually. And several years ago we fell in with a few missionaries who said: "In these parts, if one does not take the cigarette and smoke when it is offered, and, in turn, if he does not have them on hand, to offer to visitors, he would be a constant insult to the people." See where some people are drifting! Ah! It takes courage to say "No" at times! It takes a man to do right always. It is not easy, for some, to leave home for a foreign land to do mission work; but vastly more difficult is it to conquer self, to say "No" always to self, and "Yes" always to Jesus. But thereby he is glorified.

This summer we had the privilege of preaching a few times to railway people,—English. Some say that, as a rule, this class is not spiritual. One face, however, we shall not soon forget. It is that of one of these men who endure scorn and ridicule at the hands of his fellows, being called "Praying Gidney." To their shame and to God's glory be it said that he patiently endures. He is wearing several medals, and enjoying the highest possible pay, driving the fastest trains, etc., because he is not ashamed of his God. "Them that honor me I will honor."

At a big junction like Bhusaval there are many stray Christians, both native and English. Often no one knows of them till some one of the family is at the point of death. They have a rule there that none but a Christian, in full fellowship, may be buried in the cemetery. While we were there, two families became stirred up, for fear of not being able to get a Christian burial. One of the families found great difficulty in getting the body of their little baby laid away in the cemetery. In their minds it is a great disgrace to have to be buried in unhallowed ground.

On Sunday last, while out preaching with our native catechists, we saw one crowd after another of people pass, going to the tank with their god, Ganpati. This is the son of the third person in the Hindu trinity. He is the elephant god, being half man and half elephant. The Ganpati idols that we saw were some small and some large. They would hardly average a foot in height and are made of sticky earth. One caste man in town claims that he made seventy-five this year. The idols would

perhaps average about a Rupee (32 cents) in price. On the way to the water, the god was preceded and followed by people rejoicing, beating drums, etc. And, lest rain would fall on the idol or the moon shine upon him, some priest carried a parasol over it. On reaching the water, each idol is tumbled ceremoniously (to us unceremoniously), into the water to perish. This god is worshiped here at Vada, from one to five days, in a special manner, at this time. After the idol is made, the Brahman comes, and by certain mantras calls divinity into the idol and before it is thrown into the water, the same Brahmans have the power to cast divinity out of it. It made our hearts grieve and burn, to see and hear people rejoicing so much over gods that are no gods. At night we hear them singing and playing until the small hours of the morning, and all this in honor of Ganpati. An intelligent English-speaking native told me that if the people would not worship the god in this way, they would worship no God at all.

Near Vada is a large temple to which the people at all times of the day, apparently, resort. I never pass that I do not hear the bell ringing, signifying that some one has come to worship. It makes us sad to see their blindness, and especially when we seem so utterly incapable of persuading them to believe better things. There are many people right here, who are evidently closing their eyes and ears and hardening their hearts, lest haply they should see and hear and believe and repent, and be saved. Yes, India has thousands who fear to investigate honestly, lest they be convinced of the truth that Christianity proclaims.

This year the monsoon has come more seasonably and better than any other year since we are in India; and this is the sixth monsoon we have seen. On our side the crops are very promising. If any one has poor crops it will at least not be God's fault, in not sending the rain and the sunshine. In general, as far as I have read, India has the prospect of a full harvest for the ensuing year. How good if India knew the day of her visitation! How quickly India might have a spiritual monsoon if she would! Shall we not pray that such refreshing from the presence of the Lord may soon come to India? I. S. Long.

Vada, Thana District, India.

A Real Incident at the Life Boat Rescue Mission.

This year, again, a group of students from the Bethany Bible School conduct the services at the "Life Boat Rescue Mission," each Saturday evening. The following incident occurred on Saturday night, Oct. 2.

As a number of workers were walking south on State Street, south of Van Buren, a young man was attracted by their appearance. He followed them to the Mission, 471 State street. They entered the mission, but he remained on the sidewalk, debating with himself whether or not to end all his troubles by the use of the loaded pistol in his pocket. Two of our brethren, who were outside, for the purpose of inviting people to the services, noticed this young man, as one who needed help. They urged him to enter the Mission, telling him there would be gospel services inside,—singing, praying and preaching, and that he was welcome.

He entered the "Life Boat," and though partly under the influence of liquor, soon was in the spirit of the service,—helping to sing the old, familiar and soul-stirring songs, and listening to the prayers. Especially was he interested in the hope that was being held out to men in his condition by one of our brethren. He heard the testimonies of men who had been lifted out of similar conditions, and were now living pure lives. When asked how many would like to be prayed for, this man was the first to raise his hand. He came forward to the altar upon the invitation, and there, upon his knees, prayed that God might hear and help him.

"Then he cried unto Jehovah in his troubles." "God be merciful to me a sinner," was his prayer. There he decided to quit forever the life of sin and to accept Jesus as his Savior.

After the close of the service, he, of his own accord, gave to one of the workers two boxes of cigarettes, saying, "I can't serve the Lord Jesus Christ with these in my pocket." Then, taking from his overcoat pocket a loaded pistol, which he had recently purchased for the purpose of ending his life, he said: "Take it; I don't need such a thing any more." He left the Mission with a lighter heart and the hope he had gotten, through a Savior, of being a man once more. He accepted the invitation to spend the next day (Sunday) in the services at Bethany Bible School. He came early in the morning and remained during the day. At the Christian Workers' meeting in the evening he told of his determination and hope, and asked the prayers of God's people.

This man, thirty-three years old, left his wife, father and mother in Rochester, New York, last July, because drink had become his master. His wife and parents are devoted members of the Methodist church. Even he, himself, was a member of that church at one time. During his three months of wandering he held several lucrative positions, but lost them quickly because he, in his own strength, was not able to withstand Satan in the form of liquor. He was well dressed, intelligent, square-shouldered,—a good-looking man,—but the devil had him going the broad way at a terrific rate. His money was almost gone and he was not able to find work in Chicago. If he had not been stopped in the nick of time, he would have become an ordinary bum,—an outcast of this great city, living in the filth of sin.

When this man came to himself, he began to think of the good home he had left. Homesickness began to grow until he could stand it no longer. An opportunity came for him to work his way back home on a boat on the Great Lakes. Today he is on his way home.

Our prayers go with him, that he may be led fully into the light, to serve his new Master in fullness of joy. He is some mother's son. Like many of these men, he is some wife's husband. B. F. Heckman.

Bethany Bible School, Chicago, Ill., Oct. 11.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale church met in council Oct. 9, with Bro. M. Wine presiding. There was not much business to come before the meeting. My brother and family are moving here from Indiana, which makes an addition of five to the church. Our Christian Workers' meetings have been turned into a Bible class, with Bro. W. E. White as instructor. We began with the prophecy of Christ's coming, and will follow up his life. We hope to have ministerial aid during the coming winter. Some of the members have been sending me their Messengers, to give to people who desire to read them. I can furnish the names of two families to whom the papers could be sent in that way, if any one wishes to dispose of their papers after reading them. From the encouraging letters received, we know an interest is being awakened in behalf of the work here.—F. M. White, Fruitdale, Ala., Oct. 19.

CALIFORNIA.

Butte Valley.—Eld. J. Harman Stover recently closed a series of doctrinal sermons, delivering one sermon each Sunday morning. He was listened to by large and attentive audiences. All were strengthened in the faith. Eld. Stover and family leave Macdoel Oct. 16, to take charge of the mission work at Chico for one year.—Mrs. E. M. Wolfe, Macdoel, Cal., Oct. 14.

Lordsburg.—Last Sunday Bro. David Crist, who is now teaching in the Berean Bible School, preached for us both morning and evening. Last evening, after prayer meeting, we elected two ministers and two deacons. Eld. Jonathan Brubaker, of Pomona, and Eld. Jacob Witmore, of El Centro, had charge of this work. Brethren Ernest G. Hoff and Isaac V. Funderburg were called to the ministry, and Brethren Arthur R. Grober and Perry R. Skeen to the deacon's office. All four were duly installed.—Grace Hileman Miller, Lordsburg, Cal., Oct. 14.

Reedley.—At our regular evening service, yesterday, four came out,—one for restoration and three for baptism. All were received at a special meeting this evening. Our series of meetings, to be conducted by Bro. Hiram Forney, of Chico, will begin Oct. 28. We expect to have Bro. D. L. Miller with us by Dec. 10, to be with us at our love feast Dec. 18. This week our district meeting convenes in the Oak Grove church near Laton, also the Sunday-school and ministerial meetings. —D. L. Forney, Reedley, Cal., Oct. 18.

COLORADO.

Fruita church held a Sunday-school convention Sept. 26. These meetings are very helpful to Sunday-school workers. They afford opportunity to grow in the work and cultivate sociability between the different congregations. The First Grand Valley and Mt. Garfield churches were well represented. The following Friday evening was our council meeting.—Effie Gnagey, Fruita, Colo., Oct. 16.

IDAHO.

Nampa.—Our church convened in council Oct. 1, with Eld. J. H. Graybill presiding. Two letters were granted, and two were received. We decided to hold a series of meetings some time this winter. We also decided to hold a love feast,—time to be set later on. The church is looking forward with pleasure to a visit by Bro. and Sister D. L. Miller, about Nov. 12.—Rosa S. Rhodes, Nampa, Idaho, Oct. 15.

ILLINOIS.

Camp Creek.—Oct. 3 Bro. Hahn commenced a series of meetings, continuing until the 10th, when he closed on account of the rainy weather. Oct. 9 was our love feast. A number were present from Astoria, among them being ministers Cyrus Bucher and A. H. Lind, the latter officiating. On Saturday evening before services a sister was reinstated into church fellowship.—Carrie Hummer, Colchester, Ill., Oct. 18.

Coal Creek.—We have recently closed two short series of meetings of one week each. One was conducted by Bro. Chas. Walters at the old Coal Creek house, and the other at the Macedonia house by Bro. Dively, of Pennsylvania. Two more have united with the church, making five in all.—S. Leslie Cover, Canton, Ill., Oct. 13.

Liberty.—Bro. J. H. Neher, of Hudson, Ill., began a series of meetings Oct. 9, and closed the 19th. Our love feast was Oct. 16. About thirty-five members communed. Our work was hindered greatly by the unfavorable condition of the weather. Bro. Neher labored earnestly while here, and although there were no additions, the church was greatly strengthened.—Lillian Walker, Liberty, Ill., Oct. 21.

Loraine church met in council Oct. 20, Eld. M. L. Hahn presiding. It was decided to hold our series of meetings and communion in the spring. Bro. Hahn and wife came Oct. 18 and remained until the 20th, during which time Bro. Hahn preached three sermons.—Myra E. Pittman, Loraine, Ill., Oct. 23.

Oak Grove Mission.—Bro. Michael Flory came to us Sept. 22, and preached thirteen sermons. He also officiated at our feast on the evening of Oct. 2. One was reclaimed. We all felt that the meetings closed too soon.—Barbara and Emmert Eshelman, Low Point, Ill., Oct. 18.

Pleasant Hill.—Our meetings closed on Sunday evening, Oct. 17, with one accession since our last report, making eleven in all. Bro. Coppock's work has been much appreciated. On Monday evening the church met to elect church officials. Two ministers were chosen,—Bro. E. A. Gibson, who has not yet accepted the office, and Bro. Otis Stutsman, of Virden, Ill. Three deacons were chosen,—Brethren Jonas Bowman, Irvin Brubaker, and Edward Snell. They, with their wives, were duly installed, with the exception of Bro. Irvin Brubaker, whose wife was not present.—Ada V. Snell, Virden, Ill., Oct. 19.

Spring Run church met in council Oct. 16, at 2 P. M., with Bro. M. L. Hahn presiding. Two letters were received. We feel much encouraged in the work. Brother and Sister Blough have come to assist us, and Bro. Blough was elected as delegate to district meeting.—Amanda Schisler, Ellisville, Ill., Oct. 17.

West Otter church met in council Oct. 16. Our Sunday school was reorganized, with Bro. Chalmer Shull, superintendent, and Sister Eva Ohmart, secretary. Bro. Lee Riffey is agent for the church publications, and Bro. John Shutt, missionary solicitor.—Chalmer Shull, Virden, Ill., Oct. 18.

Woodland.—Our series of meetings, conducted by Bro. Geo. W. Miller, of La Place, Ill., recently closed. He began preaching Sept. 11, and continued until Oct. 3. Our love feast was held Sept. 18. A large number communed. We also had a number of visitors. The meetings throughout were well attended. Nine were baptized and three reclaimed. From here Bro. Miller went to Oakley.—Fannie B. Stambaugh, Summum, Ill., Oct. 20.

INDIANA.

Beaver Creek.—Our love feast was held Oct. 16. It was one of the best meetings we have had for a number of years. Nearly all the members were present and the house was filled with an attentive audience. Eld. George Swihart officiated, assisted by Bro. Warren, of Roann. On Sunday Bro. Swihart gave a farewell address. He has won the love and respect of the members at this place by his earnest efforts. Bro. Garber will be our elder during the coming year.—Anna Bowsher, Pulaski, Ind., Oct. 18.

Cedar Creek.—Our love feast was held Oct. 17. About eighty communed. Bro. Samuel Burger, of Lima, Ind., officiated. Brethren Hart and Budd were also with us. Two have been added to our church by baptism since our last report. One was a Sunday-school scholar.—Mary I. Hanson, Laotto, Ind., Oct. 19.

Goshen church met in council Oct. 13, with Eld. I. L. Berkey presiding. Three letters were granted. Bro. D. R. Yoder and Melvin Swarts were chosen as deacons. Elders Frank Kreider and Wm. Hess were with us, and assisted in the work. We have organized a teacher-training class, with Bro. D. R. Yoder as leader. Our love feast will be Nov. 4, at 6 P. M.—Emma Garner, 720 South Main Street, Goshen, Ind., Oct. 23.

Howard church met in council Oct. 16, preparatory to love feast. Bro. A. G. Brubaker and wife were received by letter. We decided to have Bro. Joseph Spitzer hold a series of meetings for us in May, 1910.—Goldie Henry, R. D. 2, Kappa, Ind., Oct. 18.

Indianapolis.—Oct. 16 the church met in council, our elder, Bro. Jacob Rarick, presiding. Three letters were received. Bro. S. A. Hylton was chosen as delegate to district meeting, with Bro. G. W. Hahn, as alternate. We are much in need of a resident pastor. Our brethren in the ministry here are faithful workers, but beside Sundays cannot devote their time to the work. City work, especially, needs some one to shepherd the flock.—Mary C. Stoner, 274 North Holmes Avenue, Indianapolis, Ind., Oct. 17.

Mississinewa.—Bro. J. A. Miller was elected delegate to district meeting. Last Wednesday we met in council. Elders I. E. Branson and J. W. Rarick were present. Five letters were granted. Our elder, Bro. John G. Rarick, moving to California, Bro. J. W. Miller was chosen as our elder until our December council, at which time an elder will be chosen permanently. At the close of the services a young wife was baptized. Three others were baptized some time ago, who were not reported. Eld. A. C. Young, formerly of this place, but later of Carrington, N. Dak., has recently moved among us again, and preached for us today.—John F. Shoemaker, Shideler, Ind., Oct. 17.

Mt. Pleasant church met in council Oct. 16, preparatory to the love feast. Three letters were granted. Our series of meetings, which was to begin Oct. 23, was postponed indefinitely, as Bro. Fadely could not be with us.—Lera E. Huffman, R. D. 1, New Ross, Ind., Oct. 16.

Nappanee church held her love feast Oct. 13 with fair attendance and interest. Ministers from other congregations were Brethren J. H. Miller, J. R. Miller and Eli Roose. Bro. Roose officiated.—B. J. Miller, Nappanee, Ind., Oct. 21.

Ogans Creek.—Bro. J. W. Norris began a series of meetings the evening following our love feast, and continued two weeks. Two made confession and one was baptized. The members are encouraged.—Sallie E. Cart, North Manchester, Ind., Oct. 17.

Pleasant Valley.—Bro. Reuben Shroyer, of New Berlin, Ohio, began a series of meetings at the Jordan house Sept. 9 and continued until Sept. 26, preaching twenty-one sermons. Our brother preached the Word with zeal and earnestness.—David Minnich, Union City, Ind., Oct. 18.

Roann.—Last Sunday morning, after Sunday school and preaching services, four more were baptized, making nineteen converts in all as a result of the revival recently held by Bro. J. D. Mishler. At present our church has sixty young members.—Katie Baldwin, R. D. 2, Wabash, Ind., Oct. 14.

Sugar Creek.—We held our love feast Oct. 2, beginning at 10 A. M. About 145 communed. Six ministering brethren were present. Bro. Murray, of North Manchester, officiated. A number from other churches were also with us. We expect to have Bro. George D. Zollers, of South Bend, Ind., to begin a series of meetings for us in November.—Blanche Arnett, R. D. 2, South Whitley, Ind., Oct. 18.

IOWA.

Franklin County.—Our communion service was held Oct. 16. Bro. Henry Strickler, of Grundy Center, officiated. He remained after the district meeting, and gave us three sermons. Bro. W. H. Lichty, of Waterloo, was also with us and preached two sermons. One letter of membership has been granted since our last report.—Elsie A. Pyle, Hampton, Iowa, Oct. 20.

Greene.—Our love feast was held Oct. 2. Several visiting ministers and friends were with us, which made the meeting more pleasant. A collection of $15.25 was taken and sent to our district meeting. Our attendance at Sunday school, last Sunday, was 101.—Lydia Wyatt, Greene, Iowa, Oct. 20.

Libertyville.—Our series of meetings, conducted by Bro. Cripe, closed Oct. 10. There were no accessions, yet much good was done.—H. B. Johnston, R. D. 3, Batavia, Iowa, Oct. 19.

Salem.—Bro. A. Hutchison came to this church Sept. 27 and gave five interesting discourses, after which he began a two weeks' tabernacle meeting in Lenox. Our doctrine is new to the people of Lenox, and while there were no accessions, we believe much good seed was sown. Sister Metzger, of Kansas, led in the singing. Bro. Homer Caskey and wife, of Osceola, Iowa, also assisted in the meeting. Our love feast was held Oct. 16, Bro. A. Hutchison officiating. Oct. 17 he talked to the children. At 11 o'clock he preached, and also in the evening. From here he goes to Osceola, Iowa, to hold a series of meetings.—Bessie M. Bailey, R. D. 1, Prescott, Iowa, Oct. 18.

KANSAS.

North Star congregation will hold a series of meetings sometime in December. The love feast will be Dec. 11, eight and a half miles east of Caldwell.—Jacob Troxel, R. D. 6, Box 48, Caldwell, Kans., Oct. 18.

Ozawkie.—Last Sunday evening closed an interesting series of meetings at this place, conducted by Bro. A. C. Brubaker, of Kansas City. Ten were baptized and one reclaimed. On the evening of Oct. 16 seventy-six members participated in communion services. Bro. Brubaker officiated, assisted by Bro. Geo. Kuns, of McLouth.—H. L. Brammell, Ozawkie, Kans., Oct. 21.

Paint Creek.—Our series of meetings began Oct. 2 and will continue until Oct. 24. Bro. Steward has preached seventeen sermons. Four have been baptized and one reclaimed. Saturday evening, Oct. 16, about fifty members took part in the

communion services.—Pauline Moberley, R. D. 1, Redfield, Kans., Oct. 18.

MARYLAND.

Glade View.—Bro. D. B. Arnold began a series of meetings Oct. 2, and continued until Oct. 10 preaching, in all, eleven sermons. One confessed Christ and is awaiting baptism.—Ira C. Miller, Oakland, Md., Oct. 20.

West Point Mission.—The brethren and sisters of this place held their love feast Sept. 25 and 26. Elders Ezra Brown, A. P. Snader, W. T. Miller, Uriah Bixler and John S. Weybright were present. Bro. Bixler officiated. About forty communed. This is a growing mission, in charge of Bro. John S. Weybright, with Bro. E. C. Brown as assistant. The Sunday school has an average attendance of forty-five. The enrollment is sixty-five. The members are much encouraged in the work.—John Pollman, Reisterstown, Md., Oct. 15.

MICHIGAN.

Harlan.—Last Sunday, Oct. 10, Bro. Isaac Deardorff, of Brethren, Mich., preached for us in the morning, and Bro. L. I. Moss, of Marilla, in the evening. Bro. Deardorff and his invalid wife, who has been confined to her room for nine months, are now visiting their son, Bro. Charley Deardorff. Our Sunday school is progressing nicely.—Rosa Weller, R. D. 2, Copemish, Mich., Oct. 18.

MINNESOTA.

Deer Park.—Our love feast was held Saturday evening, Oct. 16. Our elder, Bro. W. H. Elkenberry, officiated. About sixteen members communed. There were several visiting members present.—Blanche Reeves, Barnum, Minn., Oct. 22.

MISSOURI.

South St. Joseph Mission.—After spending several weeks in North Dakota, taking care of our crop, we are again at work in this mission. We arrived here Oct. 16. A number of the members have moved to other congregations. We are in need of ministerial help, especially an elder to live in this city, who would be useful to both missions. Is there an elder who will come here, at a reasonable support, and help us in this great work? Both missions are well supplied with officers, and we have well-equipped churchhouses, but the progress is hindered for want of a shepherd. The time of year is here when we will need clothing for our Sunday-school children. We hope the aid societies will again remember us.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., Oct. 21.

NEBRASKA.

Glen Rock.—Our love feast was held Oct. 16. Bro. Ellenburger officiated. Forty surrounded the tables. Bro. Harvey Rasp and Sister D. Maxcy Quellhorst, of Alvo, Nebr., were with us. The day following we had a soul-cheering Christian Workers' meeting, conducted by Bro. Vankirk Maxey.—Margaret O'Neal, Auburn, Nebr., Oct. 19.

Omaha.—We have organized a colored Sunday school, to meet at 10:30 A. M. The attendance is small but the interest is fine. Our afternoon Sunday school is growing in interest and numbers. We had forty out last Sunday. We have started a prayer meeting on Thursday evening, with good interest and attendance. We expect to have a Sunday-school meeting on Thanksgiving Day, assisted by members from Alvo, Lincoln, and Octavia. Bro. S. S. Blough is going to hold an eight days' Bible school for us, beginning Nov. 28. We hope that a number can make arrangements to be with us at that time. If any one has friends in the city, whom he would like us to look up, please send us their addresses. If there are any members, in or near Omaha, we should like to locate them. We have now secured two adjoining rooms to our Mission room. This gives us very desirable accommodations for our work. We now have four rooms for our classes. The prospects are bright for a grand work to be accomplished in this wicked city. Brethren, pray for us!—Alice Garber, 2528 Lake Street, Omaha, Nebr., Oct. 19.

NEW JERSEY.

Alderson Mission.—Sept. 28, wife and I left our home at Sand Brook, N. J., en route to Harveys Lake, Pa. Here we were met by Bro. Smith, who took us to his home, where we met Bro. Wm. Fretz, who has charge of the work here. In the evening we attended church. The attendance and interest were encouraging. The love feast was held Sept. 30. Bro. Samuel Hertzler officiated. We enjoyed our association with the members at this point.—H. T. Horne, Sand Brook, N. J., Oct. 18.

NEW MEXICO.

Dale.—Are there any members of the Church of the Brethren in Union County, N. Mex., West Panhandle County, Okla., Quay County, N. Mex., or any county that joins Union County, N. Mex., in Texas, Oklahoma, Colorado, extreme Southwestern Kansas, or extreme Southern Colorado? What is your church and where located? How far from Rock Island R. R., F. W. & D. and Santa Fe R. R.? If any members are living in any of these places, please write me, and I will try to locate you. I am in Northeastern New Mexico, in the southeastern part of Union County, thirty-six miles west of the Texas line. I will be glad to hear from any members in these parts.—H. N. Kerr, Dale, N. Mex., Oct. 18.

NORTH CAROLINA.

Brummetts Creek church held her love feast Oct. 9. A large number communed. Bro. S. M. Laughrun officiated. Visiting ministers present were Brethren Joel Hensley and John Willis. Bro. Hensley preached on Sunday at 11 A. M. We expect to have a series of meetings in the near future.—Essie Griffith, Brummetts, N. C., Oct. 20.

Pleasant Grove church held a love feast Oct. 16. Bro. H. M. Griffith officiated. Only a few members were present but we had a good meeting. On Oct. 17 Bro. John Willis preached. Many were present.—M. E. Griffth, Peppers, N. C., Oct. 18.

NORTH DAKOTA.

Cando church met in council at the Cando house Oct. 16, with our elder, Bro. Isaac Miller, presiding. Considerable business came before the meeting. Several letters were granted. It was decided that we hold a series of meetings at the Cando house, beginning Dec. 6. The writer was appointed church correspondent.—Myrtle Baney, Cando, N. Dak., Oct. 18.

Carrington church met in council Oct. 7. Nine letters were granted. Elders D. H. Niccum and Wm. McCann were with us. Bro. A. C. Young will return to Indiana, and Bro. Niccum was chosen to take charge of the church. Bro. Young preached his farewell sermon the following Sunday. Prospects are good for a number of members to move in this fall.—J. S. Sheaffer, Carrington, N. Dak., Oct. 20.

Egeland church met in council Oct. 16. Bro. Henry Kale, with his wife, was installed in the deacon's office. One letter was received and three granted. Our harvest meeting was Oct. 3. Bro. J. H. Brubaker did the preaching. An offering of $20.50 was given for the poor in our home church. Bro. H. Kale was elected as church treasurer, and Bro. Howard Sharp as Sunday-school treasurer and church correspondent. —Emma Deardorff, Egeland, N. Dak., Oct. 16.

Englevale.—Bro. C. P. Rowland, of Lanark, Ill., came to this place Oct. 9, and began meetings on the 10th. He preached ten inspiring sermons while with us. Bro. D. H. Niccum, of Bordulac, N. Dak., was also with us three days. We enjoyed the labors of these brethren. The writer will start for the South in about two weeks. After stopping with the Willow Creek church for a few days, I will spend some time also with the Fraternity church, near Winston-Salem, N. C.—Leander Smith, Englevale, N. Dak., Oct. 18.

Wells County.—Oct. 2 our love feast was held in the west arm of the church. About thirty members communed. Bro. Young officiated. Oct. 3 the church was dedicated, Bro. Young preaching the dedicatory sermon. A collection of over $50 was taken, which will be applied on the church debt. We met in council Oct. 9, in the east arm of the church. Nine letters were granted. Eld. William McCann resigned as elder and Eld. Shock, of York, was chosen in his place.—J. R. Smith, Heaton, N. Dak., Oct. 15.

OHIO.

Ludlow.—Our council, preparatory to our feast, was held at Pitsburg Oct. 16. Hereafter our preaching services will begin at 10:30 on Sunday morning. Eld. David Hollinger is holding a series of meetings at the Painter Creek house. The inclemency of the weather affects the attendance somewhat. The Red River Sunday school organized a home department recently.—Levi Minnich, Greenville, Ohio, Oct. 23.

Pleasant Valley.—By request of the members of this church I began meetings for them Sept. 9, and delivered twenty-one sermons. I appreciated the help and encouragement of the faithful band of Christians there. However, I was made to feel sad by the indifference and lack of interest on the part of many people along religious lines. A careful look at the situation brings one to the conclusion that there is too much prosperity along financial lines and too little time for religious work. Material things come first and the meetings are a secondary matter. Toward the close the interest was excellent, and we trust that the gospel seed sown will yet bring results. At present I am at the Lick Creek church. The interest is good and there are two applicants for baptism.—Reuben Shroyer, New Berlin, Ohio, Oct. 18.

Richland.—Our series of meetings began Oct. 9, with Bro. Quincy Leckrone in charge. Interest and attendance were excellent. We expect good results to follow.—Ira E. Long, R. D. 1, Mansfield, Ohio, Oct. 19.

West Dayton.—Bro. Wm. Lampin is yet with us in a revival. Ten have made the good choice, and others are near the fold. The meetings will continue the remainder of this week.—D. W. Knepley, 19 N. Baker Street, Dayton, Ohio, Oct. 18.

Wooster.—Our membership was well represented at our communion. A number were also present from other churches. Visiting ministers were Brethren Albert Harrold, of Columbiana, Ohio, Samuel Sprankle, of New Berlin, Ohio, and S. M. Friend, of Lodi, Ohio. Eld. William Murray, of the Chippewa church, was with us, and, though eighty-five years old, gave a good talk. He has been in the ministry fifty-five years. But few, at that age, can talk as well as he does. Bro. Harrold officiated at the feast.—Mary Brubaker, Wellersville, Ohio, Oct. 19.

Wyandot.—The members of this place held their love feast Oct. 16. About thirty-eight communed. Bro. S. Z. Smith, of Sidney, Ohio, officiated. Elders L. H. Dickey, S. A. Walker, A. B. Horst, J. A. Guthrie and Uriah Garner were present. Bro. J. L. Guthrie was ordained to the eldership. Our District Sunday-school Secretary was with us and gave us a good talk on Sunday school. Bro. Smith remained and began a series of meetings. One was restored and four letters were granted since our last report.—A. S. Meyers, Deunquat, Ohio, Oct. 19.

OREGON.

Portland.—Eld. C. B. Smith and wife, of Red Cloud, Nebr., visited our mission recently. While here he preached two sermons. These services were well attended. We are always glad to have members, passing through the city, meet with us in our services.—Dora Mitchel, 1198 Mississippi Avenue, Portland, Oregon, Oct. 13.

PENNSYLVANIA.

Chiques.—Oct. 17 our children's meeting was held. The forenoon services were well attended. Bro. H. K. Ober, of Elizabethtown College, preached for us. At 2 P. M. he addressed the children. Sister L. Margaret Haas also gave them a talk. Bro. Amos P. Geib led in singing.—Henry S. Zug, Mount Hope, Pa., Oct. 18.

Elk Lick church met in council Oct. 13, with Bro. L. A. Peck presiding. Three letters were received. Bro. Daniel Clapper began a series of meetings Oct. 11 and closed with a love feast Oct. 16. The attendance was not large, on account of the unfavorable weather. Two sisters were reclaimed. Brethren E. J. Egan and M. S. Maust were elected to the ministry. Bro. Egan, with his wife, was duly installed. Bro. Maust did not feel capable of taking the work upon himself at present. We hope he will in the future.—Alice C. Beachy, Elk Lick, Pa., Oct. 21.

Fairview.—Our love feast was held Oct. 18, with Eld. John Herr officiating. Four ministering brethren from Hanover, York County, were also with us and labored earnestly. Before the communion one was baptized. We have decided to have our series of meetings begin Nov. 27. Bro. Henry Sonon will do the preaching.—Elmer H. Helsey, R. D. 3, Manheim, Pa., Oct. 21.

Falling Spring.—Our communion was held Oct. 16 and 17, at the Hade house. A number of ministers were present from other churches. Bro. J. B. Ruthrauff officiated. Bro. Welty Smith was elected to the ministry and Brethren Jacob Foust and Walter Shank to the deacon's office. They were all duly installed.—Wm. C. Koontz, Shady Grove, Pa., Oct. 18.

Hanover church met in council on Wednesday evening, Oct. 6, our elder, Bro. E. S. Miller, presiding. We will hold a series of meetings next May or June. Our ministerial and Sunday-school meetings, held Sept. 23 and 24 in the Hanover church, were largely attended by both members and outsiders of the Southern District of Pennsylvania. All topics were well discussed by able speakers. It was a moral uplift to the Hanover church.—W. B. Harlacher, Hanover, Pa., Oct. 18.

Hatfield church held her love feast Oct. 16. This, certainly, was an occasion long to be remembered by the members of Hatfield. This occasion was preceded by a two weeks' series of inspiring meetings, conducted by Eld. Jacob Longenecker. Three made the good choice. The church was greatly strengthened.—Mrs. George H. Light, Hatfield, Pa., Oct. 18.

Lower Cumberland.—Our love feast was held Oct. 13 and 14. A number were present from other congregations. Bro. Henry Beelman, our elder, presiding. Bro. C. L. Pfoutz, of the Gettysburg congregation, officiated. Brethren Joseph Shatto and David Gibble were chosen as deacons, and installed at once. Two certificates of membership were issued. Good weather, good attention and good, pointed speaking were three prominent features of the meeting.—Clarence E. Long, Mechanicsburg, Pa., Oct. 16.

Mechanic Grove.—On Saturday evening, Oct. 9, we held our second missionary meeting in Quarryville. Our love feast will be Nov. 13. Oct. 30 we expect to open a series of meetings in the Refton house, our elder, Bro. S. H. Hertzler, conducting them. Sunday-school officers were elected for the following year, with Bro. P. M. Habecker, superintendent, and Sister Alice Stauffer, secretary.—Mary P. Habecker, Quarryville, Pa., Oct. 18.

Montgomery.—Bro. J. M. Mohler began a series of meetings Oct. 2, closing with a love feast Oct. 17. He did some able and effective preaching. As a result seven were baptized. Our elder, Bro. Brice Sell, was with us at the feast; also Eld. J. W. Fyock, of Manor.—D. R. Berkey, R. D. 3, Marion Center, Pa., Oct. 19.

Oriental church held her love feast Oct. 2, at 2 P. M. Brethren C. L. Baker, East Berlin, Pa., J. H. Richard, Maitland, Pa., Elders C. G. Winey and George Strawser, of the Lost Creek congregation, were present. Eld. C. L. Baker officiated. Forty-four communed. An election was held for a deacon. There being a tie, the church accepted two.—Brethren John E. Strawser and George W. Schreiber, who were duly installed. Bro. Baker delivered three doctrinal sermons. Oct. 3, at 7:30 P. M., Bro. J. H. Richard preached an inspiring sermon. Nov. 20 Bro. H. E. Light will begin a series of meetings at the Oriental house, Pa.—John S. Showers, R. D. 1, Liverpool, Pa., Oct. 18.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—On Sunday morning, Oct. 10, we were glad to have with us Eld. Tobias Myers, who gave us a good, spiritual talk. Our church met in council Oct. 4, Eld. J. T. Myers presiding. Four letters were received and two granted. —Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Oct. 17.

Raven Run.—Sept. 26 Bro. David M. Adams began a series of meetings at this place, and continued until Oct. 10. He preached seventeen sermons. Two were buried with Christ in baptism. We hope that many more are near the kingdom. We believe that the church was much strengthened by his efforts. Oct. 9 we held our love feast, which was well attended. About eighty surrounded the Lord's table. Visiting ministers were Brethren John Mellott, John C. Garland, Wm. R. Truax, Edgar M. Detweiler, Henry H. Brumbaugh, George S. Batzel. Bro. David M. Adams officiated. Bro. John C. Garland preached for us on Sunday evening.—Rosa Hoover, R. D. 11, Saxton, Pa., Oct. 19.

Upper Dublin.—Sept. 26 we held our love feast. Bro. S. F. Myers, Elders Jesse Ziegler, A. L. Grater and Brethren B. F. Ranck and B. F. Kittinger were present. Bro. Ranck officiated. The membership of our church was well represented. We had a good, spiritual meeting and the song service was inspiring.—Amanda R. Kratz, North Wales, Pa., Oct. 20.

West Johnstown.—The evangelistic meetings at the Sell Street church closed on Sunday, Oct. 10, with a love feast. There were 200 communicants. Bro. Wm. Howe officiated. Bro. C. W. Guthrie, of California, gave his interesting series of six lectures in this church during the first week in October. The attendance was very large. The dedication of our new church at Pleasant Hill took place Oct. 17. Bro. C. C. Ellis preached the sermon. About 500 people were present. The offering amounted to $405.40. The building is fitted out with Sunday-school rooms and everything necessary to make it a modern church. The pastor is now conducting evangelistic services at that place.—J. H. Cassady, Johnstown, Pa., Oct. 20.

York.—Last evening we held the largest love feast in the history of our church in York. About 425 members surrounded the tables, and all available space was taken up. The day and evening were ideal. Although our churchhouse is rather large, we will have to make more room, in some way, to seat our friends and neighbors upon these occasions. Quite a number of ministering brethren from other congregations were present. Eld. John H. Keller, of Shrewsbury, Pa., officiated.—A. S. Hershey, York, Pa., Oct. 18.

VIRGINIA.

Angel's Rest.—On Oct. 15 Brethren W. H. Naff and M. I. Dickerson came to us and preached four sermons. On Saturday we held our council. Bro. James I. Anderson, of Lawton, Va., was elected to the ministry. Our communion will be some time in December.—N. F. Kingrea, Lawton, Va., Oct. 18.

Germantown congregation held her love feast Oct. 9 and 10 at the Brick church. Eld. Geo. Bowman, of Bethlehem congregation, officiated. A large number of members communed. On Sunday morning, after Sunday school, Bro. John Showalter, of Roanoke, Va., preached an excellent sermon to a large audience. We met again, at 6:30 P. M., for Christian Workers' meeting, after which Bro. R. B. Pritchett, of Daleville, Va., addressed an attentive congregation.—Bessie E. Barnhart, Wirtz, Va., Oct. 17.

Johnsville.—Bro. C. E. Eller came to this place Oct. 3 and preached fifteen sermons. Fifteen made the good choice, and one was reclaimed. Nine have already been baptized and six await the rite. Nine of them were heads of families. Our love feast was held on the evening of Oct. 16. The attendance of members was larger than it has been for a number of years.—Abbie A. Turner, McDonalds Mill, Va., Oct. 18.

Pleasant Hill.—Bro. D. C. Flory, of New Hope, Va., came to us Sept. 30, and conducted a series of meetings, closing Oct. 14 with a love feast. Forty-five communed. There were no conversions but some are very near. We feel that Bro. Flory's efforts will yet be successful at this place.—Thos. A. Humphreys, Sampson, Va., Oct. 18.

WASHINGTON.

East Wenatchee church met in council Oct. 19, preparatory to our feast, Oct. 30. Two were received by letter and three letters were granted. Bro. O. V. Sellers was elected trustee. Preaching services were begun last Sunday at a schoolhouse about six miles from our church. Our Sunday school is moving along nicely, with Bro. W. E. Buntain in charge.—J. C. Sperline, Wenatchee, Wash., Oct. 20.

Tacoma.—On Friday evening, Oct. 8, the members here met at the home of Bro. L. A. Thomas to organize a new congregation. Elders M. F. Woods and J. S. Secrist were here to assist us in the work. Other members were also present from Centralia and Olympia. The work here is under the care of the District Mission Board, with Eld. J. U. G. Stiverson in special charge. The organization was effected with twenty-five charter members, who were all present except one who was sick. The first officers of the new church are N. W. Garman, clerk; A. E. Musser, treasurer; Mabel Thomas, Messenger agent; and the writer, correspondent. Our name is the Tacoma church. We have a Sunday school and weekly prayer meeting.—Sarah A. Stiverson, 712 South Fifty-second Street, Tacoma, Wash., Oct. 16.

WEST VIRGINIA.

Sandy Ridge.—This is a mission point sustained by the Cook's Creek and Bridgewater, Va., churches. Eld. S. I. Bowman, of Harrisonburg, Va., came to us Sept. 27, and began preaching. He continued until Oct. 10, preaching sixteen sermons in all. The house was well filled each evening. Many good impressions were made. Oct. 8 Bro. Bowman presided in a council meeting at the Smith's house. Preparations were made for a love feast Oct. 16. About fifty members were in attendance.—S. D. Zigler, Zigler, W. Va., Oct. 18.

Spruce Run.—Our love feast was held Oct. 16. Thirty-one surrounded the tables. Bro. J. H. Wimmer officiated. He also ably addressed a large audience on Sunday. Two were received by letter.—Lena B. Fleshman, Lindside, W. Va., Oct. 19.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

MICHIGAN CONFERENCE.

The members of the District of Michigan held their conference in the Crystal church Aug. 17 to 20. The Mission Board had their first session in the forenoon of the 17th, and reviewed the year's work. The result of its work was most encouraging, reporting the greatest number of converts of any previous year. The Board is considering the advisability of opening a city mission. Battle Creek and Grand Rapids seem to be the most promising points.

In the afternoon the elders held a conference, in which

the welfare of the churches was considered. In the evening Bro. M. M. Sherrick, of Mount Morris, Ill., gave an interesting discourse on the "Divinity of Christ."

The Sunday-school Conference opened on Wednesday morning. All the speakers seemed to have their subjects at heart. The State Secretary's report was unusually interesting, showing a comparison of the present and previous years. In every instance there was a marked progress. The sentiment of the conference seemed to demand a unifying of the various schools in organization, gradation, etc. The District Conference granted a committee to report next year. In the evening a Christian Workers' program was rendered, followed by a sermon by Bro. W. W. Barnhart, of North Manchester.

Thursday morning began with a roll call of ministers. Fifty names appeared on the list, and twenty-seven responded. A resolution of condolence concerning our deceased brother, Isaiah Rairigh, was passed. A number of timely subjects were discussed, as, "The Evangelist," "Pastoral Visit," "Annual Visit," "Christian Liberty," etc.

The evening session was characterized by the most enthusiastic missionary sentiment in the history of the District. "Michigan" was our ensign: (a) The Field to Work. (b) The Workers to Work It. (c) The Means to Work It.

On Friday was the district conference proper. The organization was effected as follows: Eld. Wilkins, moderator; C. E. Deardorff, reading clerk; J. E. Ulery, writing clerk. Reports were read and accepted. Eleven papers, pertaining to the interests of the district, were acted upon. Eld. P. B. Messner was chosen to represent the District at Annual Meeting. The next conference will be held in the Woodland church. In the evening Bro. J. H. Morris, of Valparaiso, Ind., preached a helpful sermon. Thus closed a week of "good things." The united expression seemed to be, "Michigan for a spiritual State Conference."

The Mission Board organized with Eld. C. L. Wilkins, foreman; Eld. P. B. Messner, secretary and treasurer; Eld. S. M. Smith, traveling evangelist.

We wish to state to those who wish information as to advantages Michigan affords, to write to Bro. Smith, Clarksville, Mich. We announce this to protect those who are seeking new locations. J. E. Ulery.

Onekama, Mich., Oct. 11.

DEATH OF BRO. J. A. GLICK.

After an illness of twenty hours, from acute indigestion, Bro. Glick departed this life, at the age of thirty-nine years, two months and twenty-five days. He was at Eld. A. B. Barnhart's home in Hagerstown, Md., at the time he was taken sick. To this home he had just taken his wife from the hospital where she had taken treatment for a few weeks.

The body was taken for shipment, by six ministers of his own faith, in Hagerstown: Brethren W. S. Reichard, Victor Long, J. H. Miller, W. D. Keller, A. B. Barnhart and O. S. Highbarger. The remains were taken to Bridgewater, Va., where, at the home of his mother and sister, the funeral services were conducted by Bro. T. S. Moherman, of the College faculty, assisted by Elder H. G. Miller.

Bro. Glick was in the second degree of the ministry and had done active work in the mission field in Virginia and West Virginia, and considerable other evangelistic work. He had recently located at a mission point near Cherry Run, W. Va. Sister Glick, nee Barnhart, of Ohio, his mother and eight sisters survive. G. S. Arnold.

THE NEXT ANNUAL MEETING.

The Committee of Arrangements for the Annual Conference, to be held on the grounds of the Winona Assembly Association, Winona Lake, Ind., June 7, 1910, consisting of W. R. Deeter, Milford, Ind., S. F. Sanger, 623 Cushing Street, South Bend, Ind., Henry Wysong, R. D. 4, Nappanee, Ind., Frank Kreider, Goshen, Ind., and C. M. Wenger, 1207 Miami Street, South Bend, Ind., met at Winona Lake Oct. 14, 1909, and organized a board by electing W. R. Deeter, foreman, C. M. Wenger, secretary, and Frank Kreider, treasurer.

After consultation with the assistant manager of Winona Park, and making an inspection of the grounds and buildings, the Committee unanimously decided to fix the date for holding the Annual Conference of next year on June 7, 1910, basing their decision on the following conditions and circumstances: First, On account of the coldness and unsettled state of the weather in this latitude, during the month of May. Second, The hotels, restaurants and boarding houses will not be open at so early a date. Third, The Winona schools would not be closed at that time, and the meeting, to some extent, would interfere with their work. Fourth, The general condition of the Park, the foliage, flowers and forest trees would be much more attractive at this later date.

Winona Lake is located in the Northern District of Indiana, 110 miles east of Chicago, on the Fort Wayne division of the Pennsylvania R. R., and the Michigan division of the New York Central (Big Four) R. R. The place is admirably suited for the holding of our Annual Conference. The grounds comprise six hundred acres, and the buildings, equipments and accommodations are ample and especially adapted for large religious assemblies. The Association has tendered the free use of the public buildings needed by the Conference and the entire Park grounds for the pleasure of the people that may assemble.

An announcement in regard to lodging and board will appear as soon as definite arrangements are completed.

1297 Miami Street, South Bend, Ind. C. M. Wenger, Secretary.

MINISTERIAL MEETING OF NORTHERN INDIANA.

The meeting was held in the English Prairie congregation, at Mongo, Ind., Oct. 6. The day was exceedingly pleasant which seemed to add to the enthusiasm of the audience and especially the speakers.

A very interesting program had been arranged for the occasion. It was found that the ministry was too much centered around a small nucleus. The trouble too often is not a lack of finance but of consecration, and a failure to feel the call, "Preach the Word."

Under discussion of "The Outlook of the Church," we were favored with an interesting history of the work in Northern Indiana, as well as the development of the work in every line.

We were impressed with the fact that the work of the church is often hindered because workers are not fully converted. Conversion is a complete surrender of self, emptying the heart of all sin and uncleanness, and being filled with the Spirit.

Every one sympathizes with the young minister, whether he be of the age of twenty or sixty. All need the encouragement and support of good, fatherly elders, deacons and the whole congregation. The field is large. Whether the work be in the city or elsewhere, at times it is perplexing. No minister can succeed unless he has the prayers, coöperation and support of every brother and sister.

The Round Table, in the afternoon, was very interesting. Real, live topics were discussed. No minister, who was there, could go home without feeling a greater responsibility, a greater importance of the work, and more fully feeling the injunction of Paul to Timothy, "Preach the Word." These were among the many thoughts gleaned.

After a small amount of business was transacted, the meeting was dismissed to meet next day in district meeting. Chas. C. Cripe, Clerk.

Oct. 10.

THE SAN DIMAS MISSION, CAL.

During the early part of the year the Christian Workers' Society of the Lordsburg church felt that they must do more active work than they had been doing in the past. Aside from the regular meetings, held each Sunday evening, they had been doing practically nothing, and as we had too many workers to give them all offices, or work of any kind in the Sunday school and Christian Workers' Society, we began to look for a new field of work.

Different plans by which we could do better work for our Master were discussed, but finally we decided to start a Sunday school. San Dimas, a small town, located about three miles from Lordsburg, was chosen as the field for work. The church sanctioned the movement of the Christian Workers and bade them "God-speed." We have some members living in San Dimas and also found there an open door for practical work.

Ten of our younger members offered themselves for the work for one year's time. Out of this number the officers and teachers were chosen. We solicited money to the amount of about $1,200, with which we bought a lot and erected a small chapel. The town was canvassed thoroughly, and many were found who were not in Sunday school or church.

April 25 we dedicated our chapel to the Lord, Bro. England, of Lordsburg, conducting the services. We now have Sunday school and church each Sunday morning, having an average attendance of fifty. We have also a good Home Department and Cradle Roll. Sister Anna McVey, our superintendent, has gone East. Her presence is missed by all, as she was ever an encouragement and inspiration to those about her. Bro. Ross Hanawalt will take her place and Sister Mary Nill, of Covina, will also assist us in the work in the future.

The first visible fruit of our work became known a short time ago when a young man from Japan, who came under the influence of our Sunday school immediately after it was started, manifested a desire to become a child of God. He was received into the church, Bro. England administering baptism. Our hearts were made glad to know that we had been an instrument in the hands of our Master to gain at least one soul. We have a good opportunity to work with these people, as they have several camps near our little mission.

We know that our prayers are being answered and that if we trust him fully and accept his guidance always, we shall do greater things wherein his name will be honored and glorified.

San Dimas is a prosperous little town and work can be easily obtained. Members coming from the East, expecting to locate in California, should not fail to see this place before locating elsewhere. Hazel C. Eby.

Oct. 8.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Culler-Flora.—By Eld. D. A. Crist at the home of the bride, Bro. Jesse Culler, of Denver, Colo., and Sister Mary E. Flora, of Quinter, Kans. J. O. Younce.

Smith-Thoman.—By the undersigned, at the home of the bride's sister Sept. 29, 1909, Lewis Smith and Elsie Thoman, both of Lewiston, Minn. D. H. Keller.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Albright, Sister Margaret, wife of Noah Albright, born Nov. 27, 1836, died in the bounds of the Lost River church, near Mathias, W. Va., June 17, 1909, aged 72 years, 6 months and 20 days. Services by Eld. L. D. Caldwell, assisted by the writer. Text, Rev. 14: 12, 13. S. W. See.

Berry, Bro. Marion Arthur, son of Wesley and Rosa Berry, born in Kosciusko County, Ind., Oct. 30, 1882, died at his home near Berthold, N. Dak., Oct. 6, 1909, aged 26 years, 11 months and 6 days. He united with the Church of the Brethren Sept. 28, 1909. He leaves a wife and two children, besides father, mother, and several brothers and sisters. While he only lived to serve the Master one week, he was fully consecrated, and preached Christ to all his friends. To those who are away from Christ, he gave a message of warning. Services by Eld. H. C. Longanecker. Allie M. Petry.

Coffman, Sister Effie Mae, born Sept. 23, 1893, died of typhoid fever, in the bounds of the Chippewa church, Wayne County, Ohio, Aug. 23, 1909, aged 15 years and 11 months. She united with the Church of the Brethren at the age of twelve years, and lived faithful. Services at the Wooster church, by Bro. F. B. Weimer. Mrs. D. R. McFadden.

Coffman, Sister Mary, nee Miller, wife of Bro. John Coffman, of near Montezuma, Va., died at the University Hospital, Charlottesville, Va., Oct. 10, 1909, aged 56 years, 5 months and 16 days. The remains were brought to her home the following day. She leaves a husband, four sons, three daughters, one sister and an aged mother. Sister Coffman was a consistent member of the Church of the Brethren for a number of years. She lived to see all of her children unite with the church, which was her desire. Services at the Beaver Creek church, by Eld. A. S. Thomas, assisted by Bro. M. B. Miller. Text, Rev. 7: 13, 14. Delphia S. Click.

Cripe, Bro. Benjamin C., of Elkhart County, Ind., born in Montgomery County, Ohio, Oct. 11, 1819, died Oct. 4, 1909, aged 89 years, 11 months and 23 days. In April, 1830, he came, with his parents, to Elkhart County, Ind. He was united in marriage with Elizabeth Dell March 1, 1838. To this union seven sons and three daughters were born. His wife, two sons and two daughters preceded him. Bro. Cripe was of a family of seventeen children. Four brothers and four sisters survive. He joined the Brethren church when about twenty years old. He was a member for about seventy years, and lived in the same congregation all his life. He helped to organize the Rock Run church. Services by Eld. Isaac L. Berkey, assisted by Bro. John E. Weaver. R. W. Davenport.

Difendal, Sister Julia, nee Caufman, born in Harbaugh's Valley, near Sabillasville, Frederick County, Md., died at the home of her niece, Rebecca Harn, Sabillasville, Md., Sept. 8, 1909, aged 88 years, 11 months and 5 days. She was a member of the church for over sixty years, and I think, one of Eld. D. P. Saylor's converts during his early ministry. She was very deaf, but loved to attend church. Often, of late years, she would walk five miles to services. She also loved to read the Messenger and her Bible. Services in the Sabillasville Reformed church, by Bro. L. J. Flohr, Elders T. J. Kolb, J. S. Weybright and Charles Flohr. Samuel Weybright.

Evick, Eve, born in Pickaway County, Ohio, July 10, 1823, died in Allen County, four miles east of Lima, Oct. 10, 1909, aged 86 years and 3 months. She was a member of the Christian church for a number of years. Services by Bro. W. R. Guthrie at the County Line church. Interment at the Chandler cemetery. A. M. Baker.

Fike, Sister Elizabeth, nee Blough, of Waterloo, Iowa, the oldest person in Orange township, born in Somerset County, Pa., April 26, 1820, died at the home of her son, Samuel Fike, Oct. 5, 1909, aged 85 years, 5 months and 9 days. Her husband, Bro. Jacob Fike, passed away in 1902. She was the mother of seven children, six of whom are living. Sister Fike was a faithful member of the Church of the Brethren for sixty-six years. Suffering from a broken limb, she was confined to her bed for about four weeks. Services by Bro. A. P. Blough. Text, Job 5: 26. S. Sweitzer.

Hall, Brother Geo. W., son of Wm. and Nancy Hall, born in Ross County, Ohio, July 20, 1841, died at his home near Ankeny, Iowa, Oct. 5, 1909, of tuberculosis, aged 68 years, 2 months and 15 days. He was married to Sarah Stephens, of Mackinaw, Ill., in 1867. To this union were born four sons and a daughter. His wife and children survive. Previous to his marriage he served a short term in the Civil War. He was baptized Sept. 20, 1909, at his home, in a tank prepared for the purpose. He was anointed Oct. 3. Services at Des Moines Valley church by the writer, assisted by Bro. S. M. Goughnour. Text, Job 14: 10. W. E. West.

Henry, Bro. Daniel T., died at his home in Upton, Pa., Oct. 4, 1909, aged 71 years, 2 months and 19 days. He was married twice. He leaves a widow, also two children by his first wife. Bro. Henry was sexton at the Upton church for many years. Services by Eld. David Zook, of Welsh Run congregation, assisted by Eld. David Foust, at the Shank house. Interment in the adjoining cemetery. Text, John 11: 28. J. D. Wilson.

Hostetler, Sister Elizabeth, nee Blough, born in Somerset County, Pa., March 28, 1834, died at Argos, Ind., Oct. 13, 1909, aged 75 years, 6 months and 15 days. She was united in marriage to Jacob Hostetler in 1879, her husband having preceded her about seven and a half years ago. She was a member of the Church of the Brethren, and during her last illness was anointed. One brother, and one sister remain. Services at the Walnut church Oct. 14, at 2 P. M., by Bro. B. F. Petry, of Eaton, Ohio. Text, Heb. 9: 27. Interment in Walnut cemetery. Susan Puterbaugh.

Kidwell, Sister Diana Matilda, born near La Porte, Ind., March 5, 1845, died at the home of her adopted daughter, Girard, Ill., Sept. 27, 1909, aged 64 years, 6 months and 22 days. In 1862 she was united in marriage to C. Campbell. To this union two children were born, one of whom, with the husband, preceded her. In 1882 she was united in marriage to Moses Kidwell, who died in July, 1908. Services in Girard, conducted by Bro. J. H. Brubaker. Text, 2 Thess. 4: 14, 15. Ada V. Snell.

Kinsley, Sister Rachel, nee Wertenberger, born in Portage County, Ohio, Jan. 25, 1843, died at her home at Hartville, Ohio, Sept. 30, 1909, aged 66 years, 8 months and 5 days. She was united in marriage to Chas. F. Kinsley, Jan. 24, 1865. To this union were born six sons and four daughters, two sons having preceded her. She is survived by her husband and eight children. About thirty-five years ago she united with the Church of the Brethren and lived a consistent life until her death. Services at the Brick church, by Bro. S. S. Shoemaker, assisted by Eld. E. S. Young. Text, Rev. 2: 10. In-

terment in the family lot in the East Nimishillen cemetery.
A. J. Carper.

Kiser, Sister Ruth, eldest daughter of David and Sallie Kiser, of Bridgewater, Va., died Oct. 1, 1909, aged 11 years. Last winter during Bro. Flory's meetings at the College she became a member of the church.
A. B. Miller.

Kline, Viola Elizabeth, daughter of Brother John M. and Sister Hattie E. Kline, born Nov. 6, 1901, near Midland, Va., died Sept. 6, 1909, of diphtheria, in the bounds of the Fairfax congregation, near Fairfax, Va., aged 7 years and 10 months. She leaves father, mother, one sister and five brothers. Services at the Fairfax church, by Eld. I. M. Neff. Interment at the same place.
Maggie Miller.

McMasters, Sister Emma R., wife of Bro. T. G. McMasters, died at her home near Five Points, Pa., Oct. 12, 1909, aged 44 years, 6 months and 7 days. She united with the Brethren church when twenty-six years of age and remained a faithful member until death. Her husband and nine children remain, two children having preceded her. Services by Bro. S. P. Zimmerman. Text, Amos 4: 12. Interment at the home cemetery.
Amelia Kitchen.

Miller, Dee Samuel, young son of Brother and Sister S. J. Miller, of Prince William County, Va., died Oct. 5, 1909, aged 4 years, 1 month and 16 days. He leaves father, mother, two sisters and one brother. His illness lasted but a few days. Services by the writer. Text, Mark 10: 13-16 and Psa. 34: 19.
J. T. Flory.

Miller, Sister Minnie E., nee Rowland, born at Polo, Ogle County, Ill., Nov. 19, 1858, died at her home at Kidder, Mo., of apoplexy, Sept. 21, 1909, after an illness of seventeen days, aged 50 years, 10 months and 2 days. She became a member of the Church of the Brethren at the age of eleven years and lived a devoted Christian life. She married David A. Miller Feb. 21, 1882, who preceded her. Two sons and two daughters remain. Services at her late home in the presence of a large audience of friends. Interment in the Ashland cemetery, St. Joseph, Mo.
Anna K. Miller.

Mishler, Bro. Joseph, born in Montgomery County, Ohio, Oct. 29, 1833, died in Huntington County, Ind., Aug. 22, 1909, aged 85 years, 9 months and 23 days. He was married to Sister Elizabeth Shively, of Preble County, Ohio, Feb. 13, 1859. Services at the Shock church, by Eld. G. L. Studebaker.
John B. Bailey.

Mitchel, Sister Margaret, nee Wingert, wife of Samuel Mitchel, born Feb. 18, 1842, near Roxburg, Franklin County, Pa., died of heart failure, near Newburg, Cumberland County, Pa., within the bounds of the Ridge congregation, Oct. 6, 1909, aged 67 years, 7 months and 18 days. She was the daughter of Abram and Elizabeth Wingert. Jan. 18, 1866, she was married to Samuel Mitchel. She was a faithful member of the church for thirty years. For several years past she had been an invalid but bore her afflictions with patience. She was anointed last June. Her husband, one son, two daughters, father, five brothers and three sisters survive. Services at the home Oct. 9, by the writer, assisted by S. S. Wylie of the Presbyterian church. Text, Psa. 17: 15. Interment at the Hanna graveyard, near Newburg.
Casper F. Hosfeld.

Morris, Clarence, only son of Brother Wm. and Sister Rosan Morris, of Cicero, Ind., died Sept. 8, 1909, of cancer, aged 33 years, 2 months and 23 days. He leaves his companion, an aged father and three sisters. His mother preceded him a little more than a year ago. Services at the Brethren church. Interment in the Cicero cemetery.
Mary Martin.

Parrott, Lyle Stephen, infant son of Brother and Sister Leroy E. Parrott, of near Dun Station, Mo., born Sept. 10, 1909, died at the home of Sister Parrott's parents, Eld. and Sister Stevens, Oct. 13, 1909, aged 33 days. Three years ago, during a series of meetings we held at the Greenwood church, Bro. and Sister Parrott were baptized. About a year later we were called on to unite them in marriage, not thinking that our next work for them would be to preach the funeral of their only child.
J. J. Wassam.

Rhoads, Sister Mary Etta, nee Brown, wife of Bro. John Rhoads, born June 19, 1844, in New Paris, Preble County, Ohio, died near Hillgrove, Ohio, Oct. 8, 1909, aged 65 years, 3 months and 19 days. She united with the Church of Christ in her youth. In 1902 she and her husband both united with the Brethren church. During her last illness she was anointed. Her husband and one son survive, one son and daughter having preceded her. Services by the writer at Mt. Zion, Ind. Interment in cemetery near by.
S. W. Blocher.

Rinker, Bro. Frederick, of Purgitsville, W. Va., born April 14, 1829, died of heart failure Sept. 29, 1909, aged 80 years, 5 months and 15 days. He was married to Aiverta Meritt June, 1870, which union was blessed with seven children, two of whom preceded him. He was a consistent member of the Brethren church for about thirty-five years. Services at the home by Bro. Enos T. Fike, of Oakland, Md. Interment in the home burying ground.
Robert A. Rinker.

Sergan, Ira Elmer, son of Friend John and Sister Mary A. Sergan, born Oct. 3, 1892, died in the bounds of the Black Swamp congregation, Ohio, Oct. 3, 1909, aged 17 years. He leaves father, mother and three sisters. Two brothers and one sister preceded him. Services by Eld. L. H. Dickey. Text, Psa. 35: 4. Interment in the Walbridge cemetery.
Ella E. Garner.

Simon, Willard J., little son of Brother David and Sister Nora Simon, of near Flora, N. Dak., died Oct. 5, 1909, aged 9 months and 8 days. His father, mother and three sisters remain. One little brother preceded him. Services in the Congregational church. Interment in the cemetery near Oberon, N. Dak.
Lizzie Koon.

Swank, Sister Almeda, born in Noble County, Ind., Dec. 1, 1835, died at the home of her sister, Mrs. Anna Stunbarger, of Topeka, Ind., Sept. 24, 1909, aged 73 years, 9 months and 6 days. She was married to Valentine Hahn in May, 1855. To this union were born four sons and seven daughters, eight of whom survive. She united with the Church of the Brethren at Wawaka, Ind., soon after their marriage, and lived a consistent life until death. Sister Swank always had a deep concern for the spiritual welfare of her children. Her death was sudden, caused by neuralgia of the heart. Services by Bro. J. H. Elson. Text, Rev. 14: 13. Interment in the Salem cemetery, three miles north of Ligonier.
Bertha Hahn.

Swartz, Bro. Phillip William, born Sept. 3, 1834, died near Woodstock, Va., July 18, 1909, aged 74 years, 10 months and 15 days. He lived in the Woodstock congregation all his life. He was a member of the Brethren church for a number of years. His wife was Sister Hanna Andes, of Rockingham County, Va., who preceded him four years ago. To this union were born three daughters. Services in the Fairview church, by Eld. H. R. Mowry. Text, Amos 4: 12. Interment in the Fairview cemetery.
M. H. Copp.

Wenger, Bro. Samuel W., son of Bro. Samuel G. and Elizabeth Wenger, died of typhoid fever, in the Chiques congregation, Lancaster County, Pa., Oct. 8, 1909, aged 13 years and 8 days. He was baptized April 26, 1907, and was a regular attendant at church and Sunday school. He leaves father and mother and two brothers. Services Oct. 12, at Chiques, by the home ministers. Interment at the same place.
Henry S. Zug.

Zumbrum, Sister Christena Anna, born April 10, 1866, died at her home in Union City, Ind., Oct. 7, 1909, aged 43 years, 5 months and 27 days. Her mother, three sisters and four brothers survive. She united with the Church of the Brethren about twenty-four years ago and lived a peaceful, devoted life until death. About a week before her death she was anointed. Services at the Union City church, by Bro. W. K. Simmons. Text, Rev. 14: 13. Interment in cemetery near by.
Effie Netzley.

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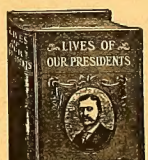
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NOTES NOT CLASSIFIED

Chico.—Sunday evening Oct. 17, closed a three weeks' series of meetings at this place, conducted by Eld. H. Forney. While none were added to the church, we have been much strengthened. Bro. J. Harman Stover, of Dorris, Cal., arrived here Oct. 17, to take charge of the work. Bro. Hiram Forney, who has so faithfully labored with us for the past year and a half, leaves us this week for new fields of labor. Bro. Peter Forney, of Glendale, Ariz., was with us during the past week, and delivered two sermons.—Nina Heisel, Chico, Cal., Oct. 19.

Smiths Chapel.—Our elder came to us Oct. 8, preached one sermon, baptized two, and presided in our council meeting. Our love feast was held Oct. 9. Brethren G. W. Hutchison and Emery Crumpacker were present. Bro. Crumpacker began a series of meetings for us Oct. 9, preaching thirteen sermons. The meetings closed Oct. 21. Six were baptized and one reclaimed.—Cynthia J. Kahle, Littlesburg, W. Va., Oct. 22.

Sunfield.—Oct. 13 Bro. C. L. Wilkins closed a two and one half weeks' meeting. Eight made confession. One was hindered from taking the initiatory step by parents. We now have our Christian Workers' meeting every Sunday night. —Mary E. Towns, Sunfield, Mich., Oct. 21.

Circleville.—A union Sunday school was organized at the Stillwater Junction union house April 11. Bro. Earl Neff was elected superintendent. Some time after, Bro. Neff was called to a mission point at Circleville, Ohio, and Bro. David Wolford was elected to fill the vacancy. Good interest has been manifested in the work. The average attendance for the last quarter was seventy-one. We have Sunday school every Sunday afternoon at 2:30, and preaching services every two weeks at 7:30. Bro. D. C. Stutsman closed an interesting series of meetings Oct. 17. The attendance was large and six were baptized.—Estella Beeghly, R. D. 14, Dayton, Ohio, Oct. 22.

Springfield.—We are in the midst of a revival, conducted by Bro. C. S. Garber. Two were baptized yesterday and nine came forward after services this morning. We expect to hold our love feast next Saturday evening, Oct. 30, and invite the brethren and sisters of adjoining districts to be with us. Our meetings will close on Sunday morning after the feast.—Etta Elson, Wawaka, Ind., Oct. 24.

Colorado City.—Oct. 3 Bro. Ezra Flory, of Union, Ohio, preached two sermons for us. He and his family had been traveling in the West and made it their purpose to stop over Sunday with us on their way home. The services were instructive and inspiring. No doubt we had a taste of the spirit which moves in the Bethany Bible School of Chicago. We wish again to invite our neighbors and others to the love feast, Nov. 6. Bro. L. H. Root, who has charge of the mission here, will conduct the series of meetings.—B. Hall Van Dyke, 1203 N. Nevada Avenue, Colorado Springs, Colo., Oct. 20.

Quinter church held her communion Oct. 16. About 230 members surrounded the tables. The house was crowded. We need a larger house and are contemplating building in the near future. Six were received by letter and one by baptism at our meeting.—J. B. Springer, Quinter, Kans., Oct. 23.

Huntingdon.—Oct. 24, 1909, will be a red-letter day in the annals of the Huntingdon congregation. On that day the corner-stone of our new church building was laid. The hour was 4 P. M., and, in response to a general invitation to the public, a crowd of generous proportions gathered on College Hill for the ceremonies. Prof. I. Harvey Brumbaugh presided. The hymn, "How Firm a Foundation," was read by Prof. Frank F. Holsopple, after which it was sung by the congregation. An appropriate Psalm was read by Dr. Amos H. Haines, followed by prayer by Eld. John B. Brumbaugh. A fitting address was then made by Dr. T. T. Myers, after which Eld. Henry B. Brumbaugh, assisted by the chief mason, laid the corner-stone. The presiding minister then showed a copper box, containing some documents, to be deposited in the stone. One of these was the earliest history of the Huntingdon congregation, and another the list of names of the present membership. Both of these were read to the audience. Then a chorus of men sang "Jerusalem, My Happy Home," after which Prof. J. Allan Myers pronounced the benediction.—Adaline H. Beery, Huntingdon, Pa., Oct. 24.

Mineral Creek.—Our series of meetings closed on Sunday night. Bro. J. G. Royer labored most earnestly for three weeks past. Five young people came out on the Lord's side and were baptized, and the members were much encouraged and strengthened. The Bible readings were much enjoyed by all, and we feel we know better, now, how to read our Bibles. Our love feast was Oct. 15. Bro. Royer officiated. On the two evenings before, he had preached to us on the subjects of feet-washing and the communion, which more fully prepared us to enjoy the feast. On Saturday, Oct. 16, we had an all-day meeting. At 10 o'clock Bro. Royer had a Bible reading, and took us for a "Walk" through the New Testament. At 11 A. M. Bro. Jesse Mohler, of Warrensburg, preached. Dinner was served at the church and brethren, sisters and friends, enjoyed a social feast together. The afternoon was spent in Bible reading. We are now in the midst of an interesting Bible school, conducted by Bro. Royer. Our Sunday-school workers are getting much good help from these studies.—Zilpha Campbell, Leeton, Mo., Oct. 22.

Roann.—Last Sunday Bro. Kreider and wife, of the Ogans Creek church, were with us in our services. Bro. Kreider did the preaching. We appreciate having ministering brethren with us.—Katie Baldwin, R. D. 2, Wabash, Ind., Oct. 21.

SECOND DISTRICT OF WEST VIRGINIA.

Our Sunday-school, ministerial and district meetings convened in the Shiloh congregation Oct. 14, 15 and 16. These meetings were not as largely represented as they had formerly been. But we decided that numbers do not always count, as we noticed a great difference in the manifestation of spirit over that of former meetings.

Our Sunday-school meeting was a very interesting one. The workers have been awakened to their duty, and we believe that more efficient work will be done for the Master, in this part of church work, during the coming year.

The ministerial meeting was equally as good. On Friday the work of the District was taken up, and everything passed off pleasantly. Bro. J. F. Ross was elected to represent us at Annual Meeting, with Bro. J. M. Wells alternate. The writer was reappointed district Sunday-school secretary, and also reappointed a member of the Home Mission Board. The organization stands as follows: President, W. J. Row, Junior, W. Va., 1911; secretary, A. C. Auvil, Thornton, W. Va., R. D. 1, 1912; treasurer, J. F. Ross, Grafton, W. Va., R. D. 6, 1910. We have changed the time of our Sunday-school, ministerial and district meetings from October to August. Our next meeting will be held in the Bethany congregation, Ross Chapel house, on Thursday, Friday and Saturday before the fourth Sunday in August, 1910.

On Saturday, at 10 A. M., the elders of the District held their annual meeting. The result of this meeting will be reported later.

The writer, wife and daughter have changed their membership from Valley River to Bethany congregation, Antioch house. We are now at this place, in the midst of a revival meeting, conducted by Bro. Emra T. Fike. On Friday evening a missionary sermon was preached, and a collection of $5.00 was taken. A. C. Auvil.

R. D. 1, Thornton, W. Va., Oct. 18.

TO WHOM THIS MAY CONCERN.

The District Mission Board of Oklahoma, Panhandle of Texas and New Mexico met in session in the Monitor church,—the same place where the district meeting was held. Considerable business was disposed of. The Board realizes the fact that we have a large field and many urgent calls for preaching. Among much other work that was done by the Board, an effort was made to establish a missionary extension fund by giving the Sunday-school secretary authority to visit all the churches in the District, to solicit each member, and to take up missionary collections, in order to help fill the many calls for preaching. It was also decided to arrange a program, and choose a moderator who is to select speakers as a means of creating missionary sentiment. A collection will be taken up at our missionary meeting, held in connection with next district meeting. J. B. Nininger.

Coyle, Okla., Oct. 12.

DISTRICT MEETING OF MIDDLE INDIANA.

The district meeting of Middle Indiana was held in the Monticello church, White County, Ind., Oct. 14, with the following officers in charge: Eld. A. L. Wright, moderator, Eld. J. D. Mishler, reading clerk, and Eld. J. G. Stinebaugh, writing clerk.

Much business of local importance was considered, but no papers were sent to Annual Meeting. The thirty-three congregations of the District were represented by forty-three delegates, only two congregations not being represented. The attendance of elders and ministers of the District was commendable and the spirit of the meeting good. Elders A. L. Wright, of North Manchester, and George E. Swihart, of Roann, will represent the District on the Standing Committee. J. G. Stinebaugh.

Camden, Ind.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Nov. 4, First District of Arkansas at St. Francis church.
Nov. 17, 18, Middle Pennsylvania, in Lewistown church on Shaw Avenue.

LOVE FEASTS.

Arkansas.

Nov. 6, St. Francis.

California.

Nov. 20, Sacramento Valley.
Nov. 21, 2 pm, Santa Ana.
Dec. 18, Reedley.

Colorado.

Nov. 6, Colorado City.

Idaho.

Nov. 20, 4 pm, Payette.

Illinois.

Oct. 31, 6:30 pm, Batavia.
Nov. 6, 4 pm, Lamotte Prairie.
Nov. 13, Mt. Vernon.
Nov. 25, Cerro Gordo.

Indiana.

Oct. 31, 6 pm, South Bend.
Nov. 4, 6 pm, Goshen.
Nov. 6, 5 pm, Bethel, at Salem house.
Nov. 6, 2 pm, Pyrmont.
Nov. 7, 6:30 pm, Ft. Wayne.
Nov. 14, 6:30 pm, Muncie.
Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.

Iowa.

Nov. 7, 6 pm, Des Moines City.
Nov. 25, Grundy County.

Kansas.

Nov. 6, Virdigris.
Nov. 6, 2 pm, Salem.
Nov. 13, Neosho, at Galesburg house, 2½ miles northeast of Galesburg.
Nov. 13, 2:30 pm, Pleasant View.
Nov. 13, Grenola.
Nov. 14, 5 pm, Morrill.
Nov. 27, 10 am, Victor.
Nov. 27, 2 pm, Morning Star.
Nov. 27, 5:30 pm, Overbrook.
Dec. 11, North Star, 8½ miles east of Caldwell.
Dec. 18, Sabetha.
Dec. 19, McPherson.

Maryland.

Nov. 6, 2 pm, Locust Grove.
Nov. 13, 14, Lonemeadow.
Nov. 20, 2 pm, Woodberry.

Michigan.

Nov. 20, Thornapple (West house).
Nov. 20, New Haven.
Nov. 25, 10 am, Sugar Ridge.

Missouri.

Nov. 6, Carthage.

Minnesota.

Nov. 6, Lewiston.

New Mexico.

Nov. 6, Miami.

Ohio.

Nov. 6, 10 am, Salem.
Nov. 20, 4 pm, Lower Miami.
Nov. 21, 10:30 am, Lima.
Nov. 24, 4 pm, Trotwood.
Nov. 27, 2 pm, Swan Creek, at West house.

Oklahoma.

Nov. 25, 5 pm, Guthrie.
Nov. 27, Paradise Prairie.

Pennsylvania.

Oct. 31, 5 pm, Quemahoning, at Hooversville.
Oct. 31, 5:30 pm, Everett.
Oct. 31, 6 pm, New Enterprise.
Oct. 31, Leamersville.
Oct. 31, Tyrone.
Nov. 1, 1 pm, West Greentree, at Rheems.
Nov. 1, 2, 9 am, Big Swatara, at Hanoverdale house.
Nov. 1, 2, 9:30 am, Springville, at Mohler house.
Nov. 2, 3:30 pm, Quemahoning, at Maple Spring house.
Nov. 2, 3, West Conestoga.
Nov. 3, 4, 1:30 pm, Mountville, at East Petersburg House.
Nov. 4, 9:30 am, Spring Grove.
Nov. 4, 7:30 pm, Philadelphia First Church of the Brethren on Dauphin Street above Broad Street.
Nov. 6, 7, Riddlesburg.
Nov. 6, 2 pm, Back Creek, at McConelsdale house.
Nov. 6, 7, Upper Cumberland.
Nov. 6, 7, 2 pm, McConnellsdale.
Nov. 7, 4 pm, Snake Spring, in Koontz church.
Nov. 13, Mechanic Grove.
Nov. 14, Lancaster City.
Nov. 14, 6 pm, Glen Hope.
Nov. 20, 4 pm, Artemas.
Nov. 21, 3:00 pm, Johnstown, at Walnut Grove house.
Nov. 21, Harrisburg.
Nov. 25, 7:30 pm, Philadelphia, at Bethany Mission, 3255 Kensington Ave.

Virginia.

Nov. 6, 3 pm, Saunders Grove.
Nov. 6, 3:30 pm, Antioch.

West Virginia.

Nov. 6, Johnstown.

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Vol. 48. **Elgin, Ill., November 6, 1909.** **No. 45.**

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AROUND THE WORLD

A HARVARD professor, seeking notoriety by means of a declaration, hitherto not heard of, comes forward with the idea that the Ten Commandments are old-fashioned and not suited to modern needs and conditions. He thinks they need "brushing up," so to speak,—a thorough revision,—in order to make them fit and serviceable for modern everyday use. The statement of the learned professor does not indicate in what particulars the ancient Mosaic law is to be changed. It might be interesting, however, to see his present-day readjustment, if only to note the arrogance with which he is ready to improve (?) the Decalogue,—the age-old and generally-accepted foundation of all civil law.

SECRETARY MACVEAGH, of the Treasury Department, while endeavoring to increase the efficiency of the working force of that branch of the service, took the trouble to secure an accurate estimate of the working capacity of each employé. To his surprise he found that the older clerks, as a class, were more efficient than those younger in years. While some of the very oldest could not, perhaps, do as much work in *quantity* as the younger, it was more than balanced by better *quality* of work. Experience, in their case, was of great value. The same fact is true of most of our older ministers. The rich experience of years of faithful service gives them a peculiar fitness that should appeal to every thoughtful member, and lead us to encourage them in their work, rather than to belittle their efforts.

ACTING on the principle that it is better to help a man *to earn a dollar* than to give help indiscriminately, the Chicago Gardens Association has reason to feel encouraged with their attempt at helping needy families in a practical way. Early in the season the Association secured permission to use a large tract of unoccupied land inside the city limits. This was divided into gardens for one hundred needy families, being prepared for use at an expense of only $6 for each tract. As most of the families to be benefited knew nothing about gardening, a competent agriculturist was provided as instructor. An accurate account was kept of the returns from each tract and now, at the close of the season, it is found that each family represented had plenty of fresh vegetables for their own use, besides selling produce averaging $30 to each tract. Even this remarkable percentage of profit was not all, or the best thing, gained. In a number of instances health came to sickly workers, and all of them enjoyed a spirit of independence not before possessed. This plan of "helping the poor to help themselves" is deserving of a more general application. There are vacant lots in thousands of towns and villages that might be similarly used, to the great benefit of the poor and the general good of the community.

THE recent assassination of Prince Ito, the Japanese diplomat, has stirred the Empire to its remotest limits. The foul deed was perpetrated at Harbin by Inchan Angan, a Corean, formerly a newspaper editor at Seoul. Prince Ito was the Bismarck of Japan. When he saw what western civilization had done for the great nations of earth, he resolved to learn the secret of their power, and ultimately succeeded in his endeavor. Patiently he labored in the reconstruction of his nation, and was rewarded by seeing it attain a most wonderful growth. When Corea came under the jurisdiction of Japan, Prince Ito showed himself a friend of that people, and it is strange, indeed, that he should have been a victim of, what appears to have been, a well-laid plot to bring about his death.

PROPERTY damage, estimated at $5,000,000, a number of lives lost, and hundreds of homes washed away, are the results of a cloudburst and storm that overwhelmed the State of Tabasco, Mexico, Oct. 25. Long-continued rains had swelled the rivers to such an extent that, by the added waters of the cloudburst, a general inundation submerged towns and country, rendering thousands of people homeless. Only the high mountain villages and plateau farms escaped the rushing waters. It is cheering to note that, by the ready response of the Mexican people to the needs of the flood survivors, they were liberally supplied with shelter and provisions in their dire need. Such manifestations of sympathy in seasons of distress are a reminder that the tender chord of human kindness still responds to the touch of afflicted humanity.

AFTER all it may be a blessing to be born poor. Some writer has traced the origin of a thousand successful men. He found that 300 started as farmers' sons, 200 began as messenger boys, 200 sold newspapers on the streets, 100 were apprentices to printers, 100 began life in a factory, 50 began at the bottom of the ladder in railroading. Only 50 of the 1,000 had wealthy parents to start them on the journey of life with the needed capital. The ratio, as shown by the thousand selected, would, perhaps, hold true if a million cases were to be investigated. It is a fact, incontrovertibly true, and proved again and again, that the necessity of labor is a young man's best incentive to success in the great arena of life. Wealth often breeds indolence, while poverty is a promoter of industry. "The soul of the diligent shall be made fat."

THERE is food for thought in the recent, carefully-compiled statistics, showing that while in 1860 there was only one criminal to every 1,647 of population, there is one to every 300 in later years. It is difficult to assign the exact cause for this alarming increase. The figures are startling enough, however, to cause serious thought. Foreign immigration, inadequately reached by proper missionary influences, is, perhaps, partly responsible for the showing, but much of the deplorable condition must be ascribed to the relaxation of home discipline. We need but look at the many cases where men in positions of trust are prostituting their office for the sake of personal gain, to realize the imperative necessity of reform. The rugged honesty that in the days of our fathers was the pervailing characteristic of business life, has, in too many cases, given way to trickery and deceit.

THE lottery men, since they were overthrown and driven out of the United States, have been endeavoring to reach the people of this country from Mexico, Central America, and especially from Cuba. As our Government officials, however, are determined to stamp out this species of gambling, they have now secured the active coöperation of Cuba in its suppression. Hereafter no lottery tickets will be sent or received by means of the Cuba-United States mail service. All letters of inquiry from the United States, concerning lottery affairs, are to be turned over to American post-office inspectors. While it is an honor to the United States, to be in the front ranks of the battle against the lotteries, it is equally meritorious that Cuba is willing to second our efforts by adequate provisions.

THE enormous rate at which the various governments of the world, and especially the principal powers, are spending the hard-earned money of the people, is an incentive to serious reflection, and presents a world-wide problem of considerable importance. England, Germany and France are struggling with taxation measures that stagger the capacity of the people,—a burden almost too great to be borne. A large part of this increase in taxation is due to the present fashion of building up monstrous navies and armies. England has spent nearly $2,000,000,000 on her navy, France over $600,000,000, while Germany is straining every nerve to equal England's equipment. That these vast sums, when thus withdrawn from commerce and the industries, and tied up in unproductive armaments, will bring about serious financial complications, in course of time, is certain. The day of reckoning is sure to come.

THE UNITED STATES STEEL CORPORATION has extensive coke ovens in Fayette County, Pa., employing thousands of men. The Corporation has learned, by sad experience, that each pay day means a season of debauchery for the men, who obtain beer in unlimited quantities from the several breweries in the county. The loss to the Corporation by decreased output runs into an aggregate of millions. The concern now proposes to purchase the nine breweries of the county at an outlay of $10,000,000, in order to control the drink supply of the coke workers. It is not the plan to cut off beer entirely, but to stipulate *when, where,* and *how much* they shall drink. Whether the proposed plan will achieve the end desired, remains to be seen. It brings to mind, however, the vivid reality of the drink evil, when we see how a large corporation is compelled, at great expense, to seek means of checking the use of liquor as much as possible, in order to carry on its business.

SEVERAL weeks ago it was announced that the Spanish war with the Moorish tribesmen was thought to be at an end when important fortifications were gained and held by Spain. It now appears that the victory was not as complete as anticipated, as hostilities continued, to the great discomfiture of the Spanish authorities. They are now beginning to realize that the whole affair has been a waste of money and lives to no purpose. Lieutenant-General de Luque, minister of war in the new Liberal Cabinet, has wisely decided that the Moroccan campaign is to be pushed no farther. It will be the future policy of the Government to hold simply what lawfully belongs to Spain, rather than attempt further subjugation of the elusive Moors. Many of the late, unfortunate occurrences in Spain might have been avoided, had there been an early decision in favor of peace, as is now suggested by the Cabinet minister. It is to be hoped that the Spanish King and Cabinet have learned a salutary lesson,—one that will lead them to spend their time, means and energy in the promotion of peace.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

"THE HOUSE OF RIMMON."

BY HAGMAR.

"When I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." 2 Kings 5: 18.

"The line of least resistance," seems to be
A favorite motto in full many a home.
No higher principle it brings than this:
As Romans do, do when you are in Rome.

This motto take from me: (although it seem
Unpopular, and used indeed by few)
Receive it in the words of England's bard:
"This above all: to thine own self be true."

Alas! What wretched motives govern men.
How often from their own deeds they recoil.
Bus'ness, Society and Politics
Conspire the noble ones of earth to spoil.

List to the words of Mighty Cicero,
List to the awful, self-inflicted curse,
As Rome's most noble orator exclaims:
"I see the better, but I choose the worse."

"The lesser of two evils" oft has been
The compromise made at some foe's behest.
Hasten the day when men shall do the right,
Reject the worst and choose the best.

OUR STRONG CITY.

BY T. T. MYERS.

"We have a strong city."—Isaiah 26: 1

[A sermon (condensed) preached in the Middle Creek church, Somerset County, Pa., Sept. 25, 1909. Published by request.]

I SHALL never forget my first sight of Jerusalem. We approached it from the North. For some time, as we were riding through the valleys and over the hills, we were eagerly watching for our first glimpse of the Holy City. Suddenly, from an elevated position, it burst into full view before us. The sight was magnificent. I thought of the words of the Psalmist, "Beautiful in elevation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

When we came near to the city I was impressed with her strong walls and the natural security which the surrounding mountains give her. I thought of the words of the Psalmist elsewhere, "As the mountains are round about Jerusalem, so is the Lord round about his people." The Jews loved their city because of her beauty and because of her strength. They felt safe within her walls.

We, too, my brethren, have a strong city—the church of Jesus Christ. We love her for her beauty and strength.

1. *Our city is strong in her origin.* She is strong because her founder, our Lord, is strong. He said, "Upon this rock," that is upon himself and faith in him, "I will build my church, and the gates of Hades shall not prevail against it." His church has stood all the opposition of the ages. There have been times when the number of his people was small, but there never was a time when he did not have some who represented him and his doctrines in the world.

A little more than two hundred years ago the light of his life and teachings was burning low in the midst of his people. It was then that earnest souls were gathered together at Schwarzenau, Germany, in prayer and Bible study that they might be true representatives of Jesus in the world. Having given themselves to personal inquiry, they agreed together that the commandments of the New Testament should be literally obeyed, and that the life and teachings of Jesus should permeate and influence their whole lives. They immediately began to practice what they had learned. Being baptized, they formed a church body and gave themselves to worship, work and discipline. From this time on there has been an increasing number who have held closely the teachings of our Lord. This is *our* strong city—the Church of the Brethren.

2. *Our city is strong in our liberal views.* We must not be strict where there is no strict teaching. Where other Christian bodies have ventured to draw up doctrines in a definite statement, to be accepted and believed, we have seen best to be liberal. Among such are doctrines concerning creation, predestination, election, Christ's return, resurrection, judgment, final restoration, eternity. I believe that there is a great blessing in getting a true understanding of these doctrines. But, since they do not bear directly upon salvation, an individual view, concerning them, is wisely allowed.

3. *Our city is strong because she demands a gospel conversion.* The New Testament teaches that faith, repentance, and baptism, are necessary for entrance into the Christian church. It was so with the Pentecostians, the eunuch, and the jailer. Faith is a strong word. It carries with it the idea of resting entirely on Jesus for salvation. Repentance embodies the ideas of a new view, a new feeling and a new conduct. It is at the same time a turning away from sin and a turning to righteousness. Baptism beautifully represents the washing away of sin; the dying of the old and the rising of the new. An unconditional surrender to Christ is necessary for a correct new birth, and for a gospel conversion. Many of the methods of popular evangelism of today are to be deplored. Conversion is more than raising the hand or signing a card. I have sympathy for the statement of the good Methodist bishop, when he said, "Brethren, I have my doubts about this 'hand-up, stand-up' religion."

4. *Our city is strong in her genuine baptism.* Trine immersion agrees with the words of the commission, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." A correct grammatical analysis of this demands three actions. In a meeting that I once held in a western town, a good deal of interest was aroused on the subject of baptism. Some of the young people took the commission to the principal of their high school and asked him to analyze it. He did so, and said, "The language requires three actions." I was not surprised at his decision. I knew it would have to be so.

Trine immersion recognizes appropriately the Trinity. It honors the Father as the Creator, the Son as the Redeemer, and the Holy Ghost as the Sanctifier. It recognizes the three as they appear in the work of redemption and salvation. To be baptized into the Father, and into the Son, and into the Holy Ghost, puts us deep into the Godhead. It makes us secure and safe.

Trine immersion has been the unbroken practice of the Greek Church. The New Testament was written in the Greek language. The Greeks ought to understand their own language. They understand now, and have always understood, that it takes three immersions to constitute baptism.

Trine immersion is proved to be valid baptism because it is accepted as such by all churches. You can get into any church through its door. It is worth a hundred cents to the dollar everywhere. If you have a dollar that is worth a hundred cents anywhere you go, you have a good dollar. Trine immersion is like that good dollar. It passes at par, no matter where you go.

5. *Our city is strong because she observes all the ordinances of the New Testament.* In the thirteenth chapter of John we read of what Jesus did, with his disciples, the night before his crucifixion. As they were assembled together, around the supper table, he rose and girded himself and washed his disciples' feet. Then he said, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you." We believe that we ought to accept the example and lesson of our Lord, and do as he did. But some one will say, "That was for the disciples. It was not intended for us." I ask, How do you know it was for them and not for us? There is nothing in the Word that indicates such a conclusion. Besides, I contend that if John thirteen was intended for the disciples then, and not for us, then, also, was John fourteen intended for them and not for us. In both chapters he was with his disciples and taught them. Listen to John fourteen: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you, and if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." This comfort and promise we all want to claim. Consistency demands that if we want the enjoying of John fourteen, we must also own the doing of John thirteen. If we want to enjoy the promises, we must do the commandments.

It is held by some, too, that Jesus was giving his disciples a lesson of humility. Grant it so. Do we not need humility? We do,—all of us. We had better get the lesson and take it as Jesus gave it.

It is clear from the scriptures, that, after the service of feet-washing Jesus and his disciples ate a supper together. We must so do in the church today if we would follow their example. I rest the observing of the Lord's supper in his church on three facts that can readily be sustained: (1) Christ ate a supper with his disciples. (2) The apostles observed that supper in the churches that they organized. (3) The supper (*agape*) was universally observed in the church, down to the time of Ignatius. In connection with the supper was the communion or the taking of the bread and wine. How any one can satisfy himself with taking one-third of the three-fold ordinance, instituted by Christ with his disciples, and leave two-thirds, is more than I can understand. Consistency would demand that we either observe all, as does the Church of the Brethren, or spiritualize all, as do the Quakers.

In the time of the apostles the salutation of the holy kiss was given and the sick were anointed in the name of the Lord. Doing these today, we are in line with the practice of the apostolic church. In time of worship both brethren and sisters should appear as we are taught by Paul in the eleventh chapter of First Corinthians.

6. *Our city is strong because of our position on great moral issues.* We have taken a strong stand on the divorce question. Besides seeing the propriety of it from the standpoint of the Word, it is easy to see the propriety of it when you consult the court records of divorce suits and divorces granted, and compare them with the marriages.

The experiences of the world, as they come to light, prove that we are right in our opposition to oath-bound, secret societies. Fraternities are being banished from the public schools. They have been found to be corrupting to the morals of the young.

It is an honor now, no matter to what political party you belong, to be classed as a temperance man. If you hold prohibition principles, they count for something. Our church has long stood right on this question. We have *stood* too long. We should have moved on and out long ago, with our principles, that the world might benefit.

The world is coming our way on the peace question. Judges, lawyers and generals find it easy to make speeches against war and in favor of peace.

On all these issues our record is clear and clean. We are honored for the consistent position we have held.

7. *Our city is strong in our protest against worldliness.* Charles Wagner was made popular by advocating the principle that our people have always held,—that of the simple life. Much is said about dress reform. Surely there is need of such reform. The world has gone wild and mad on dress. The intemperance is intense. Gospel simplicity is right from every standpoint. We have done well, in the main, in that we have kept hold of the check reins. We may have, at times, over-emphasized the *form*, at the expense of the *principle*. We cannot, my brethren, afford to lay down the reins altogether. We need to study and pray that we may know how to exercise them safely and in harmony with the Word.

Worldly amusement needs attention. Churches are begging for attendance at their services, while the theaters and dance halls are crowded. The railroads have their heaviest traffic on Sunday, in handling their Sunday excursions. The time surely is here when men are lovers of pleasure more than lovers of God.

8. *Having no closed creed helps to make our city strong.* We are ready for more light, and we are ready to go where it leads. The Christian life is progressive and ever enlarging in its development. Both the individual and the church must be open to more light, and to enlarged views of the truth.

9. *Our city is strong because of our high standard for spiritual living.* Brethren, I am sure that our mot-

to is Philpp. 3:13, 14. Hear it while we read: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The doctrines of scripture which we believe and practice ought to result in high spiritual living. The whole Bible is our creed. We ought to gather it all up in our lives.

10. *We have a strong city in our form of church government.* Both ideas,—of a general Brotherhood and the local congregation,—are regarded. There is equality of membership. The vote of the humblest member counts the same as the vote of the highest in office. The individual member has the right of representation before, and appeal to, all the councils,—from the local church council to the highest, general council of the Brotherhood. Discipline is administered according to the method laid down by our Lord in Matt. 18:15-17.

My brethren, we have a great heritage. Much is entrusted to us. We have a great light,—a great truth, We have the gospel of salvation. Our responsibility is great. It is ours to take the light and blessing of the truth into all the world.

Huntingdon, Pa.

PHILIPPINE ITEMS.

BY W. O. BECKNER.

EVERYTHING, here in this part of the Island of Cebu, is Catholic. Last Sunday was the occasion of the visit of the bishop of this province. He is a native Filipino,—the first native ever ordained to the bishopric. Always, before, the bishop was a Spanish man, until American occupation. Then American bishops were brought here. The natives are exceedingly proud of this man, just because of his being of their race. He was consecrated in June of the present year and the service was made the occasion of widespread festivities.

His visit to Bogo was to confirm, according to Catholic "*custombre*" the children of the vicinity. He was met at the wharf by the band, and a crowd representing every class of people here, the *Presidente* of the municipality, the justice of the peace, the local *padre* and a host of children, many of whom carried flags and banners,—just any kind of a rag tied on a stick.

That was Saturday eve about sundown. On Sunday morning I went into the church to witness the ceremonies. After the regular mass, the bishop took his seat on the platform and spoke at some length to the people about their conduct. It was not an upbraiding at all, but a manly, frank, straightforward appeal for better citizenship. In fact, I was not a little surprised and as much pleased with what he said. He told them that to be good citizens means to be informed citizens, industrious citizens, obedient citizens and religious citizens. He is a thorough *Americaniste* and told them that the children should be sent to school without ever dreaming about the Americans trying to overthrow the church here with the schools. He cited himself as an example of what American rule has made possible,—a native bishop.

Then he told them that they should learn to work. Industry he termed the note of prosperity. These islands are rich in possibilities, but it is a fact that too many prefer to wait till they have discovered a gold mine, rather than work to produce foodstuffs. Idleness and good citizenship cannot dwell together. Their ways are divorced.

The confirmation service was later in the day. It consisted in making the sign of the cross on the forehead of the child with the finger, it having been dipped into the holy water. An attending priest followed and with a piece of cotton, wiped the forehead of the child dry. As the cross was made, the bishop repeated a formula that I did not understand and I am safe in saying that not one in a thousand of the others did either. It was all ceremony to them. At certain places in the proceedings, all the people had to kneel.

The children to be confirmed were in age from infants to about 12 years. They have been baptized by the local priest, but after that they must be confirmed by the bishop. Many were too small to stand alone yet and had to be held, but custom says that it must not be the parent of the child that holds it for the confirmation. It must be some other person. Parents may trade children, but none may hold his own. At one of the services there were about forty of the small ones that cried lustily throughout the entire ceremony. It made it rather difficult to hear in the church, but did not seem to disturb the officiating bishop.

He was here all day Monday and confirmed, in all, about eleven hundred children. For each of these he receives 20 centavos, 10 cents in American coinage values. In Spanish days the Church and the Government were all one, but when America took the Islands, Church and State were made separate. There is no taxation support to the church at all now. It is supported wholly by funds received as this confirmation fee. For marriage there is a fee, for baptizing an infant a certain fee, for officiating at a funeral there is a fee, and one, also, for each of the ceremonies of a personal kind. But the local priest must keep strict account of all funds received and remit ten per cent to the official in next rank above him.

I had the privilege of visiting with the bishop some. He was entertained in the home of the American resident, here in Bogo, an ardent Catholic, and I was invited to the dinners given in the bishop's honor. He is a man of about 45 years in appearance, speaks the Spanish language fluently, is well informed in the affairs of the world in general, and is not a bad-spirited man at all. Indeed, if he had been raised in the full light of the Gospel, there is no question in my mind but that he would be under a different banner. There is but little reading of the Bible in Catholic ceremonies. I am told that the bishop has no right to use any words in his ceremonies except those found in the ritual, as laid down from Rome. Oh for the day to come when no man shall ask his neighbor whether he knows the Lord or not, for all will be well acquainted with him, from the least to the greatest; the time when knowledge *of* the Lord, not *about* the Lord, shall be the principal thing in the earth.

Bogo, Cebu, P. I.

Some Great Teachers

BY

SAMUEL B. HECKMAN

1. Moses, the Leader.
2. Solomon, the Writer.
3. Amos, the Reformer.
4. John Baptist, the Preacher.
5. Jesus, the Teacher of Life.

No. 2.—Solomon, the Writer.

ON the great bell hanging in the tower of one of the beautiful buildings of the College of the City of New York are these words: "Unto you, O men, I call; and my voice is to the sons of man." Beneath the magnificent mural painting, which is in the Great Hall of the same building, and which symbolizes what wisdom has done and is doing for men, are the following words: "Doth not wisdom cry? . . . She standeth in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entry of the city, at the coming in at the doors." These striking words concerning wisdom, which are so appropriate to the work of the City's College, and so fraught with meaning to the youth of any people, have been teaching their lesson to countless numbers through many centuries. The Proverb literature or the Wisdom literature, of which they are a part, came into prominence at the close of those years of military activity of the giant warrior David and the beginning of the peaceful reign of his son Solomon. The great literature of any people is produced in the times of peace and prosperity of that people. This must be considered especially true of this peculiar type of wise and reflective sayings which were so applicable to the individual in his more quiet hours.

With Solomon's reign began an era of new life for Israel. Instead of continuing the warlike policies of his father, Solomon adopted the ideals of peaceful wealth and material advancement. And the people welcomed the change. The tribes were united more closely into one community and the state came into existence. Widely-extended and immensely profitable channels of commerce were opened with nearly all known peoples of the East. Never before did the Kingdom of Israel take such high rank among the nations of the world. Men now entered into varied, closer and more complicated relations with each other. These new relationships brought with them the obligation of new social, moral and civic adjustment.

Under these conditions a class of Hebrew teachers, known as the wise, came into notice. Just who they were, the record does not make clear. They seemingly were not recognized as a distinct class or caste like the prophets or priests, yet Jeremiah mentions the three groups of men with equal emphasis. (See Jer. 18:18.) It has been suggested that probably they were "elders,"—men of sagacity, sound judgment and good counsel; men who, having the personal welfare of the people and the good of the nation at heart, were prepared and ready to give practical advice to all classes of people. It is to be noted that they spoke to the individual and taught privately and did not give their messages publicly to the nation as did the prophets. They appealed particularly to the young men, and they might, therefore, be termed the educators of the nation. The Book of Proverbs in our sacred literature is the collection of these wise sayings and teachings. Whether or not we attribute to Solomon himself the authorship of all these proverbs, it is, at least, due to his wisdom and activity that they were collected, and edited, and preserved for the benefit of all ages. The Sacred Record says he was the author of three thousand proverbs and one thousand and five songs. Other writings are also attributed to him. It is probably safe to say that Israel's genuine literary activity began with this man of whom it is written, "His wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt." This wisdom, as it finds expression in the Proverbs, is always terse and practical, and not speculative. Solomon possessed a thorough knowledge of plants and animals, fishes and insects. He could draw apt analogies between human life and the external world. He exhibited a very keen understanding of the human mind and human character. He knew the world and men and life. He possessed the power to give very pointed expression to his shrewd and ready judgments. I wish you would read the happy illustration of these traits, as furnished in the story of the two mothers and the little child, and in the account of the visit of the Queen of Sheba given in First Kings.

So famed was Solomon for his wisdom in literature and jurisprudence, so shrewd were his policies at home and abroad, so fabulous was his wealth, so magnificent was his court that he came to be considered the most glorious sovereign Israel ever had. But Solomon, the man, is disappointing. Never did a career begin with larger promise and more advantages and end more lamentably. There is no more pleasing and inspiring picture than that of this young man of twenty, possessed of all that wealth and training could furnish him, entering his life work as ruler of a nation, and appealing to God for help and guidance. Read again, if you will, the account of that wonderful dream at Gibeon. Here was the expression of true greatness. The young man's ideals and purposes rang true, and he asked to be equipped for service. He asked for personal endowments and not selfish possessions. He wanted to be a beneficial leader and teacher of his people, and a blessing to the world. Nothing could have been more noble than this. And will you mark this, because the nature of his prayer was right, it was granted and even much more that he did not ask for. And this fact remains as true today as it was at Gibeon.

Not long ago, a man of middle age was sitting with me in my library. He suddenly turned and asked me if I believed in answer to prayers. He then told me that a few years before, feeling that his life was not counting for as much as it should, he had earnestly prayed to the Lord that before his death he should be helped to become active and very busy in some service for his fellows. Shortly after this he received a call to take charge of a large philanthropic work in his State. He said, that owing to the urgent and pressing

needs of this work he was then continually kept so busy that he scarcely could find time to write to his family.

Unfortunately the afternoon of Solomon's life was far from the ideals and ambitions of the morning hours. Probably the cause of the greatest change and greatest condemnation of Solomon was his possession of the large number of wives of different nationalities and of different religions, for they "turned away his heart after other gods." He sought to please them at the risk of compromising the right. Moreover Solomon had now lost sight of his earlier noble ideals of service. His later purpose was self-exaltation with an unparalleled display of wealth and splendor. This meant heavy taxation and cruel burdens for the people which did not belong to a wise and considerate administration.

A life of this kind, presenting such violent contrasts, is at once interesting and instructive in many ways. It exhibits the same human passions, ambitions, and temptations that men have today. There are some lives whose influence is of a positive character, and others whose teaching is always of a negative sort. Some stand out as great white lights along the highways of life, beckoning men to follow in the right paths; others stand as the red lights of danger, warning men to beware of their life's mistakes and follies and sins. Taken all in all, the lessons of Solomon's life are larger in their warning of what not to do, than in their examples of good deeds to be emulated.

The personality and character of the teacher are ever more potent than his messages and exhortations. When the closing hours of Solomon's life came, his retrospect could not have been happy. Much of his popularity had vanished; his wealth was largely diminished; his influence with other nations was not respected. Moreover his thoughts must have made it clear to him that he had not been a good shepherd to his people. He sought his own glory and neglected their material and spiritual welfare. He talked and wrote wisdom and practiced folly. He professed religion and piety, yet he dishonored his God and degraded himself. The picture is not edifying and must have been very unsatisfactory to the man himself. We are not surprised that the historian, who gave such glowing accounts of the brilliant promise of this man's life, closes the record with the fewest simple words, "And Solomon slept with his fathers, and was buried in the city of David, his father."

Union, Ohio.

WORKING TOGETHER WITH GOD.

BY T. S. FIKE.

"For we are laborers together with God." 1 Cor. 3: 9.

God is a worker, not an idler. Jesus, speaking of the Father, says, "My Father worketh hitherto, and I work." The Father, Son and Holy Spirit work together. It necessarily follows that God's children are not only workers, but "workers together." Yes, more, they are "workers together with God." Some people work all right apart, but not together. This is often true of husband and wife, and is also true in the church,—among the laity as well as among the ordained ministry. Possibly, under some circumstances, it would be better to work, while apart, rather than not to work at all, but the Lord's way is working together with God. This complied with, obviates all contention and church division.

Some one, not willing to work together with others, in harmony, sowed the seed of discord, one of the seven things that are an abomination to the Lord, and the sad results of division follow. Lord, keep us from sowing discord among the Brethren!

Some people are naturally inclined to work, others are either born tired or naturally inclined to be lazy. This latter class would try the patience of Job, and require continual vigilance to bring about a reform and make workers of them. But with courage and hope the workers enter the contest, with a good supply of the tired ones constantly on hand, and others forthcoming, if you need them. This class would rather enlist near the close of the day, in the cool of the evening, in good time for the first table. They are little concerned, as to whether they work together or apart. Their chief purpose is to be on time for supper, whether or not the "King's business" has been attended to. They are usually absent from the regular appointments, Sunday school and Christian Workers' meeting, but are on time for the "feast" and are always around when the "big preacher" comes. For some reason they do not have their purse when the collection is taken up.

Among the first-named class will be found some that are not only willing to work but are anxious to have everybody know they are at it. "All their works they do to be seen of men." Others are afraid to have anybody else work, for fear it will not be done right. This accounts for so many churches not having developed the younger as efficient workers for the Lord. It accounts also for the young people being in the back part of the church during services, with poor song service, and few young people in the church. But, thank the Lord, among the first-named class of workers, are those that are quietly looking for the best methods to properly organize the workers, so as to make the work coöperative, that all may work together with God in the many phases of church and Sunday-school work.

The powers of development are unlimited. It is an abstract truth, "We grow as we work." If we work to become religious we grow that way. If we work to become like the world, look like it, act like it, dress like it, and do like it, we grow that way. In whatever direction our work is, our growth will be. Why not work to become more like the Master, who was always about his Father's business?

My brethren, it is not enough that we work *together*, for we may work together *against*, as well as *with*, the Lord. Remember, the secret of success lies in working together with the Lord. Don't ask the Lord to be on your *side*, but be sure you are on the Lord's side.

3433 Falls Road, Baltimore, Md.

LOVE THE BROTHERHOOD.—1 Peter 2: 17b.

BY J. EDWIN JONES.

This short text contains two of the most important words in the Christian's vocabulary. Paul characterizes "love" as the greatest thing in the world; and Jesus immortalized the term "brotherhood" when he said, "One is your master, even Christ, and all ye are brethren." A brotherhood is an association of individuals, not necessarily of uniform temperament or disposition, but of one aim and purpose in life.

Numerous brotherhoods obtain in the world among men, organized for mutual benefit and fellowship, but among them all not one is to be compared with this one, designated by Peter as *the* brotherhood. From that fellowship of the apostles with our Lord Jesus Christ, and his declaration, "One is your Master and all ye are brethren," has grown that larger and more far-reaching brotherhood that encircles the globe and is manifest wherever men and women act on the declaration of the Elder Brother, when he said, "My brethren are these that hear the word of God and do it." Luke 8: 21. Not alone those of earth, who do the bidding of our Father, but the heavenly messenger, who was talking to John in Rev. 19, says that he also is a member of this incomparable brotherhood.

But because this brotherhood is composed of men and women in the flesh, it is imperfect even as the "flesh is weak." Not imperfect as regards its charter or its declaration of principles, for never was there issued a more comprehensive charter, nor is there a declaration of principles in the world, worthy to be compared with these. But in vitalizing these principles, there is the imperfection attendant upon the very best efforts of humanity. The Holy Scriptures gradually unfold to us the Divine conception of brotherhood, as consummated in Jesus Christ, and the ideal condition of brotherhood is revealed to us through Jesus' prayer, "that they all may be one; even as thou Father, art in me, and I in thee, that they also may be one in us."

The Psalmist had a glimpse of such a condition when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psa. 133: 1. And Solomon places among the things that God hates, "he that soweth discord among brethren." Prov. 6: 19. The devil has succeeded admirably in securing division in the nominal Christian world, and his greatest efforts are now being put forth to make divisions in the real brotherhood; that is, those who are being taken from among men for his name. Acts 15: 14.

The badge of this brotherhood is love. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35. Love, not alone to every brother and sister, but love to him who is the Elder Brother. It is by his authority that the brotherhood exists, and he says if we really love him we will keep his sayings. Love to the brotherhood, then, means first, loyalty to him; then fellowship with each other. And the brotherhood has no real existence without them. No unity or fellowship, based on other than the spirit of his teaching, is worthy the name. No brotherhood with lower ideals is worthy of our love.

"I am the door," says Jesus, and by no other way may we enter the sacred circle of this brotherhood. While this perspective of the brotherhood is true, it is too general. Beside the disposition to do good, we must surrender our own standard and adopt Jesus' attitude toward his Father when he said, "I do always those things that please him."

No brotherhood can be really effective without organization; and no organization may presume upon Jesus Christ as Elder Brother, that is not making every effort not only to enter the door, but to follow the leading of our Lord. Is there such an organization? Do we believe that the Church of the Brethren is that organization which most nearly represents such conditions? If we do, recognizing the limitation of its perfection because of the fallible nature of its members and not because of the imperfection of its principles, let us truly *love* the *brotherhood*. Upon the fundamentals, in which the Scriptures state plainly not only *what* but *how*, we are quite ready to stand united. But the real test of our love is found in our attitude toward those principles whose application has demanded the best thought and most critical council of devoted brethren and sisters since the beginning of our brotherhood. Whether we love self and "private interpretation" more than the united mind of a majority of the brotherhood is manifest by the manner in which we treat the expressed opinions of the church, when officially called together to discuss principles.

The fact that the application of the principle of plain dressing, as recommended by the Brethren, does not prove a decided success, is due largely to the fact that in many the love of the brotherhood is not sufficiently developed. Without suggesting anything more likely to succeed in making the principle live among us, many choose to ignore the opinion of the brotherhood, thus weakening the effects, and making impossible a thorough demonstration of the method. Especially noticeable is this among the male portion of the brotherhood.

Alike painful to those, upon whose shoulders rests the leadership of the church, is the lack of love manifested by a considerable number in the matter of the prayer veil, demanded by Paul and defined by the brotherhood. The splendid effect and power promised for observance of this teaching is largely curtailed by a lack of loving acquiescence to the interpretation, as to the particular covering recommended by the brotherhood. Let us strive to promote the power and utility of the brotherhood, not by blindly following a leadership without regard to reason or revelation, but forbearing one another in love. May we, by unity of purpose and manner of life, thoroughly test the efficiency of every method of carrying out the eternal principles of God's Word, by humbly acquiescing to the deliberate and prayerful decisions of the delegated authority of our beloved brotherhood. Thus shall we best express the love we feel, and increase our power and efficiency in bringing about a perfect realization of the ideal condition of brotherhood, that shall be fully revealed when our Lord shall come.

Larned, Kansas.

THE WHEAT AND THE TARES.

BY H. M. FOGELSONGER.

We hear so much about the tares that we wonder how much wheat is being harvested. There is wickedness in high places and wickedness in low places. Yes, there is a large crop of tares growing, nothwithstanding the efforts of Christian workers. But do we not

have a large number of good people? By reading only partisan newspapers and magazines it is very easy to place ourselves in a position where we imagine that everything is going smash, that selfish politicians have absolute control, that we are approaching an aristocracy, that the church is dying and that Satan even rules our school system.

There is another side to the question and a side that it too often overlooked. The good people are not all dead or passing away from us. They are growing up in our midst,—all about us. In some localities the good are in a minority but that is not true everywhere. We cannot judge a town by the appearance of its streets late at night, because the better citizens are at home.

It is true that we have various forms of gambling and cheap shows that help to increase the number of degenerates and weak, vacillating characters. But it is also true that we have Christian parents, brothers and sisters, that we have social workers and conscientious teachers, and that we have active, intelligent church workers throughout the country.

Neither are our higher educational institutions going to ruin spiritually, at least not if the church does her part. Simply because newspapers and cheap magazines talk only of athletics and social functions, and misquote professors for the sake of a sensation, there is no reason why we should think that but little or no good is being done in these schools. It is with teachers very often as it is with preachers,—the hearers take the bad and leave the good. There are teachers in these schools who try to make men and women out of the hundreds of students that come before them every year. With some they succeed but with others they do not, for various reasons. The newspapers and popular magazines have nothing to say about such teachers.

There are times when those who are interested in social betterment become discouraged because they think that their efforts are in vain. But intelligent, conscientious work will win out and we must not forget that, although the tares are many, there will be a harvest of wheat also. There are good, self-sacrificing people in the world today and there will be tomorrow.

Worthington, Ind.

SANCTIFICATION AND HOLINESS.

BY E. E. ROBERTS.

There is, perhaps, no doctrine more precious than the one we have chosen as the subject under consideration, yet none is more abused, or as little understood. None is more dangerous in the hands of unskillful workmen, nor is there any that needs so much attention to be saved from its friends. Much of this confusion is directly traceable to the reckless work of the translators of our King James' translation, in giving almost the same meaning to words that, in their original language, had very different meanings. This is especially noticeable in the rendering of the original words for "soul" and "spirit." Often they are used interchangeably when they are entirely different in meaning. See 1 Thess. 5:23.

Let us look at the words and ascertain what they mean in their original language. The three words that cover the ground of the doctrine, as held and taught by many, declare that it is possible, nay necessary, for us to reach a state of holiness, *i. e.*, of sinlessness, or we are lost. If such is the truth, I must confess that, like Moody, I have never seen one of that kind of men, though, like many of my readers, I have seen plenty of those that *thought* they were. Were we to stop long enough to have a talk with the wife of such a man, or, perchance, the hired man on the farm, or the clerk in the store, we would have no occasion to change our views. Do not misunderstand me, I am no pessimist. I meet many precious soldiers of the cross. While none are entirely sinless, some are *entirely blameless.*

Now the three words we hear so often are "holy," "sanctified," "perfect." Let us get their meaning in the original languages. *Holy*—Hebrew, "*qadosh*;" Greek, "*hagios.*" Both of these mean "separate," "set apart," as for a purpose. There are four forms of the Hebrew word used in the Old Testament. With the exception of one (and that occurs but three times in the Hebrew, in Deut. 33:8; Psa. 86:2, and 145:17, where the word is "*chasid,*"—meaning "kind"), in every other place in the Old Testament, where the word "holy" occurs, you can read "separate," or "set apart," and have the original meaning. In the New Testament "*hagios*" means "separate," "set apart," except in six places. In 1 Cor. 9:13 and in 2 Tim. 3:15 the word "holy," as there used, means "priestly." The other references are 1 Tim. 2:8; Titus 1:8; Heb. 7:26; Rev. 15:4, where the word is "*hosios,*" meaning "kind," "gracious." We might note with profit that in Rev. 15:4 the redeemed and victorious ones, with their harps, were praising God because he is holy,—that is *kind* and *gracious.*

We might also note with profit the folly of the translation of "*hagios,*" separate or set apart, as used in Matt. 4:5: "The devil taketh him into the holy city." Surely, a city filled with hate, envy and malice, which led to murder, is not a sinless city.

The principal texts that are used by those who seek to teach the sinless doctrine are Rom. 12:1; 1 Cor. 3:17; Col. 1:22. Let us look at this a moment, to note that Christ is "to present you holy and 'unblamable,'" not having wilful sin, which is entirely another thing from being "sinless" and "unreprovable," or unimpeachable, as some render it. These texts, together with 1 Peter 1:16, are the main proof to uphold the doctrine of holiness.

We hear much talk, which, superficially, sounds very good to one not familiar with the Word. "Sanctify" and "sanctification" come from the root word "*hagiazo,*" meaning to "set apart," "to separate." A homely illustration,—one that all can understand, is this: On every table in our home, we have "sanctified" (set apart) articles. There is the sugar bowl, for instance, that is set apart for the use of sugar, and sugar only. It may be clean, or it may not be. There may be finger marks upon it, there may be other things that have come upon it, that do not belong there, and are a defilement, but still it is a "sanctified" vessel,—one set apart to hold sugar, and sugar only. This is, I verily believe, the whole secret. We are to be sanctified vessels,—vessels whose purpose is to serve and glorify God, yet we may become soiled—as the old Jew did, when he touched a dead body. This might not be because of choice, nor of free will,—but by circumstances that we cannot control, or overcome. That sin is "unblamable," "unreprovable,"—not because it is not sin, but because it is not *willful* sin. This applies to every passage, wherever it occurs in the New Testament.

The last term is "perfect." The Greek word is "*teleios,*" meaning "complete," "ended." Matt. 5:48; Eph. 4:13; Philpp. 3:15; Col. 1:28; 4:12; James 1:4; 3:2; Heb. 6:1. Another term is "*katartizo,*" meaning to be adjusted or thoroughly fitted. Paul tells his brethren at Colosse, to be adapted to the times and circumstances, be of good comfort, etc. Our greatest troubles are the results of not being fitted or adjusted to our place in life. A brother minister may be a great success in a town (I mean as the world counts success) but, going to another, he is a complete failure,—not because he has changed in practice, but because, in the last case, he is not in his proper element; he is not adjusted to his surroundings. Those who hold to the doctrine of human perfection should read what the Father says about it. In Isa. 42:19 he asks, "Who is as blind as he that is perfect?"

The last text we will look at is Heb. 6:1. The word translated "perfection," is "*teleisosis,*" meaning "completeness." A number of translations so read. The Revised Version puts in the margin "full growth," which is the meaning of completeness, i. e., fruit comes to completeness when it has arrived at full growth. We have examined all the words of importance in this matter, necessarily very briefly. Here are a few conclusions as a result of the study of these texts:

1. As we do not find any text that we can safely interpret to teach sinlessness, we doubt if God expects or demands it.

2. Not having ever seen any one who lived a sinless life, or having ever met any one else who did, we do not consider it probable.

3. If such were possible, why did Christ teach us to pray, "Forgive us our sins as we forgive those that sin against us"? Did he make a mistake?

4. We see clearly that the Word teaches and God expects, nay demands, our entire sanctification, or setting of ourselves apart, consecrating ourselves wholly to his service.

5. Having done this, God will fill us with the Holy Spirit, which is not a luxury for the preachers, deacons, and a few others, but a necessity to every one, that they may be filled with Divine knowledge, and Divine power to perform his work and that they may become his witnesses, whom no one can deny or gainsay.

2335 Frankford Ave., Philadelphia, Pa.

TERTULLIAN AND OTHER CHURCH FATHERS ON FEMALE DRESS.

BY I. J. ROSENBERGER.

But few persons are aware of the struggle that the early church fathers had, against sinful fashion and pride. On this subject Dr. Gerhard Uhlhorn in his Conflict of Christianity with Heathenism, pp. 178-218, says: "Woman shared in the great conflict. . . . Esteeming service to be her calling, and the service of Christ to be her highest honor, . . . it followed that she no longer indulged in extravagance and unnatural luxury of dress which characterized the high-born women of the time. She renounced all display when she became a Christian, and henceforth appeared according to apostolic injunction, in neat and simple attire, gladly allowing it to be said: 'She goes about in a poorer garb since she became a Christian.' . . . She had no further occasion for her former splendor. She no longer frequented the temples and the theater and no longer frequented the heathen festivals. . . . And even if she called on her heathen friends, or accepted an invitation to the homes of heathen relatives, she was not ashamed even there to appear in entire simplicity. . . . There appeared in the ancient church a strong opposition to the female luxury which had then reached an unexampled excess. Tertullian vehemently declaims,—and not he alone but other church teachers as well,—against dyeing the hair, and all artificial headgear! 'The Lord has said: Which of you can make one hair white or black? They refute God! Behold say they, instead of white or black hair they make it auburn (then the fashionable color), so that it is more attractive. Far from the daughters of wisdom be such folly. What service does so much labor, spent in arranging the hair, render to salvation? Why is no rest allowed to your hair, which now must be bound, now loosed, now raised up, now pressed flat? Some are anxious to force their hair into curls, others let it fall loose and flying. Besides which you affix, I know not what, enormity of false braids of hair, which now, like a cap or helmet, cover the head, now are massed backward toward the neck. . . . If the enormity does not cause you shame, let the impurity, lest you may be putting, on a holy and a Christian head, the hair which has been taken from the head of some one else, perhaps of an unclean person, guilty perchance, and destined to hell. Nay, rather, banish from your head all this slavery of ornamentation. In that day of Christian exultation, I shall see whether you will rise with your white and red and yellow pigments, and in all that parade of headgear, whether the angels will carry women, thus tricked out, to meet God in the air. Keep yourselves now from those things which are condemned.' Tertullian is also zealous against the use of pigments (painting the face). 'It is a sin,' he says, 'for they who put on rouge desire to make themselves more beautiful than God has made them, and thus censure the Artificer of all things.'"

Covington, Ohio.

FORGIVING OTHERS.

Forgiving the trespasses of others, you may be in the state of mind that people are in when they say, "I can forgive, but I never can forget;" a sort of forgiveness, let me tell you, that isn't worth the name. It is base coin; and whenever you feel in that way towards anybody, you may as well take a long breath and think seriously before you say, "Forgive us our trepasses" in the Lord's Prayer.—*Margaret E. Sangster.*

THE ROUND TABLE

A DEDICATORY HYMN.—8s and 7s.

BY JAS. A. SELL.

Hear us, O thou great Jehovah,
While we lift our hearts in praise,
Make this place thy habitation,
Now and through the coming days.

May the burdened soul find solace,
In the service of this place,
And enjoy the heavenly comfort,
Given by the Savior's grace.

May this house become a refuge,
To the weary, troubled soul,
As he strives through pain and conflict,
For the Christian's happy goal.

While we linger at this altar,
Craving blessings from above,
Send thy Spirit down to meet us,
Fill us with the Savior's love.

Hollidaysburg, Pa.

IRREVERENCE.

BY FLORA E. TEAGUE.

FAR oftener than is pleasing am I impressed with the irreverence manifested today,—by older ones as well as the young. Neither age, nor superiority of goodness, nor good breeding are exempt from the impudence of younger people or too great a familiarity on the part of older ones. The old adage, "Fools rush in where angels fear to tread," is too frequently exemplified.

Children show, by far, too much disrespect for their parents. Pertness and downright impudence are so often manifest. On the other hand, parents too often are equally guilty of the same disrespect for their offspring, when they resort to low slang phrases in speaking of their God-given gifts, endowed with souls that shall exist throughout eternity.

Again, parents too often show disrespect for the rights of their children in their tyrannical orders and often senseless commands. For illustration, a child has a right to a good location or seat in a room, as well as an older person. Has he secured it first, no elderly one should compel him to vacate simply for selfish reasons. A far better way would be to instruct and train your child that respect and honor would impel him to rise and courteously offer you the best place.

Contemptuously snub your son, and you will get a saucy answer or angry glance in return. 'Tis sure to be a game of tit for tat. Fail to teach reverence and respect for each other in the home, and the next step is irreverence for God's house and holy things.

Enter God's house noisily, indifferently and disrespectfully, talk loudly and laugh heartily, and your example will soon be followed. I do not know whether we, as a people, are irreverent Christians in our churchhouses in certain localities only, or whether it is general. I have been pained, often, by the hum and noise in our sanctuaries, prior to and following church services. Our elderly members too often do far too much visiting of a social nature, it seems to me, to be in a good frame of mind. Far better would it be to enter our pews quietly and prayerfully. Then would we bring better prepared hearts before the altar, to receive the seed about to be sown. Then, too, our younger people and children would catch the inspiration of the place, and be awed into silence and meditation. Methinks it is high time to bring about a reform in this respect, else we shall soon lose all reverence for sacred things and places.

Begin by training the little ones in the home, supplement it in the Sunday school, advise from the pulpit, and ultimately, it is hoped, there will be a grand change for the better.

Lordsburg, Cal.

WITH PAUL TO PRISON.

BY JOHN R. SNYDER.

Number Three.—Three Winds.

PAUL, although a prisoner, was fortunate in being among friends. Luke and Aristarchus were to accompany him to Rome, besides a number of other prisoners. There was no ship going directly to Rome, so Festus secured a ship of Adramyttium, a seaport near Troy. They were placed in charge of Julius, the centurion, and his band of Augustinian cohorts.

When the ship reached Sidon, where some goods were to be unloaded, Paul was allowed to go ashore to see some of his friends and fellow-disciples. From here they go to Myra where they change to the Alexandrian grain ship. It was an ungainly affair and was too heavily loaded for a ship of its construction. There were two hundred and seventy-six passengers on board, beside the cargo. But they set sail from here for Fair Havens.

Here they encountered the *head winds*. They were shifted from their course, baffled at every turn and it was not without difficulty that they reached Fair Havens, where they were kept for many days. Paul counseled remaining there for the winter, but the centurion would not listen to his counsel, and they started for Phenice. In the journey of life we often meet with these head winds. They are discouraging, trying, delaying, but they are, at the same time, bringing out the better qualities of our nature, and teach us perseverance, sagacity, and develop the better things within us.

When they left the harbor of Fair Havens, they met with a *gentle south wind*. It tempted them to proceed with the voyage, but it also brought them into danger. So it is on the voyage of life. We find a path that is easy, and it makes us careless and self-sufficient. If we would only take it as a warning, and put back into the harbor where there is safety.

The third wind was the *hurricane*, the Euroclydon. It came suddenly. It swept down upon them like the tempest that it was. It could not be resisted. It tossed the ship about like a leaf upon the water. The sun was obscured for days and the storm raged. Then it was that Paul came into his own, and was, indeed, the captain of the vessel. When all was fair weather they cared little for Paul, but when storm came, they sought him out, and he was the man to give comfort. They were ready to take his advice now. He tells them that there shall be no loss of life, but that the ship will be strewn among the waves. They shall be cast upon an island. In the end all shall be saved. In the journey of life, are we always ready to trust to our Captain through storm, head wind or gentle south wind? Our Captain has a safe vessel and will bring it into the harbor in his own good time.

Findlay, Ohio.

DOES PROHIBITION PROHIBIT?

BY G. WILFORD ROBINSON.

THE City of Muscatine, Iowa, has been without saloons for the past eighteen months. The saloon element here, like in most places, puts up the plea that prohibition does not prohibit. But those who have taken the trouble to ascertain the facts find it otherwise. In 1907, with saloons open, about two hundred and twenty cars of liquor were shipped in. In 1908 only forty-three cars were shipped in and then the saloons were open two and one-half months of that year.

Prohibition has also prohibited poverty and crime. The increased deposits in the banks are $418,000 over last year. The criminal prosecuting expenses for the year 1907 were over $4,000. The expenses, up to Sept. 1, this year, are only $717. Why?

In 1907 there were over one hundred empty houses in the city. Since then at least one hundred new houses have been erected, and there are not ten, at this time, open for tenants. Why?

Large contracts for sewerage and paving have been let, and increases have been made in salaries of police and city employés. The city levy, in the water district, has been decreased three and one-half mills since the saloons are out. Why?

Does a city which can carry on considerable improvements, raise the salaries of its workers, and make a reduction in its taxes, need saloons?

Muscatine, Iowa.

WHY IS IT?

BY ANDREW ESKELDSON.

I NOTICE that the MESSENGER is wondering why church people are often late in getting to meeting, though they have bells to tell them the hour, while people who are not church members are very prompt about being on time when attending pleasure resorts, etc.

It seems to me that this state of affairs is not difficult to account for. People who attend theaters, circuses, etc., evidently attend them because they love pleasure. The Scriptures speak of some "who are lovers of pleasure more than lovers of God." The reason why church members are slow to attend services must be found in the fact that there is a lack of love. I believe, too, that it is on account of a lack of love that members are beginning to address each other as "Mr." and "Mrs." instead of "Brother" and "Sister." At home, in Denmark, I have known members to walk till their feet were blistered (possibly a distance of ten miles, or more) in order to get to meeting. Why? Because they loved one another and the things that pertain to the kingdom of God; therefore they loved to associate together.

Ramona, Kans.

THE world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your daily victory or defeat.—*Robert Louis Stevenson.*

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, November 14, 1909.

MEDITATION UPON GOD'S WORD.

Psa. 19: 7-14.

Devout meditation upon God's Word is as important to soul health as prayer. If you will hear God's Word by obeying it, it will

I. **Guide you.** Psa. 73: 24; 119: 105.

II. **Cleanse and sanctify you.** John 15: 13; 17: 17; 1 Peter 1: 22.

III. **Nourish you.** 1 Peter 2: 1-3; John 6: 55, 63; Job 23: 12.

IV. **Build you up.** Acts 20: 28; 2 Peter 1: 5-7.
Song.—"Cling to the Bible."

V. **Equip you.** Eph. 6: 17; Heb. 4: 12.

VI. **Cause you to rejoice.** Jer. 15: 16; Job 23: 12; Psa. 119: 72, 127.

VII. **Comfort you.** Rom. 15: 4; Psa. 119: 50, 81.
Song.—"Precious Bible, what a treasure."

Note.—1. No one can live a life of faith without seasons of prolonged waiting on God in the loving study of his Word.

2. The Word of God is not a dead letter, but "quick (living, life-giving) and powerful." It has power to accomplish a great work. It is adapted to the end in view—the conversion and sanctification of the soul. Rom. 1: 16; 1 Cor. 1: 18.

PRAYER MEETING

For Week Beginning November 14, 1909.

FAITHFULNESS TO THE END.

Rev. 2: 10.

1. **The Characteristics of Good Stewardship.**—As the Lord's stewards we must faithfully attend to the work assigned us, remembering that he expects us to administer all things wisely and as in his fear (1 Cor. 4: 2).

2. **The Special Qualification of the True Minister.**—Paul had an exalted view of the high and holy calling of the faithful minister. With him it involved a great responsibility that called out the best and highest powers within him (Col. 1: 7; 4: 7, 9; 1 Cor. 9: 16).

3. **The Fruition of the Christian Life.**—"He that is faithful in that which is least is faithful also in much" (Luke 16: 10). Timothy is described by Paul as "my beloved son and faithful in the Lord" (1 Cor. 4: 17).

4. **A Certificate of Trustworthiness in the Service of God.**—Lydia desired to show her faithfulness by entertaining the Lord's servants, esteeming it a high privilege,—"If ye have judged me faithful" (Acts 16: 15). Paul tells Timothy, concerning the preaching of the Word, "Commit it to faithful men" (2 Tim. 2: 2; 1 Tim. 3: 11).

5. **The Lord's Commendation.**—"Well done, good and faithful servant" (Matt. 25: 21, 23; Luke 19: 17; Eph. 6: 21; Col. 4: 9; 1 Tim. 1: 12; Heb. 3: 2; 1 Peter 5: 12; 3 John 5).

6. **Bible Examples.**—Abraham, "Faithful before thee" (Neh. 9: 7, 8; Gal. 3: 9). Moses, "Faithful in all his house" (Heb. 3: 3-5); Daniel, "Forasmuch as he was faithful" (Dan. 6: 4). Paul, "Christ Jesus counted me faithful" (1 Tim. 1: 12; Acts 20: 18-27). Antipas, "My faithful martyr" (Rev. 2: 13).

HOME AND FAMILY

MY MOTHER.

There is a name I love to hear
The sweetest name to mortal ear,
The name that quiets every fear,
That often starts the unbidden tear—
The good old name—my mother.

'Twas mother gave me every care;
'Twas mother here and everywhere.
She fed me, clothed me, smoothed my hair,
And kissed my feet all bruised and bare—
My own caressing mother.

And when my feet began to stray
And leave the straight and narrow way,
She every night and morn did pray
The Lord to keep me clean that day—
My dear old praying mother.

And when the time for me had come
To say good-bye and leave the home;
To go out in the world alone,
She ne'er forgot me at the throne—
My ever mindful mother.

Some day she'll breathe to breathe no more,
Her soul will fly to yonder shore,
Her life with all its trials be o'er,
She'll be with loved ones gone before—
My own dear sainted mother.

And then I, too, will want to go
Where tears are not, nor sighs, nor woe,
To her who ever loved me so;
Yea, more than human heart can know—
My ne'er forgotten mother.

—J. E. Miller, in Mt. Morris College Campus.

THE MAKING OF A SAINT.

BY ELIZABETH D. ROSENBERGER.

"It beats me! The way that Fanny Tamplin has changed! Why, you mind when she was the life of any party, just as gay and always laughing? An' now she's been married ten years, an' seen more trouble than I have seen in fifty; but she stands it all right. That's what surprises me, I'd a thought she would a' broke down or run away, but her children are in Sunday school an' her husband is a getting better they say."

Mrs. Bennet paused for breath; she was good-natured, though much given to details and her hearers patiently listened to her.

"Since you speak of it, I remember too, how carefree Fanny used to be," said another neighbor. "She was really selfish, never did anything disagreeable in her life if she could help it."

"I guess not," went on Mrs. Bennet. "She didn't have to. All she did was to enjoy herself, an' she knew how to do that mighty well, but she lost a baby 'bout a year old, an' when she joined church she went at it as if it meant something solemn to her, an' she's been different ever since."

Here Mrs. Bennet happened to think of something else she wanted to speak about, and nothing more was said about Fanny. But we knew Fanny, and we had often thought of the transformation in her life, from a careless girl, thoughtless and gay, to a woman who had endured far more than the average trials of life, with courage and dignity. She was far more lovable now than she had been as a girl, when she considered our admiration her just due. A thoughtless girl, she used to be self-indulgent, never denying herself anything she wanted, never sacrificing her own inclinations for another. When love came, it taught her the lesson of self-sacrifice; she thought no longer of her own ease or comfort. There was no complaint or fretting, she thought only of her dear ones, and her heart sang as she wrought. Her husband was sick; she nursed him back to health without a murmur or complaint.

But what was the secret of this change? Only this, she had surrendered her life to God, and by his daily grace she was able to do each day's tasks, and bear whatever burden was her share.

Human love is a marvelous transfigurer of dreary things, homely duties, dull tasks. It wakes up the best that is in life, and calls out the nobleness that in us sleeping lies. But there is another love that has still more wondrous transforming power,—love for Christ. If only we can get this mighty motive into our hearts, it will change everything in life for us.

Fanny Tamplin was bewildered at first, by the trials which came to her, after her marriage; then love for her dear ones inspired her to go on and do her best. Love put strength into her arms and skill into her fingers. She knew that work is immeasurably harder if we do it only as task-work, and because we must. No one can make much of his life who works reluctantly. So she worked and endured for love's sweet sake and later joy gave both strength and skill.

There are many household saints like Fanny, who come up out of tribulation which worketh patience. There are some who are misjudged or misunderstood. There are those who, for kindness done to others, receive only indifference or unkindness in return. There are some good people who suffer for their goodness. We want to be like Christ,—to live as he taught us to live. When we begin to think what this means we shall find that a part of our experience should be the enduring of wrong. What you are called to endure is designed to make you better, richer in life and character, humbler, gentler-spirited, and more patient.

You have heard of that spring of pure, sweet water which a traveler once found by the sea when the tide had ebbed away. Then the waves of the sea rolled in higher and higher, until the little spring was engulfed in a shroud of brackish waters. But when the tide ebbed again, and the spring could be found, there it was, sweet and sparkling, with no taste of the briny waters in it. Such a spring should the love in our hearts be. Though troubles and trials roll over us, like a flood-tide, the love in our hearts should never retain a trace of the bitterness. And, like Fanny, we shall learn that the love of Christ is sufficient for these things.

The Tamplins were so unfortunate as to lose their property. Fanny felt this loss deeply, but she did no complaining. Quietly a change was made from a large house to a smaller one. They also economized in every possible way. Years afterward, Fanny admitted that it was a severe trial to do as they were compelled to do by their changed circumstances. She could only do it by being as patient as possible, daily and hourly, amid her toils and worries. And in that trying time she swept rooms, mended garments and washed them, prepared comforts for her family, without any time to rest until night. Yet, at every turn, she had a bright smile for her children; she had cheering words and fond attentions for her husband; she had a warm welcome for the friend who called. In all these things she was unconsciously scattering seeds that will spring up in sweet flowers in other hearts and lives. She made no pretension to greatness; she was humble, modest and retiring; yet who shall estimate the good she accomplished?

"All chastening seemeth for the present to be not joyous but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." Chastening is training, a process of upbringing. We can understand the character of an individual better, if we have seen it in the making. We think of a saint as one who has suffered like the martyrs of old. We ask, Is the noble sacrifice and devoted love of such a woman not enough to entitle her to a halo as of the olden saints? Too often we begrudge such a woman the appreciation which is her due. "Oh, the anguish of the thought," says George Eliot in one of her books, "that we can never atone to our dead for the stinted affection we gave them, for the little reverence we showed to that sacred human soul that lived so close to us, and was the divinest thing God had given us to know." See to it that the household saints are at least known and recognized in your home.

Covington, Ohio.

OUR MANY LOVE FEASTS.

BY LANDON WEST.

The announcements of a number of love feast meetings have appeared in the Messenger during 1909. I am wondering how many, if any, congregations in our Brotherhood have failed or neglected to hold a feast this year. No doubt there are some that have failed to thus celebrate our Lord's death, which is, in fact, the greatest, saddest event yet seen in human history. It should be celebrated by every member in each separate congregation at least once each year. If there are those who have not engaged in this service, they no doubt had reasons for postponing the appointment, but some of the reasons given are not always reasonable, and show more the indulgence of a worldly, selfish spirit than of a desire to glorify God's name. 1 Cor. 10:31.

To aid all of God's people to give this subject their careful and serious attention, I name some things I have noticed relative to this matter: I notice that our ministers preach but little on the necessity of all Christian people celebrating our Lord's death. John 6:53. They speak of the great offering made by our Lord, that people may obtain pardon and life, but not many urge the necessity of partaking of the emblems required to *give* life. Thus the one most important of all services is postponed, neglected and even refused, when it is really the *one thing* needed to *impart* the life. Let all examine their faith and see whether they are in the "one faith," or not. 2 Cor. 13:5; Gal. 6:14. ALL the faith is to be taught, for *all* of it is needed, and *all* of it is required. Jude 3; Rev. 22:18, 19. So I ask that all, especially ministers, read carefully the words of our Lord in John 6:26-65, and see that none of us neglect the duty named in verse 53.

I name another fact: Some years ago I learned that a neighbor was sick. I called to see him and found him very sick and restless, though pleased to have callers. I inquired as to his wants and was surprised to hear the cause of his unhappiness. He said: "I have been a member of the Brethren church for years, but have never yet taken part in the Lord's supper. I do not feel satisfied, for I now fear that I have not done my duty." I then asked him to tell why it was, and he said: "I often attended our love feast meetings, but when I heard the ministers read and speak, in the examination service, of the danger of partaking of the communion unworthily, I always felt very much condemned, and, as the members seated themselves around the tables, to partake of that service, I would leave the meeting and drive home. I now see that I have not done *all* my duty."

It was a sad statement to hear, and I asked what we could do for him, whether, if we called in some of the brethren, we might be able to serve him yet? He said he wished the Old Order Brethren to come. They were sent for. Two of them came to hear his need and wish, but their order not being observed in every particular, no service was held with him. This old neighbor died a disappointed and unhappy man, and all because he had not taken part in celebrating our Lord's death, which is most positively enjoined upon all his people. John 6:53; Matt. 26:27. Let all read it and seek to give heed to it!

I ask that all of our ministers speak more upon the great importance of this service, for it is to give life, and surely all of us need more life. It is the one service that *must* be had, a duty that *must* be done in the right spirit and in the right way. The faithful observance of this one positive duty will give new life and vigor to all those who seek to follow in our Lord's steps. It will save disappointment to any, and give joy and comfort to all. It is one of the commands that all Christians *must* obey in order to obtain life, and that, too, in the right manner. 1 Cor. 11:27. This command allows to mankind no middle or neutral ground,—people are either for or against the One who died for them. Matt. 12:30.

Pleasant Hill, Ohio.

The world is dying for a little bit of love.

SISTERS' AID SOCIETIES

ELIZABETHTOWN, PENNSYLVANIA.

The sisters' sewing circle met semimonthly throughout the year ending June, 1909. The average attendance was nine. Our meetings are opened with scripture reading, singing and prayer by different members of the circle. Our expenses during the year were as follows: To a minister at a mission point, $5; to Kansas sufferers, $10; rent and provisions for a poor sister, $7; India Orphans, $16; express on box sent to Brooklyn, $3; to a poor sister, $2. We also sent a large box of clothing to the Brooklyn Mission; paid out for thread, calico and gingham, $12.51. We made 165 bonnets, besides clothing for the poor and overworked mothers. Balance on hand, $67.34.—Marie Brubaker, Elizabethtown, Pa., Oct. 18.

THE GOSPEL MESSENGER

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BRO. JOHN HOVATTER, of Hovatter, W. Va., is arranging to move to Wellton, Ariz.

DURING a series of meetings in the White Rock church, Kansas, five put on Christ in baptism.

AT the district meeting of Southern Iowa, Bro. J. D. Brower was chosen a member of the Standing Committee.

BRO. R. T. HULL closed a protracted meeting at Mt. Joy, Pa., with eight baptized and two restored to church fellowship.

BRO. HIRAM FORNEY, of Chico, Cal., will engage in evangelistic work in Northern California until spring, and will then go East.

A SUITABLE place for the mission in Toledo, Ohio, has been secured. It is located at 505 Oak Street, along the street car line.

BRO. PETER KNAVEL, a minister of Scalp Level, Pa., should, after the middle of this month, be addressed at 3916 Trinity Street, Los Angeles, Cal.

BRO. J. E. MOHLER wishes us to announce that his address hereafter will be Fifty-eighth and Benner Streets, Highland Park, Los Angeles, Cal.

WE are to have a new house of worship in Elk City, Okla. The building committee has been instructed to purchase a lot and have the building erected.

BRO. H. L. FADELY is engaged in a fine series of meetings in the Burnetts Creek church, Ind. When last heard from there were twelve accessions.

NORTHEASTERN KANSAS renews her call for the Annual Meeting of 1911. Bro. R. A. Yoder was chosen to represent the District on the Standing Committee of 1910.

AT the close of the Sunday morning service, Oct. 24, at Oak Grove, Cal., fourteen persons applied for membership and were added to the church by baptism in the afternoon.

BRO. WM. LAMPIN closed his revival services in the West Dayton church, Ohio, with thirteen making the good confession. It is said that there are others near the kingdom.

THE Brethren at Avard, Okla., are planning to dedicate their new meetinghouse in December, in connection with a love feast and a series of meetings, to be conducted by Bro. A. J. Smith.

BRO. JAMES M. NEFF, of Clovis, New Mexico, changes his address to Apartado 65, Culiacan, Sin., Mexico. For a time at least, he is leaving the United States and settling in the Republic of Mexico, being the only minister we have south of the Rio Grande River.

BRO. J. A. WEAVER, of Bowbells, N. Dak., has settled in a section of country, twenty-five miles northeast of Calgary, Alberta, Canada. Here he finds a mild climate, and a land free from blizzards or big snowstorms, though considerably north of Bowbells. He may now be addressed at Airdrie, Alta., Canada.

BRO. PAUL MOHLER, one of the active workers in Bethany Bible School, called on us last Monday morning. He reports a splendid set of students in Bethany, with a most encouraging outlook.

THE special Bible Term at Bethany Bible School, Chicago, opens Dec. 1, and closes the 23d. The program for this term, along with a further notice of the school and its work, will appear in our next issue.

BRO. JOHN R. SNYDER, of Findlay, Ohio, who has been engaged in newspaper work on various journals, for several years, writes: "The MESSENGER is ever growing better. I am glad to know that it is prospering."

AT the close of one of the recent regular services in the Wenatchee church, Wash., an invitation was extended, and six young people decided to enter the fold by confessing Christ and being baptized as he has directed.

BRO. J. G. ROYER writes us of his pleasant meetings with the members in Middle Missouri. He is now at his home in Mount Morris, Ill., to remain until Dec. 20, on which date he begins a Bible Institute in the Pine Creek church of his county.

BRO. J. C. NININGER, of Avard, Okla., writes us that he is the only Brethren minister in that locality, and that there are more calls for preaching than he can respond to, and for that reason help in the ministry would be greatly appreciated.

THE Lord's work demands that Bro. Andrew Hutchison remain in Iowa longer than he had originally planned for. He is now in a series of meetings in Ottumwa, and will close in time to reach his home at McPherson, Kans., about Nov. 20.

BRO. M. R. MURRAY, of St. Joseph, Mo., writes that he is very much pleased with the idea of opening up a mission in Jerusalem. He thinks that would be just the thing to do. Among our people there are probably others who have the same feeling.

BRO. J. H. B. WILLIAMS, of this city, was with the Brethren at Sterling over last Sunday, in their Rally Day services, and preached both morning and evening. He reports good audiences, splendid interest and says that he was very much pleased with his visit.

SOUTHWESTERN KANSAS, in her late district meeting, decided to call for the Annual Meeting of 1911, to be held in Wichita, a city of 52,000 population and having all the conveniences necessary for a conference. We are likely to hear more about this call later.

MANY of our patrons will be grateful for the sermon by Bro. T. T. Myers, which appears in this issue. A sermon of this character would do good in all of our congregations. It strikes us that the address would make an excellent tract for general distribution.

BRO. GEO. L. MCDONAUGH writes us that the members in Northern California are anxious to have the Conference of 1911 held in Sacramento, the capital of the State, a city of 364,677 population, with all the necessary conveniences for a large meeting.

GIPSY SMITH does not preach the whole Gospel, and yet he has a plainer way of renouncing some of the popular evils than many who make greater pretensions. Here is the way he recently disposed of the "poodle dog" craze: "Don't you call yourself a Christian unless you have time for a little child in your heart. If you would rather take a curly poodle for a ride in an automobile through the parks, instead of some motherless child, don't call yourself a Christian.

THE Ashland, Ohio, *Times-Gazette*, of Oct. 25, contains a good notice of an address recently delivered by Bro. Geo. W. Flory at the Y. M. C. A. Assembly Hall of that city, on Sunday afternoon of Oct. 24. The hall was filled to overflowing, and the address is referred to as a strong, earnest and convincing appeal for men and boys to seek the power that leads up to true manhood and a life of usefulness. At the time Bro. Flory was engaged in a series of meetings in the Dickey church.

THE district meeting of Northwestern Kansas and Northern Colorado is reported to have passed off very pleasantly. Much business was disposed of, but no papers go to the Annual Meeting. Bro. A. C. Daggett was chosen to represent the District on the Standing Committee.

THERE were some good meetings held at Batavia, this State, last Sunday, and they were all well attended. The feast in the evening was very spiritual and uplifting. Several ministers from adjoining churches were present and assisted in the services, with Bro. James M. Moore officiating.

WE now have a number of congregations in Western Canada, and in due time may have a separate District in that new and growing part of the Brotherhood. While this part of Canada may seem far to the north, still it is not as far north as Denmark and Sweden, where we have several congregations and two State Districts.

UNDER date of Oct. 20 Bro. W. R. Miller writes us from London, saying that he would soon start for his home, sailing on the same steamer that took him from Quebec to England last August. He reports a very pleasant trip, ideal seas and the best of health. His letter beat him across the Atlantic only a few days, as he reached his home at 3917 Van Buren Street, Chicago, last Saturday evening. It will be observed that his place of residence has been changed from 466 Jackson Boulevard to the place just mentioned.

SOME reports of church news cannot be published for the reason that the writers fail to give their names. Now and then a writer who fails to give his name, in connection with what he writes, enters his name and address on the envelope, and in this way we can get the name, so the matter may be published. But when the name is nowhere given, we can do no better than to consign such anonymous reports to the waste basket. Of course these writers may censure us for not publishing their reports, but they, and not we, deserve the censure.

Two religious sects, bitterly hating each other, were found by Sven Heden in Thibet. Searching for the cause of the great animosity, he found that one of the sects believed that the prayer wheel should be turned to the *right*, while the other was equally tenacious that the wheel should be turned to the *left*. We say, "How foolish!" And yet there are churches in this country today that separated from the parent organizations for a reason of no greater import than that urged by the sects referred to above. When it comes to the matter of division, people generally seem to be bereft of good judgment.

BRO. W. O. BECKNER, who left Kansas one year ago, for the Philippine Islands, writes us from Bogo, under date of Sept. 6, and sends an article which we publish this week. From his personal letter we glean the following: "Personally I am enjoying life to the full. My health is fine and I have all the work that I can well do. I miss the associations of God's people a great deal, but I am getting a lot of first hand knowledge that will serve a good purpose for my future work. There are only Catholic churches here, and I get but little spiritual food from their ceremonies. The bishop is far from Paul's type of a bishop. But Paul's teaching has more meaning to me since I see some things Oriental. Best wishes for you. I appreciate the MESSENGER more than ever since I am here. Long may it live and grow!"

BECAUSE some love feasts are announced to begin at 10 A. M., one of our earnest sisters has been led to wonder if the time of the communion, in some churches, has been changed from evening to the forenoon. Years ago most of the "communion meetings," as they are often called, began in the forenoon, but the ordinance services were not held until in the evening. There was preaching in the morning and everybody was fed at noon. There was also preaching in the afternoon, and self-examination services later. This was followed by the communion services, including feet-washing, the Lord's supper and the passing of the loaf and cup. In some parts of the Brotherhood this custom still prevails and that is why a few of the love feasts are announced for 10 A. M.

Bro. D. L. Miller and wife are starting on their western trip this week, and will make the journey in several sections. They stop at Twin Falls, Nampa and Payette, Idaho, and Portland, Oregon. They have also planned to visit a few points in Northern and Middle California, and will not likely reach Los Angeles until after the holidays. Until further notice they should be addressed at Mount Morris, and their mail will be forwarded to them as they go from point to point. Bro. Miller promises to let the Messenger readers hear from him as he and Sister Miller proceed on their journey.

The general superintendent of the Universalist church makes a strong plea for doubling the ministerial force. In that church there are now but 466 ordained ministers to serve the 925 congregations. They claim 210,000 members, or about 400 members for each preacher. In these days of liberalism, when people want to believe and obey just as little of the Bible as possible, it would seem that the most liberal church in the land would be able to secure preachers enough to answer every purpose. But such is not the case. In the Brethren church we have about forty members to each preacher, and this, too, in spite of our gospel restrictions. So, after all, extreme liberalism among religious people may not be as popular as some would have us believe.

We stand in need of contributions for the Messenger Poor Fund. Money donated for this fund is used to send the paper to members who are too poor to pay for it. Scattered over the Brotherhood there are a few hundred poor members who must either have the paper donated to them, or do without it. From year to year kind-hearted members, who have means to spare, have been keeping the Poor Fund sufficiently supplied to enable us to send the Messenger to nearly all the poor members, who could furnish us with the necessary evidence to show that they are worthy. There is probably no class of readers who get so much good out of the paper. They are not able to procure other reading matter, and therefore must depend mainly on the Messenger for their regular reading. Knowing this, it affords us pleasure to help them to secure the paper. We hope those having plenty for themselves, and some to spare, will realize the importance of keeping this fund well supplied. We should not neglect our poor.

Bro. John E. Metzger, our traveling agent, is in the field again. He is to spend November and December in Northern Indiana, and if there are any members in the District, who do not take the Messenger, he wants to find them. We are planning to have the paper placed in every family in the whole Brotherhood, and while our traveling agents will help to work a few Districts, they cannot visit all of them. We must depend mainly on our local agents and the ministers. Our ministers, and especially the elders, should encourage the members to take the paper, while the agents should enter their names and forward them to the House. With all the elders and ministers assisting our agents, we are sure that our subscription list can be greatly increased. Members who are too poor to pay for the paper, should have it donated to them by the church, and where it is thus sent as a donation, the price is one dollar. At the same price parents may donate the paper to such of their children as are away from the home. Those who wish to use the paper for missionary purposes, in families where there are no members, can have as many copies sent as they like, at fifty cents for the year, the General Mission Board agreeing to secure the House against all losses on these subscriptions. We have members who send in five or ten dollars, with instructions to send the paper to the ten or twenty names they furnish. They regard this as a most effectual way of doing mission work, and so it is.

THE CONVERSION OF CORNELIUS.

Was Cornelius, the centurion, at Cæsarea (Acts 10:1), a saved man before he heard the preaching of Peter and accepted Christ? It is said that he was a devout man, feared God with all his house, gave much to the poor and prayed to God always. It is even said that his prayer and charity came up for a memorial before God. Not only so, but an angel appeared in his presence and talked with him. But was he a saved man at the time?

A few days later, Peter of Joppa, being sent for, came and preached the Gospel to the centurion and all that had been collected together in his house for the occasion. Before the address of Peter, Cornelius told how he had been visited by an angel, and how he had been instructed to send to Joppa for Simon Peter, who would have a message for him. Then Peter began his address and preached Christ. Just how long he talked we are not told. He may have preached an hour, or even longer, and may have said much more than is given in the brief outlines of his discourse, as transmitted to us by the author of the Acts of the Apostles.

While Peter was talking, the Holy Ghost fell on all those that heard the Word. It is called the "Gift of the Holy Ghost" in verse 45 of the chapter cited, and greatly astonished the few Jewish Christians, who had accompanied Peter from Joppa. They were not expecting Gentiles to receive the Holy Spirit. Then Peter wished to know if any one could forbid water, that they might be baptized. Of course no one objected, and Cornelius and those present,—for they all believed and accepted Christ as their Savior,—were baptized. We are not told where, but possibly in the pool in the large court connected with the residence occupied by Cornelius and his family. They were baptized in the name of the Lord, that is, "into the name of the Father, and of the Son, and of the Holy Ghost," for this was the way the Lord had instructed his apostles to baptize.

But was Cornelius a saved man before he put on Christ in baptism? True, he had received the gift of the Holy Ghost, and could even speak with tongues. This shows a miracle somewhat like that seen on the day of Pentecost, when the Holy Ghost was poured out on the apostles and others. When the three thousand inquired after the way of salvation, Peter told them to repent and be baptized for the remission of sins and they should receive the gift of the Holy Ghost. The converts at Samaria, under the preaching of Philip, did not receive the Holy Ghost until days after they were baptized. The twelve whom Paul baptized at Ephesus, received the Holy Spirit after baptism. These and other Scriptures lead us to conclude that the regular order in conversion is believe, repent, confess, be baptized, receive the remission of sins and then the Holy Spirit. The case of Cornelius was an exception to the rule, and as such was designed to prove that God had accepted the Gentiles as well as the Jews.

But was Cornelius a saved man before he was buried with Christ in the act of holy baptism? The question has not yet been answered, though it is practically answered in Acts 11:14. At Jerusalem Peter was called on to explain his work with the Gentiles at Cæsarea. Among other things he reported that the angel had told Cornelius, that the minister from Joppa would tell him words whereby he and all his house should be saved. This shows that when the angel visited Cornelius he was not yet a saved man. He had to hear words from Peter that would open the door of salvation to him.

By Peter's preaching, Cornelius and his household were induced to believe. In their faith they sincerely accepted Christ, and in their hearts most thoroughly repented of their sins, and resolved to live a life of obedience. They made a full surrender, and were in a condition for baptism, but a divine manifestation was necessary to show that the way of eternal life had been opened up to the Gentiles, otherwise they might have been rejected by the brethren who were with Peter at the time. This manifestation was the pouring out of the Holy Ghost on the Gentile believers, and the incident being out of the usual order, was all the evidence needed to convince Peter and the other brethren that these believing Gentiles should be baptized and be received into the church. The remission of sins followed the baptism, as it had followed the baptism of the three thousand on the memorable day of Pentecost.

When Cornelius and his household had complied with the New Testament conditions of pardon, their sins were canceled and they entered a saved state. The blood of Christ atoned for their sins as it had atoned for the sins of others.

SPENDING MONEY FOR THAT WHICH IS NOT BREAD.

There came a time in the prosperous days of Israel when her daughters spent their days, and money, and energy, in ornamenting their bodies and making a vain show of their fine dresses and jewelry. They were proud of their changeable suits of clothing, their fine linen, their mantles, their mufflers, their headgear, their coiffures, their chains, their bracelets, their anklets, their earrings, their nose jewels, their wristlets and fingerrings, and their crisping pins and tablets. Arrayed in all their finery, ornamented with all their jewelry, they walked about Jerusalem with haughty step, with outstretched necks, with wanton eyes, mincing as they went, making a tinkling sound with their ankle jewelry, attracting the attention of the vile, and bringing sorrow to the hearts of the pious and godly men and women of the Holy City.

Then was heard the severe denunciation of the Lord through his faithful prophet and swiftly the judgment came upon a people who had forgotten God and who spent their days in making a vain show. Instead of the bravery of their ornaments, their fine raiment, their carefully-arranged hair and their costly perfumery came foul odors, rents, baldness, sackcloth and ashes, burning and desolation and mourning and sitting on the ground. The wanton eyes were dim with weeping, the outstretched necks and haughty heads were sunken and bowed with grief and beauty gave place to scabs and horrible disease. Isaiah 4:16-26.

Could the Seer of Israel see the conditions of our day, he would have greater occasion now than then to thunder the denunciations and impending judgments of the Lord against the sinful extravagance, the follies of fashion and the spending of money for "that which is not bread and labor for that which satisfieth not." Tenfold are the people of our day surpassing the daughters of Israel in pandering to the depraved tastes of the age in which we live.

It is said that only a few fanatics lift their voices against the sin of extravagance in following the foolish fashions of the world. That was what many said of Isaiah in the olden time, for he cried out, "Lord, who hath believed our report?" But many outside of the Church of the Brethren are lifting a warning voice against the great sin of the age. Here is an extract from an editorial, taken from one of our leading daily papers, calling attention to the waste of the nation's wealth in fashionable dress. The writer says:

> There are several little things that are retarding civilization, and one of these obstacles is fashion. One year gowns are made to make the figure an assortment of curves, while the next the idea is to make each woman a curveless curiosity. One year the bonnet droops down in front and the next it falls down behind. One year the dress is all frills and ruffles while the next it is plain, simple, at times severe.
>
> Did you ever stop and figure out how much it costs the nation to change its system of dress every year? Did you ever compute the amount of physical and mental energy required to bring out something new every season? An affirmative answer is not expected. No one man or woman has time to figure out such a bill.
>
> It is sufficient to say that enough is wasted every year in trying to outdress everybody else to endow many colleges, and keep all the poor children from want. Enough is wasted in five years in the effort to be smartly dressed to make the whole country prosperous, if it were wisely used in the development of the resources of the country.
>
> What a waste of energy and capital for civilized people. Think of the money, the time and the brain work thus wasted by trying to dress better than one's neighbors. The world could make better use of its energies than using them thus to gratify personal vanity.

Thoughtful men and women, in many of the churches, realizing the sin of fashionable dress, are lifting their voices against this great evil. Recently Dr. Finan, of Saint Louis, warned his people in the strongest possible language against this great sin. "He made a strong plea for the simple girls, modest in manner and attire, who, he said, would make the wives. The frenzied and foolish pursuit after the extremes in fashion, as exemplified in the dishpan hat and the directoire gown, he asserted, augured poorly for the permanency of matrimonial ventures."

For two centuries the Church of the Brethren has stood against all this sinful folly. She has continually protested, by precept and example, and, please God, she will continue to cry out against this sin until her voice

shall have been heard, as it has been heard, against human slavery, and is being heard around the world for peace and temperance. D. L. M.

OUR EASY-CHAIR.—No. 2.

THE easy chair is always made easier when we have some pleasant past experiences to recount. And when, in the year, can we get more of these than in travel during the delightful and sense-charming days of autumn? Heretofore we have used about all of the adjectives found in our dictionaries, to give pen pictures of what we call the beautiful, as it is to be seen on our hillsides and mountain tops after a few of the autumnal frosts have kissed the leaves and flowers that await this hoary visitor, to release them from stem and twig, that they may drop to the ground and thus show to the busy world that their course is run and their task is done. While the autumnal frost blooms have with them their messages of sadness, their rainbow-tinged garments show so much that is pleasing and entertaining, that we, in our admiration, are made to forget what they seem to symbolize. If such be the symbol and forerunner of what we call death and decay, surely there must be something beyond it all that has in store for us the better life, after which the mind grasps and the soul yearns.

As we see nature thus put on her most beautiful garments before falling into her bed to rest and sleep, has it not a sweet message for each one of us? Does it not say to us, as the frosts of age come and silver our heads, and dimple and trace our faces, that the end of our purposes and labors is approaching, and that we, too, should be tinged with the rainbow colors of beauty, hope and divine assurance? With God there are no blanks, no wastes, no beauty lost. All, all is given, is made for our instruction, our admiration, and our good. What we call fading, as seen in the changing leaves, the wilting stalks and the closing flowers, is not so with God. It is the budding and blooming for a new and better life.

As we preach sermon after sermon from the Book, so God preaches to us, year after year, from the mountain sides, the hill tops, from the grass in the meadows, with their rivulets coursing down, through their self-worn channels, from their fountain heads. Do we hear the sermons? Do we grasp the truths and catch the inspiration? If not, we are dull hearers and sleepy worshipers. We neither hear nor see, and, as a result, we lose much of the beauty and instruction which our Good Father has made and provided for us.

Last Saturday morning we took the train to attend a love feast with our Brethren at Hyndman. The road courses its way through narrow valleys, along the riverside, among hills and mountains. On the way we saw but little that would gladden the hearts of those who are struggling after the riches that *do* fade, or who are dreaming of flowing oil wells or strikes of gold. We saw no fat steers nor grunting, corn-fed hogs. We did see a drove of wild turkeys that made the man that sat in front of us say: "That nearly takes my breath." This was only a wayside incident and made us think of the man who had occasion to say, and say it regretfully, "So near and yet so far away." But we saw better things than big steers and fat hogs. Yes, more inspiring things than even wild turkeys, which, to a preacher, is a sight of no small consideration. We saw all along the way nature's pictures,—God's paintings. The nearest we can come to describing them is to say: They were indescribably beautiful and grand. So fully was our mind taken up with the seeing that we ceased to measure time, and before we were aware of it we had traveled ninety miles and had reached our destination.

It was not our purpose to say much about the meeting. We prefer to leave that for the reporter of the church there. At Hopewell, by the way, Eld. Samuel Ritchey, of the Hopewell church, took the train for the same place. At the depot we were met by some of the Hyndman brethren, also Eld. James A. Sell, who had been there several weeks, holding a series of meetings. In the evening we enjoyed a very pleasant love feast with the church there. During our stay we had the pleasure of calling at some of their homes, where we were received with open doors and open hearts. This made our short stay with them very pleasant, indeed. They have a good house in which to worship. Though the church has been established there for more than a quarter of a century, the membership is small. There are, no doubt, a number of causes why this is so. But it seems to us, from what little we saw and heard, that the real cause seems to be a common one, found in our churches in towns and cities,—a failure in adaptation, a failure to understand that the conditions in towns are different from those in the country churches, and that these different conditions require different methods to reach the ends desired. If we could appreciate this fact, as did the apostles, there would not be so few congregations of the Church of the Brethren found in our towns and cities.

The few members that are there are active and seem to be devoted to the cause and work. Their minister, Thomas Harden, though he has to labor for the daily support of himself and family, seems to be an earnest worker, and is doing more for the upbuilding of the church than should reasonably be expected of him. Yet he has not the time to give to the work that the cause demands. The church there belongs to the Meyersdale congregation, and is under the care of Eld. C. G. Lint, of Meyersdale.

One of the sad conditions which we find in so many of our old organized churches is that, instead of their growing and becoming an increased power for good, they are on a gradual decline and have a smaller membership today than they had years ago. Of course there are generally seemingly good reasons given for such decline. But good as they may seem to be, they are not good enough to please our Heavenly Father, who expects of us more sacrifice, consecration and devotion than too many of us are willing to give. H. B. B.

MAKING USE OF YOUNG MEMBERS.

WE are told that in most congregations there is too wide a gap between the young members and the older ones. There is not, between them, the strong bond of sympathy that should exist. We are too much disposed to hold young brethren and sisters at arm's length, while we go on with the work of the church. We have schools, and send our young people to these schools to be educated. Now, if, after educating young members, we cannot use or trust them, we are simply paving the way for our own defeat. If we let the young brethren and sisters sit back, while the older ones do all the business and attend to all the work, we have no one to blame but ourselves if the time should soon come when the conditions are going to be reversed. In our church work we need the harmonious blending of the young and the old. Their interests should be mutual and the older members should not distrust the younger members. In our schools we should educate our young people to be used, and not to be set aside. True, they may see some things differently from the way we look at them, but we should bear in mind that we ourselves, when young, did not always accept the views of those who went before us. They bore with us and now we must bear with the present generation, and help develop the young members with whom we come in contact. If we want young people to respect us, we must show some regard for them. We do not mean to encourage young members in wrongdoing, but we mean to have them do right by having them to do the right thing. Young people will do things, and if not employed in the right, they may do the things that are wrong. So we say, Educate your young people; then trust them and give them plenty to do.

SUPPORTING THE EVANGELIST.

WE have a letter from one of our successful evangelists, that tells something about the inside experiences of a man who devotes much of his time to work among the churches. This minister is a poor man, has a large family, and, if he continues in the field, must receive a better support than he has been receiving of late. He receives more calls for protracted meetings than it is possible for him to hold and has been the means, in the hand of God, of inducing a large number of people to accept Christ and to become members of the church, but from the churches among whom he labors, he does not receive enough to support his wife and children. He receives on an average of about one dollar a day, or less than $400 a year. From one congregation he did not receive enough to pay his traveling expenses.

Now this is not the right way to treat an efficient preacher, who is called away from his wife and children to engage in evangelistic work. No preacher should get rich at preaching the Gospel, yet those who devote their whole time to the work should receive at least a good support. Churches that call for men to conduct protracted meetings ought to take the matter of support into consideration, and see to it that the man of God, who labors among them, is provided with sufficient to take good care of his family. While it may not seem proper to suggest a stipulated amount for the services of an evangelist, still it may not be amiss to say that some congregations never think of giving their evangelist less than $2.00 for each day, plus his traveling expenses, and this is certainly little enough for a poor man, who has a wife and children to provide for.

THEY WENT FISHING.

A MINISTER writes us that he and his wife went fishing one evening and had splendid results. We have heard a good deal about preachers going fishing. In fact Peter one time went fishing and took other preachers with him. Just what prompted these disciples to leave the Master's vineyard and go fishing, we are not told. They, however, are not the only preachers who have turned aside from their spiritual duties to give attention to secular matters. But the preacher and wife, referred to, did not do that kind of fishing. Their tackle was the Word of God, and the bait used, the promise of eternal life. As a result of their efforts two were won to Christ,—a young man and his wife. What would be the outcome if the 3,000 preachers in the Brethren church, accompanied by their wives, would go fishing after this manner once a week? But any one who is a member of the church can do this kind of fishing. Each member can take part in the great work. Each one may regard himself or herself as being duly authorized to fish for men and women. It is common enough for people to spend an evening, now and then, inviting friends and comrades to some sort of an entertainment, but what splendid results might be realized if all of us could, of evenings, do some spiritual fishing! We could at least bring some people to the Sunday school and the preaching services.

CITING REFERENCES.

BRO. H. B. MYERS, writing from Macon, Ga., has this to say concerning some of the articles appearing in the MESSENGER: "When I was home this fall I read a number of articles in the GOSPEL MESSENGER and enjoyed all of them very much, but would have enjoyed them ever so much more if each writer had quoted his Bible references in full, instead of only the chapter and verse. One article, in particular, had thirty-three references, and all the others which I read had about the same proportion of references. These references, of themselves, would have been quite a Bible study if they had all been quoted in full. I will venture to say there is not more than one in ten [better say, Not one in five hundred.—Ed.] of the readers of the MESSENGER that can take the time to look up the Bible references, in connection with the articles appearing in the paper." He thinks that enough of the scripture cited should be quoted to make clear the point a writer wishes to present.

A FINE PROPOSITION.

WE hear of a Brethren church where there have been no preaching services for years, but a good Sunday school, with an enrollment of one hundred, is kept up, and our literature is used. The good seed is being sown in the hearts of the children and others, but there are no reapers to gather in the harvest. It occurs to us that here is an opportunity to save souls that should not be overlooked. A good meetinghouse and one hundred people, young and old, should be looked upon as a fine proposition for some real earnest preacher. Such opportunities for doing good ought not to be passed by. Some preacher should go there, hold a revival meeting, preach the Gospel and gather the people into the church. Among the converts might be found some one who could be called to the ministry, and with an earnest preacher a strong church might be built up.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

Demand for the Bible in France.

While the religious situation in France is discouraging, in many respects, there is reason to rejoice in the recent report which affirms that there is, at present, a very general demand for the Scriptures among the French people, both among the working class and the business men. Colporters find it much easier to sell Bibles than some years ago, because the people are no longer hindered by the ecclesiastical restrictions of the Roman church. This fact indicates that the present time is a period of critical import in the history of France. Great multitudes have drifted out of the Catholic Church into no religion at all. Knowing practically nothing about the Bible, now is an opportune time to direct their attention toward it. We are told that the proclamation of simple gospel truths has made remarkable impressions in many parts of France. It is likely to bring about a new condition of things in that country. Give the Bible a chance and it will make itself felt in renewed lives and changed morals.

The Religious Condition of the Eskimos.

The recent North Pole discovery naturally suggests some thought concerning the religious condition of the hardy inhabitants of the Frozen North,—the Eskimos. It was only by the much-needed assistance of these dwellers of the arctic regions that the northward dash was made possible. Outside of the labors of Hans Egede, the Danish pioneer missionary to these people in an early day, and a few subsequent efforts by the Moravians, there has not been much mission work done among them. The majority of the Eskimos who inhabit Northern Asia and Europe, Iceland, Greenland, Labrador, Alaska, and the adjacent islands, belong practically to no religious body. Those who are not Christians are steeped in superstition, and know little of religion. In Labrador a most commendable work is being done by Dr. Grenfell. As we read about his wonderful work among the simple natives of the barren coast, one cannot help but wish that there were more "Pauls" who, like Dr. Grenfell, are ready to take the message of life to the needy souls of the North. It is not pleasant or comfortable, we admit, to brave the rigors of a northern clime, but it is obeying the "Go ye" of the Great Master.

Making Our Religion Practical.

With all that may be said against John D. Rockefeller, there are some redeeming qualities about the man, also, and one is the great interest he takes in the Sunday school and its work. A recent Sunday morning talk to the children of the Sunday school he attends, when in Cleveland, was in part as follows: "Too much Scripture is a bad thing unless it is mixed with deeds of kindness and charity. What we want is a practical, seven-days-in-the-week Christianity, doing little deeds of kindness to make others happy as we go through life. Don't wait for something big, but embrace the opportunity each day and hour to help some one. Serving others is the truest source of happiness," said Mr. Rockefeller. "The more we are able to serve others, the greater is our happiness." He then referred to a man he knew in his boyhood days. This man said but little of the Bible and religious matters during the week, but he was the kindest of men to his employés, and every child in town loved him because of his many cheerful words and helpful deeds. His actions proved his religion. The world today needs more practical religion, —the real essence of Christianity. That alone is the test of our profession.

The Needs of Africa.

Africa, beyond many other countries, is a land of opportunity. From the days of Livingstone and Stanley she has made a strong appeal to the nations of the West. By virtue of close commercial and political relations Christendom has become practically the dictator of the Dark Continent. This, however, has not always been an unmixed blessing. Belgian rule on the Kongo has been infamous beyond description. British and American trade in liquor, and other outrages upon decency, in the name of commercial and political progress, have created conditions that should be remedied. The solemn obligation rests upon Christianity to come to the rescue. The call cannot be ignored or neglected, nor will it fail of its blessing. Christianity cannot bring to Africa, in its most distant and forlorn community, the touch of healing and help without herself being renewed in every fiber of her being. Giving herself to the work of God is the church's very breath of life. She must work or she must die. Let not the church forget that in the early days light came from Africa; that on its coast was an early home of Christianity, —one that gave to the church some of its noblest teachers and heroes. It is but fair that we, as beneficiaries of her light and good will, should reciprocate her abounding kindness of the past in the day when fortunes have changed. Now, that the light is with us, let it manifest itself to Darkest Africa.

A Drifting Church.

The course of the world is downward. As a church becomes worldly or world-like, it no longer stems the tide, but drifts downward with the current. The history of the churches of the past affords an interesting comment on the fact that nothing is easier than simply to drift with the tide. The church of today, in many places, is courting the world. Its members are trying to bring it to the level of the ungodly. Worldly amusements have sapped the vitality of many professing Christians. It is the old trick of Satan. When the church is satisfied with the letter instead of the spirit, with forms instead of worship, with giving instead of living, she may rest assured that she is reaching the Laodicean level, where one of two things remains to be done,—repentance and immediate return to God, or ultimate rejection as being utterly unfit in the sight of him who cannot look on sin with the least degree of allowance. The need of the church today is not more wealth, —she is being cursed more than being blessed with it now. She does not need more learning,—for she is getting wise above what is written, already. What the church does need, however, is power from on high, the Spirit's mighty influence. And this can be had for the asking, if men will but remember from whence they are fallen, and repent, and do works meet for repentance.

Why a Loan Bureau in India is Needed.

The following, clipped from The Times of India, shows the necessity of a "Loan Bureau" in India, in order that the native converts may be protected against the heartless money sharks of the country:

Beharilal Surajmul was the greatest money lender in Dowlutpoor. He was a man of rare talents. He remembered the face of every man who had, at any time, come to borrow money of him since he began to work, as a little boy, in his father's office, so that it was impossible to deceive him. He had also such a miraculous skill in the making out of accounts that a poor man who had come to him in extremity for a loan of fifty rupees, to meet the expenses of his daughter's marriage, might go on making payments for the remainder of his life without reducing the debt by one rupee. In fact, it seemed to increase with each payment. And if the matter went into court, Beharilal never failed to show that there was still a balance due to him much larger than the original loan.

But so courteous and pleasant was the Seth in his manner to all, that such matters never went into court until the right time, of which he was an infallible judge, for he knew the private affairs of every family in Dowlutpoor. Then a decree was obtained and the debtor's house, or land, was sold to defray the debt, Beharilal himself being usually the purchaser, though not, of course, in his own name, for he was a prudent man. By these means Beharilal had become possessed of large estates, which he managed with such skill that they yielded to him revenues which they had never yielded to the former owners of them; while his tenants, who were mostly former owners, grew daily more deeply involved in their pecuniary obligations to him and therefore entertained no thought of leaving him, for he could put them into prison any day if he chose. Their contentment gave him great satisfaction and he treated them with benevolence, giving them advances of money for all their necessary expenses and appropriating the whole of their crops at the harvest to repay himself. He bound them to buy all that they had need of at his shop, so that he made profit off them on both sides.

And as his wealth increased, his person increased with it and his appearance became more imposing, so that he was regarded everywhere with the highest respect and esteem. He was moreover a very religious man and charitable beyond most. By early risers he might be seen in his garden seeking out the nests of ants and giving them, with his own hands, their daily dole of rice. It was his benevolent thoughtfulness which had supplied drinking troughs for the flocks of pigeons that continually plundered the stores of the other grain merchants. He had also established a pinjrapole for aged, sickly and ownerless animals of all kinds. To this he required all his tenants to send their bullocks when they became unfit for work, and he sold them new cattle, good and strong, at prices fixed by himself. If any of his old debtors, when reduced to beggary, came to his door for alms, they were never sent away without a handful of rice, or a copper coin. He kept a bag of the smallest copper coins always at hand for such purposes.

Money Lenders in India.

To the American who has learned to love justice and liberty, the money lender of India seems a tyrant of the worst type. Be he Parsee, Varnia, Brahmin, or Pariah, his mode of dealing is much the same. Of the last-named class there is now and then a man who rises above his circumstances and becomes a money lender among his caste men. These instances are rare indeed. Only one has come directly under my notice and his policy of loaning money was that of other money lenders.

Here, in the Dangs, we have watched with keen sorrow the dreadful oppression of these money sharks. And the sharks of the vast stretches of the deep are no more merciless than these human sharks who seem to have countless ways of draining the scant income of these ignorant people.

It would be hard, even in imagination, to find a land more suited to the cruel scheming of money lenders than India, with her millions of grossly ignorant people. Only among such ignorant people can such men work their schemes of utter selfishness and iniquity.

Here, at Ahwa, is a Parsee woman and also a Parsee, who have learned the various tricks of the money lender to perfection, and they ply them, too, with no thought of mercy for, or consideration of, the people who have too often become their slaves as much through choice, perhaps, as necessity.

The life of these uneducated millions is, at the best, a hard one. Many of them make it so of their own free will, through ignorance. Their days of toil are many and difficult, and much like that of the oxen, among which they work day after day with intelligence little above that of the oxen. So it becomes quite easy for these unscrupulous money sharks to deceive them.

To get out their crops they must work many days in the downpour of rain. Then, here in the Dangs, they must watch it day and night, that the wild denizens of the forests do not destroy it. In other sections, as, for instance, Gujerat, birds prey upon the grain when it nears the harvest time. Here the wild hogs and pea fowls are the farmers' worst enemies, the former making their depredations by night and the latter by day. The wild hogs often destroy one man's entire crop in a single night. Then hunger stares him in the face for a long, weary year, and the money lender persecutes him in a way that makes the pangs of hunger of little thought or consequence to the poor farmer.

If the farmers succeed in saving their crops from the wild animals, they will have to deliver a very large part, if not all of the crop, to the money lender, and the day he must deliver the grain is the day, most probably, when he will have to borrow again for the next year, on terms even more advantageous to the money lender.

So this weary grind, between the wild denizens of the forest on one side and the far more cruel money lender on the other, goes on, here in the Dangs, from year to year. The farmer is at liberty to kill the wild hog and the pea fowl. Government encourages him to do so. But woe to the poor farmer who raises even a word of objection against the human "porkers" who go about among them, not at night but in the broad light of day, trying to satisfy their hellish appetites. If deeds may be taken as a token of one's state of mind, their appetites never become satisfied.

Through the kindness of the editor, you are permitted to read a graphic pen picture of the money lender in another column. The article appeared originally in "The Times of India" but was clipped by me from the "Bombay Guardian," one of the leading papers of western India.

J. M. Pittenger.

Ahwa, Bilimora, India.

The New Jerusalem of Today.

So rapid and wonderful is the transformation of the old city of Jerusalem, into that of the new, that visitors of ten and twelve years ago can scarcely realize that so great a change could come in so short a time. Indeed, today Jerusalem is enjoying a real "western building boom," and lots for building purposes have advanced to twenty times their original value. Away out, where the depot is located, there has sprung up, within three years, a German suburb. Here splendid stone buildings, with their red tile roofs, greet the visitor as he arrives on the train.

Thus it is all about the west and northwest of the walled city. There are new buildings on every hand, reaching far out into the country over the hills, and into the valleys, and there seems to be no cessation in building. The saw and hammer may be heard everywhere. The stone cutter's hammer and chisel pound away. The hum of the buzz saw adds to the confusion of the busy scene. A number of tall smokestacks seem to me entirely out of order in Jerusalem. But then the Orient and the Occident are truly meeting in Jerusalem today,—not in deadly contest, as of old, but in a general uplift of humanity. Splendid schools have been opened where Mohammedan and Greek, Syrian and Arab, study side by side.

Education, and only education, can ever lift these benighted souls to a higher life. God bless the consecrated hearts who are bringing education and the Bible to these people!

At the same time the archæologist is exceedingly busy also. Some very important excavations are being made near the "Fountain of the Virgin." There are many reports current, but it is difficult to get anything authentic. One report has it that "some very old parchment has been found, giving a clue as to the location of the ark." Because of this the digging is being done. Many other reports of a similar nature are current. The English are doing the work, but nothing has been given out as yet. A beautiful cut stone clock tower, with four faces, has just been finished on the top of the tower of the Joppa Gate. This, notwithstanding its beauty, spoils the old Joppa Gate, so far as I am concerned. The Joppa Gate, as built originally, was a familiar landmark to every old-time visitor to Jerusalem.

The new German Catholic church on Mt. Zion, that was so many years in building, is one of the imposing structures in the city today, and may be seen from every direction, the tower being very high. I understand that the building cost more than a half million dollars.

Thus one could go on and enumerate the varied enterprises and buildings. Later on I may do so, but this short sketch may suffice to afford a glimpse of the Jerusalem as it appears today.

W. R. Miller.

Jerusalem, Sept. 29.

"It is some one sin, not the twenty, that the battle is over. Pull it out by the roots and you conquer all. Then the others will slink away like whipped curs."

In and Around Pergamos.

Some time ago we had the pleasure of welcoming our dear brother, W. R. Miller. His visit was a heaven-sent blessing to us all. We need more of such visits, to be strengthened and revived on our way Zionward.

Our field of work, here, is in close proximity to the "Seven churches," the sites of which are so inspiring to all tourists. At various times I have accompanied visitors to these points of interest, and every time have I learned some new truth concerning them.

When Bro. Miller was here, I accompanied him on a trip to Pergamos, and I will now briefly state a few observations that I have been enabled to make during that and previous visits.

Pergamos is about fifty miles northwest of Smyrna, and is accessible by either rail or the sea. At one time the city, with its lofty Acropolis, was the capital of a Greek settlement, which, during its balmiest days, was termed the center of civilization, and, according to some authorities, it was the most celebrated city of all Asia. The modern city is at the foot of the old one, and boasts a population of about 17,000 souls, divided as follows: Mohammedans, 17,000; Greeks, 6,000; Jews, 700; Armenians, 300.

Pergamos presents some interesting ruins to the view of the Bible student who may chance to go there. The great development and prosperity of the ancient city may be inferred by what still remains from the days when it was in the height of its glory. The Acropolis stood on an elevation about 350 yards above sea level. It looks like a conic mountain. The top is divided into two terraces, one of them being occupied by the ruins of a Roman temple, erected by Trojan; the other is covered by the scattered fragments of the sanctuary of Minerva. Lower down is a newer terrace, where the altars of Jupiter and Minerva were once to be found. Still lower down is the ancient market place, on the west part of which is the Hellenic Theater. Here Bro. Miller and I were made to wonder at the marvelous acoustic properties of the structure. While Bro. Miller stood on the top step, and I on the lowest, ninety-six steps below him, we could converse in a low tone of voice and yet be heard as distinctly as possible.

Taking it altogether, the city, with its lofty Acropolis, presents a charming sight. It has always been the center of a thickly-settled and prosperous country and such it is today. It is a strategic point from which to operate and reach out to others. Paul recognized this and was not slow to take advantage of the excellent opportunities thus afforded him. Demetrius Chirighotis.

Smyrna, Asia Minor.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CANADA.

Airdrie.—On account of my crippled condition, which does not permit me to stand the winters at my former home, Bowbells, N. Dak., I have located in Canada, twenty-five miles northeast of Calgary, Alberta, where conditions during the winter are more favorable. This is a fertile section of country. Calgary is a city of nearly 30,000, and makes a good market for the settlers. There are no blizzards or big snowstorms. There is a colony of Brethren located here, and any one wishing to join us may write me for any information. There are a number of colonies in Canada, hence there is no need of any one isolating himself, as many do. We have a number of organized congregations in Canada, and will soon have a State District.—J. A. Weaver, Airdrie, Alta., Canada, Oct. 25.

CALIFORNIA.

Covina church met in regular quarterly council Oct. 2, our elder, Geo. Chemberlen, presiding. We decided to hold a three weeks' revival meeting before our love feast, Nov. 27. A special council will be held Nov. 6. Bro. Yoder, of Lordsburg College, was with us Oct. 24, and gave us two soul-inspiring sermons.—Mary E. Anderson, Covina, Cal., Oct. 25.

Long Beach.—Sunday, Oct. 24, we observed as our rally and anniversary day, it being just two years since the dedication of our churchhouse at this place. At the Sunday-school hour we had an attendance of 130. We made an effort to have every member of our school present. We sent special invitations to the members of the home department, and also the cradle roll. Both departments were recognized on the program. When our church was dedicated, we had about 35 enrolled. One year later we had 79; at present, in the main school, we number about 112. We feel we have much to be grateful for. If we are faithful in our work during the coming year, the Lord will not fail in his part. Without his help our efforts can only be fruitless, for "except the Lord build the house they labor in vain who build it." If the members of the church have a mind to work, as they did in Nehemiah's day, and will work together with the Lord, there will be great things done in his kingdom. Bro. Gilbert, of Los Angeles, was with us also and gave us two most excellent sermons. We have a desire to go on in the Lord's work and try to gather in sheaves for him.—Susie Forney, Long Beach, Cal., Oct. 25.

Notice.—To the Sunday schools and Christian Workers' Societies of the District of Southern California and Arizona: We, the undersigned, constituting your committee, appointed at the Sunday-school and Christian Workers' Convention, held at Long Beach, Aug. 12 and 13, 1909, to select a song book suitable for Sunday schools and Christian Workers' societies, and recommend the same for use in the Sunday schools and Christian Workers' societies of our District, beg to submit the following report: "After a careful examination of several different song books, we heartily recommend the use of a book entitled 'The Finest of the Wheat,' which is recommended and sold by the Brethren Publishing House. It is very desirable that the same book should be used throughout all the congregations, and to this end we would urge that if you contemplate the introduction of a new book, you get, by all means, a sample of this book, and give it a careful examination. We believe you will find it well fitted for your needs."—Susie Forney, Sarah Wertenbaker, S. A. Overholtzer, Committee, Long Beach, Cal., Oct. 24.

IDAHO.

Boise Valley.—Oct. 23 ninety-two members met for communion services. Four visiting ministers were present. Bro. Williams officiated, and is now with us in a series of meetings.—S. F. Brower, Meridian, Idaho, Oct. 25.

Weiser church will hold her love feast Dec. 3, commencing at 10 A. M. We have arranged for Eld. L. H. Eby to begin a series of meetings following the feast. At our late council it was decided to take up a collection for the Tacoma Mission, and also send what birthday money we have on hand. Altogether the offering amounted to about $22.—E. W. Pratt, Weiser, Idaho, Oct. 25.

ILLINOIS.

Kaskaskia.—Bro. John Harshbarger has recently been laboring among us. Good interest was shown and all felt that the meetings closed too soon. Four of our Sunday-school scholars were baptized. Our love feast on Friday evening was well attended. Eld. Henry Lilligh, of Mulberry Grove, officiated. —J. M. Claytor, R. D. 1, Beecher City, Ill., Oct. 29.

Mt. Carroll church was made to rejoice when, last Sunday, an aged sister was made willing to forsake the pleasures of sin and unite with the church. We are moving along nicely but more workers are needed.—Ella Wiler, Mt. Carroll, Ill., Oct. 27.

Salem.—Eld. M. Flory, of Decatur, came to us Oct. 9 and the following day began a series of meetings, closing Oct. 24. The interest was good. Oct. 23 we held our communion. The attendance was not large but we had a spiritual meeting. Eld. J. C. Stoner, Bro. S. S. Fouts, and others, were present.—Jacob Hershberger, Salem, Ill., Oct. 29.

Waddams Grove.—We held our love feast Oct. 23 and 24. Bro. P. R. Keltner officiated. It was one of the best feasts we have ever had. On Sunday morning we had children's meeting. Sisters Lizzie Studebaker and Della Keltner addressed the little folks. Not only the children, but older ones as well could profit by their talks. In the evening we had an interesting Christian Workers' meeting, led by Sister Lulu Lutz. Our young members are taking an active part in these meetings, making them interesting and profitable. The attendance is increasing, and it is encouraging to know that, while some of our older members are passing away, there are others ready to take their places.—Albert Myers, Waddams Grove, Ill., Oct. 27.

INDIANA.

Bluffton Mission.—We met on Sunday, Oct. 24, and organized a Sunday school. Eld. L. P. Kurtz presided. Sister Grace Wright was elected superintendent, Eld. L. P. Kurtz, assistant superintendent, Bro. Floyd Kurtz, secretary and treasurer, and Sister Blanche Yaney, chorister. This is the first Brethren Sunday school organized in Bluffton. We are located in the business district of Bluffton and hope, some day, to have a strong hold here.—Blanche Yaney, 429 W. Market Street, Bluffton, Ind., Oct. 26.

Bremen.—We held our love feast Oct. 22. A number from other churches were present. Ministers present were Brethren Hiram Roose, Wm. Overholser, Everet Pippin, J. W. Shively, N. C. Troyer, and H. M. Schwalm, who officiated. —Monroe Martin, Bremen, Ind., Oct. 27.

Courter.—Bro. J. F. Appleman recently closed a two weeks' series of meetings at the Courter church, a branch of the Mexico congregation. We had an interesting meeting and two were added to the church.—Emma Earhart, R. D. 4, Peru, Ind., Oct. 29.

Lower Deer Creek.—Our love feast was held Oct. 23: It was well attended. Brethren Peter Houk, David Dilling and Benjamin Rae were with us. On Sunday morning Eld. David Dilling preached for us and Bro. Houk in the evening. During a recent series of meetings at this place, conducted by Bro. Fadely, twelve were baptized.—Ella Dilling, Delphi, Ind., Oct. 27.

Mexico.—Our two weeks' series of meetings, at the Courter house, conducted by Bro. J. F. Appleman and wife, closed Sunday evening, Oct. 24. His sermons were instructive. Though the weather was not pleasant, the attendance and interest were good, and continued to increase. Two were received by baptism, and the members were spiritually strengthened.—Nora Miller, R. D. 5, Peru, Ind., Oct. 24.

Middletown.—Bro. Hoover preached for us today at the Honey Creek house. Bro. Wm T. Pannell preached at Middletown the first and third Sundays of the month. He has been in the ministry only a short time, but is improving in his work. We had the pleasure of attending the love feast at Anderson, which we greatly enjoyed. The sisters' aid society met with Sister Alice Fink, of this place, the first Thursday of this month. A few new members have been added to our society, to help in the good work. The time is here when we are awakening to the fact that greater work must be done for the church.—Florida J. E. Green, Middletown, Ind., Oct. 24.

Mt. Pleasant.—Bro. S. F. Sanger came Friday, Oct. 22, and delivered three sermons. On Sunday evening we held our communion services, beginning at 6 o'clock. Bro. Sanger officiated.—Lera E. Huffman, R. D. 1, New Ross, Ind., Oct. 26.

Roann.—Yesterday, after preaching, one (a mother) was baptized. Our Sunday school is progressing nicely.—Katie Baldwin, R. D. 2, Wabash, Ind., Oct. 25.

Syracuse.—Our communion was held Oct. 16. The attendance was quite good but there was room for more. Bro. Neher, of Milford, Ind., officiated. Breakfast was served at the church, after which Sister Neher preached for us.—Bettie Younce, Syracuse, Ind., Oct. 20.

Union City church met in council Oct. 14, preparatory to our love feast. An encouraging report of the annual visit was given. The communion was not as largely attended as some, but it was one of the most spiritual meetings we have ever had. Brethren Ezra Flory, J. Q. Helman, Moses Hollinger, Henry Baker, Abram Ferrell, David Minnich and Abram Brumbaugh were with us, the latter officiating. The morning following the feast, Bro. Ezra Flory gave us an excellent sermon. We were all glad to have him with us again. Bro. Ferrell remained over Sunday and preached for us on Friday and Saturday evenings; also on Sunday morning. Bro. Deardorff will begin a series of meetings at this place in December.—Effie K. Netzley, R. D. 41, Union City, Ind., Oct. 26.

IOWA.

South Waterloo.—Sister Marguerite Bixler Garrett, of Bluffton, Ind., conducted a singing class at this place. This is the sixth class, conducted in this church by instructors from abroad. Bro. George B. Holsinger held two singing classes, and his work will not be forgotten in the South Waterloo church. Sister Garrett has taught four classes, which were inspiring and instructive. The last one was the best, especially for the leaders' class, to which a half hour of special work was given each evening. We believe that a good singing class ought to be conducted in every congregation at least once a year.—Samuel Fike, Waterloo, Iowa, Oct. 25.

KANSAS.

Belleville.—Bro. T. E. George, of Burroak, Kans., closed a three weeks' series of meetings Oct. 16. The attendance was good, with the exception of a few evenings of the second week, when rain hindered. The members were greatly strengthened by these meetings. One young sister was received by baptism and one by letter. Our communion was Oct. 16, Bro. George officiating.—Susie R. Williams, Rydal, Kans., Oct. 24.

Chapman Creek.—Oct. 10 Bro. J. H. Cakerice began a series of meetings, continuing two weeks. Two sisters were baptized. During the last week Bro. Cakerice was assisted by Bro. E. F. Sherfy, of Kansas City. Our love feast was held Oct. 16. A number of our members attended the district meeting, recently held at Navarre. Bro. Cakerice and family expect to move on their farm near the church next spring.—Myrtle J. Derrick, R. D. 5, Abilene, Kans., Oct. 28.

Garden City church met in special council Oct. 23, Eld. Crist presiding. Bro. Carney was advanced to the second degree of the ministry. Our love feast was the same day at 6 P. M. It was well attended. Bro. Brubaker, of McPherson, officiated. Oct. 22 Bro. Honberger, of Wichita, Kans., preached for us. On Sunday morning Bro. Weaver, of Darlow, Kans., addressed us, and Bro. Honberger again in the evening.—May Goff, 404 East Fulton Street, Garden City, Kans., Oct. 26.

Vermillion.—Brethren J. R. Frantz and J. G. Eby attended the district meeting. Bro. E. M. Studebaker commenced a series of meetings for us on Sunday, Oct. 24, to continue several weeks.—Lizzie Dellenbach, Beattie, Kans., Oct. 25.

White Rock.—Our series of meetings, which commenced Oct. 2, closed Oct. 17. Five were baptized. The meeting was conducted by Bro. O. H. Filer, of Quinter, Kans. The attendance was excellent. Our love feast was Oct. 9, but on account of unfavorable weather the attendance was not large.—Lulu Switzer, Formoso, Kans., Oct. 26.

LOUISIANA.

Roanoke.—Bro. J. A. Miller, of Texas, stopped with us on his way home from Annual Meeting. He was with us over two Sundays and preached each night during the week.—ten sermons in all. From the fact that it was in the midst of rice harvest and threshing, the attendance was not large, but some good impressions were made.—J. I. Miller, Roanoke, La., Oct. 25.

MARYLAND.

Broadfording church held a love feast Oct. 20 and 21. A large number took part in the communion. Bro. Caleb Long officiated. Brethren H. M. Stover, of Waynesboro, Pa., and W. D. Keller, of Hagerstown, Md., were also with us, and gave us helpful talks. We had a good meeting, but were made sad by the absence of dear ones whom God called home since our last communion.—Nannie A. Martin, Hagerstown, Md., Oct. 24.

Frederick City church met in council Oct. 27, Eld. Geo. S. Harp presiding. Eld. T. J. Kolb assisted in the work. We held an election for two deacons, the choice falling on Brethren Elmer Brengle, Sr., and John Wolfe. They were installed, and are now ready to go to work. May they work in his fear! Our love feast will be held Nov. 18, at 2 P. M.—Lora U. Fahrney, Frederick City, Md., Oct. 26.

Denton.—The Ridgley congregation was recently divided into two parts. We, the new part, separated from the main body, met Oct. 24 to organize. Bro. Samuel Utz, of New Market, W. Md., was moderator. We will be known as the Denton congregation. Eld. G. S. Rairigh was chosen elder in charge by a unanimous vote. We also organized a Sunday school, with Bro. Solomon Longenecker as superintendent. The need of a churchhouse was felt, and solicitors were appointed to secure funds for the same. Our membership numbers about seventy, including two elders, one minister and four deacons. Several families from Ohio will locate among us in the near future, one brother being a minister.—Edna Pentz, Tuckahoe, Md., Oct. 27.

MICHIGAN.

Beaverton church met in council Oct. 2, with our elder, Bro. Chambers, presiding. It was decided that our series of meetings to be conducted by Bro. Levi Baker, begin Sunday, Oct. 31. Our love feast will be Nov. 13, beginning at 2 P. M.—Andrew Long, Beaverton, Mich., Oct. 25.

Black River church held her love feast Oct. 23. Bro. M. Hardman, of Bronson, officiated. At the close of the service, Sunday morning, Bro. L. A. Fisher was advanced to the second degree of the ministry. Elders S. M. Smith and P. B. Messner were present. Some time in January, 1910, we expect Bro. J. M. Lair to hold a series of meetings at this place.—Selma Johnson, R. D. 2, Bangor, Mich., Oct. 26.

Saginaw.—Our love feast was held Oct. 23. Elders Daniel Chambers and C. L. Wilkins were present. Eld. Chambers officiated. We appreciated their services very much. Two of our cousins from Indiana were present at these meetings, and we enjoyed a few days' visit with them. They seemed to be favorably impressed with our country. We invite those, who think of changing location, to come and look at our country.—Bertha Albaugh, Bannister, Mich., Oct. 27.

MINNESOTA.

Hancock.—Bro. W. H. Hood, of Greene, Iowa, came to us Friday evening, Oct. 22, and preached for us that evening. Our love feast was on the following evening, Bro. Hood officiating. He was the only visiting minister present and gave a talk to the Sunday school. He also preached for us Sunday morning and evening. At our council meeting three letters of membership were granted and two received. Those received were Bro. John G. Smith and wife of Cherry Grove, Ill. We expect another family from Sheldon, Iowa, in the spring. Others will be welcome, for we have a large field for work.—Samuel Bowser, Hancock, Minn., Oct. 25.

Worthington.—Our feast was held Oct. 16. Bro. D. H. Keller officiated. The attendance was good. Sunday morning we had children's meeting instead of the regular Sunday school, after which Bro. Keller preached for us. He preached five sermons while here. Oct. 24 our aged Bro. Moothart, who is suffering from heart trouble, was anointed.—Minnie Schechter, Worthington, Minn., Oct. 25.

MISSOURI.

Bethel congregation met in council Saturday morning, Oct. 23. Sunday-school officers were elected for the South Bethel school, and Bro. W. J. Alger was installed as deacon. Our love feast was held on the evening of the same day. Nearly all the members were present. Our elder, Bro. S. B. Shirky, had charge of both meetings, and preached two sermons on Sunday. Attendance was good at all these services. We have Sunday school and Christian Workers' meeting each Sunday, but no preaching as we have no minister. We need one to locate with us.—Ruby Crist, Skidmore, Mo., Oct. 26.

Cabool.—Our love feast was held Oct. 23, in the town house. There were seventy-one to commune, and Bro. Lemuel Hillery officiated. This was our first feast in town and many visitors were present. The house did not accommodate all. —Edna Garst, Cabool, Mo., Oct. 25.

Dry Fork.—Oct. 6 Bro. S. S. Miller, of LaPlace, Ill., began a series of meetings, continuing until Oct. 18. One was added to the church by baptism. Our communion was held Oct. 16. Forty-eight communed. Bro. Miller officiated.—Annie A. Wampler, Jasper, Mo., Oct. 26.

Gerster.—Bro. Irvin V. Enos, of the Mound church, came to our mission point Oct. 9, and began a series of meetings which closed Oct. 24. He preached seventeen sermons. There were no additions to the church but we feel much strengthened. Bro. Enos is a young man, but sets forth the truth in a way that none can be offended.—Norma A. Forehand, Gerster, Mo., Oct. 27.

Oak Grove.—Our love feast was held Oct. 23. Bro. James Hardy officiated. Other ministers present were Brethren T. J. Simmons and J. P. Bailey. On Sunday morning Bro. A. W. Atkins and the writer were elected as deacons and, with their wives, were duly installed. After this service Bro. Simmons gave the children an interesting talk. Bro. Bailey preached at 11 o'clock and also in the evening. Bro. Hardy is continuing the meetings.—P. H. Killingsworth, Collins, Mo., Oct. 26.

Pleasant View.—Our communion services were held Oct. 2.

On Sunday Bro. E. G. Rodebaugh, of the Rockingham congregation, began a series of meetings and continued three weeks, closing last Sunday. Two were baptized. Though we had dark nights and disagreeable roads, we had a good meeting.—John H. Mason, R. D. 2, Norborne, Mo., Oct. 27.

Warrensburg.—Sept. 26 Bro. J. S. Kline, of Hardin, began a series of meetings, preaching seventeen sermons. Our communion was held Oct. 23. We had an all-day meeting, which was better attended than usual, and a deep, spiritual enjoyment was manifested. The church in general, at this place, has been having more helpful experiences than it has known for some time.—Jesse D. Mohler, Warrensburg, Mo., Oct. 25.

NEBRASKA.

Falls City church held their love feast Oct. 2. The week prior to the feast our pastor, Bro. W. W. Blough, preached each evening. One came out on the Lord's side. No visiting ministers being present, Bro. Blough officiated. Council was held on Friday before the feast.—Ella Peck, R. D. 2, Falls City, Nebr., Oct. 25.

South Loup.—Oct. 11 Bro. Albert Smith and wife came to us, and held meetings until the 24th. He gave a Bible lesson and sermon each evening. One was baptized, one reclaimed and one awaits baptism. We feel greatly encouraged and built up. Our prayers go with Bro. Smith as he labors in the Master's field.—Susie McLellan, Litchfield, Nebr., Oct. 25.

NORTH DAKOTA.

Bowbells church met in regular council Oct. 9. Two letters were received and two granted. Eight other letters were granted. Bro. Weaver leaving us, the church chose Bro. J. C. Forney as elder. We held our love feast Oct. 23. Seventeen members communed. All seem to be greatly built up. Bro. J. C. Forney officiated. We are few in number and would be glad to have others locate here. We have a nice large churchhouse, all paid for, and a good location.—Eva C. Sink, Bowbells, N. Dak., Oct. 28.

Egeland church met in council Oct. 16. There was not much business brought up before the meeting. One letter was received and three were granted to young members attending Mount Morris College.—Howard Sharp, Egeland, N. Dak., Oct. 18.

OHIO.

Ft. McKinley.—Our communion was held Oct. 23 at this place. Owing to the inclement weather, the house was not crowded. It was the first communion service for a number of young members. There was a marked absence of the aged ones, because of ill health. Among the ministers present was Eld. John Smith, of Trotwood, who had long been in charge of this congregation, and who, with this one, has enjoyed fifty-four communion services here. Eld. Jesse Stutsman officiated. The following morning $14.00 was received as an offering by the Sunday school, to be used in mission schools of Southern Ohio. Bro. Snader, of Maryland, will assist us in a series of meetings, beginning Dec. 5.—A. L. Klepinger, Dayton, Ohio, Oct. 25.

Notice.—The Brethren's Home, of Greenville, Ohio is in need of a laundry plant at the Home. At the special service day meeting, Aug. 5, a strong sentiment was expressed in favor of such a plant. The Trustees, therefore, recommend and urge that all the churches of Southern Ohio take up a special collection on Thanksgiving Day for a laundry. Send all money for the Home to the secretary, at Eldorado, Ohio. —A. B. Miller, Secretary, Eldorado, Ohio, Oct. 26.

Toledo Mission.—We have at length, after much trouble, secured a place in which to hold our services. It is located at 605 Oak Street, along the street car line. It is a large store building, well lighted, and is furnished. Sunday, Oct. 24, our first meeting was held in it, with seven new scholars. Bro. John Flory, of Jewell, Ohio, gave us a talk which was much appreciated. We do not have a resident minister at present, but hope to get one soon.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, Oct. 27.

West Dayton.—A three weeks' series of meetings closed on Sunday evening with a full house and increasing interest. Bro. Wm. Lampin preached twenty-four powerful sermons. The church was much built up spiritually, and thirteen made the good confession. The last two evenings the annual visit was made to those who could come to the church. The report was very encouraging.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, Oct. 28.

OKLAHOMA.

Avard.—Oct. 24 wife and I, in company with two other brethren, went to the West Creek schoolhouse to fill the monthly appointment. The interest there is excellent, the crowd being so large at the evening services that all could not be accommodated. We have four regular places of preaching, and calls for more. But, as I am the only minister here, they must go without services. This would be a good opportunity for some minister to do effective mission work. Address the writer for information. Our house of worship is nearly completed, and we expect to dedicate the same some time in December, in connection with a love feast and series of meetings, to be conducted by Bro. A. J. Smith. Announcements will be made later as to the time.—J. C. Nininger, R. D. 2, Avard, Okla., Oct. 30.

Indian Creek.—Oct. 23 we held our love feast. Twenty-three members communed, all of whom, except three, were resident members. Bro. D. E. Cripe, of Stillwater, officiated. On Sunday morning the members met at the little schoolhouse and enjoyed worship and breakfast together. At 11 A. M. Bro. Cripe told some touching incidents of the work of rescuing helpless and outcast children. A small collection was taken, and a number subscribed for the paper, "Everybody's Friend," in support of the child-saving mission. Dinner was served at the schoolhouse, after which Bro. Cripe delivered an address.—Wm. P. Bosserman, Tangier, Okla., Oct. 27.

Mt. Hope.—Our feast was held Oct. 23. A number of members from adjoining churches were with us, among them being the following ministers: Brethren J. M. Markley, J. Lehman, H. B. Mohler and J. Bashor. Bro. Mohler officiated. Twenty-nine communed.—H. H. Ritter, R. D. 4, Crescent, Okla., Oct. 26.

Pleasant Plains congregation held their love feast Oct. 23. Fifty-two surrounded the tables. Bro. Joseph Glick officiated. A number of brethren and sisters from other churches were with us. Sister Kinsey, of Belleville, Kans., conducted the song service, which we all appreciated very much. Since our last report several members have been received by letter. We will gladly welcome any brethren and sisters to come and make their home among us.—Viola Blanton, Helena, Okla., Oct. 24.

PENNSYLVANIA.

Buffalo church met in council Oct. 16, our elder, Bro. Greene Shively, presiding. Our love feast was Oct. 20 and 21. Bro. J. H. Richard, of Maitland, Pa., was with us and preached two sermons the first day of the feast. He officiated in the evening and also preached in the forenoon of the second day.—Adda M. Shively, R. D. 4, Box 54, Mifflinburg, Pa., Oct. 26.

Claar church met in special council, preparatory to the love feast, Oct. 20, at 10 A. M., Eld. J. A. Sell presiding. Brother and Sister Sell remained with us until after our feast, Oct. 23. Bro. Sell preached six sermons. Sister Sell assisted in the song service. Our communion was well attended, considering the inclemency of the weather. Eld. James Brumbaugh, of Martinsburg, Pa., was with us, also several members from other churches. We will have special council Nov. 6, to consider the matter of ministerial help.—E. F. Claar, Klahr, Pa., Oct. 27.

Jacobs Creek.—Our series of meetings, conducted by Bro. R. T. Hull, at the Mt. Joy house, closed Sunday, Oct. 24. Eight were baptized and one reclaimed. Our love feast was held Oct. 23, at 4 P. M. The attendance was good, considering the unfavorable condition of the weather. Bro. Pierce, of Johnstown, was with us, also several brethren from Greensburg, Pa., and Morgantown, W. Va.—Emanuel E. Neiderhiser, Mt. Pleasant, Pa., Oct. 25.

Juniata.—We met in council Oct. 14. Bro. J. W. Wilt presided. The attendance was good. It was decided to elect three more deacons, at a time to be selected by the members. Our love feast will be Nov. 14, at 6:30 P. M.—Mary Hanley, R. D. 1, Altoona, Pa., Oct. 25.

Little Swatara.—The joint children's meeting, held by the Frystown and Union House Sunday schools, convened Oct. 10, at the Frystown house. Brethren Wm. Oberholtzer and David Weaver addressed this meeting. A similar meeting was held by the Merkey and Ziegler schools Oct. 17, at Merkey's house. Bro. Ammon Brubaker spoke at this place. The attendance and interest at both meetings was good. Our love feast was held Oct. 21 at the Meyers house. A number of visiting members were in attendance, among them being nine ministers. Eld. H. E. Light officiated.—Henry M. Frantz, Frystown, Pa., Oct. 25.

Mt. Joy.—Bro. R. T. Hull, of Somerset, Pa., began a series of meetings here Oct. 17, closing Oct. 24. Ten were added to the church,—eight by baptism and two were reclaimed. Eld. Berkley, of Somerset, and Bro. Pierce, of Johnstown, Pa., were present at our communion, Oct. 23.—Elizabeth Strohm, Mt. Pleasant, Pa., Oct. 26.

Shade Creek.—Sunday morning, Oct. 24, closed a two weeks' series of meetings, conducted in the Windber house by Bro. H. A. Stahl. Two were reclaimed, and the church greatly strengthened. We held our love feast Oct. 24, in the Scalp Level house. About two hundred and fifty communed. Visiting ministers were Brethren H. A. Stahl, Brice Sell, Abraham Fyock and Lorenzo Lehman. Bro. Sell officiated. Our elder, Bro. Peter Knavel, will leave Nov. 1 for Los Angeles, Cal., where he expects to spend the winter. During his absence his many duties will be discharged, as well as possible, by the writer, in addition to his pastoral work. A series of meetings is now in progress in the Ridge house, conducted by the writer.—David M. Adams, Scalp Level, Pa., Oct. 30.

Shamokin.—We held our love feast and children's meeting on Sunday, Oct. 24. This was the first children's meeting ever held at this place. Our elder, Bro. E. M. Wenger, and Brethren Foutz, Simon Showalter, and Elmer Moyer were with us. Each gave a talk to the children, which all enjoyed very much. Our feast was also an interesting one, though the attendance was not large. We pray that God may keep and strengthen the Shamokin Mission, and that we may have more earnest workers.—Mrs. G. W. Krafft, 600 W. Pine Street, Shamokin, Pa., Oct. 24.

Uniontown.—Since our last report one young sister has been baptized. Her brother has also applied for membership and will be baptized in the near future. Our work is moving along nicely.—Mary C. Barnthouse, 8 W. Craig Street, Uniontown, Pa., Oct. 30.

West End Mission of the Harrisburg Church.—Oct. 17 we held our first meeting in a room on Seventh and Maclay Streets, having moved during the week from our former meeting place at Moore and Forrest Streets. We were well pleased with the attendance, which was fifty-eight. Bro. Trimmer, of Carlisle, addressed the school. On the morning of Oct. 24 our school attended children's day exercises at the mother church, and in the afternoon we held our own children's exercises. Our elder, Bro. Zug, and Bro. W. H. Widder addressed the school. We feel much encouraged in our work. —W. O. Mangans, 2286 Howard Avenue, Harrisburg, Pa., Oct. 25.

SOUTH DAKOTA.

Willow Creek.—Our council was held Oct. 16. Bro. Peter Brower, of Iowa, was with us at this meeting, and also preached for us the following Sunday morning and evening. A committee was appointed to make arrangements for a normal and a series of meetings in December if possible. In order to do more aggressive work in our own locality a temperance committee was appointed to work with the district and general committees along this line.—Eva Heagley Hurst, Wetonka, S. Dak., Oct. 23.

TENNESSEE.

Midway congregation met in well-attended communion services the third Saturday in October. Our elder officiated. Bro. Jacob S. Kleppert, of Cedar Grove, gave us an instructive sermon on the following Sunday. We have an interesting Sunday school.—Sarah Dinsmore, R. D. 2, Surgoinsville, Tenn., Oct. 20.

VIRGINIA.

Bethel.—Our love feast was held Oct. 9. Seventeen members communed. Bro. W. A. Myers officiated. One was baptized the same day of the feast, making seven since we have our new churchhouse. Bro. U. S. Campbell was with us last Sunday and preached two sermons. We expect to hold services twice a month.—Maggie R. Cunningham, Box 19, Shipman, Va., Oct. 26.

Elk Run.—Our love feast was held Oct. 23. About ninety members communed. Visiting ministers present were Brethren M. G. Sanger, Luther Miller and M. M. Myers, the former officiating. Bro. Sanger also delivered an excellent sermon on Sunday morning from Matt. 6: 12.—Sarah C. Zigler, R. D. 1, Churchville, Va., Oct. 25.

WASHINGTON.

Centralia.—The members enjoyed a pleasant council, preparatory to the communion services. The visiting brethren made a good report. Three letters were granted. The collection amounted to $16.50.—Anna Myers, Centralia, Wash., Oct. 24.

Notice.—We herewith request students, contemplating attending the coming Bible School, to be held in Centralia, to write Ada Hylton, Centralia, Wash., committee of entertainment. Please write at once, in order that lodging may be arranged for.—Anna Myers, Centralia, Wash., Oct. 24.

WEST VIRGINIA.

Bethany.—Our revival meetings, which began Oct. 17, conducted by Bro. Emra T. Fike, in the Antioch house, closed Oct. 24. There were four accessions and others are thinking seriously. On the evening of the 23d we held our love feast. There were thirty-two communicants. Bro. Fike officiated. On Sunday the writer was ordained to the eldership. Our members have been strengthened by the recent meetings.—A. C. Auvil, Thornton, W. Va., Oct. 25.

Oakvale congregation met for their love feast Oct. 4. Bro. G. W. Hutchison officiated. The attendance of members, as well as others, was large. One was baptized. Eld. C. D. Hylton continued in a series of meetings until Oct. 17. There were no accessions but we feel that much good was accomplished.—Lillie M. Thompson, Oakvale, W. Va., Oct. 25.

Organ Cave.—Oct. 20 Brethren A. F. Pursely and Lewis Newcomb came from Virginia, and began a series of meetings, closing Oct. 27. The meetings were well attended and much interest was manifested. We have no ministers living here, and ministerial help is needed. Will some brother locate among us and render assistance?—William Metzler, Organ Cave, W. Va., Oct. 29.

Pleasant View.—Sunday, Oct. 24, we met for our love feast. Eld. J. S. Zigler officiated, assisted by our young ministers. Although there were no visiting ministers present, we had an enjoyable feast. The ministers gave very instructive talks. —Anna F. Sanger, Bays, W. Va., Oct. 25.

WISCONSIN.

Worden.—Our love feast was held Oct. 20. Several of our number communed for the first time. Ministering brethren present from other churches were Bro. Wolf, of Barron, Wis., and Bro. W. I. Buckingham, of Prairie City, Iowa. Bro. Wolf, though young in the ministry, gave us some good lessons. Bro. Buckingham officiated at our communion, and also preached each evening, during the remainder of the week, and on Sunday morning. From here he went to the Maple Grove church. Bro. Hardy, of Kansas City, recently preached for us on Sunday morning.—Emma K. Stryker, Stanley, Wis., Oct. 26.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

NORTH ST. JOSEPH CHURCH, MO.

Bro. Ellis M. Studebaker, of Bethany Bible School, came to us Sept. 26, remaining until Oct. 14, and giving us a series of Spirit-filled sermons, which proved helpful to us all Four were called to service through repentance and baptism. Four were brought to a knowledge of his Word and accepted him as their personal Savior. At the close of the meetings a love feast was held, which added much needed strength to our spiritual lives. These meetings were well attended and many were given the opportunity to hear God's Word. The meetings closed with good interest, and we regretted that we had to close the meetings at that time.

The work is progressing nicely and we are looking forward to the Christmas exercises, by which we intend to make a different impression on the children's minds than heretofore. It is usually the custom to have a "Christmas Tree," but we are arranging to have an altogether different celebration than is the custom in this country. We are arranging a grotto with a winter scene and small statuary, showing the way they celebrate the Christ-birth in Bethlehem, Palestine.

Anything that anyone wishes to send in for the poor,—either clothing, vegetables or canned fruit,—will be properly distributed on Thanksgiving Day.

We are planning to give a Christmas dinner to the poorest children of our city in our Sunday-school room, and we will have to depend on our rural congregations to assist in this dinner. M. R. Murray.

909½ Charles Street, St. Joseph, Mo., Oct. 26.

A PLEASANT TRIP AND HAPPY MEMORIES.

On the morning of Aug. 24 wife and I left home for a short visit with relatives and friends in Somerset County, Pa., the place of the writer's birth. Here he was called to the ministry, in the Middle Creek church, and from here he came to Philadelphia in the spring of 1871.

Our first stop was at Johnstown, where we took in the ministerial and Sunday-school convention of Western Pennsylvania. It was an interesting occasion.

On the evening of the 27th we reached the Berlin congregation, Somerset County, where we remained the greater part of one week. While here the writer preached for the Brethren in their new house of worship near Berlin, on the morning of Aug. 29, and at the Pike church in the evening, about four miles distant, in the same congregation,—the Brothers Valley church. It was years ago presided over by my grandfather, Eld. Jacob Myers, who went to his reward some fifty years ago. Brethren Daniel H. Walker and William G. Schrock are now the elders in charge.

From Berlin we went to the Middle Creek congregation, where I preached in the "big" meetinghouse Sunday morning, Sept. 5. It was in this church that I was called to the ministry over thirty-seven years ago. I was only a little past twenty years of age then. Eld. C. G. Lint installed me into office.

At a church meeting, on Saturday after our arrival in the Middle Creek congregation, a young lady was baptized by Bro. H. A. Stahl, one of the home ministers, at the very same spot where I was baptized by my uncle, Eld. Josiah Berkley, when I was only a boy, fifteen years of age.

The Middle Creek church has a membership of about 500. It is presided over by Elders Josiah Berkley and Silas Hoover. It has a warm place in my heart. We enjoyed a visit with our aged brother, W. S. Myers, who has been a minister in the Brethren church for many years. He is getting old and feeble, and almost blind, but is much interested in the welfare of the church.

For over thirty years I had not been in my old home church, to visit among the dear members and preach for them. The pleasure and satisfaction of mingling with the dear brethren and sisters, and the relatives and friends of long ago, was a joy to myself and wife we shall never forget.

Before leaving the Middle Creek church I preached on Sunday night, Sept. 5, in the Pleasant Hill meetinghouse, one of the several houses of worship of the Middle Creek church. This meetinghouse is only about three-quarters of a mile from the farm where I was raised. It is enclosed by a beautiful and well-kept cemetery yard. Here our two brothers, Ephraim and Daniel, are buried.

Sept. 8 we came to Meyersdale, where we stayed a week. Here we had the pleasure of several short visits with the elder of the Meyersdale church, Bro. C. G. Lint. He is growing old, but, in the language of the great Frances

Willard, he is only seventy-six "years young." We preached on Sunday night, Sept. 12, in the Meyersdale house. This is one of the prosperous churches in the Brotherhood. Eld. Lint is a good organizer, still active in the work, and is ably assisted by Brethren Clapper and Hochstetler in the ministry. We also visited at the home of Bro. Daniel Clapper, pastor of the Elklick church, who also fills appointments in the Meyersdale church occasionally.

Monday morning, Sept. 13, we left for Johnstown, the home of Bro. Wm. Howe, pastor of the East Johnstown church, who is doing a good work. This church has a membership of perhaps, about 450, while the West Johnstown church, of which Bro. J. H. Cassady is pastor, also has a membership of over 400.

Our next point was Huntingdon, Pa., where my brother, T. T. Myers, former pastor of the First Brethren church of Philadelphia, now resides. We made our home, while in Huntingdon, with our brother T. T., as he is familiarly called. This city, as is well known to the Messenger readers, is the home of Juniata College. This is the school whose second president was Eld. James Quinter, the writer's father-in-law. A better site and natural suitability for college buildings would be difficult to find. The elevation of the grounds, the good water, healthy climate, growing town, with its trolley lines, make the place ideal and desirable.

It was our privilege to be present on the opening day of the College. To us it was a gratifying and pleasing sight to see about two hundred young men and women being enrolled for college work. As we looked from the rostrum into the faces of the large company of young men and women, radiant with hope and resolves for the future, we could not help but think, and ask the question, silently and deep down in our heart, What will be the future of these young people? Will education mean to them noble manhood and womanhood, honorable stations in life, better sons and daughters in the family, better wives and husbands, better fathers and mothers? Education ought to mean all of this, or its highest purpose is not being subserved.

Having been invited by the acting president of the College, I. Harvey Brumbaugh, to give a short address to the young men and women after chapel services, I tried to impress the fact that, were I the father of a half dozen sons and daughters I would rather give each of them one thousand dollars towards a good college education than one of the best farms in Huntingdon County.

While at Huntingdon we visited in the homes of brethren and sisters, and found them hopeful and energetic as to the work of the College and the church. We visited our much esteemed veteran editor, Bro. H. B. Brumbaugh. He has filled an editorial position on the Brethren church paper for many years and still his writings are sought after, and generally appreciated. We also had the pleasure of short calls in the homes of Brethren J. B. Brumbaugh, W. J. Swigart, Amos H. Haines, F. F. Holsopple, Mother Quinter, widow of Elder James Quinter, of precious memory to many in the Brotherhood, and others too numerous to mention.

On the afternoon of Sept. 17 we left Huntingdon, with its many pleasant memories, for our home in Philadelphia, which place we reached in safety the next day, thankful to our Heavenly Father for the very pleasant trip and the many things we saw and heard to sweeten life's pathway, and to want to make us so to live that we may at last meet where the sadness of parting with loved and dear ones will be felt and experienced no more. God grant it!

J. T. Myers.

2541 West Lehigh Ave., Philadelphia, Pa.

NORTHERN DISTRICT OF MISSOURI.

The Sunday-school, ministerial and district meetings of the Northern District of Missouri convened at Bethany in the Pleasant View congregation Sept. 22, 23 and 24.

The twelve Sunday schools were represented by fourteen delegates. Bro. J. E. Shamberger was chosen president, Bro. E. Mohler, secretary, and Bro. J. S. Kline, treasurer. On account of the duties of the District Secretary and District Superintendent being very similar, the constitution was amended and the latter office discontinued. After visiting the various schools, the District Superintendent gave an encouraging report.

The ministerial meeting was opened with devotional exercises, led by Bro. Kline. Bro. J. E. Eilenberger was chosen moderator, and Bro. J. E. Shamberger, secretary. The program was carried out as previously arranged, and many good thoughts were brought out. Brethren E. G. Rodabaugh, D. A. Shirk and Bruce Williams were appointed as a committee to prepare a program for our next meeting. The missionary offering amounted to $43.50. We were glad to have Brethren C. P. Rowland, Ellis Studebaker and O. H. Yereman with us throughout these meetings.

The district meeting was opened by the retiring officers and after devotional exercises Bro. S. B. Shirkey was chosen moderator, Bro. D. W. Crist, reading clerk, and the writer, writing clerk. One paper was sent to the Annual Meeting. The District Mission Board requested that the Board be reduced to three members instead of five, as at present. The request was granted. The present Board resigned, and Brethren S. E. Hogan, W. G. Andes, and M. P. Hollar were reappointed. An attempt to have the District evangelist's home sold, failed to meet the approval of the meeting. The report of the committee on ministerial distribution made prominent the need of active ministers being located at St. Joseph, Kidder, Shelby County, and Mercer County. Brethren J. S. Kline, D. A. Shirk and Bruce Williams were chosen as a temperance committee. Bro. E. G. Rodabaugh was chosen a member of the Standing Committee for 1910, with Bro. S. B. Shirkey, alternate. Our next district meeting will be held in the Wakenda congregation.

At the elders' meeting all of the elders were present except one.

From the reports of the churches we glean the following: A gain in membership of four, eleven deaths (there were twelve the year previous), forty-eight baptized (forty-five the previous year), thirty-five letters received and sixty-six granted.

M. E. Stair, Writing Clerk.

Oct. 19.

MINISTERIAL MEETING OF NORTHEASTERN OHIO.

The Brethren's ministerial meeting of the Northeastern District of Ohio was held on Tuesday evening, Oct. 5, and on Wednesday, Oct. 6, in the Mahoning church.

The weather was fine, the district well represented, and the program excellent. The sermon on "Secret Societies," on Tuesday evening, by Bro. Quincy Leckrone, was not only interesting but helpful to those who heard it.

Nearly all of the speakers were present on Wednesday, to open the discussion of the subjects assigned them. Many who were not on the program took part in the general discussions, thereby adding interest and thought to the meeting. Whether the meeting was a real success depends on how we will apply the good that we heard.

Much credit is due the Mahoning brethren, sisters and friends for their hospitable entertainment.

A. F. Shriver.

FROM THE MISSION BOARD OF MICHIGAN.

The Board met at the home of Bro. John Hoover, in Sunfield, Oct. 5, all the members being present. After hearing reports from the different points where aid had been given and work done under direction of the Board, and looking into the condition of the treasury, the field was carefullly gone over, and plans laid for future work.

Assistance has been promised to hold series of meetings in the Saginaw, Bear Lake, Black River, and Coleman churches; also in the North Star branch of the New Haven church, and in the Marilla branch of the Harlan church.

At Ferry, Oceana County, there is a little group of members belonging to the territory of the Sugar Ridge church, where monthly appointments have been kept up for quite a while, and the interest has been good. Arrangements have been made to have Bro. Charles E. Chumney, of Brethren, Mich., to locate at Ferry this fall and take charge of the work, the Board giving him aid to the amount of $110.

Bro. L. I. Moss located at Marilla last spring, receiving a little help from the Mission Board. Here the outlook is encouraging for growth, and $30 additional aid has been given Bro. Moss.

Riverside church is reported to be making steady progress, and the monthly appointments by the Board are discontinued. Provision has been made, however, for trips of the elder in charge, once in three months, to hold a few meetings and assist in their councils. Bro. William McKimmy is to hold a series of meetings at Coleman, also, to help in the work of filling part of the regular appointments. He is to go there once a month.

A mission point has been started a few miles southeast of Muskegon, where a brother and sister are living who have kept up a Sunday school with good interest. Eld. C. L. Wilkins has charge of this point, to see that there are preaching services once a month. This point, by a recent revision of lines, now is in the bounds of the Crystal church. Bro. I. C. Snavely having moved away from the Black River church left with them only one young minister. It was decided to offer aid to the amount of $100, to any elder in our District who would be willing to locate in this congregation and assist in the work, giving him this partial support and $25 additional to pay part of expense of moving. For the present, Bro. S. M. Smith has the care of this point, going there once a month.

Eld. J. E. Frederick is left again without help in the ministry in the Chippewa Creek church, Bro. F. E. Miller having lately moved away. As his health is not good, he requested some aid to fill part of the appointments. This has been granted and the Board will send some one there once a month. This point was left in care of Bro. D. E. Sower.

Plymouth, in Wayne County, where a few members located, was also left in care of Bro. Sower for the present, but as the schoolhouse, in which meetings have been held, will likely be closed against religious meetings, other arrangements will have to be made, or this point discontinued.

The question of starting a city mission had been called up at a previous meeting and a committee appointed to visit Battle Creek to make some investigation. After the report of the committee was discussed, it was decided not to open the work there at present, but steps were taken to try to secure a qualified sister to work in Grand Rapids, and, as soon as the way opens, to start a mission. If a minister can be found to locate there and take charge, it is the desire of the Board to do this as soon as may be practicable.

The financial support of our District, while increasing, has hitherto not been sufficient to carry on the work in the rural districts and leave enough to undertake city work. A few of the churches are yet lacking in having paid in all of the last year's apportionment,—about $35 remaining unpaid at this date. It is hoped that all may freely respond this year, so that, as far as possible, the increasing number of calls may not have to be passed by unheeded.

The Gospel Messenger has proved to be a fruitful means of sowing gospel seed in our mission field, and it is our aim to make a further use of it this year. May the District of Michigan move unitedly forward in the work is our prayer!

Peter B. Messner,

Lake Odessa, Mich., Oct. 12. Secretary.

MIDDLE PENNSYLVANIA.

The Ministerial Meeting of the Middle District of Pennsylvania, is to be held in the Church of the Brethren, Lewistown, Pa., Nov. 17 and 18.

Take the trolly at Lewistown Junction. Get off at Pine Street, and go east two blocks. The program is as follows:

Tuesday Evening, Nov. 16, Sermon by J. B. Fluck.

Wednesday Morning Session.

1. How Can the Ministry and the Laity Become More Helpful to Each Other?—J. B. Shellenberger.
2. The Minister's Attitude Toward Unwarranted Funeral Customs.—J. C. Swigart.
3. The Temperance Issue as It Is Now Before the Church. What Shall We Do with It?—Brice Sell.

Afternoon Session.

Round Table.

4. What Is Expected of the Minister: (a) In His Study.—J. K. Brown. (b) In the Sick Room.—D. T. Detweiler. (c) In the Pulpit.—Reuben H. Brumbaugh. (d) In the Community.—W. M. Steele.
5. Hindrances—How Overcome Them?—J. W. Wilt.
6. What Is Preaching?—J. C. Stayer.

Evening Session—7 O'clock.

Round Table.

7. How Increase the Minister's Power?—V. S. Long.
8. The Establishment of the Apostolic College or the Call of the Twelve.—W. J. Swigart.

Thursday Morning Session—9 O'clock.

Shall We Change the Time of Our Ministerial Meeting?

9. Are Our Failures Due to a Lack of Preparation or Want of Consecration?—E. M. Howe.
10. What of the Present Missionary Activities in Our District?—J. B. Brumbaugh.
11. Missionary Sermon.—F. R. Zook.

Afternoon Session.

Round Table.

12. What Constitutes a Call to the Ministry?—T. T. Myers.
13. Are We, as Ministers, Measuring Up to the Christ Standard and to the Requirements of the Age in Which We Live?—F. F. Holsopple.
14. Seed Thoughts to Take Home with Us.—By the Moderator and Others.

All the ministers of the District are cordially invited to attend this meeting and assist in making it a success. Should any who are assigned topics not be able to be present, they will please secure substitutes and inform the chairman of the committee of the change.

Round Table Topics: (1) If You Hear a Good Sermon, Should You Tell the Minister About It? If Yes, Why? If No, Why? (2) The Kind of Preaching Most Needed Today. (3) How Can a Minister's Wife Help Him? (4) Should There Be More Pastoral Work Done? (5) How Secure It? (6) How and By Whom Are Our Children Neglected? (7) Why Do Some People Get Sleepy in Church? (8) Ruts in the Ministry. (9) Why Do Some Ministers Never Get Old? (10) Why Do Not More People Attend Church? (11) Should Ministers Be Sunday-school Teachers? (12) Should There Be an Offering Lifted at Every Service? (13) Habits Ministers Can Afford to Tolerate. (14) Habits Ministers Cannot Afford to Tolerate. (15) Elements of a Prosperous Church. (16) The Distinguishable Gospel Features of God's Peculiar People.

Committee: Geo. S. Myers, S. J. Swigart.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bantz, Charles Amos, infant son of Eld. C. M. and Carrie Bantz, of Trotwood, Ohio, born Aug. 28, 1909, died Oct. 1, 1909, aged 1 month and 3 days. Services at Trotwood church, by Eld. J. Smith. S. E. Coffman.

Bartmas, Sister Sarah Ann, wife of Adam Bartmas, born in Montgomery County, Ohio, Sept. 18, 1847, died suddenly of heart failure, at Goshen, Ind., Oct. 23, 1909, aged 62 years. She came with her parents to Goshen when twelve years old. About forty years ago she united with the Brethren church. Her husband and one daughter survive. Interment in the West Goshen cemetery. Emma Garver.

Bloyer, Bro. John T., died in the Welsh Run congregation, near Broadfording, Md., Oct. 21, 1909, aged 68 years, 7 months and 21 days. He suffered much during his last illness, but bore it with Christian fortitude. A short time before his death, he called for the elders and was anointed. His wife, three sons and one daughter survive. Services by Brethren Joseph Neibert and Samuel Foltz. Text, 1 Cor. 15: 51. Interment in the Broadfording cemetery. Nannie A. Martin.

Breshears, Sister Susan, nee Ihrig, born in Indiana, died near Avery, Mo., Oct. 3, 1909, of paralysis, aged 67 years, 11 months and 3 days. She moved with her parents to Hickory County, Mo., where she grew to womanhood. March 30, 1862, she was married to John M. Breshears. To this union were born eight children. More than twenty years ago the deceased united with the Church of the Brethren, and lived a consistent life until death. Although afflicted for more than three years, she bore her suffering patiently. Four sons and three daughters remain. Services by the writer. Interment in the Brethren cemetery near Avery, Mo.

L. B. Ihrig.

Crist, Sister Katie, died in the bounds of the Irvin Creek church, near Menomonie, Wis., Oct. 7, 1909, aged 81 years, lacking ten days. She was married to Samuel Crist about fifty-six years ago. To this union were born nine children,

six of whom survive. Her husband died ten years ago. Services by the writer. S. N. Baker.

Deardorff, Willis, son of Brother Charley and Sister Emma Deardorff, of Copemish, Mich., died Oct. 19, 1909, aged 3 years 5 months and 27 days. Services by Bro. L. I. Moss, assisted by Bro. J. E. Morphew. Interment in the Harlan cemetery. Rosa Weller.

Fisher, Mary, daughter of Brother Ira and Sister Edna Fisher, died at the home of her parents, in the bounds of the White congregation, Ind., Oct. 20, 1909, aged 8 years, 5 months and 2 days. Her death was caused by typhoid fever. She leaves, besides father and mother, four sisters and three brothers. Services at the home, by Bro. L. M. Dunbar. Willard Anderson.

Garber, Sister Elizabeth (Vaniman), wife of Eld. Jacob Garber, born Nov. 7, 1824, died in the Wolf Creek congregation, at their old home, near Trotwood, Montgomery County, Ohio, Sept. 26, 1909, aged 84 years, 10 months and 19 days. They were married July 23, 1854. To this union were born five daughters and two sons, all of whom are living except one son. She was the last of the Vaniman family. In 1849 she joined the church and remained faithful until death. She received the anointing. Services by Elders John Smith, J. Calvin Bright and Samuel Horning, at the Ebersole house. Interment in Wooden cemetery. D. A. Landis.

Lehner, Sister Martha, wife of Eld. John Lehner, nee Etter, died in the bounds of the Back Creek congregation, at Upton, Franklin County, Pa., Oct. 17, 1909, aged 66 years, 6 months and 16 days. Several years ago she sustained a broken hip, as a result of a fall, and since then her health has steadily declined. Sister Lehner was a devoted member of the church for forty-seven years. She was a woman of love and kindness and endeared herself to the church and a host of friends. Bro. Lehner has charge of the Back Creek church. To them were born three children, two of whom died in infancy, and the other, a daughter and sister in the church, died at the age of twenty, leaving the husband and father alone. He has hope of soon meeting with his loved ones over yonder. Sister Lehner also leaves four sisters and two brothers. Services by Bro. C. H. Stearman and the home ministers, at the Upton church. Text, Amos 4: 12. Interment in cemetery near by. J. D. Wilson.

Linori, Stella Ethel, eldest child of John D. and Mary Linori, of Akron, Ohio, died Oct. 8, 1909, aged 10 years, 9 months and 10 days. She was killed almost instantly by a passing train. Father, mother, two sisters and two brothers survive. Services at the home of Bro. Stites, her grandfather, by Bro. A. F. Shriver. Text, Job 1: 21. Jennie M. Shriver.

Long, Bro. Enoch died at the home of his daughter, Mrs. John H. Lohr, in the bounds of the Indian Creek congregation, Pa., Sept. 22, 1909, aged 87 years, 8 months and 22 days. He formerly was a resident in the Middle Creek congregation. All of the family survive. Services by Eld. D. D. Horner, at the place of residence. Interment near Confluence, Pa. I. R. Pletcher.

Miller, Bro. Elie, born in Switzerland, July 20, 1857, died Oct. 15, 1909, in the bounds of the Fairview church, Ind., aged 52 years, 3 months and 25 days. He came to Ohio in March, 1878, to Tippecanoe County, Ind., in 1884, and lived there, and in Carroll County, ever since. He was married to Celestia Felix Nov. 12, 1885, to which union were born nine children. In June, 1887, he united with the Church of the Brethren. In August, 1886, he was elected as deacon. Bro. Miller had been to see a neighbor, making preparations for a love feast, and was found dead a few rods from his home. Heart failure was the cause of his death. A wife, nine children, three sisters and two brothers survive. Services in the Pyrmont church by Bro. David Dilling. Emma E. Wagoner.

Miller, Bro. Robert, died in the bounds of the Raven Run congregation, Pa., Oct. 6, 1909, aged 25 years, 2 months and 19 days. He was married to Jessie Walls June 6, 1908. Services in the Raven Run church by Bro. David M. Adams. Interment in the Bunker Hill cemetery. Rosa Hoover.

Pervis, Sister Anna Myrtle, born Sept. 19, 1881, died of tuberculosis June 5, 1909, in the South Beatrice church, Nebr., aged 27 years, 8 months and 17 days. She was the daughter of Bro. Alonzo and Sister Mary Heaston. Her husband, little son, father, mother, five sisters and five brothers survive. She bore her sufferings patiently, and was anointed two months before her death. Services by Eld. James Gish. Text, Isaiah 38: 1. Lydia Dell.

Shively, Sister Mary Eva, daughter of Bro. J. J. and Sister Ellen Shively, died at Reedley, Cal., Oct. 15, 1909, aged 15 years, 9 months and 6 days. She was the oldest living child and had been in poor health for nearly two years. She united with the church at the age of twelve years and was an active and exemplary Christian. Text, Rev. 21 and John 14: 1-3. Interment at her former home at North Manchester, Ind. D. L. Forney.

Wagner, Bro. Daniel J., born in Darke County, Ohio, Sept. 9, 1837, died suddenly at his home, in the Poplar Grove church, Ohio, Oct. 17, 1909, aged 72 years, 1 month and 8 days. In 1859 he was married to Catharine Baker, who preceded him one year, almost to the hour. They were the parents of ten children, eight of whom survive, and all are members of the church. They belonged to the Church of the Brethren for over thirty-five years. Bro. Wagner served as deacon thirty years, and his Christian life was one of service. He met with an accident last spring, from which he never recovered, yet he attended services regularly, being carried to the house of worship when not able to walk. He was anointed sometime before his death. Services at West Branch, by Bro. Jesse Stutzman, assisted by Bro. B. F. Sharp. Text, Rev. 14: 13. Interment in the cemetery near by. Ira G. Blocher.

Weyandt, Sister Elizabeth, died of cancer, in the Raven Run congregation, Pa., Sept. 27, 1909, aged 54 years, 6 months and 16 days. She was united in marriage to Jacob Weyandt March 23, 1876. She was a member of the church for a number of years. Her husband, six daughters, three sons, three brothers and one sister survive. Three daughters preceded her. Services in the Raven Run church, by Bro. S. I. Brumbaugh, assisted by Bro. David M. Adams. Text, 2 Thess. 1: 7. Interment in Bunker Hill cemetery. Rosa Hoover.

Williams, Mary, nee Foraker, born Dec. 19, 1836, in Harrison County, Ohio, died in McComb, Ohio, Sept. 27, 1909, aged 72 years, 9 months and 8 days. She was married to Lewis Williams July 3, 1856. She was a consistent member of the Church of the Brethren nearly thirty years. Services by the writer. Text, Rev. 2: 10, last clause. E. H. Rosenberger.

Whitmore, Bro. Martin, died at his home in the bounds of the Welsh Run church, Pa., Oct. 17, 1909, aged 66 years, 10 months and 6 days. He was a faithful member of the Church of the Brethren and filled the office of deacon for ten years. He leaves a wife and eight children. Services by Brethren D. M. Zuck and John Rowland. Text, Rev. 14: 13. Interment in the Welsh Run cemetery. C. E. Martin.

Yost, Bro. Henry, born in Bremen, Germany, Aug. 21, 1833, died at his home near Grantsville, Md., Sept. 11, 1909, aged 76 years, 1 month and 10 days. He was married to Sarah Livengood Feb. 5, 1860, who died Jan. 10, 1899. To this union were born three sons and two daughters, all of whom survive. He is also survived by two brothers, one brother and sister having preceded him. During the greater part of his life he was a faithful member of the Brethren church. He served as deacon over thirty years. Services by Eld. David Hostetler, assisted by Eld. S. A. Miller. Interment near by. Harvey W. Yost.

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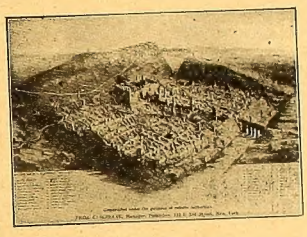
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NOTES NOT CLASSIFIED

Wenatchee church met in special council, Oct. 16, preparatory to our love feast Oct. 23. One hundred and eight members surrounded the Lord's table. About twenty were debarred of this privilege on account of lack of room. On Sunday morning Bro. John R. Peters, who has long served as Sunday-school superintendent, was chosen to the ministry and, with his wife, duly installed. Brethren A. D. Bowman and L. E. Ulrich were advanced to the second degree of the ministry. At the close of this meeting Bro. Filbrun gave a short talk and extended the invitation. Six dear young lambs, ranging in age from ten to thirteen years, were made willing to walk in newness of life, and were baptized in the afternoon. Since our last report one letter of membership has been granted, and five received. Among this number were Bro. O. W. Leavell and wife. Bro. Leavell is a minister in the second degree.—Minnie C. Gockley, Wenatchee, Wash., Oct. 27.

Boise.—A series of meetings was begun here Oct. 23, to continue indefinitely. Eld. J. C. Neher, of Nampa, Idaho, is assisting in the meetings. We hope good results will follow. We were recently favored with four sermons by Eld. Peter Forney, of Arizona, who is here visiting his daughter. Such visits are always appreciated.—L. E. Keltner, Boise, Idaho, Oct. 25.

Burnetts Creek.—Bro. H. L. Fadely is with us in an interesting series of meetings, which began with our communion, Oct. 16. So far twelve have confessed Christ and were baptized. They were all Sunday-school pupils. The meetings will continue during the week.—Bessie Mertz, Burnetts Creek, Ind., Oct. 31.

Elk City.—It has now been fully decided to build a new churchhouse in this city. At the council, Oct. 29, the solicitors reported a sufficient sum to assure the building. The Building Committee was instructed to purchase lots and proceed with the erection of the house. The liberal donations of the business men and citizens of Elk City make it possible for us to have a church second to none in the State, in appearance and convenience.—J. F. Neher, Elk City, Okla., Oct. 29.

Oak Grove.—This church enjoyed the district meeting of Northern California, Oct. 21 to 23. A good attendance and interest marked the meeting. At the close of the Sunday morning service fourteen applied for membership and were baptized in the afternoon. We have reason to feel thankful and be encouraged to press on in the work.—Linnie Coffman, Laton, Cal., Oct. 26.

Egeland.—In our last report we failed to mention the fact that Bro. H. L. Kahl was installed as deacon. As Bro. George Stevens, one of our ministers, will be away for the winter, we will be short of ministerial help.—Howard Sharp, Egeland, N. Dak., Oct. 29.

SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The ministerial meeting of this District was held in the Fairview church, Douglas Co., Mo., Oct. 21, beginning at 9 A. M. All of the subjects were of great importance to the church. All of the speakers on the program were present except three. Brethren J. A. Bailey and B. J. Bashor, of Iowa, were present, and helped to fill vacancies.

On the question of "How May Churches that Are on the Decline Be Revived?" we were told that the minister should put the very highest estimate on the Word. Preach the Word that has the living power, and live the Word. The laity should be willing to work with the minister. They should be sober in all things, study the Word of God more, and not depend so much on the preacher. Instead of complaining when brethren or sisters do wrong, they should go to them as God's Word says.

"How Can We Best Reach the Nonchurchgoer?" was ably discussed. We were told to reach out and help them. We should be sociable to all with whom we come in contact, and make them believe there is a reality in the religion of Jesus Christ. We should go to them in their homes and cause them to realize that we have an interest in their welfare. We should make them believe that there is a place vacant that only they can fill. Approach them with kindness, and make them believe they must go to the house of the Lord. Many good things were said on all the subjects. We all went away feeling that it was good for us to be there. Clara Miller.

Rinehart, Mo., Oct. 26.

FROM PRAIRIE CITY, IOWA.

Our series of meetings, beginning Sept. 25, conducted by Bro. John Diehl, of Brooklyn, Iowa, closed Oct. 20, with ten more added to the fold. There were three girls and seven boys,—all young men and women coming from families that are not members. All of them, except one, are regular attendants at our Sunday school and church services. Never before has this community been so shaken up with a spiritual wave. This is the result of good seed being sown, and the reaping time has surely come. Bro. Diehl labored earnestly. He not only held forth the Word every night, but visited in the homes of those who are not members, and many are the lasting impressions for good he has left with the community in general, at Prairie City. His sermons appealed to the higher life in everyday living. We feel built up spiritually, as a church, and many in the community have expressed as much. Some came to hear him preach who never attend services. He won the children and that drew the others. We believe the happiest moment of his life was when, at the close of the services, he had all those young people before him, and gave them a farewell talk.

It means something when one child after another goes home to meet the parents with this, "I am converted; I am going to be baptized," and then seeing those parents beside the river watching their dear ones being buried with Christ in baptism. Such was the experience here at Prairie City. We ask the united prayers of God's children for those parents, brothers and sisters, who may be near the kingdom. Prayers have been offered up during these meetings and the Spirit's power has been wonderfully manifested.

For the benefit of others we would say that the putting on of plain clothes is no burden for those young people. Some wore gold and costly array, yet they were not only willing to go down into the water, to be buried with Christ in baptism, to walk in newness of life in part, but to follow Jesus all the way. The memory of one sister was indelibly written on the hearts and minds of those present. When she was baptized, she not only willingly received baptism, but arose and came out of the water, singing praises to God. Her people asked her why she did not join a church where she could wear what she pleased. "No," she said, "I want to wear plain clothes. I want to follow Jesus. He has made me willing, and I want to wear the plain clothes, for I want people wherever I go to know I am a Christian." So it was with her sister, and all that were baptized. They seemed to realize what the Scriptures required of them. Why were they so anxious to do all? The secret of it all was, "I am willing." Oh, how beautiful to walk in the steps of the Savior!

Our meetings will not close until the 24th. The interest was good throughout. Bro. Brubaker will take up the remainder of the week with these five subjects: The Atonement, The Holy Spirit's Work, Sanctification, The Anointing, and Glorification. He preached a strong sermon last evening on the Atonement.

Our love feast was a spiritual one. Bro. Goughnour, of Ankeny, officiated. About seventy members communed, several of them being visitors. Bro. Goughnour preached for us on Sunday morning. Thus another love feast is past.

Bro. Goughnour was formerly our elder and we were glad to welcome him and hear his earnest instruction.

R. D. 2, Monroe, Iowa, Oct. 22. Jennie Alexander.

DISTRICT MEETING OF NORTHWESTERN KANSAS AND NORTHERN COLORADO.

This meeting was held in the North Solomon church, Portis, Kansas, Oct. 22. In organizing, Bro. D. A. Crist was chosen moderator, and Bro. L. H. Root, reading clerk.

Nineteen delegates represented fifteen congregations. Three congregations were not represented. A large amount of business was disposed of pleasantly. A most excellent spirit prevailed during the entire meeting. No paper goes up to Annual Meeting.

This District has completed a plan for holding a Bible and Sunday-school Normal during the light of the moon in January of each year. Announcement will be made later where it will be held.

The mission cause is in a more prosperous condition than ever before in the history of the District. The central feature of the meeting was missions. A movement was set on foot to establish an "Old Folks' Home and a Training School for the Colored Race," in or near Denver, Colo. In the evening, following the rendering of a missionary program, a public collection was taken, amounting to $125.74 for this home.

Eld. A. C. Daggett, of Covert, Kans., was elected a member of Standing Committee for 1910.

The next District Meeting will be held at Quinter, Kans.

T. E. George, District Clerk.

Burr Oak, Kans., Oct. 25.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Nov. 17, 18, Middle Pennsylvania, in Lewistown church on Shaw Avenue.

LOVE FEASTS.

California.

Nov. 20, Sacramento Valley.
Nov. 21, 2 pm, Santa Ana.
Dec. 18, Reedley.

Idaho.

Nov. 20, 4 pm, Payette.
Dec. 3, 10 am, Weiser.

Illinois.

Nov. 13, Mt. Vernon.
Nov. 25, Cerro Gordo.

Indiana.

Nov. 7, 6:30 pm, Ft. Wayne.
Nov. 14, 5:30 pm, Muncie.
Nov. 19, 2 pm, Bachelor Run, Flora.
Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.

Iowa.

Nov. 7, 6 pm, Des Moines City.
Nov. 25, Grundy County.

Kansas.

Nov. 13, Neosho, at Galesburg house, 2½ miles northeast of Galesburg.
Nov. 13, 2:30 pm, Pleasant View.
Nov. 13, Grenola.
Nov. 13, 10 am, Washington Creek.
Nov. 14, 5 pm, Morrill.
Nov. 27, 10 am, Victor.
Nov. 27, 2 pm, Morning Star.
Nov. 27, 5:30 pm, Overbrook.
Dec. 11, North Star, 8½ miles east of Caldwell.
Dec. 18, Sabetha.
Dec. 19, McPherson.

Maryland.

Nov. 13, 14, Longmeadow.
Nov. 18, 2 pm, Frederick City.
Nov. 20, 2 pm, Woodberry.

Michigan.

Nov. 13, 2 pm, Beaverton.
Nov. 20, Thornapple (West house).
Nov. 20, New Haven.
Nov. 25, 10 am, Sugar Ridge.
Nov. 25, 10 am, Crystal.

Montana.

Nov. 20, 6 pm, 8 miles east of Kalispell, at the home of John Early.

Ohio.

Nov. 13, 10 am, Eagle Creek.
Nov. 20, 4 pm, Lower Miami.
Nov. 21, 10:30 am, Lima.
Nov. 24, 4 pm, Trotwood.
Nov. 27, 2 pm, Swan Creek, at West house.

Oklahoma.

Nov. 25, 5 pm, Guthrie.
Nov. 27, Paradise Prairie.

Pennsylvania.

Nov. 7, 4 pm, Snake Spring, in Koontz church.
Nov. 13, Mechanic Grove.
Nov. 13, 5 pm, Ridge.
Nov. 14, Lancaster City.
Nov. 14, 6 pm, Glen Hope.
Nov. 14, 6:30 pm, Juniata.
Nov. 20, 4 pm, Artemas.
Nov. 21, 3:00 pm, Johnstown, at Walnut Grove house.
Nov. 21, Harrisburg.
Nov. 25, 7:30 pm, Philadelphia, at Bethany Mission, 3255 Kensington Ave.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

At the beginning of the present school year, 17,000,000 children entered the public schools of this country. There was a nearly equal number of boys and girls, the former slightly in the majority. There are 300,000 school buildings, valued at $300,000,000. Of teachers there are four women teachers to each man. More than a million dollars a day is spent in keeping up the educational work of the public school, but no one begrudges the amount so well and profitably expended. Our schools are the most essential factor in good citizenship,—the palladium of our liberty.

Perhaps the tactful touch of a woman's hand may help to solve the problem of a better understanding between England and Germany, that is so greatly threatening the peace of Europe. The recent organization of prominent women of the island kingdom in an "International Good Will Alliance" bids fair to be productive of good results. There is every assurance of this, since such women as Mrs. Asquith, wife of the Premier, Lady Winston Churchill, Mrs. Lloyd George, and scores of other influential leaders of thought have determined to do all they can to dispel the ill feeling now existing. They trust in the infinite power of tact, kindliness and all-prevailing love, to restore good feeling between Germany and England. The women have set themselves a momentous task, but one well worthy of their best efforts and the hearty coöperation and prayers of every lover of peace.

When Solomon said, "There is no new thing under the sun," he stated a fact frequently demonstrated in the annals of history. That the ancient medical experts of Thibet were skillful practitioners of the healing art, in the day when Europe was overrun by ignorant savages, seems to be proved by authentic records, recently presented to the Russian Government. Siberian Buddhists requested that the ancient Thibetan art of healing be taught in their medical schools, and this brought out some remarkable facts, as substantiated by the Medical Academy of St. Petersburg. In the Thibetan handbook of 1,500 years ago, drugs and cures are described which modern physicians are pleased to attribute to their own research. Evincing a most complete and surprising knowledge of the human anatomy, the old-time Thibetans seem to have recognized the most essential factors in bodily health. We are told that "sickness in general is due to the evil and ignorance of human beings, especially owing to their inability to overcome their passions, which disturb the functions of the human organs. Evil thoughts have a harmful influence on heart and liver." Most noteworthy is the fact that the ancient physicians were compelled by law to keep their instruments scrupulously clean, being, in this respect, extremely modern.

While engineers have hitherto probed the earth to a depth of only about 6,500 feet below the surface, a French scientist has lately renewed the old suggestion that a great exploration shaft be sunk to the utmost depth possible, in an effort to learn the mysteries of the interior of the earth. He suggests a pit of two or three hundred yards diameter at the top, gradually narrowing as lower points are reached. It is thought that such an undertaking would afford great possibilities to gain information of practical value, scientifically and also commercially. Whether an excavation to any greater depth than hitherto attained, will be feasible, is a question. The great heat, which increases materially as lower depths are reached, will doubtless prove a great barrier.

The munificent bequest of $25,000,000 by John Stewart Kennedy, who died in New York Oct. 31, will be most acceptable to the various religious, charitable and educational institutions benefited. It is said to be the largest contribution of its kind ever made. Mr. Kennedy was a Presbyterian, and nearly half of the large bequest goes to institutions connected with that church. He also leaves $750,000 to the American Bible Society, which gift, at this time, is especially opportune, as thereby Mrs. Russell Sage's conditional offer of $500,000 can now be secured. Mrs. Sage stipulated that a sum equal to her proposed donation must be raised by other gifts to the Society during 1909. By Mr. Kennedy's bequest the way is now open for much additional Bible distribution,—an undoubted factor of great value in missionary work.

Oklahoma's State Commissioner of Charities and Correction is Miss Kate Barnard, and we are told that the administration of affairs in her charge is characterized by much energy and wisdom. She believes in education for every child, and a compulsory law to that end has this important clause: "If a widowed mother make affidavit that the wages of her child are necessary, in order that she may have bread, the truant officer shall investigate, and, if true, the State of Oklahoma shall issue to her the wages the child would make, and send the child to school." Miss Barnard has taught the people of Oklahoma that nearly sixty per cent of poverty comes from social causes. She is endeavoring to get at the root of some of these evils, with a view of possible extermination, and is enlisting the help of every citizen in this very laudable work.

So effective is the Chinese campaign against the use of opium that the demand for the noxious drug has decidedly decreased. Now while, ordinarily speaking, no one would be worried about such a result, but rejoice because of the happy deliverance, it is quite another matter if dollars and cents are at stake. Already the colonial officials of Great Britain, who largely monopolize the opium traffic at a handsome profit, are making themselves heard. They insist on compliance with the old-time stipulations of an ultimatum, by which China was forcibly asked to take a certain amount of opium annually. If this preposterous demand is still insisted upon, to the shame of Christian nations in general, it will mean that China *must* buy what she does not want at all. Her people must cling to a noxious habit in order that Great Britain may dispose of India's opium at a good figure.

Substantial gains for the cause of temperance were made during recent elections at scattered points in Illinois. Four counties decisively declared themselves against the saloon, making thirty-nine counties in the State on the right side of the question. In some of the larger towns the most strenuous efforts were put forth by the liquor element to carry the day. They partially succeeded in some of the mining towns. In others,—Jacksonville, for instance,—the strongest and most determined efforts failed to secure a victory for the saloon. The people are doing some serious thinking, these days, but whenever they view the saloon from the angle of the *home*, there is but one answer to the question.

These are the days of progress in the Ottoman Empire, and not the least is the great and unwonted liberty, guaranteed to those of other faiths. Prompted by the demand of the reform element, the Sheik-ul-Islam, the head of the Mohammedan religion, has issued a ukase, broad and comprehensive. It is made the duty of all priests to impress upon their respective charges that now there is entire freedom of conscience guaranteed to men of other religions. It is expressly specified that this ukase is issued to be obeyed, and that a failure in that respect will be visited with immediate and severe punishment. Evidently there is a sincere endeavor to live up to the promises, originally made when the misrule of the notorious Abdul Hamid was so happily terminated by the reform element.

To those who dread an extended steamship voyage across the Atlantic,—short as it is, these days, thanks to powerfully-built engines,—it will be welcome news that a new line is to be established between Canada and Europe by way of Newfoundland. It is proposed to run a line of fast steamers from some English port to Green Bay, Newfoundland. From there an eighty-five mile railway will be built to some port on the Bay of Islands, on the west coast. Thence fast steamers will cross to a Canadian point with ease. This will lessen the time of the trip from Great Britain to Canada nearly thirty-six hours, besides saving nearly half of the sea voyage. The project is thought to be the more feasible from the fact that there is a zone stretching eastward from Green Bay, in a direct line toward Great Britain, almost entirely free from fog and winds. This factor alone offers a strong argument in favor of the proposed line.

By Mr. Rockefeller's gift of $1,000,000 towards the eradication of the dreaded hookworm disease, public attention has been directed to this scourge of the South. It is now conceded to be a well-attested fact that originally the hookworm was brought by the negroes from Africa on the slaveships, and it has remained with them ever since. It is an imported disease, and its "import tax" has been literally paid in blood—pure Anglo-Saxon blood. It is thought that more than a century ago the disease gradually spread to the poorer whites of the South, until now it has sapped the physical and mental vitality of thousands, depriving that section of valuable labor, at the loss of millions of dollars. Now, while, by a systematic course of treatment and simple sanitary provisions, the disease might be ultimately eradicated, and while the Rockefeller gift is intended to help in that much needed effort, it is strange to note that the newspapers of the South almost universally resent the proposed effort as "a reflection on the South to take care of its own interests." This is most unfortunate, as it will have a tendency to keep the sufferers from applying the remedies made accessible by the generosity and research of their northern friends.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE DERELICT.

BY GRACE WOOD CASTLE.

Was mine the blame that adverse winds—
Heaven-sent as all winds be—
Blew my fair ship now here, now there,
On life's tempestuous sea?
For other ships the same winds blew,
Yet they their course kept, straight and true.

Was mine the fault that in the dark—
God's stars with clouds he hid—
My bearings lost, my hapless bark
On reefs was buffeted?
No faithful compass then had you,
With needle ever pointing true.

I could not see; how could I know—
God surely placed them there—
That cruel rocks lay just below
The blue waves shining fair?
Oh, heedless mariner, to start
To cross life's sea without a chart.

—Sunday School Times.

TRAVELING IN INDIA.

BY J. M. PITTENGER.

In Two Parts.—Part One.

HERE, in the work that the Lord has given us, the missionaries find it not only a very great blessing, but also wise, for the interests of the work, to meet once, during each fourth of the year, to discuss problems that arise, and methods of work, to adjust any serious troubles or differences that may have arisen, and to plan for the execution of future duties, so many of which are constantly arising.

The time required to reach the place of these meetings, the difficulties which arise on each journey out and in, and the press of duties, here at our station, have kept me from attending *any* of them that have been held since we came to Ahwa, except the one which we enjoyed at the time of the meeting of the District, last March, and the one held in June, 1908. These were both held at Bulsar. The meetings are held at the various other stations on or near the railroad. This saves much time for those who can and must attend.

When the last meeting was announced for July 13, at Ankleshwer, the longing to go came to me, and I at once began to arrange my work, and plan otherwise, to go.

As in all mountainous regions, where there is rainfall, so here, during the rainy season which is now on, there are the numerous rivers with their still more numerous tributaries, the creeks and little rivulets.

The two roads we ordinarily use in going out were blocked beyond my hopes of going, because of the many large rivers to be crossed. I had to seek another if I desired to go. This I did by consulting with the Dang Divan, who pointed out a path to me by using which I would have but one river of any size to cross. This bit of news I learned ten days before the time of the meeting.

July 9 dawned with fewer clouds and less rain than there had been for several days. This was the day set for departing from home, and leaving my dear companion, who had done so much and encouraged me in every way to go. The moment of leaving came very soon. With three men to carry on their heads the things which I *must* have on the journey out and in, I started *eastward* instead of westward, as our usual route out takes us in the latter direction.

Since the men with me had all my baggage, I was compelled to go at the same pace they set, which is a rapid walk where the ground is level. Soon after twelve o'clock we came to a village called Dhourda, where we halted in the home of the patel for a short rest, and to take a light lunch. This patel treated us very kindly. He furnished a bountiful dinner to my men, and wanted also to give me whatever food I would choose from his larder. As I had plenty with me, already prepared, I thanked him for his kind offers and ate of the food prepared by loving hands, now twelve or fifteen miles away.

Soon after leaving Dhourda we came to the only large river which lay across our path. I had to dismount and go to a series of rapids and wade across. This required about twenty minutes, although the river at that point is not more than 50 feet wide. But extreme care was necessary, as a single misstep would have plunged me into a difficulty that I could have escaped from only through God's care and help. His help it was that took me safely over. In a few minutes we had to cross the same river again, but this time I made it safely and nicely on my pony.

After this river was crossed I felt that the greatest difficulty of my journey out was over, but I met with others that required more time, patience and thought, to overcome them, than this one did.

Our next experience,—a new one, too, to us,—was that of being caught in an Indian thunderstorm. The rain comes down in torrents and one must wonder where all the water may come from and how it can continue to fall in such quantity so long. Thanks to the close but spreading boughs of a banyan tree, we did not get the full force of this shower. After the rain had slackened somewhat, we pushed on, but the remainder of the day the rain continued to fall, with only short intervals between showers.

As the shades of evening came upon us, we drew near the base of what are known as the Western Ghats. These are in plain sight from our home, but nearly thirty miles away by the somewhat tortuous route we were compelled to take. There, near the base of these now very beautiful mountains, we came to a village called Garkherdi (Gar-ker di). The patel could not be found. We learned later that he is not much given to hospitality. In this village is a liquor shop, and, as is almost the universal rule, kept by a Parsee. To this place we went for shelter. The rain was still coming gently down. We were glad to find shelter anywhere, for all of us were damp and weary.

When I rode up to his door he seemed somewhat surprised, and at a loss what to say or do. He assured me that I was welcome and bade me alight from my pony. Once on the veranda of his thatched hut he said, "Saheb, what can I do for you? Never before, in my house, has Englishman set foot. Never have I been thus honored by their presence even. How shall I be able to entertain you? I know not what you like or dislike." I assured him that he need not be especially concerned about me as I would not be hard to entertain.

After a couple of hours of conversation, during which we talked of the evils arising from the manufacture, sale and drinking of intoxicants, we went off to the sleep of those who have become real weary.

On Saturday morning, July 10, we were off early. A short ride put as at the very foot of the Ghats, which we at once began to climb. Our road was only a footpath, winding in and out along the side of the mountain. In some places it was very dangerous for my pony, because the falling rain made the path very slippery for him and he could secure no good foothold where the pathway took us over the bare rocks, covered, at that time, with much moss. Once the pony slipped and it seemed as though he was in for a tumble down over the side of the mountain, but luckily he regained his foothold and we trudged slowly onward and upward.

As we went up higher we actually entered the clouds, as we learned after reaching the summit of the Ghats. Once there a sight so wondrously beautiful met my eyes that all attempts, on my part, to describe it would be a belittling of the scene.

At noon we halted at the hut of a Bhil chief who entertained us kindly, and accompanied us a short distance, after eating, to show us the way onward toward Pimpalner, whither our footsteps were directed. On the road, that afternoon, we passed by the ruins of what was once a flourishing city. About this city and its former state I tried to learn something, but could not secure any more information than that the people had been besieged and were finally forced to capitulate, whereupon their city was destroyed.

Near this village we came to a nice macadamized road and for this we were very, very glad. Over this a gallop of forty-five minutes brought us to the large gate of the western wall of Pimpalner. Just outside this gate are the rippling waters of a beautiful river. Once within the gate, I began to inquire for Bro. Aziz. Though I asked many, none seemed to know him, or where he lived. I then chanced to meet his cook on one of the streets. He quickly led me to the home towards which my steps had been directed for the past two days.

Bro. Aziz was not at home,—had not been for about three weeks. I was completely tired out. A severe headache had come. Soon after arriving, symptoms of fever developed, preceded by a chill which proved more unpleasant than the fever. Kind hands among our native brethren and sisters ministered to my needs and soon I felt better.

With the falling of the shades of night, came darker clouds, bearing the refreshing and thrice welcome rain. The native Christians had done all they could to help me and thus make me comfortable. By ten o'clock, that night, the fever had become less severe. The native brethren and sisters gathered near my bed and offered earnest, yet simple, prayers for the Lord's work. These prayers so helped and refreshed me that I praised God with a full, yea overflowing, heart and sank into a peaceful sleep.

Sunday was spent in meditation and worship. At about eleven o'clock in the forenoon the native brethren and sisters met for song service and prayer. This service was held in a room adjoining the one where I lay until noon, at which time I met a number of the Christians whom Bro. Long had recently baptized. They are now being sorely persecuted by the high caste people, who have succeeded in getting the Bhils who are not yet Christians to do many sorts of evil things against them.

I tried to comfort these persecuted brethren after they had told me what the prejudiced Bhils and the high caste Hindoos were doing against them.

Failing to secure a cart to take me to the railway, thirty miles away, my hopes of attending the meeting had, in a manner, vanished. Earnest thought and prayer, as to whether I should turn back or go on, led me to determine on the latter course, which I set out upon early on Monday morning, the 12th.

That I might have my baggage to take with me, I sent my three men and a native brother on ahead of me an hour or more. But on my faithful pony I soon overtook them and was MADE to realize that taking my baggage with me was an impossibility. Then, by the roadside, I changed clothes, and then I pushed on as rapidly as my pony could take me to the railway.

After a hard ride, over a fine road, amid beautiful scenery, I reached my station just twenty minutes before the train pulled out.

Soon I was moving along at a rate of speed that carried me over more space in a few hours than I had covered in three days afoot and horseback.

The welcome given me by the brethren, and Bro. and Sister Stover and children, filled my heart with joy.

Tuesday, Wednesday, and the forenoon of Thursday passed very pleasantly in labor and associations with the dear members.

Bro. Stover then accompanied me to the train. The day was a typical monsoon day. At Surat I met Bro. Long, who had left Ankleshwer the night before, with Brethren Emmert, Blough, Ross, and Brubaker. In less than an hour we were speeding eastward toward our homes.

At Vyara Bro. and Sister Ross met us at the station, with kind greetings in words, and a nice lunch to refresh the physical man. We had a very pleasant conversation of twenty minutes or more with them, and then we were off again. At Navapur, the first mission station east of Vyara, I alighted from the train and Bro. Long went on to his present home at Bushaval.

At Navapur the Scandinavian Alliance Mission have a station, now in charge of a Mr. Johansen and wife, who are natives of Norway.

Mr. Johansen arose from his bed to welcome me, and a royal welcome it was. A few moments of pleasant conversation and then came a night of sweet rest. Friday morning, early, we arose and made our preparations to set off for Ahwa, forty-five miles distant by cart and footpath. But I must tell the rest in another chapter.

Ahwa, via Bilimora, India.

SOME piety aspires so much it cannot perspire.

WORKING THROUGH THE THICK SKIES OF UNBELIEF.

BY M. M. ESHELMAN.

It has been a matter of serious discussion why it is so difficult to convince people to turn to Christ, and a more serious problem why so many soon let go the arm of salvation, and drift back into the vast current of worldlyism. This latter state is not my theme now, Let us rather look at *world conditions*.

Not long ago a most pious and faithful young sister graduated from one of the California high schools. She informed me that when she entered the high school, her teacher strongly urged her "to put away" her faith in Christ, and that, by so doing, she would start her on "a more intellectual religion," which turned out to be a mixture of Grecian mythology, Oriental paganism, and insistent American unbelief in the Bible as God's Book of Grace. Of course the sister refused such a mess of unbelief, and went through the sciences and English Literature loyally preserving the integrity of her faith,—her "bonnet" being an *expression* of her modest demeanor.

But another line. With the Bible ruled out of our public schools, and family Bible reading and family prayers almost gone, is it any wonder that it is difficult to *fix* conviction in the hearts of people? Many teachers take occasion in their classes to push, as it were, with goat-like determination, against the Good Book's teachings, trying to put modern opposition to the Bible in the minds of the young. Darwinism is set up as a substitute for the Bible teaching on man's creation. Is it any wonder, after many years of such attacks on the Bible, that the present generation is steeped in "hardness of heart"? Do you marvel at the dullness of your listeners, dear evangelist? Do you realize that the stony and thorny ground is made so by thousands of public-school teachers?

These are human conditions which make it exceedingly difficult for godly evangelists in revivals and no less hard for the faithful home minister to "keep house" in God's power. Do you see, dear brother and sister, how Satan has encompassed the youth of the land? With bitterness against the use of the Bible in the schools, our youth are losing due respect for the good old Book. With many teachers, public-school officers, and State statutes, opposed to reading and using the Bible in school, do you marvel at the unbelief and skepticism running through families? I have heard members' children, not out of their teens, argue with godly parents in favor of Darwinism and against the Bible. They say, "Our teacher told us, and the teacher knows." How long until these pernicious doctrines shall creep into the Brethren schools? Pray God, beloved, for deliverance from skeptical bondage and infidel fetterisms.

Tropico, Cal.

Some Great Teachers

BY

SAMUEL B. HECKMAN

1. Moses, the Leader.
2. Solomon, the Writer.
3. Amos, the Reformer.
4. John Baptist, the Preacher.
5. Jesus, the Teacher of Life.

No. 3.—Amos, the Reformer.

In the times of great crises of nations, there arise great and heroic souls to meet them. When great upheavals threaten the State, when the tempest appears above the horizon, when the "lions roar," then the prophet appears. When peoples forget the fundamentals of righteousness and justice and charity; when their lives are ruled by greed and appetite and lust and passion; when might dominates right; then is heard the voice of the great teacher. The people of ancient times needed a Moses, an Elijah, an Amos, an Isaiah; later times needed a Luther, a Gladstone, a Washington, a Lincoln, and they arose to guide the people through the threatened calamities.

But not alone in the time of great crises are great lessons taught. As I tried to point out last time, the intervals of quiet and peace produce teachers of calmer methods, whose messages are reflective and contemplative in character. The proverb and wisdom teaching, which reached its golden age in the time of Solomon, appealed to the individual and in his quiet hours. The prophet, on the other hand, aroused by the sins of the people, thundered his message to the nation at large.

Some twenty seven hundred years ago, in the rough hill country of Jerusalem, the prophet-teacher, Amos, grew to manhood. He tended sheep and dressed sycamore trees for his livelihood, he lived a quiet, decent life, worshiped his God, kept in touch with the outside world, learned the lessons of nature, and minded his own business. He had no wild-eyed notions of upsetting existing institutions, nor of revolutionizing the world. He was a keen student of human nature, and an accurate observer of the political and social and religious problems of his times. He was a strong-bodied, healthy-minded, righteous-loving man among men, and he "saw the Lord."

To understand the background for Amos' teachings, will you review briefly with me the conditions in Israel as Amos found them and described them? Israel was enjoying her high water mark of material prosperity. Agriculture and commerce, as at no time since the days of Solomon, contributed an abundance of wealth. The rich lived in fine houses of hewn stone and ivory. They could afford winter palaces and summer resorts. They had furnishings of costly materials. They lived on the best the markets afforded,—selected lambs, and calves especially fattened. They drank wine freely, and had music and songs. All in all, they lived a life of luxury and ease, never dreamed of in the old days of Israel's struggles as a pastoral people. But note, this prosperity was absorbed by one class at the expense of the others. This created an aristocracy of wealth in a fundamental democracy, which condition was fraught with danger, as it always is in any nation, and unless some counteracting force makes its appearance, ruin is the likely result. The mutual interests, and the mutual concern, and the mutual aid that had existed formerly between the rulers and the ruled, were no longer in existence. The rich gave themselves over to enjoyment of luxury and appetite and display, and ground down the dependent classes. Open licentiousness was common and winked at. Justice was not the rule; bribery was an open secret, with no redress. The regular prophets failed to teach the truth, and the people did not care.

This social and moral degeneracy was most naturally accompanied by religious deterioration. Like many another nation and individual, Israel, in the time of prosperity, lost sight of her God and her responsibilities to him. And, mark you, this trouble was not so much that the people failed to worship Jehovah, nor that they modified their worship to that of the heathen people about them, but they came to have a false conception of what worship meant. O, yes, they did not neglect going to the services regularly, they contributed money plentifully, so that the feast days should be magnificently observed; that the sacrifices should be many and costly; that they should have the best music and singing that could be secured. They did all they could to make their places of worship attractive, and entertaining, and pleasing; but, alas, the blood and smoke of their altars served only to obscure from them the face of Jehovah. Like many a church in more modern times, there was worship sufficient, but little piety. The music was beautiful, but it ascended no higher than the ears of the congregation. The ritual was elaborate and pleasing to the participants, but it was not inspired by a true devotion. Religion had descended to mere formalism. Such was the picture for Amos, when he first made his appearance in Bethel. Life was beautiful on the surface, but it was rotten at the heart, like the basket of the over-ripe summer fruit that the Lord had shown him. There is a remarkable resemblance in this picture to the one given, by the historians, of Rome in her glory under Nero.

These are the conditions that Amos had to meet; these are the materials with which he had to work. Can you imagine a much sublimer picture than this solitary man approaching this luxury-loving, self-satisfied, degenerate people to call them to reform? It is easy enough to give your message when your audience is willing to hear and desirous of learning. But to compel a hearing from those who are not in sympathy with you; to force a message upon those who do not want it, and do not want you, that's the test of the great teacher. Jesus could do it, Paul did it, Beecher succeeded in his way, and so have others. But it is not a task for the weakling.

Amos, most probably, made his appearance on one of the national feast days, held at Bethel. On these occasions all classes could be found. Here were the king and the nobility; those fine ladies of Samaria, at whom Amos afterward hurled the epithet "the kine of Bashan"; the rich from various cities, and also the vast multitudes of common people. These feasts, instead of being solemn occasions, had grown to be occasions of drinking, and mirth, and license, much after the fashion of the surrounding heathen neighbors. I imagine that Amos could not see much encouragement in his task, as he looked on this revelry and read the hearts of the people. Moreover, he naturally must have been conspicuous in his country clothes and with his country manners and solemn appearance. His being a southerner was not in his favor, which he knew. He had no influential friends to introduce him, and he had no letters of recommendation. But Amos never wavered. He felt too deeply his message and his call to deliver it. His meditations, down in that rugged country, fixed too deeply his convictions to be easily swerved from duty. That's what I like about Amos. He never whined, nor tried to hide, nor made excuses when he felt his call. He could no more help prophesying, when he felt called upon to do it, than one can help fearing when one hears a lion roar. That's the kind of stuff that makes the great teacher, the great preacher, the great leader.

Amos was educated in the schools of observation and experience, and he learned his lessons well. Perhaps he had visited the northern cities several times in his life, for they were not so far away. Perhaps he had mingled and talked with the different people he met there. Amos was not afraid to think differently from others, and not afraid to speak out what he thought and what he knew. It was this truth that hurt. He did not play with soft words and vague theories, but dealt squarely with facts.

When he was ready for his first address, note with what a master hand he began! An attack upon the people immediately would only antagonize them the more. With fine poetic touches, and fine figures of speech, drawn from his shepherd life, he pictured the disasters which would overtake, in turn, the neighboring peoples of Israel, because of their sins against God and against society.

His audience gave attention because of their agreement in what he said and probably because they expected to hear the customary recital of Israel's glory. He now had the people where he wanted them. They had followed him and, consciously or unconsciously, had assented to three general principles which he established in his introduction. (See "The Earlier Prophets," by Kent-Smith, p. 12.)

The first was that all nations are accountable to Jehovah for their acts. This was simple and natural, and was accepted. The second principle was, that the judgments of Jehovah are sure, and punishments for wrongdoing are inevitable. There was no objection to this. The third was that people are accountable to Jehovah in proportion to what they have received from him, and to their opportunities for right living. This, likewise, was not contrary to their traditions, and I imagine they nodded to the speaker, or otherwise showed their approval, and felt that, though this southerner was not polished in manners and appearance, he had pretty good arguments and was an entertaining speaker. They were especially inclined to agree to his words because he was speaking of their neighbors. People can always more readily see how lessons apply to others than to themselves. Moreover, these neighbors were political enemies.

Amos now suddenly changed his tactics and directed his message to apply to the people before him. Imagine the amazement, the consternation and, perhaps, wrath, when he quickly turned and hurled at them these words: "Thus saith the Lord, for three transgressions of Israel, and for four, I will not turn away the punishment thereof." This was different teaching from

what they were accustomed to. This did not accord with their notion of a prerogative of a chosen people. Either in answer to their reply, on in anticipation of what the reply would be, Amos followed up this statement in his telling, straightforward manner with: "Hear this word that the Lord hath spoken against *you*, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, *You* only have I known of all the families of the earth; therefore I will punish *you* for all your iniquities."

This, then, was the key-note of Amos' teachings; there must be a sincere and thorough reform of life and religion, or the judgment of Jehovah would be swift and sure. Amos did not mince words, nor did he spare any class or individual. He laid bare alike political, moral, social and religious sins of the people.

Amos is sometimes referred to as a prophet of destruction. Israel's death-knell can be heard ringing in almost every discourse. There was not much tenderness in his messages. He was too terribly in earnest. He could not preach hope and peace to a sinful people when he saw none for them. Only once did he change his tone from that of divine vengeance, and then it became that of a loving father, pleading with a wayward child to return to the father's house. In chapter five, the fourth, sixth and eighth verses, this note of yearning is distinctly heard and is of surpassing tenderness. "Seek ye me and ye shall live." "Seek the Lord, and ye shall live." "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with the night."

There is no sadder, more pathetic picture anywhere than the one given by Amos in the second verse of this chapter. Israel is personified as a beautiful maiden, fallen and helpless in the mire, with no one to help her. Yet there is wonderful sweetness and beauty in the description. "The Virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up."

Amos found no sympathetic hearers among these people. The common people disliked him because he openly declared against the prerogative they claimed as Israelites. The prophet class were opposed to him because he bitterly denounced their false teachings and the mockery of the sanctuaries. The wealthy and ruling classes hated him because he laid bare their social and political corruptions. The fact that all his charges were true, served to increase their feeling against him. As soon as Amos referred to the downfall of the nation, to the overthrow of the ruling house, "Then said the Lord, I will rise against the house of Jeroboam with the sword," Amaziah, the priest of Bethel, concluded that Amos should no longer be tolerated, and he entered against him the charge of treason,—treason against the King and treason against Jehovah. In a very telling sort of confession, Amaziah says of Amos, "The land is not able to bear all his words." Consequently Amos was ordered to leave the country, and, apparently, did so. In a short time, however, he returned to his old home in Tekoah.

The conflict here, between Amaziah and Amos, is a type of the conflict which arises again and again when a man feels that he has a message from heaven to proclaim, and the message is distasteful to the congregation. If the preaching disturbs the self-satisfied, easy-going life and feelings of the congregation, Amaziah, in the form of a board of trustees, appears, and the preacher is advised to seek other fields,—and he does.

It is most probable that this tyrannical act of Amaziah was responsible for the written messages of Amos.

Forced to leave Bethel, and unable to reach the ears of those whom he felt called upon to teach, Amos went back to his old home and composed the book which bears his name. He felt that if the people of Israel could not hear his messages, they could read them, and if his contemporaries refused to read them, following generations might profit by them.

Amos was the first of the prophets to write his messages, but his example was followed by the other prophets in an almost unbroken succession. And these vigorous teachings of this vigorous man ring as true today, wherever there is oppression, wherever there is corruption, wherever there is falsity of profession, as ever they did in Israel's day.

Union, Ohio.

MORE THAN WORDS CAN TELL.

BY H. A. BRANDT.

A SOUND of drums and music was wafted up the street, and almost instantly every man of us was alert. Even though we are men of peace, the martial spirit of the moment swept over every one of us with power, for the music and the marching soldiers, resplendent in lace and gold, gave expression to that spirit in a way that was almost irresistible.

There are some things too deep for words, and just here it is that the poetic expression of signs, symbols and ceremonies speaks with majestic eloquence. Who has stood unmoved at the grave, as the closing scene of the drama of life was being enacted? When the last rites are performed over the dead, when the coffin is lowered, and the banks of evergreens hide the dark of the grave—what then? And as we turn home again, the prayer and the songs linger in our ears. The solemnity of the hour, and the suggestive ceremonies, at the laying away of the dead, cannot be stilled. In wild flight our minds soar above the reach of articulate thought, and, as we grope our way almost to the portals of discovery, we come to feel and know that which we have no words or power to speak. Even so the solemn ordinances of the house of God, in symbolic telling of the truth, lead the soul to spiritual heights that mere words cannot approach.

The inmost call of man is for more than the abstract expression of the truth, for as the child in play, so the man,—a child maturer grown,—craves the most intelligible expression of the mysteries of life. Ceremonies are to man somewhat as play is to the child. Not only does ceremonial action grip with all the multiplied force of every sense employed, but it suggests and actually interprets what mere words could never tell. What we see and feel and taste, seems, many times, more real than those things we have only read or heard about.

We take the bread that stands for the broken body of Christ and eat thereof,—the while our thoughts must wrestle with the import of this symbol that stands as an Ebenezer of what Christ has done for us. We might be told each day of the atoning death of Christ, but then we only *hear*, whereas the bread we eat compels the attention of the other senses. Likewise the wine, that symbolizes the shed blood of Jesus, brings to mind Christ's atoning sacrifice. Thus each ordinance, in its place, duly performed, transcends a cold, intellectual belief, and stirs the fires of faith.

God knew the call of the soul of man, and how his heart would understand and yield to the finer and more persuasive powers of symbols, so he has clothed the mighty truth of heaven in the holy ordinances, that they might not only be the better comprehended, but bring to man a deeper spiritual understanding.

Among some, the ordinances of the house of God are in part neglected, and even, perchance, forgotten. Where such have been set aside, man has unconsciously sought to supply the fundamental, spiritual lack, resulting from such neglect. In some cases rituals, readapted heathen ceremonies, and even banners, ensigns, flags, badges, and a host of such like devices have been seized upon to supply the lack. It is urged that perhaps a change of times demands a change of ordinances. But have men changed? Are they not now, as well as in times past, subject to passions of pride, hate, envy, strife? One thing is sure,—that which the Master Teacher and Son of God has instituted, to offset such sin, it is wrong to neglect, and folly to attempt to improve upon, for man's substitute cannot measure up to God's genuine.

3435 Van Buren St., Chicago, Ill.

FROM BETHANY BIBLE SCHOOL.

BY ALBERT C. WIEAND.

THIS article is primarily to call particular attention to the announcements for the Special Term at Bethany, from Dec. 1 to Dec. 23. Regular courses will be given as follows:

The Gospel of Matthew.

New Testament Quotations from the Old Testament.

Patriarchal Life, from Abraham to Moses, in the Light of Oriental Research and the Bible.

The New Testament Church Ordinances.

A Study in Methods of Bible Interpretation, Illustrated by Careful Exegetical Study of One of the Minor Prophets and One of the Briefer New Testament Epistles.

Bible and Hymn Reading, and Hymnology.

Conferences and Drill in Singing and Leading Church and Sunday-school Music.

Conferences on City Missions, with Visits to the Various City and Rescue Missions, Gospel Settlements, Etc., of Chicago.

Besides these courses, by some of our regular staff of teachers, there will be also special lectures and conferences as follows:

By J. H. Moore: The Life and Times of Daniel P. Sayler. The Life and Times of Eld. George Wolfe.

By I. B. Trout: Sunday-school Work, Pastoral Duties, Revivals and Church Government.

By Galen B. Royer: World-wide Mission Work.

By D. J. Lichty: Some Facts, Methods and Experiences from our Mission Field in India.

While we cannot, in this article, announce all the details of the arrangements,—and therefore invite all interested to send for special circular, giving such details,—still we can say that, because of our new home, we can offer somewhat more comfortable accommodations than we have ever been able to give before. We feel, too, that we shall be able to accommodate all who will choose to come. Still it would be better to send in an application before deciding fully about coming.

Our New Home.

We take this method of expressing our profound gratitude to all those who have contributed to the purchase of the ground and the erection of the building for our new home. Only those who have been with us in the past, in the cramped quarters, and have seen how the work was hindered because of our poor accommodations and equipment, can understand how we rejoice now in the more propitious surroundings. The accommodations for class room, library, chapel and offices are sufficient for our immediate need, and we feel that the building is well adapted to the purposes for which it is intended. It may be a little surprising, however, to some of our friends, who do not understand the conditions, that even so we have only about half room enough to accommodate the work, and that we could actually use, at the present time, at least twice the space that we have at our command. And nothing but lack of funds is keeping us from proceeding immediately to the erection of another building. This does not mean that we have built unwisely. The building which has been erected is a permanent structure, adapted perfectly to purposes that were intended, and is in accordance with the final plan of the whole ground. Neither is it a surprise to the management that it is not sufficient for all of our needs; it is exactly as we had anticipated from the beginning. The majority of our students are still obliged to room out, through the neighborhood. This is not the most propitious for the work, and not the most convenient and helpful to the students, as it is rather difficult and burdensome to find suitable homes for the students.

The Fall Term.

The total enrollment for this season has, at the present moment, reached 130. This is one more than the total enrollment for the entire Winter Term last year, the high water mark so far having been 129. But this is the Fall Term, and last year the Fall Term's total enrollment was only 86. Moreover, there are still others to come before the close of this term, and we do not know what the final number for this term will be. It is needless, therefore, to say that we have an abundance of work and opportunities, with the corresponding responsibilities.

When it is remembered that these young people are almost exclusively members of our own church, and that they are from among the more spiritual and consecrated,—a large proportion of whom are purposing to devote their lives *primarily*, and many of them *exclusively* to the work and interests of the church, either in the Sunday-school work or preaching, or home or foreign mission field,—it is a matter for profound gratitude, and promises well for the future of the Church of the Brethren. Perhaps no one among us can estimate the extent of the power of such a noble body of young people preparing themselves directly for church work, many of them aiming at the most thorough-going possible preparation. May God

grant that, as he has laid it upon the hearts of this noble army of our young members not only to devote their lives to the cause of the Master, but also to make the most thorough-going preparation for such work, he may likewise grant to those, upon whom the responsibility of leading and training them falls, the corresponding wisdom and power that come alone through the fullness of the Holy Ghost and absolute faithfulness to the Master. Sometimes these responsibilities loom up before us so tremendously, that we are almost appalled, and, certainly, we should have to shrink from them if it were not that the Lord has promised, "If anyone lack wisdom, let him ask of God and it shall be given him." We are not able to think of ourselves as sufficient for these things, but our sufficiency is from God, who is able to make us efficient in this ministry through the supply of his grace by the Spirit. But, brethren, we shall never be able to meet all these responsibilities and seize all these opportunities, using them in the fullest measure and highest degree to the glory of God, unless the church in general will stand by the work and uphold us by their prayers. Every day we feel that we are blessed specially because of the prayers of many of God's children, scattered here and there, all over the Brotherhood, who are praying daily for the work of the Lord entrusted to our care.

We wish once more to stir up their pure minds by way of remembrance, that they cease not to pray for the Lord's work; because it surely does make a difference whether the church is diligent and faithful in her prayers, concerning the work which those, who are in the battle's front, must do. It is only while the church is fervent and faithful in prayer that those who are on the firing line can succeed as they ought, in the battle against the enemy of all righteousness and all his hosts of wickedness. "God forbid that I should sin against the Lord in ceasing to pray for you." 1 Sam. 12:23.

Chicago, Ill., Oct. 29.

MEN WANTED!

BY W. O. BECKNER.

THE above notice was attracting the attention of the public,—a notice over the door of a church. The church is primarily the body organized for doing work. Its only excuse for existence is the work that it accomplishes. That the "Way" and "Life" may be known to all men, is its object. The individual members,—you and I,—are the units composing the organization. "Men wanted!" What for? To do that work.

But what part of the men is the desired part? We often hear the beautiful phrase, "Instruments in the hands of God," but what are instruments? Tools. But men are intelligent tools. God made them so. As such he wishes to use them. When he wants a man for his work, he wants not only these old bones and skin, but the manhood too. He wants the man complete, as he made him. Men,—men as God made men,—are not machines. They are not sticks. They are not unthinking zeros. When a man becomes *God's man*, he must be so,—body, soul and mind.

Men are vital creations. They are endowed with intelligence and judgment. These are part of what makes them men. Without these powers they would not be men. They would be only as the animal. The allwise Father made us to be men, and gave us these powers which he expects us to use. "Solid food is for full-grown men,—even those who, by reason of use, have their senses exercised to discern good and evil." Heb. 5:14. The sacred author speaks of full-grown men being those who have used their own minds. The exercise of the senses is the distinguishing mark between man and beast.

It is the sense powers that constitute the man. It is the sense powers that God expects us to use for him. When he gives us a work to do, he never takes away the responsibility of our own exercises of sense. The life of the present is the school in which we learn the proper use of the undying senses which we are to use more fully in the next life of fuller association with God himself. He who is an instrument of the Lord only in body and an instrument for somebody else in mind and sense, comes far short of serving acceptably. God would have the manhood part. Men are wanted, —men whose minds are God's for thinking out his plans. He would have the body for working out the plans into realization. He would have the soul to grow by virtue of such exercise into one like unto himself. Men are wanted!

I remember, several years ago, of hearing a good old brother preacher remark, when he arose to preach, "I am only an instrument in the hands of the Lord. I am an empty vessel this morning; what the Lord gives to me I will endeavor to give to you."

While it is true that such an attitude is most beautiful, it often occurred to the listeners that the old brother had not been the Lord's instrument in searching the Word through the past week, and that, indeed, he was an empty vessel. God does not fill men on the spot without previous effort of their own.

True enough, there may be moments of inspiration, when words and sentiments fairly drown each other for expression, but such moments are always the result of previous meditation and prayer, and the proper exercise of the senses. Sermons are vital creations. They are not mechanical productions. They must pulsate with red blood. They are not hammered out and put together. They are living creations. They must be conceived in prayer and be born in the pains of hard study. The men wanted are those who exercise their senses in discovering, from God's Word, what his will is. Men are needed, who are instruments not only while in the pulpit, but every day,—all the time. Men are wanted,—full-grown men,—men who are self-active instruments for the ushering in of the kingdom.

Bogo, Cebu, P. I.

WILD BEASTS AND PLAGUE IN INDIA.

THE ravages of wild beasts still are largely unchecked in India. That they should continue to be tolerated in a land so thickly populated, is strange indeed, but explainable by the Hindoo aversion to the taking of life. During the past year 793 persons and 20,903 cattle were killed by tigers alone. Leopards destroyed 292 persons and 43,977 cattle. Wolves consumed 277 persons and 9,664 cattle. Other wild animals ended the lives of 604 people and 326 cattle, while snakes were responsible for 21,418 lives of persons and 9,839 cattle. This mortality, large as it is, is nothing when compared with the fatalities, caused by the diseases of India. The average of human life there is but twenty-three years for men, and twenty-four for women. While much has been done by England in the extermination of the wild beasts and snakes, as well as in the renovation of the plague spots of India, there yet remains much to be accomplished. Barbarism and civilization are at war, and Christianity, also, is trying to gain the day. There is need of daring courage, as well as spiritual consecration, to accomplish the allotted task.

THANKFUL FOR WHAT?

"For glorious life on earth
And prospects clear of larger life beyond.
Thankful, ah yes.
And for ability to work each day
At my appointed task; for rest at night
In the secure and certain consciousness
That I am safely kept by him who holds
The destinies of worlds within his grasp
And yet forgets ME NEVER.
Thankful, why not?
God's world is full of joy and full of good."

If there is a people on earth who have reason to be thankful to Almighty God, it is the Church of the Brethren. Standing on the promises of God, striving to maintain the simple life of faith in the Lord Jesus Christ, for the most part living in homes untouched by the slime of sin found in the cities, with bounteous returns for the labors of another year, with splendid prices for the large increase not needed for themselves,—when, heretofore, has there been a season that should call for greater thanksgiving? Perhaps ninety-nine per cent of our membership live on farms, and this year theirs is a wonderful increase. They do not have the increased cost of living without the corresponding increase in salary, as city wage-earners experience, and, hence, to them comes unusual responsibility and occasion for thanksgiving.

But are we thankful? In how many a home, thus blessed, has disappeared the family altar and the daily devotion and thanksgiving? In how many other homes is the devotion so formal and lifeless that no spiritual uplift is felt? And we are not thankful! God have mercy on our souls,—we are not as thankful as we should be! Five times a day, from every tower and minaret throughout Mohammedan lands, the call to prayer is heard, and every Mohammedan stops and prays. They have "one God and Mohammed is his prophet." They have no Savior, Jesus Christ the Lord! What darkness and hopelessness in their worship!

But we have the blessings, the light, the joy, the hope of the Gospel of reconciliation through Jesus Christ. But its saving power and joy-giving is secure to us only to the degree that we strive to pass its mercies on to those benighted.

"The restless millions wait
The light whose dawning
Maketh all things new;
Christ also waits.
But men are slow and late.
Have we done what we could?
Have I? Have you?"

Mott once said, "If Christ is our life, and we have been able to find life, full and abundant, only in him; if there is no other name given under heaven among men whereby they must be saved; . . . if hundreds of millions suffer the horrors of heathendom or of Islam; if the Savior of the world included these millions in the sweep of his love and sacrifice, . . . and for that end has made us the stewards of the mission; and if life is not to us a play and a trifle, but the solemn doing of our Father's business—then I ask, in the Master's name: Is there not need that we give ourselves to the mission of the world's redemption?"

In view of the above facts,—blessings, opportunities, obligations, responsibilities, the General Mission Board which, in behalf of the Church of the Brethren has charge especially of the evangelization of the world in heathen lands, makes

A THANKSGIVING CALL FOR THEIR FIELD.

The need is great, as great as the countless millions of earth's domain. In India they cry for the Bread of Life and are not filled. In China the call is just as piercing. It is left for the churches at home to send means and workers to these fields, and the Board is ready to do all the church asks her to do.

It is not only fitting, but laid upon all the churches as a duty, to take a Thanksgiving collection for World-wide Missions of the General Board. Let none miss, as in times past, for, unless there has been special action on the part of the church, the omission will rest with the elder or pastor.

Further, every individual who gives a dollar or more to the General Board will, upon application, be entitled to receive the MISSIONARY VISITOR FOR ONE YEAR. You can throw your donation into the church collection and hand your name to the treasurer, and he will forward it with the donation. If you are already getting the Visitor, you can have this subscription sent to some one who is not getting the paper.

But more than giving should be manifest on this occasion. Let the cry of every member go up to the Lord, even with the voice of thanksgiving, "Lord, send a revival to the church, even to me," and thereby, while offering of our fruits, let us beseech the Lord for the best of blessings, —his Spirit mightily in our midst! Pray that the lethargy of the membership may pass away, and that a deep concern for salvation be felt everywhere, and the Lord will graciously bless the church.

Let our thanksgiving, this year, be marked with liberality of gift and great crying unto the Lord for the fullness of his Spirit. Send your contributions to the

GENERAL MISSION BOARD, ELGIN, ILLINOIS,

and be assured that every cent will be used for the progress of the kingdom in every land now occupied.

By order of the Board,
Galen B. Royer, Sec.-Treas.

THE ROUND TABLE

WITH PAUL TO PRISON.

BY JOHN R. SNYDER.

Number Four.—A Bundle of Fagots.

HAD Paul been of a vindictive nature, he could have said to the captain, the centurion, and all the crew and passengers, "It is just as I expected. I told you so." The vessel, after being dashed to pieces, was thrown up near the island of Melita, and there they were compelled to spend the time among strangers, without any of the comforts of life. It must have been a desolate place for them all, and it is but little wonder that there was a turning of the tables.

Paul, the prisoner, has become Paul, the leader. It has been clearly demonstrated that he is the man among men. His God is the One who can direct the destinies of men, even on the waters. The power which made "Felix tremble," which made Agrippa "almost persuaded," which had power over the winds, was the power which directed him now.

It was only a little thing that attracted attention. At least it would appear to be a little thing to most people. Paul is still working with his "own hands." There must be a fire, for it is winter and the blasts are chilling. The great apostle is out gathering up a bundle of fuel for the fire. In our mind we can see the revered minister along the shore, picking up the small pieces of wood. He, the "Apostle to the Gentiles," a chosen vessel of the Lord, down on that little island, picking up wood for a fire. But it was just like him,—doing what his hand found to do.

But he picked up more than the sticks. There was a serpent,—a poisonous viper, in them—and, when warmed by the fire, it fastened itself upon the hand of the apostle. Ordinarily that meant death, but it was not Paul's time to die. His work had not yet been completed. God kept that poison from causing his death.

Many, today, are thrown in surroundings where poisonous vipers lurk, and many meet their death there. The trouble is that we do not put our trust in the Great Physician, as did Paul. Can we get this lesson from the apostle? The truth is there. God will keep us at all times, and upon all occasions if we only let him. Do we?

Findlay, Ohio.

WHAT I LEARNED IN OLD SHILOH.

BY W. R. MILLER.

POOR old Shiloh! So dear to the heart of Hannah and also to that of her son Samuel! Here his boyhood was spent in the tabernacle with Eli the priest. Today Shiloh is neglected. The excavator does not think it worth while to dig there, while there are so many other more fertile fields.

Three valleys are here in conjunction, and in the little plain, or basin, the Hill of Shiloh rises. From its old ruins one can look out over these valleys west, northeast and southeast. The hill is covered with rough stone foundations of the houses in which the people of Shiloh lived. As one wanders about among them, he constantly wishes to know where the tabernacle stood. He should like to see the spot where Samuel was asleep when the Lord called to him. Naturally one would like to know where the gate was where Eli sat,—old, bind, stiff and anxious,—awaiting the news from the battle.

There are associations that carry one back to ages in the past. One is very apt to lose himself in revery and imagination.

As I walked down the Valley of Labuneh, westward from Shiloh, I could almost see the messenger, panting hard for breath, as he sped along, turning neither to the right nor left, but straining every nerve and muscle, to hasten the sad intelligence to Eli that "his sons were slain." When to the heart-breaking message was yet added the sad intelligence, "The Ark is taken," it was too much for dear old Eli. We can well imagine how he fell in his faint, and how, because of old age and his heavy body, his neck was broken. Sad, oh, so sad, when we remember that it all came because "his sons made themselves vile in the sight of the Lord, and he restrained them not."

Fathers, take warning! God holds you responsible for the character of your sons! May we all be more concerned about the treasures with which God has entrusted us,—our children!

Shiloh, Palestine.

WHAT IF?

BY PAUL MOHLER.

1. What if the kingdom of God were really with us? Luke 17:21.

2. What if we should do his will in everything? Matt. 7:21.

3. What if we really had the Spirit of Christ? Rom. 8:9.

4. What if we had the same love for souls that he had? Rom. 5:6.

5. What if we really loved the Lord our God with all our hearts? Matt. 22:37.

6. What if we loved our neighbors as our own selves? Matt. 22:39.

7. What if we really loved one another? John 15:12.

8. What if we should really deny ourselves to save others? Matt. 16:24.

9. What if we presented our bodies as living sacrifices, to be used in his service, with all our powers, every day? Rom. 12:1.

10. What if we were holy, as he is holy? 1 Peter 1:15, 16.

11. What if God should demand all these things of us in the judgment? 1 Peter 4:17, 18.

12. What if we neglect, or willfully disregard, his wishes in some of these things? Heb. 2:1-3.

13. What if he should reject us in the judgment, with the other hypocrites. Luke 13:23-30.

14. What if we should take this list of questions, and answer each one honestly in the sight of God? 1 Cor. 11:28.

15. What if we should change our ways when we see our mistakes, and build them up where they are weak, by the help of God? Rev. 3:19.

Bethany Bible School, Chicago.

AN ENEMY IN THE LAND.

BY G. WILFORD ROBINSON.

ANOTHER week has come and gone. Once more we pick up this paper to peruse its pages. We realize that since its last issue many changes have been brought about. Many souls have been born into the world; many souls have passed out into the "Great Beyond." Many have followed their loved ones to the cold and silent grave, where death reigns supreme.

Death, with his sharp sickle, has invaded the land and gleaned from the homes of the rich and the poor, the high and the low. The aged, the middle-aged, and the young,—all alike,—have fallen by the stroke of the gleaner's sickle. Yes, the prattling, innocent child, which last week was the joy of a fond mother's heart, is today a fair, white waterlily upon the silent sea of death. How beautiful! There it lies in the loveliness that even death cannot destroy. The grim reaper spares not the "flowers among the bearded grain."

Thus, week in and week out, the reaper traverses the land, searching for victims, while time continues to whiten the jet of glossy locks, and robs the youth of vernal bloom. When a few more years shall have rolled away, we, too, like the lovely babe, will have gone to our "last long sleep."

Muscatine, Iowa.

WEALTH COMETH FROM GOD'S POWER.

BY J. S. FLORY.

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."—Deut. 8:18.

THIS is what God said to the people of Israel when they boasted in their heart that it was by their power and their might that they had gotten their wealth. Food, goodly houses, herds and flocks, silver and gold, and all they had multiplied, are mentioned as the wealth wherewith God had blessed them, yet they forgot God and claimed that, by the might of their own power, they had done it. How like the world today, yea, how like the church today! How prone to forget God and boast of prosperity, not considering the goodness of God in it! God is left out of the partnership business entirely, with the large majority of the wealthy lords of creation. How different it would be if the robbery of the God of heaven should cease, and all were evened up, allowing universal justice to prevail. If the church of the living God takes not the lead in meting out to God his just proportion, where can we expect the exemplification of justice to be found? It is the duty of every consecrated child of God to think on these things.

Pasadena, Cal.

THE sting of a sorrow lasts only as long as we refuse to be sweetened by it.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, November 21, 1909.

COMFORT OR TORMENT—WHICH?

Luke 16: 19-31.

I. Fine clothes . . . sores. Vs. 19, 20.
The rich man's were the finest money could buy. Lazarus at his gate was covered with sores.

II. Rich food . . . hungry for crumbs. Vs. 19, 20.
The hungry beggar longed for the crumbs from the palace table. The rich man was thinking only of himself and of his own wants and pleasures.

III. Died . . . died. Vs. 22, 23; Gen. 3: 19; Luke 12: 20.
The same thing happened to both. It must happen to us all. When death comes our lot is fixed forever. V. 26.

IV. Torment . . . blessedness. Vs. 24-26; Heb. 1: 14.
The rich man was in torment, not because he was rich, but because he had lived for self only. The poor man was saved, not because of his poverty, but because he had obeyed God in patiently bearing his hard lot.

V. The rich man,
1. Cared for the body, but neglected the soul. V. 19; Luke 12: 20; Matt. 6: 33.
2. The cry for mercy came too late. V. 22; Heb. 2: 3; Matt. 7: 22, 23; Eccles. 12: 1.
3. We are making our choice now. 1 Kings 18: 21; Eccles. 11: 9; John 6: 27; Deut. 30: 15, 19.
4. Eternity cannot change it. Mark 9: 44; Isa. 66: 24; John 5: 29; Matt. 25: 46; Rev. 11: 14.

Note.—The rich man was not in favor of a family reunion (vs. 27, 28). It may be he now realized that he had misled his brethren.

PRAYER MEETING

For Week Beginning November 21, 1909.

THE TRIBUTE OF A THANKFUL HEART.

Psa. 32: 11.

1. Thankful Because of Reconciliation.—"It was meet that we should make merry and be glad" (Luke 15: 32), is the rebuke of the father to the elder son, who grumbled at the rejoicing because of the prodigal's return. When the Father welcomes us to joys eternal, we may well feel thankful because of this evidence of his great love (1 John 4: 19).

2. Thankful Because Our Names Are Written in Heaven.—(Luke 10: 20). By love Divine our names are inscribed in the Lamb's book of life. It is a seal of security, proclaiming Christ's individual interest in each believer (2 Tim. 2: 19).

3. Thankful Because of Pardoned Sin.—"He went on his way rejoicing" (Acts 8: 39). The eunuch found release from sin's penalty and power, hence joy filled his heart. Sin removed from the heart brings about joyous thanksgiving (Heb. 13: 15).

4. Thankful Because We Share Christ's Sufferings.—"Rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Peter 4: 13). Thus the apostle comforts the suffering saints; Christ bids us do the same (Matt. 5: 12), and the early Christians exemplify it (Acts 5: 41).

5. Thankful Because of Christian Associations.—"I rejoiced greatly that I found thy children walking in truth" (2 John 4). "Rejoiced greatly, . . . even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth" (3 John 3, 4). The consistent Christian life honors the God of Truth to his glory, strengthens the believer, influences others to a corresponding action, and gladdens those who are going the same way (1 Tim. 4: 14-16).

6. Thankful Because of Souls Won for the Kingdom.—"When he came, and had seen the grace of God, was glad" (Acts 11: 23). Barnabas recognized the workings of God's grace in the conversion of the believers at Antioch. The graces of the Spirit transform the most commonplace things into joys of heaven (Col. 1: 10-14).

HOME AND FAMILY

MY SHARE.

I do not ask to storm the heights
To realize fruition.
I would not trample on the weak
To win a dear ambition.

I do not crave another's place,
I ask but what is mine,
I would not wander from the path
Marked out by thy design.

Give me my share of toil and pain;
My portion of the best.
My part in thine economy;
My place among the blest.

—Mary R. Baldwin.

HEAVEN A PLACE.

BY J. H. MILLER.

David speaks of God as having his foundation in the holy mountains. "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Psa. 87:1-3. In this psalm the church is set forth in all her glorious beauty. The whole chapter, probably, belongs to that part of Jewish history in which the nation enjoyed the greatest prosperity. The Jews prized Jerusalem and the temple, as the greatest city in the world, because "glorious things are spoken of her." Its massive walls crowned the summit of Mount Moriah.

Jerusalem, that beloved city of God's people, was the home of the ancient Jew. Its polished pillars, with its massive walls and the sunlight of day, caused the beholders to gaze upon this scene with wonder. "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. . . . Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Psa. 48.

This plainly tells us how much the Israelites prized the Jerusalem that was the joy of the whole earth. The queen of Sheba heard of the fame of Solomon, and the city in which he dwelt, so she came to Jerusalem with a great train of camels, to see this wonderful city and the temple. She beheld the surroundings with astonishment, and said, "Behold, the half was not told!"

To God's ancient Israel the temple was the most attractive place on earth. Glorious things were spoken of Zion. John saw the heavenly Jerusalem in its beautiful state. The old Jerusalem was built in Palestine,—a place on this earth. John saw a better one. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." On this new earth was another Jerusalem,—a heavenly Jerusalem. In Rev. 21 a beautiful picture is given of this beautiful city, "whose builder and maker is God." Heb. 11:10. John saw this city in all of its grandeur and splendor; he saw it as a place for all of God's children.

Paul, in faith, saw the heavenly Jerusalem. So grand and beautiful was it that he could not describe its magnificence. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him. But God hath revealed them unto us by his Spirit." 1 Cor. 2:9, 10. When we speak of ancient Jerusalem, we mean a place on earth. When we speak of the heavenly Jerusalem, we mean a beautiful city in the upper world, where God, the Savior, and the holy angels dwell.

Beyond our sight are millions of stars, moving in their courses to light up the upper world. It is said that our planet revolves around the sun, but that the sun itself is passing through space around some greater sphere that has never been seen by mortal eye. That may be heaven. In the beautiful firmament are the stars, appearing as jewels in the crown of night, sparkling like so many icicles in a bright morning sun, portraying to the human eye a faint conception of heaven.

Is heaven a place? This question is sometimes asked. Yes, just as much so as ancient Jerusalem was a real place. Jesus wished to encourage his disciples by assuring them: "In my Father's house are many mansions." The Lord God has a "house not made with hands (2 Cor. 5:1), eternal in the heavens." Heaven, then, must be a beautiful place, where the morning stars sing together, and all the sons of God shout for joy. Heaven is not only a place, but an eternal home. That will be the home of the righteous. "They that will be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

In that new, bright home, there will be no night, no death, no sorrow. It will be a land of flowers,—an eternal day of sunshine and of praising God. No old age, dim eyes, or dull ears will be in all that land. There will be one eternal day and no tomorrow, an ocean without a shore,—the ocean of God's eternal love.

I have passed my seventieth milestone. If faithful in my calling, I will soon be ready for that blessed home, —"a city which hath foundations, whose builder and maker is God." I am fond of music and occasionally a new song is cheering to me, but I shall be glad to hear that "new song" (Rev. 14:3), that no one can sing, or learn to sing, but the "hundred and forty and four thousand." That will be a wonderful song!

Goshen, Ind.

EXCUSES.

BY MARY P. HABECKER.

There are many excuses that people offer for not entering into covenant with God, the Father. In the case mentioned by the Savior in the parable of the great supper, when it was proclaimed that "all things are now ready," they began, with one consent, to offer excuses. One said, "I have bought a piece of land and I must needs go and see it. I pray thee, have me excused." Another said, "I have bought five yoke of oxen, and I must go to prove them, I pray thee, have me excused." Another had married a wife, and therefore he could not come.

Just so it is with the majority of people today. When the claims of Christ are brought to their minds, they begin to make excuses. Some say they will come to Christ, but not till they get older. They want to enjoy themselves while they are young. To such we would say. Do not give that as an excuse, for you may never get older. Remember there is nothing more enjoyable than to be a true child of God.

As long as you stand back, and look on, you will not receive the blessing. Enter the fold and you will receive God's favor. True enough, the child of God has to suffer from the sneers of the world sometimes, but Moses said, "I would rather suffer affliction with the children of God, than enjoy the pleasures of sin for a season." But what are the sufferings of the Christian in this short life, compared with the suffering of the sinner in eternity? On the other hand, what are the joys of the sinner in this world, compared with the glorious joys of the righteous in the eternal world to come?

Again, some say, "We are just as good as this or that faulty brother or sister." To those we would say, Let those faulty members in no wise hinder you. The apostle tells us that we must all give an account of ourselves before God, consequently we must act for ourselves in this matter. On the other hand, even though there are a few hypocrites in the church, better come into the fold, than spend all eternity where the hypocrites are.

It is true that many of us come far short of living up to our duty, yet our shortcomings will not suffice as an excuse in that great day of accounts, when we all must give an account of our stewardship here below. Never stay back on account of weak church members. Step forward! Do not justify yourselves with these vain excuses.

Take a bold stand on the Lord's side and be a good example for those weak ones with whom you are finding so much fault now, ere the evil days come, and you must say, "I find no pleasure in them."

Then, again, some are so much engaged in temporal affairs, and say, that when they have accomplished this or that end, they will turn to God. These we would remind of the rich man, whose ground brought forth bountifully, so that he had no room to bestow his goods. He concluded to pull down his barns and build larger ones, and then he said to his soul, "Thou hast laid up goods for many years; take thine ease; eat, drink, and be merry." But suddenly the condemning voice said, "Thou fool; this night shall thy soul be required of thee; then whose shall these things be which thou hast provided?" It was God's voice that spoke.

So it may go with you. Before you have accomplished the desired ends, God may see fit to call you from time to eternity. All the combined riches of the world cannot save a single individual from death. It is appointed unto men once to die, and after death the judgment.

Some take for an excuse that they never had a call from God to lead a better life. We knew a young lady (a sister now) who used to say these very words. Prayers were offered for her until she finally surrendered. But still she did not feel that God was personally pleading with her. Finally she said, "I know what is right and I know what is wrong. I also know that I cannot be saved unless I do the things that God commanded us to do." She was baptized and has ever since been a faithful sister.

There are many other excuses made, but we would say, Cease to make these vain excuses! Prepare to meet thy God! Set thine house in order, for thou shalt die and not live! Say like Joshua of old, "As for me and my house, we will serve the Lord."

Quarryville, Pa.

CALLS FASHIONS EVIL'S ALLY.

Harry E. Smoot, superintendent of the Juvenile Protective Association, drew a vivid picture of fashion's destruction of girls in his annual report, which he read Oct. 29, in the presence of 300 interested women in the rooms of the Chicago Woman's Club.

Modern gowns he pronounced to be potent causes of delinquency among girls and young women who have come within the scope of his investigations during the last year. He suggested the appointment of a committee to wait upon the designers of women's wearing apparel and demand a radical change of fashion.

His attack upon the "foolish fashions" of the day was uncompromising, and there was no tremble of the accusing finger he pointed at the foibles he holds responsible, in part, for the necessity of the organization of which he is the head.

A silence, which was painful because it was so apparent, was the only applause which greeted his declarations.

"The vanity of girls and young women and their desire to wear garments cut in the extreme of fashion is a frequent cause of their fall," said Attorney Smoot. "A girl is conscious of a pretty appearance and this vanity leads to her acquaintance with men and boys of whose existence she would not learn otherwise. The extreme fashions of the day are among the causes of objectionable friendships between young men and women.

"Woman's garb is one of the sources of evil this association is struggling against. It would be a blessing if the women who are here would appoint a committee to demand of the designers of the fashions a complete change from the extremes of the present time."

The superintendent's report told of 5,000 investigations of cases of delinquency reported during the year. Many liquor dealers, he said, were punished for the sale of intoxicants to minors. A crusade also was conducted against the excursion steamboats plying out of Chicago during the summer.

Amusement parks came in for a large share of criticism and were blamed for leading many boys and girls astray. The saloons and places which are located around amusement parks were declared to be worse than the parks themselves.—*Chicago Tribune.*

"Does your husband know that you are a Christian? Do the children know it? Does the tradesman know? Your pastor knows that your name is on the church books—does any broken-hearted sinner know it?"

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Until April 1 Bro. J. E. Small, of Portis, Kans., should be addressed at McPherson.

The revival at Burnett's Creek, Ind., closed with fourteen accessions by confession and baptism.

The special Bible Institute at McPherson College, Kans., begins Dec. 12 and continues eight days.

Bro. J. M. Mohler writes us that he is now holding revival services in the Lower Canowago church, Pa.

Quite recently six were received into the Monitor church, Okla., by baptism. Others seem near the kingdom.

Bro. T. A. Robinson, Box 463, Muscatine, Iowa, would be pleased to have the address of any members living in Peoria, Ill.

The members at Yellow Creek, Ill., begin a series of meetings next Sunday morning, Bro. C. P. Rowland doing the preaching.

During Bro. C. S. Garber's recent labors at Springfield, Ind., there was quite an ingathering, thirty-five being added to the church.

Bro. R. F. Bowman has been chosen to represent Southern Missouri and Northwestern Arkansas on the Standing Committee of 1910.

During a revival in the Manor church, Md., held by Bro. A. P. Snader, eight young people made the good confession and entered the fold.

Bro. J. W. Lear has been chosen to represent Southern Illinois on the Standing Committee of 1910. One paper goes to the Annual Meeting.

Bro. J. J. Anglemyer did some evangelistic work in the Maple Grove church, Ohio, and eight persons accepted Christ and received baptism.

The Brethren in Pasadena, Cal., are planning to build a meetinghouse in East Pasadena. This will make the second house for the city.

Next week we publish our Thanksgiving issue for 1909. We hope to hear of all the congregations arranging for Thanksgiving services on the 25th.

Bro. W. D. Keller, of Hagerstown, Md., goes to Washington, D. C., to take up the pastoral work there, and should be addressed 337 North Carolina Avenue, S. E.

Bro. Geo. W. Flory closed his evangelistic labors at Ashland, Ohio, with thirty-one applicants for membership. Twenty-two of the number have received baptism.

As fruits of the evangelistic efforts of Bro. George Miller, in the Oakley church, Ill., ten were brought into the fold by confession and baptism, and two await the introductory rite.

Should there be any members living near Portle not Perth, as stated last week), N. Dak., they will confer a favor by communicating with Bro. J. E. Keller, Enterprise, Mont.

Bro. Levi Snell, of Cambridge, Nebr., while on a visit in the Clearwater congregation, Idaho, held a series of meetings lasting two weeks, and six persons put on Christ in baptism.

Bro. Harry Collyer, who is prepared to devote considerable time to evangelistic work, changes his address from Batavia, Iowa, to 404 West Williams street, Ottumwa, same State.

During the series of meetings at Lick Creek, Ohio, six came out on the Lord's side and were added to the church. One was reclaimed and one baptized before the series of meetings began.

Bro. Wm. W. Gunter, who may be addressed at Minot, N. Dak., wishes us to say, that for the next few months he will be in a position to assist some churches in evangelistic labors.

The Brethren at Summitville, Ind., have purchased a churchhouse of the Missionary Baptists, and will dedicate the same Dec. 12, Bro. L. W. Teeter delivering the address for the occasion.

In the notice of the death of Sister Elizabeth Fike, of Waterloo, Iowa, page 702, it is said she was eighty-five years old. We are requested to say that her age was eighty-nine years, five months and nine days.

The series of meetings in the Panther Creek church, Iowa, conducted by Bro. J. Q. Goughnour, closed with a very spiritual love feast. As the fruits of the revival efforts there were five accessions to the church.

We call special attention to Bro. Galen B. Royer's article on Thanksgiving, on page 725. This call is made at the special request of the General Mission Board and is therefore entitled to more than ordinary consideration.

Bro. G. A. Snider is engaged in a protracted meeting at the Sugar Creek house, four miles north of Lima, Ohio. When last heard from there were twelve applicants for membership, and seven of the number had been baptized.

Our missionaries from India, Bro. Jesse Emmert and wife, landed in New York Oct. 25, though no word reached our desk concerning the landing until Nov. 8. They are home on a furlough, and we are likely to hear more of them later.

The church at Elgin is now engaged in a protracted meeting, with Bro. I. B. Trout doing the preaching. He began last Sunday morning and is giving us some fine gospel sermons. There is no uncertain sound about Bro. Trout's preaching.

Since Bro. B. E. Kesler, of Riverbend, Colo., is to be in the schoolroom this winter, he will not be able to respond to calls for meetings. He wishes this notice to serve as an answer to those who have written him, or think of writing, in regard to securing his services.

The dedication of Hebron Seminary, Nokesville, Va., occurred last Sunday, Bro. D. C. Flory delivering the dedicatory address. There were afternoon and evening sessions, during which good programs were rendered. Bro. I. N. H. Beahm is president of the Seminary.

We are requested to say whether a congregation may be transferred from one State District to another without the consent of both Districts. So far as we understand the situation, it requires the action of both Districts, in order to bring about a transfer of the kind referred to.

The Old Order Brethren are to hold their Annual Meeting for 1910 at their meetinghouse, one mile west and one-half mile north of North Manchester, Ind. The date of the meeting will probably be May 17, three weeks before our Conference is held at Winona Lake, the same State.

This week Bro. J. M. Pittenger is giving our readers the first installment of a very interesting account of one of his trips through the wilds of India. What he is saying will prove entertaining reading, and is certain to give most of the Messenger patrons a new idea of at least a part of India.

Sister Eliza B. Miller, of Bulsar, India, under date of Oct. 7, writes us that Bro. S. P. Berkebile, who had been sick for a number of weeks, is slowly improving, and, as soon as he is strong enough to travel, will be removed from Bombay to a higher altitude, where he can rest until he fully regains his health.

Speaking of a wedding party among our people, a western paper has this to say: "A majority of the women and young ladies wore the inevitable cap, fashioned of such sheer and dainty material as to be decidedly becoming. Can it be possible that the daintily-capped maids who so demurely passed up the aisles and took their seats in the little church, last night, do not realize the effective touch which the little cap gives to their quiet garb? If they are so blind to their appearance, others are not."

As regards the whiskey question, Pennsylvania has been considered one of the big black spots on the map of the United States, but at the recent election Bedford County washed her hands clean, and said, by a very large majority, that the saloons must go. The liquor men tried to take the advantage of the temperance movement, and to mislead the people, but the temperance sentiment was strong enough to outvote them two to one. This means a big white spot in the old Keystone State, and paves the way for a white State, by and by.

We are told that the support and taking care of the aged people in Denmark is drawing the attention of other countries. Recently two parties, sent from some benevolent institutions of America, visited Copenhagen to study the charity laws, and to investigate the good points of the ways in which Denmark is taking care of her old people. The committee is said to be well pleased with the result of their study. Just what bearing this should have on our method of taking care of the poor members of the church, depends upon the perfection of our system. We should have the very best methods in the world.

There are said to be sixty young people in the church at Roann, Ind. This ought to mean a strong, active force of earnest workers, and with such a force the church should make her influence felt in the community. Think of sixty young men and women taking an active part in the song service, the Sunday school, and the Christian Workers' meeting! Then think of sixty active members inviting others to attend the church services, and encouraging and inspiring the ministers in their labors. We praise God for the young members that are coming into the fold. We need them, and the future prosperity of the church hinges on their loyalty and labors.

Bro. W. R. Miller lately called at the Messenger sanctum, and gave us an interesting account of his recent trip to the Bible lands. He says this was the most satisfactory trip he ever made in the East. To visit Palestine now is a different thing from what it was a dozen years ago, for many of the important city sites are being excavated and ruins of great importance are made to tell the interesting story of the long buried past. Traveling seems to agree with Bro. Miller, for we have never seen him looking better. His short stay at Jericho, somewhat in keeping with 2 Sam. 10:5, has wrought a decided improvement in his appearance. We have a number of preachers, and a score of elders, who might profit by a like appearance.

The editors of the Messenger, who direct the policy of the paper, are set for the defense of the Gospel, not as understood by other persuasions, but as understood by the Brethren church as a body, and when you see them quoted to the contrary, whether in paper, circular or letter, you may rest assured that there is something wrong with the quotation. We need not attempt to make corrections in detail, but wish this statement to apply to all the instances that may have been brought to the attention of our patrons. We are not one thing in the Messenger and another thing outside of it. What we believe to be the best thing for the Brotherhood, under the circumstances, is being presented from week to week. We wish to be judged by what we say, and not by that which we have never sanctioned.

Sister Estella Beeghly, of Dayton, Ohio, R. D. 14, says that the fourth note, on page 704 of the Messenger, dated Oct. 30, should have been headed Stillwater Junction instead of Circleville.

Bro. S. A. Honberger, of Wichita, Kans., writes us that he is now at home, resting up for the work of the winter. He will soon begin a series of meetings in Nocona, Texas. From there he and his wife go to Roanoke, La., where they lived and labored from 1891 to 1898. He is to commence a meeting there Dec. 25, and may remain in Louisiana and Texas during the winter.

A correspondent, who is deeply interested in the future of the church, as well as in the Messenger, has this to say: "If our paper goes wrong, the church will go with it. I cannot write a suitable article for publication, but I can help to hold up your hands, and pray God to guide your pen to do the most good." We are grateful for encouraging words like these. It affords us pleasure to learn that there are those who are praying for us and for the success of our work. There may be much truth in what is said about the possibility of a church being misled by the paper that goes wrong. Our people have seen the results of this in generations past, and do not care to have the experience repeated. The Messenger is set for the defense of the Gospel, and we feel certain that when we teach that which the New Testament requires, we shall be in line with the teachings of the Brethren church.

We have before called attention to the importance of a good collection at all the services on Thanksgiving Day, and while not wishing to interfere with previous arrangements of any congregation, the General Mission Board is anxious that the collection taken should be for the world-wide fund. Money is needed to carry on the work in the various fields, and a liberal contribution on Thursday, Nov. 25, will not only be appreciated, but just now it will serve a most excellent purpose. The Lord has been good to us, as a people. He has not only given us peace and great prosperity, but he has supplied the most of us with more than we actually need. Our temporal wants may be fully met and still there will be something to spare for others. So, on the national day set apart for the general praise and worship of God, let us see what can be done to aid in carrying on the Master's great and good work, and also to show, by generous gifts, due appreciation for the manifold blessings received.

We have a letter from a kind brother, who thinks so much of the Messenger that he says he would not do without the paper for five dollars a year. But he is wondering why we refuse to publish a certain piece of church news which was sent to our office. What we have to say in response to this letter may interest a score of others whose reports of church news have not appeared in our columns. Our rule is to publish all suitable news coming to our desk. But some writers fail to give their names. Others fail to give the name of the church or place to which their report relates, while not a few fail to give their State. Matters of this kind, of course, cannot be published. Now and then a writer mixes up his church news with a business order, and as all business matters must go to the business department, to be attended to there, the part relating to church news may not reach the editorial department. Those who place their business matters on one sheet, and their matter for publication on another, with their name and address attached to each communication, experience no difficulty whatever about getting their church news in print. Letters are sometimes lost in the mails. Then the news sent by one writer may have been reported by another. In view of all these conditions, correspondents should not censure us for the nonappearance of some of the reports sent for publication. As regards the brother referred to, we find no trace whatever of a report from him. It must not have reached the office.

COUNTRY PREACHERS.

Years ago we had on our hands the city problem, and some of our people think that it is yet a problem. Possibly it is, but, the first thing we know, we are going to face a country problem. Some of our country churches have died, while some others are rapidly approaching death's door. Our representation in the rural districts is not as strong, in some of the States, as it was years ago, and if we do not adopt measures to meet the conditions of the hour, we may expect a much smaller representation before the close of another generation.

This loss has been caused by a dropping off in our country ministerial force. A generation ago the most of our strong and efficient preachers resided in the rural sections, and among the country people did a splendid work. They not only built up strong congregations, but they built up an influence that was felt in all the surrounding communities. Now many of our ablest preachers are finding their way into the cities and villages, and, instead of giving their attention to country congregations, they are building up city churches. While some of them have left their farms and are living the city life, not a few are professional men and they, too, find the cities the best place for them and their work.

Thus many of the country churches are being neglected. The farmer boys are sent to school and educated. A few of them may return to the farm, but most of them will find their way into the cities. Those elected to the ministry take to city ways much better than to the country. The young preacher, with a good education, prefers to work in some city, realizing that there are conveniences in the city that cannot be found in the country.

For years we have been talking about preparing ministers for the city churches. The time may be here when we should begin to prepare some for our country congregations. In a general way the education for these country preachers need not differ from that required for the city pastor, but the minister who expects to accomplish anything in the farming section, must understand the people with whom he proposes to work. The man of the city ways, who is all the while trying to live in the city atmosphere, will never be able to accomplish much lasting good among people who reside in the farming community. He ought to be a man who loves the country people, who loves the farm life and can enter into the spirit that pervades the rural sections.

But are we preparing this kind of preachers? Let a mission board call for two young ministers to take charge of the work in two congregations, one in the city and one in the country, and there may be a half dozen applications for the city church, while the one in the farming section will go begging. In view of some facts that have come to our notice, it would seem that we already have a country problem to solve.

ONE AT HEART.

Sometimes those who by natural or other ties are most closely bound together, seem to drift apart. There is a coldness between them, and one is inclined to think that there never can be unity again. But trouble comes, and then there is a turning to each other. The breach is healed, and the ties that were severed are more closely bound than before. And this result follows because at heart there was union: they desired the same things; what separated them was of minor importance. A time of trial showed the true feeling.

If all separations were to end in this way, the temporary estrangement would not be so deplorable. Unfortunately, the tendency is for a bad matter to become worse, for little differences to become magnified until they hide everything else. We have seen this many times, and have wondered why men were so foolish as to go apart and work against each other when they ought to be working for each other. They believe the same things, their purposes are the same—why should they not work in harmony?

This drifting apart is most likely to come when there is peace, when there is no outside enemy to face. When there is a common foe to fight, and when there is doubt as to whether the united strength of all will be sufficient to defeat him, it is rarely that men of the same body let their differences divide them and make them an easy prey. They are too wise, as a rule, to do anything so foolish as that. Yet there have been cases when men have let their pride or jealousy cause their side to suffer defeat.

What is true in the common affairs of life is true of the most important. The early Christians had their differences; they could not see alike; they were separated by things which seem to us to be unimportant. But this separation was only on the surface: at heart they were united; they knew their enemy—his power, his resourcefulness, the multitude of his servants. Disunion meant defeat, and defeat was infinitely worse than subjection to the majority of one's brethren. And so for a time they presented an unbroken front to the enemy.

As strength increased and opposition grew less, minor differences assumed greater importance. There was less fear of the enemy, and the long series of divisions was begun. The end is not yet, and probably will not be until the end of time. And this in spite of the fact that the enemy is no less powerful than he was at the beginning of our era. The need of the world is as great now as it was then, and it is the same. Today there is an almost endless number of sects which profess to stand for the same thing, and yet in teaching and practice are as far apart as the east is from the west. The separation has become complete: we can hardly conceive of any combination of circumstances which would bring them together again. It ought not to be thus.

The force which has all along been causing difference and division is still at work. We are in as great danger as the fathers were. Are we to follow in their steps, or will we profit by their example? At heart we are one, no matter what we may outwardly seem. We need to face the enemy as one man, striking our best blows for the kingdom of God. And that need will continue until the end comes. There never has been a time, there is no time now, there never will be a time in this world when the servants of Christ can fold their hands and sit at ease; for the battle is on, has been waging since the Lord was here on earth, and we are dismissed from service only when death releases us. The enemy is on every hand; he has invaded some churches; he is untiring to ruin men. Let us open our eyes and see, and then go boldly forth to the battle; for we know in whom we have believed, and that in the end victory is certain to our arms if we faint not. Let us stand together and press forward and upward.

G. M.

WHY AM I AS I AM?

At first thought this may seem like a peculiar, a strange question. To many it, no doubt, will be, because it has never come to you just in this way. If you were to be asked the question, the answer, without giving it consideration, would be, "I don't know," because this would be the best one you would have to give. It never has been a question with you. It never has given you any special concern. Like the colored boy, who, when asked where he came from, answered, "I just growed," so many of us are what we are because we "just growed this way." Yet, do you know that this is one of the most important questions that ever came to human consciousness? God could say: "I am what I am," but not so with us. This is not our prerogative. Too much comes into our life, growth and development, for which we are responsible and accountable, and which requires us to assume a position. Yet how many there are who have never given a serious thought to this question, "Why am I as I am?"

Suppose, just now, if never before, we do a little careful thinking on this subject. Let us take a retrospect of our lives as we have lived them. Let us go as far back as we can remember and see how many things we can find that were determining forces in making us what we now are. In taking this backward glance, we think of little incidents, which, though small they were, might have been large enough to have changed the whole course of our life, and we are made to wonder, "What might have been?" These pivotal circumstances have so much to do with what we are, and what we might have been, as we learn to see them, that it becomes extremely interesting to us to look at ourselves and see what we are, and how easily we might have been something else. And what is our experi-

ence, is more or less the experience of everybody else. We all have had these pivotal experiences in life,—times when conditions and inducements came up before us that were so similar in importance to us, that it was hard for us to make a decision as to which we would choose. Yet choose we must, and choose we did. And because of that choice, and our after-choosing, our whole life was changed, and we are today what we are. Just by a very slight change in our deciding, at an early stage in our lives, we might all have been different from what we now are.

When we were young, we associated with neighbor boys whose age, conditions and circumstances were very similar to those of our own. We played together, worked together, and went to school together, so that our opportunities were somewhat similar. Yet what I am today they are not. What they are, I am not. Why? Yes, that is the question which we are trying to look at. As we sometimes meet, we ask each other the same question. Well, a time came to each of us when a choice was to be made—not as was made between Lot and Abraham, because with them there were two different things and they were to choose between them. Not so with us. We could both and all take the same things. All enjoyed the same privileges, yet we chose differently. That one choosing differently started us in different directions through life. This is the reason why we all are what we are.

We sometimes hear people say, "What would have been the result had Lot chosen differently?" Well, we don't know. The same question is often asked about others. What would have happened if Brother A had married a different woman, or if Sister B had married a different man. We, of course, don't know what would have happened. But we do know that they did not so choose. And why they did not so choose, we don't know.

There may have been choosing done before this, that helped to make the choice made, and this choice helped, in a degree, to make all succeeding choices. This is the reason why I am what I am and you are what you are.

This brings us to another question. Why am I a member of the Church of the Brethren and why are others members of other churches? You may say, because I so chose. But why did I so choose? I had been making choices from boyhood. The first important choice made had a bearing,— a directing,—on all subsequent choices. The sum of these, directly or indirectly, helped me to determine my church relation.

This may seem a little far-fetched, but a little thinking along this line will not hurt any of us. A life is not made up of spurts and jumps, but of the small, pivotal acts and decisions that we do and determine each day. These are more closely related to each other than many of us care to consider. Too many there be who are inclined to believe that they can play fiddle for the devil today, and tomorrow sing in the choir for the Lord. But it cannot be done. The choosing of the one don't lead to the choosing of the other. Our Heavenly Father has not so constituted us. There is one course of choosing that leads to God, and another that leads away from him, so that our being and living depends on the direction in which we start and our continuing therein. Very much depends on the decision which we make at the time of starting. There is a time when many of us are very close together. But the time comes when we not only separate, but we go in opposite directions, and the longer we go, the farther we get apart, and the only hope of us getting together is to ask ourselves, "Why am I where I am?" Fate has not done it, neither has God done it. If we are on the right way, he encourages and helps us. But whether right or wrong, it is because we have so decided to be. Our ideal self is to be and do right. To sin and go wrong is to do the unnatural thing,—to go away from self. To get right, like the prodigal, we must come to ourself and return. H. B. B.

WOMEN IN THE EAST.

The attitude of men and women towards each other in the East, is undergoing a decided change. For centuries women have been kept in a state of servitude, to be bought and sold almost like cattle. Fathers sold their daughters, and husbands purchased their wives. The word of the husband was the law of his household. He ruled not by love, but by the authority invested in him as the head of the family. The wife meekly submitted and became a willing slave. It was the only thing she could do. If a Mohammedan, the husband looked upon his wife as a creature without a soul. He might live in the life beyond, but his wife, or his wives,—as the case might be,—could not. When she died there was no more of her than there was of a dead beast. The wife was favored with few privileges, outside of the walls of her own home, though the husband could go and come at pleasure. On the street the wife was so securely veiled that she could not be recognized by her friends, walked after her husband, and at all times submitted to his bidding like a slave. All this is changing in Turkey and other parts of the Orient. Women are to be granted greater freedom, assume greater responsibilities, and are to be assigned positions alongside of their husbands and brothers. The men are seeing the advantages of having wives and daughters of culture and freedom. They have been mingling with the people of the more advanced nations and are impressed with the treatment the women receive. These influences are being felt all over the East, and in time we may look for a decided improvement in the people, for the more cultured and the better educated the mothers and wives, the better it is going to be for both sexes.

THE SAME SONG BOOK.

Bro. S. A. Overholtzer, Lordsburg, Cal., who has for years been a leader in song services, writes that he is pleased to notice that there is a move on foot to get out a new song book of our own. He probably voices the sentiment of thousands of others. We have a fine book—"The Hymnal"—for church services, but it is to be regretted that scores of our Sunday schools and Christian Worker societies have deemed it advisable to make use of song books published by other houses. We have published a few Sunday-school song books, but they are not used as they should be. They are laid aside and others are substituted in their place.

We believe in producing our own books, and then making a general use of them. The same book should be used all over the Brotherhood and in this way all of our people could be trained to sing the same songs. The tendency of one song book would be to hold our people together and unify them in spirit and religious sentiment. A fine thinker one time said, in substance, "If a man were permitted to make the songs of a nation, he need not care who should make the laws." The man who can write the songs for a nation of people can defy the pulpits and newspapers of the land. As a rule, we can sing more religion into the masses than we can preach into them. If we are to have unity of spirit and sentiment, we must have the same uplifting and inspiring songs. If we want to sever the bonds of sympathy and inspiration that hold us so closely together, just supply the different sections of the Brotherhood with different songs, and the mischief will be done.

INFERIOR MATERIAL.

One of our contributors says that he has just moved into his new house, but was delayed somewhat by the mechanics attempting to work into the construction of the building much inferior material. The contract called for good material, but his workmen had more regard for their bank accounts than for their promise. They thought more about pay day than the day of judgment, and for that reason they elected to do the dishonorable thing. We are wondering if some people are not pursuing the same course in character building! With the Lord, with the church and with their friends they have a contract for honest work, but they pay little attention to promises. With them it is not a matter of fulfilling promises, and living up to what should be justly expected of them, but a matter of doing as little as possible, while attempting to deceive both God and man. But God cannot be deceived. He cannot be mocked, but he will see to it that men and women reap what they sow. If they break their contract with him, he will have them appear at the judgment bar with their broken contract, which simply means condemnation. But why will people attempt to play the liar's part in the great drama of life when they know that it means for them the torment of the damned?

WAITED TILL HE COOLED OFF.

A kind-hearted, well-informed elder saw in the Messenger a short editorial that did not strike him just right. The more he thought over the article, the worse he felt, and finally decided to write us. But he waited more than a week before writing, and then, by way of introduction, said he gave himself time to cool off before committing his thoughts to paper. In this the devout man shows a degree of wisdom, unknown to hundreds of others who can hold neither their tongue or pen when something occurs to ruffle their temper. Inspiration teaches that we should be swift to hear but slow to speak. Even good common sense and observation confirms the wisdom of the statement. When one becomes excited, offended or aggravated it is time to draw tight reins on the tongue and to let the pen have a rest. Give the mind time to cool off; then the words can be better savored with grace, and less occasion given for further offense. A hastily-written letter may cause a deep wound, produce a running sore and weaken the dearest bonds of friendship. We congratulate the men and women who can wait until they cool off before speaking or writing about the unpleasant thing.

THE MESSENGER IN EVERY HOME.

Bro. D. M. Adams, pastor of the Scalp Level congregation, Pa., says that he is going to canvass his entire congregation in the interest of the Messenger. He is planning to make a special effort to have the paper enter regularly every home where there are members. This is just what we would like to have done in each congregation in the Brotherhood. Every congregation should be most thoroughly canvassed, and an effort made to get the paper into every family. We wish all the pastors and elders would do, or have done, what Bro. Adams proposes to do. Let them encourage the agents and, if necessary, appoint others to assist them. Let it be a personal work. Let each family be called on, and urged, to take the paper. If this can be done, practically all the families in the Brotherhood will be reading the Messenger next year, and when all of our people once get to reading the church paper, we are going to witness a decided improvement in Christian activity all along the line.

WISE METHODS.

In the United States there is a denomination, and not a very large one, that is wise for its day and generation, for it prints its literature in seventy languages. The literature is not tame reading matter either, such as would meet the approval of most denominations. It is decidedly doctrinal, exegetical and argumentative. It carries with it a force that leads to hundreds of conversions, and makes it possible, for the body of people represented, to establish churches in nearly all parts of the world. We are not endorsing the kind of literature circulated, but the method shows wisdom, and is adapted to the use of good literature as well as to that which is misleading. We have some of our literature in a few languages, but we ought to have the best of it in a score of languages, and then distribute it widely. In fact we could do nothing better at this time than to make a specialty of well-prepared literature, setting forth our claims and our plea.

FINGER MARKS OF SATAN.

One does not have to go far to find the finger marks of Satan in the liquor business. An honest and fair election may be taken in a city, and all saloons voted out, yet the friends of the saloon will insist on selling whiskey in secrecy. This they do in defiance of law and ordinary decency. Under misleading brands whiskey is shipped into antisaloon territory and disposed of to customers under cover. Some of the packages are marked "Bibles," and in this way escape the notice of the officials seeking to enforce the laws. When one learns of conduct of this sort, he is led to wonder what it is that whiskey will not prompt men to do. The man who will put up a package of whiskey and label it "Bibles," is committing a greater crime than merely violating the law. It comes amazingly near proving the doctrine of total depravity, especially as applied to the saloon element.

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A Wise Decision for India.

The dedication of minor girls to Hindu temple service, or their marriage to the Hindu gods,—hitherto a common practice in India, though nothing but a thinly disguised form of prostitution,—has at last received an effective check. The British Government has stepped in, and issued peremptory orders that all such practices must cease and, no doubt, the order will be obeyed to the letter. For years the practice has been a revolting, open sore in the social life of India. Missionaries have vainly struggled with it. Now, that the strong arm of the Government puts an end to the immoral practices, there is hope for a moral uplift of no mean proportion.

Reform Measures in India Not Appreciated.

It now appears that the reform scheme for India, as proposed by Lord Morley, some months ago, instead of bringing peace to that country, as anticipated, has served chiefly to widen the gulf between Mohammedans and Hindus. The two distinctive groups are so entirely dissimilar that no legislative enactment, favoring one, can be expected to be acceptable to the other, nor can the guarantee of equal prerogatives be much better, because of the bitter jealousy that has existed for years. Unfortunate it is that England, with her best endeavors, is unable to unite the divergent elements of India. Political agitators have largely weakened the authority of the Government and brought its officers into contempt.

The Fields Are White.

Some one with a good head for figures has demonstrated the fact that if each missionary, now in foreign fields, were to speak to five hundred heathen every hour, it would require five hundred years to give each one a taste of the Gospel. We often talk glibly about the great harvest field of the world, and the necessity of more laborers, but when it comes to actual efforts along the line of more efficient work, we are remarkably slow. Often we fondly refer to ourselves as "instruments or tools in the Lord's hand, to do his bidding." The thought is well enough if we all bear in mind that, as "a workman is known by his tools," we, as God's tools, must be good ones, to be of service to him. This thing of claiming to be his instruments while obviously unfit for any real service, is a shame and disgrace to our holy profession. Let there be an honest endeavor among us, everywhere, to attain to fitness and usefulness! Then there will be some show that the Lord may possibly use us, though at heart we may still feel that we are "unprofitable."

The Power of Consistency.

While there is an undoubted power in a consistent Christian life, when fully consecrated to the Lord's service in ALL respects, it is to be regretted that the religious world, and even some of our own members, fail to see the propriety of a FULL surrender. Conversing with an earnest sister, recently, she said, "While I was not raised in a Brethren home, I am fully convinced that only a full adherence to the principles of gospel plainness can meet the requirements of New Testament simplicity. When I see a sister conspicuously displaying a gold watch, while wearing a plain bonnet, I cannot help but think that she is out of harmony. Then, too, I do think that New Testament nonconformity means more than just what we wear. If our houses contain a vast amount of useless and expensive ornamentation, just to please the eye, I am sure the Lord is not pleased. He wants us to be consistent in that respect as well as in our wearing apparel." The sister is right. It is a fine thing to be consistent all around,—well balanced in every way. It will do no hurt to give this matter of consistency some serious thought.

How Kings and Governors Are Made to Tremble.

The power of the Word that brought conviction in the days of old, when Paul was not afraid to speak boldly to an Agrippa, is still making itself felt. Mackay stood unmoved before the King of Uganda. Hamlin, when before the Sultan of Turkey, made him tremble by arousing the evil conscience of the despotic ruler. During the recent Adana massacres in Asia Minor, when the Armenian Christians were being slaughtered and their property destroyed, while the soldiers and the governor looked on complacently, two American missionaries were murdered in cold blood. Their companion, Stephen Trowbridge, dashed across the city unarmed, went to the Governor, and accused him to his face concerning his responsibility for the murders. The Governor trembled and turned pale before the daring young missionary. His conscience brought to mind the awful crimes knowingly permitted, while the thought of the pending investigation by the higher authorities at Constantinople filled his mind with dire forebodings. The missionary of today has need of humble boldness to proclaim the message in the face of opposition by those in authority. He need not flinch, however, from doing the bidding of the Master, for the "Lo, I am with you" is the assurance and seal of the Lord's protecting power. In the midst of trouble he may have peace. A conscience void of offense toward man and God will give him courage instead of trembling, no matter how heavy the odds may seem against him.

The King's Work is Done by His Sons.

God's family has high prerogatives. We are told, "God employs no hired men. His work is done by his sons." This brings to mind an important phase of our responsibility to others that too often is lost sight of in these busy days of commercialism. We want to look at this matter rightly. Hands are groping in the dark for guidance to better and holier things; little feet are appealing to us for direction to the path of righteousness; hearts are hungering for the love that we can bring them as a token of our kinship. We must go to our brother as a fellow-helper, a neighbor, and then we will soon find ourselves face to face with a long-neglected opportunity,—the work that has been permitted to lie unfinished too long. Over and over again must we learn the old lesson that, as the King's sons, we are bound to do his work, in his appointed way, to the general good of all. With this conception of our exalted calling, love being the impelling motive of our life, there will be a reaching out for others that is bound to bring results. It will truly make "all the world kin," because all will be "sons and daughters of the Lord Almighty."

Our Father Is Everywhere.

The ships glide in at the harbor's mouth and the ships sail out to sea,
And the wind that sweeps from the sunny south is as sweet as sweet can be.
There's a world of toil and a world of pains, there's a world of trouble and care;
But, oh, in a world where our Father reigns there is gladness everywhere.

The earth is fair in the breezy morn, and the tollers sow and reap,
And the fullness comes to the tasseled corn whether we wake or sleep;
And far on the hills by feet untrod there are blossoms that scent the air;
For, oh, in this world of our Father, God, there is beauty everywhere.

The babe lies soft on the mother's breast, and the tide of joy flows in—
He giveth, he taketh, and he knoweth best—the Lord to whom we win.
And, oh, when the soul is with trials tossed, there is help in the lifted prayer;
For never a soul that loves is lost, and our Father is everywhere.

The ships sail over the harbor bar, away and away to sea;
The ships sail in with the evening star to the port where no tempests be;
The harvest waves on the summer hills, and the bands go forth to reap;
And all is right, as our Father wills, whether we wake or sleep.
—Anonymous.

Notes from Bulsar, India.

The semiannual conference of Gujerat and Kathiawar assembled in Bulsar Sept. 29, with twenty-six missionaries present from the various missions of these two provinces.

The purpose of these meetings is to discuss mission problems, formulate plans for more effective work; and to become acquainted with the workers and the cause they represent.

The first session of the Conference began with devotional exercises, conducted by Bro. E. H. Eby, of our own mission. He represented well the devotion and consecration we would have every missionary possess. After vividly bringing to our minds the conditions under which the Lord could pour out his blessings upon his servants,—not through closed channels but open ones,—for the freedom of the Holy Spirit, the conference was called to prayer. Several earnest, spirit-filled prayers were offered, pleading for greater power to overcome the enemy set against "the Lord and his anointed." The session was concluded by the election of new officers for the year, and the reading of three papers: "Village Christianity:" (1) "At Its Best," by Miss Montgomery of the Irish Presbyterian Mission; (2) "Its Defects," by Miss Morgan of the M. E. Mission; (3) "Ways of Bettering It," by Bro. W. B. Stover.

The second session took up the discussion of the plan for the convention of next March, when all the missionaries and native Christians of Gujerat and Kathiawar assemble for four days of gospel meetings. The intent of this proposed meeting is to inspire the native Christian to more aggressive and effective service in winning his fellow-countrymen for the Gospel.

During the present session, also, reports were given, by the different missions represented, on self-propagation and self-support by the native church. Encouraging figures were given, showing that not all the mission work is carried on by foreign workers and foreign money. More and more do the missionaries feel the need of the native church becoming the important factor in the evangelizing of India.

The best of feeling prevailed in all the conference sessions and all felt that it was a blessing to have spent the day together. The workers here represent the one common cause of bringing Christ to the heathen. The problems met by the Presbyterian and all the other missions are the same with which the Brethren meet, so why should it not be profitable to meet and discuss the best means of solving these problems?

We have been much helped, in times past, by those whose experiences on the field have exceeded our own, so, why should we not want others to be blessed by our experiences also?

The "Field Committee" remained with us, in Bulsar, a day after the conference, discussing the work of our own mission field. Important business came before the meeting. We regret that Bro. Berkebile, because of sickness, could not meet with the committee. He has been in the hospital for many weeks, but we are glad to say that, at this writing, he is improving. As soon as he is able to travel, he will go to Landour, a hill station in North India, where, we hope, he may fully regain his health, while free from cares, and where he may have the advantage of the cooler atmosphere.

Bro. Ross remained with us at Bulsar over Sunday preaching in Gujerati in the morning, and in English in the evening.

We hear good news from Bro. Emmert's as they sail away from us. Letters from Aden and Suez, and the various stations along the way are eagerly read and enjoyed.

Oct. 7. Eliza B. Miller.

Back to London.

Yesterday morning, at 6 A. M., after thirty hours' steady traveling, I reached London. I was tired, of course, but happy and content in the thought, that there are now only 3,700 miles between me and my home. I am also immensely satisfied with the storehouse of information this trip has brought me.

Notwithstanding the fact that I was obliged to leave home with a very limited amount of money, making traveling by third class necessary, and requiring the most rigid economy, yet I am more than repaid. On one occasion one pound of soda crackers and four cents worth of grapes constituted my entire bill of fare for two whole days. A similar experience of economy was practiced on other occasions. Often I did my railroad traveling at night in order to save hotel bills. By all this you will know that I had "no money to burn." Through it all God has most wonderfully blessed me, and I trust and pray that this experience may add glory to his Holy Name.

The journey on the Mediterranean from Jaffa to Port Said, Alexandria, and Marseilles, was delightful. There was not an hour of rough sea, and the trip took but eight days. This included one Sunday at sea, which proved eventful, as well as sad to some people of the emigrant class, of which there were one thousand eight hundred aboard the ship,—mostly Syrians bound for America.

One birth and two burials occurred on Sunday, Oct. 10. A little girl, three years old, and the new-born babe, were buried together in the depths of the Mediterranean. I have often, since, tried to picture the feelings of these parents, while letting their little ones sink to the bottom of the sea, but I find it is impossible for one fully to enter into their feelings without the experience.

When there is a death and burial at sea, the ship does not even slow down or stop, but plows her course through the water, as the remains are allowed to slip from a plank into the depths. Not even a coffin is provided. In the case of these poor people, the remains were sewed up in sailcloth, and weighted with heavy pieces of coal. Thus their loved ones were buried in the briny deep, out of their sight. This is about the only unpleasant feature sea traveling has for me. I have no desire to either die at sea, or to be buried in its depths.

From Marseilles I went directly to Geneva, Switzerland, where Bro. A. Pellet met me at midnight. I went that way in order to spend several days with our brother and sister in their work. Their place of labor is about forty miles over in France at Oyannax.

I was pleased for this short visit with these consecrated people, for several reasons: (1) It afforded much-needed rest from the long siege of travel. (2) It gave me the privilege of looking into their work in this new field, in which they are now working. (3) I was glad to add to the comfort that comes to their hearts by the occasional visits of the American Brethren.

Oyannax is a little city of some 10,000 souls, located in a beautiful little valley, "The Oyannax." There is a good railroad and plenty of splendid water, both for power and domestic use. The city has good houses and clean streets, and there is an air of prosperity and enterprise everywhere.

This place is given almost entirely to the manufacture of combs. Both the material (celluloid) and the combs are manufactured here. The product is shipped all over the world. The present method of fashionable hairdressing for ladies requires three combs and a buckle for each head. These are produced in all the grades, even to the very expensive gold-inlaid combs, set with precious stones and pearls.

While I was interested in the comb business, and visited the factories, I was much more interested in the work of our brother and sister among these comb work-

ers. Nearly all the people,—men and women, and also children above a certain age,—work at the combs. I visited, with Bro. Pellet, in many of their homes, where we were most cordially received. We came in touch with both the common as well as the better class of people.

Bro. Pellet has only been here a little over a year, but he has already gained a strong hold upon the hearts of the people. This is apparent everywhere one goes with him through the city, in their places of business and in their homes. He has the confidence of all because he does things, as a spiritual adviser, different from what they have ever been used to. I feel that no mistake has been made in selecting Oyannax as a mission point, and that steps should be taken at once, to give it a permanency that will inspire the confidence of the people. In the meantime, let us all, most fervently, pray for Brother and Sister Pellet, for their work and burden is not a light one.

W. R. Miller.

London, England, Oct. 20.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

East Los Angeles church met in council to receive the report of the annual visit. Our love feast will be Dec. 5. We invite all to attend.—Hiram Smith, 3207 Manitou Avenue, Los Angeles, Cal., Oct. 29.

Redondo Beach.—Since our last report services have been conducted regularly at this place. Bro. Hiram Smith, of Los Angeles, has faithfully preached the Word to us as often as time and circumstances would permit. Interest and attendance have been increasing, and Oct. 10 thirty-six were present. Bro. Jos. Root, lately from Oklahoma, preached a sermon for us on "The Common Salvation" (Jude 3). We earnestly desire your prayers for the success of the work in this city.—Oscar Mathias, 411 N. Elena Avenue, Redondo Beach, Cal., Oct. 30.

COLORADO.

McClave.—This point has been known as the west arm of the Prowers church. At the last council it was decided to divide the territory and organize a new church on the west side. Oct. 31 Bro. Nevinger, of Rockyford, and Bro. C. A. Shank, of Lamar, Colo., who had been appointed by the District, organized the members here in a working body. Bro. Nevinger was chosen elder, Bro. W. D. Harris, assistant, Bro. L. H. Cline, clerk, and Bro. Paul Cline, treasurer. The writer was appointed Messenger correspondent.—Sadie Hains, McClave, Colo., Nov. 1.

ILLINOIS.

Batavia.—Our love feast was held on Sunday evening, Oct. 31. Our elder, J. M. Moore, officiated. Bro. Harvey Barkdoll, of Naperville, and Bro. Garner, of Chicago, were with us; also our office editor, J. H. Moore, who preached for us in the morning. We had a spiritual meeting.—Nannie Pollock, Batavia, Ill., Nov. 3.

Martin Creek.—Our elder, Bro. J. W. Harshbarger began a series of meetings here Sept. 18 and closed Oct. 3. Two were baptized. Elders J. C. Stoner, of Lamotte Prairie, and Henry Lilligh, of Mulberry Grove, and a number from Allison, Salem, Romine and Mt. Vernon congregations, were present at our feast Oct. 2. Eld. Henry Lilligh officiated. The weather was delightful and we had a good meeting.—J. J. Scrogum, R. D. 6, Fairfield, Ill., Oct. 30.

Oakley.—Bro. Geo. Miller, of LaPlace, recently conducted a series of meetings at this place. Ten were baptized and two await the rite. Our communion was held Oct. 23. Eld. A. L. Bingaman, of the Cerro Gordo church, and Eld. S. S. Miller, of LaPlace, were with us, the latter officiating.—Susie N. Nickey, Cerro Gordo, Ill., Nov. 2.

INDIANA.

Eel River.—Bro. J. W. Norris assisted us in a series of meetings at our East house, beginning Oct. 17, and closing the 24th. We held our love feast Oct. 30 at the Brick house. Several ministers were present. Bro. Geo. Swihart officiated. On Sunday morning following Brethren Noah and T. D. Butterbaugh were advanced to the second degree of the ministry. Bro. Murray assisted in the work. We expect Bro. H. L. Fadely to be with us in a series of meetings at the Brick house, about the middle of January.—Mary E. Miller, North Manchester, Ind., Nov. 4.

Elkhart City church met in special council Nov. 2. In the absence of our elder, S. F. Sanger, Bro. Frank Kreider presided. Three were received by letter and four letters were granted.—Mrs. Gladie S. Miller, Elkhart, Ind., Nov. 3.

Goshen (West Side).—The church at this place met in council Oct. 23, with Elders Frank Kreider and H. W. Krieghbaum present. Three letters were granted. Bro. Melvin D. Stutzman was elected to the ministry, but as he was not present, his installation was deferred. Our love feast was held Oct. 30. The house was well filled with communicants, many of whom could not be accommodated. On Sunday morning, Oct. 31, Bro. Calvin A. Huber and wife were ordained to the eldership, and Bro. Stutzman installed in the ministry. Elders Kreider and Krieghbaum officiated. Many visitors were present. Bro. L. M. Neher, of Milford, preached for us in the evening. The Brethren at our Bristol Mission report a good Sunday school; also a teacher-training class, conducted by Sister Alice Boone Lantz.—Osie Brumbaugh, Goshen, Ind., Nov. 1.

Howard.—Our love feast was held Oct. 31, at 2 P. M. Five ministering brethren were present. Bro Otho Winger, of North Manchester, officiated. A number from other churches were with us, which was appreciated. Bro. Winger remained with us and preached on Sunday evening.—Goldie Henry, R. D. 2, Kappa, Ind., Nov. 5.

Landessville church met in council, recently, preparatory to our love feast. Eld. H. B. Wike presided. About forty-five took part in the communion. Brethren John Elkenberry, Aaron Moss, D. M. Byerly, H. B. Wike, J. L. Mahon and J. W. Norris were present at the feast, the latter officiating. On Sunday morning we were favored with short talks by the Brethren. Bro. D. E. Gardner was also present at this service. Bro. Norris preached for us on Sunday evening. Brethren Moss, Wike and Elkenberry went to the home of Arthur Magee, after services on Saturday evening, and anointed Bro. John Strausburg who has his home there. Bro. Dorsey Hodgden will assist us in a series of meetings, beginning Nov. 13. We hope to be able to locate a resident minister at this place soon.—Mary C. Baker, Box 78, Landess, Ind., Nov. 4.

Lower Fall Creek church met in council Oct. 16, preparatory to our love feast. Elders Shepherd and Fesler were present, Bro. Fesler having charge of the meeting. The report of the visiting brethren was accepted. Two letters were called for. On account of bad weather our feast, Oct. 23, was not very well attended. Ministering brethren present were Brethren A. Bowman, E. O. Norris, Jonathan Greenhalgh and Arthur Hoppis. Bro. D. W. Bowman came the morning of the feast. There was a call for help in both the deacon's and minister's office. Bro. Fred Fesler, Jr., was chosen as deacon, but no minister was elected. Bro. Arthur Hoppis began a series of meetings Oct. 22 and preached eleven sermons. On account of hindrances the meetings were closed sooner than we had expected, but with the promise of our brother returning soon and resuming the work. He will also come once a month and preach for us.—Laura Chamberlin, R. D. 12, Anderson, Ind., Nov. 2.

Mississinewa.—Last Friday evening we held our communion services. Visiting ministers present were Brethren H. H. Keim and Lewis Childs. Bro. Keim officiated. He also remained over Sunday and delivered four practical sermons. Bro. Ira Shoemaker is superintendent of our Union Grove Sunday school.—John F. Shoemaker, Shideler, Ind., Nov. 1.

Ripley.—Our series of meetings began Oct. 2. Eld. B. F. Snider, of Bellefontaine, Ohio, conducted the meeting, preaching sixteen sermons. Our love feast was held on Saturday, Oct. 16. At 5 P. M. we met for examination services. Many of our neighbors were with us. Thirty-nine members communed. Bro. Snider officiated. Ministers present were Bro. W. L. Ross, of the New Hope church, Ind., and Bro. Snider. On Sunday evening we closed one of the best meetings we ever held. On Monday we started for the district meeting of the Southern District of Indiana, held at Rossville. On Tuesday morning was the Sunday-school meeting, on Wednesday morning the ministerial meeting, and on Thursday the district meeting proper. These meetings were all enjoyable ones and we derived much benefit from them.—Luther Bedel, R. D. 1, Nebraska, Ind., Oct. 30.

Solomon's Creek.—Our love feast was held Oct. 23. It was not so largely attended as at some former times, owing to the stormy weather, but we had a good, spiritual meeting. Bro. I. L. Berkey officiated. Brethren Wm. Neff, Joseph Hartsough, Henry Wysong, L. M. Neher, Harvey Hartsough, John Stout and Calvin Cripe were the ministers present. Sister Bertha Neher gave us an excellent sermon on Sunday, from Prov. 14: 12.—Raleigh R. Neff, New Paris, Ind., Nov. 1.

South Bend (Second).—Oct. 31 we closed a two weeks' revival, conducted by Bro. A. G. Crosswhite, of Flora, Ind. Good interest was shown, and the members were greatly strengthened and encouraged. One came out on the Lord's side and was baptized. Oct. 31 we held our love feast. About 120 members surrounded the tables. Bro. Crosswhite officiated.—James H. Thomas, 617 Cushing Street, South Bend, Ind., Nov. 1.

Springfield.—Sunday morning Oct. 31, closed a three weeks' series of meetings at this place, conducted by Bro. C. S. Garber. Thirty-five were added to the church. Beginning next Sunday evening, we will have Christian Workers' meeting and preaching services each Sunday evening. The love feast was well attended. Brethren I. L. Berkey, Alva Long, C. K. Zumbrum, and J. Miller were with us. Bro. Garber officiated. Our meetings closed too soon, for many are almost persuaded. The interest was excellent.—Etta Elson, Wawaka, Ind., Nov. 1.

Union church met in council Saturday, Oct. 23, preparatory to our love feast. The report of the annual visit was favorable. Our love feast on Oct. 29 was well attended. Ministers from other churches were Brethren S. F. Sanger, Daniel Whitmer, Andrew Ruple, N. O. Troyer and A. J. Ferrel. Bro. Sanger officiated, assisted by Bro. Whitmer. Bro. J. F. Appleman was ordained to the eldership. This service was conducted by Brethren Sanger and Whitmer. Bro. Wm. Garl was called to the deacon's office and, with his wife, duly installed.—A. Laura Appelman, Plymouth, Ind., Nov. 1.

White church met in council Oct. 30, with Eld. L. T. Holsinger presiding. At this meeting Bro. Holsinger resigned as pastor of this church and will take up his residence at Twelve Mile, this State. The members are sorry that such action was necessary, but feel that God's providence sometimes overrules the desires and wishes of his children. Bro. Holsinger's ministry has been one of active concern for the spiritual welfare of his flock. Three letters were also granted. Brethren Samuel Price, L. M. Dunbar and Asa Anderson have been appointed as a committee to secure the services of another minister.—Willard Anderson, Darlington, Ind., Oct. 31.

IOWA.

Mt. Etna church met in council Oct. 30. Some plans were arranged for better work in the future. A committee was appointed to have a minister locate among us, as our elder, Bro. J. D. Brower, expects to leave March 1.—Fannie Brower, Mt. Etna, Iowa, Nov. 5.

Osceola.—Bro. A. Hutchison closed his meetings at this place on Sunday night, Oct. 31. There were no accessions to the church, yet much good seed was sown from which, we trust, results will be reaped. Our love feast was well attended, several visiting members being present. Visiting ministers were Brethren L. M. Kob, D. F. Sink and Lewis Sears, the former officiating. On Saturday, Oct. 30, Brethren Ward Folger and Lincoln Fisher were chosen and installed as deacons. We feel much encouraged in our work.—Mettie Casley, Osceola, Iowa, Nov. 2.

Panther Creek.—Bro. J. Q. Goughnour and wife, of Ankeny, Iowa, came to us Oct. 3, and held a three weeks' series of meetings, ending with a love feast. Five were baptized. We enjoyed a short visit by Bro. Simon E. Yundt and wife, of Pomona, Cal. Bro. Yundt favored us with four sermons.—Nina Messamer, Dallas Center, Iowa, Nov. 1.

South Ottumwa.—Bro. Andrew Hutchison commenced a series of meetings at this place last evening, which will continue two weeks and close Sunday evening, Nov. 14, with a love feast. Bro. Harry Collyer changes his address from Batavia, Iowa, to 404 West Williams St., Ottumwa, Iowa, where he expects to spend a part, or, if necessary, all of his time in evangelistic work. If any of the churches are looking for some one to hold a series of meetings they may write him at the above address.—Geo. W. Burgin, 223 So. Moore Street, Ottumwa, Iowa, Nov. 2.

KANSAS.

Garden City.—Two young Sunday-school scholars applied for baptism after services on Sunday.—May Goff, 404 E. Fulton Street, Garden City, Kans., Oct. 28.

Kansas City.—The Orphans' Home Society for the Church of the Brethren, during the year ending Oct. 1, placed eighty-seven children in good homes. Seven of them are now members of the church. At our late district meeting we devoted one and a half hours to the work of the Society, which proved interesting. We had six of the children, who had been placed in homes present, to show what a home will do for these unfortunates. We have placed about twenty babies in various homes, without a regret from those who have them. At present we have three bright, healthy little boys, and one little girl, for whom we want homes.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans., Nov. 3.

Murdock.—Eld. J. J. Bowser, of Conway Springs, Kans., came to us on Sunday, Oct. 24, and began meetings, continuing one week and closing with a love feast Oct. 31. Three were baptized. During the time of the feast we elected and installed two deacons. Bro. S. E. Delp was ordained to the full ministry. Ministers from other churches present were Brethren L. M. Brown, Henry Brubaker and J. J. Troxel.—Leslie Johnson, R. D., Norwich, Kans., Nov. 1.

MARYLAND.

Manor.—Bro. A. P. Snader, of New Windsor, Md., came to us Oct. 17, and commenced a series of meetings, continuing over our love feast, Oct. 30, and closing on the following evening. Bro. Snader labored most earnestly for the upbuilding of the church and the saving of souls. Eight souls, all young in years, were buried with Christ in baptism. Others are very near the kingdom. Eternity alone can reveal the good which these meetings have done.—M. Portia Rowland, Fairplay, Md., Nov. 1.

Meadow Branch.—Our series of meetings closed Sunday evening. Eld. T. S. Fike, of Baltimore, labored most earnestly for the past two weeks. The members were much encouraged and strengthened. Eight were baptized. One of the largest and most spiritual love feasts, ever held at this place, occurred on the evening of Oct. 30. About 450 communed. Bro. Fike officiated. Bro. Frank Lightner, of Gettysburg, gave a spiritual talk. He also preached at our Frizzelburg appointment. The presence and help of other ministers was also appreciated.—W. E. Roop, Westminster, Md., Nov. 1.

Mt. Zion.—Eld. C. D. Bonsack, of Union Bridge, Md., began a series of meetings for us Oct. 20, closing Nov. 2. He delivered, in all, seventeen sermons, including a funeral sermon. Three were baptized. Bro. Bonsack gave the members much needed advice and exhortation.—K. S. Grossnickle, Boonsboro, Md., Nov. 5.

Upper Codorus.—We closed our series of meetings at Black Rock on Sunday evening, Oct. 31, with one accession. Eld. Henry S. Sonon, of East Petersburg, Pa., preached for us two weeks. We had a good meeting.—E. S. Miller, Lineboro, Md., Nov. 1.

MISSOURI.

Deepwater.—The ministerial meeting of the Middle District of Missouri met at 9 A. M., Oct. 27, and the district meeting the following day. Considerable business came before the meeting, pertaining to missionary work. Two papers were offered. The attendance was good and we had a pleasant and profitable meeting. Bro. I. V. Enos preached on the evening of Oct. 26, and our love feast was held the following evening, with Eld. D. Bowman officiating. There were about seventy-five communicants. On the evening of Oct. 28 Bro. I. H. Crist and Sisters Crist and Prudence Miller gave interesting talks on Kansas City mission work. Brethren D. L. Mohler and O. H. Yereman also preached missionary sermons, after which a collection was taken, amounting to over $27. At the close of the meeting an invitation was given to which five responded and were baptized the next day. Bro. D. L. Mohler was chosen to represent the District on the Standing Committee.—Etta Fahnestock, R. D. 3, Montrose, Mo., Nov. 1.

Hickory County Mission.—By request of the Mission Board we commenced meetings at the Hickory County Mission Oct. 10, and continued until Oct. 24. There were no additions to the church, but two request God's people to remember them in their prayers.—Irvin V. Enos, Adrian, Mo., Nov. 2.

South St. Joseph Mission.—Bro. T. A. Elsenbise preached for us last Sunday. As it was rainy, the attendance was small at both services, but the attention and interest were good. Bro. C. S. Garber is with us this week. His next meeting is at Conway Springs, Kans., beginning Nov. 7. Our subject for prayer meeting, last Tuesday evening, was "The Lord's Prayer." We met in special council last evening at 8 o'clock, with Eld. I. H. Crist, of Kansas City, in charge. Two members of the District Mission Board of Northern Missouri were present, also Bro. Wm. Mohler, of Walton, Kans. It was decided that this mission be in the care of the District Board of Northern Missouri for one year. The outlook is encouraging, but we have many calls for help that we are unable to fill. —E. N. Huffman, Sta. D, 502 Kentucky Street, St. Joseph, Mo., Nov. 6.

White.—The district meeting of the Southern District of Missouri and Northwestern Arkansas was held Oct. 20. The missionary spirit was much in evidence at this meeting. Bro. R. F. Bowman, of Carthage, Mo., was chosen to represent the district at Annual Conference, and Bro. Wm. Harvey alternate.—Phineas L. Fike, White Church, Mo., Oct. 31.

NEBRASKA.

Octavia.—Bro. S. E. Thompson, of Lincoln, conducted a two weeks' series of meetings for us, closing with a love feast Oct. 25. Two of our young people were baptized. The meetings were not so well attended as they might have been, until the last evening, when the church was full. Bro. Couser, of Lincoln, officiated at our feast. A number of visiting members were with us at the communion services. On Sunday, Oct. 24, Bro. M. N. Wine was ordained to the eldership, and the same evening he and his wife were installed.—Lillian R. Keller, Octavia, Nebr., Nov. 2.

Omaha.—Last Thursday evening Miss Permilia Mahan, a former professor of Mount Morris College, talked for us. She was here attending the National W. C. T. U. convention. We had a full house, a number being there for the first time. Our Sunday school is growing. The attendance yesterday was forty-six. We have assisted in taking a census of the churches in Omaha, which will doubtless be of great value.—Alice Garber, 2528 Lake Street, Omaha, Nebr., Nov. 1.

NEW JERSEY.

Sand Brook.—The churches of New Jersey were visited by Brethren Zigler, Miller and Kagie, all of Virginia. Oct. 5 and 6 they preached three sermons for us. The members enjoyed a love feast at Amwell Oct. 24. Brethren Tobias Myers and Henry Horne had charge. Bro. Myers officiated. We expect Bro. Horne to begin revival meetings at Bethel on Nov. 7, which will close with a love feast Nov. 14. We also expect Bro. J. Kurtz Miller, of Brooklyn, to begin meetings at Amwell Nov. 20.—Hannah D. Horne, Sand Brook, N. J., Nov. 1.

NEW MEXICO.

Buchanan.—In looking over the Messenger we notice the many announcements of love feasts and series of meetings, and of the many that have been added to the church. Our prayer is that laborers may come to this broad field of New Mexico. There is homestead land yet open. We had some drouth here, last summer, yet the cultivated crops were quite good. We should like to see a colony of Brethren locate in this vicinity and build a church, which we hope may be done soon. As yet there are no other churches here. We are few in number, but are working earnestly that souls may be brought to Christ.—Louisa V. Weimer, Buchanan, N. Mex., Oct. 31.

Clovis church met in special council Oct. 20, at 7 P. M., to hear the report of the visit, prior to the love feast, Oct. 21. A number from the isolated points of Hereford and Hurley, Texas, and Buchanan, N. Mex., enjoyed with us one of the most spiritual, uplifting feasts. Thirty-one members were present. Many witnessed the services for the first time, with much respect and reverence. Bro. M. M. Ennis officiated. We are very sorry to have Bro. Neff and family absent from us for some months. They start for Old Mexico Nov. 2.—Minnie B. Rodes, Box 401, Clovis, New Mex., Oct. 28.

OHIO.

Ashland.—Bro. George W. Flory, of Bridgewater, Va., came to us Oct. 17 and conducted a two weeks' series of meetings. Members as well as others were made to realize the truth as never before. The attendance and interest grew as the meetings continued. Thirty-one confessed Christ, twenty-two of whom have been baptized.—Jennie Helm, R. D. 2, Ashland, Ohio, Nov. 2.

Canton.—A series of meetings was held at the Center house, beginning Oct. 24, and continuing until the 31st. Bro. Solomon S. Shoemaker, of Lake, Ohio, did the preaching. He delivered ten sermons, including the funeral sermon of Sister Sarah Gehman, wife of Bro. David Gehman, of this church. Bro. Shoemaker has promised to come back and conduct another series of meetings at the same place, beginning Jan 15. —George S. Grim, Louisville, Ohio, Nov. 3.

Donnels Creek.—Our love feast was held Oct. 30. A number from other congregations were present. Ministers present were Brethren Simon Garber and John Wine. Bro. Garber

officiated. About 275 members communed. On Sunday morning short talks were given to the children by Bro. Garber and Sister Lydia Shafford. The collection for our Springfield and Summerford Missions amounted to $29.43. After these services we were addressed by the brethren. Bro. Garber preached in the evening. We expect Bro. David Hollinger, of Greenville, Ohio, to begin a series of meetings at the country house Dec. 1, and Bro. S. F. Sanger, of South Bend, Ind., to hold meetings at the New Carlisle house, beginning Jan 1.—Elsie Winget, R. D. 1, Box 175, Springfield, Ohio, Nov. 1.

Greenville church met in council Nov. 2, preparatory to our love feast, with Bro. Hollinger presiding. The visiting brethren made a favorable report. Two were received by letter. Bro. Allen Weimer was elected to the ministry. Elders Jesse Stutsman, Samuel Blocher, J. H. Christian, Henry Baker and Bro. B. F. Sharp were present. Our communion will be on Thanksgiving Day, at 10:30 A. M. Bro. Ezra Flory will help us in a series of meetings, beginning Nov. 14. Two have been baptized since our last report.—Anna Witwer, Greenville, Ohio, Nov. 5.

Loramie church met in council Oct. 22, preparatory to our love feast, Oct. 23. Five ministers were present, Bro. Blessing, from West Milton, officiating. The attendance was not large, on account of the unfavorable condition of the weather. Allie Helman, R. D. 1, Dawson, Ohio, Nov. 1.

Ludlow.—Our love feast, held at Pitsburg, Ohio, Oct. 30, was well attended by both members and outsiders. Many from other churches, including nearly a score of ministers, were present. Eld. D. M. Garver officiated, assisted by Elders Joseph Longanecker and L. A. Bookwalter. Many of the visitors remained for the morning service, when Sister Kate Hollinger gave an illustrated address to about three hundred children, leading their minds to Jesus, the Great Light of the world. This was followed by an address by Eld. David Hollinger. Before closing, an offering of $40 was given, of which half will go for mission work and the remainder to Bro. Arthur, of Tennessee, who was with us, and is poor and blind. This was one of the best meetings we have had for many years.—Levi Minnich, Greenville, Ohio, Nov. 6.

Maple Grove (Ashland County).—Our series of meetings, conducted by Bro. J. J. Anglemyer, of Williamstown, Ohio, began Oct. 17 and closed Oct. 31. He preached eighteen practical sermons. Eight were baptized, all of whom were Sunday-school pupils.—Mrs. E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Nov. 6.

Maumee.—Our love feast was held Oct. 9. Bro. Wm. Bixler, of East Akron, officiated. About one hundred communed. Bro. Bixler began a series of meetings on Sunday following, and continued two weeks. The attendance and interest were good. Six confessed Christ and others are near.—Pearl Sponseller, Sherwood, Ohio, Nov. 1.

Notice.—There will be a communion service held at the North Star church Nov. 27, at 2 P. M. We greatly desire the presence of all who can arrange to be with us at that time.—Maggie Halladay, New Weston, Ohio, Nov. 4.

Owl Creek church met in council Oct. 28. Eld. A. I. Heestand presided. Considerable business came before the meeting. Solicitors were appointed to secure funds for the Akron meetinghouse. Our communion was held Oct. 30. A number of members were present from other churches, which we appreciated very much. Visiting ministers were Brethren A. S. Workman, of Loudonville, C. J. and J. T. Workman, of Danville, and A. I. Heestand, of Smithville. The latter officiated. Our series of meetings will begin Nov. 27. Bro. Bright, of Chicago, will do the preaching.—Tena Whistler, R. D., Fredericktown, Ohio, Nov. 1.

Painter Creek.—On the evening of Oct. 31 Eld. David Hollinger closed a four weeks' meeting. At some of the meetings the attendance was large, but much of the time the weather was unfavorable, which reduced the number present. The sermons, throughout, were well prepared, very instructive and full of interest. On Sunday, Oct. 17, after a short Sunday-school session, Sister Hollinger ably addressed the children. There were 256 present. Ten were added to the church, eight by baptism and two were reclaimed.—Levi Minnich, Greenville, Ohio, Nov. 6.

Palestine church met in council Oct. 23, preparatory to our love feast. A favorable report was given by our visiting brethren. Our feast was held Saturday evening, Oct. 30. Many members from other churches were present, including a number of ministering brethren, who gave us many good thoughts. Bro. Ezra Flory officiated. He also addressed the children on Sunday morning, after which we had farewell addresses.—Grace Baker, Greenville, Ohio, Nov. 5.

Ross.—Bro. Lester Heisey preached three sermons for us Oct. 16 and 17. Our communion was held Oct. 23. Twenty-two surrounded the table, and Bro. Heisey officiated. He was the only minister present. Two brethren from Pittsburg were with us. Our Sunday school is moving along nicely.—Katie Shellaberger, Mendon, Ohio, Oct. 28.

Rush Creek.—Today we worshiped for the last time in the old church, one mile south of Bremen, where our people have been worshiping for more than fifty years. The occasion brought mingled feelings of joy and sadness to many of our members, but the old house has served its purpose and we are glad that we can have a new house in which to hold services. Our love feast will be held Nov. 20, the evening before the dedication. This is an isolated church of Southern Ohio, and we hope that many of our brethren and sisters from the large churches of this District will be present at these services.—Lizzie Bagwell, Bremen, Ohio, Oct. 31.

Sidney.—On the evening of Oct. 14 we met in council. Elders J. E. Barnhart and D. M. Garver were present. Four letters were granted. A systematized plan was decided upon for securing the necessary church funds. Our love feast will be held Nov. 25, at 7 P. M. Brethren Lewis King and Wm. Hall were chosen as deacons, and properly installed. Our attendance at Sunday school often numbers over one hundren. Preaching services are well attended. Painter Creek aid society recently favored us with a mission box of clothing for unfortunate children. This has already resulted in additions to the Sunday school.—S. Z. Smith, Sidney, Ohio, Nov. 2.

Stonelick.—Friday evening, Oct. 29, Brethren J. H. Brumbaugh, A. Coy, N. Erbaugh and N. V. Beery came to us, and we enjoyed a meeting that evening. On Saturday the ministerial force was strengthened by Brother and Sister R. C. Davidson and Bro. Van Wright. In the evening thirty-four members took part in the communion services. Bro. Davidson officiated. We were glad to have these brethren with us, and also that so many could be with us at the closing services on Sunday evening.—Anna Lesh, R. D. 3, Loveland, Ohio, Nov. 1.

Upper Twin Beech Grove.—Bro. Honeyman commenced a series of meetings Oct. 16, and continued until Oct. 31. The attendance was good, considering the weather. One was baptized, and the members were much encouraged.—Wm. M. Brubaker, R. D. 3, Eaton, Ohio, Nov. 5.

OKLAHOMA.

Reed.—We recently closed a series of meetings at the Oak Grove church, near Chandler, with two accessions.—P. S. Hartman, Reed, Okla., Nov. 1.

OREGON.

Talent church met in council Oct. 2, with our elder, George Hoxie, presiding. One letter was granted.—Clara M. Shideler, Talent, Oregon, Oct. 6.

PENNSYLANIA.

Big Swatara.—Our love feast is past. We had a good meeting. There were not as many visiting brethren present as there usually are on such occasions in the East, but whatever was lacking in numbers was fully made up in power. Eld. H. E. Light, of Mountville, Pa., officiated, assisted by Elders John Herr, of Myerstown, Jacob Pfautz, of near Fredericksburg, J. W. G. Hershey, of Lancaster County, and D. W. Widder, of Harrisburg. About 300 communed. The children's day services by the different Sunday schools in our congregation were all well attended and the addresses were favorably commented on.—Jno. J. Shiffler, R. D. 2, Union Deposit, Pa., Nov. 4.

Codorus.—Our love feast, held Oct. 24, was well attended. Bro. H. K. Ober, of Elizabethtown, Pa., officiated. He also preached on Saturday evening before the feast. A number of other ministers from adjoining churches were present.—J. L. Myers, R. D. 3, Glen Rock, Pa., Oct. 26.

Farmers Grove.—Oct. 30 Bro. C. L. Baker, of East Berlin, came to this place and preached three instructive sermons. We hope all mission boards are as deeply interested in weak churches and isolated members as the Board of Southern Pennsylvania.—Isaac Cripe, Honey Grove, Pa., Nov. 1.

Hooversville.—Our series of meetings, conducted by Eld. Silas Hoover, closed last evening with a love feast. The members are built up and strengthened. The prospect for good work at this place is encouraging. In the future we purpose to have at least one preaching service each Sunday. The hour of our Sunday school has been changed from the afternoon to 9:30 A. M. We will be glad to have our brethren and sisters worship with us when passing through the town.—P. J. Blough, Hooversville, Pa., Nov. 1.

Lost Creek.—Our communion services were held Oct. 23. On account of the disagreeable weather the attendance was small. Only about sixty-eight surrounded the Lord's table. Bro. Wm. Swigart, of Huntingdon, officiated.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., Nov. 1.

Lower Cumberland.—On Saturday evening, Oct. 16, Bro. D. C. Flory, of Waynesboro, Va., commenced a series of meetings in Mechanicsburg, in the Brethren house, and continued the remainder of the month. He preached nineteen sermons, which were listened to by large, interested audiences. Some even drove ten and twelve miles to hear him. One was baptized, some promised to come soon, and others are thinking seriously. One letter was granted. Bro. John C. Zug, of Elizabethtown, Pa., will begin a series of meetings at Shepherdstown Nov. 13.—Clarence E. Long, Mechanicsburg, Pa., Nov. 1.

Plum Creek.—Our meetings, preparatory to our feast, began Oct. 24, and continued for one week. Our love feast, Oct. 30, was well attended. Bro. J. F. Dietz, of Johnstown, who is now our elder, was present at the feast, and also preached two sermons yesterday. One young man was baptized. On Oct. 10 Bro. M. J. Weaver preached two sermons for us. Our normal training class is now ready for the first examination.—H. S. Replogle, R. D. 1, Shelocta, Pa., Nov. 1.

Roaring Spring church held its love feast Sunday, Oct. 24. It was not as largely attended as on former occasions. Bro. W. A. Gaunt, of Huntingdon, Pa., officiated. Brethren D. B. Maddocks, A. L. Simons and George Myers, of Curryville, were with us. Our elder, Bro. O. V. Long, who, for some time, has been unable to attend services, was also present. We were glad to have him with us again.—D. S. Replogle, Roaring Springs, Pa., Nov. 1.

Snake Spring.—Our series of meetings, conducted by Bro. Solomon Bucklew, of Illinois, in the Snake Spring house, closed on Sunday evening, Oct. 31. There were no accessions, but the members were greatly strengthened by the impressive sermons delivered.—D. M. Vanhorn, Everett, Pa., Nov. 6.

Spring Creek.—We held our love feast Oct. 19, Eld. Ed. Wenger, of Fredericksburg, officiating. About 300 surrounded the tables. The visiting ministers labored earnestly.—Anna K. Longenecker, Annville, Pa., Oct. 30.

Springfield church met in council Oct. 23. Elders Benjamin Hottel, John Herr and F. P. Cassel presided. It was decided that the local ministers,—Brethren W. F. Spidle and J. F. Ream,—conduct a series of meetings at Quakertown, Pa., to begin Nov. 6 and continue one week. Nov. 13 Eld. Hiram Gibble is to open meetings at Springfield, to continue one week, to be followed by a love feast Nov. 20.—John W. Longacre, Springfield, Pa., Nov. 1.

Summit Mills.—Bro. Geo. Yoder began a series of meetings at the Summit Mills meetinghouse Sept. 12 and continued for two weeks, closing Sept. 26 with a love feast. The meetings were very well attended. As an immediate result two were baptized and two reclaimed. Sept. 26 Brethren S. J. Berkley, H. H. Saylor and C. D. Lichty were chosen as deacons, and, with their wives, duly installed the same evening. Ministers present were Brethren Joel Gnagey, J. W. Peck, Geo. Yoder, R. T. Pollard and Daniel Long.—S. J. Berkley, Meyersdale, Pa., Nov. 2.

West Greentree.—We began a series of meetings in Florin Oct. 16, and continued for two weeks. Bro. William Miller, of Hanover, York County, was with us during all these meetings except the first two. He labored faithfully. Nov. 1 and 2 we held our love feast at Rheems. Bro. Henry Zug, of Chiques congregation officiated. The meeting was well attended, and a rich feast was realized for the hungry. A series of meetings is to begin at Greentree Dec. 18. We expect to have Bro. Hiram Gibble labor with us during these meetings. —S. R. McDannel, Elizabethtown, Pa., Nov. 5.

TEXAS.

Montalba.—Bro. J. A. Miller, of Manvel, Tex., recently closed a short series of meetings at this place. The meetings were held in the M. E. church, and much interest was manifested. Bro. Miller has a large territory in which to work, hence cannot be with us often. We need a resident minister. We have a good climate, good soil, good water and a good class of people. Who will come?—John Barnhart, Montalba, Tex., Nov. 1.

VIRGINIA.

Copper Hill.—Our meetings, conducted by Eld. Daniel Naff, closed Sunday evening, Oct. 31. Eight sermons were preached. There were not so many accessions, yet we feel that much good was done. Two will be baptized next Sunday. We believe others are almost persuaded.—V. T. Wimmer, Copper Hill, Va., Nov. 1.

WASHINGTON.

East Wenatchee church held a love feast Oct. 30, Eld. Jesse Peters officiating. About one hundred communed. Other ministers present were Eld. A. B. Peters and Bro. L. E. Miller, of Wenatchee church, and Bro. C. Nicholson of the Seattle church. Eld. Peters preached on Sunday morning. In the evening we had an interesting talk by a native of the West Indies, whose ancestors were cannibals.—J. C. Sperline, Box 381, Wenatchee, Wash., Nov. 3.

WISCONSIN.

Barron.—Eld. W. I. Buckingham, of Prairie City, Iowa, began a short series of meetings in the city of Barron, Oct. 8, continuing until the 16th. On Sunday, Oct. 17, he preached two sermons at the church north of town. Although the attendance was not large, we know that good seed has been sown. From here Bro. Buckingham went to the Worden church to attend the love feast and hold meetings.—D. W. Wolf, Barron, Wis., Oct. 26.

Maple Grove church has been having a short series of meetings, conducted by Bro. Buckingham, of Iowa. He came here from the Warden church, Oct. 24, and preached for one week. There were no accessions, but we feel that the meetings were a success in building up and strengthening the members. He is doing mission work among the churches of Wisconsin. We have had no resident minister since Bro. Frank Myers left in August, but we hope that some one will come and take up the work.—Mary Verbeck, Stanley, Wis., Nov. 2.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM UDELL, IOWA.

The writer left home Oct. 9, to help the Brethren at Udell, Iowa, in a series of meetings. Meetings had been conducted by the home ministers one week previous to my arrival, which was a very good plan. It would be good, in many cases, to have the home ministers begin the work, thus having the members alive to the work before the evangelist arrives, who then would not have to spend a week getting the church to realize that the minister cannot do all the work in a series of meetings.

As a direct result there were two baptized,—one the husband of a young sister, and the other the wife of a young brother,—thus perfecting the union of two families on earth.

The meetings closed with a love feast Oct. 23. It was a very spiritual feast. It seems that the last is always the best, but surely this was one of the best, if not the best.

Bro. Abram Wolf, though seventy-two years old, has his eye, as elder, on the spiritual welfare of the church, and has his members so trained that if they do see the faults of each other, they are not telling them to the minister.

Brethren O. Ogden, T. Price and J. Keller are faithful helpers for Bro. Wolf, but they are beginning to hear the "Go ye" stronger than before, and are wondering a little why they are all in one church.

The church here is one of the oldest in Southern Iowa. May the Lord continue to bestow rich blessings upon the Fairview church! W. E. West.

Ankeny, Iowa, Nov. 5.

FROM MUSCATINE MISSION, IOWA.

The Muscatine Mission church met in council on Saturday evening, Oct. 30, at 7:30, with the writer in charge. Several business matters came before the meeting and were disposed of in a careful, united spirit.

We decided to begin another series of meetings Nov. 14, and close with a love feast. We are contemplating giving a series of doctrinal sermons, which, we feel, are needed. Nov. 28 we will enjoy a program on the "Missionary Dawn of the Millennial Age." In the evening, at 5 o'clock, we will meet for communion services. To these meetings we invite all who can attend. Please notify us in time, what train you will come on, so that we may meet you. It will be difficult to meet the 8:19 P. M. train, as the meeting will be in session at that time.

Two earnest young people were received into the church by baptism during the past week, which caused much rejoicing in our mission camp. Yesterday we had a rally day Sunday-school program. Each speaker seemed to be enthusiastic and wide-awake. People were present who are seldom seen at church anywhere, among them being Catholics and Lutherans. While we may appear to be moving slowly, in the Muscatine Mission, yet we feel that we are building up with material that will be an honor to the church, as well as a help in the cause in time to come. When an applicant for baptism once becomes a true believer and penitent, and you can baptize his worldly possessions along with his body, you will find that person a blessing to the church. I believe we have some such people here, who are young in the cause.

Our Mission Work was remembered at the rally day services with a collection of $5.48, to be sent to the Chicago Mission.

Sister Goldie Dorcus and Precious Pearl Zuck (Eld. John Zuck's daughter) were with us over Sunday. We are glad to have members visit us. T. A. Robinson.

Muscatine, Iowa, Nov. 1.

MY VISIT TO MIDDLE MISSOURI.

I am home from Missouri, feeling quite well and strong. I spent four weeks in the Mineral Creek church, partly in evangelistic efforts, but largely engaged, also, in Sunday-school and Bible institute work.

Twenty-three years ago I spent a week in this church. I then had my home with Eld. S. S. Mohler, a church contemporary of Eld. R. H. Miller, of sacred memory. Bro. Mohler closed his earthly career Dec. 4, 1893,—less than two years after the departure of Bro. Miller. His body rests quietly on the hill, near the church of the congregation that he served, and helped so nobly to build up, but the influence he set to work is not dead. Its good and wholesome results are in evidence on every hand.

The influence of a noble life, though silent, is far-reaching. It is true that a man's conscious influence is small; but his unconscious influence,—the silent radiation of his personality, the effect of his words and acts, the trifles he may not even consider,—is indeed tremendous. It is silent, to be sure. You neither see it nor hear it, yet you exert it. To know that a good man, by his influence, draws others after him, should be a comforting and encouraging thought to every child of God.

Mineral Creek church has a promising future. Eld. John M. Mohler, a first cousin of Eld. S. S. Mohler, deceased, presides. Three fellow-elders and one minister in the second degree, are his helpers in the ministry.

FINANCIAL REPORTS

During the month of September the Brethren's General Mission Board sent out 64,297 pages of tracts.

The General Mission Board of the Church of the Brethren acknowledges the receipt of the following donations for the month of September, 1909:

WORLD-WIDE MISSIONS.

Indiana—$339.89.
Northern District, Congregations.
Solomon's Creek, $33.50; West Goshen, $32.83; Blue River, $25; Bethel, $19; Pleasant Hill, $18.25; Elkhart Valley, $14.76; Baugo, $14.46, $ 157 79
Sunday School.
Camp Creek, ... 4 10
Individuals.
Sarah Bilby, $10; Manly Deeter, $1; J. H. Fike (Marriage Notice), 50 cents, ... 11 50
Middle District, Congregations.
Salamonie, $54.30; Eel River, $45; Markle, $25; Pipe Creek, $1.20, ... 125 50
Sunday School.
Burnett's Creek, ... 7 91
Individual.
Dorsey Hodgden (Marriage Notice) 50
Southern District, Congregation.
Nettie Creek, ... 17 18
Individuals.
"A Brother," $10; Clarks Hill, $4; Ida Brubaker, $1.41, ... 15 41

Ohio—$122.22.
Northeastern District, Congregation.
Canton, ... 17 92
Sunday School.
Canton, ... 22 82
Individual.
Geo. Hartsough, ... 22 00
Northwestern District, Individuals.
L. J. Miller, $15; C. H. Yoder, $2.39; Mrs. Dora Cocanower, 84 cents, ... 18 23
Southern District, Congregations.
Lexington, $8.25; Beech Grove, $7, 15 25
Individuals.
Elmer Wombold, $25; A. W. Snider, $1, ... 26 00

North Dakota—$57.50.
Congregation.
Snider Lake, ... 57 00
Individual.
J. H. Brubaker (Marriage Notice), 50

Iowa—$34.00.
Northern District, Individuals.
A Brother, $5; A. P. Blough (Marriage Notice), 50 cents, ... 5 50
Middle District, Individual.
Morris W. Elkenberry (Marriage Notice), ... 50
Southern District, Congregation.
English River, ... 14 50
Individual.
W. H. Black Estate, ... 13 50

Kansas—$31.00.
Northeastern District, Individuals.
Mrs. G. Jolitz, $10; T. A. Eisenbise (Marriage Notice), 50 cents, ...$ 10 50
Southwestern District, Individuals.
Wm. Ebersole, $20; C. E. Wolf (Marriage Notice), 50 cents, ... 20 50

Illinois—$21.50.
Northern District, Individuals.
Sister J. H. Moore, $5; P. R. Keltner (Marriage Notice), 50 cents; E. B. Hoff (Marriage Notice), 50 cents, 6 00
Southern District, Sunday School.
Pleasant Hill, ... 15 50

Pennsylvania—$17.89.
Middle District, Sunday School.
Everett, Fairview Sunday School, 2 30
Western District, Congregation.
Pittsburg, ... 50
Sunday School.
Walnut Grove, ... 14 09
Individuals.
P. J. Blough (Marriage Notice), 50 cents; Wm. Howe (Marriage Notice), 50 cents, ... 1 00

Nebraska—$11.75.
Congregation.
Falls City, ... 11 75

Alabama—$10.00.
Individual.
W. A. Maust, ... 10 00

Virginia—$7.95.
First District, Individual.
Thomas Harrow, ... 1 95

Virginia—$7.50.
Second District, Congregation.
Lebanon, ... 4 00
Sunday School.
Intermediate Class, Boston, ... 1 00
Individual.
Lizzie M. Miller, ... 1 00

Oklahoma—$7.50.
Congregation.
Washita, ... 2 50
Individual.
I. L. Herren, ... 5 00

Maryland—$7.45.
Eastern District, Individual.
W. H. Swan, ... 1 45

Middle District, Christian Workers.
Mt. Zion, Beaver Creek, ... 6 00

Washington—$6.96.
Sunday School.
Centralia, ... 3 51
Individuals.
Sallie Hatfield, $1.95; J. U. G. Stiverson (Marriage Notices), $1; D. B. Eby (Marriage Notice), 50 cents, .. 3 45

Tennessee—$5.00.
Congregation.
Knob Creek, ... 5 00

Missouri—$1.55.
Middle District, Sunday School.
Mound Valley, ... 1 55

California—$1.50.
Individuals.
B. F. Masterson (Marriage Notice), 50 cents; M. M. Eshelman (Marriage Notice), 50 cents; Wm. H. Wertenbaker (Marriage Notice), 50 cents, .. 1 50

West Virginia—$1.25.
Second District, Individual.
S. M. Arnon, ...$ 1 25

Texas—$1.00.
Individual.
Receipt No. 10940, ... 1 00

Colorado—$1.00.
Individual.
Mrs. H. C. Long, ... 1 00

Michigan—$0.50.
Individual.
A Brother, ... 50

New Hampshire—$0.50.
Individual.
Susan Cram, ... 50

Total receipts for the month, ..$ 687 91
Previously received, ... 15,111 74

Total for the year so far, ...$15,799 65

INDIA ORPHANAGE.

Ohio—$66.21.
Northeastern District, Sunday School.
Wooster, ...$ 25 00
Southern District, Sunday School.
Bethel, Salem Congregation. 41 21

Pennsylvania—$41.03.
Eastern District, Aid Society.
Elizabethtown, ... 20 00
Middle District.
N. Enterprise Missionary and Temperance Association, ... 11 79
Western District, Sunday School.
Meyersdale, ... 9 24

Kansas—$25.00.
Northeastern District.
Sunday School.
Richland Center, ... 20 00
Northwestern District, Individual.
Mrs. Ella Greenough, ... 5 00

Missouri—$16.00.
Northern District, Aid Society.
Rockingham, ... 16 00

Indiana—$14.00.
Northern District, Sunday School.
Goshen City, $9; First Church of the Brethren, South Bend, $5, ... 14 00

Virginia—$10.92.
Second District.
Mission Club, Callaway, ... 10 92

Illinois—$1.00.
Southern District, Individual.
Mary Hester, ... 1 00

Total for the month, ...$ 174 16
Previously received, ... 1,589 40

Total for year so far, ...$1,763 56

INDIA MISSION.

Michigan—$10.04.
Congregation.
Crystal, ... 10 04

Pennsylvania—$3.29.
Middle District, Sunday School.
Lewistown, ... 3 29

Kansas—$3.00.
Northeastern District, Sunday School.
Washington, ...$ 3 00

New Mexico—$0.27.
Julia Wyne's Sunday-school class, 27

Total for the month, ...$ 16 60
Previously received, ... 301 54

Total for the year so far, ...$ 318 14

CHINA MISSION.

Idaho—$30.60.
Sunday School.
Twin Falls, ...$ 25 60
Individuals.
Mr. and Mrs. O. A. Swat, ... 5 00

Washington—$8.45.
Christian Workers.
Wenatchee, ... 8 45

Pennsylvania—$2.00.
Western District, Individual.
Hannah Smith, ... 2 00

Virginia—$1.00.
First District, Individual.
A Sister, Coulson Cong., ... 1 00

Total for the month, ...$ 42 05
Previously acknowledged, ... 249 73

Receipts so far for the year, ...$ 291 78

CUBA MEETINGHOUSE.

Illinois—$21.62.
Northern District, Congregation.
Elgin, ...$ 21 62

Total for the month, ...$ 21 62
Previously received, ... 12 14

Total for the year so far, ...$ 33 76

COLORED MISSION.

Ohio—$11.41.
Northeastern District, Sunday School.
Canton, ...$ 11 41

Total for the month, ...$ 11 41
Previously received, ... 5 50

Total for the year so far, ...$ 16 91

CHURCH EXTENSION.

Pennsylvania—$1.00.
Southern District, Individual.
Jacob Kunkle, ...$ 1 00

Total for the month, ...$ 1 00
Previously received, ... 54 25

Total for year so far, ...$ 55 25

DENVER MEETINGHOUSE.

Total amount for September, $50.85.—H. F. Caylor, Secretary and Treasurer, Building and Fund Committee, 165 So. Clarkson St., Denver, Colo.

Besides the regular preaching services they have a well-attended Sunday school with a normal training class; also a live Christian Workers' society.

It was a source of comfort and encouragement to me, to be permitted, after an absence of so many years, to return and find this church in such good working condition.

The Rudolph and Samuel Mohler families, of Covington, Ohio,—families with whom I became acquainted and worshiped over forty years ago,—are quite largely and commendably represented in the Mineral Creek congregation. It was my privilege, on this visit, to be at the Lord's table not only with the children and grandchildren of those faithful Ohio fathers, but their great-grandchildren were among the communicants also.

The sight led me in thought back to the plain and hospitable Mohler homes near the old stone church on Stillwater River, Ohio. As I thought of it, I was led to say, "It is a blessed thing to belong to the family of a good man." Surely, a life well spent and a character, Christ-like built, is no slight legacy to leave to a family of children and to the world. A few moments of meditation brought this other thought, "It is better to make your descendants proud of you, than for you to be proud of your ancestry."

The Lord help us all to be imitators of our heavenly Father, as beloved children, and "walk in love," even as Christ loved us. J. G. Royer.

Mt. Morris, Ill., Oct. 27.

NORTHEASTERN KANSAS.

The Sunday-school, ministerial and district meetings of the above District were held Oct. 24, 25 and 26, in the Abilene church (Navarre house). The attendance was excellent, with nearly every church represented by delegate. The spirit of the meeting was admirable.

The Sunday-school meeting, presided over by Bro. Frank Sargent, was decidedly educational as well as inspiring. Besides our home talent, every speaker of which had something to tell worth while, we had with us our State Sunday-school Secretary. (This brother, by the way, was reared in this neighborhood). He conducted an open conference on Sunday-school problems, which was quite helpful. This, with the effort advanced by our own Sunday-school workers, made the meeting a success.

At the close of the Sunday-school meeting, the church at this place, having chosen a minister at an earlier stage of the services, duly installed Bro. Fred Strohm and wife into that office.

The ministerial meeting on Monday afternon was presided over by Bro. R. A. Yoder. This was, in the minds of many, the best of its kind we have ever held. The most pleasing feature, in the mind of the writer, was that nearly every speaker was on hand with a well-prepared speech. But little time was left for the customary "boil-over" speeches.

The discussion and disposal of queries, in the district meeting proper, provoked lively interest at times, but all with the very best of feeling. No papers were sent to Annual Meeting, save that we renew our call for the Conference in 1911. We are to represent on the Standing Committee by Eld. R. A. Yoder, with Eld. Geo. Manon as alternate.

The reports that were read indicate active effort in mission work, as well as in other things, but the crying need of our District, as indicated by our Mission Board, is men, —men who will sacrifice and devote their whole time to the work.

The meeting was dismissed by the reading of the usual "resolution of thanks" and by prayer.

E. F. Sherfy, Writing Clerk.

Navarre, Kans., Oct. 30.

DISTRICT MEETING OF NORTHERN INDIANA.

The district meeting of Northern Indiana convened in the English Prairie church, near Mongo, Oct. 7. The conference was reorganized at 8 A. M., with Eld. S. F. Sanger, moderator, Lafayette Steele, reading clerk, and M. Clyde Horst, writing clerk. Thirty-five of the forty-five churches in the district were represented by fifty-nine delegates, reporting a constituency of 3,586 members. The business of the meeting was of a local nature, there being no papers sent to Annual Meeting. However, one matter concerns the entire Brotherhood. It is that of arrangements for the Annual Meeting for 1910, to be held at Winona Lake. This will be reported in full by the committee on arrangements. Elders Eli Roose and Daniel Wysong were elected delegates on the Standing Committee, with Elders G. D. Zollers and S. F. Sanger alternates. No calls were made for the district meeting of 1910. Churches desiring to entertain this meeting, should notify the officers at once.

Oct. 30. M. Clyde Horst.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Frantz-Pfoutz.—By the undersigned at the home of the bride's parents, near Frystown, Oct. 25, 1909, Israel M. Frantz and Mary A. Pfoutz, both of Frystown, Berks County, Pa. E. M. Wenger.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Baublitz, Daniel, died in Dover, York County, Pa., Oct. 28, 1909, in his seventieth year. A son and daughter survive. Services at East Berlin, Pa., by Rev. Shelheimer, of the German Reformed church, and Bro. D. H. Baker. Andrew Bowser.

Bender, Sister Catharine, nee Lindeman, died in the Summit Mills congregation, Somerset County, Pa., Oct. 3, 1909, aged 45 years, 9 months and 2 days. Services by Bro. Daniel Clapper and the writer. J. W. Peck.

Brothers, Sister Hannah, wife of the late Bro. Stephen Brothers, of Elkhart County, Ind., born in Stark County, Ohio, Sept. 29, 1827, died Oct. 14, 1909, aged 82 years and 22 days. She was the third child of Manassa and Sarah Baer. On April 10, 1846, she was united in marriage to Stephen Brothers. To them were born thirteen children, six of whom survive. Brother and Sister Brothers came to Elkhart County, Ind., in 1856. The husband died in 1892. Sister Brothers was a faithful member of the Church of the Brethren for forty-one years and lived a model Christian life, beloved by all who made her acquaintance. Services at the Maple Grove church, by Eld. I. L. Berkey, assisted by Eld. Henry Warstler. Text, 2 Tim. 4: 6, 7. Minnie Mishler.

Cassel, Bro. John M., of Ironbridge, Pa., died Sept. 25, 1909, aged 71 years, 5 months and 22 days. Services by Brethren James Shisler and Jesse Ziegler. Text, James 4: 14. Interment at Skippack cemetery. Harry H. Ziegler.

Cristner, Sister Edna, daughter of Bro. Nelson (deceased) and Sister Cristner, died near Friedens, Somerset County, Pa., Oct. 16, 1909, aged 16 years and 3 days. Services by the writer at Pleasant Hill. Interment in the Pleasant Hill cemetery. D. H. Walker.

Detrick, Sister Margaret, nee Helman, born in Indiana County, Pa., Oct. 5, 1850, died at her home near Bradford, Ohio, Oct. 23, 1909, aged 59 years and 18 days. She united with the church at the age of sixteen years and lived a Christian life until death. Dec. 12, 1872, she was united in marriage to Bro. Noah Detrick. To this union were born eight children, four of whom died in infancy. Her husband, two sons and two daughters, three sisters and two brothers remain. She was a devoted wife, and a kind and loving mother. Her illness was only of a week's duration but she suffered intensely. Her last Christian duty was to call for the elders and be anointed. Services by Elders D. D. Wine and John H. Christian. Interment in Harris Creek cemetery. J. A. Crowell.

Dickey, Bro. Samuel, born Nov. 18, 1828, died at his home in Somerset County, Pa., Oct. 28, 1909, aged 80 years, 11 months and 10 days. He was a consistent member of the Church of the Brethren for a number of years. In 1864 he was married to Sally Schrock. To this union were born five sons and one daughter. One son and his wife preceded him eight years ago. Services at the Middle Creek church, by the writer, assisted by Eld. Josiah Berkley. Text, Philpp. 1: 21. H. A. Stahl.

Emery, Sister Katie, nee Bowers, wife of Frank Emery, of Royersford, Pa., died of consumption Oct. 1, 1909, aged 45 years, 7 months and 10 days. She is survived by her husband and four sons. Services at the Mingo Brethren church by Brethren Jacob Conner and Jesse Ziegler. Text, Rev. 14: 13. Harry H. Ziegler.

Flory, Sister Sarah, nee Heffley, of Logansport, Ind., born in Montgomery County, Ohio, Aug. 11, 1823, died Oct. 5, 1909, aged 86 years, 1 month and 24 days. She came with her parents to Wayne County, Ind., in 1824, where she lived until her marriage to David Flory in 1849. They then moved to Cass County and lived in Adamsborough nearly two years. From here they moved to the old Flory home where they resided for fifty-eight years. Sister Flory was the mother of six sons and three daughters, of whom one son and the three daughters preceded her. She was a member of the church for about fifty-seven years and lived a faithful life. Her mother love and affection for her family were great. She was always cheerful and patient during her suffering. Her aged companion survives with the remaining children. Services at the home by Eld. Frank Fisher, of Mexico, Ind. Ottie B. Flory.

Gehman, Sister Sarah, wife of Bro. David Gehman, born Sept. 3, 1844, died in the Canton congregation, Oct. 25, 1909, aged 65 years, 1 month and 22 days. There were no children born to this union. She leaves a husband and other relatives. She was a faithful member of the Church of the Brethren. Services in the Center house, by Bro. S. S. Shoemaker and the writer. Interment in the adjoining cemetery. J. Weirich.

Gesner, Bro. John Casper, born at Hesse, Germany, Nov. 2, 1825, died at Nora, Ill., Oct. 9, 1909, aged 83 years, 11 months and 7 days. He was a faithful member of the church for nearly fifty years and was one of our most earnest Sunday-school workers, being one of the first Sunday-school superintendents. As long as health would permit he was seldom absent from church. He leaves three sons and two daughters, his wife and one son having preceded him several years ago. Services by Brethren Enoch Eby and Wm. Moore at the Chelsea church. Albert Myers.

Gnagey, Sister Susan, wife of Bro. S. D. Gnagey, died at Meyersdale, Pa., Oct. 23, 1909, of blood poisoning, aged 65 years, 6 months and 16 days. She was one of our active members for fifty years.
J. W. Peck.

Harlacher, Sister Della, died in the Upper Canowago congregation, near Red Mount, Pa., Oct. 8, 1909, aged 60 years, 1 month and 5 days. She was the wife of Bro. J. H. Harlacher (deceased), one of our ministers. She was a devoted sister. Four sons and three daughters remain. Services at the Mummert house by Eld. Jos. A. Long, of York, Pa.
Andrew Bowser.

Harrell, Bro. Simon, of Brummett, N. C., died Oct. 6, 1909, aged 86 years, 6 months and 10 days. He has been a member of the church for a number of years. He leaves many friends. We can say of him "Blessed are the dead that die in the Lord."
T. B. Webb.

Meyers, Sister Elizabeth, widow of Peter C. Meyers, died in the Summit Mills congregation, Somerset County, Pa., Sept. 1, 1909, aged 84 years, 10 months and 21 days. She united with the church during childhood. Services by the writer, assisted by Eld. D. M. Fike, of Carleton, Nebr.
J. W. Peck.

Miller, Margaret Edith, daughter of Brother Joseph L. and Sister Bertha M. Miller, died in Johnstown, Pa., Oct. 25, 1909, aged 1 year, 2 months and 9 days. Services by Bro. W. M. Howe.
Ada M. Beeghly.

Miller, Sister Maggie, wife of Charles Miller, born July 1, 1856, died in the bounds of the Charleston church, Ross County, Ohio, of paralysis, Oct. 27, 1909, aged 53 years, 3 months and 26 days. Her husband, three children, one brother and one sister survive. Services by Bro. David Leatherman.
Elsie Winget.

Oaks, Bro. John R., born Feb. 6, 1836, in Blair County, Pa., died at his late residence in East Altamont, Mo., Sept. 3, 1909, aged 73 years, 6 months and 27 days. He was married to Mary Ann Jamison in 1866. To this union were born five sons and three daughters, of whom two sons and one daughter preceded him. He joined the Church of the Brethren in 1875, and was elected as deacon in 1882, in which capacity he served until the time of his death. His aged companion, three sons and two daughters remain. Services at the residence by Bro. J. E. Ellenberger, of Polo, Mo.
Margaret Henricks.

Rothenberger, Eld. Daniel, son of Eld George and Sister Mary Rothenberger, born near Poland, Ohio, died near North Webster, Ind., Oct. 13, 1909, aged 65 years, 10 months and 28 days. When he was six years old his parents moved to Indiana and settled near North Webster, in which community he has lived ever since. In 1865 he was married to Sister Mary Jane Mock. To this union were born eight children, seven of whom survive. His wife preceded him two years ago. He was called to the ministry in 1873, and was ordained to the eldership ten years later. He was a self-made man and devoted much of his time to the study of his Bible. He was able to repeat much of it from memory. For a number of years he had charge of the Tippecanoe church. In his ruling he was tender and sympathetic, always anxious for the welfare of each member. No sacrifice seemed too great for the advancement of the church. He loved it and its work. He was a devoted father, a noble citizen and a wise counsellor. Services by the writer, in North Webster, Ind. Text, 1 Cor. 15: 22, 23.
W. R. Deeter.

Ryon, Bro. Richard H., born in Prince George County, Md., Jan. 22, 1834, died at his home near Old Fort, Ohio, Oct. 22, 1909, aged 79 years and 9 months. In 1859 he was married to Martha Jane Gruber. He moved to Ohio in 1889 and has lived within the bounds of the Greenspring church since. In 1879 he united with the church. His wife, two sons and five daughters survive. Five children preceded him. Services by Bro. E. R. Cramer at the Sugar Grove house. Interment in the Egbert cemetery.
L. J. Miller.

Sieber, Bro. Samuel Funk, died in Van Wert, Juniata County, Pa., in the bounds of the Lost Creek congregation, Aug. 29, 1909, aged 75 years, 9 months and 13 days. He and his wife joined the Church of the Brethren many years ago. He remained faithful until death and during his last illness expressed to the writer his willingness to depart when God called. His wife and four daughters survive, the only son preceding him a few years ago. Services in the Lost Creek Mennonite church by Eld. W. J. Swigart, of Huntingdon, Pa. Interment near by.
C. G. Winey.

Simpson, Sister Sarah, nee Meyers, died within the bounds of the Quemahoning church, near Sipesville, Pa., Oct. 19, 1909, aged 73 years, 8 months and 21 days. Services by the writer.
P. J. Blough.

Smith, Sister Joanna, nee Weybright, wife of Bro. Isaac Smith, died in the bounds of the Bethel congregation, Ind., Oct. 28, 1909, aged 65 years, 3 months and 6 days. She was married to Bro. Smith forty-eight years ago. To them were born eleven children, three of whom, with her husband and one sister, survive. Brother and Sister Smith joined the Brethren church soon after their marriage and have continued faithful. This mother, with her husband, saw eight of their children taken away, but bore it with Christian fortitude. Services by the writer. Text, Num. 23: 10.
W. R. Deeter.

Smith, Willie, son of Harvey and Sister Maggie Smith, of Pleasant View, Fayette County, W. Va., died Oct. 22, 1909, aged 18 years and a few days. Services at Pleasant View church by Eld. J. S. Zigler. Interment at the same place.
Anna F. Sanger.

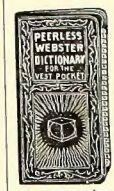
Spradling, William Lewis, son of John and Martha Spradling, born in Augusta County, Va., Nov. 13, 1867, died at College Corner, Ohio, Oct. 25, 1909, aged 41 years, 11 months and 12 days. He is survived by an aged mother, four brothers and five sisters. Services at Cottage Grove church, by Bro. S. W. Payton. Interment in cemetery near the church.
Ethel Fitsimons.

Sutter, Sister Hannah DeHaven, beloved wife of S. A. Sutter, one of our aged deacon brethren, died in Jennings, La., Oct. 17, 1909. She was born in Montgomery County, Pa., Oct. 31, 1852. She was married to Bro. S. A. Sutter Oct. 17, 1871, thirty-eight years ago to the day of her death. She was baptized Aug. 15, 1872. She was a member of one of the first families of the Brethren that came to Louisiana, the mother of five sons and two daughters, all grown, and the first to leave the family circle. Besides the family she leaves three brothers and one sister. Her funeral was preached at the family residence by Eld. J. C. Minnix, from the words, "She hath done what she could." Her remains were laid to rest in a vault in the Jennings cemetery.
J. I. Miller.

Varner, Sister Adria, nee Beahm, of Luray, Va., died Sept. 14, 1909, aged 31 years, 2 months and 3 days. She, with her husband, went to Charlottesville hospital for treatment a few months before her death, but to no avail. She was a member of the church more than half her life. Her husband, one child, six brothers and three sisters survive. Services by Eld. B. F. Neff, of Shenandoah County, Va. Interment in Mt. Zion cemetery.
Bettie Sours.

Wine, Sister Elizabeth V., nee Miller, wife of Eld. Geo. W. Wine, died near Ottobine, in the Sangerville congregation, Va., Oct. 28, 1909, aged 81 years, 8 months and 17 days. She was the second wife of Bro. Wine and leaves no children. Her husband and three stepsons survive. During her youth she united with the Church of the Brethren, and always lived a consistent life. For some time past her health was poor, and she was confined to her bed for about six weeks. Services at the Branch house, Oct. 30, by Eld. A. S. Thomas, assisted by Eld. H. G. Miller. Text, Isa. 3: 10, 11. Interment in the family cemetery near by.
Anna R. Miller.

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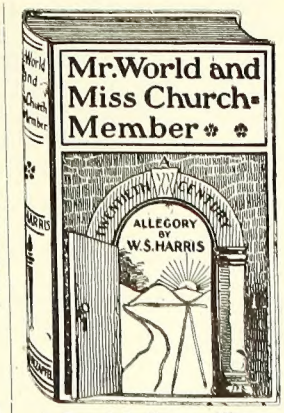
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NOTES NOT CLASSIFIED

Red Cloud church held her love feast Oct. 30, beginning at 10 A. M. Bro. N. B. Wagoner, of the South Red Cloud church, preached in the morning and Bro. Ira Wagoner in the afternoon at 3 o'clock. At 5 o'clock our pastor, Bro. Edwin Jarboe, administered baptism to two mutes. At 7:30 was the communion proper. Bro. N. B. Wagoner officiated. On Sunday morning, after the regular Sunday school, Sister Myers, of the White Rock church, talked to the children, which was interesting to all. At 11 o'clock Bro. Grabill, of the Silver Lake church, Nebr., preached to a large and attentive audience; also again at 3 o'clock. We were all made stronger by these meetings. Bro. Root, of Denver, Colo., will begin a series of meetings for us Dec. 5. Our elder, Bro. C. B. Smith, is not with us at present, but we hope he may be here during our meetings.—Ella I. Eshelman, Red Cloud, Nebr., Nov. 5.

Lick Creek.—By the resignation of Sister Bessie Kieffaber, as leader in our cottage prayer meetings, our meeting was left without a presiding officer. On Tuesday evening of this week we met at the home of Bro. D. A. Storm and family, at which time and place Bro. John A. Mitchel, who was elected to the ministry a few weeks ago, was chosen to fill the vacancy, and it was decided to continue to hold meetings once each week. Sister Kieffaber will attend school at Canton, Ohio, during the coming year.—B. F. Goshorn, Clay City, Ind., Nov. 6.

Brooklyn.—The India missionaries landed in our city Oct. 25. Six of us met them at the dock as they touched the homeland. Among the number were Bro. Jesse Emmert's mother and sister (Mrs. Edith Miller). We enjoyed having the missionaries in our home, and their talks were much appreciated in the Brooklyn church. Our love feast was held on Sunday evening, Oct. 31. Many say it was the best communion we ever had in the history of the Brooklyn Mission. Bro. Jesse Emmert officiated. Our work is moving along nicely, but we have many appeals from the poor in our Sunday school for help to secure winter clothing, in order that they may attend services. While we, of ourselves, are unable to comply with these requests, the Lord has always opened the way in the past and we trust he will help us in the future. May we continue to have your prayers!—J. Kurtz Miller, 358 Sixtieth Street, Brooklyn, N. Y., Nov. 4.

Lick Creek.—Our series of meetings commenced Oct. 14 and closed Nov. 4. Six young people were received into the church. One was reclaimed and one baptized before the meetings. The communion, held Oct. 16, was well attended, there being nearly 175 communicants. Bro. Shroyer officiated.—Lizzie Kintner, Ney, Ohio, Nov. 6.

Pasadena.—On Wednesday evening, Nov. 3, after our Bible study, a business meeting was called, pertaining to the mission Sunday school in East Pasadena, which was organized last winter. Heretofore we used a rented house. Now it was decided to buy a lot on Holesten Avenue and a building committee was appointed to make preparations for building. Since our last report nine were received by letter and one by baptism. One letter was granted. When Eastern members spend the winter in California we are always glad to have them come to Pasadena. We are looking for a number this winter.—Fanny E. Light, 752 Herkimer Street, Pasadena, Cal., Nov. 4.

Burnetts Creek.—Our three weeks' series of meetings, conducted by Bro. H. L. Fadely, closed Sunday evening, Nov. 7, with good interest. As an immediate result, fourteen confessed Christ and were baptized, while others are seriously counting the cost.—Bessie Mertz, Burnetts Creek, Ind., Nov. 8.

Summit church met in called council Tuesday, Nov. 2, at 1:30 P. M., to arrange for the dedication of our churchhouse, recently bought from the Missionary Baptist denomination. Preparations were also made for church work in general, as we have had no services except council meetings for two years. Our elder, Bro. Isaac Branson, was with us. Bro. L. W. Teeter, of Hagerstown, will deliver the dedicatory address Dec. 12, at 10:30 A. M. We extend a hearty invitation to adjoining churches. Sister Grace Hiatt was chosen agent for Gospel Messenger.—Sarah Lamb, Summitville, Ind., Nov 7.

Dixon.—We held our first love feast in the new church Oct. 31, with a good attendance, considering the inclement weather. We were rejoiced to receive three of our Sunday-school scholars just before the feast. Two of them come from the homes of members. Others are counting the cost. Bro. Wm. Dickey and wife were installed into the office of deacon. They have just returned from their eastern visit. On the evening of Nov. 7, Franklin Grove, Sterling, and Dixon Christian Workers held their joint meeting here. Although it rained during the day and evening there was a good attendance, and every speaker on the program was present.—Lola M. Collins, 215 Madison Avenue, Dixon, Ill., Nov. 8.

Centralia.—Our communion services of Oct. 30 were indeed a season of refreshing. A number of brethren and sisters from adjoining churches were present. Visiting ministers were Brethren Secrist, Wagner and Lahman, from Olympia, and Bro. J. U. G. Stiverson, from Tacoma. The Sunday-school and Christian Workers' convention was a decided success. The questions were ably discussed and the interest and attendance were excellent.—Mrs. J. B. Myers, Centralia, Wash., Nov. 6.

Tropico church held her communion Oct. 30, beginning at 3 P. M. We had a good attendance. Eighty-eight surrounded the tables of the Lord in the evening. Bro. Joseph Root, of Lomita, lately of Oklahoma, officiated, assisted by Brethren McCune and Wertenbaker, of Los Angeles. On Sunday we had three preaching services, conducted by our ministering brethren who remained with us.—Lucinda Stutsman, Glendale, Cal., Nov. 4.

FROM KANSAS CITY, KANSAS.

We are sorry that, on account of circumstances which we cannot control, Bro. E. F. Sherfy and wife, who for one year gave their time to pastoral work and to mission interests of the children's mission in the packing house center of our city, were compelled to leave the work. At our late district meeting the Mission Board placed said mission under the supervision of the regular pastor, with Bro. James Shriver and wife, and Sister Elva Miller, to assist in the work of the Sunday school, Christian Workers' meeting, prayer meeting, visiting the sick, administering to the wants of the poor and needy, and many other things, which must be met daily.

Since our mission was opened, five years ago, we have received much clothing, bedding and many cash donations, which have done good in the work of the Lord, and have given comfort to many. Just now winter is approaching, and many must have help. Shoes, and clothing of all kinds, fuel, groceries and medicine will be gladly accepted. Send clothing in sacks or boxes. Send bill of lading, so that we may know at which of the sixteen depots to look for the goods. Mark all tags "I. H. Crist, 14 N. Ferree Street, Kansas City, Kans." Also give the name and address of party to whom we should send receipt, in order that there may be no mistakes.

—I. H. Crist.

14 N. Ferree Street, Kansas City, Kans., Nov. 5.

FROM HASTINGS STREET CHURCH, CHICAGO.

With the help of some of the students of Bethany we have been enabled to begin fourteen home Bible classes in the vicinity of Hastings Street church. Several of these classes have from four to six adults, who, for various reasons, are seldom in church or Sunday school. This work is very highly appreciated. One mother, who had been sick, said, "I got up out of bed to come to the class and had I not been well enough to come, I would have sent word for you to come to my home today. I don't want to miss one class."

Another lady said, "I like the way you have of just praying out of your heart. I was always taught prayers out of our prayer book. I wish you would pray for our little Alice" (a paralytic child of three years).

A sister who is living a faithful Christian life, in face of opposition and persecution, says that life seems wholly different to her since she is reading her Bible. Each week she anxiously awaits the hour of Bible study.

We still have calls for clothing which we cannot fill. We are much in need of clothing for children, from the infant to the fifteen-year old. Of clothing for adults, such as coats, etc., we still have quite a fair supply in store, and these are not in demand. Goods for the Christmas season are also acceptable. A small doll or a scrap book cheers some of our poor children. Last year one Sunday-school class sent some mittens, which were given out and much appreciated. Many Sunday-school children enjoy making a practical application of the thought, "It is more blessed to give than to receive." We have found it so even here. Any package and all bills of lading should be sent to Bro. I. C. Isenhour, 1422 Ashland Avenue. Lydia Stauffer.

1526 Hastings Street, Nov. 1.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Nov. 17, 18, Middle Pennsylvania, in Lewistown church on Shaw Avenue.

LOVE FEASTS.

California.

Nov. 20, Sacramento Valley.
Nov. 21, 2 pm, Santa Ana.
Dec. 5, East Los Angeles.
Dec. 18, Reedley.

Idaho.

Nov. 20, 4 pm, Payette.
Dec. 3, 10 am, Weiser.

Illinois.

Nov. 25, Cerro Gordo.

Indiana.

Nov. 14, 5:30 pm, Muncie.
Nov. 19, 2 pm, Bachelor Run, Flora.
Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.
Nov. 27, 5 pm, Clear Creek.
Dec. 12, Indianapolis.

Iowa.

Nov. 25, Grundy County.
Nov. 28, Muscatine Mission.

Kansas.

Nov. 14, 6 pm, Morrill.
Nov. 20, 3 pm, Galesburg Mission, 2½ miles northeast of Galesburg.
Nov. 27, 10 am, Victor.
Nov. 27, 2 pm, Morning Star.
Nov. 27, 5:30 pm, Overbrook.
Dec. 11, North Star, 8½ miles east of Caldwell.
Dec. 18, Sabetha.
Dec. 19, McPherson.

Maryland.

Nov. 18, 2 pm, Frederick City.
Nov. 20, 2 pm, Woodberry.

Michigan.

Nov. 20, Thornapple (West house).
Nov. 20, New Haven.
Nov. 25, 10 am, Sugar Ridge.
Nov. 25, 10 am, Crystal.

Montana.

Nov. 20, 6 pm, 8 miles east of Kalispell, at the home of John Early.

New Jersey.

Nov. 14, Bethel.

Ohio.

Nov. 20, 4 pm, Lower Miami.
Nov. 20, Rush Creek.
Nov. 21, 10:30 am, Lima.
Nov. 24, 4 pm, Trotwood.
Nov. 25, Greenville.
Nov. 25, 7 pm, Sidney, Grove Street house.
Nov. 27, 2 pm, Swan Creek, at West house.
Nov. 27, 2 pm, North Star.

Oklahoma.

Nov. 25, 5 pm, Guthrie.
Nov. 27, Paradise Prairie.

Pennsylvania.

Nov. 14, Lancaster City.
Nov. 14, 6 pm, Glen Hope.
Nov. 14, 6:30 pm, Juniata.
Nov. 20, 4 pm, Artemas.
Nov. 20, Springfield.
Nov. 21, 3:00 pm, Johnstown, at Walnut Grove house.
Nov. 21, Harrisburg.
Nov. 25, 7:30 pm, Philadelphia, at Bethany Mission, 3255 Kensington Ave.
Nov. 27, Bolivar, in Robinson house.

DISTRICT TREASURERS, Please Notice!

Committee work, during the last few months, has made heavy claims on the Annual Meeting treasury, amounting to nearly $500. This has exhausted available funds on hand, and leaves an indebtedness still unpaid. Several bills, recently sent, must go unpaid until the treasury is replenished.

State Districts who know themselves to be in arrears, are herewith kindly requested to remit, at earliest date, amounts due, at the rate ordered by Conference, viz., one cent per member for each year. As many of the treasurers are newly appointed, whose names and addresses are not known to me, please respond AT ONCE, so that there may be funds on hand to pay the pending claims and indebtedness. L. A. Plate,

Annual Meeting Treasurer.

254 Commonwealth Avenue, Elgin, Ill.

Did You Notice

that the committee appointed to select a song book suitable for Sunday Schools and Christian Workers' societies of the District of Southern California and Arizona had selected "THE FINEST OF THE WHEAT, NUMBER THREE"? This book contains a collection of over 250 songs gleaned from the great harvest field of Gospel songs. It also contains the "Ten Commandments," "Lord's Prayer," and more than a score of carefully selected Scriptures for use as responsive reading. Printed in round notes only. Arrangements have been made whereby we can furnish a limited supply of this book to churches, Sunday Schools, or Christian Workers' societies, at a great sacrifice.

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THE GOSPEL MESSENGER

THANKSGIVING NUMBER

Vol. 48. Elgin, Ill., November 20, 1909. No. 47.

THANKSGIVING DAY

Touching the proper observance of Thanksgiving Day, we know of nothing more to the point than this editorial from the Northwestern Christian Advocate.

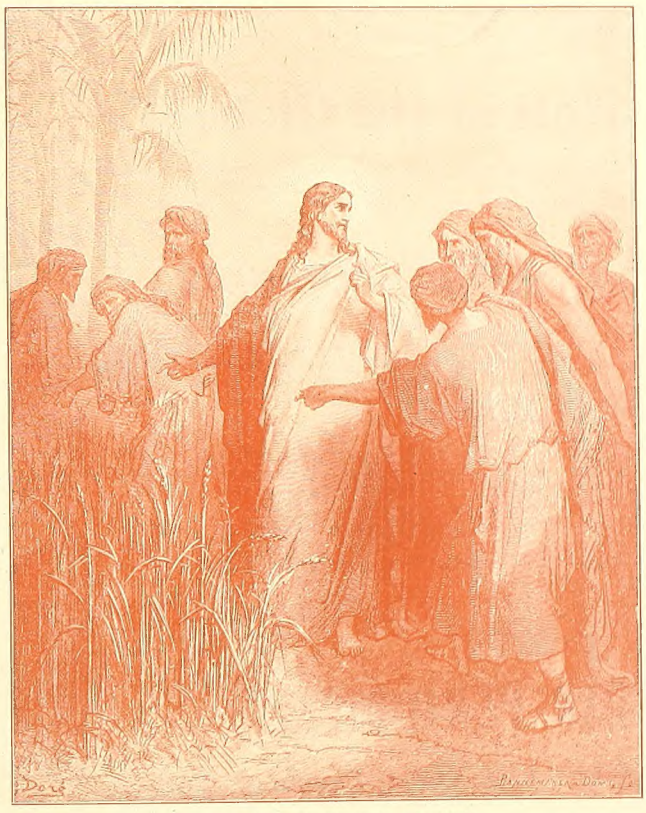
WE must deplore the use, too often made of the day as a holiday, when the time is occupied with sports and games of a dissipating and questionable character. It may be possible that if Christians themselves were more forward and positive in attending church services, and in employing the day for special religious work, the worldly people would be less inclined to turn it into an occasion for exercises the very opposite of the primary purpose of the appointment. The proclamations of presidents and governors always recommend religious services, and call the people to attend divine worship in their accustomed places. It ought to be a regular church-going day, and therefore every congregation, great and small, ought to provide services for the day that will be appropriate, religious and edifying.

The modern habit of uniting several congregations for a union service has some commendable features in it, and certainly the provision for such services is better than not to have any; but there is a question as to whether, after all, there would not be a better aggregate attendance, and more real good accomplished if every congregation would hold its separate service, so that all the people would more literally carry out the injunction to assemble in "their accustomed places of worship."

There is nothing more unseemly in men than ingratitude, or than the neglect to give thanks for favors received—nothing that more surely declares unbounded selfishness, and nothing that more certainly incurs the detestation of mankind. All men in their reasoning moods, hold ingratitude in abhorrence, and denounce it as base indeed when shown by one man toward his fellow. Strange that it does not appear so ill-deserving when shown toward the great Benefactor, the "Giver of every good and perfect gift." As we look upon exhibitions of ingratitude among men, so must our neglect to acknowledge the gifts of God's bounty appear in the eyes of him who sees all things in their true light. He not only recognizes gratitude as a duty which men owe to him, but he commands that thanks be rendered unto him. "Offer unto God thanksgiving," is as plainly a duty, and as positive an injunction as is the command to pay our vows to the Most High.

Themes appropriate to Thanksgiving are plentiful. Discourses on God's goodness are ever in place. Man's dependence and needs may be considered with profit. The divine government opens a wide field for intellectual exercise and for grateful religious meditation. National blessings, as a topic of discussion, will always prove attractive. It is not necessary that the preacher seize the occasion for the ventilation of any novel ideas he may cherish with regard to the methods of government, or concerning the virtues or defects of the political parties, or the latest fad in political or social reform. Such discourses degrade rather than exalt the ideas of intelligent people as to what the day means, while great thoughts of God, as Ruler and Father and Benefactor, lift men into loftier moods and impress them with nobler ideals of the religious life.

Great occasions, like the national appointment for Thanksgiving, should suggest great themes and lead to high and holy thoughts and tend to draw out the very best elements in human character, and to make manifest the nearness of God to man in daily life and in all human history. In such lines of thinking the corner stone of Christianity and Christian civilization—the incarnation of God in human form—will not be forgotten, and the stupendous fact of redemption will appear, as it ought to appear in the clearest light, as the chief and final ground of human gratitude to the God of all grace. For such an unspeakable gift, that tends to lift men and women to something higher, nobler and grander, we should certainly thank the God who created us, and has made such attainments possible.



Jesus and His Disciples in the Wheatfield.

THANKSGIVING PROCLAMATION

"Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. . . . Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth. . . . Be ye mindful always of his covenant; the word which he commanded to a thousand generations; . . . Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory unto his name: bring an offering and come before him: worship the Lord in the beauty of holiness. . . . Let the heavens be glad and let the earth rejoice: and let men say among the nations, The Lord reigneth. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth. O give thanks unto the Lord; for he is good; for his mercy endureth forever."—1 Chron. 16: 7-35.

* * *

IN THE WHEAT FIELD.

One Sabbath day Jesus and his disciples passed through a wheat field. In Palestine the fields often have only a footpath between them and it is very common to see people making use of these narrow paths while going from one place to another. On the occasion referred to Jesus probably walked ahead, and the disciples followed, single file. The disciples were hungry, and, as they walked along, they pulled off heads of ripe grain, and rubbed them between their hands, so as to separate the grains of wheat from the chaff. The chaff they blew away, but ate the wheat. This they could have done while following the footpath for a half mile or more. Eating wheat in this manner was a good way of satisfying hunger.

But this did not please the Pharisees, who wanted to make it appear that it was wrong for people to do even this much work in order to satisfy hunger. They were very strict in observing the externals of the Mosaic law; in fact, they were more concerned about the outward forms of their religion than about the inward work of grace. They seem to have given the spirit of religious service very little attention, and in order to carry out their ideas of the law, adopted measures that were unreasonable. Not only so, but they watched every movement of Jesus and his disciples in order to find something about which to criticise them and thus weaken their influence with the common people.

Jesus called their attention to the eating of the shewbread by David and his men,—an unlawful act in the eyes of the law, but justifiable under the circumstances, for the men were hungry and needed something to eat. He also gave them to understand that he was the Lord of the Sabbath and could suspend it at any time he thought proper. He was before either Moses or the law, and had a right to interpret it in the sense intended when the institution was given. He justified his disciples in what they did, for they were hungry and needed something to supply their needs.

The disciples were thankful for the wheat field through which the path led them. They were grateful for the grain they plucked and ate, in order to satisfy hunger. They were also grateful for the presence of their Master, and for the words of wisdom and comfort that fell from his lips. To them it was a delight to follow Jesus, along the winding path, through the fields of golden grain.

But are we, as people, thankful for the thousands of fields of waving grain to be found in this God-favored land of ours? Are we grateful for the wonderful variety of delicious fruits with which we are favored, as well as for the use of the cattle upon ten thousand hills? Then think of the blessed land in which we live, with her schools, churches and other institutions! Are we grateful for all these? If we are not, then we fail in showing a proper appreciation for the blessings bestowed upon us.

TIME FOR RENEWALS

The time of year has again come to renew your subscriptions. We simply call your attention to this matter, so that you will get your renewals in promptly.

If you are not now taking our publications, subscribe at once. The benefit you will derive from taking them cannot be estimated.

BE READY TO RENEW

when the agent calls on you and if possible hand him the cash. It will save him much time and annoyance.

If the agent does not call on you in the near future, and if it is not convenient for you to hand your subscription to the agent, send the remittance direct to us and you will receive the proper credit.

The Gospel Messenger

is the one paper that you cannot afford to miss,—not even one copy. The editors are ever on the alert, and are successful in securing the very best material for the columns of this paper. Many of its subscribers say they would rather pay even three or four times the price of the paper than to do without it. In fact it is one of the cheapest religious journals published and second to no other in its contents. Such statements come to us from those who are not members of the church as well as from members. A religious weekly of 16 large pages published in the interest of the Church of the Brethren, $1.50 per annum.

"The Other Half of the Globe"

We have a limited number of copies of the "Other Half of the Globe," and will furnish it to parties who did not receive a copy last year, either new or renewals, until the supply is exhausted, for 45 cents extra. That is, the GOSPEL MESSENGER and this book for only, $1.95.

"THE INGLENOOK" for 1910

This weekly magazine will continue to bring to its readers the best we can secure for them. We are determined to make each department serve its purpose more fully than ever before. This determination is backed by the addition of a number of able writers to our present list of capable contributors. Some

NEW FEATURES

are under contemplation which will materially increase the usefulness of the INGLENOOK in the home and help it to approach more nearly than ever, its ideal as a home magazine. For instance we purpose throwing open the Want and Exchange column, making it free to all for the exchange or disposal of things outside of one's regular business, a sort of Help-One-Another arrangement.

Even these days of almost unnumbered publications of all kinds the home is in need of a magazine that is not only safe reading for every member of the home, but will cultivate every side of the character and help one to maintain his place in the ranks of noble Christian citizens. Try the Inglenook and see if it will not fill this need.

Subscription price, $1.00 per annum.

SIX POPULAR PERIODICALS

Brethren Teachers' Monthly A manual of methods. Comprehensive comments on each lesson. Three or more copies to one address, 13 cents per quarter, or 48 cents per year. Single subscription, 50 cents per year.

Advanced Quarterly For Intermediate and Adult classes. A popular lesson help. Single copy, 5 cents. Five or more copies to one address, 3 cents per quarter.

Juvenile Quarterly The lesson clearly and forcefully presented for the Primary and Junior Pupils. Numerous illustrations. Single copy, 4 cents, five or more copies to one address, 2½ cents per quarter.

Our Young People An illustrated 8-page weekly. Interesting, instructive and elevating. Single subscription, one year, 65 cents. Five or more copies to one address, 10 cents per quarter or 40 cents per year.

Our Boys and Girls The best illustrated weekly for boys and girls. Choice stories, helpful poems and Bible incidents. Single subscription, per year, 50 cents. Five or more copies to one address, per quarter, 7½ cents per copy.

Children at Work An attractive little paper for the little people of the Sunday school and home. Single subscriptions, per year, 20 cents. Five or more to one address, per quarter, 3 cents per copy.

If your school is not using these popular Sunday-school helps we will gladly allow you to use them for six months at half price. We could not afford to make this liberal offer if we did not feel quite sure that you will continue to use them for years to come.

Even though your school may be using five of our publications we will allow you to try the sixth one on our introductory terms. Ask for full particulars.

A sample copy of each publication sent on request.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

OUR SUBSCRIPTION PROPOSITIONS

Gospel Messenger, $1.50 Brethren's Family Almanac, .10 Inglenook, 1.00 Missionary Visitor, .50 Our Young People, .65 Brethren Teachers' Monthly, .50	All for $3.50
Gospel Messenger to Jan. 1, 1911, $1.75 Literary Activity of the Brethren in the Eighteenth Century. By J. S. Flory. Cloth, 1.25	Both $2.00
Inglenook to Jan. 1, 1911, $1.00 Literary Activity of the Brethren in the Eighteenth Century, by J. S. Flory. Cloth, 1.25	Both $1.25
Inglenook to Jan. 1, 1911, $1.00 Inglenook Cook Book, paper, .25	Both $1.00
Poultry Success, $0.50 Farmer's Voice, .50 Home & Farm, .50	All Three $1.00
Reliable Poultry Journal, $0.50 Modern Priscilla, .75 The Housekeeper, .75	All Three 1.35
Success Magazine, $1.00 Pictorial Review, 1.00	Both $1.50
The World Today, $1.50 Success Magazine, 1.00 (or American Boy)	Our Price $2.00
The World Today, $1.50 Housekeeper, .75 Modern Priscilla, .75	Our Price $2.00
Electrician & Mechanic, $1.00 Pictorial Review, 1.00 Home Needlework, .75 The Housekeeper, .75	All Four $2.20
Etude (For Music Lovers), $1.50 Musician, 1.50 (Or Metropolitan)	Both $2.30
The World Today, $1.50 Technical World, 1.50	Our Price $2.30
Technical World, $1.50 Success Magazine, 1.00 Pictorial Review, 1.00	All Three $2.50
Success Magazine, $1.00 Pearson's Magazine, 1.50 Metropolitan, 1.50 (Or World Today)	All Three $2.70
Putman's Magazine, $3.00 Success Magazine, 1.00 Pictorial Review, 1.00	All Three $3.00
The World Today, $1.50 Success Magazine, 1.00 Independent, 3.00	Our Price $3.05
Putman's Magazine, $3.00 Musician (Or Metropolitan), 1.50 Success (Or Pictorial Review), 1.00	All Three $3.50
World's Chronicle, $1.50 Pathfinder (Weekly), 1.00 Independent (Weekly), 3.00 Success Magazine, 1.00	All Four $3.75
Scribner's Magazine, $3.00 (containing Roosevelt's African Stories) Putnam's Magazine, 3.00	Both $4.50

FARM JOURNAL (5 Years)

With Housekeeper and Modern Priscilla,	$1.65
With Success and Pictorial Review,	2.15
With American Boy (or Pearson's),	1.65
With Paris Modes, Poultry Success and Home and Farm,	1.65
With Poultry Success,	1.20
With Reliable Poultry Jour. (or Farm Poultry),	1.30
With Home Needlework and Housekeeper,	1.65
With American Boy and Success,	2.35

Write us for prices on magazines, or other clubs, which we do not list.

No matching up. Single magazine orders shouldl not be sent in as clubbing offers in order to secure the clubbing price.

If the clubs offered do not suit you as to choice of magazines write us in regard to same, quoting the magazines that you would prefer.

Do not substitute another magazine for the one given even if it is the same price, as it may be in another class, so we again urge you not to substitute, we have tried to meet the needs of every home.

THE BRETHREN PUBLISHING HOUSE

Two Addresses Delivered at the Publishing House Meeting at the Harrisonburg Conference, Va., Saturday, May 29, 1909

THE HOUSE FROM A BUSINESS ANGLE.

R. E. Arnold, Business Manager.

In presenting this paper on the business activity of our publishing interests, I am confronted with the difficulty of attempting to give a thorough and comprehensive view of the matter in the brief period of time at my command. To give the various facts and figures as concisely as possible, I have grouped them, as best I could, in this paper which I am to read to you. I ask your kind indulgence and close attention as I submit it to your consideration. These are matters that vitally concern every member of our great Brotherhood.

The publishing interests of our church are a most important factor of our church work. We could not afford to dispense with a church publishing plant, even if it had to be run at a financial loss. Our mission work and church work are necessarily run at a financial sacrifice to the membership. We must have our church papers and Sunday-school supplies, regardless of cost. They are a necessity to our soul's welfare, as much so as a bountiful larder is to the wants of our physical natures.

Every member of the Church of the Brethren is an equal stockholder in our large publishing plant. When this is properly understood and appreciated, it will insure a growth in our publishing interests that will be marvelous.

Imagine a great corporation with one hundred thousand stockholders, spread over this great and prosperous land of ours, from the Atlantic on the East to the Pacific on the West, from the Great Lakes on the North, to the Gulf of Mexico on the South, and every stockholder a worker, with a willing heart and hand. Then imagine that among these one hundred thousand stockholders we have one thousand general agents or special workers, that have been selected by the stockholders themselves as being best adapted to the work. What kind of returns might be expected of a corporaton of such magnitude, with such unbounded possibilities?

These are the conditions, as they stand today, regarding the Brethren Publishing House. We have the stockholders. We have the general agents. We have the business with no incumbrances. We have no stock for sale. It cannot be purchased of stock brokers. We do, however, want more stockholders, more workers to assist in the great work of the kingdom.

Now, what we want most of all is, that each member of the church might be a worker in helping to spread our influence through the more effective circulation of our church literature.

Let it be distinctly understood that the Publishing House does not belong to the members of the General Mission Board, nor to the Business Manager, the Editors or a few of the head workers.

Without reflecting on the intelligence of our people, I want to say, in all sincerity, that I doubt if this matter,—of the ownership of the Publishing House,—is properly understood by a great many of our patrons.

The publishing interests of the Brotherhood came into the possession of the church April 1, 1897. By many it was considered a move of doubtful propriety for the church. We will give you a few figures and you can draw your own conclusions:

Cost of Publishing House buildings and grounds,	$ 80,000.00
Invested in machinery and outfit,	91,147.81
Net earnings for the twelve years,	170,312.01
Of this amount there has been used for mission work,	71,957.80
In the development of the business,	98,354.21
Net earnings for the twelve years would average, per year,	14,176.00

Dividing this yearly dividend among one hundred thousand stockholders, it will be seen that each one's share of the dividends would be a trifle over 14 cents. Thus you will see that each one contributed on an average of 14 cents per year towards the earnings of the Publishing House. I make this comparison to show you that a very small amount, contributed by a large number, will make a handsome showing in the aggregate.

We believe the publishing interests of our church could be doubled in one year by the hearty coöperation of every member of the church.

We look back, with some degree of satisfaction, to the development and growth of the Publishing House for the last twelve years. To a casual observer the growth is not only phenomenal but marvelous. In volume the business has nearly quadrupled. In buildings and equipment the growth is incomparable. The circulation of our publications makes a very satisfactory showing. Several new publications have been added. A goodly number of books have been published. A large number of people have been furnished employment, but the business has not yet reached its zenith. It should continue to grow.

The most phenomenal growth, for the last few years, has been in the job department. It was thought to be a good business venture to equip the plant more fully for handling good, clean outside job work. While, in this venture, the results have not, perhaps, been equal to the most enthusiastic anticipations, we have no reason to feel discouraged.

In the increased business, we have found increased responsibilities, sharp competition, labor difficulties, financial losses, etc., but none of these have jeopardized our financial standing. The increase of business in the job department alone, during the last year, was over $82,000.

A very small per cent of our membership has ever visited the Publishing House, and a short description of its various phases might be in place.

The building is constructed of brick, four stories high, size of front, 120 feet, and length, on the longest side, 185 feet. The power plant is in the middle of the rear, and an open court is located in the center of the building. There are two front entrances, two front stairways, two rear stairways, two freight elevators, one entrance to the open court for teams, one side entrance for receiving and shipping freight and second-class mail matter. The building is lighted and ventilated by 437 windows. The floor space comprises about 52,000 square feet, which is equal to the floor space of 43 fair-sized dwelling-houses of seven rooms, each room 12x15 feet.

The building is so situated that no other structures can be built to cut off our light and ventilation. The power-plant consists of two boilers, two direct-connected engines and dynamos, furnishing electric power for all machinery and lights. Each machine in the House is run by an individual motor, thereby economizing to the minimum on power required.

The old-time overhead shafting, dripping with grease, the long, flabby belts,—all inviting constant danger to life and limb,—have been displaced by modern, economical, safe and up-to-date electric equipment.

Aside from our regular publications we are equipped to print, bind and complete about four thousand hard-bound books per day. During the year just finished we did not fall very much short of this average. We printed and bound 800,000 books for three customers alone. Twelve car loads of these were school books for one company. To publish 360,000 pounds of school books is no small task.

During the last year we received sixty-five full car load shipments of paper and supplies. This would be about a car load every four work days for the entire year, saying nothing about the large lot of smaller shipments. Six car loads of paper were required for the Gospel Messenger during last year, making 180,000 pounds. Postage paid on the Gospel Messenger alone, for the year, amounts to about $1,800. Postage paid per year on all our second-class matter is about $4,000, which shows that about 400,000 pounds are annually sent out.

The number of letters received during last year was 69,863, making an average of 233 per day.

The number of employés on the pay roll, April 1, 1909, was 135, and the average wages paid was $11.70 per week, not counting editors and business manager, who are paid by the month. The number on the pay roll, five years ago, was thirty-two, and the average wages paid was $10.40. The average wages paid to foremen is about $20 per week. Average salaries of editors, $75 per month. Of the 135 employés only forty are members of the Brethren church. Lady employés number fifty-three, men employés, eighty-two.

Perhaps some one feels like asking why only thirty per cent of our employés are members of the Brethren church. This might be answered in two or three different ways. We might say that the church at Elgin has not yet been able to convert the remaining seventy per cent. This would be a true statement, but the real conditions are these: We have a great many subordinate jobs, paying small wages, and it is impossible to secure members from a distance to take up these positions at apprentice's wages, which, in most cases, would barely pay their board, room rent and laundry bill. It is different with boys and girls whose parents live in Elgin, and who can board at home.

Of course we have a number of positions that pay good wages, and a number of these are filled by our own members, but we cannot secure a sufficient number of experienced mechanics to fill all of the places.

We are constantly training young Brethren for these better and more responsible positions, but a large per cent of these develop higher ideas, and leave to enter college, prepare for the ministry, or something else.

Aside from the employés working in the Publishing House, nearly one thousand agents are located in the various churches throughout the Brotherhood, representing our interests and furnishing us from $50,000 to $75,000 of business yearly.

Right here is the secret of either our success or failure. As far as our publications are concerned, we are practically at the mercy of our church agents. It is the business of every congregation to appoint an agent. Further, it should be the policy of every church to appoint the VERY BEST agent to be had in their number,—one that is active and thoroughly wide-awake. Some churches, without giving the matter serious attention, appoint an agent to receive subscriptions, and forward the same to the Publishing House. These appointments are usually made in favor of some one who is in need of the small remuneration to be had in return for the business. These subscriptions are voluntarily handed in and received at the close of some business meeting, in response to an announcement made by the elder in charge. We are just as glad for these subscriptions as for any we receive, but we do not get ENOUGH of them, from the territory represented, in this half-hearted way.

We are glad to say that a number of our churches have the wisdom to appoint agents to solicit business, with the emphasis on "SOLICIT," and they get it. We are glad that there are a number of our agents here today. We wish to congratulate you for what you have done and encourage you to do more.

The local churches should encourage the agents in every way, and by their coöperation, lighten the burden of the responsible work, entrusted to them.

As much as possible the subscriptions should be sent in through the agents. Subscribers should always be prompt in their payments. Remember that the agent is responsible to the Publishing House for subscriptions received through him. Do not expect your agent to carry the burden of your financial shortcomings. Do your part, and the agent will probably do his. If you do not have the best agent to be had in your church, it is the fault of the church which appointed him.

We realize that it is sometimes difficult to get the most competent persons to take hold of this work, but let me suggest, right here, that if you want work done, appoint a busy man to do it.

Each year we have a small office on the Conference grounds. We do not bring this business and these helpers here to gratify a personal desire of our own. We do it that we may push out our church literature at the very best opportunity that presents itself. We usually do from $1,500 to $2,000 worth of business on these occasions, but we should do a great deal more.

There is one proposition we offer each year that should swell the Gospel Messenger list 5,000 subscriptions annually. Every one of you has the opportunity of calling at our office and sending the Gospel Messenger a year into some home, where there are no members of our church, for fifty cents.

We have often thought that not enough publicity is given to our publishing interests from the platform at our Conferences. We have programs for sale. We have a full line of Bibles and good books. We take subscriptions for all of our papers and Sunday-school supplies. If announcements were given daily, regarding these matters, it would keep it fresh in your minds.

We know that we lack a great deal of doing things perfectly at the Publishing House. In the rush of business a great many mistakes are made, but none of them intentionally. We receive some criticisms that would likely surprise the writers themselves, were I to read them here. Sometimes we receive a criticism, and in the same bunch of mail a glowing compliment. Thus one serves to offset the other. We are dealing with several thousand customers, not all of whom are experienced in ways and methods of doing business. Some write very poorly. Some fail to sign their names. Some fail to give their addresses. Some fail to state clearly what they want, and then wonder why they fail to receive the desired goods. We do the very best we know under the circumstances, and if we sometimes fail to meet your expectations, please remember, that, like yourself, we are but human, and liable to err.

In conclusion, I should like to emphasize again what I endeavored to maintain throughout this paper, that all of us are "workers together with God." Duly impressed with this responsibility, I trust we shall all feel like working for a better and larger Brotherhood by means of the publishing facilities at our command. Let us make the Publishing House a mighty factor in promoting the interests of the kingdom! I am sure that an abundant harvest of gathered sheaves will be our reward, and, best of all, the Master's "Well done; enter into the joy of thy Lord," when life's pilgrimage has led us to the home of many mansions.

RELATION OF THE PUBLISHING HOUSE TO THE CHURCH.

By D. L. Miller, Senior Editor of the Gospel Messenger.

The existing relation between the Publishing House and the church is the topic of this brief talk. The impor-

tance of the subject is second to none that are to be considered at our meetings, this week and next, and more time than is available might be profitably spent in its consideration. It looking at it let us take a backward glance and note our starting point,—the way we came and our position today. Generally speaking, people enjoy searching our their genealogy, and many become boastful of a long line of ancestry, reaching back five, ten and even a score of generations. As for me, I trace my ancestry back to Adam at a single glance, and am content to let the go-betweens rest in peace.

It was more than sixty years ago that the revival of interest in church literature had its birth among us. For a hundred years or more the church had been remarkably quiet on this line of activity. Then Elder Henry Kurtz, a German scholar of rare ability, united with the church, and espoused, with all his heart, the cause of primitive Christianity. He, and others with him, felt that if the church would do all the good she could, she must take advantage of the press and use it for the honor and glory of God. Deeply impressed with this idea, and with the foresight of a seer, he started agitating the question of a religious journal by the church, for the church. In 1849 he sent out a circular letter, stating his desire to start a monthly paper, representing the faith and practice of the Church of the Brethren, and asking for the advice and counsel of his brethren. The agitation of the question brought a query to the Annual Meeting of 1850 and the question was asked, "Whether there is any danger to be apprehended from publishing a paper among us? This subject to lay over until next Annual Meeting."

The following year the query was fully considered and the Conference cautiously answered it as follows: "Considered that we will not forbid Brother Henry Kurtz to go on with his paper for one year; and that all the Brethren or churches will impartially examine the Gospel Visitor and if found wrong or injurious, let them send in their objections to next Annual Meeting." With this much encouragement, and little enough it was,—try it a year and if we don't like it we'll stop it,—our good German brother decided "to go on with his paper," and on April 1, 1851, in a loft over an old spring house, near Poland, Ohio, the Gospel Visitor was brought forth and the new enterprise which was to mean so much to the church was launched upon the waters of the business world. That is where and how we started.

The new church paper was a half-feared, half-welcomed guest in our Brotherhood. I well remember how the aged brethren, in those days, came to my father's house,—he was a charter subscriber to the Gospel Visitor,—and gravely discussed the danger of having a paper printed among us. It was regarded by many as an interloper, trying to force its way into the church. It would lead to discussion and discussion would lead to division, it was said. Having the Bible to read, we ought to have nothing more nor nothing less, and the discussions on the paper often grew warm and continued far into the night.

The editor also had his misgivings. Uneasy he was, lest at the end of the year, his work being weighed in the balance of public opinion, might be found wanting, his paper would be brought to an untimely end, but having put his hand to the plow he had no thought of looking back. In the first issue he said: "A long time has elapsed, since we sent out the queries, proposed in July, 1849, to the printer, and also his views on the subject of a publication of this kind. He wished to take the advice of his brethren, and the result of the consultation was that a majority of the churches heard from was in favor of the measure, or at least a trial, that a respectable number of subscribers,—some in favor and others opposed,—we cannot forbid its publication at this time, and hope that those brethren opposed to it will exercise forbearance, and let it stand or fall, on its own merits."

Once again the question "to be or not to me," so far as the Gospel Visitor was concerned, came to the Annual Meeting. This was in 1853 and it was then decided that, "Inasmuch as the Gospel Visitor is a private undertaking of its editor, we unanimously conclude that this Meeting should not further interfere with it." This conclusion was final and ended the efforts to stop the church paper.

After the Conference of 1853 the editor wrote: "A dark cloud hung for a while over the Gospel Visitor and its humble editor. In fact, he has been under a cloud this long time. For more than fifteen years he has been clerk of the Yearly Meeting, and many of his dear brethren know him only from occasionally seeing him in that capacity, being overwhelmed with business, and constantly in and out of Meeting, harassed, urged and pressed on every side. Thus circumstanced, thus embarrassed, not being able to speak when he ought to speak, nor to be silent when silence was best, he stands before many of his brethren in an unfavorable light, in a cloud. But thanks be to God, the cloud has been lifted up. The Yearly Meeting has again declared, that it is none of its business to interfere with the private affairs of members, and the Gospel Visitor may continue his course, if not in rejoicing, at least unmolested, yet with fear and trembling."

The relationship between the church and the paper from the first was not a cordial one. It was uncertain in its character. It finally assumed the form of sufferance and settled the question by relegating the church paper to individuals as a private enterprise. It was not admitted as a member of the family but was allowed to live by picking up the crumbs that fell from the bounteously-spread table. So our dear old German brother, Kurtz, broke out in thanksgiving to God that the cloud was lifted and that he was allowed to take up the crumbs. No wonder he said he would go on with his paper, "If not in rejoicing, at least unmolested, yet with fear and trembling." Not much, indeed, to be thankful for, but those were days of self-sacrifice and the man who saw what the future had in store for the church, in the publishing business, received small favors with gratitude and thankfulness.

This tells the story of the relationship between the church and paper at the start, and it so remained for a number of years. As time passed, the church gradually took more interest in the papers published, for there succeeded Bro. Kurtz's humble effort a period of expansion in the paper business. Individual members went into the business of publishing papers, depending upon the church for support, and not less than seventeen were started during the period of expansion. The Conference had many queries to consider concerning these many publications. Some of them inculcated teachings at variance with the practice of the church, and the unwisdom of allowing private enterprise, without restraint, to own and control the publishing interests of the church, became apparent to all our thoughtful brethren.

Then came a period of contraction and consolidation. Some of the papers died for want of support. Two of them, after a stormy career, became the official organs of the factions which withdrew from the church a quarter of a century ago. Finally the Gospel Messenger, by consolidation, became the one paper of the church. The relationship became closer and more binding between church and paper. An Advisory Committee was appointed by Annual Meeting to assist the editorial staff in conducting the publication, and finally, twelve years ago, with but a single negative vote, the Annual Meeting unanimously took the entire publishing business under her fostering care, and now reaps the benefit of such close relationship.

Then and Now.

1. Then our church paper was brought forth in fear and trembling and with many misgivings.

Now it is printed and sent out in confidence and rejoicing.

2. Then, at best, it was but a half-welcomed guest, and met with stern opposition in many places.

Now it is cordially welcomed into the great majority of the homes in the Brotherhood.

3. Then its relationship to the church was one of mere sufferance and but little encouragement was given it.

Now it is an honored member of the family, has encouragement from every side and is loved and respected by all.

4. Then it was printed in a spring house loft, on a crude hand press with an outfit worth not over three hundred dollars.

Now it is printed on great electric power presses in a plant including buildings, machinery and outfit worth about $200,000.

5. Then it had an annual circulation not to exceeed 400 subscribers.

Now it ranges from twenty to twenty-four thousand in circulation.

6. Then the twelve numbers of the year weighed 10 ounces.

Now it weighs more than that many pounds.

7. Then it contained 8,256 square inches of reading matter for the entire year.

Now it contains 127,000 square inches, or more than sixteen times as much.

8. Then it required, for the entire output for a year, not over 200 pounds of print paper.

Now it takes more than 120 tons for the Messenger alone.

9. Then the volume of business for the year amounted to about five hundred dollars.

Now it is nearing the half-million mark.

10. Then it cost $1.00 a year for twelve issues.

Now $1.50 pays the bill for fifty-two issues.

11. Then the profits arising from the small volume of business must have been under one hundred dollars a year.

Now for the twelve years, since the church has owned the publishing interests, there has been a net profit of $170,000, or an average of about $16,000 a year.

12. Then, and for the following forty-six years, the profits of the publishing business went to private individuals.

Now it finds a place in the church treasury, and is used for missions and for the support of aged and infirm missionaries and ministers.

13. Then our German brother, Kurtz, was editor, office boy, stenographer, typesetter and pressman with, perhaps, a single helper in the office.

Now we have a dozen men and women on our editorial staff alone, with stenographers and typewriters as general helpers.

And so one might go on, showing the relation existing between THEN and NOW to a wearisome length. Suffice it to say that the child has grown to full, vigorous, active manhood and is making itself felt for good, inside and out of the church.

In 1897, when the church accepted the publishing interests, thus assuming a new relationship by taking it under her fostering care, there were many misgivings, and I shall never forget the severe criticisms of those days. Some said we were unloading a heavy burden upon the church, a few even going so far as to say that the entire business was not worth over $5,000. We then knew what the business was worth and how profitable it was, but if one had whispered in my ear, on that beautiful May day, in the historic city of Frederick, Maryland, as I stood on the platform in the Tabernacle, explaining and answering questions, that twelve years later I would be able to say that the business had grown from $100,000 then, to nearly a half million now, with an average earning capacity of about $14,000 a year net, that you will have turned over to the church $71,957.80 in profits, that $98,354.21 balance of profits were left in the business to make it more remunerative, I would have said it was the wildest fancy of a disordered brain.

The Relation of Our Publications to the Church.

What is the Gospel Messenger doing for the church, for the religious world and for the Truth? What should be its relation and attitude toward the church? It has been and will continue to be the highest aim and constant endeavor of the Editorial staff and the Missionary Board to so conduct the paper as to help and edify and encourage all the members of the church, and at the same time to keep all the elements together with a view of unifying them and bringing them into that oneness in Christ Jesus that should exist in the body of the professed believers in Christ. This policy has been prominent from the first. It was not adopted hastily nor without prayer and thoughtful consideration, because of the tremendous responsibility resting upon those in charge of the important work, but with the set purpose to bring the Messenger gradually to a higher and more efficient standard, with a view of doing the greatest possible good for the church and for the principles for which she stands.

The Messenger is one of the cleanest, purest and best religious papers published today, and to our own people is immeasurably above all others, in standing for the truth. Its value to the church from a religious, moral and intellectual standpoint is incalculable. Its helpfulness to ministers and laity is freely admitted by all who read it. It is, to a large extent, moulding and shaping the destiny and directing the growth and development of the Church of the Brethren. Its highest aim is to teach and maintain, with all its power, the doctrines and principles of the Gospel, as understood and practiced by our Fraternity. It stands for the Gospel of Jesus Christ and for the Church of the Brethren, first, last and all the time.

What should be the relation of the church to its own publications, to its own church paper? It should be of the most cordial, helpful character. It is the bounden duty of every member of the church to be a reader of the Gospel Messenger. It is the imperative duty of the head of every family in the Brotherhood to give his family the privilege of reading the church paper. Are any too poor to pay for it, then it is the duty of the church to pay for it and have it sent. Sometimes I go into homes and look in vain for the Messenger. I find the daily and weekly papers, magazines and the inevitable story papers, but the Messenger is not in evidence. Upon inquiry it is learned that there is so much reading matter, these days, that one does not have time to read the Messenger. Comment on this condition is unnecessary. Usually the spiritual standard among these members is not of the highest type.

We ought to take our church paper, first, because of the spiritual and religious help it will be to us; second, because our loyalty to the church should be manifested in showing that we take an interest in her work; third, because all the profits arising from all our publications go to the church; fourth, because without it it is impossible for us to keep in touch with the work of the church and, losing interest in the church, we grow cold and indifferent to our religious duties. Another duty that should not be neglected is that of elders and ministers, who should several times each year speak words of encouragement for our church publications and urge the membership to subscribe for our church literature. No elder or minister, in charge, should feel that he has done his whole duty until he knows that the Messenger is taken into every family in his charge.

Our Sunday-school Literature.

What has been said of the Messenger, may also apply to our Sunday-school publications as well, in fact, it includes all the papers published by the church. I propose to repeat here today what I said at Annual Conference, at Lincoln, Nebraska, in 1901: "Our Sunday-school literature is the best in the world," and add that it is a good deal

better now than it was then. I am most happy to say that nearly all our Sunday schools are fully persuaded of the truth of this statement and are showing their faith by their works. They use our literature.

Let us take a hasty glance at only two of our Sunday-school publications. Our Young People fills a unique place in the Sunday-school literature, current today. It is the cleanest, purest and sweetest paper of its kind published. It stands for the highest in morals and the best in religion. It is ably and fearlessly edited and is filled each week with reading matter of the highest grade. The foolish, the silly and the trashly short story, so popular these times, is conspicuous by its absence. The paper is receiving and well deserves the patronage of our Sunday schools. Not a single Sunday school in all the church can afford to do without Our Young People, and it should be placed in the hands of all our young people. It is the organ of our Christian Workers and every member of the church ought to read it. And then there is the Teachers' Monthly,—fresh, original,—the very best of its kind. This fact is becoming recognized in and out of the church, for many teachers, outside of our own church, are using it and are loud in their praise of its excellence. The teacher in our Brotherhood who denies himself of the Teachers' Monthly, suffers a great loss. Time will not permit me to speak of each of our Quarterlies and Children's papers in detail. They are the best because they give place to and teach all the commandments of Jesus.

Within hearing distance of our House in Elgin is the steam whistle of a great Sunday-school publication institution. Its proprietor has made multiplied millions out of the publication of Sunday-school literature. These publications find their way into some of our own Sunday schools. They are undenominational, and show it when it comes to teaching baptism, feet-washing, the Lord's supper and other commandments of Jesus. They either entirely ignore these commandments, so as not to hurt their lists, or gloss them over with a mixture of error and truth,—the most dangerous of all teaching. And some of our people take this kind of stuff and give it to their children because they can save a little money in the trade. They poison the mind of the children to save a penny. Better poison their bodies to save a penny on the food they eat. If you believe in the church of your choice, do not teach your children to turn against her. Do not feed them this worse than "wishy-washy" diet when you should give them sound doctrine.

The Missionary Visitor.

One of our publications is confined to one phase of church work and that may be placed as the most important of all the church's activities. The Missionary Visitor is the organ of the missionary movement in the church. I am glad that we are a missionary church. Otherwise I would be obliged to say that we are a dying organization. A church that is not a missionary church has the sentence of death written all over. It must and ought to die because it is not a church of Jesus Christ. Not a single home in all our Brotherhood should be without the Missionary Visitor. Every brother who has the cause of missions at heart finds in the Visitor the best that can be had on the subject, so full of interest and importance to him. It comes to us each month, laden with good things from all parts of the world. It is rich in thought and in illustration and, like our other publications, it takes a back seat for none. It tells the story of our own mission efforts and it rejoices our hearts with its story of the spread of the Gospel of Christ. The last issue contains photographs of two of our churches in India, worth the price of the paper for two years. Its influence has been a great power in moulding missionary sentiment in the church. Every minister in the Brotherhood should have it in his home and read it. How many ministers get and read the Visitor? How many do not get it? Do you know, brother, that because of your faithfulness as a minister, and because you get no pay for what you do, the Visitor will be sent you free simply for the asking? But you must ask for it. We might take the ministerial list from our Almanac and put every minister's name on the free list, but we feel that if it is not worth the asking, it is not worth the having. A postal card will bring it to you, postage prepaid, and all you have to do is to read and be benefited.

The Inglenook.

We do have a literary journal, published every week, and sent out for one dollar a year. It has had its ups and downs, its friends and others. A year ago it was doomed to die the death. But when the end was nigh, even at the door, it was found to be so much alive, and so vigorous, and its friends did so much protest, that the sentence was set aside and our one literary paper is going on improving and growing better as the weeks go by, being recognized as one of the cleanest literary papers now published. Sister Lentz is at the editorial helm and her work is appreciated by all who read the Nook. It should and must have ten thousand subscribers. If our brethren and friends will substitute this clean, pure magazine for some of the trash their children are now reading, their sons and daughters will rise up after awhile and call them blessed. If I could blot out all the impure literature in the world, I would do it instantly and feel sure that I had rendered to humanity the greatest possible good. If parents only knew, and could be made fully to realize, how insidiously many of the books and papers they are taking into their homes are eating away the morals of their children, they would commit the whole impure mass to the flames and replace it with the true, the good and the pure.

If time were at my disposal, I should like much to speak of our book and tract work, but I can only give this important activity a passing notice. Last year nearly a million and a quarter of tracts were sent out from the Publishing House, and who can tell the good accomplished by these white-winged messengers of the truth? They are going into thousands of homes and are silently working for the cause of primitive Christianity.

And then we are printing and selecting good books, putting them into our catalogue and offering them for sale to our people. A good book is a constant source of enjoyment and full of helpfulness to the careful reader. And here let me say a word as to the relationship that should exist between every individual member of the church and the Publishing House, as to purchasing books. Any good book published in the world you can purchase at the publisher's price, and often less, through your own Publishing House. And as a simple business proposition it is your duty to make the purchase from your own House and thus give the church the full benefit of what little profit there may be in the transaction, rather than buy from strangers and give the church no benefit. What would your feelings be if you kept a grocery store and your wife and children bought their butter and eggs, sugar and coffee from your rival in business? There would be a sudden family council held, and matters readjusted and things set right. The church is a big family. It owns this business, it gets every cent of profit made from its business. The individual is part owner. Young or old, big or little,—each one has an ownership in the Brethren Publishing House, and it is the bounden duty of our members to purchase what they need from their own establishment.

But I must hasten to a close. Those of us who have taken an active part in turning over to the church our publishing interests, and an humble part in building it up to its present proportions, realize that our work is nearly done. Other and younger men must take our places and carry forward the work in which, under Divine Providence, we have been actively engaged for these many years. Once I visited the great wagon and carriage works of the Studebakers at South Bend, Indiana. I said to Mr. Clem Studebaker, the president, who was then living, "What an immense business you have succeeded in building up here." "Yes," was the quick reply, "but it takes more and harder work to keep it up than it did to build it up." So the church is placing in your hands a great and profitable business. But rest not easy. The future, taking into account your splendid opportunities, will demand that you work harder and accomplish more than did the builders who preceded you. It will demand of you that, as faithful men, into whose hands the Lord has intrusted ten talents, you increase what has been placed in your hands. And may God Almighty bless you and help you to bear manfully the great responsibility that is yours to bear, and give you the strength for the work that will come to you as the years go by.

In summing up and closing I may say,—and I say it with joy and gladness,—that the relationship now existing between the church and her publications is a most kindly and helpful one, full of trust and confidence. There is the strong desire to help advance and grow, as is evidenced by the helpful queries that come to the Conference, and the generous support given to our Publishing House. Criticism and strong opposition has been replaced by trust and kind helpfulness, and as this feeling continues to grow, our publications will reach their highest possible good and greatest usefulness. There are some misgivings and unrest in the church today, but the Church of the Brethren, in rank and file, stands largely for the great principles of Truth. Full obedience to all the commandments of Jesus Christ, the exemplification of the simple life, so that it may become a reality in human experience, as it is taught in the New Testament, and a full Gospel, is the ground upon which the church has taken her stand and our publications stand firmly in teaching and maintaining these principles. Let come what may come, the Brethren church must and will faithfully stand for these great principles, and with her will stand her church paper and all her publications,—first, last and all the time. And standing thus for the Truth, the word failure will not be found written in our vocabulary. The truth is of God and will win out in the end.

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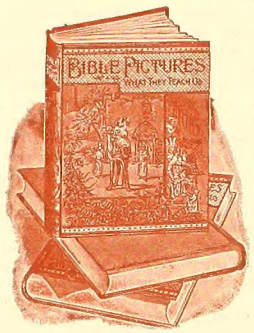
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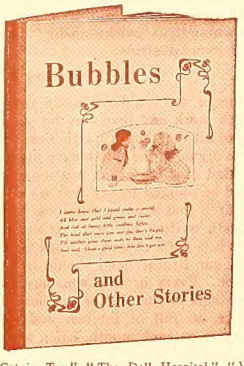
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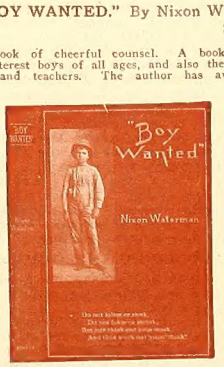
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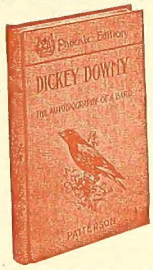
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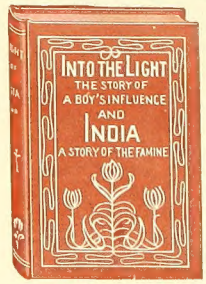
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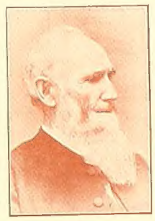
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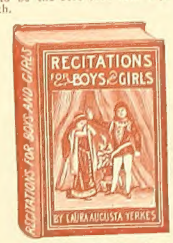
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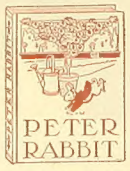
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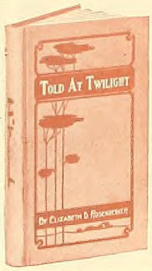


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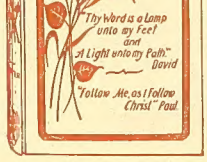


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AROUND THE WORLD

DIVORCES on trivial grounds have become so frequent, in many of our States, that it is not to be wondered at that there is a strong pressure for thorough reform in the matter. Oklahoma, though but a comparatively recent addition to our federation of States, has been doing some most admirable work along the line of social reform. Recently the Supreme Court of the State has reaffirmed the ruling, according to which the "marriage tie will not be dissolved except for *grave and substantial cause*." It is the plan of Oklahoma judges to make it exceedingly hard to get a divorce in that State,—only the most extreme causes being permitted to bring about the desired separation.

THE lack of a welcome into the home into which he is born, and the failure to obtain a "square deal" from his parents, are two things responsible for the wrongdoings of boys,—was the opinion advanced by Mr. Francis G. Blair, Illinois State Superintendent of Public Instruction, at a recent address in Chicago. He said that "no children are born into the world perfectly angelic, and that none, on the other hand, are entirely depraved. If the mother and father believe in the child and give it a fair deal, the greatest work in forming the child's future has been accomplished." The suggestions of the noted educator are well worthy of being remembered by every father and mother. The future of every child is largely decided by its parents.

AT Cherry, Ill., near Spring Valley, Bureau Co., is the St. Paul Coal Company's mine, equipped, as was thought, with the best appliances to insure safety. During the afternoon of Nov. 13 some hay in the second level of the mine took fire by the explosion of a torch, carried by a mine employé. (It is said that ordinarily electric light is used throughout the mine, but that, owing to a failure in making needed repairs, part of the lighting system was not working, necessitating the use of torches.) The burning hay soon communicated to the timbers of the mine, and the rushing flames defied all efforts in their extinction. Farther down were 565 miners. A rescue party of ten brave men descended into the lower levels, and succeeded in rescuing 185 men. Then the rescuers were overcome by the flames and smoke, their charred bodies, when raised to the surface, telling the story of their devotion. Nearly three hundred of the miners perished at their post of duty, leaving sorrow-stricken wives and children. Already the helping hand of sympathy is endeavoring to mitigate the sore bereavement. Substantial aid is being forwarded to the place of disaster, and administered under the auspices of the Red Cross Society. At the date of this writing (Nov. 16) the fire still rages in the interior of the mine, cutting off all further attempts at rescue. Amid the cries and moans of women and children the mine was again sealed. Chemicals and fire-fighting apparatus from Chicago are to extinguish the flames and make the recovery of the bodies possible.

A MOST surprising result of intelligent forest culture is reported from Tsingtau, China. When this section was occupied by the Germans, about eleven years ago, they found the hills barren and bare, water courses and springs dried up, rainfall uncertain, and agriculture at a low ebb. At once plans for reforestation were made, and thousands of acres were planted in trees. So successful has this planting been, that the most happy results are already manifesting themselves, and still more are expected with further reforestation. Already springs are flowing again, where the growth of the new forests supplies and retains the needed moisture, and brooks are again threading the valleys. Local rains have also appreciably increased, and farming interests have made corresponding advancement. So manifest is the general improvement in that one section, that the Chinese Government has secured German forestry experts to establish tree culture schemes in all parts of the great empire.

AT Chatham, England, Nov. 10, there was given the first public exhibition of the gyroscope monorail railway, invented by Louis Brennan some time ago, but not until now put to a practical working test. The spectators at Chatham saw a car forty feet long, ten feet wide, and thirteen feet high, weighing twenty-two tons, mounted on a single rail, running freely around curves of all sorts, and carrying forty passengers with safety as complete and vibration far less than the ordinary passenger car. The mechanism consists essentially of two flywheels, rotated directly by electric motors, in opposite directions, at a high velocity, and so mounted that their gyrostatic action and stored up energy will keep the car in perfect equilibrium under all conditions. During the trial trip at Chatham a speed of twenty-five miles per hour was attained, but this, the inventor claims, can be increased to any desired speed. Possibly there may be a complete revolution of methods in railway transportation if the gyroscope monorail car proves itself to be as successful as anticipated.

FOR some time Mrs. Annie Besant, of England, has been making a lecture tour through the United States, converting men and women to theosophy and occultism, and initiating them into the mysteries of the so-called philosophy of the Hindus. It seems strange, indeed, that a woman of more than average intelligence should lend her God-given powers to the promulgation of a doctrine so evidently erroneous and degrading. Now the Hindus are also being heard from. So far from being pleased with the promulgation of their religion, as set forth by Mrs. Besant, they decidedly object to her teachings, in view of the probable effect upon the people of India. They claim that Mrs. Besant's peculiar theosophical teachings are calculated to lull and soothe into inactivity the mind of the average Hindu, who is already too much given to a contemplative rather than an active turn of mind. Then, too, Hindu leaders resent,—and justly too,—that an English woman should presume to teach Hinduism to Hindus, especially when that teaching is of a nature distinctly enervating,—sounding, as it were, "the death-knell of the Hindu race."

AMERICAN citizenship, too often, is esteemed but lightly and, in the heat of a political campaign, has frequently been considered only from the standpoint of the ward politician,—as a means of securing a much-desired vote for the pending contest. It is refreshing to see that not all of our immigrants are of the class that would sell itself to the political "boss." Paul Reps, of St. Louis, a Russian immigrant, made the recent attainment of his naturalization an event of much significance. With his family and a number of prominent citizens the occasion was observed in a befitting manner. Patriotic songs, and speeches impressing the duties of Christian citizenship, were in keeping with the spirit of the hour. It means something to be a loyal citizen of the United States, and there is great need of a more intelligent conception of our privileges and duties as citizens.

THE death of Tsi An, the Dowager Empress of China, was referred to at the time it occurred, about a year ago. The final disposal of her remains did not take place until Nov. 9, when the body was committed to its last resting place amid imposing ceremonies. Offerings of the most costly nature were burned in memory of the departed one, and it is estimated that upwards of a million dollars was spent in the gorgeous display of the occasion. While we are ready, perhaps, to condemn the needless expense incurred in the burial of the Chinese queen, let us remember that American funerals are too often characterized by a display that is not at all becoming a Christian people. It is proper and right to show due respect to our beloved dead, but to make these occasions a time for ostentatious demonstration, is of no benefit to the departed one, and often a heavy burden to those who are left behind.

A PLAN is being urged by Lieutenant-Colonel Glassford to increase the size of the American army by making it a general training school for the boys of the nation, not only in the tactics of war but in industrial pursuits. He hopes to gain, by this inducement, a large number of young men who are anxious to learn a trade, and who would, at the same time, be thoroughly drilled in the manual of arms, so as to be in readiness to enter active army service. Like all similar plans, this simply perpetuates and increases the war spirit. It is not calculated to further the interests of peace, nor help the morals of the young men who enter army life under the circumstances alluded to. In most of the army posts religion is at a low ebb, intemperance prevails, and the entire atmosphere is not conducive to moral development. There is not a single redeeming feature to recommend the propsed plan to those who love peace, and labor for the best interests of the country.

THE wave of crime and lawlessness, sweeping over the country at the present time, is arousing general attention. Bank robberies are of almost daily occurrence, while mob rule at its worst, as shown by the recent double lynching at Cairo, Ill., is but another indication that law and order are not respected as they should be. Reading the daily grist of deplorable happenings, one is made to wonder as to the whys and wherefores, and yet the cause is readily to be seen, nor does it require the skill of a Sherlock Holmes to discover it. In a number of recent criminal cases it was plainly shown that the vicious influences of the low-grade theater and other shows are responsible for many acts of violence. Confessions were made in several instances, indicating that the highly sensational scenes, depicted on the stage of the theater, gave the incentive that led to the perpetration of the gravest crimes. It is highly important that parents awake to the serious danger that threatens their children in these vicious shows. No good can possibly result from these agencies of evil.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THANKSGIVING.

BY B. F. M. SOURS.

There is joy in my heart, there is song on my tongue,
For the gifts of the Father above;
For the year has been full of his comfort and grace,
And I bask in the light of his love.
O the rapture it brings as my happy heart sings
Like the glad bird that soars with the sun on its wings!

There is peace like a river—thanksgiving and praise
To the Giver of heaven below!—
For we bask in the light of yon city so bright,
And the foretaste of glory we know.
And who blames if the flames of the gladness that came
For the year of his love, flash in praise to his name?

O the hillsides were white with the dogwoods of spring;
O the hillsides were green with the sward;
And the violets there, 'neath the skies, cloud or fair,
Seemed to cheer like a kiss from my Lord!
And the journeying star in the darkness afar
Told, that wonderful, wonderful, worlds of his are!

And the summer's hot glare o'er the harvest all fair
Like a bright gleam of glory shone forth—
Like the glow from above from yon City of Love,
A caress to the blossoming earth.
And the light winds and rain told it over again,
That the Father remembers the children of men.

And the barns are all full, for the harvests are given,
And the air with our praises is riven
For the blessings that came, O praise to his name,
From the hand of the Father in heaven.
And today, near and where, the world knows love and prayer,
It is Thanksgiving Day for the cloud and the fair.

It is Thanksgiving Day in the deeps of my heart,
And the angels are singing above
Of the love of the Father, the gift of my Lord,
Of his wonderful, wonderful love;
And the gladness it brings, as my happy heart sings,
Dreams of cohorts of angels with glory-lit wings.

It is Thanksgiving Day,—yes, the day of all days
When the praises should swell in my soul;
But all days, since the heralds came down from the skies
Have bathed deep in the rapturous roll
Of the bright seas of gratitude, sunlit in spray,
And to me every day is a Thanksgiving Day.

Mechanicsburg, Pa.

"MULTITUDES OF FISHES."

BY ELEANOR J. BRUMBAUGH.

I BELIEVE it *pleased* Jesus to do this work for these faithful fishermen. They had toiled all night and caught nothing, but when Jesus asked them to try once more, they were willing, and enjoyed a great surprise. Here were fish enough to supply all of their customers, and they called their partners and filled their ships. The fish seemed to increase in weight, for both ships began to sink. Then Peter fell down at Jesus' feet, in astonishment, and they were all amazed. How good God is to supply our temporal needs! Multitudes of fishes for us, multitudes of berries and cherries, bushels and bushels of fruits and vegetables, and hundreds of bushels of grain. "Now we can take the trip we so long wished to make," says one. Another says, "I can get plenty of new clothes." "We can do this repairing so long talked of, and we can help Bethany Bible School." Another says, "We can help build the new church, and will have something to help this or that good work." Still another says, "I want to give the minister a little, for he so often comes to pray with us and comfort us, when some one is sick. He never says he has not time when we send for him. He leaves his work and comes. His wife ought to have something, also, for she often comes to sympathize with us and help us. She reads the Scriptures and prays with us."

I know a minister's wife who quietly takes a wash home from a place where there has been protracted sickness, and does it in her own home. Another minister's wife stays many nights with the sick, and goes into all kinds of homes,—not because she is paid for it. It is all free. For such service some get twenty-five dollars a week. She ought to have something. Suppose we give her a few dollars to show that we appreciate what she is doing.

Another minister and his wife have been working so hard to keep our young people in ways of righteousness. Then there is the home mission work that is crippled because there is no money in the treasury. Why do they not locate a preacher here or there? There is a fine field for work there, if they would only place a worker. Our Mission Board certainly is asleep. I wonder if we paid our mission money last month. Just think? We did not, nor the month before, either! I *pity* that Mission Board. They have made one appeal after another to the churches of the District, spent their own money to meet as a Board, trying to devise plans to get something into the treasury. Their skill is exhausted on ways of *raising* money. They would be glad to try it a while on ways of *using* money.

Souls are going away from Christ, who might be led to him, if we would do our duty in supporting the mission work. Fine crops, fine stock, fine investments! Yes, but we want it *all* for self.

What a blessed Thanksgiving Day we shall have! God has been so good to us! We must take down our barns and build greater. What does all of this prosperity mean? You reply, "I knew we would come out ahead of those folks some time. They have been a little too big feeling." The Lord will set such people back sometime.

God *is* good to give us so many good things, but I do wonder if we are showing our gratitude as we ought. We do not want to hear about the "Benefit Fund" started in our church. Perhaps we think if people would *manage* better, they would not be in need. We help in so many ways, and do not want to be taxed five or twenty-five cents a month for a Benefit Fund. Sickness comes to people, property burns, misfortune comes in many ways, and a few dollars from a Benefit Fund would do more to show sympathy than we can imagine. We cannot expect to lift *all* of people's burdens, but a little help means more than the bare money.

How are we to bear one another's burdens, and so fulfill the law of Christ? The Word tells us that to say, "Be ye warmed and filled," is not sufficient. Do some real act of charity, and thus lay up treasures in heaven. If we share our multitudes of fishes, we shall have a glorious Thanksgiving Day. We need not wait until we get a great draught, similar to that which came to the fisherman. If we wait to share, until we come to a time like this, we might never give anything. Such miracles do not occur often, so we should not wait for an overwhelming supply like this before we give to benevolent work.

I know a woman who was in need of money. She tried to sell some fruit, but it was so plentiful that all seemed to have a supply. She thought of a family where there was sickness, and *gave* it to them. Shortly after, a kind-hearted man stayed a few nights in her home, and gave her a dollar. This was more than the fruit would have brought.

In many ways God provides for our wants. Let us not forget to return thanks to him, for, while he does not need our thanks, we need to thank him, though we, too often, actually *forget* it. Many times we pray for things, get them, then go away like the nine ungrateful, cleansed lepers.

We cannot spend our time better than in thanksgiving, and there is no better way to show gratitude for blessings than to share them with others. Shall we not awaken from this lethargy? It is well to stop getting ourselves everything we want, and see the needs of others. If we wait to help others until we have all we want for ourselves, we will not help at all, for selfishness keeps on wanting, and the more it is fed, the more it grows. It takes possession and leads to destruction. Through Christ we may conquer it. Then shall we be happy in distributing gifts and giving thanks to the Bountiful Giver.

Huntingdon, Pa.

TRAVELING IN INDIA.

BY J. M. PITTENGER.

In Two Parts.—Part Two.

SOMEONE has written that life is made up of meetings and partings. This does not tell the WHOLE of life's story, for there are duties other than those of meeting and parting with those who meet us in the many and varied relations of life.

Our martyred President Garfield stated it more fully, no doubt, when he said, "Life is made up of responsibilities." These come most truly when we meet strangers or acquaintances, and also when we part from them.

On the morning when I bade my new acquaintances at Navapur farewell, I set out with the hope of soon meeting loved ones anxiously waiting now for a word from me, as to the probable time of my coming. With me I now had four men, as I was compelled to purchase some necessaries while out. These were sufficient in quantity to require an extra man, whom my host, Mr. Johansen, kindly supplied. He was to proceed with me to the second village on the road toward Ahwa.

The start from Navapur was early, and the weather bade fair for the day, so far as we could then see. A tramp of one and a half miles brought us to the banks of a river at which, we had thought, there would be no trouble. But our thoughts or mind pictures of what a thing *may* be and what it *proves* to be, when properly seen or investigated, are often greatly at variance. Such was my experience at this river. Though there had but little rain fallen for two nights and a day, the amount of water in this river easily blockaded the path of the man who could not swim.

Happily, when one cannot cross a river, he may follow its banks up or down stream, and still reach the place whither his footsteps are tending. This was the course we now pursued, going up the river along its left bank, which, though high above the foaming waters, proved a soft and treacherous path, because of the dark black soil of which it was composed. My faithful pony could not carry me through mud so tough and deep as that which we now encountered, so I was compelled to dismount and wade it with him.

We were fortunate in finding a cart track, soon, which afforded us a better road. Ere this the rain had begun to fall, after the manner of the monsoon rain. The wind was high. To hold the umbrella, needed at such a time, and also to control the horse, furnished me with all I could do. Though the rain fell, still we plodded on.

After an hour or so we came to a small and much scattered village, owned by a Varnia or shopkeeper in Navapur. This shopkeeper has built a large house for storing grain and to protect his bullocks and preserve his many farming implements. Here we were glad to halt and obtain shelter from the fury of the rain. In another half hour the rain had almost ceased to fall, so we hastened on.

At noon we came to a village called Raipur and there found that if we wanted to halt at a dry place, we must accept the front veranda of the home of a saloonkeeper. We then pushed on to the next village.

On the way between these two villages I saw the wildest and most beautiful scenery since coming to India or, indeed, at any time in my life. The road, a footpath only, took us up the side of a large high mountain. Here and there, at greater or lesser heights, on the side of this mountain, issued streams of water that went rushing down over its sides, forming waterfalls of entrancing beauty.

Just at the foot of this mountain we had to cross a creek of considerable size. I was wishing I might have followed it, right then, to its various sources, knowing that many a pleasant and soul-inspiring experience might have befallen me. There, indeed, on either bank, was "the forest primeval." There were no "murmuring pines or hemlocks" but many other trees, as stately as those that stood on the shores of far-off Acadia.

As we climbed upward I saw that the mountain, just to the east of us, higher than the one we were ascending, joined the one we were climbing but a few miles distant. Then my thoughts went back again to the brook and I asked those with me concerning the source of the large volume of water, flowing in the creek we had just crossed. Surely, in a valley so narrow and of length no greater than this one, now lying far below us, there could not issue so much water as we had seen.

In a few minutes more, of climbing, the mystery was solved. In rounding a sharp curve on the footpath I saw, to the south eastward, a sight that produced in me impressions that I have experienced at but one other place and time, and that was when I visited our own great Niagara in the winter of 1902. The volume of water in this waterfall is only a drop in comparison with that of Niagara, but in height Niagara is eclipsed by many feet. The stream seems to flow out of the side of the mountain near its summit. Though the wind was blowing strongly towards the falls, I could hear the rush and roar of the waters distinctly, above all the other noises about me. One does not tire in looking at a scene so full of grandeur as this. I would fain have lingered there many hours, to view a scene so sublime.

At a number of other places, through rifts in the trees, or over their tops, I had glimpses of this magnificent waterfall, and at each place I could not help but pause and view it with ever-increasing wonder and praise. I thought how grand it would be if the rain would fall the year round, here in India, and fill that fountain of glory and grandeur. Then, too, I longed to have each and all of our dear brethren and sisters, here in India, enjoy that sight with me.

Earth's fondest hopes and most beautiful scenes sooner or later fade from our sight. Although this waterfall faded from sight, there still lingered with me thoughts and mental pictures that will not soon be forgotten.

Night's shades were coming rapidly on as we were still journeying onward. In the distance, and far below us, I heard the roar of rushing waters again. Could it be that there was a flooded river in front of us, athwart our path? I hoped not. Fifteen minutes' rapid walking confirmed our fears and set at naught our hopes. The river was of such size, and the waters so turbulent that I had trouble to get anyone of the men now with me to try its depth. One who is a splendid swimmer finally ventured. Although the waters were very swift at the place he crossed, he got over safely and back again in the same way. The depth was such as to shut out all hopes of my wading over. Night had come. To turn back was a bitter disappointment, but there are times when to turn back or retreat is wiser than to try to press on. We went back, through the darkness and the rain, to the village from which we had gone only two hours before. We were shown a dirty, little hut in which I and the men with me had barely room enough to sleep. The rain came in fitful gusts the whole night through.

We planned for an early start in the morning. By daybreak the patel (mayor) of the village was at the hut with four big, stout men, to help us over the river from which we were compelled to turn back the evening before. The patel assured me that he would get us over safely and he kept his promise. At a place not fifty feet from where the man swam over and back, the evening before, I waded safely over after removing my clothing. Two men walked near me, to be at hand in case danger should overtake me. Once on the opposite bank, I thanked the dear Father in heaven for safely guiding me over and told the patel also that he had my lasting gratitude for the help rendered. He replied that it made him happy to help us.

Noon found as at Pimpaldahad in the Dangs. We had passed through much dense and beautiful forest before reaching this place. There we ate our dinner in the Government bungalow, which may be used by travelers when not in use by Government officials.

Then we moved on again, crossing a number of streams, and encountering a number of rainstorms, through all of which we passed safely.

Ere evening's deeper shades came upon us, we arrived at Pimplidevi, where we decided to spend the night. There we also had the shelter of a nice Government bungalow. In this we found a splendid bed and plenty of other conveniences to make us comfortable for the night. The rest gotten here was refreshing, and the seasons of worship most blessed.

Pimplidevi is on the right bank of the Purna River, one of the largest in the Dangs. At this time it was flooded because of the heavy rains. We got over or across it without any danger at a ford not much frequented except at times of high water. At noon we arrived at Dolidole, where our dear native brother, Heri Singh, with his devoted wife, lives. With them we had a blessed season of worship. After dinner we started on the home stretch.

Traveling onward I soon got ahead of the men with me, and in an hour or two arrived at the last stream to be crossed on the journey. It is not large but its waters are so swift that crossing becomes very difficult during the monsoon season.

Not deeming it safe to ride across, I dismounted, and, removing my clothing, waded over, taking over the saddle, my clothing and whatever there was loose of my belongings. In crossing, the rushing waters almost swept me off my feet, but I planted my staff firmly and held to it, thus getting safely over. Then I returned to bring the horse over. I had not finished the crossing-back when the men came in sight.

For this I was profoundly grateful then, and even more so, a few moments later, for, as one of the men was leading the horse across, he slipped on the smooth, mossy rock bed of the river and fell in the deepest and swiftest waters of the ford. He was up in an instant. How he gained his feet so quickly in those rushing waters, I cannot yet understand.

This stream having been forded, the last danger, so far as human eye could discern, was passed, and I felt a joy I had never known before. Why? Simply because I had never had the experiences before, to produce such joy.

Ten more minutes of walking and riding brought me in sight of the Mission bungalow. Oh what a welcome sight! How my heart filled with joy to be once more granted this blessing! My journeys have taken me hither and thither, for longer or shorter periods, and always the homecoming is so full of joy and beauty. But I never had a homecoming just like this one. My thoughts went forward to the time when we will all go to our "long home," to be with Jesus.

Now I have drawn near enough to see the forms of those who have waited for several days in anxiety to learn of me. During such moments of waiting only the promises and presence of the precious Savior gives peace. The sight of these dear ones causes emotions that can find expression in no better way than through tears of joy which flow freely. Then, in prayer and praise, we unite in adoring him, who kept us safely through the days of separation, and has now so joyously united us again.

Ahwa, India.

JOY AND THANKSGIVING.

BY IDA M. HELM.

The yearly feasts of Israel were appointed by direct authority of God, and the time of their approach was proclaimed by the blowing of the trumpet. This was called a "joyful sound" in Psa. 89: 15, because of the spiritual blessings symbolized by the feast to which the people were called by the trumpet. In Ex. 23: 19 this law is given: "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God." The offering of the wave-sheaf, the sheaf of the first fruits, of which the ceremonies are described in Lev. 23: 10-21 sanctified the whole harvest, and his sheaf typified the resurrection of Christ who rose from the dead and became the first fruits of them that slept.

In reaping the harvests they were not to make a clean riddance of the corners, neither gather any gleanings. These were to be left to the poor and the stranger. Thus piety to God and charity to the poor were united. They came together by families, by cities; and, as far as it was possible, the whole nation sought communion with God and with each other in their feasts. With joy and gladness they unitedly offered thanksgiving for the yearly blessings of God.

There are lessons of value for us in the Hebrews' manner of keeping their yearly feasts unto the Lord. On Thanksgiving Day,—after the sermon is over, and the people have united their hearts and voices in hymns and prayers of praise and thanksgiving to the Bountiful Giver of life and of every good gift, each one may give into the treasury as the Lord has prospered him. Then the privilege is extended to God's children to make some one happy and thankful. There is that poor family that had so much adversity and they have only the plainest food at home. There is that young person, who is away from home and among strangers, expecting to eat Thanksgiving dinner alone, in a private room, or at a boarding house. We can open our hearts and homes and invite such to share our hospitality and good cheer.

In our family gatherings, while we are enjoying the temporal feast of good things, the higher,—the spiritual meat and drink,—should not be neglected, and the spirit of true thanksgiving should be united with our expressions of joy over our gathered substance, and, above all, we should be thankful for the greatest bounty ever given to man,—the crucified, resurrected Savior, who rose from the dead on the very day that the first fruits were offered.

The social and religious element should be combined. Our religion should determine the spirit that rules our feasts. It was precious, costly ointment that Mary poured on Jesus' head, and his loving words of commendation greeted her ears. Christ's words of loving approval are still sounding throughout the length and breadth of this world, wherever the gospel story is told. "She hath done what she could." Oh, that the Master could say as much of each one of us! Mary gave the best that she had. It was unbiased love for her Lord that prompted her to give that which cost her so much. If our hearts are filled with the love of God, it will move us to give our best in his service.

Jesus said, "The poor ye have with you always, and when ye will ye may do them good." Thanksgiving Day should be made a time of rejoicing for all, the rich and the poor, the high and the low, the maimed, the halt and the blind. Everybody should be made glad, but if we receive all the temporal blessings, while the spiritual food is neglected, the real significance of the day is lost, as far as we are concerned.

Amidst the cheer, good will and gladsome talk of the elders, and the merry laughter of the children, it is well to remember the unfortunate ones, and take a generous share from your gathered store or your money, and carry it to some needy neighbor. If none are in want, send your donation to some charitable enterprise. It will add to your happiness and will awaken praise and thanksgiving in other hearts. You will experience the feelings that the young knight felt when he had learned the lesson of true giving and he heard, as it were, from the lips of the Christ,

"Who gives himself with his alms feeds three,
Himself, his suffering neighbor and me."

Ashland, Ohio.

Some Great Teachers

BY

SAMUEL B. HECKMAN

1. Moses, the Leader.
2. Solomon, the Writer.
3. Amos, the Reformer.
4. John Baptist, the Preacher.
5. Jesus, the Teacher of Life.

No. 4.—John Baptist, the Preacher.

John the Baptist occupied a unique position among his own people and an interesting and important one in the history of mankind.

John's life represented the connecting link between the closing scenes of the old dispensation and the dawn of the dispensation of the Messiah. John was a representative of the old-time prophet, but proclaiming a new "kingdom," a new life, a new leader—the Messiah. To occupy such a position, to prepare the way for such a new order of things, to be the forerunner of the greatest Leader and Teacher the world was yet to know, and to make the people ready and willing to accept this new Teacher, required courage; required self-sacrifice; required self-denial; required preparation; required a knowledge of men, of history, of institutions and of current events.

Among the fundamental principles of teaching there are three of large importance:

First.—The effective teacher must have a thorough knowledge of his subject matter: that is, he himself, must know the topic, the thing, the person he is going to tell others about.

Second.—The good teacher must have a knowledge of the pupils he is going to teach. He must know human nature—the human mind, the human heart, and, added to this, he must have knowledge of the characteristics and traits of these pupils and people he is going to teach.

Third.—He must know how to present the new subject, the new teaching, in terms of the knowledge that the hearers already possess. He must be able to connect the new thing with the old experiences. The new must be clothed in words and in phrases of the old, and connected in meaning with that which is already familiar.

You can see at once how much that requires of the successful teacher.

If I may be allowed to digress, for a moment, I'd like to say that it occurs to me that right here is the source of much of the weakness in our Sunday-school teaching of the past, for we cannot deny that our Sunday-school teaching has not brought us as large returns as it might have done. The teachers, for the most part, knew their Bibles,—they had knowledge of the subject matter, they were pious and earnest and hard working, but they lacked in a right understanding of the pupil; they were not rightly acquainted with the workings of the human mind,—the mental activities, the feelings, the will, the imagination, attention, perception, and the general characteristics of childhood,—and they, therefore, could not give that which they knew in such a way that the pupils could receive it interestedly and profitably. We have corrected these conditions somewhat during the last few years, but I venture to say that the thing that we can do for the most profit to our Sunday-school teachers today is to organize them into a class for the study of human nature.

Was John thus prepared for his teaching—teaching which was naturally accompanied by unusual difficulties? I say "difficulties" because he was to prepare a people with traditions unbroken for centuries, which caused them to look upon themselves as chosen recipients of Jehovah's special favor. The teachings, of which he was the herald, meant a "kingdom of God" in men's hearts. It meant personal responsibility and not a racial one. It meant universal "good will to men." It meant salvation to all who would heed.

The results of John's teaching, which we shall notice further on, tell us how well he was prepared.

The accounts of John's life are meager. He was born in some town of Judea, about six months previous to his cousin,—Jesus of Nazareth. John came of priestly parentage, and some details of his birth and manner of life were announced by an angel from Heaven.

Right here, if we are not careful, we are likely to make a mistake. When we review this much of a man's life, we are prone to pass on rather hurriedly because we say, "Well, he was predestined, he was foreordained, he was set apart for what he was, and not much credit can be given to him personally for his attainments. He ceases to excite very much human interest, because he was endowed with superhuman qualities and he did not have human experiences like men of today."

If you have had such feelings and thoughts about some of the old Bible characters as I've had, are you sure you are straight about what these seeming superhuman endowments mean? Did you ever stop to consider that maybe *you* have endowments similar to these great heroes, the chief difference being that yours have never been publicly announced,—that function having been left to you? The responsibilities, involved in filling one's place in life, in making use of the talents he has, are no less because people haven't been told about them in advance. It may be easier to avoid those responsibilities, yes, but they are there just the same, and one is held accountable for them just the same.

We often form the idea that the "call" to these men we read of, to do their part in life, must have been some great demonstration, some spectacular thing, something which never happens today. Maybe this was true,—literally true it was in some cases. Maybe it wasn't true in all cases. It needed a hard Midian experience, with a few extra flashes in nature, to bring Moses to his senses of what he could do and what he ought to do. Paul needed a sudden and very definite experience to show him his attitude toward things. Some men need to be brought up with a jerk before they realize their responsibilities and their duties in this life. Other men receive their call differently. So far as we know, Amos had no such spectacular experience. The quiet life, the straight thinking, the deep study brought to Amos the understanding of the problems of his times, just as it may come to any man, and brought to him the unmistakable conviction that he ought to do what he could to remedy things, just as it might occur to any man today.

John's call, I take it, came with the quiet and undemonstrative preparation for living out there alone in the desert. Perhaps a man's call is to touch lives of others in an office, perhaps in travel, perhaps in social gatherings or in the home, or in the church. And perhaps, if one would only take fifteen minutes, or thirty minutes, or sixty minutes, each day, for a quiet taking of stock of his talents and how he uses them, and how he might cultivate and develop them, perhaps *he* might have a mighty vision—a vision of opportunities, of abilities, and of duties he never dreamed of before.

The formative influences at work in John's life, which molded his nature and shaped his career, may be summed up under three headings: his parents, his early environment, and the desert life.

His parents were pious and godly people. Their life was given to religion, and their chief concern was for the welfare of Israel. They looked upon this son of their old age, their only child, as a gift of God. The father was a priest, and naturally the boy was instructed thoroughly in the ancient law and the religious literature of Israel. He must have had impressed upon him, from every source, that he had a peculiar mission in life. It was expressly stated in the announcement, concerning his birth, that he was to live the life known as that of a Nazarite. So, in many ways, this boy could not mingle with other children and do as they. This must have impressed him with the seriousness of his life. It is most probable that the parents died while the boy was yet young. The record says he "grew

(Concluded on Page 751.)

THANKSGIVING.

BY H. D. MICHAEL.

THANKSGIVING and Thanksgiving Day mean a great deal to us, or at least they should. They imply that we have received some favor or blessing for which we wish to show our gratitude to him from whom we received them.

On this day, set aside by a proclamation of the President of these United States as a day of general thanksgiving, we should notice carefully what we have received and are receiving, for which we are to be thankful. Then let us be really and truly thankful for them in the way that Christ has taught us to be, and not by desecrating this day by intemperate eating or drinking.

The Bible tells us, "In everything give thanks." But let us not stop with words alone, as our obligations do not stop there. We must share our blessings with others and so dispose of the benefits we have received, both spiritual and temporal, that we may deserve greater ones. Condemnation will come upon us if we do not rightly dispose of God's gifts. We should use them for the uplifting of humanity and the advancement of the cause of Christ.

As to our reasons for being thankful, we have many, yes, very many. We still have the same reasons that prompted the establishing of the first Thanksgiving Day, in 1621,—almost 300 years ago,—by the Pilgrim Fathers. We owe our thanks to these early pioneers, for thus causing us to recount our blessings at least once a year, though we should make each day one of thanksgiving.

History tells us that the first Thanksgiving Day was set aside as a day on which all might return to God their sincere thanks for the plenteous harvest they had gathered, but not for that alone. Their most important reason for being thankful was in being permitted to worship God according to the dictates of their own conscience, even though they were compelled to give up their homes, friends and genial surroundings, in the old world, to come to this new and untried land, to endure untold hardships. It was their hope here to establish a home where freedom to worship God was not to be restricted. Through their struggles we still have that privilege and I believe it to be one of the greatest reasons for our thankfulness. In many nations men cannot worship God in his own appointed way without danger of being persecuted and even driven from home as outcasts, like the Pilgrims were.

We should be thankful for God's bounteous blessings, and make the right disposition of them, or they will become a curse to us. Since *we* are blessed with the privilege of worshiping God, we should tell others of the Savior who died for us. We are duty bound to do so. The privilege implies our duty to help others, and do our utmost to spread the Gospel for the saving of souls.

Most of us, in this fair land, have been blessed with an abundance of the necessities of this life. For that we owe our thanks, while it also implies another duty. We should share our plenty with others that have not been so favorably situated. Widows, orphans, and unfortunates, should be cared for, thus making our blessings a blessing to others, for our blessings are going to mean to us just what we make them mean to others. If we use them for ourself alone, they will mean selfishness and cold hardheartedness. If we use them to help the needy, and to further the cause of God's dear Son, they will mean increased showers of blessings to us.

Our blessings will rebound, if used in God's own way, just as a person's voice rebounds in an echo, when striking a distant mountain in the proper way. At first the voice presents a small volume, but after striking the object, it rebounds, echoes and reechoes, filling all the surrounding space with the same sound, until it seems as if voices were calling from all directions.

In the same manner blessings will flow to us in increased volumes, and from all sides, if we use them as God directs. It will be like the experience of the widow that fed Elijah. 1 Kings 17: 13. Her cruse of oil and handful of meal did not diminish in amount. She was not left in want. So, too, will it be with us, if we make the right disposition of the blessings God has already showered upon us. The world is the Lord's and the fullness thereof, and we, as stewards, should not selfishly use what is intrusted in our care. If we trust the Lord, and are ready to give, we will prove to ourselves that "it is more blessed to give than to receive."

Let us today pray for help, to live the large and full, yet simple and humble, life of service, and by so doing live a *life* of thankfulness, instead of making only *one* day of each year one of thanksgiving, and then, perhaps, in words only.

Pasco, Wash.

THE ATONEMENT.

BY JOHN E. MOHLER.

BEFORE man sinned, he was one with God. The channel of blessings and communication between him and the Father was open and clear, but when he sinned, this channel became closed. They were no longer one. He could not open the channel again. Nothing short of the sacrifice of his own life could do it, and this was impossible without adding crime to his sin. Therefore he began the sacrifice of animals when he prayed to God. These animals were offered up in his own stead, and God accepted the sacrifices. Such sacrifices became a part of the Mosaic Law.

But they never constituted a real atonement. That is, they never made man one with God, nor completely opened again the channel of God's full blessings. Paul tells us they never removed a sense of guilt from the conscience. And there is a reason why they did not. It is because the life of an animal cannot take the place of the life of a man. Its life could not reach the depth of man's sin, as its nature could not reach the depths of man's nature. It was not subject to temptations such as overcame man. It was a mere life without a sense of good and evil.

Then there came, at last, a being who tasted the

depths of human nature in every line of life. Every temptation possible, to bring before man, was brought before that One, and he met and conquered them, without sin. Such a life might, indeed, atone for the sins of all men. There is no reason why not. For there is no depth of sin, nor form of trial, that he did not feel, and yet withstood it all.

And that Holy One allowed himself to be sacrificed for the sins of men. God declared that the sacrifice was sufficient to atone for the sins of all who accepted it. This made it a real atonement, by which man became one again with God. The ancient sacrifice of animals meant simply passovers, which answered until the Perfect Sacrifice should be made. They were called an atonement, but could only avail in the sense of a passing over of sins until a perfect atonement was made.

Through the atonement of Christ we have power to become one with God. Through the atonement is made possible the answer to Christ's prayer that we may be one with the Father, as he and God were one. God says the sacrifice is acceptable, and he puts his Spirit in all who truly accept the sacrifice, which Spirit witnesses with their spirit that all past sins are wiped out completely. This removes all guilt from the conscience, which the blood of goats and calves never could do.

But this atonement is not available to us except that we die to self and accept Christ as our Way, our Truth, and our Life. When this is done, there is no power upon earth, or beneath the earth, which can prevent us becoming one with God, even now.

6188 Roosevelt Drive, Los Angeles, Cal.

THANKSGIVING.

What time the latest flower hath bloomed,
The latest bird hath southward flown;
When silence weaves o'er garnered sheaves
Sweet idyls of our northern zone;
When scattered children rest beside
The hearth, and hold the mother's hand,
Then rolls Thanksgiving's ample tide
Of fervent praise across the land.

And though the autumn stillness broods
Where spring was glad with song and stir,
Though summer's grace leaves little trace
On fields that smiled at sight of her.
Still glows the sunset's altar fire
With crimson flame and heart of gold,
And faith uplifts, with strong desire
And deep content, the hymns of old.

—Margaret E. Sangster in American Messenger.

GRATITUDE.—Psa. 116:12.

BY SUE B. SHAVER.

The sense of gratitude needs to be instilled into the minds of people in general,—not only from the sacred stand, but by Sunday-school and day-school teachers. The children around the home circle need to have the fact impressed upon them.

In this age of hustle and commercialism, we forget that we are the most highly-endowed beings of God's creation, and that there is due him at all times, thanks and adoration for the manifold blessings of life. How easy it is to become so encumbered with the cares of the world, that we really forget we are receiving blessings from heaven! Days may pass, and even weeks, without offering up a single thought of thankfulness.

Reasons for gratitude may be classed under two heads,—temporal gifts and spiritual blessings. It would be an endless task to try to enumerate all the temporal gifts bestowed by our bountiful Father. They extend from the air,—the common blessing of even the lowest,—to all the luxuries that may come to an earthly king.

Physical blessings fade into insignificance when compared to the spiritual. The gift of redemption, of itself, is sufficient to keep a perpetual song in the heart of the Christian. The privilege we have, of approaching the mercy-seat at any hour or place, is one that should call forth our most grateful thanks. There are many ways in which we may show our gratitude.

In the memorable conversation between Peter and Jesus on the shore of the lake, after his resurrection, Jesus asked Peter even the third time if he loved him. Peter was a little puzzled why the Master should keep on asking the same question. It seemed that his word was doubted, but Jesus wanted to impress him with the importance of manifesting his love and gratitude, by telling him what he *must* do and *would* do if he really loved him.

Listen, and you will hear that same pleading voice of the Master, saying to you, "Lovest thou me?" Truly, it would be impossible to have any gratitude in our heart, had we no love for the Savior and his cause.

Gratitude springs from the heart that feels the deepest sense of Christ's love. A heart that has not been touched by the matchless love of Jesus, cannot be grateful even for temporal blessings.

When the apostles were being imprisoned and tried for preaching the Gospel, and when they were told by the authorities that they should speak no more in this man's name, they arose and said, "We cannot but speak the things which we have seen and heard." Thus gratitude, also, cannot be suppressed. It will show itself in thought, word and deed. The child in the home, who is grateful to its parents, will not sit idly by, while mother and father are busy with the work of the home. It will join in, with willing heart and hand, to help lift some burden from the parents' shoulders. Thus the child of God, valuing his redemption, and loving the Master, will love his cause to such an extent, as to use his life for the furtherance of his kingdom.

When Jesus left his disciples, he told them that they should do greater works than he had done. He left something for us to do. Are we showing our gratitude by carrying out his commands?

As stewards we are to occupy our entrusted heritage for a short period of time,—to use our talents and opportunities to the best of our ability. We are to give to him that asketh, to clothe the needy, feed the hungry, give cups of water in the name of a disciple, to love our neighbors, to do good to all men, to teach this Gospel to all the world. These are some of the things we will find ourselves doing if we are truly grateful to God for his rich blessings.

When David was meditating upon God's goodness toward him, and wondering what service he could render for those blessings, he said: "*I will* take the cup of salvation and call upon the name of the Lord." "I will pay my vows unto the Lord *now* in the presence of all his people."

The acceptance of salvation shows, in a sense, that we are grateful, for in so doing we give ourselves into God's hands that he may use us according to his divine will and glory.

How often do *we* call in praise upon God's name? Is it a daily habit, or only weekly or monthly? Perhaps we call on the Lord only in time of trouble. Are you living so close to the Master that you can feel his divine presence near you each hour of the day, that, whenever you have a few moments of leisure, you may commune with him as with a friend? *This* is true gratefulness and it will manifest itself in little deeds of kindness.

We have vowed allegiance to God's cause. If we are slack concerning our promises, this shows our ungratefulness. Any lack on our part to obey the command of Jesus will render us very ungrateful servants. When we consider how far we fall short of giving God due honor and praise, we feel like uttering this beautiful prayer:

"More gratitude give me, more trust in the Lord;
More pride in his glory, more hope in his Word;
More tears for his sorrows, more pain at his grief
More meekness in trial, more praise for relief."

Troutville, Va.

SIFTING.

BY D. J. BLOCHER.

"Simon, Simon," are the words of our Lord, to arrest Peter's attention. How often does a like call come to all of us in some way! Yes, there was a special warning for Simon. Little did he know of his cowardice, of his weakness, when depending upon himself. Little did he know of what was before him. Ignorant of self, how could he realize any trial just ahead? But the Lord knew full well, for Satan, at some time, had wondered as to the possibility of getting Peter. We do not know what Christ told him, but it is possible that he allowed the sifting of Peter, for he prays the Father that Peter's faith fail not in the sifting process,—when the power of darkness is let loose on him.

This little conversation followed the supper,—just before going into the garden. Peter seems to know what the Lord is driving at, and declares that he would go into "prison and death" with him. Peter is very positive,—as all over-confident people are, when it comes to a question of trial. He knew just what he would do; he relied upon his sword. Poor man! The fight was not settled by carnal weapons. Christ informs him that before the next day's dawn he would deny him three times. Simon declares it would not be. The Lord tells Peter that the cock would remind him of the denials. Having failed in his resolve to remain faithful, he would then take an inward look at himself.

So often we must fail in our strength before we can look inward to see our imperfections. Then we see our weak self. It is a bitter trial, however. Before Peter was aware, the power of darkness had caused him to deny his Lord. The frank assertion of the simple maid forcibly reminded him of his weakness. How searching was the sifting! and yet Peter thought he could stand it! He now is overwhelmed with bitter remorse.

The sifting comes to all of us. If we did not feel the power of darkness, there would be no conflict, and I fear we would be where Judas was,—a devil by his selection. The Lord permits these trials: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4:12. These testing times must come to all of us. Peter lagged behind to evade the contest, but that did not excuse him, as it gave more time and opportunity to the enemy. Don't think to dodge the issue in that way, for a deserter is all alone. Personal fire is hard, but better be in the battle as a special target, than to be alone under the fire of the enemy.

It was when Peter thought to be unseen, that his trial came. So with us. Yea, when in the home circle, in the neighborhood, in the church, things are not going smoothly, people begin to fear and flinch. Satan advises us to take care of self and let others do likewise. Self is behind it. The fear of getting hurt impels us to screen ourselves, just as Peter did. Satan knows that, when he gets us to look around for protection, we are going to find it. He cares not how much the soul is wounded, just so he can shake our faith in God, in Christ, in the Word, in man, in all that is good or that can be made good.

How bitter the trial! How hard the struggle! Yet struggling is an evidence of life. When the struggle ceases, life is gone. Faith is the death-dealing weapon against the kingdom of darkness. While it is a very simple weapon, yet it is powerful enough to conquer the world.

In Heb. 11 we learn that faith always conquered. You say, "How about Judas?" The Word says, "He was a devil from the beginning." It further says, "The devils also believe, and tremble." James 2:19. The devil may believe till he trembles, but that is not faith. Belief does not save us. It is faith,—an active faith. "Examine yourselves, whether ye be in the faith." 2 Cor. 13:5. This examination is had by reading and studying the Scripture. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. There is not enough searching of the Scriptures. Intelligent Bible study would help us to get the faith "once delivered to the saints" and fortify us against the day of trial.

Pearl City, Ill.

How can we be thankful when we are not thankful? We try to reason the matter out and our reason cannot solve it. We acknowledge that we have somewhat to be thankful for; who is there without some cause for gratitude? But the things that we miss and regret are so great and many and so necessary to us that our thankfulness is but an insignificant part of our natural feeling. When thankfulness seems almost impossible we may find it here: God is our Father. He knows why this ill has overtaken us. He has his own wise purpose in it all, and it is a fatherly purpose.

THE ROUND TABLE

THANKSGIVING.

For what shall I give thanks? In desert places
We long have fared, my weary soul and I,
Athirst and footsore, homesick for loved faces,—
Yet, Jesus! in the desert thou wast nigh.

For what shall I give thanks? A midnight dreary,
Wherein no stars did shine, no moon gave light,—
No promise-gleam of dayspring for the weary.
Yet, Lord! I do recall songs in the night.

—Sunday School Times.

DOES THE SPIRIT CONTRADICT ITSELF?

BY I. J. ROSENBERGER.

The following query, presented to me, was suggested by a recent Sunday-school lesson. In Acts 19:21 Luke says that "Paul purposed in the Spirit, when he had passed through Macedonia and Achaia to go to Jerusalem." Paul says in his address to the Ephesian elders, "I go bound in the Spirit to Jerusalem." Now the disciples at Tyre "said to Paul, through the Spirit, that he should not go to Jerusalem." Agabus, by a symbolic action, showed Paul that sorrow and imprisonment would befall him at Jerusalem. This communication, it was said, was given by the Holy Ghost. Now I am asked to harmonize these seemingly contradictory messages from the Spirit.

The Holy Spirit is a Divine messenger, sent by the Father and by Christ. Its missions were various, such as to inspire God's servants, to lead them, to comfort them, and to communicate messages, etc. Paul says, "Quench not the Spirit." Among the meanings of "quench" is, to check, to repress, as well as to extinguish. Hence when the Spirit is quenched, it may be checked, or repressed, so as not to give, or bear, the real message. The love of the disciples for Paul was so great that they could not consent, for a moment, for him to commit himself to so much danger as they knew he would, on going to Jerusalem, hence it was love that led them to seek to restrain Paul from going, when the Spirit had communicated to them the truth as to the results of his going. The results of all these circumstances brought about greater love for Paul. Therefore, as the Spirit can be quenched or restrained, thus modifying the original message, I therefore conclude that the Spirit,—in delivering the message to the disciples, who sought to restrain Paul,—was quenched or hindered. This made their message contrary to the one Paul had received. Paul at one time said, "That, the word of the Lord may have free course and be glorified." I could not conclude, for a moment, that the good Spirit, untrammeled, would deliver contrary messages.

Covington, Ohio.

WITH PAUL TO PRISON.

BY JOHN R. SNYDER.

Number Five.—Rome at Last!

In Rome at last! After escaping from plots and prisons, from wrecks and wanderings, his long ambition, to be with the church in Rome, is granted at last. True, he comes as a prisoner. But he is comparatively free. It has been a long time since he first wrote to the church at Rome, that he had a desire to be with them, and that, when he went to Spain, he would visit them. Now he was to have the opportunity. In his "own hired house," which he is permitted to have, he will be able to greet and teach those who have become near and dear to him.

The church at Rome was doubtless a cosmopolitan one. It was made up of Greeks, Romans and barbarians, but perhaps the larger part were Christianized Jews. There were, no doubt, converts here from Ephesus, Corinth, Philippi, Antioch, Thessalonica, Troas, Jerusalem, Damascus, Berea, and other places, where Paul had been. No doubt many of them were his own converts, and to them he was a spiritual father.

There is something pathetic in Paul's coming to Rome. It was good for him that the brethren came out so far to meet him and escort him to the city. What blessed moments those must have been to the aged apostle as he journeyed toward the city that was to be his prison home. Up along the Appian way, to the walls of Rome, came the party. "*Quo Vadis*" is only fiction, but it made a beautiful picture of that royal entrance, for whenever had there a king come to Rome with more devoted followers and when was there ever such loving tribute given?

"In Rome at last!" But a prisoner! To Paul this was no handicap. What a wonderful lesson we can gather from his experience! Always busy, always cheerful, always full of faith, always trusting, always with a word of cheer to the discouraged, always a letter to whose who needed it. For some reason Paul did not think it well,—or the Spirit did not direct him to do so,—to tell us much of his prison life in "his own hired house." We do not know how far he went, nor how much liberty was granted him, while there, but we *do* know that it was one of the richest periods of his life. It made him "ready to be offered."

Findlay, Ohio.

A THANKSGIVING PETITION.

O Lord, my God, for life and reason, nurture, preservation, guidance, education; for thy gifts of grace and nature, for thy calling, recalling, manifold recalling me again and again. For thy forbearance, long-suffering, and long long-suffering toward me, even until now; for all from whom I have received any good or help; for the use of thy present good things; for thy promise, and my hope, of good things to come. For all these things, and for all other, which I know, which I know not, manifest or secret, remembered or forgotten by me, I praise thee, I bless thee, I give thee thanks; and I will praise and bless and give thee thanks all the days of my life. What shall I render unto the Lord for all his benefits to me? Thou art worthy, O Lord, to receive glory and honor and power. Amen.

A MOST REMARKABLE YEAR.

BY G. WILFORD ROBINSON.

The above is the heading of a cartoon which appeared in a recent issue of a daily paper. In this cartoon Father Time was holding in his hands Pandora's box, the lid of which he had lifted in this present year, 1909. Out of this mythical box of gifts there came new inventions, new discoveries, new political issues, new forms of governments, and —A NEW RELIGION.

These new things were embodied in the forms of the persons who had made the achievement, so, naturally, this new religion was represented by a man dressed in a clerical robe and with a Bible under his arm.

Yes, this has been a remarkable year for the production of new things. But, then, we are living in an age when people demand new things. All things get old to some people and they must have something new. Even Satan's allurements get old to some people and that artful deviser must get up something new to aid the progress of his nefarious business.

To some people the churchhouse gets too old and they must have a new one. The preacher, likewise, gets old to some people, and he, too, must be replaced by a new one. Methods to induce people to attend church get old and there must be a new one, even if it has to be a billiard table in the basement of the church.

Some people follow after new things so as not to be behind the times. This seems to be the incentive for some people to follow after the new religion—because it is accepted by the leading people of the land. These people accept it because it is more suitable to their station in life than the old one would be. Nevertheless the old religion is here to stay. It has been tested by many and they declare they will not trade it for the new.

Muscatine, Iowa.

A BIBLE OF 1553.

BY C. S. LEHMAN.

In the "History of the Reformation in Switzerland" may be found a most interesting account of the destruction of all but a few of the noted Bibles, translated by Andrew Gessner and Rudolph Weisenbach from the Latin Vulgate into the Swiss-German dialect, bearing the date of 1553. But three of these are known to have escaped destruction. One may be found in the Museum in Berne, Switzerland, and one in Berlin, Germany. The other is now owned by a descendant of the Herr family, at Lima, Ohio. This Bible was purchased by a Mr. Herr out of a lot of fifty, for the sum of 1,000 francs, and has been in the Herr family ever since.

The Bible is printed in chapters and paragraphs, with a large scroll letter in the beginning of every chapter, and has some very touching illustrations. The Bible is fairly well preserved, and is highly prized by its present owner, who takes pleasure in showing it to those interested.

Lima, Ohio.

A SLOW LEAK.

BY J. A. BUFFENMYER.

If we were on some great body of water and it would be reported that the ship has a slow leak, I suppose our hair would almost stand on edge, and every one would be ready to help stop the leak.

Let us be concerned about our ship, the church. If there is a slow leak, let us get to work to stop the leak. Perhaps it is worldliness or lack of love. If our individual lives are at fault, let us get to work in earnest and stop the leak, or we will soon have a pretty big slice of the world in the church, or in our own lives, as the case may be.

Rheems, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, November 28, 1909.

THANKSGIVING.

Special Program.

Reading of Psa. 100.
Song.—"We praise thee, O God."
Psa. 50: 14; 69: 30; 95: 2; 136: 1-3.
Prayer.
Reading of the President's Proclamation.
Song.—"I lift my heart today in praise."
Psa. 30: 4; 105: 1; 106: 1; 116: 17, 18.
Essay.—What have we to be thankful for?
Song.—"My God, the spring of all my joys."
Essay.—First Thanksgiving in New England.
Short Talks.—What special thing prompts me to be thankful to Almighty God?
Song.—"My Father is rich in houses and lands."
Review of Christian Workers' successes within the last year. Led by the president.
Collection.
Song.—"My brother awake," etc.
Prayer.
Doxology.

PRAYER MEETING

For Week Beginning November 28, 1909.

LESSONS FROM LIFE'S HARD PLACES.

2 Tim. 2: 3.

1. Jacob's Stony Pillow of Loneliness at Bethel.—Fleeing from the vengeance of an angry brother, far from the joys of home, Jacob was learning the great lesson of his life. Thus angelic visitors come very near when we, in our extremity, are most in need (Gen. 28: 12, 17).

2. Joseph's Pit of Persecution.—Great natures,—the men who make history,—are men who have graduated in the school of adversity, whose diploma is signed by him who "endured all things." Joseph's bitter experiences were but stepping-stones to the exalted position in the palace of Pharaoh (Gen. 41: 41).

3. Israel's Red Sea of Difficulty.—Great as was the need of the Children of Israel, when confronted by the waters of the sea, and threatened by Pharaoh's hosts in the rear, God was all-sufficient, strong and mighty (Ex. 14: 21-28).

4. The Dire Need of the Widow of Zarephath.—Cheerless, indeed, was the outlook for the lonely widow and her fatherless son. But deliverance was nigh. Her faith rose in ready response to Elijah's test. Then the Lord's bounty came to her as "a sweet and glad surprise" (1 Kings 17: 9-16).

5. The Discouraged Prophet Under the Juniper Tree.—Elijah, who fearlessly faced an angry king, who withstood the prophets of Baal, and who loyally espoused the cause of the Great King, at last was made to flee from the wrath of Jezebel and finally found himself under the juniper tree, broken in spirit, and discouraged. Then angelic help brought comfort and cheer (1 Kings 19: 5).

6. Christ's Wilderness Experience.—"Tempted like as we are yet without sin," Christ became an example to every tempest-tossed, trouble-tired believer, to show us that victory can only be gained by steadfast resistance to every advance of Satan (Matt. 4: 11).

HOME AND FAMILY

CAUSES FOR THANKFULNESS.

BY EDGAR M. HOFFER.

For all that God in mercy sends;
For health and children, home and friends
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood,
In everything give thanks!

For the sweet sleep, which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these and everything we see,
O Lord! our hearts we lift to thee,
For everything give thanks!

Elizabethtown, Pa.

"GREAT-HEART" IN THE HOME.

BY ELIZABETH D. ROSENBERGER.

"Now, father, don't worry. We have always had enough and the Lord isn't going to let us suffer now, just because you've been sick and couldn't work. Listen to me," and Sister Rachel sat down beside her husband, the better to comfort him. "I am not discouraged," she went on bravely, "I am sure we shall get through the winter comfortably; only you must not feel this way."

"If I could only do an hour's work, I would feel differently," answered the father.

"And, please God, it shall not be long until you *can* do an hour's work," replied his wife. "But now we can only be patient until that time comes. I have always thought of you as Great-heart. You have borne such heavy burdens without complaining and we have all depended on you."

"To be sick and helpless when every dollar is needed for living expenses,—"

"We have never come to want yet," interrupted his wife. "Must I remind you again that we look up to you as the Great-heart of our home?"

Her husband bowed his head in silence. If Rachel could see a way out of their difficulty, he must try to be hopeful too. But it was hard.

In these days, when it is often hard to get work, when it is necessary to move from one place to another, when sickness comes, or any other discouragements make the life of the wage earner a strenuous one, it requires the noblest kind of courage for the husband and father to be the Great-heart of the home and family. He is sometimes misunderstood, and instead of sympathy he receives the blame of both wife and children because there is not enough money for all the things they want. He is looked upon as the family provider, and if he fails to have cash enough for their whims and wishes, he is blamed, and reproaches are freely given.

Blessed be those who, like Sister Rachel, share the burden and toil and privation, if needs be, and cheer the husband and father by their appreciation and comforting words. If the husband carries the whole load, it results in absolute selfishness on the part of the wife, for the husband a state of constant assessment with no dividends.

The things that hurt and scar our lives are resentment, condemnation, bitter feelings and desire for revenge. Let us keep the entire brood out of our homes! Men may have to suffer many things outside the four walls of home, but if the love of wife and children is true and steadfast, they will come through the experience unharmed.

A prominent educator said, "The young man who can build a good chicken coop and the young woman who can sew a neat buttonhole, will never beg for bread." In the work of inducing the sons to acquire a useful education, the father has a share. And sometimes his efforts are not seconded by the mother; and then, when the boys are a disappointment, the weight of it falls most heavily upon the father. It is always sad when the father of a family is left to shift for himself, and when no loving counsel or help is to be had from his wife. Years of misunderstanding usually precede such a state of affairs.

Every Great-heart is eager to succeed. Why shouldn't he be? He was made for that. Success may not mean money, as is generally conceded, but it should mean that a man be himself,—his best self. Success never depends upon the place in which a man lives; it depends upon the man. Many a large man has expanded a small place. He concentrated all his thoughts upon business at his door, and in so doing found larger opportunities at his threshold.

It is the duty of the woman to search fearlessly throughout the life in the home, and ask herself whether her love is a stimulus, an inspiration, urging her husband on to better things. If the wife is capable of appreciating that which touches the life of her husband, outside of her own horizon, as a wife and woman, there can be no higher ideal of happiness for both of them than their friendly counsels together, and her keen enjoyment of the events that interest men, as men, in the world at large.

In "Pilgrim's Progress," we find Great-heart placing the women and children at a safe distance, after which he turned to face the foe. In the fight with Giant Despair, which followed, Great-heart conquered the giant and demolished Doubting Castle. As Sister Rachel helped her husband to fight despair and doubt, so most of us must help the Great-heart of the family to realize his possibilities. Emerson said, "What I most need is somebody to make me do what I can." Sometimes people reach middle life without being aroused.

It is stimulating to be with people who have high aims and are dead-in-earnest to accomplish something. We respect and honor people who are poor because of ill-health or misfortune which they cannot prevent. But Great-heart will find a way or make one that leads to an honest living, if it is possible. Some people think they are doing their best to get away from poverty when they are not making half an effort. We may think we are doing our best. But if we are honest with ourselves we can see that we are using only a small part of our ability to gain an independence. We need new hope, more optimism, a resolve to do our best, in the fight for a competence. Perhaps we cannot see just how we are going to win out, but nevertheless we are not going to give way to discouragement or shiftlessness. Hundreds of thousands of poor men have risen to a competence, out of poverty and discouragement, and shall we be less capable? Great-heart works on in spite of failure, he feels that there is something in him that is bigger than any fate; he has within himself a power that is mightier than any force outside of him.

"'What hast thou wrought?' is the world's demand,
Where is thy product of brain or hand?
That presented, the wise world says,
'Take this place!' and the man obeys."

Covington, Ohio.

THE PICTURE I WOULD PAINT.

BY A. A. BERRY.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

HAD I sufficient ability, as an artist, to paint a picture of intemperance as I see it, I would paint a landscape of trees, the leaves of which are poisonous, and the shade of which is death. Around their gnarled and deformed trunks hideous serpents would be squirming and writhing.

As a central figure for my picture I would paint King Alcohol, before whose shrine the nations of earth, with their potentates, would be bowing. In the background I would paint a happy, but far distant and still receding scene of the past. In the foreground I would paint an awful, dismal, hopeless scene of the future.

Not one happy face would appear on the canvas,—naught but the bloated faces of beastly drunken men, and sad-eyed, tear-stained faces of sorrowing, suffering women, and the pinched and haggard faces of hungry, starving children.

In this picture I would paint the graves of hope and love. I would picture a mountain, over the lofty crest of which the dark clouds of sorrow, disease and pestilence should continually hover. Around its black brow the bleak, blighting wind of desolation should ever howl. Up the sides of its barren, rock-strewn mountains the weary millions of earth's hopeless inebriates would ever be seen toiling, toiling, toiling, ever pursued by the serpents and demons of delirium, ever tortured by the fires of an unquenchable thirst.

I would have a river flowing through this landscape, on the waters of which should be the tears from weeping eyes, mingled with the blood of broken hearts. Upon its surface no living thing should be seen. Naught should be seen on its putrid waters but the ghastly, swollen forms of the millions who have been slain by King Alcohol, and who are hurrying down this torrid stream to an awful Niagara of destruction, to be hurled into the abyss of eternal woe.

Yes, and were it possible, I would paint in my picture the winds that should sweep its barren wastes. They should be laden with the sighs and moans of broken-hearted wives and mothers, mingled with the wailings of the lost souls who have been slain by intemperance.

Then, when I had finished my picture, I would exhibit it to the world. To the saloonkeeper, the brewer, and the distiller I would say, "Behold the awful conditions that have been wrought through your destructive business."

To the legislature I would say, "Behold the institution that has wrought the conditions, portrayed in that picture. All this has been licensed and protected under the laws you have made and this is the way you have kept the sacred trust given you. This is what you have done to preserve posterity. Is this your method of perpetuating the institutions founded by the fathers,—founded amid tears and sacrifice, institutions loved by the fathers and revered by their sons, institutions for which our fathers died at the battle's front, fondly hoping thereby to preserve them to all posterity?"

To the voter, the "power behind the throne," what could I say to him? I would lead him through the barren wastes of my picture. I would lead him up the mountain until he would feel, for a moment, the stinging winds of desolation that sweep its cloud-capped crest. I would have him see the cursing, struggling, blaspheming millions, who are ever thronging its cheerless slopes. I would lead him to the graves of hope and love. I would have him see the cowardly, cringing potentates of earth, bowing before King Alcohol. I would have him hear the sighs, the moans, the wailings, that lade the winds sweeping over these cheerless wastes. I would have him stand for one hour on the brink of the putrid river. I would have him see the lifeless forms drifting down its course. I would have him view it all. Then I would say to him, "Awake thou that sleepest, and get to work. By the power of the ballot drive the institution from our midst that has wrought these frightful conditions."

Portage, Ohio.

THANKSGIVING.

RENDER thanks for our country's laws, its constitution. Render thanks for the food you eat, the clothes you wear, the home you have, your friends, your opportunity of doing and getting good. Rejoice and be exceeding glad all your days, for praise is the secret of happy service and the promise of future blessedness. "Bless the Lord, O my soul, and forget not all his benefits."

SISTERS' AID SOCIETIES

CLAYPOOL, INDIANA.

The sisters of Eel River church held, during the past year, from Oct. 14, 1908, to Oct. 6, 1909, fourteen meetings, with an average attendance of twenty-two. A donation of nearly $19 was made, not including materials for clothing, etc. We have received for articles sold and preparing sale dinners, over $45; spent for sewing materials, $19.97; gave to the needy, and other charitable purposes, $20.95, and have $26.85 in the treasury. Our new officers for the next six months, to take charge of the work Nov. 3, are as follows: President, Sister Rebecca Montel; vice-president and superintendent, Sister Orpha Butterbaugh; secretary, Sister Emma Montel.—Jennie B. Baker, Secretary, R. D. 2, Claypool, Ind., Nov. 2.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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BRO. D. S. FILBRUN is in a revival meeting at Lima, Ohio.

BRO. HERBERT RICHARDS is now in the midst of a protracted meeting at Red River, Ohio.

BRO. L. D. BOSSERMAN, of Beatrice, Nebr., changes his address to 126 Bruce Avenue, Pasadena, Cal.

BRO. H. C. EARLY closed his evangelistic labors in the Maple Spring church, Pa., with seven accessions.

BRO. S. H. SCHECHTER, of Wenatchee, Wash., a minister in the second degree, has located at Spokane.

WE call special attention to the report of the Educational Board, which appears on page 752 of this issue.

BRO. A. J. DETRICK, of Oklahoma, wishes us to announce that he has changed his address from Cushing to Ripley.

A SERIES of meetings at Lovejoy, Pa., conducted by Bro. J. J. Shaffer, closed with five pledging themselves for Christ.

BRO. WM. H. MILLER, of Hanover, Pa., is booked for a series of meetings at the Ridge church, his State, beginning Dec. 5.

EIGHT were recently added to the Upper Deer Creek church, Ind., as the fruits of a series of meetings held by Bro. Manly Deeter.

THE First District of Arkansas and Southeastern Missouri is to be represented on the Standing Committee by Bro. H. J. Lilly.

BRO. D. C. NAFF delivered ten addresses at Shiloh, Va., and as a result twelve persons confessed Christ and were added to the church.

BRO. G. A. SNIDER closed his meetings at the Sugar Creek church, Ohio, with fifteen accessions by baptism, and one to be restored to fellowship.

BRO. EZRA FLORY, of Union, Ohio, writes us that he is planning to return to Sterling, Ill., and will enter upon his work, as pastor, the beginning of the year.

WE call special attention to the two addresses on pages 731 and 732 of this issue. For still wider distribution these addresses may be had in pamphlet form.

BRO. D. L. MILLER and wife are enjoying themselves with the members at Twin Falls, Idaho. His Thanksgiving article, written at that place, and published on the next page, will be read with interest.

THE members of the Bethel church, Ind., held a series of meetings in the Salem house, with Bro. J. D. Mishler doing the preaching. Ten persons were baptized and two others will receive the rite later.

BRO. GRANT MAHAN writes us of his safe arrival at his home in Cuba. He says he found the weather fine, a decided improvement over some of the chilly days experienced while in the States. It will not be many weeks until most of the MESSENGER readers will be wishing for a sample of the Cuba weather.

BRO. JACOB HOLLINGER devoted a few weeks to evangelistic work in the College Chapel at Union Bridge, Md., and as the fruits of the earnest and well-directed efforts twelve were added to the church.

OUR large, new book catalogue is now ready for distribution, and will be sent free to any one who desires a copy. A card, containing your name and address, will bring you a copy. Let us hear from you at once.

BRO. M. FLORY, of Southern Illinois, writes us that he is with the Brethren in the Salimonia church, Loon Creek house, Huntington County, Ind., in a revival meeting. He reports good congregations and a splendid interest.

OUR missionaries in China have finally decided on a location where they will settle, and work as much of their chosen field as they can. Concerning their plans and the outlook, see an interesting article on the Missionary page.

BRO. J. C. MURRAY, of North Manchester, Ind., has been secured as pastor of the church in Indianapolis, and while he enters upon his work at an early date, his family will not move to the city until the close of the present school year.

FOLLOWING the revival services in the Brownsville church, Md., when six were baptized and two reclaimed, there was a love feast, attended by fully 300 members. The preaching at the revival meetings was done by Bro. A. L. B. Martin.

BRO. W. R. MILLER gave the MESSENGER sanctum a short call last Monday. He goes to Tippecanoe, Ohio, this week, to be with the Brethren in their services over Sunday, and begins a series of Bible land lectures on the evening of Nov. 22.

BRO. JOHN STAMY, an aged elder of the Upper Cumberland congregation, Pa., passed to his reward Oct. 19. He is said to have been an earnest and a very devout servant of the Lord, and died in the faith that he had preached for a number of years.

FROM the printed minutes of the district meeting of Western Maryland, just received, we learn that Bro. J. T. Green has been chosen a member of the Standing Committee. There were no queries before the meeting, and, of course, nothing goes to the Annual Conference.

IT is said that Japanese Buddhism is spending twice as much for mission work among the Japanese on the Pacific Coast as any Protestant body. By this it will be seen that the Japanese are putting money into mission work of their own kind. Even on our own shores there is to be a struggle between Christianity and Buddhism.

IN the issue of Nov. 6, page 714, under the head of "A Fine Proposition," reference was made to a congregation having a good house of worship, a live Sunday school, but no minister. We do not recall the location of the church, and the correspondent who wrote us in regard to the situation, will confer a favor by writing Bro. J. J. Wassam, Cabool, Mo.

ONE of our correspondents thinks that those who do not believe it possible that the whale could have swallowed Jonah should procure a copy of Bro. Geo. D. Zollers' book, entitled, "Thrilling Incidents on Sea and Land," and read what the author has to say about the size of the whale's mouth and throat. When a young man, Bro. Zollers spent three years on a whaling ship and knows a good deal about whales—much more than some scientists who try to make it appear that a whale cannot swallow an object as large as a man.

BRO. JACOB P. MOOMAW, of Eagle Point, Jackson County, Oregon, an elder and preacher of wide experience, writes us that he is now nearly seventy-three years old, and still enjoys the MESSENGER; in fact, most of his time is spent in reading, and he does not see how he could get along without his church paper. Four years ago he was partly paralyzed, and has not since been able to do much preaching. While interested in the church and her work, he is awaiting the call to come up higher, and make his home with the loved ones who have gone before.

JUDGING from a carefully-prepared paper, in eight sections, which recently passed the district meeting of Middle Indiana, it would appear that the Board of Trustees, acting for the Districts owning the school property of North Manchester College, are to assume the general management and control of the institution as soon as satisfactory arrangements can be made to do so.

LOOK over our large list of books in this issue, and see if there is not something listed you would like to have. If you are in need of a Bible, examine our splendid list of Bibles. You can certainly find something to suit you. Are you looking for Christmas gifts, see the fine assortment of books named. In fact, look over our entire list of books and supplies, make your selections and let us have your order at an early date.

JUST now the members in Elgin are enjoying some splendid meetings. Bro. Trout is preaching each evening and his addresses are listened to with marked attention. His manner of treating subjects not only commands respect, but creates a desire for the study of the Scriptures. While there are no announcements of doctrinal subjects, still his discourses are doctrinal almost from start to finish. There is just enough of the exegetical about them to bring out the meaning of his text, as well as the context, and the truths are driven home by appropriate Bible quotations and apt illustrations. To the church, as well as to the community, these meetings are going to prove a spiritual uplift.

WE are wondering how many of our Sunday-school workers are not taking the *Brethren Teachers' Monthly?* Then we are wondering if they know the value of this excellent publication. We are sure if they knew the real value of it, and knew how much helpful information it contains, very few of them would consent to be without it. We now have the December issue on our desk, and find it more than ordinarily interesting and helpful. Those who can afford other helps along with the *Monthly* can, of course, procure them, but we would advise all of our own people, and even others, to procure the *Teachers' Monthly* in preference to anything else. Arrange for other helps if you wish, but do not fail to order the *Monthly.*

SOME strange things happen in the religious world. The *Epworth Herald,* wishing to present a clear-cut representation of purity and piety in its Thanksgiving issue, prints, on the front page, a large picture of two young sisters of the Brethren, or the Quaker church, of two generations past, engaged in singing one of the beautiful songs of Zion. The prayer covering worn by these devout young women fills the demands of 1 Cor. 11 as completely as could be desired. But why select these young sisters as examples of piety? Why not select some of the up-to-date fashionable members of the popular churches? Have the churches grown so far worldward that they are ashamed of what is being produced in the lives of those about us? It looks that way. If the attire of these saintly-looking sisters is to be taken as the outward expression of their inward, spiritual adornment, the lesson the picture teaches is certainly a fine one. We commend the editor and publishers for their splendid taste.

A WRITER points out what he considers a grave inconsistency. He calls attention to the fact that elders are not permitted to install ministers and deacons who use tobacco, and yet we have among us deacons, preachers and even elders, who use the weed. If it is wrong to install officers who use tobacco, he is wondering why we keep in office those who will not give up the tobacco habit. He is right in pointing out the inconsistency, but it may be well to remind him, and others, of the fact that while the church is looking forward to the time when none of her officials will use tobacco, still the reform cannot be brought about all at once. We have comparatively few ministers who use tobacco in any form. Those who do use it, as a rule, are ashamed of the habit, and wish they could break off from it. The time is coming, in the Brotherhood, when preachers of the Gospel will not be pointed out as tobacco-users, and our custom, of refusing to install those who have contracted the habit, is helping to bring about that condition.

We hope to have a report from all the churches holding Thanksgiving services, but suggest that correspondents do not delay their reports for weeks, as has been the case with some in the past years. News of this sort ought to reach our readers at an early date, otherwise it ceases to be of special interest. We never did like the idea of being called on to publish Thanksgiving news a month after Thanksgiving Day, and hope our correspondents will not ask us to do so any more.

It is said that during the late revival efforts of Gipsy Smith in Chicago five men to one woman confessed Christ and promised to live a better life. The report means that if there were 18,000 converts, only 3,000 of them were women. This is a startling statement and shows a condition in the city that has to be reckoned with. This has aroused scores of the more earnest women, who readily understand the results, should the women of the great city become the dominant power in the ranks of sin. It is bad enough when the men become irreligious, but think of the direful consequences, should the wives and mothers of this country turn away from teachings of the Scriptures! To overcome this unfortunate condition, special attention, at the Chicago Moody Bible Institute, Dec. 2-5, will be given to the mother and her soul, the mother and her child, and the mother and her Bible. These are fine subjects, and might be treated in almost any town, city or community in the land.

What about the minister who preaches Sunday after Sunday for a well-to-do class of people, and yet does not take the Messenger, for the reason that he is too poor to pay for it? Well, we may have a splendid opinion of the earnest and self-sacrificing minister, but what about a congregation that will permit a faithful servant of the Lord to bear all this burden alone, and not even think of providing him with the helpful literature of the Brotherhood? It is not the preacher about whose eternal interest we need to be concerned, but we are concerned about that kind of a church. Churches, as well as individuals, ought to show some appreciation for favors received, and when they have the Bread of Life presented to them Sunday after Sunday, they ought to seek some way of showing their gratefulness for the generous supply of spiritual nourishment. If they can do nothing more for their hard-working and self-sacrificing ministers, they can at least have the Messenger sent to them. In fact, many of our churches ought to see that those of her ministers, in limited circumstances, receive the paper free. We suggest that all of the churches give this matter immediate attention.

We have on our desk a copy of "Peloubet's Select Notes on the International Sunday-school Lessons for 1910," being the thirty-sixth annual volume, W. A. Wilde, Boston, Mass., Publisher. The book contains nearly 400 pages, is well illustrated and supplied with a few excellent maps. Some of the illustrations are very fine. This is probably one of the best lesson commentaries published, and yet, with reference to a few doctrinal points, it must be received by our people with the necessary allowances. The regular lessons for next year will be found in Matthew, Mark and Luke, but principally in Matthew, and present the whole story of the Gospels. Beginning with the preaching of John the Baptist, we are to spend the year studying the life of Christ, following the narrative from the Master's birth until his resurrection. The lessons, as selected and arranged, are sure to interest all Sunday-school workers, and a number of them will find Peloubet's Select Notes helpful in the preparation of their lessons. The present volume appears to be one of the very best, yet offered to the public, and is crammed full of valuable Sunday-school data. In fact, we have found the work, in many instances, more serviceable than the average commentary. The book may be ordered from the Messenger office, and will be sent postpaid for $1.25.

THANKSGIVING.

On our journey from our Mount Morris home to the genial clime of Southern California, in search of health and to escape the rigors of a northern winter, we met a lady totally blind, traveling entirely alone. She had been in Missouri, visiting relatives and friends, and was returning to her home in the capital of Idaho. With kindly sympathy the cause of her blindness was inquired into, and she said that one night, three years ago, she was awakened by a burglar prowling about in her room. She screamed in her fright and sprang from her bed, and then received a blow across her face that destroyed the sight of both eyes and laid her insensible on the floor. Continuing her story she said, "Blindness came to me so suddenly that at first it did seem very hard to be borne, but it might have been much worse. People are so very kind to me. On this journey the conductors and fellow-passengers are so attentive and helpful that I get along very well indeed, *and I have very much to be thankful for.*"

Now, as I write, by request of our Office Editor, "something for our Thanksgiving Number," I think of the blind woman, her calm, peaceful face lit up with a smile when she said, "*I have very much to be thankful for.*" The uncomplaining way in which she bore the heavy burden that had so unexpectedly and undeservedly fallen to her lot, made a lasting impression upon my mind. I am asking myself the question, "Why have you ever complained, even for a single moment, of the lesser burdens and disappointments that have come into your life?"

Blind and still *very much to be thankful for!* Doomed to grope in darkness, because of the cruel, inhuman act of another, shut out from the blessed light of day, to turn sightless eyes always toward the handiwork of God in the heavens, to the beauties of old mother earth, to the things that once brought so much pleasure and joy to the heart, and to yearn to behold, once more, the faces of loved ones, a yearning never possible of gratification, and yet *very much to be thankful for!* What a lesson for those of us who are disposed to complain of the lesser ills of life. What a text for a Thanksgiving Sermon.

With the example of the blind woman in mind, let each reader of the Messenger, on this glad Thanksgiving Day, ask himself the question, "What have I to be thankful for?" Take a square, honest look at the innumerable and undeserved blessings God has so lavishly showered upon you, and see if you will not find yourself ready to sing, with a heart full of gratitude,

"I lift my heart today in praise,
To him who loves me so,
Whose mercy crowneth all my days
And makes my cup o'erflow.
O have I loved him as I should
For all his blessings free?
Praise God who giveth naught but good,
For he is good to me.
I'll count my blessings—count them o'er and o'er—
I'll tell my Father's goodness—I will love him more and more,
I'll count my blessings, bountiful and free,
Yet I can never count them all, so good is God to me."

Be ye thankful, then, this day, O youth, because God gives you the strength and virility of coming manhood and womanhood, because before you lie the possibilities of a life of service, and of achievement for God and humanity. Be sober-minded and make the very best of your young lives by giving, in full measure, your service to God who has been so good to you. Remember now the words of the Master to Peter: "When thou wast young, thou girdedst thyself, and walkedst where thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Rejoice also, and be thankful this day, ye who enjoy the matured strength of life and of fully-ripened judgment, who walk in life's middle age. God has richly blessed you and brought you to the full fruitage of your spiritual life. If you bear no fruit now, fruitless, indeed, will be your lives. Be up and doing, for the years are now passing in leaps and bounds. Soon the silver threads will, if they have not already come, show the coming of old age. How you have been blessed of God! What opportunities are yours now! You may well spend this Thanksgiving Day in counting your blessings o'er and o'er and when the light fades away in the western sky you will have made but a beginning, so good has God been to you. Be thankful, vigilant, sober, grave, temperate, sound in the faith, in love and in patience!

And ye aged, with whitened locks and silver crowns, be thankful and grateful for the years of helpful service that God has graciously granted you in this world. Real, genuine gratitude and heartfelt thankfulness lightens every burden of life, be it ever so heavy. Old age is to be thankfully and gratefully accepted if we look upon it with the gentle spirit of Rabbi Ben Ezra who said:

"Grow old with me,
The best is yet to be,
The last of life for which the first was made."

The limitations of age fall upon all alike. None who live long enough escape, but only those who gratefully and thankfully receive what God has in store for them and, with loving hand, deals out to them, can speak to time, as the multiplied years come and go, thus, "Oh, time, you are a stern fellow, but you have a godlike power of beauty in you. You can make souls deep, rich and fruitful as you make old violins musical with the stored melodies of years. I may grow old so kindly and so thankfully that men will learn anew to say of me, 'The hoary head is a crown of glory.'"

And so today, as I write these thanksgiving lines in the pleasant and comfortable home of our dear Brother and Sister Flory, at Twin Falls, Idaho, our first rest station on our journey to the Coast, my heart is full of joy because of God's goodness to me, for the opportunities of usefulness he has given me in life, and the only regret I feel this day is that I did not make better use of the God-given opportunities that have been mine.

Come, brother, grow old along with me, and let us learn, no matter what our limitation and cares may be, that both years and limitations are but God's

"Machinery just meant
To give thy soul its bent;
Try thee and turn thee forth
Sufficiently impressed."

D. L. M.

THE DOCTRINAL ISSUE.

In the course of a few weeks we shall publish a doctrinal issue of the Gospel Messenger, in which the following subjects are to be briefly, but pointedly and clearly, treated by different writers:

1. What Is the Bible Doing for the World?
2. Is Jesus the Christ?
3. The New Testament Our Creed.
4. The Atonement.
5. No Faith, No Salvation.
6. "Except Ye Repent."
7. Why Be Baptized?
8. Whom Baptize?
9. How Baptize?
10. The New Testament Form of Baptism.
11. The Promise.
12. The Consecrated Life.
13. Some New Testament Ordinances: Feet-Washing a Religious Rite. The Lord's Supper. The Communion Service.
14. Spiritual Import of the Ordinances.
15. Be Ye Transformed. How?
16. The Christian Greeting.
17. The Spirit and Attitude in Prayer.
18. When Sick, Call for the Elders.
19. Oath-Bound Organizations.
20. May Christians Wear Jewelry?
21. The Simple Life.
22. Temperance.
23. May Christians Go to War?
24. Church of the Brethren.
25. The Gospel for all Nations.
26. Our Foreign Missions.
27. The General Mission Board and Its Work.
28. The Annual Conference. Its Work.
29. Our Sunday Schools.
30. Old People's Homes.
31. Our Schools.
32. Our Tract Work.
33. The Publishing House.
34. What the Messenger Stands For.

The intention is to have this paper widely circulated in the United States and Canada, and with that end in view copies will be sent free to those wishing to make a proper use of them. The doctrine of the church will be clearly presented in a most interesting and entertaining manner, and we are sure that the treatment of the different subjects named will be such as to prove creditable to the church and her claims.

Those who can make a good use of the paper, by placing it where it will be read and appreciated, will please write us at once, and say how many copies are needed. The orders will be booked as fast as they reach us, and in this way we can learn how many extra copies to print. The demand for this issue is likely to be very large, and the orders reaching us first will, of course, receive first consideration. But we will print enough to meet the demand in full, if the orders reach us before we go to press. It might be well for our ministers, in their meetings, to call attention to this splendid opportunity of having the claims of the church more fully understood by our neighbors. But, please, do not delay your orders.

OUR EASY CHAIR.—No. 3.

While easy positions and comfortable conditions don't add to the weight of a man's brains, they may have something to do with his development and aptness of using them. There are conditions that do greatly militate against the possibilities of the free exercising of our thought power, and our will power as well. We have heard very good ministers say,—men known for their freedom of expression and ease of concentration,—"I just can't preach today." It was because things had been going awry. The mind was disturbed with thorns in the flesh, and it required an uncommon amount of grace to get the mind away from the thorns.

We talk much about will power, but there are times in which the will asserts itself over our most determined efforts, and we are placed in bondage, in a way that no amount of effort, on our part, is sufficient to secure deliverance. We sometimes hear mothers say: "I can't get anything done today. Everything goes wrong." There is nothing unnatural about this. It is only what can be reasonably expected under some conditions. But while this is so, we too often fail to show, by our actions, that we are ready to make any allowances, whatever, for such conditions, but we are quite ready to attribute such feelings to weakness and a lack of effort properly to control our will forces. Of course, it would be a great blessing to us all if we could so hold our will under subjection that none of the extraneous forces would be permitted to come to us uninvited and undesired, that we could not be affected thereby. But the human mind, as affected by our sin-weakened condition, is not so constituted. By a stiff determination, strengthened by divine grace, we may, to a large degree, greatly modify the forces that tend to detract from our doing the things we would, yet the impress is left and its influence is left on the mind and heart.

And, as the unfavorable and distracting things that come into our lives leave their tracings and shades, so the pleasant, desirable and peace-giving things bring to us the rays of sunshine, open our hearts, and give inspiration and a will force that enable men and women to give their best thoughts and do their best deeds. Physical afflictions may have their uses, but it was never God's purpose to drive us to duty and good works by afflicting our bodies. These things come to us only because we are naughty, and need a corrective discipline. Our Father chastises us as tenderly and as pityingly as a loving mother corrects an erring child.

These glorious autumn days are inspirational. They come to us as physical and spiritual blessings. The last Lord's Day was one that filled thousands of souls with joy and gladness. The warm sun, shining through a misty sky, the soft breezes, and the last touches of autumnal beauty, combined to make it a day of blessing. More savory sermons were preached, more earnest prayers, in deeper appreciation, were made, and sweeter praises went up to God in song from homes and worshiping assemblies. It was, in a very special sense, a "Lord's Day," because on this day he opened up to the world one of the most delightful and soul-charming pages of his great book, which he has written on the outside of the world in which we are permitted to live.

While the doors of our homes were opened, that we might get on the outside and see and enjoy God, where he has made his impress so divinely beautiful, our hearts were saddened to learn that in the midst of all the gladness there were hearts placed in the clouds and shadows, where tears flow and hearts bleed. Death came in for its measure. On this occasion the choice he made was unusually sad. But such is life. Today we live,—tomorrow we die.

At the close of our morning services the weather was so fine that many felt like enjoying it by strolling out. Two of our young men, in an unguarded moment, undertook to cross the railroad just south of town, when, unheard and unseen by them, a fast train came rushing in at the rate of sixty miles an hour, which struck and instantly killed them both. Suddenly, and without a moment's warning, two young and hopeful lives were snuffed out, and the joy and gladness of many hearts were changed to sadness and weeping. Human sympathy was shown by the citizens of our town to such a degree as we never saw before. These were not the only lives that were laid upon the altar of beauty and cheer for this Lord's Day. Railroad accidents were rife not only along this line, but others as well. Then, too, the automobiles and other conveyances gave in their full quota, so that danger and death are found lurking around everywhere, awaiting their opportunity to put in their sad work.

One day, as we were sitting on the porch, we noticed, up near the ceiling, a large spiderweb, beautifully woven. But the threads were so fine as to be scarcely noticeable. Very soon a fly came sweeping along and plunged into the web, and, as it commenced struggling, to get disentangled from the trap in which it had fallen, a large spider came forth from its hiding place and, seemingly with great satisfaction, viewed its struggling victim, but waited until, by its continued efforts, to get loose, it had so completely tied itself up that it could scarcely move wings or legs. Then it was that the spider approached, spun more cords around its body and then gave it the fatal sting. A struggle of its little body and its life was gone out. The thought came, How cruel! But such is the monster,—Death. Our only safety is to keep out of his grip as long as possible. Yet how many are there who, as thoughtlessly as the little fly, plunge into his web, only to meet the same fate! There is a time appointed for all men to die, but that time should be appointed by God and not be made by us. H. B. B.

NOT TAKING THE MESSENGER.

There are hundreds of families in the Brotherhood where the children, as well as the parents, lose interest in the church and her work just because the Gospel Messenger is not found, week after week, on the center table. Then, on the other hand, there are thousands of fathers and mothers who would not think of keeping house without the Messenger. They want to see what is going on in the church, they want to keep interested in the work of the Brotherhood, then, too, they want their children to have access to the paper. But read below what one of our wide-awake evangelists has to say about the families where the Gospel Messenger is not read:

Paul, in Heb. 2: 3, says, "How shall we escape, if we neglect so great salvation?" While engaged in evangelistic work we sometimes make our home with some of the Brethren who do not take the Gospel Messenger. At such a home much is lost by their neglect. In that same home we find children who do not have access to the Messenger, nor do they live within convenient distance of the church. We wonder what the result would be if such parents would only be thoughtful enough to take the Messenger, and insist on their children reading it! Thus might they fully discharge a grave responsibility, the neglect of which may have serious consequences.

Perhaps a brother may say that he cannot afford to pay one dollar and fifty cents for the Messenger, even though it is full of gospel tidings, church news, and general information. Remember, that through it we may know just what the church is doing in all parts of the great Brotherhood. Perhaps many a brother pays five dollars or more for a daily paper that tells all about murder cases, suicides, divorce cases, and thousands of other sensational things, concerning which we would better not know so much.

It is one of the greatest mistakes for members not to take the Gospel Messenger. It is still another mistake when members do not read it more carefully. God be thanked for the Brethren who have charge of the Publishing House. Our prayers are that they may continue to give us just such a good, clean, religious paper as they are now doing. I. B. Wike.

661 Cline Street, Huntington City, Ind.

WITHOUT A LOVEFEAST.

A correspondent wishes to know how long a congregation can live and not hold a love feast. This would be a difficult question to answer. It is like trying to ascertain how long a man may live without eating. Some men have lived forty days without eating, and a few possibly longer, but they did so from choice, and for a purpose. Let us put the question this way: How long can a church live, and please God, without a love feast? Another question will make the subject still plainer: How long can a man abstain from food and do good work? The man who does not eat, grows weak and is on the road to death. There is no escaping the penalty. The same may be said of the church that dispenses with the communion services. She may live a few years, but her doom is sealed. Spiritual death is the sure and certain outcome. But how long can a church live and still refuse to celebrate the death and sufferings of the Master? One might as well ask how long a man can live when he is starving to death. The New Testament does not say how often members should appear at the communion table, but one thing is certain,—members who are filled with the Holy Ghost do not absent themselves from the communion services very long at a time. They gather strength by communing often with God, and were they to deny themselves this blessed privilege, they would soon grow weak and die, just like the churches that try to get along without a feast.

KEEPING COOL.

A lady recently said that she proposed to change her manner in life, and not lose her temper when something goes wrong. She had observed that when she permitted her temper and her tongue to get the upper hand, things went against her, and this was, of course, not pleasing. We have observed that the person who keeps a cool head is the one who can usually have things go about his way. The man who does not keep his temper under subjection, and fails carefully to guard his words, is sure to get into a tight place now and then. It is said that it takes a cold hammer to bend hot iron. The cold hammer represents one class of people and the hot iron another. It is known that the best soldiers keep cool under fire, and by so doing they are enabled to shoot only the straighter. The early Christians were accused of turning the world upside down. While they had warm hearts, they kept cool heads and that is why they could accomplish so much. If we would accomplish anything in this world and would have things go our way, we should not only see that we are right before taking our stand, but we should learn to keep cool under the most trying conditions.

WILL THE SAD DAY COME?

The Gospel Herald, published in the interest of the Mennonite church, is considerably interested in the future policy of the Brethren church respecting the Christian attire. The paper would exceedingly regret to see any departure from our time-honored nonconformity principles. It will be a sad day when the church surrenders to the world, and practically announces her willingness to receive orders from Paris, or some other center of sin, regarding the attire for her members. It may not be wise to encourage the stringency that some would demand, but most assuredly we cannot afford to let the reins drop. So long as Paris persists in determining, from year to year, how believers in Christ Jesus should adorn themselves, just that long must the church urge her protest. The church is not telling the people of this world how they shall dress,—that is their business,—but she deems it her duty to see to it that those, who have come out from the world, conform themselves to the rules laid down in the New Testament. This much she certainly has a right to do.

THE SECRET OF SUCCESS.

A correspondent tells us about one of the largest congregations in the State District he recently visited. There is a large, well-kept meetinghouse, and the church is well officered. These officials are at perfect peace, they seem to understand each other, and work together most admirably. Here is the secret of the success. The church has a fine corps of officers and they pull together. Any church will succeed under like circumstances. It is not a one-man church. It is not a congregation depending wholly on the elder in charge. There are other elders, but there is no big I and little you in the eldership. The elders consult together. Then they confer with the other preachers, as well as with the deacons. All are made to feel that they have a part in the feeding and care of the Master's flock. The wishes of the church are not overlooked or underrated. Each member feels that he is a part of the body, and that he has a voice in the affairs of the congregation, the same as other members. The Lord can bless the work of a church like this, and he is blessing the one referred to.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

Abolition of Slavery in Zanzibar.

The islands of Zanzibar and Pemba, together with a strip of the mainland of Africa, form the protectorate of Zanzibar. Although the Sultan is nominally responsible for their government, the whole machinery of administration devolves upon Great Britain. Slavery, therefore, even in a modified form, was felt to be a reproach to the British name, and it is gratifying that this objectionable feature has at last been removed. In Pemba, the smaller of the islands, the Society of Friends has been doing some most acceptable work, not only befriending the slaves, but also doing much needed evangelistic work. With the removal of slavery from Zanzibar another foul spot in "Darkest Africa" has been eradicated, and the way is now paved for the introduction of gospel influences.

The Little Kindnesses of Life.

We are told in one of Count Tolstoi's most beautiful stories of a poor old Russian peasant who, believing that Christ would soon return to earth, began to look for him daily. It was the winter season. Snow was everywhere, and bleak winds swept the streets. Sitting in his humble cottage, the aged man heard a knock. A wretched traveler, uncouth and ragged, entered at his invitation. He warmed and fed him. Then, wearied with his vigil, he sat half asleep beside the stranger, when suddenly, in a vision, Christ seemed to stand before him, assuring him that he was the outcast whom he had fed and sheltered. When he aroused himself, the stranger had gone. The little story has a lesson to all. In the need of those who are buffeted by misfortune,—the poor, the unemployed, the sick, the prisoner, the maimed, yea, the most degraded tramp and outcast,—we may see a blessed opportunity of service. Rest assured that no good deed is ever lost, no kindness wasted, no generous self-denial exercised in vain. If we would cultivate the Christ-heart, we must learn not to despise the little opportunities,—the jewels in the diadem of Christian character.

What Might Be Done.

The surprising fact is stated by Robert Speer that there are 12,000 congregations in America that did not give one cent to missions last year. A postage stamp from every church member in the United States would yield twenty millions. If one-fourth of the Protestants of Europe and America gave one cent a day, the result would be one hundred millions a year. Estimating the property of Protestants in America at the low valuation of $20,000,000,000, it is readily seen that there would be sufficient income to evangelize the world in a year, if professing Christians could be induced to give on the scriptural basis. The church has the means,—the money, —to send the preachers. At present, however, it takes about three thousand members to send out one missionary. That is not the apostolic practice. The Moravians send out and support one missionary to every fifty-eight church members. At that rate the Church of the Brethren alone should have 1,724 missionaries in the field. Can we do it? We can if we will. (1) WE MUST GIVE TO SAVE THE WORLD. Nine hundred million still groping in idolatry. At every breath we draw, four heathen souls perish who have never heard of Jesus. Dying, dying, at the rate of a hundred thousand a day. (2) WE MUST GIVE TO SAVE THE CHURCH. The conflict is on. The destiny of heathen millions depends upon the action of the church, and as God holds each of us responsible, he accepts no excuse for our failure. We cannot be saved unless we, in turn, save others.

The Battle of the Slum.

What is the slum? It is the "submerged tenth," whether in "darkest" London, New York, or any other large city. It is the abode of the "down-and-out" part of humanity. Ignorance is the parent of the slum. Not only ignorance of the slum-dweller, but ignorance of the palace-dweller, a mile or so away. Then, too, there is the gross indifference of the better classes which allows slum conditions to exist. Some do not know, and others do not care to know. And yet, all the while, the social volcano is smouldering, ready to burst into anarchistic flame at the least provocation,—in an upheaval of the conditions that have made the slum what it is. Do you ask, "What can cure the slum?" The answer is, "Let in the light." The light of knowledge must come to the slum dweller with the glorious fact that he need no longer live in the slum, that there are better things for him. The children of the slums must be taught the fundamentals of success in life, and they will never remain in the slums. The "submerged tenth" do not need charity nearly as much as they do a chance for sobriety and decency,—an inspiration to help themselves. Then, too, we must let in the light on the owner of the slum tenements, to improve the wretched conditions, and to make him realize his responsibility. Coincident with all this, the Gospel of Jesus Christ should be held out as a beacon light to both slum dweller and slum landlord, in the bringing about of better conditions. Christ is "the Light that lighteth every man," and he dispels the darkness and gloom of the foulest slum if we give him a chance. Will we?

Lo, Here Am I, Send Me.

Not mine to mount to courts where seraphs sing
Or glad archangels soar on outstretched wing;
Not mine in unison with celestial choirs
To sound heaven's trump, or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits.
But lesser words a Father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,
Their pain to solace, or their burdens bear;
Some widow in her agony to meet;
Some exile in his new found home to greet;
To serve some child of thine, and to serve thee—
Lo, here am I! to such a work send me.

From Oyonnax, France.

It is not often that you find news in the Messenger from Oyonnax. We do love the Gospel Messenger. Every week it affords us a real spiritual treat. Today we are much pleased to report how much we have been encouraged by the visit of Bro. W. R. Miller, who has just spent a few days with us.

It is the third time that this dear brother has visited us during the last five years, and during each visit we became better acquainted with him and love him more. At our evening services, last Sunday, our audience was much impressed by the evidences, concerning the truth of the Bible, as given by Bro. Miller. These evidences have been collected by him in Palestine and other lands. Seeing the close attention given, and the favorable impressions made, reminded us of the time, when Thomas was told to see the nail prints in the hands and feet of the blessed Savior, that he might believe. We felt that when Thomas saw clearly the power of Jesus' resurrection, he must have received the same assurance that we received, when Bro. Miller presented unto us his testimony. He showed unto us the great and real love of God, in giving us, even today, a full knowledge of prophecy, as it is being fulfilled, and of the Bible.

We were very sorry that our brother could not spend more time with us. We left him with the hope that, God willing, we may meet him next year. In anticipation of this privilege we will, strengthened by his encouragement, go from house to house, giving the hope of salvation to the lost by the reading and preaching of the Blessed Word.

Often we are looking longingly toward America, hoping that some one might be willing to come and help us in this great work. Is there no one willing to come? There is great need, in France, of men and women of God, consecrated to preach and live the Gospel. The field is white unto the harvest. Come and help us!

Adrian Pellet.

168 Grand Rue, Oyonnax, France, Oct. 21.

Our New Field in China.

After a year's experience in China we have decided on a location for our mission. We have made three tours through the province,—one east, one west and another north,—traveling, in all, 1,200 miles. After weighing all the advantages and disadvantages, we have decided that the Lord would have us take the Gospel to the thousands in the eastern part of the province.

The country is very mountainous, as the rest of the province is, but among the mountains are many rich valleys, while many of the terraced hills are cultivated to the very tops. Through these valleys and over the mountain passes are the great highways of traffic, over which great trains of camels and donkeys are constantly passing. Here are the large cities and the hundreds of villages.

It is estimated that there are four hundred thousand people here. These thousands have never heard of Jesus Christ, and few have seen foreigners. In making the one trip through the country we passed eight large cities of from ten to fifteen thousand inhabitants, besides two hundred and fifty villages between. It is impossible, at the present time, to even estimate the number of villages on other roads and side valleys.

The chief occupation of the people is agriculture and mining. They seem to have a desire for knowledge, for each of the cities has their schools, and few were found who could not read the tracts and Gospels that were given them. The officials seem friendly and the people are anxious and curious to see "foreigners," as they always are at first.

We feel that the Lord has greatly blessed us in directing us to this field and we desire the fervent prayers of the whole church, that the hearts of the people may be prepared to receive the Gospel, when we go there next spring.

The Lord has now blessed us with a great harvest, but where are the reapers? When will five workers be able to reach four hundred thousand? We should have five workers in each of the eight cities to reach the people effectively. And where are the doctors and nurses that the Mission Board have been calling for so long? Yes, indeed, "pray the Lord of the harvest that he will send forth more laborers into his harvest." Christ's heart was moved with compassion when he saw the multitudes as sheep without a shepherd. How similar the scenes in China, when you enter a village, for soon a multitude surrounds you.

Dear reader, imagine that you are the center of such a multitude, looking into the many heathen faces. Would not your soul be moved with compassion for their lost condition? May the Lord help you to realize this need, that you might come, or send some one else, to this needy field!

The Brethren's Mission in China.
(Per Emma Horning.)

From Vyara, India.

The rains have been in abundance this year and old "Mother Earth" is bringing forth such a harvest as has not been seen since before the great famine. Some one was led to remark that this year one can see crops growing on the rocks, meaning, of course, that on very poor, rocky soil, where in other years only the smallest bit would grow, this year there is a fair yield. Though the farmer will get less per "maund" for his rice, yet to the mass of the people it means a sigh of relief.

At least many, who have had to eat the very poorest, will this year fare a little better, in many respects, than they have been, though we should not forget that even with abundance at hand, many are scarcely better off than with the little.

The week before our Committee Meeting, at the time of the Missionary Conference, I went several stations to the East, and then out in the jungle several miles, to where some poor Christians are living, to look into their conditions. A very humble and ignorant lot they are,—eight families in all,—and yet they are living up to the best of their knowledge and asking for more. I was struck with their simplicity and teachableness and my heart swelled within me for strength to help them to a higher and nobler life. Their temporal conditions, also, was such as to excite pity and help.

If plans mature we hope to gather a number of our Christian families at this place, where the soil is good and conditions are favorable to thrift. By so doing we hope to raise up a church, where otherwise we might not hope for it for years.

It is one thing to evangelize and another thing to build them up into strong, self-supporting and self-propagating churches, without which we can hardly say that the work has been a real success.

After the Conference we stayed with the brethren and sisters at Bulsar over Sunday. After returning I had intended going to another of our outstations, after a day or so, but a little fever made it advisable to delay. Fever is one of those things which it pays to handle a little carefully, lest it get the better of you. Often a day or two of rest, just after an attack, saves many a day for work.

Last Saturday, taking two of the men from the work here, to carry my box and bedding, and a few other necessary things, incidental to the work, I went to Chakdara on horseback. It is twelve miles distant from here and at this season of the year most people, living in the cities, would say that most all the road lies through the jungle. However, those of us, who are used to the jungle, hardly consider ourselves in the jungle till after we have cut off ten miles of the distance.

Just a month ago I went over the same road when the grass was not so high, but when the water was a great deal more troublesome. At that time I was able to go across the largest river on my horse, but during the night heavy rain fell and when at noon we came back to the river again, we found that it had so risen that not even a horse could wade it. Some men coming along helped us across. It had been a number of years since I had had any experience in swimming, and I found that it was a most difficult job even with help,—the current being swift and fierce.

However, we crossed without any serious difficulty, and reached home none the worse for the trip, and glad to have been with our dear brethren and sisters who have gone to make for themselves homes in the jungle.

This time we found the water had greatly lowered and there was no difficulty whatever except at a number of places where the road was washed out badly.

As we entered the village it did one good to look over the waving fields of rice,—fields which, a year ago, were underbrush and jungle. The afternoon was spent in listening to the reports of the work and the experiences of our people. Later in the evening we went to all the fields, and since the farmers are mostly new at the work, needing advice, we did what we could in that respect. When out with our people in the villages, prayer and reading the Word is a part of the program and cannot be exercised in too much.

On Sunday, while the heathen neighbors were busy in their fields, our own Christian people laid aside their daily work, excepting the grazing of the cattle and other necessary work, and engaged in worship and rest.

Several of us went to the several parts of the village and met the people there. This was the first Sunday I

had been able to spend with them for some time, and I was glad for this opportunity.

Monday morning there were a few differences to settle and some arrangements to be made. At about 10:30, after the heavy dew was dried off, we started for home.

There are always some people who are not able to see their own mistakes and always stirring up trouble. Unfortunately we have one such there. Everything for self and little concern for the other fellow. As much as possible I am trying to get this family to work to itself, since, when in partnership with another, it is always trying to take advantage and, of course, a quarrel is the result. Some things Paul speaks of in his epistles makes one feel that there were such in the early church and I suppose there will always be, till Satan is put down. How hard it is for man to see his own faults! A. W. Ross.

Vyara, Surat, India, Oct. 15.

It Pays to Do the Lord's Bidding.

Every day the world is asking, "Does it pay?" referring to this, that or the other financial question, and sometimes the same test is applied to various religious phases, concerning which some are undecided. When it comes to foreign missions, some people doubtfully ask: "Do they pay?" Let us see. Some time ago a young man stood on the deck of a vessel in New York, bound for the fever-stricken coast of Africa. His brother, frowningly, stood by. "Jim is a fool," said he, "he is throwing his life away for a few 'niggers' in Africa. He is a fool not to stay at home and work. He'll be dead in six months." Six months passed. The brother who remained at home is dead. Jim is still preaching the Gospel to the Africans, and reports show that hundreds are coming into the kingdom of God. Do you still ask, "Does it pay?" God's promises are the answer.

Criticisms That Count.

Of people who are ready to criticise there are plenty. Nothing is easier than to stand by and say how this or that part of church work should have been done. This would-be critic is perfectly willing, nay, eager, to tell the other man just where his mistake is. Not having much else to do, he talks the most. He is so full to the brim with good advice that he has no time for constructive deeds. Men of real achievement are usually silent. Perhaps they do not know that they are succeeding so well, for they do not take time to look at past achievements, in their intent effort to press onward. But to him who has done nothing, advice is easy indeed. He can explain any situation. He is never at a loss. The criticism that COUNTS, however, is by him who has measured life by the standard of ACHIEVEMENT. It is well worth while to hear such a one, for practical experience gives value to every thought he may express.

NOTES NOT CLASSIFIED

DISTRICT OF COLUMBIA.

Washington City.—Oct. 24 Bro. Albert Hollinger, of Gettysburg, Pa., formerly in charge of the work here for a number of years, began a series of meetings. He preached seventeen sermons. Bro. Hollinger labored earnestly, and we believe his efforts were not in vain. His former experience with the work in our city, and the fact that he is acquainted with many of the members, as well as others, was a great help in doing effective work. The meetings closed with our communion service on Sunday, Nov. 7. This meeting was very largely attended. Our missionary, Sister Lula E. Sanger, is taking a vacation, and visiting at her home at Cordova, Md. She remained at her post during the warm weather, while the others were gone, and well deserves a rest.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., Nov. 8.

IDAHO.

Boise.—At a recent members' meeting it was decided to hold a series of meetings. Bro. J. C. Neher, of Nampa, preached a little more than a week for us. Then, on account of sickness in the neighborhood, further meetings were deferred until some later date. Bro. Neher preached some very able sermons and we trust good seed may have been sown. Our love feast was to be held during the meetings, but it also was postponed indefinitely.—Nettie L. Stover, Boise, Idaho, Nov. 9.

Clearwater.—Brother and Sister Levi Snell, of Cambridge, Nebr., are here on a visit. Bro. Snell held a two weeks' series of meetings for us, which closed last evening. Six were baptized as a result of his efforts. Though Bro. Snell is getting well up in years he is an earnest and able speaker. May the Lord bless his labors!—Mollie Harlacher, R. D. 1, Lenore, Idaho, Nov. 1.

ILLINOIS.

Blue Ridge.—On the Sunday following our district meeting our delegate gave a report of the meetings, held in connection therewith, which was both interesting and edifying. A young man was baptized last Sunday.—Cyrus Wallick, Mansfield, Ill., Nov. 8.

Chicago.—Nov. 7 we greatly appreciated the presence and help of Bro. W. R. Miller in our services. In the morning he spoke to the children in our regular monthly children's meeting. In the evening he gave us a very impressive sermon on the authenticity of the Bible, based on his late research in the Orient.—Lydia Stauffer, 1526 Hastings Street, Chicago, Ill., Nov. 10.

Okaw.—We have recently held two series of meetings. One was held at the Centennial house in September, conducted by Bro. D. F. Hoover, of Indiana, and the other was conducted by Bro. J. D. Heckman, in October, at the La Place house. Three young men were baptized as a result of the latter meeting, and others expressed a desire to come soon. Our love feast was well attended. Bro. J. D. Heckman officiated. We will have a joint temperance program Nov. 28, rendered by the Centennial Sunday school and our own school, in La Place.—Clara Stauffer Wolfe, La Place, Ill., Nov. 8.

INDIANA.

Bethel.—Bro. J. D. Mishler, of South Whitley, began a series of meetings in the Salem church Oct. 17 and closed Nov. 7. Ten were baptized and there are two more applicants. Sister Effie Tuttle, of Huntington, Ind., led in the song service. Bro. Mishler preached twenty-three sermons. The attendance throughout was good. Nov. 6 we held our love feast. There were nearly 200 communicants. A number of ministers from surrounding churches were present and assisted in the services. Bro. Jesse Gump officiated. On Sunday Bro. Emerald Jones and wife, of Syracuse, Ind., who had been elected to the ministry sometime previous, were installed, Bro. Henry Wysong giving the charge.—W. R. Decter, Milford, Ind., Nov. 6.

Nettle Creek.—Our love feast was held Oct. 30. It was one of the best meetings we have had for a number of years. It was well attended by the members of our own church and also a number from other churches. There were 270 communicants. Nine ministers from other churches were present, who added much to the interest of the meeting. Bro. Daniel Bowman, of Anderson, Ind., officiated. During the meeting Brethren Wm. Miller and Wm. Bowman, with their wives, were installed as deacons. Bro. David Stover, with his wife, was installed in the ministry. One was added to the church. The following day Bro. Payton talked to the children, after which the brethren gave us some splendid admonition.—Chas. W. Miller, New Lisbon, Ind., Nov. 8.

Poplar Grove (Ohio) church met in council Oct. 22, preparatory to our love feast. In the absence of our elder, Bro. B. F. Sharp presided. Three letters were granted. Our feast, Oct. 28, was well attended. A number of ministers were present. Bro. Ezra Flory officiated.—Cora Bollinger, R. D. 42, Union City, Ind., Nov. 12.

Spring Creek church met in council, with Eld. J. D. Mishler presiding. Elders Albert Wright and Samuel Leckrone were present. One letter was received. Brethren James Norris and Chester Brallier, with their wives, were advanced to the full ministry. Bro. Frank Hardman was elected Sunday-school superintendent, and Sister Ethel Mishler, president of Christian Workers' meeting for six months. Nov. 14 Bro. I. B. Wike, of Huntington, Ind., will begin a series of meetings at Sidney.—Nora A. Ross, Sidney, Ind., Nov. 8.

Upper Deer Creek.—Bro. Manly Deeter and wife, of Milford, Ind., have been laboring earnestly in this congregation for three weeks, beginning Oct. 17, and closing Nov. 7. Eight have been baptized, and the members are encouraged. Our prayers go with Brother and Sister Deeter to their fields of labor. Our love feast was held Nov. 3. Brethren Crosswhite and Houk were with us. Bro. Deeter officiated.—Bertha Bechtelheimer, Lincoln, Ind., Nov. 8.

Wabash.—On Saturday evening, Oct. 16, Bro. Geo. L. Studebaker began a series of meetings at this place, and continued until Sunday evening, Nov. 7. The interest was good. Three were baptized and one reclaimed. Our love feast was held Oct. 23. Visiting ministers present were Brethren G. L. Studebaker, Obed Rife and Elsworth Weimer. Bro. Studebaker officiated. On Sunday morning instead of the regular Sunday school Brother and Sister Studebaker talked to the children.—Lulu Crumrine, R. D. 9, Wabash, Ind., Nov. 8.

IOWA.

Cedar Rapids.—Four young men were received by baptism Nov. 7. The revival campaign, conducted by Wm. A. Sunday and his corps of assistants, will continue for two weeks longer. A great revival of religion is awakened in this city and community.—S. B. Miller, Cedar Rapids, Iowa, Nov. 8.

KANSAS.

Friend.—Our church work is progressing nicely. We are soon to begin a series of meetings, and beg for an interest in your prayers in our behalf.—Edyth Weaver, Friend, Kans., Nov. 11.

Larned City Mission.—Following the dedication of our new church Oct. 3, a series of doctrinal sermons were preached by the pastor, which continued three weeks. Three were baptized. We hope that the good results of this first eleven months' work may be increased in the future, because of the better facilities in our new church home.—J. Edwin Jones, Larned, Kans., Nov. 13.

Larned.—The members of this congregation met for their love feast Oct. 30. About ninety members surrounded the tables. Bro. J. Edwin Jones, of the Larned Mission church, officiated. Our Sunday school and Christian Workers' meetings are progressing nicely. Our series of meetings will begin Nov. 14.—Mollie C. King, Larned, Kans., Nov. 8.

North Solomon.—Our love feast was held Oct. 24, at the close of the district meeting. Bro. S. Z. Sharp officiated. Most of the visiting brethren remained for the feast. After this we had a week's series of meetings, conducted by Bro. D. A. Crist. Because of ill health he could not be with us longer. Good interest was manifested. Three young people united with the church.—Anna Wagner, Portis, Kans., Nov. 8.

Ottawa.—Nov. 14 we expect to have Bro. Ellis M. Studebaker with us, to conduct a Bible Normal and revival, to continue until our communion Nov. 27, at 10 A. M. Any one wishing to take advantage of these meetings will be welcome. We also expect to open another Sunday school Nov. 14 in North Ottawa, where we feel there is room for work.—Willis B. Devilbiss, Ottawa, Kans., Nov. 7.

MARYLAND.

Brownsville church met in council Oct. 15. Arrangements were made for our love feast. Eld. A. B. Barnhart, of Hagerstown, Md., was chosen as our elder for one year to fill the vacancy caused by the death of Eld. Eli Yourtee. Three were restored to fellowship. Oct. 16 Bro. A. L. B. Martin began a two weeks' meeting. He labored earnestly, visiting during the day, and in the evening conducting Bible teaching, song service and preaching. With few exceptions the evenings were pleasant and the attendance large. Six were baptized and two reclaimed. We held our love feast at the close of the meeting, Oct. 30. Fully 300 members communed and it was one of the largest and most enjoyable feasts ever held. Eld. Martin officiated. On Sunday Bro. M. A. Younkins, who had been elected to the ministry two years ago, was installed, by Eld. Caleb Long.—Geo. W. Kaetzel, Gapland, Md., Nov. 3.

Monocacy church held her love feast at Rocky Ridge, Md., Oct. 23 and 24. On account of rain the attendance was small the first day. Visiting brethren present were E. W. Stoner, J. J. John, John R. Blair, Jacob Hollinger, Thomas Metz, and Thomas Ecker. Bro. John officiated. Our elder, Bro. T. J. Kolb, and wife, left Nov. 6 to visit relatives and attend the love feast at Washington, D. C. They returned Monday evening. At this writing Bro. Kolb is confined to his bed with typhoid fever.—Samuel Weybright, Detour, Md., Nov. 10.

Ridgely church met in special council Nov. 4. Our elder, Bro. S. K. Fike, who had been previously elected as elder in charge, present. Our membership is about seventy-four, including three ministers and six deacons. The Sunday school was reorganized with Bro. J. P. Holsinger as superintendent. Bro. H. R. Holsinger was elected president of the Christian Workers' meeting. Trustees, auditors, church clerk and church treasurer were also elected. Bro. Levi Ziegler is our Messenger agent. Bro. C. D. Hylton is to be with us Nov. 20, to begin a series of meetings which will close with a love feast.—Deborah King, Denton, Md., Nov. 9.

Union Bridge.—Oct. 16 Bro. Jacob Hollinger, of Washington, began a series of meetings in the College Chapel, continuing until Oct. 24. From the first the meetings were marked by a considerable degree of interest which increased until the close. The sermons were deeply impressive and showed the power and love of God in a forcible manner. Twelve were received into the church.—H. R. Brechbill, Union Bridge, Md., Nov. 6.

MEXICO.

Mexico.—With my family I arrived here on the night of Nov. 4, and we are now occupying our hired house in Culiacan. Ice and frost were seen several times at Clovis during October. Here we find a temperature of from 70 to 88. The children enjoy open-air baths in our private patio, in water with no artificial heat applied, and vegetation is fresh and luxuriant wherever water is applied. We realize that we have indeed made a real change of climate. It is as warm here now as it was when I was here in August, and we anticipate a most pleasant winter on the west coast of Mexico. This, our first Lord's Day, we are spending quietly at home, and shall be glad to be remembered by our many friends who may address us as below.—James M. Neff, Apartado 65, Culiacan, Sin., Mexico, Nov. 7.

MICHIGAN.

Harlan.—On Sunday, Oct. 31, Bro. C. H. Deardorff and wife attended services at Copemish, Bro. Deardorff doing the preaching. At the close of the services one was baptized. The Brethren are holding services at Copemish every two weeks and two services each Sunday at the church.—Rosa Weller, Copemish, Mich., Nov. 11.

MISSOURI.

Carthage.—Bro. J. S. Kline, of Hardin, Mo., closed a three weeks' meeting Nov. 7. Two sisters were reclaimed and the members were greatly strengthened. Our love feast was Nov. 6. Bro. Kline officiated. There were about one hundred communicants. On Sunday morning Brethren Martin Buterbaugh and Edwin Groff were elected and, with their wives, installed in the ministry. At the close of the meetings one young man came forward and on Tuesday morning was baptized.—Louisa Bussard, R. D. 4, Carthage, Mo., Nov. 9.

Shoal Creek.—Our love feast was held Oct. 30. Bro. Bowman, of Carthage, Mo., officiated. The attendance was good. —S. E. Trenary, Fairview, Mo., Nov. 12.

MONTANA.

Whitefish.—A few of the brethren and sisters, living near here, met Nov. 7, at 3 o'clock, to organize a Sunday school. The writer was elected superintendent. Our doctrine is new to the people, but they seem to be interested. We hope and pray that some minister may come and help us. Our love feast will be Nov. 20, at 2 o'clock. We are much in need of help in the ministry, and hope that some one will come and assist with the work.—Mary C. Davis, Whitefish, Mont., Nov. 7.

NEBRASKA.

Beatrice.—It will be four years in December since we first located at this place. We have enjoyed our work and are well pleased with the results. As we look back, we think it might have been better, yet it is encouraging. As we take our departure, we feel that we are leaving friends, for our work was mutual. We also made friends at the Lincoln and South Beatrice churches. It is on account of Sister Bosserman's health that we are now changing locations. May God help us to so live that we may meet our friends again where there will be no parting. Please address us hereafter at 126 Bruce Avenue, Pasadena, Cal.—L. D. Bosserman, Beatrice, Nebr., Nov. 13.

NEW MEXICO.

Miami.—Our elder, Bro. A. Wampler, who attended the district meeting in Rocky Ford, Colo., reports a very enthusiastic meeting. Our congregation was made a part of the District of Southwestern Kansas and Southern Colorado. Our communion service was held at the home of Bro. Metzger. This was the first feast in this territory. We are glad to have a young minister, Bro. Frank W. Gibson, of Illinois, located with us.—Cora Wampler, Miami, N. Mex., Nov. 11.

OHIO.

Findlay.—Together with our family we had the pleasure on Sunday, Nov. 7, of meeting with the Brethren at Fostoria. Bro. D. J. Lichty, late of the India mission field, was present and delivered two very interesting discourses. Friday and Saturday night, previous, he lectured on India. The attendance at these different services was quite encouraging. It was a pleasure, indeed, to meet with our brother again after the lapse of these years in "The Regions Beyond."—John R. Snyder, 853 Maple Avenue, Findlay, Ohio, Nov. 10.

Greenspring church met in council Nov. 6, Bro. L. H. Dickey presiding. Considerable business was brought before the meeting. We elected our Sunday-school superintendents for next year. The writer was chosen church correspondent and Bro. J. M. Brenneman was chosen secretary. Bro. H. V. Thomas preached two sermons for us. Sister Susan Brenneman was anointed.—Pearl S. Brenneman, R. D. 3, Tiffin, Ohio, Nov. 10.

Junction.—The little band of workers at this place were made to rejoice yesterday when two, a man and a woman, were baptized by Bro. J. W. Killian. Our Sunday school is well attended; also our preaching services.—Dora A. Fout, R. D. 10, Defiance, Ohio, Nov. 8.

Upper Twin (Beech Grove house).—We met in council Nov. 4. Our elder, Bro. J. F. Deaton, presided.—Wm. M. Brubaker, R. D. 3, Eaton, Ohio, Nov. 10.

West Dayton.—The church met in council, to receive the report of the annual visit. The church, as a body, is becoming closer united and is in good working order. Three letters were read. Our communion will be observed on Thanksgiving evening, beginning at 6 o'clock. Bro. D. S. Filbrun has gone to Lima to assist in a meeting. Brethren Ira Blocher, D. M. Garver and Noah Erbaugh are expected to preach for us.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, Nov. 6.

Wolf Creek.—Bro. J. F. Brubaker, of West Alexandria, Ohio, closed his series of meetings at the Eversole house on Wednesday evening, Nov. 3. The meetings began Oct. 17. The members feel strengthened in their work for the Lord. Bro. J. O. Garst, of Dayton, Ohio, R. D. 4, will commence a series of meetings at the Arlington house Nov. 21.—D. A. Landis, R. D. 4, Brookville, Ohio, Nov. 5.

OKLAHOMA.

Monitor.—Our love feast, Oct. 30, was well attended. Seventy-five surrounded the tables. Our aged elder, Bro. Joseph Glick, officiated. Six were baptized and others are seriously impressed. Our series of meetings begins Nov. 13, to be conducted by Bro. Chas. Brown, of Lake Arthur, New Mexico.—Jennie Diller, Nashville, Okla., Nov. 6.

Thomas.—Oct. 27 Mound Valley congregation met in council, preparatory to our love feast. Bro. J. M. Crouse presided. One letter was received. Our love feast was held Oct. 28, Bro. J. L. Thomas officiating. About seventy members communed. Our series of meetings, conducted by the home ministers, began Oct. 17, and continued three weeks. Bro. Crouse preached twenty-two sermons and Bro. Appleman four. Four of our Sunday-school boys was baptized. Our Christian Workers' meetings are being conducted successfully. During the past year our school has had an average attendance of more than seventy-five.—Elsie K. Sanger, Thomas, Okla., Nov. 8.

OREGON.

Ashland church met for love feast Nov. 30. Many pronounced it the best feast they ever attended. There were forty-nine communicants. We held our Sunday-school convention on Sunday. This was also a good meeting. Since our last report four have been added to our number by letter.—Cora B. Decker, Ashland, Oregon, Nov. 6.

PENNSYLANIA.

Greenville.—Our meetings closed at this place with one reclaimed. That person said that the Brethren live out the Scriptures nearer than any other church. We are glad for this remark. Our church is a place of peace and rest if we do not bring the world along with us.—Libbie Hollopeter, Rockton, Pa., Nov. 11.

Johnstown.—On Sunday evening, Oct. 31, at 7 o'clock, the graduating exercises of a class in teacher-training were held in the Walnut Grove house. Mr. B. S. Forsythe, of Dawson, Pa., the Pennsylvania State Sabbath School Association field worker for Western Pennsylvania, gave a very able and inspiring address. Our pastor, Bro. W. M. Howe, who is the president of the Cambria County Sabbath School Association, presented the diplomas to six graduates, including the teacher, Sister Blanche Ober Wertz, who has now completed the course the second time because of the new book, "Training the Teacher," now in use. This is the excellent book which Bro. M. G. Brumbaugh helped to write, and the only teacher-training book handled by our own Publishing House. We now have in the congregation, including those who completed the course elsewhere, thirty-three graduates of teaccher-training work. Thirteen of our sixteen Sunday-school teachers are graduates.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., Nov. 9.

Maple Spring.—Bro. H. C. Early, of Penn Laird, Va., closed a two weeks' series of meetings Nov. 1. The attendance and interest were good throughout. Seven were baptized. Our love feast was held Nov. 2. Bro. Early officiated.—N. H. Blough, Davidsville, Pa., Nov. 6.

Mountville.—Our series of meetings at this place opened Oct. 24 and continued two weeks. Bro. Levi Mohler did the preaching. The interest was good and as a result two confessed Christ. Our love feast was held Nov. 3 at the Petersburg house. A number of ministers were present.—Milton G. Forney, R. D. 8, Lancaster, Pa., Nov. 9.

Norristown church met in council Oct. 21, with our elder, Bro. James Shisler, presiding. Considerable business came before the meeting. Sunday-school officers were elected. Bro. Jacob Isitt was reelected superintendent. Our love feast will be held Dec. 5.—Elizabeth H. Harley, 619 Haws Avenue, Norristown, Pa., Nov. 11.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—On Sunday morning, Oct. 17, Bro. J. M. Kagey preached for us. On Monday evening Brethren P. S. Miller and J. M. Kagey met with us in a helpful and spiritual meeting. Nov. 4 we held our love feast. The ministering brethren were Brethren Tobias Myers, W. I. Book, J. T. Myers, L. M. Keim anw C. A. Bame. Eld. J. T. Myers officiated, assisted by Brethren L. M. Keim and Chas A. Bame. One letter was received.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Nov. 12.

TENNESSEE.

Jonesboro.—The Brethren at this place enjoyed another meeting in this town. Bro. A. M. Laughrun filled the appointment. The attendance at our services is increasing and the people who heard Bro. Laughrun yesterday were well pleased with his sermon. We hope the members who live near enough will attend our services and assist in the work. —N. T. Lorimer, Jonesboro, Tenn., Nov. 8.

VIRGINIA.

Antioch.—Our love feast was held Nov. 6. Eld. D. A. Naff, of the Bethlehem congregation, officiated. A large number of members communed. On Sunday morning after Sunday school Bro. Vest, of Floyd County, Va., preached to a large audience.—Martha Mitchell, Wirtz, Va., Nov. 10.

Nokesville.—Our love feast was held at the Valley church Oct. 23. Eld. R. A. Nedrow officiated. Oct. 24 he began a series of meetings at the same place and continued until Nov. 6. One was baptized. Our council met Nov. 6, Eld. I. A. Miller presiding. Fifteen letters were received. It was decided to organize a Volunteer Mission Band in the near future. Sunday-school superintendents were elected for the coming year as follows: For the Valley church, Bro. S. H. Flory; Nokesville, Bro. I. N. H. Beahm. Bro. J. F. Graybill was elected president of Christian Workers' meeting. As our church is too small to accommodate our congregations, we decided to sell the church and conduct services in the chapel at Hebron Seminary, which is located near the church. Barbara J. Miller, Nokesville, Va., Nov. 11.

Saunders Grove church met in council Nov. 6, at 10 A. M., with Eld. John Dove presiding. Bro. Samuel Saunders was ordained to the eldership, and one sister was baptized. We held our love feast on the evening of the same day. Forty-three surrounded the Lord's table. Eld. John Dove officiated, assisted by Eld. Samuel Crumpacker and Bro. Boyd Funk. —Jennie Saunders, Thaxton, Va., Nov. 11.

Shiloh.—Bro. D. C. Naff came to this place Oct. 29 and preached ten sermons. The attendance and attention throughout were excellent. Twelve were baptized Nov. 7.—Abbie A. Turner, McDonalds Mill, Va., Nov. 9.

WASHINGTON.

Spokane church met in special council Nov. 5, at 7:30 P. M., with Bro. D. M. Click in charge. During the summer seven have been received by letter and two by baptism. Among the number we especially welcome Bro. S. H. Schechter, who is a minister in the second degree. His help is much needed as we have no local minister. Our evergreen Sunday school has increased in numbers, so that it is necessary to order more supplies. Bro. Click will leave about Dec. 1, for Chicago, where he will attend the Bethany Bible School. He expects to be gone about a year.—Elsie M. Aschenbrenner, S. 109 G Street, Spokane, Wash., Nov. 8.

WEST VIRGINIA.

Alleghany.—Our love feast was held Oct. 9. About fifty members surrounded the tables. Bro. Albert Arnold, of Egion, W. Va., officiated. He then began a series of meetings, preaching each evening until the following Sunday. Four came out on the Lord's side. Three are to be reclaimed and one is to be baptized. Bro. Arnold gave us very instructive lessons from the words of Eternal Truth.—Lillie C. Moore, Bismarck, W. Va., Nov. 9.

Beaver Run.—Oct. 17 Bro. A. W. Arnold began a series of meetings here, and continued until the 29th. Our communion was held Oct. 30, and the following day we held a children's meeting. Bro. Arnold made a strong effort, and as a result three young people were baptized.—G. S. Arnold, Burlington, W. Va., Nov. 11.

Chestnut Grove congregation met in council Nov. 6, with our elder, Bro. J. W. Rogers, presiding. A collection was taken. Our Sunday school is moving along nicely.—Anna F. Sanger, Bays, W. Va., Nov. 11.

German Settlement.—Our love feast was held Oct. 30. Bro. D. H. Arnold officiated. On the following Sunday we met at 9:30 for Sunday school, and at 10:30 Bro. Ezra Fike delivered an excellent funeral sermon for Iva Lavone Johnson, an infant of only a few weeks. The spirit of the meeting was deep, and lasting impressions were made.—Maggie E. Arnold, Egion, W. Va., Nov. 8.

WISCONSIN.

Valton.—After a drive of about twenty-five miles, wife and I were permitted to meet with the Brethren at the Ashridge church Oct. 23, the time appointed for the love feast. Our elder, G. L. Fruit, presided. While not a large number surrounded the tables, the meeting was very spiritual. The members at this place deserve the encouragement and prayers of all.—Charles E. Turner, Valton, Wis., Nov. 9.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

MINISTERIAL MEETING OF MIDDLE MISSOURI.

The ministerial meeting of Middle Missouri was held with the brethren and friends of the Deep Water church Oct. 27. Bro. D. L. Mohler was chosen moderator, and Ira Witmore, writing clerk. A number of live questions were considered and discussed in a Christian spirit.

The questions, "Our Relation to International Peace," and "Our Relation to Temperance and Prohibition in Missouri," brought forth some enthusiastic speeches, and indicated that our ministry is on the right side of these questions.

The members of the Deep Water church and their friends are to be praised for the Christian spirit which they manifested in caring for this meeting, as well as for the district meeting which followed.

These gatherings were pronounced the best we have yet held. At the missionary meeting, on Thursday evening, four made the good confession, and expressed their purpose to work with the Lord's people.

The meetings were given help and inspiration by the presence of Bro. I. H. Crist and wife and Sister Prudence Miller, our mission workers in Kansas City, Mo., and Dr. O. H. Yereman. Ira Witmore.

Adrian, Mo., Nov. 8.

FROM WEST VIRGINIA.

The district meeting of the First District of West Virginia was held in the Tearcoat congregation. The meeting was organized with Eld. D. B. Arnold, moderator, Bro. B. W. Smith, reading clerk, and the writer, writing clerk. The congregations were all well represented, and the meeting was pleasant and spiritual. The district decided to change the time of holding their meeting from September to the Saturday before the fourth Sunday in October. Eld. A. W. Arnold was elected delegate to the Annual Meeting of 1910, with the writer as alternate.—Obed Hamstead, R. D. 2, Oakland, Md., Nov. 6.

FROM ARKANSAS AND EASTERN MISSOURI.

The First District of Arkansas and Southeastern Missouri held its ministerial meeting in the St. Francis church, Palestine, Ark., Nov. 3. Nearly all the speakers who had topics assigned them were present and well prepared. In the general discussion the time was taken up by others, and many good points were brought out. The organization was as follows: Bro. S. C. Tolley, moderator, Bro. W. T. Price, reading clerk, Bro. H. I. Buechley, writing clerk.

On the evening of Nov. 3 the District met in a Sunday-school meeting. Our District Secretary had prepared and published a good program, with the topics and speakers assigned. This method proved more satisfactory than the round table and extemporaneous talks, as conducted on previous occasions, and it was decided that hereafter the District Secretary arrange a program, and have it printed in the minutes of the district meeting.

Nov. 4 the district meeting convened and was organized by electing Eld. H. J. Lilly, moderator, Bro. S. C. Tolley, reading clerk, and Bro. H. I. Buechley, writing clerk. All the officers of the District were present and made their reports, which were accepted.

While the District has not increased in numbers, to any extent, we are glad that we are holding our own and are getting better organized for the work before us. The prospects for the future are promising. Every mission point will have preaching appointments.

No queries will go to Annual Meeting. Bro. H. J. Lilly was elected delegate on the Standing Committee, with Bro. W. T. Price, alternate. Bro. H. I. Buechley was elected on the District Mission Board for three years, and Bro. D. L. Burns was elected District Treasurer for five years. The district meeting of 1910 will be held in the Mt. Hope church, Newport, Ark., on Thursday before the first Sunday in November. Ministerial and Sunday-school meetings will convene the day before. Thus closed one of the best meetings the District has ever had.

Carlisle, Ark., Nov. 9 H. I. Buechley.

FROM INDIANAPOLIS, IND.

The Brethren of the Indianapolis church have been anxious, for some time, to have a resident pastor. Recently the Mission Board of Southern Indiana secured the services of Bro. J. C. Murray, of North Manchester, Ind. Bro. Murray will come to us Dec. 1. Until that time he will be with us only over Sundays. Because of school privileges, the family will remain at North Manchester until the school year is ended.

Bro. Murray will conduct our series of meetings, commencing Dec. 5. Dec. 12, at 6 P. M., we hope to hold our love feast. Those who wish to come may easily find the church by taking a West Washington street car to Germania Avenue. The church is at No. 57 North Germania Avenue.

The Mission Board not feeling able to help support a missionary sister here, the church, though few in number, have decided to do all they can. By a previous decision of the District they hope to secure some help from the churches of the District. The work is pleasant here. The brethren and sisters are very kind. The Lord's cause needs workers, and the thought of my being compelled to give up the work, because of a lack of money, was not a happy one. But now we trust that the financial part will be solved and, with the help of a pastor, we hope to do much for the Lord. Mary C. Stoner.

274 No. Holmes Avenue, Nov. 9.

HOW A DEVOUT MAN BECOMES A CHRISTIAN.

I wish to chronicle a singular case. A young man became the follower of an evangelist, who held tent meetings, here in Muscatine, about six years ago. This evangelist was trying to start an organized body of his own, and won the confidence of this young man, who followed him from place to place in several States. At Springfield, Ill., the young man met and married a young lady who was willing to share the privations of his life as a traveling preacher.

The young wife had joined the Baptist church while very young, hence was also religiously inclined. About two years ago they followed the preacher to Des Moines, this State, but last spring they came back to Muscatine, to secure work, as he had formerly been a button cutter.

They found their way to our mission two or three times, when we at once made their acquaintance, and, of course, tried to make them welcome. After meeting on Sunday night, he asked me if I would care to call on him at his home. To this I agreed, and took my wife and went, with much anxiety, for I could see that he was in trouble. On reaching his home I at once read distress in his countenance. As I opened the way for him to relate his condition, he told the story of his past life, especially for the last six years. He told how he had, from time to time, frequented the altar and prayed for peace of mind and forgiveness of sins, but became only the more miserable and distressed. But he would never retire without family worship, and read his Bible much. I told him, "There is hope for you. That is the Spirit's work. God loves you and will save when you do his will. Your prayers have come up before God, but you have been wanting him to bless you before you do the work. God has his way of saving man. He has his conditions of pardon. Prayer is all right but more is needed. You must do his will. Repentance and baptism are conditions of pardon."

He said he was baptized. I then explained New Testament baptism to him, taking up the doctrine of the Trinity, as well as the form of baptism.

Then he asked why he could not be baptized. I told him that if he believed he could receive baptism. The interview lasted over three hours, for much about the church was explained.

We then took the man and wife to the South Muscatine waters for baptism, and very submissively they both were baptized into the Father, the Son, and the Holy Ghost, for the remission of sins, that the Spirit might lead them and seal them for eternal life.

Then I wish you might have been at our Christian Workers' meeting that evening and heard him tell how he had found rest to his soul after all his struggles.

Now both of them are happy and never miss a service, rain or shine. I urged him to "baptize his pocketbook," too, for the Lord. It is evident that he did, for they are ready to help in every good work. T. A. Robinson.

Muscatine, Iowa, Nov. 1.

FROM SOUTHERN ILLINOIS.

The district meeting, the ministerial meeting, and the Sunday-school meeting of Southern Illinois, were held in the Macoupin Creek church, near Farmersville, Ill., Oct. 27 and 28.

The elders of the Dstrict met Oct. 26. Out of the thirty-three, living in the District, twenty-five were present. The business that came before the meeting was disposed of with the best of feeling. In the evening a rousing missionary meeting was held, in charge of Bro. D. J. Blickenstaff, chairman of Mission Board.

The spirit of the meeting was excellent. Some of the needs of the District were pointed out, and this, no doubt, helped the delegates, the following day, to accept the recommendation of the Mission Board, to appropriate $2,500 for mission purposes for the ensuing year,—an increase of $700 over last year.

The next morning, Oct. 27, the district meeting was organized by electing Bro. J. W. Lear, moderator; Bro. D. J. Blickenstaff, reading clerk; Bro. Geo. W. Miller, writing clerk. The roll call showed forty-three delegates representing the twenty-nine churches in the District.

Encouraging reports were read and accepted from the Mission Board, District Trustees, District Treasurer, and Sunday-school Secretary.

One noticeable feature of the Sunday-school Secretary's report was the increase of four hundred and twenty-one new pupils enrolled during the year. According to the tabulated report of the churches, 273 were baptized during the year,—an increase of 112 over last year. Of the 273 baptized, 183 were Sunday-school scholars.

Five queries came up for a hearing and, after pleasant discussion were passed by district meeting. One query

goes to Annual Meeting. Bro. J. W. Lear will represent Southern Illinois on Standing Committee. Bro. J. W. Harshbarger is the alternate. The spirit of the meeting was excellent throughout, and the business was disposed of in a way that gave satisfaction.

Immediately following, the ministerial meeting and Sunday-school meeting were held, beginning in the evening of Oct. 27, and concluding on the evening of Oct. 28. During the noon intermission of Oct. 28, a special service was held for ministers and their wives. Difficulties were presented and testimonials were given by elders and evangelists. Much good is accomplished by these heart-to-heart talks.

Bro. W. H. Shull was moderator of the ministerial meeting. Bro. W. T. Heckman was moderator of the Sunday-school meeting. The program committee had taken pains to give us topics that would arouse interest. Nearly all of the speakers were present.

These meetings were very inspiring. It seemed that the fire was started in the beginning and kept burning throughout the entire meeting. The attendance was good. The large house which, we were told, had been planned by the late Daniel Vaniman, was packed during every session. The weather was fine. The members and friends in the Macoupin Creek church know how to make visitors feel welcome. This was one of the best meetings we have ever had the privilege of attending.

LaPlace, Ill., Nov. 5, Geo. W. Miller, Sec.

BRETHREN'S HOME, GREENVILLE, OHIO.

To the brethren and sisters of Southern Ohio we give the following report: We have regular preaching services every first and third Sunday of each month, at 2:30 P. M., at the Home. We drive the hack to the Church of the Brethren in town every second and fourth Sunday. In this way all who wish may attend services each Sunday.

We have in the Home, at this time, thirty old people and four children. The inmates range in age from three months to ninety-five years. Recently two old sisters passed over the river,—Sister Bessamen, aged ninety-three years, and Sister Windmiller, past ninety-eight years. We still have in the hospital five women and two men. One sister has been confined to her bed with paralysis eighteen years, one is blind, another is insane, one is afflicted with shaking palsy, and one with tuberculosis. The two men have creeping paralysis, and move about on wheel-chairs. These must all have their meals carried to them.

We have but two married couples. One of them is advanced in years, both husband and wife being in their ninetieth year. We have five helpers,—two kitchen girls, one governess, one to care for the hospital and one farm hand.

The Lord has prospered us in blessing us with a bounteous harvest of good things. We will have plenty of vegetables of various kinds, for which we are grateful to our Heavenly Father. The thing that is much needed in the Home is a laundry. We hope the brethren and sisters will be liberal in their donations on Thanksgiving Day for the same. G. W. Minnich.

Nov. 7.

BIRTHDAY MEDITATIONS.

Sixty-eight years ago today a man-child was born, and laid upon the bosom of a sweet girl-wife as her first-born. Now, in those days, as in these, the birth of a son or daughter is considered, perhaps, as but an ordinary event. It is but one of the everyday occurrences, familiar to all. And yet, in this home and to this mother, Kathryn, it was the event of her life. There were, of course, other similar occurrences in that eastern home, for God blessed them with other children to the number of "thirteen,"—five of whom went back to God before they knew many summers.

In the subsequent life of this first boy-child may be seen the ambition, the love and aspirations of the girl mother, as she meditated upon what God had wrought. As her love centered upon that object of love, growing beneath her heart, influencing both the mother and the unborn being at the most impressionable period, the die was cast, and was cast for God.

The question is many times asked, "Why do not all children, even those born of Christian parents, grow up for the good?" May not the secret largely lie in the prenatal influence? After some experiences in life's affairs, I have come to this conclusion. In this school there should be mothers,—real mothers,—but, alas, how few, how exceedingly few, are they! There is unmistakable evidence that untold thousands of human souls are born into the world with less thought, less concern (even to the point of not being wanted, yes, even hated) than that bestowed upon the breeding of our best sheep, cattle and horses.

But I must go back to this precious boy in that little room. I can scarcely say "home," for the event occurred in the "Old Mill" on "Bush Run," as the Indians named the stream. There, amidst the grind, and rumble, and jar, and squeak, of the many wheels and stone grinders,—a busy scene,—our little Daniel opened his eyes.

Whether the continued "whir" of the mill's machinery, both day and night, was indicative of the busy life the man-child was to lead, I know not. I know but this, that I, individually, have great reason to thank God for our sainted mother, and, later on, for the Godly man she gave to the world.

In God's plan she was not to live to see the success in life, achieved by any of her seven sons and one girl, who reached the years of maturity, for, at the premature age of fifty-three, God took her to the home of glory, to be with those five little angel spirits of hers. No doubt he needed her there more than we needed her here.

For some unknown reason, our lives were closely entwined,—from the date of my birth, eight years later than that of Daniel, until later years. As I look back over the varied scenes in my own life, I gratefully remember the influence, the wise counsel, the ever-helpful assistance, the tender sympathy with my almost unbearable sorrow and losses. Indeed, had it not been for this older brother, I know not how it would be with me today. If I have attained to any usefulness, if any soul has been blessed through my own life, I do not hesitate one moment in saying that I owe it all to my firstborn brother, D. L. Miller.

Daniel, in his eventful life, at some hour of this day (Oct. 5) has completed the sixty-eighth year. It does not seem as long as that, and yet the sands of life have not ceased to flow. If God could, in his wise purpose, spare his life yet many days to us, I am sure many hearts would be filled with thankfulness and gratitude, and my own not the least of all.

I write this on board the French steamer at the port of Jaffa, Oct. 5, while waiting to start for free America, my home and my church. W. R. Miller.

DEATH OF ELD. JOHN STAMY.

Eld. John Stamy, of Upper Cumberland congregation, Pa., died at his home in Leesburg, Pa., Oct. 19, 1909, aged about eighty years. Bro. Stamy had been in feeble health for several years. He was a son of Henry Stamy, and was born in Franklin County. With his parents he moved to the vicinity of Leesburg in 1846, at which place the remainder of his life was spent. Sister Stamy preceded him to the spirit world about nine years. Three sons and three daughters survive him.

Bro. Stamy was an elder for a number of years. He was an earnest Christian worker and very devoted to the service of the Master. He never tired of talking of the things that pertained to life eternal.

Services at the house by Brethren David W. Allison and Casper Hosfield, and at the church by Brethren Noah Cockley and William I. Sheaffer. He was buried in the cemetery at Huntsdale. A. A. Evans.

R. D. 8, Carlisle, Pa.

FROM FALKS STORE, IDAHO.

On Sunday, Oct. 17, wife and I drove over to the Fargo country, twelve miles west of Caldwell, and visited the brethren who have recently located there. In the evening we attended the union services conducted by the Christian Endeavor Society, and later attended preaching services by a Baptist minister. We noticed that our brethren have the esteem of the many who attend the services.

On Monday morning, in company with Bro. R. Evans and their minister, Bro. Samuel Bollinger, we assisted in putting in the foundation for their new church. This section of the country has been settled up during the past two years, and a new church was needed. It will be a good, substantial building, and they hope to have it completed by Jan. 1, 1910. All but a small amount of money has been pledged, and even that has been arranged for.

At present there are only twelve members living at this place, but we were pleased to learn that others are coming soon, from Ohio. I know of no better section of the West for our people to build up a church. With good water, irrigation under a gravity system, which will be completed the coming winter, and with soil unsurpassed, our Brethren will find their surroundings and advantages most excellent. In order to get a home one may purchase a relinquishment and live on it five years, when the government will give a deed for the same.

The work at New Plymouth is growing in interest. Bro. Gorham, of Payette, will hold a series of meetings at that place sometime during the coming winter.

Members desiring to change locations would be welcome in the Fargo section, and may get information by addressing Bro. Samuel Bollinger, Parma, Idaho.

Oct. 24. D. J. Wampler.

FROM LAWRENCE COUNTY, ILLINOIS.

The Southern District of Illinois has just closed its district meeting. Like our Annual Meetings, these meetings have assumed enlarged proportions. We name them in the order in which they occurred: Elders' meeting, two sessions; missionary meeting, one session; district meeting proper, two sessions; special ministerial meeting, one session; Sunday-school meeting, two sessions. Three sessions were held each day.

These various services were harmonious, spiritual and inspiring throughout. The congregations of the district in general were well represented. The well-organized management and hospitality of the Brethren and friends of the Macoupin Creek church deserve special comment. We expect a more complete report of these meetings from those having special duties.

On our return home we spent the following Sunday with the Brethren in Decatur, which was a valued opportunity for us, not only because several members of our family live there, but because we lived and labored there a few years. We appreciated our visits with those whom we had often met in worship and in their homes. Eld. M. Flory has the work well in charge. S. W. Garber.

R. D. 5, Vincennes, Ind., Nov. 6.

A MINISTER WANTED IN CANADA.

"Shall sheaves lie there ungathered
And waste upon the plains?"

In a recent tour of four thousand miles in Western Canada, it was my privilege to investigate the section of country, recently selected by Brethren who contemplate settling there in the near future,—the Portage plains of Manitoba.

By urgent request, and in behalf of these settlers, soon to be, I am writing this appeal. In my investigations I feel that the Brethren have used much discretion in their selections, but special wisdom is displayed in their calling for a minister to accompany them in the beginning of their settlement, to shepherd and care for their spiritual needs, which should always be the more essential in starting out in any new country, for here, as well as in any other good selections the Brethren have made, their temporal wants will be well supplied.

This new colonization settlement will be from sixty to seventy miles west of Winnipeg,—the city and gateway to Western Canada. The Brethren in this new field will have plenty of working room and ample opportunity to let their lights shine, as the nearest organization of the Brethren is two hundred miles away,—south and west. There are but three other organizations of the Church of the Brethren in Canada,—one in Saskatchewan and two in Alberta. We ought to have a dozen more at this present time. Not one sermon by the Brethren has ever been preached, to the knowledge of the writer, in the province of Manitoba. There are, at the present time, more than half a million of precious souls in her borders. It is but twenty-seven hours' run by railroad from Chicago, to the fine, prosperous city of Winnipeg, where we ought to have a score of workers.

Manitoba, geographically speaking, is in the center of the American continent, but there is no church organization of the Brethren to the north or east. This ought to put us to thinking, how much opportuniy and space there is yet to be occupied by the Brethren, and how much yet is lacking in our carrying out of the solemn charge of the Master as expressed in the "Go ye."

Should you ask whether they do not have the Gospel in the province and country, we would say, "Yes," for we believe many more people attend church in Canada than at home, yet there, as well as at some other places, the people are hungering for a closer walk in "his footsteps." They are giving evidence of their dissatisfaction by inviting the Brethren into their borders. Will there not be responses to this urgent and important call?

Franklin Grove, Ill., Nov. 3. C. H. Hawbecker.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Burns-Britsch.—At the home of the undersigned, York, N. Dak., Oct. 31, 1909, Harvey Burns and Sister Lizzie Britsch, both of York, N. Dak. D. Warren Shock.

Denzer-Whetstone.—By the undersigned, at the home of the bride's parents, Brother and Sister George Whetstone, Oct. 20, 1909, John Denzer, of Minnesota City, and Esther Whetstone. Jacob Wirt.

Myers-Britsch.—At the home of the undersigned, at York, N. Dak., Sept. 29, 1909, Beaver H. Myers and Claudia C. Britsch, both of York, N. Dak. D. Warren Shock.

Simon-Hitsman.—By the undersigned, at Maddock, N. Dak., Oct. 17, 1909, Clarence E. Simon and Amelia Hitsman. D. Warren Shock.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Alt, Bro. Henry August, born March 18, 1873, died Nov. 3, 1909, in Johnstown, Pa., aged 36 years, 7 months and 15 days. He is survived by his wife and seven children. Bro. Alt united with the Church of the Brethren a few years ago, and lived a Christian life. Services by Bro. W. M. Howe. Ada M. Beeghly.

Brumbaugh, Nancy J., born in Montgomery County, Ohio, Sept. 6, 1837, died near Union, Ohio, Nov. 5, 1909. For nine weeks she was an intense sufferer from heart trouble. She united with the Church of the Brethren over forty-nine years ago. Oct. 20, 1861, she was united in marriage with John R. Brumbaugh, and became the faithful mother of eight children, seven of whom survive. She also leaves two surviving brothers and two sisters. Services by Eld. D. M. Garver. Interment in the Warner cemetery. Josephine M. Folkerth.

Coffman, Sister Annie, died after a few days' illness of asthmatic bronchitis, at her home, near Harrisonburg, Va., Oct. 27, 1909, aged 72 years, 7 months and 17 days. In 1859 she was married to Benj. F. Coffman, and in the same year moved to Iowa. During the fifteen years, spent in this western home, she lost her husband, two daughters and four sons. After the death of her husband she and the two remaining children returned to her native State. Early in life she united with the Brethren church and lived a consistent Christian life,

in the Cook's Creek congregation. Besides one son and daughter she leaves one brother and four sisters. Services at the Garber church, by Eld. J. M. Kagey, assisted by Elders Abram Thomas and P. S. Thomas. Text, Rev. 20: 12. Interment at Bridgewater.
S. I. Bowman.

Cox, Bro. Robert, of Johnson County, Mo., born Feb. 2, 1855, in Greene County, Ind., died Oct. 21, 1909, aged 54 years, 8 months and 19 days. He was married to Elizabeth Henry in 1884, and came to Johnson County, Mo., about 1889. About eight years ago he, with his wife, united with the Brethren church, of which he was a consistent member until death. A few days before his death he called for the elders and was anointed. His wife and nine children remain. One child preceded him.
Sue Long.

Crist, James Albert, son of Ira and Nellie Crist, born March 10, 1906, died of diabetes, in the bounds of the Vermilion church, Summerfield, Kans., Oct. 20, 1909, aged 3 years, 7 months and 10 days. He leaves father, mother, one sister and three brothers. Services by Brethren J. R. Frantz and J. G. Eby. Interment in the cemetery near the church.
Lizzie Dellenbach.

Dively, John Milton, son of Bro. Chauncey F. and Sister Rebecca Dively, born at Klahr, Pa., July 14, 1891, died at Huntingdon, Pa., Oct. 31, 1909, aged 18 years, 3 months and 17 days. He was instantly killed while crossing a railroad near Huntingdon. He was a student at Juniata College and a member of the senior class. His father, one brother and one sister survive. His mother, six little brothers and one little sister preceded him. Services by Eld. W. J. Swigart. Text, Psa. 90: 12. Interment in Claar cemetery.
E. F. Claar.

Englar, Sister Ida, died at her home near Medford, Md., Oct. 20, 1909, aged 50 years, 7 months and 1 day. She suffered from a long illness but bore it patiently. She united with the Church of the Brethren when young, and lived a consistent Christian life. An aged mother, one brother and two sisters remain. Services at the Pipe Creek church, by Eld. Abraham Snader. Text, Heb. 13: 14. Interment in the adjoining cemetery.
S. Englar.

Gehrett, Sister Sarah, wife of Bro. Amos Gehrett, died at her home in the Walnut Level congregation, Wells County, Ind., Nov. 4, 1909, aged 84 years and 11 months. She was one of the pioneer women of Wells County, and a faithful member of the Brethren church for many years. She leaves an aged husband. Her only son preceded her. Services by Bro. Aaron Moss, of Huntington, Ind. Text, 1 Thess. 4: 18. Interment in the Stahl cemetery.
Malinda S. Studebaker.

Gilbert, Lizia, nee Wolfe, born at Hagerstown, Md., Jan. 24, 1840, died at her home near Phinis Creek, Kans., Nov. 1, 1909, aged 69 years, 9 months and 7 days. Before coming to Kansas they lived three years in Illinois. She leaves an aged husband and nine children, three having preceded her in infancy. She was a devoted Christian woman, always ready and willing to administer to the wants of others, and was loved by all who knew her. Services by Bro. D. W. Stouder, assisted by S. E. Lantz.
D. W. Stouder.

Godfrey, Sister Mary, died in the bounds of the Codorus congregation, York County, Pa., Oct. 16, 1909, aged 28 years, 8 months and 68 days. She was a member of the church for some years. Her husband, two sons, one daughter, a father, five sisters and one brother survive. Her mother preceded her several years ago. Services in the Codorus church by Brethren I. M. Bowser and Jacob M. Myers. Text, 2 Cor. 5: 1. Interment in the cemetery at the same place.
George K. Sweitzer.

Miller, Bro. Levi, of Preble County, Ohio, born in York County, Pa., Sept. 25, 1818, died in the bounds of the Price's Creek congregation, Ohio, Nov. 2, 1909, aged 91 years, 1 month and 7 days. He was united in marriage to Susannah Wehrley March 22, 1846. To this union were born four sons and nine daughters. His wife and two daughters preceded him. He united with the Brethren church in 1849, and in 1865 was elected as deacon. He was a faithful and consistent member of the church, and was always a liberal supporter of the same. Services at the Price's Creek church, by Eld. Jos. Longanecker, assisted by Bro. Sylvan Bookwalter. Interment in Ware's Chapel cemetery.
Orpha F. Miller.

Pyle, Dorsie Miller, son of Hearnton and Tilly Pyle, of Somerset, Pa., died Oct. 22, 1909, aged 14 years, 8 months and 23 days. He had been ill for nine months and for several months was unable to walk or talk. He was the only child. Services in the St. Johns U. B. church, by the writer. Interment in the St. Johns cemetery.
Silas Hoover.

Roe, Sister Hattie, nee Rench, born in Bond County, Ill., Sept. 18, 1860, died near Quinter, Kans., Oct. 23, 1909, aged 49 years, 1 month and 5 days. She was married to Lemuel U. Winslow May 5, 1889, who died in 1901. May 16, 1906, she was married to Samuel A. Roe, of Quinter, Kans. Five children were born to the first union, one having died in infancy. The remaining four, with the second husband and one sister survive. At the age of fifteen she united with the Church of the Brethren to which she was faithful until death. Services at the church in Quinter Oct. 25, by Eld. J. H. Baker, also in the Bethel church, Nebr., by Eld. E. S. Rothrock, Oct. 27, where interment was made.
Malinda Ott.

Shirman, Sarah, nee Barton, died near St. Luke, Va., Oct. 8, 1909, aged 81 years, 6 months and 14 days. Her husband preceded her seven years ago. She was a sister of the late Nathan Barton, and was the last of the Barton family. Services at the St. Luke church, to a large concourse of people, by Bro. H. R. Mowery. Text, 2 Kings, 20: 1. Interment in the Niswander cemetery.
M. H. Copp.

Smith, Sister Joanna, nee Weybright, born in Elkhart County, Ind., July 22, 1844, died in Kosciusko County, Ind., Oct. 28, 1909, aged 65 years, 3 months and 6 days. She was married to Isaac Smith April 1861. To this union were born eleven children. Her husband, three children and one sister survive. Services at the Chapel by Bro. W. R. Deeter, assisted by Brethren Mishler and Clem.
Martha Smith.

Vanscoyk, Bro. Alfred J., born near Taylorsburg, Ohio, March 17, 1852, died at the home of his son Charles, in the bounds of the West Dayton church, Ohio, Nov. 1, 1909, aged 57 years, 7 months and 14 days. He was married to Elizabeth Neff May 9, 1875. Five sons blessed their union. The wife and one son preceded him. He was a member for thirty-one years and died in the triumph of a living faith. Services by Bro. D. S. Filbrun at the West Dayton house from 1 Thess. 4: 14. Interment at the Lower Miami cemetery.
D. W. Knelsly.

Weekley, Sister Rebecca, nee Morris, wife of Mr. John W. Weekley, died Nov. 2, 1909, in Bridgewater, Va., at the home of Mrs. Shrader, whom she raised from childhood, aged 59 years, 4 months and 26 days. She leaves her husband and one son, one sister and four brothers. Services at the Bridgewater Church of the Brethren by Eld. H. G. Miller, assisted by Rev. A. D. Wawchope, of the Presbyterian church, from Philpp. 1: 21. Interment in the McGaheysville cemetery.
Ida Fry.

Wehrley, Frederick P., son of John P. and Barbara Wehrley, born in Tuscarawas County, Ohio, July 10, 1827, died at his home in Preble County, Ohio, Oct. 30, 1909, aged 82 years, 3 months and 20 days. He was married to Levina Olinger Sept. 18, 1851, who died Nov. 25, 1872. To this union were born five sons and three daughters. One daughter preceded him. He was then married to Sister Barbara E. Petry in 1876, and to them were born one son and two daughters. His wife, six sons, four daughters, one sister and one brother remain. Services in the Price's Creek church, by Eld. D. M. Garver. Interment in Ware's Chapel cemetery.
Orpha F. Miller.

SOME GREAT TEACHERS.

(Concluded from Page 740.)

and waxed strong in spirit." Homeless, without family, alone, he made his way into that desolate, trackless wilderness of Judea, known as the desert. Here he wore a homely garb, ate the plainest and simplest food and held deep communion with his own spirit and with God. He managed, somehow, to keep in touch with the times.

When, at last, after some thirty years, he felt it time for him to speak, he came forth with a message such as Israel had not heard for centuries. He knew his subject, he knew his people, and he knew the most effective way of touching the people. The news of his preaching spread rapidly over the country and the effect was marvelous. Immense crowds flocked out to the Jordan to hear this wonderful orator, this mighty preacher. "There went out to him Jerusalem, and all Judea, and all the region round about Jordan." Men of every tribe and class and profession went to hear and see him. Men of the desert, fishermen of the lakes, representatives of the temple and of the palace,—soldiers, lawyers, Pharisees, Sadducees and the hated publicans joined the throngs to hear this prophet and preacher.

It is interesting to note that they at once hailed him as a prophet. Israel had had no prophet for many generations. None among the crowds had ever seen anyone, who had seen anyone else, who had heard a prophet speak. And here was one in their midst. John bore all the appearances of the ancient prophets; he used language much as they had done; his figures of speech, as "fan," the "burning chaff," "barren tree," and others, are metaphors of the Old Testament. His personal appearance and his clothes also must have reminded the people of the descriptions of the ancient prophets. This was the old dispensation part of John, and it furnished him his point of contact with the people. He really belonged to the old school prophets, with the exception of his message. That was new.

The burden of John's message to these people may be summed up in two parts: The nearness of the kingdom of heaven, and the necessity of repentance. "The kingdom of heaven is at hand, repent ye," was the theme of many a discourse.

Conditions of the country, as John was aware, were deplorable. Israel had lost her political power, and Rome was in the ascendency. The Romans now occupied Jerusalem. The publicans ground the life out of the people by their notorious cheating and extortion. The Roman soldiery, stationed over the country, added burdens and misery. The ruling classes were characterized by voluptuous indecency and iniquity. The priests were mere hirelings. The Pharisees were hypocrites. "Generation of vipers" or "brood of vipers," an epithet applied by John to the religious leaders, seemed to be so fitting that it went unchallenged. What a striking parallel to the conditions in church and State in the fifteenth century, when Savonarola appeared with his marvelous sermons and teaching in Florence!

John's message was not a sugar-coated one. Righteousness in the individual life was the needful thing, and only thorough repentance and new moral and religious conditions could bring this to pass. His lessons were plain and right to the point. There was to be no false notion among the people that, because they were descended from Abraham, they would receive special privileges. The Messianac age, of which he was the herald, was to be ushered in, according to John's thinking, by judgment—a judgment that would sift Israel first of all.

John exacted no new form of living, he did not demand any new order of things. His doctrine of repentance meant a change of heart and an upright life in any and every calling. A tax-gatherer could remain a tax-gatherer, but he had to be honest and square. A soldier could remain a soldier, but he had to be decent and clean and kind. No man was required to change his occupation, provided that it was respectable, but he was to purify his life by making his occupation honest and clean, by having regard for his neighbor, and by being mindful of his God.

John's ministry did not last long—not over two years, perhaps not that. The most of his teaching was to the public who came to hear him—to large audiences out of doors. The result of this powerful preaching of a godly man is perhaps without parallel. Thousands flocked to him, accepted his teachings and accepted his baptism. John was a man of clear vision, bold thinking and fearless in speech. He wasn't afraid to speak the truth even to Herod. Herod had stolen his brother's wife and was living a life of open shame and immorality. Every one, connected with the court, knew this, but none dared mention it, at least not above a whisper. John hurled it into Herod's teeth and did not mince words about it either.

The preacher who can preach pardon for sin, but does not rebuke unrighteous living, is a lop-sided preacher. If we had a lot more of John the Baptists in our pulpits (we have some), maybe our churches would stand for more power.

Probably Herod would have willingly made John his Court Preacher. He was the greatest orator and most-talked-of man of his time and he would have been an added entertainment at the palace. Although Herod was afraid of John, he rather liked him. He liked to hear him preach and, too, the people would probably have applauded Herod. Besides, it would have been an effective way to silence John. Many an able and promising man has been successfully muzzled by some such favors of the wealthy and influential.

But Herod reckoned with the wrong man. John, out there in the desert, had learned to see straight. He had learned proper perspective and right values of things. He had too great a vision of God and righteousness to be dazzled by men and wealth and position. He was not the man to wink at a double life.

Now Herod did what all tyrants do. When he couldn't answer the accusations, he crushed the accuser. This is the method not only of kings but of corporations and individuals, even down to modern railroads and "Standard Oil." The defense against charges is to make use of overwhelming power.

So John was thrown into prison and he never came out. Here he languished and fretted, and grew weary and despondent, and these are the very traits which show the human side of John. He expected his own sun to sink as soon as that of the Messiah began to rise, but he was hardly prepared for such a fate as this. Accustomed to the wild free life of the open country, the hot blood of action coursing through his veins, a dungeon was a terrible thing, yet John never lost faith and he remained true to his convictions.

Herodias, the cunning, treacherous, evil wife, stung by the Baptist's words about her unlawful marriage, plotted his downfall. She would not have hesitated to kill him herself, had she been able and dared. Therefore that infamous birthday party and banquet were planned. The weak, sensuous king was easily induced to drink until his senses became muddled, and then that unnatural mother brought in her own daughter—a granddaughter of Herod the Great—to dance that voluptuous, indecent dance before the indecent king and his indecent companions. What a role for a royal princess! The original of the Salome dance!

But all this had the desired effect upon the king, and Herodias accomplished her ends—the death of the Baptist. John was now silenced but at what a fearful cost! The scene remains the foulest and most odious in all ages. Whoever was responsible for this murder, the guilt ever remained upon Herod's conscience. The Baptist's face haunted him as Banquo's ghost haunted Macbeth. The first thing Herod thought of, when he heard of Jesus' preaching, was that John had come to life again. "Conscience doth make cowards of us all."

The judgment of the ages is usually right. John's name has been inscribed on the scroll of great and good and successful men. He never faltered in what he knew to be right. He ever remained true to himself, true to his fellows and true to his God. His life illustrates, over and over again, the fact that the roads to success and glory may lead through apparent defeat and failure. He was a hero among the great heroes. His best friend and his unerring judge said of him, "Among those that are born of women, there is not a greater prophet than John the Baptist."

Union, Ohio.

REPORT OF THE EDUCATIONAL BOARD.

At the second regular meeting of the Educational Board, Oct. 12, the more definite formulation of the general policy of the Educational Board was considered at length, and the following articles were adopted as a working basis for the present. It was thought that the matters here mentioned are of so much universal interest to the Brotherhood that they should be published in our church paper, where all may read and study them.

ARTICLE I. The Educational Board shall endeavor to cultivate the most cordial and helpful relations with the schools:

1. By affording opportunity for them to present their problems, plans, etc.

2. By assisting, as much as possible, in the work of the schools.

ARTICLE II. The Board will labor to establish conditions of confidence and coöperation between the church and the schools:

1. By seeking to get the church to realize the need of the schools, their tremendous tasks, and the far-reaching influence of their work.

2. By urging the duty of the church to give to the schools her full support.

3. By urging the schools to merit and secure such support by doing their full duty in advancing the interests of the church.

4. By insisting that all the teachers and managers of the schools, who are members of the church, shall exemplify and promote the teachings and practices of the church, and that, so far as possible, the teachers be members of the church.

ARTICLE III. We urge that all members of the church use their influence in directing students to the Brethren schools and encourage donors to give the proper financial support.

ARTICLE IV. The Board will use its best endeavors to restrain worldly tendencies in athletics, dress, and other matters.

ARTICLE V. The Educational Board will seek to create sentiment in favor of education generally, and especially among our own people.

It will be understood, of course, that, from time to time, additions and changes will be made as wisdom and information obtained upon further study of the situation may dictate.

One other item should be mentioned. It is in reference to the definite question about "Inter-collegiate contests in athletics," as referred to the Educational Board by Annual Meeting and district meetings. The following answer was adopted:

"While we wish to encourage, in every way we can, physical culture and every legitimate means of proper exercise, it is our feeling that, because of the evils often attending such contests, as well as because of public sentiment, both in the church and outside, we should urge the managers and faculty of our Brethren schools to eliminate such inter-collegiate contests in athletics."

By order of the Educational Board,

A. C. Wieand.

3435 W. Van Buren St., Chicago, Ill.

NOTES NOT CLASSIFIED

Rockford Mission.—Great blessings continue to come to us in our work here. For two weeks our pastor, Bro. P. R. Keltner, has been attending to some work in Pennsylvania, which was confided to him by the last Annual Conference, but our Sunday appointments have been well cared for. Bro. J. E. Miller, of Mt. Morris, filled the pulpit Nov. 7, and Bro. V. C. Finnell, of Elgin, was with us Nov. 14. Much good seed was sown by these two brethren. We certainly have good audiences, especially at the Sunday evening appointments, and the best of attention is given to the message from the Sacred Word. Our Sunday school keeps up quite well. At present some of our children and workers are sick. We pray God speedily to restore all of them to health again, for we feel that we cannot spare one of our number.—Mina H. Bosserman, 1015 South Winnebago Street, Rockford, Ill., Nov. 15.

Ottawa church met in council Nov. 12, with Eld. R. F. McCune presiding. Much business came before the meeting. Six letters were received. Sunday-school officers were chosen for the coming year. Our love feast will be held Nov. 27, beginning at 10 o'clock. Nov. 14 we expect Bro. E. L. Studebaker to begin a Bible Normal and revival. During the past week we held two prayer services which, we believe, have strengthened and bound us closer together.—Grace Eshelman, Ottawa, Kans., Nov. 13.

Toledo Mission.—Last Sunday, Nov. 7, Eld. J. W. Keiser, Bro. Nathan McKimmy, and other members of the Fairview church, were with us. Bro. McKimmy preached for us. Nov. 14 Bro. Uriah Garner and Bro. Lichty, our missionary from India, met with us. Bro. Lichty preached to a large audience. After our morning service we ate dinner at the Mission house and remained for services at 2:30. Our Christian Workers' meeting is held at 6:30 P. M. A hearty welcome is extended to all the members of the District who wish to meet with us. —Fay Kaser, 628 Leonard Street, Toledo, Ohio, Nov. 14.

Salamonie.—Bro. Michael Flory, of Decatur, Ill., began a series of meetings in the Loon Creek house, in this congregation, Nov. 6. The interest, for the short time the meetings continued, is all that could be expected.—A. H. Snowberger, R. D. 6, Huntington, Ind., Nov. 13.

Lovejoy.—Oct. 30 Bro. J. J. Shaffer, of Berlin, Pa., began a series of meetings, which closed last evening. He preached thirteen sermons and conducted a Bible reading on "Revelation," which proved most interesting. Five were added to the church and we were much strengthened. May God bless Bro. Shaffer in his future fields of labor.—Lizzie Swartz, R. D. 2, Lovejoy, Pa., Nov. 12.

Dunnings Creek church met in council Oct. 23, preparatory to our feast, held Oct. 29. We had a good meeting, though the attendance was not as large as it sometimes is. Brethren Wm. Howe and David Clapper were with us, and their assistance was much appreciated. Bro. Howe officiated, and preached for us the day before the feast.—Levi Rogers, Ryot, Pa., Nov. 11.

Egan.—Our communion service was held Nov. 6. Twenty-six members communed. Bro. England, of Lordsburg, Cal., officiated, and preached two sermons on Sunday. We had Young People's meeting at 6 P. M., before preaching. Sister Gertrude Yoder's class in Bible Normal work is becoming quite enthusiastic in the work and desire more frequent recitations. The sisters have organized an aid society, hoping, in this way, to do some good.—Mary Yoder, Hemet, Cal., Nov. 9.

Edith.—Bro. G. A. Phillips, of the Barren Ridge church recently conducted a ten days' meeting at the Brethren church near Browntown, Warren County, Va., preaching, in all, eleven sermons, and closing with a love feast. One made the good confession. The members of the above-named congregation are much built up and strengthened.—John Clanahan, Edith, Va., Nov. 10.

Monroe County.—We met in council recently. Considerable business was transacted. The visiting brethren reported all in peace and union except two, who desired to withdraw from the church. Our communion was held Oct. 23. Bro. S. M. Goughnour officiated, assisted by Brethren Peter Brower and E. Fouts. Bro. S. W. Burgin preached one sermon. Bro. Goughnour remained and preached for us until the following Wednesday. Our series of meetings, conducted by Bro. S. A. Honberger, closed Oct. 16. Many strong and impressive thoughts were given. Two applied for baptism at the close of the service, and two were baptized before the meetings began.—Willis Rodabaugh, Fredric, Iowa, Nov. 13.

Pleasant Valley congregation met in council Nov. 6, with Eld. D. Warren Shock in charge. Much business came before this meeting. Three letters were received and five granted. Officers were appointed for the coming district meeting, which is to be held at the Hill house next July. After Sunday school, last Sunday, it was decided to have a Sunday-school convention at the Hill house as soon as it can be arranged for. All are invited.—Bertha B. Allan, York, N. Dak., Nov. 12.

THE MESSENGER AS A MISSIONARY.

For the past nine years we have been watching the results of the Gospel Messenger as a missionary in our Brooklyn Mission work. To say the least, the results have been very gratifying.

Last year a sister from Mt. Morris, Ill., made it possible for me to place the Messenger into ten homes for one year, and out of the ten homes three persons have been won for Christ and the church. They are now also regular subscribers of our paper. The record of former years is less than three, out of every ten Messengers, sent into homes in one year. In one home we sent the paper eight years before results came. But the home is now won, and from it we have a Sunday-school teacher. We have been longing to give the Messenger a larger field, but can only work as funds are sent to us for the work.

We have more than forty homes on our list now, where the Messenger would be read each week with profit, if it could be sent. But our funds are exhausted. Fifty cents will send the Messenger fifty-two times during the year 1910, as a missionary into any home where there are no members of the Church of the Brethren. We are praying that the Lord may lay it upon the hearts of his people to take this, our present need, into their Thanksgiving offerings.

"Our Christmas Good Cheer Fund" has already received two donations. From this fund we gladden the hearts of very poor children with suitable gifts on Christmas.

"Our Bible Fund" is growing. We hope to be able, on Christmas morning, to place a number of Bibles in homes of our Mission children, where they, as yet, never had a Bible. Are these not investments which will bring to the giver our Master's "hundredfold"? Why not send the Messenger to some one during the year of 1910?

J. Kurtz Miller.

358 Sixtieth Street, Brooklyn, N. Y., Nov. 13.

FROM THE TEMPERANCE COMMITTEE.

The history of the Church of the Brethren shows that she has been an advocate of temperance in advance of almost all other organizations. However, her practical efforts to destroy the ravages of the liquor traffic have been meager indeed. We have been content in a defensive warfare.

We have studied the question as it affects our church rather than as it affects our nation. Our interests were very rightly centered in our own boys and girls, but not so much in others, who are none the less important.

Just now, we have conceived the idea of uniting our forces with the great army of men and women who are striving to annihilate the monster. The Conference has appointed a committee of three to organize and guide the movement, and they are fully determined to put up a battle royal against the foe.

That committee is persuaded that effective work can not be accomplished, until the members are organized into working companies who can do service locally, and also simultaneously. We trust that each district in our entire Brotherhood will take the matter up at its next district conference, if such has not already been done, and appoint a committee to work under and in unison with the general committee.

Sentiment against this unlawful liquor traffic must be awakened all along the line. To accomplish this, temperance meetings must be held in all our borders. Programs with live topics must be arranged, and live-wire speakers assigned who will create aggressive action against the saloon.

These meetings, if rightly arranged, should beget healthy and practical action in at least three ways:

1. A witnessing against the unrighteous traffic in rum, and an arousing to such an extent that mass meetings will be held in our cities, towns and rural districts; thus quickening the conscience of the people.

2. Causing the vote, at every opportunity, to be cast against the saloon and, for men who will help to enact righteous laws.

3. Enabling all to see the need of petitioning our representatives in State Legislatures and Congress, that they may know our position in regard to the matter and act accordingly. Much good has been accomplished in this way which otherwise would have been left undone.

The district committees should accquaint themselves with the position of candidates on this question, and cause our people to know, that they may vote intelligently. It should be their duty, to see that every legal voter in their territory is registered, that they may be qualified to cast their ballots at the opportune time.

The Conference at Harrisonburg adopted the following plan to create a treasury for the temperance movement:

1. That collections be taken on temperance Sunday-school lesson Sundays.

2. That a temperance sermon be preached in each church house in the Brotherhood once each year, at which time an offering be taken.

3. That a collection be taken at each local and district temperance meeting.

All of these offerings should be sent to P. J. Blough, Treasurer, Hooversville, Pa.

These district committees will be invaluable to the general committee in ascertaining conditions, and forwarding assistance to the places needed.

The territory already prohibition should organize, in order to assist other territory and help to bring about national prohibition.

That we may be favored with an early and favorable report, is the wish of your committee.

Yours in behalf of righteousness,

J. W. Lear, J. A. Dove, P. J. Blough.

ANNOUNCEMENTS

LOVE FEASTS.

California.

Nov. 21, 2 pm, Santa Ana.
Dec. 5, East Los Angeles.
Dec. 18, Reedley.

Idaho.

Dec. 3, 10 am, Weiser.

Illinois.

Nov. 25, Cerro Gordo.

Indiana.

Nov. 25, 2:30 pm, Ladoga.
Nov. 26, Salem.
Nov. 27, 5 pm, Clear Creek.
Dec. 12, 6 pm, Indianapolis, 57 N. Germania Ave.

Iowa.

Nov. 27, Grundy County.
Nov. 28, Muscatine Mission.

Kansas.

Nov. 27, 10 am, Victor.
Nov. 27, 2 pm, Morning Star.
Nov. 27, 5:30 pm, Overbrook.
Nov. 27, 10 am, Ottawa.
Dec. 11, North Star, 8½ miles east of Caldwell.
Dec. 18, Sabetha.
Dec. 19, McPherson.

Michigan.

Nov. 25, 10 am, Sugar Ridge.
Nov. 25, 10 am, Crystal.

Ohio.

Nov. 21, 10:30 am, Lima.
Nov. 24, 4 pm, Trotwood.
Nov. 25, Greenville.
Nov. 25, 6 pm, West Dayton.
Nov. 25, 7 pm, Sidney, Grove Street house.
Nov. 27, 2 pm, Swan Creek, at West house.
Nov. 27, 2 pm, North Star.

Oklahoma.

Nov. 25, 5 pm, Guthrie.
Nov. 27, Paradise Prairie.

Pennsylvania.

Nov. 21, 3:00 pm, Johnstown, at Walnut Grove house.
Nov. 21, Harrisburg.
Nov. 21, 6:30 pm, Altoona.
Nov. 25, 7:30 pm, Philadelphia, at Bethany Mission, 3255 Kensington Ave.
Nov. 27, Bolivar, in Robinson house.
Dec. 5, Norristown.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, $1.50 per annum.

It most earnestly pleads for a return to the apostolic order or worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

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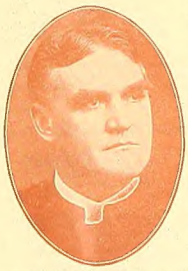
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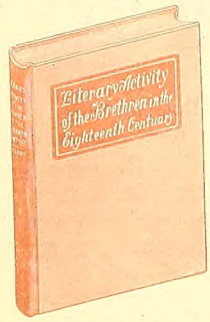
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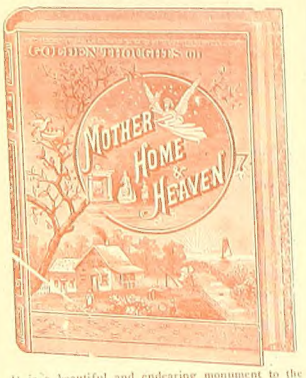
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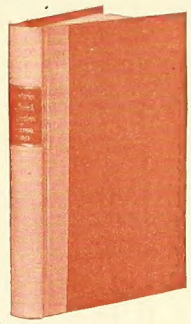
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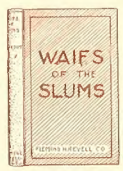
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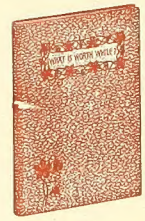
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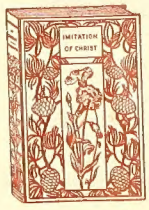
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30. Ruthie's Venture, 336 pages. By Miss J. T. Hopkins.
31. Silver Bowls, 428 pages. By Mrs. C. A. Paul.
32. Starry Skies, The, 234 pages. By Giberne.
33. Thorny Path, 175 pages. By Hesba Stretton.
34. Ursula's Beginnings, 296 pages. By Howe Benning.
35. Wiscasset Stories, 256 pages. By Miss E. A Hunter.

Sunday School Lesson Helps for 1910

GIST OF THE LESSON, THE. By R. A. Torrey. 25c

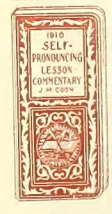


For the busy teacher. To be carried in one's pocket. Spare moments to be improved, on trains, at home, when calling, between business engagements, anywhere, everywhere.

Great in its smallness and compactness. As Marion Lawrance says, "Boiled down and pressed, skimmed, strained, yet full, generous, helpful."

"To those who have possessed and used former issues that for this year will need no commendation. It is not only handy in form, but wondrously complete in what is necessary to the understanding of the lesson and its spiritual teachings."

COON'S SELF-PRONOUNCING COMMENTARY on the Sunday-school Lessons for 1910. Cloth 25c; Morocco 35c



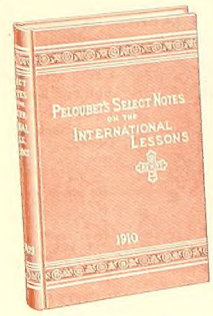
A Comprehensive Vest Pocket affair, Containing: The Sunday-school Lessons for 1910 with proper names divided into syllables, and with accent marks placed and vowel sounds indicated; also Revised Version changes, Golden Texts, Daily Bible Readings, Historical Setting, Lesson Titles, Suggestive Readings, References, Lesson Analyses, Practical Thoughts, and other Helps and conveniences.

CONTAINING ALSO THE TOPICS For Young People's Prayer Meetings of Christian Endeavor, Epworth League and Baptist Young People's Union, and also the Motto, Pledge and Benediction of each of These Societies.

CHRISTIAN SUNDAY SCHOOL LESSON COMMENTARY for 1910, by W. W. Dowling. $1.00

The twenty-fifth annual issue of this work. The author does not shun doctrine and makes his points clear and strong. A favorite among that class of Bible students who hold to the literal interpretation of the Scriptures. Cloth.

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Advanced methods of teaching, when deemed practical, have been incorporated into the treatment of the lessons; modern thought and the result of recent research are always found in this commentary, and all that is essential to the Bible student is presented in a condensed form and is arranged so that it can be easily and effectively used. Wherever the International Lessons are taught there can be found Peloubet's "Select Notes"—a volume regarded as indispensable by all who have ever used it. No teacher or student of the International Lessons or pastor can afford to be without this volume.

LIFE OF CHRIST, THE. By James Stalker. 60c

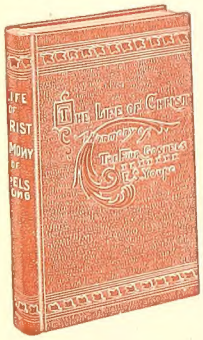
Every one needs a brief, comprehensive, but attractive, life of Christ, that may be almost committed to memory, so that whatever is read thereafter may find its fitting place in our Lord's history. For this purpose there is nothing equal to Stalker's "Life of Christ." It is powerfully and charmingly written. Cloth, 12mo.

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TARBELL'S GEOGRAPHICAL MANUAL. By Martha Tarbell, Ph. D. 25c

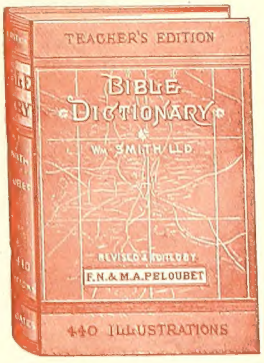
A carefully compiled work on the Geography of Palestine in the Time of Christ. The Six main topics are: "Position and Extent," "Physical Features," "Climate," "Divisions," "Great Highways" and "Cities." Numerous reproductions of photographs, Colored Maps, Outline Maps and Diagrams. Board Covers, 46 pages.

COMMENTARY. THE NEW TESTAMENT. By Lewis W. Tecter. Cloth, $1.82



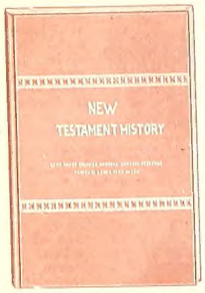
The Commentary contains the entire text of the New Testament in both versions with references and marginal readings, several maps and a gazetteer giving the meanings and pronunciation of the proper names. It is unevasive and impartial in its explanations. It stands in the defense of the most apparent meaning of the text. It is a practical family reference book. One volume.

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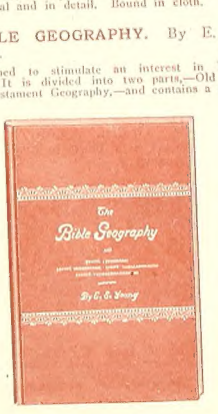
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Suitable for Sunday School Rewards



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"Watch and Pray."
"Obey my Voice."
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"Christ Died for All."
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"Certainly I will be with thee."

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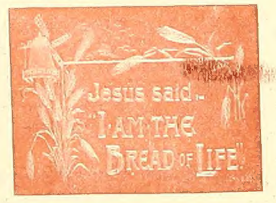
Texts—
"Seek of him a right way."
"Incline your heart unto the Lord."
"Commit thy way unto the Lord."
"Watch ye, stand fast in the faith."

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Texts—
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"Who shall separate us from the love of Christ?"
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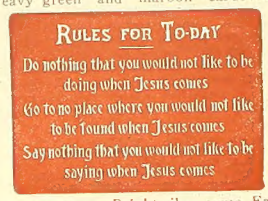
Texts—
"My Presence shall go with thee."
"The Lord shall preserve thee from all evil."
"Your Father knoweth what things ye have need of."
"The Lord will bless His people with peace."

No. 888—DINING ROOM MOTTO. Size 10x11 inches. Corded. Silver bevelled edges. Round corners. Heavy



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No. 777—RULES FOR THE DAY. A splendid motto for the home. Size, 10x11 inches. Corded. Silver bevelled edges. Heavy green and maroon cardboard.



Round corners. Bright silver texts. Each $0.25; Per Dozen, $2.50

No. 396.—GRACE SUFFICIENT. Size 18 by 12¼. Corded. Colored Bevelled Edges. Texts on Light Background. A fine series of Flower Studies by C. Kleine, beautifully reproduced in full colors. Texts blocked in ornamental silver lettering. Each, 50c



Texts—
"Rest in the Lord and wait patiently for Him."
"My grace is sufficient for thee."
"As thy days, so shall thy strength be."
"God is our refuge and strength."

No. 431.—HOME BLESSINGS. Texts on dark background. Corded. Silver bevelled edges. An admirable wall text, should be in every home. No. 431, size, 13 by 9½. Each, 25c; Per Dozen, $2.50

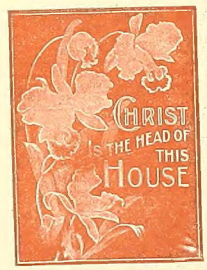
Scripture Texts and Motto as follows:
"As for me and my House, we will serve the Lord."
"In this place will I give Peace, saith the Lord."
"The crown of the home is Godliness."
"The Beauty of the Home is Order."
"The Glory of the Home is Hospitality."
"The Blessing of the Home is Contentment."
This card makes a splendid companion to "Christ the Head."

Floral Wall Mottoes.

The lettering is clear and distinct and can be read across the room.

The size, 12x16, makes them suitable for use in any home. Unlike many pictures or mottoes they do not fade, and lose their bright and attractive colors. They can readily be dusted should they become a trifle soiled, or can be cleaned whenever desired with a damp cloth.

Agents make big money selling these mottoes. Write for terms. Ten Mottoes and Ten Designs. Each, 15c; Per set of 10, $1.00



1. *Be Ye Followers of God as Dear Children.* A very attractive design with groups of children, the poem "Jesus Was a Little Child," neatly printed in one corner adds much to make this picture a very desirable one for the children.
2. *Be not Weary in Well Doing.* This design is composed of a beautiful scroll, two birds and their nest, and beautiful flowers, all in colors.
3. *Christ Is the Head of this House.* The flower on this motto is a large beautiful orchid, which gracefully overhangs the lettering.
4. *God Bless Our Home.*
5. *In God We Trust.* The design used with these texts is pansies in natural coloring. The lettering is artistically shaded and beautifully harmonizes with the flowers.
6. *God Is Our Refuge and Strength.*
7. *Home, Sweet Home.* No. 6, represents is sure to be a good seller. No. 6 represents God as a refuge for the soul, and should be in every Christian home. No. 7 is one of the most popular mottoes known to the English speaking world. It is always in demand. Can be sold anywhere to anybody.
8. *Love One Another.*
9. *The Lord Is my Shepherd.* The motto for these texts has a delightful arrangement of forget-me-nots and crimson roses on a black background. Very artistic.
10. *What Is Home Without a Mother?* This has long been a favorite motto and is still in great demand. The beautiful scroll design, artistic lettering and delicate flowers make this an attractive motto and a good seller.

Words of Help and Cheer.

Only a faint idea of the beauty of these cards is conveyed by the accompanying illustration. The text matter is attractively arranged and printed on a



hand-made three-ply ripple board and artistically decorated in water colors by hand in violets or clover as designated in list. A plain white envelope of antique paper to match, is furnished with each card. Size of each card, 7x9 inches. Order by number. **Each, 25c**

1. The Foot-Path to Peace (Violets).—Henry Van Dyke.
1c. The Foot-Path to Peace (Clover).—Henry Van Dyke.
2. Opportunity (Violets).—John J. Ingalls.
3. Our Burden Bearer (Violets).—Phillips Brooks.
4. Crossing the Bar (Violets).—Alfred Tennyson.
5. My Symphony (Violets).—Wm. Henry Channing.
5c. My Symphony (Clover).—Wm. Henry Channing.
6. A Slumber Song (Violets).—Anonymous.
7. A Task (Violets).—Stevenson.
7c. A Task (Clover).—Stevenson.
8. Fence of Trust (Violets).—M. F. Butts.
9. Contentment (Violets).—Swing.
10. Life's Endeavor (Violets).—Anonymous.
11. Don't Worry (Violets).—E. P. Gould.
12. A Friend in Need (Violets).—Henry Van Dyke.
13. Just Be Glad (Violets).—Riley.
14. Mizpah (Violets).—Julia A. Baker.
14c. Mizpah (Clover).—Julia A. Baker.
15. Be Strong (Violets).—M. D. Babcock.
16. Pass It On (Clover).—Burton.
17. A Mile With Me (Violets).—Henry Van Dyke.
17c. A Mile With Me (Clover).—Henry Van Dyke.
18. Life's Mirror (Clover).—Bridges.
19. When the Song's Gone Out (Violets).—Florence Eva Vickery.
20. Pleasant Thoughts (Clover).—Ruskin.
21. Lead, Kindly Light (Clover).—Newman.
22. Shepherd Psalm (Violets).
23. Reflection (Clover).—Wiggin.
24. L'Envoi (Clover).—Kipling.
25. My Wish (Clover).—Anonymous.

Real Art Mottoes.

These "Real Art" cards are by far the finest specimens of lithography we have ever offered. The stock has but recently been imported from Germany, hence the line is entirely new. They are lithographed on heavy glazed stock, size 16x20 inches, and represent the best in modern art. The subjects consist of bouquets and vases of Roses and other flowers. Suitable for the home, office, school room or Sunday school.

We can furnish "Real Art" mottoes in Eight designs and ten texts as follows:

52. In Me Is Thine Help.
53. Shew Piety at Home.
54. Lead Me in Thy Truth.
56. Looking Unto Jesus.
57. Ye belong to Christ.
58. God is a Refuge for Us.
59. Seek and Ye Shall Find.
61. The Lord Bless Thee and Keep Thee.
62. Thou wilt Shew Me the Path of Life.
63. Who daily Loadeth Us With Benefits.

These same subjects have been sold in art stores the country over for 35 to 50 cents each. We are pleased to announce a price so low as to place the best mottoes within the reach of every one. **Each, 25c; Set of eight designs, Postpaid, $1.50**

Candy Boxes or Christmas Fillers.

Folding boxes made in unique and pleasing designs, intended for enclosing candy, popcorn, nuts and other Christmas dainties. Sunday schools will find these very appropriate and yet inexpensive. Each box holds ½ lb. of candy. We prepay all charges at prices named.



NEW BRICK.—Printed red and black on white board to build a chimney. It is a well-known box and is always popular. Doors open showing Christmas scenes. **Per dozen, prepaid, 20c; For 50 or more, each, 1½c**

CHIMES FOLDER.—New this season, lithographed on white board in green and red with holly designs and chimes, very pretty. **Per dozen, 23c; for 50 or more, each, 1¾c**
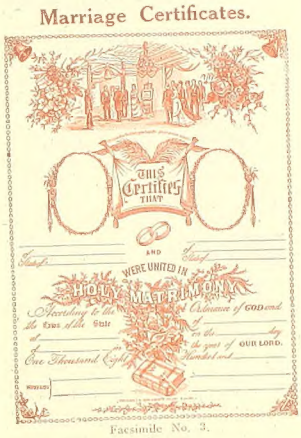
WREATH CORNUCOPIA.—Very handsome design. Made of white enameled paper, with holly wreath and horse-shoe design, printed in red. **Per dozen, 27c; for 50 or more, each, 2c**



NATIVITY BOX.—New last season, handsome designs and colors, very attractive and an excellent Sunday-school box. **Per dozen, 32c; for 50 or more, each, 2¼c**



Marriage Certificates.



Facsimile No. 3.

3 NEW PARLOR SCENE. **Price, each, 20c; Price, per dozen, $2.00**

Black and gold, anchor, cross and rings, with pansies and flowers, very neat, size, 14x19.



Facsimile No. 10.

10 A VERY HANDSOME PARCHMENT BOOKLET. **Price, per copy, 25c; Price, per dozen, $2.50**

Six leaves, size 5½x7, with Scripture passages, beautifully engraved and tied at the top with silk ribbon.

35 ONE FOR LIFE. Compiled by B. B. Royer. **Price, boxed, postpaid, $1.50**



One of the prettiest Wedding Souvenirs yet published. It is bound in extra Ooze Calf, lined with Morris paper, gold edges, size 5x7 inches. 80 pages, printed in purple ink; containing appropriate selections of prose and poetry, Wedding Certificate; Marriage Service and pages for autographs of guests, congratulations, bridal gifts, wedding journey; places for two photographs; at home cards, etc.

35A ONE FOR LIFE. **60c**

Contents same as No. 35. Bound in White Board Cover, with Gold Stamp.

Our Line of Fine Art Pictures

We have listed twenty-one elegant designs carefully selected from hundreds of the best pictures published. A variety of subjects have been chosen and only the very best of each. We only ask you to send us a trial order and then show the pictures to your friends. We are then assured of many orders to follow.

Series I—Size 16x20. Each 15c; Per Dozen, $1.25

No. 4000.—Invitation to Dinner.
No. 4001.—Country Flirtation.
No. 4002.—Welcome Visitors.
No. 4003.—Country Smithy.
No. 4004.—Old Homestead.
No. 4005.—Village Stream.



767. Fruits.

Series II—Size 16x20. Each, 20c; Per Dozen, $1.75

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No. 513.—Lord's Supper, in colors.
No. 2258.—Christ Knocking at the Door, in colors.
No. 1609.—Guardian Angel, in colors.
No. 2006.—St. Cecilia, in colors.
No. 2010.—The Good Shepherd, in colors.
Angelus, in colors.
The Gleaners, in colors.
No. 766.—Fruits, in colors.
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The Gleaners.

Series III. and IV.—Fine artotype studies. Pictures in lovely shadings of carbon. Series III. Size 7x9. Each, 20c; Per Dozen, $1.75. Series IV. Size 14x18. Each, 50c; Per Dozen, $4.50

1. Christ at twelve, Hoffman.
2. Christ in the Temple.
3. Lord's Supper.
4. Christ in Gethsemane.
5. Sistine Madonna.
6. Feruzzi Madonna.



5. Sistine Madonna.



The Angelus.



1. Christ at Twelve.



4. Christ in Gethsemane.



760. Fruits.



6. Feruzzi Madonna.

Post Card Albums

Our albums are of the most popular size and shape and will please you. They are of the substantial kind and yet neat in appearance. All we ask is that you send us a trial order.



No. 1101.—Handy Style. Bound in **black silk cloth,** plain, side title stamped in white, Size 5x7½ inches. Holds 100 cards, 1 to the page. **45c**

No. 2201.—Small quarto style. Size 7x9¼ inches. Bound in **Black silk cloth,** plain side title stamped in white. Holds 200 cards, 2 to the page. **70c**

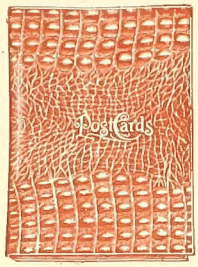


No. 2202.—Same as No. 2201 only bound in **Olive Green Cloth,** with assorted fancy stamping. **70c**



No. 3301.—Medium Quarto Style. Size 9x11¼ inches. Bound in **Black silk cloth,** plain, side title stamped in white. To hold 300 cards, 3 to a page. **$1.15**

No. 7101.—Royal Post Card Album. Bound in black "Viennese" Imitation Leather. Walrus Grain. Holds 100 cards, 1 to a page. Size 5½x8 inches. Gilt title on side. **65c**



No. 4922.—ROYAL "VIENNESE" POST CARD ALBUM. Bound in black Viennese Hornback Alligator Grain Binding. Holds 200 cards, 2 to a page. Size 8½x10¾. Gilt title on side. **$1.25**

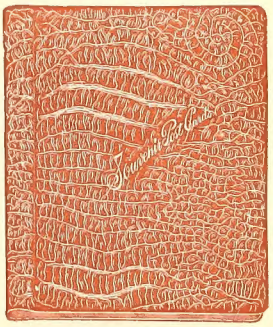
No. 4922½.—Same as 4922, only holds 300 cards. **$1.50**



No. 7004.—ROYAL BLACK "VIENNESE" POST CARD ALBUM. Bound in imitation leather.—Sea Lion Grain—with Gilt title on side. Size 10¼x15½. Holds 500 cards with 4 to a page. "Viennese" looks like Genuine Leather and **wears better.** **$2.50**

No. 9101. ROYAL PADDED "VIENNESE" COVER POST CARD ALBUMS. Bound in "Viennese" Imitation Leather. Black Walrus Grain. Gilt title on side. Size 9¾x6. 100 cards to album, 1 to page. Artistic "Deckle Edge" leaves. **$1.00**

No. 9102. ROYAL PADDED COVER POST CARD ALBUM. Viennese Covers. Imitation Leather. Black Walrus Grain. Size 9¼x11½. Gilt title on side. Holds 300 cards, 2 to a page. "Deckle Edge" leaves. New and artistic. **$2.00**



Facsimile No. 9102.

Post Cards

We have listed here a fine line of post cards that are the very best. All are elevating in their nature and have proven to be excellent sellers. On account of purchasing in large quantities we are able to offer you this line as cheap as many inferior cards are being offered for.

Religious Post Cards

No. 25.—LORD'S PRAYER. Each of the eight cards making up this set illustrates some part of the Lord's Prayer. The first card contains "Our Father Which Art in Heaven," with an appropriate illustration of same, and so on through the entire prayer. All are beautifully embossed in colors, and make a unique and impressive set. **Per Set of Eight,** **20c**

No. 28.—RELIGIOUS SONG SERIES. A series of illustrated songs in the beautiful oilette finish. Songs such as "Gentle Jesus, meek and mild." "Star of the East." "Dare to be a Daniel." See illustration. **Per Pack of Five, 15c; Two Packs,** **25c**

No. 33.—SCRIPTURE TEXT POSTAL. A beautiful floral design with verses from the scriptures. Embossed with the flowers in natural colors. Twelve designs. **Per Pack of Four, 10c Three Packs,** **25c**

No. 58.—ILLUSTRATED SONGS. A series of Religious Songs, such as "Jesus, Lover of My Soul." "Rock of Ages," etc. Real Photos on bromide paper. Made in England. **Per Pack of Three,** **15c**

No. 59. RELIGIOUS POST CARDS. These post cards are **Religious Poses.** The cards are of a glossy finish and are toned in a soft sapia. They represent hymns and sacred sayings. The cards representing hymns have a verse on the card describing the picture. They are very artistic and high-class. **Per pack of 3, assorted designs, 15c; Two packs, 25c**

No. 88.—Musee Post cards. (Religious.) The most famous religious paintings, including the best known Madonnas, The Gleaners, Birth of Christ, etc. Beautifully printed in colors. Gilt bevelled edges. On fine heavy cardboard. Ten, all different designs. **Each, 10c; Four Different Designs,** **25c**

No. 1346. EMBOSSED RELIGIOUS POST CARDS. Four subjects, "Simply to thy Cross I cling," "The Soul's Awakening," "Guardian Angel" and "St. Cecelia," Embossed, Lithographed in bright colors. Four cards in pack. **Per pack, 5c; Four packs,** **15c**

GOLDEN NOVELTY POSTAL CARD.—A unique and elegant line of Two Leaf Mail Cards. Each containing a Bible text with appropriate selections from the favorite hymns, or extracts from the great writers, in illumined text, with illuminated initial letters and ornaments, in gold and colors. Also handsome color plates; copies from the Old Masters, floral pieces and landscapes in full colors and gold. Christmas and Season Greetings in artistic designs, in red and gold, on last page. Address side in red and gold. The whole beautifully lithographed in fifteen printings and gold on fine coated stock. Sixty numbers. **Each,** **5c**

THE MEIGS POST CARDS. Something entirely new. Six postcards of unusual interest to Sunday-school workers. Beautiful designs. Appropriate poems by C. D. Meigs. **The six cards for** **15c**

Here are the Subjects:
"To My Bible."
"The Twenty-third Psalm and the Parable of the Lost Sheep."
"Others."
"A Diamond in the Rough."
"The Sheep of the Flock."
"If I were You."

New Year Post Cards.

No. 3N. HIGH GRADE NEW YEAR Post Cards. Delicate and artistic designs on heavy post card stock. Gilt edges. Very fine sentiment expressed in each verse or motto. Four different mottoes. **Per pack of four cards, 10c; Three packs,** **25c**

DAINTY NEW YEAR. Just what you have been looking for—a white line, cloth finish card with a New Year's greeting or wish in black and green and gilt. **Per pack of two, 10c; Three packs,** **25c**

Christmas Post Cards.

CHRISTMAS LEADER. Holly designs, all different, printed in colors. All with Christmas greetings, designs all new. **Per pack, Twelve Cards,** **12c**



No. 2C. A NEW CHRISTMAS POST CARD that is sure to please. Printed from artistic types and designs on heavy, high grade post card stock. Holly and holly berries in green and red on tinted background. Gilt edge. Four mottoes. **Per pack of four cards, 10c; Three packs,** **25c**

No. 100.—A FINE EMBOSSED CARD with Christmas greeting, choice bits of landscapes, each card edged with sprays of holly and gilt,—all new designs. **Per Pack of Four, 10c; Three Packs,** **25c**

No. 1908.—UNIQUE DESIGNS. Printed on heavy cardboard imitating ribbon cloth. The lettering is printed in gold, designs in gold and colors. Subjects are Christmas tree, bells, flowers, angels, churches, pine sprays, and Santa. Entirely new. Many different colored cardboards. **Four Different Designs For 10c; 12 Different Designs For** **25c**

EMBOSSED XMAS.—A fine Xmas wish printed in two Colors and gilt, on brown linen card, embossed border. It is the sentiment on these cards that appeals to the better trade. Twelve mottoes. **Per Pack of Two, 10c; Three Packs,** **25c**

HOLLY. Postals of Quality. Printed on white linen finish card, gilt edge, with a Xmas wish printed in two colors, Initial illuminated in gilt, border of holly in colors and gilt. 12 mottoes. **Per Pack of Two, 10c; Three Packs,** **25c**

X S MOTTO SERIES. These motto cards are made by the celebrated Roto process. These cards have choice bits of scripture all referring to Christ. Floral and landscape designs. Glosso finish. **Two Different Designs, 10c; Three Packs** **25c**

No. GII.—A FINE CHRISTMAS GREETING card with embossed wording, pictures of robins in the snow. The birds and the boughs of trees are covered with glistening dew, each card in tissue envelope for mailing. **Per Pack of Two, 10c; Three Packs** **25c**



No. 47.—A BEAUTIFUL CARD with a deep silver border, in the center of which are bunches of roses, violets, lilacs, angels, etc. Each card has a handsome spray of holly in natural colors. Heavily embossed in silver and colors. Must be seen to be appreciated. **Two Different Designs for** **10c**

No. XS434 SERIES.—These cards are actual photographs, and are of a glossy finish, toned in a soft sepia. Exceptionally popular with children. Designs are cats, dogs and children. Ten different designs. Sure to please. **Two For, 10c; Three Packs,** **25c**

No. 800.—HOLY LAND SERIES. Photo of cities from the Holy Land,—each card decorated with a floral spray of holly or a flower design, very appropriate for Christmas. These cards being actual photos. Many designs. **Per Pack of Two, 10c; Three Packs, 25c**

No. 820.—HOLY LAND SERIES IN COLORS. This series is the same as the 800 series only these are hand colored. The flowers are tinted in natural colors. The pictures are works of art, and must be seen to be appreciated. **Each, 10c; Four Different designs,** **25c**

Christmas Cards.

CHRISTMAS SPECIAL. A fine embossed card with Christmas greetings, landscape with holly, others with pine sprays. A very attractive card. Sizes average from 2¾x4½ to 3½x5 inches. Many designs. **Per Pack Ten Cards, Assorted,** **15c**

No. 3.—A CHRISTMAS GREETING. They are beautifully printed in colors on a good, substantial card. Embossed thereon are beautiful birds, flowers and children. Many designs. They are sure to please. Size, from 2x4 to 3x5 inches. Four designs. Four cards in a pack. **Per Pack, 10c; Three Packs,** **25c**

No. 823.—MINIATURE CARD, white embossed border, Holly spray in colors, greetings, 20 in envelope. Size, 2¾x1 inch. **Per Envelope,** **10c**

No. 824.—MINIATURE CARD, green border. Holly spray, embossed, in colors, 20 in envelope, size, 2¾x1 inch. **Per Envelope,** **10c**

No. 10. C.—HOLLY CARD. Embossed spray of holly in colors. Xmas greetings in gilt, 10 in envelope. Size, 3⅞x2½ inches. **Per Envelope,** **10c**

No. 820.—REINDEER CARD, 10 in envelope, size, 3⅛x1⅞ inches. **Pen Envelope,** **10c**

No. 822.—POINSETTA CARD, 10 in envelope. Size, 3¼x1⅞ inches. **Per Envelope,** **10c**

No. 7519.—HANDSOME HOLLY and landscape designs. Three with birds and holly in their natural colors and three with holly and landscape scenes. Six different designs. Something new. Size, 3½x4¾ inches. **Ten cards, six designs for** **15c**

Christmas Booklets.

No. 155.—A HANDSOME FOLDER with Christmas greetings on front. Design of violets and autumn leaves. Embossed. Each in envelope. Size of card 3x4 inches. **Two designs, 5c; Twelve, for** **25c**



No. 196.—A BEAUTIFUL FOLDER embossed in colors and gold. A very pretty marine view, new designs. Christmas greeting on third page. Size, 2¾x4 inches. **Two designs, 5c; Twelve for** **25c**

No. 179.—A HANDSOME FOUR-PAGE BOOKLET. Designs of roses, carnations, pine cones and conventional designs. Heavily embossed. Printed in natural colors and gold. Each booklet tied with silk cord and tassel. Separate envelope with each booklet. Size, 3x4½ inches. Many designs. **Each,** **10c**

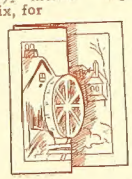
No. 5062.—DAINTY BOOKLETS, exquisite in color and design. Very heavily embossed forget-me-nots, pansies, violets, roses, etc. All hand painted, in many rich colors. Frosted and printed in gold. Verse printed on inside is also in gold. Exceptionally beautiful. Size, 3x4½ inches. Six different designs. **Each, 10c; Per Dozen,** **$1.00**

No. 9.—A DAINTY FOLDER. Appropriate Christmas greeting on front, with pretty Christmas verse on back of each. Frosted. Embossed. Size, 2½x4 inches. **Six different designs, envelope with each folder,** 15c



No. 34.—HOLLY BOOKLET. A very pretty four-page booklet and cover. Beautifully decorated in colors and gold. Frosted. Size, 3½x4¼. Each booklet in a separate envelope. **Each, 5c; Six, Assorted,** 20c

No. 12.—EXQUISITE FOLDER, handsomely embossed in colors and gold. Designs, misletoe and holly. Each card is frosted, with a separate envelope. Size, 3½x4½ inches. Eight designs. **Each, 5c; Six, for** 25c



No. 507.—A DAINTY FOUR-PAGE BOOKLET, very artistic designs of violets and choice bits of landscape. Embossed and printed in natural colors and gold. Tied with silk cord. Size, 3½x4½ inches. **Each, 5c; Six for** 25c



No. 522.—A VERY ARTISTIC four-page booklet, with a design of birds and oak leaves in embossed designs. Printed in silver and bronze. Entirely new designs. Tied with a silk cord. **Each, 5c; Six for** 25c

Holiday Specialties.

No. 1 SS.—Santa Claus Seal, 50 in envelope. Size, ⅝ inch in diameter. **Per Package,** 5c

No. 10 T.—Holly Tag, Embossed, greeting in gilt. 10 in envelope. Size, 4x2¼. **Per Envelope,** 10c

No. 10 GL.—Gummed label, holly design, embossed, 10 in book. Size, 4x2⅝ inches. **Per Book,** 10c

No. 590. A VERY PRETTY PAD. Green holly leaves are bordered with gold. The holly berries and "1910" appear in red. Calendar pages are in green ink. Size, 1¼x1⅝ inches. **4 pads, 10c; 18 pads,** 25c

No. 595. SPRIG OF HOLLY and berries in natural colors, "1910" in red and "Calendar" in gold. Calendar pages printed in green. Size, 1½x3 inches. **4 pads, 10c; 12 pads,** 25c

HOLLY CALENDARS. A very artistic calendar made of Onyx Bristol. Repousse finish with design of holly heavily embossed and in natural colors, a silk cord and tassel is tied in a pretty bow at the top of the calendar. Size 4¼x13¼ inches, with a pretty calendar pad at the bottom of the card. Pad is 1½x3 inches. Assorted designs. Each in envelope for mailing. 20c

No. 26—CALENDAR MOTTOES. A fine card, 9x11 inches with embossed design of flowers. A series of six titles. The lettering in fine large type. Makes a very fine gift for a small price. The calendar pad harmonizes with card. May be had in plain white or in coloring. The coloring is very artistic with tinted card. These can only be described in part as they need to be seen to be appreciated. In ordering say which is wanted, plain white or tinted. **Each, plain white, 25c; Each, tinted and colored,** 35c

1. You never can tell what thoughts will do.
2. I expect to pass through this world but once.
3. Immortality will come to such as are fit for it.
4. Work a little, sing a little.
5. Half the world is on the wrong scent.
6. He has achieved success who has lived well.

EXQUISITE CELLULOID TOP BLOTTERS. Beautifully lithographed in colors. Size, 7¼x3⅛ inches. 1. Christmas Holly, with words "Merry Christmas." 2. Beautiful spray of lilies-of-the-valley, and Dr. Van Dyke's "Footpath to Peace." There are three



pieces of blotting paper, in red, white and blue colors, attached to each top by a button which is removable, and when the blotters are soiled they can be readily replaced with new ones. With ordinary care the blotter top will last indefinitely, making the article a beautiful and lasting souvenir. **Each, 15c; 2 for 25c, or $1.25 a dozen.**

CELLULOID FLORAL BOOKMARKS.—All new and original designs. For rewards and gifts nothing prettier than these bookmarks can be imagined. The coloring is exceptionally fine. Opening at the lower edge of the designs permits the page to be slipped in while the flower peeps out to show your place. Size about 1½x5 inches. **Each, 6c; Per Dozen, 60c; Per Hundred,** $4.50

A set of eight comprising the following selections:
1. A Christmas Message—Wreath of Holly.
2. Twenty-third Psalm—Easter Lily.
3. Lord's Prayer—Purple Clematis.
4. Ten Commandments—Iris.
5. Books of the Bible—Pond Lily.
6. The Beatitudes—Pansy.
7. Footpath to Peace—Violet.
8. The Corn and the Lilies—Lily of the Valley.

SUNDAY SCHOOL CALENDAR FOR 1910. Each, 10c; per dozen, $1.00; per hundred, $8.00



This calendar is endorsed by the leaders in Sunday-school work and has proved very helpful wherever used. As a Christmas gift from teacher to pupil it is extensively used. Many schools distribute them at the Christmas season to every scholar. They are especially valuable to Home Department members.

In addition to the International Daily Bible Readings, the calendar contains International Sunday-school lesson titles and references for every Sunday in the year, also the Golden Text for each week, printed in full. Each leaf contains choice selections from the best writers, helpful thoughts for every-day living. A calendar for the entire year is printed on the back, and an extra leaf is inserted containing Scripture selections, etc., arranged for easy memorizing.

Beautiful cover design.

GOLDEN TEXT BOOK. Each, 2c; per hundred copies, $2.00 (Postage, 3 cents per doz., additional.)

This popular little book contains the Sunday-school Lessons, Golden Text, Bible Readings, Beatitudes, Ten Commandments, Twenty-third Psalm, Apostles' Creed, Names of Books in the Bible, etc. In a large number of schools, these Golden Texts are given the pupils by the superintendent or other officers, and the blank space on the last cover is used to print some particular information regarding their school. Bound in a very handsome lithographed cover.

BRETHREN HYMNAL—THE MUSIC EDITION. Prices: Half Leather, single copy, 65c; Per dozen, Prepaid, $7.20; Full Leather, gilt edge, per copy (stiff) $1.00; Limp Leather, gilt edge, per copy, $1.10. Gift Edition: For gift purposes we have made up a special edition of the Hymnal in Green, Black, Brown, and Maroon, full Morocco binding. Limp back, Black Kid lined, **Prepaid,** $1.50

Bound in Genuine Kid Morocco Seal. Limp, Black Kid lined. Extra quality of binding and in black only, $1.75

A book of 512 pages and containing 742 of the best hymns of the day and is well adapted for Sunday school, prayer meeting, and church services.

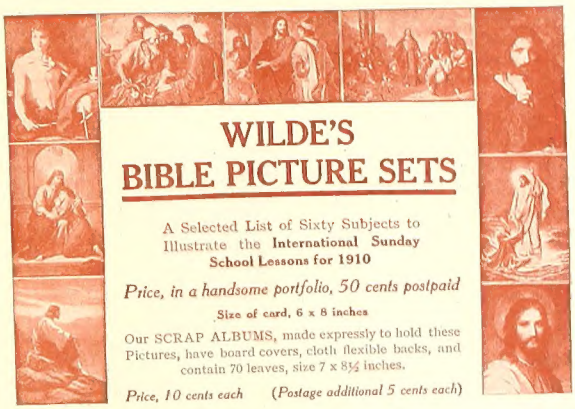
We can stamp your name in gold on any hymnal or hymn book for 20c. If you desire both name and address the cost will be 30c. The charge for stamping name of church on hymnals is $1.00 for the first dozen and 50c for each additional dozen.

Christmas Offering Envelope.

Per 100, 30c.

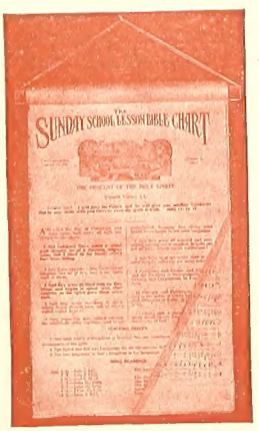


Lithographed in eight colors, is a scene representing the visit of the three Wise Men. The motto and other lettering is done in 3 colors of ink, on a well-made envelope, of splendid white stock. Size of envelope is 1⅞x3½ inches. Blanks are provided in lower right hand corner, for the name of donor, date and account of the offering. Suited to the needs of any church, Sunday school or other religious organization.



Sunday School Lesson Bible Chart for 1910

The accompanying cut shows a reduced fac simile of one page of our **1910 Sunday School Lesson Bible Chart.** Size, 15x20 inches, 60 pages. When hung on the wall the larger print can be read at a distance of 10 to 15 feet. The Golden Text, Memory Verses, and some of the headings are printed in **red**—the rest in **blue.** It contains all of the Sunday School Lessons for 1910. Each page contains the full text of one of the lessons—The Golden Text, the Home Readings, Three Teaching Points, Subject and Scripture Reference. The Books of the Bible are arranged in groups, for memorizing. There are 4 pages of songs. Four songs to a page. One page for each quarter. Sixteen soul-stirring songs printed in regular song sheet size.



Read what some of the leading Sunday-School Workers of the United States say about the Sunday-School Bible Lesson Chart for 1910:

Marion Lawrence, General Secretary of the International Sunday School Association—"I have never seen anything of the kind that compared with it for helpfulness along the very lines where help is needed."

Dr. W. A. Duncan, Founder of the Home Department—"I know of nothing like it nor so good, and I heartily recommend it to all Home Department Students."

Dr. H. M. Hamil—"I think your Chart to be one of the most timely and helpful of all recent additions to Sunday School literature."

W. B. Jacobs, General Secretary of the Illinois Sunday School Association—"It is a practical, simple and useful help for Bible study to hang upon the walls of every home." (Mr. Jacobs just ordered 50 copies.)

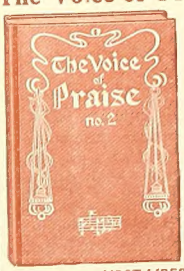
REASONS WHY YOU SHOULD HAVE IT

1. It keeps the lesson before you the entire week. 2. The Teaching Points are suggestive and will start you to thinking about what the lesson is to teach you and others. 3. It is attractive to old and young, and gives you a decidedly favorable impression of the lesson. 4. If hung in the dining room it will lead you to talk about the lesson while you eat. 5. It will awaken a relish for further study.

PRICE, POSTPAID.....50 CENTS

Order a few copies for the members of Your Home Department

The Voice of Praise No. 2



The experience of the quarter of a century is embodied in this book. The first of the series sold 400,000 copies: this book will do better. The best work of the world's great test Sunday Schoolsong composers is included. This book sets the highest standard.

The Voice of Praise No. 2

Price $25 the 100

Send 32c. at once and secure a returnable copy. If you are not pleased, we refund the money on return of the book.

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WRITE FOR OUR SPECIAL OFFER

New Songs of the Gospel 1, 2 & 3 Combined

Tag Board $15 the 100. Board Cover, $25 the 100

Single copy, postpaid, 20c and 32c. Returnable if not desired.



Largest Book, Smallest Price. 350 Hymns, Words and music complete. With 64 new Hymns extra. Three 10 cent books for the price of one, forming a Compendium of Gospel Songs than which there is none better, as it comprises all that is newest, best, and really worth having in the World of Sacred Songs.

Where is it possible to secure so much in value for so little expense? For the Church it is unsurpassed; for the Sunday School it has no equal.

CHRISTMAS SERVICES

Each contains songs, responsive readings, and recitations.

3 Assorted Samples 10c.

Bibles and Testaments

If Thumb Index is desired on a Bible add 30 cents
Name stamped in Gold on Bible, 20 cents. Name and Address, 30 cents

Our Smallest Complete Bible.

A reference Bible printed on the thinnest printing paper in the world. Ruby 24mo. Size 3⅝x5⅝ inches. Only ⅝ of an inch thick.

Specimen of Type.

David's thirst for God. PSALMS.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken *a* once; twice have I heard this: that *z* power belongeth unto God.

a or, we are concerned to the which they have throughly searched.

6 They accompl the inw them, at
7 But G an arro

3108X EGYPTIAN SEAL, divinity circuit, linen lined to edge, silk sewed, round corners, red under gold edges. $1.60

Black-Faced Reference Bible.

This is the largest type in the smallest compass, a black-faced, self-pronouncing reference edition of the American Standard Bible that is sure to become popular. Twelve Maps. Minion, 16mo. Size, 4¾x7 inches.

Specimen of Type.

37 And he will say, *z* Where are gods,
The rock in which they refuge;
38 Which did *a* eat the fat of

152 EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges. $1.65

153 EGYPTIAN SEAL, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. $2.15

154 PERSIAN LEVANT, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. $3.05

Holman Teachers' Bible.

Young People's Edition.

Printed on fine white paper from good, clear type, small compact size, and containing References, Concordance, Subject Index, Self-pronouncing Dictionary of Scripture Proper Names, Four Thousand Questions and Answers on the Old and New Testaments, Thirty-Two Full-Page illustrations, etc. Nearly Four Hundred Pages of Carefully Selected Helps. Fifteen Maps in Colors. Self-pronouncing.

Specimen of Type.

MINION, 16mo. Size, 4⅜ x 6¾ inches.

19 *a* And the border of the Cā'nān-ites was from Sī'dŏn, as thou comest to Gē'rār, unto *z* Gā'zā; as thou goest, unto Sŏd'om, and Gō-

4310 EGYPTIAN MOROCCO, divinity circuit, round corners, red under gold edges. $1.55

4322 FRENCH SEAL, divinity circuit, linen lining and fly leaves, head bands and marker, round corners, red under gold edges. $1.65

4330 FRENCH SEAL, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges. $1.95

4336 ALASKA SEAL, divinity circuit, grained leather lining with fly leaves to match, silk head bands and marker, round corners, red under gold edges. $2.45

Absolutely Flexible Home or Desk Bibles.



The bindings are in fine leathers. The covers are absolutely flexible; can be rolled up or turned over, back to back, without danger to the sewing or binding. The only Bibles that will stand such a test.

As a home, family or desk Bible for the home or family it is an ideal volume. It has a register in which can be kept a record of the family. It is compact, of convenient size for daily family reading. A good table or desk Bible, always at hand for immediate use. An appropriate Sunday-school Bible.

Just the thing to have when you are giving Bible readings to your class, as it can be turned back to back and held in one hand.

Contents.—Old and New Testaments in the King James Version; References; Fine New Maps in Colors, and a Beautiful Family Record. Size of Bible when closed is 6½x9 inches.

Specimen of Type.

AND it came to pass, that when Isaac was old, and *a* his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2002 MOROCCO GRAIN CLOTH, stiff boards, gold side and back titles rounded corners, red edges.

2012 FRENCH MOROCCO, limp gold back title, rounded corners, red edges. $2.00

2022 FRENCH SEAL, divinity circuit, linen lining and fly leaves, head bands and marker, rounded corners, red under gold edges. $2.85

2032 SEAL GRAIN MOROCCO, divinity circuit, grained leather lining to edge, head bands and marker, rounded corners, red under gold edges. $3.40

The Preachers' Bible.



Thinnest Complete Bible Published. Printed on a beautiful Thin India paper, which is opaque, tough and durable. Contains only the Authorized Version Old and New Testaments, with References, and fifteen Fine Maps printed in colors.

A unique feature of the binding is that the circuit or overlapping cover is extended over the front and fastened with a button. This forms the space between the leaves and the black cover into a natural portfolio, which can be used to hold sermon papers and other essential memoranda. Most practical and useful device ever added to a Bible for Preachers.

Bible measures 5⅛x7⅞ inches. Only ⅝ of inch thick.

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3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

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28 ¶ *c* And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'i-nims, *f* and all they that had separated themselves

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14, 20 | 28 ¶ Then Pē'tĕr began to say
Mat. 18,8 | him, Lo, we have left all, and
Isa. 40, 11 | followed thee.
29 And Jē'sus answered and

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7, 11 | 22 7 And David spake unto
10 | Jehovah *c* the words of this
8, 28 | song in the day that Jehovah deliv-
15; | ered him out of the hand of all his
2 Sam. 7, 26 | enemies, and out of the hand of
1 Chron. 17, 25 | Saul: 2 and he said,

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followed him. 21 And going on from thence he saw two other brethren, *t* James the son of Zebedee, and John his | 3 Blessed are *u* the spirit: for theirs i dom of heaven.
4 *v* Blessed are

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opened the eyes of one that was born blind.
33 If this man were not of God, he could do nothing.
34 They answered and said unto him, Thou wast altogether born in sins, and dost thou

10. 66

CHAPTE

Christ is the door, shepherd. 10 *Dis tes.* 22 *He prove hat he is Christ, a unity with the Fall*

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h Pha'res begat Es'rom; and Es'r

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AROUND THE WORLD

ROMAN CATHOLIC priests have been given positive orders by the Pope that they must not attend moving picture shows, the penalty being suspension from the functions of their office. Just why there should be occasion to issue such a prohibition, is not stated. It would not seem reasonable that any religious leader should so far forget his duty to the flock as to patronize shows so decidedly degrading, and yet we are told that ministers of various popular Protestant churches not only attend places of the kind, but even recommend them to their parishioners. In that respect they do not exercise as much discretion as the head of the Roman church, who, seeing the evil effects of the shows, urges his priests to set a good example to the flock by staying away.

DEPLORABLE conditions are reported as existing on the cocoa plantations in Angola, a Portuguese colony in Southwest Africa and the islands of San Thomé and Principe in the Gulf of Guinea. So frightful is the mortality among the 40,000 slaves, that 4,000 or more have to be annually imported from the central regions of Africa. An organized effort is now being made to discourage the use of cocoa produced by this slave labor, and sixteen large manufacturers of Europe and the United States have already signified their intention to that effect. It is hoped that the plantation owners will, in this emphatic way, be taught the very important lesson that civilization, at the beginning of the twentieth century, insists that the common articles of diet shall be grown by free labor.

WAYWARD and unfortunate humanity lost a powerful friend when Charles N. Crittenton, of New York, passed to his reward Nov. 16, while temporarily sojourning at San Francisco. For a quarter of a century all of his time and a great part of his fortune were given to the rescue of the fallen girls and women of the larger cities. By his indefatigable efforts seventy-three rescue homes were established in America, besides several in China and Japan. Mr. Crittenton, after the death of his little daughter, Florence, decided to consecrate his life to the noble work he espoused. He established rescue homes where most needed, naming them in honor of his departed daughter. Attempting no sensational methods, having no recourse to public meetings with brass bands, and never asking the world for applause in any form, he quietly went about his work of love and mercy as best he knew. Thousands of women and girls, snatched as "brands from the burning" by the gentle ministry of the Florence Crittenton homes, have reason to mourn the death of him who was ever a friend and benefactor of the unfortunates,—"more sinned against than sinning."

Nov. 15 the plan for the reform of the British administration of India, as outlined by Lord Morley, Secretary of State for India, went into effect. This gives the people of that country an embryo constitution, by which the natives are entrusted with an important share in the legislation of the country. It is to be hoped that the new and striking epoch, thus ushered in, will mean much in the bringing about of more harmonious relations throughout the country. Under this new arrangement all religions and special interests may elect representatives to the viceroy's and provisional councils, and there will be opportunities for the most comprehensive and far-reaching measures in behalf of the public good.

THE British revenue measure, now pending, which puts a largely-increased tax on whiskey and other liquors, has aroused bitter opposition on the part of the dealers. While the enactment has not as yet passed Parliament, the sales of whiskey to retailers have already fallen in various districts from thirty-five to seventy per cent. It is thought that the heavy tax will make the cost of whiskey practically prohibitive to the average customer. Temperance workers think that the consumption of liquor, throughout Great Britain, will be reduced at least twenty-five per cent, which will mean an enormous improvement in the economic and moral status of the people. Mr. Lloyd George, who deserves much praise for the introduction of the proposed measure, considers national sobriety an important factor in the well-being of a people.

A PRACTICAL object lesson of a nation renouncing a large revenue on moral grounds, has been presented to the Eastern world for more than a year. The American Government has absolutely prohibited the opium traffic in the Philippine Islands. Its use in any form is made a crime, and even the mere possession of the drug is a felony. Medical administration of opium is so restricted that it cannot be used habitually. A free hospital for the cure of opium habitués has done much good. So strict is the Government enforcement of the anti-opium edict that smugglers and illicit dealers find themselves unable to carry on their business. It is unfortunate that the British Government is not prepared to emulate the good example of the United States in her Eastern dependencies. As long as Great Britain has the monopoly of opium manufacture in India, it is a participant in the nefarious traffic.

ONE of the last utterances of Prof. Francisco Ferrer, of Spain, ere he was silenced forever by the fatal bullets of his executioners, was the following: "The soldiers' uniform conceals the most arrogant crimes against humanity and the misery of his own existence." This recalls the words of Napoleon at St. Helena, when, reviewing the various incidents of his eventful but bloody career, he said: "The soldier, in analysis, is a cut-throat and a robber. He not only produces nothing himself, but he consumes the products of others and slays the producers." This frank confession by one of the foremost participants of the world's military history undoubtedly was made after a careful study of the question, and should be valued accordingly. How the many so-called Christians can justify war and the extended preparations connected therewith, is strange indeed. One thing is sure, such is not the spirit of the "Great Commander" whom they claim to serve.

COLLECTOR LOEB, of the New York Custom House, after discovering that, by the connivance of custom officers with dishonest importers, there have been systematic robberies of the Government, has begun a general housecleaning. Already a number of inspectors, who were found guilty of taking bribes and falsifying weights, have been removed, and the end of the investigation is not yet in sight. It is said that, owing to influential political connection, some of the offenders have hitherto escaped detection, but that all this is to be changed,—so we are assured by those in charge of the investigation. Honesty seems to be an almost forgotten virtue on the part of many officials.

RECENTLY the publisher of one of the prominent daily papers of Chicago desired to place his periodical into the hands of many who had not hitherto read it. He decided to use, as a premium, a fine edition of the Bible, and is not slow in stating why he made a choice so unusual, in the following: "I used, as the first premium, the Bible, because the premium itself, to a great extent, protected us from subscribers whom we did not want, and, conversely, secured for us the people who are *the backbone of any community*." Nothing that the veteran editor ever wrote, in all his editorial experience, is more true and to the point than the reasons adduced for his choice of a premium. The church may have its shortcomings, like all other things of earth, but the Bible readers throughout the country may be depended upon as being the very best part of the community,—the salt of the earth.

ON the afternoon of Nov. 20, twenty-two of the entombed miners at Cherry, Ill., were discovered to be alive by a rescuing party. They had managed to retreat into a part of the mine not affected by the fire, and had thrown up a barrier of earth to keep out the deadly flames and gases. Subsisting as best they could on the scanty remnants of food in their possession, and sustained by the few drops of water collected in the shallow depressions of the tunnel, they stood their seven days' imprisonment fairly well. The joy of being saved and restored to their respective families, is greater than pen can describe. At date of this writing (Nov. 23) it is thought that perhaps more than one hundred men may yet be rescued from other portions of the mine. Many of those who were found dead during the last few days seem to have been only recently overcome by the noxious gases. It is thought that they might have been brought out alive, had the rescue party been able to reach them earlier.

AT best the average poorhouse is a cheerless abode, and any attempt along the line of improvement is commendable indeed. The proposed model village for the poor, to be constructed by Cook County, Ill., nineteen miles southwest of Chicago, is a notable attempt to avoid the many bad features of the old-time poorhouse. All buildings are to be cottages with but few inmates in each. The sick, feeble-minded and degenerate will be far away from other inmates. Special quarters will be provided for aged married couples, where they can spend their last few days in comparative ease and quietness. Sanitation and ventilation are more adequate, even, than the city health department requires. The most conspicuous building in the village is the chapel, which is to provide ample religious privileges for the settlement. There are 225 acres of rolling farm and woodland in the entire site, which is to be beautified by fine lawns and driveways. Such a place will certainly be a haven of rest for the many derelicts of humanity, not otherwise provided for. "Ye have the poor with you always, and whensoever ye will ye may do them good."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE HOME COMING.

BY J. O. BARNHART.

We're wandering through a wilderness but Jesus is our guide,
And all along the desert way, he's ever at our side,
By pillar of the cloud by day, at night by clouds of fire,
He leads his children home to heaven, the land of our desire.

We're going home! we're going home! nevermore in sorrow nor in sin and pain to roam,
Jesus is our Leader and his voice we will obey,
And follow in the path that leads unto the perfect day.

Oh, many, many joyous hours we spend while here below,
And many, many songs of praise we sing as on we go,
But often darkest clouds will sweep across our brightest sky,
But we will praise him e'en for these in that "sweet bye and bye."

And many friends along the road we meet, but soon to part,
And journey on our way alone with sad and broken hearts,
Because our earthly pilgrimage no more with us they share,
But they are walking brighter ways of glory over there.

And there they wait and watch for us, and invitations send,
Unto the great homecoming time, when all our toil shall end,
The boatman soon shall bear us all across the ocean's foam,
And we shall hear their shouts of joy, "Our friends are coming home."

Kemp, Ill.

WHOSE IS THE LOSS?

BY PAUL MOHLER.

When I first lived in North Dakota, it did not pay to be a school-teacher. There were so many school-teachers homesteading, that not all could get schools that wanted them. Naturally, that affected the scale of wages, so that those who did teach were poorly paid. It looked like a good thing for the country when a good teacher could be secured at thirty or thirty-five dollars a month, when even farm hands were paid as much, or more.

But there is another chapter to the story. Those teachers who did not get schools, got something else to do, and the others soon found that other employment paid better, so they began to drop out of the profession. As a result, there soon came to be a shortage of good teachers, and salaries began to rise. School districts had to pay high salaries, and even then had many poor teachers. I remember distinctly the perplexity of our county superintendent, when he could not find teachers in the county for some of the schools. Of course, by extended advertising, a number of good teachers were brought in, until a good force was secured. But the experience did not pay. The schools lost enough during the "lean years" to far more than wipe out the saving of the first years. At first, the teachers seemed to be losing, but in the long run it was the people who lost.

I think I see the same law working in the church. The church has been neglecting her ministers in every way, accepting their service without recompense, and doing nothing to make them stronger for their work. It has seemed as though the ministers were losing, but that is a mistake. It is the church that has lost, and the Lord. Because the minister has had to work hard all week, the congregation gets a half-prepared sermon on Sunday. Who has lost,—the minister or the church? Again; some young man is going wrong and needs attention, but the minister has not time to look after him properly, and he drifts away out of the church. Who has lost?

An evangelist is called in, to hold a series of meetings. It is quite a financial loss to him to go, but the church insists, and he goes. The church pays his traveling expenses and a little for his time, thanks him for his services, and invites him to come back again. He goes back home, figures up the extent of his loss, and decides that he can do just about so much of that kind of work and live. The next call that comes to him may not be accepted. As a result, today, the churches everywhere are calling for evangelists, and arranging for them a year or two in advance. There is a famine of evangelists, simply because poor men can't afford to do such work, and rich men do not care to. This condition will steadily grow worse until the churches remunerate the evangelists sufficiently that they can live and keep their families. The loss to the church is a terrible one.

I can show you churches in good locations that are doing almost nothing,—just barely living along in leanness and weakness,—just because their ministers have not been able to keep them up. Whenever a soul is lost, it is not only lost to the church but to the Lord. What must the Lord think if we, to save our money, let souls go down to ruin? What account must he require of us when he finds his work neglected? My heart aches in sympathy for those poor ministers that struggle along as best they can, to serve themselves and the church, with no appreciation of their work on the part of the congregation; but, oh, I know they have not lost! Every sacrifice, every deed done in weakness will bring its reward, all the more glorious for having been delayed. But what shall I think of the congregation that allows such a condition? Will there be a reward for that? Yes, such a reward as men may tremble under; the reward of those who "say and do not!"

It is indeed time for the church to wake up on this subject. The shortage of active ministers, even now, is alarming; what will it be in a few years? Even now many congregations cannot install the men whom they elect. Young men, looking at the treatment which ministers receive, reject the ministry. Others accept the office, try it awhile, then either quit entirely or make it a side issue, avoiding responsibility as much as possible. Still others become efficient and zealous ministers, doing splendid work, and giving their entire lives and means to carry on the work until they are brought face to face with bankruptcy and destitution, and then are compelled to enter commercial life. Those who pass through that experience, very seldom repeat it. They stay with the job that furnishes a living. All this throws the work into the hands of the remnant that can and will do what they can while supporting themselves. A few do a great deal of work for the church, but not many. You show me a church in which the work is kept up in good shape, the Gospel preached with power, the members visited and really built up as they should be, and I will show you five where the work is neglected. Whose is the loss?

It is easy to make excuses for the present condition; but excuses do not repair losses, they do not save souls or win crowns. All the time that the present condition remains, somebody is losing. Who is it? Is it not the church and the Lord? But I am sure that a good many of the excuses are not well grounded. I have heard it said of certain churches that they could not support a pastor, when I knew better. One never knows what he can do till he tries; and if it is possible for a minister to do the work of the church and his own, it surely is possible for the church unitedly to do the work of one man! If we leave the Lord out of our calculation, a great many things are impossible. If we do not believe that the Lord will make us able to do all that our duty demands we should do, we shut ourselves away from great fields of efficiency. It is marvelous what some ministers have been able to do unaided by the church. Might not the church do marvelous things if she should try? It is all very well to say that the Lord will provide for his faithful ministers; but the Lord does not rain bread down from heaven, he sends it in the growing crops, and those who receive it must distribute it. If those to whom he has given the bread for his ministers, withhold it, the minister must starve.

I admit that the ministers could do more for the church if they had faith and consecration sufficient. But the church is to blame even for that; for ministers do not come direct from heaven, they are taken from among the people, and when chosen from the people, have the ideas, the principles, and the weakness, common to the people who are afraid to risk much on the Lord. The reason why so few ministers go to great lengths to serve the Lord is, they haven't been trained to that while among the laity. A consecrated laity can make a consecrated ministry easier than a consecrated ministry can make a consecrated laity, because the laity are in the majority, and they contain the source of the supply for the ministry.

But once again and finally. Whose is the loss? I insist, I know, that the consecrated minister does not lose by his sacrifice, in the long run; and I am just as sure that the church that accepts that sacrifice without appreciation and sufficient return, does lose, and lose heavily, both in this world and in the world to come. But the saddest of all is that souls that should have been saved to the Lord are lost forever!

3435 Van Buren Street, Chicago, Ill.

"TARRY THOU TILL I COME."

BY ELIZABETH MILLER.

"Tarry thou till I come." "Yet a little while and I will come again,"—such were the words of the Master when he departed from his disciples and ascended into heaven after spending years among them preaching, that they might prepare their fellow-men for heaven. "I go to prepare a place for you, that where I am there ye may be also." "In my Father's house are many mansions; if it were not so I would have told you." He has prepared a home where there is plenty of room, not only for the disciples but for all of us. He leaves us, his children, here on earth, to prepare ourselves for that home; a home not made with hands, eternal in the heavens.

He maps out the way for us and tells us to walk in a narrow path; he tells us what gate to enter: "Enter ye in at the strait gate, for strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

He leaves us his laws, to guide us on our way, and tells us, "Lo I am with you alway, even unto the end." Such are the words of encouragement that he has left us, and "though we may walk through the valley of the shadow of death," we have no need of fear, for he is ever with us to help us. His invitation to us is "Come." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"He that cometh unto me I will in no wise cast out." Thus we know we have a welcome there. He commands us as he commanded his disciples, "Go thou and teach all nations." "Go out into the highways and hedges and bring them in." We are not to come alone, but to bring others with us as well. Unto him every knee shall bow. He warns us, "Watch and pray," "Pray without ceasing." He tells us we know not what hour he cometh, for he cometh as a thief in the night. His message is, "Watch, therefore, and pray, for ye know not when the Son of man cometh."

He pleads with us as he plead with his disciples, when about to leave them, "Tarry thou till I come." Among his many parables he gives us the example of the "Foolish Virgins," and tells us, "While the bridegroom tarried, they all slumbered and slept." He thus gives us a warning not to sleep while we wait on him, but to watch and pray, and work toward his coming. He bids us not be forgetful and unconcerned, but ever to be prepared and ready when he comes. If we thus spend our hours in prayerful watching and waiting, he will greet us with the welcome message: "Come with me unto the feast," "Come, for all things are now ready." Thus we can pass from our earthly troubles unto a feast of joys, there to dwell with him forever!

Trebeins, Ohio.

HEAVENLY RECOGNITION AND RELATIONSHIP.

BY J. F. NEHER.

No one has ever returned to earth, to tell us to what extent recognition and relationship are enjoyed in the world to come, therefore all we can know about the future state must be gleaned from the Word of God.

Paul, in 1 Cor. 13:10-12, assures us that "when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly; but then face to face: now I know in

part; but then shall I know even as also I am known." The rich man in hell saw Abraham afar off and knew him. Christ said to the Jews, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28. If those debarred from the kingdom of God are to have the power of recognition, truly those who are to be admitted will be no less favored.

But as to our relationship, we must be careful to draw the line between mortality and immortality. God has ordained two family unions,—one according to the flesh, mortal; the other according to the Spirit, immortal. Love and affection are peculiar to each, but we must not measure eternal things according to the flesh, but according to the Spirit. For the propagation of the race God has ordained the marriage relation, and imbued man and wife with love and affection for each other, and for their children. According to 1 Cor. 7:39, if one companion should die, it is lawful to choose another. The marriage relation is an institution for this life only. Fleshly ties and affections will pass away with this life. Notwithstanding, however, it is a beautiful type of the family of God. Who would not dispel the thought of polygamy in heaven? And yet this would be the case if (as some suppose) there are to be reunions according to the flesh.

Christ's answer to the Sadducees, in the case of the woman who had seven husbands, settles the nature of the relationship in the world to come,—"The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the *children of God.*" Luke 20:27-37.

God's promise is, "I will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6:18. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons (German, *children*) of God. Beloved, now are we the sons (children) of God." 1 John 2:12.

The foregoing scriptures prove that those who are engaged in the Master's service compose the family of God. Eph. 3:15 implies that a part of this family is on earth and a part in heaven. Paul's desire was to meet the Lord. The promise to the saints is to "meet the Lord in the air." Our greatest desire should be to meet the one we love most.

Elk City, Okla.

Some Great Teachers

BY

SAMUEL B. HECKMAN

1. Moses, the Leader.
2. Solomon, the Writer.
3. Amos, the Reformer.
4. John Baptist, the Preacher.
5. Jesus, the Teacher of Life.

No. 5.—Jesus, the Teacher of Life.

In this brief chapter out of a man's life which was so short yet so complete, so many-sided, yet so unified, so simple yet so profound, I wish to direct your attention to one particular phase of his activities—his work as a teacher. I approach this study wholly from the standpoint of a layman, and not of a theologian. I want to emphasize the human traits of this man, that is, traits which other men possess or may possess, rather than his divine characteristics. And it seems to me that this can be done with as much seriousness and as much reverence as is shown in any other study of the Master's life. From this very view-point many phases of Jesus' life present themselves as deeply interesting. One would like to dwell on his friendships, how he met and mingled with his fellows, how he dined with them and discussed problems with them. Indeed, it would be especially interesting to make a study of Jesus' dinner speeches, for on the occasions of their delivery he, perhaps, came closest to the individual, he manifested most clearly his human feelings, he showed most intensely his profound interest in men and their affairs.

When one attempts to compare Jesus with other great teachers of the world, one is impressed immediately with the contrast between his activities and theirs. Jesus was not a formulator of doctrines, and he set forth no systems of philosophy nor of theology. He founded no schools. He produced no books and he left no written records. He was entirely without personal ambitions, as men know them. Yet no teacher ever made such a profound and lasting impression upon the world. No other teaching has produced such marvelous results in the lives of men and in the civilization of peoples. Jesus was always intensely concerned with the immediate needs of men and women about him. His messages were directed to them, were engraved upon their hearts, and vitalized through their lives. He made his life, which was a life of service, his greatest lesson, and his words were, in a sense, an interpretation of that life. Through his life and his death he gave to human life a meaning never before dreamed of by men. Like other great teachers, however, Jesus had a very definite purpose in his teaching. This purpose, as he himself declared, was to teach men life.

Human life, when Jesus came into the world, presented a dark picture. Family life was on the decline, society was corrupt, moral and religious life were at low ebb, philosophy was pessimistic. Human charity and sympathy were almost unknown.

Into these discordant elements Jesus came to live, thereby to establish harmony and order, that men "might have life and that they might have it more abundantly." So perfect was his life, its value to the world so widely recognized, that all human history is dated with reference to its beginning.

Yet this new life introduced nothing mysterious nor difficult. Its great essential was living right every day. Jesus, himself, was the embodiment of the life he taught, but declared its source to be knowledge of the Father, and harmony with the Father's will. Its fundamental principles involve a recognition that God is the personal Father of men, that men everywhere are brethren, and that the Father's love, responded to by filial devotion, is the saving power of human souls.

Such teaching placed on the individual great personal responsibility, while it gave him also dignity and honor. It banished all distinctions springing from nationality, society, office, wealth or learning. Jesus manifested the same respect and concern for the social outcast as he showed to those whose lives were considered blameless. He made it plain that there was something more needed in men's lives than claims to nationality or to a creed.

All this was new to the people of his time and naturally some of it was displeasing. This new life, furthermore, could not be given by one to another, to be put on as a garment, but it was the kingdom of heaven in men's hearts, which develops and matures only by personal effort and personal service.

The accounts of Jesus' early life, his education, and his equipment for his mission, are meager. A complete biography is not possible. Sometimes we wish we knew more, and wonder why more details have not been left to us. But did you ever stop to think that perhaps because we know so little of Jesus' earthly life, we are more active in building our ideas of Jesus, the Christ? We might fail to search for the great mission of his life if we could spend our time over the less important data of his mere living. Hence the few details we have, we cherish, for they are the basis of our constructive ideas of what that life meant.

Jesus was not a man of technical training from a great school. He had "never learned" as the Jewish rabbis put it, that is, he was not college-bred. So far as we can judge, his early education was that of the boy of the average village family. The Jewish boys had home instruction in the Scriptures. It is but fair to suppose that Jesus' family, which traced its lineage to David, would place extra emphasis on a knowledge of the history and religion of its people. In the synagogue school, which Jesus surely must have attended, with his brothers and other village boys, writing and reading were taught in connection with the instruction in the Scriptures. Here boys were instructed, also, quite thoroughly in the law and the prophets.

The record gives us but few brief glimpses into the period of Jesus' youth, but we may, with all reverence, point to certain influences which must have helped to mold his nature as he grew to manhood. Probably the greatest of these influences was that of his devout and saintly mother. She was deeply religious, pure, gentle and loving. Jesus, we know, returned that love to the end of his life.

The quiet, devoted home-circle is yet today the most potent factor for righteous living that can be placed about a boy or girl during the years of development. We ought to view with alarm, in this country, the various tendencies which are undermining the home life of this country—a life that is ever the foundation of education, of social and civic structure, of moral and religious manhood and womanhood.

In the quiet, simple home in Nazareth, Jesus grew up, familiar with the experiences of poverty, familiar with the sacrifices necessary for the support of others, familiar with the every-day grind of hard work. The discipline that comes from hard work is one of the strongest factors in shaping useful characters. This very kind of discipline and experience, which Jesus received, shows itself, it seems to me, in the sympathy and love and concern he always had for the plain and ordinary man,—the man that has to work every day, and has to be troubled about meeting his obligations, the man that has misfortunes and burdens and trials.

Another influence on Jesus' life was that of his natural surroundings. The hills and fields and trees and all living things made a deep impression upon him. His strong love of nature is evident from the parables and the rich illustrations of his later teachings. He was a keen observer. He found lessons in the winds and waters and flowers and sky. He saw the hand of God in all the phenomena of nature about him.

Some of the demands made today of teachers in our public schools are these,—they must be strong physically, they must be attractive in appearance and pleasing in manners, they must be possessed of such general bearing and deportment as will tend to command respect and inspire right conduct. What is your idea of the physical appearance of Jesus? Do you have one? I trust it differs from those portrayed in many of the pictures current today. From the sermons and comments I heard, when I was a boy, concerning Jesus, I pictured him as a retiring, shrinking, effeminate man with bowed head and faltering manner, with an apologetic attitude toward all whom he met, and in every way strikingly different from other men. Whether I am nearer correct now or not, I have at least changed my view.

Jesus was a workingman and must have had a workingman's strong and healthy physique. He was a strong man among men, a leader and not a weakling. He met people boldly though kindly. He could be called a "man of sorrows" because he sympathized with, and ministered to those who were in sorrow. He was meek in spirit but not cringing in manner. His must have been a sunny nature, equally ready to participate in joy as in sorrow, to sympathize in times of pleasure as well as in times of pain, attracting alike children and the aged.

Such, in brief, was the man and his mission. What were some of the characteristics of his teachings, and the methods he employed? One of the most striking things to be noted about Jesus' teaching is that he inaugurated a total change of the basis of instruction from that of a negative character to that of a positive character. The instruction of his people had always been of this negative type. The ancient law was made up of "Thou shalt not's." Its virtue,—and, I suppose, the same must be said of laws generally,—consisted in keeping people from doing the things they ought not do. But the people were wanting, often, in guidance in the things they should do. Jesus based his teaching on the positive side of truth. Many times, in that wonderful "Sermon on the Mount," he tells his hearers, "Ye have heard it said, Thou shalt not, but I say unto you." Then follows a positive direction of activity.

Much of the teaching in the schools of the past has been of this negative kind, and much of it in home circles today is of the same character, the instruction consists of a series of "dont's," instead of wise direc-

tion of child activity which can not be repressed. The wisest of teachers knew the psychology of human minds and knew how to direct them.

Jesus was always ready to give a lesson when the occasion presented itself. He gave but few set discourses. He did not wait for large audiences, nor demand comfortable surroundings, nor insist upon minimum hours of work, with maximum salary. Many of his most characteristic and important truths were delivered first to individuals and in obscure places, as, for example, his conversation with the Samaritan woman and his words to Martha weeping over her brother's death. Jesus was always accessible to those who needed him. He was never too tired, nor too hungry, nor too busy to speak a cheering word, to offer a comforting thought, to give the lesson of life.

Jesus' lessons were vital and dynamic in character, intended to make men grow into a larger and richer life. He did not seek to reform people or society by beginning on the outside and have all conform to a common mold. He recognized that human beings differ in their mental as well as their physical make-up. He therefore sought to establish in men an insight into eternal truth, and create a desire for right living, thereby to transform the individual from within.

Jesus cared little about the disputed points of history or law which scholars quibbled over. He had no time to spend on discussions of ceremonies and forms and customs and dress. He talked about justice and mercy and love and the Father. These were the fundamental and vital things.

Jesus did not hesitate to give his messages at all times and in all places, if they would do good. He knew himself sent from God, and he knew his mission was to help men. He surprised his hearers by his boldness, and astonished them by the authority he displayed. The preacher who is timid, who is afraid to speak out the full truth to his hearers because they are influential or wealthy or indifferent, is thinking more of himself than of his message. Jews never hesitated to condemn wickedness and unrighteousness, but he was always compassionate and gentle and sympathetic in doing it.

Much could be said about Jesus' remarkable teaching by parables. No one was ever such a master of this method as he, and much, too, could be said of the oratory of Jesus, for "never man spake as this man," was admitted even by his enemies. Jesus frequently clothed his speeches with beautiful pictures and figures, drawn from the life of the people about him. His keen judgment of people and of situations told him when to use simplicity or beauty or force in his speech. Whatever form best suited the occasion, to drive his lesson home, that he used. But the largest source of his power over others in his addresses, I take it, was the appeal made direct from his own heart to theirs.

After all, it is impossible to set forth in phrases, or measure in words, the value to the world of the Master's teaching. Its worth can be measured only by the countless lives of men and women which have been touched and enriched and lifted up and saved through its power.

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JOHN THE BAPTIST.

BY H. A. STAHL.

THE mission of the great forerunner of our Lord was one of the most exalted, as it was one of the most difficult, to which man has ever been called. The world had manifested its great need of a Savior, and, after the lapse of four thousand years, it had sunk to the lowest depths of spiritual degradation.

To preach repentance, reformation of life, and faith in the promised Messiah to the generation then living, required a man of more than ordinary endowments. The qualifications of John the Baptist for his holy office are, however, attested by the angel who foretold that he would be "filled with the Holy Ghost" from his birth, and that his courage and zeal would reveal "the spirit and power" of Elijah.

The blessed Savior also declared that "he was the lamp that burneth and shineth." The incidents of his brief but eventful life show that he exerted a wonderful influence, and that in calling men to repentance, as a needful preparation for receiving Christ, he fulfilled the prophecy of Isaiah: "The voice of one crying in the wilderness, Make ye ready the way of the Lord; make his paths straight."

Born six months before our loving Savior, he passed his early life in the thinly peopled district of Judea, near the valley of Jordan. Here, in the solitude of the wilderness, denying himself the ordinary pleasures and indulgences of the world, he was fitted, by his self-discipline and communion with God, to go forth, at the age of thirty years to announce as his great message, "Repent for the kingdom of heaven is at hand." The two features, which especially characterize the ministry of John the Baptist, are the *preaching of repentance,* and the administration of the *baptism of repentance.*

The absolute necessity of repentance as a preparation for the Gospel, appears in the relation of man to God,—man being a sinful creature. Whilst reconciliation is made possible through the atonement of Christ, so long as man maintains his hostility to God by his impenitence, redemption will not avail, because man will not appropriate it without repentance for sin. God cannot therefore, consistently with his character, nor safety to his authority, receive into favor those who will not feel sorrow in their hearts for the evil they have done, nor seek to conform their lives to his righteous law.

Some explanations are necessary in regard to repentance. If it is not associated with faith in the divine mercy, it will result in despair or death, as was the case with Judas. The Scriptures utter no call to repentance without pointing the penitent to the promise of forgiveness. John the Baptist said, "Repent, for the kingdom of heaven is at hand."

When our dear Savior began his ministry, he said, "Repent ye, and believe the gospel." When the apostles preached on the Day of Pentecost, they said to their conscience-stricken hearers, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins."

Thus, everywhere in Scriptures, the call to repentance involves not only terror and sorrow, on account of sin, but faith in the mercy and promise of God, and faith in Jesus Christ as "the Lamb of God, that taketh away the sin of the world." What value would repentance be to a sin-burdened soul if there was no expectation of relief? Repentance without faith is misery without hope, and its issue is despair. Thus Christ sums up the substance of the Gospel when he says, "That repentance and the remission of sins should be preached in his name among all nations."

There is a false idea that may arise that, in repentance, we must specify or enumerate before man the special sins of which we may be guilty, or that we can and should, to some extent, make satisfaction to God and man for the wrong we have done. It is true that circumstances may arise when we dare not conceal our evil deeds, and when we must do all that lies in our power to repair the wrong that we have done.

When, however, these duties are not clearly impressed upon us by the providence of God, and by the voice of conscience, neither are they demanded of us by his Word.

It would have been impracticable and impossible for those "confessing their sins" to John the Baptist, to have made a detailed statement of particular sins which they had committed during their lives. "We are by nature sinful and unclean, and have sinned by thought, word and deed."

The essential point in the gospel call to repentance is that we experience true contrition of heart for our sins. We must have faith in Christ as our Savior. Not only did John the Baptist preach repentance as a necessary preparation for the Gospel, but as a visible sign of the renunciation of sin, and of amendment of life. He baptized all who thus desired to be prepared for the kingdom of heaven which was declared to be at hand.

While he was thus preaching repentance, and baptism unto repentance, Jesus appeared and desired to be baptized of John. John would have hindered him, saying, "I have need to be baptized of thee, and comest thou to me?" Jesus said unto him, "Suffer it now; for thus it becometh us to fulfill all righteousness."

Thus Christ, who knew no sin, who needed no repentance, was yet baptized unto the baptism of repentance, and put himself in the place of a sinner. Thus he fulfilled in his own person every requirement enjoined upon the transgressor. In this respect his example shows the necessity of repentance as a preparation for receiving aright the kingdom of heaven.

Immediately after the Savior's baptism the heavens were opened unto him, the Spirit of God descending upon him, and a voice out of heaven was heard, saying, "This is my beloved Son, in whom I am well pleased." Thus the blessed Trinity of the Godhead attested the importance of repentance in the revelation of the glory of the heavenly world.

In a similar manner we are to heed the summons to repentance, and receive the baptism which Christ ordained, in order that we may enter into our Savior's experience; for thus, like him, through repentance and baptism we shall receive the Spirit of God and hear the voice out of heaven, saying unto us, "This is my beloved Son in whom I am well pleased."

John's baptism, therefore, was a preparation, as he himself says, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost." John's baptism was simply a preparation for the Gospel. It had less significance and value than Christian baptism, for the Word teaches that some were baptized unto John's baptism and it was not sufficient, hence they had to be reinstructed, or further instructed in the Gospel, and baptized a second time by Christian baptism. Acts 19: 1-5.

May we all learn the significance of Christian baptism, and thus be baptized!

Glade, Pa.

DISCORD AT THE HOLY SEPULCHER.

THE "deadliest scandal of Christendom" centers, we are told, about the Holy Sepulcher in Jerusalem. It takes the bayonets of Islam to keep the Christians from each other's throats, says James Creelman, who in a recent visit to the East to investigate the Adana massacres saw a condition of things both in Jerusalem and in Bethlehem to make Christians weep. As a matter of fact, "this confusion of Christendom among its supremely sacred shrines" makes the Turk laugh and the Jew marvel. The facts in a nutshell are given in this paragraph from Mr. Creelman's article in the New York *Times:*

"Greeks, Latins, and Armenians, robed, mitered, hooded, and sandaled, with Syrians, Copts, Abyssinians, and what not of minor churches huddled on either side of the great Christian denominations, insult and conspire against each other, and condescend to vulgar fist brawls, while hosts of poor pilgrims, haggard, weary, and white with want, pour their pitiful savings into monastic treasuries in which are already piled gold and jewels enough to make the splendor of the Cæsars look dim."

This is the bone of contention between these priests of antagonistic races:

"This sacred place, where for more than sixteen centuries Christendom has wept and prayed over the small rock-hewn chamber in which it is said Joseph of Arimathea laid the dead body of Christ; where emperors, and empresses, kings and queens, popes, cardinals, steel-clad crusaders, military conquerors, millions of travel-weary pilgrims, the greatest and the meanest of earth, have knelt in awed silence, is a white marble chapel, six and a half feet long by six feet wide, with a tomb of once white marble slabs at the side—the top slab being cracked in the middle—and forty-three precious little silver lamps twinkling faintly at the ends of chains overhead."

The keeping of the sacred place is deputed to these warring sects with sharply defined privileges for each coming from the Sultan himself. Says the writer:

"So jealous are these churches of their rights and so ready to resist the slightest encroachment of others upon their privileges, that it would require a special firman of the Sultan himself to permit one church even to dust a lamp belonging to another church. The right of each denomination to sweep or dust any part of the sacred building is set forth in imperial firmans, each spot of the floor or wall being measured to an inch—and this minute and almost incredibly strict system of regulation extends even to the stones of the outer courtyard. To keep Christian monks and priests from assaulting each other in the Church of the Holy Sepulcher, the Sultan and his minis-

ters prescribe the time at which the doors shall open and close, the order in which each church shall celebrate mass, or have other religious exercises, naming the day, the hour, and the minute of each event that takes place, enumerating the exact number of candles and lamps to which each denomination is entitled in each particular place, and just when they may be trimmed; and not a picture may be moved or cleaned, not a nail or tack disturbed without an imperial document from Constantinople.

"The lofty arches of the venerable church, with its wonderful aisles and chapels, are gray with the dirt of ages, and even the ceiling of the great dome above the sepulcher of Christ is disfigured with bare patches and hanging tatters of blue fresco, because the contentious followers of the humble Nazarene, in whose name they spit upon each other, can not agree who shall have the honor of repairing it."

The writer quotes the words of the Arab guardian who sits in the doorway and keeps the keys of the Church of the Holy Sepulcher, a duty that has reposed in his family since the days of the great Omar. He said:

"If we were not here the Christians would kill each other. There are times when it is necessary to have a thousand of our soldiers inside of the building to keep the peace. Think of a whole Moslem regiment with rifles and bayonets on duty in a Christian church on Easter Sunday! These monks and priests have no more reverence for this place than so many merchants have for their shops. They quarrel and abuse each other from one end of the year to the other and we are constantly called upon to interfere when they beat each other with fists and brooms, yes, sometimes with knives and hatchets. But there is never a Moslem who enters the church without removing his shoes.

"In all the years I have sat here I have never seen a Christian monk, Greek, Latin, Armenian, Copt, or Syrian, give alms to the miserable men, women, and children who come here for help; yet it is a common thing to see Moslems bestow money on the beggars in and out of the church. And no king has such rich treasures as these monks can show, while the pilgrims pour new fortunes into their hands every year."

—*Literary Digest.*

MEDITATION AS A MEANS OF POWER.

BY MARTHA MARTIN.

"I will meditate in thy precepts, and have respect unto thy way." Psa. 119: 15.

WHO of us does not desire the ability of exercising power in some sphere or other? We instinctively admire ability to effect changes or to accomplish some desirable end. This is so both in temporal and spiritual affairs. In order that we may exercise power to accomplish our desired end, we are willing to put forth strenuous efforts. Each such effort, put forth by the Christian, will be permeated by a burning desire to promote God's cause on earth. If the glorifying of God be the chief aim of one's life, one indispensable means for exercising power in one's sphere is meditation.

To meditate is to think, ponder, or reflect, upon something; to revolve it in one's mind. Meditation is not the *source* of power, but a *means* for receiving what comes from the source. In Acts 1:8 we find that the Source of our power to witness for Christ is the Holy Spirit. This Spirit is given to each believer on compliance with the conditions mentioned in Acts 2:38. This Spirit will teach us all things and bring all things to our remembrance, whatsoever Christ has spoken for our instruction (John 14:26)—the words now recorded in the New Testament. We must remember that the Spirit always teaches in accordance with God's Word. If we fail to use this "Sword of the Spirit," we will be unarmed for our conflict. We need, then, to meditate, as did David, upon God's precepts. We need to give the Spirit this opportune time for teaching us, for re-filling us. The soul in touch with God cannot fail to pray to him and then wait upon him in meditation.

Again; we need to meditate upon God's goodness, our blessings, our religious status, and upon the need of an unsaved world. We need to learn to see ourselves as God sees us, and then to rely upon him for power.

It is to be feared that, in this twentieth century, the various phases of life are becoming so complex that we fail to take time to meditate. Some may say that if we stop to meditate daily we will be swept out of our very sphere by the moving tide of busy, earnest workers. Ah, no! They may be moving faster and yet be exercising less power than the one who meditates and then moves steadily on. Which is the more powerful, in service,—the one who stops to whet his scythe in the midst of the work, or the one who hastens on with a dull scythe? Stop, then, in the strenuous tide of toil, to sharpen your weapon in God's appointed way.

If you should accomplish less work by taking time to think carefully, the *quality* of the work done will unquestionably be superior. The Master is more concerned about the quality than about the quantity of our work, for he cares more for the worker than for his work. Never can man afford to weaken his spiritual power for the sake of accomplishing much work. Works are but the earthly fruits of a fertile character, developed through private communion with the Divine. Christianity has, in all ages, been furthered through holy meditation. The Founder of Christianity himself, the Savior of us all, practiced holy meditation, and, what naturally accompanies it,—prayerful communion with God. It was he who, as he passed over the fields, valleys, and mountains, in his ministry of love, had his mind so filled with holy thoughts that every object of nature was to him some definite expression of his Father's thought. It was he who, in the midst of pressing services, *took* time to withdraw into a solitary place and there spent, ofttimes, an entire night alone with God. The virgin, honored by God as his earthly mother, was of a meditative disposition,—she pondered the sayings concerning her child in her heart (Luke 2:19). Later she pondered in a similar way the words of her son (Luke 2:51).

We are robbing God of our time when we claim that we have no time for meditation. Are we more pressed with labors than was the Son of God while upon earth? The more work we find pressing upon us, the more do we *need* meditation as a means of power. Martin Luther said that at one time he was so busy that he could not do without three hours of prayerful communion with God.

The meek Jewish lawgiver, Moses; the great Jewish king, David; the fearless Jewish prophet, Amos; were men given to meditation. The shepherding of sheep furnished their early *field of meditation;* the shepherding of a nation furnished their later *field of power.* Thus ever a field of meditation is followed by, and coextensive with, a field of power, of service.

Meditation is indispensable to normal spiritual growth. There can be no growth without nutrition. To provide nutrition for our spiritual natures, we need to fed upon God's Word, and then meditate upon it, revolve it in our minds and hearts, until it becomes as food digested and incorporated with ourselves. If we rush from one church service to another, without meditating upon the messages we hear, we cannot hope that they will strengthen us for service.

The Psalmist speaks of the Word as being "sweeter than honey and the honeycomb" (Ps. 19:10). As Gurnall has commented upon this, "It is so full that at first reading some sweetness will now and then drop from it, but he that doth not *press* it by meditation, leaves most behind." Let us learn to "*search* the Scriptures" (John 5:39), and not simply *scan* them. The Bible is a mine whose riches are disclosed only when we lower the shafts of continuous thought, and bring them to the light.

It is the Christian only who can enjoy and profit by meditation in the highest sense. Wicked, worldly people find not delight, but loneliness and remorse in quietness suitable for meditation. If they ponder upon wicked devices their misery will but increase. It is only good things, such as Paul mentions in Philpp. 4:8, that are fit subjects for continuous thought. Melancholy and crime may result from meditation upon self or upon impure suggestions.

It is the meditative Christian who is able to bear present inconvenience and discomfort. He realizes that here he has no continuing city (Heb. 13:14). He is a traveler stopping at an inn for a night. He is but there to *lodge.* His eye is directed forward to the home-going. While lodging there, he may be made all the more eager for the home reception by receiving a letter from home. Thus with the thoughtful Christian. He is content, patient, and loving, while stopping here upon earth, for he holds in his hand a "Letter" from home,—the Bible. His thoughts are directed to that home and to all that he may do for its possible inmates.

It is said of Leonardi da Vinci, that he was accustomed to wait for days in deep reflection before beginning his paintings. This was especially so in the case of his masterpiece, "The Last Supper." For days he meditated before touching the canvas that he might catch such a vision of the face of Jesus Christ as would enable him more nearly adequately to represent his wonderful perfection. Shall we do less than such an one, we who represent the person of Jesus Christ not upon canvas, but in living Christian character? Oh, for more Christians who will, by communion with God, receive such a vision of Jesus Christ that a lost world might be led to look and be saved!

Would you, then, help make this so-called "age of progress" such an one for yourself? Take time to meditate. Do you desire to be a citizen of the New Jerusalem? Commune with her King in meditation. Do you desire to take a walk in the paradise of God every day? Walk with the Owner in sweet communion. Do you desire to perform noble service to your fellow-men? Get your power for service by meditation, by seeking to discern what is the mind of the Spirit.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer." (Psa. 19:14)!

Elizabethtown, Pa.

EXCEEDING GREAT AND PRECIOUS.

BY A. G. CROSSWHITE.

"Whereby are given unto us exceeding great and precious promises." 2 Peter 1: 4.

IN considering a promise we study it from at least four angles: (1) The promise itself. (2) Who made it? (3) Is it conditional? (4) Is its realization certain? These points are to be considered in a summary way briefly, in this paper.

When we contemplate the numerous promises to the believer in Christ Jesus, both in the Old and the New Testaments, we are astonished beyond measure; for there are several thousand of them. In fact all that are worth considering are to the Christian; and all are based upon certain conditions upon the part of the recipient.

The first one that we shall notice is contingent upon a command of the Savior, and is meaningless without it: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. The *first* we can do; the *second* is done for us and in us. In this age of commercialism it is possible for one to take advantage of our Savior's promise; and he, foreseeing this worldly tendency, warns us against heaping up earthly treasures which are so easily corrupted, or which may take to themselves wings and fly away. Matt. 6:19; Prov. 23:25.

Peter was called to follow him when he was in great luck as a fisherman. The promise of Christ, to make him a "fisher of men," did not satisfy him and he therefore presses him for an answer upon the material side of the question: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. 19:27-30.

The second promise noted is a definite counterpart of the first and is just as conditional: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6:1, 2, 3.

These are elementary principles of the Christian religion and with them should be joined all of the twelfth chapter of Ecclesiastes, which gives a logical reason

(Concluded on Page 764.)

THE ROUND TABLE

TRIFLES.

BY FRANK G. REPLOGLE.

THERE is a tendency to look with contempt upon things that are apparently unimportant in themselves, and yet it is evident, to all careful observers, that even trifles are essential factors in the development of great things, and that even a single trifle sometimes causes great changes to take place.

Trifles make character. A certain man said to his friend concerning a fault of his own, "I know I have this fault but it is a very small one and the only one I have." "Yes," replied his friend, "just like the small hole which makes the plugged nickel no good."

Many an Alpine guide, in climbing the mountains, has stepped on a small, loose particle of soil, and fallen to his death on the rocks below.

Some one, by neglect of duty left a switch open only one-tenth of an inch. A passenger train, heavily loaded, came dashing along at a frightful speed. It plunged into the switch and was derailed. Many lives were lost and more were injured simply because the switch was open, though only one-tenth of an inch.

The moss is but a very little plant, yet, when its seeds fall on deep, swampy, treacherous morasses, they grow up and bind the ground together with such bands that it is quite safe to pass over,—building, in fact, a broad, and durable bridge.

"Throughout creation the grandest and most complicated ends are obtained by the employment of the simplest means." A certain Sunday-school teacher excused her class because there was only one boy present. Only a boy! Yes, only a boy! But in him may be burning the fires of a reformation. Who knows?

A certain congregation asked its pastor to resign because he had succeeded in bringing only one soul to Christ in twenty years. "Thank God," said he, "I will labor twenty more years for one more soul."

"Little by little, and straight and high,
A bush to a tall tree grows,
Little by little the days go by,
And a bud becomes a rose.
Little by little the children grow
Taller and taller, and then
Little by little they change, and lo!
They turn to women and men!"

R. D. 1, Owasco, Ind.

A VISIT TO ANCIENT JERICHO.

BY W. R. MILLER.

A GREAT disappointment rules in one's heart in Jericho, as we wander among its wretched little houses, of all shapes, built of mud and sun-burned brick. Especially is this true when, like myself, the traveler has just come from Asia Minor and its numerous ruined cities, where Grecian and Roman art reached the climax two hundred years before Christ. Pergamos is being excavated and Priene is entirely uncovered. Philadelphia, Laodicea, Hierapolis, Ephesus, and hundreds of other places, show that once these splendid cities were endowed with the highest standard of art, as well as with great natural endowments, and wealth in abundance. Evidence of this may be seen and studied today.

But how different with poor, little, old Jericho! Unless one has a firm grip on himself, he is apt to turn away with disgust, but with Bible in hand and history before one's mind, Jericho begins to grow, in one's imagination, and the importance, from a Biblical and historical standpoint, soon reaches a climax. We see Joshua, with his over six hundred thousand men of valor, pass in solemn review before our mental vision. The old walls, now in heaps, again stand in their ancient glory,—rebuilt, as shown by the remnants uncovered today. Then, again, as you stand by the gate, you see the death of the first-born of him who, against Divine prohibition, should set up the gates of Jericho. (It is said that the skeleton of a man was found beneath the foundations of the gate, when it was excavated.)

One thing has not changed,—the "Fountain of Elisha," Its splendid, fresh water continues to roll from beneath the hill on which Jericho was built, and so it is likely to continue until the great change comes, when the river that shall heal the waters of the "Salt Sea," shall come down from Jerusalem. Then, perhaps, Elisha's fountain may be no more. But who can tell?

3917 Van Buren Street, Chicago, Ill.

HOW TO GET IN ON THE GROUND FLOOR.

BY SAMUEL BOLLINGER.

MUCH has been said about getting in on the ground floor with our church work. Twenty-two miles west of Boise Valley church, and within her territory, along the Snake River, lies the fertile valley of Fargo, thickly settled with industrious people, ready to subdue this part of the earth. We came among these people last spring and found a few faithful brethren and sisters. They began at once to pray for a churchhouse in this section, but they also raised means to pay for it. It seems marvelous what God can do with his people when they have a mind and willingness to work.

We now have an acre of beautiful land, centrally located, donated by Bro. Ralph Eavens. Today the frame was raised for this new house of worship. We hope to be able to report rapid progress along this line. The people seem to be glad to have a Brethren church in their midst.

A Baptist minister, in speaking publicly, said of his experience with the Brethren, that the people of Fargo may well be proud to have the lumber on the ground for a Brethren church.

What Boise Valley has done, other churches can do, and in this way furnish a churchhouse for those who seek the benefits of these new lands, and for those who may seek a closer walk with God. We consider that we are on the ground floor and thank God for his co-operation in this great work.

Parma, Idaho.

THE INDEX OF MORALS.

BY OSCAR B. REDENBO.

SPEECH proclaims character. It reveals one's moral likeness more perfectly than the lookingglass reveals one's physical likeness. The physician, to determine the condition of the physical system of the patient, looks on his tongue. When James would read the moral man, he says, "Let me see your tongue."

The tongue is capable of untold injury. The apostle calls it "A world of iniquity," and declares that it is "set on fire of hell." Two-thirds of the troubles of humanity are due to the fact that somebody has talked too much. The tongue is the prolific mother of tragedy. The corruption of human nature oozes out at the mouth.

The tongue is at its worst in the realm of slander. More murders have been committed by the tongue than by the dagger. More lives have been destroyed by talk than by gunshot. More homes have been desolated by slander than by storm and fire. The one who deals in slander is more of a criminal than the bank robber, the burglar, the highwayman, the porch-climber and the horse thief.

Pleasant Mound, Ill.

ACTIONS SPEAKING.

BY J. A. BUFFENMYER.

SOME time ago I walked through the streets of a city and passed a "bootblack." He watched my shoes. His solicitude made me think that each man looks after the interests of his trade.

The Savior says in Luke 6:45, latter part, "For out of the abundance of the heart his mouth speaketh."

We would infer from these words that we cannot engage in worldly pursuits and make ourselves believe we are pretty good Christians. We cannot walk straight on Sunday and during the week deny our Sunday's actions. God forbid that thus it should be said of his followers.

Rheems, Pa.

HOW I READ THE MESSENGER.

BY JOHN WOODARD.

I NOTICE some of the Brethren have been telling how they read the MESSENGER. I have no particular way of reading it, but usually begin by glancing over the contents. If there is anything that attracts my attention especially, I read that first. Sometimes I read several essays before I read anything else. Usually, however, I begin with the editorial page, read the short notes first, then turn to other things. The *length* of an article has very little to do with my reading it. If the title indicates that it is something especially interesting, I probably read it first, whether it is long or short. In one MESSENGER the first thing I read was a very long article on the school question, and the second a very short one along the same line. I wish to express my appreciation of those articles. We need more of the same quality.

Columbia, Mo.

AN earnest evangelist says: "I have made some people mad by my preaching. I have let down my bucket too deep and have stirred up the mud. But listen—it was my bucket—it wasn't my mud."

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, December 5, 1909.

CHRISTIAN CHARACTER ILLUSTRATED.

Luke 18: 9-17.

I. Capital "I's" indicate character.
1. The Lord's prayer contains neither "I" nor "me." Matt. 6: 9-13.
2. The Pharisee's prayer (34 words) has five capital "I's." Vs. 11, 12.
3. "What lack I yet?" Matt. 19: 20.
4. The struggle and conflict chapter (Rom. 7) contains 47 "I's" and "me's."
5. The triumph chapter (Rom. 8) contains some name for God 48 times.
6. The consecrated heart says, "Not I, but Christ." Gal. 2: 20.*

II. Use the "I" and "me" freely,
1. In confession. Psa. 51: 3-5.
2. In petition. V. 13; Psa. 51: 7-12; 139: 23.
3. Say, "I thank thee" (v. 11), with humility.

III. To get up, we must first get down. V. 11.
1. "Be lowly in heart." Matt. 11: 29.
2. "The meek will he guide." Psa. 25: 9.
3. "He will beautify," etc. Psa. 149: 4.
4. "I must decrease" (John 3: 30), and so become "greater." Luke 7: 28.
5. "Giveth grace to the humble." James 4: 6.

IV. Examples of prayer.
1. Answered. Luke 18: 38-42. "Thy faith hath saved thee." V. 42.
2. Not answered (?). Luke 18: 18-24. Here the thing asked for is made secondary.

Note.—Some one has said that the true way to spell "Personal Consecration," is "Purse-and-all Consecration."

*For further illustrations see writeup in Our Young People.

PRAYER MEETING

For Week Beginning December 5, 1909.

THE SECRET OF HAPPINESS.

Psa. 144: 15.

1. The Joy of Pardoned Sin.—"Saved from sin!" Blessed experience! It includes the past, the present, and the future, of our life. We rejoice when we first believe; we rejoice while running the race; we rejoice when,—life's journey finished,—we receive the crown for faithful service. Of all men, the Christian should be the happiest (Rom. 8: 15; Isa. 12: 2).

2. The Beauty of Holiness.—It is the Christian's blessed privilege to be holy, and with happiness supreme he may then "see God." By the fall the Divine Image in man was defaced, but holiness fully restores what was lost through sin. What greater joy than to strive after more holiness,—a greater degree of fitness for the blessed associations of heaven (Eph. 1: 4; 1 Thess. 4: 7)?

3. The Privilege of Strength.—God wants men and women of strength (Psa. 29: 11; 27: 1; Isa. 45: 24). We may all be strong by (1) Waiting upon the Lord (Psa. 27: 14; Isa. 40: 31); (2) The right use of knowledge (Prov. 24: 5; Eccl. 9: 16). Then, too, our strength should continually increase; we should go "from strength to strength" (Psa. 84: 7; Job 17: 9).

4. The Assurance of Divine Protection.—"Blessed assurance, Jesus is mine!" Why should we fear? He who can "measure the waters of the mighty ocean in the hollow of his hand," and who can "weigh the large mountains in scales," is certainly able to protect each of his children (Isa. 40: 12). There is no excuse for doubt. "Is the Lord's hand waxed short? Thou shalt see now," etc. (Num. 11: 23). "Underneath are the everlasting arms" (Deut. 33: 27). Is it a practical experience of your Christian life?

HOME AND FAMILY

THE OLD AND NEW WAY.

Recently a well-known local business man overheard a conversation on an incoming train in which an old lady, wrinkled and gray, was complaining to her traveling companion that church customs in her home town "back east" had undergone a change in the past few years—pastor and people seemed more aristocratic and conventional—in fact, as the old lady said, with tears in eyes and voice, "it don't seem like home in the old church any more."

So, moved by the conversation he had overheard, the man let his memories hark back to his own home town of earlier years in the East, and as he pondered, his fancy took a poetic flight with the result that he evolved what may well stand as a classic.

The old church is not what it used to be.
When you and I were young,
There's a different style of sermons preached,
And different songs now sung.
There's a different way the members have,
From the way they had of yore.
There is a different feeling left behind,
As we leave the old church door.

The pastor seems so careful now
Of the words he is going to say—
Don't dig the truths from God's own book
In the good old-fashioned way;
Forgets to kind of notice us,
Because we are old and poor.
I sometimes wish I had not come,
As I leave the old church door.

The congregation's different, too,
It seems like we're alone;
It seems as if these newer folks
Somehow have took our home,
And left us in our own small way
To reach the other shore.
Somehow the tears are bound to come
As I leave the old church door.

But, still I know that God does give
To each his tender care;
I know his eye would miss us both
In case we were not there.
So let us still go hand in hand,
Until life's journey's o'er,
With a silent prayer for those within
As we leave the old church door.

AN ENEMY HATH DONE THIS.

BY IDA M. HELM.

In the parable of the tares, when the man that sowed good seed discovered that there were tares growing in his wheat, he said, "An enemy hath done this." Weeds and tares still grow, and I suppose as long as the world stands they will continue to grow and be an annoyance to the farmers. But there are other kinds of tares, and sometimes they creep into the church, and they are always an annoyance to the members.

What must be the feelings of the tender Shepherd when he looks into the hearts of his professed followers and sees great blemishes of partiality, caste, or the "big I and little *you* spirit" reeking there? Today, as of old, he says, "An enemy hath done this." Such spirits do not come from the world of light; they come from the lower regions of darkness, and if they be tolerated in any church it is the beginning of schisms, the very thing that Paul condemns. When divisions once appear they bring with them a long train of evils, unkindness, disobedience, envy, hatred, strife, pride, and like a deadly viper they will infuse their poisonous qualities into the very heart of the spiritual life of the church; and when the Master looks for the peaceful fruits of righteousness he will find that the enemy has sowed tares among the wheat and much harm has been done.

Paul said to the Corinthian brethren, "For ye are yet carnal; for whereas there is among you envyings, strife and divisions, are ye not carnal?" In Rom. 8:6 he says, "For to be carnally minded is death; but to be spiritually minded is life and peace." It is the duty of the minister, the superintendents, and the teachers, to give their influence against such things at all times and strive to destroy the evil seed that the enemy may sow as soon as it comes to their notice. The Lord will not hold those guiltless who practice such things today, any more than he did the Corinthians.

Alas, what shall be done with the tares that have taken root and are growing, if there be any! If any members wilfully practice such things, shall we use violence and wrench them from the body—the church? There is a proverb that says, "Better suffer amputation than have the whole body diseased." The skilled physician works with love and wisdom.

In ailments of the physical body, when one member becomes diseased, every known remedy is tried to heal the affected parts, and it is only after every effort has failed to cure that amputation is resorted to; then, as the skillful surgeon goes about his work, how carefully he cuts so that no healthy parts of the body are injured by his knife.

Sometimes dismemberment is a necessity in the church, but it should be done in love and with wisdom, and only after every other remedy has failed to cure. O, if we would all strive to destroy all the seeds of evil when the enemy attempts to sow them in our lives, there would never be any necessity for the painful ordeal of amputation.

Ashland, Ohio.

GIRLS, "BE SOBER, DISCREET, GOOD."

Titus 2: 4, 5.

BY J. G. ROYER.

What of the church or the world, if God should take to heaven inside of six months, all the Marys and Marthas, the Salomas and Dorcases, the Annas and Rebeccas, the Sarahs and Eves?

If I should ask, who was last at the cross?—you would answer, "Women." Should I ask, Who was first at the open sepulchre?—you would say, "Women."

If I wanted somebody to take care of a boy for me, I would look for a good woman.

To fit women for their work, the Bible is full of special scriptures, suited to their many needs. If you will turn to the second chapter of Titus, you will find given, in a very concise manner, the duty of aged women to young women and girls. How I wish that every woman of age would carefully study what the Holy Spirit has there written by the hand of Paul, and then fulfill her mission as only a woman of experience can fulfill it.

Notice that in verse three he tells aged women that they are to "be teachers of good things." They are to teach the young women and girls "to be sober" (Verse 4), to cultivate that seriousness of mind and dignity of behavior that commands respect. Did you ever notice that some young women and girls command more respect than others? It is not because of their fine dress or wealth, or beauty of features; but because they are sober in thought and word, and cultured and refined in behavior.

Aged women, am I correct when I say that the girlhood of today needs this kind of teaching? The Holy Spirit commands you to do the teaching. A thoughtless, giddy, giggling girlhood can give us nothing better than a senseless womanhood.

You are also to teach the young women "to love their husbands." This lesson, left untaught, is what has brought us the terrible harvest of divorces. It has also added supporters of the saloon, and made other places of vice to abound. If the young women of our nation were taught this lesson from girlhood up, as directed by Paul, it would wipe out 90 per cent of the sin of divorce in less than a generation.

Our aged women—mothers and grandmothers—are to be the teachers. Teach them also "to be discreet, chaste" (verse 5). Here is where the snowflake of innocence, in many, many of our young girls, begins its fall from heavenly purity to utter ruin. Indiscretion is the first step in the long ladder, the bottom round of which is in hell. To be indiscreet in look, in walk, in dress, and in action, is bound to result disastrously.

When I see young girls out alone at night, amidst an unchaste crowd, I know full well that the outcome cannot be less than death to chastity of mind,—it may be of body, soul,—*all*.

"Keepers at home, good" (verse 5). Girls need to be taught where to go, and how to be good. Good mothers and grandmothers do this. But to have good grandmothers we must first have good mothers. To have good mothers, we must have good wives; to have good wives, we must have good young women; to have good young women, we must have good girls; to have good girls, we must have parents who do not idolize their children, but "bring them up in the nurture and admonition of the Lord."

Mt. Morris, Ill.

HOW MOTHER MANAGED.

"You see how it is, my dear," he said, taking her soft hand, which had never done very hard work, and patting it reassuringly. "I'm poor—only a thousand a year, dear, and we shall have a struggle to get along at first—

"I don't mind that in the least," she interrupted, stoutly.

"And," he continued, "we shall have to come down to strict economy. But, if you could only manage as my mother does, we shall pull through nicely."

"And how does your mother manage, dear?" she asked, smiling at the notion of the mother-in-law cropping out already.

"I don't know," replied the lover, "but she always manages to have everything neat and cheerful, and something delicious to eat—and she does it all herself, you know! So that we always get along beautifully, and make both ends meet, and father and I still have plenty of spending money. You see when a woman is always hiring her laundry work done, and her gowns and bonnets made, and her scrubbing and stove-blacking done, and all that sort of thing—why, it just walks into a man's income and takes his breath away."

The young woman looked for a moment as if her breath was taken away; but she wisely concealed her dismay, and being one of the stout-hearted of the earth, she determined to learn a few things of John's mother, and so went to her house for a long visit, the very next day. Upon the termination of this visit, one morning John received, to his amazement, a little package containing his engagement ring, accompanied by the following letter:

"I have learned how your mother 'manages,' and I am going to explain it to you, since you confessed you didn't know. I find that she is a wife, a mother, a housekeeper, a business manager, a hired girl, a laundress, a seamstress, a mender and patcher, a dairy maid, a cook, a nurse, a kitchen gardener and a general slave for a family of five. She works from five in the morning until ten at night; and almost wept when I kissed her hand—it was so hard and wrinkled and corded and unkissed! When I saw her polishing the stoves, carrying big buckets of water and great armfuls of wood, often splitting the wood, I asked her why John didn't do such things for her. 'John!' she repeated, 'John!'—and she sat down with a perfectly dazed look, as if I had asked her why the angels didn't come down and scrub for her. 'Why—John'—she said in a trembling, bewildered way, 'he works in the office from nine until four, you know, and when he comes home he is very tired; or else—or else—he goes down town.'

"Now, I have become strongly imbued with the conviction that I do not care to be so good a 'manager' as your mother. If the wife must do all sorts of drudgery, so must the husband; if she must cook, he must carry the water; if she must make butter, he must milk the cows. You have allowed your mother to do everything, and all that you have to say of her is that she is an excellent 'manager.' I do not care for such a reputation, unless my husband earns the name also; and, judging from your lack of consideration for your mother, I am quite sure you are not the man I thought you were, or one whom I would care to marry. As the son is, the husband is, is a safe and happy rule to follow."

So the letter closed, and John pondered; and he is pondering yet.

SISTERS' AID SOCIETIES

LONE STAR, KANSAS.

We organized our society a year ago, with Sister Sarah Ward as president. During the year we made 239 garments and 5 comforters. We received $38.45, expended $27.44, leaving a balance of $12.21. We have decided to support an orphan in India. We reorganized with Sister Clara Postma, president; Sister Jennie Smith, secretary; Sister Dessie Postma, treasurer.—Elva Miller, Lone Star, Kansas, Nov. 8.

THE GOSPEL MESSENGER

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BRO. WM. LAMPIN is booked for a series of meetings at McPherson, Kans., beginning Dec. 12.

BRO. S. S. BLOUGH, of Batavia, commenced a series of meetings at Lanark, this State, last Sunday morning.

SEVEN recent accessions to the Washington church, Kans., are reported, with two more to be baptized later.

BRO. J. C. NININGER, of Oklahoma, wishes us to announce that his address has been changed from Alva to Waynoka.

BRO. D. L. MOHLER, of Middle Missouri, has been chosen to represent his District on the Standing Committee of 1910.

A SERIES of meetings at Woodland, Mich., conducted by Bro. J. W. Fidler, closed with thirty-three accessions to the church.

AT the close of a protracted meeting in the Spring Branch church, Mo., five persons applied for membership and received baptism.

BY request of Bro. Nat. J. Kline we announce that next Sunday morning Bro. Manly Deeter begins a series of meetings at Syracuse, Ind.

THE annual Bible Institute at McPherson College, McPherson, Kans., is announced for Dec. 12 to 19. See special notice on another page.

OUR readers are becoming greatly interested in the doctrinal issue of the MESSENGER and we have already received orders for thousands of copies.

DURING the series of meetings at Mulberry Grove, Ill., five signified their purpose to become Christians. Three have been baptized and two await the rite.

DURING the revival services at Morrill, Kans., conducted by Bro. C. B. Smith, fifteen put on Christ in baptism, and seven were restored to fellowship.

BRO. DANIEL WYSONG, under date of Nov. 22, writes us that he is in the midst of a series of meetings in the Salem church, Starke County, Ind., with a good interest.

THE new churchhouse at Tippecanoe, Ind., has been completed, and will be dedicated next Sunday, Nov. 28, Bro. I. D. Parker delivering the dedicatory address.

BRO. WM. LAMPIN is doing some effectual evangelistic work at Astoria, Ill. When last heard from there were eleven baptized, four applicants and more in prospect.

BRO. GEO. W. FLORY delivered twenty-four discourses in the Upper Stillwater church, Ohio, and forty-nine persons decided to accept Christ in faith and obedience. Forty-five were baptized, one awaits the rite and three were reclaimed.

BRO. J. D. HAUGHTELIN, of Panora, Iowa, writes us that he has just passed the seventy-fourth milestone of his life. His mind is still active, and he writes well. He furnishes us with a good deal of biographical matter that we shall make use of later on.

BRO. E. C. CRUMPACKER held a series of meetings in the Trinity church, Va., and five were added to the fold,—four by obedience in baptism, and one restored to fellowship.

BRO. C. B. SMITH is now engaged in evangelistic services in the Monitor church, Kans. After the close of this meeting he and his wife expect to spend a few months in Pennsylvania.

BRO. J. J. YODER devoted three weeks to evangelistic work in the Rockingham congregation, Mo., and twenty-one young people dedicated their lives to the service of their Master.

BRO. WM. M. YOUNG, of Collins, Mo., with his family, is locating at Arden, Little River County, Ark., and would be pleased to communicate with any members living in that vicinity.

WE would be grateful for some information, regarding the history of Bro. Philip Younce, who is said to have done considerable preaching in Western Ohio and Eastern Indiana many years ago.

ANOTHER series of meetings, by the pastor, Wm. M. Howe, was held in the Benchoff Hill house, Johnstown, Pa., and seventeen more were added to the church, making thirty since the revival work began.

OUR readers will have the best of the bargain next year. While there are only fifty-two weeks in the year, still we will have to print fifty-three papers. This is caused by the year beginning and ending on Saturday, the day on which the MESSENGER is dated.

IN the Pipe Creek church, Ind., Bro. I. B. Wike recently delivered twenty-eight plain and practical addresses to large and appreciative audiences. Twenty-four persons were obedient to the faith and received baptism. One has asked to be restored to the fold.

SOME of the congregations are planning to donate the Gish books to their growing and working preachers, especially to those who are young in the ministry. The idea is a good one and is worthy of more attention than it is receiving. For a list of these books see page 766.

BRO. JOHN C. ZUG, of Elizabethtown, Pa., is now in the midst of a revival meeting in the Lower Cumberland church Pa., with large congregations and a good interest. Bro. Zug has great faith in the MESSENGER. He has already sent us sixty-eight subscribers and says there are more to follow.

A FEW days ago Bro. I. J. Rosenberger, of Covington, Ohio, gave us a very pleasant call. He is not doing as much evangelistic work as he did in former years. Having reached his sixty-eighth year, he finds it necessary to exercise some care regarding the amount of labor he undertakes.

The Assembly Review, published at Winona Lake, Ind., in the interests of the Winona Assembly, on whose grounds the next Annual Meeting is to be held, occasionally has some interesting things to say about the Conference for 1910. The paper is published weekly, and is a very entertaining journal.

NOV. 18 a few friends sat at the festive board in the pleasant home of Bro. R. E. Arnold, our Business Manager, for the purpose of reminding him of the fact that his years are gliding swiftly by, and that kind providence has already measured off forty-two of them to him. It is to be hoped that he has as many more held in reserve.

BRO. PETER KNAVEL, of Scalp Level, Pa., is now in California, and may be addressed, until further notice, at 3916 Trinity Street, Los Angeles. While on his way out, he stopped at Colorado Springs, Colo., where he enjoyed some pleasant seasons of worship with the members. He made his home with Bro. Jacob Michael, where he was given a most hearty welcome. He says the small body of members at Colorado Springs would be delighted to have members visit them as they pass through the city. They are few in number, but they are earnest and mean to do their part in building up a strong working church.

WE call special attention to the list of Gish books on page 766 of this issue. These books, at the price stated, are intended solely for the ministers of the Church of the Brethren. Most of them are practically free, and by all means should they be in the libraries of all our preachers.

BRO. D. L. MILLER writes us, Nov. 18, that he is preaching each evening at Nampa, Idaho, and while he feels none the worse on account of his labors, he cannot tell how long he may stand up under the extra pressure. His next point is Payette, and from there he goes to Portland, Oregon. He receives many urgent calls to visit churches, but can respond to only a few of them.

WE observe that in the program for the Special Bible Term at Lordsburg College, Cal., beginning Dec. 7, arrangements have been made to devote one hour each day to "Bible Doctrine" and one hour to the "History of the Brethren." The idea of teaching the history of the Brethren in our Bible departments, is certainly a good one. Comparatively few of our people understand the history of the church, and we are sure that hundreds of them would appreciate some lessons along this line. These lessons will fit in splendidly with the lessons on Bible doctrine.

A CHRISTIAN professor, who needs to be taught the way of the Lord more perfectly, told one of our ministers that it would be well to have the New Testament revised. He was told by the preacher that the Book was all right, and he was the one that needed to be revised and made over. The minister then proceeded to tell him why he should be revised,—worked over,—so as to be made a new creature in Christ Jesus. Possibly, most of those who have their names entered on the church rolls, need to be revised and made to fit the old Gospel. Instead of giving so much attention to revising the Book, it might be well to insist on a thorough revision of the people.

BRO. SAMUEL BOWSER, one of our ministers at Hancock, Minn., writes of a sad accident which resulted in the death of his son, Bro. Percy Bowser. On Tuesday forenoon, Nov. 9, the young brother was plowing in a field near his home. When coming in at noon, crossing a wire fence, the plow seems to have caught under the wire, the horses became frightened, ran, and in some manner the young brother received injuries about the head from which he died on Saturday morning following. When found, shortly after the accident, he was unconscious, and so remained until death relieved him of his suffering. He was the only son of Brother and Sister Bowser, who are grief-stricken on account of their great loss.

LAST Sunday evening Bro. Trout closed his evangelistic services in Elgin with a full house and the very best of interest. There were two applicants for membership, one to be baptized and the other to be restored to fellowship. It is to be regretted that the meetings could not have continued longer, but Bro. Trout rightly thought that he should be at home while the series of meetings were being continued in his congregation. The eighteen addresses he delivered were well received, and will prove helpful to the cause here in Elgin. There was no attempt at smoothing over and explaining away the plain teachings of the New Testament. The sermons were a strong, earnest and clear presentation of the Gospel, as the Lord would have us understand the written Word, and the stronger the appeals for a return to the teachings of Christ and the apostles, the more interested the people became. The preaching helped many of the members to a better understanding of the Scriptures, and greatly confirmed all of them in the faith of the Gospel. Our experience in these meetings prompts us to say that there are thousands of honest people all over this country, who will gladly listen to the whole Gospel when it is presented to them in a clear, intelligent and forcible manner, and that there are no reasons whatever for the timidity shown by some when it comes to setting forth the apostolic form of teaching. Our people have the Bible to back up their claims. All they need is a fearless and intelligent ministry to present their plea for the whole Gospel and nothing but the Gospel.

We are requested by Bro. A. B. Horst, of Bellefontaine, Ohio, to announce that the Sunday-School Teachers' Normal for Northwestern Ohio will be held in the Logan church Dec. 24-26, with Brethren I. B. Trout and A. C. Wieand as instructors.

The members composing the Panther Creek church, Woodford County, Ill., are looking for an efficient elder to serve as their pastor. This is the old home church of Bro. James R. Gish. Here he was baptized, called to the ministry, and ordained to the eldership. The congregation is in need of a good shepherd and is prepared to render him some assistance. We publish this announcement by order of the trustees, viz., James Switzer, Ed. McCauley, and J. B. Tawzer, of Roanoke, and R. C. Bryant, of Benson, all of Woodford County, Ill.

The Annual Meeting Lodging Committee has just made a preliminary investigation of the situation at Winona, Ind., with a view of learning something regarding the facilities for lodging the people at the Conference next June. They learn that there are in the park about 300 cottages where several thousand people can be lodged and given meals at $1.00 a day. Probably a thousand can be accommodated in the hotels, where the rates are from $1 to $2 per day. Many can find accommodations in Warsaw, a city of considerable size, just one mile from the park, and connected by trolly line and steam road. For a few thousand, if so desired, tents may be provided. On this point the secretary, Bro. Levi M. Neher, of Milford, Ind., would be pleased to hear from those interested. In fact, the committee will be grateful for suggestions from anyone.

It might be a splendid idea for each of our ministers, during the present winter, to preach a sermon on this subject: "Why Am I a Member of the Church of the Brethren?" We ought to be able to give a reason for what we do, as well as a reason for the hope that is in us. Then it would prove helpful to any minister, young or old, to spend a week or two preparing such a sermon. It would do him good to "size up" the church, look it over, and say what he likes about it. It would also prove beneficial to him, personally, if he would carefully analyze himself, with a view of ascertaining the real value of his reasons for belonging to the Brethren church. Let him take up one point at a time, and put it to the test. He might be surprised before the investigation is completed, and in the end he would be surprised at the real value of some of the reasons that may be brought to the surface. It would also be well for each man to reduce at least the substance of these reasons to writing. Suppose all of these reasons should be clearly set forth in a book! Would it make interesting reading, or would it make curious reading! A few well-prepared articles on the subject might be helpful. But at any rate let the sermons be preached. One in each congregation would be none too many.

An earnest Christian writes us about the congregation in which he holds his membership. He says there are about 175 members, and over one-third of them are worthy young people, who have the cause of Christ at heart. They are such because of good Christian homes, helpful Sunday-school services and sound preaching. The officials have confidence in these young members; then, on the other hand, the young people have confidence in the officials. The young brethren and sisters are taught to do right by having plenty of the right things to do. But it is said that in many of these homes the devout mothers have to preside at the family altars. The fathers may be industrious, moral men, but they have never confessed Christ to the salvation of their souls. This leaves the entire religious responsibility resting on the mothers. It places upon them a double responsibility,—responsibilities in which the fathers should share, but they do not, and under the circumstances it is a wonder indeed, that the mothers of this congregation should succeed as well as they do. The children that they have raised for Christ and the church, speak volumes for the faith and spiritual strength of the earnest mothers. It is suggested that we pray much and fervently for the conversion of these fathers.

The First Christian Science church in New York, the largest and most wealthy of the fraternity, is having troubles of its own, not about some man of ability and influence, but with a woman, Mrs. Stetson, a teacher and pastor of reputation, and acknowledged ability as a leader. She has not been getting along very nicely, it would seem, with Mrs. Eddy, the founder of the cult. She has been accused of mental malpractice, insubordination and false teaching, and was deposed by the mother church at Boston, but the majority of the 1,800 members in New York, where she holds her membership, voted to exonerate her. With little to hold the different churches together, aside from a common bond of sympathy, and the faith that the members have in Mrs. Eddy, we may look for a good deal of pulling apart when once it becomes known that Mrs. Eddy is buried. Of course the members of the cult do not claim to believe in death as a reality, but when they must face the fact that their founder has ceased to breathe, they may have to admit some things that they will not now teach.

Occasionally an aged minister of the Gospel takes a careful look at his past life, then writes us a long letter in which he sets forth a carefully-prepared record of his pilgrimage from the day of his birth until the date of his letter. We have such a communication from Bro. J. H. Miller, of West Goshen, Ind. He was born over seventy years ago, was called to the ministry when thirty years old and ordained to the eldership seven years later. He has been a member of the Standing Committee five times, has held 138 series of meetings, and since 1880 has delivered over 2,500 addresses. By his own hands he has baptized 275 persons, but many of the converts at his revival meetings were baptized by others. He has helped to bury nearly as many people as he has baptized, the number of funeral services he has conducted reaching 245. While he has held meetings in but five States, still he has visited twenty-eight, has crossed the continent from the Atlantic to the Pacific and has been in two railroad wrecks. He says the Lord has wonderfully blessed him, and he knows what it is to enjoy the spiritual blessings in heavenly places in Christ Jesus. We are glad for biographical sketches of this sort. We have scores of them laid away for future use, and would be pleased to receive hundreds of others from those who have figured actively in the work of the church.

THE MESSENGER AS A MISSIONARY.

We are wondering if all our readers read what Bro. J. Kurtz Miller said, on page 752, last week, about the Messenger as a missionary. He tells how a sister living at Mount Morris, Ill., made it possible for him to place the Messenger in ten families for a whole year. This means that the sister gave five dollars for the purpose, and as the results of the money thus invested, three persons were won for Christ and the church. Can our patrons think of a better investment? Is it possible to make money accomplish more in the conversion of men and women? Suppose each of the 800 congregations should thus invest five dollars, and have the paper sent into ten families where there are no members: this would mean 8,000 papers going into that many families at a cost of $4,000. Then, if there should be three conversions for each ten papers received and read, we would be able to report 2,400 conversions with an outlay, upon the part of the churches, of only $4,000. But suppose there should be but one conversion for each ten papers, we could report 800 accessions for the year. Even then the showing would be most encouraging. Why could not all of our readers put this method to a test? Send five dollars and have the paper sent to ten families where there are no members. Even one dollar will place the paper in two families, while ten dollars will place it in twenty families. Our readers never had suggested to them a better method of doing mission work. Then we want no better chance at converting people than to have them read the Messenger regularly.

TRAGEDY OF FOOTBALL.

The history of one day, Oct. 30,—Cadet Eugene A. Byrne, of West Point; Ray Spybuck, an Indian, of Haskell Institute, dead, with another young man of finest physique, of Annapolis, Md., bruised to the point of dying. For the season, so far, Michael Burke, Philadelphia; Raymond B. Thurston, Cambridge, Mass.; Clarence Pierce, Wilmington, Del.; Charles B. Kissam and William Ludden, Woodland, Cal., have been killed.

A summary of the injuries, so far reported this year, shows six young men to be suffering from what are believed to be fatal injuries, twenty-two broken collarbones, fifteen broken legs, sixteen broken noses, nine broken ankles, eight victims of broken ribs, seven broken shoulders, six broken fingers, six broken arms, one broken wrist, one broken hand, and two broken jaws. With the most fiercely-contested games, yet to be played, this season promises to furnish the most gruesome list of deaths and accidents in the history of football.

President Lowell, of Harvard, refuses to discuss the death of Cadet Byrne, or the future of football at Harvard, further than to say:

"It is an unfortunate accident, but I cannot say anything more about the matter. I do not know whether or not the board of overseers will take any action upon the matter, nor do I care to say anything about the continuance of football at this institution."

The Washington *Post* says a few plain things, editorially, on the subject, which we quote:

"We are told that the game develops manliness, courage, alertness, endurance, and physical strength, and furnishes one of the best forms of outdoor exercise. There have never been lacking, long before football became the leading subject in the curricula of the time, plenty of men in the army and navy, and in civil life, possessing an abundance of all these qualities to carry them and the country through any emergency they have been called on to meet.

"Admitting that football does, to some extent, foster manly traits, it must not be forgotten that it also develops very brutal and unmanly ones, that even the most rigid rules and penalties have not been sufficient wholly to suppress slugging, unfairness, and a determination to win by foul means, if necessary. That it has tended, and does still tend, to unduly magnify and exalt mere physical prowess, setting up a misleading and harmful standard among young men whose primary object should be proficiency in their studies, there can be no question. It is also true, however, that an adequate amount of physical training can be secured without football. None of the other games are subject to the objections which apply to it.

"Every year numbers of young fellows are slaughtered and maimed 'to make an American holiday.' Is it worth it? If we must have such spectacles, why not turn to the bull-fights, which we are so ready to criticise, but which, as a rule, kill only bulls? Is it not time that the government, at least, should say that the young men it takes in charge to educate, and on whom it must rely in the future, shall not be subject to such risks? If for no higher or better reasons, these accidents involve an economic loss to the government, from which it should protect itself."

After Spybuck was killed by having his back broken at Buckner, Mo., Superintendent Peairs, of Haskell Institute, announced, as a result of the unfortunate affair, that the team of which Spybuck was a member would play no more this season.

Already, for this season, seven young men have been killed outright and ninety-three crippled,—collarbones, legs, ankles, noses, jaws, ribs, shoulders, arms, wrists, hands, fingers have been broken like sticks. And what for? If it were granted that the end is not attainable in any other way, does it pay the immediate cost in life and limb? And since physical development is not necessarily dependent upon football, how utterly foolish, yea, sinful, to take such risks! But, after all, the worst thing about the business, it seems to me, is the establishment of wrong standards. It puts the physical above the mental. This is a great evil. It is constantly lowering, tending all the time to the plane of the brute kingdom, where physical strength is law. The proof of this tendency is to be seen in the condition of the times. The question of supreme interest among the young men of today is the contested ball game. And if the craze continues to grow in the next years, as it has in the last few years, who can tell what the end will be?

The time has come for our educators to take a stand. This is the only way of suppression. If the presidents and leaders in the colleges and universities of the land would take a decided stand against the business, it could be eliminated; but so long as these men inwardly encourage it, whether it be to make discipline easier, or whatever the motive, no matter what trus-

tees and managing boards may decide upon, it counts but little, touching the real issue. It must be suppressed by the teacher. And now, if the rank and file of the teaching force would unite with the few leaders in the educational circles, who have declared themselves and taught against this form of physical culture, the remedy would be in sight. Here it must rest for its final solution. H. C. E.

EIGHT WEEKS FROM HOME.

It was a little longer than that; and it would be out of the question to report even half the experiences of the time. They were mainly such as befall every one who does considerable traveling. One does not know how good it is to find open hearts and homes among his brethren until he has had the experience. And were it not for one's own home and loved ones waiting he would be unwilling to cut his time so short where all was so pleasant. The same kindness was experienced everywhere. But often it seems that more is gained from a visit to the old standard bearers. They have fought their fight; just ahead they can see the crown laid up for them. Communion with them is blessed.

We saw the apples and tomatoes around Troutville, Daleville and Cloverdale, Va.; also we had the privilege of seeing a little of the school work at Daleville and Nokesville. We saw the Natural Bridge, and were astonished at its wonders. The Caverns of Luray are another marvel of God's handiwork. Both these natural wonders must be seen in order to be appreciated. We had read about them from our youth up; but the half had not been told about them—it could not be told so as to make the impression that is made by seeing.

At Hagerstown, Md., we visited Bro. A. B. Barnhart and found him as much interested as ever in the welfare of the church. At Washington, D. C., there were relatives and friends whose kindness made the short time pass all too quickly. At Manassas Bro. A. Conner took us to see several things of interest. One that impressed us most was the industrial school for colored youth. The Brethren church has done nothing along that line at home, though there has been much talk and writing about it. Such a school we are sure would be a great thing for young Cubans, and we hope the day is not far distant when one will be in operation. There are many brethren who have the means to set such a school going, and we should like to see them devote a part of their surplus to this work. There would not be the difficulty to get men to take charge that has been experienced in the South. You who have been blessed so greatly in financial matters, won't you give this matter prayerful consideration?

After short stops in Ohio and Indiana we got back to the home district, the one in which we first saw the light, in which we were baptized and spent most of our life. It was good indeed to be there even for a few days, especially in the Waddams Grove, Silver Creek and Elgin congregations. At Mt. Morris the mind was carried back to the years spent in school, and to the time spent in the home of Brother and Sister D. L. Miller. Their home was ours for some years before marriage, as it has been at intervals since. How good it was to be there again! These are blessed reunions of which we cannot reasonably hope for very many more in this world. What an influence that home has had! May it have the same for many years to come!

And then the College. It was there that we received our first inspirations for higher education; and it was to the College that we came back later and taught for several years, being in the management a part of the time. There have been changes. Probably all the present management were in our classes in those bygone years. Our hope is that the school which was and is so dear to many of us may shed forth the light which the Lord wishes to have go forth from the church school; for the school, wherever it is located, is the center of a far-reaching influence for good or for evil to the cause.

It was at Mt. Morris, too, that we went into the office and learned to set type when the Messenger was the *Brethren at Work*. Two of us used to do practically all the typesetting of the office; for in those days we had fewer publications, and a part of them were published at Huntingdon, Pa. The plant then and the one now at Elgin—what a difference between them! And at Elgin now live four of the men who were in the work when we began. The other one has his home at Mt. Morris and is the editor in chief of the Messenger.

These were busy days in Elgin, and it was good to meet the members of the various committees whom we have known so long and intimately. The love feast was especially enjoyable. But there is neither time nor space for going into details. He who has revisited old scenes knows how it is, and can understand our feelings.

We were glad to set the face homeward, and when started for home made only a short stop in Ohio and at Lansdale, Pa. The steamer was crowded even so early in the season, and the steamship people said it would be that way with them until the last of March. During the year, and especially during the winter, many thousands of Americans come to Cuba for longer or shorter stays. And we hope that from now on our church people will come this way a part of the time. The winter climate here is fine, and we were glad to get back to a place where overcoats and heavy clothing are unnecessary. Come and see us; see the conditions, and we believe you will go away interested in Cuba and determined to do something to help supply its spiritual needs. G. M.

DEGREES OF THE MINISTRY.

The different degrees of the ministry—the "first degree" and the "second degree"—do not appeal to a number of our people. They fail to understand why there should be degrees in the ministry, and if there must be a difference, they cannot understand why the difference should be expressed in that way. From 1 Cor. 12:28 we learn that there were different orders in the ministry in the time of the apostles. There were apostles, prophets and teachers. Elsewhere we read about elders, or bishops, pastors, shepherds, overseers and deacons, as well as about ministers, preachers and evangelists. We may not be able to determine just how many orders of the ministry there were in the New Testament church, but there seem to have been at least three. The young minister, just beginning his work, may have been looked upon as a teacher or a helper. The man of experience was a preacher, a minister, and, possibly, an evangelist, while those who had charge of churches were regarded as pastors, shepherds or overseers. Among the Hebrews they were known as elders, and among the Greeks as bishops. The apostles belonged to an order that ceased with the apostles themselves. Our early brethren endeavored to reproduce the three regular orders in the ministry, but how they happened to use the term "first degree" and "second degree," has never been made clear to us. Then they often referred to the eldership as the "full ministry," meaning by this that the preacher, set apart by the laying on of hands, had reached the highest degree in the ministry. While we may possibly have the same orders in the ministry, known to the apostolic church, we do not have the same names for the different orders. And while this is a matter of methods, and may not figure materially in the reproduction of primitive Christianity, still it does not appeal to all of those who think that New Testament things should be known by the New Testament names. The objection, however, is not a new one. The degrees of the ministry have been discussed among us for years, but the subject has never assumed the importance attained by some other questions.

WISE WORLDLY PEOPLE.

Worldly people, in some respects, are wiser than those who belong to the kingdom of God. How many worldly people in your community would think of being without a secular paper or two? It would be difficult to find even one in any up-to-date community. They belong to the kingdom of this world, and think they must have the literature that will give them information regarding the conditions in their kingdom. In this they show wisdom. But how about those who belong to the kingdom of God, and yet refuse to take a religious paper? Are they as wise as their worldly neighbors? Most assuredly not. The man who does not take his church paper is not posted regarding the growth and condition of his church. He knows little about what is going on, and is measurably out of touch with his church. All of this applies to members of the Brethren church, who do not take the Messenger. Their knowledge of the Brotherhood and her work is exceedingly limited, and as a rule they do not have much religious life about them. They are not interested in any of the work in which the church at large is engaged. All they know about the doings of the church is of a local character. It is unfortunate that they choose to live this way, and thus neglect a fine opportunity for helping in a great and good work.

DISTRICT MEETING MINUTES.

Some of the minutes of district meetings, coming to our desk, contain very little information regarding the work and condition of the Districts represented. These minutes ought to contain a list of all the churches in the District, along with the names of the delegates chosen and sent by the churches. They should also contain a well-prepared report from the Mission Board; and another from the Sunday-school Secretary. In fact, all the reports made at a district meeting should appear in the minutes. This should be done with a view of placing the information, thus brought together, in the hands of all the members of the District. Then these minutes should be published at the earliest date possible, and placed in the homes of the members before they have ceased to think about the meeting. As a rule, we may not be making as much of our district meetings as we should. We do not have special reference to the queries presented for consideration, but to the business in general, that is passed on. In most of these meetings the queries do not attract the attention they did in former years. We are now concerned more about mission, Sunday-school and educational work, and for that reason information on these lines of work should be kept before the membership.

RURAL MISSIONS.

Since the rural sections are being neglected by most denominations, why would it not be a good idea for our people to make a specialty of evangelistic efforts in the country? Here we will find a people not only waiting for the truth, but a class that will readily accept the Gospel, if presented to them in a way that they can understand it. Not only so, but the rural communities should prove fruitful fields. As a rule the farmers are a well-to-do people, not subject to the temptations found in the cities, and are easily reached if approached in the right way. The young people, if converted, would not only make splendid workers, but would in time become strong and valiant soldiers of the cross. Then, too, churches composed of such people would easily become self-supporting. It does not cost as much to run a church in the country as it costs to maintain one in a city. Should it become necessary to care for a pastor, his support would be less than in the city. But the real problem is to find the preachers adapted to that line of work. They must be men who believe in country work, like it, and will give their field of labor the closest possible attention.

WRESTING SCRIPTURE.

Not long since, in speaking of the value of the cradle roll, the speaker said, "Children are sometimes instrumental in bringing their parents to the church," and then quoted this Scripture in confirmation of the fact: "And a little child shall lead them." Isa. 11:6. A correspondent says this is making a wrong use of the Scriptures, for the language quoted does not apply to parents but to animals. The verse cited reads thus: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Sunday schools are all right. So is the cradle roll, and it is proper to say that children do sometimes lead parents to the church, but it is wresting the Scriptures to quote Isa. 11:6 in support of the statement. The Word of God should be applied in the sense intended by inspired writers.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
General Mission Board, Elgin, Ill.

Medical Missions.

More and more is the value and marvelous influence of medical missions being recognized. It seems to be the master-key to the closed doors abroad. Naturally bodily ills clamor for help. Not much can be done spiritually until pain and distress are removed. When, however, healing and health have brought new joy, and there are feelings of gratitude to the one who was instrumental in thus helping the afflicted, there is a disposition to listen to the story of the Great Physician who can cure the spiritual ills of every sinstricken soul. It is the experience everywhere that the medical missionary gets remarkable access to his patients. A bond of mutual interest unites them, because of the ministry to the body, and this prepares the way for a stronger tie of confidence, and still greater spiritual results in the future.

Willing to Be Known.

One of our correspondents, in alluding to the success of the church in his respective locality, says that much of the good result attained was due to the willingness of the members in making themselves known. The idea is an excellent one,—thoroughly missionary in every respect. Then, too, there is nothing egotistical about it whatever. When we make the work of the church so thoroughly our aim and mission that our heart is full of it, there is bound to be an influence for good to others. The Church of the Brethren, by its adherence to all the teachings of Christ, has many advantages that should be brought to the notice of the people, and it is YOUR duty, dear brother and sister, to bring them before the people by precept and example. Do not forget this matter of a right example. Sometimes it seems as if there ought to be far better lives, on the part of professing Christians. Somehow we are weighed and classified not so much by what we SAY, as by what we actually DO, from day to day.

Mission Schools Productive of Good Results.

The persistent and systematic teaching of the young is, after all, the great hope for the ultimate success of missions. Wherever missions go, schools spring up as a natural result, and the reason is not hard to find. Adults are hard to move and difficult to direct into new channels. The habits of a lifetime shackle the impulses, custom cramps and cripples freedom of action, and even of thought. It is difficult to uproot superstitions and errors that have become part of the very being of individuals of maturer years. It is evident, therefore, that work must begin in early life, in order to achieve the best results. The missionary must take the child-mind before idolatrous surroundings have left their impress upon the plastic organism. Nor is mere education enough. It is not enough to uproot idolatry. We must place into the house "swept and garnished," the precious principles of Christian education, in order that the children may develop into plants of righteousness that may, later on, flourish, as strong and stately trees in the courts of our God. No results anywhere are more encouraging than in these mission schools, where patient inculcation of evangelical truth not only trains children religiously, but makes them missionaries in their own homes. There are great opportunities for the well-conducted mission school.

The Present Status of Mormonism.

The Mormonism of today is as far ahead of that which prevailed in the days of Brigham Young, as the Roman Catholicism of the United States is in advance of Catholic paganism of Porto Rico and the Philippines. The splendid public school system of Utah is the acknowledged product of Christian missions, and has done much in the elevation of the people. As a result of missionary efforts in Utah, Mormon "prophets" have long since ceased to prophesy. "The gift of tongues and of healing" has passed away. No longer are the dead "raised to life," as was alleged in days gone by. All former pretensions to miraculous gifts and powers have been abandoned by intelligent Mormons. Even the president of the church admits that he has not received a single "revelation" of doctrine during his entire administration! Polygamy has been officially abrogated, and no matter what may be said by critics,—the mandate is being lived up to quite universally. Perhaps the most significant and gratifying concession of Mormonism to Christianity is the "unconditional surrender" of their historic theory of miraculous and infallible translation of the "Book of Mormon," on the acknowledged basis of its absurdity and incredibility. With this theory abandoned, it would seem to be a difficult problem for Mormon leaders to find adequate authority for the "Book of Mormon," or make its teachings binding on "Latter Day Saints."

Some Ministers that Hear the "Go Ye."

We are told by one of our esteemed contributors that there are four ministers in his church who are not kept busy, and that they are getting restless, desiring to obey the "Go ye." It is encouraging when such a spirit gets into a man. These days too many are "at ease in Zion," and it is really refreshing to hear of four ministers that are getting anxious to move out into active work. And while there is this willingness on the part of these four brethren, we are wondering what the church is doing, in order to make their "going" possible. "How shall they go except they be sent?" Sure enough, we must do more than merely bid them "God-speed." When brethren are ready to go, the church ought to be ready to send. If not, who is to blame?

"The Habit of Victory."

In an address, delivered to the students of Harvard University recently, President Lowell said, "I believe there is no more valuable thing that a man can acquire in life than the habit of victory." It is an inspiring thought that by God's grace it is the privilege of each Christian to achieve victory,—not only once, but that he has the power within for a succession of victories. A knowledge of our abilities should lead to a further development of our talents in the service of God. An intelligent persistence in a well-defined purpose will pave the way to undoubted success. An unwavering faith laughs at difficult ties, surmounts all obstacles and rests secure in the promises of God. All these underlying forces will help us to move on in the glorious work of achieving victories for the Lord. It will become a habit with us that is well worth cultivating, because by it glorious results are attained for the Lord, while our own soul receives enlarged visions and a broader outlook.

A Missionary Study in Acts.

1. The missionary himself: A Spirit-filled man, 4: 8; 13: 9. A man of faith, 11: 24. A man of prayer, 10: 9; 16: 25.
2. His conviction. 4: 20.
3. His call. 1: 8.
4. His field of labor. 5: 20.
5. His obligation. 5: 20, "To preach the whole gospel."
6. His conception of the Gentiles: 14: 16, "Walk in their own way." 17: 22, "Too superstitious." 26: 18, "Under the power of Satan."
7. His message to the unsaved: 14: 15, "There is a living God." 17: 31, "An appointed day of judgment." 10: 43; 16: 31, "Salvation through Christ."
8. His message to converts: 14: 22, "To continue in the faith." 15: 20; 26: 25, "To abstain from worldliness."
9. His message to the hypocrite: 8: 21, "Thy heart is not right toward God."
10. His fidelity: 20: 27, "Declare all the counsel of God."

Ezra Flory.

Union, Ohio.

The Other Side of Chinese Life.

When one lands at a port city of China, and sees the most enterprising of the country, he is struck with the idea of thrift in the people. When, however, he has gone into the interior a short distance, he finds the China man as he is in his heathendom. Here it is that one sees the dark side which, indeed, is the real or heathen side of their lives. Here it is that one can see how the vices of the past ages have played havoc with the nation, and how the absence of any virtues, worthy of mention, have made it possible for these vices to do their worst work.

The plan that the Chinaman has adopted for his rule of life is a very uncertain one. He has an idea that, if he has enough to eat today, he has no need of worry. He may have a large family dependent on his efforts to keep them fed, but this makes no difference to him. He may not be an opium smoker, but he is sure to have ancestors that have been, and that terrible drug has so stifled and killed his inherited energy that he has scarcely enough left to keep him alive to his immediate needs.

If there can be a new life instilled into the young of China, in this day of opium prohibition, it will be a means to help, at least. Whether it will solve the difficult task, is more than one can say at present. All of China's thinkers say that the Empire is on the dawn of a successful awakening. If some more of the officials can come to the point that the Governor of Shansi has, China, among other things, will have a day of rest. One would almost think that every day, at present, is a day of rest and yet there is a restlessness there that must be satisfied somehow. This Governor recognizes that the Christians of the place get along better than most of the other people and he has come to the conclusion that the rest day is one of the causes leading to this favorable condition. He has not recognized in full, as yet though, that the day of rest is a day of filling that the missionary makes use of to instill into the hearts of these followers a knowledge of that peace that can come only through a satisfying knowledge of the Savior.

This same Governor, in a talk with an old missionary of this place, asked him why it would not do for him to issue a decree to his people, calling them to observe the Sunday. The missionary at once asked the official what he would give the people to do on that day. Then the governor said he would establish various places in the city where the people could congregate together, to read some of the sacred books, and some one could talk about the thoughts of the books. A good idea indeed, if carried out, but again the missionary pointed out that the day would not be kept by the lower class, if all did not observe it. And the places of worship would not be kept up if the best class did not add their efforts to help the lower class,—which constitutes "the other side." At once the official was at the end of his efforts. He was able to issue the decrees and all that, but neither he nor his class was willing to agree to include the neglected classes.

It is clear that only the blood of Christ in the heart of any class will make such a real help to their fellows. Those who really need the help, and who represent the heathen of China, are in the large majority, and they are apparently past helping themselves. The stimulus must come from the outside, and here it is that the missionary is truly a God-send in this tremendous time for the Empire. Men of the better class recognize the need, and here and there one is ready to lay down all to help out. Few are they, indeed, but some will, and those few are to be the "mustard seed" that will save China. The more outside help can be brought in, for a period, the safer it will be for the future of China.

This class that represents "the other side of Chinese Life" are the class that is heathen China. And unless they have help they will die as heathen, and some one will be responsible. I have been struck to a point almost past describing with the awfulness of this real heathen part of China. The semi-foreignized part are wilfully what they are, but still the millions of China are in ignorance. May the Lord hasten the day when this other side, which is the big side, can have the Gospell How can they hear without a preacher?

F. H. Crumpacker.

Tai Yuan Fu, Shansi, China.

Will a Man Rob God?

There are all kinds of robberies being committed these days; but the worst kind of robbery, the kind in which the robber may be a church member and yet not be classed as a robber, is robbing God. Malachi, in his criticism, is not so much "out-of-date" today; he is rather "up-to-date." The question, "Will a man rob God?" is very appropriate just now.

You ask, "Wherein have we robbed God?" Don't be so sure of your ground. We are all guilty before God. Malachi, of old, can very plainly tell you wherein you have robbed God. In tithes and offerings. You may say, "I give my share." Do you? And you give it cheerfully, do you? Well, I give it because I want to. Well, God loveth a cheerful giver, and if you take pleasure in giving, you are clear of that charge, at least. Why does the missionary cause go begging? Let me tell you how I was shocked.

A certain church in my home city, which I was in the habit of attending, held a meeting for the young folks every Sunday evening. Once a month they took up a missionary subject and at that meeting lifted a collection for missionary purposes. On one occasion the missionary subject for the evening was China, and it happened that, just at this particular time, there was a famine in China, to which the American Red Cross Society and the Government were sending relief as quickly as possible. At this meeting the leader and other speakers, including the minister, spoke very earnestly upon the subject. It was stated that 3,125 souls perished every hour as the result of this famine in China, and that they were without the knowledge of a Savior.

The speakers so worked upon the feelings of the congregation, that tears and handkerchiefs became very much in evidence. It was stated that one dollar would keep one person alive from that time until harvest in China. Then the offering was lifted and it was unusually good.

It was decided, at that meeting, to send that money to the proper authorities, in time to be sent to China with the Government relief ship, which was to sail within two weeks. Everybody seemed eager to help that evening.

About a month after that, just before the regular exercises opened, a business meeting was called by the pastor, and new officers were chosen. The treasurer's report was also read, etc. It developed, as was shown by the treasurer's report, that a good balance was carried over. Then the question concerning the disposal of the money on hand was considered. It was decided to use it in helping to pay gas bills, coal bills, and a few other expenses of the local church. Some one then asked if the money of the China offering was deducted from the amount the treasurer had read. Then the treasurer got up and said, "There was no money drawn for China."

The minister looked around the room, and I imagine he heard something say, "Will a man rob God?" Then he told the meeting he forgot all about it and now it was too late. "Wherein have we robbed God?" "In tithes and offerings." Think of those poor, starving heathen, with outstretched hands, dying while pleading for something to eat, and then a missionary meeting forgot to send the money they received for that purpose. Need you wonder why the missionary cause suffers?

This particular congregation had been in the habit of lifting missionary offerings and then keeping the funds to defray expenses for improving the building, etc., while the people were kept under the impression that their money was being devoted to enlightening the heathen. What an awful scene it would be if God should suddenly pronounce judgment upon them as he did upon Ananias and Sapphira. They not only deceive the people, but they lie to God. They use the condition of the heathen to work upon the sympathies of the congregation, so as to get money from them to use for themselves. "Will a man rob God?"

How much better are they than the one who, perfectly well and strong, poses as a poor blind man, or as an unfortunate and helpless cripple, in order to get money from the people to gratify his own desires? Who is the worse? Both are imposters, both are deceivers. No wonder the world stands back and says, "I don't believe in giving money to foreign missions."

This is not true of every church and I am glad it is not. Look at the condition of that church now. The congregation opposes the minister, and the minister opposes the congregation. The Sunday school has dropped from nearly two hundred down to eighty. Twenty per cent of the former church members have withdrawn and the remaining members don't care whether they attend or not. The young folks' meeting and prayer meeting are just about dead. The preacher talks to empty seats oftener than to filled ones. The church is in debt. Division is prominent throughout the membership. The church refuses to give a reasonable sum to support the preacher, and everything indicates that God's displeasure is surely resting upon them; but you can't blame God.

Brethren, let us be serious; let us support the cause of Christ **wherever** it may be and when Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," it will be the welcome to everlasting bliss. Ira P. Dean.

EXCEEDING GREAT AND PRECIOUS.

(Concluded from Page 757.)

for early piety. Greater than all is the promise of "the life that now is and of that which is to come." 1 Tim. 4:8. Physical life is precious, but eternal life is the goal of all earthly ambitions, the climax of every fundamental truth and doctrine. It is true that the realization of our fondest hopes comes through an earthly pilgrimage attended with sorrows and persecutions, but there are oases in all deserts and the bitterness of life only assists us the better to appreciate its sweets.

> "Our troubles and our trials here
> Will only make us richer there
> When we arrive at home."

Paul calls these bodily afflictions "light," and assures us that they are only for a moment, finally working out for us a far more eternal and exceeding weight of glory. Our Father assures us that he will be with us in six troubles, and not forsake us in the seventh. One day in heaven will abundantly repay us for a short life of cross-bearing here.

We may not be able to raise the dead, to tread on serpents, or to drink deadly poison without harm, but if we are instrumental in turning a sinner from the error of his way, we have the promise of shining as the stars for evermore. Dan. 12:3.

Our Great Leader says, "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. When he comes to this earth again, we shall reign with him, for he says, "Blessed are the meek for they shall inherit the earth." He has promised the saints that they should reign with him on the earth a thousand years, and then he will take them with him to glory.

Cannot the servant of the MOST HIGH GOD exclaim, "Whereby are given unto us exceeding great and precious promises"? Let us joyfully appropriate the remainder of this verse: "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

One of the sweetest promises to the believer is found in James 5:15, partially so because it is not a *single* promise but a *group* of them.

Whether we feel that we wish to avail ourselves of this blessed opportunity for the "healing of the body," or for the purposes therein enumerated as a whole, with the consciousness that our work is done, and that the time of our departure is at hand, it affords a comfort that the world can neither give nor take away.

Resting our hope upon the consciousness of pardoned sin and perfect resignation, we exclaim, with David of old, in the twenty-third psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Then, at last, when our feet shall stand upon the mountain "Delectable," and faintly catch the shimmering rays of our last setting sun, we can again exclaim with Solomon, in his prayer at the dedication of the temple, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." 1 Kings 8:56. And that will be *glory, glory!*

Flora, Ind.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis.—Oct. 24 Bro. Lee Woodiel began a series of meetings for us and continued over two weekks. Bro. W. T. Price and wife, of Poplar Bluff, Mo., assisted him in these meetings. Nov. 2 the district meeting of the First District of Arkansas was held. All work passed off in a Christian manner. Nov. 5 our congregation held their council, preparatory to the feast. Two were received by letter, and two letters were granted. Bro. Lee Woodiel and wife have located among us. Our field is large and we need more workers. —Annie Burnett, Palestine, Ark., Nov. 19.

CALIFORNIA.

Raisin City church will hold her love feast on Saturday, Nov. 27. Examination services are to begin at 4 P. M.—Ida Flickinger, Raisin, Cal., Nov. 15.

South Los Angeles.—Our series of revival meetings commenced Nov. 14, with Bro. W. F. England, of Lordsburg, in charge. In the evening the time was taken up by a missionary program arranged by the Christian Workers. Sister Etta Dawson, of Covina, told us some of her experiences in slum work in this city. Several good talks were given on how we might do more missionary work in the District. Bro. Wertenbaker called for volunteers, and three offered their lives for missionary work. An offering of $8.48 was given. One letter has been received and one granted.—Ethel Church, 4219 Wadsworth, Los Angeles, Cal., Nov. 10.

COLORADO.

Fruita church met in council on Friday night, Nov. 12, and decided to hold a love feast the first Sunday in December. Eight were received by letter.—Effie Gnagey, Fruita, Colo., Nov. 17.

IDAHO.

Payette.—We have just entered on the second week of our meetings at this place. We have three more series of meetings promised for the coming winter, in addition to our regular work. We expect Brother and Sister D. L. Miller and Bro. S. Bock to reach Payette Nov. 20, in time for our feast, and remain until the 29th, when they will go on to Portland, Oregon. Bro. Miller will hold services here up to and including Thanksgiving evening. The remainder of the time is to be spent at Fruitland. We are expecting much good from these services.—L. H. Eby, Payette, Idaho, Nov. 15.

ILLINOIS.

Astoria church met in council Nov. 16. Brethren M. L. Hahn and J. H. Brubaker were present. Brethren Ralph Stambaugh and John Johnson were elected to the ministry, and Bro. James Trayner was chosen as deacon. Bro. Brubaker officiated in the installation services. Bro. Wm. Lampin and wife have been with us since Oct. 31. Ten were baptized and one reclaimed. Four yet await baptism. The meetings have been interesting, and the attendance is good, considering the inclement weather.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., Nov. 17.

Hudson.—On Sunday morning, Nov. 7, we held our consecration or examination services. Bro. W. D. Neher, after reading the chapter treating on the subject, spoke briefly on the same. This was followed by an address by our elder, Bro. J. H. Neher. We had an instructive meeting. Our love feast was held in the evening of the same day. Eld. J. H. Neher officiated, assisted by Bro. W. D. Neher, of Chenoa.—Ida L. Thompson, Hudson, Ill., Nov. 13.

Mulberry Grove.—Bro. I. D. Heckman, of Cerro Gordo, Ill., began a series of meetings in the country house Oct. 30, and continued until Nov. 14. The attendance was not as large as it would have been with better roads. Three were baptized and there are two more applicants. Our council was held Nov. 11. Church and Sunday-school officers were elected for 1910.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Nov. 17.

Woodland church met in council Nov. 17, having been postponed on account of the district meeting. The meeting was opened by Bro. M. L. Hahn, of Colchester, Ill. Six letters were granted. We sent in a call for the district meeting of 1910. Bro. George Ruth was chosen superintendent for the Sunday school at this place, and Bro. D. J. Johnson for Mt. Pleasant. Bro. Charles Kessler was elected president of Christian Workers' meeting and Bro. Charles Benton secretary and treasurer. The north arm of the church sent in a petition to be organized as a separate church. This matter was postponed until next fall. Bro. J. H. Brubaker, of Virden, Ill., was also with us. Bro. S. G. Bucher was ordained to the eldership, and Brethren S. J. C. Senger and Uriah Brillhart were advanced to the second degree of the ministry. Brethren D. J. Johnson and G. H. Stambaugh were also chosen as deacons. A number of our members are attending the meetings at Astoria, conducted by Bro. Lampin.—Fannie B. Stambaugh, Summum, Ill., Nov. 20.

INDIANA.

Bethel Center.—The undersigned committee, elected by the above-named church, call through the Gospel Messenger for an elder to locate among us, to break unto us the Bread of Life. Committee: Milton and Jane Cook, Hartford City, Ind., R. D. 2; J. C. and Annie Rogers, Matthews, Ind., R. D. 24. Our elder is sick and lives so far from the church that we feel the need of a home elder. We will help him to a home, as much as is in our power.—Milton Cook, R. D. 2, Hartford City, Ind., Nov. 14.

Logansport.—Bro. J. W. Kitson, of Syracuse, Ind., began a series of meetings at this church Oct. 18 and continued until Nov. 14. One was baptized. Our love feast was held Oct. 30. About seventy-five communed. Bro. Kitson officiated. Sunday school was organized at the Adamsboro house Nov. 14, with Bro. Chas. Oberlin as superintendent. Sister Kitson was also with us, most of the time, during the meetings. Bro. J. V. Felthouse will begin a series of meetings in Syracuse, Dec. 5, to continue two or three weeks.—Sarah G. Felthouse, 21 Meadlawn Avenue, Logansport, Ind., Nov. 13.

Monticello.—Our love feast was held Oct. 30, Bro. J. H. Wright, of Huntington, officiated. On the following Sunday morning he began a series of meetings. Thus far four have been reclaimed and one baptized. Three were baptized a short time before the meetings began.—Mrs. R. G. Keever, R. D. 1, Monticello, Ind., Nov. 14.

Pipe Creek.—Bro. I. B. Wike, of Huntington City, closed a successful series of meetings last evening. The attendance was large each evening, and the interest all that we could wish for. Bro. Wike delivered twenty-eight sermons. Twenty-four were baptized and one restored.—W. B. Dailey, R. D. 8, Peru, Ind., Nov. 15.

Pleasant Dale church met in council Nov. 12. Our elder, Bro. Geo. E. Swihart, presided. Church and Sunday-school officers were elected. Sister Dora Yaney was chosen Sunday-school superintendent, and Bro. Gust Ganey secretary. Our communion was held Nov. 13. About ninety communed. Bro. I. E. Warren, of Roann, Ind., officiated. On Sunday morning, Nov. 14, instead of the regular Sunday school at 9:30, Brethren Warren, Mishler and Swihart gave short talks to the children, which was interesting for older people as well. Bro. Swihart delivered two excellent sermons during his stay with us.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Nov. 15.

Pleasant Hill.—We held our love feast Oct. 30 and 31. Nearly a hundred members communed. Ministering brethren present from other churches were Brethren Leonard Hyre, Walter Swihart, Leroy Smith, John and George Killian. Instead of the regular Sunday school we had short talks by each of the brethren named, on "The Betterment of the Prisoners." Bro. Hawk, an aged brother from the Old Folks' Home, was with us. He has been blind since birth, and at the close of the meeting a collection of $8 was given him.—Sylva E. Pepple, Laotto, Ind., Nov. 16.

Prairie Creek.—Eld. Lewis Huffman just closed a short series of interesting and soul-cheering meetings at this place, delivering, in all, ten sermons. We had no accessions, but good impressions were made.—Edith Ratliff, Montpelier, Ind., Nov. 16.

Pyrmont.—Our love feast was held Nov. 6. Brethren Houk, Wm. Harshbarger, Benjamin Wray and our elder, J. G. Stinebaugh, were with us. Bro. Houk officiated. A large number communed. Bro. Houk preached on Sunday and Bro. Stinebaugh preached for us on Sunday night. Bro. Jerry Barnhart was ordained elder at this place on Sunday.—Hester Wiggs, Pyrmont, Ind., Nov. 18.

Tippecanoe.—We have now completed our new meeting-house and will have the same dedicated on Sunday, Nov. 28. An all-day meeting will be held, and dinner will be served at the church. Services will begin at 10:30 A. M., Bro. I. D. Parker, of Goshen, Ind., to preach the sermon. We will also have services at 2 P. M., and in the evening at 7 o'clock.—Nat. J. Kline, R. D. 3, Syracuse, Ind., Nov. 15.

IOWA.

Dallas Center.—Our three weeks' series of meetings, conducted by Bro. Isaac Frantz, of Pleasant Hill, Ohio, closed Sunday evening, Nov. 14. Three were baptized.—Beulah R. Row, Dallas Center, Iowa, Nov. 15.

Greene.—Our Sunday school is increasing in interest and numbers. The school has decided to use its money and birthday offerings to support a native worker in India for one year. Arrangements have been made for a program to be given on Thanksgiving Day.—Lydia Wyatt, Greene, Iowa, Nov. 17.

KANSAS.

Conway Springs.—We met in council Saturday, Nov. 13. The attendance was fair in spite of the rain. Church, Sunday-school and Christian Workers' officers were elected, Bro. J. J. Troxel was again chosen as our presiding elder. Prospects for building a new meetinghouse, in the near future, are good. Bro. C. S. Garber, of St. Joseph, Mo., is in the midst of a series of meetings. Four were baptized on Sunday, Nov. 14.—J. J. Bowser, Conway Springs, Kans., Nov. 14.

Grenola church met in council Nov. 6. The visiting brethren gave their report. Brother and Sister E. F. Sherfy came to us Oct. 31, to aid in a series of meetings. Sister Sherfy gave several interesting talks concerning their late experience in mission work in Armourdale, Kans. They expect to attend Bethany Bible School the coming winter. Nov. 14 Bro. J. S. Clark, our district Sunday-school Secretary, was with us in a local Sunday-school meeting. He is an ardent Sunday-school worker. We were not permitted to hold our love feast Nov. 13, because of inclement weather, but held it Sunday evening, Nov. 14. Bro. E. F. Sherfy officiated. A goodly number communed.—Grace Schul, Grenola, Kans., Nov. 15.

Hutchinson.—The writer came to the Darlow church Nov. 8, and began a series of meetings. The attendance and interest have been good. Three were baptized. The rains, during the past few days, have hindered our work somewhat. Our love feast was held on Saturday evening. Brethren S. P. Weaver and A. G. Miller officiated. We expect to continue the meetings two weeks.—C. E. Wolf, 430 East Fourth Avenue, Hutchinson, Kans., Nov. 14.

Kansas Center.—Nov. 6 we held our council. Bro. J. D. Wright was elected Sunday-school superintendent for the coming year. We also arranged for a singing class at the church during the Holidays. Nov. 14 we closed a very interesting series of meetings in the city of Lyons. Had the weather remained favorable, and the roads good, we should have continued longer. While there were no additions to the church, we feel that much good seed has been sown. The preaching was done by Bro. J. Edwin Jones, of Larned, Kans. He certainly presents the truths of the Word of God in a clear and convincing manner. Bro. J. J. Yoder, of McPherson, Kans., had charge of the singing. The church was glad to have two such strong men in charge of the work. —Mary B. Mohler, R. D. 1, Box 3, Lyons, Kans., Nov. 17.

Morrill.—Bro. C. B. Smith, of Red Cloud, Nebr., commenced a series of meetings at this place Oct. 24, which continued three weeks. Fifteen were baptized and seven reclaimed. Bro. Smith is an able and pleasing speaker. His labors at this place will not soon be forgotten.—T. A. Elsenbise, Morrill, Kans., Nov. 20.

Vermilion.—Oct. 24 Bro. E. M. Studebaker began a series of meetings at this place, and closed Nov. 11 with a love feast. Two were received by baptism. Bro. Studebaker is an able minister and gave some cheering talks. Brethren Yearout and Berkebile were with us at our feast, the former officiating. Bro. Ira Frantz was installed in the second degree of the ministry.—Lizzie Dellenbach, Beattie, Kans., Nov. 15.

Wade Branch church met in council Nov. 13. Our elder, Bro. E. D. Steward presided. Considerable business was disposed of. Eight letters were granted and two received. Sunday-school officers were elected for the coming quarter, with Sister Iva Myers superintendent and the writer correspondent. —Pearl Myers, R. D. 1, Paola, Kans., Nov. 15.

Washington Creek.—Bro. Chas. Miller began a series of meetings here Oct. 30 and continued until Nov. 14. Seven were baptized and two more will receive the rite next Tuesday. Our feast was held Nov. 13. Bro. Miller officiated. About sixty-five members communed. Owing to the rain we had but few visitors.—I. L. Hoover, Lone Star, Kans., Nov. 15.

MICHIGAN.

Beaverton congregation met in council Oct. 30. Bro. Perry McKimmy was chosen as elder in charge. Bro. Levi Baker

began a series of meetings the same evening, continuing about ten days, when the home ministers took up the work, and labored until our love feast Nov. 13. Three were received by baptism.—Ada M. Early, Beaverton, Mich., Nov. 14.

Woodland church recently closed a three weeks' series of meetings, conducted by Bro. J. W. Fidler, of Dayton, Ohio. It was one of the most interesting series of meetings ever held at this place. Thirty-three were baptized. One mother seventy-three years old, a father sixty-five years, four husbands and their wives, and nine heads of families were among the number. The attendance throughout was excellent. Our church feels greatly encouraged. Two young sisters were baptized on the day of our love feast, Oct. 23. Our communion was also largely attended. Bro. Fidler officiated. We were glad to have with us Elders I. F. Rairigh, Henry Smith and Bro. Harrison from other churches. Our elder preached a harvest sermon several weeks ago, after which a collection of $38.00 was taken to assist in the building of the new church at Onekama, Mich.—Anna Christian, Woodland, Mich., Nov. 18.

MINNESOTA.

Root River.—Bro. W. J. Barnhart, of the Minneapolis Mission, will begin a series of meetings in this church on Thanksgiving Day. During the meetings he will also conduct a Bible class, giving special attention to the Book of Revelation and kindred prophecies. The week preceding the meetings is to be one of special prayer, in the homes of the members. Nov. 28 will be the dedication services of the new parsonage, now nearing completion. Bro. Barnhart will preach the dedicatory sermon. Our love feast will be held at the conclusion of Bro. Barnhart's meetings. To the neighboring churches we extend a cordial invitation to any or all of the above services. —J. F. Souders, Preston, Minn., Nov. 15.

MISSOURI.

Cabool church met in specially-called council to choose an elder. The church was well represented, and Bro. C. W. Gitt was almost unanimously chosen and duly ordained. Bro. Hillery conducted the ordination. Bro. Lemuel Hillery and wife were received by letter.—Edna Garst, Cabool, Mo., Nov. 20.

Dry Fork church met in council Nov. 13. Our elder, R. F. Bowman, being absent, Eld. D. W. Teeter presided. Bro. Walter Welmer was reëlected church clerk. Bro. Wm. Holdeman was elected missionary solicitor. We decided to hold our council meetings at 2 P. M., hereafter.—Annie A. Wampler, Jasper, Mo., Nov. 14.

Fairview church met in council Nov. 13. Eld. J. B. Hylton presided. Since our last report one has been received by baptism and one by letter. Bro. B. B. Hylton will hold a series of meetings for us, beginning Nov. 20. Our district meeting at this place was an interesting one. All the delegates were present and several brethren and sisters from Texas County were with us.—Maude Hylton Robertson, Mansfield, Mo., Nov. 16.

South St. Joseph Mission.—Bro. Ezra Mohler was with us last Sunday morning and gave a short Bible lesson after Sunday school. Bro. A. Leedy preached for us at 8 P. M. Our Sunday school is increasing in attendance. The recent cold weather has caused many poor people to appeal for help. We were made sad, this week, by the death of Gertrude Zirkle, one of our Sunday-school pupils, who died of diphtheria. Many of our readers may wonder what there is to do in the mission to keep two of us so busy. We would like to have the opportunity of giving a lecture to every congregation along this line of work, especially to the churches near St. Joseph. We are surprised that the Brethren of Missouri do not have a home for poor, helpless members and orphans. We dislike to see our poor dependent upon public charity.—E. N. Huffman, Sta. D, 502 Ky. St., St. Joseph, Mo., Nov. 19.

Spring Branch church held her love feast Nov. 13, at the close of a two weeks' series of meetings, conducted by Bro. D. L. Mohler. Five were baptized. On Sunday morning Brethren Asro Breshears and Lessie Ihrig were elected to the ministry, and Brethren J. A. James, E. J. Davis and Jasper Breshears to the deacon's office. All were duly installed. On Sunday evening we had a missionary sermon and a collection was taken for the work in Kansas City.—Bertie Breshears, Wheatland, Mo., Nov. 15.

NEBRASKA.

Beatrice.—Yesterday, Nov. 14, Bro. Bosserman preached his farewell sermon to the members of this church. Our brother and wife will leave this week for their new home in California. In the evening we had a fellowship meeting, and many were the expressions of love and good will that go with our brother and sister. During the four years that Bro. Bosserman was our pastor, all was union and love. The Sunday school is in a flourishing condition and the members are strengthened in active service.—Allie Eisenbise, Beatrice, Nebr., Nov. 16.

Enders.—The church at this place is enjoying a steady advancement in attendance and interest. Two applicants for membership have gladdened our hearts during the past week. Our long-hoped-for and much-needed churchhouse is in process of construction. The basement is excavated and the foundation completed. We hope to push the frame work to completion as soon as the weather permits. The main building is to be 28x40, with basement 24x36. Several rooms for Sunday school and other purposes will be arranged for, and the equipment, as to light, heat and seating, is to be modern. Several families are planning to locate with us in the spring, and the outlook for the coming year is very hopeful and encouraging. Brethren who are looking westward for homes where church privileges can be had, are invited to visit this section of our State. Our winters are mild, our water is unexcelled and our soil is fertile. We have good citizens and good schools. The Lord has blessed the church here in a temporal way and we praise his name for all his manifold bounties.—David G. Wine, Enders, Nebr., Nov. 16.

NEW JERSEY.

Bethel.—Bro. H. T. Horn, of Sand Brook, began revival meetings at this church Nov. 14, and continued one week. At the close of the services, yesterday morning, two young sisters were received by baptism. Our love feast was held in the evening. Bro. Horn conducted the services throughout. Next Sunday, Nov. 21, Bro. J. Kurtz Miller, of Brooklyn, N. Y., will come to the Amwell church, to assist our pastor in a series of meetings.—Jennie F. Green, Sergeantsville, N. J., Nov. 15.

OHIO.

Baker.—Our communion service was held on Sunday evening, Oct. 24. On Monday evening Bro. Bixler, of East Akron, Ohio, commenced a series of meetings, continuing two weeks. We have asked him to give us another series of meetings. A young wife was received into the church.—Mary Roberts, R. D. 2, Harrod, Ohio, Nov. 13.

Black River church met in council Nov. 6, Bro. S. M. Friend presiding. All business was disposed of pleasantly. Elders James Murry and Wm. Desenberg, the visiting brethren present, assisted in ordaining Bro. S. M. Friend to the eldership. Bro. Desenberg preached for us on Sunday morning. Our clerk was instructed to correspond with some minister to conduct our series of meetings next fall.—Wm. P. Wertz, R. D. 2, Spencer, Ohio, Nov. 16.

Black Swamp.—We have just recently been favored with a visit by Bro. D. J. Lichty, our missionary from India. He came here Nov. 12, and remained until Nov. 16. He gave us three very interesting talks about India. He also preached for us on Sunday evening. A collection was taken for world-wide missions.—Ella E. Garner, R. D. 1, Walbridge, Ohio, Nov. 18.

Silver Creek church met in council Nov. 13. Our elder, Bro. Jacob Keiser, presided. One was received by letter. We decided to ask Bro. D. M. Garver, of Farmersville, Ohio, to hold a series of meetings at the Walnut Grove house, and to have Bro. J. W. Kitson, of Syracuse, Ind., give us some meetings at the Hickory Grove house, sometime during 1910. We also decided to hold a special prayer service for the Sunday-school Extension Fund of Chicago on Sunday, Nov. 21, and take up a collection for the same.—Ottie Fisher, Pioneer, Ohio, Nov. 20.

OKLAHOMA.

Frederick.—By request of the people of District No. 135, Brethren A. J. Smith, A. G. Fillmore and the writer met with them Oct. 31 and commenced a protracted meeting, which lasted thirteen days. Two were received by baptism. This is a mission point. The doctrine of the Brethren was well defended by Bro. Smith. The meetings were well attended and much interest manifested. This is a good place for our Brethren to work. It is twenty-five miles northeast of Frederick. We took up a collection for home missions. We then came home to our own church and held a love feast. Brethren Smith and Fillmore were with us, and preached many good sermons.—W. H. Cooper, Frederick, Okla., Nov. 16.

Indian Creek.—On Sunday, Nov. 14, the writer closed a two weeks' series of meetings at Kibby, in the neighborhood where Bro. S. P. Flickinger and family live. This was the first preaching done by the Brethren at this place. As but few of the people are acquainted with our doctrine, it was new to most of them. Owing to the drouth of the summer, many have sought employment elsewhere. For that reason the house was not crowded but the interest was commendable. While there were no accessions, it is evident that a number have been counting the cost. Brother and Sister Flickinger were much encouraged. They have been there for several years, holding forth the gospel doctrine. On Saturday evening, Nov. 20, the writer will begin a series of meetings in Sister Bonnett's community, north of Shattuck, Okla., which will continue indefinitely.—Wm. P. Bosserman, Tangier, Okla., Nov. 19.

Red River.—Our love feast was held Nov. 13, Eld. A. J. Smith officiating. Our former presiding elder, Bro. J. A. Appleman, was also present. A series of meetings at a mission point, twenty-five miles from here, has just closed. Two were baptized during these meetings. The following Sunday the church was asked to receive Bro. G. W. Holmes, formerly a minister in the Methodist church, as a minister in our church. The matter was deferred.—A. B. Coover, Davidson, Okla., Nov. 15.

Valley Green Schoolhouse.—Nov. 7 Bro. Nininger preached for us both morning and evening. This place is about 18 miles from a church and it is not often that we hear sermons by the Brethren. We are always glad to have them with us. Anyone, passing through this part of the country, is invited to preach for us. We have a union Sunday school.—Cordelia A. Sole, Aline, Okla., Nov. 17.

PENNSYLVANIA.

Back Creek church held a series of meetings at Brandts church, closing with a love feast Oct. 23. The attendance, throughout, was good. The meeting was conducted by Bro. Chas. Stearman.—Pearl Heckman, R. D. 1, Williamson, Pa., Nov. 15.

Everett.—Sunday evening, Nov. 7, we closed a two weeks' series of meetings conducted by Bro. M. C. Swigart, of Germantown. There were no additions to the church, but we feel much strengthened. Bro. Swigart is an able speaker and expounds the truth in a way that fills the house each night with an attentive audience. Our love feast was held Oct. 31.—H. W. Simmons, Everett, Pa., Nov. 14.

Glen Hope church met in council Nov. 6, our elder, Bro. S. P. Zimmerman, presiding. Our love feast was held Nov. 14. Bro. Abram Fyock officiated, and also preached on Saturday evening. Four ministers were present at the feast, and thirty members communed. Brethren Abram Fyock, D. R. Berkey and Brother and Sister Rairigh were present from other churches. Three were baptized before the services.—Amelia Kitchen, Mahaffey, Pa., Nov. 17.

Mechanic Grove.—Saturday evening, Oct. 30, our elder, Bro. S. H. Hertzler, began a series of meetings in the Rifton house. These meetings were preceded by a half-hour Bible reading each evening. A deep interest was manifested by friends as well as members. We feel that the church was strengthened through these efforts. Our love feast was held at the Grove house Nov. 13, at the close of the meetings. Brethren Hershey Groff, Henry Sonon and Abram Royer were with us. Bro. P. M. Habecker was called to the ministry and Bro. Benjamin Kreider to the deacon's office. There are two of our strongest workers. We pray that they may continue to grow in his service.—Flanna P. Bucher, Quafryville, Pa., Nov. 18.

Mingo.—Oct. 16 Bro. S. K. Fike, of Cordova, Md., commenced a series of meetings at the Skippack house. Three were baptized. Our love feast was held Oct. 30. A number of visiting brethren and sisters were present. Bro. Fike officiated.—Harry H. Ziegler, R. D. 1, Royersford, Pa., Nov. 15.

Upper Cumberland.—Oct. 27 Bro. Stearman, of Mason and Dixon Line, Pa., commenced a meeting at Huntsdale and continued until Nov. 13. His labors were appreciated, as was shown by the large audiences who listened to the Word. Two young men were baptized. Our love feast was held Nov. 6 and 7. Ministers present were Brethren Stearman, Henry Beelman, Lemuel Ploutz, Harry Widder and A. M. Hollinger. Bro. Stearman will conduct a series of meetings at the Green Spring house, beginning the first week in December. Our elder, Bro. John Garnes, who has been confined to his bed for some time, is improving slowly. He has suffered greatly, but we hope he may be able to be with us soon.—A. A. Evans, R. D. 8, Carlisle, Pa., Nov. 15.

West Johnstown.—A series of meetings, conducted by the pastor of our congregation, has recently closed. At the Benchoff Hill house seventeen were added to the church, making thirty since the meetings began at the Sell Street house Sept. 21. Many came from homes where there were no members. Our new house on the Hill accommodates about 500 and was filled several nights. It also contains Sunday-school rooms and a basement. Our churches cannot be too well equipped for the Lord's work. Our next council will be Nov. 26, at 7:30 P. M. at the Pleasant Hill church. Our rededication services of the Yoder Hill church will be held Sunday, Nov. 28, at 10:45 A. M. Bro. C. C. Ellis will preach the sermon. This will be followed by a series of meetings, conducted by the pastor.—J. H. Cassady, Fourth and Sell Streets, Johnstown, Pa., Nov. 18.

Yellow Creek.—Bro. John M. Mohler, of Lewistown, Pa., came to us Oct. 18, and preached in the Steeles meetinghouse one week prior to, and one week following, our love feast. He preached in all fifteen sermons. On the evening of Oct. 31 preached in the Bethel house on Temperance. Bro. Mohler preached in the Bethel house on Temperance. Bro. Fred R. Zook, of Martinsburg, Pa., will begin a series of meetings in the Bethel house Dec. 22.—Harry Burket, R. D. 7, Everett, Pa., Nov. 15.

TENNESSEE.

Pleasant View congregation met in council Nov. 13. There was no business to come before the meeting and the time was occupied by Bro. Vines by giving the church excellent admonition. On Sunday Bro. R. Edwards preached an interesting sermon.—N. F. Lorimer, Jonesboro, Tenn., Nov. 16.

VIRGINIA.

Brick church met in council Nov. 3, with Eld. Henry Ikenberry as moderator. Bro. J. A. Fisher was elected church treasurer. One was received by baptism. Nov. 13 Eld. P. S. Miller, of Roanoke City, Va., began a series of meetings, to continue two weeks.—Bessie E. Barnhart, Wirtz, Va., Nov. 15.

Bridgewater.—Eld. S. A. Sanger, of the Fairfax congregation, Va., began a series of meetings for us Nov. 2, and continued until the 17th, preaching eighteen sermons. Two were baptized.—Annie R. Miller, R. D. 2, Bridgewater, Va., Nov. 18.

Cook's Creek.—Our love feast was held at the Garber church Oct. 23. A number of ministers and others were with us from adjoining churches. Bro. Abram Thomas officiated. On the following day he began a series of meetings for us, which continued two weeks. The attendance was good and much interest was manifested throughout. Four have been baptized.—S. I. Bowman, Harrisonburg, Va., Nov. 16.

Redoak Grove church met in council Nov. 13, Eld. S. G. Spangler presiding. The fourth chapter of First Thessalonians was read, from which Brethren Spangler and W. H. Neff presented some good thoughts. One letter was received. Bro. Neff preached for us on Sunday morning after Sunday school.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Nov. 15.

Troutville.—Bro. E. C. Crumpacker, of our congregation, began a series of meetings at the Trinity church Oct. 31 and continued until Nov. 14. He preached fifteen sermons. Four applied for baptism and one will be restored, all of whom are influential people and will be a great help in our church work. Last spring a brother gave to each of the Sunday-school boys, under fifteen years of age, five seeds from extra varieties of pumpkin, which they were to plant and give the proceeds to missionary work. A sister proposed to give each of the little girls two eggs for the same purpose. Last Sunday these little people brought in more than $20 as a result of the investment, and all have not yet reported. Our senior elder, Bro. Jonas Graybill, who is seventy-five years old, desired to try his hand along with the boys, and on last Sunday he brought a dollar as the result. A number of the boys failed with the seeds but tried something else which repaid their efforts. These boys and girls are the kind that will succeed in life.—C. D. Hylton, Troutville, Va., Nov. 16.

Valley Bethel.—Our minister held a twelve days' series of meetings at Needmore, a mission point in this congregation, the last of October. They report good attendance and attention during the meetings. They had a very pleasant council; also an inspiring communion, with thirty-two members surrounding the tables. There are several members at this place, who are filled with zeal and earnestness for the work. A new churchhouse is also being erected which is much needed.—Vena S. Bussard, Boiar, Va., Nov. 18.

WASHINGTON.

Tacoma.—We still hold our services at the home of Bro. A. D. Thomas. We have decided to hold our first communion service in this city on Sunday evening, Nov. 28, at the home of Bro. Thomas. Bro. Stiverson is preaching a series of doctrinal sermons at the Sunday morning appointments. His subject today was the Lord's supper and communion. We were made glad, when, at the close of the service, four confessed Christ. In the afternoon a party of about thirty-five members went out on the street car to the beautiful Spanaway Lake, where the four were buried with Christ in baptism just before the sun went down. We need our mission house very badly, and hope to get it built yet this winter. Some of the churches are responding quite liberally, but from quite a number we have not heard yet. Under the plan decided on by the District Mission Board, to secure means for our church lot and mission house, each church in the District should lend a helping hand.—Sarah A. Stiverson, 712 South 52nd Street, Nov. 14.

WEST VIRGINIA.

Oakvale church met Nov. 12, at 7:30 P. M. for a missionary meeting, and on the 13th, at 10 A. M., for a Sunday-school meeting. Speakers for these meetings were Brethren C. E. Eller, J. H. Garst, A. H. Wimmer, J. S. Showalter, S. C. Thompson and Jas. Akers. Sister Effie Kahle read an essay. At 7:30 P. M. We enjoyed missionary talks by Brethren J. J. Garst and J. S. Showalter. At the close of the meeting a collection was taken for mission work. On Sunday morning, after Sunday school, Bro. Showalter preached for us. These meetings were helpful to all.—Lillie M. Thompson, Oakvale, W. Va., Nov. 18.

WISCONSIN.

Cloverdale church met in council Nov. 15, Bro. Buckingham, of Prairie City, Iowa, presiding. Brethren O. H. Perry and Geo. Van Buren were installed as deacons. Bro. Buckingham held a series of meetings at this place, beginning Nov. 2, and continuing until Nov. 14. We feel strengthened and encouraged by his efforts and the interest manifested proves that much was accomplished. He also conducted a children's meeting on Sunday, Nov. 7.—Lulu M. Michell, R. D. 1, Box 81, Ladysmith, Wis., Nov. 16.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

NOTICE TO THE CHURCHES OF WESTERN PENNSYLVANIA.

Elders and ministers will please take notice, and comply with the call of our Annual Meeting Treasurer, Bro. L. A. Plate, as given on last page of Gospel Messenger of Nov. 13. This is not his first call. If I remember correctly he stated in a former notice that Western Pennsylvania is three years in arrears. Our District Treasurer, B. B. Dickey, of Myersdale, Pa., informed me, some time ago, that only one church in the District, at that time, had sent the amount due. Certainly there is not a church in Western Pennsylvania that cannot pay the small amount asked for by our Brotherhood. Let every one comply at once, forward the amount to B. B. Dickey, at Myersdale, Pa., and he will in turn, send it to Bro. Plate, at Elgin, Uniontown, Pa., Nov. 20. Jasper Barnthouse.

FROM NOKESVILLE, VIRGINIA.

Nov. 7 was the day appointed for the dedication of Hebron Seminary, at Nokesville, Va. The people assembled before the hour announced,—10 o'clock. The dedicatory service was preceded by Sunday school, which met in the new chapel at 9 o'clock. At the time for opening, the spacious chapel and three additional class rooms, conveniently arranged with folding doors for the accommodation of large gatherings, were well filled. After the de-

votional exercises, conducted by Eld. Abraham Conner, of Manassas, Va., Eld. I. N. H. Beahm, president of the Seminary, introduced to the audience Eld. D. C. Flory, of Waynesboro, Va., who delivered an able address, using for his text Psa. 127: 1. Many were the helpful and encouraging instructions Bro. Flory gave us. On Sunday evening seven religious topics were discussed in brief by different speakers.

On Monday evening we enjoyed another meeting. This was educational in character. Men of wide experience in business and education were present. This was especially enjoyed by all who are interested in true education. Notwithstanding the inclemency of the weather, we had a large audience.

We are much encouraged. Our enrollment is fifty-four. We trust that by the enthusiastic help and prayers of the church we may do much good for the Lord.

J. F. Graybill.

Nov. 13.

FROM ELIZABETHTOWN COLLEGE, PA.

The work at our College is moving along nicely. We have now a larger enrollment than we have ever had during a fall term. The class of 1910 now boasts of about twenty-five members. Our new teacher, Miss Mary E. Markley, of Zanesville, Ohio, is doing excellent work. Bro. Wm. Kulp, of Ephrata, is pursuing the English course here, with the view of fitting himself for the mission field. An excellent missionary program was rendered in the College Chapel on Sunday evening, Nov. 7, under the auspices of our Faculty Committee on religious organizations. Our lecture course for this year is a strong one. We had Prof. Geo. P. Bible, of Philadelphia, here Oct. 26, and Mr. Edward Baxter Perry, of Boston, Nov. 5. On March 29 we expect Col. Bain, of Kentucky, and Bro. C. C. Ellis, of Juniata College, April 29.

Our Bible Term will open Jan. 27, and continue for two weeks. During this time Bro. G. M. Lauver, of Bethany Bible School, Chicago, will preach every evening, besides teaching three periods during the day. We also have the promise of Bro. Jesse B. Emmert, of Waynesboro, to be here during the Bible Term, perhaps the last four days, to give us talks on India. He says that if any churches in the Eastern District of Pennsylvania desire his services this winter, they should write to him at Waynesboro.

The ninth anniversary of the founding of our College was observed with appropriate exercises Nov. 13.

Greetings to all our Messenger friends.

Elizabeth Myer.

Nov. 12.

FROM KANSAS CITY, KANSAS.

We are well pleased with the success of our new workers in the children's mission. On Saturday Sisters Shriver and Miller had a large class of willing little girls at their industrial school. At Sunday school we had ninety-eight clean, well-behaved children. If those who have sent clothing to us could have seen the smiling faces of many who came to Sunday school, clothed in the donated garments, they would feel amply repaid for their sacrifice.

We are having a touch of cold weather now. Saturday I was called to a home where the mother is sick. A little boy and girl were picking up coal, which was the only fuel they had. When they came in they said they were hungry, but there was nothing in the bare room to eat. The little girl of eight years asked her brother for a nickel with which to buy bread, and this they ate without anything else, not even butter. This is only one case of many worthy poor.

We are now holding a series of meetings in the mission church, which will continue till Nov. 28, at which time Bro. Goughnour, of Ankeny, Iowa, will begin a series of meetings in the Central Avenue church.

I. H. Crist.

14 N. Ferree Street, Kansas City, Kans., Nov. 13.

FROM EASTERN PENNSYLVANIA.

The ministerial, Sunday-school and missionary meetings of the Eastern District of Pennsylvania were held in the Indian Creek church, near Harleysville, Wednesday and Thursday, Oct. 27 and 28. This is the church in which Bro. Abraham H. Cassel lived,—the church's great antiquarian. It was he who erected the stone over Peter Becker's grave, and in the same "City of the Dead" his own body is now slumbering.

The ministerial meeting was organized by electing Eld. J. H. Longanecker as moderator, the undersigned as clerk, and Bro. J. C. Zug as treasurer. The meeting being held at one end of the District, it was not as largely attended as formerly, yet the attendance was good and the feeling generally prevailed that it was one of the best ever held in the sixteen years since the first of these meetings was held in this District.

A few brethren who were to take part in the program could not be present, but all taking part did their work well. The filling of vacancies, on programs of any meeting, is always attended with no small amount of care, and it would be wise if all those, who are unable to perform any assigned duty, would provide a substitute, and in some way have their places filled.

The inspiration of the meeting induced some to resolve, upon their return, to give to their local churches details of the meeting in public. Why should not this be done, not only so far as these meetings are concerned, but also district and Annual Meetings?

The Eastern District of Pennsylvania embraces not only the territory east of the Susquehanna River, but also the eastern part of Maryland, all of New York and the New England States. One brother, who is a native of the State of Maine, was present and enjoyed the fellowship of the members. One of the important problems of this meeting was the carrying of the Gospel to all people.

Bro. D. Emmert, who is a member of the Annual Meeting Committee on the Orphanage work, was present by invitation, and gave some valuable information concerning the Orphanage movement. This was especially helpful to the Orphanage Committee of the District, to whom this work has been confided. All churches of the District, who have not already taken up collections for this work, either in part or full, were kindly asked to do so on Thanksgiving Day, and forward the same to the District Solicitor, Eld. H. E. Light, Mountville, Pa. The Committee is now ready to be informed of orphans who need to be provided for, and will consider applications from those who have good homes for boys or girls. This can be done by writing the secretary, H. K. Ober, Elizabethtown, Pa.

The finest of weather, moonlight nights, and good roads, added to the enjoyment of the meeting. May the Lord be praised for his kindness!

T. F. Imler.

Ridgely, Md., Nov. 14.

IN KANSAS AND OKLAHOMA.

Nov. 18 I arrived at my home, after an extended visit among relatives and friends in Kansas and Oklahoma. My first stop was in Lincoln County, Kansas, at the home of Eld. L. W. Fitzwater, whose wife is my sister and whom I had not seen for nearly forty years.

The church at this place, formerly known as the Saline Valley church, seems to be retrograding. At one time it was fully organized, with fifty or sixty members, but they were scattered over much territory and could not decide upon a location for a church, hence no churchhouse was built, and the members moved where they could have a churchhome. Bro. Fitzwater and most of his family are still faithful members. He preaches once each month in a schoolhouse near his home. We held a few meetings at this place, which were well attended.

Our next place was in Saline County, where a number of our friends live, who also went from Tennessee in an early day. This is one of the finest sections I visited. We have no members living in this community. Here I preached in the Methodist church at Mentor.

My next place was in Wellington, Sumner County, which has been the banner county in the State for wheat. The report of the past shows that six million bushels were raised in one year.

From here I went to Mulhall, Okla., to see my nephew, Joseph Reed. At this place we have a church with several members, and Bro. H. H. Ritter in charge. They have a good churchhouse. My time was so limited that I was not permitted to meet with them in services.

P. D. Reed.

Limestone, Tenn., Nov. 15.

GISH FUND BOOKS.

Now is the time of the year when ministers are finishing the garnering in of their crops, and the leisure time for study and meditation, that they have long looked for, is about to be realized. Our dear Brother Gish, long ago passed to his reward, has made it possible for ministers to procure a library of very useful books at a cost that amounts to practically nothing. Ministers, your congregations will expect something fresh and vigorous from you during the winter because of your abundant chance for study, and if you have not procured the entire Gish Library, now is the change to get the missing volumes. Check over your library and mail an order to the House at once for the books you need. God graciously supplies the mind. Through the benevolence of Sister Barbara Gish, who donated the money left by her husband for this purpose, the books are generously supplied, and it only remains for you diligently to prepare that mind for the high duties that must be yours. A little effort and a few cents and the books are yours. Below we give a list of the books, available at the present time, or that are going through the press.

1. Trine Immersion as the Apostolic Form of Christian Baptism.—By James Quinter. To ministers of the Church of the Brethren for cost of postage and packing, 15 cents.

2. Doctrine of the Brethren Defended.—By R. H. Miller. An able treatise of the Divinity of Christ and the Holy Spirit, Immersion as the Mode of Baptism, Trine Immersion, the Forward Action in Baptism, Feet-washing, the Lord's Supper, the Holy Kiss, Nonconformity, or Plainness of Dress, and Secret Societies. To ministers of the Church of the Brethren for cost of postage and packing, 14 cents.

5. Seven Churches of Asia.—By D. L. Miller, giving a history of the Seven Churches of Asia, and a description of the present sites. The author's personal observations, made while traveling in the Bible Lands, enter largely into the work. To ministers of the Church of the Brethren for cost of postage and packing, 14 cents.

11. Bible Dictionary.—By Smith and Peloubet. Finely Illustrated. Several maps. Over eight hundred pages. The best Bible dictionary published. To ministers of the Church of the Brethren for cost of postage and packing, 25 cents.

15. The Eternal Verities.—By D. L. Miller. On Christian evidences. The author has gathered together many proofs of the truth of the Bible. The reader of this volume will have his faith confirmed and his hope strengthened. Several excellent illustrations add to the interest and value of this book. To ministers of the Church of the Brethren for postage and packing, 19 cents.

17. Nave's Topical Bible.—A very convenient Bible for the busy minister. All passages of Scripture pertaining to a certain topic are grouped under one head. The book is well bound. Divinity circuit. To ministers of the Church of the Brethren, $3.16, delivered.

18. The Lord's Supper.—By D. B. Gibson. The purpose of this little book is to show that the Lord's supper is an evening meal, to be eaten by the followers of Christ, in connection with feet-washing and the communion, and it is the duty of the church to see that it is perpetuated. To ministers of the Church of the Brethren for postage and packing, 10 cents.

19. Modern Secret Societies.—By Chas. A. Blanchard, D. D. A brief treatise for busy people, and especially intended for ministers and teachers. To ministers of the Church of the Brethren for postage and packing, 10 cents.

20. Alone With God.—By J. H. Garrison. A manual of devotions, being a series of meditations and forms of prayer for private devotions, family worship and special occasions. This book will be helpful to every minister, church official, as well as every private member. To ministers of the Church of the Brethren for postage and packing, 10 cents.

22. The Book of Books.—It treats on the different versions of the Bible, where the Book came from, the different periods through which it has passed, along with a history of old manuscripts, etc. To ministers of the Church of the Brethren for cost of postage and packing, 12 cents.

23. Cruden's Concordance.—This concordance is one of the best published. It contains the definition of important Bible terms. This feature alone is of great value. The book contains 757 pages. To ministers of the Church of the Brethren for postage and packing, 30 cents.

24. Bible Manners and Customs.—By Rev. G. M. Mackie. The author was a missionary in the Bible Lands, and resided at Beirut for twenty years. He traveled extensively in Palestine and became thoroughly familiar with the manners and customs of the people. The book is well illustrated. To ministers of the Church of the Brethren for postage and packing, 12 cents.

26. Bible Atlas; Historical Geography of the Bible.—By J. L. Hurlburt, D. D. It contains maps, plans, review charts, colored diagrams, and is illustrated with accurate views of the principal cities and localities known to Bible history. To ministers of the Church of the Brethren, 60 cents.

28. Topical Text Book.—A Scripture text-book for the use of ministers, teachers, visitors, etc. New edition, revised and enlarged. Edited by R. A. Torrey, D. D. To ministers of the Church of the Brethren for postage and packing, 12 cents.

29. History of the Brethren.—By M. G. Brumbaugh. This is written from the most valuable early records, and gives a list of many early members in Europe and America. Profusely illustrated. To ministers of the Church of the Brethren, 48 cents.

30. The Young Preacher.—By Theodore L. Cuyler, D. D. To ministers of the Church of the Brethren for postage and packing, 10 cents.

31. The Twelve Apostles.—By J. W. Wayland. The author has gathered together all that is known about these men who stood so close to the Master during his ministry. To ministers of the Church of the Brethren for postage and packing, 12 cents.

32. The Life and Times of Jesus the Messiah.—By Alfred Edersheim. One of the most complete and reliable lives of Christ ever published. Two large volumes. To ministers of the Church of the Brethren, 69 cents.

33. The Sick, the Dying and the Dead.—By J. G. Royer. A helpful book for ministers, when called to the home of the sick, or the home visited by death. To ministers of the Church of the Brethren for cost of postage and packing, 7 cents.

34. How to Master the English Bible.—By James M. Gray. A small volume which will prove very interesting to all Bible students; of especial value to ministers. To ministers of the Church of the Brethren for postage and packing, 8 cents.

35. Teacher-Training with the Master Teacher.—By C. S. Beardslee. Forty lessons, 178 pages. An excellent book for student, teacher and preacher. To ministers of the Church of the Brethren for postage and packing, 9 cents.

36. Universalism Against Itself.—By A. Wilford Hall, Ph. D. This is probably one of the most convincing works of its kind ever published. The arguments set forth against the claims of Universalism are unanswerable. Over 100,000 copies of these books have been sold. 350 pages. Cloth. To ministers of the Church of the Brethren, 15 cents.

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MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Ake-Blackburn.—By the undersigned at the home of the bride, in the Dunnings Creek congregation, Pa., Nov. 7, 1909, Bro. Winfield Scott Ake and Sister Nancy M. Blackburn.

Levi Rogers.

Ausherman-Jennings.—Oct. 13, 1909, by the undersigned, at his home near Burkittsville, Md., Bro. Alonzo G. Ausherman and Olive May Jennings, both of this vicinity

John S. Bowlus.

Derr-Beachley.—Nov. 9, 1909, by the undersigned, at the residence of the bride's brother, in Middletown, Md., John H. Derr, of Baltimore, Md., and Sister Eugenie G. Beachley, of near Middletown, Md.

John S. Bowlus.

Koogler-Early.—By the undersigned, at the bride's parents, near Lima, Ohio, Nov. 10, 1909, Bro. Roscoe Koogler and Sister Fern Early, both of Allen County, Ohio.

David Byerly.

Odor-Hinkle.—By the undersigned, at the home of the bride's parents, Nov. 6, 1909, Bro. George W. Odor, of Belle-

fontaine, Ohio, and Sister Hazel Hinkle, of Degraff, Ohio.
Abednego Miller.

Peters-Downing.—Nov. 7, 1909, by the undersigned, at the home of the groom, Samuel W. Peters, of Wenatchee, Wash., and Dora M. Downing, of Pearl, Wash. J. F. Filbrun.

Rineheart-Grimes.—By the writer, Oct. 30, 1909, Bro. David R. Rineheart, of Union Bridge, Md., and Sister Velma E. M. Grimes, of New Windsor, Md. J. S. Geiser.

Shank-Clouse.—At the home of the undersigned, near Pawnee, Ohio, Nov. 14, 1909, Bro. Joseph C. Shank and Sister Della Mae Clouse, both of Ashland, Ashland Co., Ohio.
S. M. Friend.

Shanck-Klepinger.—By the undersigned, at his home, Nov. 8, 1909, Mr. Jesse Shanck and Sister Jennie Klepinger, both of Georgetown (Potsdam P. O.), Ohio. Ezra Flory.

Yates-Bellows.—Nov. 7, 1909, at the home of the bride's mother, by the undersigned, E. J. Yates and May M. Bellows, both of Wenatchee, Wash. J. J. Filbrun.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Connelly, Cleo Grace, daughter of Bro. David and Sister Mary Connelly, born June 13, 1889, died in the bounds of the Maumee congregation, Defiance County, Ohio, Nov. 10, 1909, aged 20 years, 4 months and 27 days. Death came to her very unexpectedly. Services at the Maumee church, by the writer, assisted by Bro. J. Killian. D. P. Koch.

Ecker, Bro. John, son of Brother John and Mary Ecker, born at Keedysville, Md., Aug. 18, 1837, died from stomach trouble, at the home of his sister, Lydia Wyand, at Keedysville, Nov. 10, 1909, aged 72 years, 2 months and 22 days. He united with the Brethren church in Kansas Nov. 16, 1902. He loved his church and was loved by all who knew him. One sister and one brother survive. Services in the Salem U. B. church, by Eld. D. Victor Long. Text, Rev. 22: 14. Interment in the Fairview cemetery, at Keedysville, Md.
Fred M. Peterman.

Flora, Benjamin, born in Franklin County, Va., died near his old home, Nov. 12, 1909, aged 59 years, 7 months and 14 days. He leaves a dear wife, three sons and three daughters. He served the church as a deacon for a number of years. He was laid to rest in Flora burying ground. His funeral was preached at the Brick church by Eld. P. S. Miller. Text, 2 Cor. 5: 9. Bessie E. Barnhart.

Fox, Sister Esther, died at the home of her son-in-law, Bro. Henry S. Hess, Kauffmans' Station, in the bounds of the Falling Spring congregation, Franklin County, Pa., Oct. 30, 1909, aged 84 years, 10 months and 19 days. Three years ago she was stricken with paralysis and has been partially helpless since then. For a long time she was a faithful member of the church. Five sons and one daughter survive. Services by the writer, assisted by Eld. Wm. C. Koontz and Rev. Bahner of the Reformed church. Text, Rev. 14: 13. Interment at Green Hill cemetery. W. A. Anthony.

Gephart, Bro. Lewis, son of Daniel and Catharine Gephart, born Jan. 7, 1831, in Montgomery County, Ohio, died near Millville, Ind., in the bounds of the Nettle Creek church, Oct. 31, 1909, aged 78 years, 9 months and 24 days. He came to Indiana with his parents in 1836 and settled in Henry County. In 1851 he was married to Nancy Rhinehart. To this union were born five children. One daughter preceded him. He and his companion united with the Brethren church in 1868. Services at the Brick church, by Eld. D. E. Bowman, assisted by Eld. A. Bowman. Text, Matt. 5: 5. Interment in the cemetery near by. Chas. W. Miller.

Grant, Bro. John Russel, born July 12, 1833, died at Nappanee, Ind., Nov. 9, 1909, aged 76 years, 3 months and 27 days. He was married to Barbara Lavering April 4, 1861. To this union eleven children were born, four sons and seven daughters, seven of whom preceded him. He united with the Church of the Brethren in 1879. His companion, four children, one brother and one sister survive. Services in the town church by the writer. Interment at Oswego, Ind.
Daniel Wysong.

Haley, Sister Elizabeth, nee Harbaugh, of Middleburg, Md., born in Graceham, Frederick County, Md., July 13, 1813, died at the home of her daughter, Mrs. Emma Lyon, Middleburg, Md., Oct. 31, 1909, aged 96 years, 3 months and 18 days. She was a consistent member of the church for over sixty years, and was always cheerful and happy. She was one of the first members at Rocky Ridge. Two days before her death she was able to cross the street twice to the home of her daughter. She had a stroke and fell, which resulted in her death. Services Nov. 3, at Rocky Ridge, by Elders T. J. Kolb and J. S. Weybright. Interment at the same place.
Samuel Weybright.

Kesslar, Bro. Jonathan, born Dec. 28, 1831, died at Preston, Mo., Nov. 6, 1909, aged 77 years, 10 months and 8 days. He leaves a wife and four sons. He was a faithful member of the Church of the Brethren for many years. Services at the Dry Fork church by Eld. Geo. Barnhart. Text, Rev. 14: 12, 13. Anna A. Wampler.

Maphis, Catherine, nee Rodgers, wife of Bro. Reuben Maphis, died near St. Luke, Va., Nov. 5, 1909, aged 78 years and 6 months. She was a member of the Methodist church, and was highly esteemed in her community. Her husband, an aged sister and two daughters survive. Services by Eld. H. R. Mowery, at St. Luke church. Text, Zech. 14: 7. Interment in the St. Luke cemetery. M. H. Copp.

Ottman, Levi Jacob, of Kansas City, Mo., died Nov. 9, 1909, aged 59 years, 9 months and 3 days. His wife, Martha Alice, nee Miller, two sons and three daughters survive. Services at Mont Ida, Kans., by the undersigned. Text, 2 Cor. 5: 20. Interment in the Mont Ida cemetery. John Sherfy.

Overholser, Sister Elizabeth, nee Trent, born in Ohio, Oct. 13, 1834, died at the home of her son, near Flora, Ind., Nov. 9, 1909, aged 79 years and 26 days. She was married to Aaron Overholser Dec. 26, 1850. To this union were born three children. One daughter and her husband preceded her. Sister Overholser was blind for ten years. Her two sons cared for her in their homes. She united with the church in 1856. Services at the house in town, by Eld. A. G. Crosswhite. Text, Job 19: 25. Interment in Maple Lawn cemetery.
Mattie Welty.

Replogle, David E., son of Brother A. M. and Sister Kate Replogle, died of apoplexy, at his home in Little Falls, Minn., Oct. 20, 1909, aged 45 years and 8 days. He was married to Rose Emma Crosby June 20, 1899. To this union one child was born, Catherine, now a child of eight years. He leaves his wife and daughter, father, mother, two brothers and one sister. Services at Farragut, Iowa. Interment at the same place. Elizabeth Replogle.

Smith, Jacob Franklin, son of Joseph Smith, deceased, died Oct. 26, 1909, at the home of Franklin Oldham, Somerset County, Pa., aged 47 years, 7 months and 8 days. Services by the writer, in the Reformed church, near Fishertown, Bedford County, Pa. Interment in the adjoining cemetery.
Levi Rogers.

Viney, Sister Margaret, nee Nigh, born in Fairfield County, Ohio, Oct. 16, 1838, died at her home in Flora, Ind., Nov. 4, 1909, aged 71 years and 19 days. She was married to William Viney March 10, 1889. Oct. 12, 1895, she united with the church. Before her death she received the anointing. Her husband, three step-children and three brothers remain. Services at the house in town by Eld. A. G. Crosswhite. Text, Isa. 26: 3. Interment in Maple Lawn cemetery.
Mattie Welty.

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NOTES NOT CLASSIFIED

Oakland church met in council Nov. 17, with our elder, Bro. J. H. Christian, presiding. One letter was received and one granted. Brethren S. S. Miller and S. S. Halladay were elected Sunday-school superintendents for the coming year. Bro. I. R. Miller was elected church trustee. We expect Bro. D. M. Garver, of Brookville, Ohio, to conduct a series of meetings for us some time in January.—Maria Miller, Bradford, Ohio, Nov. 20.

Rockingham church met in council Nov. 6, Eld. S. B. Shirkey presiding. Sunday school and Christian Workers' meeting were organized for the coming six months. Bro. Oscar Early was elected superintendent, and Bro. John Hoover president of Christian Workers' meeting. Oct. 24 Bro. J. J. Yoder began a series of meetings for us. He also officiated at our love feast, which was held Oct. 30. Eight girls and thirteen young men were added to the church during his labors among us. At the close of the meetings another, one older in years, also decided for Christ. We praise God for these results of our brother's efforts. The impressions made by him were many and lasting.—D. W. Sandy, Norborne, Mo., Oct. 20.

Upper Stillwater.—Bro. George W. Flory, of Bridgewater, Va., came to us Nov. 1, and preached twenty-four soul-inspiring sermons. Forty-nine made the good choice. Forty-five of the number were added to the church by baptism, one is awaiting the rite, and three were reclaimed. Others are very near the kingdom. The attendance, all through our meetings, was very good, the house being filled nearly every evening, and several evenings more came than could get inside. On Saturday evening, Nov. 20, we held a love feast. All of our members, physically able, were present. All those who were born anew into the church enjoyed, for the first time in their lives, this spiritual feast.—W. C. Detrick, Bradford, Ohio, Nov. 22.

Bethel congregation recently closed an interesting series of meetings by our home minister, Bro. H. T. Horn, which began Nov. 14 and closed on the 21st. Baptism was administered on the evening of the 21st. Bro. Horn officiated at the communion services. We desire the prayers of God's people for the work in New Jersey.—Carrie Gary, R. D. 1, Pittstown, N. J., Nov. 20.

FROM MEXICO.

Imagine a porch twenty-five feet deep and fifteen feet wide,—a back porch opening upon a small back yard surrounded with a high wall without door or gate, the only way to get into or out of the yard being through the house by way of the front door that opens to the street. Well, this is where we live—that is, on the porch. Here are our beds, table and chairs and trunks. Here we sit, eat and sleep. There is a front room with nicely plastered, daintily-tinted and artistically-decorated walls and tile floor, there are side rooms, kitchen, etc., but on the porch we live. It is the next thing to out-of-doors and, so far, all the shelter we have needed is shelter from the sunshine. We have now been here ten days. One day the thermometer rose as high as 88, and early one morning it stood as low as 65. These have been the extremes and exceptional, the average daily range being from about 68 to 84. We dress in our very lightest summer wear and have no occasion to add to this except very early in the morning.

In our back yard or court there flourish a cotton plant (tree it is, indeed) eight feet high, some bananas and several flowering shrubs.

The sky is usually cloudless. For three days banks of clouds have been in sight hanging over the mountains. They say it is time for rain to begin falling in the mountains sufficient to give us somewhat swollen streams, here on the lowlands. Little rain is expected to fall here, however, before the middle of June. During the past week I made one trip to the mountains and one toward the sea. The summer rains ceased this season somewhat earlier than usual, and the crops of those who farm without irrigation have been below the average for this country.

We are giving ourselves to the study of Spanish and hope in a few months to do these people some good.

Culiacan, Sinaola, Mexico, Nov. 15. James M. Neff.

A VISIT TO MOUNT MORRIS, ELGIN, AND BETHANY.

I arrived at Mount Morris Nov. 8. I enjoyed a pleasant talk with Bro. J. E. Miller and some of his fellow-teachers on the morning of the 9th. Mount Morris College has always been known to stand in support of the church and her doctrines. The drift of popular opinion is such that it requires some effort to do this. The faculty, however, feel encouraged with their present support. They have a fine, representative class of students. Their morning and evening services were well attended. Our Brethren have much the largest congregation in the town. The attendance at the Christian Workers' meeting was good, and the zeal they manifested in mission work was commendable.

I spent most of the day with my niece, Sister Edith, widow of the late H. M. Barwick. She is now located in Mount Morris. I also spent a few hours in the pleasant home of Bro. J. G. Royer. He is feeling much better than a few weeks ago. He has lost some of his vigor, but none of his zeal. He is as full of future plans of work as ever. As his services are needed, our prayer is that he may be spared, as good Hezekiah of old had the measure of his days extended.

On my way home I called at Elgin on a matter of business. Those engaged in work in the Brethren Publishing House are too busy to do much visiting during the busy hours of the day. Promptly on time, everyone seems to be at his post. This is as it should be, and the result of such efforts will undoubtedly show up well in their annual report. They have made a most marvelous growth since I was associated with the House as a member of the executive committee. For several weeks the members have been enjoying some very interesting sermons each evening by Bro. I. B. Trout. They are much encouraged.

With pleasure I spent one day at Bethany Bible School in Chicago. It is a surprise to see what those having charge of the institution have accomplished in so short a time. A number of their students are of maturer years,—brethren who have been in the ministry for some time. The school invokes God's benediction on its work, at the beginning of each session, by a short prayer. The spiritual atmosphere of the school makes it certainly a very desirable place. I know that there is no "higher criticism" taught in any of the Bethany classes,—nothing but the pure import of the literal text. Where this is done, the Brethren's doctrine is presented in a most vivid reality. Most of the students room in the city. It ought to be so arranged that such rental might meet the necessary expenses of the school, hence there is urgent need of at least one additional building. The present outlook of Bethany is encouraging. I was surprised to find students from so many different States and that they so largely represent the entire membership. I. J. Rosenberger.

Covington, Ohio, Nov. 18.

FROM WHITE ROCK CHURCH, NORTH DAKOTA.

Our church met in council Nov. 13, at 1 P. M., with our elder, Bro. J. E. Joseph, presiding. Considerable business was attended to, it being the time for selecting our church and Sunday-school officers for the coming year.

The writer was reelected Sunday-school superintendent. Sister Gladie Joseph will be our Messenger agent for next year. One letter was received and five granted.

Our Sunday school has progressed nicely during the past year. It is ably sustained financially. At present we have a surplus of over $3,000, besides paying the yearly stipulated amount towards keeping an orphan in India. We realize that the Sunday school is the hope of the future church and we enjoy the work with that in view. We have done some good work but are planning to do more and better work the coming year.

On Sunday, Nov. 14, the writer drove fifteen miles, and preached in a schoolhouse within the limits of our congregation. It was a cold, stormy day and there were only about half a dozen present, but we trust that some of the seed sown found lodgment in prepared hearts and that it will root deep, and some time bear fruit that will be a glory to God. In the evening we preached at the church. The weather was inclement, the drives long and the congregations at both places small, but duty called and the true ambassador will invariably answer the call by saying, "Here am I, Lord, send me." He obeys and leaves the results with him from whom must come the increase. Joseph D. Reish.

Denbigh, N. Dak., Nov. 19.

McPHERSON BIBLE INSTITUTE.

The annual Bible Institute at McPherson College, for the current year, will be held Dec. 12 to 19. The principal features of the work proposed are as follows:

Pres. Edward Frantz will offer a double course, two hours daily, in the Gospel of Matthew. The Sunday school will study the Gospel of Matthew during the whole of 1910. This fact makes this course especially timely. It should interest all Sunday-school teachers. Matthew is a fine book to study at any rate. It is good for everybody.

Eld. J. J. Yoder, pastor of the McPherson church, will give a series of lectures and class conferences on the general subject: "The Outlook for the Church of the Brethren." The value of the distinctive principles of the church, the need of consecrated men and women in the various lines of church activity, and the tremendous opportunity for useful service, will be presented in a way that will send you home believing in the future of the church, and feeling like working for her more vigorously than ever.

Prof. Clarence C. Kochenderfer will give a series of lectures on "Palestinian Life and Peoples." Prof. Kochenderfer has lived in Syria and is thoroughly familiar with his subject, and will have many things to tell of interest and value to every Bible student.

Prof. Sebastian C. Miller will give one or more lecture-studies on "Some Confusions Between Milton and the Bible." This will involve an exposition of Milton's great epic, "Paradise Lost," presented in a way that anyone can understand it, and clarifying some common popular misapprehensions.

Evangelistic services, each evening, will be conducted by Bro. Wm. Lampin.

Write for circular giving more detailed information.

Edward Frantz.

ANNOUNCEMENTS

LOVE FEASTS.

California.
Dec. 5, East Los Angeles.
Dec. 18, Reedley.

Colorado.
Dec. 4, Fruita.

Idaho.
Dec. 3, 10 am, Weiser.

Indiana.
Dec. 12, 6 pm, Indianapolis, 57 N. Germania Ave.

Iowa.
Nov. 28, Muscatine Mission.

Kansas.
Dec. 11, North Star, 8½ miles east of Caldwell.
Dec. 18, Sabetha.
Dec. 19, McPherson.

Pennsylvania.
Dec. 5, Norristown.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. Elgin, Ill., December 4, 1909. No. 49.

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AROUND THE WORLD

GERMANY has been looking into the causes of poverty, so far as her own people are concerned. Nearly a thousand reports, so far available, seem to indicate that the average family income is $521.71, while the outgo is $531.70, leaving a deficit of $9.99 per family. While more than half the income was used for living expenses, it was found that at least ten per cent of the total income was spent for beer. This clearly shows that beer alone is responsible not only for the destitution, so largely in evidence among that people, but it also prevents them from attaining to that degree of industrial development that insures the blessings of prosperity.

A NEW peril is threatening the liquor traffic,—this time by means of the wide-awake temperance strategist. Fairfield, Texas, allows one saloon for every five hundred inhabitants, according to the Fitzhugh-Robinson liquor law. When immediate applications were made for the maximum number of licenses, they were granted by the city upon payment of the required fee, but, strange to say, no saloons were opened. Finally it became known that the temperance people had stolen a march on the saloon element by getting hold of all the available licenses. The real liquor men were thus completely shut out. This is one case where the children of light were wiser in their generation than the children of this world.

LAST week we stated that the rescue of perhaps a hundred more entombed miners at Cherry, Ill., might be effected. The hope which was kindled by the finding of the twenty-two living men Nov. 20, has now been extinguished. The discovery of a huddled mass of corpses, some days later, leads to the conclusion that none of the miners, unaccounted for, are yet alive. If they sought shelter in the inner recesses of the mine, deadly gases doubtless overcame them. Heroic rescuers, however, continued to labor until driven out by the deadly fumes. The flames are still so largely unchecked in the interior parts of the mine, that Nov. 25 it again became necessary to close the opening of the main shaft, hoping, by that means, to exclude all air, extinguish the fire, and make the recovery of the bodies possible. Two duties now devolve upon the people at large,—to care for the hundreds of widows and children, rendered destitute by the appalling disaster, and to insist upon an investigation of the causes that brought about the awful calamity. Such an inquiry will doubtless suggest the need of additional legislation to safeguard the lives of miners everywhere,—at best beset with many dangers.

IN a recent address in New York, Booker T. Washington made use of this striking language and metaphor: "When I was a boy I was the champion wrestler of my town. I would get the boys down in the ditch and hold them there. When I grew older I found that I could not hold another boy down in the ditch *without staying in the ditch with him*. Nor can any race hold another down in the ditch without staying down in the ditch with it." Mr. Washington's point is well taken. Our responsibilities to others cannot be shirked or evaded by keeping them down. We cannot reform the degraded or dissolute by repression or confinement to their own low level. Only by raising them to a higher moral plane can we hope to accomplish the work that Christ would have us do to the least of these, his brethren.

COUNT LEO TOLSTOI, the aged Russian reformer and peace advocate, has given the world another message. At an anti-military meeting, held at Bienne, Switzerland, where one hundred Swiss and foreign delegates were assembled, Tolstoi's loving words were read amid great enthusiasm. He pleads with all who claim to be followers of the "Prince of Peace" to discourage war in every way possible, to refuse to serve as soldiers, either voluntarily or under pressure, to stand up firmly for principles of nonresistance, even if that refusal entails punishment. Tolstoi affirms that any act of military prowess is a crime in the sight of God, and diametrically opposed to the gentle teachings of Christ. The aged reformer does not appeal direct to the Governments of the various countries, but rather to the citizens themselves, in the hope of moulding sentiment in behalf of peace principles.

IT is surprising that the most extensive research and study of the languages of savage tribes and nations are not carried on by professors of universities, but by the consecrated missionaries on the field. Arduously they toil to make the Bible accessible to the thousands and thousands of untutored savages, whose language, at best, is but a jumble of guttural sounds, difficult of converting into a well-ordered medium by which to convey and transmit the teachings of the Sacred Word. The British and Foreign Bible Society has just added six new languages to the 418 already used in its various editions of the Bible. Since the founding of the Society more than 215,000,000 copies of the Bible have been published. In many of the more difficult languages the Bible is the only literature extant, and in others the Bible translation serves as a standard of correct literature, being the acknowledged authority, so far as that language is concerned. No other book can claim such a distinction.

STUDENTS of history, remembering the fate of Ancient Rome, by reason of its luxurious living, are seriously asking the question: "Is America becoming a land of sensualists and gluttonists, whose only joys lie in the delights of the table and appeasement of animal cravings?" We need but a glance at modern, fashionable life of ease and sensualism, to answer the question in the affirmative. It is quite evident that, to a large extent, extravagance is sapping the vitality of Americans. At a recent banquet, given by a New York society leader, the floral decorations alone cost $20,000, while the other expenses, for choice viands and liquor, are said to have run to fabulous amounts. Unequaled prosperity has given this nation abundant means, but it is to be regretted that these God-given blessings should be so largely perverted as to become a curse. History has demonstrated, time after time, that the world's progress is achieved by men and women of frugal tastes and simple habits. Of this principle, we are glad to say, the Church of the Brethren has ever been a consistent exponent.

IN our last issue we briefly referred to the death of Charles N. Crittenton. His body while en route to New York, reposed at the Florence Crittenton Anchorage in Chicago for a few hours, while appropriate memorial services were held. Twenty-five young women, residents of the Anchorage, saved from a life of degradation by the efforts of this devoted man, gathered in the room after the others had withdrawn. Floods of tears were the proof of their affection. One of them, amid tearful sobs, said: "He just seemed to be father and mother, too. He was the kindest and best of men. You couldn't think of him as you thought of other men. I never knew him to preach. He never criticised. He just loved people." Mr. Crittenton's name need not be written on tablets of brass, copper, silver, or gold; it is deeply engraved upon the imperishable tablets of human souls. Men like him, that seek to raise the fallen in a spirit of Christ-like love, are all too few. In their death there is a loss to humanity that is deeply felt.

THE exclusion of the Bible from the public school has been deplored by many. Then, too, some of the things now taught in city schools are not calculated to elevate the spiritual part of the child-life. Under the guise of physical exercises, dancing is openly taught, despite the remonstrance of many parents, conscientiously opposed to the practice. Judge P. S. Grosscup, of the Federal Court in Chicago, emphasizing that religion should be taught in the public schools, recently said: "The only blot on the American public school is the exclusion of spirituality as one of the great moral factors of the world. The law admits Darwin, admits science, and admits all facts except the supreme fact that religion is the fundamental influence in all movements of mankind. As long as America turns its back on religion and the existence of God—the perfect message given by Jesus Christ—it is excluding the most powerful influence for good, both spiritual and civil, that the world has at its command." There is food for serious thought in the earnest words so forcibly spoken.

RECENT reports from China show a most marvelous industrial development. A railroad from Peking to Kalgan, 120 miles in length, is the first line, entirely designed, financed, built and operated by Chinese promoters, engineers and workmen without foreign assistance. This statement may not seem significant at a glance, but, looking at it more closely, we see that the road taps extensive coal fields, and, tunneling beneath the "Great Wall of China," follows the general direction of the old caravan route, by which the merchandise of the Orient has been carried from time immemorial. Kalgan, the present terminus of the new line, is the center of the overland tea trade, but more important than all is the fact that from here the new line is opening Siberia to the 400,000,000 people of the overcrowded Chinese empire. With a northward movement once started, there are likely to be some surprising changes in the Orient. One thing is sure, China is making tremendous strides industrially, commercially and nationally. It will be a power to be reckoned with,—not as in days gone by, when it patiently submitted to the insulting dictates of Great Britain and other powers. Aroused from its lethargy of past ages, China may eventually be ranked among the foremost nations of the world.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

I AM THE WAY.

BY J. O. BARNHART.

While I was wand'ring in darkness lost,
One ray of sunshine my pathway crossed,
Turning my midnight to brightest day,
I heard Jesus saying, "I am the Way."

I am the Way, yes, I am the Way,
Wander no more from the fold astray.
Linger no longer, but come today,
Hear Jesus saying, "I am the Way."

When all my labor had proved in vain,
Nothing but doubt and despair remained,
When all my knowledge had seemed but ruth,
Then Jesus whispered, "I am the Truth."

When I was walking the way of death,
Drinking sin's poison at every breath,
Then one promise with hope was rife,
The promise of Jesus, "I am the Life."

He is the Way, the Truth, the Life.
Here is the peace that will end all strife,
Trust in the promise and come today,
To Jesus, the Truth, the Life, the Way.

Kemp, Ill.

THE OTHER SIDE OF THE QUESTION.

BY PAUL MOHLER.

A few days ago, I showed Bro. Hoff an article that I had written for the Messenger, as I like to do. After considering it kindly, and "passing" it, he said, "Now you ought by all means to follow that with another, telling the other side of the case." Bro. Hoff had just heard of a bright young brother who had refused to accept the ministry unless guaranteed a support and an education. Bro. Hoff doesn't believe in such weakness. He reminded me that there are getting to be many such cases, and that such articles as the one I had written, are taken by weak men as a good excuse for shirking their duty. This is my excuse for appearing again, this time on the other side of the case. I am not sorry for the excuse.

Several years ago, I read a magazine article, written by Mark Twain. I have forgotten the subject, and everything else about it except one thing,—his method for getting a job. He said that any young man that wished to work on a newspaper, could pick his newspaper, and then get a position by following his advice. His advice was as follows: First pick your newspaper, then go to the manager and tell him that you are dying for something to do, and that, if he will only let you hang around the office and do anything you can find to do, you will be glad to do it for nothing and board yourself. After you get the job, which you surely will, fill ink-wells, run errands, clean spittoons, or anything else you can find to do. Learn to pick up items of news and hand them in, and make yourself so valuable that they can't get along without you; then, sometime, there will be a salary and a promotion.

It may be that Twain was joking when he wrote that, but I didn't think so at the time; and I am sure that there is some likelihood of the method working, if honestly tried. I am sure it will work if the manager will accept the first proposition.

Now, whenever I hear of a young man's demanding a salary when he is offered the ministry, I am likely to think of Mark Twain. I think that if that young man wishes to be supported by the church, he had better make himself so valuable to the church that she cannot afford to do without him. He must be so valuable that she will want him to spent ALL his time and energy in special ministerial service, and will be glad to support him. I am not writing to comfort a stingy church, but to correct a false attitude of our young men. The ministry is not a calling to be dreaded, but a calling to be desired. As Paul himself says, "Covet earnestly the best gifts," also, "Desire spiritual gifts, but rather that ye may prophesy." The young man who has been "called to the ministry," has been offered the best, the very best, position in the world. It is such a blessed privilege to speak for God, to call sinners to repentance, to comfort the broken-hearted, to strengthen the weak, instruct the ignorant, restore the wanderer, and to be allowed to partake in the suffering and shame of the Cross of Christ, that I do not see how a spiritual man can refuse it. It should be looked upon as the height of a spiritual man's ambition, to be sought in deep humility, prayer, and preparation of heart. To seek it with an eye to profit, or ease, is to seek it unworthily; to reject it because it is lacking in these, is equally base and weak. To accept it from the right motive, is to enter upon the most glorious career open to man in this life.

Now let me tell you some things that I have noticed. I have seen something of ministerial service and sacrifice. I have never seen a really spiritual minister that did not rejoice in his privileges. He might be slow to admit it, for fear of being thought unworthily ambitious, but a good minister loves his work. You can take away everything else he has easier than his ministry. Never a sermon does he preach but to his profit, never a self-denial does he practice but it makes him stronger. Why, do you know the secret of growth? It lies in exercise. This is true in everything. How shall one "grow in grace" except he live and work the works of grace? Gracious service makes a gracious man, and nothing else will. The work of the ministry is gracious service. Shall the minister not grow in grace? I know no other education so valuable, so varied, as the work of the minister. It strengthens his intellect, his emotions, his will; it refines his character and dignifies his manners; it broadens his field of knowledge and enriches his experience; it deepens his sympathies and strengthens his hold on his fellow-men; it lifts him out of the influence of the baser motives that hold and control the average man, and places his life on a higher and holier plane. In short, it develops all that is good, and deadens all that is evil in the character of a man as no other course of study or calling in life can possibly do. It is the greatest school in the world. And the school is free, to those who are "elect."

What, then, shall I think of the young man, elected to this glorious "scholarship," who rejects it, judging himself to be too weak for the task? Has he not judged rightly? He should certainly feel his weakness. God pity the man that enters the ministry thinking it is easy! But God is here to help us. There is no question about that. The Spirit of God is ready to enter every waiting heart; and he is making thousands of Christians able for the service to which he has called them. He will do the same for you.

Now a word in regard to the minister's having a hard time when he supports himself. That is a mistake, as a rule. I know dozens of ministers that have good, comfortable homes and farms, that make them a good living. I know some that are too rich for their own good, and I know some that are quite poor; but I don't know any that are quite as poor as many ministers in some of the churches that have salaried ministers. At our house we practice economy, but I should be very slow indeed, to try to keep my family on the salary that many ministers of other churches get for their services. I am sure that when a young man gives up the privilege of living on the farm and of acquiring a home for his family, and goes into the city to serve the church, and live on the support given him, he is going into a harder service than our forefathers knew. Once in awhile there will be a good congregation which will support its pastor liberally, but that kind will always be scarce. You needn't tell me about the danger of our ministers taking up the work for the money there is in it; there is more money in other things. The danger I see is in their neglecting their ministry for their farms. In fact, Brethren, if I wished an easy time, I should ask nothing better than the privilege of preaching just when I felt like it, not oftener than once a week, and farming for a living. But if I wished a hard position, I should seek it in the city as a salaried minister.

May our young men, our intelligent, educated men, be our brave men also, not fearing to take up the harder tasks. Where should our strength be found, if not in our young men. Who should be our leaders if not our intelligent men? "To whomsoever much is given, of him shall much be required." Rejecting an office does not free from responsibility. It is the old story of the talents; the young man that buries his talent because God is a hard master, will lose even "that which he seemeth to have."

Have you accepted the ministry? May God bless you in your work! Spare nothing that will make you an efficient worker. Give your heart and soul and mind and strength to the work. Present your body a living sacrifice to him in daily service. So shall your life be blessed while you live, and your reward most glorious when you die.

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

3435 W. Van Buren Street, Chicago, Ill.

OPPORTUNITY.

BY EZRA FLORY.

In the twentieth chapter of First Kings there is a remarkable picture. The Jewish battle is raging, a certain important prisoner has been taken, and if you read between the lines you seem to know that upon him depend many of the issues of war. His skill in leading the enemy had been marvelous, his courage in the thick of the fight striking, and now he is a prisoner. The king puts him in the keeping of a Jewish soldier, saying, "Guard this man; if he escapes thy life shall be demanded for his."

It is an important duty he has to perform. His life hangs in the balance. He must have been impressed with it, but, strange as it may seem, he becomes negligent, his bow is laid down and his sword is left standing against the tent. He becomes hungry and takes a few small cakes to eat, he is weary and lies down to sleep.

Suddenly the guard arouses himself just in time to see the prisoner bound into the thicket, and he is gone.

Now the king requires the prisoner at the guard's hand. Terror-stricken he falls upon his face to cry loud, "And as thy servant was busy here and there he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it." 1 Kings 20:40.

Men, in relation to their opportunities, might be arranged into four kinds:

First, there is the man who murders his opportunity. He admits it, then starves it by sheer neglect. Opportunities come to all. The days of every life are full of them. But the trouble with too many is we do not make anything out of them while we have them. The next moment they are gone. Some go through life sighing for opportunities, saying within themselves, "If I only had the gift, or chance, or position, that another has, I would do great things; but with my circumstances, means and privileges, I can do nothing worthy of myself." Another man comes up close beside him, with the same means, circumstances, and privileges, and he achieves noble results, and wins for himself honor and renown. The secret is in the man and not in the surroundings.

Secondly, there is the man who just misses his opportunity. He hears the knock at the door but opens a moment too late. No clock can tick for us the moments that are gone. Said one man, "I think that opportunity is like the doctrine of election. You can tell nothing about it from the front, but many see millions in it from the other side." Another said, "There never was an angel of God, however bright, terrible, or strong, that was ever able to roll the stone away from the grave of dead opportunities." Gough, in representing men who do not seize their opportunity, said that "some men have three hands,—a right hand, a left, and a little behindhand."

Third, is the man who seizes his opportunity as it passes and makes the most of it. Galileo was at one time examining some ox eyes, when he got to thinking and as a result brought the telescope to us. Watt, in watching the steam move the lid of a tea-kettle, set himself to thinking, and in this way we were given the steam engine. Two boys used their time, one in training dogs for a show, and the other his noon hour in adjusting the shop of his master, and then, later, in the study of the engine. The latter gave to the world the locomotive.

Fourth, is the man who creates his opportunities. He takes his failures and makes them the elements of

new and better success. The wise use of opportunities implies the good planning of time. Many of us waste much of our best time, just because we have no definite plan for that time. Again, many opportunities are lost because we do not give the proper relative value to time. Put first things first, primary things before secondary things.

Two reasons are given in Scripture for the wise use of time and opportunity. First, because the days are few, because the daytime only is the working time, and the night cometh (oh, so soon) when no man can work. We must work while it is day (Gal. 6:10). Second, because the days are evil: Time and circumstances do not lend themselves to such spiritual use of time. The world is amusing itself with sin and selfish pleasure.

Union, Ohio.

"JUNK."

BY J. HARMON STOVER.

In commerce junk is generally understood to be something cast away. It is something that has served a purpose in its present form, the utility of which has ceased. It may be said to have a very small commercial value to the junk vender, but even the made-over product is very inferior. The purchaser thereof, in nearly every case, "pays for his whistle."

The world, with its varied interests and legions of enterprises,—creditable or questionable,—may be found dealing in junk without creating very much surprise to any one, but sometimes great Christian (?) congregations set up in the junk business to raise money for the Lord. They box up junk, labeling it "first-class goods." They sell it to the highest bidder, laughing at the chagrin of the purchaser, and treating it as a rich joke. This awakens in the breast of one who looks upon the proclamation of the Gospel and the scheme of redemption as something more than a joke, a righteous indignation, that muses whether the Lord did not have some reference to this junk business when he warned his people to note the time when the "Abomination of Desolation would stand in the holy place."

I had occasion to purchase some second-hand articles, a few days ago. Wife was with me. Our garb led the gentleman and lady of the firm, both well up in years, into a conversation concerning religious beliefs, and the "unwarranted, if not dishonest, methods of churches" (as they put it).

To make things plain to us, they took us to some boxes of old, worthless, cast-off clothes, mostly shoes, not fit for anything but the garbage wagon. "These," she said, "we were solicited to purchase to help them out. The goods are absolutely worthless." "Do you wonder that people of business and common sense steer clear of churches? We have never been so deceived by outsiders."

I can testify that there were not three pair of shoes in the boxes examined I would have carried home. The business is called by the churches "Rummage Sale." I call it playing the game of "euchre" with junk, instead of cards.

This made me think long and seriously; and in my meditations I thought of every relation our own beloved Brotherhood might bear to the junk business. My honest convictions exonerate our beloved church from any participation in any phase of the whole disreputable business.

While I believe we are fully acquitted of any charge of money-raising coming under the above indictment, I am also confident that there is room for improvement in our system and method of gathering money for the Lord. There are methods more scriptural, that would greatly enhance every phase of mission work of the church—home and foreign.

The law given to chosen Israel was a shadow of good things to come. It was a schoolmaster to bring us to Christ—the Christian system. All shadows point inversely to light. The mission of a schoolmaster is to train and lead to higher developments.

When we seek for the type of Christian duty, it is easily found in some form of the ceremonial law. Thus the principle governing giving, under the New Testament dispensation, has its types under the old in such restrictions as "A lamb without blemish," "The first of the flock," "The first sheaf," "The first of the fruit," etc.

The principle of giving under New Testament rules is: See that the Lord's portion comes first and that it is of the best in your possession.

Had a deformed or inferior lamb, or a substitute for the firstling been offered, it would have been unholy and rejected. If a yeoman had offered a sheaf selected from what was left after filling his own barns, or had offered inferior fruit, it would not have been holy to the Lord, and he would have been delinquent.

Now, if there are means in the pockets of individuals that ought to be in the congregation's treasury, and if there are means in the treasury that ought to be at work in the field, and that for a half or whole year, while mission boards borrow funds from the bank to keep up running expenses, it shows a close relationship, in principle, to the delinquent Israelite.

In some Districts arrangements with banks must be made to insure running expenses for the year, while the money is at home, either in the pockets of the members, or lies in the church treasury till district meeting, when the delegate carries it to the Mission Board and delivers his congregation's portion at the close of the year, when it ought to have been delivered at the beginning of the year, or at definite periods during the year.

In this way it is evident that the Lord does not get the firstling, the first sheaf, nor the first ripe fruit.

If we prove to be the genuine antitype of a faithful or genuine type of the financial plan that God gave to Moses, our dues will reach the field early in the year and be at work while we work, and a blessing is sure to follow both in the spiritual realm of the church, and in our financial endeavors.

"Lay by in store on the first day of the week" certainly demonstrates the principle to lay by a portion for the Lord when means first come into your hands, regardless of any consideration, as to meeting your own ends or convenience. It is not Christian giving to give from a surplus after our own financial plans are fully consummated.

If all follow the Gospel rule, "Give as the Lord has prospered you," we will plant mission posts in every country on earth in ten years. There is not a word, jot or tittle, from Genesis to Revelation, that exempts any one, I don't care how poor, from giving. The idea is, if prospered much, give much; if prospered little, give all you can. But to give is an absolute duty. The Master did not rebuke the widow who gave the two mites—all her living—but commended her above all the rest. Peter, without a penny, gave such as he had freely.

Now the "junk" business cannot be laid at our door. Neither can anyone say we are misers. From the unprecedented awakening of the church, upon all lines of missionary work, I am not ready to accuse our dear brethren of indifference, but from my nine years' experience upon the Mission Board, it is my honest conviction that it is more in a lack of systematic giving,—lack of system in gathering the Lord's portion,—than unwillingness on the part of brethren to give. Most are willing to give, but many do not appreciate the immensity of the obligation of the Church of the Brethren in the twentieth century. We must learn the lesson I learned of an old brother, some years ago, who took his team unsolicited from his work, to haul me fifteen miles, to save me the walk. When I demurred, pleading the inconvenience to which it put him, he said, "No man ever served the Lord by convenience; it is the sacrifice we make that counts. The straight and narrow way is paved with the stones of sacrifice."

Let us follow the following rules in giving and the result will not be a void:

1. Be sure to give something.
2. Let it be as the Lord prospers you.
3. Be sure it is of the first of the ingathering and always of the best.
4. Never pay off your dues to the Lord in junk.

Box 313, Chico, Cal.

Plenty of men in any great emergency know just what ought to be done, but it is the exceptional man who does it.

THE SUBJECTS OF THE KINGDOM OF GOD.

BY B. F. HECKMAN.

Moses went unto God in the mount, and there Jehovah spoke to him. There were great things in store for Israel, and Moses was to take the message back to them. It was not an unconditional message, though the conditions seem insignificant, if one might compare them to what was to be gained by complying with them.

"Tell the people they are to be mine own," saith Jehovah. From all the nations of the earth,—and they are all his,—God chose one nation. He recounted the deliverance from Egypt, what he had done to the Egyptians and how his arm had been bared that Israel might have strength. Above all the nations of the earth Jehovah had already blessed them, and he was willing again to bless Israel, and to make her a people of his own possession.

This was to be a nation of priests. No longer will the people of God's kingdom need to take their offering to the priest, but each subject now has the privilege to meet God personally at the altar, and keep his own fire burning. Thus a new priesthood was formed, somewhat after the Levitical order. The great difference is this,—they were to become an everlasting priesthood under a new covenant. These people now become ministers of God. The people of the world will call them ministers of our God, for they shall serve him in the manner of priests. We cannot wonder, then, that Israel was to be a holy nation, and an elect race. These are the men who truly serve God.

A spiritual house is to be built out of the living stones thus made. The Spirit of the Father stirs within. The people have been taken from the quarry of the world and chiseled to fit,—each into his own place,—in a building not made with hands. It is a place where the true God can truly dwell, and enjoy an habitation. The foundation has been laid, even Jesus Christ.

Is it any marvel, then, that such a people are foreordained to become the sons of God through adoption? Here God's people dwell in purity and unity, and zealous for good works. Their joy becomes full because of such association. They have been delivered from the darkness that once enveloped them, and have been translated into the kingdom of Jesus Christ,—the Messiah. Now they are partakers of the inheritance of the saints in light.

It is a glorious picture when we see the characteristics of the subjects of the kingdom of our Lord. There were and are two conditions through which such a state may be gained. First, "If ye obey my voice." God knows all things. And because of this supreme, divine, infinite knowledge, the King can tell his people what to do. They are to hear his voice to the extent that they may *do*. "Be ye doers of the word and not hearers only." But, again, God speaks, "If ye keep my covenant." There is that solemn agreement between the loyal subject and the King. God will faithfully do his part, but man has a part to do also,—"Keep my covenant."

God's people are not idlers. They cannot be, when in their power lie such great things,—privileges and opportunities not otherwise afforded. They stand for something. They hold a unique position among the nations. All eyes are turned toward them and they shall declare God's glory to the people who know not their King. They will serve Jehovah not with lip service, but in their hearts forever. By so doing they will walk in his statutes and do the things he has ordained for their welfare. Service is not an act of compulsion. And though they owe it unto him, yet it becomes a privilege because of the inner consciousness of being God's people.

The duties of the subjects, as priests, differ from those of the Levitical order. They are to offer spiritual sacrifices instead of the formal ones of the Old Dispensation. Their very bodies they present as a living sacrifice, holy, acceptable to God. It is the whole being whether body, or soul, or spirit, that is to be given in service. They confess the name of the Father continually and so show forth his excellencies unto the people. They have changed from the world unto God. No longer do the low standards and ideals of the world play in their lives, but the high, perfect models

obtain. Such complete changes prove to the world the will of God. The Almighty King is gracious toward all mankind. His will is holy, perfect and acceptable. By living as subjects of the King, the fact is proven to the world that God would have the people saved. It is, indeed, a rare privilege to live unto the praise of God's glory, when such privileges and characteristics hold true.

When Jehovah called to Israel to be his people, he did not exact unjust measures. But, on the other hand, he made such rich promises for faithfulness to duty that no legal excuse can be given for not accepting God's terms. He tried to have them understand what it meant to be his special, favored people, a kingdom of priests, a holy nation, an elect race. All blessings that accrue from such a state were to be theirs. "Ye shall eat of the wealth of nations and succeed to their glory." It seems, sometimes, to God's people that other nations are more prosperous, more glorious than they. But they shall have the nations for an inheritance. Those very peoples must recognize them to be God's people, "and know that Jehovah hath set apart for himself him that is godly."

The hearts once so hard, even as stone, are to be taken away. The King replaces them by hearts of flesh that may once more pulsate with the love of the Divine. The Spirit of the Lord shall be poured into the hearts of his people.

The Father has even promised: "As the new heavens and the new earth shall remain before me, so shall his name and his seed remain." This is quite in contrast to those who glory in the world, for God's people shall see their destruction. They may have assurance of final victory over all enemies, and they shall worship Jehovah forever. Jehovah is to be their God. They are to be his people,—in his presence continually.

It is a safe, secure dwelling place that God gives to his people, for he will continually do them good. Under such conditions they shall prosper, and their number shall be vast. Surely the people of God's kingdom are blessed forever and forever. They shall have a faithful High Priest, even Jesus Christ, the Messiah!

Bethany Bible School, Chicago, Ill.

HEAVEN.

BY J. EDWIN JONES.

"For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ." Philpp. 3: 20.

FROM childhood we are taught of heaven, the place of joy and rest; and hell, the place of sorrow and torment. For too many, by far, heaven remains but an indistinct something that is to be preferred, or desired, only because it offers an escape from hell. Christians are losing the inspiration and hope that belongs to them when they neglect to investigate what the scripture tells us about heaven. Too many people have read 1 Cor. 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," as though it was a finished declaration. Paul emphasizes the fact that it *was* a declaration when Isaiah wrote it, but he hastens to add, in the next sentence, that "God hath revealed them to us by his Spirit." We shall no doubt be surprised at some things we shall find in heaven; but if we read God's Word, with the Holy Spirit's guidance, we will doubtless improve some of our conceptions of heaven, thus obtained.

Where is heaven? Up! Not poetic fancy or imagination, but a declaration of God's Word. When the Lord ended his talk with Abraham, concerning the destruction of Sodom, it is said that he *went up*. Jesus informed Nicodemus that he came *down* from heaven. The angels informed the wistful apostles, as they gazed up into space, where Jesus had disappeared, "This same Jesus, who was received up from you into heaven, shall also come in like manner as ye beheld him going into heaven." As all evil, and the forces of evil, tend downward, toward the bottomless pit,—the future abode of the devil,—so all good and spiritual forces lift upward, toward heaven, the abode of God and the home of the holy.

How far up, we know not. Paul speaks of the third heaven, implying a second and a first. The atmosphere surrounding the earth is designated as heaven. David says, "The heavens declare the glory of God, and the firmament showeth his handiwork," thus indicating that the planets are set in the second heaven. But the heaven of heavens, or the abode of God, where Christ was with him in glory before the world was, and where he wills that all his followers shall be, is beyond our vision, yet as real as either, and near enough that God can hear us. When Jesus was on earth as a man, he talked as easily with his Father as though they were in the same room. And Paul informed the Athenians that God was not far from any of us.

Citizenship, being a matter of choice, if ours is in heaven, we are interested to know what sort of a place it is. It is a magnificent city, approachable from every point of the compass through openings, each one of whose massive gates is one splendid pearl; whose walls of precious stones sparkle and glisten in the effulgence of the glory of the Lord; whose golden streets lead from every mansion to the palace of the King of kings and Lord of lords. And from beneath that wondrous throne there flow the crystal waters of the river of life,—cool, clear and sparkling; whose banks are dotted with the tree of life, beautiful to behold, filled with fruit and of healing virtue. Here is a perfect blending of the useful and beautiful that shall satisfy the fondest visions, and make real the brightest hopes of mortal man.

But with all its enchanting beauty, that alone would not be heaven. As prospective citizens we desire to know who will be there. Our Father will be there. Jesus Christ, our Elder Brother, and the Holy Spirit, our Advocate, will be there. The saints and martyrs of all the ages will be there. We shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven. The innumerable company of redeemed will be there. Saints, whom we have personally known here on the earth, will be there. All the children ever born, who were taken from this world in innocency, will be there. A wonderful citizenship! In fact, just two classes of people will be there,—innocent people and holy people. God himself has said, and the whole vision indicates the fact that nothing unholy or unclean shall enter there.

But even such a company, amid the entrancing surroundings described by the Holy Spirit, would fail to make heaven if they were inactive. What shall we do there? Rest. "And they shall rest from their labors, and their works do follow them." That aged disciple who never was thoroughly rested from the cares of this world, builds up hope from the words of Holy Writ, "There remaineth therefore a *rest* for the people of God." But there will be activity. It will be no place for lazy people. "His servants shall serve him." We shall discover opportunities for our ambitions and activities. We shall sing the song of Moses and the Lamb. The dome of heaven shall reverberate, as again and again we shall mingle our voices in hallelujahs, and we shall take up the refrain, "Holy, holy, holy, Lord God Almighty."

The ecstasy with which our soul is filled by spiritual communion here will be enhanced beyond measure, and we shall *dwell* in a nobler state than our choicest moments of fellowship here. Thus shall the aeons of eternity come and go, and in his effulgent glory and fellowship, with bodies fashioned like unto his glorious body, we shall be satisfied and shall not cease to praise him who made possible such bliss and glory by bringing us into this world, and in touch with his life-giving Word. God help us to interest others in a citizenship so glorious!

Larned, Kansas.

ORGANIC PRINCIPLES OF CHRISTIANITY.

BY J. S. FLORY.

EIGHT special ordinances are ordained of God through Jesus Christ: (1) Preaching; (2) Prayer; (3) Baptism; (4) Fasting; (5) Feet-washing; (6) Lord's supper; (7) Communion; (8) Healing the sick.

Preaching.

Divine authority, Matt. 3: 17, "This is my beloved Son in whom I am well pleased."

Divine example, Matt. 4: 17, "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand."

Divine command, Mark 16: 15, "Go ye into all the world, and preach the Gospel to every creature."

Divine promise, Matt. 10: 22, "But he that endureth to the end shall be saved."

This was the promise of Jesus whose Sonship was recognized by the Father as divine. Many other passages give evidence that preaching is by Divine authority, has Divine example back of it, and is authorized by Divine command. The Divine promise is an inspiration to spur on God's ministers to spend and be spent for the grand work. Matt. 28: 20 says: "And, lo, I am with you alway, even unto the end of the world."

Prayer.

Divine authority, John 9: 4, "I must work the works of him that sent me." Prayer was one of the works given into the hands of the Son to do, therefore was of Divine authority.

Divine example, Mark 1: 35, "And in the morning . . . he went out, and departed into a solitary place, and there prayed."

Divine command, Matt. 6: 9, "After this manner therefore, pray." Then follows what is called the "Lord's Prayer."

Divine promise, Matt. 21: 22, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Thus we see how firm stands this blessed means of grace whereby we can secure the favors and blessings of our Heavenly Father here in this life, and the more we receive of his grace here, the better will we be prepared for the continuation of the life beyond.

Baptism.

Divine authority, Matt. 28: 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Divine example, Matt. 3: 16, "And Jesus, when he was baptized, went up straightway out of the water."

Divine command, Matt. 28: 19. Divine authority and Divine command, as the reader will notice, are both couched in the same verse.

Divine promise, Matt. 28: 20, . . . "And, lo, I am with you alway, even unto the end of the world."

Without question, the above quotations have reference to something to be done in the literal element of water. This is what John used in the example, and it is the thing that the minister is to use, and that the one who is taught is to accept.

Fasting.

Divine authority, Matt. 6: 16, 17, "Moreover, when ye fast, be not as the hypocrites. . . . But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret."

Divine example, Matt. 4: 2, "And when he had fasted forty days and forty nights, he was afterward an hungered."

Divine command, Matt. 6: 16, 17. Divine authority and Divine command are taught in the same verse.

Divine promise, Matt. 6: 18, "And thy Father which seeth in secret, shall reward thee openly."

The underlying principle, embodied in this means of grace, is that of self-denial, so strongly taught in the Gospel. It can be recognized as one of the fundamentals of the Christian religion. From Mark 9: 29 we learn that certain things can be done only by fasting and prayer.

Feet-Washing.

Divine authority, John 17: 8, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Divine example, John 13: 5, "After that he poureth water into a basin and began to wash the disciples' feet."

Divine command, John 13: 15, "I have given you an example, that ye should do as I have done to you."

Divine promise, John 13: 17, "If ye know these things, happy are ye if ye do them."

The words given unto the Son by the Father were taught to the disciples, and he says they received them. It is evident that the ministers who were true to their trust received the words of the Son, and practically

obeyed the example given them. All who have the Spirit will not dare to disobey, if they want to be happy.

The Lord's Supper.

Divine authority, John 10: 49, "The Father which sent me, he gave a commandment what I should say and what I should teach" (new translation).

Divine example, John 13: 26. While Jesus was eating the supper with his disciples, he used the words of the quotation to point out the traitor who was going to betray him, thus giving us a positive example of his participating in this last meal, called "supper" in John 13: 2, 4, and referred to by Paul in 1 Cor. 11: 20.

Divine command, 1 Cor. 5: 8. The reader will notice that in the preceding verse the apostle teaches the fact that Christ is our passover and then gives command how the "feast," supper, or Christian passover, should be eaten.

Divine promise, John 13: 17; Luke 22: 15, 16. The language used in the first quotation may well apply to this, as the words "these things" apply as well to the institution of the Lord's supper as to that of feet-washing. The other quotation is very significant when the Savior says: "With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God."

"This passover" has a deep meaning in it, as all Bible students know the old Jewish passover pointed backward to the slain lamb, and had its fulfillment in the slain Lamb of God. Christ being the passover of the Christian dispensation, on the eve of the fulfillment of that long-remembered event, a new ordinance is ushered in, pointing forward to the ultimate fulfillment of God's purpose in Christ, in his glorified, heavenly kingdom. See Matt. 8: 11; Luke 12: 37.

Communion.

Divine authority, John 14: 10, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works." It is evident that the institutions, which the Savior was setting forth, were in obedience to the Father's will which he came to do.

Divine example, Luke 22: 19, 20, "And he took bread and gave thanks, and brake it, and gave to them, saying, This is my body which is given for you; this do in remembrance of me. Likewise,—also,—the cup after supper, saying, This cup is the new testament in my blood which is shed for you."

Divine command, Luke 22: 17, "Take this and divide it among yourselves." And in the second verse following, "This do in remembrance of me."

Divine promise, John 13: 17, "If ye know these things, happy are ye if ye do them."

The careful Bible student will notice the initial step taken by the Savior in the establishment of the communion service, just after he had concluded the eating of the supper, while yet some of the disciples, at least, were eating. The giving of thanks for the bread was the first step in the institution, separate and apart from the supper, and by the apostle Paul (1 Cor. 10: 16) is set forth as the communion of the blood and body of Christ, when he says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

The apostle thus reasons in his letter in reference to the matter of Christ's followers being a unit in love, communion and fellowship one with another. It is with this same idea in view that he reproves the Corinthian church for disorder in the observance of their religious feast, or supper, which he terms the Lord's supper, because it was an institution of the Lord's appointment, coming in line just before communion service. Knowing their lack of love and union, he intimates that, instead of their meal being the Lord's supper, it is simply their own supper, lacking divine elements. Then he sets before them the danger of such a procedure and what the result will be if, in such a state of mind, they enter upon the work of partaking of the bread and wine, or communion service.

The apostle, by no means, calls this last institution the Lord's supper, but after admonishing them of their dangers, if they partake of those sacred emblems in an unprepared condition of mind, he returns to the subject of the supper and tells them to tarry and be brotherly one to another. All who are acquainted with the history of the early Christian church know that an evening feast, or meal, preceded the communion service; and the evening feast, or Lord's supper, as Paul calls it, was preceded by the feet-washing service. Thus we notice how logically the three are united together by Divine authority, Divine example, Divine command, and embody Divine promises. Dare any one separate what God has so graciously and positively joined together?

Healing the Sick.

Divine authority, Mark 16: 18, "They shall lay hands on the sick and they shall recover."

Divine example, Matt. 12: 15, "And great multitudes followed him and he healed them."

Divine command, Matt. 28: 20, "Teaching them to observe all things whatsoever I have commanded you."

Divine promise, James 5: 14, 15, 16, "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."

The reader will notice the promise is positive and the last part of the quotation evidences the fact that the apostle had in mind the healing of the sick. It was an institution in the church, and one of the "all things" to be perpetuated.

In conclusion I will say that, when we take these eight specific organic principles and embody them in one constitution, we have a complete working hypothesis, embracing the "all" of the Gospel of the new dispensation, which, Paul says, is "the power of God unto salvation to them that believe." Nothing more is needed, for it is a "perfect law of liberty." Anything short of the whole would so mar it as to cause it not to be a complete plan.

Pasadena, Cal.

DO WE NEED THE CHURCH?

BY H. M. FOGELSONGER.

Do we need the church? "What an empty question," you may say. Yes, it is seldom questioned whether or not we need the church. We accept it as a necessary adjunct to our civilization. But I believe that the more intelligently we ask the question, the more comprehensive will become the answer.

Just why do we need the church? Why all this complicated activity, why all these expensive buildings, and why so much ado about Sunday service and revivals? These, I think, are consistent questions to ask at the present day. We are constantly using the question mark in secular lines and it is only fair to all that we ask a few questions concerning the church.

Does it satisfy a need that no other institution can? There is a certain amount of entertainment in every church, and yet if one wishes to attend a first-class musical or other performance, he does not go to a church. There are special organizations that look after this. Some measure the power of a church by the intellectual ability of the pastor. If this standard is a true one, many a church is in a deplorable condition. It is no reflection on the ministry when we say that we do not go there for authority in social matters, biology, chemistry, physics, law, letters and philosophy. Others say that the church performs an important social function. It is a common meeting place, a place to greet friends. But in a country town on Saturday there is more hand-shaking and gossip than in the usual church on Sunday.

Is the church merely a social organization for mutual help? If so, it is far surpassed by others. The labor union is founded upon the "brotherhood of man" or the community of interest. It is a social focus for the individual. The various lodges and clubs cultivate organization loyalty much more successfully than the church. The test of the church cannot be social position either, because the bulk of church workers are not noted for their high positions in social functions. The church is not an economic success because it is based upon charity. Houses are built and workers are paid by contributions. Thus we might continue to enumerate the ways in which the church is surpassed by other institutions. Why, then, do we need the church? Place yourself in the position of the thousands who are not interested in church work and this question will have a fuller meaning to you.

There is a need for the church or, rather, Christianity. We are accustomed to think of man in too much the same light as we do of animals. A cow is a success, in so far as it brings financial returns, looks well and reproduces its own kind. But the human race develops in wider relations. We advance socially and, what is more, our ideals are a determining force. Those who are "improving the human race" are the ones whose lives are governed mostly by sane religious ideals. They have in mind a general progress towards a nobler plane of living. They are not noted merely for institutional loyalty, patriotism or intellectual position. They are noted for their love and social sympathy for their fellow-men. Their intellect and body become a means to a wider end.

The church, then, has a human need to satisfy. The physician is our source of help when we wish physical treatment, the college professor is our authority, usually, in educational matters, but the minister and pastor should be a source of aid for those who wish spiritual advice. He should be such, but he cannot be unless he is an *authority* in those matters. He can be if he is as careful about his training and progress as the physician and college professor are about their preparation.

The church has a mission, but it is not to ape the labor union, lodge, theater or lecture bureau. We are constantly reading of how much more loyal the lodge members are to their fraternity than church people are to the church. What if they are? Should it be the aim of the various denominations to vie with each other in securing members? No, that kind of a spirit is not advancing the kingdom of God. Many ministers ape the popular lecturer. They give literary talks instead of sermons, not realizing that the substitution is ill advised, because others are so much better prepared for that kind of work.

The world has no need of any church that spends its time imitating other organizations, in order to succeed. That is why there are so many empty pews on Sunday, while on Saturday night the play-houses are full. This may seem a radical statement, but I firmly believe that it is true. Many times, in his past life, has the writer had need of a strong spiritual adviser when there was none to be had. These were not uncommon cases. The circumstances were similar to those surrounding millions of people every day. If a person goes to church services for spiritual comfort and hears only an institutional discourse, or a mock entertainment, is he likely to go again? Many a laboring man finds more help in his union than from his church, for the simple reason that his church is not ministering to the needs of humanity.

Of course, in this article all denominations, and not merely a single one, are considered. The word "church" means more than any one church. And I do not mean that all churches are at fault, or that little good is being done. The cause of Christ is advancing, but not as fast it would, if we were more interested in having the church fulfill its need. Man needs the church as much and more than he does any other institution. We are told of the experiences of a man who could not call himself a citizen of any country. How much more to be pitied is the man who is without a church? There are many hungry souls who want the simple religion of Christ. They have social organizations and entertainments, but they want something else. They want the vital power of Christ to help them in their daily struggles. If the church tries to give them anything else, they have a right to reject it.

Worthington, Ind.

A MICHIGAN saloonkeeper, after serving thirty days in jail for violating the Sunday liquor law, said: "Those thirty days in jail did me a lot of good. I have got all the alcohol out of my system and I am going to be a teetotaler from now on, and I thank the judge for sending me there, as he has made a man of me."

THE ROUND TABLE

WASTED ENERGIES.

BY M. M. ESHELMAN.

THAT wonderful Book,—the Holy Bible,—given to make a holy people for a Holy Jehovah, is greatly torn, punctured, fragmented, and kicked about, like maddened muscles use a football. It is perverted by so-called geologists, who think they can read into Gen. 1 a lot of missing ideas,—thoughts that God forgot to put in! The first chapter of Genesis was not made to dumbfound God's simple folk. It was not made to be put in the hands of those who create doubts as to what God did. It does not teach what God did *not* do, does not teach what God *forgot*, does not teach God's people to *doubt*, to run after strange gods, foolish and unlearned *fads*, fountains dried up with gross materialism and latter-day misgivings. No, no, Genesis is a plain, simple statement of God, what *God did*.

Let these would-be-wise fellows tell us how the roadside soil gives forth dog fennel and, right by the side of it, a rose. The same sunshine, the same moisture, the same earth-elements are operating upon both.

"Just in the seeds!" you say. All right, take apart the seeds, you very wise fellows, tell how much dog fennel is in one seed, how it looks, smells, etc. Then turn to the rose seed, take it apart, give the weight of the odor, the delicacy of the color, etc. When you have made this clear to your students, then we will listen to your "dissection" of Gen. 1. If the Word of God, the Spirit of God, the Power of God, are first in our hearts, and lasting there forever, we shall be very free indeed. The Bible explains itself if it be studied unbiased by raw and refined materialism.

It is the mixing of *some* truth with *some* error that destroys. Poor souls are often misled by the books that mix truth with error, and the untrained and unthinking are ensnared. Do not waste your time and energies on what creates doubts and upsets your faith in Jesus. No preacher of God has ever been sent out to arouse and foster doubts in Divine Truth.

234 South Hancock St., Los Angeles, Cal.

WHAT LOVE WROUGHT.

BY IDA M. HELM.

IT does not matter whether the work the Master has given us to do be great or small in man's sight. It is important that we do it well. As a great cathedral was in building, so the story goes, an old man came to the master workman and begged to be allowed to work upon it. The master noticed his trembling hands and the dimness of his vision, and fearing he might mar the beauty of the magnificent structure, he sent him up to work among the shadows of the arches, where the defects of marrings could not be seen.

One day they missed the old man, and found him lying dead beside his finished work—the sculptured face of one he had loved long years before. When men came from far and near, to behold the completed building, they found this face that was so hidden in the shadows that only once a day, when the sunlight touched it, could they see it distinctly. They used to wait and watch for the sight of it, and as they gazed on its marvelous beauty, they would say softly to one another, "Love wrought this." All declared it was the gem of the cathedral.

No matter how obscure our work may seem, let us do it so that men, looking on, may say, "This was wrought in love," and that the Master Sculptor may say, "Herein is love for the Blessed Master,—love that is of God. Well done, good and faithful servant."

Ashland, Ohio.

A DISCIPLE MINISTER BAPTIZING BY TRINE IMMERSION.

BY I. J. ROSENBERGER.

MY recent visit to the Sand Ridge church of Northwestern Ohio was my fourth meeting held in that locality since I opened the work there, thirty-six years ago; then a wild, timbered country.

Thirteen years have passed since my last visit. During my recent visit I called on a number of my old friends and acquaintances. While in conversation with one of them, he remarked that he had held membership with the Disciple church, but had been baptized by trine immersion. I expressed a little surprise, and asked him why he chose to be baptized by trine immersion,—that it was the first case of trine immersion that I had ever heard of, at the hands of a Disciple minister. Trine immersion had always, to my knowledge, been stoutly opposed even in public debate. He replied that he had decided to be baptized by trine immersion because his baptism could not then be questioned. I told him his conclusion was well taken.

But is not our mode of observing the communion service, by first washing feet, and then partaking of the sacred meal, following this by the bread and cup, also a service that cannot be called in question? Following, as we do, the plain example of Christ, we are infallibly safe. (I refer you to Bro. J. H. Moore's pamphlet, "Safe Ground," in which he finely develops this point.)

Is not the salutation of the holy kiss, and the anointing of the sick with oil, of the same force? Can they be questioned? Do not the plain dressing and the prayer covering commend themselves with the same irresistible force?

Those who, in faith, follow the plain gospel teaching on these subjects, occupy ground that cannot be called in question or controverted. Such persons are like a city set on a hill, which cannot he hid.

Covington, Ohio.

WHAT SHALL WE SAY MORE?

BY LUTHER BEDEL.

RECENTLY I preached at a mission point, known as the Flatrock church. This point is owned by the Free-will Baptists. They are few in number but they try to hold together. It is sad that these old fathers and mothers, and their children, who labor so earnestly, must do without a shepherd,—no one to show them the way of the Lord more perfectly. We have met with them several times and always receive a warm invitation to come again.

Today our subject was "Preaching the Gospel and How?" We tried to show that we must preach a full Gospel (Jer. 1:7, 8; Gal. 1:8, 9), and the great danger there is for ministers to take away from, or alter, the Gospel. After services one person said he did not know there were so many good things in that little book,—the Gish New Testament. He said he must have one of them, and asked me to get it for him. Another admitted that we declared the whole counsel of God, but thought the book needed to be revised. We endeavored to prove to him that he and not the book needed revising, and that he should learn the way of the Lord more perfectly. Pray for us that we may turn these old fathers to the blessed Lord!

R. D. 1, Nebraska, Ind.

TIME IS ROLLING ON.

BY J. H. MILLER.

TIME is rolling on. Soon the whirling wind, with its driving snowstorms, will be upon us. Trees have been stripped of their foliage. The leaves are on the ground and the winds are rolling those leaves everywhere. We look upon the ocean. Winds are moving the mighty waves, and so stir the restless ocean that the waves are in continual motion. Dark clouds overspread the skies. We hear distant thunder rolling on, and soon the storm is upon us, with forked lightning flashing on every side. This tells us a mighty storm is upon us. When the Lord God shows his power in the rolling clouds, how awe-stricken we are! We seek shelter for safety, to get away from the storms.

Life with us is rolling on. Are we safe in the arms of Jesus? Soon the number of three score and ten, or four score, will be upon us. How fast we are moving on the rolling billows of life! How have we lived? How do we now live? How shall we live in the future? Resting securely on the power of God's eternal love, may we be wafted to the "heavenly harbor fair"!

Goshen, Ind.

INCREASING NUMBER OF SUICIDES.

So largely increasing are cases of suicide in the United States, that public attention is becoming aroused more and more. During last year there were 600 more cases than in the year preceding, and the record of the last few years shows a constantly-increasing ratio. Figures show that the smallest percentage of suicides is in country districts and smaller towns. There seems to be a close connection between crime and suicide. It is also conceded by the most proficient medical men that there must be mental and physical deterioration, before any man can so fully overcome the instinctive desire for self-preservation as to lay violent hands upon himself. It has also been noted that many persons from country districts, entering into the intense struggle of city life, find it more strenuous than anticipated and, becoming discouraged and mentally unbalanced, seek escape by ending their life. One thing is sure, however,—no man ever sought to destroy himself as long as he retained his faith in the Lord and his precious promises. That is an absolute antidote to the suicide mania.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, December 12, 1909.

THE NEW LAW.

Rom. 13: 8-14.

I. **"Love one another"** (v. 8), "fervently" (1 Peter 1: 22); "without dissimulation" (Rom. 12: 9); "in deed and in truth" (1 John 3: 18); as Jesus loved (John 15: 12). His love was not an inward sentiment, but an outgoing of himself (John 13: 35).

II. **Owe nothing but "to love"** (v. 8).
Debt leads to dishonest failure, and often to untold suffering. The command of God (Lev. 19: 2, 13, 18), and the example of Jesus are all against contracting debt. To oppress the poor by indebtedness to them is a sin that cries to God (James 5: 4).

III. **"Love thy neighbor as thyself"** (v. 9).
Do nothing you would not be content to have done to you (Matt. 7: 12). God has made provision for the rights of the neighbor. Deut. 22: 1-8; 23: 19, 24, 25; 24: 10-13; 25: 3-5.

IV. **"Love worketh no ill"** (v. 10).
Some employments work ill to others:—The manufacture and sale of intoxicants and tobacco; impure literature; gambling, dancing and theater-going. Get out and keep out of all these.

V. **"Love is the fulfilling of the law"** (v. 10).
Love recognizes every sacred relation (1 Cor. 13: 4-8). It is ever "awake" (v. 10), to lift up the fallen even through sacrifice.

PRAYER MEETING

For Week Beginning December 12, 1909.

THE SECURITY OF DIVINE PROTECTION.

Psalm 91.

1. **Safety from Worldly Entanglements.**—Lot was drawn to the Sodom of this world and became entangled in it. Abraham trusted fully in God's power and received the reward of faith (Gen. 13: 14, 15).

2. **Resting in the Lord We Do Not Fear Man.**—The unbelieving spies were greatly frightened by the "sons of Anak," and felt they were but "grasshoppers" (Num. 13: 33). Isaiah, the prophet, from the viewpoint of Divine comprehension, saw that "the inhabitants of the earth" were but "grasshoppers," however mighty they might claim to be (Isa. 40: 22).

3. **Comfort Under Adversity.**—Looking at our circumstances we are tempted to say, with Jacob, "All these things are against me" (Gen. 42: 36); but, believing the Word of the Lord, we shall say, "All things work together for good" (Rom. 8: 28).

4. **Victory in Conflict.**—David, in his own strength, could not have mastered the giant, but going against Goliath in the name of the Lord, he got the victory (1 Sam. 17: 45-50).

5. **Confidence in Trial.**—The servant of Elisha, seeing only the Syrian host, was hopelessly dismayed. Elisha knowing the mighty power of the inner circle which compassed him, rested in calm assurance (2 Kings 6: 15-17).

6. **Guidance in Perplexity.**—Looking around, we often say with Job, "I looked for good, then evil came unto me; and when I waited for light, there came darkness" (Job 30: 26); but counting on the Lord, and seeking his directions, we shall be able to bear a like testimony as did the Psalmist, who said, "They looked unto the Lord and were lightened" (Psa. 34: 5).

7. **Ample Supply for Every Need.**—Depending upon human resources we often say, with Haggai, "We looked for much and, lo, it came to little" (Haggai 1: 9); looking solely to God, we find our greatest need fully met, as was that of the lame man when he obeyed the apostles' command (Acts 3: 4-6).

HOME AND FAMILY

INSTEAD.

When I am dead, forget me, dear,
For I shall never know
Though o'er my cold and lifeless hands
Your burning tears should flow.
I'll cancel with my living voice
The debt you'll owe the dead—
Give me the love you'd show me then,
But give it now instead.

And bring no wreaths to deck my grave,
For I shall never care,
Though all the flowers I loved the most
Should grow and wither there.
I'll sell my chance of all the flowers
You'll lavish when I'm dead
For one small bunch of violets now,
So give me that instead.

What saints we are when we are gone,
But what's the use to me
Of praises written on my tomb,
For other eyes to see?
One little word of praise,
By lips we worship, said,
Is worth a hundred epitaphs—
Dear, say it now instead.

And faults that now are hard to bear
Oblivion then shall win;
Our sins are soon forgiven us
When we no more can sin;
But any bitter thought of me—
Keep it, for when I'm dead
I shall not know—I shall not care—
Forgive me now, instead.

ALL ALONE.

BY ELIZABETH D. ROSENBERGER.

"For the race is run by one and one, and never by two and two."

"No, I can't say that I minded it very much at first. I had so much to do, so many things to work over and arrange differently after Louise had taken away all her things into her own home. I always enjoyed planning for a house, and I liked to make the little rooms as pleasant as possible, so the first weeks went by and I wasn't lonesome. But now, since the cold weather has set in, and no one steps in, for days at a time, I get very tired of being all alone." And Aunt Mary looked unhappy,—she who had always been so cheerful, "a very tower of strength" Barbara had laughingly called her in bygone days.

"You must go out more," answered Barbara, "you will have less time to yourself then, and you'll enjoy reading more when you come home. How cozy it all is here," and Barbara looked around, admiringly, at the spotless sitting-room.

"Yes, but I get tired of the sameness," said Aunt Mary fretfully. "I want somebody to talk to and I wish some things would get lost once in a while."

"You should be at our house, and help to pick things up after everybody has gone to their work, and you could find plenty to do," replied Barbara. "I get tired of trying to keep the house orderly; Robert is so careless."

"You shouldn't mind it, Honey. I used to remind them to put their wraps and books away, but I see now that was nothing to worry about. Wait until you are all alone; then you'll understand."

Poor old Aunt Mary! She looked so wistful when Barbara came away. If there was some way to relieve her loneliness, her neighbors would find it, for she is loved by all. But she wants her children; she is lonely for the sound of the home voices and they cannot be with her. They come home occasionally, but all too soon they are compelled to leave her again. She is mourning, too, for the "touch of a vanished hand and the sound of a voice that is still," so she remains uncomforted in her loneliness.

After living with husband and children for many years, it is hard for the wife and mother to live all alone. The days which used to be too short for all the duties which had to be crowded into them, for the comfort of the loved ones, are now too long. Never accustomed to think much of her own need, or her own pleasures, she finds time hang heavy on her hands. And the evenings, which used to be so full of fun and work or study, now only echo the happy voices and gay laughter of other days. Is it any wonder if she feels deserted and lonely? She wants to keep the loved ones with her; it is so hard to realize that they have homes of their own. Some fail to sympathize with her because they do not understand. Every heart knows its own sorrow and in a certain sense each soul stands alone. Separate from every other, we come into this life one by one. And one by one we go through it, bearing our burden,—alone if we can,—crying for no pity if we are strong and brave. Let each man bear his own burden, is the cry of the lonely life.

Each life is planned like the tabernacle in the wilderness. There is an outer court for the free coming and going of all people. Here we meet the ones who nod to us on the street, or speak to us in the store or in any public place. We are politely interested in them and they in us. Next comes the inner court, to which only those whom we truly love ever find admittance. Our families dwell with us in the inner court,—the love and confidence given there are sacred. But there is an inner sanctuary which no one else can enter; it is curtained on every side, it is not illumined from without. Each person enters this place alone. And no one ever yet made full disclosure of what he learned and felt in that innermost sanctuary of his being. Eyery soul has its own experiences, has seen its own visions, and puts its own meaning into speech; it dwells alone.

"By all means, use sometimes to be alone;
Salute thyself, see what thy soul doth wear.
Dare to look in thy closet,—for 'tis thine own,—
And tumble up and down what thou findest there."

How much the old and lonely know about life if they have lived it well! Jesus trod the wine-press alone, so does his follower when he mourns for one dead, or grieves over a shattered idol. He, alone, knows how deep is his sorrow. Solitude is a wise teacher. Moses, the great leader of Israel, lived forty years in the desert, where he could hear the whisper of God and see unseen things. In those vision hours Moses learned much of God; and when he stood before Pharaoh he was true. Sometimes a man will persuade himself that it is impossible to live up to his inmost convictions of duty. Then the luster and brightness of life departs and its splendor perishes.

Every great preacher and leader of men has a vivid consciousness of this loneliness of life: Paul had it; he was a lonely and solitary man. Think of John Bunyan spending his best years in Bedford jail because he was true to his God and insisted on giving to men the story of a "Pilgrim" on his way to the celestial city. He was not alone, for as he crossed the portals of the "Palace Beautiful," he listened to the Interpreter, to Faithful and the shining ones,—a truly royal company.

The death angel calls for but one at a time; each one of us must pass through the valley of the shadow alone; no friend can go with us there, save the Mighty One who has promised to comfort us, and lead us so that we shall not be afraid. And then we must each stand before the judgment seat of Christ, and give an account of ourselves. We shall then need the help of the Mighty One to clear up our record and give us a title to mansions in the skies. There are no lonely hearts in heaven; it is only in this world that we suffer from loneliness.

"The weary, weary hours of mental pain,
Unspoken yearnings for the dear ones gone,
The wishes half defined, yet crushed again,
Make up the silent life we lead alone."

Covington, Ohio.

PURITY OF HEART.

BY SAMUEL WEIMER.

"Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

1. The heart of man is, as a rule, the indicator of man's state and condition, *i. e.*, of his bravery, courage, love, grief, troubles, joys, pleasures and passions. These outward expressions and acts of man, with many others, represent and portray the real, inward condition of the heart.

Thus there are many ways to speak of the heart, as "an honest and good heart," "a clean heart," "a broken heart," "an evil heart," "a wicked heart," "a hardened heart," "a strong heart," "a liberal heart," "a heart of flesh." The deeds, actions and words of a person are incentives by which the condition of his heart is read by others.

The subject of our text limits us to a certain condition of the heart, and that is a pure heart. The heart is susceptible of change and, therefore, is not like the law of the Medes and Persians,—unalterable,—so that it cannot be changed. Man's heart is not infrequently radically changed by some sudden occurrence, unexpected in his business arrangements, his daily life, or his happiness. Thus man is invested with the weight of power, to change his heart at will. 2 Tim. 2: 21 tells us, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Thus man can operate upon his heart that it may become pure before God.

2. There is a lust of the flesh within man. Rom. 8: 5 says, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." If we fill the heart with the lusts of the flesh, this condition of the heart will absolutely manifest itself on the external part of man. The heart is absolutely a producer of its contents. Good seed may be cast into a heart, but find no lodgment or reception on the hard, trodden path. Should it find some small crevice in which to germinate, it will soon die, for want of moisture and room to grow. If a man should sow good seed in a field of weeds, or in a piece of timber, he would receive nothing until he removes all obstructions and brings the ground into proper cultivation. Thus the heart must be cleansed of its spontaneous growth and production of evil and refuse. To secure the best results, the heart must be properly prepared and cultivated for the reception of the good seed. This may be fostered to such a high degree, by proper preparation, that it will produce from thirty to one hundred per cent. Matt. 13: 8. Without a change of heart man receives the wages of sin,—death,—but through a change of heart man receives the gift of God,—eternal life. Rom. 6: 23.

3. The heart is not an infallibly safe guide, or testifier, to man. It tells him of his true condition only when he is in full harmony and union with the teacher, the Gospel of Christ. This great teacher is an infallible revealer of the true condition of the heart. Man should, therefore, never resort to the heart alone, without consulting the Word as to his existing condition, for Jer. 17: 9 says, "The heart is deceitful above all things, and desperately wicked: who can know it?" And again Solomon says, in Prov. 28: 26, "He that trusteth in his own heart is a fool." Jer. 49: 16 says, "Thy terribleness hath deceived thee, and the pride of thine heart."

King Saul deceived himself when he tried substitution. It will not do to employ something else instead of the commandments of God. He said, "I have performed the commandment of God," but really God considered his sin as rebellion and witchcraft. 1 Sam. 15: 20, 23.

We cannot be too careful to get the heart in full harmony with the Gospel of Christ. If it is to be a safe guide in the ways of righteousness, it must be pure in all things.

Buchanan, N. Mex.

SISTERS' AID SOCIETIES

SOUTH BEND, INDIANA.

The sisters' aid society of the First Church of the Brethren has been organized less than two years. Sister Krieghbaum is our president. We meet semimonthly. Our meetings are opened with scripture reading and prayer and we respond to the roll call with a verse from the Bible. Our work has been chiefly quilting, knotting comforters, making aprons, bonnets and coverings. We also make over garments for the poor, and have spent afternoons in their homes doing whatever sewing was needed. Two boxes have been sent out,—one to Chicago and one to the St. Joe Mission, Missouri. Besides this we have paid out cash for the needy sick, bought carpet for the church, and at present have $35.61 in the treasury.—Pearl Jackson, South Bend, Ind., Nov. 8.

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A RELIGIOUS WEEKLY

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LAST week Bro. D. M. Garver began a revival at Trotwood, Ohio.

OUR correspondent informs us that six were recently added to the church at Johnstown, Pa.

BEGINNING Dec. 2, Bro. S. Z. Sharp is to conduct a ten-day Bible Normal at Wichita, Kans.

BRO. J. Q. HELMAN changes his address from West Milton, Ohio, to Union City, Ind., R. D. 39.

BRO. D. E. BRUBAKER has accepted the pastoral work of Milledgeville church, Ill., for another year.

OUR correspondent at Greenbrier, W. Va., reports eleven baptized and one restored to church fellowship.

WE have the minutes of the Middle District of Missouri. The meeting was held in the Deepwater church Oct. 28.

BRO. J. J. SHAFFER is booked for a series of meetings in the Clover Creek house, Blair County, Pa., beginning Dec. 26.

DURING a series of meetings in the Johnstown congregation, W. Va., five applied for membership and were baptized.

BRO. PAUL MOHLER and family, of Chicago, spent Thanksgiving in Elgin. We were glad to have them with us at our services.

BRO. C. E. WOLF says the Lord is blessing his efforts at Hutchinson, Kans. Seven have made the good confession and others may follow.

SUNDAY, Nov. 21, the new churchhouse in the Rush Creek congregation, Ohio, was dedicated, Bro. D. M. Garver conducting the services.

AT this time Bro. I. J. Rosenberger is engaged in a revival at Roaring Spring, Pa. He commenced his meetings on Thanksgiving Day.

JAN. 8 Bro. Geo. S. Rairigh, of Denton, Md., is expected to commence a protracted meeting in the Martinsburg house, Blair County, Pa.

THERE was a good attendance at the Thanksgiving services in Elgin. The collection, principally for the World-wide Mission, amounted to over $31.

BRO. JAMES M. MOORE, of Chicago, is engaged in a revival meeting in the North Liberty church, Ind., and reports a good attendance and splendid interest.

BRO. DAVID ROWLAND and wife, of Lanark, Ill., are now at Seattle, Wash., to remain a few weeks. From there they go to Los Angeles, Cal., to spend the winter.

AT Oak Grove, Kans., Bro. James Hardy recently delivered twenty-nine addresses. Ten put on Christ in baptism, one returned to the fold, and one awaits baptism.

THE little band of earnest believers at Spruce Run, W. Va., have occasion for rejoicing over the conversion of seven young people, who were recently added to the fold.

WE stop the press just long enough to say, that Bro. Levi Minnich and wife, of Greenville, Ohio, were shot and badly wounded by a desperado Nov. 29. Particulars next week.

THE special Bible Term at North Manchester College begins on the morning of Jan. 4. A good program has been arranged for the occasion, which may be found on another page.

WHILE at Astoria, Ill., Bro. Wm. Lampin delivered twenty-seven addresses in addition to doing much personal work. There were thirty-nine accessions to the church, and most of them are heads of families.

THE Brethren church at Pleasant Grove, Kans., was recently struck by lightning and damaged to the amount of $250. It was fortunate that the building did not burn. The damage is fully covered by insurance.

BRO. D. A. SOLLENBERGER is engaged in a very interesting series of meetings in the Brethren church, six miles south of Lawrence, Kans. Seven have applied for baptism, and others seem to be near the kingdom.

BRO. J. W. HARSHBARGER, of Jeffersonville, Ill., is arranging to move to Liberty, Adams County, and take charge of the church at that place. This is the oldest congregation in Illinois, having been organized in 1831.

THIS week Bro. D. L. Miller and wife are in Portland, Oregon. They are planning to spend next Lord's Day with the members at Newberg, Oregon, then go on to California, hoping to reach Los Angeles sometime in January.

UNDER date of Nov. 26 Bro. Andrew Hutchison writes us from his home at McPherson, Kans. He is now on his way to Glendale, Ariz., where he is to hold a series of meetings. From there he goes to California to spend the winter.

BRO. CHAS. D. BONSACK has been doing splendid evangelistic work in the Mill Creek congregation, Va. A late report tells us that sixteen have been baptized, a number are yet to be baptized and a few will be restored to fellowship.

NEXT week we are to print the doctrinal issue of the MESSENGER. Those desiring copies for distribution will please let us have their orders without delay. We have already booked orders for several thousand copies and are prepared to book orders for more.

A POLICEMAN in St. Louis recently said there were 33,000 arrests by the police force in that city last year, and then added, that all of these arrests were the result of whiskey. He further stated that if it were not for the saloons policemen would have but little to do.

BRO. EMRA T. FIKE held a splendid meeting at the Poplar school-house, a point in the Knobley congregation, W. Va. He delivered fourteen addresses, thirty-five persons were baptized and one restored to fellowship. It pays to hold revival services in the school-houses.

THERE was a beautiful baptism in the meetinghouse at Lima, Ohio, on Sunday, Nov. 21. Seven young people from the Sunday school went down into the water, and were buried with Christ in baptism, being the fruits of a series of meetings held by Bro. D. S. Filbrun.

BRO. JOHN S. FLORY, of Twin Falls, Idaho, writes us that the members, and hundreds of others in that city, are happy. By a good majority the people, men and women, voted the saloons out, and now whiskey selling in Twin Falls must cease. He thinks that before many years the whole State will go against saloons.

IN addition to meetings named elsewhere in this issue, we have the minutes of the following district meetings: Texas and Louisiana, Western Maryland, Northern Illinois and Wisconsin, Oregon, Washington and Idaho, North Dakota and Western Canada, North Carolina, Middle Iowa, Middle Indiana, Southern Iowa, Tennessee, and Oklahoma and Panhandle of Texas. A number of Districts have not been heard from.

WE are just in receipt of the minutes of the district meeting of Southern Missouri and Northwestern Arkansas. The meeting was held in the Fairview church, Douglas County, Mo., Oct. 20. There are sixteen congregations in the District, and the largest one, consisting of 145 members, is at Cabool, Mo. Carthage comes next, with a membership of ninety-five.

WE are now filling orders for our new book catalogue, probably the most complete catalogue of books we have yet published. It contains nearly 130 pages, is neatly printed, well bound, fully indexed, and will be found just the thing for those wishing to make a good selection of books. Here will also be found a very full list of Bibles and Sunday-school supplies, along with a list of valuable books, prepared by our own people. The catalogue will be sent free to any address.

ON Thanksgiving Day some of the congregations took up collections for the purpose of having the MESSENGER sent to families where there are no members. The idea is a good one. It enables churches to do missionary work where the results may be seen. It is not too late for other congregations to take up collections for this purpose. If the money is not needed, to have papers sent to families within the bounds of the congregation, let it be used for the purpose of sending papers to our mission points. This is a line of work that cannot be overdone.

EVERY now and then we are asked to publish a call for an earnest, devout and efficient elder to take charge of a church. One sister says the members of her congregation would like to have an elder that they can confide in, and look upon as their own. There is something about a call of this sort that should impress all religious people. It shows a yearning for a shepherd, who can be looked upon as a safe leader and a personal, spiritual friend, in whom the members can confide. It is good for members to have such a feeling. Then, on the other hand, it would be well for elders to make themselves worthy of such spiritual confidence.

LAST Sunday evening there was a beautiful baptismal scene in Elgin, witnessed by a large number of interested people. A young woman, who had applied for membership during Bro. Trout's meetings, was led into the water and baptized. Our pool for baptizing is beneath the pulpit, and for this occasion had been filled in the afternoon. After the sermon, the reading of a part of Matt. 18, and a season of prayer, a section of the pulpit platform was removed, and everything was ready for the rite. In a city like Elgin, where it is very incommodious to use the river for baptizing, we find a pool thus located quite a convenience.

WRITING from his home at Clarence, Iowa, under date of Nov. 23, Bro. John Zuck, formerly a member of the General Mission Board, says: "I wish heartily to compliment all concerned for making it possible to put out the Thanksgiving number of the GOSPEL MESSENGER. The Lord help you to carry forward your good work successfully. Having been indisposed for some weeks, suffering from an acute attack of lumbago, I have been trying to pass the time, between sitting up and lying in bed, reading the Bible, religious books and papers. You may rest assured that the MESSENGER has not been neglected. If weather and health will permit, I want to get out to the Thanksgiving services."

BRO. JOHN R. SNYDER, of Findlay, Ohio, compliments us on our Thanksgiving issue. He says: "I want to congratulate you on the Thanksgiving issue of the GOSPEL MESSENGER. In make-up, appearance, variety and quality of contents it is par excellence. The two special articles by Bro. Arnold and Bro. D. L. Miller, on the Publishing House, are well worth careful reading by every member of the church. Having had a little experience in the office, when it was located on the corner of the College campus at Mount Morris, I can, in a measure, appreciate the wonderful growth of the House in the years that have passed. I am sure it would be a pleasure and a revelation to go through the house now. May its prosperity and usefulness continue."

Bro. P. B. Newman, of Cabool, Mo., has been chosen pastor of the South St. Joseph church, his State, and will enter upon his duties at the beginning of the year.

Sister Amy Patrick, R. D. 2, Palestine, Ill., says she would be pleased to supply some of the mission points with old copies of the Messenger, *Visitor*, and certain Sunday-school papers. Those interested can communicate with her. Mission points, wishing old papers to distribute among the poor, might do well to give notice to that effect through the Messenger.

One of our correspondents says there should be some way of inducing our agents to show greater activity in gathering subscribers for the Messenger. We hardly think this complaint is a general one, and yet there are agents, appointed by the churches, too, at that, who are not as diligent as they should be. Where this is the case, the elders of the church, or the church itself, might do well to take the matter in hand and see that the work of securing subscribers is pushed. The Messenger ought to be read by all the members, and our agents should, in some way, try to get it into every home where there are members. In fact, members should be asked to subscribe for the paper. It is to the interest of a congregation to have the Messenger read by all the members. It will not only help them spiritually, but it will cause them to take greater interest in the work of the church. An active church will demand an active agent, while an active agent is sure to help make an active church.

Emerson one time wrote: "Go, put your creed into your deed." No preacher could give better advice. Why should a man have a creed if he does not intend to live it out? Epistles of the finest type, printed and widely circulated, will accomplish good, but there is nothing like living epistles, that may be read and known by the people around us. A heathen one time said, "The missionary is not as good as his book." He was probably correct. The Brethren claim the New Testament as their creed. Are we putting this creed into our deeds? Are we trying to be as good as the Book? Can one correctly interpret our creed by our actions? Will our deeds tally with our creed? Bear in mind that at the judgment bar of God we are to be judged by this creed. Will our actions fit the creed? It is possible for us to adjust our lives to the creed, but the creed can never be bent and curved to fit the careless lives most professors are living. But, candidly, what better thing can we do than to put our creed into our deed?

A correspondent wishes to know what should be done with a congregation that persists in the use of fermented wine at her communion services? In answer to this question we wish first to refer to the decision of the Annual Meeting, Art. 6, 1902, which reads thus: "Inasmuch as we use unleavened bread in the communion, we recommend our churches to use unfermented wine." This is splendid advice, and if the church is wise, the advice will be accepted and carried out. At a council meeting it might be well for the members to have a chance to decide whether they are willing to abide by the advice of the Annual Conference. If they are that settles it. If they are not, then the ministers should do some very earnest preaching on the subject of placing stumbling-blocks in the way of weak members. Everybody knows the evil resulting from the use of intoxicating wine, and if a weak member should, at the communion table, get a taste of that which will lead him into a temptation that he is not strong enough to resist, the church, in a measure, becomes responsible for his fall. But we feel confident that if the question is properly presented to the church, and all the officials take their stand on the side of the Annual Meeting and reason, as they certainly should, there will be little doubt about the church deciding to accept the advice offered by the General Brotherhood as represented in Conference. Of the nine hundred congregations in the Brotherhood probably not over one dozen of them use the fermented wine at their communion services. The rest of them use the harmless fruit of the vine, the unfermented juice of the grape.

The religious interest in the South hardly seems to be waning, as some would have us believe, for it is said, that, for the first nine months of this year, arrangements were entered into, in fourteen Southern States, to erect churches valued at $13,000,000. This is an enormous sum of money to be put into church property, and yet this was accomplished in nine months only. Of course some of the buildings, when completed, will be costly structures, but the most of them are modest enough. But the investment shows the willingness of people to give money for religious purposes.

AMONG THE CHURCHES NORTHWEST OF THE ROCKY MOUNTAINS.

Last year, on our journey to the "Golden State," in search of health and a milder climate than our Northern Illinois home affords, we made a direct run on the Los Angeles Limited, without change of cars, reaching the "Land of Sunshine and Flowers" in seventy hours. Starting from home a month earlier, this year than last, we planned for a break in the long journey, and the anticipated pleasure of visiting at least some of the churches in Idaho, Washington and Oregon *en route*, holding a few meetings as health and strength permitted, and seeing again many of our dear brethren and sisters whom we have known and loved these many years.

At Rochelle, Ill., Bro. Samuel Bock, so well and favorably known to our Brotherhood, joined us, and added much to the pleasure and enjoyment of the tour of the Northwest.

Our churches in Southern Idaho are located along the line of the Oregon Short Line Railroad, a part of the Harriman system. When Bro. Bock accepted the position of Immigration Agent for the road, there was but one member of the Church of the Brethren in this part of Idaho. Since then eleven years have passed, and now there are no less than seven organized churches and several mission points, with a total membership of something over five hundred. At this writing there are eleven churches in the State, with a number of mission points which, it is hoped, will soon become strong organized churches. Idaho forms a part of the District known as Oregon, Washington and Idaho. Owing to the long distances to be traveled, and the inconvenience in attending district meetings, a movement is on foot to divide the large territory into three State Districts. If this is done, the States named will each form separate Conferences and we shall have a larger representation on the Standing Committee by two than we now have from the Northwest.

Seven years ago we visited Southern Idaho and held meetings at Payette and Nampa, the only churches here at that time. In writing for the Messenger then, the possibilities of the future growth and development of the country were referred to and commented upon at some length. But how little, then, the writer foresaw what seven years would bring forth in these rich and fertile valleys,—then, in many places, only a desert land. Since then millions of acres of choice fruit and agricultural lands have been rescued from the sage brush, coyote and jack rabbit, and are now producing, in lavish abundance, fruits, grain, and vegetables, classed among the best and finest grown in the country, if not in the world. Hamlets and straggling villages have been merged into small cities, with substantial brick and steel business blocks, street railways and beautiful residences. Fine farm houses and barns dot the country, and millions of dollars have been spent in constructing dams, making immense reservoirs, and digging canals to carry the life-giving water to the desert plains, to irrigate and make fruitful the rich soil.

The United States Government is taking an active and very helpful part in the work of irrigation. Competent and experienced engineers are placed in charge of dam construction, reservoir making and canal digging, and the work is done in the best possible manner. When completed, the net cost is assessed to the acreage benefited, and the settler has ten years in which to pay the bill, without interest. The irrigation works then become the property of the farmers in the district, and back of them is the Government. They cannot be deprived of their perpetual water rights. There will be no litigation as to the right of the farmer to the water, guaranteed to him by Uncle Sam.

In these State and Government irrigated districts no one may take large bodies of land for speculative purposes, thus hindering the development of the country. The purpose is to have actual settlers take up and develop farms, and these will eventually range from twenty to eighty acres in size. When it is remembered that a larger income may be had from eighty acres of irrigated land in fruit and grain than is to be had from double the acreage in many parts of the East, the advantage of the smaller farms will be apparent. One of our brethren at Murtaugh, near Twin Falls, told us of selling the potatoes raised on nine acres for as many hundred dollars and the prices averaged much lower last season than usual. Forty to seventy bushels of wheat to the acre is produced on irrigated land, and it sold here this season at eighty cents per bushel.

The farmer from the rain belt, who comes here to engage in his occupation, will find that irrigation is not play, and that it must be learned, and that he will have to pay for his education. This is true the world over. Any apt, observing man, with a will to work and learn, willing to profit by the experience of others, will soon learn his lesson and learn it well, and success will be assured. The haphazard, hit-or-miss farmer will most assuredly fail here, as he does elsewhere. Not far from the nine hundred dollar potato patch I saw one of the hit-or-miss kind, and it was a miss. The yield did not pay for the digging.

The tendency among farmers in all new countries is to undertake too much, work hard and get less than if less were undertaken and well done. Not how *much* but how *well* the land is farmed, is the real road to success, and this is true not only in irrigated districts but also in dry farming, as well as in farming in the rainbelt, where the clouds give forth the rain in and out of season. Where irrigation is the rule, given rich soil, plenty of water, good drainage, sunshine and intelligent labor,—brain, brawn and muscle,—the word failure is not found written in the vocabulary of the farmer. He plants his trees and crops, applies the water in sufficient quantity just when needed, and the sunshine and soil do the rest.

The first break in our journey was made at the five-year-old city of Twin Falls, Idaho, where we have an organized church of forty members. Bro. Callo Fahrney, formerly of Polo, Ill., is the elder in charge. He is ably assisted in the ministry by Brethren E. B. Lefever, elder, and F. A. Flory, S. S. Neher, and J. E. Steinour, ministers in the second degree. They have a large, well-arranged house of worship, made possible by aid from the General Mission Board, a live Sunday school, and an interesting Christian Workers' meeting. The members seem to be zealous and earnest in their efforts to build up the cause of the Master in this rapidly-growing city of Southern Idaho.

With the members of the church at Twin Falls we felt quite at home. Among them are a number from Mount Morris and Elgin. Recently they had a meeting of those who came from these places, and twenty-five came together. We had our lodging place, during our ten days' stay at Twin Falls, in the comfortable and pleasant Christian home of Brother and Sister Abram Flory, who moved here last March from Mount Morris, where they had lived twelve years. They were among our good workers in the old home and we were sorry to have them leave us, but we rejoice that they are helping to build up the good work in Idaho. Brethren John S. Flory and Johnnie Wolf, so long connected with the Brethren Publishing House, at Elgin, are also here. Our brethren seem to be prospering in their various lines of business activity, and while succeeding temporally, they are not forgetting the most important part of living in this world, —growing into the full stature of manhood in Christ Jesus.

We had several enjoyable seasons of worship together, and while the weather was not so favorable, the attendance at the meetings was commendable and the interest good. Some impressions were made, it is hoped, that will grow deeper, and result in a fruitage after awhile. More will be said about Twin Falls in our next.

D. L. M.

THE FULL-GROWN EAR.

THERE is something about the thought of maturity,—full-grownness,— that is attractive, that is always interesting. The other day, while out in an orchard, we noticed, under different trees, piles of fine-looking apples. Some were green, others yellow, and still others red. As we were always interested in fruit, we visited the several piles, that we might not only examine their size and their different shades of color, but also test their eating qualities. More than either of these, however, their maturity, their completeness, and their full-grownness attracted our attention. From each lot we selected several specimens that bore all the marks of being fully grown and mature. Sometimes we find quite a number of *imperfect* specimens, having on them worm marks, specks, etc. Then, too, some are imperfect in color, size and shape. Our specimens were well formed, beautifully colored, and perfect from calyx to stem, and prettier than any pictures of apples, as seen in the agents' specimen book.

As we looked at and examined these specially-selected apples, the thought came to us, why select and examine these most perfect specimens? Was it because of our love for the beautiful, or was it because of the universal desire, on the part of all persons, to admire the full-grown, the completed and the perfected? First the blade, then the stalk, then the ear on the stalk, and then the full-grown ear. The blade is the sign of promise, the small fruit the promise, and the full-grown, matured fruit, the realization. Such is life,—a development towards fullness and completeness. Anything short of this must be disappointment in proportion to the deficiency. Because of this very deficiency, everywhere seen, we have a world of disappointment. We see it in every work of creation, originally made perfect by the hand of God. We see it in ourselves; we see it in the things we try to do and make. Our ideals are the full-grown ears. Our completed work is the lopsided, knotty, wormy and ill-shaped fruit, so that our disappointment is greater than our satisfaction.

As we look at our lives, as we live them, and as we see them, it is only then that we are enabled to appreciate why it is that we admire so much the full ear of corn, rather than the nubbin; the perfected fruit rather than the ill-shaped and knotty ones.

Our hopes and enjoyments come from our ideals of the things that are full, complete and perfect. Of a large, straight and well-balanced tree we say, "How beautiful!" Why not say the same of the crooked, scrubby and unbalanced one? Because in it we do not see the natural, the completed and the fully-developed one.

While traveling through Palestine, we went out to Hebron very specially, that we might enjoy the very rare privilege of seeing Abraham's oak. As we came down through the country, we saw a number of very beautiful oaks, with their wide-spreading branches and symmetrical tops. From these we had formed our ideal of what this notable oak would be. But imagine our surprise and disappointment, when, on getting there, we saw a tree with a body partly decayed, with a lopsided and straggling top, and as ill-shaped as it was possible for a tree to be.

Why were we so disappointed? Because it was not as we expected,—as we desired to see it. It was not a full-grown, a natural tree. It did not have the beautiful form and perfect impress which God originally intended trees, after his making, to have. It was deformed. Every deformity which we see is a mark of sin. Thus we are reminded of sin and its deforming effects. Sin makes things ugly and unsightly, while righteousness makes things attractive, beautiful and desirable.

This same thought pertains to everything we see, and with which we come in contact. While deformed animals, children, men and women, call forth our pity and sympathy, and we are made to feel that they have been robbed of physical beauty and attractiveness, yet we recognize that they are not full-grown. They do not possess that completeness which, in our way of seeing, we feel is essential to true beauty. It is the full, rounded out animal, child, man and woman, that strikes us as being attractive and beautiful.

It seems to us that the natural and physically full-grown ears,—natural fullness and completeness,—are especially attractive to us because they are symbols of the spiritual completeness and fullness to which the spiritual man is looking forward with so much hope and real joy. The ambition of Paul was not only to grow and develop in Christian manhood, but to grow into the perfect man, unto the measure of the stature of the fullness of Christ. Thus we, in our new life, are to start out as a healthy blade and erect stalk, and then continue in growth until a full growth in Christian manhood in Christ Jesus is reached.

As we find in the corn many small and imperfect and also blasted ears, and among the apples many that are small, ill-shaped and imperfect, so we find among Christians many that are not growing as they should, and many that will never attain unto the full stature of manhood and womanhood in Christ Jesus. What use the good Lord will make of such Christians at the time of gathering we do not know. But we do know that such Christians cannot be the bright and shining lights that we should be, or that the Master would have us be.

What is the lesson which we ought to learn from our own likes and dislikes, or in the kind of things we love and admire? If we always choose the most beautiful, perfect and full-grown, ought we not to expect that the perfect mind of God, too, will choose only the good, the beautiful and the perfect? And if so, it ought to be our highest ambition to live and grow up to this high standard, and, in this way, make ourselves worthy to be chosen of God, because we have made ourselves what we admire and love in others. This is exactly what the religion of Jesus Christ is intended to do for us, and will, if we allow it to have its perfect work in our minds and hearts. It is the transforming power that takes from us the ugliness and deformities of sin and causes us to grow and develop into the beautiful likeness of Jesus Christ.

While this transformation is, in a special sense, spiritual, it is also, in a very considerable degree, physical. Take the vilest of sinners through the spiritual process of conversion and regeneration, and the change in their physical appearance is almost as marked as we see it in their moral and spiritual lives. Their appearance and facial expression is so thoroughly changed that they can scarcely be recognized as being the same persons. The more of the Christlife they can get into their own life, the more fully can they be recognized as God's children. The great object in every life should be to attain to the highest possible standard of Christian perfection. This is what we look for in everything around and about us. This is what we look for in our fellows. The thing we look for in everything outside of ourselves is the thing which we should strive to be ourselves. H. B. B.

THE CHRISTMAS TREE.

CHRISTMAS is coming and now we are asked to say something about the Christmas tree in churches. It is understood, of course, that the Brethren do not believe in turning the house of the Lord into a house of mirth, but this is just what is done in ninety-nine times out of a hundred, by Christmas tree performances. There may be a prayer at the beginning and a benediction at the end, but the whole program, otherwise, is unbecoming a people who profess to be new creatures in Christ Jesus. The church of God should be a house of prayer, a place of reverence, and if we understand the Scriptures, we think we are justified in saying, that it is a sin to turn the sacred edifice into a place of general fun-making, as is done wherever the Christmas tree, with its usual program, is in evidence.

There should be Christmas services in all of the churches in the land, but the spirit of these services should be in keeping with the religion we profess. So far as we have been able to learn, the Christmas services in the Brethren churches have been kept within the bounds of propriety, but whenever the Christmas tree is introduced, and made a part of the evening entertainment, it will be time for the Master to come around and administer a rebuke, similar to the one he administered to the money changers at the temple. He would not tell us, as he told the money changers, that we have made his house a den of thieves, but he might consistently say: "It is written, My house shall be called a house of prayer, but ye have made my holy dwelling place a house of mirth."

THE MESSENGER AT MISSION POINTS.

BRO. E. N. HUFFMAN, of Station D, 502 Ky. St., St. Joseph, Mo., writes that the South St. Joseph Mission is greatly in need of church literature to be distributed among the poor people. Any of our church publications may be used to advantage, but fresh copies are in special demand, and will be read with interest and profit. Those who do not preserve their papers can mail them to him. But there is a better way. Send us ten dollars and we will mail Bro. Huffman twenty copies of the MESSENGER each week for the whole year. The papers will be fresh and clean when he receives them, will delight the poor people, and will be sure to lead some of them to Christ. Our brother can use over one hundred copies in families where there are no members. Here is a chance for some of the aid societies, as well as individuals and churches, to do a good work. On the same terms we will supply any mission point in the Brotherhood with all the copies that are paid for at the rate of 50 cents a copy for the year, provided the papers are to be distributed regularly among those who are not members. Why not supply all of our mission points with papers in this way, and watch the results? From ten to one hundred copies might be sent to each mission. Not only so, but each congregation in the Brotherhood should raise the necessary funds and have a number of copies placed in the families where they will do good. Give the plan a fair trial, and we are sure that splendid results will follow.

A LONG SERMON.

TALK about long sermons! It is said that in 1824 Mr. Samuel Church, of Pittsburg, Pa., stood on the bank of the Allegheny River, in the presence of a large assembly, and preached three hours and fifteen minutes. He was patiently listened to, from start to finish, and those present were glad for the opportunity of hearing the Scriptures expounded in such an able manner. We do not advocate long sermons for this day and generation, and yet, when preachers of ability find it impossible to interest the average audience longer than forty-five minutes, we have a right to conclude that there is something decidedly wrong with the people. Most men can listen to political talks by the hour, but when it comes to religious discourses they want them just as short as possible. It is not our purpose to encourage long sermons, but we do wish to call attention to the very small amount of religious information that it takes to do most church members. They have a very marvelous craving for the things pertaining to this world, but care very little for the Bread of Life, dealt out to them by the servants of God. If men and women were interested in religion as they should be, they would demand longer sermons and shorter political addresses.

WEAK-KNEED PREACHERS.

SOME of the popular denominations have weak-kneed preachers. An exchange tells of one in the West who resigned because, as he says, he and his wife would be criticised if they dressed fairly well. He probably meant that if they would dress extravagantly. He says that the ordinary minister cannot preach as he thinks, for he is circumscribed by the more wealthy people of his congregation. We wonder if there is any foundation for this last statement. Possibly there is. But would a man like Paul allow himself to be driven from the ministry by the dictates of a few rich church members? Most assuredly not. Then, what must we think of a man who weakens when he has to face a little opposition? "Oh ye of little faith." The Lord wants stronger men than this in the ministry. He wants men who cannot be driven from the pulpit by a few church members who happen to have money. Money is strong, but there is more strength in the Gospel, and there should be more fortitude in a man who preaches the Word than in the man who worships the almighty dollar.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

Another Instance of Korean Energy.

Koreans justly resent the imputation of being classed as a "decadent" nation. They claim that neither "militant" Japan nor "literary" China can show such a record of Christian activity, intelligence and success as is shown in the churches of Korea. Taking, as an example, the church at Pyeng Yang, there is a membership of 1,435, with practically all present at every service. Five suburban offshoots from this parent organization were so admirably managed that now they are able to take care of themselves. Last February the entire city was canvassed, and a gospel invitation carried to every individual citizen. Korean churches come wonderfully near the apostolic idea of genuine mission work,—they are not only self-supporting but plant numerous missions everywhere. All this is done in a perfectly simple and unassuming way. No elaborately-organized missionary machinery encumbers their efforts. They simply get in earnest about the matter of salvation. Being aflame themselves, it is not hard to enkindle others.

Our Children at Love Feasts.

When a valued correspondent of the Messenger touched upon the importance of properly caring for our children on love feast occasions, he struck the keynote of future success in church work, so far as the children are concerned. The love feast will either mean something of value to the child mind, or it will mean nothing. That depends upon the way we manage things. If we recognize the right of the child, to be accorded a seat where the full benefit of the service may be enjoyed, instead of being outdoors or in the basement, we put it in reach of influences that will certainly be helpful, and will go far in bringing about a desire, that it, too, might be one of the number surrounding the sacred board. Then, too, let the speakers remember that their remarks will be just as forcible to older ones, though their words be simple and easy enough to be grasped by the child mind. It is well in all our services to recognize the rights of our children. To them we look for the church of the future. Let us win them for the greatest possible future usefulness!

Every Pastor a Missionary Worker.

Why not? By virtue of his holy calling he must needs be intensely interested in missions, in order to point the way to active work for others. He regards his entire congregation as a wide-awake missionary society, whose duty and privilege it is to spread the Gospel. With this aim before him, it is not only his privilege but his duty to set and maintain a worthy standard of giving, and to manifest that degree of enthusiasm that will awaken unbounded interest in others. In the accomplishment of this work it will be his continual endeavor to nurture the missionary spirit by all lawful means. He will invite missionaries, returned from the field on furlough, to give addresses. He will inform himself fully on the various important movements in missionary matters, and he will see to it that his congregation is fully abreast of all the progress in the world field. A missionary pastor has abundant faith in his people, and having full confidence in their willingness to help in every good work, he is sure to get results. A man usually gets what he is aiming for,—if he really wants it. Let the pastor be a true missionary and his congregation will not be far behind. In fact, many congregations are waiting for the consecrated leadership of a missionary pastor to guide them into the world field of missionary endeavor.

Boil It Down.

In this age of intense activity, everything must be compact and concise, in order to be acceptable to people in general. Say what you please about the unwillingness of a congregation to listen to sermons of undue length, the fact remains that the modern preference is for the short sermon, full of thought. An aged minister recently told a young brother just entering upon the work, "Speak short. The brethren will tell you if you don't talk long enough." The counsel is good. It applies to speakers as well as writers. Length without appropriate breadth and thickness is a poor recommendation for a sermon, a prayer or a newspaper article. Condensation, abridgment and elimination of useless matter are fully as important as any other factor entering into a sermon or article. If men who have something to say would SAY it, and those who have something to write would WRITE it, omitting apologies, prefaces, introductions, and useless and unmeaning remarks, much valuable time would be saved to all concerned, to their great benefit. It's no small trick to be brief. It takes gallons and gallons of sap to make just a pound of sugar, but the result pays for the effort of condensing. Just a few living, burning words, fully impressed and remembered, are far better than an avalanche of flowery phrases that overwhelm rather than convince. "Therefore let thy words be few," says the writer of Ecclesiastes, and his advice is timely and well worth heeding.

A Commendable Plan.

An eastern church appreciates the fact that the travelers stopping at the various hotels of the city, are at a loss just where to go on Sunday. Accordingly they put, at the place of each guest, on Sunday morning, a neat card, giving the name and location of the church, together with the following cordial invitation:

Friend, this is a personal invitation to you to attend the services of this church every Lord's Day, while in this city.
Amid the activities and temptations of the world, the church is a great anchorage. Make use of it!
If you need advice, or help, or sympathy, or fellowship; if you are anxious about your spiritual welfare, and we can help you, we are willing to do it.
Your part is simply to make yourself known.

The plan is simple, practical and inexpensive. It is certainly worth trying.

The Converted Cannibals.

In some respects the Maoris of New Zealand are the most remarkable savages with whom the white man has come in contact. Fifty years ago cannibalistic feasts, at which the flesh of their conquered enemies was served, were not uncommon. Today several representatives of their race are members of the New Zealand Parliament, and Maori women, as well as the white women of New Zealand, exercise the right to vote. The indefatigable labors of faithful missionaries have wrought a wonderful work among the Maoris. Schools have been established, which the Maori children attend regularly. Many of them, who continue into the higher branches of learning, are worthy rivals of white students. Anyone who has seen accounts of the old-time Maoris in their utter degradation, and now beholds them in their moral elevation and intellectual advancement, cannot help but exclaim: "What has God wrought!" Before such a living testimony, the infidel stands abashed. The marvelous change in the Maoris incontrovertibly proves the power of God's grace with even the most savage races, no matter how depraved the heart may be.

"Prove Me Now Herewith."

As I read the little note in the Messenger today on "A Wise Investment," it reminded me of an incident which happened just before I came to India.

At a harvest meeting, Bro. Heistand, now of Ft. Wayne, preached a very pointed and forceful sermon on the above text. It was full of inspiration and I felt like following his suggestion and the Lord's invitation to prove him, but not having very much money, I did not see how I could prove him. There were a few coins in my purse, but I thought, "Now that I am giving my life, I will not need to give any more. The Lord will not expect it of me." I decided, however, to give one of the smaller coins.

When the basket was passed around, I opened my purse, reached in to get my coin, and the first one my hand touched was the largest one. Then, thinking that, after all, the Lord wanted me to give it, I gave it.

Before the day was over, in the afternoon services, quite unexpectedly, a collection was taken up and given to me. It amounted to almost twenty times the amount I had put in the basket. The thought came to me at once, "The Lord has proved himself," and great joy filled my heart.

The lesson learned then has served us many times since. Even though we are receiving simply a support, yet we have much pleasure in giving to the Lord. And we have not yet felt any want. True, we have used, in our general expenses, some money which was sent to us as a gift by some friends, but we feel that the Lord uses our friends in making his proof to us. If we ever come to want it will be because we failed in some other point, and not because we gave too much to the Lord. Would that all of our dear brethren and sisters might read Mal. 3: 7-12.

Ella M. Brubaker.

Dahanu, India.

A Beautiful Scene.

On Sunday, Nov. 21, we were with the Brethren at Lima, Ohio, and witnessed two most beautiful scenes, exemplifying two of the ordinances of the Lord's house. The first was the act of anointing. A sister in poor health, having faith in the Lord's power to heal, had called for the "elders of the church," and the sacred rite was administered in public, just before the dismissal of the morning service. The anointed one is a young mother who has a desire to live longer for her family.

The second picture was one that would make the angels in heaven rejoice, and we feel sure that heavenly anthems rang out through the corridors of the mansions above. It was the occasion of the baptism of seven lambs into the fold of Christ. All were from the Sunday school, and were the visible results of a revival meeting just closed by Bro. D. S. Filbrun, of Dayton, Ohio. Like the anointing service, this rite was celebrated in public and within the church. The Lima Brethren having no suitable place for outdoor baptizing, have constructed a baptistry within the church, where the work can be done "decently and in order" and the fact was never more clearly demonstrated than on this Sunday afternoon. The weather was very inclement and rain was falling. Had it been necessary to go to a stream in the country, but few would have witnessed the rite, but as it was, the entire congregation could remain and become partakers of the joy.

The meeting was concluded at night by a communion service, in which a large number partook of the sacred emblems. On the whole, it was a day long to be remembered. The Lima church seems to be alive, and making the best of its opportunities, with Bro. G. A. Snider as pastor in charge.

John R. Snyder.

No. 853 Maple Avenue, Findlay, Ohio.

From Ahwa, India.

This is the harvesting season, and a golden harvest it is, as all crops are turning out plentifully. The simple people, among whom we live, do not neglect to bring to their gods offerings of all they reap. What an increase there would be in the Lord's treasury, if all professing his name would bring to him offerings of all they reap and gather into barns!

Our hearts are sad because, Oct. 10, death claimed our dear, devoted Sister Rutnabai. For two weeks she had high fever. We had hoped that if she could be in some competent doctor's hands she would recover, and hence she was carried to the railroad on a palanquin made by Bro. Pittenger. She lived only two days after reaching the hospital. The journey was a long and hard one through the dense forest, over cliffs and rocks.

From the human standpoint our loss is irreparable. She was a most earnest worker and one of the most Christ-like persons I ever met. I dare say she was the most consecrated Christian that our lives have touched in the native church. Her love for these poor, ignorant people knew no bounds. She spared not herself, but actually gave her life for them.

When the sad news of her death reached her village, the women and children began weeping, and surely we felt that another Dorcas had passed away. She had made garments for the children, and gave away her own garments to those who had none. Often she did without the necessities of life, in order that she might help some hungry one. Surely the King will say to her: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world." The work, her husband, and we, as workers need your prayers in our great loss.

Oct. 18 is another date that shall not be erased from our memory's book. It was then that Bro. Pittenger baptized the first converts from among these people. The old sister is on the downward slope of life's journey. She shows every evidence of being transformed by the renewing of her mind. Dear Rutnabai had her under her constant instruction and before she received baptism she prayed earnestly and beautifully.

An aged father and his son, and another young man, make four who have come out boldly for Jesus. These babes in Christ need your prayers and help. Persecution awaits them. Just to what extent, we cannot tell today. There are others greatly moved upon, but, as yet, do not have the courage to forsake all and to endure the persecutions that will be thrust upon them.

The field is white unto harvest but there are so few to gather the golden sheaves. Then there are so many secular duties to be attended to, in building a home so far away from civilization, that we often long to be able to do the work of many. But we must be satisfied to do all we can, and then leave the rest with the Loving Father who never fails his children.

Florence Baker Pittenger.

Oct. 21.

Brethren Sunday-school Extension of Chicago.

With Extension Sunday we closed a two weeks' series of meetings in the little California Avenue Mission. Bro. Millard Myers very faithfully pointed the hearers to Christ, and explained many of the practices of the Church of the Brethren. We feel that it has been another blessed season of seed sowing. One young lady, an orphan, decided for Christ, being tired of the buffetings of the cold world. Others were deeply under conviction, and our prayer is that the Lord may attend the sown seed, water it, and cause it to grow for him. Thus it will bring happiness to those who feel the need of him in their lives.

We observed Extension Sunday with a special program and offered prayer for the extension of the Sunday schools of the Brotherhood. There were one hundred and six in attendance. A collection of $104.39 was taken for the building fund. We are earnestly endeavoring to have this need supplied.

During the past month we have received boxes, barrels and sacks of clothing from our dear brethren and sisters. If we have not receipted you direct, we want to thank you now for your remembrance along this line.

We are planning to use Thanksgiving Day to impress the boundless blessings of our Heavenly Father on those with whom he has sent us to work. It seems difficult to get these friends of ours to realize that we are among them to help them, and not for any selfish desire. Their reluctance is due to the fact that most churches do not teach that Christ came to serve others, nor do they teach

that his true followers are those who give themselves in service for their fellow-men. Chas. W. Eisenbise.

Chicago, Ill., Nov. 23.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley.—This morning special prayer, led by Eld. Maust, was held for the extension work in Chicago. The children who had invested dimes gave their offering, together with a general collection, which amounted to $28.84 in all. It will be sent to Chicago for the Extension Work. Bro. Wine will deliver our Thanksgiving sermon. Arrangements are being made for a Christmas program.—Mrs. B. M. Wolfe, Macdoel, Cal., Nov. 21.

Imperial Valley.—The work at this place is moving along nicely. We now maintain three preaching appointments in different parts of this great valley. Yesterday a Thanksgiving offering of $5.00 was given for the Sunday-school Extension Work of Chicago. We will have a special program for the Sunday school at this place on Christmas Sunday. Since our last report several Brethren have moved into our midst, for which we are truly thankful.—W. M. Platt, El Centro, Cal., Nov. 21.

Santa Ana church met in council Nov. 13, preparatory to our love feast. Bro. H. A. Whisler presided. One letter was received. Our love feast was held Nov. 21 and was well attended by both members and outsiders. We are grateful to the members of other churches for their presence at our feast. Eld. Stutzman, of Tropico, Cal., officiated, assisted by Brethren S. G. Lehmer and Frank McCune, of Los Angeles. Six ministers were present. Eld. Peter Forney, of Glendale, Ariz., preached at 11 A. M. At 2 P. M. we were addressed by Brethren Stutzman and McCune. Brethren Forney and McCune addressed the Sunday school at 10 A. M. Examination services were conducted at 4 P. M. and the feast at 6 P. M.—Lizzie R. Pugh, 722 E. Pine Street, Santa Ana, Cal., Nov. 22.

COLORADO.

Colorado City.—This mission enjoyed her first love feast Nov. 6. Thirty-seven members communed. Over half of the number were from adjoining congregations and from other States. Bro. Peter Knavel, of Scalp Level, Pa., and Bro. B. E. Kesler, of River Bend, Colo., officiated. During our series of meetings two were added to the church.—B. Hall Van Dyke, 1611 Wood Avenue, Colorado Springs, Colo., Nov. 20.

Denver.—On Sunday, Nov. 21, Bro. Miller, of Oregon, stopped with the Denver Brethren and gave us two good sermons. To those who have inquired as to the sending of clothing for the poor, I wish to say that it will be very much appreciated. Please send all donations in sacks to Sister Ina Stotts, 2604 West Ninth Avenue, Denver, Colo. Also please put name and address of sender in the sack, so that we can receipt for same. Send bill of lading to Sister Stotts.—Emma Root, 1109 South Washington Street, Denver, Colo., Nov. 23.

First Grand Valley.—Thanksgiving Day was spent at the church in a pleasant and profitable way. The Mission Sunday-school classes were brought out from town and the morning was spent in an enjoyable social meeting. A basket dinner was served at the church, after which a program was given by the children. A collection of $22.52 was taken for the Grand Junction Mission. Sister Lena Swank is devoting her entire time to the work at that place.—Pearl Coffman Heiny, Grand Junction, Colo., Nov. 26.

Fruita church held an inspiring Thanksgiving service on the appointed day. After singing, and a season of prayer in which a number took part, short talks were given by the ministers and others. An offering of $19 was taken. Five dollars of this goes to World-wide Missions and the remainder to a brother in need.—Salome Sharp, Fruita, Colo., Nov. 26.

IDAHO.

Idaho Falls.—Bro. S. Bock, of Dayton, Ohio, recently visited us. Bro. S. S. Neher, of the Twin Falls church, Idaho, preached two sermons for us recently. This large field needs many ministers to spread the Gospel. Our city and county voted for prohibition, carrying the question by a large majority. This makes a better community, more prosperity and less suffering.—Alice M. Sutter, Idaho Falls, Idaho, Nov. 22.

Payette.—We held our love feast last night. Fifty-five members surrounded the tables. Visiting ministers present were Eld. S. F. Brower, of Boise Valley, who officiated, assisted by Eld. Peterson, of Weiser, and the home ministry. Bro. Brower also preached an able sermon for us this morning. Bro. Eby has conducted a two weeks' series of meetings here. We feel much inspired by his faithful efforts. Tomorrow evening we expect Bro. D. L. Miller to begin his lectures among us.—S. J. Kenepp, Payette, Idaho, Nov. 21.

ILLINOIS.

Big Creek.—Eld. John W. Harshbarger, of Jeffersonville, Ill., came to us Nov. 6, and preached eleven sermons. Three evenings passed without services on account of rain. The attendance was fair, considering the weather throughout the meetings. There were no accessions, yet Bro. Harshbarger's work is very much appreciated and we hope good will result from his efforts. Bro. Harshbarger expects to move to Liberty, Ill., shortly, to take charge of the mission work in that part of the District.—Dow A. Ridgley, Parkersburg, Ill., Nov. 22.

Mulberry Grove.—Last Sunday two were added to the church by baptism. These two applied for membership at the close of Bro. Heckman's meeting, making five in all. Thursday evening we met for services at the town house. The attendance was good. A collection was taken for World-wide Missions.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Nov. 25.

INDIANA.

Bachelor Run.—We met in council Nov. 13, preparatory to our communion. Elders J. G. Stinebaugh and A. G. Crosswhite gave us kindly admonition. The following Thursday evening we had a special prayer meeting, it being the evening before the communion. Bro. G. B. Heeter, of Burnettsville, conducted the meeting. Brethren and sisters from other churches were present at our feast. The ministering brethren who assisted in the meeting were A. S. Neher, of Tippecanoe, Ohio, J. V. Felthouse, of Logansport, German Heeter, of Burnettsville, and Peter Houk, of the Howard church. Sister Felthouse was also present, and we appreciated her help very much. On Sunday we had special prayer for the Chicago Extension work, and a collection was taken for the same. On Thanksgiving Day we had morning services at the church in town, and at the country house in the evening. The home ministers did the preaching. A collection was taken for World-wide Missions.—Mattie Welty, Flora, Ind., Nov. 25.

Blue River.—Bro. S. F. Sanger was with us over Thanksgiving, and delivered three very interesting sermons. Our Thanksgiving offering amounted to $19 which is to be given to the World-wide Mission Fund.—Laura Zumbrun, Churubusco, Ind., Nov. 26.

Four Mile.—Bro. Samuel Payton was with us on Thanksgiving Day and delivered an excellent address. A collection of $26.88 was taken. Bro. B. F. Petry began a series of meetings at this place Oct. 22, continuing until Nov. 9.—Ethel Brower, Kitchel, Ind., Nov. 26.

Lick Creek church met for worship at the Denmark house on Thanksgiving Day. Some special business matters were attended to. Bro. Goshorn preached an interesting sermon. Missionary money to the amount of $9.94 was raised, part of which will go for Messengers and the remainder to the World-wide Mission Fund. A valuable collection of the necessaries of life was contributed and taken to the home of one of our ministers, whose son is very low with tuberculosis. Our elder, Bro. L. T. Holsinger, of Twelve Mile, Ind., has recalled his appointment for a series of meetings at the Maple Grove house, next month, on account of the serious illness of his son, Merton, of Rochester, Ind.—B. F. Goshorn, Clay City, Ind., Nov. 25.

Monticello.—The members of the Burnettsville and Monticello churches held a joint Thanksgiving service today at the Monticello house. Bro. G. B. Heeter preached the sermon, after which an offering of $22.23 was taken. Bro. J. H. Wright closed an interesting series of meetings last Sunday evening. One was baptized and one reclaimed. Bro. Roy Dilling, of Bethany Bible School, will preach for us next Sunday.—Mrs. R. G. Keever, Monticello, Ind., Nov. 25.

Muncie church held her love feast on the evening of Nov. 14. About sixty-five communed. Among those from other churches were Eld. I. F. Branson, who has charge of the church here, Bro. Manly Deeter, of Milford, Ind., Bro. S. A. Blessing, of West Milton, Ohio, Brethren D. W. Bowman and Root, of Anderson, Ind. Bro. Deeter came to us Nov. 10 and preached each evening during the remainder of the week. Bro. Blessing came on Saturday evening and preached for us on Sunday morning. In the evening Eld. Manly Deeter had charge of the services.—N. J. Paul, 117 South Council Street, Muncie, Ind., Nov. 20.

Nappanee church held services on Thanksgiving Day. The members were fairly well represented. Bro. Everett Pippen delivered the Thanksgiving sermon. He stirred up our minds to some things for which we should be thankful. Bro. Pippen will attend the special Bible term at the Bethany Bible School and will stay for the winter and spring terms. Bro. Geo. D. Zollers, of South Bend, Ind., will be with us some time in January, to hold a series of meetings for us.—B. J. Miller, Nappanee, Ind., Nov. 25.

Nettle Creek.—Bro. David Stoner and wife, and Bro. Herbert Studebaker, two young ministers, have recently located in our congregation. Bro. Stoner preached at the Locust Grove house on Saturday evening, Nov. 20; also on Sunday evening. Bro. Studebaker preached on Sunday morning, and conducted a children's meeting in the afternoon, which was not only interesting to the children, but instructive to the older people as well. Sister Stoner led the song service. The earnest work of our Brethren was much appreciated by the members. At our Sunday school, in the morning, we took up a collection for the Chicago Mission work, which amounted to $7.28. The Brick Sunday school will take up a collection next Sunday.—Chas. W. Miller, New Lisbon, Ind., Nov. 22.

Osceola church met in council Nov. 13. Eld. H. M. Schwalm presided. Bro. Bert Pontius was elected superintendent of the Sunday school. Bro. Eli Roose came to our place Nov. 14 and held meetings till Nov. 21. He preached ten cheering sermons. He also preached for us on Thanksgiving Day.—David Motts, Osceola, Ind., Nov. 27.

Portland.—At our Thanksgiving services Bro. Hatcher delivered an excellent sermon, assisted by Bro. D. Hummer. A collection was taken.—Eliza Grafmiller, Portland, Ind., Nov. 26.

Union.—Nov. 15 Bro. E. L. Heestand, of Ft. Wayne, came to assist us in a series of meetings, but after one week of earnest effort he was compelled to return to his home on account of sickness. We regretted this very much, for the church in general was well pleased with his labors. We trust that he may be able to return in due time and finish the work so well begun. Bro. W. R. Deeter, of Milford, gave us two good, practical sermons on Thanksgiving Day. The collection amounted to $8.03. Dec. 26 we expect to have with us Bro. Lafayette Steele, of Walkerton, to assist in Christmas exercises.—A. Laura Appelman, Plymouth, Ind., Nov. 26.

IOWA.

Dallas Center church met in council Nov. 15. Bro. Isaac Frantz presided. We reorganized our Sunday school with Sister Bertha Wise as superintendent. Funds, amounting to $5.025, were subscribed for the building of a new church in our town.—Beulah R. Row, Dallas Center, Iowa, Nov. 22.

Des Moines City Mission.—The meetings, conducted by Eld. Moses Deardorff, closed last evening with a good attendance and good interest. The weather was most unfavorable the greater part of the time, but Bro. Deardorff preached the Word with power to those who came. One young man was received by baptism and one young sister was reclaimed. Many good impressions were left on the minds of others and we are praying for greater results.—A. C. Snowberger, Des Moines, Iowa, Nov. 22.

Kingsley church held her Thanksgiving services at 11 A. M. in town. After Bro. Garst's sermon short talks were given, —some very good thoughts being presented. A collection of over $35 was taken. Our quarterly council was held in the afternoon. The attendance was quite good at both sessions.—Phoebe Foft, Kingsley, Iowa, Nov. 26.

Salem congregation observed Nov. 21 as Sunday-school Extension Day. A program was given in the afternoon, after which a general collection was taken, amounting to $7.86. The juvenile class handed in $11.65 as a result of their spring investment. The total collection was $19.51.—Bessie M. Bailey, R. D. 1, Prescott, Iowa, Nov. 26.

KANSAS.

Hutchinson.—Our work is prospering at the Pleasantville church. Seven, thus far, have been added to our number. The weather has not been favorable for our work, yet the attendance has been good and the spirit of the meetings excellent.—C. E. Wolf, 430 East Fourth Avenue, Hutchinson, Kans., Nov. 23.

Mont Ida.—The attendance at our Thanksgiving meeting was good, and the collection for mission work in the District amounted to $12.11. A gift of $8.00 was presented to our janitor because of the excellent condition in which he keeps the churchhouse. At this writing we are in the midst of a series of meetings, conducted by Eld. J. P. Bailey, of Iowa.—John Sherfy, Mont Ida, Kans., Nov. 27.

Neosho.—Bro. J. F. Campbell, of Parsons, Kans., came to us Nov. 15, and preached four sermons. On Saturday, Nov. 20, the Mission Board, which is composed of Brethren S. E. Lantz, W. C. Watkins and D. P. Neher, came to us to look over the work done here. On the first of last May the Board placed the writer and wife at this point. Our love feast was held Nov. 20, Bro. Lantz officiating. There were twenty-one communicants, five of whom had never communed before. Bro. Lantz remained over Sunday and preached for us on Sunday evening.—D. Gochenour, Galesburg, Kans., Nov. 22.

Notice.—To churches and isolated points in the Southeastern District of Kansas: Any points desiring the services of our district evangelist, Bro. C. A. Miller, should write the secretary at once, in order that the work may be arranged for the coming year. Organized churches, that are able, are expected to pay for time and expenses of the district evangelist. Weaker points will be aided by the Board.—D. P. Neher, District Secretary, McCune, Kans., Nov. 26.

Ozawkie.—Thanksgiving Day was observed at our church with appropriate services. A number of the members, both young and old, took part, by giving readings, short talks and recitations. A contribution of $7.30 was given, which is to be sent to World-wide Missions.—H. L. Brammell, Ozawkie, Kans., Nov. 25.

Pleasant Grove church met in council Nov. 6. Brethren I. L. Hoover and C. W. Shoemaker were present. Bro. Shoemaker presided. Officers were elected for another year. Bro. Hoover was chosen as our elder. Bro. Shoemaker preached a good sermon for us on Sunday morning, and Bro. Hoover on Sunday evening. Bro. E. F. Sherfy and wife came to us Oct. 3 and remained until the 14th. Bro. Sherfy delivered some excellent addresses, and made many friends while here, especially among the young people. We would be glad to have them with us again.—Martha Forth, Baldwin, Kans., Nov. 20.

Pleasant Grove.—Our churchhouse was struck by lightning last Monday night. It struck the flue on the west end, ran along the roof about half way, tearing off a strip of shingles about three feet wide, then went through and tore off all the ceiling on the west end, and finally passed through the floor and out at the southeast corner of the building. We are grateful that the house did not burn. The damage is estimated at about $250, which was fully covered by the Brethren's Mutual Aid Association. They came to our assistance, which enables us to do the necessary repairing at once. We hope to be able to use the building by the first Sunday in December.—J. A. Studebaker, R. D. 4, Lawrence, Kans., Nov. 21.

Vermilion church had very good Thanksgiving services, conducted by Bro. Ira Frantz. He helped us to see how much we have to be thankful for. At the close of the meeting a collection of $7 was taken for World-wide Missions.—Lizzie Dallenbach, Beattie, Kans., Nov. 25.

Wichita church met in council Nov. 20, with our elder, Bro. J. I. Yoder, presiding. All business passed off pleasantly. Our pastor, Bro. Jacob Funk, will begin a series of meetings at once, to continue until our Bible Normal, which opens Dec. 2. Bro. S. Z. Sharp will conduct the Normal, which will continue ten days. We will hold a love feast Dec. 11, at 7 P. M. Eld. Yoder preached on "Going Forward," at the Mission church at 11 A. M., and at the West Side Mission at 3:30 P. M., on Sunday.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Nov. 22.

MARYLAND.

Fairview (Maryland) congregation met Nov. 25 in Thanksgiving services. The sermon was preached by Bro. Daniel B. Arnold. His text was "In everything give thanks." A collection of $6.50 was taken for the benefit of the Bethany Bible School.—Lyla Harvey, Wilson, W. Va., Nov. 26.

Hagerstown.—On the evening of Nov. 14 the teacher-training class, taught by Sister Cora H. Keller, rendered a special program, having completed their first year's course. The meeting proved a very interesting one. The class has organized, and will shortly enter upon the second year's course. Brother and Sister Keller have gone to other fields of labor. We would have greatly enjoyed a continuance of their earnest labors with us, but we realize that our loss will be the gain of other dear young people, as well as the entire church.—Gamma L. Krider, 8 S. Mulberry Street, Hagerstown, Md., Nov. 22.

MICHIGAN.

Riverside.—We enjoyed another Thanksgiving service today. Brethren A. S. Tyson and Harvey Good did the preaching. Our collection amounted to $7.09,—half of which will be sent to the World-wide Mission Fund. The remainder will go to the home district. Since our last report five have located among us, one being a preacher.—E. B. Weirich, Mc-Bain, Mich., Nov. 25.

Woodland church held an all-day Thanksgiving meeting. Our elder, Bro. J. M. Smith, preached in the forenoon, after which a collection of $45.25 was taken, half of which will be sent to Bethany Bible School, and the remainder to the General Mission Fund. We enjoyed our dinner together, and during the afternoon the audience was entertained by recitations. We feel that the day was well spent. Our council was held Nov. 27. Two letters were granted. Sunday-school officers were elected, with Bro. Russel Kantner as superintendent. Sister Ethel Smith is president of Christian Workers' meeting. It was decided to have services every Sunday evening.—Anna Christian, Woodland, Mich., Nov. 27.

MISSOURI.

Cabool.—The Greenwood Sunday school met Nov. 21, and engaged in special prayer for the Sunday schools. Bro. S. M. Stevens gave an interesting talk to the children. A collection of $3.06 was taken for the Sunday-school Extension of Chicago. Today we met again for Thanksgiving services. We will begin a series of meetings Nov. 26.—Jeannette Harris, Cabool, Mo., Nov. 25.

Oak Grove.—Last evening closed our series of meetings, conducted by Bro. James Hardy, of Kansas City. He preached twenty-nine sermons. Ten were baptized, one reclaimed and one awaits baptism. The meetings closed with a crowded house and the best of attention. Bro. Hardy is an able speaker and is devoting all his time to his Master's cause. Churches desiring his services should address him at 344 Thorp Ave., Kansas City, Kans. Yesterday we met at 10 o'clock for Sunday school, preaching at 11, after which baptism was performed. Dinner was served at the church. In the afternoon we had a program which consisted of verses on prayer, and a short talk by Bro. Hardy on missions. A collection of $5.51 was taken for the Chicago Sunday-school Extension Work.—P. H. Killingsworth, Collins, Mo., Nov. 22.

Rockingham church held her usual Thanksgiving service Nov. 25. Many listened to instructive talks by Brethren Hogan and Rodabaugh. An offering of $52.50 was taken for the World-wide Mission Fund.—D. W. Sandy, Norborne, Mo., Nov. 27.

South St. Joseph Mission spent Thanksgiving Day very commendably. Bro. T. A. Eisenbise, wife and four daughters came in from Morrill, Kans., and assisted in the services. Bro. Eisenbise preached for us at 11 A. M., to a large audience, made up largely of Sunday-school children. After the services dinner was served in the lecture room to about 140 people. Many of the children do not often have such a privilege. Some, really, do not generally have enough to eat. In the afternoon we had children's Thanksgiving exercises, followed by an address on the old-time Thanksgiving, by Bro. Fisher, formerly of Pennsylvania. The session was closed by an address by Sister Anna K. Miller, and prayer. We are compelled to send away a great many children without being able to supply them with the desired clothing. These needy ones, almost daily come to our door.—E. N. Huffman, 502 Ky. Street, Sta. D, St. Joseph, Mo., Nov. 26.

MONTANA.

Whitefish.—Brethren McLane and Swaney came to this place Nov. 13, from North Dakota. Bro. McLane preached one sermon for us, which was the first preached by any denomination in this part of the country. The people heard him gladly. We should be very grateful if other minister-ing brethren would stop with us and help us. Nov. 20 we met with the members at our elder's home, nine miles east of Kalispell for a love feast. Bro. Levi Learn was elected to the ministry and Bro. John Penrod as deacon. Both were installed the following morning. Bro. Amos Peters, of Wenatchee, Wash., officiated at the feast. Brethren Peters and Frantz were the only ministers present. Three members from Canada have located near Whitefish.—Mary C. Davis, Whitefish, Mont., Nov. 21.

NEBRASKA.

Highline church met in council on Saturday, Nov. 14, Eld. Geo. Mishler presiding. We elected church officers for another year as follows: Bro. Mishler, elder; Bro. Chris. Lapp, clerk; Bro. Irvie Lapp, treasurer; the writer, church correspondent. Eld. Mishler delivered three sermons while with us. Bro. J. D. Mishler will hold a series of meetings for us in December. —Elgie P. Stinnette, Box 102, Moorefield, Nebr., Nov. 21.

Kearney church met in special council Thursday, Nov. 11, preparatory to holding our love feast. Bro. J. B. Moore, of Cambridge, Nebr., was with us from Wednesday, Nov. 10, until Sunday, preaching each evening. Our feast was held Sunday evening. Bro. Moore officiated. Bro. P. A. Nickey was advanced to the second degree of the ministry.—Nora Nickey, R. D. 3, Kearney, Nebr., Nov. 23.

Lincoln.—The series of meetings, conducted by our minister, Bro. S. E. Thompson, began Nov. 10 and closed the 21st. Bro. L. D. Bosserman preached for us on Sunday morning. He and his family stopped at Lincoln on their way to California. We will have services at the church on Thanksgiving Day.—Susan Roelofsz, 3139 T Street, Lincoln, Nebr., Nov. 26.

NORTH CAROLINA.

Brummett Creek church met in council Nov. 13, with our elder, Bro. H. M. Griffith, presiding. Five letters were granted. Eld. D. F. Bowman, of Johnson City, Tenn., delivered two excellent sermons. We regret that he could not be with us longer. Eld. S. M. Laughrun will move away from Brummett Creek church. Our aged elder, Bro. H. M. Griffith, will then be the only elder to care for our church. We need more workers at this point.—Essie Griffith, Brummett, N. C., Nov. 23.

NORTH DAKOTA.

James River congregation met in council Nov. 13, with Eld. Niccum presiding. Considerable business came before the meeting and was disposed of pleasantly. Four letters were granted, and one applicant was baptized since our last report. —Daisy Kreps, Carrington, N. Dak., Nov. 23.

Kenmare church met today for Thanksgiving services. A number spoke on various topics. All seemed to enjoy the services. An offering was given for World-wide Missions. Eld. Harp, of Canada, has located among us, and his work will be much appreciated. We would gladly welcome others who are looking for a new location.—G. I. Michael, R. D. 3, Kenmare, N. Dak., Nov. 25.

OHIO.

Bass.—Bro. Lester Helsey, of West Milton, Ohio, was with us Nov. 20 and 21, and gave us three sermons. He will also be with us Dec. 18. Our council will be the first Saturday in January.—Katie Shellaberger, Mendon, Ohio, Nov. 22.

Bunker Hill.—The Sugar Creek congregation met for Thanksgiving services. We were few in number, but we have the promise that if we meet in his name the Lord will be with us and bless us.—Sarah Middaugh, Berlin, Ohio, Nov. 25.

Deshler.—Sister Jennie A. Sellers, our District Secretary, met with us in Sunday school Nov. 21, and gave an interesting talk along the line of Sunday-school work. She also spoke in behalf of the Brethren Sunday-school Extension of Chicago. Bro. Lytle preached a Thanksgiving sermon on the above date, as he is called elsewhere to preach on Thanksgiving Day. An offering, amounting to $19.25, was given, of which $9.15 will be used for Brethren Sunday-school Extension Work, and $10.10 for the general mission fund.—Esther Dishong, Deshler, Ohio, Nov. 24.

Lima.—Bro. D. S. Filbrun, of Dayton, Ohio, recently held a series of meetings at this place. Seven of our Sunday-school pupils were baptized. On Sunday morning one of our sisters was anointed. On Sunday evening the love feast was held. Eighty-seven members communed. The attendance was good, though it was a rainy evening. Bro. D. S. Filbrun officiated. Three ministers were present.—Minnie Jacobs, 325 South Pine Street, Lima, Ohio, Nov. 24.

Loramie church met in council Nov. 20, with Brethren McCorkle and Coppock present. Bro. W. R. McCorkle presided. Business passed off pleasantly. Two letters were granted. Bro. Coppock preached for us on Sunday morning. He was listened to by a large audience. Bro. S. A. Blessing, of West Milton, was with us on Thanksgiving Day and gave us an excellent sermon. A collection of $10.77 was taken, to be sent in part to the Old Folks' Home at Greenville, Ohio, and the other part to the Missions of Southern Ohio. A number of our young people attended the love feast at Sidney on Thanksgiving evening. Bro. John Gump, of Tippecanoe City, Ohio, has promised to preach for us on Sunday, Dec. 5.—Allie Helman, Dawson, Ohio, Nov. 27.

Reading church met in council Nov. 20, at 1 o'clock, with Bro. Harrold present. On the following Sunday we had special cradle roll exercises, which consisted of recitations and songs, short talks by the teachers, and an address by the cradle roll superintendent, Sister Mary Helm. At present we have enrolled fifteen babies, ranging from one week to three years old. Our Sunday school and Christian Workers' meetings are progressing nicely.—Rena Heestand, R. D. 2, Moultrie, Ohio, Nov. 24.

Red River.—Bro. Herbert Richards, of Eldorado, began a series of meetings for us Nov. 6, and continued until the 24th. His sermons throughout were well prepared and very instructive. Three young people were baptized. One of them, a young man eighteen years old, and the eldest son of Bro. Lawrence Kreider, was taken seriously ill before the meetings closed. A pool was temporarily arranged at the residence for his baptism. Nov. 27 he closed his eyes in death. —Levi Minnich, Greenville, Ohio, Nov. 27.

Richland church met in council Nov. 20, with our elder, Bro. A. I. Heestand, in charge. We reelected the Sunday-school officers, now serving, for the coming year. Bro. J. J. Anglemyer is to hold our series of meetings next year. On Sunday morning Bro. Heestand preached to an appreciative audience. The evening services were not so well attended, on account of rain. We decided to send $5 from our Sunday-school treasury to the Sunday-school Extension Fund. We had no preaching services on Thanksgiving Day, as our pastor is at present engaged in a series of meetings in Fulton County, Ohio.—Mrs. Ira E. Long, R. D. 1, Mansfield, Ohio, Nov. 27.

Salem church met in council Nov. 18, with Eld. John H. Brumbaugh presiding. One letter of membership was received and two granted. We are in the midst of a series of meetings, conducted by Bro. J. F. Brubaker, of West Alexandria, Ohio. At this writing one has been received by baptism.—Josephine M. Folkerth, R. D. 1, Union, Ohio, Nov. 22.

West Dayton.—Our communion services were held on Thanksgiving evening at 6 P. M. Brethren John Smith, J. H. Brumbaugh, D. F. Hoover, J. W. Fisher and John Bowman were present. Eld. John Smith officiated. The membership was well represented. A number of members from other churches were also present. The Christian Workers' program will be used in a special Thanksgiving service on Sunday evening. Bro. J. D. Shively will have charge of the meeting.—D. W. Kneisley, 19 Baker Street, Dayton, Ohio, Nov. 27.

OKLAHOMA.

Thomas.—In the Messenger of Nov. 20 I should have said that one of our Sunday-school boys was baptized, instead of four.—Elsie K. Sanger, Thomas, Okla., Nov. 23.

PENNSYLVANIA.

Carson Valley.—Nov. 13 Bro. J. J. Shaffer began a series of meetings at this place, and continued until Tuesday evening, Nov. 23. He preached, in all, thirteen sermons. He labored earnestly, visiting during the day, and conducting Bible study and song service in the evening before preaching. The evenings were pleasant and the interest and attendance good. Three were baptized at the close of the services, Tuesday evening, in a near-by stream, by moonlight. Eld. L. B. Benner performed the rite.—F. Pearle Brubaker, Duncansville, Pa., Nov. 26.

Ephrata church has recently closed a two weeks' series of meetings, conducted by Bro. Rairigh. The meetings were well attended and the interest was good throughout. Our children's day services will be held Dec. 5, at 9 o'clock.—Mazie Martin, Ephrata, Pa., Nov. 23.

Harrisburg.—Our love feast was held Nov. 21. Eld. John Herr, of Myerstown, Pa., was with us. Nov. 18 Sunday-school officers for 1910 were elected as follows: Superintendent, Bro. A. H. Hoffer; secretary, Bro. Moser.—I. F. Baker, 1950 Kensington Street, Harrisburg, Pa., Nov. 22.

Johnstown.—The week's series of meetings, held prior to our feast, conducted by Brethren W. M. Howe and William Kinsey, has just closed. Six were added to the church by baptism, one being a lady seventy-two years of age. Our feast, held Nov. 21, was largely attended. Eld. Levi Rogers was with us and officiated.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., Nov. 23.

Montgomery.—On Thanksgiving Day we had an all-day service. Those coming from a distance remained at the church during the noon intermission. The afternoon session was conducted mainly by the sisters. This is the first time Thanksgiving Day has ever been observed at the Montgomery church, so far as we know. It is not to be the last, however, for arrangements were made for a meeting next year. An offering of $4.60 was given for World-wide Missions.—D. R. Berkey, R. D. 3, Marion Center, Pa., Nov. 26.

Philadelphia Bethany Mission (3255 Kensington Avenue).—Sunday evening, Nov. 14, two more precious souls (both parents) were added to the fold by baptism. The rite was performed by Bro. F. J. Ream, of Quakertown, Pa., who also did the preaching. Praise God for his blessings and pray that he may still continue to bless his work at this Mission, for more are near the kingdom.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Nov. 25.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—In the absence of our pastor, Bro. Charles A. Bame, who is holding a series of meetings at the Coventry church, Pa., Dr. M. G. Brumbaugh preached for us on Sunday evening, Nov. 14, in his usual convincing and forceful manner, on the text, "Do thyself no harm." Acts 16: 28. —Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Nov. 25.

Shade Creek.—Our meetings on Thanksgiving Day were well attended. Bro. David Clapper, one of our home ministers, conducted services in the Rummel house at 10:30 A. M. Bro. Clapper used as a text Col. 4: 2, from which he preached an interesting sermon. The writer conducted the service in the Scalp Level house in the evening, using as his text Psa. 95: 2. The total collection at both these meetings amounted to $49.40. Thirty-five dollars of this amount we have sent to the treasurer of the General Mission Board, to be used for World-wide Missions. The remaining $14.40 was placed in the hands of our Home Mission Board. Our monthly missionary meetings are well attended, and much good is being accomplished. Our Sunday schools, in their various departments, are working harmoniously, and, as pastor, the writer feels much encouraged.—David M. Adams, Scalp Level, Pa., Nov. 26.

Springville.—Our new churchhouse is completed and the dedication services were held Nov. 14, Eld. J. H. Longanecker delivering the address to a large audience. Bro. Samuel Witmer will begin a series of meetings there Nov. 27. Our Thanksgiving services will be held at the Springville house. The name of our new church is Cocalico. One has recently been added by baptism.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Nov. 22.

VIRGINIA.

Antioch church met in council, with Eld. S. P. Beahm presiding. We had a good prayer meeting, and on Sunday, at 11 o'clock, Bro. B. H. Funk preached for us.—Jennie Roach, Gillaspie, Va., Nov. 21.

Bethany.—Bro. G. A. Barnhart, of Wirtz, Va., came to us Nov. 11, and began preaching. He continued until the 21st, preaching twelve sermons in all. The attendance was good. At the last service the house would not accommodate all. Three of our Sunday-school scholars were baptized.—L. A. Bowman, Callaway, Va., Oct. 22.

Bridgewater.—We met in council Nov. 13. Eld. H. G. Miller presided. Bro. S. D. Zigler was with us. Six letters were received and five granted. As Bro. Zigler was compelled to leave a mission point in West Virginia on account of the health of some of his family, Bro. Joe Wampler and family will locate at that place and take up the work. We will have services on Thanksgiving Day at 11 o'clock. An Old Folks' singing has been arranged for in the near future. A singing class will be held during the Holidays.—Ida Fry, Bridgewater, Va., Nov. 18.

Flat Rock church met in council Nov. 13, at 10:30 A. M., at Flat Rock. The topic was "What Constitutes an Ideal Church?" This subject was well discussed. The topic for our next council, to be held at Timberville, Feb. 12, at 10 A. M., is, "Which Is the More Important,—World-wide or Home Missions?" The afternoon session was opened at 12:45, with Eld. D. P. Wine presiding. Brethren John M. Wine, of David City, Nebr., and M. L. Huffman, of Brumbaugh, N. Dak., were present. Two letters were received and one was granted. With Bro. J. Carson Miller as chairman, Brethren J. D. Harpine, J. O. Wakeman, J. Frank Good and Stephen Ulery were appointed as a committee to divide the territory of the congregation. The four-penny-solicitors reported $67.13 raised for World-wide missions. The newly-appointed church correspondents are as follows: South end, Bro. A. C. Garber; central, J. D. Shaver; north end, J. W. Harpine. Brethren J. W. Myers and J. Frank Good were reappointed on the local Mission Board, Bro. J. A. Garber on the Sunday-school commission Board, Bro. J. A. Garber secretary and treasurer. The treasurer's report shows our financial standing to be excellent, and the assessment remains the same for the coming year. Three of the five ministers in the second degree reported that they had held their assigned series of meetings.—J. D. Wine, Forestville, Va., Nov. 20.

Greenmount.—We met at Mt. Zion for Thanksgiving services. Eld. Jacob A. Garber preached from Psa. 105. The Thanksgiving offering of $10.50 will be sent to the World-wide Mission Fund, excepting a part that is sent to the Messenger poor fund. Bro. I. W. Miller is in the midst of a series of sermons at Pine Grove; also in the district.—Katie Kline, Broadway, Va., Nov. 25.

Valley Bethel.—We met for services on Thanksgiving Day with a goodly number present. The Sunday-school class that had the dime investment, brought their proceeds, amounting to $12.25, to be used for missionary purposes. A general collection, amounting to $8.92, goes toward the building of the Needmore church. This congregation also pays $5 per year, to help support Brother and Sister I. S. Long, of India. We had a good meeting. Our Sunday school and our Christian Workers' meeting are still in progress with very good attendance.—Vena S. Bussard, Bolar, Va., Nov. 25.

Woodstock.—We met at the Valley Pike house on Thanksgiving Day. We received helpful admonition from the ministering brethren. After services a collection of $5.08 was taken for home mission work.—M. H. Copp, Maurertown, Va., Nov. 26.

WEST VIRGINIA.

Packs Branch Schoolhouse.—Brethren James Rogers and James A. Riner, of Braggville, W. Va., were with us last Saturday evening, Sunday morning and evening. Bro. Rogers delivered two interesting sermons to a large audience of interested listeners. All in the community are anxious to have these brethren come and preach again for us. Several are thinking seriously of uniting with the church.—Mrs. E. A. Bolen, Packs Branch, W. Va., Nov. 21.

Pleasant View.—We met for services on Thanksgiving Day. The meeting was quite well attended. The children handed in the money they had made during the summer for mission work, which amounted to $16. Of this $10 is to go to the Chicago Mission and the remaining $6 to World-wide Missions. We will have a Bible and music term during the Holidays, conducted by Brethren D. N. Eller, of Daleville, Va., and J. S. Zigler, our home minister.—Anna F. Sanger, Bays, W. Va., Nov. 26.

Smiths Chapel.—Bro. John Wimmer came to us Nov. 13 and preached two sermons. Our Sunday school is progressing. The attendance is eighty-six. In past years it reached only thirty-five or forty, so we are greatly encouraged. The interest is better than ever before. We have organized a Christian Workers' meeting.—Cynthia J. Kahle, Littlesburg, W. Va., Nov. 18.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ON THE WAY TO THE PACIFIC COAST.

The Lord willing, I will start toward the Pacific Coast Dec. 1, but will stop over with the Lord's flock at Glendale, Arizona, till Dec. 25. My address will be Glendale, Ariz., in care of O. J. Beaver. After Christmas my address will be Lordsburg, Cal., in care of D. A. Norcross, till further notice. If I reach that country I mean to be at work for the Lord. Notify me when and where my services will be needed. I have made no definite arrangements.

A. Hutchison.

FROM BEATRICE, NEBRASKA.

On Thursday, Nov. 11, the sisters of this church took their dinners and spent the day with one of our members who has seen many of the rough places in life. It was intended to be a surprise, but, as is often the case when too many try to keep something good, it bubbles over somewhere, and so it did this time. However, that did not mar the pleasure or the blessedness of this meeting.

While the sisters were quilting, one of our number entertained them by reading a selection, giving a dear old lady's explanation of the following verse, found in Psa. 72: 16: "There shall be a handful of corn in the earth upon the top of the mountain: the fruit thereof shall shake like Lebanon." She said the corn was the Gospel, the mountain tops the hard dark places of our land, and the shaking of Lebanon the hand of God getting hold of, and shaking, these very places.

Ofttimes we meet together and pray for the Lord to send refreshing showers on the seed; then we wonder and fret because it does not grow, when, in fact, we have not planted the seed. A neighbor to help, a weary one to encourage, tracts to distribute, our missionaries to pray for,—all these constitute seed we have neglected to plant.

As it was the last time Brother and Sister Bosserman could be with us in our society, Bro. Bosserman led the devotional exercises. After scripture reading and prayer Sister Bosserman sang that beautiful solo, "Tell Mother I'll Be There," then gave a short talk on how our lives run in twofold channels,—our duties, opportunities, etc., and last of all our rewards. She impressed the fact that we are rewarded here for the good we do, and also in the hereafter. Grandma Stutzman then presented Sister Bosserman with a quilt which the sisters had pieced for her. A response was given, and all hearts being full we sang, "Blest Be the Tie That Binds," after which we adjourned, feeling it was good to be there.

Allie Eisenbise.

Beatrice, Nebr., Nov. 19.

SPECIAL BIBLE TERM AT MANCHESTER COLLEGE.

On Tuesday morning, Jan. 4, 1910, the work of the Special Bible Term will open in the College Chapel. We take pleasure again in inviting our friends to join us at that time in a season of Bible study. The following program will enable you to judge the work:

I. P. B. Fitzwater.

1. Studies in Matthew. The Sunday-school lessons for 1910 will be in Matthew. In these studies a careful analysis of the book will be made, with the special object of aiding the Sunday-school teacher in getting an understanding of the lesson.

2. Studies in Daniel. Daniel is the only book in the Bible, giving an outline history of the world from Nebchadnezzer to the second coming of Christ. To neglect Daniel's prophecies is to be ignorant of the age in which we live.

II. Wm. M. Howe.

1. Studies in the Book of Revelation. The central theme of this book is the second coming of Christ and the establishment of the Millennial Kingdom. All whose hearts yearn after the Bridegroom will find delight in tracing the progress of these mighty transactions.

2. Studies in the Book of Job. This poem is of perennial interest to the thoughtful student, whether as of literature, or as touching some of the great problems of life.

3. Evangelistic services in College Chapel each evening.

III. Elizabeth Howe-Brubaker.

1. Studies in Soul-Winning. In this class the qualifications for, the importance of, and methods, will be considered. Sister Howe-Brubaker has had the necessary training under some of the most successful personal workers in the United States, and also many years of practical experience in city missionary work.

2. Instructions to Women.

3. City Missionary Experience.

IV. Special Days.

1. Sunday School, Saturday, Jan. 8, forenoon.
2. Christian Workers' Meeting, Sunday, Jan. 9, afternoon.
3. Ministerial Meeting, Friday, Jan. 14, afternoon.

A most cordial invitation is extended to all.

P. B. Fitzwater.

THE SEVENTY-FOURTH MILESTONE.

This day, Nov. 17, I pass the seventy-fourth milestone of my life's journey. Taking a retrospective look over the past threescore and ten years of my recollection, I am impressed with the apparent difference in the length of years of childhood or youth, and old age. Then a year seemed longer than a number of years do in old age. Some time ago I said to a friend, "Tell me, without stopping to count, which was the longest time,—from the Mexican War (when she was a child of six years) to the Rebellion, or from the Rebellion to the War with Spain?" The reply was, "It seems as if the period before the Rebellion was much the longest." When told that the latter was more than twice as long, she could scarcely believe it, until figures proved it.

With this apparent difference in the flight of time I was impressed with the fact that time is measured to man by the Creator by the motions of the earth, the terrestial home of man. "From everlasting to everlasting" (Psa. 90: 2) implies that there is an infinite past as well as an infinite future. Thus eternity is divided into the past and future by the present, which is called time.

"And God said . . . let them be for seasons and for days and years." Gen. 1: 14. Note,—seasons, days and years. By the inclination of the axis of the earth (23½ degrees) we have the blessing of the succession of seasons and, consequently, "seed time and harvest." The revolution of the earth on its axis, "to divide the day from the night," is a daily blessing to mankind. The year is measured to us by the revolution of the earth in its orbit around the sun.

It is inspiring to note the wonderful adjustment of that orbit, the rapid speed of this flying globe, and the accurate balance maintained in the ever-changing forces, that combine to measure out the seasons, days and years of time. Ceaselessly, on and on, without variation, proceeds the movement of heavenly bodies, yet ever changing from "the beginning" (Gen. 1: 1), until the fulfillment of the declaration of the angel "that there should be time no longer" (Rev. 10: 6). Nothing short of Infinity could keep the time-measuring machine of heaven running without error or variation during these long, long ages,—that little space of eternity which we call time.

That Infinity, our Father in heaven, cares for us too, and has arranged that when there is time no longer we shall be with him and see Jesus in "the glory which he had before the world was," i. e., before "the beginning."

"When we've been there ten thousand years,
Bright-shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Panora, Iowa, Nov. 17. J. D. Haughtelin.

FROM FULTON AVENUE CHURCH, BALTIMORE, MD.

Not in the history of our work in Baltimore, covering over twenty years, do we recall so touching a service as was held in our church at this place last evening, when we engaged in a farewell service for Sister Dove L. Sauble, who, with her father, mother, and sister Effie, left this afternoon for Glendora, Cal., where they will make their home near that of Mrs. C. Tempie Sauble Funk, wife of Eld. S. W. Funk, of Charter Oak, Cal. Members, old and young, friends, children and their mothers came to attend the last service with Sister Sauble before she left for the Great West. It was sad to see the aged, middle-aged, and even little children, crying bitterly because our missionary was going to leave us.

As we are writing these words, our missionary is being hurried across this great continent to the Pacific Slope, where they will make their home with other friends and neighbors, the Lord willing. We cannot express our feelings when we think of the loss that this struggling little church has thus sustained in the going away from us of our very faithful missionary, who has served this church since her organization, and even back to the year when this was known as the Northwest Baltimore Mission, over twelve years ago. She was appointed as our regular missionary in 1897, at the Frederick Annual Meeting, by our General and District Boards. Sister Sauble leaves us not from her own choice, but as a matter of duty to her dear aged father and mother, who need her help and care in the home. Feeling that she can do them no greater honor than to help tenderly to care for them in their declining years, she has, after careful and prayerful consideration, consented to accompany them to California, where better things are likely to attend them all, while they unitedly strive to make father and mother happy and comfortable in their last days.

We will be without a missionary this winter, in the regular work, but hope to have some one take up the work in the spring of 1910. Sister Teresa Schneider has kindly consented to teach Sister Sauble's class in our Sunday school this winter, for which we are thankful. Sister Sauble has been teacher of our primary department for a number of years, and it means hard work to teach this department well. A nice bundle of clothing and comforts came to us last week for our mission work. We thank the givers of these needed articles, and will be very thankful for any help sent us in money by members of our District, this winter, as we are in need of it, and shall make good use of it for the Master's work. Help us, dearly beloved in Christ; we need your help in both prayers and money. Address all to writer. J. S. Geiser.

1607 Edmondson Avenue, Nov. 15.

OUR EASTERN TRIP CONCLUDED.

After visiting the old homestead and other pleasant haunts of my childhood and youth, we next had the pleasure of worshiping with the Father's children at Harrisonburg, Va., where Eld. P. S. Thomas has charge. They have a good church building and some very active workers. The last service we enjoyed with our Brethren, in the Valley of Virginia, was at the Brethren church in the little town of Dayton, several miles southwest of Harrisonburg. This is the home of my wife, and near it we had laid to rest our darling little girl. It was sad to leave her there, and to depart for our western home, 2,500 miles away, but we hope to meet her on the resurrection morning.

We next stopped at Manassas, Va., where we were met by Bro. John Hedrick and taken to his hospitable home. The following Sunday we met with the saints at the Nokesville church. They have a very active membership. Here we met Eld. I. N. H. Beahm, who was just starting a school at Nokesville. We also met with the Brethren in their Valley church, in the same congregation. We spent two days in the National Capital, Washington, D. C. Many are the sights to be admired here, but great, also, is the sin to be deplored.

Our next stop was at Lima, Ohio, where we were met and most kindly cared for by Bro. Jacob Weaver. We had the pleasure of meeting with the Brethren in both of their churchhouses in the Sugar Creek congregation. We then stopped with my wife's uncle, John Smith, and her brothers, William, George and Frank Barnhart, near South English, Iowa. We spent one week here and enjoyed worshiping with the brethren at the English River church. We were pleased to see so many young people in the church, and others are enlisting in the Master's service.

From South English, Iowa, we started for our home in Grand Valley, Colo., and truly we realized the truthfulness of the old saying, that there is no place like home. We had been away over five months and now we thank God for bringing us safely back to our loved ones left at home. Our prayer is that we may all live so as to reach that heavenly home where pain and death, sorrow and sickness will nevermore disturb our happinesss.

Grand Junction, Colo., Nov. 18. D. M. Click.

THE WORK IN NORTHERN CALIFORNIA.

Seven years ago there was but one Church of the Brethren north of the Tehachapi Pass. Now there are eight separate congregations, with a membership of about 450. Because of our great distance from Southern California, a new district was formed two and a half years ago. It is still twice as large as the State of Illinois, extending in length a distance of five hundred miles. In spite of this distance, the work is being well organized, there being an able and efficient body of elders and ministers and a consecrated membership. In visiting the churches, this year, we traveled more than 1,000 miles, thereby being impressed with the difficulty of properly uniting, on a working basis, such a widely-scattered body. This can be done, in a large measure, by a greater attendance at our district, ministerial, Sunday-school and missionary meetings, and a united interest in our district mission work.

The Chico work is still under the care of the Mission Board, with Bro. Harman Stover as pastor. The commodious house of worship, built by the District, with the kindly aid of some eastern churches, is being used for services, though it is not quite completed. During the coming year a new mission point will likely be opened up at Fresno, in the southern end of the District.

Besides the eight organized churches there are members in a number of other localities, forming nuclei for possible organizations later on. All of these places,—Laton, Reedley, Raisin, Empire, Chico, Bangor, Princeton, Butte Valley, Stony Ford, Kerman and Fresno,—have their superior advantages and their disadvantages as well. However, the temporal conditions do not so much concern us, only as they affect the spiritual. What we need, most of all, is a generous scattering of the genuine "salt of the earth" throughout the District by means of immigration. But in supplying this need there arises a twofold danger: (1) Those seeking temporal improvements are prone to make the spiritual secondary. (2) The most abused and discredited profession is the real estate business, from which the Brethren, and especially the ministry, should steer clear, for their own good and that of the church, or it may be our undoing. C. E. Overholtzer.

Glenn, Cal., Nov. 15.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Bunyan-Smith.—Nov. 17, 1909, by the undersigned, at his home near Churubusco, Ind., Bro. Charley H. Bunyan and Sister Vera M. Smith. Both are members of the Blue River congregation, and reside near Churubusco, Ind.
Walter Swihart.

Burriss-Brooks.—By the undersigned at the home of the bride's parents, Brumbaugh, N. Dak., Nov. 14, 1909, Bro. Walter Mitchel Burriss and Sister Effie Lena Brooks, both of Brumbaugh, Towner Co., N. Dak. John Deal.

Deardorff-Brooks.—By the undersigned at the home of the bride's parents, Brumbaugh, N. Dak., Nov. 17, 1909, Bro. Noble Earl Deardorff and Rena Brooks, both of Brumbaugh, Towner Co., N. Dak. John Deal.

Hoover-Strasbaugh.—In Hanover, Pa., Nov. 13, 1909, by the undersigned, Mr. George F. Hoover, of Thomasville, York Co., Pa., and Miss Amy Strasbaugh, of Spring Grove.
D. H. Baker.

Kuhn-Snavely.—At the residence of the undersigned, in Huntsdale, Pa., Nov. 20, 1909, Mr. Samuel M. Kuhn, of Cashtown, Adams Co., Pa., and Sister Clara D. Snavely, of Huntsdale, Pa. W. I. Sheaffer.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Banks, Bro. Jesse, husband of the late Sister Rebecca Banks, died in the bounds of the Aughwick church, Pa., Nov. 13, 1909, in his 75th year. His death resulted from being kicked by a horse. Brother and Sister Banks had spent over fifty years pleasantly together, and were the parents of a number of children, most of whom survive. Services at the Sugar Run church by the writer. Text, John 14: 1-3. Interment in the cemetery near by. S. A. Norris.

Banks, Sister Rebecca, died in the bounds of the Aughwick church, Pa., Nov. 1, 1909, aged 68 years, 4 months and 15 days. By her request she was anointed shortly before her death, and later a few members went to her home and held a love feast, which she enjoyed very much. Services at the Sugar Run church by the writer. Text, 2 Tim. 4: 6-8.
S. A. Norris.

Bauer, Reuben D., died in Goshen, Elkhart Co., Ind., Nov. 14, 1909, aged 81 years, 4 months and 12 days. Sister Matilda, his wife, four sons and two daughters survive. Services by Rev. Stondt of the Reformed church, assisted by Bro. Hoke of the Church of the Brethren. Emma Garver.

Bowser, Bro. Percy H., son of Samuel and Clara Bowser, born in Kingman County, Kans., March 28, 1892, died at his home near Hancock, Minn., Nov. 13, 1909, aged 17 years 7 months and 15 days. His death resulted from a hemorrhage of the brain, caused by injuries received by means of a runaway team. He leaves father, mother and three sisters. Services at the Des Moines Valley church, Iowa, by Elders S. M. Goughnour and A. C. Snowberger. Jas. Q. Goughnour.

Brandt, Earl E., son of Brother and Sister Clayton Y. Brandt, died Nov. 15, 1909, in Elizabethtown congregation, Pa., aged 2 months and 22 days. Services at Chiques, conducted by Brethren S. R. Zug and H. K. Ober. Text, Luke 23: 28. John C. Zug.

Bross, Bro. John A., born Oct. 19, 1854, died at his home near Rehrersburg, Berks County, Pa., Nov. 4, 1909, aged 55 years and 15 days. His wife, one son and two daughters survive. He was a faithful member of the Church of the Brethren for many years. During the last ten weeks of his life he was helpless. Services at Ziegler's meetinghouse, by Brethren Jacob W. Meyer and Jacob Pfoutz. Text, Rev. 7: 9, 10. Interment in adjoining cemetery. Henry M. Frantz.

Comer, Sister Mary Jane, nee Gorsuch, born Dec. 10, 1847, died of paralysis at her home in Elkhart City, Ind., Nov. 11, 1909, aged 61 years, 11 months and 1 day. She united with the Church of the Brethren thirty-four years ago. She leaves a husband, seven sons, one daughter, four brothers and two sisters. Services at Goshen, Ind., by Bro. C. A. Huber from Rev. 14: 13. Interment in the cemetery near by.
Osie Brumbaugh.

Cripe, Lillian Marie, infant daughter of Mr. and Mrs. Clayton Cripe, born in Elkhart County, Ind., March 14, 1909, died Nov. 10, 1909, aged 7 months and 26 days. Services by Bro. Frank Kreider from Gen. 37: 30. Osie Brumbaugh.

Custer, Friend David, born in Somerset County, Pa., Dec. 30, 1832, died in Goshen, Ind., Oct. 27, 1909, aged 76 years, 9 months and 27 days. He leaves one daughter and three sons. His wife preceded him seven years ago. Services by Bro. Wm. Hess. Osie Brumbaugh.

Hall, Sister Sarah, nee Young, died at the Old Folks' Home, Middletown, Ind., Nov. 10, 1909, aged about 76 years. She had been twice married, her first husband being Mr. Hathaway. To this union were born three children, two of whom survive. After death the remains were brought to the home of Bro. Wm. Young, where services were held Nov. 14, at 2 P. M., conducted by Bro. L. M. Dunbar. Willard Anderson.

Harnish, Bro. Martin H., born June 1, 1838, died of cancer, at his home in Lancaster County, Pa., Nov. 7, 1909, aged 71 years, 5 months and 6 days. Services by Brethren H. B. Yoder and R. P. Bucher. Text, John 14: 1-4.
Mary P. Habecker.

Jeffers, Bro. George, born in Coles County, Ill., Dec. 7, 1839, died in Loree, Miami County, Ind., Nov. 7, 1909, aged 69 years and 11 months. He was united in marriage with Sarah Frick Nov. 22, 1866. To this union were born eight children, five sons and three daughters. In 1875 he united with the Church of the Brethren, of which he was a consistent member until death. Five of his children are also members of the church. He was a kind and indulgent husband and father. Services by Eld. I. B. Wike, of Huntington, Ind., and Eld. D. P. Nead, of Pipe Creek, Ind. Text, Heb. 9: 27, 28. Interment in the Rankin cemetery. J. J. Fox.

Knicley, Sister Roty Florence, wife of Harrison Knicley, died of heart trouble in the Sangerville congregation, Va., Nov. 5, 1909, aged 37 years, 7 months and 3 days. She united with the Church of the Brethren several years ago, and lived a consistent life. Her husband and four children survive her. Services and interment at the Branch church, conducted by Bro. J. W. Hess, assisted by Bro. A. S. Miller. Text, John 14: 1, 2. Annie R. Miller.

Lehman, Sister Eva Ruth, daughter of Michael and Sister Clara Lehman, born Oct. 30, 1895, died in the bounds of the Roann congregation, Ind., Nov. 15, 1909, aged 14 years and 16 days. She united with the Church of the Brethren Oct. 2, 1909. Her father, mother, four sisters and three brothers survive. Services at the Roann church, by Eld. J. D. Mishler, assisted by Eld. G. E. Swihart. Interment in the cemetery north of Roann. Katie Baldwin.

Moothart, Bro. Edwin, born in Union County, Pa., April 26, 1833, died at the home of his daughter near Worthington, Minn., Nov. 15, 1909, aged 76 years, 6 months and 19 days. He united with the Church of the Brethren in 1867. In 1854 he was married to Matilda Bowen. To this union were born eleven children, nine of whom, with his companion, survive. Services at the Brethren church, by Bro. Joshua Schechter, assisted by Bro. C. Hilary. Text, Psa. 17: 15.
Minnie Schechter.

Mowery, Bro. Philip, born in Lancaster County, Pa., Nov. 10, 1827, died in Covington, Ohio, Nov. 7, 1909, aged 81 years, 11 months and 27 days. He was a consistent member of the church for nearly fifty years. He suffered from cancer but bore his affliction with great patience. His wife and three sons survive. Services by Bro. I. J. Rosenberger, assisted by Bro. A. S. Rosenberger. M. A. Rosenberger.

Oester, Sister Catharine, nee Beeghly, died at her home at Keysers Ridge, Garrett County, Md., Nov. 5, 1909, aged 70 years, 7 months and 26 days. Paralysis was the cause of her death. She was the daughter of Michael Beeghly. Her husband, Andrew Oester, preceded her about sixteen years. She was a faithful member of the Church of the Brethren for more than forty years. One brother and one sister survive. Services by the home ministers.
David Hochstedler.

Orey, Sister Elizabeth, of Centerville, Iowa, born in Rockbridge, W. Va., died at the home of her son, Nov. 7, 1909, aged 80 years. At an early date they moved to State Line, Iowa, where they resided for several years, and later moved to Centerville. Her husband died about ten years ago. Since then she has made her home with her children. She united with the Brethren church before her marriage, and lived a consistent Christian life for over sixty years. Services in Centerville, by the writer.
Abraham Wolf.

Porter, Bro. John G., born in Berks County, Pa., April 3, 1851, died near Osage, Sask., Canada, in the bounds of the Fairview church, Oct. 4, 1909, aged 58 years and 6 months. He was married to Elizabeth Witwer Nov. 30, 1873, to which union were born five children,—four sons and one daughter. The eldest son preceded him. Brother and Sister Porter united with the Church of the Brethren Oct. 11, 1879. Bro. Porter was elected to the deacon's office Sept. 25, 1888. He was president of the building committee of the new church in the Fairview congregation, also held the office of church trustee and foreman of the deacons. He was loved and respected by all.
Mrs. A. J. Kauffman.

Reed, Sister Sadie B., wife of Bro. J. E. Reed, of Goshen, Ind., died Nov. 2, 1909, aged 32 years, 2 months and 27 days. She was a member of the Church of the Brethren nearly five years. Her husband, four sons, one daughter, father, mother and one brother survive. Services at the Goshen church, by Eld. I. L. Berkey.
Emma Garver.

Sala, Bro. Wellington Holmes, born in Elkhart County, Ind., Feb. 6, 1891, died of tuberculosis of the throat, in the bounds of the Yellow Creek church, Nov. 15, 1909, aged 18 years, 9 months and 9 days. A short time before death he called for baptism. His father, Bro. Abraham Sala, preceded him about three years. Services by Eld. Hiram Roose, and the writer. Text, Psa. 8: 4. Interment at Union Chapel. Frank Kreider.

Shoup, Sister Jennie Laura, born near North Webster, Kosciusko County, Ind., Feb. 28, 1875, died at Goshen, Ind., Nov. 5, 1909, aged 34 years, 8 months and 8 days. She leaves a husband, three children, father, one sister and seven brothers. She united with the Brethren church about fifteen years ago. Services by Eld. I. L. Berkey, assisted by Bro. Mishler.
Emma Garver.

Smith, Bro. Albert Grant, son of John and Wilminia Smith, born in Wayne County, Ind., April 15, 1891, died at the home of his parents in the same county, Nov. 4, 1909, aged 18 years, 6 months and 19 days. Feb. 23, 1909, during a series of meetings held at White Branch house by Eld. I. J. Rosenberger, he was received into the church and Sunday school. Oct. been a faithful worker in the church and Sunday school. Oct. 17 he called for the elders and was anointed. He leaves father, mother, three brothers and two sisters. Services at the Brick church, by Eld. L. W. Teeter, assisted by Eld. D. E. Bowman. Text, Eccles. 12: 1. Interment in the cemetery near by.
Chas. W. Miller.

Staumn, Lewis, son of Samuel and Susan Staumn, born Sept. 9, 1846, in Wayne County, Ind., died at his home in the same county, Oct. 2, 1909, aged 63 years and 22 days. Oct. 28, 1885, he was married to Amanda Copland, to which union was born one son. He leaves his wife and son. Services at the Brick church, by Eld. L. W. Teeter, assisted by Rev. W. T. Washington. Text, 2 Tim. 1: 10. Interment in the cemetery near by.
Chas. W. Miller.

Stevenson, Leah, nee Rich, daughter of Lurania and Aaron Rich, born March 1, 1830, in Guilford County, N. C., died at the home of her son in Darke County, Ohio, with whom she had been living, Nov. 12, 1909, aged 79 years, 9 months and 11 days. She had suffered intensely for seven months from a broken hip. In 1859 she was united in marriage to Newton Rich. To this union was born one son. In 1861 the husband and father was lost in the Civil War. In 1871 she was married to W. M. Stevenson in Randolph County, Ind. With him she lived until the time of his death in 1892. There were no children born to this union. Her son survives. Services by the writer at the Arlington house. Text, 2 Kings 20: 1. Interterment in Parish cemetery.
Joseph P. Robbins.

Stoner, John M., infant son of Milton and Sister Ida Stoner, died at their home near Ephrata, Pa., in the Spring Grove congregation, Nov. 20, 1909, aged 22 days. Eld. Levi Mohler, assisted by Benjamin Wenger, officiated at the funeral. Services at Metzler's Mennonite meetinghouse. Interment in adjoining cemetery.
Mary Buffenmyer.

Waltemyer, Sister Elizabeth, nee McDonell, died within the bounds of the Codorus church, near Stewartstown, York County, Pa., Nov. 12, 1909, aged 73 years, 10 months and 10 days. She had been in poor health for about a year. Feb. 29, 1856, she was married to Samuel Waltemyer. To this union were born four sons and five daughters, of whom seven are yet living. Sister Waltemyer was a consistent member of the Church of the Brethren for about fifty years. Services were held at the residence Nov. 15, conducted by the writer and Bro. Daniel Bowser, of York, assisted by Rev. F. H. Mullineaux of the M. P. church, of Stewartstown, and Eld. D. Y. Brillhart, of Loganville. Interment in the Stewartstown cemetery.
J. H. Keller.

Weiant, Sister Mary, born June 16, 1857, died at her home near Bethel, Pa., Nov. 2, 1909, aged 52 years, 4 months and 16 days. She was united in marriage to Bro. Samuel Weiant to which union were born two sons and five daughters. All survive except one daughter. She united with the church and lived a consistent life for many years. Services at Frystown church by Brethren E. M. Wenger and Jacob W. Meyer. Text, Job 14: 14. Interment in adjoining cemetery.
Henry M. Frantz.

Which, Claude, the only child of John H. and Martha Which, born south of Hagerstown, Ind., April 4, 1879, died in Richmond, Ind., Nov. 3, 1909, aged 30 years, 6 months and 29 days. Nov. 7, 1901, he was married to Mabel Lontz. He has been afflicted more or less for several years, but during the last few days of his life his intense suffering rendered him incapable of talking. His father preceded him in 1897. His wife, daughter and widowed mother survive. Services by Eld. L. W. Teeter, assisted by Rev. Fred Theinburg, of the M. E. church at the Brick church. Text, Luke 7: 13-16. Interment in the cemetery near by.
Chas. W. Miller.

Which, Sister Phebe, daughter of Abraham and Hannah Wimmer, born April 30, 1823, in Preble County, Ohio, died at her home in Hagerstown, Ind., Oct. 21, 1909, aged 86 years, 5 months and 21 days. On April 21, 1844, she was married to John T. Which, who preceded her in February, 1900. To this union were born two children who died in infancy. She raised a little orphan girl, Ida Replogle, now the wife of Benton Deardorff, of North Dakota. About two years ago she was anointed. One brother and sister survive. Services by Eld. L. W. Teeter, assisted by Eld. D. E. Bowman. Text, Rev. 21: 4. Interment in cemetery near by.
Chas. W. Miller.

Wine, Bro. John, died at his home, near Spring Creek, in the Beaver Creek congregation, Va., Nov. 10, 1909, of consumption, aged 58 years and 28 days. He leaves a wife, three sons and one daughter. Bro. Wine was a consistent member of the Church of the Brethren for many years. He was anointed a few days before his death. Services at Beaver Creek church by Eld. A. S. Thomas, assisted by Bro. M. B. Miller. Text, Rev. 14: 13.
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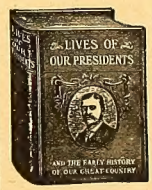
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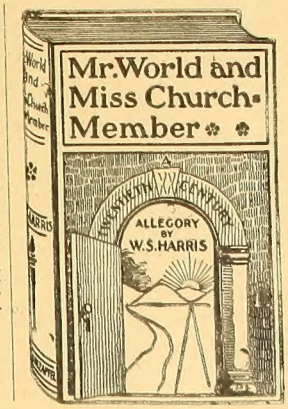
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NOTES NOT CLASSIFIED

Williamsport.—Eld. Emra T. Fike, of Oakland, Md., began a series of meetings at the Poplar schoolhouse, a point in the Knobley congregation, on the evening of Nov. 3. His health was not good and he labored at great disadvantage, yet his sermons were exceedingly interesting. He continued until the evening of Nov. 14, his health having improved considerably by the time the meetings closed. Fourteen sermons were delivered. Thirty-five were baptized and one reclaimed. Our council was held at the same place Nov. 20. Considerable business came before the meeting and one was reclaimed.—Raphael Leatherman, Williamsport, W. Va., Nov. 23.

Spring Grove church is in the midst of an interesting series of meetings, conducted by Bro. Levi Mohler, of Elizabethtown, Pa. The services are held at the Voganville house. Thus far we have had eleven instructive sermons.—Mary Buffenmyer, R. D. 3, New Holland, Pa., Nov. 22.

Rush Creek.—Nov. 20 we held the first service in our new church in Bremen. Eld. Jos. Barnhart, of New Carlisle, a member of the Mission Board of Southern Ohio, preached the sermon. This church being under the care of the Mission Board, it was very fitting that one of its members should preach the first sermon. On Sunday, Nov. 21, Eld. D. M. Garver delivered the dedicatory sermon. The attendance was large. After the services a generous donation was given to help pay for the building. Bro. Garver also preached in the evening. We now have what we have been awaiting for several years,—a house in town dedicated to the Lord's work. We hope and pray that we may be able to do more and better work for him. Our little band is much encouraged.—Lizzie Bagwell, Bremen, Ohio, Nov. 27.

Greenbrier.—Bro. C. M. Driver, of Sutphin, W. Va., began a series of meetings at our church Nov. 7, closing Nov. 21. The attendance and interest were good throughout. Bro. Driver preached the Word with great earnestness and power and the people in general were well pleased with his addresses. Eight were baptized and one reclaimed. Three were baptized about a month before this, making twelve in all. Greenbrier County is one of the most productive counties in West Virginia, with an area of 1,000 square miles, and (with the exception of one aged brother who is not able to do much preaching) the writer is the only minister of the Church of the Brethren in the county. We need help. Who will come to the rescue?—A. M. Frantz, Dawson, W. Va., Nov. 24.

Johnstown.—Bro. Leonard Flohr and wife, of Thurmont, Md., came to our congregation Nov. 5 and remained until Nov. 21. Bro. Flohr held a series of meetings, preaching twenty sermons, and baptizing five souls. Brother and Sister Flohr did a great deal of personal work, visiting from house to house. We believe that the church has been greatly revived by their efforts. Our love feast was held Nov. 6. Bro. Flohr officiated.—Dollie V. Williamson, Hedgesville, W. Va., Nov. 26.

Greenville.—We are in the midst of an interesting series of meetings at this place. Bro. Ezra Flory is doing the preaching. Last Sunday, at the close of the services, Bro. Allen Weimer, with his wife, was installed in the ministry. Our services on Thanksgiving Day were well attended. A collection was taken, part of which will be given to the poor in this city. In the evening we held our communion services. A number of visiting members were present. Bro. Flory officiated.—Anna Witwer, Greenville, Ohio, Nov. 27.

Astoria church has certainly experienced a revival that will not soon be forgotten. Brother and Sister Lampin came to us and began meetings Oct. 31, and closed Nov. 22. Their departure was regretted by many, but as Bro. Lampin must begin another revival in Kansas next Sunday, it was necessary to close, to give him a few days of rest. He preached twenty-seven powerful and convincing sermons. The house was filled almost every night. We had good interest. Total number of accessions, thirty-nine. Twenty-two of them are heads of families. We met for Thanksgiving services today. Bro. Hahn, of Colchester, Ill., preached for us this morning and again this evening. Collection was taken for General Mission Fund. After morning service fourteen dear young girls were received by baptism. The Astoria church has abundant reason to be thankful upon this Thanksgiving Day.—Fay A. Rohrbaugh, R. D. 2, Box 13, Browning, Ill., Nov. 25.

Williston church meet in council Nov. 13. Elders John Wagenman and J. E. Keller were present. This meeting will answer for our regular council which would have been held Dec. 4. Considerable business came before the meeting. Officers for the coming year were chosen. Bro. D. F. Landis will be our elder for the coming two years. Bro. I. M. Kauffman was reëlected Sunday-school superintendent. Sister Pearl Sperline is our church correspondent. Four letters were granted. Bro. H. A. Kauffman was advanced to the full ministry, also Bro W. W. Keltner and the writer were advanced to the second degree of the ministry. All, with their wives, were installed. Bro. Keller remained with us over Sunday and preached two sermons for us. Bro. W. W. Keltner preached the Thanksgiving sermon at this church, after which a contribution was given for the China and World-Wide Missions. The offering amounted to $240.97, besides the dime collection of the Sunday-school scholars for the support of an orphan in India.—Abram Miller, R. D. 2, Box 114, Williston, N. Dak., Nov. 25.

Monitor church is in the midst of a series of revival meetings, conducted by Bro. C. B. Smith, of Red Cloud, Nebr. Already several have confessed Christ. We had a very impressive service on Thanksgiving Day. Our offering of $29.52 was given to the General Mission Board. Four weeks ago a widow, the mother of five small children, was received into the church by baptism.—Emma Yoder, Conway, Kans., Nov. 27.

Cando.—We held Thanksgiving services in Cando. Bro. Geo. K. Miller, of Cando, and Eld. Isaac Miller, of Zion, preached for us. An offering of $25.02 was given for World-wide Missions.—Mary L. Miller, Cando, N. Dak., Nov. 26.

Little Traverse church met in council Nov. 13, at the home of Bro. D. S. Kneisley. Not much business came before the meeting. Our next council will be the second Saturday in May, 1910. At present we have preaching at three different points.—Cora E. Stutsman, R. D. 1, Harbor Springs, Mich., Nov. 27.

Cedar Rapids.—One more was received by baptism and one restored to fellowship. We expect Bro. E. M. Studebaker with us for special Bible school Dec. 5-19, closing with a love feast.—S. B. Miller, Cedar Rapids, Iowa, Nov. 29.

Howard.—On Thanksgiving Day we held services, and had an excellent meeting. Brethren John Flora and Daniel Bock did the preaching. A collection of $10.07 was taken, to be sent to the Southern Mission. Our series of meetings is to begin on the evening of Dec. 11.—Goldie Henry, R. D. 2, Kappa, Ind., Nov. 27.

Spruce Run.—Seven have recently been baptized, ranging in age from eleven to sixteen years. Bro. Levi Garst came Nov. 5 and delivered eleven sermons at a schoolhouse five miles below the church. Four came out on the Lord's side. Nov. 13 Bro. C. E. Eller began a series of meetings at the church, continuing until the 24th. Three were added to the church. The church is greatly built up and encouraged to do more and better work for the cause. Brethren Garst and Eller labored earnestly while with us and the Lord blessed their efforts. We met in council Nov. 20. Bro. Eller presided. One letter was received.—Lena B. Fleshman, Lindside, W. Va., Nov. 25.

Berthold church met on Thanksgiving Day for services. Bro. Weimer did the preaching. Our attention was duly called to the goodness of God during the past year. At the close of the discourse we enjoyed a prayer service together, in which liberty was given to any one who wished, to express his gratitude to the Heavenly Father. An offering was given, amounting to $12, half of which will be given to Bethany Bible School, and the remaining half to the Brethren Sunday-school Extension of Chicago.—E. S. Petry, Berthold, N. Dak., Nov. 26.

Lower Stillwater.—We held Thanksgiving services at Ft. McKinley. The attendance was good. A sermon was preached by the writer. A collection of $12.50 was received at this meeting, to be sent to Brethren's Home at Greenville, Ohio.—A. L. Klepinger, Dayton, Ohio, Nov. 27.

Chicago.—Thanksgiving Day was a busy time. In the morning about forty-five baskets were sent to the poorer homes and were much appreciated. Our services consisted of spontaneous words of praise and thanksgiving from several of those present. An offering of $20 was given for mission work. Children's clothing is still needed for our Sunday-school children. Will not some of our sisters' aid societies respond? Please send all donations to I. C. Isenhour, 1422 Ashland Avenue.—Lydia Stauffer, 1526 Hastings Street, Chicago, Ill., Nov. 28.

Sheldon.—Regular Thanksgiving services were held here. An offering of $16 was equally divided between the Sunday-school Extension Work of Chicago and the Sunday-school work of the Minneapolis Mission.—J. E. Rolston, Sheldon, Iowa, Nov. 25.

McClave.—We met for Thanksgiving services yesterday. We had a good meeting. Several of our young members gave appropriate talks. This is the first meeting of this kind that our newly-organized church has had. Our offering amounted to $4.00, to be sent to the Kansas City, Kansas, Mission.—W. D. Harris, McClave, Colo., Nov. 26.

FROM AKRON MISSION.

Another Thanksgiving Day has come and gone. To some homes and hearts it has brought joy and gladness, while others have had only sorrow and trouble. Happiness was depicted on some faces, while the countenances of others were sad, and bore traces of suffering and poverty. During the last few days we have seen a little of the poverty that exists in this land of plenty.

Several weeks ago there came to our door a lady, who asked if this was the place where they give out baskets on Thanksgiving Day. We said that no such arrangements had been made, but would see about it. She is the mother of five little boys. The doctor says her husband will never be able to work any more. She works at the rubber factory, walking about five miles to and from her work, besides doing her housework as best she can in the evening. Think of it, you mothers, how different is your lot, who are surrounded by all the luxuries and comforts of life, and who can remain in your homes and care for your little ones. She would love to be with her children, and care for them, but must earn the living for the family.

The members, located here, decided to fill twelve baskets for the needy ones. We were made glad on Wednesday forenoon to see several brethren from the Springfield church drive up to the door with provisions donated by the members of that place. The donations were so liberal, both from there and from the members located here, that we were able to fill forty-eight baskets instead of twelve. Most of the families to which we sent baskets are large. I wish that all who gave could have seen the homes to which they were taken. Several of our brethren assisted in taking the baskets to the different places.

We are very grateful to our heavenly Father, who put it into the hearts of these dear brethren and sisters to make it possible for us to bring a little sunshine and gladness into the lives of these needy ones. We expect to visit the different homes, and to try to win them to Christ.

We had services on Thanksgiving Day. Bro. Bixler was with us and gave us a Bible Reading on "Giving Thanks," after which he asked us to name special things for which we should be thankful. Among the many helpful talks was one given by a lady who has been blind the greater part of her life. She has three little children, and has never seen any of them. When she told of the many things she is thankful for, there were many tears shed, and I am sure that we who see ought never to complain.

We feel that we had a real Thanksgiving meeting. We decided to use the offering raised to send the Gospel Messenger to families where there are no members of our church.

Bro. Cassel, our District Sunday-school Secretary, was with us last Sunday, and gave us some helpful suggestions in our Sunday-school work.

Sister Amanda Young, who has been a faithful worker, has gone to her home, and Sister Rohrer is here to take her place. She loves the work, and we trust will lead many precious souls to Christ.

We take this means of informing the brethren and sisters of the Northeastern District of Ohio, that, if any have good, second-hand clothing, shoes, etc., we could make use of some. We could also use books, cards, dolls, etc., for gifts for children at Christmas time. Brethren and sisters, do not forget to pray for us, that we may have wisdom and power to do the work that God would have us do.

Jennie M. Shriver.

843 S. Main St., Nov. 26.

ANNOUNCEMENTS

LOVE FEASTS.

California.

Dec. 5, East Los Angeles.
Dec. 18, Reedley.

Indiana.

Dec. 12, 6 pm, Indianapolis, 57 N. Germania Ave.

Kansas.

Dec. 11, 7 pm, Wichita, Corner 11th and St. Francis Streets.
Dec. 18, Sabetha.
Dec. 19, McPherson.

Oklahoma.

Dec. 11, 2 pm, North Star, 8½ miles east of Caldwell.

Pennsylvania.

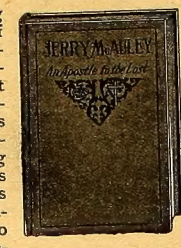
Dec. 5, Norristown.

Washington.

Dec. 11, North Yakima.

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Vol. 48. Elgin, Ill., December 11, 1909. No. 50.

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Missionary Department,—

Old People's and Orphans' Homes. Our Publishing House. Our Tract Work. The General Mission Board and Its Work.—Galen B. Royer. Our Foreign Missions.—J. H. B. Williams. Our Sunday Schools.—Edna Newcomer. The Gospel for All Nations.—J. Edwin Jones, ... 795, 796

AROUND THE WORLD

LONG-HIDDEN treasures and priceless documents are being found in Constantinople, in connection with the systematic examination to which the governmental buildings are being subjected. Many of the articles and parchments already discovered date back to early eras of the Christian church, having passed into possession of the Turks when they seized the city in 1453. Then, too, many manuscripts were collected by the Turks in their various campaigns, and stored in the imperial archives. It is certain that the important discoveries of the near future will attract the attention of the Bible student, the historian, and the archæologist, to the ancient city on the Bosporus, once a center of Christian influence in that part of the East.

OFTEN the business world sneeringly refers to the lack of effective methods in church administration and missionary enterprises. We are told that there is too much waste in carrying on religious work. Let us see. One of our largest railroad systems had to pay $1,250,000 to shippers last year, for goods lost, stolen, or damaged during the process of transportation. This great corporation simply wasted that amount of money because it failed to protect its customers, or because it lacked the needed business ability to guard its own property from thieves. Until the business world removes the "beam" of neglect out of its own eye, it will hardly be able to remove the supposed "gnat" from the eye of church and missionary enterprises.

WHEN Christ said, "Ye have the poor always with you," and enjoined upon his followers the duty of administering to their needs, he doubtless knew that, under the varying capacities of the human race, some would, necessarily, be always in want. With this idea of helpfulness in mind, a noted magazine editor has undertaken "a conquest of poverty." He thinks that "poverty, like tuberculosis, is communicable, curable and preventable." He calls for suggestions from experts and from laymen, in answer to the question, "How can we abolish poverty?" He claims that the enormous cost of public charities, as now administered, would better be concentrated upon an effort to *prevent* poverty and shiftlessness, rather than to support shiftless dependents in a state of idleness. While it is doubtless true that much of the misery and poverty, prevailing today, might be remedied by judicious provisions to that end, yet we should never forget, as the Lord's stewards, that the *deserving poor* are still entitled to our beneficence. "Whensoever ye will," says Christ, "ye may do them good."

THE present plan of the Dominion of Canada, to spend $8,000,000 for naval construction,—three cruisers and four destroyers,—does not strike the unbiased observer as either necessary or advisable. For years the Canadians have enjoyed the most friendly relations with the United States, and there is no reason why there should be a change for the worse. Wisdom would dictate that the vast sums, proposed to be spent in naval equipment, be devoted to much-needed internal improvements, by which every citizen of Canada would be greatly benefited. Under the present agreement, neither the United States nor Canada can rightfully place armored vessels on any of the great lakes. In the interest of peace it might be well to adhere to this excellent, strife-avoidng stipulation.

A NEW feature of public school training is the prospective course in *good morals,* which Bro. M. G. Brumbaugh, Superintendent of Public Schools of Philadelphia, is about to introduce in the schools of the Quaker City. James T. White, a New York millionaire, is willing to donate a small fortune for the advancement of this kind of training, and it is planned to extend this system, later on, to other parts of the country. Aided by a committee of twenty teachers, Superintendent Brumbaugh has arranged lessons on cleanliness, neatness, politeness, kindness to mankind and animals, truthfulness, obedience, reverence, contentment, etc. It is planned to make these lessons intensely practical and impressive, and doubtless there will be good results, by means of these efforts, upon the plastic minds of the great army of school children.

THE ancient ceremony of celebrating the Passover, in all its original details, is observed at but one place in all the world,—on Mount Gerizim in Samaria. The little procession, however, that slowly ascends the side of the mountain, is each year becoming smaller in number, and ere long the solemn Passover will be celebrated for the last time. The Samaritans are not at all disturbed by the knowledge that, as a people, certain extinction awaits them. They see in this a positive fulfillment of the prophecy which says, "Ye shall perish among the heathen, and the land of your enemies shall eat you up." They even rejoice that their apparent defeat is but a proof of the truthfulness of the Everlasting Word, which cannot fail, though all things of earth do change and pass away. The little band at the foot of Mt. Gerizim thus teaches an eloquent lesson of unfaltering loyalty to God.

ANOTHER instance of the fact that lodge membership is often made use of to shield fellow-members and conceal crime, was brought out Dec. 3, during a session of the Federal Court at New York. This tribunal is investigating the various phases of the notorious sugar scandal, by which the United States, during the last few years, lost millions of dollars. One of the witnesses stated that he discovered a secret spring in the scale support, by which the weight of the sugar could be made to appear less than was really the case. Calling the attention of the weigher to this matter of fraud, the witness was told: "We are both members of the same order. You have no right to give away a lodge brother." In this case the witness was honest enough to report the fraud,—lodge or no lodge. It shows, however, how very easy it is under favorable circumstances, for lodge men to cover up an amazing amount of fraud and corruption under the specious plea of protecting a "lodge brother."

MOST cheering was a recent gathering at Wissembourg in Alsace-Lorraine. In this German province, once French, there assembled representatives of both nations, to dedicate a monument to the French soldiers who fell in the bloody conflict of Aug. 2, 1870. After thirty-nine years of peace, much of the old-time animosity has given way to better feelings, and the greatest harmony seemed to prevail at the dedication, when friend and foe alike honored the memory of the fallen warriors. It might be well if men,—and nations as well,—would minimize their differences and magnify their points of agreement. This would undoubtedly pave the way to a better understanding,—one that will be sure to bring about mutual respect and the most cordial relations.

THE Bible student who thoughtfully studies the various events that have so materially changed the condition of things in the East, cannot help but realize that the hand of God is directing and shaping all things to his own glory. The marvelous change in Moslem lands is so great and far-reaching, as to seem almost past belief, had we not the evidence of trustworthy authorities. Prof. George Adam Smith, the distinguished writer on Bible geography, reports that the present situation in all parts of the Ottoman Empire, politically and religiously, affords an opportunity for fruitful Christian missionary work as never before. Islam, once the controlling factor, will be but one of the various religions, to all of which equal liberty is given. This means an open door to Christianity,—an obligation to preach the Word to those who know it not,—a call that must be heeded.

EVEN the so-called desert regions of Africa bid fair to yield to the magic touch of the cultivator who can bring the life-giving waters to the soil, ready to burst forth into verdure. A railroad from Luxor, Egypt, into the Libyan Desert has rendered easy the approach to the oasis of Khargeh, which is a fair example of what may be done throughout that region when the all-important element of water is given to the productive soil. Here Artesian wells, four hundred feet deep, form apparently inexhaustible means of irrigation. Some of these wells date back to an early day, others are of more recent origin. They seem to tap the same vast, subterranean reservoir, and it is now thought that the entire stretch of country between Luxor and Khargeh may be amply irrigated and made immensely productive. Thus many a man, now barren and fruitless, might obtain new life and vigor, and bear fruit unto life eternal, were he to put himself within reach of the Water of Life, so bountiful and free to all, and yet so frequently left untouched.

THE official investigation, now being made as to the causes of the Cherry, Ill., mine disaster, have so far revealed several most deplorable factors of neglect on the part of the mine owners and managers. Had the plain letter of the State law been fully observed, ample precaution against fire would have assured absolute safety to the workers. The electric light system would have been kept intact. No open torch in the hands of a boy below the lawful age would have been permitted in close proximity to hay or other inflammable material. There would have been no wood-lined shaft when the law requires a steel structure. No wooden stairway, quickly consumed by the flames, would have been depended upon, but there would have been steel stairways, located as specified by the law. Neglect in this case was attended by woeful consequences, but no more so than is the neglect of our still more important eternal interests. Countless thousands neglect to "make their calling and election sure" and, in consequence, will reap the bitter harvest of a wasted life.

The Great Commission.

"Go preach my Gospel," saith the Lord,
"Bid the whole world my grace receive;
He shall be saved who trusts my Word;
He be condemned who don't believe.

"I'll make your great commission known,
And ye shall prove my Gospel true,
By all the works that I have done,
By all the wonders ye shall do.

"Teach all the nations my commands—
I'm with you till the world shall end;
All power is trusted in my hands—
I can destroy, and I defend."

He spake, and light shone 'round his head;
On a bright cloud to heaven he rode:
They, to the farthest nations, spread
The grace of their ascended God.

What Christianity Has Done for the World.

BY JOHN HECKMAN.

RATHER, what has it not done? It has done for the world about all that has been done, that is worth doing. It has made the world a better place to live in,—more of heaven on earth, less of bad. It has replaced the bad with the good. Christianity has touched the world and made it look up,—look up to God in the spirit of the first commandment, and begin to love him with "heart, soul, mind, and strength." Becoming like him who "first loved" us, the Christed soul looks about and sees the need of others, and in the dynamics of that first commandment, begins to fulfill the second,—loving "his neighbor as himself." Jesus foresaw this when he said, "The kingdom of heaven is like a woman hiding leaven in three measures of meal till the whole was leavened." What Christianity has done for the world is the story of the leaven working *through* the meal. It is the story of sowing good seed in the field, its taking root and growing, and bringing forth a harvest.

The pessimist sees the world growing worse all the time. The believer in the Bible cannot be a pessimist. Right must and will prevail. God is behind it all. He who believes this, and sees the truth and good overcoming the evil, is an optimist. Is the world growing better because of Christianity? Has Christianity made the world better in the past? In the short space allotted me for this discussion I can but mention a few of the things which point out, as weathervanes, the direction of the wind. Christianity is an uplifting influence. It has made the world alive to better things. When Nero, the Roman tyrant, cut off Paul's head, Christianity had done but little for the world. Now men and women give the name of Nero to their dogs, and that of Paul to their boys. Then such deeds as Nero's were applauded, now they are scorned.

Christianity undertakes to clear the world of sin. The work is not yet finished, but progress is being made. The sin of slavery is fairly well driven out now. But few countries in the world suffer slavery within their borders. And, again, war must be swept before Christianity's cleansing influence. The old prophets foresaw it to be so. Jesus taught his followers the awful sin of war. They who catch his spirit set their faces like steel against this heinous crime of the human race. A hundred years of International Arbitration show what progress Christianity is making against war. From 1800 to 1900 there were over two hundred cases of international dispute arbitrated, which usually terminate in war. Less than ten of them took place in the first thirty years of the century. More than three-fourths of them took place during the last thirty years of the century. There has not been a war in Western Europe for thirty-nine years. The influence of Christianity has led the powers to arbitrate their differences where, in the past ages, they settled them by cruel war.

Again; I need but mention the terrible curse of intemperance. Christianity will not stop in her triumphal march till the world is clear of this sin, as well as every other. The United States drove the yellow fever plague from the West Indies, when she set the soldiers to cleaning the streets of Santiago, about ten years ago. The plague of smallpox is much lessened when everybody must be vaccinated.

This spirit of helpfulness, the practical application of the essence of Christianity,—was exemplified in the train loads of provisions for the earthquake sufferers of Messina and San Francisco, for the homeless in the great fires of Chicago and Baltimore, for storm-swept Galveston, for the Kansas sufferers and for the famine sufferers of India. Time would fail me to speak of the hospitals, orphanages, the homes for the aged, homes for the fallen, etc., the great work being done everywhere, of pulling men and women out of the very jaws of hell.

The best provision of ancient times were the cities of refuge, founded by Moses. They were a faint anticipation of the spirit of Christianity, then still in the future. But the many institutions since then have as far outstripped this worthy institution of the ancients as the light of the sun outstrips the light of the moon. May the good work continue till the illustrious dawn of the millennium!

Polo, Ill.

The Atonement.

BY DAVID M. ADAMS.

"THROUGH one man sin entered into the world, and death through sin; and so death passed unto all men for that all sinned" (Rom. 5:12, R. V.). "For in the day that thou eatest thereof thou shalt surely die," and "The soul that sinneth it shall die," were divine decrees that called for vindication. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:8, 11). "He hath borne our griefs and carried our sorrows. . . . And the Lord hath laid on him the iniquity of us all. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53). He, "who his own self bare our sins in his own body on the tree," made expiation (1 Peter 2:24).

Redeemed by Christ's Blood.

Literally, the word "atonement" means "at-one-ment." The blood of Jesus liberates the sinner from the curse of the law, and makes him and God at one (Gal. 3:13).

The shedding of our Savior's blood, as a propitiation for our sins, was typified by the sacrifices under the law (Lev. 17:11). The blood of all the sacrifices, legally and properly offered for sin under the Mosaic dispensation, had its antitype in the blood of Christ which "cleanseth us from all sin."

With Christ's blood our redemption was purchased; by it peace was made; and we, who sometimes were far off, are made nigh, justified and saved from wrath (1 Peter 1:18, 19; Col. 1:20; Eph. 2:13; Rom. 5:9). His atoning blood is the only fountain in which we can be washed from our sins (Matt. 26:28; 1 John 1:7; Rev. 1:5; 7:14).

What a blessed privilege it is to be "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). All believing Christendom can look upon his cross and say: "Christ died for our sins according to the Scriptures." "He hath made him to be sin for us . . . that we might be made the righteousness of God in him" (2 Cor. 5:21).

A Universal Atonement.

Through a living faith in him, as the all-sufficient Surety and Substitute, all mankind, notwithstanding how great or heinous their sins may have been, can have forgiveness through his blood (Luke 2:10; John 1:29; 1 Cor. 15:22; 1 Tim. 2:46; 4:10; Heb. 2:9; 1 John 2:2).

God Satisfied.

The dying words of Christ: "It is finished," conveyed the intelligence that a complete atonement for sin was made, and full satisfaction rendered. Indeed, "the Lord was well pleased, for his righteousness' sake" (Isa. 42:21). Truly, the offering of his body upon the cross for sin was to God a sweet-smelling savor (Eph. 5:2).

Appropriation.

The vicarious death of Jesus, however, will not avail us anything unless we appropriate the redemption which he has purchased. The first-born in the homes of those who lived in Goshen were delivered from the hand of the destroying angel only by the application of the blood, as directed. Now, as their deliverance was typical of ours through Christ, "our passover," who was "sacrificed for us," an application of his atoning blood is necessary for our salvation.

The application of his blood by man, in a way divinely appointed, is necessary only for actual sins, as Christ, by his death, canceled the Adamic sin. Original sin is no longer imputed to Adam's posterity. Neither is sin imputed where there is no law (Rom. 5:13). "To him that knoweth to do right" is the everlasting refrain of the Gospel (James 4:17). The little child "does not know," and therefore stands in a state of reconciliation with God (Matt. 18:3, 4; Mark 10:14; Rom. 4:15; 1 John 3:4).

Scalp Level, Pa.

No Faith: No Salvation.

BY PAUL MOHLER.

"FAITH is assurance of things hoped for, a conviction of things not seen." "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek after him" (Heb. 11:1, 6.)

"If any of you lacketh wisdom, let him ask of God . . . but let him ask *in faith*, nothing doubting: for he that doubteth is like the surge of the sea, driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James 1:57).

Do you believe in God? Can you please him without believing on him? But suppose you don't try to please him; suppose you just ignore him, and go along about your business, doing the best you can? Paul says, "And to you that are afflicted, rest with us at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to *them that know not God*, and to *them that obey not the gospel* of our Lord Jesus: who shall *suffer punishment*, even eternal destruction from the face of the Lord and from the glory of his might . . . in that day." (2 Thess. 1:7-10). "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son, hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:18, 36). Is any man safe with such a sentence hanging over him? Do you think you are "good enough" to be saved? Hear what Paul says, "*All* have sinned and come short of the glory of God" (Rom. 3:23). Peter also says, "The face of the Lord is against them that do evil." (1 Peter 3:12).

And again, "The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (1 Peter 4:17, 18)?

No, there is no salvation by righteous living, for there is no absolute righteousness, such as God's law demands. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:8, 9).

Do you know what it was that Jesus asked of his disciples? It was that they should "believe" on him, that he had come from God, that he lived a sinless life, that he would lay down his life for the sins of the world, that he would rise from the dead, ascend to the Father, and send forth the Holy Spirit to guide and comfort his believers. And this was the "Word" that the apostles preached everywhere, baptizing only those who believed their report. To believe this fact, is to be ready for the next step in conversion; to disbelieve it is to make Jesus and the holy apostles the most stupendous frauds the world has ever seen, and those who *do* believe,—millions of the most intelligent of men,—nothing but silly dupes. Such an alternative is impossible, and to choose it is desperately wicked. Verily, "He that believeth not is condemned already." "Who

is the liar but he that denieth that Jesus is the Christ? This is the anti-Christ, even he that denieth the Father and the Son" (1 John 2:22).

I know it is hard for some men to yield to Christ, hard for them to admit that they need a Savior. Again; it is hard for them to obey in all humility where they cannot see the reason why. Is not that the reason the Lord says, "Blessed are the poor in spirit (the humble) for theirs (and theirs only) is the kingdom of heaven"? Think soberly, dear reader, if you are in doubt, study carefully the Gospel of our Lord, test it by his own test given in John 7:17; then give your heart to him before it is too late.

3435 Van Buren Street, Chicago, Ill.

Except Ye Repent.—Luke 13:3.

BY D. HAYS.

REPENTANCE means sorrow for sin, and a turning away from sin to God. The first is sorrow for an act of sin, and the second is a turning from a course of sin. Sin is the transgression of the law. All are born under sin, and subject to death because of Adam's transgression, from which Christ has redeemed us by his own blood upon the cross. Hence children stand innocent before God, and all who reach the age of accountability are responsible for actual sins which lead the impenitent sinner in the course of death.

God now commands all men everywhere to repent. True repentance implies a sense of personal guilt and the promise of God's mercy through Christ. There are many forms of sin. The works of the flesh, adultery, fornication, idolatry, strife, seditions, heresies, murders, drunkenness and such like which the apostle says "that they which do such things shall not inherit the kingdom of God." Then *pride, harsh judgment, malice, envy, falsehood,* and *hypocrisy,* may be classed as sins within one's mind,—all of which are more or less related. These require deep penitence and much sorrow, because they lead in a very dangerous course, from which it is not easy to turn. These sins lead to *boasting, ambition, scorn, rendering evil for evil, flattery, oppression, false dealing, spiritual blindness,* and *hatred of all righteousness.* Such persons, by pursuing a course in sin like this, generally lead others into sin. They *entice, use bribery, speak reproachfully,* and *abuse Christian liberty.* This last-named sin is the work of hypocrisy; and one of the things which the Lord hates, is to "sow discord among brethren."

Were it not for sin, there would be no need of the word repentance. It is a wonderful means of grace. There is joy in the presence of the angels of God in heaven over one sinner that repents. It is the most honorable thing that a sinner can do—to acknowledge his sin and repent. True repentance is to stop sinning, turn to God, and enter into a life of purity in obedience to his will.

In the conversion of the sinner repentance does not stand alone. It is connected with faith and baptism. Faith and repentance are antecedents of baptism, and when the sinner believes in the Lord Jesus Christ, repents of his sins and is baptized, he receives the forgiveness of sins and the gift of the Holy Spirit. This is conversion. The duty of the sinner is: (1) to believe, (2) to repent, (3) to be baptized for the remission of sins, with the promise of the gift of the Holy Ghost (Acts 2:38). "Therefore without *repentance* there is no *conversion.* Except ye *repent,* ye shall all likewise *perish.*"

Broadway, Va.

Why Be Baptized?

BY I. B. TROUT.

PROBABLY there has been as much controversy in the religious world over baptism, from time to time, as over any other one subject. Large volumes have been written upon the subject. All sorts of opinions and views have been offered to the people. I am inclined to believe that, if a man is willing to accept the Word of God as conclusive upon the subject, there will be little, if any, room left for controversy; so I propose to give the Bible teaching upon the subject and then stop.

Believers are baptized because:

1. They follow the example of Christ. Before Jesus took up the active work of his ministry, he came to John and was baptized of him in Jordan (Matt. 3:13-17; Luke 3: 21, 22).

2. The Word teaches them to be baptized. "He that believeth and is baptized shall be saved," etc. (Mark 16:16). See also Matt. 28:19.

3. He who rejects baptism rejects the counsel of God. "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him, [John]" (Luke 7:30).

4. Baptism is a condition of the pardon of sins. When the Pentecostians were convinced of their sins and convicted at heart, they cried out to Peter and the rest of the apostles, "What shall we do?" Peter's reply was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc. (Acts 2:38). Ananias said to penitent Saul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). New Testament teaching always puts baptism between the sinner and pardon.

5. The Holy Spirit is bestowed upon those who are baptized according to the Word. "Be baptized . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38.)

6. Baptism is a part of the new birth, hence the believer is baptized. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Note.—Water (baptism) first, the Spirit afterward.

7. By baptism the believer gets into Christ. "So many of us as were baptized into Christ," etc. (Rom. 6:3). "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

8. By baptism the believer is admitted into the kingdom of God. See John 3:5, quoted above.

9. Baptism is a saving ordinance, as the waters of the deluge saved Noah in the ark. "The like figure,"—referring to the ark,—"whereunto even baptism doth also now save us," etc. (1 Peter 3:20).

Why be baptized? Because Jesus was baptized, John and Jesus received converts only by baptism, the New Testament gives baptism a prominent place, baptism is a command and the commands are essential to salvation.

Lanark, Ill.

Whom Baptize?

BY GEO. L. STUDEBAKER.

1. A SUBJECT for baptism should be sufficiently developed in mind so as to be taught. "Go ye therefore and teach all nations." "Preach the gospel to every creature." You cannot preach the Gospel to infants, hence they are not included in the commission.

2. A subject for baptism should be sufficiently developed in mind so as to exercise faith. "He that *believeth* and is baptized." "And when they *believed* Philip's preaching they were baptized." "If thou *believest* with all thy heart thou mayest." From the foregoing scriptures we see that *faith* must precede baptism.

3. A subject for baptism is one whose mind is sufficiently developed so as to exercise repentance. Repentance is a prerequisite of baptism. "Repent and be baptized every one of you." Infants cannot neither need they, repent. The Scriptures teach that "men and women" were baptized. Not one word is said about infants. Infant baptism is unscriptural.

Some conclude that, inasmuch as some households are spoken of as being baptized, infants were among the number. We can find scores of households where there are no infants. Besides when one examines carefully the households spoken of as having been baptized by the apostles, he will notice that they "heard" were "taught" and "believed." Of Cornelius it is said that "The Holy Ghost fell on all them which *heard* the word." Lydia was "taught" and the Lord opened her heart and she "heard." The Philippian jailer "*believed* in God with all his house." Nothing is said about infants being baptized in any of these homes. The inference is strongly against it.

A very common argument among those who practice infant baptism is, that it does no harm. I maintain that it is wrong and does harm. Those who baptize infants, practically say that all unbaptized infants are lost, and deny the doctrine of the atonement. Besides, we meet with many who refuse to be baptized on the ground of their having been baptized when infants.

From the above we draw the following conclusion: Only those who are susceptible of being taught, who are capable of exercising faith in Jesus Christ, and who can repent of their sins, are proper subjects for Christian baptism. This excludes infants. They are saved by virtue of the atonement, by the blood of Jesus Christ, without any conditions whatever.

North Manchester, Ind.

How to Baptize.

BY B. E. KESLER.

ASIDE from speculative theories the *how* of baptism is very simple. The theories of men are responsible for the confusion and varied practices that exist.

Jesus taught baptism as a specific act, to be performed in a definite way. That *baptizo,* from which we get our word "baptize," expresses a definite act, no one, ancient or modern, denies. No one of ordinary information does now deny, or ever did, that *baptizo* means to immerse. All agree on this; no one doubts it.

Jesus said, "Go ye therefore, and teach all nations, baptizing them," etc. All agree that when we teach the nations and they demand baptism, and we immerse them, the requirements of the command are met. What else, then, do we need?

True, men have gotten up a theory which says that something else will do. But many doubt this. Notice, these theorists do not doubt immersion, but insist that "something else will do."

Candidly now, why should we hazard our soul's best interests by trifling with theories that, at best, are subjects of doubt? Immersion being right,—and all admit that it is,—why risk the doubtful?

Taking Jesus for our example, let us examine further:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matt. 3:13). Now notice the procedure: "And Jesus, when he was baptized, went up straightway out of the water" (Verse 16). Where was Jesus baptized? Answer, "In the river Jordan" (Matt. 3:6; Mark 1:5), where John was baptizing. What did he do next? "Went up out of the water." Matt. 3:16; Mark 1:10. Were others baptized in Jordan? Yes, "Were all baptized of him in Jordan" (Matt. 3:6).

Honestly now, by the ordinary interpretation of language, can any one believe that Jesus could come "up out of" the water if he had not been *down in* it? Surely not. All must agree that "in" means *in,* and "up out of" means *up out of.*

But here again our theorists come in and claim that "in" does not mean *in,* and "up out of" does not mean *up out of,* but something else. Just think, how ridiculous to affirm there are no angels *in* heaven, no Father *in* heaven, no devil *in* hell, and that John did not see "the holy city come down from God *out of* heaven." But such is as reasonable as to affirm that Jesus did not come *up out of* the water.

As to "in" meaning *in,* and "up out of" meaning *up out of,* there can be no doubt. All know they do. Then, why waste time and risk our salvation on doubts, just merely to accommodate some man's theory?

Again, "They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," etc. (Acts 8:38, 39).

Here, again, they went *down* into, and came *up out of* the water to baptize. Indeed, to *baptize,* they must do as here stated. If baptism could have been performed by sprinkling or pouring, they would have done, as some do now,—performed the rite indoors or on dry ground.

And still, baptism is a "birth," a "burial," a "resurrection," a "planting," a "washing." In these cases all *know* that the scripture statement is met in immersion and, at the same time, *all know* that it cannot be met by any other mode. "Buried with him in baptism." Col. 2:12. Is immersion a burial? Certainly.

But are we buried in any other form of baptism? No. "Wherein also ye are risen with him" (Col. 2:12). Do we rise in immersion? Surely. How nicely the scripture is met! But do we rise in any other form of baptism? Certainly not. "Planted together in the likeness of his death" (Rom. 6:5). When we plant, do we cover up? Certainly. When we immerse, do we cover up? Surely. But do we cover up, or can we cover up, in any other form of baptism? No. Then, how can any other form be scriptural baptism?

"Having our bodies washed with pure water" (Heb. 10:22). When we immerse, do we wash the body with water? Surely. But do we wash the body in any other form of baptism? No. Then, how can we harmonize any other form of baptism with these Bible figures referring to it?

River Bend, Colo.

Trine Immersion.

BY J. E. MILLER.

THE entire Christian church is ready to accept trine immersion as valid Christian baptism. Some may think that it is not necessary, that it goes farther than necessary, but none will say that it does not fulfill every requirement of the commission. Some may question the right of certain parties administering baptism, some may doubt the right of administering baptism to those who cannot exercise faith, but not one will reject an applicant to church membership simply because he was baptized by trine immersion. This universal acceptance of this mode of baptism is a strong hint that it must be a very desirable form of baptism to practice.

All commentators agree that in the commission we have the Trinity of the Godhead presented. This means that Jesus had the Trinity in mind when he commanded baptism. Since we have a Trinity of persons, we have a suggestion of a Trinity in baptism. We get into these three Persons of the Godhead by being baptized into them. The same act that is required to get into one of them must be repeated to get into the second and also into the third Person. Commentaries, such as the American, tell us that from this Trinity in the commission doubtless arose the quite early practice of immersing once at the utterance of each name. This agrees with Tertullian, who says that he and the church of his time had their trine immersion from the teachings of the Christ.

The simplest explanation of the commission, from the standpoint of English is to immerse once at the utterance of each name. It is not necessary for me to diagram the commission. Had the Master said, "Baptizing them in the name of the Father," one act, one dip, would be required. Since he did not stop with that, but added, "and of the Son, and of the Holy Ghost," nothing short of two more dips will satisfy the simple English, or the simple Greek of his words. And that gives us trine immersion, as taught in the commission.

The Greeks should be able to understand their own language. They have never practiced anything but trine immersion. The entire Greek church has never had any other baptism but a triple dipping under the water. All Baptists make much of the fact that the Greek church immerses. We go one step farther and take pride in showing that they have always practiced trine immersion. They know their own language.

Trine immersion has a good and long pedigree. Listen: "Trine immersion was the general practice of the Christians from the end of the second century till the close of the twelfth century. The proof of this statement is overwhelming." These are the opening words of "Baptism of the Ages," by Cathcart, copyrighted by the American Baptist Society in 1878. But Cathcart could find no trine immersion beyond Tertullian. Tertullian lived about 160 to 220. It is a well-known fact that Tertullian tells us that at his time they baptized by trine immersion and that they received this from the Master. Since we find nowhere, at that time, any objection to trine immersion it must have been the prevailing practice. The church at that time laid great stress on baptism. They made much more of it than the church does today. Any change, as to its form, would certainly have met with serious opposition. But not a word against trine immersion do we find.

We do learn that, not earlier than 360, Eunomius, because he no longer believed in the divinity of Christ, refused to practice trine immersion, and for it substituted single immersion. But mark this, he did not accept Jesus Christ as the Son of God, the Savior of men. He substituted single for trine immersion, but the substitution did not become popular. Men still believed in the Christ and would not cut him out of their baptism.

After Cathcart wrote, a manuscript, called "The Teaching of the Twelve Apostles" was discovered. This is a very old manuscript. Dr. Schaff says it must date to 90 or 100 A. D. That makes it exist in the time of Saint John. Others place it a little later. But even if we place it as late as 150, we come up within ten years of the birth of Tertullian. In this manuscript we have a paragraph on baptism. Baptism was to be administered by trine immersion and anything short of that was allowable only in case of an impossibility to administer this trine immersion, and then aspersion, in some form, might do, but even that must be by a triple action.

This is the unbiased opinion of Dr. Schaff and is the only interpretation that will satisfy the language as found in this old record. From this, then, we have trine immersion as the prevailing practice from the end of the first century to the close of the twelfth century. This traces it to the time of the last apostle, or in the years immediately after him. This teaching and practice agrees with the commission, and as a result we have trine immersion from the beginning. Because of its good historical record, because it agrees with the commission, all churches are willing to accept it as valid Christian baptism.

Mt. Morris, Ill.

The Promise (After Baptism).

BY A. G. CROSSWHITE.

THE scheme of redemption and the doctrine of the atonement are fundamentals that enter into the Divine arrangement for the salvation of men and women, but to many they appear as unrevealed and unknowable principles existing only in the mind of God or wrought out in the equally mysterious operations of Jesus Christ and the Holy Spirit. This is a palpable error and a flat contradiction of Isa. 35:8. The prophetic eye could distinguish between the "highway" and the "way."

The latter is surely "the way by the cross" and is so plain that the wayfaring man, though a fool, shall not err therein. If by the cross, it must be indicated by the blood that flowed therefrom; for without the shedding of blood there is no remission of sin.

From this we next conclude that there is a *human* and a *divine* side to the work of redemption. Divinity cannot suffer, neither can it die; therefore it was the human; and it became so by the incarnation. The parenthetical clause, "The just for the unjust" (1 Peter 3:18) opens up a great field for thought and investigation.

But we are to consider in this paper what the incarnation has done for us, and its effects upon our lives. Through the preaching of the Word, or "by hearing," we obtain faith through the operation of the Holy Spirit upon the life. Then we institute an inquiry as to what can be done to secure eternal life.

Religion is an intelligent work and Saul of Tarsus understood it so when he cried out in his extremity, "Lord, what wilt thou have me to do" (Acts 9:6)?

Returning now to the object of the incarnation, it is obvious that there were in Christ elements both of the human and the divine,—exactly the same as found in his creature, man, in his innocent state, whom he was to redeem. The divine nature and image man had lost through the fall, but it was Christ's purpose to restore this nature through the atonement.

Through every human agency man was helpless, but there were certain things that he *could* do and *must* do in order to be saved. Three human agents are employed; to wit, *faith, repentance* and *baptism*. The first two of these prerequisites are performed by us and change, respectively, our way of *thinking* and our way of *acting*, while the latter is performed by another for us and changes our *relation*. One of the greatest promises to mankind is effected by three agencies: (1) Self; (2) an authorized agent; (3) God. Reference is made to Mark 16:16, "He that believeth and is baptized shall be saved." Peter saw the faith of the Pentecostians and directed them to the second duty, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Here, now, is appended a further result of this obedience,—*remission of sins*. The result next comes into view,—"And ye shall receive the gift of the Holy Ghost."

But upon what is this promise based? "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The *divine* part consists in pardoning sin and adopting the regenerated soul into the family of God.

RECAPITULATION.

From the foregoing statements and proof-texts it is evident that there is both a *human* and a *divine* side to man's salvation. The principles of "hearing," "doing," "faith" and "repentance" are on the *human* side; that is, we take the initiative and submit joyfully and in faith to the ordinance of "baptism," while "conversion" and the "new birth" are wrought in us by God, who, by compliance with his divine precepts, adopts us into his family, and we thus become his sons and daughters, and he our Father.

Flora, Ind.

The Consecrated Life.

BY GRACE GNAGEY.

"Take my life and let it be
Consecrated, Lord, to thee,
Take myself and I will be
Ever, only, all for thee."

WEBSTER says, "Consecration is the act of dedicating to a sacred use." They who dedicate their lives to the Lord, have power that no other one can have. The consecrated life depends on God for power as well as direction.

We often hear people say they do not have the ability to preach, to be a missionary, to teach a class in Sunday school or even to pray. I believe it is not so much a question as to our ability, but that the secret of our service lies in the power behind us.

When a child fails to perform some duty in the proper manner, it is usually because of not having followed the direction of the parent. Thus, when we fail in our efforts to do a piece of work for the Master, it is often because we have not fully surrendered our wills to his. I believe just as we surrender self, we receive power to do the Master's work. "Consecration means power."

We need not be concerned about the next day's work, or the "how" of its being done, if we give ourselves into the Lord's hands. We need not, necessarily, always see the way.

"If we cannot see the way,
Let us trust and still obey."

We think it strange, sometimes, that sinners are so slow to accept Christ. We preach and plead and pray, but in vain. Is it not just as strange, or even more so, that believers, who know, in a measure, what it means to trust him, are not willing to lay their all on God's altar and say, "Here I am, Lord, take me"?

Then yield to the Master your whole self. You are his by the purchase of his blood, and should be his by your own choice. Give yourself fully to him and ask him to take you and use you as he chooses. Go through life with this prayer on your lips, "I am yours, Father, use me," and when life is done may the tribute be paid to us as the tribute to a noble woman some years ago.

"So from her fresh-flowered grave—
Hers who all her beauty gave
Other lives to beautify
Other ways to purify,
There shall spring a spirit tree
In her loving memory
Till its top shall reach the skies
Telling of her sacrifice."

776 Loretta Street, Pittsburg, Pa.

Washing Feet.

When Jesus Christ was here below,
He taught his people what to do:
And if we would his precepts keep,
We must descend to washing feet.

The Lord who made the earth and sky
Arose, and laid his garments by,
And washed their feet, to show that we
Should always kind and loving be.

Peter said, "Lord, it shall not be,
Thou shalt not stoop to washing me."
O that no Christian here may say,
I'm too unworthy to obey.

You call me Lord and Master too;
Then do as I have done to you;
All my commands and counsels keep,
And show your love by washing feet.

Ye shall be happy if ye know,
And do these things by faith below;
And I'll protect you till you die,
And then remove you up on high.

Some New Testament Ordinances.

BY J. W. WAYLAND.

1. Feet-Washing a Religious Rite.

THE Church of the Brethren observes feet-washing as a religious rite, in connection with the *Agape* and the communion in bread and wine. These three rites were instituted by Jesus Christ on the evening or night preceding his betrayal by Judas. He enjoined feet-washing and the communion alike upon his followers. The Christian church, generally, has perpetuated the communion until the present time. For several centuries the *Agape* also was generally observed; and by certain branches of the church feet-washing has also been perpetuated. The Church of the Brethren regards all three of these rites as equally binding upon the followers of Christ, and hence endeavors to observe them all in the same order and connection in which they were instituted by Christ, and observed by the apostles. (See Matt. 26: 17-30; Mark 14:12-26; Luke 22: 7-30; John 13: 1-30; 1 Cor. 11: 1-34; etc.)

If, as all agree, the communion in bread and wine is a religious rite, it is proper to conclude that feet-washing is also a religious rite. Both were instituted together, and feet-washing is even more urgently enjoined than the communion. (See John 13:12-17.) Even if feet-washing was an ordinary custom in Palestine in the time of Christ, that is no reason why Christ should not invest it with a special religious meaning and place it in his church as a perpetual and general rite. All of the Christian ordinances are old in familiar forms: but the touch and word of the Son of God gives them a new meaning in his church and kingdom. Baptism was an old rite; the eating of bread and the drinking of wine were old customs; the reading of the Scriptures, exposition, song, and prayer were all familiar in olden times; and yet all these things were given a new significance and use in the Christian church. If it be shown that feet-washing was practiced as an ordinary custom before the evening in the upper room at Jerusalem, that can be no valid argument against its use as a religious rite, after Christ employed it and enjoined it upon his followers.

Whether or not feet-washing was familiar to the disciples as a social custom, makes no whit of difference in the case. A few facts, however, are plain from John's narrative. The use of feet-washing by Christ on the evening in question took them by surprise. If an old custom, it must have been employed in a new way. Furthermore, Christ told Peter that he would understand his act more fully thereafter. Such a statement would hardly have been made regarding something that had no religious significance, and the inspired writer would hardly have written it down, merely as an interesting incident: it must have had a meaning for all Christians, as well as for Simon Peter. If Christ had been merely performing an ordinary social custom, without intending it to be perpetuated as a religious rite, neither his example to be followed nor his injunction to do likewise would have been necessary. Men do not need examples of things with which they are wholly familiar; neither do they need to be enjoined to observe common social customs.

That the religious rite of feet-washing was observed in the Apostolic church, seems to be implied in 1 Tim. 5: 10. The term *Maundy Thursday* traces the history of the rite to the early centuries. The council of Toledo (A. D. 694) mentions this particular day as one on which feet-washing was appropriate. In the early church in Gaul (France) there was provision made for such a rite; and in the early Gallican and Gothic missals were forms outlined for its observance. Bernhard of Clairvaux (1091-1153), one of the most learned and devout bishops of the Middle Ages, endeavored, though without success, to have the rite made a sacrament by the church of his time. An effort seems to have been made, also, to have the rite observed by the church in Spain. In 1530 Cardinal Wolsey, of England, washed, wiped, and kissed the feet of fifty-nine poor men at Peterborough; and the practice was kept up by the English kings till about 1685. The rite is now observed in the Russian imperial palace, in the ceremonies of holy week at Rome, and in the palaces of Vienna, Madrid, and Munich.

These instances, just cited, show that feet-washing, as a religious rite, has had a wide acceptance among intelligent and learned men in every age since it was instituted by Christ at Jerusalem. Other bodies of Christians besides the Brethren have revived it in recent times in the United States.

2. The Lord's Supper.

By the Lord's supper we mean the *Agape*, or love feast, instituted by Christ in the upper room at Jerusalem on the night of his betrayal, in connection with feet-washing and the communion in bread and wine. This meal (*Agape*) is generally referred to in literature and art as the "Last Supper"; while by common usage the name Lord's supper has been applied to the communion. In this paper, however, the term Lord's supper is used to designate the love feast (*Agape*), in connection with which the communion in bread and wine (Eucharist) was instituted.

From the gospels by Matthew, Mark, and Luke, alone, one would conclude that the Lord's supper, as engaged in by Christ and the apostles in the upper room, was identical with the Jewish Passover; but John's gospel makes it clear that it was different. The meal in question was eaten before the legal time for the Passover, and the character of the meal was different from that of the Passover. The best Bible scholars agree on these points. For a clear statement of the case in detail, see Farrar's "Life of Christ," Appendix X. St. Paul, in 1 Cor. 11: 20-29, also distinguishes between the Passover and the *Agape*, in calling the latter the Lord's supper (Verse 20); and shows, too, that the communion in bread and wine is not the supper referred to (Verse 25). Luke 22: 19, 20, shows the same distinction between the Lord's supper and the communion in bread and wine.

We have, therefore, three distinct rites closely associated: (1) Feet-washing; (2) the Lord's supper (*Agape*); (3) the communion. For several centuries the Christian church, following the example of Christ and the apostles, observed these rites. The communion was taken following, and in connection with, the *Agape*, or feast of love. Finally, however, under the stress of internal abuses and external slanders and persecutions, the two were separated; and then, in time, the *Agape* was discontinued.

For authoritative statements concerning the early association and subsequent separation of the Lord's supper (*Agape*) and the communion, the reader is referred to the following works: (1) Stalker's "Life of Paul," page 127; (2) Conybeare and Howson's "Life of Paul," pages 384, 385; (3) Farrar's "Life of Christ," pages 702-708; (4) "Pulpit Commentary," volume on First Corinthians, page 364; (5) "The Agape and the Eucharist in the Early Church," by J. F. Keating, Edinburgh, Scotland. The last is a book of 207 pages, published by Methuen & Co., London.

The Lord's supper was and is a new feast of love, binding Christ's followers in fraternal fellowship. As the old feast pointed the Jews backward to the tragedy of their deliverance, and forward to the Lamb of God, slain for the world's sin, so the new feast recalls to us the past deliverance and heavenly fellowship in old Jerusalem, while pointing us forward to the Lamb of God, wedded to his spotless bride in the new Jerusalem. Of that holy feast,—that heavenly feast of love,—may we all partake with our ascended and glorified Lord! And may we keep our feasts of love in his name and spirit till he calls us.

3. The Communion Service.

From the two preceding articles, the place and connection of the communion have been made clear. It was instituted by Christ on the same night he was betrayed; and was associated by him with feet-washing, as a religious rite; and with the *Agape*, or feast of love. Feet-washing may be looked upon as a test of obedience and humility; the Lord's supper (*Agape*) cements Christ's followers in brotherly fellowship here, and points them to a glorified fellowship with him hereafter; the communion keeps us in mind of our Lord, his suffering for us, and establishes a vital relationship between us, by which we receive his life.

The Christian church has faithfully perpetuated the communion as a sacrament, though the other rites instituted with it, and enjoined no less earnestly by our Lord, have frequently been neglected. In the Greek language of the early saints, the communion is called the *eucharist;* for they, like the Master, received it with giving of thanks. So do the saints today. It is to them more even than Christ's broken body and atoning blood: it is his Word and his life. It holds up before us the cost of our deliverance; the depth of heavenly love. It stirs our hearts in warm response to the kinship that binds man to man, and makes all one in Christ. Verily, in the communion, to those who in faith and penitence discern the Lord's body, he becomes the Bread of Life.

By a too literal interpretation, some of the churches have taught that the substance of the bread and wine, in communion, are actually changed into the real body and blood of Christ. This is the famous and disturbing doctrine called transubstantiation. Others have taught that, instead of the bread and wine being thus changed in substance, the actual body and blood of Christ become present with them. This is the doctrine of consubstantiation. Let us not be disturbed by theological terms or fine, theological distinctions. We may have our opinions as to the processes by which matter is touched by spirit, by which the Divine unites with the human; but the actual process is in Divine hands, under Divine wisdom: we are under the Divine command, enforced by the Divine example. Now is the time to do, according to the grace given; and full knowledge will come to us when we meet our Lord face to face. However much our knowledge may now be hedged with mystery, we know that in the shadow walk our Father and our Brother; and that they give us life.

The communion, crowning as it were the ordinances of God's house, reminds us of our relationship to God through Christ, and when appropriately observed renews that relationship according to Divine wisdom and power.

Harrisonburg, Va.

Be Ye Transformed. How?

BY P. R. KELTNER.

No greater subject concerns the church, and there should none, more concern the individual. The subject with its needs, can only be appreciated and made clear to the renewed heart. There may be conditions where the converted soul has failed to see, but the unconverted man is blind. Hence the subject of nonconformity, taught by Paul in Romans 12: 1, can only be lived by a child of light.

Christianity, primarily, does not consist in anything we may do in acts and ceremonies. Christianity is a religion of the heart,—the soul so absorbed in the doctrine of grace, that things temporal are taken at their face value. The Christian has had a glimpse of the great redemptive plan. He has looked upon the rapturous scene, through the medium of God's means, until he has become lost in Jesus' love. His whole life has undergone a change. There has come a marvelous transformation in his likes and dislikes. His vision is changed. The things merely of earth have lost their fascination. He sees the largeness, the immensity and loving-kindness of the Living God. He is eagerly looking up, and reaching for the inestimable blessing of eternal life. He has no other aim. In his

ecstatic joy, his grip on worldly pleasures has gone. He no longer sees their beauty.

It is said that a street sweeper of New York City, long employed in that work, fell heir to an immense fortune. His life was so obscure, that the officials were a long time in locating him. When finally found, he was at his work. As he listened to the news, his eyes filled with tears, and his whole nature underwent a change. As he stood, drinking in the message, he unconsciously lost his grip on the broom, the handle fell at his feet, and he was gladly following his informant to a nearby office. So the Christian, when thorough conversion has taken place, loses his love for worldly things, and finds himself, in body and spirit, following and serving the Man of Nazareth.

There can be no such service without a renewed heart and mind, which always transforms the life. There are always certain worldly things that must be let go, that we may worship him aright. We know what they are. They stood in our way before we began. It is most unfortunate, if we have left them cling to us still. They will hinder any Christian's growth and influence. It may be love for worldly pleasure, for dress, for amusement or for worldly display. Whatever militates, in the least, with the free, undisturbed service of God and Christ, is worldly, and yielding to these is conformity to the world. The heart that has been renewed by the power of faith through Christ, and has been transformed by the renewing or changing of the mind, drops these things for the more excellent things in Christ. The soul that has been transformed, through the spiritual sight, most gladly lets go these weights, and, in the language of Paul, reaches forth to the things that are before.

The Church of the Brethren makes great claims on this subject. She, too, has one of the best records. Our reputation is national. It is not the claims we make that have given us the reputation, but a deep heart conviction, coupled with a most excellent system of church government, well obeyed. Will we still teach heart religion and hold to our long-established principles, or will we forsake our well-tried methods, run the risk of drifting where many have gone, lose our reputation, and, most of all, our spirituality? I feel sure, we will not.

Rockford, Ill.

The Spirit and Attitude in Prayer.

BY BERTHA M. NEHER.

Some one has said that prayer is the breath of the Christian. In a sense this is true, because the truly devoted Christian can no more live as such without prayer than the physical body can exist without breathing. Christ knew our need of prayer and gave us specific directions how to pray in the most effectual way. Lack of space forbids reference to many of the things he said on this subject, but we will speak of two important things, the spirit and the attitude of the Christian in prayer.

The spirit in which we approach our Heavenly Father should first be humble, as becomes our helplessness without him and our dependence upon him; it should be reverent, as becomes us in speaking to him who is our Maker and our God; it should be confident, because of the love he has shown and the promises he has made to us. Too often our prayers may be ineffectual because we fail to approach God in the right spirit and attitude. Of the two, the spirit is most important, because if it is right, the attitude will adjust itself.

A few things in regard to the attitude of the Christian in prayer are important because we have definite directions in regard to them. Paul, in 1 Cor. 11, says that man shall pray with uncovered head, but that woman shall cover her head. This subject of woman's prayer veil has been much discussed and much misunderstood by Christian people. To some women it is objectionable because they have been taught to think it is a sign of woman's inferiority and subjection to man. In reality, a close study of the subject will reveal to us that it is the very opposite of this.

From the time of Eve's sin until the coming of Christ, woman did live under the curse that made man her master, but Christ removed that curse and restored her to her former position, that of man's companion and his helpmate instead of his subject. The prayer veil is the symbol of this restoration and as such should be reverently and gladly worn by every Christian woman. It is a wonderful, a glorious thing that Christ has done for us in removing us from under the curse pronounced on Eve, and the wearing of the veil, as a sign of our restored authority and position, should be accepted by us in the same spirit in which people of the world accept and wear the Victoria Cross or any other symbol of great honor. Wearing it, we may now come directly to Christ himself for our salvation, instead of having to seek him through man, for our relation to him is now the same as that of the man.

Milford, Ind.

The Anointing with Oil in the Name of the Lord.—Jas. 5: 14.

BY JOHN ZUCK.

A subject so widely discussed by noted theologians as this one, is not only interesting, but demands prayerful thought in its discussion; so that, in its consideration, we do not mystify the truth, and thus create indifference, disbelief and disobedience, instead of *encouraging* a *faithful adherence* and *observance* of *gospel teaching* and *gospel practice*.

1. We wish to note that the apostles, who were called, sent and empowered by our Lord and Master to go and preach, "saying, The kingdom of heaven is at hand, *heal the sick*, cleanse the lepers, raise the dead, cast out devils" (Matt. 10:7, 8), did as they were bidden, as Mark records (Mark 6:12, 13), "And they cast out many devils, *and anointed with oil many that were sick, and healed them.*" This fact here stands out prominent, beyond question or doubt, that the apostles were familiar with the anointing of the body with oil for the healing of the sick. Further, it is but just to the apostles to accord to them that they acted in the fullest harmony *with their Lord's command towards the sick;* and that this service was sanctioned and authorized by him in his commission to them. This general practice of the apostles among the people obviates any necessity to discuss as to which James wrote the General Epistle of James.

2. The anointing that James authorizes and directs, admits of a full application to the needs of the sick. The Lord, in his last commission, as Mark records (Mark 16:18), makes reference to the healing of the sick in connection with the laying on of hands, and this fully justifies our Brethren's practice in the ordinance of "anointing with oil in the name of the Lord." Under this head we wish to note:

(1) That James writes as "a servant of God, and of the Lord Jesus,"—a saint of God who urged, by the strongest reasoning possible, that "faith without works is dead."

(2) He writes to Christians dispersed and scattered everywhere, which applies to all who are "born of God." Hence:

(3) A proper candidate for this service is a follower of the Lord Jesus, who is sick, and calls for the elders.

(4) That the proper administrators are the elders of the church.

(5) That this ordinance requires faith and works, both in the candidate and administrators.

(6) That the design and purposes of this means of grace are twofold, either of which or both may be obtainable, as the Lord wills: (a) The body healed. (b) The soul pardoned of sin, and the spirit comforted and blessed.

(7) To me this is a blessed institution of the church of Jesus Christ; a most helpful sacrament to meet the needs of the sick, and even the consolation of the dying. Associated, as it is, with forgiveness of sins,—"saved, healed and raised up," factors of such vital interest to the well-being of God's children on earth,—all should be glad and rejoice for these offered favors of mercy in the hour of trial. Ministers of the Gospel should rise up in their might and preach it. Saints should call for and use it, that God may be honored and glorified, and that his church may be built up in that most holy faith, once delivered to the saints.

We quote from Dr. A. Plummer, a noted theologian, in his comments on James 5: 14, 15, where he says, "In respect to this debated passage the writer thinks that it is most probable that the purpose, intended for the oil to serve, was either to be the channel or instrument of a supernatural cure, or an aid to the sick person's faith. It is obvious, on the one hand, that James does not recommend this oil as a medicine, for he does not say that the oil shall cure, nor yet that the oil with prayer shall do so, and more than that, the anointing is to be done by the elders, which would not be necessary if it were merely medicinal. On the other hand, it seems to be too much to say that the anointing had *nothing* to do with bodily healing at all, and was simply a means of grace for the sick.

Clarence, Iowa.

Oath-Bound Organizations.

BY CHAS. M. YEAROUT.

Freemasonry, Odd-Fellows, and other secret societies are antichristian in character and organization. They ignore and set aside the plan of salvation, as delivered by Jesus Christ. They use Christless prayers, expunge the name of Christ from their lodge room worship, and also purposely omit the name of Christ where it occurs in passages of Scripture, read by them in their burial service. And yet they boast of their religion, and claim that it will take them from the militant lodge to the lodge triumphant. The Deist, Mohammedan, infidel, and unbelieving Jew are all affiliated, and stand in full fellowship with oath-bound, and other secret societies.

Christians cannot belong to, or affiliate with, such organizations without violating and ignoring the Word of God: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols" (2 Cor. 6:14-16)?

To belong to any of these Christless organizations is to be yoked together with unbelievers, and to be yoked together with unbelievers is to have fellowship with unrighteousness, and to have fellowship with unrighteousness is to hold communion with darkness,—for secret societies work in darkness,—and to hold communion with darkness is to be in accord with Belial—Satan—and to be in accord with Satan is to be partakers with infidels, and to be partakers with infidels is to be participants in idol worship. Hear the conclusion: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

In uniting with these secret societies, the father, husband and son go where the mother, wife, daughter and sister dare not go. An institution that excludes the mothers, wives and daughters from their association is not a fit association for Christian men to affiliate with. The husband that belongs to and affiliates with the lodge, spends much of his time in secret associations from which his wife is excluded, and takes solemn obligations, and holds secrets that he dare not reveal or tell to his bosom companion. This certainly does violence to God's design in the solemn rite of marriage, by separating husband and wife, and robbing the wife of that companionship and oneness, vouchsafed in marriage. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph. 5:31).

Oath-bound secret organizations, violate the Word of God in the oaths and obligations that their members take when being initiated into the lodges (Matt. 5:34-37; James 5:12). The Christian that unites with a secret organization plainly shows by that act that Christ is an insufficient Savior, and that the church is an imperfect organization, and he has to unite with a worldly secret organization to get what is lacking in Christ and the church.

Morrill, Kans.

May Christians Wear Jewelry?

BY OTHO WINGER.

This question is clearly answered in God's Word. The Scriptures plainly and emphatically forbid Christians to wear jewelry. Listen to these words: "I will therefore that men pray everywhere, lifting up holy

hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array" (1 Tim. 2:8-9; also read 1 Peter 3:3). No command in the Bible is plainer than this one that has been given by Inspiration through the two most eminent apostles.

The wearing of jewelry is opposed to the principle clearly taught in the New Testament that Christians should not love the world nor the vanities of the world. Read Matt. 13:22; John 17:16; Rom. 12:2; Col. 3:2; James 1:27; 1 John 2:15. Wearing jewelry is in harmony with the spirit of the world; and the farther down in the scale of sin and civilization one descends, the more jewelry is worn. The prostitute and the benighted heathen are its greatest devotees. It is an indication of mental and spiritual deficiency, and he who has "the ornament of a meek and quiet spirit" will have no need nor desire for it.

Again, it is using, for a needless and selfish purpose, money that should be put to more profitable and unselfish purposes. The true follower of Jesus, who gave his life to relieve the fallen, will not think of spending for jewelry money that could be used in spreading the Gospel or relieving the needy. Further, the wearing of jewelry is an added wedge that separates the poor from those who are able to afford it. Either the poor will, to their own inconvenience, ape the rich, or they will be driven farther from the society of the rich. This is in accordance with the spirit of the world, but not in keeping with Christian living.

Lastly, it is not too strong to say that CHRISTIANS WILL NOT WEAR JEWELRY. "Out of the abundance of the heart the mouth speaketh," so, when "the heart is changed," when "the mind is renewed," when "the affections are set on things above," the desire for wearing jewelry disappears from the heart, and the jewelry itself disappears from the body. Do you wear jewelry? Are you a Christian?

North Manchester, Ind.

The Simple Life.

BY ELIZABETH D. ROSENBERGER.

WE have listened to many lectures directed against the extravagance and luxury of the age, and read much concerning it, since Pastor Charles Wagner gave to the world his excellent little book on "The Simple Life." The book had a mission; it is time for some one to direct us towards an easier, simpler mode of living. We are perplexed and confused, many times, by the problems so complex, which need solving, by the questions which are hard to answer. We need all the training our mental faculties can get, to help us face the conditions of the present age.

While others are clamoring for a return to a simpler mode of life, we as a church are living the simple life as few denominations do. We have never been a wealthy church. As the world counts wealth today, we have no wealthy members. So the vices and extravagances of the rich are unknown among us. The exhortations which many ministers are compelled to give against extravagance, pride, and vice, in other denominations, are necessary because the men of wealth set a pace which others are anxious to follow. And they find, by bitter experience, that the love of money is the root of evil. We are an agricultural people, living in the country, building our churches in the country, bringing up our children to fear God and keep his commandments.

We have simple, plain living in our homes. In most of them we find a quiet, domestic atmosphere in which character can bloom and ripen like the flowers in a garden or the apples in an orchard. An atmosphere of gentleness in which every one loves to dwell as birds do in the quiet, sunny nooks of forests. Gentleness is both beauty and power. Our mothers are also our housekeepers and homekeepers; they look well after the ways of the household, and love and care for the dear ones under their roof to the best of their ability. Our sisters have not learned the modern art of giving a home into the care of servants, while they spend a few winter months in Paris or Cairo, and the remainder of the year in going from the seashore to the mountains,—any place which happens to be popular.

We believe there is happiness, a fair share of prosperity for each of us who will work for it. We feel that there is enough for all, without any of us oppressing our neighbor to get his share. We clasp our brother's hand and say, "Come," instead of trying to outrun him. We are not ashamed to work, we are willing to follow our Master into the carpenter's shop. We believe that the workers of this world are truly blessed; they can look into the future without fear. Van Dyke says of Jesus,

"Never in a costly palace did I rest on golden bed,
Never in the hermit's cavern have I eaten idle bread.
They who tread the path of labor, follow where my feet have trod;
They who work without complaining do the holy will of God.
Where the many toil together, there am I among my own,
Where the tired workman sleepeth, there am I with him alone."

Covington, Ohio.

Temperance.

BY JOHN WALLACE LEAR.

WE are dealing with a question in this article that is engrossing the minds of all classes of people. The purer classes are endeavoring to bring order out of the intemperate chaos, that has engulfed our country into debauchery and shame. The licentious are in a mad frenzy to maintain the altar to their god, Bacchus.

Don't you think the Church of the Brethren is interested in the outcome? There is scarcely a people more interested in moral cleanness. Our homes rank with the best in the land. Very few drunkards come from these homes. Eternal vigilance has been the watchword. Precept and example in favor of temperance have been the encircling dome of protection.

The church and the home have fought hand in hand against the monster, "Intemperance." This united effort is the only successful way to combat the evil. Our history shows, that, while other denominations are just now awaking, we have never been asleep. Had other churches taken the same measures in teaching and discipline, the public conscience would have been aroused long enough before now; and the whiskey element would never have had such opportunity to intrench behind such ponderous breastworks.

Our Conference records show, that, as far back as 1781, none of our Brethren could own or operate a distillery, and retain membership in the church. In 1836 a decision was passed, making it a crime, punishable by expulsion, for a brother or sister to sell strong drink. In the year 1846 a stronger decision forbade a brother working for wages in a distillery. And a few years later a sweeping statement comes from the Conference, forbidding our Brethren selling their *products* to distillers.

These many years of total abstinence among our people have given us some of the best brain and brawn, and the finest moral fiber the country has produced. And with these years of temperance training we are all the more ready to deal out to the whiskey gang such an avalanche of blows, as will bring them to their knees, crying for mercy.

Two years ago our Fraternity appointed a committee of three brethren to undertake the management of the campaign among our own people, against liquor traffic. Every State District is to be organized, so as to assist, and, at the same time, work simultaneously in the struggle. The pessimist frowns, and says, "No use to try." The optimist trusts, and says, "We'll fight and pray."

What can be done? We need strong literature, written and distributed over the country. Boxes can be put up in public places and these supplied with reading matter. We want men and women to study the conditions, and be ready, when called upon, to deliver talks on the subject, in our own churches, or elsewhere, as may be designated by the several committees. Money is needed to defray the expenses of the campaign. See Conference records of last year, and act accordingly. We can inform Congress and the several Legislatures of our position, and our wishes on the question of temperance,—especially on law enforcement and law enactment.

We should not forget, however, that the highest and holiest calling of the Christian church is to preach Christ crucified. So, while we are fighting sin with all our might, we should remember to tell the sinner that Jesus saves. It is not sufficient to reform our land in respect to this great evil. To reform alone will leave a deformed race. Lord, help us to see a great revival, that will bring forth a new creation in Christ Jesus unto good works!

Cerro Gordo, Ill.

May Christians Go to War?

BY JOHN S. FLORY.

LET God's Word determine. In the olden time God directed his people to fight, but this question belongs exclusively to the Christian dispensation. Under the principles of this dispensation, only these few can be noted.

The Christian should honor God (Rev. 4:11). He does this by obeying his commands and respecting his wishes. God desires all men to follow his Son, whom he sent into the world that the world through him might be saved. Therefore, to honor God is to respect his wishes by obeying his Son.

Christ's direct teaching in regard to strife and warfare is in this wise: "Resist not evil," "Love your enemies," "Agree with thine adversary quickly," "As much as lieth in you, live peaceably with all men." To Peter, after his rash act in the garden, he said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword" (Matt. 26:52). And to Pilate's question he answered: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (John 18:36). Christ's teaching here leaves no question as to the proper attitude of the Christian in regard to carnal warfare.

In another view, the Christian is the personal representative of Christ in the world. He is to bear testimony to Christ's teaching, and to be a living exponent of the principles of his doctrine. He is a "light to the world," a "city that cannot be hid." Therefore he cannot engage in a line of conduct that is in violation both to the letter and the spirit of Christ's teaching.

Again, the law of expediency, so beautifully elaborated by the Apostle Paul, is exactly in point here. According to this law the Christian is not permitted to engage in all things, even those that are right within themselves. His conduct is to be governed by his relations to other people. Paul's famous declaration in regard to this was, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 1:13). Therefore, if going to war sets a wrong example before other men, and makes it easier for them to do wrong, the Christian cannot go to war.

Moreover, it is wrong to take human life (Matt. 5:21, 22). Since it is impossible to engage in war with the assurance that one will not take life, it becomes improper for the Christian to go to war.

Besides, it is the very nature of war to stir up the baser passions of the human heart. James gives the origin of these base animosities (3:14-16). "If ye have bitter envyings and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Certainly, anything that engenders such feelings is not for the Christian to engage in.

The Christian spirit is described in the two verses that follow: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Christ's kingdom is a kingdom of peace. His people should labor for peace, and should illustrate the principle in their lives. For these reasons, and others, the Christian cannot engage in war.

Bridgewater, Va.

"SINCE happiness is necessarily the supreme object of our desires, and duty the supreme rule of our actions, there can be no harmony in our being except our happiness coincides with our duty."—*Whewell.*

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We are reporting six recent additions to the Pleasant Hill church, Pa.

Bro. J. L. Guthrie, of Ohio, changes his address from Nevada to Paulding.

The meetinghouse in the Prairie Lake church, Okla., is practically completed and will be dedicated Dec. 12.

The Brethren at Winchester, Idaho, have procured two lots and are planning to build a meetinghouse next summer.

During the series of meetings at the Kuntz house in the Snake Spring congregation, Pa., there were nine accessions.

Eight accepted Christ and were baptized during the late series of meetings held in the Snow Creek congregation, Va.

Bro. M. Flory, of Illinois, conducted revival services at the Loon Creek house, Ind., and eight persons were added to the church.

Bro. A. D. Sollenberger closed some revival meetings in the Larned church, Kans., with seven applicants for membership.

Bro. J. D. Mishler closed a protracted meeting at Pleasant Dale, Ind., Dec. 1, with nine baptized and one restored to the fold.

Eight were added to the fold during a late series of meetings at the Pleasant View church, Kans., conducted by Bro. C. E. Wolf.

At the protracted meeting, held in the Morning Star church, Kans., five made the good confession and put on Christ in the sacred rite of baptism.

Our correspondent reports a good meeting at Mt. Carmel, N. C. There were eight applicants for baptism and one was restored to church fellowship.

During the late Bible Institute at Ottawa, Kans., seven received the washing of regeneration and were added to the church. One awaits the initiatory rite.

Bro. Solomon Bucklew and wife, of Astoria, Ill., are now in Pennsylvania. Bro. Bucklew recently conducted a very fruitful revival in the Snake Spring congregation.

At the district meeting of Northern California, Bro. J. Harman Stover was chosen a member of the Standing Committee for 1910. One paper goes to the Annual Meeting.

On account of failing health Bro. J. H. Cakerice, of Whitten, Iowa, has decided to spend the winter in Kansas, and until further notice should be addressed at Abilene, R. D. 1.

Last week we had the pleasure of spending an evening in Bethany Bible School, Chicago. It was the second day of the special Bible Term, and there were then over seventy students present, North Dakota seeming to be more largely represented than any other State. It is an inspiration to spend an hour with these earnest students.

Bro. Hiram Forney conducted a series of meetings at Reedley, Cal., and fifteen were added to the church.

Bro. E. B. Lefever, of Twin Falls, Idaho, changes his address to 422 West Walnut St., Lancaster, Pa.

Bro. Wm. H. Miller did a good work in the Big Swatara congregation, Pa. When the meeting was last heard from, ten had come out from the world and applied for membership.

It is probable that Sisters Mary Quinter and Sadie J. Miller, missionaries in India, will return to the United States next spring, to remain a year,—a furlough having been granted them.

Bro. C. S. Garber spent three weeks in revival work at Conway Springs, Kans., and twenty-nine were added to the church by confession and baptism. Three others are awaiting the initiatory rite.

A series of meetings was recently held in the south part of Santa Fe church, Ind., where a few members reside, and where nine persons accepted the conditions of pardon and were baptized.

During the late series of meetings at the Brick church, Va., conducted by Bro. P. S. Miller, five applied for membership, but only a part of them had been baptized when our correspondent wrote us.

While on their way to Michigan, Bro. T. J. Beckwith and wife, of Payette, Idaho, called at the Messenger sanctum. Bro. Beckwith is treasurer of the Mission Board of Oregon, Washington and Idaho.

Bro. J. H. Argabright, of Mountain Grove, Mo., says that he has turned his farming business over to his sons, and is now in a position to give time and attention to the ministry. Those desiring his services can communicate with him.

Much correspondence and a number of reports from churches must be held over another week. We regret that we have not been able to find room for all of the interesting and encouraging news sent by our patient correspondents.

Bro. James M. Neff finding it necessary to change his plans, is leaving Mexico, and until further notice, may be addressed at Long Beach, Cal. He and his family did not find the health conditions at Culiacan, Mexico, to be what they had expected.

In last issue, page 780, under the head of Lick Creek, Ind., it was said that at the Thanksgiving service Bro. Goshorn preached an interesting sermon. It should have read "Bro. G. V. Goshorn." The mistake was made in our office, and this correction is our apology.

Bro. Daniel Snell, of Sidney, Ind., whose eyesight failed him about three years ago, manages to keep posted on the work and movements of the church, and preaches now and then. Occasionally he writes us a letter with his own hand, and though he has to regulate his lines and words by the sense of feeling, still we can easily decipher his writing.

In Elgin, last Sunday evening, we had a sermon on "Love in Service," in which the religious rite of feet-washing was treated. Next Sunday evening we are to have a sermon on "Love in Fellowship, the Lord's Supper," and the Sunday following the theme for the evening address will be, "Love in Union, the Communion." These are doctrinal subjects, and are being treated from the standpoint of love and obedience.

Bro. F. A. Vaniman thinks the Messenger should contain more pictures. He has this to say of the Thanksgiving issue: "You are certainly to be commended for the most excellent Thanksgiving number of the Gospel Messenger. The picture on the first page, of Jesus and his disciples, is good. How fine it would be if we could have a picture of this nature on the first page of every issue! This is a picture age, and we sometimes get more from a single glance at a good picture than from much reading. Bro. Arnold's article on the printing plant, and what it is doing, is very encouraging. People like to help the thing that is a success."

Bro. Steven Berkebile, of India, writes us that he is rapidly recovering from his late severe sickness. He is among the mountains, 7,500 feet above sea level, and says that the climate and pure atmosphere of the high altitude agree with him splendidly. It is an ideal place for a sick and broken-down missionary to recuperate. Sister Berkebile and their boy were with him at the time he wrote, and all of them are being greatly benefited by the invigorating climate.

Bro. E. N. Huffman, of Station D, 502 Ky. Street, St. Joseph, Mo., in a communication to this office, makes a strong appeal in behalf of the South St. Joseph Mission, for provisions to be used in supplying meals for the poor of that city on Christmas. Anything raised on the farm, in the garden, or in the orchard, can be used. On account of the crowded condition of our columns, the appeal must be laid over, but those interested should at once communicate with Bro. Huffman.

In the Elgin church we had a good members' meeting one evening last week. There was little to do, aside from electing the usual church and Christian Workers' officers. At a previous meeting the Sunday-school officers for 1910 had been chosen, with Bro. Harry Fahrney superintendent. At our meeting last week Sister Edna Newcomer was chosen president of the Christian Workers, and Bro. Galen B. Royer elder in charge of the church for another year. Bro. Lauren T. Miller was chosen church clerk. A number of other officers for both Christian Workers and the church were also chosen, and will enter upon their duties the beginning of the approaching year.

We have never been able to determine, for a certainty, how many Sunday schools there were among the Brethren before the Revolutionary War, but there were enough to justify the printing of thousands of cards, and, possibly, some other suitable literature. These cards would not have been printed for one or two schools, hence the conclusion that there were Sunday schools of some kind in a number of the early American churches. This was nearly forty years before Robert Raikes began his Sunday-school work in England, and had not our people and the publishing house, operated by Bro. Christopher Sower, been disturbed by the war, we might have gone on introducing Sunday schools wherever congregations were established.

Just a few minutes after going to press with the last issue we received a telegram concerning the shooting of Bro. Levi Minnich and wife, of Greenville, Ohio. The tragedy happened in this wise: The sheriff and his deputy went to the home of a desperate character to arrest him, and return him to the insane asylum, from which he had been released on the promise of good behavior. This attempted arrest led to the man shooting his own mother and the deputy sheriff. Securing possession of the sheriff's buggy, he made his way to the quiet home of Bro. Levi Minnich, pursued by officers and others. At Bro. Minnich's he demanded protection, then commenced firing, shooting Sister Minnich, through both arms. One ball grazed the back of Bro. Minnich, inflicting a flesh wound. All of this happened in the yard. The murderer then ran into the house and ended his own life with a shot. Bro. Minnich was not seriously wounded and has since written us a letter, in which he says that Sister Minnich's left arm had to be amputated above the elbow on account of the shattered condition of the bone. The right arm, he thinks, can be saved. Bro. Jesse Stutsman, who happened on the scene just after the tragedy, writes us that he anointed Sister Minnich soon after reaching the house, and just before her arm was removed. While our sister will recover, she is necessarily in a very nervous and suffering condition and craves the prayers of God's people. Bro. Minnich is secretary of the Sunday-School Advisory Committee of the Brethren church, is widely known all over the Brotherhood, and in this affliction he and his wife have the sympathies of all the Messenger readers. They wish us to thank our people for the many letters and telegrams received since the coming of this distressing affliction to their home.

Some of our readers wish to know in what part of China our missionaries have located. As near as we can determine, from the data at hand, their field of labor is about 300 miles southwest of Pekin, and in the Province of Shansi. Later we may be able to describe the location more accurately.

We are just in receipt of the minutes of the district meeting of Northwestern Kansas and Northern Colorado. To this meeting a petition was presented, asking that a new District be formed, with the Continental Divide in Colorado as the east line. The petition was granted, and the new District, when organized, will probably be known as Western Colorado and Utah. We observe that the District is doing some very aggressive work in the way of establishing missions, locating pastors and arranging for a Home and Mission Training School for the colored people. The Training School Department is something that ought to have been undertaken by the Brotherhood years ago. We trust this move will prove a successful one.

There is so much going on in and around Johnstown, Pa., and there are so many meetinghouses in the community, for which we praise the Lord, that we now and then slightly lose our bearing when endeavoring to report some of the good news sent us by our patient correspondents. In our editorial notice, on page 760, we got Bro. Wm. Howe associated with the West Johnstown church, where Bro. J. H. Cassady is the pastor, while Bro. Howe serves the Johnstown church. We are told that there is a West Johnstown church and also a Johnstown church, and that there are about 500 members in each congregation. It is thought we ought to remember these things, and not get the pastors exchanged without permission. Possibly we ought, but it requires a big memory to take care of all the information that comes our way, and if there should be a few slips in our statements, now and then, please have a little patience and give us credit for the many times we report the conditions correctly.

The Annual Meeting.

What is known as the Annual Meeting, or the Annual Conference, among the Brethren, came into existence about 1842. Though there were several congregations in Germany, before persecution drove our people to America, there seems to have been no general or central conference. The several congregations were held together by their common faith and practice, as well as by their mutual interest. This was true of them for more than twenty years after they began to settle in this country. They had the same faith and practice as well as a common cause. In a sense they were congregational, but always with due respect for the common interest and general practice on which they had, from the beginning, agreed.

As the membership and congregations grew, a general meeting was deemed advisable, and such a meeting materialized by common consent. The first Conference paved the way for a second one, and then followed the annual gatherings. At first there were less than a score of congregations represented, but the number increased rapidly, and in time it was found necessary to form State Districts, and this led up to the machinery of the present central organization, that reaches out and touches every part of the Brotherhood.

The original purpose of the Conference was not to legislate, or to make laws, but rather to unify our people on their faith and practice. It took up points of difference and discussed them until an understanding was reached. In these discussions the New Testament was appealed to as the standard by which all questions should be settled. This being our accepted creed, it was but natural that we should appeal to its teachings in this manner.

Minutes were kept of these meetings, and in time most of them were collected and published in a book. This book is not a creed, or a confession of faith in any sense. It is not even a statement of our faith and practice. It merely shows how the Brethren understand the Scriptures as they relate to the questions presented to the Conference, from year to year, for consideration. Some of these minutes have become obsolete, others have been repealed, and a number have been amended or changed. In time our people may become so thoroughly unified, on all of their practices, that they will have little use for most of the minutes of the past. But amid all of our differences we have kept the New Testament fully to the front as the one and only infallible rule of faith and practice

The growing tendency of the Conference is to give less attention to church polity, and more consideration to the spreading of the Gospel and the building up of churches. We discuss the best methods of carrying on the Lord's work in the home fields, as well as in foreign lands. Education and some of the great moral questions are commanding unusual attention. In fact, the Conference is becoming largely educational, and in this way is developing a central influence that is going to prove decidedly helpful in developing the whole Brotherhood, and making of the church a great working body.

Is Jesus the Christ?

An unquestionable faith cannot be built on a doubtful foundation. In answering this question we affirm that there is but one foundation upon which we can construct our answer. That foundation is God's Word.

The man or woman who refuses to accept this Word as God's revelation of himself to the world, cannot be convinced of the divinity of Christ,—cannot be convinced by any affirmative argument which may be made.

Accepting the Bible as being God's revealed truth, we have the most infallible evidence that Jesus is the Christ, or that Christ is the Jesus, the Son of God and the Savior of the world.

If we believe in God, as revealed to us in the Bible,—that he is all-wise, all-powerful and all-love, the Creator of the heavens, the earth and all things therein,—there is no room left for human reasoning. If God was able to create all things, including man, why should we question the process by which Jesus Christ, the Son of God, became flesh? Why must we try to reason out how Jesus, as the Christ, the prophesied Messiah, was conceived by the virgin Mary, was born into the world as a man child, grew to manhood according to clearly-defined prophecy, was baptized by John the Baptist, the prophesied messenger of God, lived the purest, the most active life, made the greatest sacrifices, endured the severest persecutions and yet exercised, through it all, an indefinable love that is beyond the power of human conception? There is no process of human reasoning by which such things can be done.

But if we accept this Jesus as the Christ, the Son of God, our questionings are all answered. With God all things are possible, no matter how impossible they may seem to us, through our human conceptions. One of our writers truly says, "The whole system of Bible prophecy has such a relation to the scheme of salvation, that the testimony of Jesus Christ is the spirit of prophecy, that is, the testimony concerning him is the design, scope and end of all prophetic revelations." The fact is, there is a thread of prophecy running through the Old Testament from beginning to the end, looking forward to and predicting the coming of Jesus Christ as the Savior of the world. That the Old Testament had in view a Messiah whose name was to be Jesus, there can be no question. And that this Messiah came in the person of the Jesus Christ of the New Testament, is the best-established fact that has ever been recorded in history. So incontrovertible is this fact that it is acceded to by all except the Jews who, because of their hardness of heart, have been blinded until the fullness of the Gentiles has come.

The question is not so much today, "Is Jesus the Christ," as, "Has he a Divine being beyond which it would be possible for other good men and women to be?" This is not because of lack of evidence of the divine Sonship of Jesus Christ, prophetically and historically, but because men, through their process of reasoning, fail to grasp how these "things can be." The incarnation of Jesus Christ cannot be reasoned out. It must be accepted on faith. If we believe in God as he is revealed to us, then there is nothing in our estimation that is too hard for God to do.

The incarnation of his Son would not be harder for him to do than to create worlds, to make all living things and cause their perpetuation by a process which we cannot understand. It was not harder for God to inflesh this Son in human form and live a life of humanity, than to endow him with power to work miracles, to turn water into wine, to cast out devils, to heal the sick, raise the dead, to give himself to the cross, the grave, and the third day rise to life again. It is not a matter for us to know how these things were done, but to believe in God as the Creator. When we do this it is very easy to believe that Jesus is the Christ, the Son of God.

H. B. B.

The Christian Greeting.

Men have always had some form of greeting, and the kiss was one form. We have it mentioned more than three thousand years ago. From among the various forms of greeting this one was selected to become the Christian greeting. Paul and Peter wrote the churches to use this form of greeting; and we cannot doubt that they wrote under the direction of the Holy Ghost. Among the early Christians the kiss was a sign of fellowship, men saluting men and women saluting women in this way. For some reason the command was neglected in later ages, and now the kiss is used in greeting by only a very small part of the Christian world.

There have been various reasons given for its discontinuance, but probably the real one is to be found in man's pride and unwillingness to take any way but his own. We have heard learned and good men argue that the kiss was a custom at the time the apostles wrote, but that the custom had changed and handshaking had come in; that there was nothing mandatory in the words of Peter and Paul; that the handshake is now just as pleasing to the Lord as the kiss was then. But they fail to give any evidence that can be taken as reliable. When man speaks one thing and God another, we are not safe to follow man.

Christ came to place men on an equality. God wants men to realize that there are no favored classes with him, except those who are favored because of faithful obedience to him. Birth and wealth and learning count for nothing with him: character is everything. And the kiss of love, the kiss of peace, the holy kiss breaks down caste. There is no form for a superior different from that for the inferior. The Master's followers are to be all one, even as he and the Father are one; they are to be brethren, and the new commandment they have received is that they shall love one another. Where there is love there must be a manifestation of that love. And what other form of greeting means so much as does the holy kiss? It is the natural way of showing love, and it was selected to be the Christian way.

For more than two centuries our Brethren have stood in defense of the whole truth as God gave them light to see it. They endured afflictions, but remained steadfast. The church of today is not called upon to undergo torture because of its faith: the devil learned that that method did not bring the desired result. Nowadays his methods are different, but he has the same end in view—to keep men from fully believing and obeying God. We are sometimes laughed at and sneered at for keeping the commandments; but let not these things move us from the path of truth. We know in whom we have believed. We know that his Spirit dictated no unnecessary commandment. We know that the holy kiss is to be the Christian greeting. And we know that in keeping all the commandments of God there is great reward. That is all we need to know. We should not think of laying aside any command because most men reject it. The Word will judge all of us in the last day.

G. M.

The Brethren.

The Brethren, now incorporated as the Church of the Brethren, but formerly know as the German Baptist Brethren, originated, as a distinct organization, at Schwarzenau, Germany, in 1780. Their organization came into existence on this wise:

About the time referred to eight earnest men and women, with Alexander Mack as their leader, became deeply concerned about the restoration of primitive Christianity. They were all members of some of the Protestant churches, devout Bible students, but, so far as they could understand, there was no church that

taught and put into practice the whole Gospel as it is set forth in the New Testament. Alexander Mack, then twenty-nine years old, was a preacher of some ability, had a fine knowledge of the Scriptures and church history, and seems to have been a man of ample means.

These eight people searched the Scriptures with all diligence in order to learn, as fully as possible, their duty, and knowing of no church in which they could hold their membership and carry out fully the form of doctrine, taught by Christ and the apostles, they agreed among themselves to restore, as far as possible, the New Testament order of worship. So, early one morning in 1708, they repaired to the banks of the charming River Eder, near the village of Schwarzenau, and were baptized by trine immersion.

After this they met, organized themselves into a society and chose Mack as their preacher. With the New Testament as their rule of faith and conduct they entered upon a life of faithful service to their Lord and Master, it being their purpose to obey him in all things, so far as they could understand his teaching. The movement produced quite an awakening in this part of Germany, and hundreds of men and women accepted their plea for a return to the old paths, and became members of the organization.

Several congregations were established, and the outlook for the restoration of the apostolic order of worship was exceedingly promising. But persecution arose, and became so severe that most of the members fled to America for safety. One colony left in 1719, and the other in 1729, Alexander Mack accompanying the last one. They all settled in the vicinity of Germantown, Pa. Like the early Christians, when driven out of Jerusalem by persecution, they went everywhere preaching the Gospel.

In the course of a few years a number of churches were established, and then the truth began to spread still farther, principally by emigration. Colonies found their way into Maryland, Virginia, Tennessee, Carolina and Kentucky. Under the efficient management of the Christopher Sowers a large printing plant was established in Germantown, where papers and books were printed in great numbers. And while the plant was not a church affair, it seems to have done much to encourage the members and keep them in touch with each other, as weli as in touch with the rapidly-growing country. Here Bibles, hymn books and Sunday-school cards were printed, and used in our Sunday schools nearly forty years before Robert Raikes introduced his Sunday-school movement in England.

From this small beginning the Brethren churches have spread until they may now be found in nearly every State in the Union. They are fully organized for Sunday-school, missionary, educational and church extension work. They have ten colleges and schools, extending from the Atlantic to the Pacific, and operate at Elgin one of the largest and best-equipped denominational publishing houses in this country.

From the beginning the Brethren have stood opposed to war, slavery and the manufacture of intoxicants. They have never taken part in any war, nor have they ever consented for any member of the church to own slaves. Long before the present temperance movement they decided that the manufacture and sale of intoxicating liquors should be made a test of fellowship.

In the different articles, we publish this week, the doctrine of the Church of the Brethren will be found very fully and clearly set forth. We are also publishing a list of tracts, in which various doctrines are treated. Those who wish to study the doctrines more fully, are referred to the books advertised on next to the last page.

The Spiritual Import of the Ordinances.

From a material point of view the ordinances are without value. Jesus appointed them as a means of reaching the inner life through the senses. They are intended as stepping-stones to the understanding and props to the mind, in comprehending the grace of God. So wonderful is the grace of God that Jesus exhausted all manner of teaching and helps to enable us to appreciate it. Each ordinance, therefore, is the sign, or symbol, of one, or more, spiritual truths in the economy of grace.

Now, since it will be impossible to treat all the ordinances within the space at my disposal, and develop their spiritual signification, the only thing left us is to consider one or two of them as examples. This, then, let us do.

First let us look at baptism. It stands for absolution from sin, the putting off of "the old man" and the putting on of "the new man," or the burial of the dead and the resurrection to newness of life. To bring out these ideas it is called "the washing of regeneration" (Titus 3:5); "born of water" (John 3:5); "burial" (Rom. 6:4). It is likened unto Jesus' resurrection (Rom. 6:5). Its purpose, as stated, is the remission of sins (Acts 2:38); to put on Christ (Gal. 3:27). We are to be baptized into Jesus and into his death (Rom. 6:3).

Look, for a moment, at feet-washing. It stands for our repeated or constant need of cleansing from sin, service one to another, and humility. The tenth verse of the record (John 13:4-17) which gives the institution, states the primal idea in the teaching. It says: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." Baptism, the sign of the spiritual birth, the washing meant in "He that is washed," is not to be repeated, for the thing it signifies is not repeating. We sin, however, repeatedly, though not wilfully, and therefore the need of repeated cleansing, followed by an outward sign.

The act of washing one another's feet, as we are plainly commanded to do (John 13:14, 15), shows that we are servants one of another. The reference in Luke 22:24 shows also how the disciples needed a lesson on service and humility; for there was strife among them as to which of them should be accounted the greatest. They needed to be taught that they were brethren, and therefore should be servants one of another; that they were disciples, not lords and masters, and therefore should be humble.

One of the most interesting things in the ordinances, as we study their spiritual meaning, is to see how God speaks to us in the language of action. See a man receiving baptism, being immersed, buried bodily in water, and coming forth again, how it exemplifies in act the facts for which the rite stands! See one man wash another's feet, whether it be as a religious ceremony or otherwise, and the language of the act is the same. Washing the feet,—the members of the body constantly in contact with the filth of the earth, not the hands, not the head, but the feet,—the lesson becomes tremendously emphatic. See a body of people eating together of a common meal, how brotherhood is declared, and how it states with even greater emphasis the satisfaction of hunger and thirst, how the children of God shall be filled with all fullness when the marriage supper of the Lamb comes! So all the ordinances may be studied.

In conclusion, the question I raise, with all my heart, is, Of what value, what profit, is the outward, mechanical form of the ordinances without their spiritual signification?

H. C. E.

Our Creed.

When the Brethren began their reformatory movement in Germany, it was but natural that they should consider the creed question. By their organization they not only separated themselves from the world, but they separated themselves from other churches, and, of course, repudiated their creeds and confessions of faith. This left them without any formulated statement of principles on which to unite, and by which to work in unison.

But they were not at a loss for a basis on which to stand and act. From the very start they seem to have agreed in accepting the New Testament as their rule of faith and practice. They reasoned that the apostles and early churches had only the Word of God for their rule of faith and conduct, and why should those of later generations want more? They felt sure that the New Testament presented the teachings of Christ and the apostles fully, that it contained the perfect law of Christian liberty, and why not adopt the Book as their creed? They felt sure that there was nothing better, and consoled themselves with the thought, that whatever good might be found in the creeds, not one of them, in the point of value and authority, could be compared with the New Testament.

After recognizing the Sacred Volume as the rule by which to walk, they agreed to accept new light as it came to them. They did not claim perfection in the start, but felt that, as they had already learned much by study and prayer, there might be much more in the Sacred Record that they should know and obey. So, while contending for that form of doctrine delivered unto the saints, they stood ready to accept any additional light that might come to them. They did not tie themselves down to a statement of a few principles and doctrines that they would teach and insist on, but did the wiser thing. While teaching the truths they knew, they were ever ready to receive more when it was brought to their attention.

This policy has been the secret of their success, in so admirably accommodating themselves to the requirements of the Word of God. Wherein they found themselves at variance with the teachings of Christ or the apostles, they made the necessary changes, in order to have the full Gospel represented in their teaching and practice. And this is still the policy of the church. While living up to the light and knowledge they have, the Brethren stand ever ready to conform more fully to the truth when it is pointed out to them.

Not by Faith Alone.

We are asked whether the New Testament teaches that we can be saved by *faith?* Certainly the New Testament teaches that one may be saved by faith, but it does not teach salvation by faith *alone*. Repentance figures in salvation, but that does not argue that sinners can be saved by repentance alone. In 1 Peter 3:21 we are said to be saved by baptism. This does not mean salvation by baptism alone. We are saved by hope, by the blood of Christ, and confession plays its part in salvation, but it must be understood that no one of these conditions, of itself, is sufficient. They all serve their purpose in the plan of salvation. The jailer was told to believe on the Lord Jesus and he should be saved. He believed, was immediately baptized and the promise was his. Had he merely believed, and refused baptism, he could not have claimed the promise. Sinners may be saved by faith, but it is by the faith that complies with the conditions of pardon. The man who preached that we are saved by faith, with the understanding that it embraces obedience, preaches New Testament doctrines, but he who declares that we are saved by faith alone, teaches a false doctrine. The newly-made believers, on the day of Pentecost, were told to "repent and be baptized . . . for the remission of sins." In his great commission Jesus said: "He that believeth and is baptized shall be saved." These two quotations ought to settle the question. In the process of regeneration, or passing from death unto life, faith, repentance and baptism go together. This is the gospel order, and it is for this order that the Church of the Brethren has always stood.

About More Faith.

We often pray for more faith, but do we really need it? The disciples once asked that their faith might be increased, but they were told if they had faith of the size of a mustard seed it would answer every necessary purpose. It is not *more* faith we need, but the *use* of the faith we already have. The man who believes that Jesus is the Christ has faith enough to begin serving his Master. If he continues to believe he has faith enough to keep going, and the more he serves his Lord the stronger his faith will become. Why should we pray for more faith until we make good use of what we have? Do we believe the Word of God? Then why not obey it? Do we have faith of the size of a mustard seed? For the disciples that was enough to uproot trees, and for us it ought to be at least enough to prompt us to obey the Scriptures. Have we enough faith to love God and keep his commandments? If so, then why not do so? Possibly our faith may not be the right kind. It may be the dead faith, and therefore shows no results. The man who has a living faith will act. He need not pray for an increase of his faith, but should rather pray for strength to do what he knows and already believes.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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General Mission Board, Elgin, Ill.

Old People's and Orphans' Homes.

The care of the dependent and unfortunate ones of mankind has been, from the earliest dawn of Christianity, the sacred duty and privilege of the church. Just why, in later centuries, the churches of popular Christianity shirked the burden, so that it had to be assumed by the secular authorities, cannot be definitely determined. It is true, however, that the Church of the Brethren has ever considered it a sacred duty as well as a privilege to care for the aged and infirm, and also the homeless orphans. There has always been that tender regard and inborn love among us, as a church, that would scorn to throw our aged, dependent members, or helpless children, upon the frigid charity of worldly institutions. There is no better proof of this statement than the tangible evidence presented by the many substantial Homes, erected by the various State Districts. Not only are the aged members amply provided for temporally, but, best of all, their spiritual needs are carefully looked after. Besides the several Orphans' Homes in various parts of the church, there is an excellent "Child-Saving Mission," with headquarters at Stillwater, Okla., which aims to place children direct into suitable homes. So far as we are able to learn at this time, our Homes are located as follows: Southern Indiana, Honey Creek, aged and children; Middle Indiana, Mexico, aged and children; Kansas, Darlow, aged; Northern Illinois, Mt. Morris, aged and children; Eastern Pennsylvania, Manheim, aged; Second District of Virginia, Timberville, aged; Middle Pennsylvania, Martinsville, aged; Southern Ohio, Greenville, aged and children; Eastern and Middle Maryland, Mapleville, aged; Northwestern Ohio, Fostoria, aged; Iowa, Marshalltown, aged; Southern Illinois, Girard, aged and children; Southern Pennsylvania, Waynesboro, aged and children; India, Bulsar, orphans; Oklahoma, Stillwater, children placed in homes. Looking at the record of the church in this noble work of charity to the dependent ones, there is much to make one feel greatly encouraged. There is inspiration, also, to lead us on to still nobler achievements in coming years.

Our Publishing House.

A gentleman conversant with the printing business in general remarked to the writer, the other day, that the growth of the Brethren Publishing House is simply marvelous. "Why," said he, "there are denominations ten or twenty times larger than the Church of the Brethren, which have nothing, in the way of a printing plant that will compare with yours." The gentleman is probably correct in his remarks, but we could not help but think that many of our own members do not fully appreciate the great importance of the Publishing House to our church work in general. Here is a fully-equipped printing plant, ready to work at the command of the church, and yet the House is not doing half the work, in the way of church extension, etc., by means of helpful literature, that it might and ought to do. What would you think of a farmer who would let a fine outfit of farm machinery be doing only about half of what it ought to do? That would be foolish, but no more so than to let the Publishing House do so little aggressive work for the church outside of the regular publications. The House is an institution owned by the church, intended, primarily, to do her work and subserve her interests. If the church were fully alive to her great possibilities, by means of publishing helpful literature, there would be such an activity that the capacity of the House would be fully taxed in simply doing our own work. Too often we, as members, forget that our loyalty to the church should include loyalty to the Publishing House also. Having that principle firmly riveted in our mind, we will make the prosperity of the House a matter of our earnest efforts. We will extend the circulation of the various excellent publications, we will buy our books from the well-selected Book Catalogue, and endeavor to extend the influence of the House in every possible way. Have you ever thought that the Publishing House will be, in its power and influence, just what we individually make it? It is the aggregate result of each member's effort, faithfully performed, that will ultimately make the House a stronger and mightier factor in our church life than it has ever been. It remains for each member to settle this important question rationally and loyally.

Our Tract Work.

The publishing of pamphlets and tracts, for the dissemination of our principles and doctrine, is not a new departure. As far back as the days of Christopher Sower we find efforts along the line of tract publication and distribution. While, in succeeding years, there may have been, perhaps, less activity in tract work, we have no reason to doubt that there were not at least some attempts in that direction. In the early seventies of the last century, however, an era of renewed activity in tract distribution began to be plainly manifest. Such tracts as "The Perfect Plan of Salvation," "Trine Immersion Traced to the Apostles," "The Brethren," "Plain Dressing," "Come, Let Us Reason Together," "The House We Live In," and many others, were written by men thoroughly wide-awake to the needs of the day. The fact that some of these tracts had a circulation of tens of thousands, up to a hundred thousand, proves not only their intrinsic merit, but also the activity and interest of the membership, which made a liberal use of the literature, thus made available for distribution. No one can doubt that great good was accomplished by these tracts, in arousing the unconverted, and properly laying before them the claims of the Brethren. The great reluctance, on the part of the membership of today, to replace these time-tested tracts by newer ones, would seem to argue that they are not yet out of date, but,—like the Old, Old Story,—ever new to the inquiring soul. Under the management of the "Missionary Visitor" editor there has been an excellent line of missionary leaflets published, which are supplied free to all who will agree to distribute them judiciously. The following leaflets have thus far been published: "The Key," "The Problem," "Can Do," "Helps to Intercession," "The Difference," "Who Gives the Gold?" "When the Deacon Talked in Church," "Apostle Paul as Example of a Missionary Collector," "Uncle Jerry's Conversion," "Six Bible Tracts Concerning the Heathen," "Does the Tenth Belong to the Lord," "Choked Channels in the Prayer Life," "Chapters of Pure Gold," "Open Doors," "And It Grew," "The Sin of Covetousness," "Does God Call Me?" "The Women of India," "So Much to Do at Home," "World-Wide Evangelization," "Christian Sacrifice," "How to Ascertain the Will of God," "Jetalie: A Story of Ankleshwer, India," "Do Foreign Missions Pay?" Much more could be done in judicious tract distribution than we are doing today. It is well to give this matter our serious thought, and set to work in good earnest.

The General Mission Board and Its Work.

Conference has assigned to the General Mission Board all that territory of the world, lying outside of organized Districts, and this has been designated as the world-wide field. It includes the missions in Europe, Asia Minor, India and China, in particular, as fields in which the planting of the church has already begun; it includes all the other parts of the world where the Gospel is not. What a field! What an opportunity for the church!

The General Board is the creature and servant of the church. It is the church's hands and feet, but not her heart. The hands and the feet go just as far as the heart makes it possible for them to go. "If any field is not pushed fast enough or is, in any way, neglected, the responsibility, so far, lies with the church and not the Board,—for the latter is always ready to take up the work which the church is willing to support and push.

In addition to this world field, Conference has made the General Board a kind of a distributing agent between the Districts, thereby enabling the weaker Districts to receive through the General Board help from the Brotherhood to carry on the work in their respective Districts. In this way State Districts have grown to the ability of caring for themselves that otherwise would have been lost.

Twenty-five years of organized effort under the present plan has been in operation. With a beginning of nothing the growth has been such that the income of the Board for the year ending March 31, 1909, is $87,049.79. The expenses, including meetings, office salaries, postage, stationery, etc., is $3,108.24. In other words, of every dollar donated, 96.4+ cents did mission work, and 3.5+ cents was consumed in expense.

The endowment has reached $520,014.11.

Nearly every State District in the Brotherhood has received help through the General Board in the quarter of century gone by, the total amount thus distributed being $71,998.66.

In the same time the Board has assisted in building 282 churchhouses, expending in assistance $55,336.54.

The distribution of tracts for the year ending March 31, 1909, is 1,269,961 pages.

There are twenty-eight missionaries, 88 teachers and native preachers, 153 orphans and 851 communicants in India. Ninety-five were received by baptism. There are 4 organized congregations, 9 principal stations, 38 outstations.

There are five missionaries in China.

There are upwards of 250 members throughout Denmark, Sweden, France and Switzerland.

The total membership on the foreign field is over 1,100.

Total accessions by baptism for year, as reported, 102.

Christian and missionary education, though not under the direct supervision of the Board, has become a prominent factor in the church, greatly aiding in the evangelistic movement.

Galen B. Royer.

Elgin, Ill.

Our Foreign Missions.

"The ocean no longer divides the continents; it unites them."

While consecrated members of the Church of the Brethren have, in times past, braved many a storm and flood for the sake of visiting isolated members of the fold, yet foreign missions, with us, are largely a creation of the last three decades. But from the time when the first twenty-five cent piece was placed on God's altar to start a mission in Denmark, until the present, missionary sentiment has been growing. A grain of mustard seed, as it was, has already grown until the sun never sets on the people who lodge in the branches of this great tree.

In Denmark and Sweden, the field longest occupied, unavoidable hindrances have retarded the work. The membership does not exceed 225, but their faith is strong and their desire for heavenly mansions is intense.

In France, unfaithful leaders in the past have crippled the efforts, but today a small band is being gathered together that tomorrow may mean a thousand.

The year 1908 gave birth to our work in China. Five faithful workers have been battling with one of the hardest of languages since that time. During the year they have selected territory which they may claim as their own and will soon move to possess it. Theirs is a strong enemy to face, but invisible hosts are at their command, to conquer the foe.

Our India field has been most thoroughly worked to the present. The first missionaries of our faith arrived there just shortly previous to the dreadful famine of the later nineties, and through sympathy and succor in that dark period won their way into the hearts of the sufferers. An orphanage was established that has continued until this day. Many were baptized. Since then the work has become educational and industrial, as well as evangelistic. Twenty-eight missionaries have willingly given their lives to that field. Located at nine different stations, they preach, teach and administer to the various wants of a heathen people. They have a membership of about 500 active members, besides over 600 adherents. A native Mission Board has been elected,—anxious to advance the cause of their new-found Christ.

Are there yet needs? Surely. First our souls, second our hearts, third our pocketbooks,—all, yes all, for God, —this is what we need. With active workers on the field, Mission Boards doing their best, a home membership awakening to the call of the world, what may we expect from our foreign missions?

"The outlook is as bright as the promises of God."

Elgin, Ill. J. H. B. Williams.

Our Sunday Schools.

The Sunday-school work of the Church of the Brethren is fully organized, and is recognized by the Church Conference. It has, through much struggle, proved to be a right hand to the church, and the church, in appreciation of this fact, and to encourage its efforts, has given some time during the Annual Conference to the discussion of Sunday-school work.

In some parts of Pennsylvania as early as 1740, Sunday schools were organized by the Church of the Brethren. This means that forty years before Robert Raikes' first Sunday school was started, the Church of the Brethren, in some localities, had realized the need of teaching the children the Bible, and to supply the need had organized the Sunday school.

The interest in Sunday schools, throughout the Brotherhood, is great, and continues to increase as new problems and new conditions are to be met. At present there are over 1,132 schools in the Brotherhood, with nearly 90,000 pupils enrolled. Of these schools, 787 are evergreen. It will not be long until every school will be an evergreen school. We also have a growing home department and cradle roll.

The church publishes her own Sunday-school literature. The central office is at the Brethren Publishing House, Elgin, Ill. The Conference has appointed a Sunday-school Editor, Bro. I. B. Trout, who has charge of all matters pertaining to the Sunday-school literature. The literature now supplied by the Brethren is the Teachers' Monthly, a first-class teachers' guide, which has many times been pronounced the best in the field, Advanced Quarterly, Juvenile Quarterly, Our Young People, Our Boys and Girls and Children at Work.

Although our Sunday schools are good, we are not contented. We are earnestly at work studying ways to meet new needs. The teacher-training work is one line of growth. It is being taken up very enthusiastically. At present many classes are being reported, and many letters are asking for information as to methods and best textbooks. A number of classes have already been graduated and have received their diplomas, bearing our Sunday-school seal, signed by our Sunday-school Editor, and the International seal. This means more efficient teachers.

Hand in hand with the teacher-training comes the call for graded schools and graded lessons. This is the BIG problem. The interest and enthusiasm in this is at high tide. A committee of three efficient Sunday-school men from the Brotherhood were appointed to consider this advance step.

They decided that a graded system of Sunday-school lessons was much needed for the primary department. They then formed outlines for the needed work. Their decision for the graded lessons with the outline was handed to the Mission Board. The Mission Board decided that, beginning with July, 1910, a set of graded lessons should be prepared for pupils under nine years of age, and in-

serted in the Juvenile Quarterly, in connection with the International lessons. At the same time a teacher's manual and other needed material should be prepared for the Juniors, to be ready for use by January, 1911. The work was put into the hands of Bro. Wieand, under the supervision of the Sunday-school Editor.

We are glad for the great and growing interest, for it means a higher spiritual tone among the members, and an increase in the growth of the church. It also means stronger young men and young women, to shoulder the burden handed down to them by the aged fathers and mothers, who are one by one crossing Jordan into the land of Canaan. Edna Newcomer.

Elgin, Ill.

The Gospel for All Nations.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo. I am with you always, even unto the end of the world." Matt. 28: 19, 20. "And he made of one every nation of men to dwell on all the face of the earth." Acts 17: 26. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4: 12. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

Whoever lays holds on Jesus Christ and is laid hold on by him, becomes not only not ashamed of the Gospel, but is impelled by the Spirit that has brought about the transformation of his own life, to bring a like blessing to others. And to make the privilege greater and the duty more imperative, we are impressed by the Spirit with the fact that it is the only avenue of real present blessing and assured future glory.

They that were scattered because of the persecution that arose when Stephen was martyred, went everywhere preaching the Word. Paul's admonition is, "Preach the Word . . . in season and out of season. Take heed to thyself and to the doctrine, for in doing this thou shalt both save thyself and them that hear thee."

The preaching of the teachings of Jesus and the apostles has been fruitful in all ages of the church; and today, with all the supposed improvement in culture and methods, there is nothing more fruitful in real, permanent results in transformed lives, than the firm, yet gentle and thorough teaching of "every word that proceedeth out of the mouth of God." Not less important than getting the Gospel before all the people, is getting all the Gospel before the people. If "the word that I spake, the same shall judge him in the last day" be true, how earnest every one who heareth that Word should be, to make it known to all men! "Go into all the world" is not more earnestly spoken than "return to thy house and declare how great things God hath done for thee." The only world many Christians know is the little world bounded by their circumscribed lives. Until, in that environment, we have made known the unsearchable riches of Christ, we have not cleared ourselves nor obtained the happiness due those who hear and do Jesus' words.

The fact that men refuse to hear the Word and desire "smooth things, is no reason for withholding sound doctrine, though it may be an excuse for doing so. Upon the faithful few that hear, the Lord lays the responsibility for the conservation and dissemination of the truth of the Gospel. Let our activities begin first in the home, extending thence to the community, the district, and to the uttermost parts of the earth. But our vision of the needs and possibilities in the uttermost parts of the earth, and of the world, in general, should not and dare not lessen our interest and responsibility to make known to individuals around us the unsearchable riches of Christ.

Larned, Kansas. J. Edwin Jones.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country"

CALIFORNIA.

Butte Valley.—Our Thanksgiving services were well attended. Bro. W. F. Wine opened the meeting and gave an instructive talk, taking for his theme Philpp. 4: 6. Opportunity was then given for all to tell of the many things they were thankful for. A number of short talks were given. The collection for World-wide Missions amounted to $7.26. The Christian Workers will have a special program Nov. 28.—Mrs. E. M. Wolf, Macdoel, Cal., Nov. 26.

Glendora.—Bro. White, of Covina, preached for us on Thanksgiving morning. A collection of $48.62 was taken up. The church decided to give half to the foreign mission and the other half to the home mission. The Sunday evening following a large congregation enjoyed a helpful and inspiring Thanksgiving program, given by the Christian Workers. The thought was strongly impressed that we make not only one day of each year one of thanks-giving, but live a life of thankfulness, not only in words but in good works for our Blessed Master.—Louese W. Brubaker, Azusa, Cal., Nov. 29.

Lordsburg.—Our Thanksgiving services were held at 10 A. M. Bro. Clarence H. Yoder, who has charge of the Lordsburg College Bible Department, preached for us. He told us how we may express thanks unto God in our every action in life. After the sermon an offering of $40 was taken, one-half to go to World-wide Missions, and one-half to Missions in our home District.—Grace H. Miller, Lordsburg, Cal., Nov. 27.

Pasadena church met in council Nov. 26, our elder, Bro. W. E. Trostle, presiding. One letter of membership was received. Church officers were elected as follows: Bro. W. E. Trostle, elder; Bro. Benj. Shepp, treasurer; Bro. Irvin Schrock, secretary; Sister Effie Schrock, chorister, and the writer, correspondent. Bro. Irvin Schrock was chosen Sunday-school superintendent, and Bro. Joseph Hildebrand, superintendent of the Mission Sunday school. Sister Bettie Strole is president of Christian Workers' meeting, and Sister Maud Gnagey, chorister. Our series of meetings has been postponed until after the Holidays. Bro. L. D. Bosserman, who has recently located among us, filled the pulpit last Sunday. Our Thanksgiving offering amounted to $13.36.—Fanny E. Light, 752 Herkimer Street, Pasadena, Cal., Nov. 29.

South Los Angeles.—The two weeks' revival at this place, conducted by Bro. England, closed on Sunday evening, Nov. 28. Three were received by baptism. Services were held on Thanksgiving morning, and an offering of $17.36 was taken for World-wide Missions. One letter has been received.—Ethel M. Church, 4219 Wadsworth Street, Los Angeles, Cal., Nov. 29.

COLORADO.

Mt. Garfield.—Bro. S. Z. Sharp began a series of meetings for us Nov. 14, and continued two weeks. Two were added to our church. On Nov. 16 we met in special council, with Bro. Sharp presiding in the absence of Bro. W. A. Rose. Considerable business came before the meeting. From the report of the visiting brethren we find that all are in love and union. Bro. Elmer Elsbury was chosen as deacon, and, with his wife, duly installed. Our communion was held Nov. 27. Bro. Sharp officiated. There were about thirty members present. A number were hindered by inclement weather. Nov. 28 we held a Sunday-school meeting. It was one of the best the writer ever attended. We have arranged to have a singing class, with Bro. Saul Baughy as instructor. One letter was received and one granted.—Clara Clark, Palisade, Colo., Nov. 30.

IDAHO.

Nezperce church held Thanksgiving services yesterday. Bro. B. J. Pike delivered the sermon, after which a collection of $63 was taken. It will be given to the Boise Mission. A donation for general mission work will be taken later.—Wm. H. Lichty, Nezperce, Idaho, Nov. 26.

Payette.—As promised, Brother and Sister D. L. Miller came to us from Nampa Nov. 20. Bro. Miller gave us a series of Bible Land lectures and observations. He labored four evenings in the Payette house, and also preached a Thanksgiving sermon on Thursday morning. Thursday afternoon Sister Miller addressed us in an interesting talk on conditions in India. Thanksgiving evening, at the close of Bro. Miller's lecture, we lifted our offering, which amounted to $18.20. The lectures were interesting, and brought out large crowds. Bro. Miller continued his labors in the Fruitland house from Friday to Sunday evening inclusive, and also preached there on Sunday morning. The offering lifted there, on Sunday evening, amounted to $12.—S. J. Kenepp, Payette, Idaho, Nov. 30.

ILLINOIS.

Decatur Mission met in members' meeting last evening. Eld. John Arnold presided. A committee was appointed to secure an evangelist and arrange for revival services for next fall. Sunday-school officers were elected, with Bro. Henry Dubes, superintendent, and Sister Elkenberry, secretary. Bro. Zollers was chosen a member of the Christian Workers' committee. Sister Oliver was chosen secretary and treasurer of the aid society.—M. Flory, 1332 N. Warren St., Decatur, Ill., Dec. 2.

Cerro Gordo.—On Thanksgiving Day, at 10 A. M., Bro. W. T. Heckman gave us an interesting sermon, after which an offering of $60.50 was given for World-wide Missions. In the evening our communion services were held. Bro. D. J. Blickenstaff officiated.—Emma Wheeler, Cerro Gordo, Ill., Dec. 2.

Girard.—Nov. 24, at 5:30 P. M., we held a love feast at the Old Folks' Home for the benefit of our aged ones, Eld. D. B. Gibson, Brethren J. W. Harshbarger, J. H. Brubaker and Otis Stutsman were the ministers present. Bro. Brubaker officiated. The meeting was a pleasant and profitable one and enjoyed by all present.—Kate Smeltzer, Girard, Ill., Dec. 2.

Hickory Grove.—We met for services on Thanksgiving Day. Bro. Eisenbise preached for us. The offering amounted to $19.03. Bro. Eisenbise remained with us over Sunday and delivered five interesting sermons. We believe these few meetings have accomplished much good. We met in council Dec. 3. Our Sunday school was reorganized, with Bro. Joseph Doty, superintendent. Arrangements are being made for a Christmas program.—Anna Fierheller, R. D. 2, Savanna, Ill., Dec. 3.

Hudson.—Services were held at the church on Thanksgiving Day. Bro. J. H. Neher conducted the services. At the close a collection was taken for missionary purposes, which amounted to $16.64.—Ida L. Thompson, Hudson, Ill., Nov. 27.

Panther Creek.—Bro. Israel Cripe, of Mt. Carroll, Ill., began a series of meetings Nov. 21. He also preached on Thanksgiving Day. One was reclaimed. Our collection amounted to $6.70.—Maggie Polhemus, Secor, Ill., Nov. 29.

Martin Creek church met in council Nov. 23. Two letters were received and two granted. Our elder, Bro. H. W. Harshbarger, and family, will move to the Adams County Mission in a few days. He will be our elder for one year. Eld. T. D. Wagner and wife, of Beecher City, Kaskaskia church, were with us at our council. Bro. Wagner preached for us in the evening. Our council and preaching were well attended. —J. J. Scrogum, Fairfield, Ill., Nov. 28.

Pleasant Grove.—At our late series of meetings, conducted by Eld. Moses Smeltzer, of Girard, Ill., two were added to the church by baptism. There were eighteen communicants at our love feast Nov. 13. Four brethren and sisters from Martins Creek were with us. We are an isolated band here, and heartily invite members, especially ministers, to come and help us.—R. C. Wells, R. D. 3, Sheller, Ill., Nov. 30.

Yellow Creek.—Bro. C. P. Rowland, of Lanark, Ill., began a series of meetings in the Yellow Creek church, Ill., Nov. 14, and continued till the evening of the 29th. Our brother gave us sound teaching. Bad weather and roads were a hindrance to our attendance.—Lizzie Studebaker, Kent, Ill., Nov. 30.

INDIANA.

Arcadia church met in council the first Saturday in November. Eld. Elias Smeltzer presided. Our Christian Workers' meeting will be held on Wednesday evening, instead of Sunday evening, hereafter. Our spring communion will be held May 28, 1910. The aid society was reorganized with Sister Kate Mosbaugh, president, Sister Ethel Martin, secretary, and Sister Abbie Hill, treasurer. Nov. 28, the world's temperance Sunday, the children gave a program, consisting of songs and recitations. A collection of $16.60 was taken for the Indianapolis Mission.—Mary Martin, Box 301, Arcadia, Ind., Nov. 30.

Copper Creek (Santa Fe congregation).—Our series of meetings, conducted by Bro. J. D. Rife, of Roann, Ind., began Nov. 7, and closed Nov. 25. Bro. Rife preached the Word with great power. The attendance was good, considering the weather. On Thanksgiving Day nine, all young people, were baptized.—F. P. Hostetler, Bennetts Switch, Ind., Dec. 4.

English Prairie church met in council Nov. 27. Eld. N. H. Shutt presided. One letter was granted. Our series of meetings will begin Dec. 1, conducted by Bro. Ira Long, of Mansfield, Ohio. Our love feast will be Dec. 18. Elders J. H. Miller and J. H. Fike were present at our council. Bro. Martin Hardman was ordained to the eldership. Bro. Miller remained over Sunday and preached three excellent sermons. Our Sunday-school officers were elected, with Bro. Alva Brallier as superintendent and Sister Letta Carper secretary.—Mary M. Rowe, Mongo, Ind., Nov. 29.

Fairview church met on Thursday evening for Thanksgiving services. Bro. John Root preached an inspiring sermon. A collection of $6.73 was taken for missionary work. —Emma E. Wagoner, R. D. 19, Colburn, Ind., Nov. 30.

Little St. Joe (Indiana).—We held our love feast at this place Oct. 23. The attendance was not large, on account of inclement weather. Eld. J. W. Killian was given the oversight of the church for one year. Visiting ministers present were Brethren Jesse Gump and Samuel Burger. Bro. Burger officiated. We also held a Thanksgiving service, conducted by Brethren J. W. Killian and G. H. Killian. A missionary collection of $1.60 was taken. Our series of meetings will begin Dec. 5, to be conducted by Bro. G. A. Snider, of Lima, Ohio.—Mellie Kyser, Antwerp, Ohio, Nov. 29.

Lower Fall Creek.—Bro. Arthur Hoppis recently closed a series of meetings at this place. He came to us Nov. 20 and continued until Dec. 2. Three were added to the church by baptism and one was reclaimed. He will preach for us every third Sunday of each month.—Laura Chamberlin, R. D. 12, Anderson, Ind., Dec. 3.

Maple Grove congregation met in council Nov. 27. Two letters of membership were granted. A committee was chosen to select a minister to hold a series of meetings next fall. Sister Bessie Neff, having become the wife of a minister, was installed into the ministry. Bro. Eli Roose, offered his resignation as elder of our church, and Bro. Charles Neff was chosen as our elder for one year. Since my last report Bro. Henry Wysong held a two weeks' revival meeting for us. Much good seed was sown, but only one was received into the church by baptism.—Minnie Mishler, New Paris, Ind., Dec. 3.

Nappanee.—On Sunday, Nov. 28, we closed a two weeks' series of meetings at the South Union house, Union Center district, with one accession. Bro. David Metzler did the preaching. He would have continued his efforts longer, but on account of scarlet fever in the neighborhood, it was thought advisable to close.—J. R. Miller, Nappanee, Ind., Dec. 1.

North Manchester.—The members of the Ogans Creek church met in council Saturday afternoon, Nov. 27. Two, who had made application during our series of meetings, were reinstated into church fellowship. Bro. Elmer Gilbert was re-elected Sunday-school superintendent, and Sister Hazel Emeric, secretary. Bro. John Unger was also reëlected as solicitor for the home mission fund, and Sister Unger was chosen as solicitor for our home church fund.—Sallie E. Cart, North Manchester, Ind., Nov. 29.

Roann.—The writer has just closed a meeting in the southern part of the Santa Fe church, where there is a small band of earnest members. There were nine accessions, and we closed with a full house of interested listeners.—J. D. Rife, Roann, Ind., Nov. 29.

Salamonia.—Eld. M. Flory, of Decatur, Ill., closed a successful series of meetings at the Loon Creek house last evening. The attendance was good each evening, and a deep interest was manifested. Bro. Flory delivered twenty-eight sermons. Eight have applied for membership, four of them being young Sunday-school girls. We feel that the church has been strengthened and encouraged by our brother's efforts. We pray that the Lord will bless him in his work elsewhere. He also preached a Thanksgiving sermon. The collection amounted to $28.04.—Sarah A. Heaston, R. D. 5, Box 28, Huntington, Ind., Nov. 29.

Salem.—Bro. Daniel Wysong recently held a two weeks' revival for us. Three were added to the church. Our love feast was held on Friday and Saturday. A number of ministers were present. On Saturday morning Bro. Clyde Joseph, a young man, was elected to the office of deacon. Our church is in good working condition.—Sarah A. Hapner, R. D. 17, Box 96, Donaldson, Ind., Nov. 29.

Sidney.—Bro. I. B. Wike, of Huntington City, began a series of meetings for us Nov. 17, in the Christian churchhouse in Sidney. The meetings closed last evening, with a full house and good interest. He preached seventeen sermons. Three were added to the church. The interest was good throughout and the meetings were well attended, though there is considerable sickness in the town. Our Thanksgiving services were well attended. Bro. Wike delivered the sermon. The collection amounted to $12, and the poor were also remembered. Bro. Wike goes to Syracuse, Ind., to begin meetings Saturday evening, Dec. 7.—Daniel Snell, Sidney, Ind., Dec. 4.

Tippecanoe.—Our new house was dedicated Nov. 18. We had an all-day meeting and the attendance was large. A collection of $346.55 was taken, which leaves us out of debt, with about $50 yet in the treasury. Bro. Manly Deeter was chosen as our elder for one year. Bro. Deeter is now holding a series of meetings for us.—Nat. J. Kline, R. D. 3, Syracuse, Ind., Dec. 2.

Walnut.—We held services on Thanksgiving Day, after which a collection of $6.00 was taken for the General Mission Fund.—Susan Puterbaugh, Argos, Ind., Nov. 30.

Yellow Creek church met in council Nov. 27, our elder, Bro. Hiram Roose, presiding. Elders Christian Metzler and Samuel Burger were present. Bro. Harvey Schwalm was reëlected Sunday-school superintendent for the coming year. Bro. Jesse Gump will be with us in a series of meetings to begin Dec. 5.—Irvin Miller, Wakarusa, Ind., Nov. 29.

IOWA.

East Nodway church met in council Nov. 27, Eld. John Follis presiding. We had no Sunday school or preaching service last Sunday on account of inclement weather. Bro. Follis preached on Sunday evening. We decided to hold a series of meetings in the near future.—Mauddy Bashor, New Market, Iowa, Dec. 3.

English River church had a good meeting on Thanksgiving Day. Though the attendance was not as large as at other times, the meeting was deeply spiritual throughout. The collection for World-wide Missions amounted to over $46. Nov. 27 the church met in council, with a good representation of members. Solicitors were appointed for both World-wide and Home Missions. We decided to have a series of meetings at each churchhouse during the next season. We also expect to hold a Bible term this winter. Bro. Otis Coffman was elected president of Christian Workers, and Sister Sylva Blaylock, secretary. Solicitors were also appointed to secure funds for the proper support of our Old Folks' Home, located at Marshalltown, Iowa. Brethren H. C. N. Coffman and H. W. Coder were elected as a temperance committee, to coöperate with the District and General Committee.—Peter Brower, South English, Iowa, Nov. 27.

Greene.—We held services at 10 o'clock on Thanksgiving Day. The attendance was quite large. An interesting program was given by the Sunday school, after which Bro. Hood gave a short talk, and several others gave reasons for being thankful. The collection amounted to $17.39, which will be sent to the World-wide Mission Fund. Nov. 21 the school made a donation of $6.46 for the church in Chicago.—Lydia Wyatt, Greene, Iowa, Dec. 1.

Muscatine.—Our two weeks' series of meetings closed last Sunday with a millennial program and love feast. The weather was unfavorable during these meetings and some of the members could not attend on account of sickness. There were nine protracted meetings in progress at the same time, in this city, besides ours, all beginning on the same day, which is remarkable. Our feast was one of the best ever held here. Twenty-four members communed,—nine, for various reasons, being absent. Bro. David Yeater and daughter, from Cedar County, were with us, also Bro. Allan Eisenbise, from Davenport, and Eld. W. E. West of Ankeny. Eld. West officiated. Though we had no accessions, all felt benefited by our recent meetings. Our little mission church is becoming dearer to us each day.—T. A. Robinson, Box 463, Muscatine, Iowa, Dec. 1.

KANSAS.

Belleville church met in worship on Thanksgiving Day. Bro. C. F. Daggett gave us a Thanksgiving sermon, after which, although the congregation was small, a collection of $27.18 was taken up for World-wide Missions.—Mrs. Susie R. Williams, Rydal, Kans., Nov. 28.

Conway Springs.—Bro. C. S. Garber, of St. Joseph, Mo., closed his meetings at this place last evening, Nov. 28, with a special love feast for the new converts. He labored among us for three weeks. Twenty-nine have been baptized, and three yet await the rite. Dec. 15 we expect Bro. S. Z. Sharp, of Fruita, Colo., to begin a ten days' Bible normal.—J. J. Bowser, Conway Springs, Kans., Nov. 29.

Eden Valley church met in council Nov. 27. Bro. G. W. Weddle was retained as our elder for another year. Other officers were elected for the coming year. We decided to build a vestibule and baptistry. Bro. Wm. Lampin, of Polo, Ill., will conduct revival meetings for us during the latter part of December and the first of January.—O. O. John, St. John, Kans., Nov. 29.

Garden City.—Our Thanksgiving services were held at 10 A. M. Bro. Carney gave us an interesting talk, after which a collection was taken for home purposes. We regret that Bro. Carney expects to leave us soon. We will then have no resident minister, but hope that some one will come and help us in the near future.—May Goff, 404 E. Fulton St., Garden City, Kans., Nov. 27.

McPherson.—The "week of prayer" has been observed preparatory to our revival, which began on Sunday evening, conducted by Bro. Lampin. Sunday was Decision Day. Four of the Sunday-school scholars were baptized. Eld. Andrew Hutchison preached the Thanksgiving sermon. He gave us some very interesting experiences out of his own life, showing most forcibly why we should be thankful for civil government and freedom. A collection of $28.00 was taken for general missions.—H. J. Harnly, McPherson, Kans., Nov. 27.

Morning Star.—Our series of meetings closed today. Five were added to the church by baptism. This is the second series of meetings that Bro. J. S. Mohler has conducted for us. His labors here have accomplished much for us. The members have been built up and strengthened in the faith, and the future of the church looks promising. Our love feast was held on Saturday night.—Ernest Albin, Jericho, Kans., Nov. 28.

Peabody church met in council Nov. 27. Our elder not being present, Bro. A. J. Ellenberger presided. Church officers were elected. Bro. J. J. Yoder was chosen as elder, Bro. Harry Myers, correspondent, and Sister Bell Fisher as missionary solicitor. A committee was appointed to secure an evangelist to hold a series of meetings next fall.—Katie Yost, Peabody, Kans., Nov. 29.

Pleasant View church just closed an interesting series of meetings, conducted by Bro. C. E. Wolf, of this congregation. Bro. Wolf has charge of the Hutchinson Mission. The little flock missed him very much during his absence. Eight put on Christ in baptism, and one was reclaimed. On Thanksgiving Day Bro. Wolf gave an instructive sermon on "Thanksgiving and Missions." A liberal offering of $30.91 was given for World-wide Missions. Our desire was to continue the meetings for another week, but rainy weather interfered. Bro. Wolf expects to begin meetings in Newton Dec. 5.—Andrew G. Miller, Darlow, Kans., Nov. 30.

Wichita.—Our pastor preached for us on Thanksgiving Day. Many special reasons were given for being thankful to God, who gave us all. An offering of $20.10 was given for World-wide Missions. Our revival is still in progress and much interest is manifested. Two have accepted Christ.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Nov. 29.

MARYLAND.

Hagerstown.—Nov. 22 Bro. Mitchell Stover, of Waynesboro, Pa., began preaching for us, and continued until the 25th, Thanksgiving Day, when we held our love feast. Bro. Stover officiated. Bro. Jesse Emmert, returned missionary from India, was also with us. We were made to rejoice when one dear soul gave himself to the Lord as a Thanksgiving offering.—Gamma L. Krider, 8 S. Mulberry, Street., Hagerstown, Md., Dec. 1.

Frederick City church held her love feast Nov. 18. Bro. John S. Weybright, of Thurmont, officiated. We had a good meeting, with 187 members at the tables.—Lora U. Fahrney, Frederick, Md., Nov. 30.

Longmeadow.—Nov. 13 and 14 we held our love feast at this place. The weather was ideal and greatly swelled attendance of the meeting. All available space was occupied and even then quite a number of members could not commune. There were twenty ministers present. We were glad to have with us Bro. J. B. Emmert and wife, who recently returned from India. This is Sister Emmert's home church. Immediately following our love feast Bro. D. C. Flory, of Waynesboro, Va., began a series of meetings which continued until the evening of the 28th. He ably expounded the Truth. Nov. 25, at 10:30 A. M., we enjoyed an interesting Thanksgiving discourse by Bro. Flory. An offering was taken for the Lord's work.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Nov. 29.

Upper Codorus church met for Thanksgiving services at Black Rock, Pa. The meeting was conducted by Elders Uriah Bixler, D. Y. Brilhart and C. L. Baker. Our collection amounted to $31.55, for the Chambersburg church, a mission point of Southern Pennsylvania. In the afternoon we convened in council. Brethren C. Gelman and David Smith were advanced to the second degree of the ministry, and Brethren Amos M. Wolf and John G. Miller were elected as deacons. All were duly installed. Bro. Amos Wolf was elected Sunday-school superintendent.—E. S. Miller, Lineboro, Md., Nov. 29.

Woodbury.—Our love feast, on the evening of Nov. 20, was well attended. A number of ministers and others, from adjoining churches, were present, which added to the interest of the meeting. Bro. Uriah Bixler officiated. The Thanksgiving offering of the Sunday school amounted to about $12. Two preaching services, Sunday school and Christian Workers' meeting are held each Sunday at this church, Corner Third and Poole Avenues. We cordially invite members, while in the city, to attend these services. The Sunday school will be reorganized tomorrow.—3433 Falls Road, Baltimore, Md., Dec. 4.

MICHIGAN.

Vestaburg church met in council Nov. 13. Eld. I. F. Rairigh was present. Four letters were granted. We decided to continue our Christian Workers' meetings. Bro. B. F. Switzer was chosen president. Our Sunday school will continue also. Nov. 14 Bro. I. F. Rairigh gave the invitation and one sister accepted it. Since then her husband has also come to the church. They were both baptized today.—B. F. Switzer, R. D. 1, Vestaburg, Mich., Nov. 29.

MISSOURI.

Broadwater.—Bro. H. J. Lilly, of Carlisle, Ark., recently closed a short series of meetings at this place. He delivered ten sermons. There were no accessions, but we have been greatly benefited by his efforts. We expect Bro. S. C. Tolley, of Hancock, Ark., to be with us in the near future, to help us in Sunday-school and other work.—Edna Swinger, Friscoe, Mo., Dec. 1.

Centerview church met in regular council Nov. 29. Our elder, G. W. Lentz, was with us, and also Eld. Jesse Mohler, of Warrensburg. Not much business came before the meeting. Any members desiring to change locations, would be welcomed into our midst, and we would be especially glad to have ministers, passing through here, stop and preach for us. We need the help of a good live minister and would be glad to have one locate here.—Elda Gauss, Centerview, Mo., Dec. 3.

Peace Valley church met on Thanksgiving Day for services. We had several talks suitable for the occasion, a talk to the children, and recitations by the Sunday-school pupils. Dinner was served at the church. In the afternoon we had missionary talks. A collection of $4.65 was taken for World-wide Missions. Our services were closed by giving a treat to the school.—Phineas L. Fike, White Church, Mo., Nov. 29.

Wakenda church met on Thanksgiving Day for services. After an excellent talk by our pastor, Bro. J. S. Kline, a collection of $41.08 was taken, to be used in district mission work.—M. P. Hollar, Hardin, Mo., Nov. 30.

NEBRASKA.

Lincoln.—Anyone looking for a location to live a retired life, or for good school privileges, or for work of any kind, might do well to come to Lincoln, the capital of Nebraska. Here is a city with a population of about sixty thousand, with up-to-date business blocks, handsome residences, wide, paved streets, bordered with shade trees, and laid out at right angles. Commodious electric cars go in every direction. The Church of the Brethren now has a very neat, commodious churchhouse, located on the corner of Twenty-second and Q Streets, one block from a street car line, with service every fifteen minutes, two blocks from O Street, where the car service is every few minutes. We have a membership of about forty members. Besides Sunday school and Christian Workers' meeting we have preaching every Sunday morning and evening, mid-week prayer meeting, and an organized sisters' aid society. If you are looking for a place where you can be benefited both temporally and spiritually, come to Lincoln.—S. E. Thompson, 323 North Twenty-second Street, Lincoln, Nebr., Dec. 1.

Red Cloud.—We met at 11 o'clock for services on Thanksgiving Day. Bro. J. E. Jarboe delivered an appropriate address. After services dinner was served in the south room of the church for those who wished to remain. Dinner was sent to a sick sister who was not able to meet with us. A box of provisions and $3.90 were sent to the Omaha Mission for their Thanksgiving dinner for the poor. In the afternoon the sisters knotted three comforters and delivered them. All present felt real Thanksgiving spirit.—Ella Eshelman, Red Cloud, Nebr., Nov. 30.

South Beatrice.—At our Thanksgiving services we had several good talks by Brethren Gish, Dell and Nelson. A collection was taken for the Omaha Mission, which amounted to nearly $25. The attendance was not large on account of bad roads.—Lydia Dell, Beatrice, Nebr., Nov. 28.

NORTH CAROLINA.

Mt. Carmel.—Brethren Henry Sheets, W. H. Handy and Geo. Miller conducted a revival for us, beginning Nov. 13, and continuing until the 23d. Three were baptized and one reclaimed. Two yet await baptism. The attendance was good, and the church was much revived.—Bettie Jones, Furches, N. C., Nov. 30.

NORTH DAKOTA.

Correction.—In the correspondence in the Messenger of Nov. 27, on page 768, in which I reported the amount of the surplus money which our Sunday school has on hand, it should not read $3,000, but $30.00. The printer surely made the mi take.—Joseph D. Reish, Denbigh, N. Dak., Dec. 3. (The mistake was made here. Thanks for the correction.—Ed.)

Pleasant Valley.—Nov. 28 our two Sunday schools met in a convention. Our State District Secretary, Bro. Elmer E. Petry, of Berthold, was present and had charge of the meeting. He is much interested in the work. Bro. J. M. Myers, of Minot, who is engaged in gospel meetings in the York house, was also present. He was Bro. Petry's predecessor as secretary and is at home in a convention. Bro. Jos. D. Reish, an active young minister and Sunday-school worker from the White Rock church, was present. Denbigh was full of the convention spirit and we thank God that, with the assistance of those from other churches, we had such a good and helpful meeting. We hope to hold another meeting soon in the York house. Our elder is much interested and is active in Sunday-school work. Our ministerial force is wide-awake and doing all it can. We have regular services at each of our two houses each Sunday, and also answered a call from Carrington, a neighboring church that needs help. We meet there twice each month, preaching four sermons. On Thanksgiving Day we held two services. In the morning an offering was given for the poor within our gates and the funds were turned over to the deacons. The evening offering was sent to the Orphans' Home at Fargo, N. Dak.—Bertha Allen, York, N. Dak., Nov. 29.

White Rock.—On Thanksgiving Day appropriate services were conducted at the church by the writer, assisted by Eld. I. E. Joseph. At the close an offering of $6.05 was given, to be applied to our district mission dues. Today occurred the funeral services of one of our sisters. That the Christian life is worth living we learn from those who have remained faithful to the end.—Joseph Reish, Denbigh, N. Dak., Nov. 29.

OHIO.

Akron.—Our little mission is growing rapidly. The attendance is good at our Sunday school also. We thank God for sending Brother and Sister Shriver to Akron. They are true workers for Christ and the church.—Israel L. Stites, Akron, Ohio, Nov. 29.

Blanchard.—We held services on Thanksgiving Day. Elders David Lytle and Samuel Driver addressed us. Dinner was served at the church and in the afternoon Bro. Elmer R. Prowant was elected to the ministry, and Bro. A. L. Brant chosen as deacon. Bro. L. H. Prowant was advanced to the second degree of the ministry.—D. P. Weller, Continental, Ohio, Nov. 28.

Donnels Creek.—Thanksgiving services were held at both the country and the new Carlisle houses on Thanksgiving Day. The collection for our Springfield mission amounted to $21.63. A love feast was held at Summerford, a mission point in this congregation, Nov. 27. Visiting ministers present were Bro. B. F. Snyder, of Bellefontaine, Ohio, and Bro. J. W. Fidler, of Dayton, Ohio. Twenty-eight members surrounded the Lord's table. Bro. Fidler officiated. On Sunday morning we were addressed by Bro. Snyder. Our elder, Bro. J. E. Barnhart, preached in the evening.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Nov. 29.

Fostoria.—Bro. D. J. Lichty came to us Nov. 5 and remained until the 9th. He preached two interesting sermons while with us, and delivered three lectures on his late work and experiences as a missionary in India. His labors were much appreciated by all. On Thanksgiving Day a few of us met for worship, Bro. L. H. Dickey delivering the sermon. Our collection amounted to $11.65. Nov. 28 Brethren Wm. Krabill and Jordan, and their families, were with us. They were on their way from the Lick Creek church, Ohio, to Eastern Maryland, where they will make their future home. On Sunday morning Bro. Wm. Krabill preached, and in the evening Bro. John Krabill, of the Portage church, Ohio, labored for us.—Lydia Dickey, Fostoria, Ohio, Nov. 29.

Green Springs.—Bro. D. J. Lichty came here Nov. 16 and gave two lectures in the Bethel house. Nov. 18 he came to the Sugar Grove house and delivered three lectures on India. Friday morning he preached a missionary sermon. He also preached for us on Sunday morning. A collection was taken for World-wide Missions, amounting to $23.50. We observed Nov. 21 as Extension Sunday. A collection was taken for this purpose, amounting to $15.17. At our last council Bro. Painter was chosen as Messenger agent.—Pearl S. Brenneman, R. D. 3, Tiffin, Ohio, Dec. 2.

Hickory Grove.—This evening Bro. W. R. Miller gave his last of a series of six stereopticon lectures on Bible Lands. He aroused great interest in the study of the Bible. He also preached our Thanksgiving sermon, after which a collection of $23.68 was taken. Half of this amount will be sent to the General Mission Fund. The remainder will go for the education of John Selin Dursey, of Nablus, Palestine, a poor, fatherless boy, whom Bro. Miller met while in Palestine. Tomorrow evening Bro. H. S. Replogle, of Elderton, Pa., will begin a series of meetings for us.—Ella J. Neher, R. D. 4, Tippecanoe City, Ohio, Nov. 28.

Immanuel.—Bro. Ira E. Long came to us Nov. 8 and remained until the 28th, preaching in all twenty-three sermons. One made application for membership on the last evening. This makes two that have been added to the church since our last report. Nov. 20 we held our council, preparatory to our love feast. This took the place of our December council. There was considerable business to be disposed of, including the election of all church officers. Bro. G. W. Sellers is retained as elder for another year. Bro. Long preached for us on Thanksgiving Day. The collection amounted to $18.80. Our love feast, Nov. 27, was an excellent meeting. Bro. Long officiated.—Effie Berkebile, Wauseon, Ohio, Nov. 30.

Lexington church met at 11 A. M. on Thanksgiving Day. On account of sickness, our elder, Bro. Allen Ockerman, was not with us. Bro. Van B. Wright preached for us. A part of our offering will be sent to the Brethren's Home at Greenville, Ohio, and the remainder to the World-wide Mission Fund. We expect to hold a series of meetings about the middle of January. Our next council will be held Dec. 25, at 2 P. M. We have Bible readings each Wednesday evening, Sunday school every Sunday, and preaching every second and fourth Sundays.—Jennie Henry, Highland, Ohio, Dec. 1.

Logan church met for worship at 10 o'clock on Thanksgiving Day. The collection amounted to $12.25, which was sent to the World-wide Mission Fund. We will hold a teachers' normal Dec. 24 to 26.—Flossie E. Knief, R. D. 1, Bellefontaine, Ohio, Nov. 30.

Newton church met in council Dec. 2, with Eld. D. C. Hendrickson presiding. Sister Eva Kindell and Emma Frantz were reelected Sunday-school superintendents. Bro. A. P. Snader is expected to preach for us during our series of meetings, beginning Jan. 2. There were two letters received and one granted since our last report.—Mary West, Pleasant Hill, Ohio, Dec. 2.

North Star church held their love feast Nov. 27. A number were present from other congregations, whose presence was greatly appreciated. Visiting ministers present were Brethren Jos. Grove, S. W. Blocher, S. E. Porter and our elder, Bro. David Hollinger. On Sunday morning Bro. Porter conducted the Sunday-school exercises, after which we had preaching services.—Maggie Halladay, New Weston, Ohio, Dec. 3.

Pleasant Valley (Ohio).—We met in the Jordan house for Thanksgiving services. A good program was rendered by our home brethren. The collection amounted to $7.95, which was given to an aged widow, Sister Brooks. Bro. J. D. Rife, of Roann, Ind., will be with us in a series of meetings at the Valley house, beginning Dec. 6.—P. N. Cool, Union City, Ind., Nov. 29.

Prices Creek.—Bro. John Calvin Bright, of Dayton, Ohio, began a series of meetings for us Nov. 6, and continued until the 25th, preaching twenty-three sermons. There were no accessions, yet much good was done. Four letters of membership have been received since our last report.—Orpha F. Miller, Eldorado, Ohio, Nov. 29.

Toledo Mission.—On Sunday, Nov. 21, we had an especially good sermon by Eld. Robison, of the Oak Grove church. We also had with us members from the Black Swamp church who assisted in the Sunday-school work. On Sunday, Nov. 28, Brethren J. W. Keiser and Rittenhouse, and a number of members from the Silver Creek congregation, met with us. Bro Keiser preached for us. A basket lunch was served at the church. We invite the members of the entire District to meet with us at any time. We always feel encouraged when members are interested enough in us to attend our services.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, Nov. 29.

Trotwood.—Our communion was held Nov. 24. On Thanksgiving Day Bro. L. A. Bookwalter preached to a large congregation, on "Blessings." An offering was given for mission work. Our series of meetings, conducted by our elder, Bro. D. M. Garver, began on Thanksgiving evening. The attendance and interest are good.—S. E. Coffman, Trotwood, Ohio, Dec. 2.

OKLAHOMA.

Bright Star church met for worship at the church at 10 A. M. on Thanksgiving Day. We felt that we had many things to thank the Lord for. Our collection amounted to $5.26, which will be divided between the home mission work and General Mission Fund. We have preaching four times a month. Bro. G. W. Landis will locate in our midst the first of the year. The writer expects to move to Mangum and take up the work there.—P. S. Hartman, R. D. 2, Reed, Okla., Nov. 26.

North Star (Oklahoma) church met in council Nov. 29. Our elder, Bro. A. J. Smith, presided. Our Sunday school was reorganized, with Bro. Elmer Flory as superintendent and Sister Ruth Niswander, secretary and treasurer.—Jacob Troxel, Caldwell, Kans., Dec. 3.

Paradise Prairie.—Our love feast was held Saturday, Nov. 27. About seventy took part in the communion services. Several members were present from Guthrie and Stillwater, also Brethren Miller and H. H. Ritter, of Mount Hope. Bro. Cripe, of Stillwater, preached on Sunday evening on the "Child-saving Mission." A collection of $16 was taken and enough subscribed to make over $40. Bro. Daniel Wolfe was advanced to the eldership and installed on Sunday morning. We have a live Sunday school, which is well attended.—Jane Morris, R. D. 1, Coyle, Okla., Nov. 30.

Red River.—Bro. A. G. Fillmore conducted our Thanksgiving services, after which a collection of $5.75 was taken for our "Orphans' Home Society." Bro. Joseph Nill preached a Thanksgiving sermon to an appreciative audience at Quanah, Okla., near his home.—A. B. Coover, R. D. 1, Box 67, Davidson, Okla., Nov. 30.

(Concluded on Page 800.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM OMAHA, NEBRASKA.

Another Thanksgiving Day has come and gone. It was a day of real rejoicing to the mission workers in Omaha. On Wednesday evening Bro. Geo. Mishler, of Cambridge, Nebr., preached for us. On Thursday we had our Sunday-school meeting, as previously arranged. We had dinner at the Mission for the school, and those who had come to us. There were members present from Octavia, Lincoln, Carlisle, Holmesville, Alvo, Cambridge and Waterloo, Nebr., and Belleville, Kans. Fifty-four ate dinner with us.

After dinner the children gave a short program. The remainder of the time was spent in a social way. At 7:30 P. M. we were organized into a mission church, with Bro. Mishler presiding. Six letters of membership were read and the following officers elected: Pastor, Bro. M. R. Weaver; clerk, Bro. A. F. Rasp; treasurer, Bro. J. W. Rasp; Messenger correspondent, Sister Alice Garber.

There are other members living in the city who do not, as yet, have their letters.

After the organization Bro. C. K. Burkholder delivered a splendid address. A collection, amounting to $10.80, was taken for World-wide Missions.

We feel that the Mission was greatly benefited by having these brethren and sisters meet with us. We laid plans for a vigorous campaign for next year, and hope and pray that much good may be accomplished, and many souls brought to a saving knowledge of Christ.

Bro. Andrew Hutchison preached for us Nov. 18. We greatly appreciate visits from the members, especially ministers. Bro. Weaver works six days in the week, superintends two Sundays schools and preaches each Sunday evening. It means hard work for him. We know that often there are ministers here in the city, and we would be glad to have them visit the Mission.

Again I urge those having friends or children here to write us so that we can look them up. We know there are others here whom we have not yet been able to locate. We have written to some of their parents, but have received no response. Brethren, will you not become enough interested in your children to send us their address? We have already lost much because there was no church here.

We expect Bro. Studebaker, of Bethany, to begin a Bible Institute and revival meeting Jan. 12, 1910. We hope that many from the adjoining churches will arrange to be with us. Our work is growing. The average attendance at Sunday school has been over forty for more than two months.

Alice Garber.

2528 Lake Street, Omaha, Nebr., Nov. 27.

TWIN FALLS, IDAHO.

On Friday, Nov. 5, Brother and Sister D. L. Miller, of Mount Morris, Ill., arrived in our city. On the following Sunday evening we enjoyed a love feast, with Bro. Miller officiating. Forty-eight members communed. During the week following Bro. Miller lectured for us, giving such excellent talks as only he can. Their short stay with us was very much appreciated by our congregation and we feel they have done us much good. From here they went to Nampa and Payette, Idaho, and other places in the Northwest, en route for California, where they will spend the winter. They were accompanied on their trip by Bro. S. Bock.

Oct. 15 Bro. C. B. Smith, of Red Cloud, Nebr., came to us, expecting to give us a few meetings, but, on account of sickness, was only permitted to preach for us once. We hope many of our eastern Brethren, passing through our State, will stop to see our prosperous country and encourage our little band of workers by their stirring sermons. Our homes are always open for their reception.

Having been disappointed in our series of meetings, which we expected to hold in the early autumn, we are now planning for another series soon, hoping that the interest Bro. Miller aroused will be fruitful. There are many souls in our city that need a Savior.

We are thankful to God that our country has just voted out the saloons and we hope they will never return.

Twin Falls, Idaho, Nov. 20. Eda A. Flory.

MISSION BOARD MEETING.

Oct. 30 the Mission Board of Northern Iowa, South Dakota and Minnesota, met at the home of Bro. H. C. Sheller, Grundy Center, Iowa. Bro. A. G. Messer, the retiring member, was also present.

The Board organized by electing Bro. Samuel Fike, of Waterloo, Iowa, president; Bro. T. L. Kimmel, of Sheldon, Iowa, treasurer, and Bro. H. C. Sheller, of Grundy Center, secretary.

Much business came before the Board for action. One of the great needs of the District is to get workers to fill the calls at hand.

The Board has chosen Bro. J. S. Zimmerman, of Waterloo, Iowa, as District evangelist. He is also to act as District Sunday-school Secretary.

All calls for money, and all remittances, also, should be sent to the secretary, H. C. Sheller.

All those wanting the District evangelist, and those desiring meetings during the coming year, should inform the president of the Board not later than March 1, 1910.

Waterloo, Iowa, Nov. 28. Samuel Fike.

FROM ARCADIA, NEBR.

Yesterday the Arcadia congregation met for special Thanksgiving service. We had such a spiritual and soul-cheering meeting that I was made to look back over the time since moving here.

When we moved here, March 1, 1908, we found twenty-five members holding Sunday school in a schoolhouse. These members represented eight families, and among them there were two deacons. Yesterday we met in a church that was completed last April at a cost of about $1,525 and is now free of indebtedness. We have now forty-nine members, representing nineteen families, including four deacons and two ministers. More than eighty per cent of our members are active in church work. We have a Christian Workers' organization, and each Sunday evening we have a lively and spiritual meeting, conducted by a band of earnest, consecrated young people.

By March 1, 1910, we expect six more members to move in,—one a deacon. Since coming here we have baptized twenty-one and reclaimed one. Letters received, eight; letters granted, six; ministers elected, one; deacons elected, two. We certainly have material for more church officials whenever needed. We expect Bro. Snell, of Cambridge, Nebr., to begin a series of meetings Dec. 19, at which time, the Lord will surely add more to our number.

Yesterday's Thanksgiving offering of $9.45 was given to the writer in appreciation of his services.

The report made to the Mission Board for the year ending Oct. 1, 1909, was in part as follows: Pastoral calls, 35; miles traveled, aside from attending regular services, by private conveyance, 446, by railroad, 40 miles; sermons preached, about 140.

In looking back over the past, we note that death has not claimed any of the members here for over four years. Surely the Lord has blessed the labors here, as these are only a few of our blessings. May he continue to lead us to "more and better work."

J. J. Tawzer.

Arcadia, Nebr., Nov. 26.

Brethren's Tracts and Pamphlets.

Numbers having "E" before them means the tract is published in envelope size, 3¼x5½ inches. All others are pages 5¼x7¼ inches. Order by number. Prices given herein are by the hundred. Less quantities at the same rate.

PAMPHLETS.

41. Christian Baptism. B. F. Moomaw, 16 pp., $0.90.
E 42. The Church of the Brethren. D. L. Miller, $0.70.
43. Church Entertainments. I. J. Rosenberger, 11 pp., $0.70
44. Trine Immersion. J. H. Moore, 52 pp., $2.80.
45. Path of Life. Daniel Hays, 36 pp., $2.15.
46. The Sabbath or Lord's Day. I. J. Rosenberger, 28 pp., $1.75.
47. Perfect Plan of Salvation. J. H. Moore, 25 pp., $1.60.
48. Secret Societies Incompatible with Christianity. I. J. Rosenberger, 17 pp., $1.10.
49. One Baptism. J .H. Moore, 42 pp., $2.35.
E 50. Baptism,—Historical and Exegetical. Quincy Leckrone, 48 pp., $1.10.

EIGHT-PAGE TRACTS.

This Series 50 cents Per Hundred.

101. Why I Love My Church. W. B. Stover.
102. Which is the Right Church? S. T. Carpenter.
103. Come Let Us Reason Together. (Tobacco Tract.) D. L. Miller.
104. Communion. H. C. Early.
105. The Bible Service of Feet-Washing. Landon West.
E106. The House We Live In. D. Vaniman.
107. Origin of Single Immersion. James Quinter.
108. Intemperance. Jacob Rife.
E109. The Lighthouse. A. W. Vaniman.
110. Vocal and Instrumental Music in Worship. I. J. Rosenberger.
E111. Plain Dressing. D. L. Miller.
E112. Prayer Covering. S. N. McCann.
113. Christian Salutation. Salome A. Stoner) Myers.
114. Modern Skepticism in the Camp. I. J. Rosenberger.
E115. The Lord's Supper. D. L. Miller.
116. Woman's Work. Sadie Brallier Noffsinger.
117. Our Standard of Religion: What is It? D. Hays.
118. Sisters' Prayer Covering. S. Z. Sharp.
E119. The Dual Crucifixion. L. W. Teeter.

FOUR-PAGE TRACTS.

This Series 25 cents Per Hundred.

270. Atoning Blood of Christ. C. Hope.
271. Design of Baptism. W. B. Stover.
272. What Shall I Do With the Commandments of Jesus? J. E. Miller.
273. Close Communion Examined. I. J. Rosenberger.
274. Christian Giving. I. J. Rosenberger.
275. Are Christians Allowed to Swear? S. Z. Sharp.
276. Anointing. L. W. Teeter.
E277. The Safe Church Doctrine. L. W. Teeter.
E278. Standard of Nonconformity. Daniel Hays.
E279. Three Links of Oddfellowship. I. J. Rosenberger.
E280. Organization of the Church. B. E. Kesler.
E281. How and Whom to Baptize. Daniel Hays.
E282. The Second Coming of Christ.
E283. The Gospel Door Into the Church.
E284. Why We Should Speak of Secret Societies.
E285. Secret Societies and the Word of God.

Address: General Mission Board, Elgin, Ill.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Clark-Cookson.—By Bro. Geo. K. Miller, at his home, near Cando, N. Dak., Nov. 25, 1909, Bro. Harris Clark and Sister Frances Cookson, both of Medicine Lake, Mont.

Mary L. Miller.

Dolch-Bennett.—At the home of the bride's mother, in Garden Grove, Iowa, by the undersigned, Nov. 25, 1909, Mr. Raymond Dolch, of Comanche, Okla., and Miss Florence Bennett, of this place. L. M. Kob.

Kennedy-Kimmel.—By the undersigned at the home of the bride's parents, Brother and Sister T. L. Kimmel, Nov. 24, 1909, Bro. Jacob W. Kennedy, of Grundy County, Iowa, and Sister Theda M. Kimmel, of Sheldon, Iowa. J. E. Rolston.

Knepper-Coleman.—By the undersigned, Nov. 28, 1909, at his home, Bro. Eugene Knepper and Sister Maggie G. Coleman, both of the Brothers Valley congregation, Berlin, Pa.

Galen K. Walker.

Lewis-Miller.—At the home of the undersigned, near Buck Creek, Ind., Nov. 25, 1909, Gilbert E. Lewis, of Owasco, Ind., and Sister Eva D. Miller, of Buck Creek, Ind. John W. Root.

Miller-Altstetter.—By the undersigned, at the home of the bride's parents, near West Cairo, Ohio, Nov. 25, 1909, Mr. Perry I. Miller and Miss Elsie P. Altstetter, both of Allen County. D. M. Byerly.

Neff-Cripe.—At the home of the undersigned, Goshen, Ind., Nov. 6, 1909, Eld. Charles Neff and Sister Bessie Cripe.

Wm. Hess.

Ridenour-Fry.—At the home of the bride's parents, Garrison, Iowa, Nov. 23, 1909, by the writer, Jesse A. Ridenour and Elma A. Fry. S. B. Miller.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Armstrong, Bro. Jared, died at his home near McDowell, Highland Co., Va., Oct. 9, 1909, aged about 28 years. Deceased was afflicted with rheumatism. Services by Bro. C. B. Gibbs. Interment in a neighboring cemetery.

Vena S. Bussard.

Byrd, Bro. Calvin, of Peppers, N. C., died Nov. 8, 1909, aged 36 years, 7 months and 11 days. He was a member of the Brethren church about four years. His wife and five children survive. His father preceded him eleven years ago. Services in the Pleasant Grove church, by Eld. H. M. Griffith. Text, 1 Cor. 15: 22, 23. Interment near the church.

Essie Griffith.

Filer, Mable Hope, infant daughter of Bro. Howard W. and Sister Sadie M. Filer, born July 4, 1907, died at the home of her parents, near Shannon, Ill., Nov. 15, 1909, aged 2 years, 4 months and 11 days. The disease that caused her death was a cancerous growth of the stomach, from which she suffered for over one year. She leaves father, mother, a little brother and grandparents. Services in the Shannon church by the writer. Interment in a vault near by.

Charles E. Delp.

Eshleman, Bro. Jacob, born Oct. 31, 1846, died at his home, near Ottawa, Kans., Nov. 14, 1909, aged 63 years and 14 days. He was married to Mary Ellen Fouts April 3, 1869. To this union were born five children, all of whom, with Sister Eshleman survive. It was Bro. Eshleman's great joy to see all of his children unite with the Church of the Brethren, of which he was a member for over thirty years. Services by Eld. I. H. Crist. Grace Eshelman.

Harnish, Bro. George W., son of John and Sarah Harnish, born Feb. 22, 1894, died in the bounds of the North Poplar Ridge church, near Defiance, Ohio, Nov. 19, 1909, aged 15 years, 8 months and 27 days. He united with the Church of the Brethren when ten years of age, and lived a devoted life until death. He bore his suffering with patience. He received the anointing during his illness. His father, mother and three sisters survive. Two brothers and one sister preceded him. Services by the writer and Bro. D. Koch, at the North Poplar Ridge church. G. W. Sellers.

Kaufman, Bro. Jacob, born in Blair County, Pa., May 1, 1839, died in the bounds of the Monticello church, July 3, 1909, aged 70 years, 2 months and 2 days. Feb. 23, 1862, he was married to Mary A. Dilling, of the same State. In March, 1865, they moved to White County, Ind. To this union were born one daughter and five sons, of whom only one son survives. His wife died in 1888, the daughter and two sons in childhood, one son in 1891 and the other in 1897. The latter left three little sons who, after the death of their mother, in 1898, were cared for entirely by their grandfather. He united with the Church of the Brethren in February, 1865, and remained faithful until the end. Oct. 9, 1898, he was married to Sister Susanna Williar, who survives. He received the anointing two weeks before his death. Services at the church by Eld. G. B. Heeter. Mae Keever.

Keckler, Sister Catherine, nee Gorgas, born Jan. 22, 1837, in Cumberland County, Pa., died Nov. 15, 1909, at her home at Hutchinson, Kans., aged 72 years, 9 months and 24 days. She was married to Samuel Keckler Sept. 10, 1870, who preceded her three years ago. Services by the writer at the Pleasant View church. Text, Isa. 51: 11. C. E. Wolf.

Kline, William Ervin, youngest child of Bro. William D. and Sister Vertie Kline, born March 28, 1909, within the bounds of the Fairfax congregation, near Fairfax, Va., died Oct. 23, 1909, of pneumonia, aged 6 months and 25 days. He leaves father, mother, two brothers and two sisters. Services at the Fairfax church by Eld. S. A. Sanger. Interment in the cemetery near by. Maggie Miller.

Niswander, James Oscar, son of Sister Barbara and Bro. Dewitt (deceased) Niswander, born in Virginia Jan. 18, 1886, died at his home in South English, Iowa, of tuberculosis of the lungs, Nov. 17, 1909, aged 23 years, 9 months and 29 days. He leaves a mother, three sisters and two brothers. He united with the Mennonite church shortly before his death. Services Nov. 19, at the Church of the Brethren east of town, by S. G. Lapp, of the Mennonite church, and the writer. Text, Psa. 90: 12. Peter Brower.

Nyce, Sarah, K., died of heart failure, at the residence of her son at Harmonyville, Pa., Nov. 20, 1909, aged 70 years, 8 months and 3 days. She is survived by one son and one daughter. Services by the writer and Bro. C. F. McKee. Interment at Skippack cemetery. Ira C. Holsopple.

Oswalt, Perry Edward, born Oct. 14, 1874, died of heart trouble, at his home near Roann, Ind., Nov. 23, 1909, aged 35 years, 1 month and 9 days. His illness was of very short duration. He leaves his wife, one son, a mother, two brothers and two sisters. Services at the Church of the Brethren at Roann, by E. F. Daugherty, of the Christian church. Interment in the cemetery north of Roann. Katie Baldwin.

Rhodes, Sister Sarah, nee Hittle, born March 23, 1847, died in the bounds of the Painter Creek church, Ohio, Nov. 6, 1909, aged 62 years, 7 months and 13 days. Feb. 17, 1862, she was married to Hiram Rhodes, to which union were born six sons and one daughter. Deceased was a member of the Brethren for thirty-nine years. Her husband and seven children survive. Services by Eld. Jesse Stutsman and Bro. Lawrence Kreider. Interment in the Newcomer cemetery.

Levi Minnich.

Sheely, Calvin Ulysses, born Aug. 27, 1866, died at Indianapolis, Ind., Nov. 8, 1909, aged 43 years, 2 months and 12 days. In 1898 he was married to Carrie Woods, nee Walsman. For over two years he suffered intensely from blood poison and dropsy. His wife, a stepson, mother, two brothers and one sister survive. His father and one brother preceded him several years. Services by the minister of the M. E. church. Interment at Crown Hill cemetery.

Ida M. Poole.

Sponseller, Bro. Reuben, born in Crawford County, Ohio, Dec. 25, 1834, died in the bounds of the Maumee church, Ohio, Nov. 16, 1909, aged 74 years, 10 months and 21 days. He was married to Catharine Barthold Oct. 6, 1859, at Bucyrus. Two years later they moved to Defiance County on the farm where they resided at the time of his death. To this union were born ten children. One daughter died in infancy. His wife, seven daughters and two sons survive. He united with the Church of the Brethren in 1863. A few years later he was elected as deacon, which office he held faithfully until death. Services by Bro. Christ. Krabill, assisted by Brethren G. W. Sellers and J. W. Killian. Text, Hebrews 9: 27. Interment in the Sherwood cemetery. John Sponseller.

Stephenson, Sister Eliza, nee Curry, died in Valley Bethel congregation, Va., Nov. 23, 1909, aged 80 years, 9 months and 3 days. She united with the Brethren church, a number of years ago, and lived a consistent Christian life. Deceased had been in declining health for some time, before her death. She leaves two sons and two daughters. She was anointed a few days before her death. Services at the church by Elder A. A. Miller, assisted by Bro. C. B. Gibbs. Interment in the cemetery near by. Vena S. Bussard.

Ullery, Sister Marie Catharine, nee Mumma, born March 10, 1832, died Nov. 22, 1909, at their home at Stillwater Junction, Ohio (in the bounds of the Bear Creek congregation). She was married to Stephen Ullery May 23, 1850. She leaves husband and six sons. Four daughters and her oldest son preceded her. Services and burial at Ft. McKinley. Services by the writer, assisted by Eld. John Smith. D. M. Garver.

Waide, Sister Rebecca, wife of Bro. William Waide, died at the home of her daughter, Dora Day, in North Yakima,

Wash., Oct. 31, 1909, aged 66 years, 4 months and 20 days. She united with the Church of the Brethren over thirty years ago. Her husband and one daughter preceded her. She was anointed a few months before her death. One brother and seven children survive. Services by Brethren Geo. Wise and P. H. Hertzog. Dora Day.

Wilson, Sister Ada, born Feb. 4, 1871, died at the home of her brother, in the bounds of the Pleasant Grove church, of dropsy, Oct. 21, 1909, aged 38 years, 8 months and 17 days. She had been sick over a year and at times her suffering was intense. She was anointed a short time before her death. At the age of eighteen she united with the church, was always loyal to her faith, though at times she was isolated from those of the same belief. Her parents were Bro. Benjamin and Sister Esther Ulrich. The husband, six children, father, mother, three sisters and six brothers survive. Six children died in infancy. Services at the Pleasant Grove church, by Bro. W. A. Kinzie. Text, John 14. Martha Forth.

Yost, Sister Mary J., nee Mixel, born March 2, 1838, died in the bounds of the Fairview church, Tippecanoe County, Ind., Nov. 19, 1909, aged 71 years, 8 months and 1 day. She was married to Bro. Wm. Yost Oct. 5, 1856. To this union were born eight children, four of whom, with their father, preceded her. She united with the Church of the Brethren in 1869. She had been confined to her bed with rheumatism for fourteen years, but bore her suffering with patience. Four children and four sisters survive. Services by Bro. David Dilling. Text, Heb. 9: 27. Interment in the Swank cemetery. Emma E. Wagoner.

Young, Elizabeth, wife of John B. Young, died at her home on Grove Street, Greensburg, Pa., Nov. 12, 1909, aged 75 years, 10 months and 7 days. Services by Bro. W. M. Howe, of Johnstown, Pa., at the Union Mission chapel. H. P. Galentine.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, December 19, 1909.

Friends Tell Their Secrets to Each Other.

1 Sam. 20: 11-23, also 30-42.

The love of David and Jonathan is a type of the friendship between the Lord and his own. "I will shew it thee" (v. 13). Friends tell their secrets to each other.

I. **It was to Abraham,** "The friend of God" (James 2: 23), that "the Lord said, Shall I hide . . . that which I do?" (Gen. 18: 17). "The secret of the Lord is with them that fear him" (Psa. 25: 14).

II. **To Enoch,** who walked with him, God revealed the prophecy of his coming with ten thousand of his saints (Gen. 5: 22; Jude 14).

III. **To Noah,** a just man and upright in his generation, he revealed the approaching deluge (Gen. 6: 9; 7: 1).

IV. **Only Joseph,** the young man of purity, could tell of the coming famine (Gen. 41: 16, 25-27).

V. **To "Moses alone,"** the man of God, faithful in all his house, God whispered the secrets of the tabernacle (Ex. 24: 2, 12; 25: 9; Heb. 3: 2, 5).

VI. **Only Daniel,** the "greatly beloved," could read the handwriting on the wall (Dan. 2: 28-30; 9: 20-23).

VII. **To John,** leaning on his bosom, our Lord told who should betray him (John 13: 25, 26). "The secret of the Lord is with them that fear him." Psa. 25: 14; Prov. 3: 32; John 15: 13-15.

PRAYER MEETING

For Week Beginning December 19, 1909.

In the Steps of the Master.

John 12: 26.

1. Follow Him in Baptism.—Christ, our Perfect Example, descended into the baptismal waters and said, "Thus it becometh us to fulfill all righteousness" (Matt. 3: 15; John 12: 24-26). Divine approval is shown in the opened heavens (Matt. 3: 16; Heb. 10: 22).

2. Follow Him in Overcoming Temptations.—"Tempted in all points like as we are, yet without sin" (Heb. 4: 15). The mighty weapon, "It is written," overcame all attacks of the adversary (Matt. 4: 4, 6, 10; 1 Peter 4: 12-19), just as it will be today. Triumph over Satan brings angel ministry (Matt. 4: 11; Rev. 3: 21).

3. Follow Him Though Persecuted.—Christ suffered bitter persecution at Nazareth (Luke 4: 29; John 15: 18), and therefore we need not wonder if we are similarly afflicted. Patient endurance, however, brings abiding peace (John 10: 39-42; 16: 33).

4. Follow Him Through the Gethsemane of Sorrow.—Life may have many joys and blessings, but, sooner or later, we must all pass through "dark Gethsemane." It is well if we, like the Blessed Savior, can say to the Father, "Thy will be done" (Heb. 10: 7; 2 Cor. 12: 9). Angelic cheer and comfort will be ours (Luke 22: 43).

5. Follow Him to the Judgment Hall of Scorn and Suffering.—"Despised and rejected of men," behold the Son of God standing before Pilate! Surely he is "a man of sorrows and acquainted with grief,"—and why? "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53: 1-9).

6. Follow Him to the Golgotha of Crucifixion.—Christ's atoning sacrifice upon the rugged tree of the cross is a perpetual reminder to humanity,—ease-loving and pleasure-seeking,—that there must needs be a crucifixion of our own desires and ambitions, before there can be the joy of heaven (Gal. 2: 20; Rom. 8: 17, 18).

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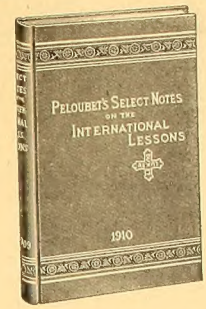
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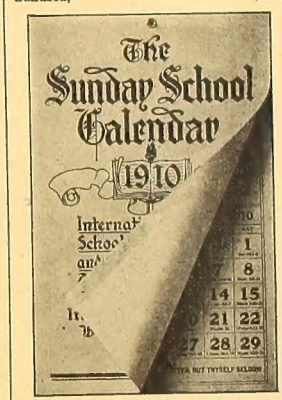
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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 797.)

OREGON.

Mohawk church met in council Oct. 2, with Bro. W. H. Pullen presiding. Our love feast was held Oct. 16. Bro. Pullen officiated. Our aged Brother and Sister Bahr, of Eugene, were with us. Bro. Bahr preached two sermons for us. Bro. J. H. Force gave us a good talk on feet-washing. This was a refreshing season for us in the spiritual life.—Sarah Bricker, Mabel, Oregon, Nov. 22.

Newberg.—Since our last report two letters have been granted. Eld. Henry Brubaker, of Fruita, Colo., was recently with us for a few weeks, and gave several inspiring sermons. Our Thanksgiving services were held in the evening of Nov. 25, and were well attended. Instead of following a set program for our services, an informal meeting was held, giving both members and visitors an opportunity to express their thanks to God. At the close of the services a collection, amounting to $7.52, was taken for World-wide Missions. Ira H. Fox, Box 135, Newberg, Oregon, Nov. 26.

Portland.—Our church met in council Nov. 23, with Eld. G. C. Carl presiding. Church and Sunday-school officers were elected for the coming year. Eld. G. C. Carl was elected Sunday-school superintendent, and Bro. W. G. Carl was chosen president of the Christian Workers' meeting. The collections of our Sunday school during the past year have amounted to about $170.00. Our Thanksgiving service was held on Thursday evening instead of the regular prayer meeting. At the close a collection of $18.00 was taken. We expect to have Bro. D. L. Miller hold a few meetings for us next week. A number of members have recently moved to this place. Five letters have been received and four granted since our last report.—Dora Mitchel, 1198 Mississippi Avenue, Portland, Oregon, Nov. 27.

PENNSYLVANIA.

Alderson.—In my late report of our love feast I meant to say that fourteen members were present. My figures were misread as being 121. I also wish to add that Sisters Anna Cassel and Sarah Moyer rendered effective assistance in the singing.—Mrs. Elizabeth V. Smith, Alderson, Pa., Nov. 29.

Alderson.—We are still holding services every Sunday, and all are quite well attended. This year was the first time Thanksgiving services were ever held in this vicinity. We will hold a series of meetings in January, the date not yet being decided upon.—Elizabeth V. Smith, Alderson, Pa., Nov. 29.

Chambersburg Mission.—During the teachers' institute in Chambersburg we took advantage of the evenings and had preaching in our church, beginning Saturday evening, Nov. 13, and closing Sunday evening, Nov. 21, with a love feast. Eld. J. Mitchell Stover, who is in the mail service during the day, came over each evening from Waynesboro, and gave us ten practical and helpful sermons. Two were added to the church by baptism. There were about 100 members at our feast.—Wm. A. Anthony, Shady Grove, Pa., Nov. 27.

Lovejoy.—We had Thanksgiving services at Purchase Line in the forenoon. A collection of over $15 was taken for World-wide Missions. In the afternoon about twenty of the members cleaned the church, to be ready for winter. All went home rejoicing for the privilege of working for the Master.—Lizzie Swartz, Lovejoy, Pa., Nov. 26.

Mt. Joy.—Elders D. H. Walker and S. W. Hoover, of Somerset, Pa., were with us on Thanksgiving Day. Bro. Walker delivered a special sermon. A collection for home mission work was taken, amounting to $18. After the services Brethren Lawrence Christner and F. B. Myers were elected to the ministry. Bro. Myers was installed the same day. Bro. Walker remained with us over Sunday, preaching, in all, five sermons.—Elizabeth Strohm, Mt. Pleasant, Pa., Nov. 30.

Shade Creek.—Sunday, Nov. 28, we held a special service for the benefit of the mothers of the cradle roll of the Scalp Level Sunday school. This service was conducted by Bro. W. J. Swigart, of Huntingdon, and was a decided success. In an able sermon, delivered to a large and appreciative audience, Bro. Swigart paid a high tribute to motherhood. In an eloquent and forceful way he spoke of the religious duties which parents owe to their children. Much credit is due our superintendent, Bro. J. L. Hoffman and his colaborer, Bro. Ross Murphy, for the success of this meeting.—D. M. Adams, Scalp Level, Pa., Nov. 29.

Snake Spring.—Our series of meetings at the Koontz church began Nov. 1 and closed the 15th. Bro. Solomon Bucklew and wife were with us. Bro. Bucklew preached sixteen sermons. Nine were baptized. On the evening of Nov. 7 we held our love feast which was largely attended. Bro. Bucklew officiated.—Cyrus E. Bechtel, R. D. 1, New Enterprise, Pa., Nov. 29.

Spring Grove.—Last evening concluded our series of meetings, held at Voganville. Bro. Levi Mohler, of Elizabethtown, Pa., conducted the meetings and labored earnestly. Two accepted Christ. The meetings were well attended.—Mary Buffenmyer, R. D. 3, New Holland, Pa., Nov. 29.

Ten Mile.—Our council was held Oct. 30. Bro. M. J. Weaver preached for us on Thanksgiving Day. The collection amounted to $2.84. It was sent to the World-wide Fund. The Sunday school will give a Christmas program. Our council will meet again Jan. 1.—Mrs. R. T. Idleman, R. D. 2, Scenery Hill, Pa., Nov. 30.

Upper Canowago.—Eld. J. H. Longenecker, of Palmyra, Pa., is conducting a series of meetings at the Baker house with good attendance and attention. He also preached for us in East Berlin, Pa., on Thanksgiving morning, where a collection was taken for missions. At other points collections were also taken.—Andrew Bowser, East Berlin, Pa., Nov. 29.

TENNESSEE.

Limestone church met in council Nov. 27, Eld. E. D. Gray presiding. Two letters of membership were granted. Our Sunday school will continue all winter.—Anna Arnold, Limestone, Tenn., Dec. 2.

Pleasant Valley church met in council Nov. 20. One sister was received by letter. Bro. S. W. Beals was advanced to the second degree of the ministry. Bro. John A. Garst was called to the office of deacon, and, together with his wife, duly installed. Bro. A. M. Laughrun preached for us on Sunday. On Thanksgiving Day Bro. S. W. Beals preached for us, after which a collection for missions was taken. We sent $15.55 for Home Missions, and $1.10 for Foreign.—Effie E. Miller, Jonesboro, Tenn., Nov. 30.

TEXAS.

Saginaw church met in council Oct. 31, with Bro. Derrick presiding. Bro. K. G. Tennison was chosen as our elder. We decided to move the churchhouse to North Ft. Worth on Fostepco Heights. Brethren B. W. Pearson, C. C. Derrick and C. C. Bowman were appointed as a committee to select the lot. Bro. Derrick was advanced to the second degree of the ministry. We held our love feast Saturday night. Twenty-one members communed. Sunday closed our series of meetings. The interest was good but the attendance was small. Sister Wrightsman and daughter, Sister Mary, could not attend on account of Sister Wrightsman's health. A few of the members had communion services at their home. Sister Wrightsman was anointed.—Linnie Bowman, Saginaw, Tex., Nov. 29.

VIRGINIA.

Brick Church.—Eld. P. S. Miller, of Roanoke City, came to us on the evening of Nov. 13 and remained until Nov. 28, preaching twenty sermons, including one funeral and the Thanksgiving services. His labors with us were greatly enjoyed and we trust good seed has been sown. Two have been baptized and three await the rite. Bro. H. J. Woodie will begin a series of meetings in the Bonbook church Dec. 5.—Bessie E. Barnhart, Wirtz, Va., Nov. 29.

Middle River.—Bro. B. B. Garber preached for us on Thanksgiving Day. At the close of the services an offering was given for mission and Sunday-school purposes, which amounted to about $42.00. On the following Saturday we met in council. Two letters were received. One was dismissed from church fellowship. It was decided that we help to build an addition to the church at Forest Chapel. We will organize a teacher-training class in the near future.—J. F. Miller, Grottoes, Va., Nov. 30.

Pine Grove.—Bro. T. William Miller just closed a short and interesting series of meetings at Pine Grove, on Sunday evening, Nov. 28, with good interest. Two were received by baptism on Sunday afternoon.—Katie Kline, Broadway, Va., Nov. 29.

Pleasant Valley.—We held regular services on Thanksgiving Day; Eld. Peter Garber delivered an excellent sermon. At the close of services a collection of $27.03 was taken for World-wide Missions. On Sunday collections were taken in Sunday school and Christian Workers' meeting. We sent $3.60 to the Chicago mission.—Ruth E. Williams, Mt. Sidney, Va., Nov. 29.

WASHINGTON.

Stiverson.—Our Thanksgiving services were held at Lakeside Nov. 28. Only twenty-two were present, but we had a good meeting, although we went through snow and rain. Sunday school was at 11 A. M. after which dinner was served. In the afternoon the Christian Workers discussed several topics, in addition to recitations, suitable for the occasion. The collection amounted to $5.38.—Ann C. Castle, Fulda, Wash., Nov. 29.

Tacoma.—Yesterday, at 10:30 A. M., the Tacoma members and friends met at the home of Bro. A. D. Thomas for Thanksgiving services. Bro. J. U. G. Stiverson preached the sermon. At the close of the meeting we took up a collection of $14.85 for the District mission work. Each family having brought provisions, at noon we enjoyed dinner together. In the afternoon the sisters met for aid society work at the home of Sister Mabel Thomas. The Brethren made tables and seats, preparatory to our communion. Last Sunday afternoon a young brother was buried in baptism. At the close of the service, last Sunday, a sister was restored.—Sarah A. Stiverson, 712 South Fifty-second Street, Tacoma, Wash., Nov. 26.

WEST VIRGINIA.

Anderson.—Nov. 27 the writer went to this place. There are a few members at this place and many who are in sympathy with the church. We preached three sermons, with good attendance, good singing and good interest. At one time our people had a strong hold here, but the place has been neglected. We have a monthly appointment with them and they are anxious for a series of meetings.—A. C. Auvil, Thornton, W. Va., Dec. 1.

Hevner.—We met on Thanksgiving Day to hold prayer and general thanksgiving services. Though few in number, we enjoyed the services. Our collection amounted to $3.35, to be sent to the General Mission Board. We also decided to send what we had in our Sunday-school treasury, making the total amount $5.00. We have preaching services once a month, and prayer service on each of the Sundays when there is no preaching.—Robert Hevner, Hosterman, W. Va., Nov. 28.

Sandy Creek.—We held our Thanksgiving services at the Salem house on Thanksgiving evening. Our elder, Bro. Jeremiah Thomas, preached for us. We gave an offering of $10.02 for World-wide Missions. Our Sunday-school and Christian Workers' meetings are progressing nicely. Our next council will be on New Year's Day.—Chester A. Thomas, R. D. 1, Brandonville, W. Va., Nov. 27.

FROM McPHERSON COLLEGE, KANS.

The second term of the college opened with a very material gain in attendance. On Thanksgiving Day the teachers and students dined together and had a very profitable social time.

There are the usual number of classes, pursuing systematic Bible and missionary studies. Dr. A. Johnson, of Colorado Springs, recently gave us a very profitable chapel lecture on the great spiritual awakening in India and China.

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Prof. Kochenderfer, who spent several years in Europe and Palestine, will give a number of lectures. Eld. J. J. Yoder will also assist.

There are twelve married men in school.

Dec. 1. H. J. Harnly.

ANNOUNCEMENTS

LOVE FEASTS.

California.

Dec. 18, Reedley.

Indiana.

Dec. 12, 6 pm, Indianapolis, 57 N. Germania Ave.
Dec. 18, English Prairie.
Dec. 18, Tippecanoe.

Kansas.

Dec. 18, Sabetha.
Dec. 19, McPherson.

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Vol. 48. Elgin, Ill., December 18, 1909. No. 51.

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AROUND THE WORLD

ANOTHER munificent gift has been made for the alleviation of the needs of humanity. Mr. John M. Burke, who recently died in New York, bequeathed $4,000,000 to a board of trustees, who are to found and maintain a home for convalescents. The contemplated institution is to be erected in honor of the testator's mother, Mrs. Winifred Burke, who has been dead for some years. An institution of this kind is much needed in a large city like New York, as the crowded hospitals are often compelled to dismiss patients before they are entirely restored to health. It is encouraging, also, to note that men of wealth are giving with so lavish a hand to the general good of humanity.

ANOTHER victim of lodge initiation is reported,—this time from Butler, Pa. Thomas Lewis, a foreman of the Standard Steel Car Company, has brought suit against the Fraternal Order of Eagles to recover $5,000 damages, claiming that he sustained a broken leg and other injuries while being initiated into the mysteries (?) of the order. He also says that he was incapacitated from work for three months and is still lame,—all because of the treatment received at the hand of his lodge brethren. While this adds but one more to the several hundred lodge initiation casualties, we are just wondering how many more will be required until people see the folly of it all, and heed the injunction, "Come out from among them and be ye separate"?

IT is said that tobacco is cheaper in India than food, that it is entirely untaxed, and works great havoc among the people. It is unfortunate, indeed, that the vices of the white race seem to be adopted by the untutored tribes of India with much more readiness than its virtues. The cigaret habit is also making great inroads in all parts of the country, and the wide-awake representatives of the foreign liquor interests are pushing their goods everywhere. It is a pitiful sight to see the labors of the faithful missionary largely nullified by the twin evils of the day,—liquor and tobacco. While the people of India owe a debt of gratitude to the consecrated efforts of the missionary, no words of censure are strong enough to denounce the greed and cupidity of the human vultures who are cursing India today with rum and tobacco for the sake of a few paltry dollars.

SUNDAY labor in the United States is on the increase, according to well-authenticated statistics. In the last ten years the army of Sunday workers has increased fifty-eight per cent, and it is altogether possible that not all have been counted. We are told that four million workers are laboring each Lord's Day, and while it is perhaps true that not *all* labor can be dispensed with, it is also true that the larger part, at least, could be entirely avoided. The Dominion of Canada affords a practical object lesson in this respect. Sunday traffic, there, is practically done away with.

IN a previous issue we referred to the proposed irrigation system for Mesopotamia, preparatory to the expected colonization of the Jews in that country. The engineers, who have just made their report to the Turkish Government, propose to construct a series of dams in the Euphrates and Tigris rivers, to control the floods and make the water available for irrigation everywhere. They estimate that an expenditure of $10,000,000 will produce results so remunerative as to yield an annual revenue of nearly twenty per cent. They also claim that a rail connection with the Mediterranean would help to make Mesopotamia the most prosperous country in Asia.

YALE COLLEGE is setting a commendable example to other institutions of learning by its recently-enacted insistence on Sabbath observance. The students' organization formulated a rule, aiming to correct existing abuses, and this has now been adopted by the faculty. Under the new regulation each student is expected to conform to the various requirements specified, or face the possibility of a dismissal from school. Such a salutary declaration in favor of Sunday observance cannot help but be conducive to proper conduct on the part of the students. Were there a greater reverence in American colleges for the Lord's Day, and what it really means to us, as a nation, there would, perhaps, be less desecration of the day, and fewer godless professors and students.

IT is said that a merchant in Wichita, Kans., upon his recent conversion, decided that the sale of cigars and tobacco was not in harmony with his profession. Accordingly he made a bonfire in front of his store and got rid of the entire stock in short order. When the work was accomplished, he expressed his satisfaction by saying, "Well, I have won that battle with Satan." In this instance we can readily see how a conscientious conviction, concerning the vile weed, found expression in the wholesale destruction of the entire stock, though it meant a heavy financial loss. We just wonder how many members, throughout the Brotherhood, might take a look at themselves and their surroundings, and also get rid of this or that objectionable thing. It is a good thing to overcome "the world, the flesh, and Satan."

STATISTICS, gathered by the United States Geological Survey, show that in 1908 there were 2,450 men killed in the mines of this country,—an average of 3.60 for every 1,000 men employed. European coal-producing countries show a death rate much smaller, there being only one man killed for every 1,000 employed. In other words, for every man killed in European coal mines, from two to four are killed in mines of the United States. Since 1889 more than 30,000 miners have lost their lives in the mines of this country. In estimating the cost of a ton of coal, part of the expense can never be reckoned. The life-blood of the miner who, in daily risk of his life, delves in the bowels of the earth, is beyond money or price. Mine owners, too often, fail to provide the imperatively-needed means of safety, to which these faithful workers are justly entitled.

NOT often do we find the potentates of earth in the lowly path of the toiler, but recently King Gustav of Sweden disguised himself as a laborer and toiled for an entire day as a coal carrier, helping to load a steamer, in order to learn, at first hand, some of the conditions under which the common people of his realm are living. The great strike, through which his country passed only recently, to the great detriment of the entire nation, has made the King anxious to know more about labor conditions. He is determined to get to the very root of the trouble, and proposes to do it by mingling freely with the workers, though unknown to them. The attitude of the King is a commendable one, and shows a true conception of his duty as a wise ruler who really loves his people.

A STARTLING report on the evils of the white slave traffic has been submitted to Congress by the United States Immigration Commission. It is shown that there is an international organization, pandering to the worst elements of the community. Shocking as is the account of many women and girls who voluntarily enter upon a life of shame, still more so is the recital of hundreds of cases where innocent immigrant girls are sold to a life of degradation by heartless purveyors of vice. Radical and summary prohibition of further importation of dissolute characters is urged by the Commission. It is asserted that the vilest practices of Continental Europe have been brought to this country by means of the unchecked traffic, hitherto allowed, and that a reform is imperatively and urgently needed. The Commission is hoping to secure the coöperation of steamship companies, so that undesirable characters may be prevented from leaving the shores of Europe.

WHILE Alabama has, by a substantial majority, rejected the proposed, permanent prohibition amendment to the State constitution, yet that fact does not, necessarily, imply a repudiation of prohibition as now in force. Though the liquor interests may be expected to make the most of this apparent setback of the onward march of temperance achievements, yet there is abundant cause to rejoice at the general progress of the cause throughout the country. Prohibition has made substantial gains, during the past twelve months, in thirty States. Nine States with a population of above 12,000,000 have prohibition laws,—Maine, Kansas, North Dakota, Georgia, Oklahoma, Alabama, Mississippi, North Carolina and Tennessee, where liquor traffic was stopped last July, and the manufacture of liquor will be abolished after Dec. 31, next. Florida will vote next year on State prohibition, and active temperance campaigns are in progress in twelve other States.

RAILROADS running west and north of St. Paul, Minn., from Lake Superior to the Pacific Coast, are still contending with an extensive strike of their switchmen, 2,300 in number. Since Nov. 30, the beginning of the trouble, only a very small portion of the regular traffic has been handled. Business interests of the entire country, and especially those of the section affected, are feeling the results of intercepted train service. Mining towns of the Northwest, dependent upon food supplies by rail, are facing serious conditions. The Switchmen's Union is asking an advance of sixty cents per day, besides a number of other concessions. As the railroads are already paying their switchmen an average of more than $100 per month, they do not feel that further advances can be made. Thus the battle is on, and, as usual, the community at large is the chief sufferer. It is passing strange that a country like ours, with an abundance of resourceful and level-headed men, cannot evolve some plan that will do away with the expensive and business-paralyzing strike.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Trust and Obey.

When we walk with the Lord in the light of his Word,
What a glory he sheds on our way!
While we do his good will, he abides with us still,
And with all who will trust and obey.

Not a shadow can rise, not a cloud in the skies,
But his smile quickly drives it away;
Not a doubt nor a fear, not a sigh nor a tear,
Can abide while we trust and obey.

Not a burden we bear, not a sorrow we share,
But our toil he doth richly repay;
Not a grief nor a loss, not a frown nor a cross,
But is blest if we trust and obey.

But we never can prove the delights of his love,
Until all on the altar we lay;
For the favor he shows, and the joy he bestows,
Are for them who will trust and obey.

Then in fellowship sweet we will sit at his feet,
Or we'll walk by his side in the way;
What he says we will do, where he sends we will go,
Never fear, only trust and obey.

Overcoming Evil.

BY D. C. REBER.

ROMANS 12: 21 may be more clearly rendered: "Be not thou conquered by the evil but conquer, in the good, the evil." In the first eleven chapters of his Epistle to the Romans, Paul, the apostle, expounds the doctrines of righteousness, sanctification and redemption. This part of the epistle is dogmatic, theoretical and argumentative. In the last five chapters he becomes practical, teaching the plain duties of the Christian.

In the twelfth chapter the duties of Christians are outlined: First, the duties to God are named. These are surrender to God and service to God. In the first is included a voluntary presentation of the body as a holy and living sacrifice to God, as well as a transformed and renewed mind.

The Christian's service to God is characterized by industry, fervency, rejoicing hope, patience in tribulation, and persistent prayer. Second, the duties to self are summed up by the term sobriety. The Christian is to have a sober opinion of himself and to be sober in the use of God's gifts to him. These gifts differ in different individuals. Some have the gift of prophecy; some, ability to teach; some the power of exhortation; others, ministering, or ruling, or giving, or mercy.

Lastly are named the duties to his fellow-man. These are subdivided into duties to his friends or brethren, and duties to his enemies. The word "love" includes and covers this last class. Love has many phases or characteristics as follows: Affectionate love, respectful love, liberal love, sympathizing love, united love, peaceable love.

The genuine Christian has enemies. How is he to treat them? Negatively, we may say, he is to do them no hurt. "Recompense no man evil for evil." "See that none render evil for evil to any man." The Christian must learn the blessed art of giving way to wrath. This does not mean that he is to exercise his wrath upon his enemy, for he is not to avenge himself. Either allow the enemy's wrath to be spent upon him, or else let God, in due time, wreak his wrath or vengeance upon the Christian's enemies. For "vengeance is mine," saith the Lord. God will not overlook the matter.

On the other hand, the Christian's positive duty to his enemy is to do him good as he may have opportunity. This good may be in word or in deed. He is to bless his enemy by speaking well of him, by speaking respectfully to him, by wishing him well and desiring for him success, and by praying for him. But not only are good words necessary, but good deeds are required to be done. If thine enemy hunger, feed him; if he thirst, give him drink; if he is naked, clothe him; if he is sick or in prison, visit him; for in so doing you will heap coals of fire on his head; that is, you so completely surround him with good works (just as a founder surrounds his metal with fire so as to melt it) as to melt him to repentance and friendship.

The aim is to win him, and by kindness to convert him from being an enemy to being a friend. Retaliating will never accomplish this; for you can never conquer evil with evil. If, by so treating him, you do not succeed in winning him, your generous and benevolent conduct will only hasten God's vengeance upon him, and aggravate his condemnation. If the Christian undertakes to take revenge on his enemy, he usurps God's right, for vengeance belongeth to God.

The apostle becomes more general in his exhortation, and clearly states the Christian's attitude toward good and evil. He is to abhor evil; to abstain from every form of evil. He is not merely to deplore it,—not merely not commit sin. On the other hand he is to hate it with a perfect hatred. Hatred is a virtue whenever it is directed against the evil in us and others. It is contrary to our new and renewed nature and opposed to our true interest.

The Christian will best succeed in his conquest of evil by doing good. He is to choose the good deliberately, cultivate an affection for it, and cleave to it persistently.

What is the evil? What is the good? How does the evil originate? Where is the source of the good? "There is none good but one, that is God." That which is opposed to God, and contrary in nature, is the evil. Obedience to God's will is doing the good. Disobedience to his will and laws is the evil, for sin is the transgression of the law. Before we can do his will we must desire to please him. If we desire the good, the true and the pure, there is no evil in our heart for the time being.

Sin is unholy or unregulated desire, resulting in acts of disobedience. Holiness is holy desire, or love, attracting us to God, and is the result of obedience to his will. But before we can desire the good or love God, we must know him. To know God and his Son Jesus Christ, whom he has sent as the Redeemer of the world, is eternal life. The good, then, is the gift of God; it is eternal life, found and possessed by a knowledge of Christ, our Righteousness and Redemption.

To be united with Christ, and to abide in him, is the essential condition that makes the Christian a power for good, a conqueror of the evil. In Christ he is invulnerable and invincible. So then, when we know the good and act contrary to that knowledge, we sin, and evil originates; for "to him that knoweth to do good and doeth it not, to him it is sin." Evil, then, results from a wrong choice, an unholy decision, an unlawful act. It is a product of created wills. It is not invincible. To think the evil thought is evil. To desire the unlawful thing is sin. To do contrary to God's revealed will is sin indeed.

What, now, is meant by being overcome or conquered by the evil? Plainly it is to think an evil thought, to plan revenge for an unkind act, to lose control of the temper, to allow an evil desire, such as hatred, to disturb your peace of mind, to harbor envy, jealousy, malice, and so destroy or drive out love from your heart, as well as to commit the overt misdeed, crime, or indecent act. He is overcome of evil who sins in his conduct to another because the other sinned in his conduct toward him.

What is the remedy? It is always to conquer the evil with the good. This is a paradox to the sinner. But, contradictory as it may sound, the eternal truth remains: In all matters of strife and contention, those that seek revenge are the conquered, and those that forgive are the conquerors.

Where lies the secret of conquering? Let us see how our Master gained the victory. In his temptation, he wielded the Sword of the Spirit, which is the Word of God. The Savior's heart, once and for all time, glowed with that master passion for humanity's redemption, namely *love*. If we love God fervently and unceasingly, and our fellow-man dearly and unwaveringly, neither hatred nor any form of evil can have access to the heart whence are all the issues of life.

Just as light dispels its opposite, darkness, just as truth annihilates error, just as life keeps away death, just as joy drives away sorrow, so love always casts out fear or hatred, and the good always conquers the evil. If our affections are ever set on things above, faith must always be bright, for faith points out the objects of our affection. This is nothing more than abiding in him. If our heart is constantly aglow with that holy love, which is never impatient, envious, self-seeking, self-displaying, thinketh no evil and hath no pleasure in evil, the Christ spirit will pervade all our acts and conduct towards even our enemies. Then it will be easy to bless them that curse us, and to do good to them that despitefully use us, even as Jesus, our Example, himself did. We will never do evil that good may come, for we see that this is impossible. Brother will not go to law with brother. Wars will cease. All enemies will be overcome and conquered for Christ. Eternal peace reigns,—even the peace of God, which passeth understanding, reigns supreme in our hearts and lives.

Elizabethtown, Pa.

Incentives to Prayer.

BY H. R. HOLSINGER.

MATT. 7: 7-11 says, "Ask, seek, knock." The teaching of these verses is that the children of the Heavenly Father should be diligent in prayer to him for all things needed. Just as an earthly child asks and strives to get what it wants from its earthly parents, so earnest and persistent should *we* be in going to our Heavenly Father.

I am often surprised to see how thoughtlessly so many, many people are going through this world, rushing on to eternity, pressed by the demands of business, without taking time to converse with God, our Heavenly Father, the ruler of the universe. But, reader, have you ever noticed how soon, when people get into trouble, they are ready to call upon God? When we are deeply in need, we are prompted to look to the right source. It gives us an incentive to prayer.

Jesus says, Ask, seek, and knock. These three things we can do through prayer. It is said, if we wish to be rich in grace, we must take to the poor trade of begging. Asking represents our wants to God, therefore, to pray is to inquire of God,—just as a stranger would inquire the road in a strange country. God will not misdirect us.

We must not only *ask*, but we must also *seek*. Seeking is a good second to our asking. It shows the earnestness and sincerity of our asking, if we confidently expect an answer to our prayers, and then do all we can in bringing about that answer. We cannot expect an answer to our prayer for daily bread, if we sit down, expecting God to send it to us. No, we must go and seek for it. God says, if we ask aright we shall receive. He says, "It shall be given you." Notice, not "sold," not "lent," but "given you." Is it not a beautiful promise, and well worth our asking, seeking, and knocking?

It is said, "What is not worth asking for is not worth having." "Knock and it shall be opened unto you." The door of mercy and grace shall be opened to you as friends and children of God. If the door be not opened at the first, knock. Don't give up, but knock and knock again.

Should you knock at your neighbor's door without receiving a response, you would knock again and again. Similarly persistent we should be in our prayer to God. It is the "forever keeping at it" that counts in prayer.

We have promptings or incentives to prayer daily and hourly. Let us not quench these promptings. It is true, we do not always get the answer to our prayer that we expected. Let us remember, however, that God knows best what is for our good, and that he will answer our prayers accordingly.

I believe, too, that God often withholds answers to our prayers to try our sincerity in the things asked for. I would urge, therefore, that we be persistent in prayer, praying always, and if we ask for that which is for our good, God will not withhold it. It will come at some unexpected time. We have many noble examples in the Bible, such as Christ himself, Isaac, Daniel, Hannah, and many others.

Secret prayer is prayer at its best, because it is most free from all insincerity. There is no danger that any of us will spend too much time alone with God.

Ridgely, Md.

Sunday-School Teaching on Personal Adornment.

BY KATIE NEHER.

It is a significant fact that nearly two-thirds of our teachers, both in the day schools and Sunday schools, are women, and every one will agree that they wield a wonderful influence over the child, as it emerges from the mother's home training class into the day school or Sunday-school class. Early impressions are the deepest, and are, perhaps, never wholly erased from the mind.

Children are great imitators and are influenced for good or evil by what their parents and teachers are, by what they say and do, and even by what they think. How often do we see children of different schools or classes playing with each other, each one wanting to do just as their own teacher does! Who of us cannot remember the words and actions of the teachers of our childhood?

It is a serious thought that our lives wield such an influence over those with whom we come in contact. There are those who are not willing to confess that their manner of living has any bearing on other lives, but it is a fact that we are so bound together by the ties of a common nature, and of mutual dependence, that every human being becomes a fountain of influence, either for good or for evil. "None of us liveth to himself and none dieth to himself."

Our actions may affect the eternal interests of some one who is quietly looking to us for example and he can easily see if we are following after the follies of the world or if we are living out what we profess.

Paul clearly comprehended the drift of influence when he gave the instruction recorded in 1 Tim. 2: 8-10. Children, as well as grown-ups, read *people* rather than *books*. How important, then, that we have the courage to act out our convictions before the world! It is not so much what we *know* as what we *do*. A fashionably-dressed teacher is wasting time and energy and is committing a great wrong by attempting to teach others the beauty of the simple life. A butterfly might just as well assemble a crowd of the lower order of creation, and tell them how much nicer it is to be a toad, and yet, if she had chosen it so, she might have been a toad.

The eye is a better witness than the ear and when a teacher is constantly crying, "*Do this,*" or "*Do that,*" the child expects the teacher's life to correspond with the teaching. Parents and teachers, are we not eyes and ears to the little ones around us? And since we are forming characters for eternity, is it not of the utmost importance that we live such lives that, when our teaching is over, we need not wish that our influence might be buried with us?

In the Church of the Brethren today, there is a growing demand for more consecrated workers,—those who are willing to make the sacrifice, and redeem a sacred pledge, made to God and before many witnesses, to come out from the world and be a separate people. The Church of the Brethren was once respected and honored because of her attitude on the dress question, but we confess with shame that today we have drifted so far from our time-honored simplicity in dress, that those who once labored so earnestly for the church, would probably not recognize us as members of the same body.

Israel, at one time, demanded the right to be as the nations around them, and we know the result. Today there are those among us who are demanding the same right,—to be as the churches around us, and if we persist in this desire, can we expect different results?

The "Goddess of Fashion," today, has hosts of zealous devotees even though she is a most tyrannical mistress, compelling people to submit to the most inconvenient things imaginable for her sake. Many sensible women long to be free from her power, yet they have not strength of character enough to throw off her chains with which they are bound.

Fashion is a sin and a curse, placing a burden upon people which they are not able to bear. It is robbing God and the church of the silver and gold which should be given for the advancement of Christ's kingdom. If the money, used foolishly among professed Christians, would be placed into the treasury of the Lord, the Gospel might soon be sent to the uttermost parts of the earth.

There are those in our own beloved church who say they need no Annual Conference to tell them how to dress and yet they will spend hours consulting fashion plates, and they are perfectly willing to follow the dictates of fashion.

Beauty in dress is not a wrong thing and we believe it right that we should be neat and tidy in our appearance, but the higher beauty must not be sacrificed for the lower beauty. The wearing of fine clothes tells the world that the outside is the better part of man.

Paul, in Rom. 12: 2 says: "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." The exterior is a sign of an internal transformation, by the renewing of the mind.

We, as a people, boast of our loyalty to the teachings of the Bible, our obedience to its commands, and yet, when we read: "Whose adorning let it not be the outward adorning of plaiting the hair and of wearing jewels of gold, or of putting on of apparel," we say, by our actions, that it surely could not mean the wearing of gold rings, bracelets or necklaces.

In the home the child enters the first training class and can be more easily taught there than elsewhere, but we must confess that in far too many professing Christian homes the children are not taught the beauty of the simple life; they are not taught that adornment is to be an inward grace rather than outside display. Instead of this, their innocent bodies are bedecked with fine clothes and ornaments, which Satan makes so attractive to them that they find it exceedingly hard, in after years, to give them up, because the parents thought it all right for them to wear them. Since, then, the children are to become the home makers of the future, it is of the greatest importance that the Sunday school take advantage of the opportunity to teach the children along this line.

We need more New Testament doctrinal teaching in our Sunday schools, and then we need superintendents and teachers who are willing to teach this part of the Gospel and to live it.

Not many children, even at the age of thirteen or fourteen years, would be able to point to the thirteenth chapter of John for the doctrine of feet-washing, and fewer still could tell that Paul, in 1 Tim. 2: 8-10, and Peter in 1 Peter 3: 3-5, give instructions concerning Christian adornment. Children hear very little said about the doctrines until they make application for church membership; then the doctrines of the church are briefly mentioned to them and often it ends there.

Let us teach the children in regard to personal adornment that the richest dress is always worn upon the soul; that the adornment that will not perish and that all people admire most, shines from the heart; that God has made it our highest and holiest duty to dress the soul he has given us. "But let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit which is in the sight of God, of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves."

Let us pray earnestly for more entire consecration of our lives to God, so that there will not be the lack of conformity between our precepts and our example.

Flora, Ind.

"Confess Your Faults One to Another." James 5: 16.

BY W. O. BECKNER.

We make confession only to those in whom we have full confidence. We do not unburden our hearts and souls to every one we meet. But there are those among our friends to whom we can open up the heart and reveal its inmost secrets. When the apostle enjoined his readers to confess their *faults,* he took it for granted that they had intimate friends to whom they had revealed their better parts. His idea of fault-confession embraces the entire contents of the heart.

Isn't it wonderful what a splendid thing it is to have friends, bosom companions? And isn't it wonderful how the opening up of the whole life to them helps us? When John the Baptist came into the Jordan Valley, preaching, the people came "confessing." The sense of sin inside cannot find its way out of the heart until the mouth has opened up the road in confession.

In a certain congregation, a revival meeting was begun. The evangelist was of the best. The attendance at the services was good. But some way things would not "work." There was something wrong somewhere. There was a dead weight on the meetings. At last it was discovered. Two ministers in the congregation were jealous of each other, and while no one spoke of it openly, to any extent, still it was one of the class of things which everybody knows. They felt the pressure of the meeting and knew the cause of the trouble. One of them arose in the preparatory service and made an open and full confession of his heart's thought and no sooner had he sat down till the other did likewise. It consumed the greater part of the time for the service that evening, but God's Spirit was directing, and from that time on, the meetings took on new life. It was a glorious revival, indeed.

But had these brethren been confidential friends, such necessity for a public confession would not have arisen. No man can count himself a worker for the Lord until he has the quality of drawing people into his confidence. Man's richest possessions are his friends. Not simply his acquaintances, but his bosom friends. Jesus, our Lord, had not where to lay his head, but he had the power to draw around him and hold together, against terrible ridicule, a few who learned to live in his presence with open souls and hearts, and to whom he opened up his heart and the secrets and mysteries of heaven.

In our times, many of our young people spend, or rather invest, a few years in attendance in our colleges. In that time of life is the richest opportunity for forming lasting friendships. No man or woman can afford to become a recluse, shut away from intimacies with others. Each must draw around him those who come to share the inmost thought of his life. In thus widening his circle of friends, he widens himself. In learning to trust others, he becomes more trustworthy. In learning to share the burdens of another's heart, he learns the secret of peace for himself.

Confession brings peace. Many the troubled conscience that has found peace in confession. "There is no peace, saith Jehovah, for the wicked." Confession brings it in abundance. Confession is man's part in the diagnosis of his sin-sickness. But the wise physician must be told all. It is easy to tell that we have no sore toes and no toothache, but to tell him our private sins is different. But after he has been our trusted physician for a few years, or even months, there springs up an intimacy that helps both the patient and the physician. "Confess your faults" may be rendered, "cultivate intimate friendships, and thus maintain spiritual health."

Bogo, Cebu, P. I.

Thoughts on the Love-Feast Services.

BY JOHN WOODARD.

A few Sundays ago the writer attended the morning services in one of the popular churches. The sermon was followed by the communion service. As it was inconvenient to leave the assembly room, the writer remained as a spectator. His mind naturally turned to the love feast services which he had attended and he compared them with the services which he was then observing, and both with the record of the services as they were instituted by Jesus in the upper room at Jerusalem.

This naturally led to the questions, Why do the popular churches omit part of the services? Are not all necessary? If not, why did Jesus institute them? What was Christ's object in giving the ordinances of feet-washing, the Lord's supper, and the communion to the church?

Jesus is the greatest teacher that ever lived, and we may be sure that he always used the most effective way of teaching. Christ wanted to teach humility, so he washed the disciples' feet, and told them to wash one another's feet. John 13: 14. He wanted to teach brotherly love and unity of the church, so he gathered them together around the table, as one family, and ate a meal with them. He wanted to teach self-sacrifice,

so he instituted an ordinance that would recall his great sacrifice and lead to a greater self-sacrifice. There is a beautiful sequence in the order of these services. First, there is humility, which leads to brotherly love, and that leads to self-sacrifice.

Now, what do we get out of these ordinances when we attend a love feast? The feet-washing service reminds us that our Master engaged in this service. As pride and arrogance are driven out of our hearts, we become humble. The Lord's supper reminds us that we are one family, and that Christ is the head of the family. Our minds go back to the time when he presided at the first supper, and looked forward to the last great supper, when he will again preside. While we think on these things, our love for the Brethren increases, and our little differences become so insignificant that we forget them and become drawn together in a closer bond of unity.

Then the communion turns our thoughts to the suffering and death of Jesus. We see how much he did and how little we are doing, and we go out from that service resolved to sacrifice more than ever before for the cause for which Christ died. These are some of the benefits which every follower of Christ should derive from the love feast services. If he does not, there is something wrong. He has failed to receive the teaching, and he should make a more careful and prayerful study of Christ's teachings.

Some people seem to think that they can teach humility and brotherly love without these ordinances. If such is the case, why do they not teach self-sacrifice without the ordinance of communion? It is just as reasonable to teach self-sacrifice without the communion service, as to teach humility without feet-washing, and brotherly love without the Lord's supper. It is possible to teach humility, brotherly love, and self-sacrifice without these ordinances, and we are continually doing it. But this teaching is not as effective. It was not in the time of Christ. If it had been, he would not have taken the trouble to institute these ordinances. Some may argue that the teaching can be done just as well now without the ordinances. If that is so, we do not need the communion service either. We might as well abolish it also. But people are not so very different, in this respect, from what they were in Christ's time. The great method of teaching, at present, is the laboratory method, and it has constantly grown in favor ever since Bacon introduced it. Why is this? Simply because it is the most effective method of teaching. The laboratory method is the application of the same principle which is found in Christ's teachings.

These great lessons were taught by Christ in the most effective manner and we are still using his methods. But, while we engage in these ordinances, many of us fail to catch the full significance of their teachings. We are like students who repeatedly perform experiments in the laboratory, without catching the full significance of them. What we need is a more careful and prayerful study of the life and teachings of Jesus, so we will get into closer relations with him and be better able to catch the full significance of the love feast ordinances. If only every member could realize, when he or she engages in the love feast services, the full significance of the lessons they teach, there would be no more talk of differences and divisions, self and selfish motives would be forgotten, and we would have such a wonderful ingathering of souls as we have not seen for years.

Let us study the life of Christ more carefully and prayerfully. Let us engage in the love feast services with hearts and minds which are free from worldly cares and troubles, and ready to receive the full significance of Christ's teachings. Then we will receive such lessons of humility, brotherly love, and self-sacrifice that we will have no time for strife and vainglory, but only for the spread of the gospel of peace.

Columbia, Mo.

The Baneful Influence of Fashion.

THE following is clipped from a recent issue of the Denver, Colorado, *Post*, and is one of the strongest and most convincing protests against fashion that we have seen in print. It is worth reading and repeating. The article was written by Dorothy Dix, a special correspondent:

The other day the superintendent of the Juvenile Protective Association of Chicago, upon the occasion of making his annual report, declared that fashion was the chief reason for the fall of most young girls, and that it was the vanity of girls and young women and their desire to wear garments cut in the extreme of the style that was mainly responsible for the necessity of the organization of which he is the head.

This is a terrible arraignment of woman's besetting sin, but who shall dare to say that it is not true?

If the question were propounded, "What is the greatest influence for evil in the world today?" nine people out of ten would answer "Drink."

This is a mistake. It is Fashion.

At its worst, the Demon Rum only destroys a man's body and mind, but fashion takes its toll of women's souls as well as their bodies.

Once let a woman acquire the dress mania, and there is no limit to which she will not go to gratify it. To it she will sacrifice everything that is good and fine in life, and that should be sacred in a woman's eyes. For it she will commit any crime. And there is no Keely cure for it.

Did you ever think of what a woman will do in order to get fine clothes, and go about looking like a living fashion plate?

There are women who defy death and disease every day of their lives in order merely to have an inch smaller waist measure, or to exhibit a pretty foot, or a white throat.

There are women who deliberately work their husbands and fathers to death to buy them fine clothes.

There are women who starve their children in order that they may have the means to purchase hand-embroidered shirtwaists.

There are women who drive men to robbery so that they may wear purple and fine linen.

There are women who wear finery, every stitch of which they know comes to them sodden with the tears and the blood of sweat shop women, who have been ground down to starvation wages to provide the silk attire in which some other woman walks.

You cannot pick up a paper without reading about some well-dressed woman who has been arrested for shoplifting, and who stole not because she was driven to it by necessity, but because she wanted silk stockings, or real lace, or some adornment beyond her purse.

It is clothes, clothes, clothes. It is dress, dress, dress. It is fashion that is at the bottom of nine-tenths of the discontent of the average married woman, and that causes her to make her home such a place of querulous discontent and complainings that love flies out of the window and the divorce referee walks in at the door.

On the modest income of a clerk the wife wants the attire of a millionairess, and because her husband cannot give it to her, she only too often makes his life a burden to him with her reproaches.

Ten million married women in this country today are bartering their domestic happiness for a "swell" winter suit. The real answer to the question, "Why is modern marriage so generally a failure" may be summed up in the one word, "Fashion."

There is even a darker side than this to the picture of women's sacrificing before fashion. It is indubitably true, as the superintendent of the Chicago Juvenile Protective Association says, that the love for dress is the cause of the fall of the great majority of girls who go wrong. They literally sell their souls for a few yards of chiffon. It is the desire to adorn themselves, to trail about in soft silks and laces, to wear sweeping feathers and exhibit the latest thing in hats and gowns, that sets their feet on the downward path.

You may see such women everywhere—the gaudy peacock of the chorus; the overdressed stenographer; the little clerk that suddenly blazes out in unexpected finery; the poor girl of good family who receives "presents" of finery from men; the young married woman whose imported gowns and hats are far beyond her means, are all sadly familiar figures, and all tell the same shameful story.

For their sin these women cannot even offer the poor excuses of an overmastering love, nor of dire want, nor of some Faust-like tempter with whose subtleties they were unable to cope. Their only passion was the passion for dress, and the price of their honor was a handful of rags.

Is it not pitiful and tragical to think of it, that a woman should give so much for so little? Her right to innocence and happiness, and honor, and respect for the poor and sordid pleasure of being in fashion?

Can anything be done to separate woman from the idol to which she is joined?

I do not know, but surely the time has come when women might, with profit, abate some of the altruistic efforts that they have devoted to reforming men, and turn their attentions to the needs of their own sex.

We need more than anything else in this country, an anti-fashion crusade.

We need missionaries to go into the homes to reach foolish girls and their still more foolish mothers, to impress the fact that the chief end of woman is not to be a clothes-horse, and to preach the gospel of sane dressing.

Above all, we need that the well-off, intelligent women in society should put good, flat common-sense heels down upon the head of the Demon of Style, and crush it, for there is no manner of doubt that the serpent that tempted our First Mother was a fashion plate.

And it is still at work on her daughters.

Faith and Salvation.

BY PAUL MOHLER.

I AM frequently asked if I believe there are any real sure-enough infidels. I answer that I am sure there are many men who do not believe that Jesus Christ is the Son of God. I have talked (and argued, of course) with some infidels who think it strange that I believe such an "unreasonable" thing as the Gospel. Some have come to that conclusion by such an unfortunate combination of influences that I can but pity them; for it will be very hard, indeed, for them to come to a knowledge of the Truth. Yet some of these are what we ordinarily call "good" men. They are honest, industrious, law-abiding, public-spirited, generous. Now what shall be the end of those men? Have you ever puzzled over that question? I confess that I have pondered over such cases and over the other kind of unbelievers (the kind that do not disbelieve, but simply do nothing) until I came to the conclusion with which I should have started. That is, that I know absolutely nothing about salvation except what the Word of God says. The more I study it and follow its teachings, the more confident I am that it is the inspired Word of God, and to be trusted in all its statements.

Now what does the Bible say? First, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6). Jesus himself says, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John 3; 18).

Again, there is another angle from which the Bible speaks. Jesus says, "Blessed are they that hunger and thirst after righteousness." Again, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:6, 20).

Peter says, "Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." (1 Peter 1: 15, 16). These texts, with others, teach that no unrighteousness can abide in the presence of God. All must be pure and holy before him. Now Paul tells us in Rom. 3: 23, that all have sinned and come short of the glory of God. That being true, as we know it to be, by our own knowledge, how can any one stand before God in the judgment? Even one of the least of sins will bar us from the presence of God, and cast one into outer darkness. Sin is much more obnoxious to God than to men. If God had not made some merciful provision, no man could be saved, for all men are sinners.

But God has provided a way of righteousness, a sacrifice of righteousness, when he "gave his only

begotten Son, that *whosoever believeth on him* should not perish, but have everlasting life" (John 3: 16). Christ did, indeed, die for (in the place of) the ungodly, but he did this also,—he lived a life of perfect righteousness. This righteousness is imputed to all who believe on Christ. Paul says, "But now the righteousness of God without (apart from) the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is by faith* in Jesus Christ unto all and upon all them that believe" (Rom. 3: 21, 22).

All this means simply that nothing but perfect righteousness can be acceptable to God, and the only way to receive that is through faith in Jesus Christ. Is faith necessary to salvation? Most assuredly it is. May God send his Spirit, indeed, to convict the world of sin and of righteousness and of judgment!

3435 West Van Buren Street, Chicago.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ABOUT SALIMONIE CHURCH, INDIANA.

I left my home in the early part of November and spent twenty-two days in the Salimonie church district, Huntington County, Ind., at the Loon Creek house. I wish to say a few words in behalf of the work there.

Eld. Aaron Moss, with Eld. Henry Wike as assistant, have charge of the work. Eld. John Ikenberry, who is past eighty years old, Elders Daniel Shidler, D. W. Paul and W. M. Ulrich also assist in the work. Brethren Paul, Ulrich and O. C. Ellis are at present attending school at North Manchester, Ind. I had the privilege of seeing the old churchhouse where our old Bro. Samuel Murray, of sacred memory, labored. I also visited the cemetery where many of the saints are resting. We were pleased to find that a strong effort is being put forth for more progressive work and the salvation of souls. The resident ministers are all young men. They have a noble class of young brethren and sisters to carry on the work when the labors of the older ones are ended. The membership at this place numbers over 300. At the services we observed that the front seats were always filled first, the singing was good and the attention all that could be desired. They have two prosperous Sunday schools at the Loon Creek house. The primary teacher, Bro. A. C. Snowberger, has had charge of that work for over twenty years. Teachers' and Christian Workers' meetings have been held during the past year, or longer perhaps. The talent among the young members has been developed and they are all efficient workers in the Lord's field.

During my stay I was entertained at the homes of Eld. Moss, Brethren Chas. Heaston and Joseph Hoover, and during the day visited in nearly fifty homes. My sojourn with the members there was pleasant and profitable to myself, and we hope it proved the same to the church. God be praised for his protection and blessings to us.

M. Flory.

1332 N. Warren Street, Decatur, Ill., Nov. 30.

HUTCHINSON MISSION, KANSAS.

We closed our three weeks' series of meetings at the Pleasant View church Nov. 29, with a baptismal service which will long be remembered. The writer preached twenty-five sermons, conducted one funeral service and five examination services, besides a number of visits. Eight were added by confession and baptism, and one brother was reclaimed. Others are seriously considering the matter.

The weather was not favorable for our work, being rainy nine days out of the twenty-two, but the spirit of the meeting was good from the beginning; also the attendance. The people were not hindered from coming to the services by the rain or mud.

Eld. A. F. Miller, who has charge of this church, was unable to be at home, at this time, on account of the illness of his daughter in California.

Bro. A. G. Miller, a promising young minister, led the song service, which put life and spirit into the meeting. This is a most essential part of a successful revival.

The Old Folks' Home is located at this place, within fifteen rods of the church. This gives the old people an opportunity of attending services. Bro. S. P. Weaver, wife and daughter, have charge of the Home, and are giving the best of satisfaction in caring for the old people. They are making some much-needed improvements on the Home at this time. To the Brethren of the State of Kansas we would say that there are other improvements needed at the Home, and it takes money to meet the expenses. Let each elder or pastor of a congregation see to it that this part of the work is not neglected. Let those who have given endowment notes, that are in arrears, see to it that the interest is paid up. This Home should be your interest, and nothing should be withheld that will cause any inconvenience.

C. E. Wolf.

430 East Fourth Avenue, Hutchinson, Kans., Dec. 1.

DEATH OF ELD. W. T. PURSLEY.

Eld. William Taylor Pursley, of Eagle Rock, Va., departed this life Dec. 2. Bro. Pursley had been in very poor health for several years, not being able to even attend church. He was elected to the ministry in 1883. After spending several sessions in the Bridgewater school, he located on the James River in Botetourt County, Va., and took charge of the Bethel congregation. He was ordained to the eldership in due time, and faithfully discharged his duty until his health failed.

About six weeks ago he with his faithful, devoted wife, went to Covington, Ky., to secure the services of a physician who said he could cure him.

Bro. Pursley suddenly took a severe cough, however, and soon passed to his reward.

In his last moments he declared his faith and trust in God. He was brought home and buried in the family cemetery. Services were conducted by the writer, assisted by Bro. C. D. Reed. Text, "Behold I make all things new." Theme, "Our New Home." Rev. 21: 5.

His devoted wife is left alone, there being no children. She would like to do some church work to devote her time more effectually in the service of her Master whom she loves so much. She desires the prayers of the dear brethren and sisters in her sad bereavement.

Thus we have a congregation without a local pastor. The Botetourt church will supply ministerial help. Bro. Reed has been faithfully preaching the Word to that people during Bro. Pursley's illness.

May the Lord uphold the congregation there until another worker can be raised up to wear his mantle.

Daleville, Va., T. C. Denton.

FROM AURORA, MISSOURI.

March 4 we left Chico, the largest city in Northern California, where, for three and a half years, we labored in the mission field. We believe that God's power was with us and permitted us to see what, we hope and trust, was a good work begun.

March 9 we arrived in Oklahoma, where we spent the summer with my two oldest sons, preaching and teaching the Word wherever there was an opening; also explaining the International Sunday-school lessons each Sunday.

We finally concluded that we could not make our home there, as land was too high and other difficulties confronted us, so we looked for other fields. Having accepted an offer of twenty acres of land, adjoining the town of Aurora, Mo., we reached the place on the morning of Oct. 26, wife and children having preceded me four weeks.

There were five members here then, and two have been baptized since we came, making ten in all. We held our first services Nov. 14, in our own home. The members decided to have prayer meeting each Wednesday evening. We will organize a Sunday school as soon as we can, and are now endeavoring to secure a place in which to hold services. Before a year passes we hope to be able to begin a building of our own. We extend an invitation to any members who wish to come and settle among us and help build up God's cause in this city of 9,000 souls.

Aurora, Mo., Nov. 28. A. J. Peebler.

FROM THE SECOND DISTRICT OF WEST VIRGINIA.

Nov. 19 we visited our old home congregation, Valley River. We were accompanied by Elders Z. Annon and J. F. Ross, and Sister Octavia Auvil. On our way we met Bro. M. F. Conrad, of Cass, W. Va., who was doorkeeper of the dining hall at the late Annual Conference at Harrisonburg, Va. He was returning from a visit to his old home in Wirt County. We had a pleasant visit with him, and talked over Sunday-school and church work. We were desirous for him to stop with us, but he could not.

At the Valley River church we met in council, preparatory to the love feast. In the evening Bro. Annon preached a strong sermon on steadfastness. Nov. 20 Bro. Emra T. Fike arrived, and at 2:30 P. M. preached the examination sermon. Twenty-seven members surrounded the Lord's table. Bro. Fike officiated.

After the examination services, before the supper, the voice of the church was taken for an ordination, which was unanimous, and on Sunday Bro. W. J. Row was ordained to the eldership. In a former letter we stated that the result of the elders' meeting would be reported later. The ordaining of Bro. Row and myself is a result of that meeting.

Bro. Fike remained at Valley River, and he is now in the midst of a revival.

Nov. 27 the writer will go to Anderson to look after a mission point. We have several brethren there, and the people in general are anxious that we do some preaching for them. A. C. Auvil.

Thornton, W. Va., Nov. 24.

LOCAL OPTION IN IDAHO.

The day of reformation and temperance has not only reached the Central and Southern States, but is fast gaining a foothold and death grip on the drink evil even here in the "wild and woolly West." By the direct voice of the people, through the law of local option, the sunny State of Idaho is fast coming under the control of the temperance workers. Nov. 17 Twin Falls County voted dry by a majority of nearly 800. The same day also marked similar records for a number of counties throughout the State. It was a hard-fought contest in Twin Falls City, and an unusual incident marked the day. As the battle was being waged, at noontide a tale of sorrow aroused the city. A strong, young farmer boy was found in one of the hotels, his life fast ebbing out. He had been drinking heavily for several days and in his remorse and shame he ended his life,—a wreck, a suicide! How fitting and needful that on such a day the law should change! S. S. Neher.

Twin Falls, Idaho, Nov. 30.

SOUTHERN OHIO SUNDAY-SCHOOL TEACHERS' INSTITUTE.

The Sunday-school Teachers' Institute for Southern Ohio will be held in the Trotwood congregation, beginning Dec. 27, at 7 P. M., and closing on the 31st. With Brethren A. C. Wieand, I. B. Trout and John S. Flory as instructors, this normal promises much. Ministers, Sunday-school teachers and Christian Workers will do well to avail themselves of this opportunity. Lodging will be provided in homes of Brethren and friends, but all meals will be served at the church basement. Meal tickets, fifteen cents each.

The following is the schedule for train service: East, Penn. Ry., 7:04 A. M.; D. & U. Ry., 7:40 and 11:15 A. M., 3:22 P. M.; Penn. Ry., 4:49 P. M.; D. & U., 6:25 and 10:30 P. M. West, D. & U., 7:40 A. M.; Penn. Ry., 8:30 A. M.; D. & U., 11:45 A. M., 3:01, 6:25 and 8:25 P. M.; Penn. Ry., 3:47 P. M. Farmersville, Ohio. D. M. Garver.

BIBLE INSTITUTE OF MOUNT MORRIS COLLEGE.

The Annual Institute of Mount Morris College will be held Jan. 4 to 13. In addition to the regular Bible classes the following work, all of a highly helpful character, will be given:

D. J. Lichty: (1) Our Mission Points in India and the Field Covered. (2) Everyday Life of India's People. (3) The Sins of India. (4) Commendable Traits of Hindoo Character. (5) India's Fakirs. (6) Our Native Christians. (7) Our India Sunday-school Work. (8) Our Industrial Work. (9) Christian and Native Schools. (10) Opening Up a New Mission Station. (11) One Day with the Missionary at Work. (12) My View of a Foreign Missionary's Life. (13) What Preparation Do Our Missionaries Need? (14) Are More Missionaries Needed? Who Should Go? (15) How Can the Brethren in America Help the Native Church to Become Self-Supporting? (16) What Openings for Americans Are There for Opening Up Business?

Olin F. Shaw: How to Develop Workers: (1) For General Church Work. (2) For the Sunday School. (3) For Christian Workers' Meeting. (4) Raising the Standard of Teaching. (5) The Midweek Prayer Meeting. (6) Evening Address: "The Reason for the Existence of the Church of the Brethren.

John Heckman: (1) What the Sunday Schools of Northern Illinois and Wisconsin Have Done for Our Church. (2) What the Sunday Schools of Northern Illinois and Wisconsin Can Do for Our Church. (3) How Christ Used the Scriptures. (4) Doctrinal Teaching in the Sunday School.

S. S. Blough: (1) How to Make the Bible Attractive to the Boys and Girls. (2) How Paul Used the Scriptures. (3) Managing the Boy. (4) Managing the Girl.

M. W. Emmert: Daily Studies in Galatians. Bible Study at Mount Morris College.

J. G. Royer: Studies in Matthew.

C. C. Price, Virgil C. Finnell: Temperance Work.

J. E. Miller.

SUNDAY-SCHOOL TEACHERS' NORMAL OF NORTHWESTERN OHIO.

This meeting is to be held in the Logan church, Stony Creek house, near Gretna, Dec. 24, 25, 26.

Instructors: Eld. I. Bennett Trout, Sunday-school Editor, Lanark, Ill., Eld. A. C. Wieand, President of Bethany Bible School, Chicago, Ill.

PROGRAM.

Dec. 24, Afternoon.

1:30-2:15, The Ministry of John, and Baptism of Jesus. Matt. 3. "The Period of Preparation." Matt. 1: 1 to 4: 16.—A. C. Wieand.

2:20-3:05, Sunday-school Management and Problems.—I. Bennett Trout.

Dec. 24, Evening.

7:15-8:00, The Righteousness of the Sons of the Kingdom of Heaven, and Their Relation to the World, or, "The Beatitudes."—A. C. Wieand.

Sermon.—I. Bennett Trout.

Dec. 25, Morning.

9:15-10:00, "The Lord's Prayer." Its Analysis and Comparison with Psalm 23.—A. C. Wieand.

10:05-10:50, Problems Concerning the Church Today.—I. Bennett Trout.

11:00-11:45, Ask, Seek, Knock, or the Certainty of God's Answer to Prayer. How "Pray Through"?—A. C. Wieand.

Dec. 25, Afternoon.

1:15-1:45, Business Session: Reports from Teacher-Training Classes, Appointment of Committee, Etc.

1:50-2:35, Problems Concerning the Church Today,—Continued.—I. Bennett Trout.

2:35-3:20, Laying up Treasure in Heaven, or the Christian's Attitude to Wealth and the Things of This World.—A. C. Wieand.

Dec. 25, Evening.

7:15-8:00, Soul-Touching and Soul-Winning.—I. Bennett Trout.

Sermon.—A. C. Wieand.

Dec. 26, Lord's Day.

9:15-9:20, Reading of Sunday-school Lesson by Superintendent.

9:20-9:50, The "Model," Up-to-date Sunday School Demonstrated, with Superintendents and Teachers in Class.—I. Bennett Trout.

10:00-10:20, A Practical Talk to the Boys and Girls.—A. C. Wieand.

Sermon.—I. Bennett Trout.

Dec. 26, Afternoon.

1:15-2:00, "By Their Fruits Ye Shall Know Them."—A. C. Wieand.

2:05-2:50, Superintendents' and Teachers' Congress, or Interchange of Practical Methods, Ideas and Suggestions, Etc., in Aggressive Sunday-school Work.—Led by I. Bennett Trout.

Dec. 26, Lord's Day Evening.

7:15-8:00, The Destruction of Jerusalem and the Coming Again of Jesus.—A. C. Wieand.

Sermon.—I. Bennett Trout.

Committee, Edward Kintner, A. B. Horst, N. I. Cool.

THE ROUND TABLE

The Little Workers at Sunday School.

BY LANDON WEST.

Soon after entering the church, on the morning of Oct. 17, the writer learned a good lesson from a little child only four years old. He came in a few minutes before the Sunday school was opened, and seeing no one to distribute the song books, this little man, without a word from any one, and not taking time to remove his hat, went at once to the step on which the books lay, gathered his arms full of "Song Praises," and gave to all, both parents and children. His supply, of course, was soon exhausted, and coming back to the step a second armful was taken and soon handed out. Still needing more books he came back a third time. Then, to be sure that all were supplied, he looked over the audience to see that no one had been missed. All this was done as orderly as by a man of fifty years, or even better than many older ones would do.

As he was doing this little service, the writer sat, and looked, and wondered, to thus see the words of the prophet Isaiah (11:6) now being fulfilled to the letter, although given more than 2,600 years ago.

Then I thanked God for this lesson from a child. Going to the class room I asked the age of this little Sunday-school worker, to hear from his teacher, "He is four years old."

Why not have more work of this kind for our little folks to see and learn to do, that they may be happy in taking part in all Sunday-school work? Quite all of them are willing to do these small duties and are glad to do a part. And while having them to share in the work, they will also be preparing for the real work of the church when these lambs of the fold become the men and women of our congregations in the days to come. Why not let the lambs now learn to show their love for God's house and service, even in their childhood? May God aid and bless every one of his workers and his lambs also!

Pleasant Hill, Ohio.

Onward March.

BY J. H. MILLER.

The birds know which way to fly, to winter in a mild climate. People know which way to go, to reach a warm climate—a land of flowers—and thus escape the ravages of a stormy winter. How strange that human beings, like the birds that fly over our heads, endeavor to reach a mild climate in which to live at ease!

We see many who are exposed to the storms of sin,—and yet will live and die away from a loving Father's house, where there is perpetual bliss. Why not do as the little birds do,—fly to the arms of Jesus for safety? The wild geese are migratory birds. They have the instinct to know where to go. They usually have their leader and fly in regular order. The leader chirps his song, so that the others can follow in the way. When they once get started, they fly day and night, until the end of their journey is reached.

The Christian has his leader,—Jesus Christ. He says, "Follow me." Will we follow him, by day and night, until we reach the heavenly harbor? Hear the battle cry, "March on to victory and gain the crown."

Goshen, Ind.

Care for the Children.

BY EZRA FLORY.

The growing interest in the spiritual welfare of our children is one of the hopeful conditions of our beloved church. Not many years ago a children's meeting, following our love feast, was a novel thing. Now there are usually several such meetings within the year.

Recently the conversation of some children ran thus: "Oh, mama, I want to be early so as to get the front seat." Another said, "I think this is always the best meeting of the year."

Children are quick to appreciate any interest and kindness shown them. Some of our ministers are being gratified with the results obtained in planning a special sermon once a month, or bimonthly, for the children. And why should not such be a part of the program, as well as temperance, missions, and other topics?

In this connection I should like to suggest that more attention be given to the care of our children at our love feasts, especially at some of those in the rural districts. Good parents demand that their children be in the house, but we have known of their being compelled to remain standing for several hours, in a rear room, or of their being placed in the basement, where they were guarded, police-like, instead of being where they might learn some of the precious Bible lessons of the evening. In the meantime the grown people are carefully ushered to all the seating capacity available. Then we go home saying, "What a good meeting! What good order!"

Why not reserve a special place in the room for our little people and, if necessary, let some of the big folks stand? Appoint certain ones,—lovers of little folks,—to attend to the children's needs. It will be a good investment.

Union, Ohio.

Starting Right to Stay Right.

BY M. M. ESHELMAN.

When one starts out to know God and cannot discern between *begetting* and *birth*, between the law of *generating* and *deliverance*, between *death* and *resurrection*, he is apt to walk the pathway of confusion and be often entangled in the jungle of doubts. No one can be born of God unless he first be *begotten* or *generated* of God. No one can be born of God until *begotten of him*. To make the relation complete,—the creature, man, believes God, then God gets a chance to *beget* the believer and he is born into a new world. All unbelief, all impenitence, all disobedience, must now yield to active faith, true repentance, obedience to secure heirship. The disciple merits nothing. He begins, and develops, and ends as "an unprofitable servant." He is saved or lost by God's arrangement,—saved if he continues in well-doing, lost if he turns away from God's plan of saving.

When the believer has believed, repented and taken on holy baptism, he has put away everything that kept him from Jesus. He now has entered the Spirit age, and has the Spirit's help, the Word's intelligence, and the association of angels, brethren, sisters and all the host of heaven. How surely he ought to be wholly transformed, and let go the earth forces, which only pull him away from holiness, purity, eternal glory! He admires the ordinances,—feet-washing, the Lord's supper, the breaking of bread, the cup of blessing, and the kiss of charity. All come to him as graces, full of preciousness. All other privileges are equally gracious to him. Nothing comes as a burden. Every duty, every privilege, every good work is a pleasing element in his pilgrimage. He is not ashamed of aught that crucifies self.

234 South Hancock Street, Los Angeles, Cal.

Light and Darkness.

BY IDA M. HELM.

What would be the condition of a world without a sun or a moon or a star,—a world of perpetual darkness? There would be no vegetation, no animals, no people! It would be a frozen world, a dead world. There can be no life without sunshine and light.

What would be the condition of a world without charity and love? It would be void of kind deeds, of benevolence, of true friendship, of hope, of peace, of life. It would be an unforgiving world, a world of hatred, of variance, of murder, and of sins of every description. It would be a world of death.

Into a world of sin and death the Savior came. It was amazing love that moved him to endure the shameful, agonizing death of the cross, and to shed his blood to remove the sting of death and heal the deadly wound. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, . . . through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." "God is love." If the dayspring has lighted our hearts, and the flood of love has welled up to overflowing, it will reach out and enrich other lives, and our lives, reflecting the light of God, will shine into darkened corners of this world, where crime and want and sin and death abound, and they, too, will be made to feel the mellowing power of God's love. Then the darkened abodes of the lost will be lighted and animated with the Light and Life of the world.

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, December 26, 1909.

ARGUMENTS FOR WORLD-WIDE MISSIONS.

Luke 2: 8-20.

Song.—"Joy to the world."

The birth of the Savior would seem to be a fitting time to consider the scope and extent of the kingdom he came to establish.

Argument I. The source of the Message. V. 9.
From heaven. A Savior so announced is surely for all. Therefore world-wide missions.

II. The term of the message. Vs. 10, 31, 32.
"Fear not . . . good tidings . . . joy . . . to all."—This Savior, then, is to each one. Therefore, etc.

III. The titles (v. 11; Matt. 1: 21),—"Savior . . . Christ . . . Lord." Adapted to any sinner; by the God of all; King of all. Therefore, etc.

IV. By prophecies. Vs. 11, 12; Isa. 7: 14; 9: 2, 6; Micah 5: 2; Gen. 49: 10; John 5: 45; Acts 13: 27.
These prophecies picture him as World Ruler. Therefore, etc.

V. Heavenly witnesses. Vs. 13, 14; John 3: 16.
The praise of the whole heavenly choir, and their mention of "earth" and "men" all imply a world-wide Savior.

VI. The first converts. Vs. 15, 16.
These shepherds may be considered the first converts. If these humble toilers are thus favored, surely all others are included. Therefore, etc.

VII. Their conduct (vs. 17-20),—"Made known . . . wondered . . . praising God." Therefore, etc.

VIII. Our part. Matt. 28: 19; Mark 16: 15; John 15: 16. World-wide.

PRAYER MEETING

For Week Beginning December 26, 1909.

THE GAIN OF GODLINESS.

1 Tim. 6: 6.

1. Contentment with Our Condition.—Paul had thoroughly learned the important lesson of being satisfied with the place allotted him by the Lord, "I have learned in whatsoever state I am, therewith to be content." He knew "how to be abased," and also "how to abound," being ready, at all times, to make these minor things subservient to the great work of Christ's gospel ministry (Philpp. 4: 11-13).

2. The Blessing of God More Precious than Riches.—Abundance is no guaranty of happiness; in fact, great riches often bring great troubles. "A little with the fear of the Lord" (Prov. 15: 16) is better, by far, than the greatest riches of earth, unaccompanied by the Lord's blessing. "Better is a dinner of herbs where love is" (Prov. 15: 17) than the most sumptuous banquet of royal palaces, unattended by real affection among its participants.

3. Be Grateful for All Things.—"Be content with such things as ye have" (Heb. 13: 5). At best we are but unprofitable servants. They that deserve nothing should be content with anything. Blessing God for what we have, it is well to trust him for what we want. If we cannot bring our condition to our mind, we must bring our mind to our condition. If a man is not content in the state he is in, he will not be content in the state he would like to be in. A Christian who had been rich, was asked how he could bear his reduced state so happily, and replied, "When I was rich, I had God in everything. Now, that I am poor, I have everything in God." Paul says, "Having food and raiment, let us be therewith content" (1 Tim. 6: 8). "Seekest thou great things for thyself? seek them not" (Jer. 45: 5). The middle lot, yea often the lowest, brings more true happiness than the highest.

HOME AND FAMILY

Two Ways.

SELECTED BY AMANDA WITMORE.

A woman sat by the hearthside place,
Reading a book, with a pleasant face,
Till a child came up, with a childish frown,
And pushed the book, saying, "Put it down."

Then the mother, slapping the curly head,
Said, "Troublesome child, go off to bed!
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed, to cry,
And denounce religion—by and by.

Another woman bent o'er a book,
With a smile of joy and an intent look,
Till a child came up and jogged her knee,
And said of the book, "Put it down and take me."

Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try, by loving, to learn his will,
And his love into my child instill."
That child went to bed without a sigh,
And will love religion—by and by.

El Centro, Cal.

Feeding on Ashes.

BY ELIZABETH D. ROSENBERGER.

"For I have eaten ashes like bread." Psa. 102: 9.

"I AM glad to see you able to go about as well as you do," remarked Uncle Henry, as he was taking leave of his sick neighbor, Mr. Kelsy. "We missed you while you were at the hospital; you got along fine, it seems to me."

Mr. Kelsy, who was sitting in a chair propped up with pillows, smiled and said, "Yes, I got along very well after I got accustomed to the place; but that took some time."

"Of course, you had to get used to the routine of things," answered Uncle Henry understandingly. "But I have always thought it the best place for a sick man. They have all the things right at hand in a place of that kind; no excuse for not getting well when everything is scientifically favorable to returning health."

"I wasn't thinking of medical appliances or conditions," said Mr. Kelsy. "It was the change from my office to so leisurely a place as the hospital, that struck me at first. After all the hurry, and crowded days and anxious nights, the anxiety about our late depression in business, the awful strain to keep things as they should be, until we can put all sail to the breeze again; to be suddenly stranded on a quiet shore, while the storm rages and you have no part in it,—that is indescribable just at first."

"I have never experienced it," replied Uncle Henry.

"I fretted and fumed at first; I could not get away from my business cares, but after days of partial consciousness, I began to look around me and study my surroundings. And it became fascinating, as I grew better, to note how my fellow-sufferers were. When the man who had a broken hip was first moved slowly about on a wheeled chair, it was like a triumphal procession. The boy who had been injured in an explosion was to have the bandage taken from his eyes, one morning, and we all talked about it the evening before, and hoped he could see. We were as quiet as possible when the doctor finally came, so as not to lose the first word of hope for the boy. Not one forgot to congratulate him on his recovery. We had time, you see, for so many things we used to find time for on the old farm."

"But we have been too busy to keep up the old farm ways of neighborly sympathy and kindness since we have to worry so much about our business," supplemented Uncle Henry.

"I know, but while the spell lasts, I shall try to get back to the old-time genuine concern for our neighbor's welfare that my father always had time to consider," said Mr. Kelsy.

"We'll be glad to have you manifest some of it at our house," said Uncle Henry cordially, as he took up his hat to go home.

You have often thought about it, how little time we have for each other. We are impatient of interruptions, and we are so selfishly absorbed in our own troubles that we have no time to listen to our neighbor's recital of his disappointments. We keep plodding on. Into all capable hands there come new tasks and new interests with every year. Our days, hearts, and hands should be full, for there is no place for an idler in this age. Yet there are some things—some fundamental things—for which there should for evermore be time. And that is the keeping of the two great commandments, loving our God and loving our neighbor. Something is wrong, if we can find no time for the royal law of love. He, who placed us here and gave us the days which slip by, like pearls, into a casket, expects us to spend them in loving service.

The prophet Isaiah says, that when the heart is deceived, man feeds on ashes. The love of money is responsible for much of the indifference and selfishness manifest almost everywhere. Money is hard to get, and many people find the struggle harder each year.

"The path that leads to a loaf of bread
Winds through the swamps of toil,
And the path that leads to a suit of clothes
Goes through a flowerless soil.
And the paths that lead to a loaf of bread
And the suit of clothes are hard to tread."

But while these things are so, is it not possible to make a living and also find time to think a little of our fellow-toilers? Perhaps we are losing the very things we are making every effort to gain. If we are feeding on ashes, it is because we are self-deceived,—we do not understand ourselves.

We remember a man who owned several farms. He worked all the time excepting on Sundays. His wife was always at work too, and even then she could not accomplish as much as her husband thought she should. He was always trying to hurry her, and she grew nervous trying to do a little more than she was able. The children were brought up to work. He saw no use in an education. He was making money without it, and his children had the same chance he had. So he kept them at work, but one after another, as soon as they grew old enough, they left home to shift for themselves. One boy said, "I can pick up as good a chance anywhere as father offers," and he spoke the truth.

The father became very rich and he loved his possessions, but he had thought only for his acres and cattle and barns. When mother was dead, a daughter, who had acquired her own education by working for it, felt that she ought to go home to father, and he was glad to have her come. She became his housekeeper, but there was nothing in common between them. He had become so absorbed in land and money until that was the only thing he could talk upon. She loved the fuller life and rejoiced in the common blessings. The beauty of the early morning or a lovely sunset gave her pleasure.

As this man grew older he mourned over the barrenness of his life, but he had to live with the character he himself had acquired. God's promises are for those who strive to enter the strait gate and leave much of this world's treasures behind. The power of vision, by which men see the joys of life is wanting in those who have made gold their god. Men cease to call upon such for help, as they go on their unswerving way. They break family ties, discard hindrances, and pass on, hard in heart and unshaken by any fear.

The praise of life is that man has given joy and gladness and bounty on every side. Happiness comes through helpfulness. Every morning let us do what we can for our fellow-travelers; build a booth to shelter some one from the heat of the sun, or give the cup of water for thirsty lips. Only thus can we follow the example of him who went about doing good.

Covington, Ohio.

That Mothers' Meeting.

BY A. WAMPLER.

AT the late district meeting of Southwestern Kansas and Colorado the mothers had under discussion the object of holding mothers' meetings, how to conduct them, etc. In thinking over the purpose of such meetings, I wondered what would be the chief concern of the mothers. Would they think of the latest styles and fashions, fads, the faults and mistakes of the husbands and how to manage them, or that ever-living subject of how to produce and rear the finest boys and girls this old world ever knew?

Our finest pictures are drawn from nature's fields, and for one to begin the outlines of the perfect boy or girl, the mother must be favored in the parental field with the best and most beautiful environment, —a kind, loving, happy, sunny disposition. Be an out-and-out optimist. In short, a mother should be everything she wants her child to be, completely eradicating from herself everything she does not want in her child. This is to be the beginning. "Yes," you say, "throw all the responsibility on the mother." No, by no means can this artist paint, make or mould, what we all so much desire in a living being, if the husband and father is ugly, rude, scolding, hateful and unloving, thus nagging and ever interfering with the moulder in this most responsible work. He has his part and ought to feel the absolute need of acting his part well,—be a most perfect pattern of a man in furnishing his part of the material for the other to draw from. Thus, both the father and mother, working unitedly, pleasantly agreeing on all points, follow the work up carefully and prayerfully, after the bright little eyes have first opened to show their color.

Children get their frowns, scowls and ugly dispositions from those before them. Smiles are just as easily grown on a child's face as a frown. Why allow a child to fret, cry and act ugly if there is no occasion for it? If it is really hurt, soothe and allay the pain, but when not really hurt, why spend time babying it with caresses, or whipping the chair or object which caused it to fall, thus teaching it to become combative, to say the least, if not a real fighter? If we want our children to be cowards, just tell them of the dark with all its attending horrors, of tramps and the like, and we surely will keep them from going to bed without a light, or running errands when it is dark. Others agree with us that we have an increasing element of our population becoming more unwilling to rear children, which cannot be denied.

The expression, "Don't want to be bothered with children," is often heard today. Jew and Gentile, Christian and agnostic, philosopher and scientist, all unite in holding that the highest of all law,—the consideration before which all others should bend, —is the welfare of the nation, the future of the race. "Any man or woman that refuses parentage solely for the sake of having a good time, is a traitor to the race, a coward and a skulker in the battle of life, and should be branded and despised accordingly,"—so a certain writer says.

Yes, by all means, have the mothers' meetings, yes, and fathers' meetings, too, and sometimes jointly.

We have spent much time on the mating, breeding and rearing of our horses, cattle, sheep and poultry, and even the hog has had more care than many a child. We are proud of our success in seeing their perfect forms,—so fat, sleek, gentle and mellow-eyed, attracting the buyers and earning big money, on which our hearts have been so long set.

Would not some of the same kind of effort be worth far more if spent as systematically on the boy and girl, and would we not be far more proud to see a superior man and woman? We would never complain of the cost.

Too often we look with a degree of satisfaction on our State prisons, in taking care of our criminal class,—a very nice way of boasting of the big sore on our foot. Sometimes we boast of the fine facilities we have for the care of our orphans, insane and feeble-minded, but after all, it is but another big sore on our intelligent American body, a great part of which sore might be removed in a generation.

Miami, N. Mex.

MANY think that religion is a matter of notions or emotions instead of motives and motions.

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The revival at Fairview, Pa., closed Dec. 7, with eight being buried with Christ in baptism. Others are awaiting the rite.

The last of this week Bro. Ezra Lutz, Lena, Ill., begins a series of meetings at Pearl City, in the Yellow Creek congregation.

Bro. C. D. Hylton, of Virginia, held some revival services in the Ridgley church, Md., and nine persons were added to the church.

Bro. J. O. Garst did some good work in the Wolf Creek congregation, Ohio. He closed his revival meetings Dec. 8 with eight accessions.

Bro. D. Price Hylton held a series of meetings at the Fraternity congregation, N. C., and eight were added to the church by confession and baptism.

A revival meeting in the Wooster church, Ohio, conducted by Bro. J. J. Anglemyer, closed with eleven applicants for membership, seven of whom have been baptized.

The Sunday-school Teachers' Institute for Southern Ohio is announced for Dec. 27 to 31, and is to be held in Trotwood church. See notice elsewhere in this issue.

The Sunday-school workers of Northwestern Ohio are out with a splendid program for their district Sunday-school Normal, to be held in the Logan church Dec. 24 to 26.

The Bible Institute of Mount Morris College is announced for Jan. 4 to 13. An interesting program has been arranged for the occasion. See announcement on another page.

The mission board having charge of the work at Akron, Ohio, have purchased a house and lot, very favorably located. The house is to be used for services until a church can be built.

Bro. Dorsey Hodgden, during a series of meetings at Landessville, Ind., delivered twenty-nine addresses. There were seven added to the church and others seem to be favorably impressed.

The Sunday-school convention of Southern Missouri will convene in the Dry Fork church Dec. 26. The program reached us too late for this issue, and must therefore be held over until next week.

We are in receipt of the minutes of the district meeting of Northern Indiana. The District is composed of forty-five congregations and has over 3,500 members. Nearly all the churches were represented by delegates, and considerable business was transacted. It is in this District that the Annual Meeting for 1910 is to be held.

On account of a pressure of work in the House we are somewhat delayed with the Brethren Almanac for 1910, but hope to have it ready for mailing inside of ten days,—possibly sooner,—but we are sure to get it to our patrons in time for their use. A copy will be sent free to all of our regular subscribers, while the price to those, not subscribers, is 10 cents.

By request of Bro. A. J. Lentz, Sunday-School Secretary of Middle Missouri, we are announcing that the Bible Institute and Sunday-school meeting for that District will be held at Warrensburg, commencing Dec. 27.

Bro. S. A. Honberger writes us from Roanoke, La., where he is engaged in evangelistic work. The field is not new to him, for here he spent several of the best years of his life preaching the Gospel and caring for the Lord's flock.

Bro. J. W. Norris, of South Whitley, Ind., is planning to locate with the members of the Landessville congregation, his State, and assist in the work of the ministry. His labors will be greatly appreciated, and we hope to hear of encouraging results.

The Sangerville church, Va., which numbered 505 at the beginning of the year, has now a membership of 525. A few died during the year, twenty-one moved to other parts of the Brotherhood, and yet the increase has much more than made up for the losses.

Bro. P. B. Fitzwater is booked for a series of lectures in the Walnut church, Ind., during the Holidays, beginning on the evening of Dec. 24, and closing the last day of the month. There will be two talks each day, one on Revelation and the other on First Corinthians.

It is not our purpose to make a business of crowding out essays in order to provide space for correspondence, though we are doing it this week. As a rule we hope to find room for all of our correspondence, church news and programs on the pages set apart for matter of that sort.

Bro. W. T. Pursley, of Eagle Rock, Va., who had been in poor health for some years, died Dec. 2, at Covington, Ky., where he had gone for treatment. He is said to have been a faithful and an earnest elder, and for some time had charge of the Bethel congregation, Botetourt County, Va.

The members composing the Mt. Etna church, Iowa, are looking for a minister to locate with them March 1, 1910, and continue one year, and possibly longer. Correspondence is solicited, and those interested should address Brethren A. Thomas or D. F. Kingery, Mt. Etna, Adams County, Iowa.

All over this country people are needing the kind of preaching that will help them to meet and overcome the present day temptations. They want to know how to live now, and how to die when their time comes. The man who can help people live right now is the man who can prepare them for death and the judgment.

One of our correspondents suggests that it will be found wise to distribute a number of good tracts in connection with the different series of meetings, held in the Brotherhood. It is further suggested that a few tracts be placed in envelopes, along with the announcements for the meetings, and distributed from house to house.

Bro. S. S. Blough, of Batavia, this State, gave the Messenger office a pleasant call. He speaks well of his recent experience in the series of meetings at Lanark. He found a splendid class of people, who appreciated his work, and did much in the way of making the meetings what they were. Several applied for membership and have since been baptized and received into the church.

In reply to those inquiring after the price of the Messenger in lots for free distribution at mission points, we wish to say, that the paper can be had in lots of 10, 15, 20, 25 or 50 at the rate of 50 cents a copy for the year, provided the papers are distributed among those who are not members, or who do not reside in families where there are members. Ten dollars will pay for twenty papers each week, to be sent, of course, in a package to one address. All of our mission points ought to be supplied with the paper in this way. District Mission Boards will do well to see that a good roll of papers is sent to the various mission points in their respective Districts. Order as many as you like for this purpose, at 50 cents for the year.

We are receiving many complimentary remarks about the doctrinal number of the Messenger. One brother says he likes it because it contains such a variety of matter. Others admire it because all the articles are short and to the point. One of our ministers says the people will read every one of the articles, but if they were long they would not. Bro. W. R. Deeter writes: "The doctrinal Messenger is filled with gems of truth and beauty."

Bro. H. C. Early, and some other Brethren from the Valley of Virginia, have purchased land in Spottsylvania County, Va., about seventy miles east of where the late Annual Meeting was held, and are laying plans to locate a body of members in that part of the State. Bro. Early himself may locate with them, for a while at least. He tells us that the East Virginia field is unworked by our people, and from what we can understand there are some splendid openings for them.

Bro. D. B. Gibson, of Girard, Ill., thinks we are mistaken in saying that the church in Adams County is the oldest existing organization among the Brethren in the State. In a former issue we stated that this church was organized in 1831, the year in which Eld. Geo. Wolf and thirty other members moved from Union County, and located near the present town of Liberty. He calls our attention to the fact that the Sugar Creek church, Sangamon County, was organized in June, 1830. The first preaching done in this county was by Eld. Geo. Wolf, who held some meetings in 1826. Elders John Dick and Joseph Rowland, of Kentucky, located here in 1828 and Eld. Isham Gibson, the father of D. B. Gibson, two years later. The first organization in the State, however, was effected in Union County, in 1813, by Eld. John Hendricks, who died in Kentucky the same year. The church continued until 1884, when it went out of existence.

We are asking all of our patrons, who have not already done so, immediately to renew their subscription to the Gospel Messenger. This is a matter of more importance than many think, not to us only, but to our readers as well. At the beginning of the year we begin adjusting the subscription list, and the sooner all the names are in, the better we can shape up things at this end. Then we wish to thank all of our people, and others, for their patronage in the years gone by. Some of them have been with us from the very beginning of our work, and they propose to read the Messenger as long as the good Lord will permit them to remain in this world. Others have not been reading the paper so long, and we know that they purpose to continue their patronage. Then we have hundreds who are reading the Messenger for the first year. We are exceedingly anxious to have these continue with us another year. We believe we have done them good, and feel sure that we can help them still more in the future.

Our patrons will probably find no more appropriate Christmas present than the Messenger. It is a present that will last the whole year, and should be welcomed in any home in the land. There are scores who make use of the paper for this purpose. By some it is sent to such of their children as have left the parental roof. We have among our patrons fathers who make it their business to see that the Messenger goes into the new home of each son or daughter. Sometimes a daughter finds employment in a distant city, where the Brethren have no services, and the Messenger, along with the prayers of the devout mother, follows her. The father and the mother not only follow their son to a distant land with their daily prayers, but they follow him up with the Messenger. Then many a kind-hearted daughter, in good circumstances, sees that her less fortunate mother or father gets the paper. This is also true of sons who, in this manner, remember their aged parents. Many a friend is thus remembered, and, were we able to report the amount of good done by sending the Messenger as a Christmas present, it would probably surprise all of our readers. In the winding up of all things, when every secret shall be made known, we may learn, to our great joy, that many a weary pilgrim has found his way to the pearly gates because of the help received from the Messenger.

Sister Nora E. Berkebile, of India, writes us at some length, telling about her experience in caring for her husband, Bro. Steven Berkebile, who was so near death's door during his recent sickness. When he was too sick to even hold up his head, she took him to the hospital at Bombay, where he lay for weeks. She tells how, in her deep anxiety, when the fate of Steven seemed to be hanging in the balances, she wrote letters to all the missionaries, to commence praying for her husband at once. Then, she says, as soon as the prayers began to go up to the Father, the fever which had reached the danger point, began to lessen. Then she felt the crisis had been safely passed, and she could trust the rest to the good Lord, knowing that it would all come out right in the end. When we read letters like this, we are able to understand something about the faith that prompts our missionaries to place their lives on the altar, in order to work for the saving and uplifting of a lost race.

We hear of congregations where there have been no accessions in five or more years, and during all that time members have been dying or moving to other localities. This means spiritual suicide. No church can grow and prosper with a condition like that. It is a pity that there are not a few real live workers in such congregations,—members who are interested in the salvation of souls and are willing to do something to arouse the indifferent ones to a sense of duty. Such congregations need an earnest and energetic leader, and nothing short of this kind of a pastor or elder will ever bring about the desired spiritual results. Is there not some way of reaching the congregations whose interests are not being properly looked after? Instead of spending our time discussing fine theological points, that are of but little value, would it not be better to consider ways and means of arousing dormant churches and putting the work on a good working basis? All the evil forces are active, and if we mean to fully maintain the Lord's cause, and keep things moving, we must look after the indifferent churches along with the indifferent leaders.

One more issue and the present volume of the Messenger will be completed. It requires one full year to prepare, bring together, arrange and print the immense amount of matter supplied to our readers. Were we to put up in book form the matter which we publish in the course of a year, it would make over twenty volumes of three hundred pages each, each page containing three hundred words, and the selling price of these books would be not less than one dollar each. This means that every ten years we give our readers matter enough to make two hundred volumes, or four hundred volumes in twenty years. And then remember that all of this matter in manuscript has to be read here in the office not less than four times, and some of it six times. Fully one-third of it has to be copied on a typewriter before it is handed out to the printers. Think a moment: Each year we give our patrons matter enough to make over twenty books, valued at $20.00, and yet there are those who think that $1.50 is too much to pay for the paper. Think again: In ten years we send our patrons enough reading matter to make two hundred volumes, valued at $200.00, and yet we charge but $15.00. Then think of the hard work the editors and proofreaders, to say nothing of the printers, put in on the matter, going over every line of it from four to six times! Can anyone say the Gospel Messenger is not worth $1.50 a year?

Religious Fads.

Our world has, of late years, been somewhat afflicted with wave notions that, in modern parlance, are often called fads. They take hold upon persons and at times extend through neighborhoods, communities, States, countries and, in some cases, become world-wide, only to melt away as a morning snow, or as the wind storms that are born in the west and vanish away in the east. They catch our breath, disturb our equilibrium, suspend our more thoughtful course of action, for the time being, and then,—well they are gone and we are made to ask ourselves, What has become of it?

Our styles are largely made up of fads. They come and go so rapidly that, before we have time to get in at the one end, our neighbor is sliding out at the other. It may be in the cut of the garment, the material used, or the time for wearing it,—as special gowns for breakfast, for luncheon, or for the evening dinner. Among the most outlandish fads, so it seems to us men, is the late "rat fad," that has been afflicting even some of our sisters by nesting itself into their hair. We say "late" because we are glad to learn that the craze is subsiding and, like many of the other fads, will soon be no more, thank the Lord!

Some years ago we had the "antique furniture" fad. Old chairs, tables, desks, bedsteads, spinning wheels, grandfather clocks, books, pieces of money, etc., all at once came into prominence, and the demand was way beyond the supply. Old houses, the attics, shops, lofts of woodhouses and all out-of-the-way places were ransacked for relics. The country sales were attended with unusual interest, for the purpose of being able to buy something antique. Competitive bids were lively by the relic-seekers, while the more sensible farmer laughed up his sleeves at the big prices he was getting for stuff that he had long since relegated to the attic or to some outloft as being valueless, but which he had gathered in for the sale day. These antique things were "all the go,"—so much so that our Yankee furniture makers, instead of making new things, got to making the old. This, of course, spoiled the fad business, and it will soon pass away.

So we might go on, naming one fad after another, as the world has been full of them. While some of these fads are foolish and harmful in their tendencies and effects, others are innocent, and some may be helpful in developing new uses for things that apparently had lost their value. They may also be helpful as distributive of money to those who would use it to better purpose.

Then, too, we have also been having what might be termed "religious fads." These are somewhat different from the ordinary fads, from the fact that in discriminating between them, some may be considered, real progress or helps. Some come as phases of growth, while others are more like storm clouds which soon pass away. This is true, both as to the manner of operation and also as to the results that follow.

Years ago, when we were yet young, many people *got* religion instead of *doing* it. It was named "mourners' bench religion," and in some of the churches was all the go. It continued to be a fad for years, and those who did not pass through the organical experience were not considered to be converted. We saw exactly the same physical experience while in Cairo, Egypt, at a meeting of Mohammedan wrestlers. Their whole procedure was the same. When they got through, they showed it in the same way and had the same feelings. They were as earnest and as conscientious as it was possible for persons to be. It is a feeling that follows physical and mental strain and is as peaceful and restful as follows any effort of this kind, independent of the kind of religious belief that produces it. In many cases a large degree of fanaticism was connected with it and the minds of some, because of the mental strain, were so unhinged that it required weeks and months to get back into normal conditions. But as the people learned to understand more fully the true character of the wave, it gradually began to subside, and today we have, in our churches, but little left of the so-called "mourners' bench religion."

However, in its stead we have a much more simple form of getting religion or conversion. It is termed the "standing up" method, and, in most cases, nothing more is required. For brevity and convenience this overshadows the prodigal son by considerable. It may do as an indication of conversion, but the signs of regeneration are certainly lacking. Yet, like many others of the new and easy ways, it has made rapid strides throughout the length and breadth of our land, and converts of the different churches have been counted in by the thousands, so that the prospects for the world being converted to Christ ought to look bright and hopeful, even if the world don't seem to be getting good quite as fast as we think it should.

Following in the same line we had the great "volunteer movement," which seemed to intensify the purpose of winning the world for Christ during the present age. This is being done by depending less on the regular, organized churches, and their ministers, and more on the associated, independent organizations. The *modus operandi* is more simple and aggressive. What the different churches believe, teach and practice, as gospel principles essential to salvation and the building up of Christian lives, is carefully left in the background, and the new teaching is simply: "Believe in Jesus Christ as the Son of God and the Savior of the world." Of course, there is nothing sectarian in such a doctrine as this, with its attendant interpretation. It is on this broad foundation that all these different Christian associations are built.

It is certainly true that he that believeth in Jesus Christ shall be saved. But what does believing in Jesus Christ mean? Jesus Christ and his Word are one and the same thing. To believe in the one is to believe in the other. What does Jesus say in his Word? "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Preach the Gospel and baptize those who believe is a good foundation, a sure foundation, on which to build. Why not preach it? Are we not warranted in saying that any society, association or religious movement that refuses or fails to teach and preach the whole Gospel, as Christ directs and teaches, is not a safe foundation on which to build for salvation and eternal life?

Because of a lack in thus preaching Jesus Christ we feel justified in classing all such movements,—no matter how good they may seem to be,—as religious fads that appear only for a season and then pass away. As they lack in the fullness of Christ's teaching, so they lack in the fullness of the Christ power, and, at best can only be recognized as helps in pointing sinners to the Church of Jesus Christ, because it is the only institution that is fully commissioned to save the world from the power of sin. H. B. B.

In and About Twin Falls.

Our last letter was written at Twin Falls, the baby city of Idaho. Five years ago it was born, and the town site laid out in a desert of sage brush. Today the city claims six thousand souls. Even the most conservative citizen will not say less than five thousand five hundred. At the least the growth has been phenomenal. Mining towns have sprung up like mushrooms in a night, but this thriving, prosperous city has grown like magic in the center of a rich section of irrigated land, capable of producing wealth more surely and continuously than gold mining. It depends entirely on the farmers, who are so rapidly settling up the country, for its prosperity.

Five years ago the town site, as I have said, was a sage brush desert, now a flourishing city covers the ground. There are two hotels which cost a hundred thousand dollars each, and others less pretentious. The city has three banks, two newpapers, many fine business blocks and a number of beautiful residences. In 1908 four hundred houses were built, and for the present year a hundred or more buildings have been completed, or are in the course of construction at an estimated cost of over half a million dollars. One among the latter is a steel, brick-faced bank building to cost $75,000, built on a corner lot which cost $23,000. Five years ago the same lot sold for $1,000. The city has never had a gambling house or a dance hall. It did have five saloons, but at the recent election these were cleaned out by such a large majority that it will insure the carrying out of the law. The women vote in Idaho.

The soil in the Twin Falls irrigated district is composed in part of volcanic ash, underlaid with lava beds, formed in some great convulsion of nature, ages ago. It is much like the soil found on the slopes of Mount Vesuvius, in Italy, where are grown some of the finest grapes and other fruit in Europe. Five years ago it was covered with a dense growth of sage brush, and the thicker the brush, the better the land, say those who know. A heavy machine, made for the purpose, and drawn by many horses, uproots the brush which grows to the height of from two to three feet. An immense rake, made after the pattern of the old-time revolving hay rake, is used to throw the brush in rows, and then fire does the rest. The brush contains a resinous sub-

stance which makes it burn readily even when green. When the clearing is done, the ground is plowed and leveled and is ready for water and the seed. Sunshine, water and soil do the rest, and when the water is properly applied, the results are sure. Alfalfa and red clover take kindly to the ash soil, producing large crops, furnishing it with the humus needed to give it its greatest productiveness. The Brethren told me of from four to six hundred bushels of potatoes to the acre, raised on clover sod. The farms, at present, average about sixty acres but it is believed that eventually the land will be farmed in twenty and forty acre tracts. If so, the Twin Falls district will have sixty thousand farms.

Snake River, like a great, sinuous serpent, winds its way for eight hundred miles through Idaho, irrigating and making fruitful three million acres of land, which, if divided into forty-acre tracts, would make seven hundred and fifty thousand farms, capable of supporting and making prosperous as many families of successful farmers. The river is called the "Jugular Vein of Idaho." The name is appropriate, for the river is easily the source of the great wealth and life of the State. It falls more than five thousand feet from the border line of Wyoming, where it has its source, to where it flows, with rushing current, into the Columbia on the boundary of Washington.

The strong current of Snake River is utilized by the enterprising farmers who dwell on its banks. They compel the river to lift its own water to the level of the small farms. Water wheels, furnished with a series of buckets, fastened to both rims for lifting the water, are so placed in the river, close to the shore, that, when the current strikes the lower part, the wheels revolve and the water is lifted and emptied from the buckets into a flume which carries it to the reservoir, whence it is drawn, as needed, for irrigating purposes. Looking out of the car windows, as you pass along the banks of the winding stream, you will see scores of these wheels at work, reminding one very forcibly of the irrigation works along the banks of the Nile in Egypt. There the motive power for turning the water wheels is furnished by oxen, camels and donkeys, and the creaking of the water wheels is heard day and night along the River of Egypt. Here, as already said, the river furnishes the motive power, lifting the water twenty feet or more above its level,—the uplift depending on the height of the wheel,—thus irrigating the rich border lands. Many verdant oases are to be seen as you follow the sinuosities of the rapidly-flowing river.

Twenty-five miles above Twin Falls, at Milner, a rocky island divides the river into two streams, making a good place for a dam, which has been constructed at a cost of over a million dollars. Above the dam a small portion of the water is diverted into two main canals, one on the south and the other on the north side of the river. These canals are one hundred and twenty feet wide at the top and eighty at the bottom, and are ten feet deep. They are blasted through the solid bed of hard lava for a distance of twenty-five miles. Connected with these are hundreds of miles of smaller canals and ditches, carrying water to the farms. Five years ago the water was turned into the south side canal and this made Twin Falls possible. It is estimated that since then two hundred and forty thousand acres of land, under the ditch, has been taken up by actual settlers. The land, with perpetual water right, is sold to settlers at $25.50 per acre. Raw land, location and quality good, is held above the hundred-dollar mark.

After falling over the Milner dam, the river descends rapidly and enters a canon from six to eighteen hundred feet deep. In its rapid descent, the Snake River rushes over a number of rapids and falls. Two of the latter, Twin Falls, give the name to the city. Onward the wild waters rush until, with a leap and bound, they dash over a precipice, and fall two hundred and ten feet into the chasm below. This is the noted Shoshone Falls, and for rugged beauty, picturesque setting, and the great drop of the rushing waters it is a worthy competitor of America's greatest wonder,—Niagara Falls.

In company with Brother and Sister Swab, and Brother Bock we enjoyed a sight of the wonderful cañon and great falls. The chasm is formed apparently by a sudden drop, in the face of the plain, to a depth of eighteen hundred feet. It is nearly a mile wide at the top and its sides are formed of jagged lava rocks, almost perpendicular at places. We drove down a steeply-winding road, cut in the side of jutting rocks, at a great expense, and crossed the river on a ferry at the blue lakes. Here an enterprising pioneer, Mr. Perrine, planted orchards of the best fruit years ago. Among the boulders and rocks, wherever soil enough to nourish the roots could be found, the trees were set and now the owner reaps annually a rich harvest. Ascending the walls of the cañon, on the north side, by a long, circuitous road, we drove north along the border of the chasm until we reached Shoshone Falls, and had a sight of Idaho's great wonder. We were deeply impressed with the wonderful power that God has stored up in old Mother Earth, which at one time must have been exerted to rend this great chasm in her crust, and form a bed for the flowing river.

D. L. M.

Unfaithful Management.

THE famous Vine Street Congregational church of Cincinnati, Ohio, has come to naught. Years ago it was the most prosperous church in the city, but a young pastor undertook to bring the unconverted world into the church. Much of the world and little of the New Testament religion characterized his policy. The more devout members of the congregation protested against his policy, but no attention was paid to their pleadings, though they had furnished most of the money for the commodious building. Finally they withdrew and left the house to the self-willed pastor and the worldly congregation that he had gathered about him. Matters went from bad to worse, until even the unconverted lost all confidence in the pastor, and now he refuses to do anything. He ruined the fine congregation, and the costly building had to be sold. It is to be torn down and a playhouse is to be erected on the site. The earnest people who had worshiped there for nearly a generation, tried to save the property, but it was beyond their reach. The story is a sad one, and shows the consequence of undertaking to mix up the world with the church. This will be the fate of any congregation that attempts to pursue a like course. For success there is nothing like the straight and narrow way for churches, as well as for individuals.

Right Credit.

MEN of great possessions sometimes give the Lord credit for their wealth whereas they should give Satan the credit. The Lord does bless some people in the accumulation of property, but Satan probably helps many more. The Christian man who comes by his ample possessions honorably, has a right to say that the Lord has greatly favored him, but this is not the privilege of the one who grows wealthy by questionable methods. If he cheats and defrauds his fellowman, he may rest assured that he is serving Satan, and should give his Satanic majesty credit for his stock and bank accounts. The man who cheats his poor neighbor out of a farm, just because he can, without rendering full value for the property, has no right to get down on his knees and thank the Lord for prospering him. He should thank the devil. If he would live up to the Golden Rule, he would not be cheating his poor neighbor. In this world there are two forces, the one good and the other evil. God represents the former, while Satan represents the latter. If, in the prayer services, people would render praises to the power that is directing, helping and prospering them, there would be some strange and startling prayers offered in not a few of the religious gatherings.

The Nonpious Immersed.

A WRITER who believes in baptism for the remission of sins, as taught by Peter in Acts 2:38, says that, instead of discussing the fate of the pious nonimmersed, it would be far better to concern ourselves about the fate of nonpious immersed. We know that the nonimmersed are not obeying the Gospel as the Great Head of the church intended they should, but how about the immersed, who are not complying with the teachings of Christ and the apostles? Immersion, of itself, will save no man. The mere fact that a man has been baptized into the name of the Father, and of the Son, and of the Holy Ghost, is no proof that he is a saved man. The man must live the devout life. He must have the spirit of Christ, and, to all intents and purposes, be a Christian, read and known by all men. The same Gospel that enjoins immersion enjoins other duties, and we need to be as much concerned about those who receive immersion and neglect the other duties, as we are about those who neglect immersion itself. It is the other duties, in connection with baptism, that make the Christian, and without the other duties, along with the Christian graces, baptism cuts no figure in the salvation of anyone.

The Preachers and the Messenger.

IN the Brethren church we have about 3,000 ministers and fully 200 of them do not take the MESSENGER. Some of them read the paper when they happen to run across it in a neighbor's home. But there are those who take no interest in our church literature whatever, and we are wondering whether they are especially concerned about the work of the church. Just how a minister can keep interested in the progress and development of the church, and at the same time take no interest whatever in her church literature, is more than we can understand. We believe that all of our active and efficient ministers read the MESSENGER. If there is an exception we have not been informed of the fact. We are glad that a very large majority of them are taking the paper, and we are sure that it is proving a great help to them in their work. Then we regret that there are those who do not take it. They are not only the losers, in consequence of the neglect, but the congregations whom they serve feel the effect of their lack of interest in the various lines of church work.

Four Great Evils.

THE churches of this country are confronted by four great evils, and must either overcome them, or they will crush the churches. They are the liquor traffic, secret societies, theaters and fashion. The former is destroying the men and boys, while the second is robbing the churches of money and able-bodied men, leaving mainly the weaker classes for the churches and their work. A full theater means an empty church, and the more theaters there are in a city, the more empty pews may be found in the churches. It is wonderful how quickly theater going will extinguish the religious fire on the altar. The Holy Ghost cannot do much with the church members who frequent the theater. This is true the world over. Fashions are ruining the girls and young women. The dress craze is thought to be responsible for as much evil as the liquor traffic. Here are four gigantic evils that are practically arrayed against the best interests of the churches, and it remains to be seen what the churches purpose to do to protect their interests.

The North Pole.

MEN have wasted about $70,000,000 trying to reach the North Pole. The Pole has been reached, but is the information secured worth the money and lives that it has cost? That amount of money, spent in mission work in some heathen lands, would have accomplished wonders, but, so far as the expeditions to the arctic regions are concerned, we do not know that they have ever resulted in the conversion of one soul. By spending $70,000,000 we have learned that there is nothing at the Pole. This much could have been found out at the cost of an ordinary Bible, for Job 26:7 says, "He stretcheth out the north over the empty place." Or, in other words, it cost millions of dollars and many lives to learn for a certainty that Job told the truth. Of course, Job was never at the North Pole, but he knew that nothing was there, and that is why he wrote as he did.

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Address,
General Mission Board, Elgin, Ill.

A HOPEFUL OUTLOOK FOR RUSSIA.

One of the many encouraging things that have recently been noticed in Russian affairs is the fact that so many spiritually-minded colonists have settled in the empire during recent years. Most of them have come from Germany, and among them are Mennonites and nonconformists in general. The Pietists who, in their religious belief, are said to closely resemble the Church of the Brethren, are also represented, and will doubtless exert a salutary influence. These various bodies have settled in Southern Russia and have received considerable encouragement from the Russian Government, which at last is realizing the important fact that persecution of these harmless people is uncalled for, and not conducive to the prosperity of the country. In time past some of Russia's best citizens have been persecuted and driven out of the country because of their belief. That was found to be a mistake which Russian authorities are not likely to repeat.

THE JEWS OF THE UNITED STATES.

We are told that the total number of Jews in the United States is now not less than 1,600,000, and may possibly reach an even 2,000,000. New York City, alone, claims 1,000,000 Jews, while Chicago has 180,000, and Philadelphia 100,000. Smaller cities have from 30,000 to 80,000 Jews. In the larger towns of the South the Jews are important factors of the business life, and the positions of influence, occupied by many of them, give the race a power far greater than might be inferred from their mere numerical strength. New York City boasts 3,000 Jewish lawyers and 1,000 Jewish physicians. A number of the most important daily papers of the country are also owned by Jews. From a weak, downtrodden race, a century ago, the Jews are fast attaining to the highest and most important stations this country affords. It suggests the important thought that to our great loss Christianity's debt to the Jew is still largely unpaid. By proper efforts, on our part, many might be won for Christ, thus making them a mighty factor in Christian work everywhere.

BIBLE DISTRIBUTION IN PALESTINE.

Turkish authorities, up to the time of the dethronement of Abdul Hamid, late Sultan of Turkey, forbade the distribution of the Bible in Palestine except among the Christian or European population. Whenever attempts were made to reach others, there was persecution and summary punishment of the transgressors. With the adoption of the constitution there came, however, a new order of things, with Jerusalem as the Bible Society's depot, and center and base of supplies. Now colporters may be seen everywhere throughout Palestine, prepared to sell the Bible to the people in whatever language they may desire. The many pilgrims who, at stated times, visit the Holy City, the River Jordan, and other points of interest, are buying the Bible more freely now than in past years. The Bible Society is making most extensive arrangements for a thorough distribution of the Bible in all parts of Palestine, and other parts of the East. It is planned to sell it to all who are able to buy, and to donate it to all those who are too poor to purchase this greatest of all books.

HOW THE GOLDEN RULE WAS TESTED.

A wealthy manufacturer, residing in an eastern city, some time ago delivered a strong address on the importance of "Golden Rule" principles being applied to all the various avenues of everyday life. His arguments were well put, and made a deep impression on the large audience. It so happened that one of the manufacturer's employés,—the head of one of his departments,—was present. He was much impressed by the remarks of his employer. In fact, he saw him, as he thought, in an entirely new light. Here, indeed, was a true friend of the struggling worker,—one who would fain do all he could to smooth the way and brighten the prospects of toiling labor. The following morning found the department manager at his post. During the day a girl, employed in his room, timidly asked whether her scanty wages might be raised slightly, that she might more readily support her dependent parents. The manager,—knowing her to be a faithful worker and well worthy of much more than she was receiving, and having in mind, also, the recent address of his employer, as an incentive to a practical application of Golden Rule principles,—gladly granted her request. As time went on he also granted other slight increases of salary, where the facts in the case warranted, basing his action on the glowing words of his employer's address. Picture the manager's amazement, however, when one day the wealthy manufacturer called him to account for the increase of expense in operating his department. When told that such action was in accordance with the spirit and tenor of his Golden Rule address, the manufacturer said, "That was THEORETICALLY CORRECT, but IT WILL NOT DO TO APPLY IT PRACTICALLY." There is a point to this story that our readers will readily see and apply practically.

THE UPLIFTING OF AFRICA.

It was but an unlearned native of Africa, that gave this definition of a true missionary: "One who can teach the people how to become Christians, cure their diseases, build houses, understand agriculture, and turn his hand to anything." This might seem like an arduous and difficult place to fill, and yet the average missionary is all that, and more. Appreciating the fact that the natives, at the beginning, can understand only the simplest of religious ideas, he must make himself so easily understood that even the most ignorant can grasp his meaning. Thus far the work in Africa has been largely along the line of industrial education, in connection with spiritual teaching. It has proved eminently successful. One great obstacle that must be overcome by the missionary, at the start, is the deplorable fact that, according to the heathen beliefs of the natives, their women must do all the hard work. Whatever may be said of African women otherwise,—they are not lazy. On this point of women drudgery the tact of the missionary must serve him well, to bring about a needed change. But he is patient. Emphasizing Christ's words, "My Father worketh hitherto, and I work," he preaches on the dignity of labor, and the native brother is not slow to take the hint. Soon he quietly takes ax, hoe, or spade, and does the work, hitherto done by the women, and to his credit be it said, "He does it better." Once started on the way of diligence, he is quick to see possible improvements to be made in and around his home, and he labors that he may have the needed means to purchase the required supplies for that purpose. There is a chance to do something, spiritually, when a man is on a fair way of improvement in general.

THE CHINESE GIRL PREACHER.

We have a little girl evangelist in our province of whom I know you will be glad to hear. She had been to the mission school for a few months and had done very good work. Even when school closed she was not eager to go home for the Holidays.

This summer the teacher of the mission school visited her village. Her parents being Christians, he made his headquarters with the family. He finds that she has been doing a wonderful work in the village. The story of Christ being born in Bethlehem is a great favorite with her, and there are but few now, in her village, who have not heard her read it to them. Her father says that when she came home from school, the old and the young, the schoolmaster, and even some men from other villages, had come to hear her read and sing, and also to see her write, as they could not believe the report that a girl could attain to such wonders. This little girl is not at all shy, and she has really traded well with her little talent. Many children in her village and also in a neighboring one, where she has cousins, can now sing, "Jesus Loves Me," while through her influence the whole family have become very earnest Christians.

This little girl has taught an old man in the village to read. This old man has been an inquirer since last year, but has been put off because he was too ignorant for baptism. The child has taught him three whole hymns, as well as some Bible verses. The man's wife would not hear the doctrine before, and did not like foreigners to visit her in her home, but when the little girl was there, she became the most diligent pupil, and the son and daughter-in-law, too, learned some hymns. They are now glad to welcome the missionary into their home.

She was quite a help to the missionary each day, as they went out to the villages round, and crowds gathered around them. When the missionary was tired from his efforts in preaching, she would sing hymns in order to rest him, and the people were delighted to hear her. Emma Horning.

Shansi, China.

SOME CHINESE WIDOWS.

A missionary woman, working in one of the cities of China, noticed a door barred like a prison, behind which were many girls and women, all under middle age. On asking who they were, she was told that they were all widows who had taken the vow of chastity. They were not allowed to be out, on any pretext, until they were forty-five, and no one but children under twelve years of age was allowed to see them, not even their mothers. The doors were never opened but to receive members and to let those out who had reached the age of forty-five. Those who have children can pass in and out through a small hole in the door.

The place impressed the missionary so strongly that she began at once to make inquiries to find if there was not some possible way for her to gain an entrance and speak to the prisoners. She at last applied to the chief magistrate of the city and he kindly gave her permission to enter. An official accompanied her to the place, and the doors were opened for her, and at once barred behind her. Then such a scene passed that would stir the heart of any woman. Some took her hands, others stroked her hair, while still others tenderly patted her on the back while they led her in search of a room large enough to hold them all. But as none of the rooms would hold them, they went to the courtyard. Here they eagerly crowded around her and listened to the "Sweet Old Story" which never fails to attract. The singing was no less a boon to their hungry souls. More than once her lips were dry, and her throat failed her, but she was well watched and often supplied with fresh tea. She found it necessary to stand all the time, so they all could hear, but kindly hands several times tried to force her to sit down and rest, but how could she when she might never see them again? Only nightfall broke up the meeting.

A couple of the widows could read, so she gave them some literature which they promised to read to the rest. They all followed her to the door and begged her to come back again. Some of the sickly ones said, "But when you do come back we may not be here."

The women of China are not difficult to reach. They seem very eager to listen. So few can read, that their life is narrowed down to petty gossip, and their very scanty housework. One fails to see where many of them find enough inspiration in life to exist. In fact it does seem too hard for many and they end it by an overdose of opium.

May the day soon come when we will have many women here, telling these Eastern sisters of ours of the peace and joy in our lives.

Dear American sisters, can you imagine what our lives would be without the enlightening influence of the Blessed Bible? Such is theirs. Think not that if you come to this land you will be sad and have no pleasures. Your happiness will only have begun, and 'twill soon be doubled. There is nothing that gains interest so rapidly as loving deeds administered to the needy. Emma Horning.

Tai Yuan Fu, Shansi, China.

TWO GENEROUS GIFTS.

I am happy to say that my health for the last year has been good. The Lord has been very good to me, though I am unworthy. As Thanksgiving time is here, what shall I render to the Lord for all his benefits? I have in bank three one hundred dollar certificates, laid away for sickness and funeral expenses. Nearing the seventy-ninth mile post in good health, I take one of the three, cut it in two, and send $50 to the Children's Home Society, of St. Joseph, Mich. The other $50 I send to you, as agent of the Brethren church, to forward to India. God bless the missionaries and the fruit of their labors. Why do I send this money to the Brethren church? God calls me to send it where it will do the most good. I read the Gospel Messenger. I think it the most spiritual and cleanest paper published. T. C. Edson.

Auburn, Ind., Nov. 23.

SOME EXPERIENCES WITH SICKNESS IN INDIA.

Oct. 25 Bro. Pittenger began feeling ill and we thought that another attack of malaria was coming on. However, when fever came on, we knew at once that it was not the same as at other times. After four days had passed, with his temperature not once being normal, we felt we should go where reliable medical help could be secured. The doctor in charge of the Government Dispensary did all he could, but it is not the safest thing always to take the treatment given by a native man who holds only a third-grade certificate. A very powerful drug, of which an American hospital gives only one drop in twenty-four hours, here was administered, in two and one-half drop doses, every three hours, to Bro. Pittenger.

It was no easy task to take a sick man over forty or sixty miles of jungle road through dense undergrowth and up and down steep hillsides, with a tropical sun beating the earth.

The palanquin, made to carry out our dear Sister Rutnabai, only a few weeks before, was gotten ready for Bro. Pittenger, another appliance was made in which baby and I were to sit, and all were to be carried out on the heads of men.

The native Government officer was kind, and called forty men, and gave us the services of policemen. Oct. 30, long before daybreak, we left our home. Eight men started off with Bro. Pittenger, and eight more followed with baby and me. Fifteen came with our baggage, bedding, food, water, etc., and the rest were ready to relieve the burden-bearers every few minutes, for they groaned under their heavy loads.

It was soon decided that my weight was too much for these weak people, and so I made my way by riding horseback and walking. At one o'clock in the afternoon we stopped in a village to rest and refresh our bodies. At 3 o'clock we were off again and traveled until eleven o'clock that night. Just at night fall we stopped on a hillside and a change of men was forced into service by the police and the doctor, who had so kindly come with us. We were lighted over the dangerous footpath by burning bundles of coarse grass, carried by the men.

The next morning we were off at five o'clock, and traveled all day through the scorching sun. We were now out from the shade of the dense jungle. A damp sheet was kept over Bro. Pittenger's palanquin, and wet cloths on his head and face. Baby's head was also kept moist. We had two water carriers along, who kept us well supplied.

At noon we waited under a tree by the riverside, and soon our hearts were made glad by the coming of Bro. Ross's wagon and men. Sister Ross sent tea to refresh us, and we were soon on our way again, and reached their home by evening. How thankful we were to have reached our own people and have kind hands to wait on us. Tears of gratitude flowed from Bro. Pittenger's eyes, as he was put on a real bed to rest his extremely tired body. His temperature came up higher, but he stood the long, dangerous journey well. How wondrously our Heavenly Father has kept and blest us!

That same evening Bro. Stover and Sister Himmelsbaugh came. The next day Bro. Blough came and the holy service of anointing was performed.

In the evening we all took the train. Bro. Blough going

on to Bombay to the hospital, with Bro. Pittenger, while I, with baby, remained at Bulsar. He has now passed ten days in the hospital, and is improving as fast as could be expected, and he hopes soon to be able to come to us here at Bulsar. As yet the doctors have not told what ails Bro. Pittenger, but we are thankful that God has heard our cries and is sending strength and healing.

"'Tis so sweet to trust in Jesus,
Just to take him at his word,
Just to rest upon his promise,
Just to know, thus saith the Lord.

"Yes, 'tis sweet to trust in Jesus
Just from sin and self to cease;
Just from Jesus simply taking
Life, and rest, and joy, and peace."

Bulsar, India, Nov. 12. Florence Baker Pittenger

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Glendale.—A few members met at the church for services on Thanksgiving morning at 11 o'clock. After the short talks by our ministers opportunity was given for others to give reasons for being thankful. The Thanksgiving collection was postponed until Sunday evening, when a Thanksgiving program was rendered during the hour for Christian Workers' meeting, conducted by Bro. N. D. Metz. The collection amounted to $8.40, which was given to the World-wide Mission Fund. This is the only organized congregation of the Church of the Brethren in this territory. Bro. A. A. Hutchison will begin a series of meetings for us Dec. 5.—Eva M. Brallier, Glendale, Ariz., Dec. 3.

CALIFORNIA.

Covina congregation recently closed an interesting series of meetings conducted by one of our home ministers.—Bro. Harvey Snell,—which began Nov. 14, and closed Nov. 28. Three accepted Christ by baptism, and one was reclaimed. Bro. Snell officiated at our communion services, Nov. 27, which were well attended. Services were held on Thanksgiving morning, after which an offering of $27.80 was taken, to be sent to the Messenger poor fund and the General Mission Board.—Mary E. Anderson, Covina, Cal., Dec. 1.

Empire Colony.—Our town is located on the Santa Fe Railroad, is connected with Modesto, the county seat, and with the Southern Pacific Railway, by a motor line, giving us the advantage of two railroad systems. Six months ago our church was organized with a membership of eleven. We now have over fifty members. Bro. J. W. Deardorff, formerly of North Dakota, is our elder. We have a thrifty and interesting Sunday school. A hearty welcome is extended to all who wish to locate in our colony. We have a fine climate, good soil and an ideal country in which to live. For further information address either of the persons below.—L. V. Detrick, Lydia Barnhart, R. D. 3, Box 161, Modesto, Cal., Dec. 4.

Oak Grove church has enjoyed a two weeks' series of meetings, conducted by Bro. Hiram Forney. Thanksgiving Day a good-sized audience listened to an excellent sermon. A collection was taken for the North California District Mission.—Linnie Coffman, Laton, Cal., Dec. 5.

Reedley.—We have had a series of meetings recently, conducted by Bro. Hiram Forney, of Chico, Cal. Fifteen were baptized. Bro. D. L. Forney preached for us on Thanksgiving Day. A collection of $25 was taken for World-wide Missions. Cecil B. Smith, Reedley, Cal., Nov. 29.

COLORADO.

Colorado City.—On Thanksgiving Day we met at the home of Bro. M. E. Ulrich for services. The meeting was an informal one, consisting of singing and individual expressions of thankfulness. The sincerity of these expressions was shown in our offering of $9. We think this was good for a struggling mission point. It was decided to send our offering to the China Mission.—B. Hall Van Dyke, 1611 Wood Avenue, Colorado Springs, Colo., Dec. 7.

Mt. Garfield church held her communion Nov. 28, preceded by a two weeks' series of meetings. Bro. S. Z. Sharp, of Fruita, did the preaching. Two were baptized. Thirty members surrounded the Lord's table. Bro. Sharp officiated. On Sunday morning, before the Sunday-school convention opened, Bro. Elmer Ellsberry, with his wife, was installed as deacon, the election having been held the previous evening. Bro. J. E. Bryant, of the First Grand Valley church, was chosen as moderator of the convention. In the discussion of the various questions many good things were said. Our membership is widely scattered, and for this reason we do not get the benefit of some of our best workers. We would gladly welcome those seeking new homes in a mild, congenial climate, where they can be of use in building up a church and a home for themselves, to come and help us. All inquiries answered by the writer.—H. H. Winger, Palisade, Colo., Dec. 2.

IDAHO.

Twin Falls.—Recently Brother and Sister C. B. Smith, of Nebraska, were with us in regular services. Brother and Sister D. L. Miller also spent over a week, giving us interesting lectures on Bible lands. We have just completed and painted our churchhouse at an additional cost of $500. Our elder, C. Fahrney, and wife are now at Sunnyside, Wash., conducting meetings. Eld. E. B. Lefever and family were with us during the summer, but lately left for Pennsylvania. Our Thanksgiving offering amounted to $21.50, half of which is to go to the Boise Mission, and the balance to be equally divided between the Chicago Extension Fund and World-wide Missions.—S. S. Neher, Twin Falls, Idaho, Nov. 30.

Winchester.—Bro. Levi Snell, of Cambridge, Nebr., came to us Nov. 14, and held meetings until Thanksgiving evening. We are few in number, being a part of the Nesperce congregation. We have an evergreen union Sunday school at Winchester Hall. Bro. Jesse Walker, of Rubens, Idaho, a young minister in the second degree, preaches for us every Sunday. He is young in years but has his work well in hand. The Brethren have purchased two lots in the new town of Winchester, and will build a church next year. The size is to be 28x40 feet. This town is two miles south of the old town of Winchester. The Craig Mountain Lumber Co. are at the head of this work, and will have the railroad completed by the first of the year. We took up a collection of $3.80, Nov. 21, for the Chicago Sunday-school mission work. —Amanda E. Flory, Winchester, Idaho, Nov. 29.

ILLINOIS.

Lamotte Prairie.—We recently closed an interesting series of meetings, conducted by Bro. Chas. Walters. Two were added to our number. Bro. Walters preached nineteen sermons.—Mary E. Weller, Palestine, Ill., Dec. 6.

Lanark.—The meetings, conducted by Bro. S. S. Blough, of Batavia, Ill., closed last evening with one applicant for baptism. Owing to the rainy weather and the measles, the attendance was not very good, yet Bro. Blough preached the Word with power to those who came. Good impressions were left on the minds of many, and we are praying for greater results. Our Thanksgiving collection was $34.34.—Ada I. Wilson, R. D. 3, Lanark, Ill., Dec. 6.

Okaw congregation met in council today. Three letters were granted. Bro. Elmer Wagoner was reëlected Sunday-school superintendent of the La Place Sunday school. Bro. Wagoner will spend several weeks in Bethany and Bro. Eli Wolfe, the assistant superintendent, will have charge of the work until his return. Bro. Lester Beery was reëlected superintendent at the Centennial house. It was decided to elect all Sunday-school officers for a year. Bro. Geo. Miller, who is president of Christian Workers' meeting in town, and Bro. Oscar Beery at the Centennial house. Elders J. W. Lear and D. J. Blickenstaff conducted an impressive service after the business session. By the unanimous consent of the church, Brethren Geo. Miller and L. F. Turner, with their wives, were advanced to the full ministry. Nov. 28 we had an interesting temperance program. Bro. Irvin Heckman, our District Sunday-school Secretary, was with us, and gave an interesting talk.—Clara Stauffer Wolfe, La Place, Ill., Dec. 4.

Pleasant Hill church met in council Nov. 13, and again Nov. 25. A great deal of business was disposed of. Four letters were received and two granted. Bro. E. A. Gibson was elected superintendent of the Sunday school. Arrangements were made for an installation service of our Sunday-school officers and teachers, as recommended by our last district meeting. It was decided to excavate the remainder of the basement of the Girard house, and fit it for Sunday-school rooms. Bro. Calvin Gibson was chosen president and Sister Edyth Brubaker, secretary of our Christian Workers' meeting. A committee was appointed to arrange for some system of Bible study during the coming winter, with Sisters Elizabeth Howe Brubaker as instructor. Arrangements were made for procuring and distributing a number of copies of the doctrinal issue of the Messenger. Bro. J. Henry Showalter will teach a class in music in Girard the first two weeks of February. —Ada V. Snell, Virden, Ill., Dec. 3.

Polo church met in council Dec. 2, at 10 o'clock. Our elder, Bro. John Heckman, presided. Sunday-school officers were elected as follows: Bro. John Lampin, superintendent; Sister Eva Horton, secretary; Sister Emma Travis, chorister; Bro. Harry Gilbert, treasurer, and the writer correspondent. Bro. John Heckman was retained as our elder for another year. —Martha Gilbert, Polo, Ill., Dec. 5.

Shannon church met in council Nov. 20, with our elder, Bro. David Rowland, presiding. Considerable business was disposed of. Sunday-school officers were elected for the following year. Nov. 23 Bro. Rowland and wife left for California, where they expect to spend the winter. Bro. H. L. Baum will have charge of the work here during Bro. Rowland's absence. Bro. Baum conducted services on Thanksgiving Day. Although the attendance was small we had a good meeting. A missionary offering of $65.70 was made.—Etta Kreider, Shannon, Ill., Dec. 4.

Sterling.—On the evening of Nov. 22, we met in council. Because of sickness, Bro. John Heckman was not with us, and Bro. Shaw, of Dixon, presided. A number of weighty matters were decided upon, and a kindly spirit prevailed throughout the meeting. The church decided to have Bro. Ezra Flory fill the pulpit at this place. The Sunday school was reorganized, with Bro. Chas. Cosey as superintendent. Part of the business was deferred one week, at which time Bro. Heckman presided. Church officers were elected and several other items of business disposed of. Sister Lillie Frantz was elected church correspondent for the coming year.—Olive Dearmie, Sterling, Ill., Dec. 10.

Waddams Grove.—We held our council Dec. 4. The attendance was not as large as usual on account of the unfavorable condition of the roads and weather. Our elder, P. R. Keltner, presided. Brethren Kelly Moore and Fred Broze were elected Sunday-school superintendents for the coming year, and Bro. Geo. Smith, president of Christian Workers' meeting. Our Thanksgiving offering of $18.72 will be sent to Onekama, Mich., to aid in building their church. The Christian Workers are making a contribution to the unfortunate ones at Cherry, Ill.—Albert Myers, Waddams Grove, Ill., Dec. 6.

INDIANA.

Beech Grove church met in council Dec. 14. Eld. Richards presided. Considerable business came before the meeting. Sugar Creek church, at her request, has been annexed to Beech Grove congregation. Twenty-five members have handed in their letters from that place, among them being one minister in the second degree and two deacons. Bro. P. A. Spearman resigned as Messenger agent and church correspondent. The writer was elected in his place. The Sunday school sent their birthday collection to the Indianapolis Mission as a Thanksgiving offering. We are at present in the midst of a revival, conducted by Bro. H. L. Fadely.—Hattie Shull, R. D. 38, Ingalls, Ind., Dec. 6.

Bremen.—Bro. H. M. Schwalm, of Wakarusa, Ind., came to us Nov. 21 and delivered sixteen sermons. Two put on Christ in baptism. Others are near the kingdom, and the members are strengthened. Bro. Schwalm also delivered a Thanksgiving sermon. The collection amounted to $7.10.—Monroe Martin, Bremen, Ind., Dec. 6.

Clear Creek.—On Sunday evening, Dec. 5, we closed a two weeks' series of meetings, conducted by Eld. J. W. Kitson, of Syracuse, Ind. He presented the truth in a clear and instructive manner. One was received by baptism. We had services on Thanksgiving Day, and took up a collection of $14.10, for general mission work. Our love feast was held Nov. 27. Ministers present were Brethren Henry Neff, Calvin Eller and J. W. Kitson, the latter officiating.—J. H. Neff, Huntington, Ind., Dec. 7.

Eel River church met in council Dec. 4, with our elder, Bro. Samuel Leckrone, presiding. Six letters were granted and eight received. Bro. Alpheus Ulrey was elected secretary, and Bro. Isaac Ulrey was reëlected church treasurer. Bro. J. W. Metzger was appointed to assist in locating orphan children in our local congregation. Bro. Edward Warren, of Roann, preached for us at our Thanksgiving meeting. A collection was taken to send the Gospel Messenger to poor members in the church.—Mary E. Miller, North Manchester, Ind., Dec. 5.

Landessville.—The writer has been at the above-named place for several days in a revival meeting. We find the church here is not as strong as formerly. They have no Sunday school and no minister, and no one has been baptized for five years. The work, at present, is more encouraging. Three have been baptized and the meetings are still in progress, with a good interest in general. The members are much encouraged. Bro. Norris will probably locate here soon.—Dorsey Hodgden, Landessville, Ind., Dec. 3.

Laporte church met in council Dec. 4. Eld. I. D. Parker and Bro. C. F. Rupel were the ministers present. The election of church officers resulted as follows: Sister Rachel C. Merchant, clerk; Sister Mary B. Brown, Sunday-school superintendent at the Ross house; Sister Etta Snyder, secretary; Sister Agnes Merchant, chorister. The Sunday school and preaching services were withdrawn for the winter, at Waterford, on account of not having an interpreter for the mutes. They will conduct a cottage Bible class. Bro. David R. Beard will conduct a singing class at the Ross house, commencing Dec. 18. Eld. N. H. Shutt will hold a series of meetings at the same place in January.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Dec. 7.

Lower Deer Creek church met in council Dec. 4, with our elder, Bro. J. G. Stinebaugh, presiding. Sunday-school officers were elected as follows: Bro. John Webster, superintendent; Sister Myrtle Spitler, secretary; Bro. Paul Musselman, treasurer, and the writer, chorister. The writer was also elected to represent the Orphans' Home work in our church.—Ella Dilling, R. D. 6, Delphi, Ind., Dec. 6.

Markle church met in council Nov. 27, our elder, Bro. D. B. Garber, presiding. One letter was read. While all business was not of a pleasant nature, we had a profitable meeting. Our Sunday-school officers were elected. Our series of meetings will probably be held at this place this month. Bro. Bixler, of East Akron, Ohio, will assist us. Bro. Chas. R. Oberlin, of Logansport, Ind., was with us Sunday, Nov. 21, to fill Bro. Garber's place. He preached two good sermons.—Velta J. Brickley, Markle, Ind., Dec. 4.

Pleasant Dale.—Brother and Sister J. D. Mishler, of South Whitley, have been with us in a series of meetings, which began Nov. 14, and closed Dec. 1. Bro. Mishler preached eighteen sermons. There were ten accessions to the church, —nine by baptism and one reclaimed. One sister was baptized before the meetings began. We met for services on Thanksgiving Day at 10 A. M. Bro. Mishler delivered the sermon.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Dec. 3.

Portland.—Our church met in council Dec. 3, with Eld. Byerly presiding. Elders D. B. Garber and L. P. Kurtz were present. Bro. W. L. Hatcher was advanced to the eldership. Bro. Jacob Grafmiller was reëlected superintendent of the Sunday school for one year. Bro. Byerly remained over Sunday and delivered two excellent sermons. The ladies' aid society meets once each week and is doing good work.—Eliza Grafmiller, Portland, Ind., Dec. 5.

Roann.—Last Sunday, after Sunday school, a collection of $15.41 was taken for the Chicago Sunday school. Bro. Geo. D. Zollers, of South Bend, Ind., will deliver a lecture next Tuesday evening.—Katie Baldwin, R. D. 2, Wabash, Ind., Nov. 26.

Salem.—Bro. Daniel Wysong assisted us in a series of meetings recently. He delivered seventeen sermons. Four were baptized and the members were greatly revived. Our love feast was held Nov. 26. Bro. Daniel Wysong officiated. About one hundred members communed. Many brethren and sisters from adjoining congregations were with us. The visiting ministers were Brethren Daniel Wysong, Whitmer, Rupel and Bro. Henricks. On the morning following the feast, Bro. Clyde Joseph, a young member, was elected as deacon, by a unanimous vote, and duly installed. We met in council Dec. 4. Sunday-school officers were elected for next year, with Sister Julia Joseph, superintendent.—Julia Joseph, Culver, Ind., Dec. 4.

Salimonia church, Loon Creek house, met in council Dec. 5, Eld. Aaron Moss presiding. Considerable business came before the meeting. One letter of membership was received. Sunday-school officers were elected for the coming year. Bro. J. H. Shideler was chosen superintendent. The interest in Sunday-school and Christian Workers' meetings is encouraging. Our Thanksgiving collection will be sent to the Old Folks' Home at Mexico, Ind.—Sarah A. Heaston, R. D. 5, Box 28, Huntington, Ind., Dec. 7.

Springfield.—Nov. 27 Bro. Lafayette Steele addressed us on Sunday-school work. On Sunday morning he delivered a Thanksgiving sermon; also preached in the evening. On Saturday, Dec. 4, Bro. P. B. Fitzwater came to us and preached on Saturday evening and Sunday morning. Our Sunday school and Christian Workers' meetings are growing in attendance and interest.—Etta Elson, Wawaka, Ind., Dec. 6.

Sugar Creek.—Bro. Geo. D. Zollers came to us Nov. 6 and held a three weeks' series of meetings. The weather was not favorable, much of the time, yet the attendance was good. Bro. Zollers preached twenty-six sermons and we also had services on Thanksgiving Day. Two were baptized. Bro. Reuben Shroyer, of Canton, Ohio, expects to begin a series of meetings at our West house Dec. 6.—Blanche Arnett, South Whitley, Ind., Dec. 6.

Turkey Creek church met in council Dec. 3. Our elder, Bro. Henry Wysong, presided. Elders A. G. Crosswhite and David Anglemyer assisted. Bro. Jesse Eisenhour was elected Sunday-school superintendent for the coming year. Bro. Edward Ulery was chosen as agent for the Messenger. Eld. Henry Wysong and Bro. L. D. Ulery were appointed as a committee to secure a minister to hold our series of meetings next fall. We are at present in the midst of an interesting revival, conducted by Eld. A. G. Crosswhite, of Flora, Ind.—L. D. Ulery, R. D. 4, Nappanee, Ind., Dec. 3.

IOWA.

Des Moines Valley church met in council Nov. 25. Eld. J. Q. Goughnour opened the meeting. Our Thanksgiving services were held in the forenoon. A collection was taken and sent to the poor of Des Moines and Muscatine. The writer was chosen Messenger correspondent.—Ida Berkey, Box 38, Ankeny, Iowa, Dec. 6.

Greene church met in council Dec. 4, Bro. W. H. Lichty presiding. Bro. Harvey Gilliam, of Fredericksburg, Iowa, was with us. Considerable business came before the meeting. Church officers for the coming year are as follows: Bro. Luther Myers, treasurer; Bro. Andrew Shook, clerk; Sister Lizzie McRoberts, chorister, and the writer correspondent. Bro. W. H. Hood was ordained to the eldership. He was then chosen presiding elder of the Greene church. We desire to have Bro. Hood with us, another year, and propose to help him more than we did last year. Our Bible term begins Dec. 27, with Bro. J. F. Souders, of Preston, Minn., as instructor. The teachers are arranging their classes for a Christmas program.—Lydia A. Wyatt, Greene, Iowa, Dec. 9.

Grundy County.—Our love feast was held Nov. 27. Eld. F. M. and Sister Mary Wheeler and Sister Nellie Nicholson, of the Iowa River church, were with us. Eld. Wheeler officiated. Sister Nicholson talked to the children on Sunday morning. The Sunday-school collection for the Chicago Sunday-school Extension amounted to $12. Our Thanksgiving collection amounted to $22.65, for general missionary work. —Eliza Slifer Cakerice, Whitten, Iowa, Dec. 4.

Indian Creek church met in council Dec. 4, with Eld. A. C. Snowberger presiding. Much business was disposed of. The writer was chosen Sunday-school superintendent; also correspondent. Bro. Faidley delivered our Thanksgiving sermon, after which a collection of $6.05 was taken.—Walter L. Troup, Maxwell, Iowa, Dec. 6.

Muscatine.—Having received word from Bro. David Cline to come to Lone Tree to anoint his wife, Bro. A. M. Stutsman and I took the train Nov. 26, reaching our destination an hour later. We found a sister, seventy-two years old, in a helpless condition with shaking paralysis. Her head was drawn down, with her chin upon her breast. It was a sad sight, indeed, to see this aged mother in Israel, who had been in the Lord's service for fifty years, and had worked hard to raise her family, now all away from home. We admired the kindness of the hired girl, who tenderly cared for the poor, helpless woman. She has to be fed every mouthful she eats, and she is not able, even, to wipe away her own tears. Another aged sister, Sarah Rife, with those already mentioned were the only ones at the solemn services. Bro. Cline was off at work, which we greatly regretted. After this sad scene was over, and dinner served, we returned home on a local freight.—T. A. Robinson, Box 463, Muscatine, Iowa, Nov. 27.

KANSAS.

Dorrance.—At our Thanksgiving service Bro. O. H. Feller delivered an excellent sermon. At the close of the services a Thanksgiving offering of $6.35 was taken for China Mission.—Rebecca J. Rankin, Dorrance, Kans., Dec. 3.

Larned.—Nov. 14 Bro. A. D. Sollenberger, of Beatrice, Nebr., began a series of meetings in the Larned church. Inclement weather prevented as large attendance as was expected, but those who were able to attend regularly were much benefited by Bro. Sollenberger's efforts. On Thanksgiving Day we had services at the church, after which a collection of $37.10 was taken for the World-wide Fund. Saturday evening, Nov. 27, we closed the meeting on account of the weather. Seven await baptism.—Mollie C. King, R. D. 2, Larned, Kans., Dec. 3.

Ottawa.—Our Bible Institute and revival, conducted by Bro. E. M. Studebaker, closed last evening. Seven were baptized and one awaits baptism. We, as members, feel encouraged and strengthened by our brother's efforts. Services were held on Thanksgiving morning. The collection amounted to $14.71. A special Thanksgiving program was given by our young people during the hour for Christian Workers' meeting on Sunday evening. Our love feast was held Nov. 27, with Bro. Studebaker officiating. Bro. P. E. Whitmer was chosen elder in charge for the coming year. Our North Side Sunday school, which has lately been opened, has an average attendance of seventy, and the interest is increasing from time to time.—Grace Eshelman, Ottawa, Kans., Dec. 4.

Overbrook.—Bro. W. A. Kinzie began a series of meetings here Nov. 14, and continued until Nov. 28. Three were baptized and two reclaimed. Our feast was held Nov. 27. Bro. Kinzie officiated. There were about eighty communicants. Our Thanksgiving offering amounted to $10, which was sent to the World-wide Mission Fund.—B. O. Hoover, Overbrook, Kans., Dec. 3.

Parsons church held her love feast Nov. 25. On the day following we held an all-day meeting. Our elder, Bro. N. E. Baker, delivered an excellent talk in the forenoon, after which we had a basket Thanksgiving dinner. At 2:30 P. M. Bro. J. S. Clark was ordained to the eldership.—Jennie Franks, 2213 Corning Avenue, Parsons, Kans., Dec. 6.

MARYLAND.

Meadow Branch church held services on Thanksgiving Day as usual, which were well attended. The sermon was preached by the writer from Psa. 107. A collection of about $27 was taken for home mission work. Two were added to the church by baptism since the last report. The District Temperance Committee has made a call, in compliance with the Annual Meeting decision, on all the Sunday schools in Eastern Maryland. Up to the present about one-third have responded favorably and sent their remittance to the writer, as treasurer of said committee.—W. E. Roop, Westminster, Md., Dec. 6.

Monocacy church held services on Thanksgiving Day at Rocky Ridge. The meeting was conducted by our home ministers. A collection of $9.02 was taken. Nov. 27 our Brethren at Fountaindale, Pa., in the bounds of the Monocacy church, upon the completion of an addition to the house, dedicated the building and held a love feast. Elders Pfouts, of Marsh Creek, Pa., and Edward Snader, of Meadow Branch, Md., officiated.—Samuel Weybright, Detour, Md., Dec. 8.

Peach Blossom congregation recently enjoyed a series of meetings, conducted by Bro. Jesse Ziegler, of Royersford, Pa. The services were well attended, and many earnest and practical sermons were delivered to us. We held our quarterly council Dec. 2, with Eld. S. K. Fike presiding. Three letters of membership were received. A number of business matters were attended to, including the reorganization of both Sunday schools,—Fairview and Easton.—Florence M. Walbridge, Easton, Md., Dec. 3.

Pipe Creek.—The members of this congregation met in council Dec. 4, Eld. E. W. Stoner presiding. Considerable amount of business came before the meeting. Five certificates were granted and one received. May 21 was the date chosen for our love feast. On Sunday, Dec. 5, Eld. E. W. Stoner preached to a fair congregation in the Pipe Creek church.—Rachel A. Pfoutz, Linwood, Md., Dec. 5.

Port of Baltimore Mission.—The work here is under the management of Bro. J. T. Quinlan, with Bro. W. Brown as Sunday-school superintendent. The preaching is supplied by the direction of the home Mission Board. On Sunday, Dec. 5, about seventy-five thinly clad, poorly fed children were in attendance at the services to learn the lesson of Christian giving. Any material donations would be appreciated by them. About half that number of adults were out to the evening services to gather a few crumbs of the bread of life.—W. E. Roop, Wesminster, Md., Dec. 7.

Ridgely.—The meetings, conducted by Bro. C. D. Hylton, closed last Sunday with good attendance and good interest. Nine were received by baptism. In the evening we held our love feast. About one hundred surrounded the Lord's table. Bro. Hylton officiated. After the close of this service, a number went to the home of an afflicted brother, where a similar service was held. On Thanksgiving Day we met for services, at which a collection of $10.96 was taken.—Deborah King, Denton, Md., Dec. 6.

MICHIGAN.

Black River church met in council Dec. 4. Our elder, Bro. A. M. Smith, presided. Considerable business was disposed of. Officers were chosen for church, Sunday school and Christian Workers' meeting. Eld. S. M. Smith was retained for the coming year. He remained with us over Sunday and delivered a sermon on Sunday morning.—Selma Johnson, R. D. 2, Bangor, Mich., Dec. 6.

Perry.—The members at this place are glad to welcome Bro. C. E. Chumney and family, who have located among us. The Mission Board has filled monthly appointments for us, but now we have a minister, and hope to accomplish much good. Seven have been added to the church by baptism during the past year, making a total of eighteen members.—Jessie Arsnoe, R. D. 2, Hesperia, Mich., Dec. 7.

New Haven church held their love feast Nov. 20. Eld. G. E. Stone officiated. We were disappointed in not having Eld. Deardorff begin our series of meetings on Sunday evening, as we had expected. On account of sickness he was not permitted to come. Eld. Wilkins preached for us on Sunday and Monday evenings; then Eld. Deardorff came, and preached twelve sermons. Bro. Ira Kreider, of North Manchester, Ind., preached for us over Sunday. The attendance and interest were good throughout.—Lizzie Chambers, Middleton, Mich., Dec. 9.

Sugar Ridge church met in council Dec. 4, our elder, Bro. C. L. Wilkins, presiding. Considerable business came before the meeting. Bro. J. M. Lair was chosen elder for the coming year. Bro. G. W. Teeter was chosen Sunday-school superintendent, and Bro. Earl Lair, president of Christian Workers' meeting. Bro. C. L. Wilkins remained over Sunday and gave us three sermons. Our love feast was held on Thanksgiving Day. Bro. J. M. Lair was the only minister present. About seventy communed, it being the first time for ten of us. A collection of $5 was sent to our Home Mission.—Nellie Teeter, Scottville, Mich., Dec. 7.

Sunfield church met for services on Thanksgiving Day. Brethren Henry Smith and John Harrison did the preaching. A collection of $8.21 was taken for the World-wide Mission Fund. Four were baptized the following Sunday. Our council was held Dec. 4. Sunday-school officers were elected, with Bro. Harmon Towns, superintendent. Bro. Earl Harrison was elected president of Christian Workers' meeting.—Mae Clark, Sunfield, Mich., Dec. 4.

MINNESOTA.

Winona Mission.—On Sunday evening before Thanksgiving the Sunday school gave a Thanksgiving program, and on the following Sunday evening we had a Thanksgiving testimony meeting, instead of the regular Christian Workers' meeting. We are now preparing for our Christmas program. The Sunday-school enrollment, at present, is seventy. We met in council Thursday evening, Dec. 7. Bro. P. W. Albert was chosen church secretary and treasurer. Letters were granted to Bro. H. J. Baker and wife, who have gone to Seattle, Wash. One sister was appointed as field worker for the Child Rescue Society. A brother was appointed to represent the temperance committee. Sunday-school officers were chosen for the coming year as follows: Sister Maud Thompson, superintendent; Sister Belle Thompson, secretary and treasurer; Bro. F. M. Thompson, chorister. So far, this winter, we have received as mission funds, $3.00, one barrel and two sacks of clothing, which were very much needed.—Martha H. Keller, 502 W. Seventh Street, Winona, Minn., Dec. 8.

Worthington.—Our council was held today, with Bro. Joshua Schechter as moderator. Considerable business came before the meeting. One letter was granted and two received. Our Sunday school was reorganized, with Bro. W. S. Ramer, superintendent. Sister Lizzie Hilary was chosen local member of the Child Rescue Society. Bro. Chas. Wolff was chosen local member of the temperance society. Bro. W. H. Lichty has promised to be with us for Bible study sometime in February. Bro. Hilary preached an able sermon on Thanksgiving Day.—Minnie Schechter, R. D. 5, Worthington, Minn., Dec. 4.

MISSOURI.

Clear Fork.—Bro. G. W. Lentz came to us Nov. 14 and preached one week, when Bro. J. Holloway continued the meetings another week. There were no immediate results but the members are much encouraged. Our Thanksgiving offering of $2.25 will be used for World-wide Missions.—Sue Long, R. D. 6, Box 38, Warrensburg, Mo., Dec. 4.

Peace Valley church met in council Dec. 5. In the absence of our elder, Bro. P. L. Fike was moderator. Not much business came before the meeting. Our series of meetings will begin on Christmas and continue the following week. Our communion will be on New Year's evening.—M. B. Register, R. D. 10, West Plains, Mo., Dec. 6.

Walnut Creek.—Our elder, Bro. M. S. Mohler, came to us Nov. 20 and preached for us Saturday night, Sunday morning and evening. After services on Sunday morning Sister Prudence Miller, of Kansas City, gave us a talk on what is being done in the Kansas City Mission. On Monday evening, Nov. 22, Bro. G. W. Lentz, now of Warrensburg, began meetings and preached throughout the week.—W. B. Maxwell, R. D. 9, Montserrat, Mo., Dec. 5.

Warrensburg church met in council Dec. 2, and attended to considerable business. All officers were chosen for the coming year, with very few changes. Bro. D. L. Mohler was continued in charge for another year. Arrangements were made for the care of the District Bible Institute, to be held in this congregation during the Holidays. Day services will be held in the country church, and evening services in town. Bro. S. Z. Sharp will be our instructor.—Jesse D. Mohler, Warrensburg, Mo., Dec. 4.

MONTANA.

Medicine Lake church met for services on Thanksgiving Day at the home of Bro. Robert Cookson. Bro. J. E. Keller preached for us. Our collection amounted to $8, half of which was sent to the North Dakota District Mission Fund, and the remainder to the China Mission. Bro. McCune, who was recently elected to the ministry, has, with his wife, gone to Chicago for the winter, to attend Bethany Bible School. They will return in the spring to their claim near Medicine Lake. Prospects, both spiritually and financially, are good. —D. M. Moothart, Culbertson, Mont., Dec. 4.

NEBRASKA.

Arcadia church met in council Dec. 4, at which time considerable business was tranacted. Our Sunday school and Christian Workers' meeting were reorganized. Our Sunday-school superintendent is Sister Aita Mowery, and Sister Ina Mowery is our secretary. Bro. D. E. Kile is president of Christian Workers' meeting, and Sister Mary Ann Holmes, secretary. Since our last report one was received by letter. A collection was taken at Christian Workers' meeting Nov. 28, and sent to the treasurer of the District Poor Fund.—J. J. Tawzer, Arcadia, Nebr., Dec. 6.

Highline church met for services on Thanksgiving Day at 11 A. M. Bro. Robert Stinnette had charge of the meeting. After reading Psa. 26, and offering prayer, Eld. Hoffert showed us how bountifully our daily needs are supplied, by chart illustrations. All were given an opportunity to express their thoughts along this line. We feel that we have been blessed during the past year in being able to build our new church. After luncheon the brethren sawed the remainder of the wood at the church and the sisters knotted comforters at Sister O. J. Lapp's for the Bethany Bible School in Chicago. Our Christian Workers' meeting, which was organized a few months ago, is progressing nicely. We have willing workers and feel that the Lord is blessing our efforts. Pray for us in behalf of our series of meetings, soon to be in progress here.—Elsie Stinnette, Moorefield, Nebr., Dec. 7.

Octavia church met in council Dec. 4. On account of the stormy weather there was only a small crowd present. Officers were elected for the coming year. Bro. L. L. Meck was reelected elder in charge. Sister Maggie Burkholder was chosen church clerk. Sunday-school officers were chosen, with Bro. M. N. Wine as superintendent, and Sister Jennie Burkholder as secretary.—Lillian R. Keller, Octavia, Nebr., Dec. 9.

NEW MEXICO.

Dexter.—At our love feast, this fall, several of the members from Lake Arthur were with us. One brother, from an isolated part of the territory, rode over a hundred miles on a bicycle to meet with us at that time. On Thanksgiving Day Bro. E. E. Brunk delivered an excellent address, after which a collection of $16 was taken for the Bethany Bible School. Council was held Dec. 4. Sunday school and Christian Workers' meeting were reorganized. Sister Julia Wyne was reelected Sunday-school superintendent, and Bro. E. E. Brunk president of the Christian Workers' meeting. A program was arranged for Christmas.—Emma Mae Wolfe, Dexter, N. Mex., Dec. 7.

NORTH DAKOTA.

Perth.—Nov. 26 Bro. W. W. Gunter, of Minot, came to us to assist in a series of revival efforts. He preached, in all, eleven sermons. The members were all built up spiritually and we feel that the Lord has strengthened us greatly for the fight during the long winter months. He gave us very strong Bible teaching.—Wm. H. Eller, Perth, N. Dak., Dec. 6.

Surrey.—Nov. 21 we took up a collection of $13 for the Chicago Sunday-school Extension Fund. On Thanksgiving Day Bro. D. T. Deardorff preached for us. A collection of $20 was taken for Brother and Sister Geo. Hilton, our missionaries in China.—Manerva Lambert, Surrey, N. Dak., Dec. 4.

OHIO.

Arlington.—Bro. J. O. Garst, of near Dayton, came to us Nov. 21, to assist in a series of meetings at this place. He delivered twenty-one sermons. The meetings closed Dec. 9. The attendance and interest were good throughout. Eight were baptized. Several others are near the kingdom.—W. E. Shank, R. D. 5, Brookville, Ohio, Dec. 9.

Blue Creek congregation closed an interesting series of meetings Dec. 7, conducted by our home minister, Bro. J. L. Guthrie, which began Nov. 14. One was baptized and two reclaimed.—Elma Kyser, Latty, Ohio, Dec. 8.

Canton.—Bro. A. W. Harrold held meetings for one week at the Mt. Pleasant church. The attendance was small at first, but increased toward the close. Bro. Harrold awakened an interest but was called away on important business for the church elsewhere.—I. A. Grise, Canton, Ohio, Dec. 4.

County Line.—Our church met in council Dec. 4. The attendance was good. Bro. D. D. Thomas acted as moderator. The church work was taken up in regular order and disposed of pleasantly. Sunday-school officers for the year were elected as follows: Bro. John Guthrie, superintendent; Sister Carrie Miller, secretary, Bro. Vance Shrider, chorister. We are in the midst of a series of meetings, conducted by Bro. Barnett, of Bethany Bible School of Chicago. A good interest is manifested, and we hope good may result.—A. M. Baker, R. D. 1, La Fayette, Ohio, Dec. 6.

East Nimishillen.—Bro. James Murray, of Sterling, Ohio, began a series of meetings for us at the Lake church Nov. 20, and continued until Dec. 5. The meetings were well attended and the interest good. One was baptized. Bro. Murray has promised us another series of meetings at the Brick church in the near future.—A. J. Carper, Middlebranch, Ohio, Dec. 6.

Lima church met in council last Friday evening, with our elder, Bro. G. A. Snider, presiding. Quite a number of members were present. Officers were elected for the coming year. Bro. Gordon Armentrout was reëlected Sunday-school superintendent, Bro. Arthur Dodge, secretary, and Sister Minnie Snider, Messenger correspondent. Sister Gertrude Shiflett was chosen president of Christian Workers.—Minnie Jacobs, 325 South Pine Street, Lima, Ohio, Dec. 9.

Logan church met in council Dec. 4, our elder, Bro. Abednego Miller, presiding. Two letters were granted. Bro. Henry Royer was chosen deacon some time ago, and he, with his wife, was installed at this meeting. Arrangements were made for the Bible Normal, to be held here Dec. 24-26. The officers elected for the coming year are as follows: Bro. Abednego Miller, elder; Bro. J. I. Kaylor, secretary; Bro. Henry Royer, Messenger agent; Bro. J. L. Yoder, Sunday-school superintendent; the writer, church correspondent.—Flossie E. Knief, R. D. 1, Box 71, Bellefontaine, Ohio, Dec. 6.

Lower Miami.—Our series of meetings was conducted by Bro. Earl Neff, assisted by his wife. The meetings began Oct. 30 and closed Nov. 25. There were two accessions, and much good seed was sown. Our love feast, Oct. 30, was well attended. Eld. Alfred Klepinger officiated.—J. O. Garst, R. D. 6, Dayton, Ohio, Nov. 29.

Notice.—Persons, desiring to attend the Sunday-school Normal of Northwestern Ohio, to be held at the Logan (Stony Creek) church Dec. 24-26, will please note the following: Those coming over the Big Four will be met at Bellefontaine, Ohio, Friday, Dec. 24. Train No. 21 is due at 9:10 A. M. and train No. 1 is due at 12:59 P. M. Those coming on the electric cars will be met at Bellefontaine on Friday. The "Limited" is due at 8:30 A. M., and other cars are due at 9:20; 10:20 A. M. and 12:20 P. M. Those coming in the afternoon and evening will change to train No. 5, going west on Big Four at 6 P. M., and will be met at Gretna. Those coming from the west on Big Four will be met at DeGraff Friday, Dec. 24, at 7:36 A. M. and 3:27 P. M. Those coming at any other time will please notify the undersigned, when and how many.—J. L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, Dec. 8.

Poplar Grove (Ohio) church met in council Dec. 4. Eld. S. W. Blocher presided. Three letters were received, those of Bro. J. Q. Helman, wife and son. Bro. Helman is a minister in the second degree. We decided to make some improvements in our churchhouse, and committees were appointed to solicit funds. Sunday-school officers for the ensuing year were elected, with Bro. W. U. Wagner, superintendent. Officers for Christian Workers' meeting were also elected, with Bro. Chas. Stocksdale, president. The writer was chosen church correspondent.—W. F. Dickey, R. D. 40, Union City, Ind., Dec. 4.

Sugar Creek church met in council Nov. 27. Elders G. A. Snyder and J. R. Spacht were with us. Elder Snyder presided. Sunday-school officers for the Pleasant View Sunday school were elected for the coming six months. The writer was chosen superintendent, Sister Blanche Landes, secretary, and Sister Zoe Early, chorister. One of our ministers, Bro. S. I. Driver, and family, leave Dec. 7 for New Mexico, in search of a more healthful climate. Our best wishes go with them.—I. W. Byerly, Beaverdam, Ohio, Dec. 5.

Wolf Creek.—Bro. J. O. Garst, of Dayton, Ohio, came to us at the Arlington house Nov. 21 and began a series of meetings, which continued until Dec. 8. He preached twenty-one sermons, conducted a children's meeting and preached a Thanksgiving sermon, at which time a collection of $9.10 was taken for the Old Folks' Home at Greenville, Ohio. Eight were added to the church, six of them being Sunday-school scholars. —Joseph P. Robbins, R. D. 2, Box 33, Brookville, Ohio, Dec. 9.

Wooster church met in council Nov. 27, with Bro. R. M. Moomaw presiding. Two letters were received. Solicitors were appointed to secure funds for the Akron City meeting-house. Sunday-school officers were elected, with Bro. Allen Buckwalter, superintendent. Bro. Martin Moomaw was chosen president of Christian Workers' meeting. Bro. J. J. Anglemyer and wife, of Williamstown, Ohio, commenced a series of meetings at this place Nov. 14 and continued until Dec. 5. Eleven confessed Christ, seven of whom have been baptized. The house was filled each night with eager listeners. —Mary Brubaker, Wellersville, Ohio, Dec. 10.

OKLAHOMA.

Guthrie.—We held a very pleasant love feast on the evening of Nov. 25. Brethren Markley, Ritter and Bowell were the visiting ministers present. Bro. Markley officiated. The good interest continues in our Sunday school and Christian Workers' meeting.—Emma Ambrose, Guthrie, Okla., Dec. 5.

Pleasant Plains.—The work at this place is moving along nicely. We have not yet arranged for a series of meetings. Our council will convene Dec. 18, at which time we expect to organize a sisters' aid society in order that we may be able to do something in the way of helping the poor through our city missionaries. Our Sunday-school officers for the coming year will be elected at that time. We expect to send a Christmas box to Kansas City or St. Joseph Mission.—Viola A. Blanton, Helena, Okla., Dec. 7.

Prairie Lake.—We are looking forward to the early completion of our churchhouse, and will begin a series of meetings Nov. 30, Eld. A. J. Smith to do the preaching. Our love feast will be Dec. 11, beginning at 10 A. M. The dedication will be Dec. 12, at 11 A. M. Those coming on the A., T. & S. F. R. R., to attend these meetings, should come to Waynoka. Those coming on the Frisco R. R. should come to Avard. Address the writer at Waynoka, Okla., stating to which place and

(Concluded on Page 816.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

NORTHERN DISTRICT OF CALIFORNIA.

The third district meeting of our new District convened with the Oak Grove congregation Oct. 22. The ministerial meeting, the day previous, was devoted to lively and inspiring discussions of the minister and his environments, his sermons, how to prepare and how to deliver them, kind of sermons needed, how to use the ministerial force of our District, as well as how to develop the latent talent, not being used and developed in our membership. The sisters' part of the success in church work was not forgotten, and good, helpful suggestions were given relative to their work and opportunities. In the consideration of these very practical problems we were favored with the presence and very able assistance of Eld. W. F. England, of the Southern District of California.

Upon the roll call it was found that each congregation

was represented at the district meeting by delegate. Then, too, there was a large representation of members from those in reach of the meeting. This will tend to strengthen the bonds of union, and inspire to greater effort and more sacrifice in building up the Lord's cause within our young district.

A number of papers came before the meeting that were discussed and disposed of in a Christian spirit. One paper goes to Annual Meeting. In the survey of the field we find that there are forty-two counties within our District, some of which are as large as some of the eastern States. The seven congregations of which our District is composed are located within five counties, with a working force of twenty-five ministers, some of them past the age of usefulness. We thus discover that there are thirty-seven counties not occupied by us as a people. Truly, "the harvest is great and the laborers are few." We are praying that the Lord of the harvest may send forth laborers into his harvest. Our watchword is, "The world, and especially Northern California for Christ." Encouraging work in mission effort has been accomplished within the District in the year just past. Eld. J. Harman Stover will represent us on Standing Committee next year.

Laton, Cal., Nov. 26. D. H. Forney.

KANSAS CITY, KANSAS.

Our series of meetings in the Mission church closed with splendid interest and attendance. Two came out on the Lord's side, and others are near. Bro. E. F. Sherfy was with us and conducted three services; then left us for Bethany Bible School.

Many worthy poor were disappointed in not receiving a basket this year, as usual, but the mission funds did not permit us doing so. We have received less this year than at any time in the history of the South Side Mission. We hope to be able to gladden many homes on Christmas. Anything for that purpose will be thankfully received, and applied where it will accomplish the most good. Any kind of farm products, canned fruit, dried fruit, spreads and butter can be used. We also need some chickens and money.

Bro. J. W. Goughnour is now holding meetings in our Central Avenue church. Thus far the attendance is good, and the prospects are good for an ingathering of souls. Dec. 28 the Mission Boards of Northeastern Kansas and Middle Missouri will meet in our Mission church in a joint session. So far the two boards have worked together, but we hope soon to organize on the Missouri side and separate the work.

I. H. Crist.

14 N. Ferree Street, Kansas City, Kans., Nov. 30.

FROM SOUTH ST. JOSEPH MISSION, MO.

Christmas is near at hand and soon you will begin to plan to gladden the hearts of your dear children and friends, reminding them of the birth of our precious Lord and Redeemer. Our thoughts are carried back to our boyhood days, when Christmas seemed the happiest day of the year. Here, in St. Joseph, we know it will mean no change to hundreds and thousands of poor, helpless children, for they will have nothing to relieve their hunger and distress. Let us remember the Savior's instruction in Luke 14: 12, 13, how to make a feast. He plainly says, "Call the poor, the maimed, the lame and the blind and thou shalt be blessed in the resurrection."

In many churches, you do not have many poor, and you may feel like doing something to help the needy elsewhere, if you have a chance. The Brethren have a well-established mission here, and we stand ready and willing to make a nice feast for just the class which the Savior describes in Luke 14, because the poor and the disabled are all around us.

The other day several little girls were caught stealing bread from a bakery. They go searching the streets and alleys, and even search the old stock and freight cars, trying to find something to eat. One little boy came here, asking for shoes. He had only cotton rags wrapped around his feet for stockings. Others have no underwear whatever, and many are without shoes and other garments. Will you, dear reader, send us just enough to feed one of these poor souls on Christmas Day? Last year, we served about 2,000 meals, and this year we would like to do better.

You, who live close to this city, could send us vegetables and live fowls at little expense. We will gladly receipt you for the same, and serve the food to the needy. Please read carefully Matt. 25: 31-44 and so act that you may receive a blessing. Send all clothing and other supplies to the writer.

E. N. Huffman.

Station D, 502 Ky. Street, St. Joseph, Mo., Dec. 3.

NOTES FROM MEXICO.

Well, the expected has happened—and more. What is often but a petty physical annoyance, appearing in one form or another, as a result of changing climate, has this time, in our case, become really serious. Wife and self, and all the children, have been sick of fever, one case, at least, reaching the alarming stage.

Near by a Hindoo doctor conducts a "Sanitario." He is a native of India, received his medical education in Chicago, has been here a year, and has a large practice. He speaks English and was recommended to us as one of the best physicians of the city, and we called him to see wife, who was the first to take her bed. He came, examined her, prescribed a remedy which he positively assured would give immediate relief, shook hands with all of us, bowed and smiled most affably, and left us all radiant with hope. And haven't I said enough now to prove that he is a successful physician and deserves a large practice?

The next day he came and found his patient no better. He looked grave for a moment, but then the cloud vanished from his face as quickly as it came. He changed the remedy and with the same assurances, smiles and handshakes he left us again. This process was repeated again and again, and again and again,—upon wife, self and children. The time came at last, in each case, when we began to improve, the fever finally left us and the doctor dismissed us as cured. We are left emaciated and weak, but with very, very much to be thankful for. And whatever may be your theories of medicine, you will agree that our Hindoo doctor gives evidence of having been educated in the United States and knows how to apply one of the greatest discoveries of medical science, —that "if one remedy won't do, we can try another."

Now all this experience of ours has changed some of our plans most radically. It has shown both wife and self that neither of us has sufficient reserve vitality to render it either wise or safe to remain here, where the experience is likely to be repeated. Others suffer less from these conditions, but it seems clear that it would not be safe for us to remain here long enough to establish a mission and accomplish the good we had hoped to do, so, if the Lord will, we will leave early in December.

It is not a little disappointing to us to give up our cherished plans for work in Mexico, and not a little humiliating to me to do as commonplace a thing as to go to California, but, until further plans are announced, our friends may address us at Long Beach, that State. May the good Lord bless and keep and use us, wherever we are! James M. Neff.

Culiacan, Sin., Mexico, Nov. 28.

COLORADO CITY MISSION, COLO.

Upon arriving at this place, Aug. 3, we found a little band of seven members who had for years been deprived of the blessing of regular church privileges. Since that time we have had preaching twice each Sunday, and have organized a Sunday school and Christian Workers' meeting. On each Tuesday evening we have cottage prayer meeting, which is a source of spiritual help to us all. Oct. 31 our minister began a revival effort, at the close of which two dear young ladies were received into the church by baptism.

Thanksgiving Day we met at the home of Bro. Melvin Ulrich and held a Thanksgiving meeting. We enjoyed a basket dinner and raised $9 for the China mission field. Sometime during January we are to be organized into a church. We now number eighteen and feel that others are almost persuaded to enter the fold. All who are considering a change of location, are earnestly invited to come and help us in this great field, as it is opening up before us. We feel confident that within a few years there will be a strong church at this place because of the excellent climate, good railroad accommodations, and fine natural resources of the city. Lola Root.

202 Monroe Avenue, Dec. 1.

LITERARY NOTICES.

The Faith and Life of a Christian.—By Floyd W. Tomkins, S. T. D., LL. D. Cloth, 12mo, pp. 267. Price, 75 cents, net. Philadelphia: American Sunday-school Union, 1816 Chestnut Street. Beginning with the Christ as the Center and Founder of Christianity, the author considers man as God's child, and men's relations one to the other: The moral life, and the life of service, the public life, the life of fellowship, and the church life, each of them in the light of the principles laid down by the Founder of Christianity. Then, in five brief chapters, he presents, what appeals to him as the means of grace, including the Bible, Prayer, Worship, and some of the Ordinances of the Church.

The Charms of the Old Book: A Study of the Attractions of the Bible.—By Prof. George Huntington. A prize book; 12mo, cloth, pp. 313. Price, 90 cents, net. Philadelphia: American Sunday-school Union, 1816 Chestnut Street. Your Bible is attractive now, but it may become more so by reading this fresh study of it. The charm of its literary style, the limpid flow of the language, the balance of the sentences, make it delightful reading. Then you will perceive that in these sentences, so easy to read, are packed depths of suggestive thought that will give you fresh conceptions of the attractiveness of the Bible.

Rural Christendom, or the Problems of Christianizing Country Communities.—By Charles Roads. 12mo, 322 pages; 90 cents, net. Philadelphia: American Sunday-school Union, 1816 Chestnut Street. The author has marshalled a mass of information, gathered from the United States and State Agricultural Bureaus, from farming schools and colleges, and from mission institutions, which sets forth, in a masterly manner, the physical, moral and religious conditions of the farming or rural districts of our country. In short, graphic sentences, he pictures the old-time isolation and meagre equipment of the farm-house, and contrasts it with the new-time, present day improvements, through better roads, trolly lines, rural mail delivery, and telephones, which have removed the old isolation, brought farmers into contiguity, given them new social life, and turned the city-ward tide of population back again towards the country. He presents an array of facts on these points, which will probably surprise many readers, but his statements are fortified by the latest trustworthy and official investigations and statistics. However much we, or others, may differ from the author, regarding a few points, the book will prove helpful in the hands of those interested in the subject.

The Magnetism of the Bible.—By Malcolm L. MacPhail, M. A. Green Fund Book No. 18 a. A prize book. 12mo, cloth, pp. 240, 75 cents, net. Philadelphia: American Sunday-school Union, 1816 Chestnut Street. The opening chapter, "Mighty Influence on the World," is a moving picture of the force of the Bible upon the life of mankind. Blackstone says, "The Bible has always been regarded as part of the common law of England." President Andrew Jackson, on his death-bed, pointing to the Bible, said to his physician, "That Book, sir, is the Rock on which our Republic rests." The next chapter, "Among the Sacred Books," shows the immeasurable superiority of the Christians' sacred Book above those of Hinduism, Buddhism, Parseeism, Confucianism, and Mohammedanism. A chapter on "Diversified Unity" shows the wonderful variety of the sixty-six books that make up the divine library. Two-thirds of it is narrative, history. There are remarkable biographies, universal laws, poetry and proverbs, argument and oratory. The Bible is for all mankind, in all ages and under all conditions, yet the library is one book.

Any of these books may be ordered from the Brethren Publishing House.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Benner-Rose.—By the undersigned at the home of the bride, near Palisade, Colo., Nov. 24, 1909, Bro. Oliver M. Benner, of Austin, Colo., and Sister Lena M. Rose. Salem Beery.

Bryant-Yordy.—Dec. 1, 1909, by the undersigned, at the home of the bride's parents, Elbert Bryant, of Benson, Ill., and Laura Yordy, of Roanoke, Ill. Israel Cripe.

Kentner-Miller.—At our home in Garden Grove, Iowa, Dec. 1, 1909, by the writer, Bro. Bertie Fay Kentner and Miss Amy J. Miller. All of this county. L. M. Kob.

Landis-Bunis.—Nov. 28, 1909, by the undersigned, at his home near York, N. Dak., Charles V. Landis and Martha C. Bunis, both of Knox, N. Dak. Thomas Allan.

Yordy-Bollinger.—Dec. 1, 1909, by the undersigned, at the home of the groom's parents, Joel Yordy, of Roanoke, Ill., and Prudence Bollinger, of Astoria, Ill. Israel Cripe.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Austin, Lillie Merle, invalid daughter of Bro. John and Sister Nona Austin, of Fruita, Colo., born December, 1902, died Oct. 27, 1909. For some unknown cause she was rendered almost helpless from infancy by an affliction of the nerves or spine, requiring constant and tactful care. Typhoid fever ended her life. Services at the Fruita church by the writer, assisted by Bro. N. F. Brubaker. Text, 1 Thess. 4: 14. Jas. A. Stouder.

Britt, Sister Rua Cornelia, nee Wolfe, born in Adams County, near Liberty, Ill., Feb. 27, 1850, died at the home of her daughter, Sister D. H. Blocher, in Denbigh, N. Dak., Nov. 27, 1909, aged 59 years and 9 months. She was united in marriage to Benjamin Franklin Britt in 1879. To this union were born two sons and three daughters. Her husband and two sons preceded her, leaving the three daughters. Sister Britt was a consistent member of the church and attended services whenever possible. One month prior to her death she received the anointing. Services in the White Rock church Nov. 29, by Eld. J. E. Joseph, assisted by the writer. Text, James 4: 14. Interment in the cemetery near the church. Joseph D. Reish.

Cochran, Bro. Thomas, born in Union County, Pa., June 20, 1820, died in the Waddams Grove church, Stephenson County, Ill., Nov. 8, 1909, aged 89 years, 4 months and 20 days. Three sons and one daughter survive, his wife having preceded him seventeen months ago. Services by Bro. Ezra Lutz, at the home of his daughter. Albert Myers.

Fissel, Sister Barbara, died of paralysis, at the home of her daughter, Sister Detrick, in Hampton, Pa., aged 73 years, 2 months and 22 days. She was the mother of one son and two daughters. One daughter, Sister C. B. Kauffman, preceded her last June. Services by Elders C. L. Baker and C. C. Brown. Interment at Hampton, Pa. Nellie I. Baker.

Garst, Sister Sarah Duncan, nee Thompson, died in the bounds of the Pleasant Valley congregation, Washington County, Tenn., Nov. 21, 1909, aged 70 years and 6 months. She had been a member of the church for many years, and was married Aug. 4, 1861, to Bro. Wm. Garst, who preceded her two years. Two weeks prior to her death she was anointed. She left two sons and two daughters. Nov. 23 funeral services were held in the Pleasant Valley church by Bro. A. M. Laughrun. Effie E. Miller.

Goshorn, Ross R., son of Brother and Sister B. F. Goshorn, died Dec. 2, 1909, in the Lick Creek congregation, Ind., aged 20 years, 10 months and 13 days. Tuberculosis of the lungs was the cause of his death. His only brother, Earl R., preceded him less than a year ago, from the same cause. Father, mother and three sisters survive. Services by Eld. D. F. Hoover, of Middletown, Ind. Pearl Diel.

Haugh, Bro. Jacob, died at his home in McPherson, Kans., of neuralgia of the heart, Dec. 2, 1909, aged 58 years, 7 months and 11 days. Deceased was born in Rockingham County, Va. He resided for a number of years in the State of Missouri. He was united in marriage with Mary C. Miller in 1873. To this union were born four sons and two daughters, all of whom, with their mother, survive him. He united with the Church of the Brethren at the age of about twenty years, and lived a consistent Christian life until death. Edw. Frantz.

Heckman, Eula Fern, daughter of Brother David and Sister Maggie Heckman, born July 4, 1902, died of tonsilitis near Quinter, Kans., Nov. 12, 1909, aged 7 years, 4 months and 7 days. Services by Brethren D. A. Crist and J. W. Jarboe. Text, "Suffer little children to come unto me." Interment in the Quinter cemetery. Mary M. Jarboe.

Hoover, Lucinda Crull, daughter of John and Mary Crull, born July 2, 1839, in Henry County, Ind., died Nov. 14, 1909, aged 70 years, 4 months and 12 days. Sept. 10, 1865, she was married to Moses Hoover. To them were born six children. One son and one daughter preceded her. Two sons and two daughters, with their father, survive. Sister Hoover had been in poor health, for some time, with heart trouble. During the last few months she endured most severe suffering, but bore it all with patience. She became a member of the Brethren church early in life. Services by Brethren P. B. Fitzwater and A. L. Wright. Addie K. Fitzwater.

Hyatt, Sister Rhoda A., nee Walker, of New Market, Md., born near Monrovia, on the Walker homestead, Frederick County, Md., Aug. 14, 1825, died Nov. 5, 1909, aged 84 years, 2 months and 21 days. She was married to Henry M. Hyatt Sept. 9, 1847, to which union eight children were born. At the age of fifteen she united with the church, being a member for about seventy years. During the last fourteen years she suffered from four strokes of paralysis. Two daughters and three sons survive, also three sisters. She was in attendance at the first and second dedication of the Pleasant Hill church, in the Bush Creek congregation, the first being in 1846 and the second in 1907. Services in the Methodist Episcopal church, New Market, Md., by Rev. Chas. Kuhlman, assisted by Eld. S. H. Utz, Rev. B. F. Kuley and Rev. T. M. Courtney. Interment in New Market cemetery. C. M. Utz.

Jacobs, Bro. Ernest Clayton, son of William Jacobs, died of tuberculosis of the hip, at his father's home in the Marsh Creek congregation, Pa., Nov. 27, 1909, aged 22 years, 7 months and 11 days. He had been afflicted for over three

years. He was baptized over a year ago. About six weeks before his death he called for the elders and was anointed. His father, mother, four brothers and two sisters survive. Services by the writer, assisted by the home ministers. Text, Isa. 38: 1. B. Y. Lightner.

Laird, Sister Elizabeth, nee Shumaker, oldest daughter of Jeremiah and Sister Mailnda Shumaker, died with tuberculosis, at her home near Springs, Pa., Dec. 2, 1909, aged 23 years, 7 months and 21 days. She is survived by her husband, parents, four sisters and one brother. Services in the Maple Glen church, conducted by Bro. G. E. Yoder, assisted by Eld. L. A. Peck. Cora E. Peck.

Latshaw, Sister Elizabeth, born Sept. 7, 1838, died at Anderson, Ind., Nov. 24, 1909, aged 71 years, 2 months and 17 days. She was a consistent member of the church for over fifty-three years and was always ready and willing to lend a helping hand. She leaves two sons and two daughters. Arthur Hoppls.

Miley, Bro. James Abraham, son of Henry and Mary Miley, born Dec. 5, 1842, died in the bounds of the Upper Twin congregation, Preble County, Ohio, Nov. 15, 1909, aged 66 years, 11 months and 10 days. He was united in marriage to Susan Gochenour Feb. 10, 1864. To this union were born eight children. His wife and two children preceded him. He united with the Church of the Brethren in 1875. Services at the Prices Creek church, conducted by Eld. Jos. Longanecker. Interment in Wares Chapel cemetery. Orpah F. Miller.

Minnix, Sister Lillie Gertrude, nee Lingafeller, born near Goshen, Ind., May 30, 1892, died at El Cajon, Cal., Oct. 21, 1909, aged 17 years, 4 months and 22 days. In 1894 she moved to Michigan, and came to Reedley, Cal., in 1907. On June 7, 1909, she was united in marriage to Lewis Minnix. Her husband, father, mother, two brothers and a sister survive. At the age of thirteen she united with the church. Services by Bro. Hiram Forney. Interment in Reedley cemetery. Cecil B. Smith.

Morgan, Bro. A. S., born in Monroe County, Iowa, April 1, 1863, died at Ames, Okla., Nov. 2, 1909, aged 46 years, 7 months and 1 day. July 6, 1884, he was married to Sarah E. Bailey. To this union were born three daughters, two of whom survive. His wife died in 1890. Sept. 6, 1892, he was married to Lndia M. Warner, to which union was born one son, who survives. His second wife died Nov. 7, 1893. Nov. 13, 1898, he was married to Isabel Walmer. To this union were born two sons, who, with his wife, survive. After his last marriage they resided in Guthrie, Okla., two years, then moved to Perry, where they remained four years. About three years ago they moved to Ames. He united with the church twenty-two years ago, and lived a consistent life. Two years ago he was called to the ministry, in which capacity he served the church at Ames. Services by Bro. G. W. Cook, of Billings, and Bro. E. M. Shenefelt. Text, Matt. 24: 44, which was his own selection. E. M. Shenefelt.

Noel, Sister Leah, born June 28, 1826, died at her home, near Abbottstown, Pa., Oct. 18, 1909, aged 83 years, 3 months and 21 days. She was married to Mr. Howell, to which union were born a son and two daughters, who survive. Services by Eld. C. L. Baker, at the Mummert church near East Berlin. Interment at the same place. Nellie I. Baker.

Noffsinger, Bro. Amos, born March 5, 1851, died at his home in the bounds of the Lower Miami church, Ohio, Nov. 2, 1909, aged 58 years, 7 months and 27 days. He was married to Fianna Neidich May 6, 1881, to which union were born four sons and two daughters. His wife, three sons, two daughters and a sister survive, one son having preceded him. In 1879 he united with the Church of the Brethren, and in 1884 was chosen as deacon, in which capacity he has since faithfully served the church. Two of his sons are ministers. Bro. Noffsinger was a kind, loyal husband and a loving Christian father, and his home was ever noted for its hospitality. Services by Eld. D. M. Garver, assisted by Bro. Earl Neff. Interment in the Lower Miami cemetery. J. O. Garst.

Rees, Sister Almina, nee Cludy, born in Seneca County, Ohio, Nov. 2, 1839, died at Cloverdale, Wood County, Ohio, Nov. 23, 1909, aged 70 years and 21 days. She was married to Bro. John A. Ries April 7, 1857. To this union were born nine children, four of whom preceded her. Her husband died Jan. 22, 1891, and on Jan. 27, 1902, she was married to Bro. John W. Rees. She suffered from a stroke of paralysis last March, from which she never recovered. A short time before her death she received the anointing. Sister Rees was a faithful member of the church for more than forty-five years, and was loved by all who knew her. Her husband, five children, seven stepchildren and three sisters survive. Services on Thanksgiving Day, by Eld. J. C. Witmore. Text, Rev. 14: 13. Viola M. Myers.

Shumaker, Lloyd D., son of Bro. William and Sister Eliza Shumaker, died of quinsy, at his home in Marion, Ill., Nov. 19, 1909, aged 30 years, 11 months and 4 days. His mother preceded him about seventeen years ago. His wife, one child, father, stepmother, six brothers and six sisters survive. The remains were brought to Savage, Pa., where services were conducted in the Maple Glen church, by Rev. Appley, of the Methodist church, assisted by Eld. L. A. Peck. Interment in the cemetery near by Cora E. Peck.

Spanger, Sister Lovina, died at the home of her daughter, Sister Belle Miller, near Bragtown, Pa., in the bounds of the Upper Canowago church, Oct. 5, 1909, aged 69 years. Her husband, also a member of the church, preceded her several years ago. She was the mother of a number of children, several of whom belong to the church. Sister Spanger lived a devoted life and enjoyed the church services, and especially the Sunday school. Services by Eld. C. L. Baker. Interment near Mount Royal, York County, Pa. Nellie I. Baker.

Swihart, Sister Eliza N., wife of George Swihart, and daughter of Samuel and Rebecca Rohrer, born at Bunker Hill, Ind., Dec. 27, 1857, died at her home near Argos, Ind., Nov. 21, 1909, aged 51 years, 10 months and 25 days. She united with the church when young. Services at the Walnut church, by Eld. Irvin Fisher, of Mexico, Ind. Interment in cemetery near by. Susan Puterbaugh.

Webb, Bro. Griffin M., born in Franklin County, Va., Jan. 28, 1852, died at his home at Logansport, Ind., Dec. 2, 1909, aged 57 years, 10 months and 4 days. He was married to Sallie F. Jenkins Dec. 23, 1873. To this union were born eight daughters, four of whom are married. He came from Virginia to McGrawsville, Ind., in September, 1894, in which vicinity he lived until a year ago, when he moved near Logansport, Ind. About nine years ago he joined the Brethren church. He was always a great lover of the Messenger. His wife, daughters, three brothers and four sisters survive. Services by Bro. Frank Fisher, of Mexico, Ind., in the Santa Fe church. Interment near the same place. Sarah G. Felthouse.

Whitlow, Sister Minnie, nee Rodamer, born in Somerset County, Pa., April 14, 1884, died at Reedley, Cal., Nov. 20, 1909, aged 25 years, 7 months and 6 days. She came to Reedley in 1908, and was united in marriage to Luther Whitlow April 5, 1909. At the age of thirteen years she united with the Church of the Brethren and was faithful until death. Her husband, infant son, father, mother and two brothers survive. Services by Bro. D. L. Forney. Interment in the Reedley cemetery. Cecil B. Smith.

Workman, Sister Barbara L., wife of Uriah C. Workman, born Jan. 1, 1851, died at Buckeye City, Ohio, Nov. 26, 1909, aged 58 years, 10 months and 25 days. She united with the Church of the Brethren about thirty-five years ago. Her husband, one son, one brother and one sister survive. She was returning from a lecture at Danville, and while attempting to cross the railroad track was struck by a locomotive and instantly killed. Services at the Brethren church in Buckeye City by Quincy Leckrone. Interment in the Workman cemtery. Elizabeth Daugherty.

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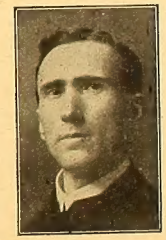
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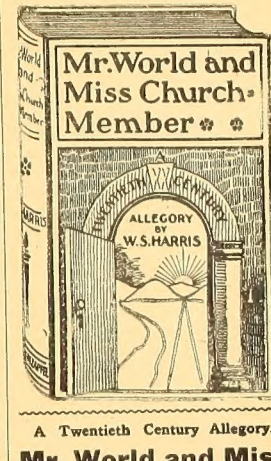
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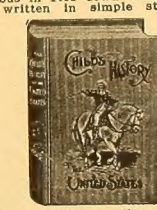
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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 813.)

when you are coming. We will see to it that some one is there to meet you.—J. C. Nininger, Waynoka, Okla., Nov. 28.

PENNSYLVANIA.

Codorus.—The series of meetings, conducted by Eld. Albert Hollinger, of Gettysburg, Pa., began Nov. 25 and closed Dec. 5. He preached fourteen sermons. The interest was good and the members are spiritually built up. The church met in council Dec. 6, with Eld. D. Y. Brilhart presiding. Eld. Albert Hollinger was with us at the council, also Elder E. S. Miller, of Lineboro, Md. Brethren Samuel E. Keeny and Robert Krout were chosen as deacons and, with their wives, duly installed. Two letters were granted. Sunday-school officers were elected. Bro. S. B. Myers was reëlected superintendent. —J. L. Myers, R. D. 3, Glen Rock, Pa., Dec. 7.

Elbethel.—Bro. Walter J. Hamilton, of West Virginia, came into our midst Oct. 16, and began revival meetings, closing Nov. 7. He preached twenty-seven sermons, including, "Repentance," "The Holy Ghost and His Work Among Men," and kindred subjects. Ten were baptized, two yet await baptism, and two were reclaimed. The members were strengthened spiritually.—Wm. M. Knopsnider, Freed, Pa., Dec. 3.

Elizabethtown.—Our series of meetings, conducted by Bro. G. S. Rairigh, closed Dec. 3. The attendance and interest were good throughout the meetings, and the church was richly edified. Bro. Rairigh preached eighteen sermons for us and gave a talk to the children at our Thanksgiving program of the Christian Workers' meeting.—Martha Martin, Elizabethtown, Pa., Dec. 4.

Ephrata church met in council Saturday afternoon, Dec. 4. Eld. David Hilhefner presided. We decided to make a call for the ministerial meeting of the Eastern District of Pennsylvania. Children's day services were held on Sunday forenoon, Dec. 5. The subject was "Giving." Brethren H. K. Ober and A. Hottenstein addressed us. They were also with us in the evening services and Bro. Ober preached a missionary sermon. Bro. Lefever, who had been one of our ministers, and moved to California several years ago, is visiting here at present.—Mazie Martin, Ephrata, Pa., Dec. 7.

Indian Creek.—On Thanksgiving Day thirteen of the brethren and sisters of our congregation met at the County Line house for worship. The writer delivered a short sermon, after which a collection for World-wide Missions was taken, amounting to $8.66. Nov. 21 a small contribution was made to help the Sunday-school Extension of Chicago.—Irwin R. Pletcher, Stahlstown, Pa., Dec. 2.

Indian Creek.—Bro. E. Wenger, of Lebanon County, Pa., opened a series of meetings at this place Nov. 13, and continued two weeks, preaching every night and visiting the members during the day. He also preached for us on Thanksgiving Day. Our council was held Dec. 4. Our church has demanded an evergreen Sunday school for this year. The school seems to be in a prosperous condition.—Hannah R. Shisler, Vernfield, Pa., Dec. 5.

Lower Cumberland.—Bro. John C. Zug, of Elizabethtown, Pa., began a series of meetings at Shepherdstown, Pa., in the Lower Cumberland congregation, Nov. 13, continuing until the 28th. He preached eighteen sermons. The attendance was good throughout the entire time. On the morning of Nov. 28 he filled the regular appointment at Boiling Springs, after which two were baptized. Nov. 25 Bro. Zug preached in Mechanicsburg. A collection of $23.35 was taken for the World-wide Mission Fund. The Mechanicsburg Sunday school of Lower Cumberland took up a collection of $10, Nov. 28, for the benefit of the Chicago Sunday school.—Clarence E. Long, Mechanicsburg, Pa., Dec. 4.

Maple Glen congregation met for services on Thanksgiving Day. Bro. E. J. Egan preached the sermon. A collection of $15.43 was taken for the Home Mission.—Cora E. Peck, Savage, Pa., Dec. 4.

Midway.—Our series of meetings at the Midway house was opened Nov. 13 by Bro. Martin Heisy. The following evening Bro. Rufus P. Bucher came to labor with us, and remained until Dec. 4. The deep interest and the good attendance showed that his labors were appreciated. The church was much encouraged and we rejoice in the fact that fourteen gave their hearts to Jesus. We expect to have a series of meetings in the Lebanon house in the near future.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Dec. 4.

Oriental.—Nov. 20 Bro. H. E. Light, of Mountville, Pa., came to this place and gave us twelve doctrinal, practical and spiritual sermons. Bro. Light sowed good seed and our prayer is that it will, in the near future, develop for the Master's kingdom.—John S. Showers, R. D. 1, Box 50, Liverpool, Pa., Dec. 1.

Palmyra.—The writer is in the midst of an interesting series of meetings in the Big Swatara congregation. Ten have been baptized. The meetings will close on Sunday evening. We will then hold a revival in the Ridge church, in the East Hanover house.—Wm. H. Miller, Hanover, Pa., Dec. 3.

Pleasant Hill.—Nov. 20 Bro. Amos Kuhns, of Union Deposit, Pa., commenced a series of meetings at this place and closed last evening, Dec. 2, preaching in all sixteen sermons. He also addressed the Sunday school at the Beaver Creek house. Six were baptized, three of whom were Sunday-school pupils. This makes nine additions during the year. One was baptized and one letter was granted since our last report.—Amanda K. Miller, R. D. 2, Spring Forge, Pa., Dec. 3.

Roaring Spring.—Eld. I. J. Rosenberger began our series of meetings on Thanksgiving evening. The weather has been good so far, bringing out large crowds of people. We hope to have a successful meeting.—D. S. Replogle, Roaring Spring, Pa., Nov. 29.

Uniontown.—Our pastor being absent, Bro. M. J. Hamilton, of Morgantown, W. Va., conducted our Thanksgiving services. The offering amounted to over $9.00. On Sunday morning following, a young man was baptized.—Mary Barnthouse, 8 W. Craig Street, Uniontown, Pa., Dec. 2.

Upper Canowago church closed a two weeks' series of meetings last evening, Dec. 5, at the Baker house, conducted by Eld. J. H. Longanecker, of Palmyra, Pa. It was one of the most interesting series of meetings we have ever held at this place. Five were received by baptism. The attendance throughout was excellent.—Andrew Bowser, East Berlin, Pa., Dec. 6.

West Conestoga church closed a series of meetings at the Lexington house Dec. 5, conducted by Bro. William Oberholtzer, of Myerstown. We thank the Lord for these seasons of refreshing.—Henry E. Nies, Lititz, Pa., Dec. 7.

Woodbury.—Eld. John Bennett, of Artemas, Pa., began a series of meetings at this place Oct. 16, closing with a love feast Oct. 30. There were no accessions, though Bro. Bennett gave warnings and invitations to sinners. Our love feast was attended by about 250 members. Elders D. S. Clapper and L. T. Stuckey were the visiting ministers. Eld. Bennett officiated. Eld. M. C. Swigart, of Germantown, came to Furryville Nov. 15 and began meetings, continuing until Nov. 30. The attendance and interest were good. Bro. Swigart also preached on Thanksgiving. Six were baptized Dec. 1.—J. C. Stayer, Woodbury, Pa., Dec. 6.

TENNESSEE.

Jonesboro.—Bro. A. E. Nead was with the Brethren at this place today and preached an able sermon, which was listened to by an attentive audience.—N. T. Larimer, Jonesboro, Tenn., Dec. 5.

VIRGINIA.

Angels Rest.—Instead of saying James I. Anderson, as given in my recent report, I should have had it James Jeremiah Anderson. He preached at an isolated place last Sunday. Three put on Christ in baptism, and others await the rite.—N. F. Kingrea, Lawton, Va., Dec. 2.

Antioch church met in council Dec. 4, Eld. Riley Flora presiding. Two letters were granted. Bro. Isaac Peters was elected superintendent of the Sunday school for the coming year. One was baptized. On Sunday Eld. Riley Flora preached to a large audience. We had services on Thanksgiving Day. Eld. S. M. Ikenberry preached. A collection of $10.50 was taken for our subdistrict missions.—Martha Mitchell, Wirtz, Va., Dec. 7.

Beaver Creek church met in council Nov. 27, Eld. Richard Reed presiding. One letter was granted. Preaching on Sunday by the home brethren.—Sarah Reed, Dulany, Va., Dec. 1.

Bethlehem church met in council Nov. 27, with Eld. George Bowman presiding. Seven letters of membership were granted. A large amount of church work was attended to. Services were held at this place on Thanksgiving Day. A collection of $8.59 was taken for mission work.—M. C. Peters, Boone Mill, Va., Dec. 1.

Blackwater Chapel.—Nov. 27 Bro. Joseph Bowman, of Callaway, Va., began a series of meetings here and continued until Dec. 5, preaching eleven sermons. From the first the meetings were marked by a considerable degree of interest, which increased until the close. Eight made the confession, four of whom have been baptized, and the others will receive the rite in the near future.—C. O. Flora, Dillons Mills, Va., Dec. 6.

Linville Creek church met for services on Thanksgiving Day. A collection of $30 was taken to apply on a debt on a new church built in Nelson County, Va. A number brought their lunch and remained for the teacher-training class in the afternoon. It usually meets on Saturday at 2 P. M., but for convenience we met on Thanksgiving Day this week. Oct. 23 Bro. J. S. Roller, in company with Bro. S. M. Miller, arrived at Brakes schoolhouse near Hiser, W. Va., to hold a series of meetings. The attendance was good and the attention and interest increased until the close of the meetings, Nov. 7. One of the pleasing features was the song services, conducted by Bro. S. M. Miller. Bro. Roller preached eighteen sermons. Five were baptized.—Catherine R. Kline, Broadway, Va., Dec. 7.

Midland church met in council Dec. 4, Eld. Saram May presiding. Bro. I. S. Heddings was elected a member of the local mission board. Bro. J. A. Hinegardner was chosen Sunday-school superintendent. We decided to hold our series of meetings in August, 1910. Bro. Dennis Weimer preached our Thanksgiving sermon, after which a collection of $3.65 was taken to aid in building a new church in our congregation. —Eva Hinegardener, R. D. 1, Midland, Va., Dec. 7.

Peter's Creek.—Bro. D. N. Eller came to us Nov. 18 and remained until the 28th, preaching fourteen sermons. Two were baptized and one restored, and one yet awaits to be restored. The members were built up spiritually and are better prepared for coming duties.—D. C. Naff, Roanoke, Va., Dec. 4.

Pleasant Valley congregation met in council Nov. 20. Eld. Wyatt Reed presided. Eld. R. L. Peters began a series of meetings on the evening of Nov. 20, and continued until the 28th. The church has been much encouraged and built up.—Michael Reed, R. D. 3, Floyd, Va., Dec. 1.

Redoak Grove.—Nov. 20 Eld. Riley Flora, of Franklin County, began a series of meetings at Stonewall, one of our preaching points. He preached each evening until Thanksgiving Day, when we again held services. Brethren M. I. Dickerson, S. G. Spangler, Willie Vest and Riley Flora each gave us a ten-minute talk. Bro. Flora continued his meetings about a week, preaching each evening. One will be baptized tomorrow.—Elia Bowman, R. D. 5, Box 44, Floyd, Va., Dec. 4.

Sangerville church met in council Dec. 4, with our junior elder, Bro. J. W. Wine, presiding. Two letters were received and four granted. It was decided to ask Beaver Creek congregation to allow Bro. J. W. Hess, one of our ministers who has moved into their congregation, to hold his membership with the Sangerville congregation. Our senior elder, Bro. G. W. Wine, was not able to be present at the council. Thanksgiving services were held at the Sangerville house. A collection was taken for World-wide Missions. At the beginning of the year our membership numbered 505. There were thirty-three baptized, three restored, seven received by letter, twenty-one letters granted, and three deaths, leaving a membership of 321.—Annie R. Miller, R. D. 2, Bridgewater, Va., Dec. 4.

Snow Creek.—Bro. J. W. Rogers, of the Pleasant View congregation, W. Va., came to us Oct. 17, and held a two weeks' series of meetings. He preached in all, sixteen sermons. Eight accepted Christ and others are deeply concerned. We have an interesting Sunday school and hope to continue it during the winter if our new churchhouse is near enough completed for services. We have not yet held our love feast on account of the bad condition of the old building, but will have it as soon as the new building is completed.—Lottie Rogers, Vashti, Va., Dec. 1.

Trevilians.—Our resident minister, Bro. W. A. Myers, recently commenced a series of meetings. After a few sermons Bro. D. H. Zigler, of Broadway, Va., took the meetings in charge, giving us short talks on Bible lands, and eight soul-inspiring sermons. Four made a willing confession. Two were baptized and two await the rite. A good impression was made on others. The outlook here is very encouraging.— Lawrence Shumaker, Trevilians, Va., Dec. 6.

WASHINGTON.

Sunnyside (Wash.).—Wife and I arrived at this place on the evening of Nov. 26. We were privileged to attend services with the Brethren on Sunday. Bro. Calla Fahrney is engaged in a series of meetings and is dealing out the truth with no uncertain sound.—David Rowland, Lanark, Ill., Dec. 3.

WEST VIRGINIA.

German Settlement.—Our Thanksgiving meeting was held at the Maple Spring house, at 10:30 A. M., and at the Brookside and Gladeview houses at 7:30 P. M. Our home brethren, Moses Fike, Obed Hamstead and John R. Arnold, conducted the services at the different places. Following is the report of the collections: Maple Spring, $94.66; Brookside, $18.44; Gladeview, $7.34, total, $120.44. Money given by Sunday schools for mission purposes is as follows: Maple Spring, $43.71; Brookside, $5.00; Accident, $1.00, total, $49.71. Total of church and Sunday-school collections, $170.15. Our council was held Dec. 4. The usual amount of business came before the meeting. At 7:30 P. M. Eld. Obed Hamstead preached, taking his text from 2 Cor. 9: 24. On the following Sunday we met at 9:30 A. M. for Sunday school. A special collection of $2.73 was taken in behalf of the District Sunday-school Secretary's expenses. Sunday school was followed by a discourse by Eld. John S. Fike.—Maggie E. Arnold, Eglon, W. Va., Dec. 6.

Valley River congregation met in council, preparatory to our love feast, Nov. 19. Eld. Z. Annon had charge of the meeting. One letter was granted and one sister reclaimed. Bro. Annon preached our Thanksgiving sermon on Friday evening. Our love feast was held Nov. 20. Eld. E. T. Fike, of Eglon, W. Va., officiated. Elders J. F. Ross and A. C. Auvil, of Bethany church, and Sister Octavia Auvil, of Shiloh church, were with us. Twenty-seven members communed, and a number of visitors were present. Bro. Fike began a series of meetings on Sunday, Nov. 21, closing the following Sunday evening. He preached ten sermons. One was baptized. We are very much revived by his efforts.—W. J. Row, Junior, W. Va., Nov. 30.

Jerry McAuley

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That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 48. **Elgin, Ill., December 25, 1909.** **No. 52.**

The Blessed Christmas Season.

WE need but glance at the accompanying engraving of Mary and the Child Jesus, to be reminded of the world's greatest event, the anniversary of which we celebrate with each recurring year. Once more the blessed Christmastide is upon us. The busy streets of the city have put on a festive appearance and everything indicates the hearty good will and peace that are characteristic of this anniversary. Everywhere, throughout the world, so far as the name of Christ is known and revered, this day is lovingly commemorated. As we greet our friends with a happy heart, we hope that joy and gladness, good will and peace, may enfold them in sweet embrace, and that each heart may be touched by the spirit of the Christ-child. But in the midst of our rejoicing we would also remember those who sit in the shadow of a great sorrow; in whose homes, since last Christmas, there are vacant places. With all such we cannot help but sympathize, and yet we would remind them that the same Hand that has sent the deep sorrow, will gently lead them into the green pastures of his love, and beside the still waters of everlasting peace. Blessed thought, that the soft gleams of the Star of Bethlehem will illumine even the darkness and shadow! Then, also, it is well to remember, in the midst of our social enjoyments, why we celebrate this day. Possessing the true Christmas spirit, let us, like the shepherds of old, bring gifts to lay at the feet of our King,—the grateful tribute of loving and thankful hearts!

Christmas Cheer for the Needy.

A practical plan of real helpfulness was put into effect in Chicago for the last few days preceding Christmas. It was suggested by a lover of children that each person, able and willing to be a Christmas donor to several poor children, send his name and address to the designated headquarters, whereupon the names of as many needy children as desired would be sent him. Over 15,000 children were thus enrolled for the reception of much-needed articles, to be given them on Christmas, personally by the donor. Many of the children thus shared in Christmas joys as they, perhaps, never did before. Best of all was the feature that many, who had never tasted the joy of real Christmas giving, were thus enabled to experience the blessed promise that Christ gives to the true giver, "It is more blessed to give than to receive." There is a rich reward for unselfish giving.

Eloquent Testimony.

An eight-sided terra cotta cylinder, recently discovered, was added to the Babylonian collection in the British Museum Dec. 11. It gives many hitherto unpublished details of the history of Sennacherib, the famous King of Assyria. The cuneiform characters of the 720 lines of text throw fresh light on the character of the mighty warrior, confirming the biblical account in every particular, and also giving much information not known hitherto. The defenseless situation of Nineveh induced him to fortify it, and to build the surrounding walls. He also straightened the streets, deepened the river, and reared a palace, the like of which had never been dreamed of by any Assyrian King. Most important of all, however, is the fact that this, like all other records discovered heretofore, adds its eloquent testimony to the truthfulness of God's Word. The veracity of the Sacred Record cannot be shaken.

Resignation of President Zelaya.

Because of the murder of two American citizens, there have been strained relations between Nicaragua and the United States for the last several weeks. President Zelaya, by his recent resignation, attempted to evade settlement of the matter, so far as he is concerned officially. As, however, the condition of the little republic is such as to give no assurance of "indemnity for the past, nor security for the future," Secretary Knox still insists that there must be certainty of better internal regulation of Nicaraguan affairs, as well as more profound harmony with the other four Central American republics. A compact, acceptable to those interested, was agreed upon at a conference of the five republics, held in Washington in 1908, and according to Secretary Knox this agreement should be lived up to and fully respected by each of the parties concerned therein. Under date of Dec. 19 it is reported that Dr. José Madriz, judge of the Central American court of justice at Cartago, has been put forward as a candidate for the presidency, and, possibly, may be able to overcome the chaotic conditions now prevailing.

The Waste of Militarism.

We are assured by Molinari, the great French economist, that, though the peace periods are longer now than in past centuries, the cost of preserving peace has steadily increased. The leading nations of the world have, in their military and naval forces, some three million men, and spend more than a billion and a half dollars to keep their equipment fully up to the standard, supposed to be required for effective defense. All this means heavy taxes, to the great discontent of the people. What the end will be, only time can tell. If there were some plan by which nations might readily agree on gradual disarmament, the question would be largely solved. Friendship of the nations, once established, would mean a wonderful uplift for the masses. Burdens and shackles would fall from those who are weary and oppressed by the excessive taxes now imposed upon them.



"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9: 6.

Misplaced Charity.

When the liberal contributions of the various countries, and especially the munificent donations from the United States, were sent to the earthquake sufferers at Messina, Italy, it was considered a noble work,—and so it was,—but recent reports from that scene of calamity show that more than merely money is needed to meet some cases of destitution. The Italian Government is facing a most serious problem in the proper management of the earthquake survivors. With all the money contributed from abroad, besides about $16,000,000 already spent by the Italian Government, the situation today, eight months after the great calamity, is no better, practically, than at the start. There is no attempt on the part of the people at rebuilding the devastated area. They have been so thoroughly helped hitherto, that they see no reason why they should now help themselves. They have been sheltered, clothed and provided with money. In case they care to work, they have a chance to do so, at high wages, but few are willing to make the least effort, while supplies are still being furnished. Because of a lack somewhere, the well-meant charity has sapped the energies of the people; they are but dependents. It is a distressing situation,—one that should serve as a salutary warning to avoid similar mistakes elsewhere. Charity, to do good, must be wisely administered.

Football Ruled Out.

The recent action of the Board of Education of New York City, in deciding that football may not be played by pupils of the schools hereafter, means doubtless that the game has developed tendencies to brutality and coarseness, not desirable for efficient school work. The New York authorities are not alone in this matter either, as other boards and faculties of several prominent colleges have serious intentions to issue similar prohibitions. Defenders of the game assert that "manliness" and "initiative" are promoted by the game. If these qualities,—desirable in themselves,—must be purchased at so great a cost by this method, it is time to change methods. Certainly there must be ways more "safe and sane" to achieve the much-desired result.

The Death of King Leopold.

When, Dec. 17, the news was flashed all around the world that King Leopold of Belgium had died, there were not the usual expressions of regret, so customary in the case of other rulers who have, to some degree at least, endeared themselves to their people, and even the world at large. The career of Belgium's King will be recorded in the annals of history as a terrible warning to others who, like him, would debase the most exalted attributes of manhood. Dissolute in life and principle, his behavior as a husband and father was scandalous. His marked business ability was devoted solely to the accumulation of riches for himself. His exploitation and mismanagement of his African possession,—the Congo,—is declared by competent judges to be "not only a crime but the greatest crime ever committed in the history of the world." Ten million human beings were ruthlessly tortured and slain in order that "the unscrupulous, astute, perverse Leopold" might wring $180,000,000 from a country which he regarded as a commercial enterprise for his own profit, rather than as a land to be redeemed for civilization. Unequalled opportunities for good were at his disposal. He failed to improve them, and as a result his life was worse than merely wasted,—a career of crime and atrocity that aroused the most intense indignation of the entire civilized world.

The Prosperity of the Nation.

The final crop report for 1909, as issued by the Department of Agriculture, shows the wonderful prosperity of the farmer, and that means prosperity for the nation at large. The wheat crop reached 737,189,000 bushels, compared to 664,602,000 bushels a year ago. The oats crop scaled a total of 1,007,000,000 bushels, or 200,000,000 bushels more than a year ago, and is the largest oats crop ever raised. The corn crop, with a total of 2,772,376,000 bushels is well up to previous records. The potato crop,—367,473,000 bushels,—was nearly 100,000,000 bushels larger than a year ago. All this shows how highly we, as a nation, have been blessed by the Lord. Reflecting upon this, as we look back over the past year, with all it has brought to us, it ought to make us a far more thankful people than we are sometimes disposed to be. We might well say with the Psalmist, "Bless the Lord, O my soul and forget not all his benefits!"

Where the Egyptian Failed.

Among some mummies, recently discovered near Thebes, Egypt, there was one of an ancient Alexandrian, named Dorion, who was famous in his day and age because he invented a fighting machine so fatal that he proudly named it "The Ender of War." He lived about three centuries before Christ, and since then there have been many inventions which, we are told, are bound to end war by their immense powers of destruction. It is safe to say that by none of these great destroyers will war be brought to an end. The human race cannot readily be frightened out of the war business; it must be lifted to that higher plane where war is no longer tolerated.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

"Good-Will."—Luke 2: 14.

BY B. F. M. SOURS.

Hark! "On earth peace, good-will toward men!"
The heavenly message rings:
The world of hearts takes up the strain,
And all creation sings.
"The soul that sinneth, it shall die"—
Was holy law of yore,
But Jesus Christ tonight is born,
And death is ours no more!

Despair, in sullen tides, may chill
The rapid brush of art;
Remorse may fill the weary mind,
And sting the guilty heart:
But Jesus Christ is come tonight
To bring them hope again,
And lo! the herald angels tell
Of "**Peace, good-will toward men.**"

"Good-will toward men?" The holy God
Who planted Paradise,
To bring his aliens back again
Has paid their ransom price.
"Good-will!" "Good-will!" O skies of stars,
The throngs of angel bands
Are telling to the world below
Of gladness for all lands!

"**Good-will toward men!**" Redeeming blood
Has paid for you and me.
Slaved in the thongs of death and sin,
He died to set us free.
God's love is everlasting love:
His image to fulfill
In my poor heart of gratitude,
His angels say, "**Good-will!**"

It was not that my little heart
Should throb in love's distress;
It was not that the angel throng
Should thrill with happiness,—
'Twas love; 'twas love, eternal love,
That pardons all our hate,
And calls the aliens home again
To love insatiate.

O love of God! the shining stars
Pale in thy stronger light.
O love of God! the angel hosts
Break on the dark of night!
Shepherds! look up! the skies abeam
The whole wild bosom thrill,
For God's eternal love implants
His kiss of sweet "**good-will!**"

Mechanicsburg, Pa.

Good Will to Men.

BY H. A. STAHL.

THE angels on the hills of Judea, over nineteen centuries ago, ascribed "Glory to God" and "Good will to men." The advent of the Messiah was to result in the glorification of Jehovah. The reign of the evil one was to be overturned. The kingdom of God on earth was to come in its place. Instead of sin, righteousness was to be established. From being rebels against the authority of a beneficent Creator, the children of men were to become willing subjects of the Father of the Lord Jesus Christ.

"Good will to men" was exhibited in the Savior's coming into the world. "God commendeth his love to us, in that while we were yet sinners, Christ died for us."

The loving Father pitied the helpless grief of his children. The fact that they had done infinitely more than enough to forfeit God's friendship forever, did not close the avenues of his heart. "Good will" reigned supreme in the Divine Mind. And when the fullness of time was come, that "good will" was shown in the crowning event of the ages,—the birth in human flesh of the Son of God.

"Good will to men" is also to come from men, and not alone from God in Christ. The love of God, shed abroad in the heart, is to awaken love to those whom he loves. "The water that I shall give him shall become in him a well of water, springing up unto eternal life."

The spirit that characterized Christ, in his coming, is also to characterize those who are Christ's. "Have this mind in you which was also in Christ Jesus." Universal charity is an attribute of the Christian. The degree in which he succeeds in exercising it marks the degree of perfection in the divine life to which he has attained.

This "good will" demands the suppression of envy, hatred and malice. Envy, because of the good fortune of another, implies regret that happiness has come to him, rather than to us.

Hatred involves a desire for the injury of its object, perhaps out of revenge for an injury inflicted upon us. Malice is ill-will, pure and simple, without provocation or excuse.

Christ's life was remarkable for the absence of all these. He suffered that others might be happy. He cherished no anger against those who had injured him. An intense desire for the welfare of even the most unworthy,—the very opposite of malice,—filled his soul.

Would we worthily celebrate the glorious coming of the blessed Savior? Let us earnestly strive "to possess *his* spirit and to walk in *his steps*." Are we surrounded by those who seem unworthy of our regard? Let us think soberly, how we would have fared had Christ's actions been governed by our deserts rather than by his "good will."

Can we not love those for whom Christ died, for Christ's dear sake? Are there those who have injured us, wantonly, maliciously? Let us remember how the Savior's life was molded by the feeling to which he gave utterance on the cross, when he prayed for the pardon of his murderers.

The sacrifice of self for the welfare of others is the first social law of the great Christian nature. The heart is enriched by the giving of its affection. The soul grows great in loving. Thus Christ did, and thus always did Christ's followers.

May his "good will" ever shine out among men, that it might draw men into the "good will" life of the sacred Godhead, as carried to man by the holy angels!

Glade, Pa.

Close to the Firing Line.

BY OTHO WINGER.

GEORGE WILLIAM JORDAN once wrote the three following statements in a short article: "To fight life's battles one must keep close to the firing line. There are times when we must just stand still and face life as it is. Running away from life is a coward's useless alibi."

The life of the Christian is a continual, active warfare. Only he who enters this warfare serious and determined, can hope for success. A man may be called a soldier and yet add but little to the strength of an army. It is only at the front that a man can be of effective service in the church. The deserters, the cowards, the dead and the hospital inmates are but hindrances to the work. Gideon's little army of three hundred men was more efficient for good than his former army of thirty-two thousand cowardly and unfit soldiers. If some of our churches had such a thinning out as Gideon's army had, the church roll would not be so long, but you could depend upon every man doing his duty.

There are times in a battle when a crisis is reached. The outcome then depends upon the firmness of those at the front. An elder recently said that he knew he was "losing out" with many in his own congregation; but he could not help it. A fight for principle was on. He had no choice but to stand firm for the right, let come what will. There are, no doubt, many churches over the Brotherhood where just such firmness is needed today. If the leaders throw down their arms, if they surrender or fly from the contest, what will the membership do?

The situation may be unpleasant, but there is nothing left but to face it. Elijah had to face the wickedness of Ahab and Jezebel. John the Baptist faced the licentiousness of Herod and Herodias. Paul heroically met the many difficulties and discouragements in the various churches. Polycarp stood firm even to martyrdom, though he might have escaped. Savonarola and Martin Luther stood unflinchingly against the evils and corruption of the time. Every age calls for heroes. This generation, especially, has need of those "who are on the Lord's side" to fight the enemies of the church, state and society. "Heroes are needed, will you be one?" They are needed in every local congregation, on every election day, in every public office of trust and in every business transaction. Who will dare to do the right, let come what will?

What good does it do to run away from duty? Old soldiers have said that the most discomfort is experienced in the rear of the battle. There the bullets are felt whizzing by. Not being engaged in the fight, men have nothing else to do but to think about these dangers. The greatest wail in the church comes not from those who are doing the most work. The man who sees the church going to wreck is generally the man who is doing very little to throw out the life-line. The active missionaries in foreign fields, or in the slum districts of our large cities, are the most enthusiastic and hopeful as to the outlook. It is the man who goes to prayer meeting once a year that criticises it. It is the fellow with a half-interest in Sunday school that gets blue. It is the member who comes late and infrequently to the regular service that thinks the preaching dry.

Some members of the church are living a retired life. The stirring questions of the day little concern them. It may be the result of a great peace of mind. But there is another class of people who are little disturbed. Dead men are little troubled by their environment.

The old negro's philosophy contains a striking truth. Uncle Tom was often tempted to evil. His master told him that it was because he was a child of the devil, saying that he—the master—never was troubled in that way. Uncle Tom worried about it. One day he and the master were duck-hunting. The master fired into a flock, killing one and wounding another. Uncle Tom left the dead duck and pursued the crippled one. He failed in this, but gained an idea that was worth more than the duck. "I understand it all now, massa," said he. "Satan is still chasing me because I am only wounded. He is leaving you alone because you are dead and he is sure of you anyway." Brethren, where are we? On the firing line? Are we backsliders? Are we deserters? Or are we dead to Christ and the church?

North Manchester, Ind.

Jesus—the Star.

BY KATIE FLORY.

As we read the Bible we notice that Jesus is called by many different names, but among them all to me it seems that "Star" is the most beautiful of all. To the reader of this, another of his names may be more charming.

Since he is called a "Star," our minds want to know something of the natural stars. While it has never been the writer's good fortune to look through a telescope, to explore the heavenly bodies, we have men who have made the heavenly bodies their life-study. They tell us that all we see of the stars are the mere glittering rays of light, which the body of the star sends out, and not the surface of the worlds themselves. We believe this. How true, spiritually! We see not Jesus,—the Star,—all we see of him in this world is the light which comes from him, and is shown in his disciples. "Ye are the light of the world."

There are different glories of the stars. "He counteth the number of them," and calls them all by their names. He has given them their places in the heavens for their purpose. They shine on, age after age, not realizing the beauty, splendor, magnificence, inspiration and usefulness they give to the masses and millions on the earth beneath them. When man becomes weary with the things of earth, and longs for quiet and meditation, we see him stealing away into the twilight and looking upward. He thinks and ponders upon God's wisdom and skill, as portrayed in the handiwork of these heavenly beauties. "There is no speech nor language where their voice is not heard." True, they do not talk, yet, what a powerful influence they have over our lives! "Their line is gone out through all the earth, and their words to the end of the world."

The prophet says, "There shall arise a star out of Jacob," meaning Jesus. Jesus says of himself, "I am the root, and the offspring of David, the bright, and

the morning star." To those who overcome and keep his works unto the end, he promises, "I will give him the morning star."

And, then, what a beautiful and sweet story we have to tell about the star that appeared to the Wise Men and led them over mountain and plain to the place where Jesus quietly lay in the manger at Bethlehem!

As truly as the Wise Men needed guidance, so do we. The way may not be known before us. It may be a rough and thorny road. There may be thick clouds overhanging us, but, remember, our "Star" is still shining,—it is moving on before us. It is prompting and "beckoning us on in our journey," not to the Babe in the manger, but to a great white throne, where he is now an exalted King.

Let us rejoice this Christmas time, for this "Star" has been given us as a token of God's love. Yes, he is our soul's bright Morning Star. He is leading us on to victory. Let us not cease our shining for him, always looking toward the bright Morning Star.

Union, Ohio.

A Christmas Surprise.

BY A. G. CROSSWHITE.

ONE Christmas, especially, I shall never forget. It was not that some great thing happened on that great anniversary day, but just the opposite thing, exactly; and herein lies the secret of my failure to dismiss it from my mind.

It was in the year 1876, and just four weeks before I gave my service to the Blessed Master within a stone's throw of the same spot. It was my first attempt at teaching, and *practice* was now in greater demand than *theory*.

The word got out in some way, that if I did not give the scholars a Christmas treat, I would be treated to an ice bath in the creek near by. I knew such things had been done, for I had helped to chase one teacher. I also knew that, about that season of the year, all things were favorable to the development of any number of white Comanche "chiefs" and "braves," who carried special license for all kinds of Holiday sports.

I meant to treat them all the time, but expected it to come in the form of a surprise, the very last thing in the afternoon, before dismissal for the Holidays. I rather enjoyed the sensational, and longed for the fun just ahead.

Inasmuch as they could not hear of any movement upon my part, I decided, as I bade them good-bye on the afternoon, with just twenty-four hours intervening between them and a week's liberty, that when I went back next morning I would find the doors and windows well barricaded, and enough of the larger ones on the outside to carry me down the hill a few rods, either for a mid-winter bath, or to release me upon a *bona fide* promise and "hurry-up order."

In such emergencies scholars made their own terms and there was no capitulation or substitution in the case.

Candy and apples were in readiness, but I thought my secret was well guarded, and I fully expected some fun. I laid my plans to give them a horseback chase, and easily obtained the coöperation of the gentleman and lady, with whom I boarded, in its dramatic fulfillment.

Early the next morning his best horse was equipped with a side-saddle, and a sufficient amount of female attire to make me resemble a woman, was at my command.

Shortly after daylight I reconnoitered about the schoolhouse to see if the coast were clear, but, up to the hour of opening, there was very little stir around the building or grounds.

I gave up my plan of inspecting on horseback, and, at the regular hour of opening, proceeded cautiously up to the door, with a nervous twinge and frequent side glances. Yes, the smoke had been rolling out of the big chimney for hours, and somebody was inside, but everything was subdued down to a whisper and a mere palpitation of the heart. Both teacher and scholars were quiet at least one time in their lives. I tiptoed up to the door and gave the knob a modest wrench, expecting terrible resistance and a hasty retreat to the barn, where "Old Barney" was in readiness for the chase.

But the door gently swung open, and I walked in as on former occasions. The scholars were all seated, arrayed in nice, clean holiday attire. With sweet, little, innocent eyes they looked up lovingly into mine, while affectionate little arms were soon around my neck, and my face, neck and hands were covered with kisses.

Our tears blended as we sat in momentary silence; for had I not misjudged these precious little angels?

The big boys and girls were there too, and thoroughly enjoyed my bewilderment. Some one had let the secret out and it was *their* turn to surprise.

They got their treat early in the afternoon, and ever afterward we understood each other better. Just four weeks from that time, as I have said, many of those precious boys and girls stood on the banks of that beautiful stream and saw Eld. Solomon Arnold baptize their teacher, and cried with joy to think that holy hands administered the sacred rite, instead of their own hands administering an ice bath.

Thus it is in life. We often misjudge both friend and foe. We are so apt to view things from a pessimistic standpoint. There is no event, in secular or profane history, but has a moral concealed in it somewhere. There is no life, however depraved, but has a chord that will yet respond to a kind word or act.

May we still hear the angels' song ringing through the ages:

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN" (Luke 2:14).

Flora, Ind.

The Sunshine Cure.

BY D. E. BRUBAKER.

WE meet Christians,—fortunately not many,—who do not wholly and fully enjoy the higher and better life. They fear to risk the future without some sort of preparation, but they seem to take their religion as they would bitter pills in sickness,—as a kind of necessary evil.

This wrong attitude of heart towards the great blessing, which the grace of God is meant to bring into the soul, causes a sour, gloomy temper and a disposition to complain and whine. It engenders an unsociable nature, and, generally, a dispostion towards fault-finding.

There is no real excuse for this morbid, gloomy life, unless the possessor has some gnawing, incurable, physical disease. Even in such a case the sunshine cure of gospel joy and hope is the only remedy.

But, says one, "I have heartaches and soul pains that are harder to endure than any physical pain." Right you may be, dear one. True it is that heartaches and soul pains touch the inner fountains of life with keener anguish than physical pain, and yet the safest, the surest and the sanest relief is the sunshine cure.

Possibly the grace of God's sunshine in the soul was not meant to remove every thorn from the heart, but it certainly does give power to endure what it cannot cure.

Far be it from me to contend that a Christian may attain to such a bright, sunny nature that he could not, under certain conditions, occasionally show or feel some gloom, or the effect of some great overshadowing sorrow. So did the Master, and so did most, if not all, of the strongest and best Bible characters. But short, unavoidable periods of gloom should never be allowed to become the fixed habit of life. If so, we become a stumbling-block to our own and other people's happiness,—if not a positive hindrance to their salvation.

A fruitful source of annoyance and grief to sunshine Christians sometimes comes from a harsh, fault-finding, snubbish manner, in which they are dealt with by some of their fellow-Christians, who know nothing, or little, of the grace of sunshine, or the milk of human kindness.

The best way to meet such cases is not to allow the sharp, intentional thrust to ruffle your composure or your sweet, peaceful joy.

To have this needed will power is a very high Christian attainment, but this can be yours by repeated effort. And when once acquired, it becomes the strong refuge and shelter in the "storms of life."

Although sunshine Christians have heartaches and soul pains to bear, better by far not to make a practice of airing or parading these troubles in the presence of your friends.

Of course, this should not debar one from confiding in, and seeking, advice from a wise and true friend, who can help you over a difficult place in life's pathway.

You will find that your joy and sunshine will increase and abound more and more as you come to think and speak more of your blessings, and less of your sorrows and griefs.

Keep your face ever towards the sunshine and promises of Jesus, remembering that you are held firmly in his hands. Reposing in the hands of the Father, no man is able to pluck you from that everlasting Refuge, or rob you of your peace, joy and hope.

Mt. Morris, Ill.

The Humiliation of Christ.

BY JOHN R. SNYDER.

How far we have gotten away from the Christ in our celebrations of these modern times! Holly and mistletoe, surpliced choirs and gowned ministers fill the pulpits and chancels of the churches and cathedrals, if, perchance, these are not already filled with the ribald songs and grotesque figures of some amateur "Santa Claus," crowding out the lowly Christ, to whom the temple was dedicated and consecrated. There is an absence of the lesson of Nazareth, and of Bethlehem, and of Jerusalem. The story of the manger has given way to the story of the chimney, with its associated idolatry and heathenism. So much of the world and so little of the Christ!

Even in our own celebration of the day we look so often on the joyous aspect of the Incarnation, the song of the angelic host, the rhapsodies of the shepherds, and the adoration of the "Wise Men of the East." We dwell upon the joys and the blessings and the great boon to mankind, because a Redeemer came to earth. Would it not be well to dwell awhile on the more sorrowful aspect of the birth of Christ Jesus, "the humiliation of Christ"? It is all right to sing the angelic anthem, "Joy to the World, the Lord Has Come." It is perfectly proper to join in the heavenly chorus and let our voices ascend in "Peace on earth, good will to men." But it is also, sometimes, good to look on the other side of the picture and see what all this joy, all this ecstasy, all this angelic singing, cost.

The most vivid picture is given in the fifty-third chapter of Isaiah, and it would be well for us to read this wonderful and marvelously realistic picture of the humiliation of the Son of God. And, in the reading of this part of the Word, it would be well if we would dwell on the thought that "it pleased the Lord to bruise him and put him to grief" that his "soul be an offering for sin," and that it was for our sin,—your sin and my sin,—that this was necessary.

The history of the Christ may be divided into three periods: (1) The pre-existence of Christ, from the uncountable ages of eternity to the Incarnation. (2) The humiliation of Christ, from his birth to his resurrection. (3) The exaltation of Christ from his resurrection until eternity shall be no more.

In the early history of the chosen people he appears but a few times in person as the direct representative of the Father, and then comes the birth at Bethlehem.

As we think of the Babe in Bethlehem, this Christmas season, measure, if you can, the distance from the throne of God to the manger. Comprehend, if you can, with the finite mind, what it cost for him to leave the courts of heavenly splendor, and appear in the low stable in Bethlehem. No wonder that this little village was exalted above all the villages of Judea. No wonder it called forth the anthems of the angelic hosts, and the adoration of the magi. No wonder the star shone when it measured the magnificent diameters of heaven to bring a Savior to the earth.

But the birth of Christ was not enough. All the angelic alleluias will amount to nothing if that was all. Neither will his death on the cross avail anything, if that was the end of it all. If Christ be born in Bethlehem a thousand times, if his incarnation and his humiliation be a thousand times more vicarious, if Calvary appear in every decade, yet will it all avail

nothing,—and here is where the victory comes in and his exaltation begins,—unless he lives again. And, blessed be his name, he lives again! So fling forth the glad song of Bethlehem, for his humiliation was not in vain.

There are two incarnations. One is historical, while the other is spiritual. The historical had its beginning at Bethlehem and its close at Calvary. It is a matter of history. But the spiritual incarnation is being witnessed every day in the hearts of his believers. Every day he is being born into the hearts and lives of the children of men. Every day may there ascend to heaven the beautiful Christmas anthem of the angelic host, and every day may there be the burden of sorrow for the unsaved. Being born "into the kingdom" makes us sharers in the kingdom. His humiliation becomes our humiliation. In looking at the Majestic Christ, the Holy Babe, let us, for a moment, pause and take a glimpse at the humiliated Christ, and realize that it was for my sin and for your sin that this humiliation was necessary.

"Cold on his cradle the dew-drops are shining;
Low lies his bed with the beasts of the stall;
Angels adore him, in slumber reclining,—
Monarch, and Maker, and Savior of all."

853 Maple Avenue, Findlay, Ohio.

The Chimes of Paradise.

BY SUSIE BRADFORD THOMPSON.

They sang of the "excellent glory";
They sang of the fair, new-made earth.
The bright morning stars chimed its story,
While angels praised God for its birth.

Then angels all radiant with glory
Came down to this sad world again,
To tell to poor shepherds the story
Of peace and good will unto men.

E'en dull, earthly ears caught that singing,
That chorus of heavenly love;
The love which a Savior was bringing,
Was bringing a gift from above.

The Eden-song rolled its clear splendor
In echoes around the fair earth;
But Bethlehem's song was more tender,
For Infinite Pity had birth!

Ye heralds who sang o'er the manger,
Come—chant ye our planet's new birth!
O, crown our dear Bethlehem Stranger,
The Heir of the kingdoms of earth!

The Gift That I Cannot See.

BY H. M. HARVEY.

"THE gift that I cannot see" is the expression used to speak of one Christmas gift. Not the least gift that we receive is this one that cannot be seen. This is a time when many gifts are passing from donor to recipient,—some of considerable worth and then again others that will be of little value. This takes no account of the many given that are hurtful rather than good. Most that are given will make the heart glad and do much to make a bright spot in life. All this is commendable, as there are enough rough places in every life that need to be smoothed. The thorns are so numerous that there is much demand for a few roses.

Will the gift given be the one that is most useful? Will it be given to the one, of all our friends, that most needs the encouragement, or to some one that will grant us a return in good time? Then, what will be the spirit of the giving? It is almost needless to say that this thing of presenting gifts is a splendid custom, for heaven itself has sanctioned it and made the first gift. The gift that the Father gave was an invaluable one. It was first and greatest. It was not a transient thing, that vanished with the snows of spring.

Would it not be well, however, to imitate the heavenly pattern and give the gift that cannot be seen? No, we cannot give that, since it is not ours to give. We can only present, remind, induce, and encourage. Every gift that is given is a reminder of the Ideal Gift. But why give the reminder if the real can be given? If it is a pleasure to select and give a passing gift, why not much more a pleasure to give this gift that cannot be seen? There are many hearts that will ache for the appreciation of someone to bestow the gift of their own choice, and yet there are more hearts that will ache because of the lack of some friend, properly to give them the gift that they cannot see, but only grope after. This thing can be done and the Father's Spirit imitated. It may be done gladly. Rejoice and be exceeding glad, for the first Christmas gift.

3435 Van Buren Street, Chicago.

William C. Thurman in the Shenandoah Valley.

BY J. HARMAN STOVER.

A FEW months ago there appeared in the MESSENGER a request for sketches of the lives of quite a list of distinguished leaders and workers that have helped to make history in the Church of the Brethren.

Among those named appeared the name of William C. Thurman. I do not know to what extent he is regarded by our people as a maker of history, or as an epoch maker, but in my childish judgment I thought he played havoc with the church,—leading many able brethren away. But I am told upon good authority that not many went permanently with him. While it is true that some were deceived for the time, most of these returned to the church soon after the deception was made manifest.

There were some, however, to my certain knowledge, that wandered from one thing to another, till they finally found a refuge with the Latter Day Saints. A few others threw off all religious faith and sought consolation in the teachings of Ingersoll.

Thurman came from Charlottesville, Va., in 1862, to Greenmount, Va., where he joined the church and was chosen to the ministry. His principal writings were published during the Civil War—"The Sealed Book of Daniel Opened," "Nonresistance," and "Washing the Saints' Feet." Some other works were published after the war.

My first recollection of the man was in the winter of 1868-9. I was then about ten years old, and while exact and correct data are not accurately registered in my memory, the impressions I received, arising from the man himself, his subject, the excitement occasioned by his preaching concerning the end of time, as occurring on a certain date, were indelibly fixed in my memory.

Young as I was, his teaching disturbed me greatly. I drew many a mental picture of the coming of Christ, the last day, the destruction of the earth, the saints' happy departure, the sinners' woe, and with no little concern wondered what would become of me.

Perhaps the section of country that formed my *child world* was as much disturbed as any where Thurman preached, though, I am told, the move reached to localities as far north as Pennsylvania, and west to Illinois. But to me, then, it seemed as if the whole world had gone after him. Everywhere I went,—at church, the country store and postoffice, at the neighbors,'—it mattered not where,—it seemed to me there was nothing talked of but "Thurman's end of time."

In person he was of ordinary height, with a fine head, square shoulders and of prepossessing appearance. He had a pleasant voice and a persuasive manner in conversation. His manner of speaking was argumentative, and he was a good reasoner and debater.

My impression of the man, when I was but ten years old, was in many ways erroneous, but sixteen years later, being thrown in his company—during parts of the years '84, '85 and '86, I made a thorough study of him. My impression is yet that I never met or studied one whose personality presented such a harmonious and easy blending of different and widely-divergent human characteristics.

The impression that would come to one, on first meeting him, before hearing him speak, would likely be that of strong masculinity, but his manner of approaching you,—feminine voice and general pose, either in the pulpit or in conversation,—would stamp the impression upon you of extreme delicacy and femininity.

His weakness, perhaps, lay in his not knowing his power to influence and lead men, and in his inability to organize and hold them. While he is entitled to the credit of being a strong pulpit preacher, yet he would often follow a pet notion or peculiar idea in a sermon to such an extreme as to almost completely destroy the force of the whole discourse. This, no doubt, was one of his fatal weaknesses, for, once started to study the fascinating subject of "The Time of the End," and an attempt at its elucidation, it was but another step to imagine he was the one to open the Book of Daniel.

In contemplating the philosophy of the man's downward course, one can hardly estimate the value of *fidelity* to a trust imposed, nor sufficiently deplore the sad and far-reaching consequences of a trust betrayed. Had Thurman remained faithful to the church and the Truth that made him all he ever was for good, he would have gone down in the history of the church as one of our greatest and best beloved ones.

The first date set for the coming of the Lord and the entrance of the saints into their rest, was April 19, 1868. The second date was Sept. 28, at noon, 1873. This last date created very little concern in Virginia.

After this failure, "Thurmanism," as the move was derisively called, quickly passed away. Thurman disappeared and was not seen for about four years after this date. At this time he as suddenly appeared as he had disappeared. To show the peculiar power the man had over the people, as a public speaker, on one Saturday in August, 1877, four years after the second time he had been proven a false prophet, it was announced by couriers through the very neighborhood where he had done some of his most effective preaching, that William C. Thurman would preach at 8 P. M. in the schoolhouse (Old Liberty Hall). The house did not hold the people. The aisles, doorway and windows showed a sea of faces seemingly as interested as they had been to hear him preach of the end of time, nine years before.

He preached over an hour and a half, and though it was very warm, I do not recall any sign of restlessness in the packed audience.

While this particular sermon was what might be called orthodox, I think it was about this time, or shortly afterwards that he began to preach a new doctrine. I have never found any one to whom he ever made this doctrine plain, yet I was for sixteen years intimately acquainted and closely associated with the very people who knew him best and had befriended him most.

From a term, so frequently used by him to make this new teaching plain, the people coined a name for it and called it "Blood Baptism." As far as I can learn not one of his former adherents accepted his new teaching. From this time on he had but little prestige and power as a leader, and no following that took definite form. But as an individual he, in several debates, manifested a power that did much for the Truth, though he stood alone, and had arrayed against him, in two instances, at least, strong and solid bodies, whose *forte* is in proselyting by debate.

Though he was deserted religiously, he held still, to a surprising degree, the love and esteem of those whom he had so cleverly led astray. He seemed at home with most, if not all, of those he had led wrong. He came and went at will among them, even after they had returned to the mother church, or had affiliated with other faiths.

He was often gone six months or a year. No one, so far as I ever heard, asked him about his whereabouts, or what he was doing, except once, when he had been absent for several months, and came in just when the family was at dinner. When seated at the table, the man of the house said, "Thurman, where have you been so long?" He replied, "I have been about my Father's business."

He held a debate in 1878, in Dayton, Va., with Eld. Lane, a "Seventh Day Adventist," a man witty and shrewd. It continued nine days, and proved to be a complete victory in favor of the Lord's Day as the Christian Sabbath. Victories like this, where his labors were so efficiently rendered in the cause of Truth, did much toward holding the regard of the common people.

In the fall of 1889 he held a debate in the new Latter Day Saints' church at Roman, Augusta Co., Va. (New Liberty Hall) with Eld. Shinn of that denomination. I had the pleasure of attending the night sessions of this debate. Squire Jacob Good, lately deceased, acted as chief moderator. My impression was that Thurman was unfair in the debate. Mr. Shinn

clearly defined the Latter Day Saints' position, giving Thurman clear sailing, and he, unsparingly, in my judgment and perhaps bias, uprooted every claim of Mormonism. But where I thought he himself was unfair, was to keep his opponent and the public in the dark as to what he himself did believe.

The debate was not largely attended, and not seriously considered. It was regarded more in the light of a comedy than as anything religious.

In 1890 he had reached an age in which a homeless life was becoming a burden to him, and at one of his meetings in Augusta County, Va., a lady with a home and means offered herself in marriage to him. This generous offer was accepted by Thurman. They then moved to Basic City, the then new city at the junction of the Norfolk & Western and Chesapeake & Ohio railways. That city was, at that time, booming itself into existence. I am told Thurman and his companion invested and lost all their means. For some cause his matrimonial felicity was interrupted, and he was taken to the almshouse in Richmond, Va.

In 1906 there appeared in the Harrisonburg *Daily News* the following: "Rev. William C. Thurman, who, while preaching in Rockingham and Augusta Counties, predicted the world would come to an end in 1868, died a few days ago in the almshouse at Richmond. Shortly before his death he said he had misread the Bible dates, and that the end would come in 1917."

His career may serve as a warning to him who would set up his judgment against the church to which he owes his loyalty and service. After posing as a reformer, with a fruitless attempt to establish a new organization, his life is sure to end in disappointment and he will die at last,—friendless and homeless.

For the most important data for this article the writer is indebted to elders D. Hays and P. S. Miller.

Chico, Cal.

Annual Meeting on Dress.

BY DANIEL HAYS.

In the proceedings of Annual Meeting, from the earliest times, on nonconformity to the world in dress, it is interesting as well as instructive to learn, from the minutes on record, that the church has stood all along on the same basis, dealing with the different forms of worldly attire as they came in conflict with the work of the church. Thus her membership was kept free from such adornment of the body forbidden by the Word, as well as the spirit and meaning of the Scriptures.

As early as 1791 a large meeting took place in Germantown, where many brethren from near and far came together to consider "how we could, here in Germantown, resist, by a joint effort, the very injurious evil which, by the conformation to the world, is worked upon the minds of the young," etc. ("History of the Brethren," page 504.)

In 1804 bishops and ministers, as well as all fathers and mothers of families, were admonished to use all diligence to counteract the new fashions which grieve God and angels in heaven and faithful souls on earth. To guard against these evils applicants for baptism were to be instructed that such things are contrary to the wholesome doctrine, and when they *are willing to lay them aside*, they may be baptized.

In about ten years later it became a question what to do with a member who should conform to the world. It was considered that such could not be held in full fellowship; and when it was found, five years later, that such members *will not receive counsel in love*, it was considered *necessary to withdraw fellowship* according to the Gospel.

In 1834, about twelve years later, it was considered that high and fashionable clothing and conformity to the world could not be tolerated in the church. In 1848 it was considered very unbecoming for members to have two suits of clothing,—one plain to go to meeting in, and the other after the fashion of the world, to go to other gatherings in. This Annual Meeting appeals to apostolic teaching, as given in Rom. 12: 1, 2; 1 Tim. 2: 9; 1 Pet. 3: 3, 4, and that teachers were to admonish faithfully such brethren and sisters, again and again, not to conform to the world in their dress and habits as the apostles also have warned us.

In 1856 the plain cap was declared to be the covering, as required by the Scripture according to Paul, and it is referred to as the *plain cap* worn by our dear aged sisters, just in the same way that the order of the brethren's coat is referred to in 1866: "By plainness of dress we mean the *common order* of giving shape to dress, as practiced by the *old brethren and sisters generally.*"

In 1861 admonitions were no longer sufficient to restrain the members in order, and it became necessary to deal with them as disobedient members. In this year, also, ministers were not instructing applicants, nor requiring them to lay off the fashions of the world. In 1870 a minister who will not conform to the order of the church, after being admonished again and again, as defined in Art. 22, 1871, is to be dealt with according to Matt. 18.

In 1877, the wearing of hats by the sisters is declared to be in violation of the apostle's precept, "Be not conformed to the world" (Rom. 12: 2), and of the following: "Abstain from all appearance of evil" (1 Thess. 5:22), and again, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, *will be a friend of the world is the enemy of God*" (James 4:4). In the same year (1877, Art. 16) it was decided that "elders or ministers, who encourage and allow sisters to wear hats should be promptly dealt with as transgressors."

It became apparent in 1881, and later, that the inconsistencies, complained of from time to time,—that some churches were permitting sisters to wear hats,—were the result of elders *not carrying out* the requirements of their office, and the general decision of 1898, Section 5, declares that "Elders who *refuse* and *neglect* to *teach* and *enforce* gospel plainness in their respective congregations shall be reported to the elders of the District, whose duty it shall be to see that the principles of nonconformity *are carried out in all the churches.*"

Whatever may be said of the minutes in other respects, they certainly do hang together on the subject of nonconformity to the world in dress. It is true that some of the decisions seem to strike hard sometimes, but then these are aimed at the officials who fail to perform the duty imposed upon them by virtue of their office. Then it will be seen that the scriptural reasons are given, and such an interpretation of the Scriptures as applies with a clearness that is possible only when the case is in hand. A brother, writing concerning the general tenor of the minutes says, "I have often been impressed with the kindly and persuasive spirit there is about so many of our decisions." This is worthy of attention, and to change the language of the minutes is to affect the spirit and meaning of the decisions and to mar their application to the questions in hand.

Broadway, Va.

The New Commandment.

BY WM. MOHLER.

A Seventh Day Adventist minister said that God gave the ten commandments to Adam, that he wrote them on tables of stone for the Israelites, that he writes them in the fleshy tables of the heart of the Christian, and that they are the law that governs the angels of heaven.

The reply to the last clause of the statement was partly as follows: "Let us hang the ten commandments upon the walls of heaven and consider them as applied to the angels. Are angels so disposed to idolatry that God had to restrain them with commands forbidding idol worship? Do they have so little love for the Lord, their God, that they would take his name in vain unless they had a law forbidding them to do so? Do they need laws to prevent them from lying, stealing and coveting one another's possessions? The heaven that I want is a place where such laws are not needed."

The reply showed clearly the absurdity of the idea that the angels of heaven are governed by the ten commandments. It also led me to see that Christians are governed by a new and a higher law. Our Savior, when asked which is the greatest commandment, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40). A man or an angel that loves God with his whole being, needs no law forbidding him to worship any other being. God's name is a very sacred thing to him. The desire of his heart is to know the will of God that he may be acceptable to him in his service. The thought of making an image to worship, or the taking of the name of his God in vain, are thoughts entirely foreign to the new life in Christ Jesus. He cannot do those things when he loves God supremely.

If I love my neighbor as myself, I need no law to tell me not to kill him nor to defile his home, nor to speak evil of him, nor to covet his property. My love for him will keep me from doing these things. Paul says, "Ye are not under the law, but under grace." What, then, shall we sin because we are not under the law but under grace! God forbid, "Being then made free from sin ye become servants of righteousness." There is no room for sin in a life of righteousness. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." James tells us in the second chapter of his letter, that if the royal law had been observed, the poor brother would have been recognized as well as the rich; but that they sinned because they did not *live* the law of love. They were not good Christians. James might have said further, that if the rich man really had the love of God in his heart, he would have so dressed that the poor brother would have been at ease in his company. He would not, knowingly, place a barrier between them. Love is the law of the Christian.

What a wonderful thing it would be if every member of the church could see and take unto himself all of the good things that hover about the command "Love one another." What a Fraternity that would be,—love on every side,—no place for envy, jealousy, selfishness, strife or hatred, no distinctions because of riches or social position,—all "in honor preferring one another,"—no expelling of members until every effort was made to save them,—every one a missionary to carry the Gospel to the neighbor he loves.

Can a man sin against the person or being that he loves with his whole heart? John says, "He cannot sin because he is begotten of God." This is the condition in which every professor of religion should be,—so full of love that he needs no command to keep him from doing evil to any one. The rich young man, who kept the ten commandments from his youth up, failed to receive eternal life because he loved self more than he did Christ or his fellow-men.

A truly converted man does not need a law to make him do right. He desires to do the will of him whom he loves. Love is not simply of the word or mouth, but it is a power within us that moves us to act. If we love the world, we will be worldly. If we love the right, we will hate evil and do righteously. If we love God we will receive the spirit of God in our hearts. "If we love one another, God dwelleth in us and his love is perfected in us" (1 John 4: 12).

Where there is love, there will be submission to the will of God without a law compelling them to do so. When the officers of the church are full of the love of God, they will exercise a great amount of patience and forbearance with the weak ones before coercive measures are resorted to. Their love will go out to the erring ones as long as there is hope of saving them.

A man that obeys God because of the fear of punishment, is still under the bondage of sin. But the man that loves God with his whole heart and loves his neighbor as himself, is free from the bondage of sin. "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him" (1 John 2: 10).

"We know that we have passed from death unto life because we love the Brethren. He that loveth not his brother abideth in death" (1 John 3: 14).

Walton, Kans.

THE ROUND TABLE

Peace on Earth.

BY IDA M. HELM.

"On earth peace, good will toward men."

THIS is a part of the angels' song on the night when Jesus came into this world. He brought peace and good will. The strife, selfishness and greed of the world found no place in his life. Paul described those things, and they are, unfortunately, reappearing in our day. We are wearied with them in matters of state and commerce, and are concerned much more when we see them stealthily making their way into the church. God can much more abundantly bless his children when they get into a proper state of mind. He will then pour out upon them the peaceful, unselfish, genuine spirit of the Christ-child. The Wise Men sought the True King, and when they found him they stood in adoration before him. They offered him the best they had,—gold, frankincense and myrrh. These were the fruits that sprang from unselfish, loyal hearts.

When Christ is given a place in the sin-darkened heart, a great change takes place. Many people, today, are willing to welcome Christ and make the change, no matter how great it may be, no matter where the "pinch" comes, nor how great the sacrifice may be. They want the peace of God that passeth understanding. Christ exemplified perfect manhood. The heart that controlled him was a heart pregnant with purity and love. The spirit of childlike simplicity, united with the wisdom of a man, ruled his life.

What the world needs today is the simplicity of the childlike spirit, in union with the wisdom of true manhood. Peace with God,—who is Prince of Peace,—is necessary for a fallen world.

To bring in this, and all other peace, in its train, was the mission of the Savior to this earth. Along with it came heaven's whole "good will to men." The divine complacency on a new footing,—descends to rest upon men, as upon the Son himself, "in whom God is well pleased." "Glory to God in the highest, and on earth peace, good will toward men."

"'Tis Christmas time, to men good will, on earth be peace.
Let battle trumpet's sound be still, and fightings cease.
May nations come to know the power of reason's sway,
And war cloud, fading every hour, pass all away—
At Christmas time."

Ashland, Ohio.

Christmas Meditations.

BY P. R. KELTNER.

THAT the angels came to the poor shepherds is significant. It teaches the universality of the religion that Christ was to bring. The message taken to these lonely herdsmen of Galilee, is the strongest proof that the Christ salvation was for all mankind, and especially was it to be placed within reach of the poor.

The humble and poverty-like way of his coming, is not only striking, but indicative of the religion he was to establish. "This shall be a sign, ye shall find the babe wrapped in swaddling clothes and lying in a manger." He is still found in these humble places.

The Wise Men sought for him. It is a sign of wisdom to seek the Lord. The humble follower of Christ is often looked upon as narrow, ignorant and of little consequence, but whatever his other attainments may be, he is displaying the greatest wisdom, and occupying a position the most noble.

God always sees and helps those who are seeking the Lord. By the "star," by Herod, and otherwise, he led the Wise Men to Christ. So he is sure to see us when we are seeking to know him. He saw the prodigal a great ways off, he saw Zaccheus when he was eager to see the Lord, and so he will be sure to see the humble seeker after his salvation.

It was a dark hour in the world's history when Jesus came. This should be of great comfort to every Christian. When the object of our prayer seems the farthest off, the answer may be the nearest. He is sure to come. "They that sat in darkness saw great light and to them that sat in the region and shadow of death, light is sprung up."

Rockford, Ill.

Christmas Peace.

BY ALICE C. BLOUGH.

THE Christmas season, of all seasons, is the time of peace. The angels came to earth and sang, "Peace on earth, good will toward men." Why? Because the Savior of men came to earth to bring peace, glad tidings and great joy. When we think of that beautiful babe lying in a lowly manger, our hearts must indeed be stony if we cannot be at peace with our fellow-man.

We do not wonder that the Wise Men worshiped and sang praises when they looked upon the Christ-child, upon whose countenance rested a peaceful and holy light.

Have you ever looked upon the face of a sleeping child and noticed the peace and purity expressed there? Did you not then send a prayer to God that you might have such peace and purity in your own heart?

Dear reader, you can have it. That is what Christ came to bring. He does not require much. It is so little, compared with what he sacrificed for us. If we hearken to his commandments, then will our peace be as a river and our righteousness as the waves of the sea. Think of it! Our peace as a river, flowing on forever and ever! Can any thought be sweeter to a lonely man or woman, harassed by worldly cares?

Jesus says, "Peace I leave with you, my peace I give unto you, not as the world giveth." Man may give grudgingly, but Christ gives bountifully. His grace is flowing as a river, always, constantly. Blessed thought!

May this, another anniversary of that time when peace came to earth, not go by without leaving us better and purer in heart! As little children have often been the means of bringing peace to lonely, tired hearts, so may the Christ-child reign in our hearts. Then there will be peace indeed! Heavenly peace!

Bridgewater, Va.

I Bring You Good Tidings.

BY PAUL MOHLER.

How eager we are to tell good news! When I hear something good, I burn to tell it again. I have learned to give some one else the privilege of telling it first (sometimes) but I always enjoy telling it myself. What a joy it is to tell something very good to some one we love!

I wonder if the angels don't feel that way. I am sure they do. I think that every time an angel brings to a man a message of joy, he, too, must rejoice. How can he help it and be from God?

But think what it was to announce the birth of Christ! Think of the centuries of waiting and longing and hoping; of the millions who have died in despair. And now, at last, the time has come, the Savior is born! How the angels rejoiced; how the heavens rang!

And to one angel was given the privilege, the ineffable joy, of telling the news. How gladly he came! "I bring you good tidings of great joy which shall be to all the people; for there is born to you this day, in the city of David, a Savior, who is Christ the Lord." What a message and what a joy! And the other angels couldn't stay away; they had to share in the joy. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased."

Wouldn't they like to come again? Wouldn't they glory in telling the news,—in China, and India, and in the islands of the sea? Would *they* tarry by the way? But the angels can't do that; that joy is for men. Are we telling the news? Have we found the joy?

3435 W. Van Buren Street, Chicago.

Dangers of Trashy Literature.

SEVERAL recent convictions of our criminal courts have brought out the astonishing fact that the shrewd and ingenious methods, employed by the criminals in question, were derived mainly from reading sensational stories so often found in trashy story papers and magazines. Unfortunately most of these novels give false views of life. The hero of the story, though a villain of deepest dye, is surrounded with renown and glory, altogether untrue to the real facts as seen in life. Boys and girls, reading this sort of literature during the most impressionable period of their life, cannot help but get wrong views, and they often act accordingly. The suicide of an eighteen-year-old girl at Nevada, Iowa, known to be an inveterate novel reader, is said to have been a direct result of the pernicious teachings imbibed. Many of the trashy novels have proved to be rank poison to the mind of the reader.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 2, 1910.

New Year Rules for Right Living.

Rom. 12: 9-14; Eph. 4: 29-32; 1 Pet. 1: 5-8.

(Let three members read the passages given.)

Rom. 12: 9-14.

I. Be good. V. 9; Psa. 34: 14; 37: 27; 97: 10.

II. Be kind. V. 10; Heb. 13: 1; 1 Pet. 1: 22; 2: 17; 3: 8.

III. Be industrious. V. 11; Prov. 12: 27; 18: 9; 20: 4; 24: 30, 31; Heb. 6: 12.

IV. Be patient. V. 12: Luke 21: 19; 1 Tim. 6: 11; Heb. 10: 36; 12: 1; 1 Pet. 2: 19-20.

V. Be charitable. V. 13; 1 Cor. 16: 1, 2; Heb. 6: 10; 13: 16; 1 John 3: 17; 4: 20.

VI. Be forgiving. V. 14; Matt. 5: 44; Luke 6: 28; 23: 34; Acts 7: 60; 1 Pet. 3: 9.

Definite rules for,

Children. Ex. 20: 12; Eph. 6: 1-3; Col. 3: 20; Prov. 1: 8; 6: 20-22.

Parents. Deut. 11: 19; Prov. 22: 6; Eph. 6: 4; Col. 3: 21.

Employees. Eph. 6: 5; Col. 3: 22; 1 Tim. 6: 1, 2; Titus 2: 9; 1 Pet. 2: 18.

All. John 14: 1; 15: 12; Rom. 15: 1, 2; 1 Thess. 5: 12, 13; Heb. 12: 1.

What are rules for? What is the use of having rules of behavior in our homes; in school; at church? How are rules helpful to us? What would our homes be like if we should all follow Paul's rules this year, as laid down in our lesson?

Let there be many sentence prayers asking our Father to give grace and strength to live the rules of life given in our lessons during the year 1910.

PRAYER MEETING

For Week Beginning January 2, 1910.

Love's Message for the New Year.

1 Cor. 13; 1 Peter 4: 8, R. V.

1. A Message of Forgiveness.—Showing pardoning grace towards others as God has so freely bestowed it upon us, forgiving others as we ask God to forgive us (Psa. 32: 5), brings us into harmony with the Divine idea. Thus Joseph freely forgave the grievous wrong of his brethren (Gen. 45: 1-15).

2. A Message of Comfort to Sin-Stricken Souls.—Sin is the blight of humanity. All around us are perishing souls. Go to them, this new year, with the message of comfort,—the Gospel,—the balm of prayerful sympathy and the joy of encouragement (Rom. 12: 4-10). Tenderly, lovingly care for them, as did the Good Samaritan for the wayside traveler (Luke 10: 34).

3. A Message to Restore the Fallen.—In this new year of opportunities go to the erring one in the spirit of the loving Christ and twine about him the tendrils of Christian love and affection. "We then that are strong ought to bear the infirmities of the weak" (Rom. 15: 1; 1 Cor. 5: 5; 2 Cor. 2: 7, 8).

4. A Message to Shield from Temptation.—Satan has many a snare for the unwary traveler on life's pathway. It is the Christian's duty to remove pitfalls, and all else, by which anyone is made to stumble. What are you going to do in 1910, by which your brother may be saved from stumbling (Rom. 14: 13)?

5. A Message that Buries Past Failures.—While "the mistakes of our life have been many, and the sins of our heart have been more," yet, by the grace of God, they are all buried, so far as God is concerned. Do not, then, in this new year of grace, stir up what God has covered. Be like the gentle Christ who not only forgives but also forgets, and covers all our shortcomings (Heb. 10: 17).

SUBJECTS FOR PRAYER MEETING.

For Week Beginning	First Quarter, 1910.
Jan. 2,	Love's Message for the New Year, ... 1 Cor. 13; 1 Peter 4: 8, R. V.
Jan. 9,	"Watch Ye, Stand Fast in the Faith," ..1 Cor. 16: 13
Jan. 16,	The Never-Failing Refuge of Prayer, ...Luke 18: 1
Jan. 23,	"Redeeming the Time," .....Eph. 5: 16
Jan. 30,	Overcoming All Things Brings Reward, ... 1 Peter 1: 7; Rev. 21: 7
Feb. 6,	Sacrifice the Key to Spirit Power, ...Philpp. 2: 12-18
Feb. 13,	Enduring to the End of the Race, ...Rom. 2: 7
Feb. 20,	Christ's Power to Keep, ...2 Tim. 1: 12
Feb. 27,	The Word Abounding Within Us, ...Col. 3: 16
March 6,	Faithful Witnessing, ...Isaiah 43: 10
March 13,	Dangers of the World's Allurements, 1 John 2: 15-17
March 20,	The Foolishness of Worry, ...Matt. 6: 25, R. V.
March 27,	Wide-Awake in the Lord's Service, 2 Peter 1: 10, 11

HOME AND FAMILY

Christmas Time.

Christmas Time and Happy Time,
Set the bells to ringing.
Merry time and joyous time,
Love its good gifts bringing.
Bright the way when love shines through;
Short the way where hearts beat true;
Love will make all skies seem blue—
Join the Yuletide singing.

Loving time and Praising Time,
Christmas chimes are pealing.
Giving time, adoring time,
To the Christ-child kneeling.
Love shines forth the brightest gem
In the royal diadem
Of the Babe of Bethlehem,
God's great gift revealing.

Christmas Time and Happy Time,
Bid love give a greeting.
Merry time and joyous time,
Hearts in love are meeting.
Love will smooth the roughest way;
Love makes bright the darkest day;
Life is sweet when, come what may,
Hearts with love are meeting.

—W. M. Maupin.

The Christmas Spirit.

BY ELIZABETH D. ROSENBERGER.

William Mathers was an old man. As he sat dozing in the firelight, his thin white hair, his wrinkled hands, his spare face all bore mute witness to the fact that he was aging rapidly. He was all alone in the little sitting-room when the closing of the street door roused him from his slumber; and he got up slowly from his chair and walked over to the window where he could watch the passers-by. Feathery flakes of snow filled the air, so that the people who had been out a little while were covered with white mantles, and hurried eagerly forward in the gloom of early twilight. They carried baskets and packages, and jostled one another in their haste, but all were smiling and good-natured in the hopeful promise of tomorrow.

"They are all happy on this Christmas eve. It seems as if no one was troubled or sad," said the old man to himself. Lights were lit now, and the snowstorm had become half hail and half snow. The street was white and the yard was full of snow, and it was still coming down,—that was the joy of it! In the morning everything would be snowed up,—the path to the stable, the road to the gate,—everything! And then, in the great white silence, would ring out from open door and passer-by the glad wish of "Merry Christmas."

William Mathers looked at the happy, preoccupied people, hastening by his door until darkness engulfed the entire scene. Then he went back to the fire. He did not want lights; he would rather dream in the firelight. The dancing fagots pictured old scenes until he almost fancied he heard the voices of those who had gone away and left him lonely. The wife and mother had been sleeping in her narrow resting-place for two years,—he dared not wish her back,—but how he longed tonight for a "touch of a vanished hand, and the sound of a voice that is still!" And Dora, their one child, who was married and lived in a distant city, had written that if her dear father could do without her this Christmas she would not come home. He had replied that he was in his usual health, but it would be a disappointment not to have her. Tonight he realized that he was growing old and weak, for he absolutely dreaded this coming Christmas Day.

"It's an ideal Christmas,—such as we used to have when I was a girl," said the housekeeper at the breakfast table next morning.

"There's going to be good sleighing," the old man replied. After breakfast he wandered restlessly from room to room, lingering longest in Dora's room, as if he might find some comfort there. Listen! Some one had come into the sitting-room. It must be his neighbor Hawkins, who came in often to talk about their early experiences on the farm. William went slowly down the steps, but, before he reached the sitting-room, there was a rush, and Dora, his own little daughter, was calling him her dear lonely father. How he welcomed her and held her close,—his only child.

"But I thought you were not coming," he said at last. "It was hard to get away, but I wanted to be with you," said Dora simply, "I must go back tonight." She did not refer to the duties left undone, nor the gay pleasures sacrificed, in order to eat a Christmas dinner with her father. That was not Dora's way.

No sadness is so keen as that sadness which Christmas brings into life for the day. For the days which bring greatest joys to some, just as surely bring greatest sadness to others. A great sorrow is felt more keenly at Christmas time. If there is an empty chair, it is so much emptier on that day than any other. We may be alone all the year, but we never feel it so much as when we spend a Christmas Day alone. It is a heart-breaking feeling to open our eyes on Christmas morning and think of the many happy families, the world over, and then to realize that we are all alone. William Mathers,—old and tired, wishing only to go to the home beyond, where mother awaited him, found his burden heavier on Christmas Day than at any other time. Alone at Christmas! It is easy to be happy when there is some one to be happy with you. Try to take away from some one the cold and barren thought of being utterly alone and lonely on Christmas Day.

It is love of man for man that can make Christmas the happiest day of the year. Family ties are dearer on this day. As we look at the gifts,—most of them purchased by some self-denial,—we realize that love is a real, vital thing,—something which we would not willingly let fade out of our lives. Oh, you must have somebody to work for and plan for; then you can enjoy Christmas. Our Christmas cheer, like all of life's joys, depends largely upon our willingness to have it so, and if we wait only for great things to happen, for expensive gifts to be given and received, we do not have the true Christmas spirit. If you belittle home joys, if you have not thought it worth while to make any Christmas preparations because you cannot afford anything expensive, it is quite likely you will have a miserable day. You will simply envy those who have money, forgetting that the sordid things of life have little to do with the true spirit of the festival. There are men and women who would give all they possess in this world for the joy of having some little hands pick up a bright Christmas toy. Be glad and rejoice that your children are with you, and give them a Christmas which, in years to come, will linger in their hearts.

Appreciate the *love* which prompts each humble gift, and do not withhold a present because you think you should give something more. We have gone somewhat astray in our giving, and the glint of gold is a little too much in evidence. Let us get back to simple, natural methods of giving what we can afford to those we love. The three Wise Men journeyed from the East, and when they found the babe in the manger they worshiped him and gave him gifts. And from that first Christmas giving we may learn,

"'Tis not the weight of jewel or plate,
Or the fondle of silk or fur.
'Tis the spirit in which the gift is rich,
As the gifts of the Wise Men were:
And we are not told whose gift was gold,
Or whose was the gift of myrrh."

More and more let Christmas Day teach us a common love for our neighbors. Only thus can we love God and please him by showing that we are all members of one common family. The world grows better as men and women love each other more, trust each other more fully, and show forth good will to men. On this day let no harsh or cruel words be spoken! Let us join in the benediction of Tiny Tim, "God bless us, every one."

Covington, Ohio.

The Guiding Star.

BY G. WILFORD ROBINSON.

Look up at the starry heavens on a clear winter night and see the beauties of the constellations! In no other season of the year are the heavens so beautifully adorned as they are during the season in which Christ's birth is commemorated. Stand and watch the bright gleams of the stars as they twinkle and sparkle, glitter and glisten in the deep immensity of infinite space! There are the Pleiades! A little higher up shine Castor and Pollux. The beautiful star Capella triumphantly beams forth its bright rays. Many others are shining their brightest at this season of the year.

In the East, at this season of the year, there shines a bright star to which the astronomers have given a different name, but I like to call it "The Star of the East." Then there is the Pole Star which, on any night, in any season of the year, you will always find at the same place. It is the center around which all stars seem to revolve. Because of its fixedness, this star, to the mariner upon the sea, becomes "the guiding star."

Hundreds of years ago, there arose in the eastern sky a star unknown to mortal eye. Far off in the East, across the wild, barren desert, that star-gleam shed its light. The "Wise Men," attracted by its light, were led to the place over which it stood, and found it was "the guiding star" of a new-born King.

Today you cannot find that star on the astronomer's chart, but it still shines,—not in the heavens, but in the hearts of men. Many a soul, far off across the desert of sin, has seen its gleam, and has been led to that King,—not in a lowly manger, but upon a heavenly throne. "We have seen thy star," they say, "and have come to worship thee."

What a wonderful attraction has that Star! Let it shine brightly, my brother, in that life of thine, that it may reveal, unto some worshipful heart, the heavenly shrine. And those who have seen that star-gleam—

"Do you know what gift to bring him,
As before his shrine you bow?
Bring your heart in full surrender,
Bring this gift, and bring it now."

Muscatine, Iowa.

SISTERS' AID SOCIETIES

WORTHINGTON, MINNESOTA.

The sisters of the Worthington Mission Band have held twelve meetings during the past six months, with an average attendance of fourteen. We pieced and quilted a quilt for a lady, also quilted one day for Sister Fink. Besides this our work consisted in making articles for the Band. We donated a box of clothing to the Minneapolis, Minnesota, Mission, also four chairs to our home church. Our term expired and the new officers were elected as follows: President, Sister Emma Steinman; vice-president, Sister W. S. Ramer; treasurer, Minnie Schechter; secretary, Alma Schulz. The balance on hand from last quarter was $4.72; taken in this quarter, $11.59; total, $16.31. Money paid out, $8.70; balance on hand, $7.61.—Jessie Wolff, Sec., Worthington, Minn., Nov. 1.

CONWAY SPRINGS, KANSAS.

The sisters' aid society was reorganized at the last council meeting, for the year 1910. The year just closing has been a busy one. Several comforters have been made and quilts quilted, besides other sewing done. Two sacks of clothing were sent to Kansas City. We have had forty-two meetings this year, with an average attendance of seven. The attendance during the fall and winter is better than in the spring and summer. We contemplate organizing a mothers' and daughters' meeting, in connection with our aid society, and trust that it may be the means of greater work for the Master. When we think of seventy-five sisters in our congregation, we realize that the attendance is small, indeed, but we trust that God will bless us and give us more workers during the coming year.—Ida Frantz, Conway Springs, Kans., Dec. 1.

McPHERSON, KANSAS.

The report of our aid society is not what it should be, on account of sickness during the year among our band of workers. A number of them were gone during the summer, and we thought it advisable to discontinue through the months of July and August; also on account of the warm weather. Sept. 15 we again reorganized with the usual interest. We meet each Wednesday afternoon. This is a splendid opportunity for all to do some good. Those who do not attend can pay quarterly to the society. In this way all who will may do something. Last week we sent away five sacks of clothing,—one to Denver, Colo., to the colored Orphanage, two to North St. Joe, Mo., and two to Kansas City, Kans. Our average attendance for the past year was nine; quarterly dues, $13.75; donations, $7.00. Eight sacks of clothing were sent to different mission points. Money received, $77.97; expenditures, $60.40; on hand, $34.75.—President, Sister Mary E. Trostle; Treasurer, Sister Mary C. Haugh; Secretary, Sister Mary V. Harshbarger, Dec. 9.

THE GOSPEL MESSENGER

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THE table of contents, for this issue, will be found on the last page.

BRO. J. S. BRUBAKER, of California, changes his postoffice address from Azusa to Glendora.

BRO. S. Z. SHARP is engaged in Bible Institute work at Conway Springs, Kans. From there he goes to Leeton, Mo.

OUR agent, Bro. Joseph Shenk, of the Pleasant Hill church, Pa., is quite sick and asks the prayers of the Lord's people.

A SERIES of meetings at Mansfield, Ill., conducted by Bro. J. W. Lear, closed the first of the month with five accessions.

ELEVEN persons were added to the Monitor church, Kans., as the fruits of a series of meetings which closed Dec. 7.

BRO. GEO. R. ELLER wishes us to say that his address is changed from Grenola, Elk County, Kans., to Grainfield, Gove County, same State.

As the visible results of a series of meetings at the East Hanover house, Pa., conducted by Bro. W. H. Miller, ten persons are awaiting baptism.

FIVE were recently baptized at the Sunday-school Extension in Chicago. This makes a total of eleven for what is known as the Ogden Mission.

IN the Hickory Grove church, Ohio, twenty-nine recently confessed Christ and received baptism as the fruits of meetings held by Bro. H. S. Replogle.

WRITING from Dodge City, Kans., Bro. Jasper N. Perry says a new congregation is to be organized at Bloom, in the southwestern part of the State.

BRO. A. P. SNADER held a series of meetings at the Cloverdale church, Botetourt County, Va., and thirteen came out on the Lord's side and received baptism.

THE special Bible term of Elizabethtown College, Pa., opens Jan. 17 and will continue two weeks. The program, which is a good one, appears in the present issue.

THE revival meetings in the Mill Creek church, Rockingham County, Va., conducted by Bro. Chas. D. Bonsack, closed with twenty-five accepting Christ and being baptized.

WITH Bro. C. H. Steerman doing the preaching, a protracted meeting was held in the Browns Mill house, Falling Spring congregation, Pa., and twenty-four put on Christ in baptism.

BRO. I. B. WAGONER, of Red Cloud, Nebr., but for the present in Bethany Bible School, filled the pulpit in Elgin last Sunday morning, delivering a sermon that was very much appreciated.

BRO. CORNELIUS KESSLER, of Smithboro, Ill., thinks the doctrinal number of the MESSENGER is worth a whole year's subscription. Several others have written and said the same thing. The paper is being widely distributed and we are likely to hear of good results.

THE evangelistic efforts of Bro. I. J. Rosenberger, in the Roaring Spring congregation, Pa., resulted in six conversions. We hear that the meetings closed just at a time when they should have been continued.

BRO. D. L. MILLER writes us from Macdoel, Cal., where he finds a splendidly equipped congregation of 121 members, with a good meetinghouse and well-attended services. His next stopping place is Reedley, Cal.

BRO. ANDREW HUTCHISON, who is in a revival meeting at Glendale, Ariz., says that he will soon find his way to Glendora, Cal., and proposes to stay there until he is seventy-four years old. This means until Jan. 15.

BRO. EZRA FLORY did some very effective work at Greenville, Ohio. He delivered twenty-seven addresses and there were eleven persons added to the church by confession and baptism. One was restored to fellowship.

ON the last day of November Bro. P. H. Showalter, a minister residing in Rockingham County, Va., passed to his heavenly reward, at the age of sixty-two years. He had been preaching the Gospel for about twenty-six years.

BRO. J. E. MILLER, President of Mount Morris College, met with the Gish Committee at Elgin last Saturday. The Committee is composed of Brethren J. E. Miller, I. B. Trout and J. H. B. Williams. The former is chairman and the latter secretary.

IN connection with his Bible institute work in Wichita, Kans., Bro. S. Z Sharp delivered a doctrinal sermon each day. As a result the members were confirmed in the doctrine and six were led to accept Christ in faith and obedience. Both the church and the community were greatly benefited.

THE Sunday-school Institute for Northeastern Ohio will be held at Smithville Dec. 27-29, with Brethren A. C. Wieand and T. S. Moherman in charge. A good program has been arranged for the occasion, but it reached us too late to appear in this issue, and for that reason will not be published.

BRO. W. F. MASON, R. D. No. 2, Prescott, Mich., says his part of the State is settling up fast, and when all the members who have purchased land get located, there will be twenty-eight of them, and among the number three deacons and one preacher. This is a good start for a new locality. Our brother says the land is cheap,—from $4 to $8 per acre, and that there is room for more families.

WE are in receipt of the minutes of the district meeting of Michigan, and notice that in the way of considering reports from the District Treasurer, and the Secretary and the Treasurer of the Mission Board, a good deal of business was transacted. There are eighteen congregations in the District, and there is much unoccupied territory that would yield splendid results if it could be intelligently worked.

DEC. 13 the elders of Western Colorado and Utah met for the purpose of effecting a temporary organization for the new District. Some business was transacted and Feb. 11, 1910, announced as the date of a district meeting to be held in the First Grand Valley church, five and one-half miles northwest of Grand Junction, Colo. The purpose of this meeting will be to effect a permanent organization and transact other necessary business. A further notice will appear next week.

"BIBLE READING AND BIBLE STUDIES" is the title of a neat little, flexible back book of 126 pages, by Bro. I. J. Rosenberger. It contains 116 subjects, carefully outlined for sermons or Bible readings. For ministers, who are seeking outlines for doctrinal discourses, there is nothing better in the Brotherhood. The book is the result of Bro. Rosenberger's labors and researches for years, and ought to be in the hands of all our preachers, as well as in the hands of hundreds of the laity. It is published by the Gish Committee and is free to ministers of the Church of the Brethren, who will remit ten cents for postage and packing. The price to all others, postpaid, is 25 cents.

WHAT we said a few weeks ago about supplying the different mission points with copies of the MESSENGER to distribute among those not members of the church, has borne fruit. Several of the mission points are to receive a number of papers. To one point we are sending forty copies, and thirty more are needed. Each mission should have at least twenty copies, and there is no better way of spending ten dollars.

WE are requested to urge our patrons to pay their subscription to the agents at the time they hand in their names. This makes it convenient for the agents as well as for us. Especially should subscribers not ask agents to carry an account with them for months. The year is now drawing to a close, and no better time can be found for closing up old accounts so as to be prepared to begin the new year free of debt.

DURING Bro. Bonsack's late meetings in Rockingham County, Va., two persons, who had been members of the church, again applied for membership, and at their request were rebaptized. They claimed not to have been converted when they first came to the church, and wished to start anew, doing their first work over again. A few instances of this kind have been met with and the rebaptism seems to have eased the conscience.

BRO. CORNELIUS KESSLER, of Smithboro, Ill., says that he and Bro. Andrew Hutchison are running life's race close together, there being but a few days' difference between their ages, only that Bro. Hutchison is spending his time feeding the souls of the people, while he must devote his time to looking after the temporal side of life. He says there is need of both, and certainly there is, for if the inner man would be at its best, the outer man must be well fed and nourished.

IT was thought that Sister Laura Minnich, wife of Bro. Levi Minnich, Greenville, Ohio, who was shot through both arms, Nov. 29, might possibly recover, but last Saturday morning, shortly after midnight, she passed away suddenly, dying of heart failure, following the tragedy, described in a former issue. For nineteen days she suffered intensely, and while she struggled bravely for life, she at all times felt a willingness to go to her long home and be at rest. Her husband and children are heart-broken to think that this sadness was brought into their home at the hand of an assassin.

WHAT is known as the Botetourt congregation, Va., has about seven elders and we do not know how many preachers and deacons, but the membership numbers 654. It is one of the most prosperous congregations in the Brotherhood, though it may not be the largest one. It is especially encouraging to note how harmoniously the ministers work together. Once a year they hold a meeting, report on the work for the past year, and then lay out their work for the next twelve months, assigning each man his work. Among the elders there is no disposition to lord it over God's heritage, nor is there any inclination for one or two of them to assume the preëminence. All the officials and members seem to pull together, and each one, having work assigned, does it, and in the end the Gospel is preached, sinners converted, saints edified and God's name on earth is honored.

WE are calling special attention to the action of the late Annual Conference in recommending that "New Year's Day be made a special day of prayer for the success of the church." Our people should not neglect this, and all over the Brotherhood prayer should be offered for the success of the church and her work. And since the first Sunday of the year falls on the next day, it might not be amiss to have the spirit of the morning services in keeping with the appropriate recommendation of Conference. Let the songs, the preaching, as well as the prayer, be in keeping with this idea. A thousand services on that day, with this spirit pervading each assembly, might accomplish wonders. Let it be borne in mind that those who pray for the success of the church will work for her success. Our prayers will not only prevail with God, but the deep-felt earnestness will make it possible for the Lord to use his people to better advantage in promoting the interests of his cause.

Bro. Geo. L. Studebaker, of North Manchester, Ind., does not hesitate to say what he thinks about the Messenger. We quote the following: "I greatly appreciate our church paper, and consider it the best religious paper printed. As I am around among the members of the church quite a good deal, I can assure you that the Messenger, as well as the other publications of the church, is giving excellent satisfaction." We receive many expressions like this, and while we do not publish all of them, we wish to assure our readers that we greatly appreciate their encouraging words.

We are wishing all of our readers a delightful Christmas and a Happy New Year. Christmas may be a day of gifts and good cheer to us, but, while enjoying the comforts and blessings that come our way, we should not neglect the poor and needy. Nor should we be so taken up with the pleasures of the day as to be unmindful of the one Great Gift,—the babe of Bethlehem—that came to the world more than 1900 years ago. Had it not been for this heavenly gift to the world, we would not be permitted to enjoy the Christmas festival from year to year. We may give gifts to our friends, and receive others in return, but none of them can compare with the priceless gift that came down from heaven. May we all have an ideal Christmas, and at the same time help make the day ideal for others!

We have a letter from a broken-hearted father, who has just buried a fine boy. When the friends of the bereft parents heard of the great sorrow that had come into their home, they wrote letters of condolence. These parents probably never received so many letters and post cards at one time. In their deep grief nothing could have consoled them more than these silent messages of comfort from friends and relatives who meant to help them in the hour of need. And now the father writes and tells us of the comfort he and the stricken mother received. He says he never thought much about writing to those into whose home the angel of death had entered, but since the departure of his dear boy, and since receiving so many letters from those who sympathize with himself and wife, he now understands what such messages of sympathy and comfort mean. Hereafter he will write letters of condolence where he thinks they will do good.

Close of Volume Forty-eight.

With this issue we are closing volume 48 of the Messenger. The year 1909 has been not only a busy one for us, but for the House it has been a prosperous year. Taking all of our publications as a whole, there has been an encouraging increase in circulation. We feel that the literary standard of our papers has been raised, and the quality, in other ways, somewhat improved. In all probability we never had a better supply of church literature. In the way of circulation the Messenger has been holding its own, in spite of the financial disturbance in the business world at the beginning of the year, with indications of a decided increase in circulation for the year 1910.

Our agents, all along the line, have done a splendid work, and we take this occasion to thank them, one and all, for their earnest efforts. Our correspondents have also kept us well supplied with church news. Our columns have been crowded most of the time, and we had to do a good deal of cutting down in order to find room for all the interesting and newsy reports that came to our desk. Our essay writers have done their part well. There has never been a week when we were short of good matter with which to fill our columns. In fact, we have hundreds of essays left over that, for the want of room, and sometimes for the want of merit, cannot be used.

Generally speaking, it has been a pleasant year in the editorial department. We never before received so many complimentary letters and encouraging words. The paper has been running smoothly, our people, from one end of the land to the other, have been edified, and God has been glorified. Between the management and the Brotherhood there seems to have been a mutual understanding, and but little friction has been in evidence. And thus we close the volume in grateful remembrance of the kindness shown us during the year. We wish to thank all of our readers for their patronage, as well as for their help and encouragement otherwise.

The Wonderful Birth of Jesus.

The story of the birth of Jesus, as sublimely wonderful as it is, is very, very simple indeed. Luke states it in these few words, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Mere mention is made of the bare fact that Jesus was born, how he was dressed, and that he was cradled in a manger, for the reason that there was no room for them in the inn; maintaining complete silence as to the condition of the new mother, consequent upon childbirth, the presence and assistance of a midwife, or a physician, whether the child was vigorous and doing well, and such other details as are usually stated in reporting such cases. Not a word as to these points of interest. Isn't it significant? The record leaves much to be presumed. Certainly, the condition of Mary, the new mother, could not have been serious, whether she was attended by a physician or not. Certainly, it must have been a birth as God, from the beginning, intended births should be,—without disastrous results to mothers. And these conditions must be renewed in the experiences of mothers now, in the same proportion as the original purpose of God is obtained in Jesus.

But the one fact, the supreme fact, that Jesus was born, is clearly stated: "And she brought forth her firstborn son." And this fact is the wonderful, wonderful thing. An ordinary birth, according to the established laws of natural generation, is wonderful enough, but a birth resulting from the union of the Holy Ghost and the virgin Mary is much too wonderful for reason. It silences all human philosophy. The wisdom of this world acknowledges defeat and gives it up. It can be accepted only by faith in the Christian's wonder-working God. Then, too, we must not be too severe in our censure of Joseph, when he doubted the integrity of his betrothed; but, on the other hand, we must commend his faith in believing, at once, the word of the angel when he said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." This was the end of doubt, and the sure foundation of faith with Joseph; and he now stood by his wife like a man, and rejoiced that she should bear a child by the Holy Ghost and that he should be the foster-father of the Son of God. Never was a man so trusted and never was motherhood so honored.

On the night when Jesus was born, there were shepherds in the fields keeping watch over their flocks. "And, lo, an angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

"Only once before had the words of the angels' hymn fallen upon mortal's ears, when, to Isaiah's rapt vision, Heaven's high temple had opened, and the glory of Jehovah swept its courts, almost breaking down the trembling posts that bore its boundary gates. Now the same glory enwrapt the shepherds on Bethlehem's plains. Then the angels' hymn had heralded the announcement of the kingdom coming; now that of the King come. Then it had been the Tris-Hagion of prophetic anticipation; now that of Evangelic fulfillment."

The angels ceased speaking, but their message remained with the shepherds, and they said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass." There, in the stable, they saw, perhaps not what they expected, but as they had been told. They found both Mary and Joseph, and the babe lying in the manger. When the shepherds heralded abroad what they had seen, all that heard it marvelled, and wondering expectancy fell once more upon all, not only in the hill-country of Judea, but within the wider circle that embraced the Holy City. And while the people wondered at the shepherds' messsage, Mary kept all these things and pondered them in her heart.

When, after the purification of his mother, according to the law of Moses, Jesus was brought to Jerusalem, to the Temple, to be presented to the Lord, the venerable Simeon, who was waiting for the consolation of Israel, came in by the Spirit. It had been revealed to him that he should not see death, before he had seen the Lord's Christ. Seeing the child Jesus, he took him up in his arms and blessed him and his soul burst out, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. . . . And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."

Nor was Simeon's the only hymn of praise on that day. At that instant came in Anna, a widow of fourscore years, a prophetess who departed not from the temple service day and night, and she gave thanks unto the Lord and spake of him to all that looked for redemption in Jerusalem. How wonderful these words and deeds must have seemed to Mary and Joseph! And all the more terrible they became, when, at the last, the sword pierced the heart of the devoted mother, and the thoughts of many hearts were revealed.

Matthew records the homage paid the infant Savior by the Magi of the East. Shortly after the presentation of Jesus in the temple, certain Magi from the East arrived in Jerusalem with strange tidings. They declared that they had seen his star in the East and had come to worship him, and now, naturally enough, they desired to inquire of the head of the nation where the new-born King is. This bit of information greatly disturbed King Herod, and all Jerusalem was troubled; but in the midst of the distress of the people the chief priests and scribes decided that Jesus was to be born in Bethlehem of Judea. Again the star went before the Wise Men and stood over where the young child was. When they had gone into the house, they found Jesus with his mother; and they fell down and worshiped him; and when they had opened their treasures they presented their gifts of gold, frankincense and myrrh.

Then follows Herod's rage and cruelty in the destruction of the children of Bethlehem, and all the coasts thereof, from two years old and under, and how God saved Jesus by sending an angel to Joseph and authorizing their flight into Egypt.

Such a wonderful birth the world has never known, how the angels, the stars, and the holy men and women of earth combined to give it holy recognition. And the most remarkable of all is the birth itself, how Jesus took upon himself flesh after the manner of the natural birth, became man as truly as he was God —the God-Man—that he might become the Savior of men.

H. C. E.

Among the Churches Northwest of the Rocky Mountains.

A month was spent among the churches in Southern Idaho, and a most pleasant and enjoyable time was had, helpful to the travelers and not without profit, we trust, to the churches visited. We had not thought of so long a stop in Idaho before leaving home, but our Brethren were so kind, and at the same time so insistent, that we exceeded our time limit. Another month might have been spent with the members in this rapidly-growing district, had health and strength been ours for the work. Indeed, we might spend the winter and spring months among the churches in the Northwest, were we able to fill all the calls made.

After leaving Twin Falls, we journeyed to Nampa and spent a week with the Brethren in the growing church in that prosperous and rapidly-developing city. Seven years ago we last visited the place, and the growth of country, city and church has been remarkable. The city has grown from a small town to a

population of over five thousand, the country has developed from the sage brush period to a rich, agricultural district, and the church has grown to a membership of not far from one hundred and twenty. Eld. Joseph C. Neher is bishop in charge, ably assisted by Eld. J. H. Graybill, and Brethren L. A. Williams, S. S. Redman, J. K. Waltman in the second degree, and Bro. S. D. Fike in the first degree of the ministry. They have a large churchhouse, centrally located, and are to be congratulated on the size of the congregations that assemble for worship. The Sunday school is well attended, and a live, active Christian Workers' meeting adds greatly to the spiritual life of the church. While here, the meetings held were largely attended, and the interest very good indeed.

The country, tributary to Nampa, is growing rapidly in prosperity. The United States Government has just completed an immense dam, forming a great storage reservoir, which will insure an abundance of water for irrigating the entire district. Rich soil, plenty of water, and good drainage, insures the prosperity of these great Idaho valleys.

Just now great interest is being taken in the Northwest, in the conservation of the natural resources of the country, and in the reclamation of the arid districts. Already the Government has expended over fifty millions of dollars in this important work, and only a mere beginning has been made. Millions of acres of rich soil, capable of making farm homes for hundreds of thousands of industrious agriculturists and fruit growers, will be watered by the Government irrigation works and made richly productive. Our ever-increasing population and land-hungry people will find homes in these fertile valleys and plains.

Socially one of the most favorable signs of the times is the cry, "Back to the farm." For years city life has attracted much more than its share of our population. The growth has not been a healthy one and is not for the best interests of the country. The reclamation of the arid lands of the country will open an empire for settlement, and thousands, from crowded city and congested country districts in the East, will find health, happiness and prosperity in these great western valleys.

It seems to the writer that our Brethren are building better than they know. All over this part of the country are scattered many churches, started by immigration. These form the nuclei of large settlements of our people, and will result in strong churches being organized all over our Coast territory. For example, the church started at Nampa, eight or nine years ago, has already two organizations to its credit,—Boise City and Boise Valley churches. In the years to come the Northwest will be as strong in membership as any section of the East. The General Mission Board has taken an active part in assisting to develop and build up churches in this District, and it has done well. Money invested in this way now, will return a hundredfold, or more, in generations to come.

The city of Nampa is located in the midst of a rich farming and fruit-growing district. Land has grown rapidly in value and when the Government reclamation works are fully completed, it will be one among the richest valleys in Idaho.

Traveling coastward from Nampa, our next stop was with the Brethren at Payette, a town of three thousand souls, located in the noted Payette Valley, containing about thirty-five thousand acres of rich, volcanic soil. It has an elevation of twenty-one hundred feet, is well watered, and has the reputation of raising fine fruit and melons. The valley is thickly settled, there being about eight hundred farms, with an average of fifty acres to the farm.

The Payette church has a membership bordering on the one hundred mark, but it naturally falls into two parts. Two good meetinghouses,—one at Payette, the other at Fruitland,—will eventually be the centers of two organized churches. Bro. Jesse Shamberger, of Missouri, has purchased a farm at Fruitland, and is to move there in the spring. Eld. S. F. Brower, of the Boise Valley church, has had charge of the Payette church, but Eld. L. H. Eby located within three miles of the place last March, and will take charge at the beginning of the coming year. The church appears to be prospering and we had several enjoyable seasons of worship both at Payette and at Fruitland. On Thanksgiving Day an all-day service was held at Payette, and a rich spiritual feast was enjoyed.

Bro. Clarence Pratt, once a student at Mount Morris College, took us up, down and across the valley in his automobile. It was a beautiful day and we enjoyed the drive very much. Last spring a hard frost, late in the season, damaged the fruit, so that the crop for this year was a failure. This is the first time, since the valley has been settled, that such a frost occurred. The fruit growers say that it was a good thing, as it gave the trees a season for rest, and for the growth of fruit-bearing wood.

The following illustration will show what has been, and may be done, in Payette Valley. Bro. Curtis Sargent, a member of the Mission Board of Southeastern Kansas, with his brother-in-law, Bro. Burnett, came here a little over four years ago, and bought an orchard of fifty acres for ninety-five dollars an acre. The second year they picked five car loads of apples, the third, sixteen car loads, and the fourth, 1908, thirty-two car loads. The crop of 1908 brought $18,883.00. Net cost of production, picking, packing and marketing was a little over $6.000.00, leaving a net profit of over twelve thousand dollars for the crop, or $245.00 per acre. Bro. Sargent gave me a signed statement from which the figures are taken. The orchard could not be purchased for five hundred dollars an acre now.

Raising fruit is not child's play. Orchards are attended with all the care given the garden in the East. The trees must be trimmed and sprayed, the orchard plowed and harrowed during the summer, to keep down weeds and grass. In August, if the trees are too heavily loaded, the green fruit must be thinned. Often half of the green apples are taken off. It requires constant care and watchfulness to destroy the enemies of fruit and tree. The spraying is done at least three times a year. A gasoline engine, with barrels of the poison mixture, is placed on a platform wagon, which is slowly drawn between the rows by horses. On each side of the wagon stands a man, with hose attached to a force pump worked by the engine, and the spraying is quickly and effectively done. As there is no rain to wash the mixture off in the summer, it is very effective. The painstaking orchardist has ninety-five per cent of perfect apples on his trees. It is a real pleasure to have a fine Newtown Pippin or a Rome Beauty, and find it firm and solid to the core. There are no marks of the apple worm, so common in the fruit in the East.

It is our hope that, while our brethren and friends are succeeding so well, and are prospering financially, they may also prosper spiritually and that they may be known as men of God among those with whom they come in contact. D. L. M.

Choosing the Form of Baptism.

Some of the papers are saying that during the Centennial Convention of the Disciples at Pittsburg, Pa., an address was delivered by one of the leading speakers, in which it was stated that within a short time candidates for entrance into the Disciple church will be allowed to choose the form of baptism which their own consciences dictate. Just how much sentiment there is in favor of this proposed change in polity we are not able to determine, but we do know that there are those who would not, in all cases, make immersion essential to membership. They are willing to receive and fellowship the pious unimmersed, as they are pleased to call those who have received sprinkling and pouring at their baptism. Then there is a growing sentiment against regarding baptism as one of the New Testament conditions of pardon. It is thought that the stringent views, held on the mode and design of baptism, have been a decided hindrance to the increase of membership. To us it looks as though some of the Disciple leaders are losing their heads, and if they could have their way, the church might as well disband and the members be turned over to other churches. One hundred years ago the Campbells entered upon what they denominated a reform movement, with less than a dozen members. Now the membership is about 1,200,000, and statistics show that the church has grown faster than any other Protestant denomination in America. Much of their success must be attributed to the bold stand taken in support of immersion as the only gospel mode of baptism, and the necessity of faith, repentance and baptism as divinely-authorized conditions of pardon. Let them weaken on these two sections of their plea, and their organization will not stand for much more than what may be found in other popular denominations.

A Four-Hour Sermon.

Referring to long sermons, Bro. D. B. Gibson, of Girard, this State, calls our attention to an incident in the life of his father, Eld. Isham Gibson. In 1845 he held some meetings and a feast with the few members who lived in Missouri, six miles west of St. Louis. There were, at that time, six members in the community. On the occasion of this visit Bro. Gibson addressed a very large concourse of people, preaching four hours at one stretch, and while the address was being delivered, not a person left the audience. Everybody was kept interested in the discourse from start to finish. We can easily understand how all this might have happened, for in 1866, when your Office Editor was twenty years old, we heard Eld. Gibson give a discourse fully two hours in length, but so systematic was this address, and so clearly were the points presented, that we can to this day easily recall the outline of the whole sermon. These old preachers did not know anything about the benefits of college life, but they knew how to preach the Gospel, and how to present it in a way that it could be understood and remembered. Not only so, but they were missionaries, and made it their business to look up the little groups of members, here and there, and preach for them. We should be pleased to learn more concerning this little band of members that worshiped in the vicinity of St. Louis in 1845. Whence did they migrate and what became of them?

Gipsy Smith and Higher Criticism.

Gipsy Smith thinks we are getting over the unfortunate condition, brought about by the reckless methods of the "higher critics." In a recent interview in Chicago he said: "You are a long way behind England in real spiritual life—in evangelical zeal. We've got over our wave of higher criticism. We've got over the mental measles. We are better for it. Our men have got onto solid ground. Take, for instance, the writings of 'J. B.' [Mr. Brierly]. He said to me in the Free Church Council, 'You've nothing to give up in your message. Thirty years ago we were entering a tunnel and we did not know where we were coming out; but we have gotten over that and we are in the light.' That gauges the situation. Take our greatest leaders—men like Dr. Horton, who is an Oxford M. A. and a D. D. by merit; I heard him reading a paper, twelve months ago last March, on the higher criticism, and he began by saying: 'I will refuse to listen to any critic of the Bible who does not begin with the new birth; if he is born again, I should listen to him. I will accept nobody on the Bible who does not begin on the spiritual experience.'"

Our Schools.

In proportion to her membership the Brethren church is not one whit behind the most aggressive Protestant denomination in her educational efforts. We have one school for each ten thousand members, and, viewed from a church standpoint, this means a good deal. We were a little slow about entering upon educational work, but are now, in a measure, making up for some of the delay. Before the Revolutionary War the Brethren showed commendable activity along educational lines. A number of them were university men, and knew the value of good schools. Some of them took an active part in establishing the Germantown (Pa.) Academy, and Bro. Christopher Sower, an elder of ability and influence, was president of the board of trustees. The Revolutionary War disturbed our people considerably. After the war much thought was given to building up churches in new sections by emigration, and the educational interest was lost sight of for nearly one hundred years. The spirit had to be revived by degrees, and now we are far more enthusiastic about schools than our early fathers were.

MISSIONARY DEPARTMENT

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Address,
General Mission Board, Elgin, Ill.

HINDU VIEWS OF CHRISTIAN MISSIONS.

One reason why the living power of Hindu traditions, —religious and historic,—is fading, is due to the fact that the zeal and philanthropy of Christians in India are so paramount and far-reaching as to eclipse aught else. Principal Arundale, of the Central Hindu College in Benares, is not slow to affirm that "the average Indian does NOT care, while the average mission worker DOES CARE about the welfare of what may be called in India 'the submerged sixth.' The average Hindu is not doing his duty, and he will therefore have to pay the penalty." What Principal Arundale gives as the reason for missionary success in India, is undoubtedly true. The thousands who yearly leave the Hindu religion are a silent testimony of its insufficiency. The Christian religion, in the spirit of its Master, reaches down to the lowliest, and lifts him to the exalted plane of the Gospel. Such a result will be brought about wherever Christianity is fairly preached and exemplified. It is bound to make itself felt.

THE RIGHTS OF THE CHURCH-GOER.

There is much said about the minister and his work, and what he has a right to expect of his audience. There is another side to the question. The church-goer has rights also. Of the many, we will single out just one, at this time,—it is to expect a BENEFIT. To this he is justly entitled; it is his by virtue of the Divine Promise. As he goes to the Lord's sanctuary, he desires to receive what he cannot get elsewhere,—the Gospel. He wants it so expounded and applied to his case that he may "renew his strength" for the battle of life. For a minister to give a talk on the current topics of the day, in no way related to the religion of Jesus Christ, is to give a stone to the soul that is perishing for lack of bread. The precious blood of Christ, shed for the sins of a guilty world, is the one supreme message of the pulpit,— the golden thread running through all the discourses of the minister who is Spirit-filled and taught by the Great Teacher. Let there be more Christ in all the sermons, and there will be, as of old,—a crowd of willing hearers.

WHERE ARE THE CHILDREN?

Looking over the average congregation of worshipers at the regular services, especially in cities and towns, one is struck by the absence of the children. Years ago this was not the case. Nowadays, when Sunday school precedes the church service, the children attend the Sunday-school session, but do not always stay for the further services. Why not? "Well," says one, "the Sunday school is the children's church." It is nothing of the kind. The church service can and ought to give the child what no other institution or service can give. Let the preacher remember that it is his duty to feed the lambs, and prepare at least a part of his sermon accordingly. The early impressions that a child gets by a properly-conducted church service will undoubtedly remain and bear fruit in after-life. It was in the Lord's tabernacle that the boy Samuel heard the voice of the Lord, and it was in the temple that the boy Jesus was found, attending to his Father's business. By all means, let the children attend all our services. We cannot afford to have them absent.

WHEN CONGRESS WAS A BIBLE SOCIETY.

It may not be generally known that Congress, in the early days of our nation, was a Bible Society, so far as active interest in Bible distribution was concerned. An act of Congress in 1777 decided that "20,000 Bibles for the use of the people be imported." In 1781 Congress recommended that "the edition of the Bible, published by Robert Aitken, of Philadelphia, be used by the people of the United States." In this way Congress, in those early days, fulfilled the duties of a Bible society, before there was such an institution anywhere in the land. It is deplorable, indeed, that the zeal of that early Congress was not extended to later generations. Perhaps we would not now have the strong opposition to the Bible in the public schools, nor would we encounter the large amount of indifference to the Sacred Word. It is certainly to be regretted that the old-time reverence for the Bible, at one time characteristic of our Congress, has so largely disappeared that no interest whatever is taken in the "One Book" that is so great a factor in the real welfare of the country.

THE MACEDONIAN CRY.

The missionary appeal is being wafted to our ears on every breeze. The great needs of the heathen millions are so insistent that the indifference of many so-called Christians seems almost incredible. Can the heart of the church resist contributing toward the great needs of those who look to her for help? She dare not excuse herself for reasons of inability and unavoidable obligations, because God sees what has been withheld from him, and he knows the measure of each individual's capacity. That, in these days of general prosperity our missions must almost beg for the privilege to live and grow, is a sad commentary on our consecration. The pleading cry, "Come over and help us," should stir up every member in the new year of 1910, that we are just about to enter. So long as the need exists, the responsibility is on each member of the church to give to the full extent of his personal ability, over and over again, until the need is supplied. You and others have seen what you have already given; God has seen what you are still withholding. He sees what you could give, if you would. Consider well the great Macedonian call!

WHAT OUR PRESIDENT THINKS OF MISSIONS.

During a recent address in New York, our Chief Executive gave a good address on the value of missions, from which we quote a brief portion. "We are a nation with tremendous power and tremendous wealth, and unless we use these for the benefit of our international neighbors,—and they are neighbors of ours, for the world is small,—we are failing to discharge the duties that we ought to feel as members of the international community. I have heard missions criticised. I have heard men say that they would not contribute to foreign missions at all; that we have wicked people enough at home and we might as well leave the foreign natives and savages to pursue their own lives in the forest, and look after our own, who need a great deal of ministration. Beyond all doubt, however, missionaries are the forerunners of our civilization, and without them we should have no hope of gaining the love and the admiration and the respect of the millions of people whom we hope to bring under the influences of Christian civilization."

THE ANGELS' SONG.

The little town of Bethlehem
All calm and silent slept,
While shepherds o'er Judea's hills
Their lonely vigils kept.
High overhead the stars looked down
Through all that peaceful night,
And shed upon the hills below
The radiance of their light.

Lo! suddenly the sky grew bright,
The air was filled with song,
For down from heaven to earth there came
A white-robed angel throng.
The shepherds raised their heads to catch
The tidings, sweet and clear,
Of love and joy and "peace on earth,"
And to all men good cheer.

"In yonder town of Bethlehem
Is born to you this day
A Savior, which is Christ the Lord,—
Go seek him while you may.
And this to you shall be the sign,
In lowly cattle-stall,
All wrapped in swaddling clothes, you'll find
The Savior of us all."

"To God on high be glory given,"
Again the angels sang.
With "peace on earth and sweet good-will"
The hills of Juda rang.
"To God on high be glory given
On this glad Christmas morn;
Peace, peace on earth, good-will to all,
For Christ the Lord is born."

—Lucy G. Stock.

MISSION WORK IN OLD MEXICO.

While the Brethren missionaries are seeking ripe missionary fields to harvest, I desire to call their attention to our sister republic, with only a narrow stream between us, over which the tidal wave of emigration has already passed. President Diaz says in his last message that he welcomed 13,000 Americans to the republic during the past six months. I have a son living in that republic, and recently made a trip to the land which I had so often pictured in my dreams as being the tropical land of "milk and honey," where frost is unknown, where it never gets as hot as in Chicago nor as cold as in Florida, and where there are opportunities far surpassing those of the United States. This applies more especially to the tropical portions along the coast and the isthmus south of the City of Mexico. In company with ninety-four other passengers I made an excursion to that section.

Since the settlement of our people at Germantown, the Brethren have been well represented through the West, spreading to California some twenty years ago, and increasing so rapidly that already one Annual Meeting has been held there. Owing to the fact that Mexico is nearer Germantown, I was somewhat surprised to find so few Brethren in the tide of emigration which is now extending to our adjoining sister republic. This we can only account for by the lack of correct information as to the resources of this truly desirable country which lies at our very door.

Although not generally known to the average citizen of America, there was a time, under the Spanish rule, when church and state were united, though the majority of people soon became dissatisfied with these conditions, so that a change was made.

I have traveled through the republic of Mexico over different railroad lines, from the northern to the southern boundaries, and crossed from east to west, making the missionary work of Mexico a close study. It can truthfully be said that the field is ripe already, for the harvest of the missionary, and the Macedonian cry is going up all over that country, "Come over and help us." I have visited many of the missions of the Protestant churches and found them invariably prosperous.

At El Oro, about sixty miles northwest of the City of Mexico, the Methodist minister informed me that their mission and school were largely attended, and that the natives are quite devoted to the Christian work. He said that his own children required more attention and were less devoted than the natives.

The elder in the Baptist church, with whom I became acquainted two years ago, in Arizona, and whom I visited in his home in the City of Mexico, invited me to attend their prayer meeting, which, he said, would be conducted in Spanish, led by a Spanish native missionary, while the Americans held their prayer meeting on a separate evening. We found the large house filled and the native delivered a sermon which was very much appreciated by a large and attentive audience, though only a portion of the discourse was understood by me. Nearly all present, both large and small, with smiling faces, told their experiences, thanking the Lord for sending the American missionaries among them. They were delighted to grasp my hand and wondered if I, too, had come to make my home with them. Eld. Brewer informed me that the work was growing so rapidly that he was going to devote his whole attention to the Spanish language, and that another American minister, from Los Angeles, Cal., was going to look after the American-speaking congregation. The elder's children informed me that they were now using the Spanish language, and preferred it to English.

At Tonala, on the Pacific Coast, a town of 12,000 inhabitants in Southwestern Mexico, there is only one American lady, but quite a number of American railroad men. Here I attended a Protestant mission and was pleased to note the same interest being taken by the natives. They have a large, comfortable building. The Mission at Jalisco, sixteen miles away, also a very promising town, has a prosperous church and mission school.

Buckeye, Ariz., Dec. 1. B. A. Hadsell.

FROM KANSAS CITY, KANS.

Tomorrow evening closes a two weeks' meeting here in Kansas City, on the Kansas side. Though the weather was not good from the start, yet the attendance increased until the cold weather set in. It was not so good this week.

The members have been very faithful in attendance, considering the weather, and they have been made to rejoice by some making the good confession and being born into the kingdom by baptism.

Bro. I. H. Crist and wife have charge of the work in both parts of the city. They certainly have more than enough to do. Bro. Crist can hardly attend to all the calls made upon him to visit in homes and see the sick. The one thing that specially impresses me is the great need, in a large city like this, of going to houses and telling them of a Savior.

The Kansas City church has a number of very loyal and talented young brethren and sisters, who are doing a good work in the church.

The cold weather, with snow, which came while we were here, has been very hard on many of the poor, and there is much suffering among those who do not have sufficient clothing and fuel.

Our workers here have been doing all in their power to relieve as much suffering as possible, and also to speak to the people about the Christ.

They expect to distribute some baskets on Christmas Day. Anyone acquainted with the needs in the city, and knowing the judicious manner in which whatever may be sent them is distributed, certainly will receive a blessing and greatly bless the needy here by sending of his abundance. Anything in the eatable line, as well as money, should be sent to I. H Crist, 14 N. Ferree Street, Kansas City, Kans. J. Q. Goughnour.

Ankeny, Iowa, Dec. 16.

THE CHRISTMAS SPIRIT.

We are again in the midst of the season when the chief topic of conversation is about Christmas. The season itself imbues us with a new kind of life. We seem to be all aglow with a spirit within us that, we say, is produced by the approaching time in which we may again commemorate the birth of our Savior. What does it all mean? We look about us and find the merchant with a carefully-selected stock of goods for the occasion. The purchaser ponders in his mind what gifts are suitable for him to give to his friends, for it would not be Christmas if gifts were not exchanged. Even the children are very much wrought up over the occasion because they can scarcely wait to see what Christmas may bring to them. Others anxiously await the time and spend it in revelry, etc.

This is the Christmas spirit of today. Was it always

so? Undoubtedly we, as a Christian nation, have gotten away from the true spirit of the occasion. When Jesus was born, the angels proclaimed a message of good tidings of great joy to all people, because on that day, in the city of David, a Savior was born unto them, and the whole multitude of the heavenly host sang, "Glory to God in the highest and on earth peace, good will toward men."

This is the true spirit of the occasion. May every Christian nation sing it over and over again until the whole world joins in the refrain. Newton David Cool.

Winchester, Va.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley church met in council Dec. 4. Our elder, Bro. H. F. Maust, presided. The membership was well represented. Officers for the coming year were chosen as follows: Bro. H. F. Maust, elder; Bro. O. M. Moore, Clerk; Bro. C. Messick, treasurer and Bro. H. W. Allen, Messenger agent. Sunday-school and Christian Workers' officers were elected for six months. Bro. D. D. Hufford was chosen superintendent, and Sister Florence Hufford, secretary. The home department work was put in the hands of the superintendent and his helpers. Bro. Orval Snider was elected president of Christian Workers' meeting and Sister Mayme Sheller, secretary. Bro. Ernest Sheller was given charge of the juvenile workers. Maust in the evening. Both sermons were listened to with interest. We are looking for Brother and Sister D. L. Miller to be with us soon.—Mrs. E. M. Wolfe, Macdoel, Cal., Dec. 6.

Pomona church met in council Dec. 13, with Eld. J. A. Brubaker presiding. Two letters were granted. Eld. S. E. Yundt was elected elder for the coming year. Bro. E. R. Yundt was chosen Sunday-school superintendent. Christian Workers' officers were also elected. The love feast, recently held, was a spiritual meeting. Bro. Geo. Bashore, of Los Angeles, gave an interesting talk last Sunday.—Clara B. Wolf, 310 Kingsley Ave., Pomona, Cal., Dec. 15.

South Los Angeles church met in council Dec. 10. The following officers were elected: Elder, Bro. W. E. Trostle; pastor, Bro. W. H. Wertenbaker; correspondent, Sister Edith Keim; Messenger agent, Bro. Wertenbaker. The Sunday-school officers are as follows: Superintendent, Sister Daisy Evans; secretary, Bro. Ray Evans. Bro. N. J. Brubaker was elected superintendent of the new Sunday school, to be opened the first of the year, and Sister Fannie Carlson, secretary. Sister Clara Custer was reëlected president of Christian Workers, and Sister Rose Liebman, secretary. Bro. Milton Brock was chosen treasurer. One letter has been received since last report.—Ethel M. Church, 4219 Wadsworth, Los Angeles, Cal., Dec. 12.

COLORADO.

Sterling.—On Sunday afternoon, Dec. 5, quite a number of the members of this church met at the home of Bro. R. J. Patterson, to witness the anointing of Bro. Gilbert, of Grundy Center, Iowa. Bro. Gilbert was suffering with asthma and the doctors recommended the West, so he came here. Brethren D. B. Miller and W. H. Greenawalt anointed him.—Ada Spohr, Sterling, Colo., Dec. 10.

ILLINOIS.

Astoria church met in council in the Astoria house Dec. 7. Our elder, Bro. M. L. Hahn, of Colchester, Ill., presided. Seven letters were received and five granted. It was decided to hold a series of meetings in 1910 at each of our three churches. A committee of two brethren was appointed to make arrangements for the same. Sunday-school superintendent at the Astoria house, Bro. J. A. Ruth; South Fulton, Bro. Ed. Myers; Walnut, Bro. Wm. S. Gibble. Bro. James Trayner is president of Christian Workers, and Sister Fay A. Rohrbaugh, secretary. Privilege was granted to have prayer meeting each Thursday evening in the Astoria house, with Bro. Ralph Stambaugh, foreman. One young sister was received by baptism.—Fay A. Rohrbaugh, R. D. 2, Browning, Ill., Dec. 13.

Blue River.—Our series of meetings closed Dec. 1. Much interest was manifested. Bro. J. W. Lear, of Cerro Gordo, preached. Bro. J. F. Burton, of this place, preached two sermons in Bro. Lear's absence. Sister Lear assisted in personal work. Doctrine was given due prominence. The members were much encouraged by these services. Five were baptized, four of them being from one home. Our communion was held near the close of the meetings. Bro. S. G. Nickey, our newly-elected minister, was with us. Bro. J. C. Lightcap was chosen as deacon. He, with his wife, was duly installed. Cyrus Wallick, Mansfield, Ill., Dec. 15.

Cherry Grove church met in council Dec. 2, Bro. Franklin Myers presiding. Sunday-school officers were elected for the coming year. We had services on Thanksgiving Day. The collection amounted to $31.70.—Addie R. Hawbecker, Lanark, Ill., Dec. 13.

Lanark.—Since our meetings, conducted by Bro. S. S. Blough, of Batavia, Ill., have closed, four were baptized, a young man and his wife, one little boy, eleven years old, who was just recovering from sickness, and another boy a few years older. We are now preparing a Christmas and missionary program for Sunday evening, Dec. 26.—Ada I. Wilson, R. D. 2, Lanark, Ill., Dec. 10.

Pine Creek church met in council Dec. 16, with our elder, Bro. C. C. Price, presiding. We elected our Sunday-school officers for 1910, with Bro. Price Heckman, superintendent. Bro. J. G. Royer will hold a Bible institute for us, beginning Dec. 25. Our Thanksgiving collection of $37.74 was given for various purposes. $5 was given to the home poor, $21.83 to World-wide Missions, and $10.91 to home missions.—Grace G. Price, Oregon, Ill., Dec. 16.

Romine.—Nov. 21 Bro. S. S. Miller, of La Place, Ill., began our series of meetings. He preached each night for two weeks. There were no accessions to the church, yet we feel that much good was done. The members were encouraged. On Thanksgiving Day the primary Sunday-school class gave a program, followed by a splendid sermon by Bro. Miller, after which we all ate dinner at the church.—Lizzie Fouts, Salem, Ill., Dec. 10.

INDIANA.

Bremen church met in council Dec. 11, with our elder, Bro. J. S. Kauffman, presiding. Five letters were granted and one received. Sunday-school officers were reëlected, and other business disposed of.—Monroe Martin, Bremen, Ind., Dec. 13.

Buck Creek church met in council Dec. 11, with Eld. L. L. Teeter presiding. Eld. D. F. Hoover was present. The weather not being favorable, the attendance was not large. Our Thanksgiving offering was sent to the Indianapolis Mission. Bro. W. L. Hatcher, of Portland, Ind., is booked for a series of meetings at this place, beginning Jan. 8.—Phebe E. Teeter, Mooreland, Ind., Dec. 16.

Goshen (West Side).—Bro. Samuel Burger, of Lagrange County, recently closed a two weeks' series of meetings at the Union house, southwest of this place. We had a good attendance. One was reinstated.—Osie Brumbaugh, Goshen, Ind., Dec. 11.

Howard church met in council recently. Bro. Hauk not being present, Bro. Flora presided. We reorganized our Sunday school for the next year, with Bro. O. K. Sink as superintendent. We also organized a sisters' aid society, with Sister Cora Brubaker as president.—Ida A. Brubaker, Kappa, Ind., Dec. 13.

Huntington.—Bro. George L. Studebaker came to us Oct. 21 and preached a little more than two weeks. Our elder, Bro. J. H. Wright, assisted in the work part of the time. Unfavorable weather hindered us from continuing the meetings another week. Much good seed has been sown, and three were received by baptism.—Rosella Shock, R. D. 9, Huntington, Ind., Dec. 12.

Indianapolis church held her communion Dec. 12. Because of the inclement weather, our attendance was small. Bro. S. W. Payton, of Connersville, officiated. Bro. J. W. Rarick, of Muncie, and Bro. C. W. Ronk, of New Ross, were also with us. Because of sickness our pastor was unable to be here. He came to the city but could only remain a few days, and is now in his home at North Manchester. We anxiously await his recovery.—Mary C. Stoner, 3522 W. Michigan Street, Indianapolis, Ind., Dec. 17.

Landessville.—Bro. Dorsey Hodgden came to this place Nov. 13, to assist in a series of meetings, closing Dec. 7. He preached in all twenty-nine sermons. Sister Effie Tuttle, of Huntington, was with us throughout the meetings and led the song service, which added much to the interest of the meeting. We feel that her work at this place was a success, and has been the means of leading souls to Christ. For several evenings a few minutes were given to topical verse recitation, and short sentence prayers, which proved helpful to the meetings. Seven were baptized. Our members are greatly encouraged. Bro. J. W. Norris and family will locate here and take up the work the first of the year. Brethren A. B. Horst, of Bellefontaine, Leroy Mahon, John Frantz, Henry Wike, Aaron Moss and J. W. Norris were here at different times during the meeting, which added much to the interest. Our council was held Dec. 2, Eld. Wike presiding. Two letters were received. A committee of three were appointed to secure the help of a minister for another series of meetings the coming year. We expect to reorganize our Sunday school soon.—Mary C. Baker, Box 78, Landess, Ind., Dec. 9.

Mississinewa.—We met in council Dec. 4. Eld. I. E. Branson, of the Killbuck church, met with us. Eld. A. C. Young, wife and stepson, Harry Pulley, were received by letter from the Carrington church, N. Dak. Bro. J. W. Miller's time as elder having expired, Bro. A. C. Young was given charge of the church for an indefinite time. We expect to begin a series of meetings at our Union Grove house, Sunday, Jan. 2, to be conducted by Bro. Manly Deeter, of Milford, Ind.—John F. Shoemaker, Shideler, Ind., Dec. 12.

Nappanee church met in council Dec. 16, with Eld. Daniel Wysong presiding. Eld. Eli Roose was with us. The church was well represented and the business was disposed of in love, union and harmony. We received one by letter, and granted two letters. Sunday-school officers were chosen for the coming year with Bro. C. M. Culp as superintendent. For Christian Workers' meeting Sister Viola Overholser was chosen president.—B. J. Miller, Nappanee, Ind., Dec. 17.

Nettle Creek church met in council Dec. 11. Owing to the inclement weather, the church was not very well represented. Considerable business came before the meeting. A sister and two brethren, both ministers, were received by letter. A treasurer and two receivers were elected for a term of five years. We elected superintendents for our four schools. Bro. H. H. Johnsonborough and Sister Etta Holler were chosen for the Brick church; Bro. Lewis Hinnes and Sister Letha Bowman, for the White Branch church; Sister Mollie Replogle and Bro. Fred Berry for the Olive Branch church, and Brethren John Herr and Ralph Goar for the Locust Grove church. We decided to have Eld. L. W. Teeter deliver a series of doctrinal sermons for us at the Brick church in the near future.—Chas. W. Miller, New Lisbon, Ind.

Pleasant Valley.—Nov. 20 we met in members' meeting for the purpose of electing officers. Bro. Chauncey Berkey was chosen superintendent, and Sister Rosa Bollinger, secretary of the Sunday school. Bro. Galen Bollinger was chosen president of Christian Workers' society. The meeting was then given over to consecration services, preparatory to our series of meetings, held by one of our home ministers, Bro. J. L. Mishler. The meetings continued two weeks. Four were baptized and one awaits the rite. A few weeks before the meetings one young man was baptized. Nov. 21 Bro. Steele, our District Sunday-school Secretary, addressed us, taking for his subject, "On the Firing Line." Dec. 9 Bro. D. J. Lichty had an appointment at the Valley House, but, owing to the inclement weather, only a few were present.—Edith Schrock, R. D. 5, Middlebury, Ind., Dec. 12.

Roann church met in council Saturday, Dec. 4, with our elder, Bro. J. D. Rife, presiding. Considerable business came before the church. Two letters were received and three granted. Sunday-school and Christian Workers' officers were elected. Brethren W. H. Fairburn and Martin Miller were chosen Sunday-school superintendents, Sister Mertie Swihart, secretary, and Bro. Clarence Kaush, chorister. Sister Sarah Ranck and Bro. C. C. Miller were chosen presidents of Christian Workers' meetings, and Sister Stella Lehman, secretary. Some good admonitions were given at this meeting. Bro. Ira Kreider, from the Ogans Creek church, preached our Thanksgiving sermon. A collection of $6.25 was taken for home mission work. Bro. David Neff preached for us Nov. 28. Bro. Geo. Zollers delivered four interesting lectures on his adventures on land and sea.—Katie Baldwin, R. D. 2, Wabash, Ind., Dec. 7.

Roann.—A husband and father was taken suddenly ill and requested baptism. Eld. G. E. Swihart performed the rite on Sunday afternoon, Dec. 12, and the following day the brother was anointed by Elders G. E. Swihart and I. E. Warren. He is improving, and we hope he may recover.—Katie Baldwin, R. D. 2, Wabash, Ind., Dec. 14.

Solomon Creek church met in council Dec. 4. Eld. Wm. Bussard presided. Three letters were granted. Bro. Wesley Rodabaugh was chosen Sunday-school superintendent, Bro. Seth Rodabaugh, secretary, and the writer, church correspondent. Bro. Wm. Neff conducted our Thanksgiving services. A collection of $14 was taken for the Cherry mine sufferers.—Pearl Geyer, R. D. 5, Syracuse, Ind., Dec. 13.

Sugar Creek (East house).—Our series of meetings, conducted by Eld. George D. Zollers, of South Bend, Ind., began Nov. 7 and closed Nov. 28, with two accessions to the church. Bro. Zollers preached the Word with power. Our prayers go with him in his work.—Lottie Hummel, R. D. 2, South Whitley, Ind., Dec. 15.

Summit church met in council Dec. 11, at 1:30 P. M., with Eld. Isaac Branson presiding. Considerable business came before the meeting. Sunday school was organized and officers chosen for the coming year. Bro. Jacob W. Rarick will preach for us the third Sunday, and Bro. D. W. Bowman the fourth Sunday, of this month. Our series of meetings will begin on Saturday evening, Jan. 1. Our love feast will be held at the close of these meetings, the date to be given later. We ask the adjoining churches to assist in these meetings.—Sarah J. Lamb, Summitville, Ind., Dec. 17.

Turkey Creek.—Eld. A. G. Crosswhite, of Flora, Ind., came to us Nov. 20, and remained until Dec. 7, preaching in all twenty-two sermons, in Graveltop. The attendance was good each evening, with a few exceptions, when the weather was not favorable. The best of interest was manifested during the entire meeting. One was baptized and many others were favorably impressed. The members were greatly encouraged. We took up a collection of $10.75 for the Chicago Mission Extension Fund.—L. D. Ulery, Nappanee, Ind., Dec. 11.

Union.—On Saturday, Dec. 4, Bro. E. L. Heestand, from Ft. Wayne, returned to our church to resume his revival work, after an absence of two weeks. The unfavorable condition of the weather hindered many from attending and it was thought, after a period of ten days, to close the meetings, to the regret of all. The church was strengthened by the efforts of our brother. Our council was postponed until the first Thursday in January.—A. Laura Appelman, Plymouth, Ind., Dec. 15.

Upper Deer Creek church met in council Dec. 4. Bro. Jacob Cripe presided. The Sunday-school officers were elected for the coming year. Bro. John Gish was chosen superintendent, and Sister Eva Dickey, secretary.—Bertha Bechtelheimer, Lincoln, Ind., Dec. 10.

Wabash church met in council Dec. 2. Our elder, Bro. E. S. Brubaker, presided. Bro. Reuben Shroyer, of New Berlin, Ohio, was with us. Bro. H. D. Bolinger was reëlected Sunday-school superintendent for one year.—Lula Crumrine, R. D. 9, Wabash, Ind., Dec. 14.

Wakarusa.—Bro. Grover L. Wine, of Huntington, Ind., was with us on Thanksgiving Day and preached to an attentive audience in the morning. A collection of $10.67 was taken for home mission work. Nov. 28 we held a Sunday-school meeting and an interesting program was rendered. Dec. 11 Bro. John Appelman began a series of meetings.—Bertha Moyer, Wakarusa, Ind., Dec. 15.

IOWA.

Cedar Rapids church made a Thanksgiving offering of $24.60 for World-wide Missions. Bro. E. M. Studebaker is conducting a Bible Institute which will close Dec. 19 with a feast. Inclement weather hinders as large an attendance as was anticipated.—S. B. Miller, Cedar Rapids, Iowa, Dec. 10.

Coon River church met in council Dec. 16, with Eld. E. F. Caslow presiding. Good reports were given of all lines of church work. The Sunday school was organized, with Bro. S. H. Ott, superintendent, Sister Clara Barcus, secretary, and Sister Zona Ott, corresponding secretary and treasurer. Preliminary steps were taken to reorganize the Christian Workers' meeting. At the last elders' meeting Brethren Samuel Badger, of Panther, and C. B. Rowe, of Dallas Center, were appointed to take in hand the matter of an ordination. After the regular business was disposed of, they ordained Bro. E. D. Fiscel to the eldership. It may be a question to some why we need another elder when we already have four. Bro. J. D. Haughtelin is superannuated, Bro. Deardorff is in the evangelistic field, the greater part of the time, and Bro. E. F. Caslow intends to go west in the spring.—J. D. Haughtelin, Panora, Iowa, Dec. 17.

Curlew church met in council Dec. 4. Eld. Wm. Pyle presided. The following officers were elected: Bro. Wm. Pyle, elder; Bro. D. Martin, treasurer and solicitor. Bro. Pyle also preached a sermon for us. We have no minister at this place, but hope to have one soon. It was decided to close our Sunday school indefinitely.—Grace Prentice, Curlew, Iowa, Dec. 8

Panther Creek church met in council Dec. 11. Eld. Chas. Rowe, of Dallas Center, presided. Eld. Irving Haughtelin, of Panora, assisted. Sunday-school and Christian Workers' officers were chosen.—Ethel F. Crouse, Dallas Center, Iowa, Dec. 18.

Pleasant Prairie church met in council Nov. 27, with Eld. J. Schechter, of Worthington, Minn., presiding. Considerable business came before the meeting. Two letters were granted. Bro. Schechter was chosen elder for the coming year. Through the help of the Mission Board we expect to have a series of meetings in the near future.—E. E. Rilea, Box 21, R. D. 2, Ireton, Iowa, Dec. 13.

Prairie City church met in council Dec. 11. Eld. I. W. Brubaker presided. One letter was granted. We decided to hold a series of meetings some time during next summer. Our Bible school has been postponed. Bro. Galen B. Royer will be here some time during 1910. Sisters Lova Brubaker and Anna Fouts are taking a vacation. They, with a few others, will soon return to Bethany for the winter term. Bro. W. I. Buckingham has returned from Wisconsin, where he spent two months doing church work. He and Sister Buckingham have been, and are, valuable helpers in the work here. Our Thanksgiving services were not largely attended on account of bad weather. Bro. Elmer Fouts preached the sermon, after which a collection was taken, which will be used in caring for homeless children of Middle Iowa. Two weeks ago the roads were in such a condition that it was almost impossible for horses to travel, yet our aged Bro. Moomaw walked a mile to church and preached an excellent sermon to the few who were present.—Jennie Alexander, Monroe, Iowa, Dec. 15.

South Keokuk.—Bro. Gregory, of Chicago, was with us from Nov. 27 until Dec. 7, conducting a Bible school. Good interest was manifested throughout the meetings. All were spiritually strengthened. Bro. Foust came Dec. 11 to conduct a series of meetings, which is now in progress at this place.—Bertha Shelly, R. D. 2, Ollie, Iowa, Dec. 13.

KANSAS.

Appanoose church met in council Dec. 10, at 1 o'clock. Eld. C. W. Shoemaker officiated. Eld. Geo. Fishburn was with us. Bro. Ezra Barnhart was chosen as Messenger agent, Bro. John Ward, clerk, Bro. John Fishburn, treasurer, and Sister Ada Beckner, correspondent. Sunday school was reorganized with Bro. Ezra Barnhart, superintendent. Christian Workers' meeting was also reorganized, with Bro. S. J. Heckman, president. One letter was received and three granted. We met for services on Thanksgiving Day. A collection of $24.40 was taken for a sick sister in our congregation. She had spent all her means for doctor bills and could not recover without an operation. She is now improving.—Norman Flora, R. D. 1, Overbrook, Kans., Dec. 10.

Chapman Creek church met in council Dec. 11, with Bro. J. F. Hautz in charge. Two letters were received. Bro. J. H. Cakerice was elected our elder for the coming year. Bro. E. Derrick was elected Sunday-school superintendent. It was decided to have Christmas services at the church, consisting of a sermon in the morning and a program by the Sunday school in the afternoon. We expect to have a series of meetings next spring. This year we reshingled our churchhouse, painted and papered the inside, and also painted the outside.—Myrtle J. Derrick, R. D. 5, Abilene, Kansas, Dec. 12.

Larned church met in council Dec. 11. Seven letters were received. The following officers were elected for our Christian Workers' meeting: President, Bro. Fred Cline; secretary and treasurer, Bro. Ed. Baker. It was decided to build sheds for the teams at the church. We will have Christmas exercises, and, instead of the children receiving a treat, as has been our custom, each child, and older ones as well, will be expected to give some money to be sent to some mission point for the poor.—Mollie C. King, R. D. 2, Larned, Kans., Dec. 17.

Larned.—Our new brick church was dedicated Oct. 3. We now have a membership of twenty-seven, with Eld. J. Edwin Jones in charge. General missionary work is being done. There have been thirteen conversions. A year ago we had only a few members. We have two preaching services, Sunday school at 10 A. M., and Christian Workers' meeting at 6:30 P. M. each Sunday. We also have prayer meeting each Thursday evening. We have a good churchhouse in Larned. We invite any members, contemplating a change of location, to come and locate among us.—C. L. Burger, Larned, Kans., Dec. 13.

Monitor church closed her meetings Dec. 7. The interest was good, but the work was greatly hindered by the cold weather and bad condition of the roads. Eleven were baptized.—Emma Yoder, Conway, Kans., Dec. 11.

Morrill church met in council Dec. 11. Our elder presided. We elected the church and Sunday-school officers for the coming year. Bro. Chas. Yearout was retained as elder for another year; Bro. A. Sawyer, superintendent; Sister Pearl Dickey, secretary, and Sister Lela Meyers, as church correspondent.—Stella Eisenbise, Morrill, Kans., Dec. 14.

Mt. Ida.—Nov. 15 Eld. John P. Bailey came here to hold a series of meetings. Nov. 18 Bro. Ernest Sherfy came and preached for us in the evening. Bro. Bailey continued the meetings until Dec. 5. Our council met Dec. 11, one week earlier than the regular time, on account of the Bible normal at the Verdigris church. Considerable business was transacted. Church and Sunday-school officers were elected. Brethren S. E. Lantz, W. H. Leaman and Bro. Bailey were with us. Bro. W. H. Leaman acted as moderator. Bro. S. E. Lantz was chosen as our housekeeper for one year. Sister Mary Sherfy was elected Sunday-school superintendent, and the writer as Messenger correspondent. Bro. S. E. Lantz preached for us in the evening, and Bro. W. H. Leaman on Sunday, both morning and evening.—Lucinda Bailey, Mt. Ida, Kans., Dec. 15.

Ozawkie.—Dec. 9 Elders J. A. Root and H. L. Brammel went to Oakland, Kans., at the request of Bro. John Taylor, of that place, who has been afflicted for several months. By his own request he was anointed. Our young members at this place are doing good work.—Guy H. Brammel, Ozawkie, Kans., Dec. 10.

Victor church met in council Dec. 11, Eld. A. C. Daggett presiding. One letter was granted. Church and Sunday-school officers were elected. We expected to begin a series of meetings Nov. 14, but as it was impossible for the minister to come, it was postponed until some time in January. Our love feast was held Nov. 28. Brethren Thomas Wilson and George Balm were elected as deacons, and, with their wives, were duly installed. Brethren L. W. Fitzwater, of Beverly, Kans., and J. C. Wagner, of Portis, Kans., assisted in the work. A few evening meetings were held before and after the feast, conducted by Bro. Daggett. Three were baptized. We held services on Thanksgiving Day. A collection was taken and given to the Child Rescue Fund.—Genevieve Winder, Waldo, Kans., Dec. 13.

LOUISIANA.

Roanoke.—Bro. S. A. Honberger began a series of meetings at the Roanoke church Dec. 4 and preached each night during the week except one, when it was rainy. The attendance and interest are good. We expect to continue our meetings a week or ten days longer.—J. I. Miller, Roanoke, La., Dec. 11.

MARYLAND.

Meadow Branch church met in council Dec. 11, our elder, Bro. Uriah Bixler, presiding. Three letters were granted and five received. Bro. G. Ecker was received in the office of elder. Bro. E. C. Bixler was advanced to the second degree of the ministry. Brethren Frank Garver and D. S. Petry were elected Sunday-school superintendents for the coming year. The Sunday school will remember the children with a Christmas treat on next Saturday, Dec. 18.—W. E. Roop, Westminster, Md., Dec. 14.

MICHIGAN.

Lakeview church met in council Dec. 4, at 10:30 A. M., with our elder, Bro. Geo. E. Deardorff, presiding. Six letters were received and five granted. Our series of meetings will begin on Christmas Day instead of the first Saturday in January. Officers were chosen for Christian Workers' meetings with Bro. A. M. Swihart as president.—Flossie B. Swihart, Brethren, Mich., Dec. 6.

Thornapple.—Our love feast was held at our west church Nov. 20. The attendance was smaller than usual but we had an enjoyable meeting. Eld. H. W. Smith, of the Sunfield church, officiated. Our council was held at the same place Dec. 11. One letter was received. The writer was chosen correspondent for one year. Preaching services and Sunday school are held at each place every Sunday morning; also Christian Workers' meeting in the evening. Two aid societies were organized last January. The attendance and interest have been good and there are many opportunities for helping the needy.—Grace E. Messner, Lake Odessa, Mich., Dec. 13.

MINNESOTA.

Lewiston church met in special council Dec. 16, at 2 P. M., to choose an elder. The church has been without an elder since July last. Bro. Jacob Wirt was chosen as our elder. Bro. Christian Wirt was elected Sunday-school superintendent for the ensuing year.—Laura L. Weimer, R. D. 1, Lewiston, Minn., Dec. 18.

MISSOURI.

Aurora.—We have ten members at this mission point at present, and we hope that more will come soon. We should like to have a series of meetings some time during the winter. There is plenty of room here to do mission work.—Jacob Fortner, Aurora, Mo., Dec. 13.

Fairview.—We closed an interesting series of meetings at this place Nov. 30. There were several made willing to accept Christ.—Maude Robertson, Mansfield, Mo., Dec. 11.

Shoal Creek church met in council Dec. 4. We are contemplating moving our church to Fairview, where it would be more convenient for the brethren and sisters who come from a distance on the train.—S. E. Trenarg, Fairview, Mo., Dec. 4.

MONTANA.

Havre.—We have just located at this place and would be glad to have some one come to help us build up a church. If any Brethren pass through, we shall be glad to have them stop and see us. It is a good country for the work.—W. H. Meeks, Havre, Mont., Dec. 10.

NEBRASKA.

Lincoln church met in council on the evening of Dec. 10. Church and Sunday-school officers were elected. Bro. S. E. Thompson, our pastor, was chosen elder, and Sister Susan Roelfsz, Sunday-school superintendent. Our church, recently completed, cost $2,085. We are thankful for the help we received from others in the State, and also from the Lick Creek church, Ohio. There is yet a small deficiency, and we should like if those who have promised a donation would send it soon.—Caroline Brown, 1125 N. Twenty-third Street, Lincoln, Nebr., Dec. 13.

NORTH CAROLINA.

Fraternity congregation met in council Saturday, Dec. 11. Eld. J. F. Robertson presided. Bro. J. P. Robertson was re-elected church secretary and treasurer, while the writer was appointed Messenger correspondent. Eld. Leander Smith, while stopping here with Eld. J. F. Robertson, on his way home from North Dakota, went to the Maple Grove house, about fifteen miles from here, and preached thirteen sermons. Four young Sunday-school scholars were baptized.—O. P. Robertson, Winston-Salem, N. C., Dec. 13.

Winston-Salem.—Bro. D. Price Hylton and wife came to our place Nov. 13. Early on Sunday morning we went to the Fraternity church and commenced a series of meetings. Bro. Hylton preached each day and evening during the week, including the third Sunday, except Monday, the 14th, when we held our love feast. Bro. J. F. Robertson officiated, and Brethren Hylton and Leander Smith were the speakers. The attendance was good throughout and the sermons interesting and instructive. Sister Hylton's addresses and association with our people added much to the meetings. Eight were baptized, seven of them being regular Sunday-school attendants. At the close of the meetings, some of the brethren went with Bro. Leander Smith, who came from North Dakota a few days ago, to the Maple Grove house, where he held a few days' meetings with good results.—C. R. Faw, 406 S. Liberty St., Winston-Salem, N. C., Dec. 8.

NORTH DAKOTA.

Ellison.—Oct. 10 Bro. John Deal, of Brumbaugh, preached the harvest sermon. A collection of $49.16 was taken. In the evening Eld. Brubaker delivered a missionary sermon, after which a collection of $12.95 was taken to be used in the home work. Nov. 21 the Chicago Extension Fund was remembered with a collection of $14.83. Nov. 25 Eld. Brubaker delivered a Thanksgiving sermon, after which an offering of $11 was given for World-wide Missions.—Clare Wells, Ellison, N. Dak., Dec. 14.

Pleasant Valley.—The meetings in York closed with good interest. The weather was unfavorable, hence the attendance was not large. Bro. J. M. Myers did the preaching and did his work well, but on account of sickness in his family, the services were discontinued. On Sunday evening, Dec. 12, W. J. Arnold, a cultured colored man, delivered a very interesting temperance address in the York house. His work is a credit to the community. He is working under the auspices of the North Dakota W. C. T. U. We expect him again later in the winter.—Bertha Allen, York, N. Dak., Dec. 15.

Ray church met in special council Nov. 25, with Eld. J. G. Wagenman in charge. Considerable business came before the meeting. Four letters were granted. We decided to hold a joint Sunday-school convention with the Williston congregation July 4, 1910. A collection of $22.60 was taken for missionary purposes. One-half was sent to the China Mission and a reminder to the World-wide Missions. A quarterly collection of $20.77 was taken for church expenses. —T. E. Gordon, Ray, N. Dak., Dec. 12.

OHIO.

Akron.—Our Sunday school is increasing so rapidly that we are in need of a larger place in which to hold services. Our enrollment is: Children, thirty-nine; adults, twenty-six. Brother and Sister Shriver are doing their utmost to spread the Gospel in our city. We also have other earnest workers.—J. L. Sites, Akron, Ohio, Dec. 12.

Akron.—As the place we now occupy with our Mission cannot be rented for another year, the Mission Board purchased a house and lot Dec. 6, about one square from where we are now located. The dwelling house will be used for services until a church can be built. A part of our missionary collection, which we take up the last Sunday of each month, was sent to the Chicago Sunday-school Extension Fund. Some may wonder why we send money away from home when it is needed so badly here. We did this that we might not grow selfish and narrow, also because we wanted to have a little part in the work in the city of Chicago.—Jennie M. Shriver, 843 S. Main Street, Akron, Ohio, Dec. 10.

Black River.—Bro. S. M. Friend preached for us on Thanksgiving Day. The sermon was followed by helpful talks by both brethren and sisters. Our offering of $31.81 was sent to Akron, Ohio, for the contemplated churchhouse. Bro. I. M. Myers was appointed to solicit more funds for the same, and has so far sent $43 to the District Mission Board. Our Library Committee has recently ordered more books for the Sunday-school library. A special collection of $4 was taken by the Sunday school for the Chicago Sunday-school Extension Fund. The Sunday school will give a literary program on Christmas night.—Wm. P. Wertz, R. D. 2, Spencer, Ohio, Dec. 13.

Canton.—Bro. Jacob Weirich, of Osnaburg, Ohio, one of our home ministers, preached a missionary sermon at the Center house on the morning of Dec. 5. A collection was taken for the mission cause.—George S. Grim, Louisville, Ohio, Dec. 7.

Circleville Mission.—Our Sunday school will continue during the winter. Each Wednesday evening our pastor gives us a lesson from Christ's teachings on prayer. Since our last report we have buried one brother who had recently been added port we have buried one brother who had recently been added to the church. During our recent absence Bro. Sylvan Bookwalter and wife, of the Southern Ohio Mission Board, had charge of the work here. Our elder, Bro. D. M. Garver, and Brethren Barnhart and Bookwalter, were with us in a members' meeting during this time.—Mrs. Earl C. Neff, Circleville, Ohio, Dec. 16.

East Dayton.—Last evening Bro. W. R. Miller delivered the last of six stereopticon lectures on Bible lands. Quite an interest in Bible study was aroused. He also preached for us on Sunday morning. Our church met in council Nov. 23. Eld. J. W. Barnhart presided. The writer was elected Sunday-school superintendent for the coming year, and Bro. Otto Wilfoyt, secretary. We also elected our Christian Workers' officers, with Sister Alice Tipy, president, and Sister Dollie Shepherd, secretary. Since our last report one has been received by baptism and two by letter. We will hold our third joint Sunday-school meeting of the West Dayton, East Dayton and Beaver Creek churches Sunday, Dec. 19, at 2 P. M., at the East Dayton church.—Elizabeth Grove, 125 McLain Street, Dayton, Ohio, Dec. 13.

Greenville.—Our series of meetings, conducted by Bro. Ezra Flory, closed Dec. 7. He preached twenty-seven sermons and conducted one children's meeting. His sermons were instructive and we feel that many lasting impressions were made. The interest was good. Eleven were baptized and one reclaimed. Dec. 8 we met in council, with Bro. Hollinger presiding. Officers were elected for the coming year. Bro. Hollinger was retained as elder. Sister Hollinger was chosen Sunday-school superintendent, and Sister Dessie Heller, secretary. Three letters were received.—Anna Witwer, Greenville, Ohio, Dec. 10.

Immanuel.—Bro. D. J. Lichty came to us Dec. 2 and delivered three excellent lectures on India. The house was filled each evening. A collection of over $18 was taken for World-wide Missions. While with us, Bro. Lichty assisted in anointing a sister and in preaching one funeral sermon.—Effie Berkebile, Wauseon, Ohio, Dec. 13.

Prices Creek church met in council Dec. 11, Eld. Andrew Miller presiding. Not much business came before the meeting. Bro. C. C. Longanecker was elected president of Christian Workers' meeting. Several church officers were also elected.—Orpha Miller, El Dorado, Ohio, Dec. 13.

Rome church met in council Dec. 11. Our elder, Bro. L. H. Dickey, was with us; also Eld. Robinson, who presided. One letter was received. Bro. J. A. Newcomer was reëlected Christian Workers' leader for the next three months.—Fannie Schubert, Alvada, Ohio, Dec. 13.

Upper Stillwater church met in council Dec. 4, with our elder, D. D. Wine, presiding, assisted by Elders David Hollinger and John H. Christian. Several letters were received and granted. The church called two brethren to more active duties in the church, as deacons, and the choice fell upon Bro. Roy Wagoner and Bro. Newton Bookwalter, who were installed, with their wives, the following Sunday. The election of Sunday-school officers, for the coming year, resulted in the reëlection of the present officers, with the writer as superintendent. Sister Robert McMillen was chosen president of the Christian Workers, and Sister Echo Porter, secretary. —W. C. Detrick, Bradford, Ohio, Dec. 15.

OKLAHOMA.

Elk City church met in council Dec. 11. The principal business before the meeting pertained to the churchhouse we are now building in Elk City. The stormy weather during the past ten days has hindered the progress of the work, and it will be perhaps two months before the house will be ready for dedication. The plan of the auditorium, class rooms and folding partitions, when complete, will make it the best arranged brethren meetinghouse in Oklahoma. The people of Elk City have been quite liberal. Professors, nonprofessors, Jews and Catholics have favored us with donations. Some have promised more if needed.—J. F. Neher, Elk City, Okla., Dec. 13.

Gage.—An urgent call was given in this locality, eight miles northwest of Gage, Okla., for a minister. The people knew but little of the Brethren except as they read the tracts the writer had distributed. Bro. Wm. P. Bosserman, of Tangier, Okla., began a series of meetings Nov. 30 and continued until it was thought advisable to close on account of bad weather. He preached eleven sermons to large and attentive audiences.—Ella Bonnett, R. D. 4, Gage, Okla., Dec. 7.

Guthrie church met on Thanksgiving Day for services. Bro. H. B. Mohler preached for us, after which a collection of over $7 was taken for district mission expenses. We met again in the evening for services. Ministers present from Paradise Prairie were Brethren J. Markley, who officiated, H. H. Ritter and J. Howell, from the Mount Hope church. We expect to have two ministers locate with us soon. We extend a welcome to others to locate here. We have a good churchhouse in the city, and prospects for our church are brightening.—Josiah Lehman, Guthrie, Okla., Dec. 12.

Prairie Lake church met in council Dec. 11, with Eld. A. J. Smith, our District Sunday-school Secretary, presiding. Eld. J. C. Nininger was also present. Bro. O. M. Martin was elected to the deacon's office. Three letters were granted and one joint letter for a deacon and his wife, was received. The report of the visit showed all to be in love and union. After examination services thirteen members surrounded the Lord's table. Dec. 12 the church was dedicated. Bro. A. J. Smith preached the dedicatory sermon, after which we had a Sunday-school meeting. The various topics were discussed with interest. Dec. 12 this church closed an interesting series of meetings, conducted by Bro. A. J. Smith. There were no additions, though several are seriously considering the question. Owing to stormy weather the attendance was small. Ministers passing through are cordially invited to stop with us. Our house is nearly completed.—N. H. Howland, Waynoka, Woods County, Okla., Dec. 17.

Thomas.—We met for services on Thanksgiving Day. A collection of $30 was taken for World-wide Missions. We expect to have services on Christmas morning. Our council will also convene on that day, after preaching. Our Sunday school is arranging for a special program on Sunday morning after Christmas. It will consist of recitations, readings and songs, appropriate for the occasion.—Elsie K. Sanger, Thomas, Okla., Dec. 13.

Waynoka.—It being our privilege to be present, last Saturday evening, at the service in the new house of the Church of the Brethren, we beheld a very impressive service of the love feast. It gave us a faithful representation of the humility of the Great Teacher and his first followers. We were glad to meet with the pastor, Eld. J. C. Nininger, who has been laboring in this field for the past two years, and with patience he sees fruits of that labor in the new house dedicated to the God of his faith. Bro. J. C. Nininger is an earnest and sincere messenger of the truth. We pray God's richest blessings on his work.—H. G. Downs, pastor of the M. E. church, Waynoka, Woods County, Okla., Dec. 13.

OREGON.

Newberg.—Bro. D. L. Miller favored us with Bible Land talks on Friday and Saturday evenings, Dec. 3 and 4. He also preached for us on Sunday morning, using as a theme, "Four Little Things Found in Palestine." At 2:30 P. M. Sister Miller gave us an instructive talk on India. Leaving on the evening train, they went to other fields of labor. We appreciated their talks, and regret that they could not remain longer.—Ira H. Fox, Newberg, Oregon, Dec. 6.

Portland.—Bro. D. L. Miller and wife spent a few days in our city. While here, Bro. Miller gave three Bible Land talks. He chose for his text, "Thy Word is Truth," and his pictures of things, seen in the Holy Land, could not but confirm this text. He preached on Sunday evening. All these services were well attended and appreciated by every one. Sunday evening they started for California. Our prayers go with them, that they may yet spend many years in this work.—Dora Mitchel, 1198 Mississippi, Portland, Oregon, Dec. 6.

PENNSYLVANIA.

Big Swatara.—Our series of meetings at the East Hanover house, by Bro. W. H. Miller, of Hanover, Pa., was good throughout. Ten await baptism. He will also conduct a series of meetings at Baker's, in the Valley, beginning one week from today.—John J. Shiffler, R. D. 2, Union Deposit, Pa., Dec. 13.

Conestoga.—Bro. Nathan Martin, of Rheems, held a series of meetings for us recently. The attendance and interest were good. Four have been made willing to except Christ. Bro. Martin preached nineteen able sermons. Our council was held Dec. 9. Bro. I. W. Taylor presided. It was decided that our Thanksgiving offering be sent to the new home for

(Concluded on Page 832.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

A CHRISTMAS GIFT.

You will recall that our editor recently referred to the "Messenger as a missionary" in these columns, and suggested that a fair trial be given it at our mission points. A few of our dear brethren and sisters, here and there over our great Brotherhood, responded to this noble appeal, and have sent the means to pay for FORTY missionary subscriptions. We have already sent these forty names to the House. However, in our canvass of the homes, from which our mission Sunday-school children come, we found seventy homes where no religious paper of any kind enters, save our Sunday-school papers, which the children carry home from Sunday school. These homes agree to receive kindly the weekly visits of the Messenger during the year of 1910, and read the paper. Can we afford not to send the Messenger to the thirty people, not yet provided for? Forty missionary subscriptions are paid. Fifteen dollars will pay for the remaining thirty missionary subscriptions. One dollar will send the Messenger into two homes during the year of 1910.

We feel sure that we only need to make the suggestion. You, in the name of the Master, will do the rest. "A Christmas Gift" of one dollar, as a token of your "thanks unto God for his unspeakable gift" (2 Cor. 9: 15), will send the Messenger into two homes, making fifty-two visits during 1910 in each home, or one hundred and four visits for your gift of one dollar.

A dollar bill, mailed in a properly-addressed envelope, will reach us during Christmas week, and by the first week of the New Year we hope to have seventy missionary Messengers entering that many homes in our large mission field. Will you help us to pray to this end?

358 Sixtieth Street, Brooklyn, N. Y. J. Kurtz Miller.

THE SAME SONG BOOK.

An editorial under the above heading, in a recent issue of the Messenger, no doubt caused no little meditation. Perhaps it received new study and thought on this important subject. I quote as follows: "It is to be regretted that scores of our Sunday schools and Christian Workers' societies have deemed it advisable to make use of song books published by other houses."

Now, at first thought, we wonder why. "Is there not a cause?" There certainly must be.

I quote again: "We have a fine book—'the Hymnal.'" Certainly, we all agree,—we must agree. Then, why "deem it advisable to use books published by other houses"? It cannot be that we prefer to patronize other houses. It cannot be that we are prejudiced against our own books. Then, why is it?

Without professing to know all the causes, a few may be noted, that have impressed the writer. First let me quote again: "We have published a few Sunday-school song books, but they are not used as they should be." Why not? Is the sentiment of the songs in them not ennobling, inspiring and spiritual? I'm sure we could not, would not, deny. Is the music not melodious and animating? Certainly, in its way or of its kind. Then, what is the trouble? Why are they not used?

At this point let us see what it takes to make a book sell. First, there are new songs, constantly thrust upon the public, that, for some cause (whether better or worse, need not now be considered), captivate the public mind and ear. One such song has sold thousands of books, and, for a time at least, a book that does not have that particular song, can scarcely command a respectable notice.

From this we see that a book to sell must have the "catchy" songs in it. Can this be said of our song books? Hardly.

Again; a Sunday school or a congregation is in need of a song book. They have no one capable of leading new songs, however good the songs may be. But books must be had, and books will be had. What kind? Why, the ones that contain such songs as the people already know. Are our Sunday-school song books such? I trow not.

Still, however faultless a book may be, or however perfectly it may meet the taste of the author, yet if it is not what the masses want, will it sell? Slowly at best.

Another consideration. A certain community is in need of books now. "Other books" have for a time been highly recommended and advertised in the Messenger, and at one time it was almost decided to buy these "other books," but a second thought suggested the objection that these are "other books," and, once introduced, would make it harder to introduce our own. So the books were not bought, and will not be. But, on account of their advertisement and recommendation in the Messenger, how many others did buy these "other books"? Was it a fault of our own that these "other books" were and are advertised? Would our own books be supplanted by these "other books" if they had not been advertised in the Messenger?

The same song books! Yes, let us have them and use them. But how shall we get them, and what shall they be? If they sell and are used they will have to be free from the objections intimated above. Can we have such? Surely. We have the talent in our Brotherhood to get up such a book. Will it cost something to get a number of modern popular songs? Certainly; it ought to. These songs are private property. In getting choice songs remember it takes money to buy them. That which costs little is worth little. Can we afford to pay the price to get them? Better pay the price and get a book that will sell than have a lot of undesirable "stock in trade."

Yes, our Hymnal is a fine book, but did you ever stop to think what a small per cent of the songs are ever sung even in our own congregations? Take out three-fourths of the songs and all the popular ones will be left. Reducing the price proportionately, the Hymnal will enjoy a sale never before experienced. Or get up a book containing the popular songs in the Hymnal and enough other modern, popular songs to make a book half the size of the Hymnal. Then Sunday schools and Christian Workers will see that it sells. B. E. Kesler.

River Bend, Colo.

FROM THE BOTETOURT CHURCH, VA.

We held our Thanksgiving meeting at our Valley church. Bro. A. P. Snader, of New Windsor, Md., was with us and conducted the services. We donated $51.42 for the India Mission.

Bro. Snader began a series of meetings at our Cloverdale church Nov. 21, continuing two weeks. Thirteen were baptized at the close of the meeting. The writer was not privileged to be present at any of the meetings, on account of evangelistic work in Maryland.

The elders' and ministers' meeting for the Botetourt church was held Dec. 4. Each minister gave a report of his year's work up to Nov. 30. The report shows that 279 sermons were preached at home, and that 28 souls were baptized. Our brethren also preached 65 sermons in other congregations. Thirty regular appointments were kept up part of the year.

Ministers and elders were then assigned their respective territory and made responsible for the work during the coming year. Each preaching point is under the care of one elder, with one or two ministers as helpers.

We like our plan very much. It obviates collisions, friction and the spirit of rivalry. The spirit of harmony, sympathy and kindly feelings exists among our workers.

Dec. 11 we held a special council at Troutville, to elect church officers, which resulted as follows: D. P. Hylton, recording clerk; Alda Hylton, Messenger correspondent; R. G. Layman, treasurer; C. W. Kinzie, mission treasurer. Temperance, Sunday-school and ministerial committees were also chosen.

At this meeting we received four by letter, one by restoration, and one by baptism.

Our membership now numbers 654, with four applicants for membership. Thus our responsibility increases and our encouragement to activity grows stronger. C. D. Hylton.

Troutville, Va., Dec. 14.

FROM QUEMAHONING CHURCH, PA.

Since our last report Bro. J. J. Darr baptized a young brother at Spiesville. On Thanksgiving Day our senior elder, Bro. E. J. Blough, preached a practical sermon in the Pine Grove house. A collection was taken for the Sunday-school Extension Work in Chicago. In Hooversville our Brethren took part in a union Thanksgiving service. Dec. 4 we met in council at Pine Grove. On account of two funerals the attendance was small. Nine letters were granted. A disposition was made of our mission money. We gave $75 to our District Home Mission Board, and over $6 to World-wide Missions. This is in addition to the $250 we pay annually for Bro. Brubaker's support in India. Our local Mission Board, consisting of Brethren J. J. Darr, G. C. Smucker and the writer, met recently and set in operation a plan for Bro. Brubaker's support for five more years. Eight solicitors are now canvassing the congregation for pledges to that effect. Four of our six Sunday schools are yet in progress, and are doing nicely. They will hold Christmas services in connection with a treat. Bro. N. H. Blough is agent for our publications and the writer was chosen church correspondent. Jerome E. Blough.

R. D. 1, Hollsopple, Pa., Dec. 12.

SUNDAY-SCHOOL CONVENTION OF SOUTHERN IDAHO.

The Sunday schools of Southern Idaho met in their third convention with the Nampa church on Thanksgiving Day. Delegates from six schools were present. On account of the inclemency of the weather the attendance was not as large as it otherwise would have been.

Among the interesting topics discussed were, "The Best Method of Choosing Sunday-school Teachers," "The Teacher-training Class,—How Obtained and Maintained," and "Graded Lessons with Examinations and Promotions." The possibilities of blackboard illustrative work in the Sunday school were shown by the presentation of the Sunday-school lesson for Nov. 28 to a primary class.

The convention closed in the evening with a sermon delivered by Bro. L. E. Keltner, on "Methodical Temperance Work in the Sunday School."

The next convention will be held with the Weiser church in April. Edna Eby.

Dec. 9.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

We rejoice that on last Sunday evening we were permitted to baptize five of our Sunday-school boys, and the mother of two of them. This makes a total of eleven for the Ogden Mission. One other has made application and others are near the kingdom.

For lack of room in the mission, the Thanksgiving dinner was given in two homes of the members. There were one hundred and eighteen meals given, aside from those to the workers. All were reminded of the many things for which we should thank our heavenly Father, and the day brought many additional blessings to the Extension Work.

The reports, as they come to us from the schools that observed Extension Sunday, make our hearts rejoice for the spirit manifest, and the blessings experienced by them. Their help to the Extension, by prayers and financial remembrance, is an inspiration to us, and we pray the Lord to follow up the work to his honor and glory.

Chicago, Dec. 14. Chas. W. Eisenbise, Supt.

SOUTHERN MISSOURI.

The District Sunday-school Convention of Southern Missouri will be held in the Dry Fork church Dec. 26.

9: 30 A. M., Opening Exercises.—Conducted by Eld. D. W. Teeter.

9: 45, Model Sunday School.—Conducted by Wm. Greenwood.

10: 45, Why Are We Here?—Annie Wampler, Louisa Bussard, R. F. Bowman.

11: 15, The Quarterly or Bible in Class Work? Give Reasons Why.—Noah Oren, Martin Buterbaugh, Addie E. Gray.

11: 45, Should Nonprofessors Be Used as Regular Teachers?—N. A. Duncan, I. D. Gibbel, Emma Wine.

(Dinner.)

1: 15 P. M., How Can the Sunday School Implant into the Hearts of Our Young People the Bible Doctrine of Christian Living?—J. H. Argabright, Albert Mays, Edwin Groff.

1: 45, Report of Work of Other Schools by Delegate.

2: 10, Recitations, Etc.—By Any Sunday-school Pupils.

Round Table.—Conducted by District Secretary, Clara Miller.

Committee: M. Buterbaugh, A. Wampler, Clara Miller, District Secretary.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Cool-Murphy.—At the home of the undersigned, at Tyvan, Sask., Canada, Nov. 27, 1909, Bro. Edward C. Cool and Clara Murphy, both of Osage, Sask. E. M. Culler.

Jacobs-Huston.—At the home of the bride's sister, Mr. and Mrs. Lee Fulmer, near Mishawaka, Ind., Oct. 13, 1909, Roma, daughter of Brother and Sister Harrison Huston, and Mr. Vincent Jacobs. H. W. Krieghbaum.

Julius-Holsinger.—By the writer, at the home of the bride's parents, near Laton, Cal., Nov. 21, 1909, Mr. Ora D. Julius and Sister Myrtle M. Holsinger. Levi Whisler.

Kelver-Albright.—At the home of the undersigned, at South Bend, Ind., Oct. 31, 1909, Daniel Kelver and Miss Albright, both of North Liberty, Ind. H. W. Krieghbaum.

Leycount-Patten.—By the undersigned, Dec. 5, 1909, at the home of the bride's parents, Bro. Vernie Leycount and Sister Lydia Patten, both of Worden, Wis. John Patten.

Moore-Parks.—At the home of the bride's parents, Mr. and Mrs. E. A. Parks, 728 West Sample St., South Bend, Ind., Nov. 19, 1909, S. T. Moore and Kathryn Parks. H. W. Krieghbaum. Vincent Jacobs.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Anderson, Bro. George, died of consumption, in the Midway congregation, Tenn., Nov. 27, 1909, aged 65 years, 8 months and 27 days. In 1872 he was married to Elizabeth Allen. To this union were born four children,—two sons and two daughters. One daughter preceded him several years. His wife, two sons and one daughter survive. Bro. Anderson was a minister in the second degree. Services by Bro. H. C. Allen. Interment in the family burying ground. Mary Allen.

Bryan, Bro. John, died of pneumonia in the Mill Creek congregation, Rockingham Co., Va., Nov. 29, 1909, aged about 17 years. A father, a mother, one brother and four sisters survive him. Services by the Brethren. J. P. Diehl.

Cochran, Sister Mabel Marti, died at Kearney, Nebr., Nov. 6, 1909, aged about 23 years. She united with the Church of the Brethren at an early age. Her husband, three small children, an aged father, mother, three sisters and one brother survive. Services in the Kearney church, by Eld. A. J. Nickey, assisted by Bro. P. A. Nickey. Interment in the Kearney cemetery. Nora Nickey.

Elliott, Sister Maria, wife of Robert Elliott, died at her home at Clay Lick, Pa., in the Welsh Run congregation, Dec. 3, 1909, aged 69 years, 7 months and 17 days. She was a consistent member of the church for a number of years. Her husband and nine children survive. Three children preceded her. Services by Bro. D. M. Zuck, assisted by the brethren in the Welsh Run church. Text, Isa. 40: 6-8. Interment in the adjoining cemetery. C. E. Martin.

Friesner, Sister Margaret, daughter of Eli and Christena Friesner, born Dec. 20, 1856, died in the Rush Creek church, Fairfield County, Ohio, Dec. 5, 1909, aged 52 years, 11 months and 15 days. She united with the Church of the Brethren May 8, 1880, and remained a faithful member until death. One son, her mother, two sisters and one brother survive. Her father and two sisters preceded her. Services in the church in Bremen, Dec. 7, by the writer. Text, Psa. 17: 15. Interment in the cemetery north of town. E. B. Bagwell.

Grose, Bro. Jacob, born in Elsess, France, June 10, 1820, died near Bremen, Ind., Nov. 30, 1909, aged 89 years, 5 months and 20 days. At the age of six years he came to this country with his parents. In 1842 he located four miles north of Bremen, Ind., where he resided until his death. In May, 1848, he was united in marriage to Sarah Grimes. To this union three children were born. His wife and two children preceded him. Soon after marriage Brother and Sister Grose united with the Church of the Brethren. He was called to the deacon's office nearly fifty years ago and was faithful until death. Services by the writer. Text, Heb. 11: 16. H. W. Krieghbaum.

Herman, Bro. Lee Stuart, born at Parnell, Nodaway County, Mo., Aug. 1, 1889, died near Grand Junction, Colo., in the bounds of the First Grand Valley church, of typhoid pneumonia, Dec. 3, 1909, aged 20 years, 4 months and 2 days. He united with the Church of the Brethren when but twelve years old, and remained a faithful member until death. Services by Eld. H. H. Mohler, assisted by Eld. D. M. Click. Text, Num. 23: 10. Pearl Coffman Helney.

Hershey.—Arvilla, nee Kestner, only daughter of Sister William Penrod, born Dec. 10, 1882, died at Indianapolis, Ind., Dec. 5, 1909, aged 26 years, 11 months and 25 days. She is survived by her husband, mother, stepfather and infant son. Services by Bro. Wm. Hess, at Goshen, Ind., West Side house. Interment in cemetery near by. Osie Brumbaugh.

Hunter, Sarah P., nee Goughnour, daughter of Henry and Elizabeth Goughnour, born Sept. 14, 1851, at Johnstown, Pa., died in Omaha, Nebr., Oct. 17, 1909, aged 58 years, 1 month and 3 days. In her youth she moved with her parents to Waterloo, Iowa, where she was united in marriage to Irvin S. Hunter, Sept. 20, 1874. They lived for several years at Dallas Center, Iowa, but later moved to Omaha, Nebr. She leaves a husband, five children, one brother and three sisters. Services by the writer, assisted by Rev. Prentice. Interment at Dallas Center, Iowa. D. W. Wise.

Kiefer, Bro. Adam, born near Swigbraken, Germany, May 19, 1844, died in Clark Hospital, Elkhart City, Ind., Nov. 17, 1909, aged 65 years, 5 months and 28 days. He came to this country July 26, 1866, and lived in Ohio one year. He then came to Indiana and was married to Elizabeth Cripe Nov. 21, 1869. To this union were born two sons and two daughters. He united with the Brethren church thirty-nine years ago and lived a Christian life. His wife, two sons, one daughter and one sister survive. Services by Brethren Wm. Hess and I. L. Berkey. Interment in Rock Run cemetery. Osie Brumbaugh.

Layer, Bro. Peter, born in Schuylkill County, Pa., Feb. 16, 1835, died near Painter Creek, Ohio, Nov. 25, 1909, aged 74 years, 9 months and 7 days. At the age of six years he moved with his parents to near Salem, Montgomery County, Ohio, and the following year to Darke County, Ohio, where the greater part of his useful life was spent. Nov. 27 he was united in marriage to Catharine Niswanger. About thirty-eight years ago he united with the Church of the Brethren and remained faithful until death. He was a sufferer for the past few months. His wife, six children, four brothers and two sisters survive. One son and one daughter preceded him. Services on Thanksgiving Day at his late residence, near Painter Creek, Ohio, by Eld. Jesse Stutsman and Bro. Newton Binkley. Interment in the Pleasant Hill cemetery. Levi Minnich.

Lentz, Sister Leah, nee Miller, born Nov. 8, 1841, in Somerset County, Pa., died at the home of her son, Bro. W. M. Lentz, in Waterloo, Iowa, Oct. 29, 1909, aged 67 years, 11 months and 21 days. She was married to Cyrus J. Lentz forty-nine years ago. To them was born one son. Her husband, son, three brothers and three sisters survive. Early in life she became a member of the Church of the Brethren and lived a faithful, devoted life. She was anointed a few days before death.

Services at the South Waterloo church by Eld. A. P. Blough. Text, 2 Tim. 1: 12. Lizzie J. Witter.

Manon, Bro. Bee A., only son of Brother and Sister George Manon, born near Gypsum City, Saline County, Kans., Nov. 25, 1886, died at his home in Kansas City, Kans., Nov. 26, 1909, aged 23 years and 1 day. Bro. Manon was employed by a large commission firm in Kansas City. His death was caused by a failure to recover from an operation for appendicitis. Bro. Manon was an active member of the Church of the Brethren from the age of seventeen until his death. He leaves a wife, father, mother and sister. Services at the home of his parents near Gypsum City, Kans., Sunday, Nov. 29, conducted by the writer. J. J. Yoder.

Miller, Bro. Daniel A., born near Myersdale, Pa., Jan. 30, 1821, died at his home, near Waterloo, Iowa, Nov. 30, 1909, aged 88 years and 10 months. In 1840 he was married to Elizabeth Weller. To this union were born three sons, all of whom survive. His wife died in 1890. Bro. Miller was the last of a family of twelve children. Early in life he joined the church and lived a consistent Christian life. Services at South Waterloo church, by Eld. A. P. Blough. Text, Gen. 47: 2. Lizzie A. Witter.

Patterson, Elsie Elizabeth, daughter of H. E. and M. S. Heller, born in Franklin Township, Darke County, Ohio, Oct. 16, 1888, died near Greenville, Ohio, Dec. 10, 1909, aged 21 years, 1 month and 24 days. She was united in marriage to Walter Burton Patterson July 28, 1907. Her husband, one daughter, father, mother, four sisters and four brothers survive. Services at the Painter Creek church, by Eld. David Hollinger and Bro. Lawrence Kreider. Interment in the Newcomer cemetery. Levi Minnich.

Petrie, Sister Susannah C., died in the Mill Creek congregation, Rockingham County, Va., Nov. 25, 1909, from the infirmities of old age, aged 76 years, 7 months and 14 days. She was a member of the Brethren church for fifty-eight years. She lived in matrimony fifty-nine years, and was the first one to be called out of her family. Six children survive her. Services by Bro. C. D. Bonsack. J. P. Diehl.

Riggleman, Sister Julia A., wife of Bro. Peter Riggleman, of near Daphna, Rockingham County, Va., in the Green Mount congregation, died Nov. 26, 1909, aged 58 years, 7 months and 16 days. She had been a member of the church for forty-three years. Cancer of the stomach was the cause of her death and her suffering was intense. About six weeks before death she was anointed. A husband and four sons remain. Services at the Linville Creek church, by Bro. I. W. Miller, assisted by Eld. Benjamin Miller. Text, Rev. 21: 5. Katie Kline.

Showalter, Bro. P. H., died Nov. 30, 1909, in the Mill Creek congregation, Rockingham County, Va., of paralysis, aged 62 years and 10 months. He was a member of the Brethren church for thirty-eight years, was elected to the deacon's office in 1882, and to the ministry during the following year. He was the father of eleven children, three of whom preceded him. A devoted wife and eight children survive him. Sister Isaac S. Long, of India, is one of this number. Services by Eld. H. C. Early. J. P. Diehl.

Shutt, Bro. John H., born in Holmes County, Ohio, March 19, 1840, died in the bounds of the Sugar Creek congregation, Baltic, Ohio, Nov. 15, 1909, aged 69 years, 8 months and 6 days. He was married to Mary Ann Rinehart Jan. 15, 1869. To this union were born one son and one daughter, who, with a kind companion, survive. He also leaves four brothers and three sisters. Brother and Sister Shutt united with the Brethren church about twenty-five years ago. Five years later Bro. Shutt was elected as deacon. He was a faithful and consistent member of the church and was always a liberal supporter of the same. Services at the Sugar Creek church near Baltic, by Bro. Edward Shepfer. Interment in the cemetery near by. Nettie Fair.

Simmons.—Sister Amanda Jane, nee Blough, born March 16, 1854, died of heart trouble in Elkhart County, Ind., Dec. 5, 1909, aged 55 years, 8 months and 19 days. She was married to Jacob Simmons April 26, 1874. To this union were born two daughters and one son, who, with their father, survive. She was a faithful member of the church for thirty-one years. Services by Brethren Wm. Hess and I. L. Berkey, in Goshen City. Osie Brumbaugh.

Smith, Sister Mattie, died at her home near Wauseon, Fulton County, Ohio, Dec. 3, 1909, aged 32 years, 8 months and 4 days. Eleven years ago she joined the Church of the Brethren in the Swan Creek congregation, and remained a loyal follower of the Master until death. She was patient throughout all her suffering. Two brothers and three sisters survive. Services at the church by Eld. G. W. Sellers, of Bryan, Ohio, assisted by Bro. D. J. Lichty. D. J. Lichty.

Snell, George A., son of Brother Solomon and Sister Mattie Snell, died in Staunton, Va., while en route to the University Hospital in Charlottesville, Va., Dec. 8, 1909, aged about 29 years. He leaves a wife, two small children, mother, two sisters and three brothers. Services at the Church of the Brethren at Bridgewater, Va., by Rev. A. D. Wauchope of the Presbyterian church, of which the deceased was a member, assisted by Eld. S. N. McCann. Text, Rom. 8: 28. Ida Fry.

Speakman, Laura, daughter of Bro. John and Sister Serepta Ann Tingley, born in Madison County, Ohio, Aug. 9, 1881, died near Summerford, Ohio, Sept. 26, 1909, aged 28 years, 1 month and 17 days. She was united in marriage to James Speakman Dec. 23, 1898. To this union were born two children. She leaves a husband, son, daughter, father, mother, two brothers, and five sisters. Services at the Summerford church by Bro. David Leatherman. Elsie Wingert.

Sterner, William, died near Spring Grove, York County, Pa., Nov. 24, 1909, aged 78 years and 11 days. He is survived by his wife and three children, also one sister. He was a member of the U. B. church. Services by Bro. A. M. Kuhns and D. H. Baker. Andrew Bowser.

Whistler, Bro. Cambyses R., of Broadway, Rockingham County, Va., Linville Creek congregation, died Nov. 25, 1909, aged 63 years, 10 months and 26 days. He was a member of the Church of the Brethren for many years. His wife and two daughters survive. Services near his home, at the Trissel Mennonite church, by Eld. I. C. Myers, assisted by Eld. D. Hays. Text, Heb. 4: 9. Interment at the same place. Katie Kline.

Wratchford, Sister Rebecca, wife of Bro. Hewit Wratchford, of Hiser, W. Va., died at her home Nov. 7, 1909, aged 71 years. She is survived by her aged husband and a number of children. This aged brother and sister united with the church soon after marriage and have shared the trials of life together for fifty-five years. They lived in the West Virginia Mission territory of Green Mount and Linville Creek congregations, Va. Services by Brethren John F. Driver and J. W. Wampler. Catherine R. Kline.

Young, Bro. Theodore B., born near Hagerstown, Washington County, Md., died in Wichita, Kans., Dec. 9, 1909, aged 61 years, 8 months and 4 days. He was united in marriage to Catherine Widder Dec. 16, 1869. In March, 1871, he united with the Church of the Brethren and was called to the ministry in March, 1886. His wife, four daughters and one son survive. Services by the writer. Text, Num. 23: 10. S. Z. Sharp.

Zimmerman, Sister Martha, nee Souders, born in Wayne County, Ohio, March 18, 1841, died at the home of her son, near Middlebury, Ind., Nov. 23, 1909, aged 68 years, 8 months and 5 days. She was united in marriage to David Zimmerman in 1869. To this union were born six sons, all of whom survive. Her husband preceded her about five years ago. Sister Zimmerman united with the Church of the Brethren in 1865 and was a faithful member until death. Services by the writer. Text, 2 Tim. 4: 6-8, which was her own choice. J. H. Fike.

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that the committee appointed to select a song book suitable for Sunday Schools and Christian Workers' societies of the District of Southern California and Arizona had selected "THE FINEST OF THE WHEAT, NUMBER THREE"? This book contains a collection of over 250 songs gleaned from the great harvest field of Gospel songs. It also contains the "Ten Commandments," "Lord's Prayer," and more than a score of carefully selected Scriptures for use as responsive reading. Printed in round notes only. Arrangements have been made whereby we can furnish a limited supply of this book to churches, Sunday Schools, or Christian Workers' societies, at a great sacrifice.

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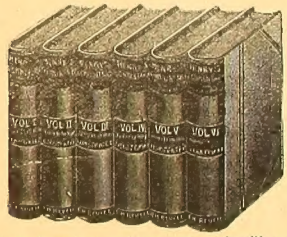
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THE SAME SONG BOOK.

An editorial under the above heading, in a recent issue of the Messenger, no doubt caused no little meditation. Perhaps it received new study and thought on this important subject. I quote as follows: "It is to be regretted that scores of our Sunday schools and Christian Workers' societies have deemed it advisable to make use of song books published by other houses."

Now, at first thought, we wonder why. "Is there not a cause?" There certainly must be.

I quote again: "We have a fine book—'the Hymnal.'" Certainly, we all agree,—we must agree. Then, why "deem it advisable to use books published by other houses"? It cannot be that we prefer to patronize other houses. It cannot be that we are prejudiced against our own books. Then, why is it?

Without professing to know all the causes, a few may be noted, that have impressed the writer. First let me quote again: "We have published a few Sunday-school song books, but they are not used as they should be." Why not? Is the sentiment of the songs in them not ennobling, inspiring and spiritual? I'm sure we could not, would not, deny. Is the music not melodious and animating? Certainly, in its way or of its kind. Then, what is the trouble? Why are they not used?

At this point let us see what it takes to make a book sell. First, there are new songs, constantly thrust upon the public, that, for some cause (whether better or worse, need not now be considered), captivate the public mind and ear. One such song has sold thousands of books, and, for a time at least, a book that does not have that particular song, can scarcely command a respectable notice.

From this we see that a book to sell must have the "catchy" songs in it. Can this be said of our song books? Hardly.

Again; a Sunday school or a congregation is in need of a song book. They have no one capable of leading new songs, however good the songs may be. But books must be had, and books will be had. What kind? Why, the ones that contain such songs as the people already know. Are our Sunday-school song books such? I trow not.

Still, however faultless a book may be, or however perfectly it may meet the taste of the author, yet if it is not what the masses want, will it sell? Slowly at best.

Another consideration. A certain community is in need of books now. "Other books" have for a time been highly recommended and advertised in the Messenger, and at one time it was almost decided to buy these "other books," but a second thought suggested the objection that these are "other books," and, once introduced, would make it harder to introduce our own. So the books were not bought, and will not be. But, on account of their advertisement and recommendation in the Messenger, how many others did buy these "other books"? Was it a fault of our own that these "other books" were and are advertised? Would our own books be supplanted by these "other books" if they had not been advertised in the Messenger?

The same song books! Yes, let us have them and use them. But how shall we get them, and what shall they be? If they sell and are used they will have to be free from the objections intimated above. Can we have such? Surely. We have the talent in our Brotherhood to get up such a book. Will it cost something to get a number of modern popular songs? Certainly; it ought to. These songs are private property. In getting choice songs remember it takes money to buy them. That which costs little is worth little. Can we afford to pay the price to get them? Better pay the price and get a book that will sell than have a lot of undesirable "stock in trade."

Yes, our Hymnal is a fine book, but did you ever stop to think what a small per cent of the songs are ever sung even in our own congregations? Take out three-fourths of the songs and all the popular ones will be left. Reducing the price proportionately, the Hymnal will enjoy a sale never before experienced. Or get up a book containing the popular songs in the Hymnal and enough other modern, popular songs to make a book half the size of the Hymnal. Then Sunday schools and Christian Workers will see that it sells. B. E. Kesler.

River Bend, Colo.

FROM THE BOTETOURT CHURCH, VA.

We held our Thanksgiving meeting at our Valley church. Bro. A. P. Snader, of New Windsor, Md., was with us and conducted the services. We donated $51.42 for the India Mission.

Bro. Snader began a series of meetings at our Cloverdale church Nov. 21, continuing two weeks. Thirteen were baptized at the close of the meeting. The writer was not privileged to be present at any of the meetings, on account of evangelistic work in Maryland.

The elders' and ministers' meeting for the Botetourt church was held Dec. 4. Each minister gave a report of his year's work up to Nov. 30. The report shows that 279 sermons were preached at home, and that 28 souls were baptized. Our brethren also preached 65 sermons in other congregations. Thirty regular appointments were kept up part of the year.

Ministers and elders were then assigned their respective territory and made responsible for the work during the coming year. Each preaching point is under the care of one elder, with one or two ministers as helpers.

We like our plan very much. It obviates collisions, friction and the spirit of rivalry. The spirit of harmony, sympathy and kindly feelings exists among our workers.

Dec. 11 we held a special council at Troutville, to elect church officers, which resulted as follows: D. P. Hylton, recording clerk; Alda Hylton, Messenger correspondent; R. G. Layman, treasurer; C. W. Kinzie, mission treasurer. Temperance, Sunday-school and ministerial committees were also chosen.

At this meeting we received four by letter, one by restoration, and one by baptism.

Our membership now numbers 654, with four applicants for membership. Thus our responsibility increases and our encouragement to activity grows stronger. C. D. Hylton.

Troutville, Va., Dec. 14.

FROM QUEMAHONING CHURCH, PA.

Since our last report Bro. J. J. Darr baptized a young brother at Sipesville. On Thanksgiving Day our senior elder, Bro. E. J. Blough, preached a practical sermon in the Pine Grove house. A collection was taken for the Sunday-school Extension Work in Chicago. In Hooversville our Brethren took part in a union Thanksgiving service. Dec. 4 we met in council at Pine Grove. On account of two funerals the attendance was small. Nine letters were granted. A disposition was made of our mission money. We gave $75 to our District Home Mission Board, and over $6 to World-wide Missions. This is in addition to the $250 we pay annually for Bro. Brubaker's support in India. Our local Mission Board, consisting of Brethren J. J. Darr, G. C. Smucker and the writer, met recently and set in operation a plan for Bro. Brubaker's support for five more years. Eight solicitors are now canvassing the congregation for pledges to that effect. Four of our six Sunday schools are yet in progress, and are doing nicely. They will hold Christmas services in connection with a treat. Bro. N. H. Blough is agent for our publications and the writer was chosen church correspondent. Jerome E. Blough.

R. D. 1, Hollsopple, Pa., Dec. 12.

SUNDAY-SCHOOL CONVENTION OF SOUTHERN IDAHO.

The Sunday schools of Southern Idaho met in their third convention with the Nampa church on Thanksgiving Day. Delegates from six schools were present. On account of the inclemency of the weather the attendance was not as large as it otherwise would have been.

Among the interesting topics discussed were, "The Best Method of Choosing Sunday-school Teachers," "The Teacher-training Class,—How Obtained and Maintained," and "Graded Lessons with Examinations and Promotions." The possibilities of blackboard illustrative work in the Sunday school were shown by the presentation of the Sunday-school lesson for Nov. 28 to a primary class.

The convention closed in the evening with a sermon delivered by Bro. L. E. Keltner, on "Methodical Temperance Work in the Sunday School."

The next convention will be held with the Weiser church in April. Edna Eby.

Dec. 9.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

We rejoice that on last Sunday evening we were permitted to baptize five of our Sunday-school boys, and the mother of two of them. This makes a total of eleven for the Ogden Mission. One other has made application and others are near the kingdom.

For lack of room in the mission, the Thanksgiving dinner was given in two homes of the members. There were one hundred and eighteen meals given, aside from those to the workers. All were reminded of the many things for which we should thank our heavenly Father, and the day brought many additional blessings to the Extension Work.

The reports, as they come to us from the schools that observed Extension Sunday, make our hearts rejoice for the spirit manifest, and the blessings experienced by them. Their help to the Extension, by prayers and financial remembrance, is an inspiration to us, and we pray the Lord to follow up the work to his honor and glory.

Chicago, Dec. 14. Chas. W. Eisenbise, Supt.

SOUTHERN MISSOURI.

The District Sunday-school Convention of Southern Missouri will be held in the Dry Fork church Dec. 26.

9: 30 A. M., Opening Exercises.—Conducted by Eld. D. W. Teeter.

9: 45, Model Sunday School.—Conducted by Wm. Greenwood.

10: 45, Why Are We Here?—Annie Wampler, Louisa Bussard, R. F. Bowman.

11: 15, The Quarterly or Bible in Class Work? Give Reasons Why.—Noah Oren, Martin Buterbaugh, Addie E. Gray.

11: 45, Should Nonprofessors Be Used as Regular Teachers?—N. A. Duncan, I. D. Gibbel, Emma Wine.

(Dinner.)

1: 15 P. M., How Can the Sunday School Implant into the Hearts of Our Young People the Bible Doctrine of Christian Living?—J. H. Argabright, Albert Mays, Edwin Groff.

1: 45, Report of Work of Other Schools by Delegate.

2: 10, Recitations, Etc.—By Any Sunday-school Pupils.

Round Table.—Conducted by District Secretary, Clara Miller.

Committee: M. Buterbaugh, A. Wampler, Clara Miller, District Secretary.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Cool-Murphy.—At the home of the undersigned, at Tyvan, Sask., Canada, Nov. 27, 1909, Bro. Edward C. Cool and Clara Murphy, both of Osage, Sask. E. M. Culler.

Jacobs-Huston.—At the home of the bride's sister, Mr. and Mrs. Lee Fulmer, near Mishawaka, Ind., Oct. 13, 1909, Roma, daughter of Brother and Sister Harrison Huston, and Mr. Vincent Jacobs. H. W. Krieghbaum.

Julius-Holsinger.—By the writer, at the home of the bride's parents, near Laton, Cal., Nov. 21, 1909, Mr. Ora D. Julius and Sister Myrtle M. Holsinger. Levi Whisler.

Kelver-Albright.—At the home of the undersigned, at South Bend, Ind., Oct. 31, 1909, Daniel Kelver and Miss Albright, both of North Liberty, Ind. H. W. Krieghbaum.

Leycount-Patten.—By the undersigned, Dec. 5, 1909, at the home of the bride's parents, Bro. Vernie Leycount and Sister Lydia Patten, both of Worden, Wis. John Patten.

Moore-Parks.—At the home of the bride's parents, Mr. and Mrs. E. A. Parks, 728 West Sample St., South Bend, Ind., Nov. 19, 1909, S. T. Moore and Kathryn Parks. H. W. Krieghbaum. Vincent Jacobs.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Anderson, Bro. George, died of consumption, in the Midway congregation, Tenn., Nov. 27, 1909, aged 65 years, 8 months and 27 days. In 1872 he was married to Elizabeth Allen. To this union were born four children,—two sons and two daughters. One daughter preceded him several years. His wife, two sons and one daughter survive. Bro. Anderson was a minister in the second degree. Services by Bro. H. C. Allen. Interment in the family burying ground. Mary Allen.

Bryan, Bro. John, died of pneumonia in the Mill Creek congregation, Rockingham Co., Va., Nov. 29, 1909, aged about 17 years. A father, a mother, one brother and four sisters survive him. Services by the Brethren. J. P. Diehl.

Cochran, Sister Mabel Marti, died at Kearney, Nebr., Nov. 6, 1909, aged about 23 years. She united with the Church of the Brethren at an early age. Her husband, three small children, an aged father, mother, three sisters and one brother survive. Services in the Kearney church, by Eld. A. J. Nickey, assisted by Bro. P. A. Nickey. Interment in the Kearney cemetery. Nora Nickey.

Elliott, Sister Maria, wife of Robert Elliott, died at her home at Clay Lick, Pa., in the Welsh Run congregation, Dec. 3, 1909, aged 69 years, 7 months and 17 days. She was a consistent member of the church for a number of years. Her husband and nine children survive. Three children preceded her. Services by Bro. D. M. Zuck, assisted by the brethren in the Welsh Run church. Text, Isa. 40: 6-8. Interment in the adjoining cemetery. C. E. Martin.

Friesner, Sister Margaret, daughter of Eli and Christena Friesner, born Dec. 20, 1856, died in the Rush Creek church, Fairfield County, Ohio, Dec. 5, 1909, aged 52 years, 11 months and 15 days. She united with the Church of the Brethren May 8, 1880, and remained a faithful member until death. One son, her mother, two sisters and one brother survive. Her father and two sisters preceded her. Services in the church in Bremen, Dec. 7, by the writer. Text, Psa. 17: 15. Interment in the cemetery north of town. E. B. Bagwell.

Grose, Bro. Jacob, born in Elsess, France, June 10, 1820, died near Bremen, Ind., Nov. 30, 1909, aged 89 years, 5 months and 20 days. At the age of six years he came to this country with his parents. In 1842 he located four miles north of Bremen, Ind., where he resided until his death. In May, 1848, he was united in marriage to Sarah Grimes. To this union three children were born. His wife and two children preceded him. Soon after marriage Brother and Sister Grose united with the Church of the Brethren. He was called to the deacon's office nearly fifty years ago and was faithful until death. Services by the writer. Text, Heb. 11: 16. H. W. Krieghbaum.

Herman, Bro. Lee Stuart, born at Parnell, Nodaway County, Mo., Aug. 1, 1889, died near Grand Junction, Colo., in the bounds of the First Grand Valley church, of typhoid pneumonia, Dec. 3, 1909, aged 20 years, 4 months and 2 days. He united with the Church of the Brethren when but twelve years old, and remained a faithful member until death. Services by Eld. H. H. Mohler, assisted by Eld. D. M. Click. Text, Num. 23: 10. Pearl Coffman Helney.

Hershey.—Arvilla, nee Kestner, only daughter of Sister William Penrod, born Dec. 10, 1882, died at Indianapolis, Ind., Dec. 5, 1909, aged 26 years, 11 months and 25 days. She is survived by her husband, mother, stepfather and infant son. Services by Bro. Wm. Hess, at Goshen, Ind., West Side house. Interment in cemetery near by. Osie Brumbaugh.

Hunter, Sarah P., nee Goughnour, daughter of Henry and Elizabeth Goughnour, born Sept. 14, 1851, at Johnstown, Pa., died in Omaha, Nebr., Oct. 17, 1909, aged 58 years, 1 month and 3 days. In her youth she moved with her parents to Waterloo, Iowa, where she was united in marriage to Irvin S. Hunter, Sept. 20, 1874. They lived for several years at Dallas Center, Iowa, but later moved to Omaha, Nebr. She leaves a husband, five children, one brother and three sisters. Services by the writer, assisted by Rev. Prentice. Interment at Dallas Center, Iowa. D. W. Wise.

Kiefer, Bro. Adam, born near Swigbraken, Germany, May 19, 1844, died in Clark Hospital, Elkhart City, Ind., Nov. 17, 1909, aged 65 years, 5 months and 28 days. He came to this country July 26, 1866, and lived in Ohio one year. He then came to Indiana and was married to Elizabeth Cripe Nov. 21, 1869. To this union were born two sons and two daughters. He united with the Brethren church thirty-nine years ago and lived a Christian life. His wife, two sons, one daughter and one sister survive. Services by Brethren Wm. Hess and I. L. Berkey. Interment in Rock Run cemetery. Osie Brumbaugh.

Layer, Bro. Peter, born in Schuylkill County, Pa., Feb. 16, 1835, died near Painter Creek, Ohio, Nov. 25, 1909, aged 74 years, 9 months and 7 days. At the age of six years he moved with his parents to near Salem, Montgomery County, Ohio, and the following year to Darke County, Ohio, where the greater part of his useful life was spent. Nov. 27 he was united in marriage to Catharine Niswanger. About thirty-eight years ago he united with the Church of the Brethren and remained faithful until death. He was a sufferer for the past few months. His wife, six children, four brothers and two sisters survive. One son and one daughter preceded him. Services on Thanksgiving Day at his late residence, near Painter Creek, Ohio, by Eld. Jesse Stutsman and Bro. Newton Binkley. Interment in the Pleasant Hill cemetery. Levi Minnich.

Lentz, Sister Leah, nee Miller, born Nov. 8, 1841, in Somerset County, Pa., died at the home of her son, Bro. W. M. Lentz, in Waterloo, Iowa, Oct. 29, 1909, aged 67 years, 11 months and 21 days. She was married to Cyrus J. Lentz forty-nine years ago. To them was born one son. Her husband, son, three brothers and three sisters survive. Early in life she became a member of the Church of the Brethren and lived a faithful, devoted life. She was anointed a few days before death.

Services at the South Waterloo church by Eld. A. P. Blough. Text, 2 Tim. 1: 12. Lizzie J. Witter.

Manon, Bro. Bee A., only son of Brother and Sister George Manon, born near Gypsum City, Saline County, Kans., Nov. 25, 1886, died at his home in Kansas City, Kans., Nov. 26, 1909, aged 23 years and 1 day. Bro. Manon was employed by a large commission firm in Kansas City. His death was caused by a failure to recover from an operation for appendicitis. Bro. Manon was an active member of the Church of the Brethren from the age of seventeen until his death. He leaves a wife, father, mother and sister. Services at the home of his parents near Gypsum City, Kans., Sunday, Nov. 29, conducted by the writer. J. J. Yoder.

Miller, Bro. Daniel A., born near Myersdale, Pa., Jan. 30, 1821, died at his home, near Waterloo, Iowa, Nov. 30, 1909, aged 88 years and 10 months. In 1840 he was married to Elizabeth Weller. To this union were born three sons, all of whom survive. His wife died in 1890. Bro. Miller was the last of a family of twelve children. Early in life he joined the church and lived a consistent Christian life. Services at South Waterloo church, by Eld. A. P. Blough. Text, Gen. 47: 2. Lizzie A. Witter.

Patterson, Elsie Elizabeth, daughter of H. E. and M. S. Heller, born in Franklin Township, Darke County, Ohio, Oct. 16, 1888, died near Greenville, Ohio, Dec. 10, 1909, aged 21 years, 1 month and 24 days. She was united in marriage to Walter Burton Patterson July 28, 1907. Her husband, one daughter, father, mother, four sisters and four brothers survive. Services at the Painter Creek church, by Eld. David Hollinger and Bro. Lawrence Kreider. Interment in the Newcomer cemetery. Levi Minnich.

Petrie, Sister Susannah C., died in the Mill Creek congregation, Rockingham County, Va., Nov. 25, 1909, from the infirmities of old age, aged 76 years, 7 months and 14 days. She was a member of the Brethren church for fifty-eight years. She lived in matrimony fifty-nine years, and was the first one to be called out of her family. Six children survive her. Services by Bro. C. D. Bonsack. J. P. Diehl.

Riggleman, Sister Julia A., wife of Bro. Peter Riggleman, of near Daphna, Rockingham County, Va., in the Green Mount congregation, died Nov. 26, 1909, aged 58 years, 7 months and 16 days. She had been a member of the church for forty-three years. Cancer of the stomach was the cause of her death and her suffering was intense. About six weeks before death she was anointed. A husband and four sons remain. Services at the Linville Creek church, by Bro. I. W. Miller, assisted by Eld. Benjamin Miller. Text, Rev. 21: 5. Katie Kline.

Showalter, Bro. P. H., died Nov. 30, 1909, in the Mill Creek congregation, Rockingham County, Va., of paralysis, aged 62 years and 10 months. He was a member of the Brethren church for thirty-eight years, was elected to the deacon's office in 1882, and to the ministry during the following year. He was the father of eleven children, three of whom preceded him. A devoted wife and eight children survive him. Sister Isaac S. Long, of India, is one of this number. Services by Eld. H. C. Early. J. P. Diehl.

Shutt, Bro. John H., born in Holmes County, Ohio, March 19, 1840, died in the bounds of the Sugar Creek congregation, Baltic, Ohio, Nov. 15, 1909, aged 69 years, 8 months and 6 days. He was married to Mary Ann Rinehart Jan. 15, 1869. To this union were born one son and one daughter, who, with a kind companion, survive. He also leaves four brothers and three sisters. Brother and Sister Shutt united with the Brethren church about twenty-five years ago. Five years later Bro. Shutt was elected as deacon. He was a faithful and consistent member of the church and was always a liberal supporter of the same. Services at the Sugar Creek church near Baltic, by Bro. Edward Shepfer. Interment in the cemetery near by. Nettie Fair.

Simmons.—Sister Amanda Jane, nee Blough, born March 16, 1854, died of heart trouble in Elkhart County, Ind., Dec. 5, 1909, aged 55 years, 8 months and 19 days. She was married to Jacob Simmons April 26, 1874. To this union were born two daughters and one son, who, with their father, survive. She was a faithful member of the church for thirty-one years. Services by Brethren Wm. Hess and I. L. Berkey, in Goshen City. Osie Brumbaugh.

Smith, Sister Mattie, died at her home near Wauseon, Fulton County, Ohio, Dec. 3, 1909, aged 32 years, 8 months and 4 days. Eleven years ago she joined the Church of the Brethren in the Swan Creek congregation, and remained a loyal follower of the Master until death. She was patient throughout all her suffering. Two brothers and three sisters survive. Services at the church by Eld. G. W. Sellers, of Bryan, Ohio, assisted by Bro. D. J. Lichty. D. J. Lichty.

Snell, George A., son of Brother Solomon and Sister Mattie Snell, died in Staunton, Va., while en route to the University Hospital in Charlottesville, Va., Dec. 8, 1909, aged about 29 years. He leaves a wife, two small children, mother, two sisters and three brothers. Services at the Church of the Brethren at Bridgewater, Va., by Rev. A. D. Wauchope of the Presbyterian church, of which the deceased was a member, assisted by Eld. S. N. McCann. Text, Rom. 8: 28. Ida Fry.

Speakman, Laura, daughter of Bro. John and Sister Serepta Ann Tingley, born in Madison County, Ohio, Aug. 9, 1881, died near Summerford, Ohio, Sept. 26, 1909, aged 28 years, 1 month and 17 days. She was united in marriage to James Speakman Dec. 23, 1898. To this union were born two children. She leaves a husband, son, daughter, father, mother, two brothers, and five sisters. Services at the Summerford church by Bro. David Leatherman. Elsie Wingert.

Sterner, William, died near Spring Grove, York County, Pa., Nov. 24, 1909, aged 78 years and 11 days. He is survived by his wife and three children, also one sister. He was a member of the U. B. church. Services by Bro. A. M. Kuhns and D. H. Baker. Andrew Bowser.

Whistler, Bro. Cambyses R., of Broadway, Rockingham County, Va., Linville Creek congregation, died Nov. 25, 1909, aged 63 years, 10 months and 26 days. He was a member of the Church of the Brethren for many years. His wife and two daughters survive. Services near his home, at the Trissel Mennonite church, by Eld. I. C. Myers, assisted by Eld. D. Hays. Text, Heb. 4: 9. Interment at the same place. Katie Kline.

Wratchford, Sister Rebecca, wife of Bro. Hewit Wratchford, of Hiser, W. Va., died at her home Nov. 7, 1909, aged 71 years. She is survived by her aged husband and a number of children. This aged brother and sister united with the church soon after marriage and have shared the trials of life together for fifty-five years. They lived in the West Virginia Mission territory of Green Mount and Linville Creek congregations, Va. Services by Brethren John F. Driver and J. W. Wampler. Catherine R. Kline.

Young, Bro. Theodore B., born near Hagerstown, Washington County, Md., died in Wichita, Kans., Dec. 9, 1909, aged 61 years, 8 months and 4 days. He was united in marriage to Catherine Widder Dec. 16, 1869. In March, 1871, he united with the Church of the Brethren and was called to the ministry in March, 1886. His wife, four daughters and one son survive. Services by the writer. Text, Num. 23: 10. S. Z. Sharp.

Zimmerman, Sister Martha, nee Souders, born in Wayne County, Ohio, March 18, 1841, died at the home of her son, near Middlebury, Ind., Nov. 23, 1909, aged 68 years, 8 months and 5 days. She was united in marriage to David Zimmerman in 1869. To this union were born six sons, all of whom survive. Her husband preceded her about five years ago. Sister Zimmerman united with the Church of the Brethren in 1865 and was a faithful member until death. Services by the writer. Text, 2 Tim. 4: 6-8, which was her own choice. J. H. Fike.

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NOTES FROM OUR CORRESPONDENTS.

(Continued from Page 829.)

the Homeless which the Brethren are erecting at Neffsville, Pa. We intend to open a series of meetings at Eby's meetinghouse at Monterey on Saturday evening, Dec. 18, Bro. J. W. G. Hershey, of Lititz, will do the preaching.—Sallie Pfoutz, R. D. 1, Baresville, Pa., Dec. 14.

Fairview.—Our meetings closed Dec. 7. The interest was good throughout. Eight applied for membership. Some are awaiting baptism and others seem near. Bro. Henry Sonon did the preaching. Dec. 6 we met in council. Our elder, Bro. Hiram Gibble, being sick, Bro. I. W. Taylor presided, assisted by Bro. Henry Sonon.—Elmer H. Heisey, R. D. 3, Manheim, Pa., Dec. 8.

Falling Spring.—Bro. C. H. Stearman commenced a series of meetings in the Browns Mill house Nov. 13 and closed Dec. 1. Twenty-four were baptized.—J. H. Brindle, Kauffman, Pa., Dec. 13.

Friends Grove.—Our series of meetings at this place began Nov. 20, and closed Dec. 5. There were twenty sermons delivered in all. Two were baptized. Bro. Brown, of East Berlin, was with us and preached three evenings. Brethren Pfoutz and E. K. Leatherman were also with us, and delivered several sermons. The writer preached thirteen sermons.—D. B. Wineman, Gettysburg, Pa., Dec. 16.

Greentree congregation met in council Dec. 7, with our elder, Bro. D. M. Eshelman, presiding. Considerable business was disposed of. A few letters of membership were received. The meeting was quite well attended.—S. R. McDannel, Elizabethtown, Pa., Dec. 10.

Lancaster church held her love feast and children's day services Nov. 14. The exercises of the day were well attended but, contrary to our usual experience, a small number could yet have been accommodated at the communion tables. Bro. James B. Shisler, of Harleysville, officiated. Other ministering brethren present during the day were Brethren A. H. Brubacher, Lebanon, G. N. Falkenstein, Elizabethtown, and M. Forney, Petersburg. Bro. Elias B. Lefever, lately of Pasadena, Cal., is here at present, and expects to make his home with us in the near future.—Emma C. E. Landes, 219 College Avenue, Lancaster, Pa., Dec. 13.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Since our last report three were baptized by Eld. J. T. Myers. On Thanksgiving Day, at 7:30 P. M., we held our love feast at this Mission. Many surrounded the tables who had never before witnessed the ordinance. Eld. J. T. Myers officiated, assisted by Bro. B. F. Kittenger.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Dec. 11.

Pleasant Hill.—Our church met in council at this place Dec. 11, Eld. D. B. Hohf presiding. Our love feast will be held at this church May 14. It was decided to reorganize our Sunday school at our council meeting instead of on New Year's Day, as we had done heretofore. Our former superintendent, Bro. Henry R. Miller, was relieved of his office, his services being needed in the ministry. Bro. C. C. Yoke was chosen to fill the place. Two letters were granted.—Amanda K. Miller, Spring Forge, Pa., Dec. 11.

Roaring Springs.—Our series of meetings, conducted by Eld. I. J. Rosenberger, of Covington, Ohio, closed last evening. He preached twenty-one sermons to good congregations. Six were baptized, all being Sunday-school scholars. We hope the members have been much strengthened and built up spiritually.—D. S. Replogle, Roaring Springs, Pa., Dec. 13.

Rockton.—Dec. 4 Bro. Abram Fyock met with the church in council at the Greenville house, and asked to be relieved, which request was granted. Bro. Fyock preached for us Saturday evening, Sunday morning and evening in the Rockton house. The next council, March 5, will be at Rockton. Our brother returned to his home at Johnstown, on Monday. —Elizabeth Hollopeter, Rockton, Pa., Dec. 10.

Springville.—Our series of meetings, held at Cocalico, began Nov. 27 and closed Dec. 12. Bro. Samuel Wilmer, of Elizabethtown, Pa., had charge. The attendance, throughout, was good. Two will be baptized in the near future.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Dec. 14.

Waynesboro.—Dec. 12 the two weeks' series of meetings, in the Waynesboro church, closed. Bro. J. B. Emmert, of India, did the preaching. We feel that the seed sown in the hearts of the unconverted will spring forth in the future. Several evenings, before preaching services, Sister Emmert told of their work in India.—Sudie M. Wingert, 203 S. Broad St., Waynesboro, Pa., Dec. 14.

TENNESSEE.

Pleasant View congregation met in council recently. There being nothing to come before the meeting, Bro. J. D. Clark addressed us, which we appreciated very much.—N. T. Larimer, Jonesboro, Tenn., Dec. 11.

TEXAS.

Nocona.—Bro. S. A. Honberger, of Wichita, Kans., came to us Nov. 12 and remained until Dec. 2, preaching eighteen sermons. Good seed was sown.—Maggie Molsbee, R. D. 5, Nocona, Texas, Dec. 14.

VIRGINIA.

Beaver Creek church met in council Dec. 11, with Eld. J. D. Glick presiding. Considerable business came before the meeting. Nine letters were granted. It was decided to hold a series of meetings at Dry River next spring. Eld. S. N. McCann has been secured to conduct a Bible class at Beaver Creek church during the Holidays. The Book of Romans will be the subject of study. Our church correspondent, Sister Delphia Click, resigned and the writer was appointed in her stead.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Dec. 14.

Elk Run church met in council Dec. 11, with Eld. Jacob Zimmerman presiding. Very little business came before the meeting. One letter, which had been granted, was returned. We decided to put new roofs on both of our churchhouses. We expect Bro. W. K. Conner, of Bridgewater, to conduct a Bible class for us at the Elk Run church during the Holidays. Sarah C. Zigler, R. D. 1, Churchville, Va., Dec. 13.

Manassas.—Our Thanksgiving Day services were held in the Bradley house. Eld. A. Conner did the preaching. A collection of $11.07 was taken up for World-wide Missions. Our special Thanksgiving program, held on Sunday night, was very interesting. Our Christian Workers gave five dollars to the State Temperance League.—Alice C. Blough, Manassas, Va., Dec. 11.

Mill Creek.—Nov. 7 Bro. Chas. D. Bonsack began an interesting series of meetings in this congregation, Rockingham County, Va., preaching in all twenty-six sermons. Twenty-five were baptized and one reclaimed. Two of the number had once been members but were disowned. They desired rebaptism on the ground of nonconversion. Their request was granted. Bro. Bonsack preached our Thanksgiving sermon, after which a collection of $66.26 was taken. Bro. Bonsack is a man of conservative views and will do much for the cause of our Master.—J. P. Diehl, Penn Laird, Va., Dec. 14.

Pleasant Hill.—Our services on Thanksgiving Day were conducted by Bro. Owen Barnhart. A collection of $15.93 was taken for World-wide Missions.—Ruth A. Hylton, R. D. 4, Willis, Va., Dec. 9.

WASHINGTON.

Everson.—We are in the territory of the Seattle church, one hundred miles north. There are ten members living in the country, including Bro. R. M. Shook in the second degree, and Bro. C. Nicholson in the first degree of the ministry. We are scattered and have no central meeting place. Bro. Shook preaches at Deming and at Kendall. He baptized three at the former place recently. He also intended to preach at Bellingham Dec. 4, but as the weather was not favorable, he held services at the home of Sister Peters. If there are any members in or near Bellingham, they would confer a favor by writing Bro. Shook at Kendall, Wash.—Lester Scofield, Everson, Wash., Dec. 13.

Tacoma.—Our communion was held Nov. 28, at the home of Bro. L. A. Thomas. There were no visiting members present. The District Bible School now being in session at Centralia, hindered some from attending our feast. Twenty-nine members surrounded the tables. This is the first service of this kind ever held in this city. Bro. J. U. G. Stiverson conducted the service. We are now at Centralia, at the Bible School, conducted by Bro. Heckman, of Chicago.—Sarah A. Stiverson, 712 South Fifty-second Street, Tacoma, Wash., Dec. 8.

WEST VIRGINIA.

Morgantown.—Our church opened a mission Sunday school in this city seven years ago last July. It has been growing gradually. Thirty-five or forty people have been baptized and several received by letter. There were four members in the city at the time the school was opened; now there are fifty-five. The average attendance last year was eighty-five. The enrollment was as follows: Cradle roll, 50; main school, 218; home department, 33. Total, 301.—W. J. Hamilton, 552 Highland Avenue, Morgantown, W. Va., Dec. 9.

WISCONSIN.

Mondovi.—The writer is now engaged in a series of meetings near Mondovi, at a new point in the bounds of the Chippewa Valley church. The interest and attendance have been good. We will continue a few weeks longer, for there is much to be done. There are a few members living at this point.—C. P. Rowland, Mondovi, Wis., Dec. 9.

ELIZABETHTOWN COLLEGE BIBLE TERM.

The Tenth Annual Bible Term at Elizabethtown College opens Jan. 17, 1910, and continues two weeks. It is believed that the coming term will be fully as rich in interest and full of inspiration to the ministers, Sunday-school workers, and laity as those of former years. There will be preaching services each evening during the whole term by Eld. G. M. Lauver, of the Bethany Bible School, Chicago. The first sermon will be given on Monday evening, Jan. 17. The character of the sermons will be doctrinal as well as evangelistic.

Bro. Lauver will teach three periods daily, offering a course on "The Preacher, His Qualifications, Duties, and Privileges." Another set of lessons will be based on "The Holy Spirit and Prayer." A third line of instruction will embrace "Methods and Material in the Work of Soul Winning." Bro. E. E. Eshelman, of the Bible department of the school, will teach the Book of Isaiah. Sister L. Margaret Haas, also one of the Bible teachers of the school, will conduct a class in Bible Geography. Eld. S. H. Hertzler, who has taught each year since the Bible Term has been inaugurated, will continue his work in Exegesis and present the Book of Corinthians. Bro. B. F. Wampler, the director of music, will give daily instructions in sacred music.

Besides this regular class work daily, there will be three special programs, rendered as follows: An Educational Program Jan. 22, at two P. M., at the College Chapel, a Sunday-school Program at the Church of the Brethren in Elizabethtown Jan. 23, a Missionary Program at the College Chapel Jan. 28.

Bro. J. B. Emmert, of Waynesboro, who has recently returned from India, after spending seven years in mission work, will also give talks on India during the last four days of the term, and will take part in the Missionary Program.

The expenses are the same as heretofore. Tuition is free; boarding at $3 a week. A circular, giving further particulars, will be sent to anyone applying to the Acting President. It is hoped that many ministers and church workers will improve this opportunity to qualify themselves better for their work, and receive the inspiration for higher attainments that is just as valuable.

Elizabethtown, Pa. D. C. Reber.

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